

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

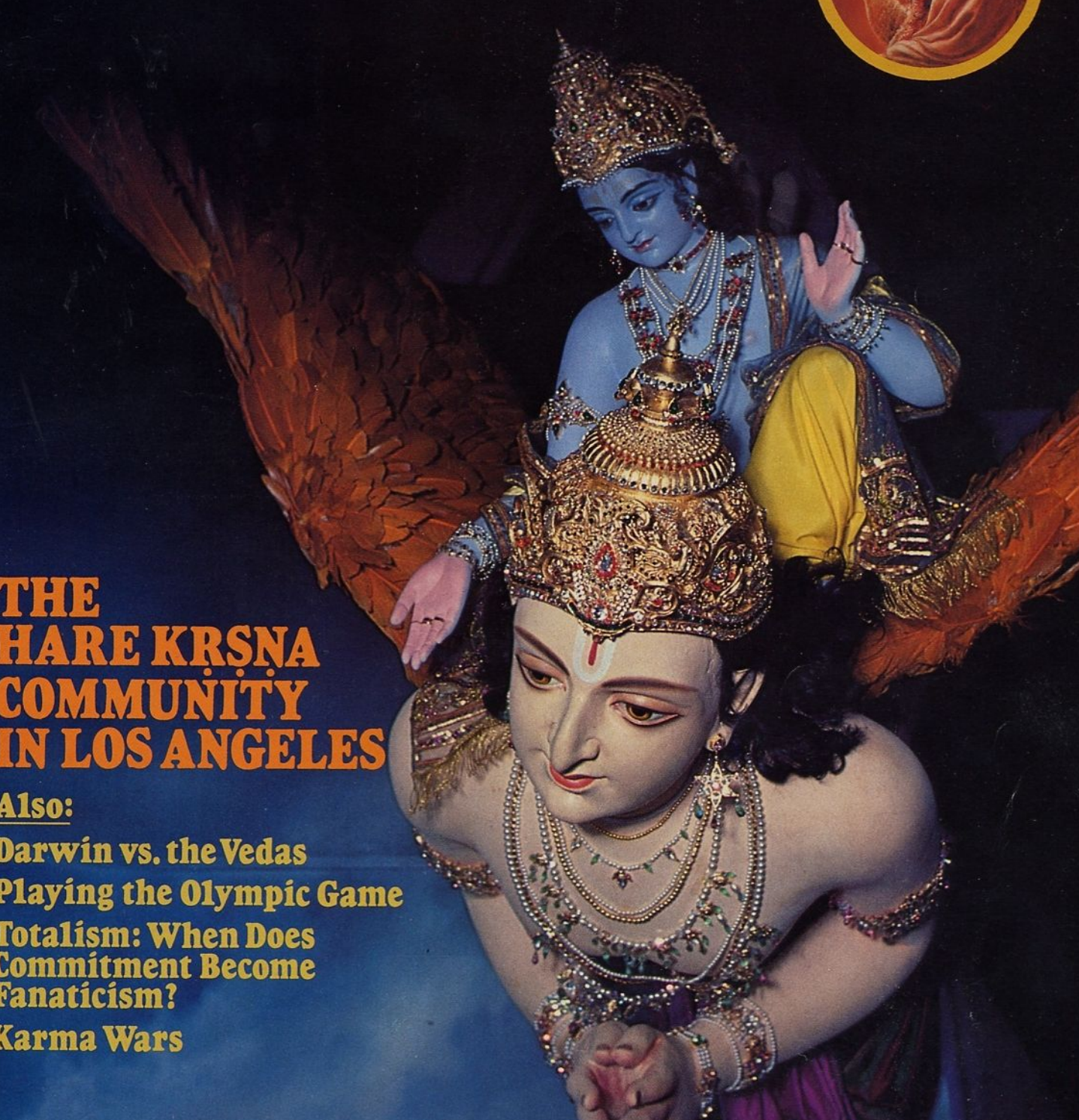
# BACK TO GODHEAD



Vol. 19 No. 7

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

## THE HARE KRṢṂA COMMUNITY IN LOS ANGELES



**Also:**

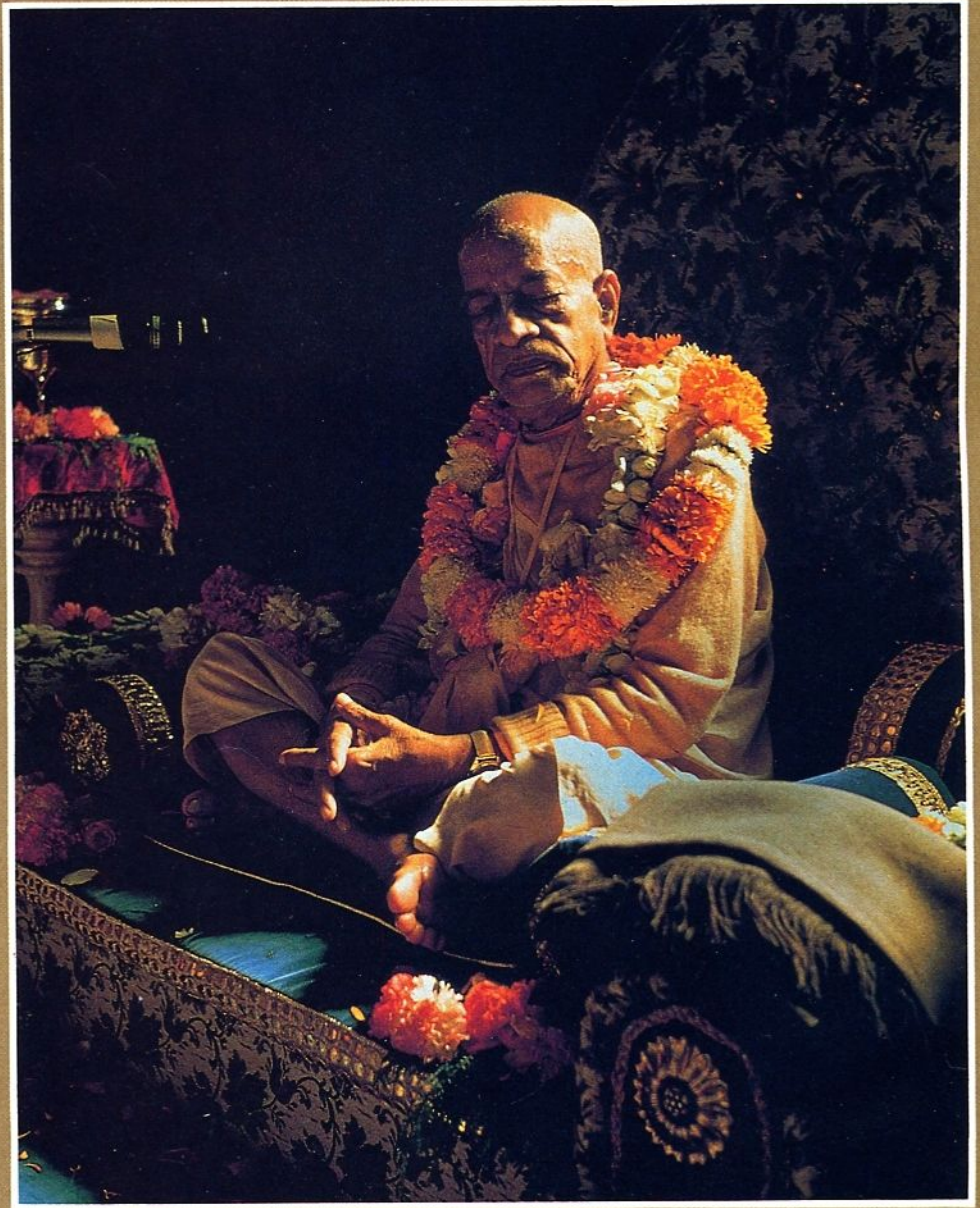
**Darwin vs. the Vedas  
Playing the Olympic Game**

**Totalism: When Does  
Commitment Become  
Fanaticism?**

**Karma Wars**

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

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



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

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

The Magazine of the Hare Krishna Movement

# BACK TO GODHEAD

FOUNDED 1944 VOL. 19, NO. 7 JULY 1984 PRICE: \$1.50

## FOUNDER

(under the direction of His Divine Grace  
Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda)  
His Divine Grace  
A. C. Bhaktivedānta Swami Prabhupāda

EDITOR IN CHIEF Satsvarūpa dāsa Goswami  
SENIOR EDITOR Maṇḍalesvara dāsa  
ASSOCIATE EDITORS Draṇḍa dāsa, Mathureśa dāsa  
CONTRIBUTING EDITORS Drutakarmā dāsa,  
Kundalī dāsa, Ravīndra-svarūpa dāsa,  
Viśākhā-devī dāsi  
DESIGN Yamarāja dāsa  
ILLUSTRATOR Dhruva Mahārāja dāsa  
CIRCULATION Ādi-keśava dāsa  
COMPOSITION Dattātreya dāsa, Tattva-vit dāsa  
PRODUCTION Bali Mahārāja dāsa, Bimala-devī dāsi,  
Bhaktin Dianne, Bhakta Subhash  
PROOFREADERS Kṣamā-devī dāsi, Rkṣarāja dāsa  
SANSKRIT EDITOR Kuśakratha dāsa  
ARCHIVES Nitya-trptā-devī dāsi, Parama-rūpa dāsa  
SUBSCRIPTION SERVICES Gaṅgā-gatī-devī dāsi,  
Janeśvari-devī dāsi, Kṛṣṇa-kṛpa dāsa, Kuntī-devī dāsi  
PRINTING CONSULTANT Paul Bleier

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

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

**EDITORIAL OFFICES.** Send editorial correspondence to BACK TO GODHEAD, 51 West Allens Lane, P.O. Box 18928, Philadelphia, PA 19119. Phone: (215) 848-2350.

**SUBSCRIPTIONS.** BACK TO GODHEAD is published monthly except March. For a one-year subscription, send \$8.00 to BACK TO GODHEAD, P.O. Box 18928, Philadelphia, PA 19119. (For Canada, add \$2.00. Outside Canada and the U.S.A., add \$3.00 for surface mail, \$22.00 for airmail.)

When writing to change your address or clear up any questions about your subscription, write to Circulation Dept., P.O. Box 18928, Philadelphia, PA 19119. (Or call 215-822-0787.) We can answer your questions faster if you send us a recent mailing label or invoice. Please allow six to eight weeks for changes to show up on your mailing label.

BACK TO GODHEAD is available in microform from University Microforms International, 300 North Zeeb Road, Dept. P.R., Ann Arbor, MI 48106.



© 1984 The Bhaktivedanta Book Trust. All rights reserved. BACK TO GODHEAD (ISSN 0005-3643) is published monthly except March by the Bhaktivedanta Book Trust, a division of the International Society for Krishna Consciousness of America, Inc., 51 West Allens Lane, P.O. Box 18928, Philadelphia, PA 19119. Second-class postage paid at Philadelphia, PA.

POSTMASTER: Send address changes to BACK TO GODHEAD, P.O. Box 18928, Philadelphia, PA 19119.

## KṚṢṆA IS INVITING US 3

"Kṛṣṇa comes to this world," Śrīla Prabhupāda explains, "to canvass, 'My dear sons, please come back home. Why are you suffering here?'"

## PERFECTION AT HOME 5

Without changing our worldly positions, we have only to learn the art of spiritualizing our homes and consciousness.

## Spiritual Places

## THE KṚṢṆA-CENTERED LIFE IN LOS ANGELES 9

As any visitor to the L. A. Hare Kṛṣṇa center can directly observe, self-satisfaction is a natural result of dedicating oneself to Kṛṣṇa.

## Book Section

## ŚRĪMAD-BHĀGAVATAM 15

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

## "THERE CANNOT BE PEACE" 24

Because our leaders don't know the root cause of war, they dare to assure us that a nuclear holocaust is too horrible to happen.

## Lord Kṛṣṇa's Cuisine

## REVIVING THE FAMILY MEAL 28

What Dad likes, the kids won't touch. And vice versa. Solution?

## THE HARE KṚṢṆA MANTRA 7

## ŚRĪLA PRABHUPĀDA SPEAKS OUT 14

## EVERY TOWN AND VILLAGE 19

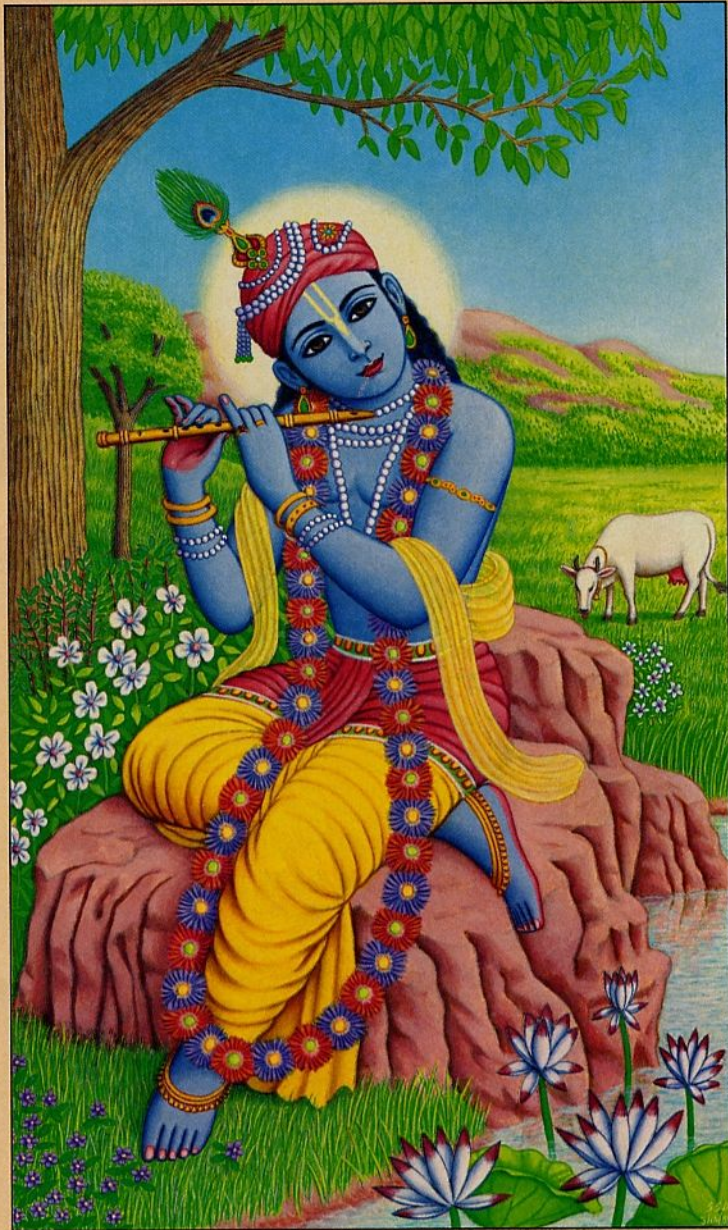
## THE VEDIC OBSERVER 20

## LETTERS 27

## FESTIVALS, CALENDAR, AND RESOURCES 31

## NOTES FROM THE EDITOR 32

**COVER:** "Lord Viṣṇu and Garuḍa," a diorama at the Los Angeles FATE museum (First American Transcendental Experience). Located at the Los Angeles Hare Kṛṣṇa center, the FATE museum is a multimedia experience that surrounds visitors with spectacular, electronically-enhanced images of the spiritual world. Designed and built by devotee-artists of the Hare Kṛṣṇa movement, the FATE museum has attracted worldwide attention. It's an experience that no visitor to Los Angeles should miss. (Photo by Muralīvadana dāsa. Please see article on page 9.)



# KṚṢṆA IS INVITING US

By overcoming our material desires  
we can understand God and appreciate His love for us.

A lecture given in Vṛndāvana, India, in 1972

by HIS DIVINE GRACE

A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA

Founder-Ācārya of the International Society for Krishna Consciousness

*tac chraddadhānā munayo  
jñāna-vairāgya-yuktayā  
paśyanty ātmani cātmānam  
bhaktyā śruta-grhītayā*

“The Absolute Truth is realized by the seriously inquisitive student or sage who is well equipped with knowledge and who has become detached by rendering devotional service and hearing the *Vedānta-śruti*.” (*Śrīmad-Bhāgavatam* 1.2.12)

First of all we must know that the purpose of life is to realize the Absolute Truth. This human form of life is not meant for being spoiled by our living like the dogs and hogs. The dogs and hogs are busy day and night laboring very hard to find food and sex. Nature has arranged things in such a way that they have no other business. But human life is not meant for that purpose. Rather it is a chance, given

**When Kṛṣṇa plays His flute** in the transcendental land of Goloka Vṛndāvana in the spiritual world, even the animals, the rivers, and the grass and other nonmoving objects are attracted to the beautiful sound. Kṛṣṇa invites everyone to return to the spiritual sky and enjoy eternal life with Him.

by nature, to realize the Absolute Truth.

According to the Vedic scriptures, we have passed through 8,400,000 forms of life, but only in this human form—and especially in the *civilized* human form—can we realize the Absolute Truth. Try to understand this example: A high government official is given all facilities—good living conditions, a good apartment, nice salary, many servants. What is the purpose? So that with a cool brain, a satisfied mind, he'll be able to render valuable service to the state. Similarly, the human being has been given so much facility: plentiful grains, fruits, flowers, and milk, along with the intelligence to construct nice houses, roads, and cities. Why? So he can live peacefully and try to realize the Absolute Truth—not so he can accumulate bodily comforts and enjoy his senses. No.

In the Western world, for example, the people have been endowed with so many facilities for a comfortable life, but because they do not know how to utilize them, there is so much chaos and confusion. The young boys and girls are turning into hippies because they find the so-called comfortable life of their parents hackneyed. The same wine, the same women, the same motorcar, the same

road—it has become disgusting to them.

That is nature's way, because human beings are not meant to live a comfortable life of sense gratification. As stated in the *Śrīmad-Bhāgavatam* [1.2.10], human life is meant for *tattva-jijñāsā*, inquiry into the Absolute Truth. Earn money, live comfortably, but utilize the bulk of your time for realizing the Absolute Truth. That is the aim of our life.

Now, since our only business is realizing the Absolute Truth, we must know what that Absolute Truth is. This is stated in the *Vedānta-sūtra* [1.1.2]: *janmādy asya yataḥ*. “The Absolute Truth, or Brahman, is the original cause of everything, the cause of all causes.” And who is that cause of all causes? The *Brahma-saṁhitā* states, *iśvaraḥ paramaḥ kṛṣṇaḥ . . . sarva-kāraṇa-kāraṇam*: “Kṛṣṇa, the Supreme Controller, is the cause of all causes.”

So, our inquiry into the Absolute Truth begins when we ask, “Why have I come into this material world? Why am I suffering the threefold miseries of life? \* I do not

\*The threefold miseries are those caused by one's own body and mind, those caused by other living beings, and those caused by natural disturbances.

wish to die, but death is forced upon me. I do not want to become old, but old age is forced upon me. Why?" These are the proper inquiries for a human being.

But unfortunately most people aren't interested in these questions. They're simply interested in asking, "Where is money? Where is money? Where is money?" As Śukadeva Gosvāmī says in the *Śrīmad-Bhāgavatam* [2.1.3],

*nidrayā hriyate naktam  
vyavāyena ca vā vayah  
divā cārthehayā rājan  
kuṭumba-bharaṇena vā*

"People are spoiling their nights simply by sleeping or sex, and during the day they are working very hard to get some money. And if they get money, then they waste their time spending it for relatives, children, and so on."

We should not spoil our lives in this way. Life's purpose is different. The problem is that the people of the modern civilization do not know that the purpose of life is to realize Kṛṣṇa, or Viṣṇu (*na te viduḥ svārtha-gatim hi viṣṇum*). They are trying to make political adjustments or social adjustments to solve their many problems. The United Nations has been trying to maintain peace in the world for forty years, but still war is going on between many nations, although everyone is busy in politics and diplomacy. This is not the way the problems of life can be solved.

The solution to the problems of life can actually be found in this Kṛṣṇa consciousness movement. Those who are intelligent should study this movement and try to apply Kṛṣṇa consciousness in all fields of activity—political, religious, economic, social. This is the real inquiry into the Absolute Truth.

Now, this verse of the *Bhāgavatam* describes how one can become interested in taking advantage of the real value of human life. The value of human life is that we can inquire into the Absolute Truth, but how can one develop the inclination to inquire in this way? Normally, this inclination is there in everyone's heart, but now it has been covered by artificial propensities. Lord Caitanya says, *nitya-siddha kṛṣṇa-prema sādhyā kabhu naya*: "Love for Kṛṣṇa is eternally within everyone's heart; it is not an artificial imposition on the mind." Naturally, every sane man has the tendency to ask, "What am I? What is God? What is my relationship with Him? Why am I suffering?" There are so many questions one should ask.

So, here it is suggested that if you are actually serious about *tattva-jijñāsā*, inquiring into the Absolute Truth, you must have some preliminary faith (*śraddhā*). The first thing is faith (*ādau śraddhā*). That is the beginning of Kṛṣṇa conscious-

life. Śrīla Rūpa Gosvāmī\* confirms this; he has given a formula for attaining the perfectional stage of life, love of God, and he says it begins with faith.

We should always remember that this Kṛṣṇa consciousness movement is teaching people how to love God. This is the sum and substance of our movement. Unfortunately, people have no idea of who God is, or of what His form is—what to speak of loving Him. Generally they think God has no form. If anyone has advanced a little in spiritual life, he comes to the point of *nirākāra*, or *nirviśeṣa-brahman*, the formless conception of the Absolute Truth. That is the first step in God realization. But beyond that they don't want to proceed; they think the Brahman stage is

---

***If you have no idea of  
God, how can you  
love Him? You can't  
love the air or the sky.  
You must love a  
person, with form.  
But in the beginning  
we have no idea of  
what God's form is.  
Therefore, we have  
to have faith in these  
Vedic descriptions.***

---

final. But it is not final. You have to advance further and realize Paramātmā, the Supersoul in the heart. And finally you have to advance to the point of realizing Bhagavān, the Supreme Lord.

So, we are teaching people how to love the Supreme Personality of Godhead. That means one who has surpassed the realm of Brahman and Paramātmā—he can understand the process for loving God. But if you have no idea of God, how can you love Him? You cannot love the air or the sky. You must love a person, with form. But in the beginning we have no idea of what the form of God is. Therefore the *sāstra* says, *īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ*: "The supreme controller is Kṛṣṇa, and He has an eternal

---

\*Śrīla Rūpa Gosvāmī is an exalted devotee of Kṛṣṇa who lived in the sixteenth century and wrote many books in Sanskrit delineating the science of Kṛṣṇa consciousness.

form of bliss and knowledge." We have to have faith in these descriptions.

Śrīla Rūpa Gosvāmī therefore says, *ādau śraddhā*: "In the beginning one must have a little faith." We must have the firm conviction that if we love Kṛṣṇa, or God, this is the perfection of our lives. We must be firmly convinced that if we simply surrender unto the lotus feet of Kṛṣṇa, He will save us from all suffering. He assures us of this in the *Bhagavad-gītā* [18.66]: *ahaṁ tvām sarva-pāpēbhyo mokṣayiṣyāmi*. "Do not worry. I will deliver you from all sinful reactions."

People suffer on account of sinful activities. The miseries we are suffering now are the reactions of our past sinful activities, and by performing sinful activities in this life we are preparing to enter another body for more suffering. Everyone within this material world has a material body, and it is to be understood that this body is due to our past sinful activities. Therefore, the *Bhāgavatam* [5.5.4.] says, we should not commit any more sins: *na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ*. Because we have these bodies, we are suffering the threefold miseries, so why should we act in such a way that we will have to take another body and continue our term of suffering? And we may not get a human body in our next life. Suppose we get the body of a tree. Then we'll have to stand for hundreds of years, suffering scorching heat, shivering cold, and blasting wind.

The problem is that people have no knowledge that the spirit soul is eternal, that it is transmigrating through different types of bodies and suffering different types of miserable conditions. Out of ignorance people think, "I now have a very nice body. I am eating nicely, sleeping nicely, mating nicely." But this is the business of the hogs and dogs; it is not the business of a human being. A human being must be serious about understanding the value of life and prepare himself for the next life.

In the next life you should go back to Kṛṣṇa. He says in the *Bhagavad-gītā* [15.6], *yad gatvā na nivartante tad dhāma paramam mama*: "Those who return to My supreme abode never have to return to this miserable material world." Kṛṣṇa comes here to this world, He incarnates here, to canvass, "My dear sons, please come back home. Why are you suffering here? Why have you created so much rascaldom—politics and economics, this and that? So many things are encumbering you. Just please come to Me; you'll be happy." This is the whole instruction of the *Bhagavad-gītā*.

When Kṛṣṇa comes He shows us His Vṛndāvana pastimes and invites us: "You can dance with Me also. You can play with

(continued on page 22)

# Perfection at Home

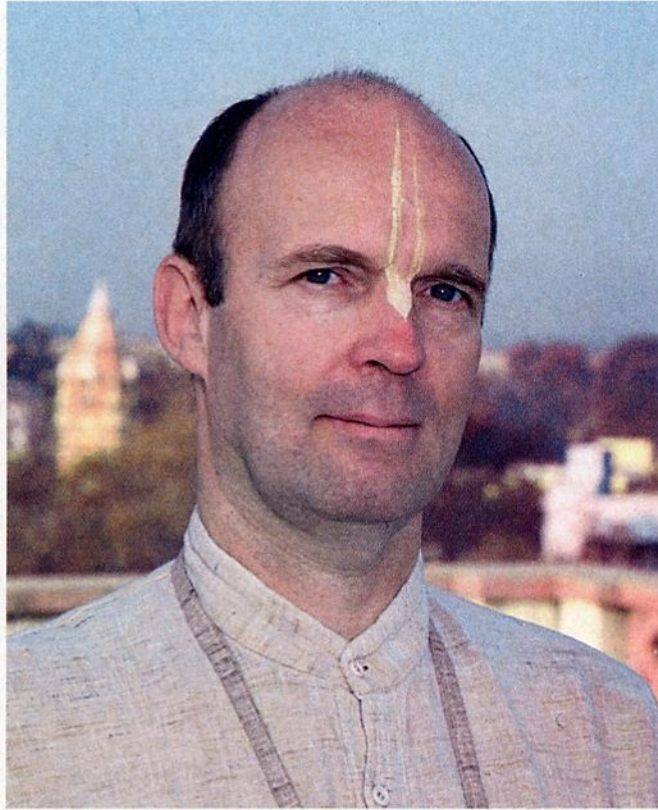
Inspired by one of Śrīla Prabhupāda's unpublished essays, a senior disciple formulates a plan to bring Kṛṣṇa consciousness to everyone's doorstep.

by RŪPĀNUGA DĀSA

Śrīla Prabhupāda originated the annual international gathering of devotees at Māyāpur and Vṛndāvana, India, to celebrate the anniversary of the appearance of Lord Caitanya Mahāprabhu.\* It was to create inspiration for spreading Kṛṣṇa consciousness around the world. After the festival, the devotees were to return to their various countries, enthusiastic to take advantage of the opportunities another year would certainly bring.

I arrived early in Vṛndāvana, the sacred place where Lord Kṛṣṇa enacted His childhood pastimes, for the second part of the festival. Hoping to be inspired, I chanted extra rounds of the Hare Kṛṣṇa *mantra* on my beads, read more in Śrīla Prabhupāda's books, and contemplated my plans for the coming year. Here in Vṛndāvana, twenty years earlier, Śrīla Prabhupāda had made plans to change the course of history. Now, many of those plans had already manifested, but the rest awaited the cooperative efforts of his faithful followers. Certainly, I reasoned, in this spiritually intensified atmosphere, I might be given inspiration to help fulfill Śrīla Prabhupāda's desires.

Some resident devotees prevailed upon me to present the morning class on the *Śrīmad-Bhāgavatam*. The next morning in the spacious courtyard of the Krishna-Balarām temple, I respectfully requested



Rūpānuga dāsa on the roof of the Krishna-Balarām Mandir Guesthouse in Vṛndāvana, India, during his visit in March, 1984.

the blessings of the devotees for a good year ahead. These devotees were dedicated to serving Lord Kṛṣṇa in Vṛndāvana, and their austerities deserved appreciation, because no one could remain there unless his devotion was very pure and strict. Misbehavior could lead to being expelled by Lord Kṛṣṇa's arrangements; the devotees were convinced that Kṛṣṇa Himself meted out justice in Vṛndāvana.

Later that day, I considered what Bhūri-jana, my first student in Kṛṣṇa consciousness and now a resident of Vṛndāvana, had told me: "When you come to Vṛndāvana, Kṛṣṇa holds a mirror up to you." He meant that in the light of Kṛṣṇa consciousness the foibles of false ego and materialis-

tic attachments would be openly revealed as relative, temporary, and illusory, thereby reducing their influence. And I resolved to make the conscious effort, as Lord Kṛṣṇa directs in the *Bhagavad-gītā*, to reject all desires arising from false ego—such as the desire for honor and prestige.

The benevolent omnipresence of Śrīla Prabhupāda facilitated my soul-searching. Wherever I turned, Prabhupāda was there—within his *samādhi* shrine, on his *vyāsāsana*, on the altar, in his quarters, and in his picture hanging in every room of the Krishna-Balarām International Guesthouse. The sign on the cornerstone of his quarters stated: "The Home of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda." Each morning I would go inside, offer my obeisances, and beg for his blessings for my preaching plans.

One morning, as I entered the main room of Śrīla Prabhupāda's quarters, I stopped at the tall, glass-topped display table just inside the entrance. The display included a tiny notebook (with notations Śrīla Prabhupāda had made for a meeting with Indira Gandhi in 1975), Śrīla Prabhupāda's old reading glasses, some of his old business cards, and other items. A handwritten, laminated manuscript in one corner of the display table caught my eye. The faded script was hard to read through the reflections on the glass, but the title was clear: "Perfection at Home: A Unique Contribution to the Fallen Humanity." Perfection at home! Why, I had been meditating on this very idea, considering

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

how to bring Kṛṣṇa consciousness into the homes of people unable to regularly visit a temple of the International Society for Krishna Consciousness (ISKCON).

Filled with the expectation of discovering some secret, I went to find the caretaker, Daivī-śakti-devī dāsī, who not only agreed to let me borrow the manuscript but also supplied a typewriter, typing paper, and carbons. For the next few days I typed the apparently unpublished essay, treating each paragraph as a revelation. A few words were illegible, a few were missing due to torn pages, but otherwise the manuscript was intact.

Śrīla Prabhupāda began his essay by praising Lord Caitanya as the supreme benefactor of all humanity. Prabhupāda then explained how humanity, remaining under the stringent laws of material nature, resembled a small bird who once became befooled by seeing its reflection in a mirror. The foolish bird was continually trying to struggle with the other "shadow bird" in the mirror. Day after day Śrīla Prabhupāda had observed the futile attempts of the small bird to go through the mirror to the other side. The understanding of human beings ought to be different because they know well the illusory nature of the mirror; yet Śrīla Prabhupāda had noted that civilized men, trying to lord it over material resources, appear just as befooled as the little bird. Such foolish persons would be similarly baffled in their attempts, due to their neglecting to learn about the Supreme Personality of Godhead, Kṛṣṇa, and how His multifarious energies always remain completely under His control.

Śrīla Prabhupāda characterized such persons in three ways: the fruitive workers, who want to enjoy the fruits of their labor; the mental speculators, who cherish a desire to become one with God; and the so-called devotees, who worship God to fulfill their material desires. All such persons are given hope by Lord Caitanya, who does not wish to disturb any of them in their respective positions.

The people of Kali-yuga (the modern age of quarrel, hypocrisy, and strife) were already in enough difficulty, being in a spiritually emaciated condition. Even so, out of His causeless mercy, Lord Caitanya gave them special facility—"a right of perfection" that was unattainable even by great sages of other ages. They must, however, reject the notion of merging with God or becoming equal to Him, calculated to be the main stumbling block on the path of spiritual realization. Then they would become more able to hear and realize spiritual knowledge.

By such submissive, aural reception of the powerful spiritual messages from self-realized

sources, one is awakened to his original spiritual consciousness. The original spiritual consciousness, which is the inborn quality of every living being, remains in a dormant condition even in the primitive form of human life. Even the savage and uncivilized men of the jungle, who are not trained in the artificial conventions of civilized nations, bow down to the order of the Supreme Powerful. They worship the emblems of theism in the form of the thunderbolt, a big ocean, big mountain and other gigantic phenomena. The dormant obedience to the Supreme is artificially blocked by the conventions of so-called civilized man.

Lord Caitanya did not want people to come under the influence of rascals posing as learned or religious men. According to Śrīla Prabhupāda, there are as many fools and cheaters among religionists as there are among ordinary men. And according to Lord Caitanya, there are as many great

---

***Without changing  
one's worldly  
position one has only  
to learn the art of  
spiritualizing one's  
home and  
consciousness.  
Initially no change of  
activities is needed.***

---

souls in the midst of ordinary men as there are in the renounced order. Therefore, Lord Caitanya was not anxious to gather spiritualists from a particular class, community, society, or nation.

Lord Caitanya is for everyone, even for the birds and beasts of the jungle. Some foolish persons consider that Lord Caitanya appeared to save the Hindu religion from the onslaught of the Mohammedans. But Lord Caitanya did not appear to save the Hindus or to declare anything against the Mohammedans. He appeared for the supreme benefit of all living entities in whatever form. He wanted to teach the real source of spiritual life, *real religion*, as the inborn quality of the living beings.

Śrīla Prabhupāda explained in his essay that Lord Caitanya's teachings were intended to unify people beyond all social, political, and religious designations. His original followers were from all sections of human society. One of His chief followers who was born in the Mohammedan community later became Haridāsa Thākura,

the preceptor of the chanting of the holy name of Kṛṣṇa. Two others were ministers, ostracized from the Hindu community because they worked for the ruling Muslim government; they later became Rūpa and Sanātana Gosvāmīs, the greatest teachers of pure devotional service to God.

Another prominent follower of Lord Caitanya was a provincial king, Pratāparudra Mahārāja, who remained in his exalted position without attachment and always sought the association of Lord Caitanya and the devotees. And there were two brothers, Jagāi and Mādhāi, fallen priests who had become notorious criminals; yet Lord Caitanya reformed them and elevated them to become spiritual masters. Lord Caitanya Himself accepted Śrī Rāmānanda Rāya, a provincial governor and householder, as His teacher in the highest spiritual principles.

In the final paragraph, Śrīla Prabhupāda summarized the practical conclusion of Lord Caitanya's teachings:

It is evident that one has only to learn the art [of devotional service] in the approved manner, and no one has to change his position of worldly life. The process of submissive hearing will help one in every way. That will inject the powerful medicine for curing one's material diseases, and that will make one able to receive the message from the innermost region of one's own self. As a matter of fact, BACK TO GODHEAD is the helping medium to convey the self-realized messages of liberated souls.

In other words, it is better to avoid pseudo-religionists and remain at home, learning the teachings of Lord Caitanya by reading from BACK TO GODHEAD magazine and by associating with devotees.

Now it was becoming clearer to me how the teachings of Lord Caitanya could be accepted in people's homes in every town and village. It was a matter of reaching out, going to people in their homes and showing them how to spiritualize their lives at home. They could, if they desired, visit a temple—perhaps remaining there for a few days—and receive a Kṛṣṇa conscious education. This would be good news. Śrīla Prabhupāda had said people are not so interested in regularly attending churches, mosques, or temples. ISKCON temples, however, are institutions for all devotees to receive training and inspiration, including those who remain at home.

From ISKCON temples so many "spiritual seeds" have been planted over the years by devotees distributing Śrīla Prabhupāda's books. Those seeds would spiritualize the consciousness of many people. The watering of those seeds—the chanting of Hare Kṛṣṇa and the association of devotees—would make the seeds grow.

*(continued on page 30)*



# CHANT!



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

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

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

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

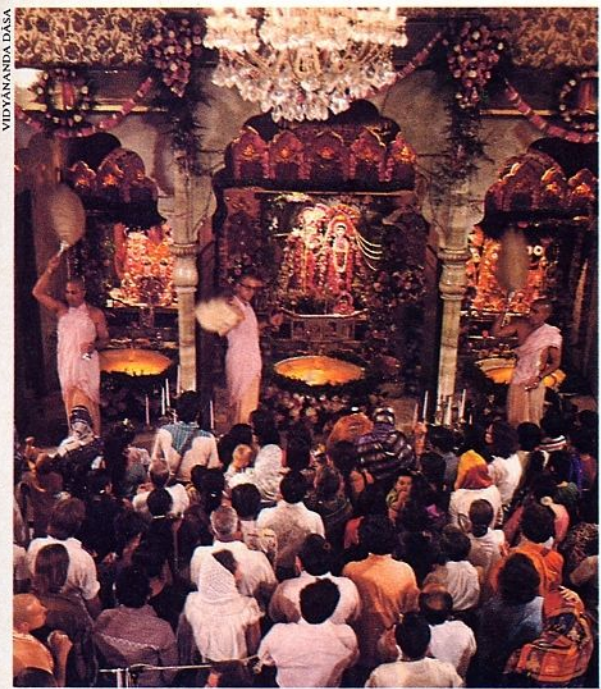
and all processes for self-realization are compressed into the Hare Kṛṣṇa *mahā-mantra*.”

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

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

PHOTO BY BHŪRIJANA DĀSA





VIDYANANDA DASA

Spiritual Places

# THE KRṢṢNA-CENTERED LIFE IN LOS ANGELES

The Hare Kṛṣṇa community in L.A. offers the perfect example of God-conscious living in a highly urbanized setting.

by MATHUREṢA DĀSA and SAṄGĪTĀ-DEVĪ DĀSĪ

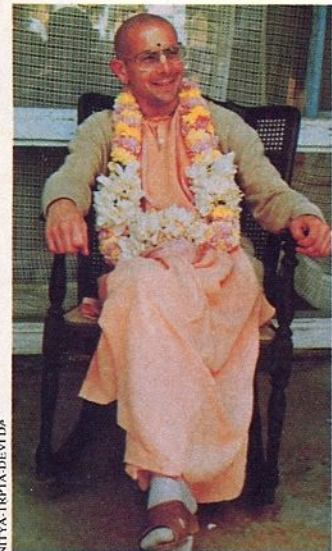


NITYA-TRĪPTĀ-DEVĪ DĀSĪ

Early in the morning, an hour or more before the sun rises, several hours before traffic begins to jam the city freeways, and while most residents of Los Angeles County, California, are soundly sleeping, a small Los Angeles neighborhood is entering upon a new day. At 4:30 A.M. the ornate, high-ceilinged temple room of the Hare Kṛṣṇa center at 3764 Watseka Avenue resounds with the playing of drums and cymbals as four hundred men, women, and children, wearing bright, clean cotton *dhotīs* and *sārīs*, gather to sing the holy names of God and dance before the Deity forms of Śrī Śrī Rukmiṇī-Dvārakādhīṣā. Despite the predawn hours, visitors often show up to join the daily service, staying for *mantra* meditation, the class on the ancient Vedic science of self-realization, and the sumptuous vegetarian breakfast.

In fact, the Los Angeles center of the International Society for Krishna Consciousness (ISKCON) is especially geared toward welcoming visitors and introducing them to the simple, joyous life of Kṛṣṇa consciousness. Visitors to Los Angeles ISKCON observe firsthand the great variety of Kṛṣṇa conscious activities here, and if they like, they can participate in those activities. The *Bhagavad-gītā* says that whatever we do should be done as an offering to the Supreme Personality of Godhead Kṛṣṇa; this frees us from the anxiety of material life and reestablishes us in our eternal, loving relationship with the Supreme Lord.

A reception center within the temple complex opens at 9 A.M. and features free refreshments, Kṛṣṇa conscious literature, and video shows from ISKCON Television (ITV). The reception center is actually the home of Rāma Rāghava dāsa and his



NITYA-TRĪPTĀ-DEVĪ DĀSĪ

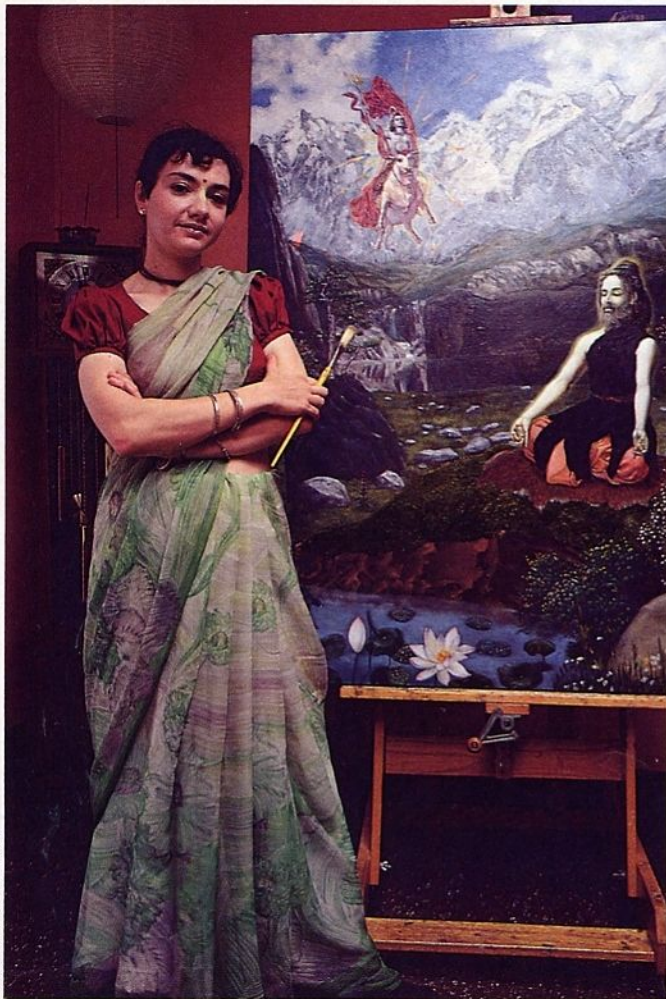


NITYA-TRĪPTĀ-DEVĪ DĀSĪ

**The center of all activities** at the Los Angeles temple. Their Lordships Śrī Śrī Rukmiṇī-Dvārakādhīṣā (far left), preside from Their teakwood-and-marble altar. At an *ārati* ceremony (top), guests and life members chant and dance before the Deities. Above, the temple bus brings the chanting of Hare

Kṛṣṇa to all corners of Los Angeles. Śrīla Rāmeṣvara Swami (left), the spiritual master in charge of ISKCON Los Angeles, is a pioneer in spreading Kṛṣṇa consciousness through book publication and distribution. Vatsala dāsa (above), temple president, assists in coordinating the Los Angeles center, a complex spanning more than half a city block.

JAGAT-KĀRANA DEVĪ DĀSĪ



MURALIVADANA DĀSĀ



wife, Śatarūpā-devī dāsī, who take charge of welcoming guests. "My idea," says Rāma Rāghava, "is to give every guest a proper greeting and show him the home where my wife and I live. In that way he sees a nice family and home that are centered on Kṛṣṇa." At five-thirty each evening Rāma Rāghava and Śatarūpā serve a seven-course dinner to as many as fifty guests and invite them to attend the evening worship at the temple.

Visitors can tour the temple museum, which houses lifesize dioramas depicting episodes and philosophical concepts from

**Painting for Kṛṣṇa.** Dīrghā-devī dāsī (top) and other artists illustrate ISKCON books. Govinda's restaurant (above), conveniently located at 9624 Venice Boulevard, features an international menu. At right, Anuttamā-devī dāsī tends the temple gift shop.



NITYA-TRIPATI-DEVI DĀSĪ



MURJAL IVANDANA DĀSĪ



NITYA-TRIPATI-DEVI DĀSĪ

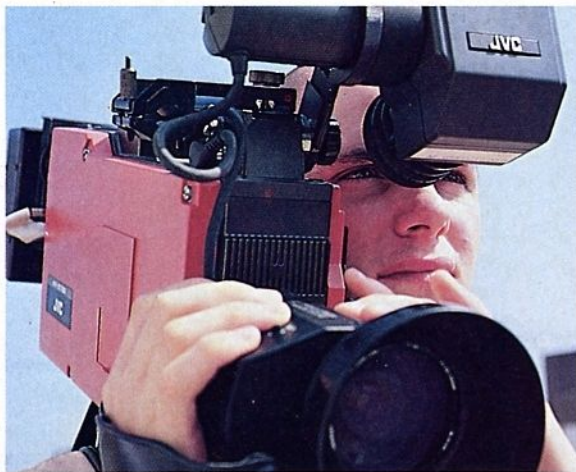
**“Kṛṣṇa and Arjuna on the Battlefield”** (above left), a diorama at the temple museum, brings to life the *Bhagavad-gītā*’s famous conversation on self-realization. Another diorama, “The Chariot of the Body” (above), illustrates a Vedic analogy: the body is like a chariot, and the soul, or self, is the passenger. When an individual’s senses are uncontrolled, they carry him away like wild horses. At top, Dharmadā-devī dāśī puts finishing touches on a diorama figure.

India’s ancient Vedic literature. The dioramas, sculpted and painted by ISKCON artists in three Los Angeles studios, are integrated with special lighting effects, 35 mm. slides, a stereophonic soundtrack, and solid-state circuitry. Smaller dioramas have been sent to ISKCON projects around the world for devotees to use in explaining the Kṛṣṇa consciousness philosophy. Artists in Los Angeles have also produced hundreds of paintings to illustrate the Vedic texts translated by ISKCON’s founder and spiritual master, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

More interested visitors can keep in touch with temple activities through the Friends of Lord Kṛṣṇa (FOLK) program, which numbers almost four thousand members. FOLK members receive books and a monthly newsletter. The Los Angeles FOLK program recently sponsored a four-day *Bhagavad-gītā* seminar in Hawaiī, where guests enjoyed sailing aboard the *Jaladuta II*, ISKCON Hawaiī’s teakwood ketch, and touring the ISKCON farm. Programs like this allow FOLK members to see for themselves how ISKCON is operating all over the world. Jagaddhātrī-devī dāśī, head of the FOLK program, is planning further excursions to ISKCON centers in Detroit; Washington, D. C.; and

**ISKCON Television** produces a variety of shows dealing with the philosophy, practice, and culture of devotional service to Lord Kṛṣṇa. Right, a cameraman readies to shoot.

Mohanā-devī dāsī (below) picks flowers to decorate the altar at the Pyramid House, a temple retreat overlooking Topanga Canyon, a community forty miles north of Los Angeles. Rāma Rāghava and his wife, Śatarūpā, provide a warm welcome at the reception center on Watsseka Avenue (bottom).



NITYA-TRIPTA-DEVĪDĀSĪ



PHILLIP DREW



MURALĪVADANA DĀSA

West Virginia. "This FOLK program enables people to identify themselves as devotees of Kṛṣṇa," says Jagaddhātṛī. "Śrīla Prabhupāda said that only a small number of people will actually move into our temple communities. So the FOLK program is organizing a Kṛṣṇa conscious society outside the temples."

In addition to FOLK, a Life Membership program has enlisted the generous support of three hundred families from the Los Angeles Hindu community. Recognizing ISKCON devotees as authentic representatives of the devotional tradition followed by millions of Indians, these life members regularly attend temple services to worship Śrī Śrī Rukmiṇī-Dvārakādhīśa. On special festival days, as many as four thousand Indians come to offer respects to Rukmiṇī-Dvārakādhīśa and to feast on delicious *kṛṣṇa-prasādam*, food offered to Lord Kṛṣṇa. Life members are also en-

JAGAT-KĀRANA-DEVĪDĀSĪ

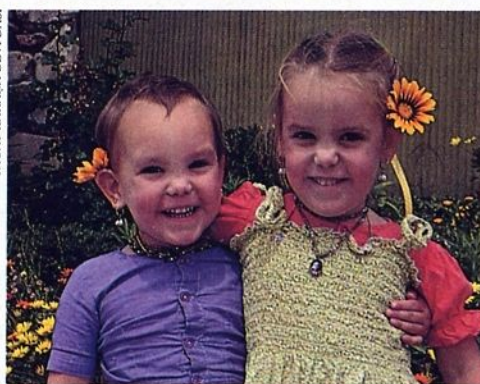




YADUVARA DĀSA



JAGAT-KĀRANA-DEVĪ DĀSĪ



**Devotees and guests mingle** in front of the temple (top) during the celebration of Janmāṣṭamī, Kṛṣṇa's appearance anniversary. At left, hundreds of thousands join the annual Festival of the Chariots parade (Ratha-yātrā) at Venice Beach. Above, devotee children. At age five, they will go to school at Bhaktivedanta Village, a rural ISKCON project two hundred miles north of L.A.

thusiastic participants in the Festival of the Chariots at Venice Beach, where every August as many as two hundred and fifty thousand people gather to watch a parade featuring three forty-five-foot-high silk-canopied carts. Introduced to the West by Śrīla Prabhupāda in 1967, the festival has been celebrated in India for thousands of years.

*Kṛṣṇa-prasādam* is the main attraction at Govinda's Natural Foods restaurant, located on Venice Boulevard, across from the temple. The restaurant has received enthusiastic reviews from major local papers and magazines and enjoys capacity crowds every day of the week. Devotees prepare and serve hot and cold sandwiches, fresh pastries and desserts, a variety of natural drinks, and full-course dinners featuring Indian, Mexican, Greek, and French dishes — all vegetarian. Govinda's  
(continued on page 23)

# ŚRĪLA PRABHUPĀDA SPEAKS OUT

## Do We Have to Believe Darwin?

The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place in October 1975 during an early-morning walk in Durban, South Africa.

**Śrīla Prabhupāda:** Man came from the ape. So why is man not coming from the ape now?

**Devotee:** It only happened once, and that was enough to start the whole thing.

**Śrīla Prabhupāda:** Only once? Another rascal! We see the flowers and fruits are coming every season. Why once? This is dogmatic. Do we have to accept it? Our experience is that, by nature's way, the same flower is coming again in the same field.

**Devotee:** Well, actually Darwin said that there is a missing link.

**Śrīla Prabhupāda:** What is that missing link? Simply bluffing, and it is going on in the name of science. Just see the fun. Simply misleading, and people are such rascals—civilized man, so-called—they are accepting it as a great theory: “Darwin's theory is a very big discovery.”

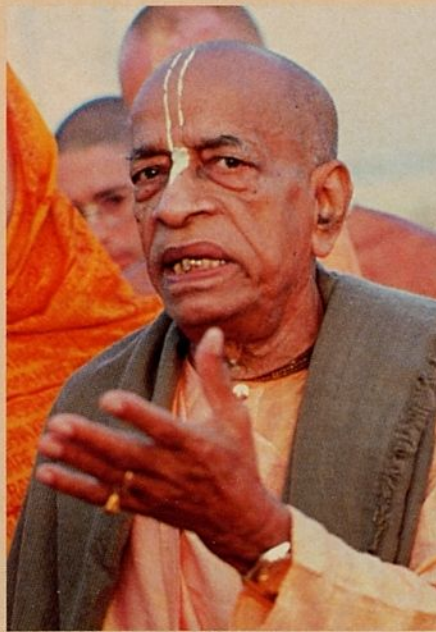
Simply childish rascalism. There is no reasoning. There is no sense. Man came from the monkey, they say. So why is he not coming now?

**Devotee:** Well, sometimes there's a freak of nature.

**Śrīla Prabhupāda:** “Sometimes”—it is simply for Darwin. To support his rascalism, nature has to serve him: “sometimes.” Just see. Why should we believe all this? “Sometimes” is not nature's law. Nature's law is the same, symmetrical. Nature is not obliged to serve Mr. Darwin. “Sometimes,” he said, and only he knew. The rest of us are simply supposed to believe him. “Sometimes” it was done, and it was revealed to Darwin. How did he come to know? How is it that no one but Darwin could understand?

**Devotee:** They use the same argument against us: that so few people can understand God.

**Śrīla Prabhupāda:** No. We don't say that. We say that God first spoke to the sun-god, and the sun-god spoke to his son, Manu, and Manu spoke to Ikṣvāku, who spoke to his son, and in this way, the knowledge came down. *Evam paramparā-prāptam*. That is quite reasonable. We don't say, “God spoke to me.”



God spoke to Brahmā, and Brahmā spoke to Nārada. Nārada spoke to Vyāsadeva. Vyāsadeva spoke to others. If my forefather said to my grandfather, and my grandfather said to my father, and the same information is passed down through my family, then what is wrong? *Evam paramparā-prāptam*. Kṛṣṇa spoke to Arjuna, and what Arjuna understood, we are understanding in the same way. How Arjuna understood it, is written in the *Bhagavad-gītā*.

We don't accept knowledge like that: “Darwin simply knew it.” No. They are number-one rascals, all these so-called scientists. “There is a missing link. Only once from a monkey, man came.” What is this nonsense? Do we have to believe this? Does it make any sense? But because Mr. Darwin is speaking we are expected to accept it.

**Devotee:** Certain changes take place. Just like if you're in a hot climate all the time, your blood thins. If you take that further, all of these changes can mount up to some big physical change.

**Śrīla Prabhupāda:** No change is taking place. Nature is working symmetrically, always. The sun is rising in the morning. That has been going on for millions, millions, millions, millions of years.

**Devotee:** Gradually the change is taking place.

**Śrīla Prabhupāda:** No. What change is

taking place? In the morning the sun rises on the eastern side. That is going on. The seasonal flower changes according to the season—winter, spring, summer. Everything is going on symmetrically. Because it is going on symmetrically, we can say that next February it will be a nice season here. Why? Because you have your own experience of last February. We are certain that the same thing will happen next February. Therefore we can say, “There is no such change.” This is nature's way: *prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ*. It is very symmetrical. Everything is going on nicely. Nature's way.

**Devotee:** One of the strong points of Darwin's theory . . .

**Śrīla Prabhupāda:** I don't find any. Simply foolishness. [Laughter.] A foolish rascal like you will believe it.

**Devotee:** They argue that five thousand years ago they had no history. So they think that before that time, there was no civilization. Therefore man was like the monkey.

**Śrīla Prabhupāda:** We don't speculate. We have got millions of years of history. A child may think something, but an elderly man will not think like that. Because the rascals are thinking in some way, do we have to believe it? Why should I take their word?

We are taking the word of Lord Kṛṣṇa. We accept Him as Supreme. All the great sages accept Him. Why should I accept this rascal Darwin? We are not so foolish. We cannot accept.

**Devotee:** The scientists always say, “Last year we made a mistake, and now it's all right.”

**Śrīla Prabhupāda:** Hmm. “Now we are advanced.” And what is the guarantee that your present theories are correct? You will advance again. That means you are always incorrect.

You say that by chance man came from nature. But you don't find nature working by chance. Therefore your theory is disproved. If your calculations have even one error, then your whole statement must be accepted as nonsense.

**Devotee:** People think that life is always getting better.

**Śrīla Prabhupāda:** Therefore, they are rascals. This is called *māyā* [illusion]. They remain rascals, and still they think they are advanced.



# ŚRĪMAD-BHĀGAVATAM

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

## Third Canto: “The Status Quo”

### CHAPTER FIVE

#### Vidura’s Talks with Maitreya

As our serialized presentation of *Śrīmad-Bhāgavatam* continues, *Vidura*, a self-realized soul, asks the great philanthropic sage *Maitreya* for directions on how one should live to attain real happiness, which one doesn’t find by engaging in fruitive activities.

#### TEXT 2

विदुर उवाच  
सुखाय कर्माणि करोति लोको  
न तैः सुखं वान्यदुपारमं वा ।  
विन्देत भूयस्तत एव दुःखं  
यदत्र युक्तं भगवान् वदेन्नः ॥ २ ॥

*vidura uvāca*  
*sukhāya karmāṇi karoti loko*  
*na taiḥ sukhāṁ vānyad-upāramam vā*  
*vindeta bhūyas tata eva duḥkham*  
*yad atra yuktaṁ bhagavān vaden nah*

*viduraḥ uvāca*—Vidura said; *sukhāya*—for attaining happiness; *karmāṇi*—fruitive activities; *karoti*—everyone does so; *lokaḥ*—in this world; *na*—never; *taiḥ*—by those activities; *sukham*—any happiness; *vā*—or; *anyat*—differently; *upāramam*—satiating; *vā*—either; *vindeta*—achieves; *bhūyaḥ*—on the contrary; *tataḥ*—by such activities; *eva*—certainly; *duḥkham*—miseries; *yat*—that which; *atra*—under the circumstances; *yuktaṁ*—right course; *bhagavān*—O great one; *vadet*—may kindly enlighten; *nah*—us.

#### TRANSLATION

Vidura said: O great sage, everyone in this world engages in fruitive activities to attain happiness, but one finds neither satiation nor the mitigation of distress. On the contrary, one is only aggravated by such activities. Please, therefore, give us directions on how one should live for real happiness.

#### PURPORT

Vidura asked Maitreya some common questions, which was not originally his intention. Uddhava asked Vidura to approach Maitreya Muni and inquire into all the truths concerning the Lord, His name, fame, quality, form, pastimes, entourage, etc., and thus when Vidura approached Maitreya, he should have asked only about the Lord. But out of natural humility he did not immediately ask about the Lord, but inquired into a subject which would be of great importance to the common man. A common man cannot understand the Lord. He must first know the real position of his life under the influence of the illusory energy. In illusion one thinks that he can be happy only by fruitive activities, but what ac-

tually happens is that one becomes more and more entangled in the network of action and reaction and does not find any solution to the problem of life. There is a nice song in this connection: “Because of a great desire to have all happiness in life, I built this house. But unfortunately the whole scheme has turned to ashes because the house was unexpectedly set on fire.” The law of nature is like that. Everyone tries to become happy by planning in the material world, but the law of nature is so cruel that it sets fire to one’s schemes; the fruitive worker is not happy in his schemes, nor is there any satiation of his continuous hankering for happiness.

#### TEXT 3

जनस्य कृष्णादिमुखस्य दैवा-  
दधर्मशीलस्य सुदुःखितस्य ।  
अनुग्रहायेह चरन्ति नूनं  
भूतानि मव्यानि जनार्दनस्य ॥ ३ ॥

*janasya kṛṣṇād vimukhasya daivād*  
*adharmā-śīlasya suduḥkhitasya*  
*anugrahāyeha caranti nūnam*  
*bhūtāni bhavyāni janārdanasya*

*janasya*—of the common man; *kṛṣṇāt*—from the Supreme Lord, Kṛṣṇa; *vimukhasya*—of the one who has turned his face against the Lord; *daivāt*—by the influence of external energy; *adharmā-śīlasya*—of one who is engaged in irreligion; *su-duḥkhitasya*—of one who is always unhappy; *anugrahāya*—due to being compassionate towards them; *iha*—in this world; *caranti*—wander; *nūnam*—certainly; *bhūtāni*—persons; *bhavyāni*—great philanthropic souls; *janārdanasya*—of the Supreme Personality of Godhead.

#### TRANSLATION

O my lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen souls who are averse to the sense of subordination to the Lord.

#### PURPORT

To be obedient to the wishes of the Supreme Lord is the natural position of every living entity. But due only to past misdeeds, a living being becomes averse to the sense of subordination to the Lord and suffers all the miseries of material existence. No one has anything to do but render devotional service to the Supreme Lord, Śrī Kṛṣṇa. Therefore any activity other than transcendental loving service to the Lord is more or less a rebellious action against the supreme will. All fruitive activity, empirical philosophy and mysticism are more or less against the sense of subordination to the Lord, and any living entity engaged in such rebellious activity is more or less condemned by the laws of material nature, which work under the subordination of the Lord. Great unalloyed devotees of the Lord are compassionate towards the fallen, and therefore they travel all over the world with the mission of bringing souls back to Godhead,

back to home. Such pure devotees of the Lord carry the message of Godhead in order to deliver the fallen souls, and therefore the common man who is bewildered by the influence of the external energy of the Lord should avail himself of their association.

## TEXT 4

तत्साधुवर्यादिश वरुमं शं नः  
संराधितो भगवान् येन पुंसाम् ।  
हृदि स्थितो यच्छति भक्तिपूते  
ज्ञानं सतत्त्वाधिगमं पुराणम् ॥ ४ ॥

*tat sādhu-varyādiśa vartma śam naḥ  
saṁrādhitō bhagavān yena puṁsām  
hṛdi sthīto yacchati bhakti-pūte  
jñānaṁ sa-tattvādhi-gamaṁ purāṇam*

*tat*—therefore; *sādhu-varya*—O great one amongst the saints; *ādiśa*—please instruct; *vartma*—the path; *śam*—auspicious; *naḥ*—for us; *saṁrādhitāḥ*—being perfectly served; *bhagavān*—the Personality of Godhead; *yena*—by which; *puṁsām*—of the living entity; *hṛdi sthītaḥ*—residing in the heart; *yacchati*—awards; *bhakti-pūte*—unto the unalloyed devotee; *jñānam*—knowledge; *sa*—that; *tattva*—truth; *adhigamaṁ*—by which one learns; *purāṇam*—authorized, old.

## TRANSLATION

Therefore, O great sage, please give me instruction on the transcendental devotional service of the Lord, so that He who is situated in the heart of everyone can be pleased to impart, from within, knowledge of the Absolute Truth in terms of the ancient Vedic principles delivered only to those who are purified by the process of devotional service.

## PURPORT

As already explained in the First Canto of *Śrīmad-Bhāgavatam*, the Absolute Truth is realized in three different phases—although they are one and the same—in terms of the knower's capacity to understand. The most capable transcendentalist is the pure devotee of the Lord, who is without any tinge of fruitive actions or philosophical speculation. By devotional service only does one's heart become completely purified from all material coverings like *karma*, *jñāna* and *yoga*. Only in such a purified stage does the Lord, who is seated in everyone's heart with the individual soul, give instruction so that the devotee can reach the ultimate destination of going back home, back to Godhead. This is confirmed in *Bhagavad-gītā* (10.10): *teṣāṁ satata-yuktānāṁ bhajātām*. Only when the Lord is satisfied with the devotional service of the devotee does He impart knowledge, as He did for Arjuna and Uddhava.

The *jñānīs*, *yogīs* and *karmīs* cannot expect this direct cooperation of the Lord. They are not able to satisfy the Lord by transcendental loving service, nor do they believe in such service to the Lord. The *bhakti* process, as performed under the regulative principles of *vaidhī-bhakti*, or devotional service following the prescribed rules and regulations, is defined by the revealed scriptures and confirmed by great *ācāryas*. This practice can help the neophyte devotee to rise to the stage of *rāga-bhakti*, in which the Lord responds from within as the *caitya-guru*, or the spiritual master as Superconsciousness. All transcendentalists other than devotees make no distinction between the individual soul and the Super-soul because they miscalculate the Superconsciousness and the individual consciousness to be one and the same. Such miscalculation by the non-devotees makes them unfit to receive any direction from within, and therefore they are bereft of the direct cooperation of the Lord. After many, many births, when such a nondualist comes to sense that the Lord is worshipable and that the devotee is simultaneously one with and different from the Lord, then only can he surrender unto the Lord,

Vāsudeva. Pure devotional service begins from that point. The process of understanding the Absolute Truth adopted by the misguided nondualist is very difficult, whereas the devotee's way of understanding the Absolute Truth comes directly from the Lord, who is pleased by devotional service. On behalf of many neophyte devotees, Vidura, at the very first instance, inquired from Maitreya about the path of devotional service, by which the Lord, who is seated within the heart, can be pleased.

## TEXT 5

करोति कर्माणि कृतावतारो  
यान्यात्मतन्त्रो भगवांस्त्र्यधीशः ।  
यथा ससर्जाग्र इदं निरीहः  
संस्थाप्य वृत्तिं जगतो विधत्ते ॥ ५ ॥

*karoti karmāṇi kṛtāvātāro  
yāny ātma-tantraḥ bhagavāns tryadhīśaḥ  
yathā sasarjāgra idam nirīhaḥ  
saṁsthāpya vṛttim jagato vidhatte*

*karoti*—does them; *karmāṇi*—transcendental activities; *kṛta*—by accepting; *avatāraḥ*—incarnations; *yāni*—all those; *ātma-tantraḥ*—Self-independent; *bhagavān*—the Personality of Godhead; *tri-adhīśaḥ*—the Lord of the three worlds; *yathā*—as much as; *sasarja*—created; *agre*—at first; *idam*—this cosmic manifestation; *nirīhaḥ*—although desireless; *saṁsthāpya*—by establishing; *vṛttim*—means of livelihood; *jagataḥ*—of the universes; *vidhatte*—as He regulates.

## TRANSLATION

O great sage, kindly narrate how the Supreme Personality of Godhead, who is the independent, desireless Lord of the three worlds and the controller of all energies, accepts incarnations and creates the cosmic manifestation with perfectly arranged regulative principles for its maintenance.

## PURPORT

Lord Kṛṣṇa is the original Personality of Godhead from whom the three creative incarnations, namely the *purusa-avatāras*—Kāraṇār-ṇavaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu—expand. The whole material creation is conducted by the three *purusas* in successive stages under the external energy of the Lord, and thus material nature is controlled by Him. Thinking material nature to be independent is like seeking milk from the nipplelike bags on the neck of a goat. The Lord is independent and desireless. He does not create the material world for His own satisfaction as we create our household affairs to fulfill our material desires. Actually the material world is created for the illusory enjoyment of the conditioned souls, who have been against the transcendental service of the Lord since time immemorial. But the material universes are full in themselves. There is no scarcity for maintenance in the material world. Because of their poor fund of knowledge, the materialists are disturbed when there is an apparent increase of population on the earth. Whenever there is a living being on the earth, however, his subsistence is immediately arranged by the Lord. The other species of living entities, who far outnumber human society, are never disturbed for maintenance; they are never seen dying of starvation. It is only human society that is disturbed about the food situation and, to cover up the real fact of administrative mismanagement, takes shelter in the plea that the population is excessively increasing. If there is any scarcity in the world, it is the scarcity of God consciousness, otherwise, by the grace of the Lord, there is no scarcity of anything.

## TEXT 6

यथा पुनः स्वे ख इदं निवेश्य  
शेते गुहायां स निवृत्तवृत्तिः ।

योगेश्वराधीश्वर एक एत-  
दनुप्रविष्टो बहुधा यथासीत् ॥ ६ ॥

*yathā punaḥ sve kha idam niveśya  
śete guhāyām sa nivr̥tta-vr̥tīḥ  
yogeśvarādhiśvara eka etad  
anupraviṣṭo bahudhā yathāsit*

*yathā*—as much as; *punaḥ*—again; *sve*—in His; *khe*—form of space (*virāt-rūpa*); *idam*—this; *niveśya*—entering into; *śete*—lies down; *guhāyām*—within the universe; *saḥ*—He (the Personality of Godhead); *nivr̥tta*—without endeavor; *vr̥tīḥ*—means of livelihood; *yoga-īśvara*—the master of all mystic powers; *adhiśvaraḥ*—proprietor of everything; *ekah*—one without a second; *etat*—this; *anupraviṣṭaḥ*—entering afterwards; *bahudhā*—by innumerable; *yathā*—as much as; *āsīt*—exists.

#### TRANSLATION

He lies down on His own heart spread in the form of the sky, and thus placing the whole creation in that space, He expands Himself into many living entities, which are manifested as different species of life. He does not have to endeavor for His maintenance, because He is the master of all mystic powers and the proprietor of everything. Thus He is distinct from the living entities.

#### PURPORT

The questions regarding creation, maintenance and destruction, which are mentioned in many parts of the *Śrīmad-Bhāgavatam*, are in relation to different millenniums (*kalpas*), and therefore they are differently described by different authorities when questioned by different students. There is no difference regarding the creative principles and the Lord's control over them, yet there are some differences in the minute details because of different *kalpas*. The gigantic sky is the material body of the Lord, called the *virāt-rūpa*, and all material creations are resting on the sky, or the heart of the Lord. Therefore, beginning from the sky, the first material manifestation to the gross vision, down to the earth, everything is called Brahman. *Sarvaṁ khalv idam brahma*: "There is nothing but the Lord, and He is one without a second." The living entities are the superior energies, whereas matter is the inferior energy, and the combination of these energies brings about the manifestation of this material world, which is in the heart of the Lord.

#### TEXT 7

क्रीडन् विद्यते द्विजगोसुराणां  
क्षेमय कर्माण्यवतारभेदैः ।  
मनो न तृप्यत्यपि शृण्वतां नः  
सुश्लोकमौलेश्वरितामृतानि ॥ ७ ॥

*kṛīḍan vidhatte dvija-go-surāṇām  
kṣemāya karmāṇy avatāra-bhedaiḥ  
mano na tṛpyaty api śṛṇvatām naḥ  
suśloka-maulēśvaritāmṛtāni*

*kṛīḍan*—manifesting pastimes; *vidhatte*—He performs; *dvija*—twice-born; *go*—cows; *surāṇām*—of the demigods; *kṣemāya*—welfare; *karmāṇi*—transcendental activities; *avatāra*—incarnations; *bhedaiḥ*—differently; *manaḥ*—mind; *na*—never; *tṛpyati*—satisfies; *api*—in spite of; *śṛṇvatām*—continuously hearing; *naḥ*—our; *suśloka*—auspicious; *mauleḥ*—of the Lord; *carūa*—characteristics; *amṛtāni*—undying.

#### TRANSLATION

You may narrate also about the auspicious characteristics of the Lord in His different incarnations for the welfare of the twice-born, the cows and the demigods. Our minds are never satisfied

completely, although we continuously hear of His transcendental activities.

#### PURPORT

The Lord appears in this universe in different incarnations like Matsya, Kūrma, Varāha and Nṛsimha, and He manifests His different transcendental activities for the welfare of the twice-born, the cows and the demigods. The Lord is directly concerned with the twice-born or civilized men. A civilized man is one who has taken his birth twice. A living entity takes birth in this mundane world due to the union of male and female. A human being is born due to union of the father and mother, but a civilized human being has another birth by contact with a spiritual master, who becomes the actual father. The father and mother of the material body are so only in one birth, and in the next birth the father and mother may be a different couple. But the bona fide spiritual master, as the representative of the Lord, is the eternal father because the spiritual master has the responsibility to lead the disciple to spiritual salvation, or the ultimate goal of life. Therefore, a civilized man must be twice-born, otherwise he is no more than the lower animals.

The cow is the most important animal for developing the human body to perfection. The body can be maintained by any kind of foodstuff, but cow's milk is particularly essential for developing the finer tissues of the human brain so that one can understand the intricacies of transcendental knowledge. A civilized man is expected to live on foodstuffs comprising fruits, vegetables, grains, sugar and milk. The bull helps in the agricultural process of producing grain, etc., and thus in one sense the bull is the father of humankind, whereas the cow is the mother, for she supplies milk to human society. A civilized man is therefore expected to give all protection to the bulls and cows.

The demigods, or the living entities who live in the higher planets, are far superior to human beings. Since they have better arrangements for living conditions, they live far more luxuriously than human beings, yet they are all devotees of the Lord. The Lord incarnates in different forms, such as those of a fish, a tortoise, a hog, and a combined lion and man, just to give protection to civilized man, the cow and the demigods, who are directly responsible for the regulative life of progressive self-realization. The whole system of the material creation is planned so that the conditioned souls may have the opportunity for self-realization. One who takes advantage of such an arrangement is called a demigod or civilized man. The cow is meant to help maintain such a high standard of living.

The Lord's pastimes for the protection of the twice-born civilized men, the cows and the demigods are all transcendental. A human being is inclined to hear good narrations and stories, and therefore there are so many books, magazines and newspapers on the market to satisfy the interests of the developed soul. But the pleasure in such literature, after it is read once, becomes stale, and people do not take any interest in reading such literature repeatedly. In fact, newspapers are read for less than an hour and then thrown in the dustbins as rubbish. The case is similar with all other mundane literatures. But the beauty of transcendental literatures like *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* is that they never become old. They have been read in the world by civilized man for the last five thousand years, and they have never become old. They are ever fresh to the learned scholars and devotees, and even by daily repetition of the verses of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, there is no satiation for devotees like Vidura. Vidura might have heard the pastimes of the Lord many, many times before he met Maitreya, but still he wanted the same narrations to be repeated because he was never satiated by hearing them. That is the transcendental nature of the Lord's glorious pastimes.

#### TEXT 8

यैस्तत्त्वभेदैरधिलोकनाथो  
लोकानलोकान् सह लोकपालान् ।  
अचीकृत्पद्यत्र हि सर्वसत्त्व-  
निकायभेदोऽधिकृतः प्रतीतः ॥ ८ ॥

yais tattva-bhedair adhiloka-nātho  
lokān alokān saha lokapālān  
acikṣpat yatra hi sarva-sattva-  
nikāya-bhedo 'dhikṛtaḥ pratītaḥ

yaiḥ—by whom; tattva—truth; bhedaiḥ—by differentiation; adhi-  
loka-nāthaḥ—the King of the kings; lokān—planets; alokān—planets  
of the lower region; saha—along with; loka-pālān—respective kings;  
acikṣpat—planned; yatra—wherein; hi—certainly; sarva—all; sattva—  
existence; nikāya—living entities; bhedaḥ—difference; adhikṛtaḥ—  
occupied; pratītaḥ—it so appears.

#### TRANSLATION

The Supreme King of all kings has created different planets and places of habitation where living entities are situated in terms of the modes of nature and work, and He has created their different kings and rulers.

#### PURPORT

Lord Kṛṣṇa is the chief King of all kings, and He has created different planets for all kinds of living entities. Even on this planet there are different places for inhabitation by different types of men. There are places like deserts, icelands, and valleys in mountainous countries, and in each of them there are different kinds of men born of different modes of nature according to their past deeds. There are people in the Arabian deserts and in the valleys of the Himalayan Mountains, and the inhabitants of these two places differ from one another, just as the inhabitants of the icelands also differ from them. Similarly, there are also different planets. The planets below the earth down to the Pātāla planet are full of various kinds of living beings; no planet is vacant, as wrongly imagined by the modern so-called scientist. In *Bhagavad-gītā* we find it said by the Lord that the living entities are *sarva-gata*, or present in every sphere of life. So there is no doubt that on other planets there are also inhabitants like us, sometimes with greater intelligence and greater opulence. The living conditions for those of greater intelligence are more luxurious than on this earth. There are also planets where no sunlight reaches, and there are living entities who must live there due to their past deeds. All such plans for living conditions are made by the Supreme Lord, and Vidura requested Maitreya to describe this for the sake of further enlightenment.

#### TEXT 9

येन प्रजानामुत आत्मकर्म-  
रूपाभिधानां च भिदा व्यधत् ।  
नारायणो विश्वसृगात्मयोनि-  
रेतश्च नो वर्णय विप्रवर्य ॥ ९ ॥

yena prajānām uta ātma-karma-  
rūpābhidhānām ca bhidāṁ vyadhata  
nārāyaṇo viśvasṛg ātma-yoniḥ  
etaḥ ca no varṇaya vipra-varya

yena—by which; prajānām—of those who are born; uta—as also; ātma-karma—destined engagement; rūpa—form and feature; abhi-  
dhānām—endeavors; ca—also; bhidāṁ—differentiation; vyadhata—

dispersed; nārāyaṇaḥ—the Supreme Personality of Godhead; viśva-  
sṛk—the creator of the universe; ātma-yoniḥ—self-sufficient; etaḥ—all  
these; ca—also; naḥ—unto us; varṇaya—describe; vipra-varya—O  
chief amongst the brāhmaṇas.

#### TRANSLATION

O chief amongst the brāhmaṇas, please also describe how Nārāyaṇa, the creator of the universe and the self-sufficient Lord, has differently created the natures, activities, forms, features and names of the different living creatures.

#### PURPORT

Every living being is under the plan of his natural inclinations in terms of the modes of material nature. His work is manifested in terms of the nature of the three modes, his form and bodily features are designed according to his work, and his name is designated according to his bodily features. For example, the higher classes of men are white (*śukla*), and the lower classes of men are black. This division of white and black is in terms of one's white and black duties of life. Pious acts lead one to take birth in a good and highly placed family, to become rich, to become learned, and to acquire beautiful bodily features. Impious acts lead one to become poor by parentage, to be always in want, to become a fool or illiterate and to acquire ugly bodily features. Vidura requested Maitreya to explain these differences between all the living creatures made by Nārāyaṇa, the Supreme Personality of Godhead.

#### TEXT 10

परावरेषां भगवन् व्रतानि  
श्रुतानि मे व्यासमुखादभीक्ष्णम् ।  
अत्प्रुम क्षुल्लसुखावहानां  
तेषामृते कृष्णकथामृतौघात् ॥ १० ॥

parāvareṣāṁ bhagavan vratāni  
śrutāni me vyāsa-mukhād abhikṣṇam  
atpnuma kṣulla-sukhāvahānāṁ  
teṣām ṛte kṛṣṇa-kathāmṛtaughāt

para—higher; avareṣāṁ—of these lower; bhagavan—O my lord, O  
great one; vratāni—occupations; śrutāni—heard; me—by me; vyāsa—  
Vyāsa; mukhāt—from the mouth; abhikṣṇam—repeatedly; atpnuma—  
I am satisfied; kṣulla—little; sukha-āvahānām—that which causes hap-  
piness; teṣām—out of that; ṛte—without; kṛṣṇa-kathā—talks about the  
Personality of Godhead, Lord Kṛṣṇa; amṛta-oghāt—from the nectar.

#### TRANSLATION

O my lord, I have repeatedly heard about these higher and lower statuses of human society from the mouth of Vyāsadeva, and I am quite satiated with all these lesser subject matters and their happiness. They have not satisfied me with the nectar of topics about Kṛṣṇa.

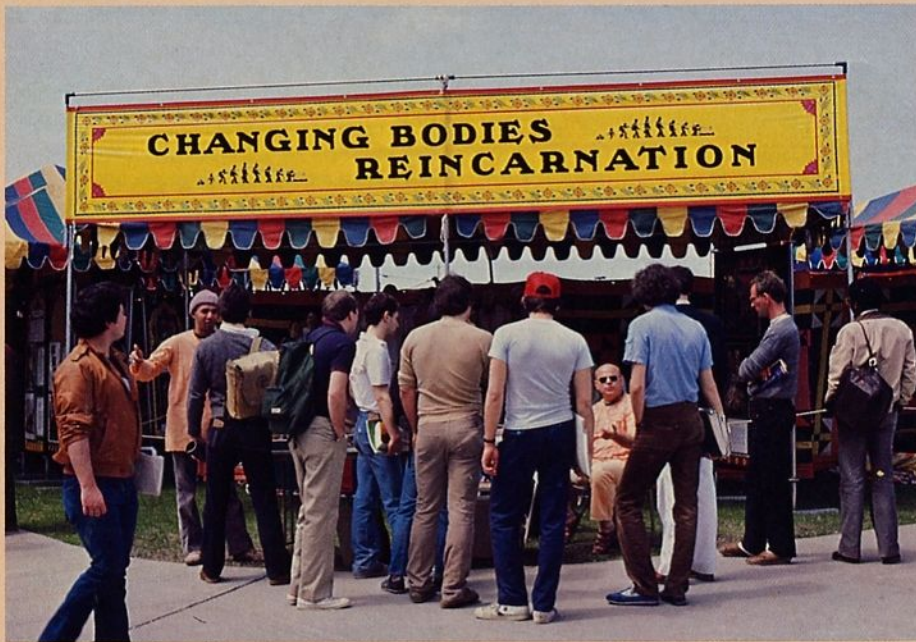
(continued in next issue)



# Every Town and Village

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

## ISKCON Cultural Festival Tours Northeast U.S.



At a campus in Buffalo, New York, students at the Festival of India hear about reincarnation, one of the many philosophical and cultural themes being presented by means of portable exhibits.

**Manhattan, New York**—Many residents here have noticed a large, yellow tractor-trailer cruising about town this summer. The logo/banner on both sides of the trailer, complemented by emerald-green pinstripes, reads "Festival of India." The trailer contains sculptural and photographic exhibits, brightly colored tents, a public address system—in short, a portable festival—which Madhuhā dāsa and a dedicated crew of ISKCON devotees have set up in the city's parks this summer.

"Festival of India" is a dramatic presentation of ISKCON's cultural and philosophical heritage. Exhibits on vegetarian cooking, reincarnation, spiritual education, and *karma*—to name a few—attract thousands of New Yorkers to the festival tents. "Śrīla Prabhupāda told us on many occasions," says Śrīla Rāmeśvara Swami, one of ISKCON's spiritual masters in charge of its affairs in New York, "that America can be enlightened by cultural presentations." The unique position of the Vedic culture—the culture in which ISKCON has its roots—is that it imparts to its participants and observers the eternal truths of factual spiritual life. The difference between the body and the soul, the relation of the soul to the Supreme Soul, and the perfection of that relation are all subject

matters that are readily understood by anyone in contact with the Vedic cultural milieu.

ISKCON has established many cultural exhibits across North America, as well as in Europe, India, and other parts of the world. The recently opened Bhaktivedanta Cultural Center at the former Fisher mansion in Detroit, Prabhupāda's Palace of Gold in West Virginia, and the original FATE diorama museum in Los Angeles are major cultural showpieces for ISKCON in the United States.

The "Festival of India" contains all of the same cultural themes in a traveling package. For four years Madhuhā and his crew have traveled across the United States and Canada setting up the displays in parks and city squares and at schools and colleges. Last spring they visited Yale, Rutgers, Wesleyan, and SUNY campuses in Albany, Buffalo, and Binghamton. This summer they have appeared at the Albany Empire State Plaza, the Central Park Bandshell, Flushing Meadow Park, and the New York Coliseum.

One of the largest exhibits in the festival, entitled "Who is Prabhupāda?" features many beautiful photos and paintings of ISKCON's founder, illustrating his life and accomplishments. Śrīla Prabhupāda

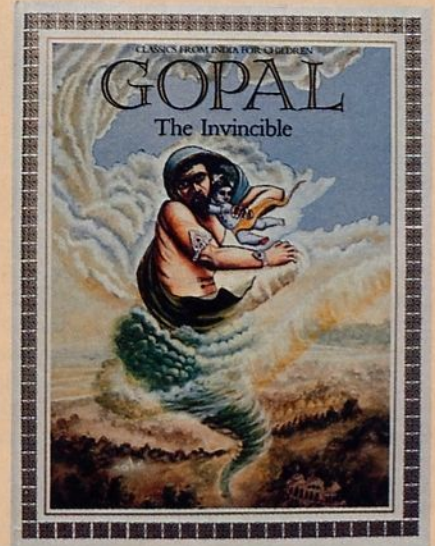
first arrived in New York City in the fall of 1965, bringing with him his translations of *Śrīmad-Bhāgavatam*—the topmost Vedic scripture—and an ardent desire to transplant India's ancient Kṛṣṇa conscious culture in the West. "Festival of India" continues to fulfill Śrīla Prabhupāda's desire in a unique and dynamic way.

## Bala Books Announces Multilingual Series

**Brooklyn, New York**—The pastimes of Kṛṣṇa are now available in six languages for young readers. Bala Books, publishers of Kṛṣṇa conscious books for children, has just announced the publication of *Gopal the Invincible*. Yogeśvara dāsa and Jyotirmayī-devī dāsi wrote the text for this handsome, hardbound edition, which contains full-color illustrations by Sunītā-devī dāsi. The book is available in English, French, Spanish, Italian, German, and Dutch.

The book is the first in a series of multilingual printings under the series title "Classics from India for Children." The inspiration for a library of children's books came from Śrīla Prabhupāda, who requested Yogeśvara to make the timeless stories of the *Vedas* available to young people worldwide.

Five thousand copies of *Gopal the Invincible* were printed in each of six languages. The book tells of child Kṛṣṇa and His victory over the many nefarious demons who tried to disturb the peaceful life of Vṛndāvana, Kṛṣṇa's cowherd village.



# THE VEDIC

## Transcendental Comment

### PLAYING THE OLYMPIC GAME

by Dvārakādhīṣa-devī dāsī

Television cameras zoom in as the young athlete thrusts his arms upwards in triumph. Perspiration mixes with tears, and thousands roar with appreciation. The atmosphere is surcharged, and time itself seems to pause in honor of the jubilant occasion. In an exhilarating celebration of outstanding athletic performance, even differences of nationality and political conviction dissolve.

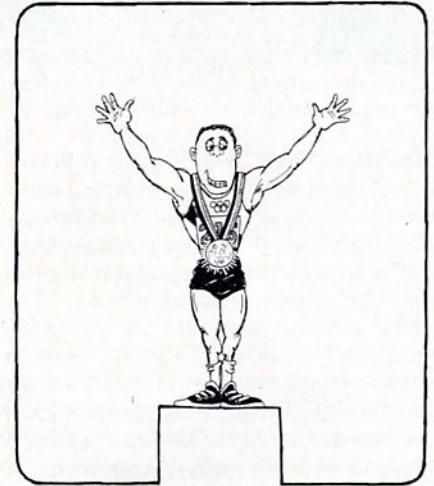
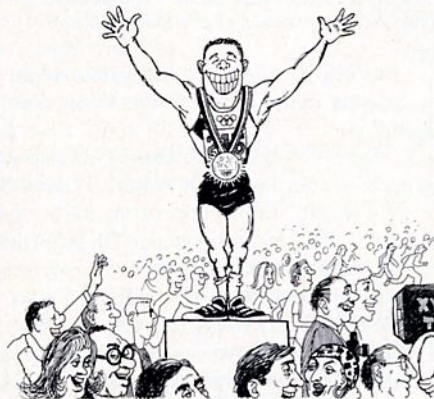
Yet although the applause is tremendous, within minutes it subsides, and the

ous defeat, hiding bitter pain in their hearts. Years of intense training had preceded their arrival at the World Olympic Games, and in a matter of hours it's all over. Fair or unfair, their names will not appear on the roll of victors. Their not-quite-perfect-enough bodies shake with inexpressible anguish.

The moment of triumph may be brief and awarded to only a very few, but, despite its agonies, it attracts the hearts of us all. We feel drawn to the excitement of witnessing a good match, and we also enjoy rising to meet our own challenges. The tangible gain of winning is often negligible, and the pain of defeat is great. Still, we compete. Why?

skills, and the stimulation of such competition offers a distraction from the more serious issues of our material existence—issues such as old age, disease, and death.

For the self-realized soul, however, material competition has no appeal. He feels no need to prove himself materially, nor is he impressed by those who do. He understands his real identity as spiritual, beyond the abilities and limitations of the temporary material body. The soul, he knows, exists eternally, transmigrating from one body to another, birth after birth. A person with knowledge of his own eternity is instinctively aloof from the temporary attraction of sensual stimulation, realizing that such fleeting pleasures inevitably lead



cameras move to the next event. Heads turn aside, smiles fade, and muscles begin to ache. The great moment in history passes on, as all others before, and almost immediately this particular name and face begin to recede into a shuffle of statistics. Such is the fleeting glory of the Olympic gold-medalist, and the honor and virtue of his heroic performance is quickly transformed into dollars and cents by the advertising industry. As the last reporter hastily scribbles down the victor's gasping exclamations, the crowd moves on in search of another sweaty idol to shower with their fickle adoration.

Meanwhile, in the locker room the losers blame the sun or the wind and try to sport a noble attitude toward their inglori-

Our competitive spirit arises from our age-old desire to assert ourselves as supreme. Anyone who accepts this material world as his home and who accepts his material body as his self will feel a pressing need to justify his brief existence by forcefully exercising his material prowess. Whether he seeks this recognition on the sports field, in an executive office, or on the dance floor is immaterial. The motivation is the same. We all sense that, as individuals, we have some special, inherent worth. Now, if we are unaware of our spiritual nature, we will struggle to prove that worth according to some scale of relative material perfection. Thus we feel a tremendous psychological attraction for the competition of sports and other material

to frustration. A self-realized person simply won't allow himself to be cheated by the desire for materialistic achievements, which are uncertain and temporary. Such a person is hardly satisfied simply by winning a tennis match or a bowling trophy.

As the *Kaṭha Upaniṣad* declares, *nityo nityānām cetanaś cetanānām*. We are all spiritual, part and parcel of the Supreme Lord Kṛṣṇa, from whom we derive all our own qualities. Because He is eternal, we are eternal. Because He is cognizant, we are cognizant. And when we harmonize our activities with His desire, we realize true satisfaction of the heart. One who engages in devotional service to Him is acting on the platform of complete spiritual understanding, even while in this body.

# OBSERVER

ary on the Issues of the Day

Thus we can see that spiritual life is not devoid of activity. One may still eat, work, and even compete, but he does all these things in relation to the Lord and His instructions, for His pleasure only. The material world simply being an impure reflection of the real, spiritual world, whatever we find here exists there in perfection. On the transcendental platform, therefore, competition has its place. His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda explains, "There is sometimes competition between servitors of the Lord, but such competition is without malice. In the Vaiṣṇava [spiritual] world if a devotee excels in the service of the Lord, others do not become envious of his excellent service but aspire to come to the platform of that service" (*Bhāg.* 4.20.27, purport). Thus the competition that is exhibited by the pure devotees of the Supreme Lord is competition in its pure form. When devotees compete in the service of the Lord (simply to increase the pleasure of the Lord), then everyone benefits. Kṛṣṇa becomes satisfied, and everyone shares in His satisfaction. There is no bitterness or envy.

So, although material competition brings but flickering happiness to the winner and agony to the loser, spiritual competition acts as a catalyst to bring us closer and closer to Kṛṣṇa, thus creating joy in the hearts of all participants. We have a natural love for competition, and this need not be suppressed nor disguised. "The perfect society does not eliminate competition," Śrīla Prabhupāda has said, "but it eliminates envy."

## EVOLUTION: SCIENCE OR SKULLDUGGERY?

by Kuṇḍali dāsa

**D**o you believe man descended from the apes?

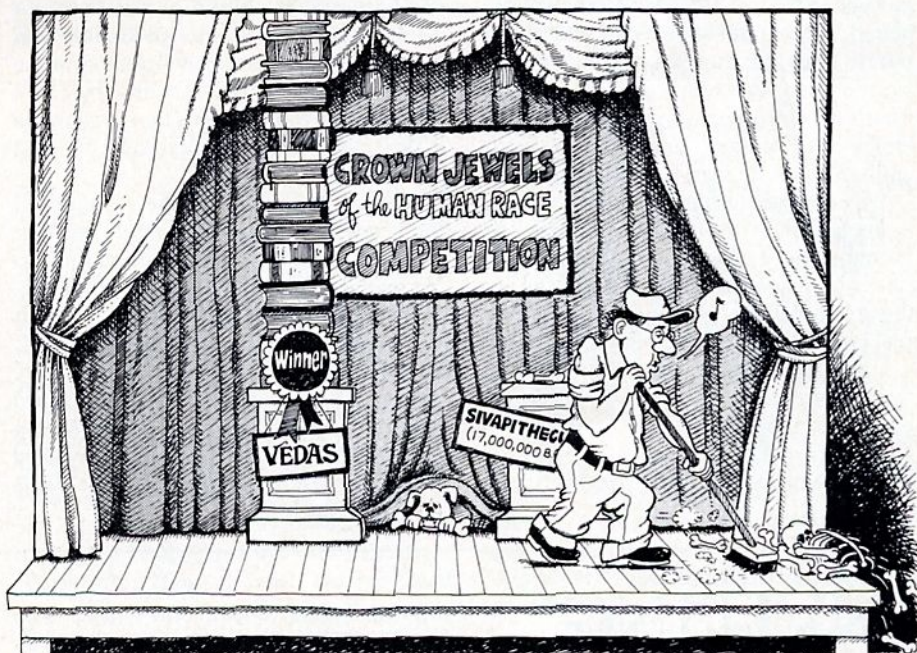
Perhaps you've never given the matter much thought one way or another. Or maybe you're convinced of the theory after seeing the way some people behave.

In any case, if you're at all intrigued by the notion of evolution, you will be in-

terested to know about "Ancestors: Four Million Years of Humanity," an exhibit currently on display at the American Museum of Natural History. The exhibit is generating a new wave of interest in the neo-Darwinian theory of evolution. More than forty legendary fossils that supposedly chronicle man's evolution have been flown in from Europe and Africa for "Ancestors," which tells "the wondrous tale of how humans become human," *Newsweek* said in April. Ian Tattersall, cocurator of the exhibit, called the fossils our "family portraits, . . . the real crown jewels of the human race."

The news media, obviously very pleased to deliver this news, have run stories strewn

According to William Fix, author of *The Bone Peddlers: Selling Evolution*, awe and reverence is exactly what the evolution scientists intend us to feel. Fix claims that while making a careful analysis of the more than one hundred and twenty years of archeological discoveries, he unearthed a "catalogue of fiascos," findings recorded by researchers more interested in publicity, funding, and reputation than in truth. To protect their pet theories and their reputations, says Fix, researchers have deliberately ignored or dismissed contrary evidence. To back his claim he cites examples—one of them the discovery of a "modern-type" skull some seven hundred thousand years old. Fix ultimately con-



with photos and facts about the Taung child, "Lucy," *Homo habilis*, *Sivapithecus*, and the well-known Neanderthals. They also cite dates that stretch way back in time—thirty-five thousand years, one million years, three million years, and even seventeen million years. Impressive. In fact, a person reading about "Ancestors" or touring the exhibit itself might easily feel a sense of awe and wonder, of reverence even, both for the fossils and the evolutionists.

cludes, "The origin of man is more mysterious than either the evolutionists or creationists contend."

I agree completely. Many people, however, are so mesmerized by the idea of evolution that they flock to see "Ancestors." These innocent people have been hyped into believing that with nothing but an assortment of relics, a pile of old bones, and some very lively imagination the evolutionists have actually discerned what life was like between thirty-five thousand and

seventeen million years ago!

Fortunately, not everyone is bewildered by the clever word jugglery of the evolutionists. A growing number of scientists are voicing dissatisfaction with neo-Darwinism. But this discord is not widely publicized.

The main bone the dissenters have to pick with the evolutionists is that, from a mathematical point of view, evolution is impossible. What the evolutionists, with amazing optimism, claim was achieved by chance is just not possible—not in terms of the time scale they have established for the various stages of the earth's development. This and other flaws were pointed out in 1967 at a conference called "Mathematical Challenges to the Neo-Darwinian Theory of Evolution," chaired by Nobel laureate Peter Medawar. In opening the meeting he said, "The immediate cause of this meeting is a pretty widespread sense of dissatisfaction about what has come to be thought of as the accepted evolutionary theory in the English-speaking world, the so-called neo-Darwinian theory."

An even more severe criticism has been leveled from another quarter. Karl Popper, a philosopher of some distinction, challenges that evolution is not science at all. He argues that the theory can be neither proved nor disproved, because no one can go back in time to see what factually happened. All that can honestly be said from a purely scientific viewpoint is that fossils suggest such an explanation *might exist*. That's all. In other words, the theory of biological evolution, far from being a scientifically proven fact, is sheer conjecture.

Why then so much fuss over fossils? Why is evolution being taught in schools as though it were fact? And, considering all this, where does Mr. Tattersall get the authority to call his pile of old bones "the real crown jewels of the human race"?

I can easily think of a candidate far more worthy of that distinction—the Vedic literature of India. Common sense tells me I can learn much more about the past from man's literary legacy than from his bones.

The *Vedas* are the literary legacy of mankind. They are the oldest surviving body of writings in existence, containing knowledge of events going back millions of years. Formerly they were passed down by word of mouth, but about five thousand years ago it was seen that the human memory was getting too short to retain such an enormous wealth of knowledge, so they were put into writing.

But many scientists and scholars discount the Vedic literature as too fantastic to believe. Ironically, however, they boldly make even more fantastic claims based on their collections of fossils. Are their "bone readings" necessarily more credible than the wisdom of the ages stored in the *Vedas*?

Some say that the *Vedas* are mythological writings from a more recent time, because five thousand years ago man was too primitive to write such literature. But how do they know this? Today many primitive peoples are coexisting with civilized ones. On what grounds should we assume that the situation was any different previously? Especially if we have such reported anomalies as seven-hundred-thousand-year-old, "modern-type" skulls staring at us.

The main reason for the evolutionists' assumption that the Vedic literature could not have been written five thousand years ago is that Europe at that time was not civilized. But is it science to assume that because Europe was uncivilized so was the rest of the world? That is faulty logic. It's like the man who assumes that because he is deaf and dumb, all men must be deaf and dumb.

A possible motive for the rejection of the *Vedas*' authority is the simple fact that to accept them would be to accept India as the seat of civilization and culture eons before Europe—a most untenable notion if you happen to be a cultural chauvinist. And a careful analysis of Western history will reveal a chauvinistic attitude toward other cultures and an implicit assumption that the West is the standard of civilized life for the rest of the world. But the Vedic

literature challenges that assumption. It describes a civilization centered on the development of human virtues, simplicity, spiritual enlightenment, and saintliness rather than on the acquisition of wealth, fame, power, and technological prowess.

The evolutionists, our so-called arbiters of scientific truth, doubt there is evidence of a Vedic civilization so long ago. But actually the Vedic literatures themselves are the evidence. And why shouldn't they be? What better evidence could there be? Smokestacks? Skyscrapers? Railway box-cars? Bones? The Vedic culture stresses spiritual values, not technology. The very fact that the literature *exists* is substantial evidence.

How can evolutionists prefer bones over books? Why this peculiar fetish for fossils? Why are the evolutionists so keen to convince us that we descended from the apes?

We in the Kṛṣṇa consciousness movement are certainly dubious about the integrity of such men. As followers of the Vedic literature, we are seeing practically that these writings are not the result of anyone's fanciful reveries. Their recommendations for a high standard of human life geared towards self-realization yield wonderful results. Elwin Powell, professor of sociology at the State University of New York, has noted this fact: "If truth is what works, as Pierce and the pragmatists insist, there must be a kind of truth in the *Bhagavad-gītā As It Is* [the essential Vedic text], since those who follow its teachings display a joyous serenity usually missing in the bleak and strident lives of contemporary people."

This joyous serenity, along with the enlightening information the Vedic literature bestows—on cosmology, politics, science, psychology, and philosophy—firmly convinces me that should these writings ever be pitted against Mr. Tattersall's "Ancestors" for the title "real crown jewels of the human race," the Vedic literature would win hands down. ❀

## INVITING

(continued from page 4)

Me just like the cowherd boys. And I shall give you protection. There are so many demons coming to attack us, but I'll protect you." Jolly life—*ānandamayo 'bhya-sāt*. This is Kṛṣṇa consciousness.

Kṛṣṇa comes personally to invite us back home, but we are so stubborn that we do not take to this Kṛṣṇa consciousness. In the *Bhagavad-gītā* [7.15], Kṛṣṇa says, *na mām duṣkṛtino mūdḥāḥ prapadyante narādhamāḥ*. These are the classes of men

who do not surrender unto Kṛṣṇa. Who are they? First, *duṣkṛtis*, those who are always engaged in sinful activities. Then, *mūdḥas*, rascals without any knowledge. Next, *narādhamas*, the lowest of mankind. This human form of life is meant for understanding Kṛṣṇa and surrendering unto Him, but they'll not do that. They're busy doing so much rascaldom, but they'll not surrender to Kṛṣṇa. This is the business of the *narādhamas*.

Now, you may say, "Oh, there are so many educated persons—B.A.'s, M.A.'s, Ph.D.'s—who do not take to Kṛṣṇa con-

sciousness. Are they all *narādhamas*, the lowest of mankind?" Yes. The immediate answer is yes. "After passing such big, big examinations they have become *narādhamas*?" Yes. Śrīla Bhaktivinoda Ṭhākura confirms it: *jaḍa-vidyā jato māyāra vai-bhava*. "Materialistic education is simply an expansion of *māyā*, illusion." The advancement of materialistic education is making people more and more attached to this material world. Human life should be used to attain *jñāna-vairāgya*, knowledge and detachment. We should try to acquire knowledge about the value of life, and



when we have actually attained to that platform of knowledge we should be detached from this material world. That is required. But what is happening? There is no knowledge of the value of life, and people are simply becoming more and more attached to this material world. Therefore Kṛṣṇa says that the advancement of materialistic education means *māyāpahrta-jñāna*: “The illusory energy has plundered the real purpose of knowledge.” The conclusion is that the big materialistic scholars are all *narādhamas*, the lowest of human beings.

Now, why is this happening to so many people? *Āsuram bhāvam āsritāḥ*: because they have taken shelter of the philosophy of atheism. “There is no God,” they say. “Why are you going to the temple? There is no God.” Or else they say, “Everyone is God. I am God. You are God. God is everywhere—except in the temple.” They actually preach this philosophy: “God is everywhere, so why are you going to the temple?” That means they think that God must be everywhere except in the temple. So, this nonsense is going on, and therefore these big, big atheistic scholars are all *narādhamas*, the lowest of mankind.

Don't follow these *narādhamas*. Be faithful. Try to understand God from those who are actually followers of God (*evam paramparā-prāptam*). If you try to learn

about the Absolute Truth from those in the disciplic succession coming from Kṛṣṇa, you can understand your relationship with God and how you can get out of the miserable conditions of material life. This is possible.

So, everything begins with faith (*śrad-dhā*). For example, the people here have come with a little faith. That faith is like a spark. Now you have to fan it so that it becomes a blazing fire. How? Śrīla Rūpa Gosvāmī has given us the formula. If you have a little faith in the Absolute Truth, Bhagavān, then the next step is association with *sādhus* (*sādhu-saṅga*). Who is a *sādhu*? *Sādhu* means “devotee of Kṛṣṇa.” It is not that a *sādhu* is one who has a big beard and a moustache and orange clothes but he is without any sense of Kṛṣṇa. He's not a *sādhu*. A *sādhu* is one who is fully engaged in the service of Kṛṣṇa. He has no other business than to love Kṛṣṇa. This is the symptom of a *sādhu*.


Then, the next step is *bhajana-kriyā*, taking up the process of Kṛṣṇa consciousness a little seriously. For example, first of all these boys and girls came to one of our centers out of inquisitiveness, and they associated with the devotees. Then gradually their faith increased and they began chanting Hare Kṛṣṇa and trying to understand our philosophy. Then they came forward: “Swamiji, please give me initia-

tion.” This is the effect of *sādhu-saṅga*, association with the devotees.

This Kṛṣṇa consciousness movement is meant for giving everyone the opportunity to associate with devotees of Kṛṣṇa. By associating with devotees, one will also become a devotee. If you associate with drunkards, you gradually become a drunkard, but if you associate with devotees, you gradually become a devotee. This is a natural sequence.

Now, the next stage is *anartha-nivṛtti*—being cleansed of all sinful activities. Actually, unless you are free from all sinful activities you cannot engage yourself in devotional service. Kṛṣṇa confirms this in the *Bhagavad-gītā* [7.28]: *yeṣāṃ tv anta-gaṭāṃ pāpam . . . bhajante mām dṛḍha-vratāḥ*. “One can become firmly fixed in devotional service when one is freed from *anarthas*—unwanted things, or sinful activities.”

So, these are the different steps in the process of attaining love of God. First you must have a little preliminary faith, then you must associate with devotees, then take up the process, and then come to the stage of freedom from all unwanted habits. When all your unwanted habits are vanquished, you'll have firm faith, *niṣṭhā*, and be able to continue steadily up to *prema*, love of God.

Thank you very much. 

## LOS ANGELES

(continued from page 13)

hosts actors and other employees from nearby MGM studios and, being the vegetarian restaurant closest to the Los Angeles Olympic Stadium, has made arrangements to accommodate many additional customers this summer.

Devotees distribute *prasādam* and Kṛṣṇa conscious literature throughout the Los Angeles area. Vatsala dāsa, the temple president, coordinates all the community's activities and oversees the distribution of books and *prasādam* at Los Angeles International airport, Griffith Park Observatory, the zoo, and California highway rest stops. The Los Angeles temple distributes more of Śrīla Prabhupāda's books than any of the fifty other temples in North America.

Vatsala also directs Kṛṣṇa conscious programs at UCLA and California State University, where Kṛṣṇa clubs meet once a week to discuss the *Bhagavad-gītā*, chant Hare Kṛṣṇa, and learn how to cook *kṛṣṇa-prasādam*. The cooking classes, attended by between thirty and fifty students, are followed by a multicourse vegetarian feast of *prasādam*, food first offered to Kṛṣṇa.

Under the direction of Śrīla Rāmeśvara


Swami—one of the present spiritual masters in the Hare Kṛṣṇa movement and the director for ISKCON's activities in the western United States—the Los Angeles devotees distribute Kṛṣṇa consciousness not only in their immediate area but all over the world. The L.A.-based ISKCON Educational Services, for example, mailed out thirty thousand free books in 1983 to all parts of the world.

A dynamic organizer and speaker (please see article on page 24), Śrīla Rāmeśvara Swami is pioneering the use of video and other high-tech equipment to publicize the Kṛṣṇa conscious way of life. With his enthusiastic support, ISKCON Television, which often films in L.A., has produced over 150 programs in the past five years. Devotees conceive, write, shoot, and edit the programs, which are distributed to a worldwide network of 140 temples and *āśramas* as well as to universities and schools.

To inform the media of the worldwide activities of the Hare Kṛṣṇa movement, the ISKCON Public Affairs office in Los Angeles sends regular newsletters to seven thousand media professionals in North America. Mukunda Goswami, director of the public affairs office, is also the initiator of “Hare Kṛṣṇa Food for Life,” a world-

wide service to feed the needy.

With so much time and energy dedicated to introducing others to Kṛṣṇa consciousness, you might think the Los Angeles devotees have no time for themselves. The devotees would answer, however, that every person is part and parcel of Kṛṣṇa, just as leaves and branches are part and parcel of a tree. In the same way that watering the root of a tree nourishes all the leaves and branches, pleasing Kṛṣṇa benefits everyone, including yourself. Since nothing we can do for Lord Kṛṣṇa is more pleasing to Him than when we help others reawaken their love for Him, the devotees experience an ever-increasing reciprocity with the Lord as they introduce Kṛṣṇa consciousness to others. That reciprocity is the only complete satisfaction for the self.

The devotees, therefore, are simultaneously selfless and self-interested. Even while caring for their families or tending their own basic needs, they keep their lives centered on service to the Supreme Lord. Such a completely God-centered spiritual existence is possible for anyone who learns the sublime and time-tested science of Kṛṣṇa consciousness; and the Los Angeles Hare Kṛṣṇa temple is an ideal place to learn. 

# “THERE CANNOT BE PEACE”

Because our leaders don't know the root cause of war,  
they dare to assure us that a nuclear holocaust  
is too horrible to happen.

---

A lecture given in December 1983  
at the Los Angeles Hare Kṛṣṇa Center  
by ŚRĪLA RĀMEŚVARA SWAMI

Practically all of America has been forced to think about the likelihood of nuclear war. Of course, our materialistic leaders have tried to convince us that there is really nothing to worry about, because they have this wonderful materialistic formula that prevents nuclear war by making it too horrible. If you happen to watch any of these leaders making their presentation, it is somewhat convincing. However, it is fully convincing only to one who has a very limited vision of material existence and the laws of material nature.

Our materialistic leaders don't search for the root cause of quarrel and war. Instead, they try to cure this ever-spreading disease by treating some of the external symptoms, by making some superficial adjustments. But from India's Vedic literature, like the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, we learn the root cause of quarrel and war. Let us examine the Vedic version.

Each of us has a permanent and real self—the *ātmā*, or soul—that is within the temporary material body and that uses the body to fulfill its desires. Unfortunately, in this materialistic society our desires focus not on satisfying the real, inner, spiritual self but on exploiting the material world's resources and so gratifying our material body—the outer, illusory self. In

other words, right now our desires are based on illusion because they're based on an illusory concept of self, the bodily concept. Now, from this false, bodily concept springs false proprietorship. Simply because my body has some little, temporary sway over some part of the material world, I desire to be the owner of this part of the material world. But the material world existed long before I had this body. And after my material body is finished, the world will continue to exist. Yet in the interim, I desire to be the owner. This desire for false proprietorship—again, based on the false, bodily concept of who we are—causes quarrel and war.

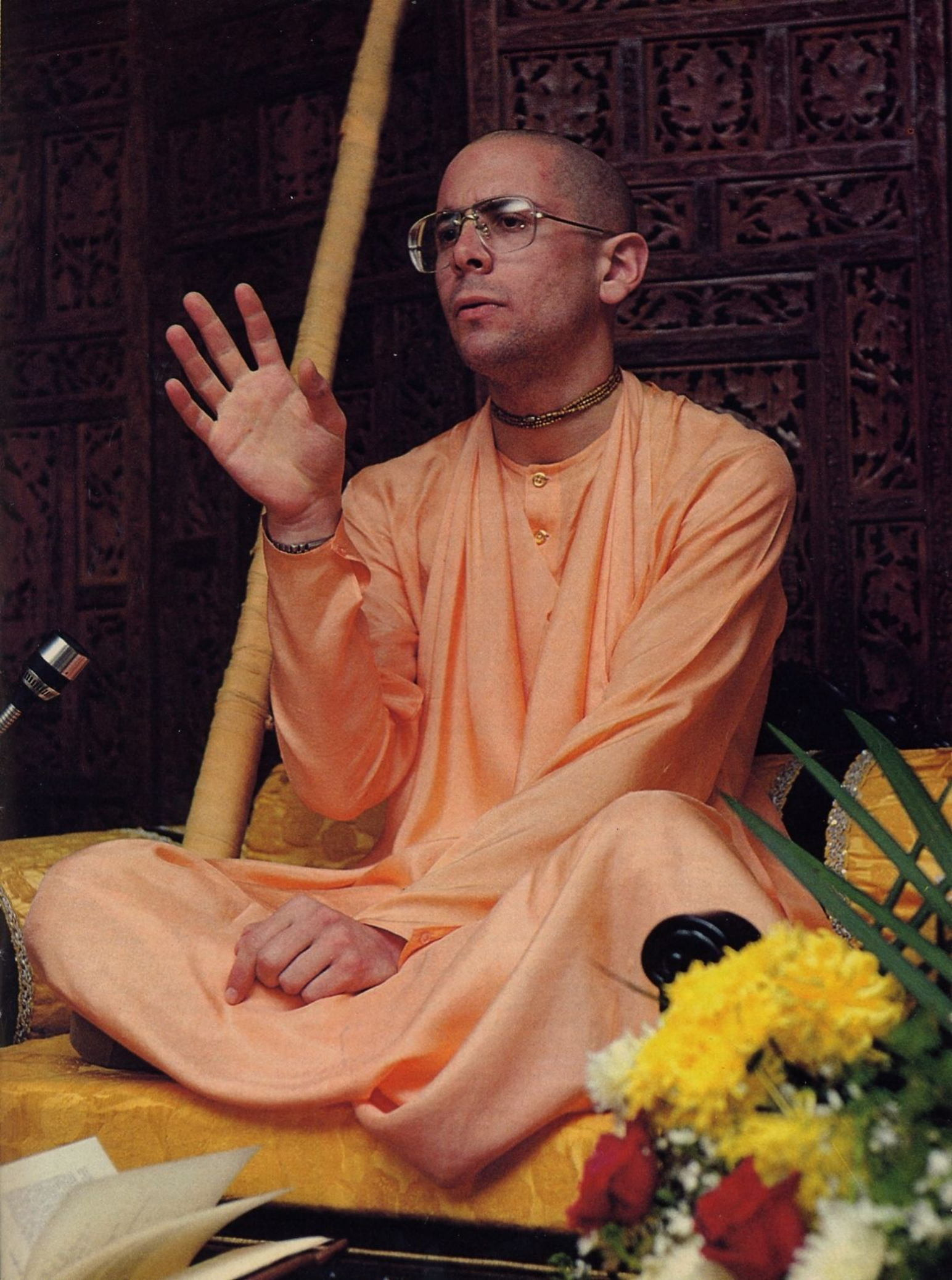
The people in Russia and the people in India and the people in the Middle East and the people in America—more or less, all have this false, bodily concept of self. So all of them are desiring to use the world's resources for their bodily gratification—desiring to lord it over the world and make it their own. In spite of the different political and economic systems, people all over the world are the same. They all have the false, bodily concept of self, and so they all are desiring false proprietorship over the body's "domain."

As we would expect, people who have the bodily concept will do virtually anything to gratify their body—even to the

point of inflicting pain and suffering on other creatures. If your body is the most important thing in the world to you, then logically, to gratify your body you'll even do something that may harm someone else. And to extend your bodily gratification, you'll work to gratify the bodies of your "fellow citizens," people who sport the same national bodily designation—even though you may bring harm to "foreigners," those of other bodily designations.

Now, from the sages of India and from the Vedic literature we learn that the creator and director of the material world has established laws that govern the world. And these laws are inviolable. But just for their bodily gratification, people have engaged in tremendously harmful transgressions of these natural laws. And so these transgressions must bring reactions. The laws of physics, we know, are based on this principle of action and reaction. And the same principle governs the interaction of living beings. We call this principle the law of *karma*.

To sum up what we've touched on thus far, the human beings in today's world have the bodily concept of self, which forces them to try lording it over the earth's resources and use these for their own bodily gratification—which forces them



to engage daily in a whole series of very violent and condemned activities that bring severe karmic reactions down on everyone.

More about those karmic reactions in a moment. But first, specifically what are these condemned activities? For example, most Americans are flesh eaters, most Russians are flesh eaters, most Muslims are flesh eaters, and unfortunately many Hindus are becoming flesh eaters. People all over the world are flesh eaters. They don't even give it any thought at all. However, if you do think about it, you will realize that in order for people to be flesh eaters, each year almost ten billion animals have to be murdered. This is one example of how in the pursuit of our sense gratification, we've become callous and indifferent to the pain that we cause to other living beings.

And even if we do not notice our transgression of Nature's and God's laws as we go to the local steakhouse or cook flesh in our homes, Nature notices and God, or Kṛṣṇa, notices. Nature is noticing that though she has worked so hard to produce these material bodies so that certain souls can live in certain species of life, nonetheless the humans have organized gigantic concentration camps in which thirty million animals and birds are systematically exterminated each day—our "final solution" for these inferior races of creatures. And this is happening on a global scale. Nature is producing these material bodies, and humans are disrupting Nature's work by yearly destroying so many of Nature's creatures.

Still more, human beings have decided, for economic reasons, business reasons, personal reasons, that it has become largely incompatible with their "lifestyle" to bear children. In other words, people want to have unrestricted sex without having to accept the natural consequences. Engaging in sex almost inevitably results in children, no matter how hard modern science tries to find ways to prevent children from being conceived. So scientists have been called upon to alleviate this messy problem. And these learned men have invented the methodology by which the child can be killed while he's living inside the womb of the mother. And this technological breakthrough has been exported to practically every country in the world. Each year, all over this planet, nearly sixty million of these child murders are taking place. And these child murders have been endorsed by nations all over the world, even India.

We could go on to discuss what humans do to plants and trees, and what they do to the soil, the rivers, the oceans, the air. But for now, just consider the animals and the babies. Over a span of ten years, our modern civilization kills more than one trillion animals and six to eight hundred million

babies. Today if someone is conceived in America, the chances of his dying in the womb are more than thirty percent. It's getting risky to be in your mother's womb. In Japan the chances that you'll be killed in the womb of your loving mother are about fifty percent. In Russia you're in an especially unfortunate situation, since the chances that you'll be killed in the womb of your mother are more than sixty-five percent. The average Russian mother will have at least eight abortions.

So here we have the root cause of quarrel and war. Due to our false bodily concept and our desire for false proprietorship, the human society resorts to violence, and by the higher laws of Nature, known as the laws of *karma*, society has to undergo similar violence. There cannot be peace. There has to be scarcity, and epidemics, and war, and tornadoes, and earthquakes.

---

---

***This is our peace  
formula. We're not  
going to have a  
nuclear war because  
we're going to stop  
killing babies, and  
we're going to stop  
killing animals.***

---

---

And although modern man would like to regard these things as accidents, he should know better. Human life is meant for understanding that these things have a cause—that the entire universe is based on the principle of cause and effect, or action and reaction. Any educational system, however grand and elaborate it may be, is a failure if it doesn't impart this understanding.

So when we hear our materialistic leaders saying, "There couldn't possibly be a nuclear war because we've made it just too horrible," we know better. "We've made so many weapons that nuclear war would be just too horrible," our leaders say, "so therefore there won't be a nuclear war." This type of reasoning, which sounds so sophisticated when you hear the Kissingers and the rest mouthing it on television, is actually very naive. As we've noted, it comes from a limited vision of life and the universe and the laws that govern the universe. "We don't have to stop our sins; we have this theory that we can stop the reactions of these sins from coming." Anyone with any real knowledge of God's laws

knows that if a person is engaging in violently sinful activities, these will create reactions that no material formula can stop.

If you break the law of the State, you will be punished. Now, wouldn't it be foolish to think that the law of God is weaker than the law of the State? "We humans can punish the lawbreaker, but God cannot." That would be very foolish. Of course, in a society where people are systematically taught there is no God, they soon forget about the law of God. After all, in our "secular society" you cannot teach anything about the law of God in any school. It is against the law to teach about the real law.

And to keep it that way, our "modern thinkers" are very busy concocting theories to convince people that there's no God and that man is just the material body—not the inner soul, not the servant of the Supreme Soul. "Everything is happening without any need of a God. . . . Life is caused by matter, not God. . . . The various species have appeared by chance evolution, without a God. . . . The creation of the universes, the stars, the planets is caused without a God." As a result, if you go through the school system in any country of the world, you come out thinking that God is irrelevant and that you are this body. The main thing is to get you thinking that you are this body—the bodily concept. When you're finished watching TV, you think you're this body. When you're finished reading *Time* magazine, you think you're this body. When you are finished listening to popular tunes and their lyrics, you think you're this body. When you're finished watching a movie, you think you're this body.

At present the whole society is organized around this: how to get you into the bodily concept, how to get you very attached to it. And when you're attached to it, what do you do? Engage in sinful activities. You're going to control the world for your bodily gratification. You're going to murder your baby. You're going to eat flesh. "It's very important to kill those babies, and it's very important to kill those animals. Because that's how we gratify our bodies." This is the way a person in the bodily concept thinks.

So it's not at all reassuring to us in the Kṛṣṇa consciousness movement when we see the leaders of the world going on television and telling everybody, "You don't have to worry about nuclear war, because we've made it so horrible that there won't be a war." This is not reassuring to us at all. If only they would go on television and say, "We're going to stop killing babies, and we're going to stop killing animals. This is our peace formula. We will not have a nuclear war because we're going to stop killing all these babies and animals."

When we finally acknowledge the sa-

credness of all life, the result will be that God will grant us peace. But if we remain warlike and violent toward all forms of life, how can the karmic reaction be anything but war and violence upon ourselves? How is Nature going to let us get away with murdering six hundred million babies and a hundred billion animals every ten years? How do we suppose we're going to get away with that? How dare we think that we can do this with impunity—and have our leaders come on the TV and soothe us by saying, "We've made war too impossibly horrible—that's the peace formula."

Only a fool will accept this type of propaganda. So there is a type of folly and hypocrisy even, for instance, in the nuclear freeze movement. These people seem very well intentioned. They want peace and they're praying for peace and marching for peace. But they themselves may be murderers of babies and animals. So first they have to make their own hearts peaceful. First they have to get rid of all the violence from their own hearts. Otherwise, what is the use of their marching for peace? God is not going to respond to their prayer for peace, because right afterward these same people are going to McDonald's or Burger King or Planned Parenthood or the abortion clinic.

So it's not just our institutions and leaders that bring about all this murder—it's our very selves, "we the people," who are the willing customers of these institutions and the followers of these leaders. There is a certain myth that these horrible governments are going to create this nuclear war, and that we poor innocent citizens who

have nothing to do with it are going to suffer. We call this "the myth of the innocent citizen," because the innocent citizen is not as innocent as people think.

To sum up, there is an actual peace formula, and it begins with an understanding of the difference between the actual self and the temporary body. We have to become liberated from this bodily concept or there's no question of peace. We actually have to learn, "I am not this body. I am not these bodily designations—'American,' 'African,' 'Indian,' 'Russian'; 'black,' 'white,' 'yellow,' 'red'; 'man,' 'woman,' 'child'; 'young,' 'old.' I am something more than this. Therefore I should not act as if I were just this body. I should learn what it means to be a spirit soul. And what it means to act as a spirit soul." Only then can we have real compassion and put an end to the gross violence that exists in this present so-called civilized world.

So this knowledge about the difference between the soul and the body and how to act as a liberated soul rather than as an illusioned soul—this is the fundamental education that is required if there's actually going to be peace on earth. And the Kṛṣṇa consciousness movement is dedicated to making this spiritual education available to all people—whatever their culture or religion or race or creed or nationality or gender—precisely because we do not see the living being in terms of these bodily designations.

If people adopt these spiritual principles, they can free themselves from the violent reactions of *karma* that are practically just around the corner. Of course, we do not believe in the doomsday scenario,

wherein the human race is exterminated. The human race serves a purpose in God's plan, and God's plan cannot be demolished by humans. That's not possible. The human race will always exist. But without spiritual knowledge, the human race will have not only a World War III but a World War IV and a World War V, and on and on. These karmic reactions will go on and on and on—until human beings are given a spiritual education rather than this dull material education that most of us have been subjected to for most of our lives.

So to start with, we recommend that you read the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. Anyone who reads this literature will be enriched with spiritual knowledge and will understand how to act in harmony with the laws of God rather than transgress them. And not only that. This literature reveals how you can free yourself from whatever *karma* you have created before—whether in this life or in past lives. You can learn this ancient spiritual science of Kṛṣṇa consciousness through accepting *prasādam*, vegetarian foods offered to Lord Kṛṣṇa; and through reading the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, knowledge spoken by and about Kṛṣṇa; and through chanting the holy names of Kṛṣṇa: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And we invite you to come as often as you like to these Hare Kṛṣṇa centers. They are open to everyone, so that everyone can revive his spiritual consciousness and become free from the bodily concept—and from the *karma* leading to nuclear war.

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

## LETTERS

While I was reading BACK TO GODHEAD, I came across the Kṛṣṇa's cuisine article on a *karma*-free diet. There it says that although both plants and animals have souls, there is no sinful reaction for eating plants provided we offer them to Lord Kṛṣṇa first with love and devotion. But if both plants and animals have souls, then why is it that we cannot offer meat to Kṛṣṇa? Why is one sinful and the other not?

Poonam Bhatia  
Schaumburg, Illinois

OUR REPLY: As the Supreme Lord, Kṛṣṇa can eat anything without any question of sin on His part. But in the *Bhagavad-gītā* (9.26), Kṛṣṇa says that He accepts offerings of food from the vegetable kingdom when those offerings are made with devotion for Him. "If one offers Me with love

and devotion a leaf, a flower, fruit or water, I will accept it."

In his commentary on this verse, Śrīla Prabhupāda writes, "One who loves Kṛṣṇa will give Him whatever He wants, and he avoids offering that which is undesirable and unasked for. Thus meat, fish, and eggs should not be offered to Kṛṣṇa. If He desired such things as offerings, He would have said so. Instead He clearly requests that a leaf, fruit, flower, and water be given to Him, and He says of this offering, 'I will accept it.' Therefore, we should understand that He will not accept meat, fish, and eggs. Vegetables, grains, fruits, milk, and water are the proper foods for human beings and are prescribed by Lord Kṛṣṇa Himself. Whatever else we eat cannot be offered to Him, since He will not accept it. Thus we cannot be act-

ing on the platform of loving devotion if we offer such foods to Him."

We offer to Kṛṣṇa whatever He requests and in that way we not only remain free from *karma*, but become pure devotees of the Lord. Sinlessness means to abide by the requests and orders of Kṛṣṇa, and sin means to disobey Him.

\* \* \*

Regarding the article "For the Young at Heart" (19/5), I was very delighted to know some good uses of weeds. . . .

The second part of the article was very educational for me and for anyone who wants to know how to explain the truths of Kṛṣṇa consciousness to children. The article sparkled. I want to congratulate Sureśvara and ask him to write more articles related to children that will make it easy for parents to explain Kṛṣṇa consciousness to their children who do not have the opportunity to join a *gurukula* [a school for acquiring a Kṛṣṇa conscious education].

Padma Saini  
Kingsfield, Oklahoma



### Lord Kṛṣṇa's Cuisine

# Reviving the Family Meal

Scrambled cheese, anyone?

Text and photo by  
VIŚAKHĀ-DEVĪ DĀSĪ

I've heard that years ago, when folks lived out in the country, Mom and Dad and the kids used to sit down to a hearty breakfast together and enjoy each other's company before Dad went off to harvest the fields and the kids walked over to the one-room schoolhouse. Come lunchtime, the children brought out the sandwiches Mom had packed, while Dad ate a sandwich out in the potato patch. By dinnertime the family was reunited for more of Mom's cooking before the kids went off to bed and Dad relaxed into his easy chair to do some reading.

The family meal, once as integral a part

of the day as sunrise, has hardly survived in our jet-age, urban-suburban lives. Since Dad now leaves home early to commute to the office, a communal breakfast is out of the question. As for dinner . . . well, the kids aren't hungry anyway. They've been snacking on pizzas, sodas, and vending-machine fare. It's just as well: Mom's at night school training for a job. And those few evenings when everyone's together, poor Mom's bewildered. What Dad likes to eat, the kids won't touch. And vice versa. Solution? The family heads for the nearest Howard Johnson's restaurant so everyone can choose his own.

But there is a way to revive the family mealtime tradition (and you don't have to move to the country to do it). If you make Kṛṣṇa the center of your family, your meals will naturally become a time of happy reunion. Śrīla Prabhupāda explains that by the process of Kṛṣṇa consciousness we can make our home very happy and united. He says that we need only chant God's names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—eat the remnants of foods offered to Him, have some discussion on books like the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, and engage ourselves in worshiping Him. Śrīla Prabhupāda says that these four will make us happy and that we should train our family members in this way.

To create genuine unity in the family—or for that matter, in the community, the nation or even internationally—what's needed is a common goal. And according to the Vedic scriptures that common goal—in fact, the goal of human life—is understanding God and learning how to love Him.

But reaching that goal is not so easy. We cannot understand God (Kṛṣṇa) with our material senses because His name, form, qualities, and pastimes are transcendental. The situation is not hopeless, though, because when Kṛṣṇa is pleased with us for our devotional service to Him, He reveals Himself to us. To give a crude analogy, if we want to see the President of the United States, it will be practically impossible. But if the President learns of our outstanding patriotism and wants to see us, we'll have no difficulty. Similarly, it is useless for us to demand to see God. But we can act in such a way that God will want to see us. So the process for understanding God and learning how to love Him is devotional service, which begins with the tongue.

It may seem odd that we can begin to achieve life's highest goal by properly using our tongue. Śrīla Prabhupāda explains that of all the senses, the tongue is the most important. If the tongue is uncontrolled and hankers for unwholesome food, it implicates us further in material life. But when the tongue is controlled by tasting only *kṛṣṇa-prasādam* (food that's been offered to Kṛṣṇa), then all the other senses will also be controlled. Of course, tasting is only one of the functions of the tongue. Its other function is vibrating. And that's perfected when we chant Hare Kṛṣṇa.

But how does this lead to family unity? Well, when our senses are controlled, we can think clearly. And with a clear mind we can understand that the goal of life is love for God and the process for attaining that goal is Kṛṣṇa consciousness. When the others in our family are similarly convinced, life at home becomes congenial.

(continued on page 30)

(Recipes by Yamunā-devī dāsi)

### **Creamy Scrambled Cheese with Braised Tomato Bits** (*Panir-malai Dalna*)

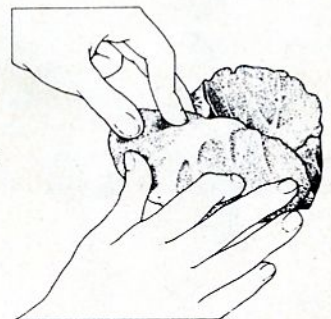
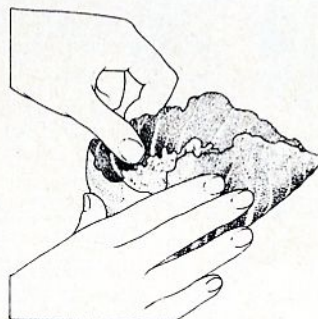
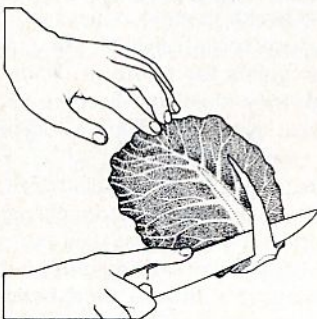
Preparation time: 30 minutes  
Servings: 4 to 6

Ingredients for the cheese:  
1 gallon whole fresh milk  
½ to ¾ cup lemon juice  
(Makes about 20 ounces fresh cheese.)

Remaining ingredients:  
3 tablespoons ghee (clarified butter) or vegetable oil  
scant 2 teaspoons cumin seeds  
2 small, firm tomatoes, cut into eighths  
1 teaspoon salt  
¼ teaspoon black pepper, ground coarse  
½ teaspoon turmeric  
½ cup heavy cream  
2 tablespoons minced coriander or parsley leaves

To make the cheese:

1. Bring the milk to a boil, stirring constantly, in a 4- to 6-quart heavy saucepan.



When the milk reaches a rolling boil, remove from the flame and immediately add the lemon juice. Within 15 to 45 seconds, the cheese should form into large lumps, leaving a yellowish, clear whey. If the cheese forms slowly, place the pan over the flame for a few seconds until the milk again comes to a boil and separates. Immediately remove from the flame. Pour in 3 cups of hot water and let the cheese sit for 10 minutes.

2. Line a colander with cheesecloth. Ladle the hot, white cheese into the colander. Gather the corners of the cheesecloth and rinse the cheese with warm water for 5 to 10 seconds.

3. Twist the cheesecloth around the hot cheese, then place it in a colander and lay a heavy weight or large bowl of water on the cheese to press out the whey. Drain the cheese for 7 to 10 minutes. Unwrap the cheese and break it into rough, 1¼-inch chunks.

To assemble the preparation:

1. Heat the ghee or vegetable oil in a 4- to 5-quart saucepan over a medium-high flame until a drop of water flicked in sputters instantly. Drop in the cumin seeds and fry to a light almond-brown color.

2. Stir in the tomato pieces and sauté them until the outer skins soften and glisten with ghee but the tomatoes are still intact.

3. Gently stir in the cheese, sprinkle in the turmeric and salt, and cook for 1 minute.

4. Remove from the flame, pour in the cream, and sprinkle with black pepper. Stir gently and then garnish with the chopped coriander or parsley leaves. Offer to Lord Kṛṣṇa while piping hot.

### **Shallow-Fried, Batter-Coated Cabbage Rolls Stuffed with Vegetables and Farina** (*Bandhgobi Uppma*)

Preparation time: 2 hours  
Servings: 5 to 6

1 young head of green cabbage, about 2 to 2½ pounds, trimmed

Ingredients for the stuffing:

3 tablespoons ghee or vegetable oil  
1 tablespoon peeled or puréed fresh ginger root, minced fine  
2 to 3 teaspoons seeded hot green chilies, minced fine or puréed  
1½ teaspoons cumin seeds  
½ teaspoon black mustard seeds  
10 to 12 small sweet *nim* (curry) leaves, dried or fresh  
½ cup red or green bell peppers, chopped fine

2 cups cabbage, chopped fine  
½ teaspoon turmeric  
¾ teaspoon salt  
½ cup *Malt O'Meal* (preroasted farina cereal)  
¾ cup whisked plain yogurt or water  
2 tablespoons fresh coriander or parsley leaves, minced fine  
1 teaspoon lemon or lime juice

Ingredients for the batter and frying:

1 cup water or whey  
1 tablespoon peeled, fresh ginger root, minced fine  
½ to 1 tablespoon seeded hot green chilies, minced fine  
3 tablespoons fresh coriander or parsley leaves, minced fine  
1½ cups chickpea flour  
1 to 1½ teaspoons cumin seeds  
1 tablespoon ground coriander  
¼ teaspoon mild asafetida (optional)  
¼ teaspoon baking soda  
1 teaspoon salt  
1 cup ghee, vegetable oil, or nut oil for shallow frying

1. Place the whole cabbage in a basket steamer resting in a large pot filled with 2 or 3 inches boiling water. Cover and steam over a medium-high flame for 10 to 12 minutes. Re-

move the cabbage, cool it in cold water, and drain it in a colander. Carefully remove 10 to 13 large outer leaves, place each one on a cutting board, and cut away the thick mid-ribs from the base of the leaf about ¾ of the way up the leaf; set aside. Chop fine 2 cups of the remaining parboiled cabbage. Preserve the remainder for further use.

2. To prepare the stuffing, heat the ghee or vegetable oil in a 4- to 5-quart saucepan over a medium-high flame until a haze forms over the surface. Drop in the ginger root, chilies, cumin and mustard seeds, and fry until the mustard seeds sputter and crackle. Stir in the sweet *nim* leaves and fry for about 5 seconds, then add the chopped bell peppers. Stir-fry the bell peppers until they glisten with ghee and faintly blister; add the cabbage, turmeric, and salt, and fry until the cabbage is tender-crisp, wilted, and browned on the edges. Reduce the flame to medium low, stir in the farina cereal and yogurt or water, and stir until the mixture is fairly dry. Remove the pan from the heat and blend in the minced herbs and lemon juice; set aside to cool.

3. To prepare the batter, combine the water or whey, ginger root, hot chilies, and fresh herbs in an electric blender jar, cover and blend on high speed for about 1 minute.

Remove the feeder cap and slowly add 1 cup of the chickpea flour to make a smooth, pourable batter. Transfer the batter to a 1- to 1½-quart mixing bowl; add the spices, baking soda, salt, and remaining flour; and whisk the ingredients into a smooth, cakelike batter. Set the batter aside for 10 to 15 minutes while assembling the cabbage rolls.

4. Open each cabbage leaf, close the cut-away mid-rib slit, place about 2 rounded tablespoons of the stuffing in the center of each leaf, and fold over to make neat stuffed rolls. If necessary, splice on additional pieces of soft cabbage leaves to make the rolls secure; place them seam side down on a plate.

5. To fry the stuffed rolls, heat the ghee or vegetable oil in a 10- to 12-inch frying pan over a medium-high flame until the surface begins to ripple with the heat. Remove the pan from the flame. In one smooth movement, pick up a roll, fully dip it into the batter, and carefully lower it into the hot oil. Fry 5 or 6 pieces at a time for about 5 minutes on each side or until the crust is crisp and reddish golden-brown in color. Transfer the rolls with a slotted spoon and drain on absorbent paper. The rolls may be kept warm on a baking dish lined with paper toweling in a 250°F preheated oven for up to 1 hour before they are offered to Kṛṣṇa.

# Family Meal

(continued from page 28)

So, we can begin to approach the goal of human life simply by eating *kṛṣṇa-prasādam*, and if we can share *prasādam* with our family, so much the better. When you and your family sit down together to relish *kṛṣṇa-prasādam*, you're not following some whim or sentiment; you're following an eternal, transcendental tradi-

tion that's scientific, practical, and a proven success.

But what about the menu problem? Dad and the kids just don't seem to like the same things.

Well, try cooking something delicious that no one's ever tasted before—a dish like the one accompanying this article, for instance. Then, after you've offered it to the Lord, you can call out to everyone in the house, "Scrambled cheese *prasādam*,

anyone?"

By bringing your family together around *kṛṣṇa-prasādam*, you're doing them the highest service, because Kṛṣṇa's *prasādam* makes those who eat it become Kṛṣṇa's devotees. And Kṛṣṇa's devotees are ideal family members.

So if you want to bring your family together, bring them together around Kṛṣṇa and *prasādam*. Nothing tastes better—and there's nothing higher. ❧

# Perfection

(continued from page 6)

A seed, when planted and watered, first grows roots and then pushes into the atmosphere, sprouting green leaves and fresh flowers and fruits, creating a pleasant change in the countryside. Similarly, the development of Kṛṣṇa consciousness would result in a most welcome spiritual reform within society.

Śrīla Prabhupāda, the spiritual revolutionary, compared the Kṛṣṇa consciousness movement with the Communist revolution, which spread its materialistic philosophy all over the world through the distribution of Communist literature by relatively few men. The readers were cultivated and organized to bring about social, political, and economic change. But unlike the Communist revolution, which ultimately produced another political oligarchy, unable to solve the citizens' problems of birth, death, old age and disease, the spiritual revolution of Kṛṣṇa consciousness would never result in artificial social and economic structures or in political machinery that allowed one class or group in society to exploit another. Kṛṣṇa consciousness would develop among the people in general, regardless of race, social status, education, wealth, or religion—a spiritual democracy! Prabhupāda's essay stirred up my inherent idealism. I envisioned every book distributed as a future vote for Kṛṣṇa conscious leadership and every home a hotbed of spiritual revolution.

But I had to bring my mind back to more immediate concerns, for in two days I would leave Vṛndāvana and return to my regular assignments in America. There wasn't much time. I took a ricksha down to Loi Bazaar, with its tiny shops often stacked to their ceilings with cloth, utensils, and the paraphernalia of worship necessary to supply Vṛndāvana's five thousand temples. The narrow, dusty street was choked with rickshas, bullock carts, shoppers, and meandering cows.

"Bas," I said to the ricksha *walla*, motioning him to stop in front of the shop of Vṛndāvana's most popular bead-maker. I stepped up onto the ledge of the narrow shop.

"Nice *tulasī* beads, only thirty rupees," he said. "Yes, what do you want?"

He showed me a list of prominent customers, which read like a *Who's Who* of ISKCON. Then he proceeded to show me such an array of strung *tulasī* beads that I momentarily forgot my purpose: buying beads for people who wanted to achieve perfection at home. Then I explained that I wanted two hundred strands of *nim* wood beads, strung on unbreakable nylon cord, but not too long, in case someone wanted to inobtrusively chant on a strand in his pocket.

Later, at the Krishna-Balarām Guesthouse in the coolness of my second-floor room, I must have looked like some miser surveying his precious treasure as I let the bundles of beads run through my hands. But, I thought, what if some of these just become knickknacks on a shelf in someone's home? These beads were so valuable. They could become direct links to the Supreme Personality of Godhead. Chanting on them would gradually give consciousness of the Supreme Lord and of the self as His eternal servitor.

How could people be convinced of this truth? I would have to persuade them by logical argument, evidence, and my own conviction. I couldn't force anyone; even Lord Kṛṣṇa does not tamper with our free will. As the Supersoul in everyone's heart, He would encourage everyone I might encounter to chant Hare Kṛṣṇa. Ultimately I would simply depend on Kṛṣṇa's mercy and on the good will of the people. I was confident that intelligent persons would be attracted by Śrīla Prabhupāda's program for perfection at home and would be willing to learn.

Śrīla Prabhupāda had explained in the *Śrīmad-Bhāgavatam*, while discussing the story of Pṛthu Mahārāja, that "anyone who cooperates with this movement or accepts its principles will get the same result as the workers who are actively propagating Kṛṣṇa consciousness." There are four ways to help this spiritual cause: with one's intelligence, one's money, one's words, or one's life. Any one or more of these links with Kṛṣṇa consciousness would bring success.

Sometimes people who have had some

contact with the Kṛṣṇa consciousness movement mistakenly conclude that they must first follow the rules and regulations—and then become Kṛṣṇa conscious. But Śrīla Prabhupāda often quoted Rūpa Gosvāmī:

*tasmāt kenāpy upāyena  
manah kṛṣṇe niveśayet  
sarve vidhi-niṣedhā syur  
etayor eva kiṅkarāḥ*

"Somehow or other just become Kṛṣṇa conscious, and the rules and regulations will follow." Misinformed persons, however, often feel discouraged about ever becoming Kṛṣṇa conscious because the teachings seem too advanced for them and the requirements too stringent. Namely, they think they must first become vegetarians, give up all intoxication, become celibate, stop gambling, and so on. But these principles will automatically follow in the path of chanting. Without changing one's worldly position one has only to learn the art of spiritualizing one's home and consciousness. Initially there need be no change of activities. Changes take place naturally, with realization, step by step. Spiritual practice is always voluntary, and one will perceive his own spiritual advancement just as a hungry man experiences satisfaction after eating a big meal, without someone having to confirm it for him.

The "Perfection at Home" program would be step-by-step, depending on the pace of the individual, with no time limit for any stage but encouragement to progress to higher stages. At any time, one would know his stage of advancement and could progress gradually to the point of accepting a spiritual master. During the program, an experienced devotee would be available upon request to give informal instructions, in the home or by correspondence.

The first step would be appreciation for Śrīla Prabhupāda's unique contribution as the great spiritual teacher of the modern age. Such appreciation could be easily achieved by reading the biography *Prabhupāda: He Built a House in Which the Whole World Can Live*. This would be a giant step into Kṛṣṇa consciousness, and one could ascertain the authenticity of the program, deciding whether to pursue it. The second



step, the meditation phase, would consist primarily of chanting Hare Kṛṣṇa on beads. This would purify one's consciousness and enhance the philosophical phase—readings in Śrīla Prabhupāda's books, perhaps including a correspondence course. Once the process started, there would be no limit. One could go all the way to the spiritual world.

Śrīla Prabhupāda always freely distributed the mercy of Lord Caitanya Mahāprabhu, and his essay had given me a clear philosophical basis and practical strategy for helping him spread that mercy. Once more, just before packing my bags, I again read the final sentence of his essay: "We shall therefore request the people in general, religionists, modern philosophers, and all other enlightened men and women to take advantage of this opportunity and try to attain perfection at home."

Śrīla Prabhupāda had left his home, Vṛndāvana, to deliver this message to people far away from the spiritual atmosphere of Kṛṣṇa's sacred land. He had offered people the opportunity to accept that atmosphere into their very homes. And now I, a most insignificant disciple, would return to my duties with renewed enthusiasm to make that message heard. 🙏

## 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 Vāmana

(June 14–July 13)

**July 5**—Appearance anniversary of Śrīla Rāmeśvara Swami, one of the present spiritual masters in the Hare Kṛṣṇa movement.

**July 9**—Śayanā Ekādaśī (fasting from grains and beans).

**July 13**—Disappearance anniversary of Śrīla Sanātana Gosvāmī, one of the intimate disciples of Lord Caitanya and the author of many books on Kṛṣṇa consciousness. Also, beginning of the first month of Cāturmāsya, a four-month period of increased austerity and devotional disciplines. (Fasting from spinach for one month.)

### Month of Śrīdhara

(July 14–August 11)

**July 16**—Appearance anniversary of Śrīla Bhagavān Goswami, one of the present spiritual masters in the Hare Kṛṣṇa movement.

**July 18**—Disappearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, the great follower of Lord Caitanya who established the Rādhā-ramaṇa temple in Vṛndāvana.

**July 24**—Kāmikā Ekādaśī (fasting from grains and beans).

**August 7**—Pavitrāropanī Ekādaśī (fasting from grains and beans). Also, beginning of Jhulanayātrā, the Swing Festival. Every morning for five days, devotees push small Deities of Śrī Śrī Rādhā-Kṛṣṇa on a decorated swing in the temple.

**August 8**—Disappearance anniversary of Śrīla Rūpa Gosvāmī, an intimate disciple of Lord Caitanya and the author of many Sanskrit devotional works of great authority and poetic beauty.

**August 11**—Appearance anniversary of Lord Balarāma, Lord Kṛṣṇa's elder brother and first expansion. (Fasting till moonrise followed by feasting.) Also, the second month of Cāturmāsya begins. (Fasting from yogurt for one month.)

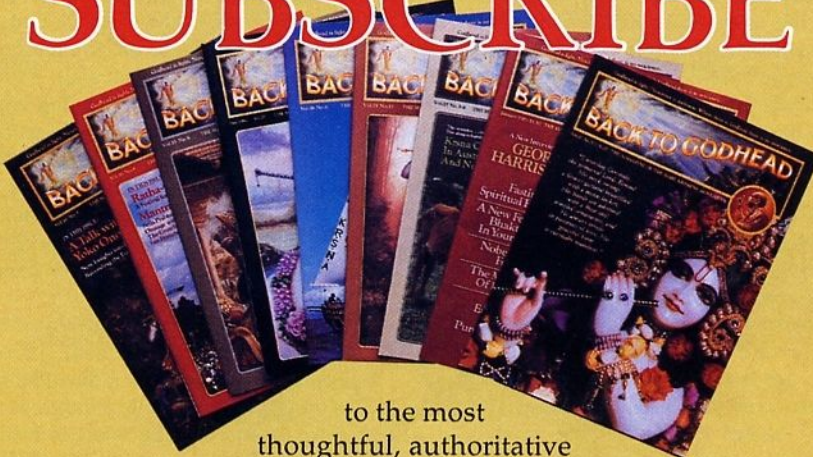
māsya begins. (Fasting from yogurt for one month.)

## 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.

**Note to Subscribers.** Planning to move? Let us know when and where so we can keep your BACK TO GODHEAD coming without a break.

# SUBSCRIBE



to the most  
thoughtful, authoritative  
journal of spiritual life . . .

## BACK TO GODHEAD

When you want a source of deep spiritual understanding and satisfaction, there's no deeper source than Kṛṣṇa Himself, the reservoir of eternal beauty, knowledge, and bliss. Clip the coupon below, and throughout the year your postman will bring you the nectar of Kṛṣṇa consciousness, in the pages of BACK TO GODHEAD magazine.

---

BACK TO GODHEAD, P.O. Box 18928, Philadelphia, PA 19119

YES! Please enter my subscription to BACK TO GODHEAD.

Payment enclosed:	Bill me later:
<input type="checkbox"/> One year, \$8.00 (Save 51%)	<input type="checkbox"/> One year, \$10.00 (Save 39%)
<input type="checkbox"/> Two years, \$15.00 (Save 54%)	<input type="checkbox"/> Two years, \$17.00 (Save 48%)
<input type="checkbox"/> A lifetime subscription, \$175.00 (Offer good only in U.S.)	

Please print:  
 Name \_\_\_\_\_  
 Address \_\_\_\_\_ Apt. \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

For Canada, add \$2.00 per year. Outside Canada and the U.S., contact the ISKCON center nearest you (see address list on back cover) or add \$3.00 for surface mail, \$22.00 for airmail per year. (Payments in U.S. funds must accompany foreign orders for magazines to be mailed from the U.S.)

# NOTES FROM THE EDITOR

## Commitment to a Cause—When Does It Become Too Much?

Members of the Kṛṣṇa consciousness movement are sometimes criticized as being too committed, even fanatical. Aside from narrow-minded persons who think that *anyone* outside their own sect is “of the devil,” even persons with a curiosity in Kṛṣṇa consciousness, who admire the movement’s vegetarianism or who appreciate the Vedic literature’s profound philosophy on subjects like reincarnation and *karma*—even they may wonder whether a devotee’s commitment to regulative principles and his concentration on Kṛṣṇa might be too extreme. But a thorough examination of the life of a sincere Kṛṣṇa conscious devotee will reveal a commitment to spiritual wholeness that, far from being destructive, is in fact praiseworthy.

Among the most prominent critics of the phenomenon of total commitment to a cause are writers Robert Lifton and Eric Hoffer. Lifton, for example, in his book *Thought Reform*, criticizes “totalism” as stifling to human potential. He prefers nontotalism, which he sees as leaving the individual more “open to the world.” In *The True Believer* Hoffer claims that people who are inwardly deficient tend to commit themselves to causes. “Craving, not having,” writes Hoffer, “is the mother of a reckless giving of oneself.”

Yet despite such negative analyses of total commitment to a cause, we find that in every field of human endeavor those who excel are the intensely committed. Consider sports. “First you’ve got to love running,” says Bill Rogers, champion marathon runner, “then you’ve got to love the competition. It is an obsession.” And Pete Rose of the Montreal Expos says, “I want to play all the time. I think the mark of a good player is his consistency. And the only way a guy can be consistent is to play all the time.”

The field of business is no exception. Armand Hammer, chairman of the Occidental Petroleum Company, states, “When people tell me I’m lucky, I like to tell them, ‘I am lucky because I work seven days a week, fourteen hours a day.’ You have to have that level of commitment to do what you do.” Similarly, in the cause of patriotism, commitment is praiseworthy, and schoolchildren memorize Nathan Hale’s last words, “I only regret that I have but one life to lose for my country.”

Commitment to Kṛṣṇa consciousness is commitment to the highest cause—service to the Supreme, the ultimate truth. Through-

out the ages, philosophers and poets have praised that human life spent in seeking the truth. As Henrik Ibsen wrote, “Bidding adieu to love’s soft promptings, to solve the mystery of truth! That is the test of a real enquirer!”

In Kṛṣṇa consciousness, “ultimate truth” is far more than a theoretical concept. Vedic knowledge analyzes that most living beings are in ignorance (*māyā*), because they take the body to be the self and temporary existence to be all-in-all. The first goal of human knowledge, however, should be self-realization, awareness of life beyond the designations of the material body. The Vedic scripture *Bhagavad-gītā* teaches that the self is the eternal spirit soul. Failure to understand this forces the living being to take another birth and to again suffer the miseries of disease, old age, and death. But self-realization—knowledge of the individual soul and his relationship with the Supreme Soul—elevates the self from ignorance and suffering to the eternal happiness of love of God.

Criticism that Kṛṣṇa consciousness requires too much commitment, therefore, belies ignorance of what a devotee is actually committed to. The charge is made without understanding what is meant by Kṛṣṇa. *Kṛṣṇa* is a name for God, the Supreme Being. Kṛṣṇa, therefore, is everything, and nothing is apart from Kṛṣṇa. As the Vedic literature describes, everything in the universe is but an emanation from the Supreme Personality of Godhead.

Kṛṣṇa consciousness, therefore, is not a partisan, narrow-minded cause. It is “open to the world” and much more. It is, for example, beyond humanism, in that it respects not only human life, but all forms of life. This universal vision comes not through sentimental fervor but through studying and applying the complete science of God, which logically explains how each living entity is a part of the Supreme. Just as the hand is part of the body, committed to fulfilling the desires of the body, so the soul is constitutionally part and parcel of the Supreme, Kṛṣṇa, intended for serving in complete, loving commitment to Him.

Full commitment to Kṛṣṇa consciousness, however, doesn’t require irrationality or extreme difficulty or austerity. The compilers of the Vedic scriptures were aware that most people, especially in the present age, lack sufficient interest, stamina, and even the required longevity to undertake strenuous spiritual activities. They have therefore

given us simple procedures that we can practice alongside our day-to-day activities. We needn’t abandon our family, society, and occupation to meditate, as some sages and *yogīs* did formerly and still do today. Rather, Kṛṣṇa conscious devotees can live within our urbanized society, keep their occupation, and still, by chanting the Hare Kṛṣṇa *mantra*, perform the highest meditation for reaching the Absolute Truth.

By reading Kṛṣṇa conscious literature and chanting God’s holy names, anyone can acquire the knowledge necessary for breaking free from material illusion and can enter into the reality of eternally serving the Supreme Personality of Godhead. For those who want to pursue Kṛṣṇa consciousness more seriously, the scriptures recommend avoiding impure activities like illicit sex, intoxication, gambling, and meat-eating. But even these austerities are not difficult for one relishing the higher taste of spiritual pleasure.

For example, although a strict Kṛṣṇa conscious devotee gives up eating meat, this austerity is not really hard to follow, since vegetarian foods are plentiful, palatable, nutritious, and easy to prepare. And in general the Kṛṣṇa conscious manner of life can be pursued in a happy, healthy way, even while refraining from impure acts. A practitioner of Kṛṣṇa consciousness is not obliged to shave his head, wear robes, or live within a temple. The main practices for spiritual advancement—chanting the Hare Kṛṣṇa *mantra* and refraining from impure acts—can be adopted within almost any social context, without drastic changes. Of course, guidance from advanced devotees is natural and crucial for shaping one’s own commitment.

The charge that Kṛṣṇa consciousness is fanatical and requires too much commitment, therefore, is unfair and unfounded. If a person doesn’t want to make such a commitment, that is his own choice, but those who see that real happiness cannot be found in temporary pursuits should not be dissuaded from the path of truth. Certainly there are causes in this world that are unworthy of complete commitment, and there are also unbalanced persons who commit themselves to such causes. But criticism of the counterfeit does not discredit the genuine. It is never wrong to crave higher virtues, to seek freedom from suffering, or to desire eternity, bliss, and knowledge. —SDG

# An Invitation

At the Los Angeles Hare Kṛṣṇa center and at all the centers of the Hare Kṛṣṇa movement listed below, you'll find classes in the science of self-realization, blissful chanting of Hare Kṛṣṇa, festivals, and—every Sunday afternoon—the famous Hare Kṛṣṇa feast. As a special feature, the devotees of the Los Angeles center invite you to join them for a delicious vegetarian dinner at 5:30 P.M. every day of the week. Call (213) 836-2676 for more information.

## NORTH AMERICA

### CANADA

**Calgary, Alberta**—1910 5A St., S.W./ (403) 228-0670  
**Edmonton, Alberta**—8957 77th Ave., TSN 2N7/ (403) 466-9037  
**Montreal, Quebec**—1626 Pie IX Boulevard, H1V 2C5/ (514) 527-1101  
**Ottawa, Ontario**—212 Somerset St. E., K1N 6V4/ (613) 233-1884  
**Regina, Saskatchewan**—2817 Victoria Ave., S4T 1K6/ (306) 522-4973  
**Toronto, Ontario**—243 Avenue Rd., M5R 2J6/ (416) 922-5415  
**Vancouver, B.C.**—5462 S.E. Marine Dr., Burnaby V5J 3G8/ (604) 433-9728

### FARM COMMUNITY

**Ashcroft, B.C. (Saranāgati-dhāma)**—Box 1417, V0K 1A0

### 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  
**Athens, Ohio**—89 Mill St., 45701/ (614) 592-4740  
**Atlanta, Georgia**—1287 Ponce de Leon Ave. N.E., 30306/ (404) 377-8680  
**Baltimore, Maryland**—200 Bloomsbury Ave., Catonsville, 21228/ (301) 788-3885  
**Boulder, Colorado**—917 Pleasant St., 80302/ (303) 344-7005  
**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  
**Columbus, Ohio**—379 W. 8th Ave., 43201/ (614) 421-1661  
**Dallas, Texas**—5430 Gurley Ave., 75233/ (214) 827-6330  
**Denver, Colorado**—1400 Cherry St., 80220/ (303) 333-5461  
**Detroit, Michigan**—383 Lenox Ave., 48215/ (313) 824-6000  
**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 Coe Way, 96817/ (808) 595-3947  
**Houston, Texas**—1111 Rosalie St., (mail: P.O. Box 2927, 77252)/ (713) 526-9860  
**Laguna Beach, California**—285 Legion St., 92651/ (714) 494-7029  
**Lake Huntington, New York**—P.O. Box 388, 12752/ (914) 932-8273  
**Long Island, New York**—197 S. Ocean Ave., Freeport, 11520/ (516) 378-6184  
**Los Angeles, California**—3764 Watska Ave., 90034/ (213) 836-2676  
**Miami Beach, Florida**—2445 Collins Ave., 33140/ (305) 531-0331  
**Morgantown, West Virginia**—322 Beverley Ave., 26505/ (304) 292-6725  
**New Orleans, Louisiana**—2936 Esplanade Ave., 70119/ (504) 488-0280  
**New York, New York**—305 Schermerhorn St., Brooklyn, 11217/ (212) 855-6714  
**New York, New York**—307 6th Ave., Apt. RR, 10014/ (212) 924-1901  
**Norman, Oklahoma**—312 S. Webster, 73069/ (mail: P.O. Box 5997, 73070)/ (405) 360-5536  
**Orlando, Florida**—627 Little Weeikwa Rd., Altamonte Springs, 32701/ (305) 788-0441  
**Philadelphia, Pennsylvania**—511 W. Allens Lane, 19119/ (215) 247-4600  
**Providence, Rhode Island**—39 Glendale Ave., 02906/ (401) 273-9010  
**St. Louis, Missouri**—3926 Lindell Blvd., 63108/ (314) 535-8085  
**San Diego, California**—1030 Grand Ave., Pacific Beach, 92109/ (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**—1323 Nylc St., (mail: P.O. Box 20224, 32304)/ (904) 681-9258  
**Tampa, Florida**—2506 Azele St., 33606/ (813) 872-6694  
**Topanga, California**—20395 Callon Dr., 90290/ (213) 455-1658  
**Towaco, NJ**—(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, 74729/ (405) 367-2331  
**Carriere, Mississippi (New Talavan)**—Route 2, Box 449, 39426/ (601) 798-8533  
**Gainesville, Florida (New Ramana-reti)**—Rt. 2, Box 24, Alachua, 32615/ (904) 462-9046  
**Gurabo, Puerto Rico (New Govardhana Hill)**—(contact ISKCON Gurabo)  
**Hillsborough, North Carolina (New Goloka)**—Rt. 6, Box 701, 27278/ (919) 732-6492  
**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 319, Hare Krishna Ridge, 26041/ (304) 843-1600  
**New Vrindaban Membership Service**—R.D. 1, Box 296, Hare Krishna Ridge, 26041/ (304) 845-8900  
**Ninole, Hawaii (New Kṛṣṇaloka)**—P.O. Box 108, 96773/ (808) 595-3947  
**Philo, California (Gaura-maṇḍala-giri)**—P.O. Box 179, 95466/ (707) 895-2300  
**Port Royal, Pennsylvania (Gītā-nāgari)**—R.D. No. 1, Box 163, 17082/ (717) 527-4101  
**Roadhouse, Illinois (Amṛta-deśa)**—Rt. 1, Box 70, 62082/ (contact ISKCON St. Louis)/ (314) 535-8085  
**Three Rivers, CA (Bhaktivedanta Village)**—44799 Dinely Dr., 93271/ (209) 561-3302

### 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 Orleans**—Govinda's, 1309 Decatur St., New Orleans, 70116/ (504) 522-3538  
**New Vrindaban**—Palace of Gold Restaurant/ (304) 843-1233 (open May–Nov.)  
**St. Louis**—Govinda's (at ISKCON St. Louis)/ (314) 535-8085  
**San Diego**—Govinda's, 1470 N. Hwy. 101, Lucania, 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) 725-4885

## EUROPE

### ENGLAND AND IRELAND

**Belfast, Northern Ireland**—23 Wellington Park, Malone Rd., Belfast BT9 6DL/ 668874  
**Dublin, Ireland**—Castlefield House, Knocklyon Road, Templeogue, Dublin 16/ 945504  
**London, England (city)**—10 Soho St., London W1/ (01) 417-3662  
**London, England (country)**—Bhaktivedanta Manor, Leetchmore Heath, Watford, Hertfordshire WD2 8EP/ (09276) 7244  
**Manchester, England**—Oaklands, Wilmslow Rd., Alderley Edge, Cheshire/ (0625) 585-173  
**Worcester, England**—Chaitanya College at Croome Court, Severn Stoke, Worcester WR8 9DW/ (090 567) 214

### FARM COMMUNITIES

**Glengarriff, Ireland (Hare Kṛṣṇa Farm)**—County Cork

**London, England**—(contact Bhaktivedanta Manor)

### RESTAURANT

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

### ITALY

**Bologna**—Via Saliceto 1, 40013 Castelmaggiore (BO)/ (51) 700-868

**Catania**—Via San Nicolò al Borgo 28, 95128 Catania, Sicily/ (95) 552-252

**Naples**—Via Torricelli 77, 80059 Torre del Greco (NA)/ (81) 881-5431

**Padua**—Via delle Granze 107, 35040 Loc. Camin (PD)/ (49) 760-007

**Pisa**—Via delle Colline, Loc. La Meridiana, 56030 Perignano (PI)/ (587) 616-194

**Rome**—Via di Tor Tre Teste 142, 00169 Roma/ (6) 263-157

**Turin**—Strada Berra 15/1, Loc. Tetti Gariglio, 10025 Pino Torinese (TO)/ (11) 840-957

**Varese**—Via Volta 19, 21013 Gallarate (VA)/ (331) 783-268

### FARM COMMUNITY

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

### RESTAURANTS

**Milan**—Govinda, Via Valpurga 3/5, 20123 Milano/ (2) 862-417

**Rome**—Via di San Simone 73/A, 00186 Roma/ (6) 654-8856

### OTHER COUNTRIES

**Amsterdam, Holland**—Keizersgracht 94/ (020) 24-94-10

**Athens, Greece**—Bhaktivedanta Cultural Assoc., 133 Solonos St./ 30-1-364-1618

**Barcelona, Spain**—Calle Cuatro Caminos 27-29, Barcelona 22/ (93) 211-0216

**Copenhagen, Denmark**—Govinda's, Soldaten 21, 2100 Copenhagen/ (01) 18-43-78

**Göthenburg, Sweden**—Paradisvägen 11, 43331 Partille/ (031) 444636

**Grödinge, Sweden**—Korsnäs Gärd, 140 32 Grödinge/ 0753-29151

**Helsinki, Finland**—Govinda's, Jäkärintaku 10D, Helsinki 15/ (065) 0039

**Heidelberg, W. Germany**—Kürfürsten Anlage 5, 6900 Heidelberg/ 06221-15101

**Madrid, Spain**—Calle del Tutor No. 27, Madrid 8/ (91) 247-6667

**Oslo, Norway**—Tuengen Alle 10B, Oslo 3/ (2) 414-4715

**Paris, France**—Chateau d'Ermenonville, 60440 Nanteuil le Haudouin, 60950/ (4) 454-0400

**Septon, Belgium**—Chateau de Petit Somme, Septon 5482/ 086-322480

**Stockholm, Sweden**—Fridhemsgatan 22, 112 40 Stockholm/ 08-549002

**Vienna, Austria**—Kirchengasse 32, A-1070 Wien

**Zürich, Switzerland**—Bergstrasse 54, 8032 Zurich/ (01) 69-33-88

### FARM COMMUNITIES

**Almavik Gärd, Sweden**—15300 Jäma/ (0755) 52068

**Bavarian Forest (Bayrischer Wald), W. Germany (Nava-Jiyāḍa-Nṛsiṅha-Kṣetra)**—(contact ISKCON Heidelberg)

**Brihuega, Spain (New Vraja Mandala)**—(Santa Clara) Brihuega, Guadalajara/ (11) 280018

**Düdingen, Switzerland**—Im Stillen Tal, CH3186 Düdingen (FR)/ (037) 43-26-98

**Valencay, France (New Māyapur)**—Lucay-Le-Male, 36 600/ (54) 40-26-88

### RESTAURANTS

**Lucarno, Switzerland**—Govinda, Corso Elvezia 22, CH6900/ (091) 23-37-77

**Paris**—L'arbre à Souhais, 15 Rue du Jour, 75001 Paris/ 233-27-69.

## 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**—Rua Pamamirim, 327, Pamamirim 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)**—Riberno Grande (mail: C.P. 108, 12.400 Pinda)

### MEXICO

**Guadalajara**—Morelos No. 1514 Sector Hildago, Jalisco/ 26-12-78

**Mexico City**—Gob. Tiburcio Montiel 45, San Miguel Chapultepec, Mexico, D.F. 18/ (905) 271-0132

**Monterrey**—General Albino Espinoza, 345 Pte., Zona Centro, Monterrey, N.L./ 42-67-66

**Morelia**—Ticatemé No. 52 pte., Col. Selix Itre 58070, Morelia, Mich.

**Puebla**—Rio Nazas 5016, Col. San Manuel/ 459047

**Vera Cruz**—Calle 3, Carebelas No. 784, Fraccionamiento Reforma/ 50759

### FARM COMMUNITY

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

### OTHER COUNTRIES

**Arequipa, Peru**—Leticia 204

**Buenos Aires, Argentina**—CC 80, 1602 Florida

**Cali, Colombia**—Avenida 9 Norte, 17-33/ 621688

**Caracas, Venezuela**—Calle Luis Roche 61, Colinas de los Chaguaramos/ 751-3026

**Coahabamba, Bolivia**—P.O. Box 3988/ 46441

**Concepción, Chile**—Nongüen, 588/ 23150

**Crabwood Creek, Guyana**—Grant 1803, Sec. D. Corentyne, Berbice

**Cuzco, Peru**—Calle Plaza San Francisco No. 360 (altos)

**Georgetown, Guyana**—24 Uirtlugt 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**—Jinon Junin 415/ 28-94-91

**Montevideo, Uruguay**—Casilla 10.531, Cumb. 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 Carniol, Montes de Oca, Costa 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 Nilacala)**—(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, Esmeracosa 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)

WORLD

FAMOUS

of  
the

FESTIVAL

CHARIOTS



• Free Feast For Thousands WHEN ? (213) 836-2676  
WHERE ?

• Continuous Entertainment

• Enlightening Exhibits

"A sea of people at the shore . . ."

—Herald Examiner

"A unique experience for many  
thousands of people. . . ."

—Donald T. Arnett, Director  
Recreation and Parks,  
Santa Monica, CA

L.A.'s MOST SPECTACULAR  
CULTURAL EXPERIENCE  
Every Summer Since 1976