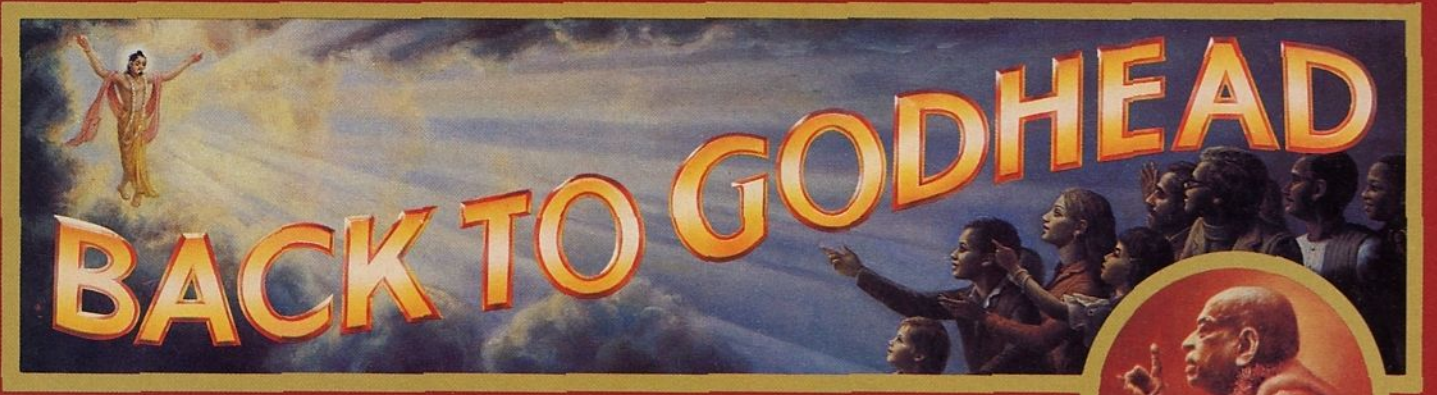


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

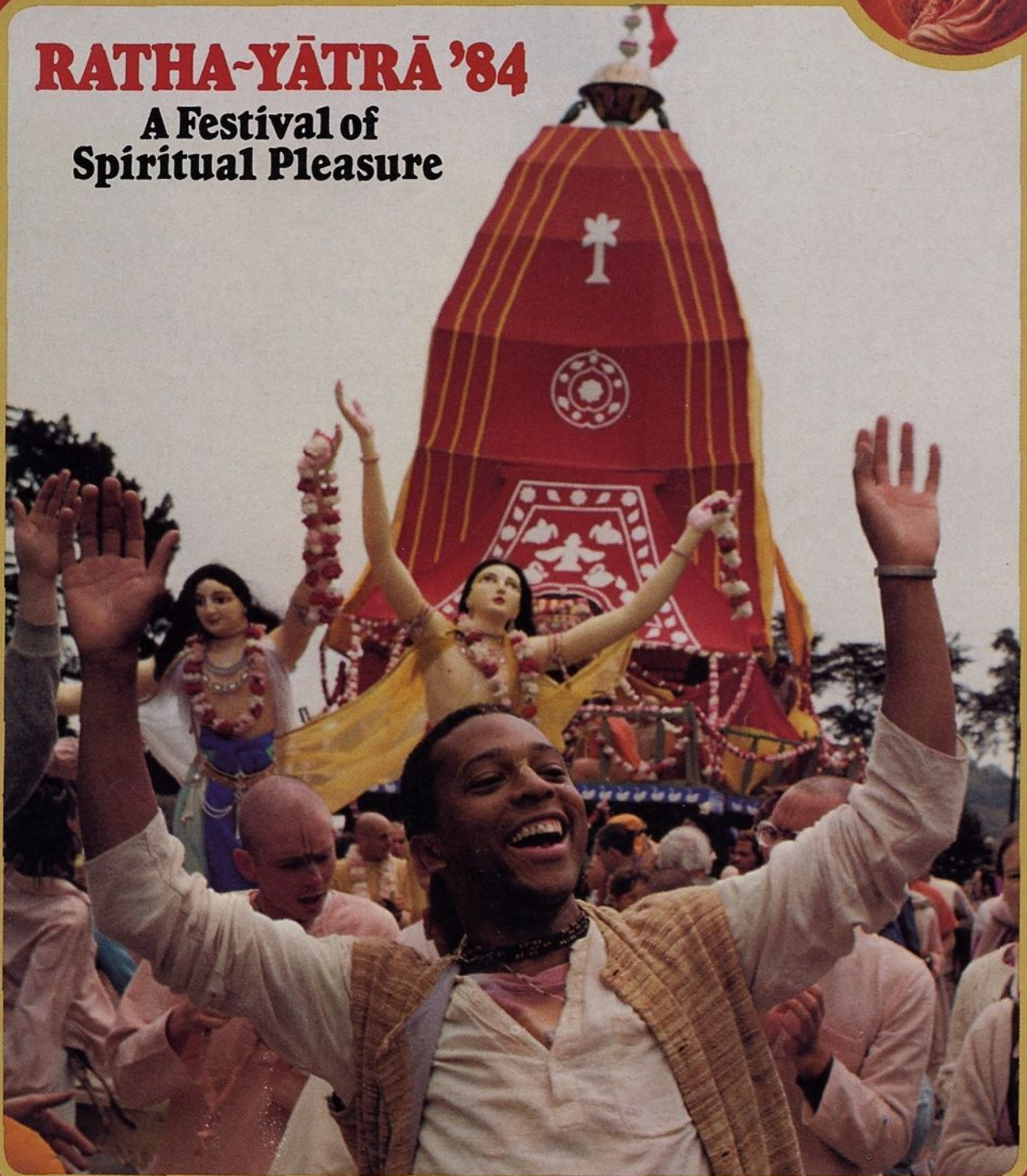


Vol. 19 No.8

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

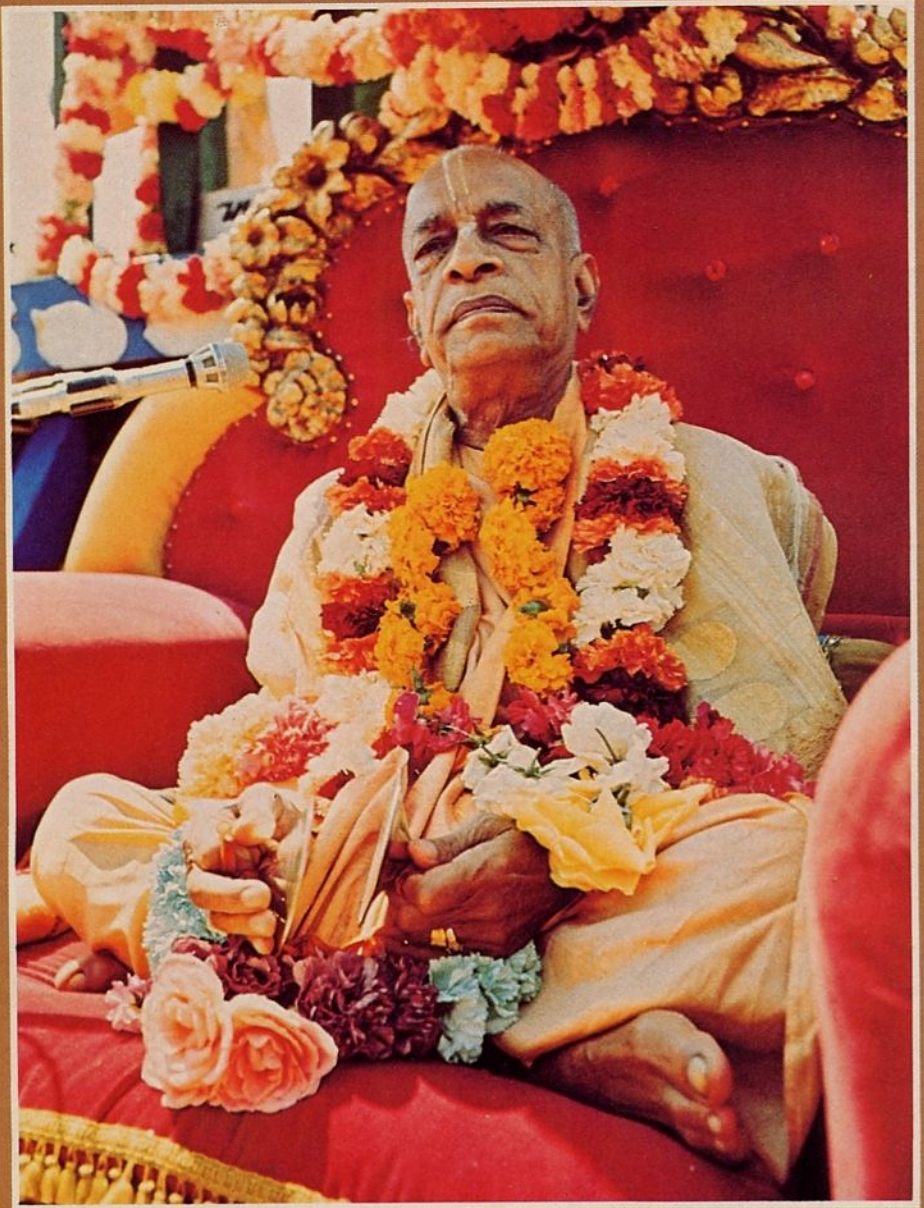
## **RATHA-YĀTRĀ '84**

**A Festival of  
Spiritual Pleasure**



**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 disciple 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. 8 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,  
Kunḍali dāsa, Ravindra-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,  
Bhakta Subhash  
PROOFREADER Ksamā-devī dāsi  
SANSKRIT EDITOR Kuśakrathā dāsa  
ARCHIVES Kirtana-rasa dāsa, Nitya-trptā-devī dāsi,  
Parāma-rūpa dāsa  
SUBSCRIPTION SERVICES Gaṅgā-gati-devī dāsi,  
Janeśvari-devī dāsi, Kṛṣṇa-kṛpā 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 e like the ch in *chair*. Pronounce the aspirated consonants (*ch, jh, dh, etc.*) as in *staunch-heart, hedgehog, and red-hot*. Finally, pronounce the sibilants ś and ṣ like *sh*. So for *Kṛṣṇa* say KRISHNA, and for *Caitanya* say CHAITANYA.

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

**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 Bhaktivedānta Book Trust. All rights reserved. BACK TO GODHEAD (ISSN 0005-3643) is published monthly except March by the Bhaktivedānta 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.

## A FESTIVAL OF SPIRITUAL PLEASURE 2

"This Ratha-yātrā festival is one of the activities of Kṛṣṇa. Therefore to take part in this festival means to associate with Kṛṣṇa directly." Śrīla Prabhupāda addresses a crowd of thousands at the 1972 London Ratha-yātrā festival.

## "WE NEED TO APPLY OURSELVES TO THE TEACHINGS OF GOD" 5

A conversation between Śrīla Tamal Krishna Goswami Gurudeva, one of the spiritual masters of the Hare Kṛṣṇa movement, and Cardinal Jaime Sin, Archbishop of Manila.

## LORD CAITANYA AT RATHA-YĀTRĀ 7

Kṛṣṇa Himself in the role of His own devotee makes the Ratha-yātrā festival a most important opportunity for everyone to rise to the highest level of God realization.

## 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.

## Lord Kṛṣṇa's Cuisine

### THE KACAURĪ STORY 22

Śrīla Prabhupāda was very fond of this month's *pièce de résistance*—a mouth-watering pastry stuffed with delicately spiced vegetables.

## WHY WE DISTRIBUTE BOOKS 24

Millions have met Hare Kṛṣṇa devotees in airports and on street corners and wondered, "What makes these young men and women so enthusiastic to distribute their books and magazines?" Here's the answer.

## Our Vedic Heritage

### THE HELIODORUS COLUMN 28

A Greek ambassador to India in the second century B.C. built a remarkable monument that sheds new light on the modern Kṛṣṇa consciousness movement.

## LETTERS 11

### THE VEDIC OBSERVER 12

### ŚRĪLA PRABHUPĀDA SPEAKS OUT 14

### EVERY TOWN AND VILLAGE 19

### FESTIVALS AND CALENDAR 31

### NOTES FROM THE EDITOR 32

**COVER:** Ratha-yātrā—the Festival of the Chariots—commemorates a pastime performed by Lord Kṛṣṇa, the Supreme Personality of Godhead, during His appearance on earth five thousand years ago. By chanting Kṛṣṇa's holy names, dancing, and tasting delicious food offered to Kṛṣṇa, participants in the Festival of the Chariots experience a blissful transcendental exchange with the Supreme Lord. (Photo by Viśākhā-devī dāsi)

# A Festival of Spiritual Pleasure

The Festival of the Chariots gives us a chance  
to cleanse our hearts and advance in self-realization.

---

A lecture given in London in 1972

by HIS DIVINE GRACE

A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA

Founder-Ācārya of the International Society for Krishna Consciousness

---

Ladies and gentlemen, I thank you very much for coming here and participating in this great movement, known as the Hare Kṛṣṇa *sankīrtana* movement. This movement was started five hundred years ago by Lord Caitanya Mahāprabhu in India, in the state of West Bengal. His mission was that this Hare Kṛṣṇa movement, or God consciousness, should be spread all over the world. As many towns and villages as there are on the surface of the globe—He predicted this Hare Kṛṣṇa movement would be spread to all of them. And His prediction is now being carried out by the International Society for Krishna Consciousness.

So we ask you to kindly take advantage of this movement. The purpose of this movement is to cleanse the heart (*cetodarpaṇa-mārjanam*). We have created so many problems in our lives simply out of misunderstanding, and this movement is meant for cleansing the misunderstanding from the heart. What is that misunderstanding? The misunderstanding is that we are accepting this material body as the self. We are all living entities, spirit souls, engaged in material bodies, and we are transmigrating from one body to another. There are 8,400,000 species of life, and

this human form of life is the greatest opportunity for self-realization.

Self-realization means to know, "I am not this body. I am a spirit soul; I am part and parcel of God." Some of you may have read the *Bhagavad-gītā*. In the Fifteenth Chapter it is said that the living entities are part and parcel of God. God is by nature joyful—in the *Vedānta-sūtra*\* it is said that the Supreme Absolute Truth is *ānandamayo 'bhyāsāt*, "by nature joyful." Therefore, since we are part and parcel of God, our aim of life is joy.

Now we are searching after that joyfulness within this material world, but to find it here is not possible. If a fish is taken from the water and put on the land, under no conditions will he feel joyfulness. Similarly, we are spirit souls who somehow or other have come into contact with this material world. And because this material world is not befitting our spiritual self, here we cannot have joyfulness. The spiritual self requires spiritual joy, which is beyond these material senses.

So this Kṛṣṇa consciousness movement

is meant for cleansing or purifying the senses. As soon as we purify our senses, we can actually enjoy spiritual sense pleasure. Now our senses are not being properly used because they are covered by matter. Therefore the enjoyment we are now having is simply a perverted reflection of real, spiritual enjoyment. To experience this spiritual enjoyment we must purify our senses by the process of Kṛṣṇa consciousness.

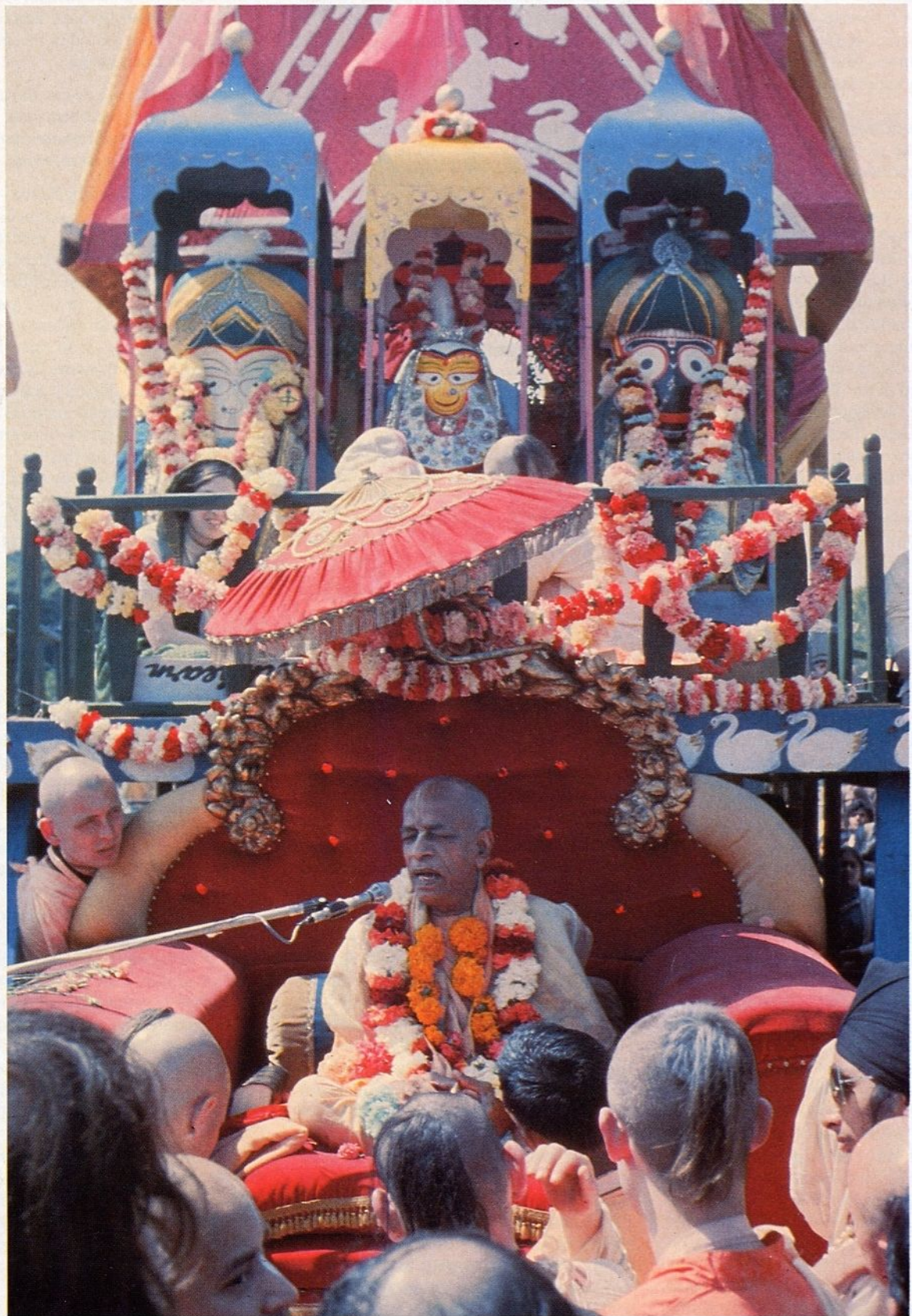
In the Vedic literatures it is said, *sarvo-pādhi-vinirmuktam tat-paratvena nirmalam*: "When we become free from the false designations pertaining to the body, we become spiritually purified." At the present moment, on account of our ignorance of the soul, we are thinking of ourselves in relationship with this body. Someone is born in India, so he is thinking, "I am an

---

**In London in 1972**, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda addresses a crowd of devotees and festival-goers at the Festival of the Chariots (see article). Standing majestically above Śrīla Prabhupāda on the towering Ratha-yātrā cart are the worshipable deity forms of Lord Balarāma (Kṛṣṇa's brother), Śrīmatī Subhadrā (Kṛṣṇa's sister), and Lord Jagannātha (Kṛṣṇa in His form as the "Lord of the Universe").

---

\*The *Vedānta-sūtra*, by Śrīla Vyāsadeva, is a book of Vedic wisdom expounding the philosophy of the Absolute Truth in aphorisms.



Indian." You are born in England, so you are thinking, "I am an Englishman." Another is thinking, "I am Japanese," and so on. But actually we are neither Indian nor English nor Japanese. We are spirit souls, part and parcel of God. Knowing that is self-realization. And unless we realize our self, all our activities will lead to problems and defeat.

We can see that in the present civilization, despite advancement of education, despite economic development, despite so many philosophical speculations, people are in the same problematic atmosphere as ever. Why? Because the defect of the present civilization is that people do not know what they are. We are all spirit souls, and we must realize this if we want real peace and real joyfulness.

Everything about self-realization is explained in the Vedic literature, which is summarized in the *Vedānta-sūtra* and also in the *Śrīmad-Bhāgavatam*. And five thousand years ago, the Lord Himself—Lord Kṛṣṇa—spoke this transcendental philosophy in the *Bhagavad-gītā*. We are publishing all these literatures, translated into English. If you want to understand this scientific, spiritual movement through philosophical speculation, we have dozens of books for you to read and understand.

Otherwise, you can simply chant the Hare Kṛṣṇa *mahā-mantra*. It is only sixteen words: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There is no expenditure. If you chant the Hare Kṛṣṇa *mantra*, there is no loss on your part, nor are we charging anything. We are distributing this *mahā-mantra* free of charge, and anyone can chant it. There is no difficulty. On the basis of this *mantra* we are spreading this movement all over the world—not only in your country but in the whole of America, the whole of Canada, and also in Japan, Australia, New Zealand, Africa. Everywhere. We have one hundred branches all over the world.

So our only request is that in whatever condition you may be, please try to chant these sixteen words whenever you have time. And you have the time: you can chant Hare Kṛṣṇa when you are walking on the street, when you are traveling on the bus, or when you are sitting alone. There is no loss, but the gain is very great. Therefore our only request is that you take up the chanting of this *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And we shall periodically remind you by functions such as the one we are holding today, the Ratha-yātrā festival.

This Ratha-yātrā festival is very old—at least five thousand years old. Lord

Kṛṣṇa, along with His elder brother, Balārāma, and His sister, Subhadrā, once rode in a chariot from Dvārakā to Kurukṣetra, and this festival commemorates Kṛṣṇa's riding with His family on the chariot. This function is held every year in Jagannātha Purī, in India, where it is a great celebration. Now we are introducing this Ratha-yātrā festival in the Western countries along with the Hare Kṛṣṇa movement, because the inaugurator of this movement, Lord Caitanya, took a very active part in this festival. So, we are following in His footsteps. At the same time that it is being observed here in London, it is also being held in San Francisco, Buffalo, Melbourne, Tokyo, Calcutta, and many other places.

Taking part in this festival means a step

---

**Our Hare Kṛṣṇa  
movement stands  
on three principal  
things: chanting,  
dancing, and eating  
food offered to Lord  
Kṛṣṇa. It is not very  
difficult. If you  
simply take part,  
you will gradually  
make spiritual  
advancement.**

---

forward for our self-realization. *Rathe cā-gamaṇaṁ dṛṣṭvā punar janma na vidyate*: "Simply by seeing the Lord on the chariot, one makes advancement in stopping the repetition of birth and death." So I am very glad that you have taken so much trouble to come here. Now please chant the Hare Kṛṣṇa *mantra* along with the devotees and take part in honoring *prasādam* [food offered to Lord Kṛṣṇa].

Our Hare Kṛṣṇa movement is standing on three principal things: chanting, dancing, and eating *prasādam*. It is not very difficult. It is very enjoyable to chant, dance, and take *prasādam*. And if you like, you can hear a little philosophy of Kṛṣṇa consciousness. But even if you do not understand the philosophy, or even if you do not read the books, if you simply take part in these three things—chanting Hare Kṛṣṇa, dancing, and eating *prasādam*—you will gradually make spiritual

advancement. And if you continue this process, then the day will come—even in this lifetime it may come—that you will understand Kṛṣṇa. Then after leaving this body you go directly back home, back to Godhead. This is stated in the *Bhagavad-gītā* [4.9] by Lord Kṛṣṇa:

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

Simply by understanding Kṛṣṇa—Kṛṣṇa's activities, Kṛṣṇa's appearance, Kṛṣṇa's disappearance—you are assured of returning to Kṛṣṇa's abode after death.

This Ratha-yātrā is one of the activities of Kṛṣṇa. Therefore to take part in the Ratha-yātrā festival means to associate with Kṛṣṇa directly. If in this way we associate with Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's qualities, Kṛṣṇa's pastimes, then we gradually transcend material existence and do not have to return here after death.

We have to give up this body one day. But if we give up this body after being elevated to Kṛṣṇa consciousness, then, Kṛṣṇa says, *punar janma naiti*: "You don't have to accept another material body." Then where shall we go? Kṛṣṇa says, *mām eti*: "You come to Me."

There is another sky, beyond this material sky. That is stated in the *Bhagavad-gītā*: *paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ*. "There is another sky, which is eternal." This sky is temporary. Your body, my body—everything in this material world is temporary. It has a date of birth, it grows, it stays for some time, it produces some by-products, and then it dwindles and finally vanishes. That is the material nature. But there is another nature, which is spiritual. And even when everything is annihilated here, that nature stands.

In the *Bhagavad-gītā* Kṛṣṇa says that in the spiritual nature, or the spiritual sky, there is no need of sunshine, there is no need of moonshine, there is no need of electricity. In other words, that world is self-illuminated. So our only business is to transfer ourselves from this sky to that sky. That is the Vedic injunction: *tamasi mā jyotir gama*. "Don't remain in this world of darkness. Come to the world of light."

Therefore this movement is very important, because we are trying to teach people how to transfer from this world of darkness to the world of light, which is called Goloka Vṛndāvana. So I am very much thankful to you for giving me your time. We have many books, and our devotees will be happy to answer any of your questions. Please take advantage of this opportunity and make your life successful.

Thank you very much.

# “WE NEED TO APPLY OURSELVES TO THE TEACHINGS OF GOD”

A conversation between  
 Śrīla Tamal Krishna Goswami Gurudeva,  
 one of the spiritual masters of the Hare Kṛṣṇa movement,  
 and Cardinal Jaime Sin, Archbishop of Manila.

**Śrīla Gurudeva:**

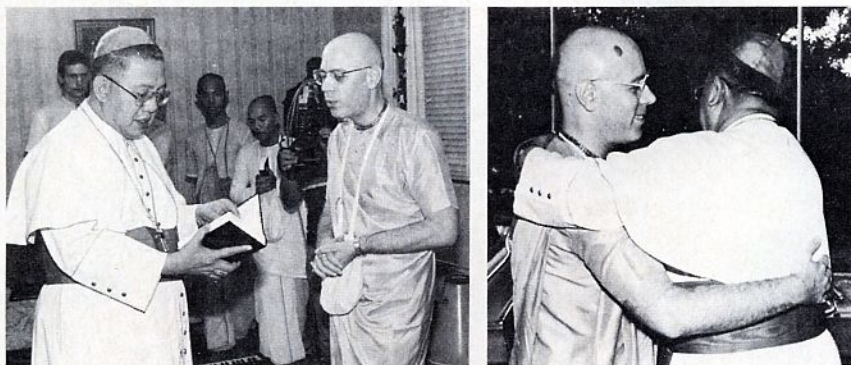
The members of our Society follow some basic principles. We abstain from gambling, all types of intoxication—even tea, cigarettes, and coffee—and we don’t engage in illicit sex. Only married members engage in sex, and then only for procreating children. We are also vegetarian. All of our full-time members follow these principles. And every day they also chant the holy names of the Lord. That’s why we carry these bead bags. We have prayer beads, which are similar to the rosary, and we chant God’s name every day.

**Cardinal Sin:** What is your position about Jesus Christ?

**Śrīla Gurudeva:** We accept Jesus as the son of God.

**Cardinal Sin:** You have room for Christianity, yes?

**Śrīla Gurudeva:** Yes, we do, because we accept that Christianity will actually be able to bring God’s message to the whole world, and our purpose is only to help people, not to convert them from one religion to another. We try to reinforce a person’s original faith. As far as chanting



Cardinal Jaime Sin peruses a volume of the *Śrīmad-Bhāgavatam* presented to him by Śrīla Tamal Krishna Goswami. Their conversation culminated in a warm embrace.

God’s names, we chant especially the name *Kṛṣṇa*. We accept Lord Kṛṣṇa as God the Father, and therefore we see no contradiction at all. We worship Jesus as the son of God, and we also worship God the Father.

**Cardinal Sin:** And your concept of the Holy Spirit?

**Śrīla Gurudeva:** Yes, we believe that God’s mercy is all-pervasive and that by leading a pure, spiritual life one is always in touch with the Holy Spirit.

**Cardinal Sin:** So Jesus has come to the world as the Messiah?

**Śrīla Gurudeva:** The Messiah, yes, to deliver the message of God to the world.

**Cardinal Sin:** And what about the salvation of man?

**Śrīla Gurudeva:** The salvation of man lies in accepting the teachings of God.

**Cardinal Sin:** But Jesus’s death as an act of redemption for the sins of man—you don’t accept that?

**Śrīla Gurudeva:** Yes, we do. We accept that Jesus died to free men from their sins, but people should accept Jesus by accepting his teachings.

**Cardinal Sin:** This is correct.

**Śrīla Gurudeva:** Too often we find that people believe that because Jesus died to save men from their sins, that gives them a license to continue sinning.

**Cardinal Sin:** That belongs to the belief of some Protestants, but

in the Catholic Church we have to accept his teachings. We have to practice what he teaches.

**Śrīla Gurudeva:** We find that by constantly studying the word of God and trying to mold our lives according to that word very literally, our lives are becoming purified. Especially we find great power in the holy name of God.

**Cardinal Sin:** So you’re all over the world right now?

**Śrīla Gurudeva:** Yes. Our Society is in approximately fifty different countries. We have temples, smaller centers, and also farming communities. We believe that God realization is facilitated by a simple way of life. This is a special feature of our farming communities, where we are developing self-sufficient God conscious communities.

**Cardinal Sin:** You are also in Germany?

**Śrīla Gurudeva:** Yes.

**Cardinal Sin:** And in Italy?

**Śrīla Gurudeva:** In Italy also.

**Cardinal Sin:** What about Spain?

**Śrīla Gurudeva:** In Spain also, in many cities.

(continued on page 11)

ŚRĪLA TAMAL KRISHNA GOSWAMI GURUDEVA oversees the affairs of the International Society for Krishna Consciousness in the south-central United States and parts of the Far East. He is the author of *Servant of the Servant*, a memoir about his involvement in Kṛṣṇa consciousness.





# Lord Caitanya At Ratha-yātrā

At the great chariot festival in the holy city of Purī, Śrī Caitanya Mahāprabhu danced in ecstasy before the chariot of Lord Jagannātha, revealing a most intimate pastime of the Supreme Lord.

by RAVĪNDRA-SVARŪPA DĀSA

These days you might see Lord Jagannātha parade majestically through Trafalgar Square in London or along the sun-drenched beaches of Los Angeles; or you might watch the dome of His chariot float past the skyscrapers of New York or the mountains that rim Denver; or you might gaze at the massy wheels as they turn in Toronto, Guadalajara, or Florence. All around the globe, Lord Jagannātha boards His stately chariot and, escorted by dancing and chanting devotees, goes out to see and be seen by all the people of His domain.

The festival is not new. Since time beyond memory, the celebrated Deity of Kṛṣṇa known as Jagannātha (“Lord of the Universe”) has been honored with a great chariot parade at Jagannātha Purī, a city in Orissa on the Bay of Bengal. Every summer pilgrims gather from all over India to join in the awesome and magnificent celebration, in which the Supreme Personality of Godhead graces everyone—highborn or low, pure or impure, rich or poor—with His presence when He leaves His palatial temple and travels in state to His peaceful summer retreat.

Long before you reach the city you can see the temple’s majestic parabolic dome, topped by a golden *cakra*—the discus that symbolizes the all-pervading power of God. On first sight of the gleaming *cakra* pilgrims fall prostrate in obeisance on the road. The awe-inspiring grandeur of the temple at Purī is entirely apposite, for the

Deity of Jagannātha memorializes Kṛṣṇa, the Supreme Personality of Godhead, as He manifest Himself at Dvārakā fifty centuries ago.

There, as part of His personal pastimes on earth, Lord Kṛṣṇa reigned as king in dazzling splendor and revealed the unsurpassable opulence and majesty of His Godhood. In Dvārakā, Lord Kṛṣṇa kept close company with Lord Balarāma, His brother, and Śrīmatī Subhadrā, His sister. Balarāma is the Supreme Personality of Godhead’s first expansion; Subhadrā, one of His internal spiritual energies. Since the three divine persons were always together at Dvārakā, the form of Jagannātha at Purī is worshiped with those of Balarāma and Subhadrā.

It is important to understand the Deity form of God properly. God appears in this form out of His supreme kindness. The eternal spiritual form of the Lord cannot be apprehended by our materially contaminated senses; therefore He graciously condescends to take a form we *can* directly perceive and serve. God is not stone or wood, but by His omnipotence He can appear *as* stone or wood and be perceptible even to our dulled and constricted vision. Therefore, Lord Jagannātha is the Supreme Personality of Godhead Himself.

Even though God so kindly makes Himself available to us, there is still a problem. Knowledge of the Lord’s personal form is revealed at the height of spiritual attainment, and worship of the form as the

Deity in the temple is a most exalted mode of devotional service. People who are degraded by culture and habit, who are not purified by reformatory practices, who are not enlightened by transcendental knowledge, cannot understand the personal form of God or appreciate the Deity incarnation of the Lord. Such people are likely to mistake the bona fide Deity for an idol fabricated by human imagination. Therefore, to prevent the ignorant from committing offenses to the Lord, people without the benefits of spiritual culture have been traditionally excluded from temples in India.

Yet this exclusiveness contrasts markedly with that divine spirit of liberality which moves God to make Himself available in the Deity form. He wants to extend His mercy to everyone. Exclusiveness and inclusiveness are thus in tension. The Ratha-yātrā chariot festival helps resolve the difficulty. For on this occasion Lord Jagannātha goes out into the streets and discloses Himself to those from whom He is normally hidden. Lord Jagannātha is accordingly celebrated for being the most merciful even to the degraded and spiritually backward people.

Yet Jagannātha’s liberal self-disclosure sometimes produced the feared result. In the Middle Ages, Christian missionaries began occasionally showing up at the chariot festival. Around 1320 one Friar Odoric brought the first report of the celebration back to Europe. The misinformation and

misunderstanding he conveyed became part of a standard account that endured in Europe for centuries.

This account described Jagannātha as a bloodthirsty idol who demanded—and received—human sacrifice. During the chariot festival—the occasion fixed for this bloody sacrifice—frenzied devotees flung themselves by the score under the huge turning wheels of the chariot to be crushed in self-immolation. Thus the ravening bloodlust of the god was satisfied. Although scholars agree that the calumnious image of Jagannātha and His festival was wholly spurious, it became solidly entrenched, so much so that it gave the English the word “juggernaut,” meaning an overwhelming force that crushes everything in its path.

Now that Lord Jagannātha’s Rathayātrā is witnessed in cities all over the world, people are surprised by its old European reputation as a horrible and gory spectacle. The world has learned to appreciate the festival as a splendid and happy celebration of notable beneficence.

At the same time, Rathayātrā has a profound inner spiritual significance few have yet realized. We can best grasp that deep meaning by looking back in history—back in fact to the same period that saw a perverted conception of the festival take root in Europe. During those days certain marvelous deeds were manifest at Jagannātha Purī. These deeds were so extraordinary that they disclosed the most profound and rare spiritual truths at the heart of Jagannātha’s festival, so momentous that they eventually changed the religious topography of the world. They were all enacted by Śrī Caitanya Mahāprabhu.

To save the conditioned souls languishing miserably in material existence, the Supreme Lord periodically descends to this earth. Śrī Caitanya Mahāprabhu is one of these divine incarnations, but this appearance of the Lord is unique. It bears a very special significance. To understand this, we have to see the Lord’s descent as Śrī Caitanya in connection with His immediately preceding descent five thousand years ago.

This appearance was also special. Although God manifests Himself many times, He hardly ever reveals His highest and most confidential feature. Almost always God shows Himself in His full transcendental majesty, power, and opulence; and we His creatures naturally respond to this awesome numinous majesty with fear and reverence. Our love for God is united to a powerful awareness of our own creatureliness, our radical inferiority, and we therefore worship the Lord with great awe and veneration. In the spiritual literature of India, God in this majestic aspect is known by the name of Viṣṇu (“the all-pervading”) or Nārāyaṇa (“the resting place of all be-

ings”). In His Nārāyaṇa feature, God is manifest as the Lord of creation, the almighty controller and maintainer of all beings.

At the same time, God is the supreme enjoyer, the infinite relisher of loving relations. But reverential worship, appropriate though it may be, holds love at the distance mandated by respect and keeps it under the constraints of formality. Religions usually teach nothing higher than reverential devotion; although such devotion is certainly laudable, by its own nature it is limited in intimacy, intensity, and spontaneity. It does not come near to satisfying the divine capacity for enjoying relationships of love.

Therefore we can understand that devotional service to God must go further than awe and reverence, and that the majestic aspect of God, which elicits such awe and

---

---

***The great Vedic texts  
explain that Kṛṣṇa  
is the original  
Personality of  
Godhead, and He  
expands Himself into  
uncountable plenary  
portions, known as  
Viṣṇu or Nārāyaṇa.***

---

---

reverence, cannot be the last word in divinity. There is even more to God than that, and to our great good fortune, God disclosed this highest personal feature of Himself when He descended five thousand years ago as Kṛṣṇa. The great Vedic text *Śrīmad-Bhāgavatam* explains that Kṛṣṇa is the highest and original Personality of Godhead, and He expands Himself into uncountable plenary portions, known as Viṣṇu or Nārāyaṇa. The difference between Nārāyaṇa and Kṛṣṇa can be understood like this: as Nārāyaṇa, God’s majesty overwhelms His beauty; as Kṛṣṇa, God’s beauty overwhelms His majesty. The name *Kṛṣṇa* in fact means “all-attractive,” and Kṛṣṇa is the last word in divinity.

The Vedic texts go further: they describe the kingdom of God as an infinite and self-effulgent sky, filled with innumerable spiritual abodes or planets called Vaikuṅṭhas. On each Vaikuṅṭha planet dwells a majestic Nārāyaṇa expansion of God in the midst of liberated devotees who perpetually worship Him in reverence. But higher

than all the Vaikuṅṭhas is the supreme abode known as Goloka Vṛndāvana. In the Vaikuṅṭhas, the Lord is present in regal opulence, with all the trappings and appurtenances of the divine majesty. But in Goloka Vṛndāvana all that is put aside, and the Supreme Personality of Godhead appears as Kṛṣṇa—a simple cowherd boy; He does not dwell in a palatial estate but in an unpretentious rural village, tucked away among verdant forests and blossoming meadows. Yet there is no greater abode.

The residents of Vṛndāvana worship Kṛṣṇa with direct and unceremonious spontaneity. So that He may enjoy intimate relationships, Kṛṣṇa causes His devotees to see Him as their equal or even their inferior, and He plays the part of close friend or playmate, of son, grandson, or nephew, or, most intimately, of youthful paramour. By Kṛṣṇa’s arrangement, the residents of Vṛndāvana do not even know that Kṛṣṇa is God—or, if they know, they are not interested. Awareness of the Lord’s power and majesty would simply get in the way of their love. These are God’s supreme devotees.

God is reluctant to reveal His private affairs to the world because the souls here are envious of Him and first of all need to acquiesce to His categorical supremacy. Therefore, the Lord almost always reveals Himself in full majesty. In doing that, He must necessarily withhold His most attractive feature. But once in a great while He descends directly as Kṛṣṇa.

When Kṛṣṇa descends, He brings all Vṛndāvana—including all its supremely devoted residents—with Him. Thus for a time the highest transcendental abode miraculously unfolds without limit within the confines of mundane geography. The world can see for once the highest and most confidential life of God.

Kṛṣṇa’s personal appearance is rare, but whenever He does come, He is always followed by another very special divine incarnation: Śrī Caitanya Mahāprabhu. Śrī Caitanya is Kṛṣṇa Himself, but in this case, Kṛṣṇa does not appear as Kṛṣṇa but as the supreme devotee of Kṛṣṇa. Kṛṣṇa becomes His own devotee for two reasons. He is so attracted and amazed by the intensity and purity of the devotional love of the foremost Vṛndāvana devotee, Śrīmatī Rādhārāṇī, that He wants to experience Her ecstatic love for Himself. So Kṛṣṇa assumes the feelings and golden complexion of Rādhārāṇī and thus appears as Śrī Caitanya Mahāprabhu. This is Kṛṣṇa’s internal, or personal, reason.

Here is the other—the external or public—reason: In disclosing Himself as the cowherd boy of Vṛndāvana—as the best companion, the most darling child, the most enchanting lover—Kṛṣṇa revealed the supreme feature of the Absolute Truth. It quite exceeds the range of ordinary spiri-

tual practice. So even though Kṛṣṇa showed Himself in Vṛndāvana, He still remains inaccessible to even very devout religious observation. Therefore, Kṛṣṇa descends again, in the role of His own devotee, to give the world the most powerful process of devotional service. Thus, Śrī Caitanya Mahāprabhu makes Kṛṣṇa available.

In 1510, having entered the renounced order of life, Śrī Caitanya Mahāprabhu quit His home and relatives in Bengal and journeyed to Jagannātha Purī. He immediately amazed the whole city: a twenty-four-year-old *sannyāsī*, He turned its greatest resident, the renowned logician and scholar Sārvabhauma Bhaṭṭācārya, into His ardent follower and advocate. Śrī Caitanya

divine mercy, Śrī Caitanya naturally chose to worship at Purī, for Lord Jagannātha, who leaves His temple to appear personally before even the most fallen, is the perfect embodiment of God's unrestrained kindness.

Moreover, when Lord Jagannātha takes His journey, devotees congregate by the thousands and join together in exuberantly chanting the names of the Lord. This is also significant, for Śrī Caitanya specifically descended to teach and spread *nāma-saṅkīrtana*, the congregational chanting of the holy names of God. Chanting God's transcendental names is so spiritually powerful that it can transmute even the most base people into the most exalted and

time the temple stands empty.

All year long the vacant temple collects dirt, sand, and straw; cleaners are sent just before the festival. It is considered a menial's job, so Lord Caitanya surprised everybody when He set out with hundreds of devotees, brooms, and waterpots to clean Guṇḍicā temple for the arrival of Jagannātha.

In great jubilation, the Lord swept every surface of the temple—floors, walls, ceilings—chanting Hare Kṛṣṇa all the time, and His followers swept and chanted with Him. He swept so energetically His entire body became coated with dirt and dust. Sometimes the Lord shed tears of devotional ecstasy, and with those



The great annual Ratha-yātrā festival at Jagannātha Purī in Orissā, unchanged since the time of Śrī Caitanya Mahāprabhu.

did not stay to enjoy His fame: He left almost at once to tour the holy places of South India. He returned just as preparations were underway for the Ratha-yātrā festival of 1512.

The events that transpired next have been skillfully recounted by Kṛṣṇadāsa Kavirāja Gosvami in *Śrī Caitanya-caritāmṛta*, his biography of the Lord. To understand the import of these events we have to consider the significance of Jagannātha Purī and its festival in light of the Lord's purposes in coming as Śrī Caitanya. His public purpose was to deliver Kṛṣṇa freely to everybody. The highest feature of the Godhead, Kṛṣṇa, is rarely attained. But Śrī Caitanya is so merciful that He makes what is most sublime and rare easily obtainable by all. As the very personification of

radiant lovers of God. Thus Jagannātha's chariot festival is practically the image of Śrī Caitanya's own mission.

As the day of the festival drew near, Śrī Caitanya personally took part in the preparations.

Two miles up the coast from the great temple of Jagannātha stands a modest but very attractive temple with milk-white walls and a russet roof, nestled among tropical gardens. A steady ocean breeze playing through the gardens surrounds the temple with a soothing surrurus and bathes it in cool and refreshing currents of air. The temple's name is Guṇḍicā. Here the chariot parade ends, and in the restful atmosphere of this still country place, Jagannātha, Balarāma, and Subhadrā remain for a week of leisure. The rest of the

tears He washed the temple. Finally, He gathered all His sweepings into a single pile, throwing it outside. The others did the same. Śrī Caitanya's pile was by far the largest.

Again they swept the whole temple, meticulously removing the tiniest bits of dust, grit, and straw. Then a hundred devotees came in with brimming waterpots, and Śrī Caitanya began vigorously throwing water on all the floors, walls, and ceilings. Devotees crowded about a lake and a well nearby filling pots; others rushed back and forth in lines with full or emptied pots. In the temple, water flew in great arcs and every surface was washed and scrubbed again and again. Everyone in the temple, in the water lines, in the filling places, ecstatically chanted the names

of Kṛṣṇa. Lord Caitanya got down on His hands and knees and mopped the floor of the temple and polished the throne of Jagannātha with His own robes.

Then it was finished. The temple shone. It was cool, radiant, immaculate—as cool and bright, Kṛṣṇadāsa Kavirāja says, as Śrī Caitanya's own heart. It was fit to receive Lord Jagannātha.

In cleaning the Guṇḍicā temple, Lord Caitanya vividly demonstrated how one should diligently clean his own heart to make it fit to receive the Lord. In the material world we have closed our hearts to Kṛṣṇa, and for many lifetimes our empty hearts have been collecting all the dirt and debris of material desires. If we wish Kṛṣṇa to return, we must thoroughly wash all that contamination out of the heart, just as Lord Caitanya swept every speck of straw and grit from Guṇḍicā temple. If we use the cleaning process given by Lord Caitanya and regularly chant the Hare Kṛṣṇa *mantra*, our hearts will soon become bright and clean and cool and peaceful. Lord Kṛṣṇa will then joyfully take up residence in that purified place.

Guṇḍicā was prepared, and two days later the three huge chariots stood in the morning sun before the gates of the Purī temple, awaiting their transcendental passengers. A vast crowd packed the streets. Inside the gates, Śrī Caitanya watched Lord Jagannātha, surrounded by powerfully built bearers, proceed from His throne to His chariot. Stout cushions led across the courtyard like steppingstones, and the bearers, muscles and veins bulging, lifted the large and heavy form of Jagannātha from cushion to cushion. Sometimes a cushion would split open with a heavy cracking report, and clouds of cotton wadding would fill the air. As Lord Jagannātha moved toward His chariot, Lord Caitanya loudly called out to Him, “*Maṇimā! Maṇimā!*”—“My Lord! My Lord!” But the tumultuous din of musical instruments drowned out His words.

As Lord Jagannātha drew near His cart, Śrī Caitanya saw Mahārāja Pratāparudra, the King of Orissa. The King was bending over with a gold-handled broom, carefully sweeping the road in front of Lord Jagannātha. The King had long desired to have an audience with Śrī Caitanya, and the Lord had steadfastly refused. As a member of the renounced order, Śrī Caitanya was forbidden to have any connection with worldly men. But when Lord Caitanya saw the crowned head of state personally performing this menial service for Lord Jagannātha, He became very pleased and resolved to show the king all mercy.

As Lord Jagannātha prepared to depart for Guṇḍicā temple, Lord Caitanya organized His close followers into seven groups for *saṅkīrtana*, congregational chanting. Each group had two drummers, a dancer,

a lead chanter and five others to respond. Śrī Caitanya placed four chanting parties in front of the chariot, one on each side, and one in the rear.

The thick ropes that draw the chariots stretched tight, and as the crowd shouted in joy, the ponderous wheels began to turn. As the three huge chariots started to inch forward, the hundreds of mirrors that decorated the chariots flashed in the sun. Festoons of bright silken cloth billowed and shimmered. Scores of white yak-tail wicks hanging in rows swayed back and forth in unison, and bells and gongs of all shapes and sizes clanged, chimed, and tinkled. The chariots' cloth canopies, shaped just like the great stone dome of the Purī temple, moved stately and majestically; each vehicle was a temple in motion.

As the wheels of Jagannātha's car started to turn, fourteen drums began pounding

---

***Material feelings  
are fleeting and  
impermanent. But  
the feelings aroused  
in relation to Kṛṣṇa  
are endless. They  
never fade, but ever  
increase in intensity.***

---

together. Nearby, the king stood with his confidant Sārvabhauma Bhaṭṭācārya, and together they watched as Śrī Caitanya began to dance before Lord Jagannātha in ecstasy, chanting the names of Kṛṣṇa. Sometimes He flung His long arms high over His head and chanted, “*Jaya Jagannātha! Jaya Jagannātha!*”—“All glories to Lord Jagannātha!”

As Lord Caitanya danced, He remained facing the steadily advancing chariot and kept His eyes fixed upon the large-eyed, smiling countenance of Lord Jagannātha, riding above and always moving toward Him. And Śrī Caitanya began to sink deeper and deeper into a specific emotional ecstasy elicited by this Ratha-yātrā journey of the Lord.

The chariot ride of Lord Jagannātha commemorates a particular incident in the pastimes Lord Kṛṣṇa displayed on earth. Śrī Kṛṣṇa had spent His childhood and youth in the rural simplicity of Vṛndāvana, enjoying fully His intimate affairs with His boyhood friends, with his parents, and with the *gopīs*—the cowherd girls. But the Lord had descended for an external purpose as well—to rid the earth of the

burden of violent, demonic kings who were at that time oppressing the people and destroying religious principles. So when Kṛṣṇa reached maturity, He left Vṛndāvana to fulfill that purpose. And so He ruled as King of Dvārakā, His kingdom by the sea, and led His armies against the demonic oppressors and, one after another, defeated them, thus restoring the reign of righteousness to the world.

When Kṛṣṇa left Vṛndāvana, He broke the hearts of all the residents. Their grief was beyond bearing, and no one's grief was greater than Śrīmatī Rādhārāṇī's. She had lost the Lord of Her heart, the Master of Her life. For love of Him She had sacrificed everything, loving Him, finally, without caution or restraint, allowing Her reputation to be destroyed, Her very life to be taken over and possessed by Him. And then—He had left. He had never returned. Now Her days and nights were spent in tears. Time became stultified. Each minute widened into an aeon, yawned into an endless gulf of grief. The whole universe was vacant. The anguish of Her separation became so intense at times that it seemed to plunge Her into madness.

Śrīmatī Rādhārāṇī's intense feelings of separation are transcendental, just as Her conjugal relationship with Kṛṣṇa is transcendental. The prototypes of all relationships and the feelings are found in Kṛṣṇa. These are original, while those we experience in this material world are merely their perverted reflections. The conjugal relation in this world, for example, is based on lust—that is, the desire to use the other to satisfy one's own senses. But the original conjugal relationship between Rādhārāṇī and Kṛṣṇa is based on love. Love is the desire to satisfy the other, giving no thought to one's own enjoyment. A person in love enjoys solely by seeing the satisfaction of the beloved. Thus love has no tinge of selfishness. So the spiritual love between Rādhā and Kṛṣṇa is quite the opposite of what passes for love in this world. Moreover, material feelings, like the relations that evoke them, are fleeting and impermanent. But the feelings aroused in relation to Kṛṣṇa are endless. They never fade, but ever increase in intensity.

Although Śrīmatī Rādhārāṇī appeared to be suffering in separation, in truth She was neither suffering nor separated from Kṛṣṇa. In the spiritual realm there is no suffering, for all emotions are varieties of ecstasy. Nor is there any separation as in this world. In Her transcendental separation, Rādhārāṇī was more intimately united with Kṛṣṇa than ever. In Her transcendental grief, She was actually experiencing the highest bliss.

Separation intensifies love—that is true even in this world. Separate a mother from her child, and see how her material

*(continued on page 20)*

# TEACHINGS

(continued from page 5)

**Cardinal Sin:** And what about the Soviet Union?

**Śrīla Gurudeva:** Yes, we are in the Soviet Union. There was recently a newspaper article in *The New York Times*. It reported that the Soviet government is very concerned about Western influence, and especially two things were giving them cause for fear: the introduction of rock music and the Hare Kṛṣṇa movement.

**Cardinal Sin:** They aren't persecuting you?

**Śrīla Gurudeva:** Yes, they are persecuting us, because many of the intellectuals there are taking interest in our books. This has made the government fearful. Actually, we're not politically minded. We are not trying to create any disturbance for the government, but it seems that just being religious and God conscious is something that they find . . .

**Cardinal Sin:** Marxism is atheism. So your belief in God is for them something that is against their principle. Naturally, India must be your original place, no?

**Śrīla Gurudeva:** Yes. In India we have millions of followers.

**Cardinal Sin:** I believe your members rise very early for prayer and meditation?

**Śrīla Gurudeva:** Our spiritual discipline requires us to rise very early. We get up every morning at 4:00, and by 4:30 we come to the temple for prayer.

**Cardinal Sin:** I've been rising about 4:00 every morning since I've come here. I do some exercises, and then I pray for two and a half hours, because during the entire day—no time. Then at night—prayer before going to sleep.

They will say that a man who does not pray is like a bird without wings: he cannot fly. He's like a soldier without weapons: he cannot fight the forces of evil. He's like a garden without roses: no beauty. This is one way of saying things. But when you pray, you feel that you become strong. I think that is your principle?

**Śrīla Gurudeva:** Our principle is that we should feel ourselves totally dependent and maintained by the Lord.

**Cardinal Sin:** Cardinal Spellman says you should pray as if everything depends on God, and you should work as if everything depends on you.

**Śrīla Gurudeva:** We say, "Don't try to see God, but act in such a way that God will show Himself to you."

**Cardinal Sin:** That is good, very good. So with this life, you feel very happy. You feel very secure.

**Śrīla Gurudeva:** Actually, there is no anxiety for one who gives himself over to the service of God.

**Cardinal Sin:** No, no, you feel so happy. There is never a day when I am not so happy, so happy.

**Śrīla Gurudeva:** Actually, there's a very nice statement in one of our books we brought you today. *Para-duḥkha-duḥkhi kṛpāmbudhiḥ*: A pure devotee of the Lord is unhappy to see the unhappiness of others.

**Cardinal Sin:** Yes, yes. Mother Teresa says people are already unhappy and miserable, so you should make them happy by your presence. And that is why this woman is so popular, because she is an instrument of peace wherever she goes.

**Śrīla Gurudeva:** The Vedic literature tells us of a great devotee who was requested to come back to God's kingdom, but who

said, "How can I leave now, with the world in such turmoil? Unless I can arrange to deliver these people, I don't feel that I can leave this world."

**Cardinal Sin:** So, really that's what you said in the beginning: we need to apply ourselves to the teachings of God. That's what St. Augustine says. So there is a need for the grace of God, but the individual's cooperation with that grace is important.

**Śrīla Gurudeva:** Sometimes people say, "Yes, if God wills, then I'll take up His teachings." So we have to explain to them God does will it, but they have to help themselves also.

**Cardinal Sin:** The invitation is there. God cannot force you to go to heaven if you like to go to hell. The invitation is there. Now they must accept the invitation, because God is a God of democracy. He will never force you. He will only invite you. Is that your teaching?

**Śrīla Gurudeva:** Oh, yes, because love must be voluntary. Actually, God works through the person when he completely purifies himself and allows God to use him as a tool. We pray like that, that we should not have any personal motivations to stop God from using us as His instrument.

**Cardinal Sin:** Would you like to pray now?

**Śrīla Gurudeva:** Yes, thank you. [*Leads a small group of devotees in singing the Hare Kṛṣṇa mantra for a short time. Then:*]

**Cardinal Sin:** This is beautiful. One can feel God's presence. It is just like our Gregorian chant. [*He sings a Gregorian chant.*] I am very happy that you came, Guru. I address you as Guru, Your Excellency the Guru, no? To all of you, my deep gratitude for your coming and sharing the beauty of spirituality.

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

## LETTERS

While reading your recent article dealing with cows, I was shocked and hurt to learn that ISKCON castrates their bulls. I feel that this is a horrible thing to do and also unnecessary. Somehow it is hard for me to see how Kṛṣṇa could sanction this, since He loves cows.

I wish you could explain why you feel it is so necessary to mutilate the bulls in this manner. Surely it must be extremely painful both during the castration itself and afterwards, when the bull has to live with the fact that it can no longer engage in the natural function of reproduction.

Would it be right for us to castrate humans? Certainly bulls have feelings too.

I hope to see this letter and your reply in a future issue of BTG.

R. A. Street  
S. Walpole, Massachusetts

OUR REPLY: Kṛṣṇa created the bull to breed cows or to work as an ox. An ox is a mature castrated bull. An uncastrated bull can't work. He's too wild with sex desire. Ever meet one? A bull can be very fierce. One on our Pennsylvania farm used to break out of his corral, terrorize the cows, damage the property, and charge everyone with his horns. We had to put a ring in his nose and chain him up. And the bull's "natural function of reproduction" must be carefully supervised. If you let him breed more animals than you can maintain, there's no one to buy them except people who will eventually sell them to slaughter.

A bull bred for working should be castrated before the age of six months. You take a surgical instrument and pinch the blood vessels above his testicles. The operation is simple, quick, and no more

painful than a needle shot. The resultant hormonal changes provide the growing ox with a powerful neck and shoulders and mellow his temperament so you can train him to work. His testicles remain undeveloped, but the simple ox isn't hung up about it. In fact, he's more peaceful than the steaming bull. The same drive he would have put into procreation, he puts into work. An ox loves to work.

Since Kṛṣṇa loves the cows, He gives them to us to employ and protect in His service. That is our true "dominion over the cattle" (Genesis 1.26). But we're not surprised that you didn't know how the bulls work as oxen. Today only three percent of Americans farm, and even the organic folks almost always use tractors. People are too busy eating calves and steers to know what they could do if given a chance to grow up. So let's save our shock for the slaughterhouse. If we don't work the bulls as oxen, then, like our misled countrymen, we'll think them useless and want to kill them too. And that's no bull.

# THE VEDIC

## Transcendental Comment

### CHILD ABUSE: THE COMPLETE PERSPECTIVE

by Drutakarmā dāsa

In the ideal social system described in the timeless Vedic scriptures of India, special protection is afforded to five classes of living beings: the *brāhmaṇas* (spiritual leaders), cows, women, the elderly, and children. By this standard, modern society is doing a very poor job, especially in the case of children, as a recent outrage surely demonstrates.

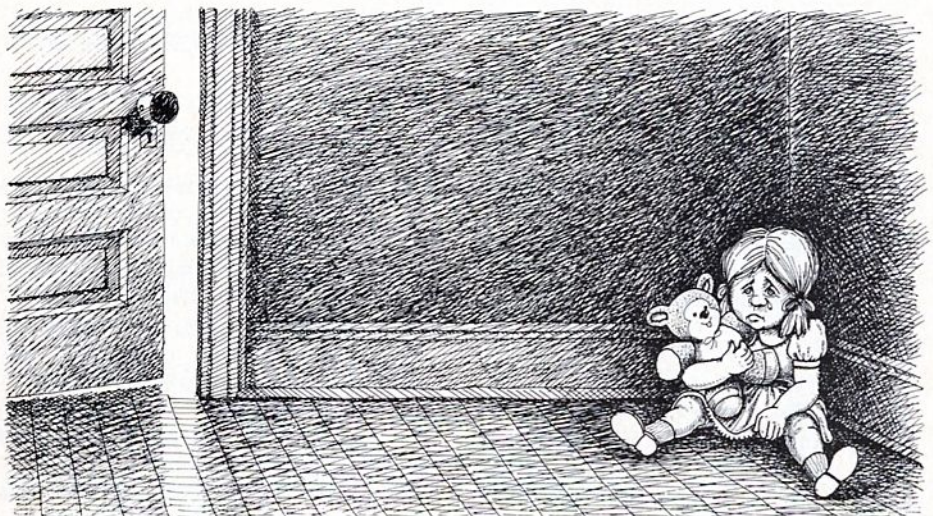
Even for the most jaded residents of Southern California the case was shocking—over 125 children subjected to sexual abuse at the best preschool in affluent Manhattan Beach. The accused included the school's operator, Virginia McMartin, seventy-six, and three members of her family. Under questioning children revealed that small animals had been killed in front of their eyes by their teachers in order to frighten them into silence. When one of the defendants was ordered released on bond, a parent told the news crews outside the courtroom that the government was failing in its job to protect the community's children. The widespread nature of child abuse grew ominously apparent as more cases followed—public and private school teachers, choir leaders, and others, all accused of sexual abuse of children.

It goes without saying that everything possible should be done to protect children from the nightmarish horrors of sexual abuse. But a thoughtful person trained in the spiritual principles of Kṛṣṇa consciousness can see the whole issue of protecting children in a more thorough and all-encompassing perspective.

Devotees of Kṛṣṇa believe that children should be protected right from the very beginning of their existence. Kṛṣṇa conscious married couples engage in sex only for the purpose of conceiving a child, thus insuring that every child is loved and wanted. Kṛṣṇa conscious parents understand that in conceiving a child they are giving a spirit soul the opportunity to enter a human body. In this human body, the

soul will be able to use its intelligence to become self-realized and thus escape the cycle of birth and death in this material world. At the end of its life the soul will be able to return to its real home in the spiritual world and there remain as an eternal servant of the Supreme Lord Kṛṣṇa. To

After a child is born, Kṛṣṇa conscious parents protect it by giving it the opportunity to be trained in the principles of self-realization. Since this training must be given by a bona fide spiritual master, or *guru*, it is customary for parents to send their school-age children to a *gurukula*—



not give a child a chance to take full advantage of this opportunity is to condemn it to the painful experience of death and rebirth, perhaps in a species less than human. That is real child abuse. Kṛṣṇa conscious parents desire to protect their children from this ultimate form of suffering. Indeed the *Vedas* state that those who cannot protect their child from repeated birth and death should not become parents.

Rather than protecting their children from death, however, Americans are killing almost two million infants each year through abortion. And it is not only the dead infants who have suffered. Abortion has resulted in a devaluation of children in relation to sex. The whole principle of abortion is that the right to experience sex is more important than the responsibility to assume the burden of raising and protecting a child. When confronted with the choice between unrestricted sex and the life of a child, society in general has chosen to kill the child. So there is a very real psychological connection between abortion and child sexual abuse that needs to be examined.

a school run by such a bona fide *guru*. The International Society for Krishna Consciousness operates these *gurukulas* as private religious schools. At a *gurukula*, in addition to learning the normal academic subjects, the children are trained in self-realization and thus receive their "second birth."

The first birth—the birth of the body—occurs when one is born of a father and mother. The second birth—the start of one's eternal occupation as a servant of God—occurs when one accepts a spiritual master and Vedic knowledge. One of the most important qualities of spiritual masters or teachers is that they be completely free from sinful activities: gambling, intoxication, meat-eating—and illicit sex. It is now dawning upon the public in general that a teacher must have moral standards, not simply academic qualifications. From such a teacher, children can receive the spiritual training that will allow them to become free from the cycle of birth and death. If parents want to protect their children completely, they should not fail to give them this education.

# OBSERVER

ary on the Issues of the Day

## WHAT'S WRONG WITH ANIMAL RIGHTS?

by Kuṇḍalī dāsa

The *Philadelphia Inquirer Magazine* recently ran an article by William Ecenbarger on the animal rights movement. It was an informative and compelling version of the facts and arguments put forward by people who fight against speciesism—exploitation of animals. These people feel that the time has come to stop man's tyrannical "dominion" over animals. They disagree with the traditional notion that animals are meant to serve man's ends in cages, laboratories, traps, and kitchens.

The animal rights activists feel that their cause is cut from the same moral cloth as other crusades against injustice—the struggles against racism and sexism, for example. Their strongest argument against speciesism is summed up in a quote from the British philosopher Jeremy Bentham (1748–1832), who wrote in his *Principles of Morals and Legislation*: "The question is not, Can they reason? nor, Can they think? but, Can they suffer?" The answer, of course, is an unequivocal "Yes, animals certainly can suffer." Therefore, say the animal rightists, logically we should extend that ethic to include animals. Thus one of their primary goals is to stop commercial production of animals for food.

Naturally, animal liberationists espouse

strict vegetarianism. They say it is an important first step we can all take to combat speciesism. They are confident that in time their goals will be realized because "the weight of reason" is on their side.

Whether "the weight of reason" is sufficient to convince people in general to change their eating habits is certainly doubtful. But more important is the argument meat-eaters sometimes give to counter the animal rightists. They take the argument against inflicting suffering on other living beings one step further and try to lodge the animal rightists in an ethical sinkhole. This came out in the editorial column in the same issue of the *Inquirer*, wherein David R. Boldt, the editor of the magazine, wrote in response to Ecenbarger's article: "My own excuse for eating meat is that plants, research has shown, have feelings, just like animals. Why choose between them? Before considering the fate of the steer, imagine the dread and horror that spreads across a wheat field when the thresher starts its work."

Boldt's challenge carries "the weight of reason," although most reasonable people would not equate the suffering of wheat being harvested with the suffering of a steer being slaughtered. Obviously the steer is more sensitive to pain and more aware of its fate. We all know this. Our stomach reacts considerably less if we observe the threshing of a wheat field than if we observe the grisly work in a slaughterhouse.

From a spiritual point of view, the sinful reaction, or *karma*, for animal slaughter is many times more severe than for taking a plant's life. By nature's arrangement, every living being is food for another, but the Vedic scriptures advise us that violence should be kept to a minimum. A vegetarian is therefore generally considered a more sensitive, refined, and spiritually advanced human being than a meat-eater. Thus the efforts by the animal rightists to end ghastly animal slaughter is commendable.

Still, being a vegetarian is not entirely free of inflicting some suffering and the concomitant karmic reactions. A moral argument based on "the weight of reason" would have to eliminate plants' suffering completely, or the all-out moralist could not eat at all. Indeed, the animal rightists would be hard put to answer Boldt's challenge purely on the grounds of reason.

How does the philosophy of Kṛṣṇa consciousness, considering that it advocates strict vegetarianism, resolve this moral conundrum? This point was discussed in a conversation between Śrīla Prabhupāda and Father Emmanuel, a Roman Catholic priest, in 1974:

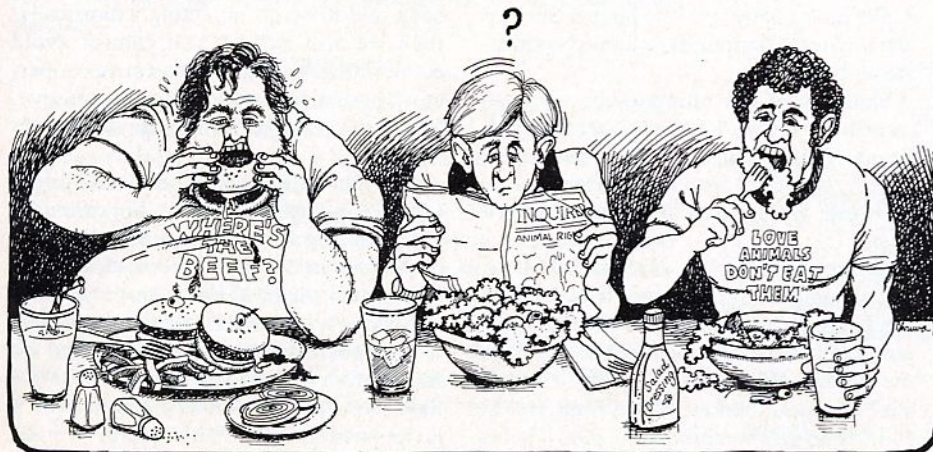
**Śrīla Prabhupāda:** The Vaiṣṇava [Kṛṣṇa consciousness] philosophy teaches that we should not kill even plants unnecessarily. In the *Bhagavad-gītā* [9.26] Kṛṣṇa says:

*patraṁ puṣpaṁ phalaṁ toyam  
yo me bhaktiā prayacchati  
tad ahaṁ bhakti-upahṛtam  
aśnāmi prayatāmanah*

"If someone offers Me with love and devotion a leaf, a flower, a fruit, or a little water, I will accept it." We offer Kṛṣṇa only the kind of food He demands, and then we eat the remnants. If offering vegetarian food to Kṛṣṇa is sinful, then it would be Kṛṣṇa's sin, not ours. But God is *apāpa-vidham*—sinful reactions are not applicable to Him. He is like the sun, which is so powerful that it can purify even urine—something impossible for us to do.

Kṛṣṇa is also like a king, who may order a murderer to be hanged but who himself is beyond punishment because he is very powerful. Eating food first offered to the Lord is also something like a soldier's killing during wartime. In a war, when the commander orders a man to attack, the obedient soldier who kills the enemy will get a medal. But if

(continued on page 30)



# ŚRĪLA PRABHUPĀDA SPEAKS OUT

## Independently You Cannot Be Happy

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 Nairobi, Kenya.

**Śrīla Prabhupāda:** [Taking the role of an atheist.] By pleasing the spiritual master, you please Kṛṣṇa. That's nice. But why should Kṛṣṇa be pleased? Why should one bother himself to please Kṛṣṇa? Answer this.

**Devotee:** Because our real position is to serve Kṛṣṇa. We've fallen into the illusion of this material energy because we forgot our position as His servants.

**Śrīla Prabhupāda:** We are making scientific progress. What is the use of bringing God in?

**Devotee:** Because we shall never become perfect if we don't serve God.

**Śrīla Prabhupāda:** That is begging the question.

**Devotee:** Everybody has to serve somebody. Since Kṛṣṇa is the reservoir of all pleasure and everything emanates from Him, instead of serving some ordinary person we should serve Kṛṣṇa.

**Śrīla Prabhupāda:** But without serving Kṛṣṇa, I am getting pleasure by drinking wine. Why shall I serve Him?

**Devotee:** That pleasure will not last; it is only temporary.

**Śrīla Prabhupāda:** But I also will not last. So I am enjoying wine while I can.

**Devotee:** But such a mentality is third class. Actually, our life is eternal.

**Śrīla Prabhupāda:** That is *your* statement—"third class"—but my statement is "It is first class."

**Devotee:** Kṛṣṇa says in the *Bhagavad-gītā* [10.10], "To those who are constantly devoted to Me and worship Me with love, I give the understanding by which they can come to Me." So, this is our desire.

**Śrīla Prabhupāda:** I don't want to go.

**Devotee:** You don't want to go to Kṛṣṇa?

**Śrīla Prabhupāda:** No.

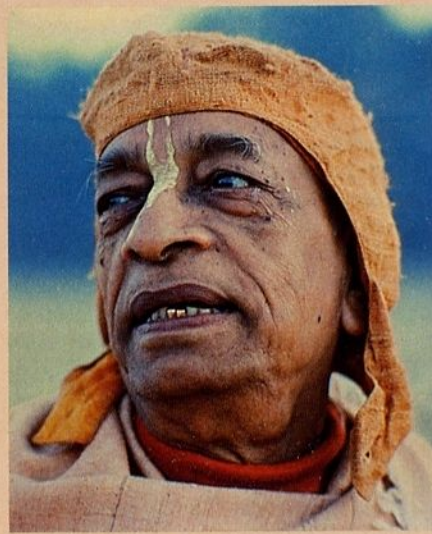
**Devotee:** All right, suffer.

**Śrīla Prabhupāda:** You are putting upon me some impression—"suffer"—but I am enjoying.

**Devotee:** Your knee is hurting. Is that enjoying?

**Śrīla Prabhupāda:** That I am curing. That is also nice. [Laughter.]

**Devotee:** It is said in the *Bhāgavatam* that we are just like the limbs of the body and



that Kṛṣṇa is like the stomach. All the limbs may be jealous of the stomach and not want to feed the stomach, but if the hands and legs and mouth were to go on strike and not feed the stomach, they would ultimately be destroyed.

**Śrīla Prabhupāda:** This is the right answer. Every limb of the body must cooperate with the stomach. If the finger thinks, "I shall remain independent and be happy," that is not possible. The stomach must be supplied food, and then all the other parts of the body will be happy.

Similarly, Kṛṣṇa is the central enjoyer (*bhoktārāṇaṁ yajña-tapasām*). He is the center of everyone's activities, just as this African state is the center of people's activities here. If you do not satisfy the state—or the president—then you cannot remain happy. Independently you cannot be happy. For example, we have come to this park because the state is maintaining it. We have not gone to the jungle. So if we actually want happiness, we must cooperate with the state.

Similarly, if our ultimate aim is to become happy, then we must cooperate with Kṛṣṇa. This is obligatory. You cannot escape this. If you try, you'll be unhappy.

**Devotee:** We are part and parcel of Lord Kṛṣṇa . . .

**Śrīla Prabhupāda:** Yes. Even a child—he will naturally bring everything to his mouth. He picks up something, but he does not put it anywhere. Immediately he puts it in the mouth. Why doesn't he put it in the ear? He doesn't know what is what, but as soon as he gets something, he puts it in his

mouth because his position is eating. He knows—"Taste with the tongue and eat." He hasn't got to be educated.

So, our position is like that. Being part and parcel of Kṛṣṇa, we have a natural tendency to serve Him. Serving Kṛṣṇa is not artificial. When you *forget* Kṛṣṇa, that is artificial. Our normal life is to love Kṛṣṇa, to serve Kṛṣṇa. That is our normal life. Without our serving Kṛṣṇa life is abnormal, a madman's life.

Therefore Kṛṣṇa comes to this world to preach normal life: *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*. "Give up all other so-called duties and simply surrender unto Me." This is normal life. Kṛṣṇa doesn't require our help. He can create many helpers. But for our good Kṛṣṇa comes and says, "If you want a normal, happy life, then surrender unto Me." This is His proposal.

**Devotee:** But Kṛṣṇa is not here now to give us this normal life. What are we to do?

**Śrīla Prabhupāda:** Therefore *Bhagavad-gītā* and all other Vedic literatures are there to remind us of our forgotten position—to love and serve Kṛṣṇa.

*kṛṣṇa bhulī' sei jīva anādi-bahirmukha  
ataeva māyā tāre deya sarīsāra-duḥkha*

We cannot ascertain when we have come to this world, but from time immemorial we have forgotten Kṛṣṇa, and life after life we are changing bodies and suffering. So here, in the human form of life, there is the opportunity to revive our original position. But we require the help of knowledge, perfect knowledge. That is available in the Vedic literature.

So, we may read the *Bhagavad-gītā*, but if we don't take advantage of its knowledge and if we go on acting whimsically, then we will suffer. You cannot avoid cooperating with Kṛṣṇa. You *must* cooperate. There is no question of an alternative. You *must* cooperate; otherwise you'll never be happy.

Our aim of life should be to end misery (*atyāntika-duḥkha-nivṛttiḥ*). For example, I'm suffering from this knee trouble because I am in this material world, because I have this material body. So, *atyāntika-duḥkha-nivṛttiḥ* means no more material world, no more material body. And no more misery. And for that purpose we have to cooperate with Kṛṣṇa; otherwise it is not possible to end our misery. ❧



# 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

In this installment of our continuing presentation of Śrīmad-Bhāgavatam, Vidura, a self-realized soul, declares to the sage Maitreya that no one can be satisfied without hearing about Lord Kṛṣṇa. He states that persons who are averse to the topics of Transcendence spoil their lives while involved in theoretical goals of life and various modes of ritual.

#### TEXT 10

परावरेषां भगवन् व्रतानि  
श्रुतानि मे व्यासमुखादमीक्ष्णम् ।  
अत्रनुम क्षुल्लसुखावहानां  
तेषामृते कृष्णकथामृतौघात् ॥१०॥

parāvareṣāṃ bhagavan vratāni  
śrutāni me vyāsa-mukhād abhikṣṇam  
atṛpnuma kṣulla-sukhāvahānām  
teṣām ṛte kṛṣṇa-kathāmṛtaughāt

para—higher; avareṣām—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; atṛpnuma—I am satisfied; kṣulla—little; sukha-āvahānām—that which causes happiness; 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.

#### PURPORT

Because people are very much interested in hearing social and historical presentations, Śrīla Vyāsadeva has compiled many books such as the *Purāṇas* and *Mahābhārata*. These books are reading matter for the mass of people, and they were compiled with a view to reviving their God consciousness, now forgotten in the conditional life of material existence. The real purpose of such literatures is not so much to present topics of historical references, but to revive the people’s sense of God consciousness. For example, *Mahābhārata* is the history of the Battle of Kurukṣetra, and common people read it because it is full of topics regarding the social, political and economic problems of human society. But factually the most important part of *Mahābhārata* is *Bhagavad-gītā*, which is automatically taught to readers along with the historical narrations of the Battle of Kurukṣetra.

Vidura explained to Maitreya his position of being fully satiated with

the knowledge of mundane social and political topics and having no more interest in them. He was anxious to hear transcendental topics regarding Lord Śrī Kṛṣṇa. Because there were insufficient topics directly concerning Kṛṣṇa in the *Purāṇas*, *Mahābhārata*, etc., he was not satisfied and wanted to know more about Kṛṣṇa. *Kṛṣṇa-kathā*, or topics regarding Kṛṣṇa, are transcendental, and there is no satiation in hearing such topics. *Bhagavad-gītā* is important on account of its being *kṛṣṇa-kathā*, or speeches delivered by Lord Kṛṣṇa. The story of the Battle of Kurukṣetra may be interesting for the mass of people, but to a person like Vidura, who is highly advanced in devotional service, only *kṛṣṇa-kathā* and that which is dovetailed with *kṛṣṇa-kathā* is interesting. Vidura wanted to hear of everything from Maitreya, and so he inquired from him, but he desired that all the topics be in relationship with Kṛṣṇa. As fire is never satisfied in its consumption of firewood, so a pure devotee of the Lord never hears enough about Kṛṣṇa. Historical events and other narrations concerning social and political incidents all become transcendental as soon as they are in relationship with Kṛṣṇa. That is the way to transform mundane things into spiritual identity. The whole world can be transformed into Vaikuṅṭha if all worldly activities are dovetailed with *kṛṣṇa-kathā*.

There are two important *kṛṣṇa-kathās* current in the world—*Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. *Bhagavad-gītā* is *kṛṣṇa-kathā* because it is spoken by Kṛṣṇa, whereas *Śrīmad-Bhāgavatam* is *kṛṣṇa-kathā* because it narrates about Kṛṣṇa. Lord Caitanya advised all His disciples to preach *kṛṣṇa-kathā* all over the world without discrimination because the transcendental value of *kṛṣṇa-kathā* can purify one and all from material contamination.

#### TEXT 11

कस्तृणुयात्तीर्थपदोऽभिधानात्  
सत्रेषु वः सूरिभिरिड्यमानात् ।  
यः कर्णनाडीं पुरुषस्य यातो  
भवप्रदां गेहरति छिनत्ति ॥११॥

kaṣ ṭṛṇuyāt tīrtha-pado 'bhidhānāt  
satreṣu vaḥ sūribhir iḍyamānāt  
yaḥ karna-nāḍīm puruṣasya yāto  
bhava-pradām geha-ratīm chinatti

kaḥ—who is that man; ṭṛṇuyāt—that can be satisfied; tīrtha-padaḥ—whose lotus feet are all the places of pilgrimage; abhidhānāt—from the talks of; satreṣu—in human society; vaḥ—one who is; sūribhiḥ—by great devotees; iḍyamānāt—one who is so worshiped; yaḥ—who; karna-nāḍīm—in the holes of the ears; puruṣasya—of a man; yātaḥ—entering; bhava-pradām—that which awards births and deaths; geha-ratīm—family affection; chinatti—is cut off.

#### TRANSLATION

Who in human society can be satisfied without hearing sufficient talk of the Lord, whose lotus feet are the sum total of all places of

pilgrimage and who is worshiped by great sages and devotees? Such topics can cut off one's bondage to family affection simply by entering the holes of one's ears.

### PURPORT

*Kṛṣṇa-kathā* is so powerful that simply by entering into a person's ear it can at once give deliverance from the bondage of family affection. Family affection is an illusory manifestation of the external energy, and it is the only impetus for all mundane activities. As long as there is mundane activity and the mind is absorbed in such engagement, one has to undergo the repetition of birth and death in the current material nescience. People are most influenced by the mode of ignorance, and some are influenced by the passionate mode of material nature, and under the spell of these two modes a living being is actuated by the material conception of life. The mundane qualities do not allow a living entity to understand his real position. The qualities of both ignorance and passion strongly bind one to the illusory bodily conception of the self. The best among the fools who are thus deluded are those who engage in altruistic activities under the spell of the material mode of passion. *Bhagavad-gītā*, which is direct *kṛṣṇa-kathā*, gives humanity the elementary lesson that the body is perishable and that the consciousness which is spread throughout the body is imperishable. The conscious being, the imperishable self, is eternally existent and cannot be killed under any circumstances, even after the dissolution of the body. Anyone who misunderstands this perishable body to be the self and who works for it in the name of sociology, politics, philanthropy, altruism, nationalism or internationalism, under the false plea of the bodily conception of life, is certainly a fool and does not know the implications of reality and unreality. Some of them are above the modes of ignorance and passion and are situated in the mode of goodness, but mundane goodness is always contaminated by tinges of ignorance and passion. Mundane goodness can enlighten one that the body and the self are different, and one in goodness is concerned with the self and not the body. But due to being contaminated, those in mundane goodness cannot understand the real nature of the self as a person. Their impersonal conception of the self as distinct from the body keeps them in the mode of goodness within material nature, and unless they are attracted by *kṛṣṇa-kathā*, they will never be liberated from the bondage of material existence. *Kṛṣṇa-kathā* is the only remedy for all people of the world because it can situate one in pure consciousness of the self and liberate one from material bondage. To preach *kṛṣṇa-kathā* all over the world, as recommended by Lord Caitanya, is the greatest missionary activity, and all sensible men and women of the world may join in this great movement started by Lord Caitanya.

### TEXT 12

मुनिर्विवक्षुर्भगवद्गुणानां  
सखापि ते भारतमाह कृष्णः ।  
यस्मिन्त्वां ग्राम्यसुखानुवादै-  
र्भतिर्गृहीता नु हरेः कथयाम् ॥१२॥

*munir vivakṣur bhagavad-guṇānām  
sakhāpi te bhāratam āha kṛṣṇaḥ  
yasmin nṛṇām grāmya-sukhānuxādair  
matir gṛhītā nu hareḥ kathāyām*

*muṇiḥ*—the sage; *vivakṣuḥ*—described; *bhagavat*—of the Personality of Godhead; *guṇānām*—transcendental qualities; *sakhā*—friend; *api*—also; *te*—your; *bhāratam*—the *Mahābhārata*; *āha*—has described; *kṛṣṇaḥ*—Kṛṣṇa-dvaipāyana Vyāsa; *yasmin*—in which; *nṛṇām*—of the people; *grāmya*—worldly; *sukha-anuvādaiḥ*—pleasure derived from mundane topics; *matih*—attention; *gṛhītā nu*—just to draw towards; *hareḥ*—of the Lord; *kathāyām*—speeches of (*Bhagavad-gītā*).

### TRANSLATION

Your friend the great sage Kṛṣṇa-dvaipāyana Vyāsa has already described the transcendental qualities of the Lord in his great work the *Mahābhārata*. But the whole idea is to draw the attention of the mass of people to *kṛṣṇa-kathā* [*Bhagavad-gītā*] through their strong affinity for hearing mundane topics.

### PURPORT

The great sage Kṛṣṇa-dvaipāyana Vyāsa is the author of all Vedic literature, of which his works *Vedānta-sūtra*, *Śrīmad-Bhāgavatam* and *Mahābhārata* are very popular readings. As stated in *Bhāgavatam* (1.4.25), Śrīla Vyāsadeva compiled the *Mahābhārata* for the less intelligent class of men, who take more interest in mundane topics than in the philosophy of life. The *Vedānta-sūtra* was compiled for persons already above the mundane topics, who might already have tasted the bitterness of the so-called happiness of mundane affairs. The first aphorism of *Vedānta-sūtra* is *athāto brahma-jijñāsā*, i.e., only when one has finished the business of mundane inquiries in the marketplace of sense gratification can one make relevant inquiries regarding Brahman, the Transcendence. Those persons who are busy with the mundane inquiries which fill the newspapers and other such literatures are classified as *stri-śūdra-dvijabandhus*, or women, the laborer class and unworthy sons of the higher classes (*brāhmaṇa*, *kṣatriya* and *vaiśya*). Such less intelligent men cannot understand the purpose of *Vedānta-sūtra*, although they may make a show of studying the *sūtras* in a perverted way. The real purpose of *Vedānta-sūtra* is explained by the author himself in the *Śrīmad-Bhāgavatam*, and anyone trying to understand *Vedānta-sūtra* without reference to *Śrīmad-Bhāgavatam* is certainly misguided. Such misguided persons, who are interested in the mundane affairs of philanthropic and altruistic work under the misconception of the body as the self, could better take advantage of the *Mahābhārata*, which was specifically compiled by Śrīla Vyāsadeva for their benefit. The great author has compiled the *Mahābhārata* in such a way that the less intelligent class of men, who are more interested in mundane topics, may read the *Mahābhārata* with great relish and in the course of such mundane happiness can also take advantage of *Bhagavad-gītā*, the preliminary study of *Śrīmad-Bhāgavatam* or the *Vedānta-sūtra*. Śrīla Vyāsadeva had no interest in writing a history of mundane activities other than to give less intelligent persons a chance for transcendental realization through *Bhagavad-gītā*. Vidura's reference to the *Mahābhārata* indicates that he had heard of the *Mahābhārata* from Vyāsadeva, his real father, while he was away-from home and was touring the places of pilgrimage.

### TEXT 13

सा श्रद्धानस्य विवर्धमाना  
विरक्तिमन्यत्र करोति पुंसः ।  
हरेः पदानुस्मृतिनिर्घृतस्य  
समस्तदुःखाप्ययमाशु धत्ते ॥१३॥

*sā śraddadhānasya vivardhamānā  
viraktim anyatra karoti puṁsaḥ  
hareḥ padānusmṛti-nirvṛtasya  
samasta-duḥkhāpyayam āśu dhatte*

*sā*—those topics of Kṛṣṇa, or *kṛṣṇa-kathā*; *śraddadhānasya*—of one who is anxious to hear; *vivardhamānā*—gradually increasing; *viraktim*—indifference; *anyatra*—in other things (than such topics); *karoti*—does; *puṁsaḥ*—of one who is so engaged; *hareḥ*—of the Lord; *pada-anusmṛti*—constant remembrance of the lotus feet of the Lord; *nirvṛtasya*—one who has achieved such transcendental bliss; *samastaduḥkha*—all miseries; *apyayam*—vanquished; *āśu*—without delay; *dhatte*—executes.

## TRANSLATION

For one who is anxious to engage constantly in hearing such topics, *kṛṣṇa-kathā* gradually increases his indifference towards all other things. Such constant remembrance of the lotus feet of Lord Kṛṣṇa by the devotee who has achieved transcendental bliss vanquishes all his miseries without delay.

## PURPORT

We must certainly know that on the absolute plane *kṛṣṇa-kathā* and Kṛṣṇa are one and the same. The Lord is the Absolute Truth, and therefore His name, form, quality, etc., which are all understood to be *kṛṣṇa-kathā*, are nondifferent from Him. *Bhagavad-gītā*, being spoken by the Lord, is as good as the Lord Himself. When a sincere devotee reads *Bhagavad-gītā*, this is as good as seeing the Lord face to face in his personal presence, but this is not so for the mundane wrangler. All the potencies of the Lord are there when one reads *Bhagavad-gītā*, provided it is read in the way recommended in the *Gītā* by the Lord Himself. One cannot foolishly manufacture an interpretation of *Bhagavad-gītā* and still bring about transcendental benefit. Anyone who tries to squeeze some artificial meaning or interpretation from *Bhagavad-gītā* for an ulterior motive is not *śraddadhāna-puṁsaḥ* (one engaged anxiously in bona fide hearing of *kṛṣṇa-kathā*). Such a person cannot derive any benefit from reading *Bhagavad-gītā*, however great a scholar he may be in the estimation of a layman. The *śraddadhāna*, or faithful devotee, can actually derive all the benefits of *Bhagavad-gītā* because by the omnipotency of the Lord he achieves the transcendental bliss which vanquishes attachment and nullifies all concomitant material miseries. Only the devotee, by his factual experience, can understand the import of this verse spoken by Vidura. The pure devotee of the Lord enjoys life by constantly remembering the lotus feet of the Lord by hearing *kṛṣṇa-kathā*. For such a devotee there is no such thing as material existence, and the much advertised bliss of *brahmānanda* is like a fig for the devotee who is in the midst of the transcendental ocean of bliss.

## TEXT 14

ताञ्छोच्यशोच्यानविदोऽनुशोचे  
हरेः कथायां विमुखानघेन ।  
क्षिणोति देवोऽनिमिषस्तु येषा-  
मायुर्व्यावादागतिस्मृतीनाम् ॥१४॥

*tān chocya-śocyān avido 'nuśoce*  
*hareḥ kathāyām vimukhān aghena*  
*kṣiṇoti devo 'nīmiṣas tu yeṣām*  
*āyur vṛthā-vāda-gati-smṛtīnām*

*tān*—all those; *śocya*—pitiably; *śocyān*—of the pitiably; *avidah*—ignorant; *anuśoce*—I pity; *hareḥ*—of the Lord; *kathāyām*—to the topics of; *vimukhān*—averse; *aghena*—because of sinful activities; *kṣiṇoti*—decaying; *devaḥ*—the Lord; *animiṣaḥ*—eternal time; *tu*—but; *yeṣām*—of whom; *āyuh*—duration of life; *vṛthā*—uselessly; *vāda*—philosophical speculations; *gati*—ultimate goal; *smṛtīnām*—of those following different rituals.

## TRANSLATION

O sage, persons who because of their sinful activities are averse to the topics of Transcendence and thus ignorant of the purpose of the Mahābhārata [Bhagavad-gītā] are pitied by the pitiably. I also pity them because I see how their duration of life is spoiled by eternal time while they involve themselves in presentations of philosophical speculation, theoretical ultimate goals of life, and different modes of ritual.

## PURPORT

According to the modes of material nature, there are three kinds of relationships between human beings and the Supreme Personality of

Godhead. Those who are in the modes of ignorance and passion are averse to the existence of God, or else they formally accept the existence of God in the capacity of an order supplier. Above them are those who are in the mode of goodness. This second class of men believe the Supreme Brahman to be impersonal. They accept the cult of *bhakti*, in which hearing of *kṛṣṇa-kathā* is the first item, as a means and not the end. Above them are those who are pure devotees. They are situated in the transcendental stage above the mode of material goodness. Such persons are decidedly convinced that the name, form, fame, qualities, etc., of the Personality of Godhead are nondifferent from one another on the absolute plane. For them, hearing of the topics of Kṛṣṇa is equal to meeting with Him face to face. According to this class of men, who are situated in pure devotional service to the Lord, the highest goal of human life is *puruṣārtha*, devotional service to the Lord, the real mission of life. The impersonalists, because they engage in mental speculation and have no faith in the Personality of Godhead, have no business hearing the topics of Kṛṣṇa. Such persons are pitiable for the first-class pure devotees of the Lord. The pitiable impersonalists pity those who are influenced by the modes of ignorance and passion, but the pure devotees of the Lord take pity on them both because both waste their most valuable time in the human form of life in false pursuits, sense enjoyment and mental speculative presentations of different theories and goals of life.

## TEXT 15

तदस्य कौषारव शर्मदातु-  
हरेः कथामेव कथासु सारम् ।  
उद्धृत्य पुष्पेभ्य इवार्तबन्धो  
शिवाय नः कीर्तय तीर्थकीर्तेः ॥१५॥

*tad asya kauṣārava śarma-dātuḥ*  
*hareḥ kathām eva kathāsu sāram*  
*uddhṛtya puṣpebhya ivārta-bandho*  
*śivāya naḥ kīrtaya tīrtha-kīrteḥ*

*tat*—therefore; *asya*—His; *kauṣārava*—O Maitreya; *śarma-dātuḥ*—of one who awards good fortune; *hareḥ*—of the Lord; *kathām*—topics; *eva*—only; *kathāsu*—of all topics; *sāram*—the essence; *uddhṛtya*—by quoting; *puṣpebhyaḥ*—from the flowers; *iva*—like that; *ārta-bandho*—O friend of the distressed; *śivāya*—for welfare; *naḥ*—of us; *kīrtaya*—kindly describe; *tīrtha*—pilgrimage; *kīrteḥ*—of glorious.

## TRANSLATION

O Maitreya, O friend of the distressed, the glories of the Supreme Lord can alone do good for people all over the world. Therefore, just as bees collect honey from flowers, kindly describe the essence of all topics—the topics of the Lord.

## PURPORT

There are many topics for different persons in different modes of material nature, but the essential topics are those in relationship with the Supreme Lord. Unfortunately, materially affected conditioned souls are all more or less averse to topics of the Supreme Lord because some of them do not believe in the existence of God and some of them believe only in the impersonal feature of the Lord. In both cases there is nothing for them to say of God. Both the nonbelievers and the impersonalists deny the essence of all topics; therefore, they engage in topics of relativity in various ways, either in sense gratification or in mental speculation. For the pure devotees like Vidura, the topics of both the mundaners and the mental speculators are useless in all respects. Thus Vidura requested Maitreya to talk of the essence only, the talks of Kṛṣṇa, and nothing else.

## TEXT 16

स विश्वजन्मस्थितिसंयमार्थे  
कृतावतारः प्रगृहीतशक्तिः ।

चकार कर्मण्यतिपूरुषाणि  
यानीश्वरः कीर्तय तानि मह्यम् ॥१६॥

sa viśva-janma-sthiti-saṅyamārthe  
kṛtāvātāraḥ pragṛhīta-śaktiḥ  
cakāra karmāṅy atipūruṣāṅi  
yāniśvaraḥ kīrtaya tāni mahyam

saḥ—the Personality of Godhead; viśva—universe; janma—creation; sthiti—maintenance; saṅyama-*arthe*—with a view to perfect control; kṛta—accepted; avātāraḥ—incarnation; pragṛhīta—accomplished with; śaktiḥ—potency; cakāra—performed; karmāṅi—transcendental activities; ati-pūruṣāṅi—superhuman; yāni—all those; īśvaraḥ—the Lord; kīrtaya—please chant; tāni—all those; mahyam—unto me.

#### TRANSLATION

Kindly chant all those superhuman transcendental activities of the supreme controller, the Personality of Godhead, who accepted incarnations fully equipped with all potency for the full manifestation and maintenance of the cosmic creation.

#### PURPORT

Vidura was undoubtedly very eager to hear about Lord Kṛṣṇa in particular, but he was overwhelmed because Lord Kṛṣṇa had just passed away from the visible world. He therefore wanted to hear about Him in His *puruṣa* incarnations, which He manifests with full potencies for the creation and maintenance of the cosmic world. The activities of the *puruṣa* incarnations are but an extension of the activities of the Lord. This hint was given by Vidura to Maitreya because Maitreya could not decide which part of the activities of Lord Kṛṣṇa should be chanted.

#### TEXT 17

श्रीशुक उवाच

स एवं भगवान् पृष्टः क्षत्रा कौषारवो मुनिः ।  
पुंसां निःश्रेयसार्थेन तमाह बहुमानयन् ॥१७॥

śrī-śuka uvāca  
sa evaṁ bhagavān pṛṣṭaḥ  
kṣatṛā kauśāravo munīḥ  
puṁsāṁ niḥśreyasārthena  
tam āha bahu-mānayan

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; saḥ—he; evaṁ—thus; bhagavān—the great sage; pṛṣṭaḥ—being requested; kṣatṛā—by Vidura; kauśāravaḥ—Maitreya; munīḥ—the great sage; puṁsām—for all people; niḥśreyasa—for the greatest welfare; arthena—for that; tam—unto him; āha—narrated; bahu—greatly; mānayan—honoring.

#### TRANSLATION

Śukadeva Gosvāmī said: The great sage Maitreya Muni, after honoring Vidura very greatly, began to speak, at Vidura's request, for the greatest welfare of all people.

#### PURPORT

The great sage Maitreya Muni is described here as *bhagavān* because he surpassed all ordinary human beings in learning and experience. Thus his selection of the greatest welfare service for the world is considered authoritative. The all-inclusive welfare service for the entire human society is devotional service to the Lord, and, as requested by Vidura, the sage described the same very appropriately.

#### TEXT 18

मैत्रेय उवाच

साधु पृष्टं त्वया साधो लोकान् साध्वनुगृह्णता ।  
कीर्तिं वितन्वता लोके आत्मनोऽधोक्षजात्मनः ॥१८॥

maitreya uvāca  
sādhu pṛṣṭam tvayā sādho  
lokān sādhu anugṛhṇatā  
kīrtim vitanvatā loke  
ātmano 'dhokṣajātmanah

maitreyaḥ uvāca—Śrī Maitreya said; sādhu—all good; pṛṣṭam—I am asked; tvayā—by you; sādho—O good one; lokān—all the people; sādhu anugṛhṇatā—showing mercy in goodness; kīrtim—glories; vitanvatā—broadcasting; loke—in the world; ātmanah—of the self; adhokṣaja—the Transcendence; ātmanah—mind.

#### TRANSLATION

Śrī Maitreya said: O Vidura, all glory unto you. You have inquired from me of the greatest of all goodness, and thus you have shown your mercy both to the world and to me because your mind is always absorbed in thoughts of the Transcendence.

#### PURPORT

Maitreya Muni, who was experienced in the science of Transcendence, could understand that Vidura's mind was fully absorbed in Transcendence. *Adhokṣaja* means that which transcends the limits of sense perception or sensuous experience. The Lord is transcendental to our sense experience, but He reveals Himself to the sincere devotee. Because Vidura was always absorbed in thought of the Lord, Maitreya could estimate Vidura's transcendental value. He appreciated the valuable inquiries of Vidura and thus thanked him with great honor.

#### TEXT 19

नैतच्चित्रं त्वयि क्षत्तर्वादरायणवीर्यजे ।  
गृहीतोऽनन्यभावेन यच्चया हरिरीश्वरः ॥१९॥

naitac citram tvayi kṣattar  
bādarāyaṇa-vīryaje  
grhīto 'nanya-bhāvena  
yat tvayā harir īśvaraḥ

na—never; etat—such inquiries; citram—very wonderful; tvayi—in you; kṣattar—O Vidura; bādarāyaṇa—of Vyāsadeva; vīrya-je—born from the semen; grhītaḥ—accepted; ananya-bhāvena—without deviation from the thought; yat—because; tvayā—by you; hariḥ—the Personality of Godhead; īśvaraḥ—the Lord.

#### TRANSLATION

O Vidura, it is not at all wonderful that you have so accepted the Lord without deviation of thought, for you were born from the semen of Vyāsadeva.

#### PURPORT

The value of great parentage and noble birth is evaluated here in connection with the birth of Vidura. The culture of a human being begins when the father invests his semen in the womb of the mother. According to his status of work, a living entity is placed in a particular father's semen, and because Vidura was not an ordinary living entity, he was given the chance to be born from the semen of Vyāsa. The birth of a human being is a great science, and therefore reformation of the act of impregnation according to the Vedic ritual called *Garbhādhāna-saṁskāra* is very important for generating good population. The problem is not to check the growth of the population, but to generate good population on the level of Vidura, Vyāsa and Maitreya. There is no need to check the growth of population if the children are born as human beings with all precautions regarding their birth. So-called birth control is not only vicious but also useless.

(continued in next issue)



# Every Town and Village

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



Up to four hundred people a day obtained hot meals from the "Free Meal Mobile" in Cleveland in the summer of 1983. Now, with \$20,000 from the city, ISKCON's Food for Life program will expand.

## Cleveland Grants \$20,000 to "Food for Life"

**Cleveland, Ohio**—By a vote of 21-0, the city council here recently approved a \$20,000 grant to fund ISKCON's local Hare Kṛṣṇa Food for Life program. His Holiness Tapah-puñja Swami, president of the Cleveland Hare Kṛṣṇa temple, announced that the grant from the U.S. Department of Housing and Urban Development (HUD) will be used to provide 2,400 meals a month for poor people in the city's Garden Valley neighborhood. "We are grateful the city is open-minded enough to provide this wonderful opportunity," he said.

City councilman Lonnie L. Burten said he supported the grant because ISKCON has a proven record of supplying food to poor people. "They can take \$15,000 and do what the average food program does with \$75,000 or \$100,000 because of the way they cook it," said Burten.

Last summer the devotees distributed hot meals from a converted postal truck called the "Free Meal Mobile." "We were feeding up to four hundred people in forgotten neighborhoods in a few short hours each day," Tapah-puñja Swami recalls. "I think the city was moved by our honest gesture."

"We don't expect any personal salaries," he explains. "All the funds will be spent for purchasing and distributing food. Simply stated, we can serve better food to more people for less money, and we're going to prove it."

The Cleveland devotees operate their Food for Life program under the direction of one of ISKCON's present spiritual masters, His Divine Grace Śrīla Kīrtan-ānanda Swami Bhaktipāda. Several years ago their low-cost Govinda's restaurant won the esteem of the entire city council, which issued a resolution recognizing them for their selfless work.

Tapah-puñja Swami says that in addition to providing delicious food he will offer training about nutrition to participants in the free-meals program. "Here in America, the hunger problem is not lack of food," he explains, "but that the people are trained to eat the wrong kinds of food. People are overfed, but undernourished. In India, Kṛṣṇa consciousness is called 'the kitchen religion.' We believe that if food is prepared in a mood of love and devotion to God, people benefit not only materially but spiritually as well."

## KHQN Now Broadcasting Kṛṣṇa Consciousness

**Spanish Fork, Utah**—Owned and operated by devotees of Kṛṣṇa here, KHQN (1480 on the AM dial) recently began broadcasting "The Sound of Transcendence" fifteen hours a day, seven days a week, to nearly half a million people, becoming America's first full-time Kṛṣṇa conscious radio station.

KHQN is situated on five acres of land, seven miles south of Provo, Utah, home of the Mormons' Brigham Young University, with thirty thousand students.

Currently the station can reach only part of Salt Lake City, but with new equipment soon to be installed, its audience there will substantially increase.

Formerly a country-western station, the sudden change-over to "Sanskrit contemporary-wave music" and a diversity of message-oriented programs immediately won the media's attention.

The Religious News Service reported the story, and newspapers across the country printed it. Announcer Nanda-patnī-devī dāsī was quoted: "We believe we have something to offer that can be enlightening to all people. The overall goal of KHQN is to let the people know what the Hare Kṛṣṇa movement is about. We're not recluses."

KHQN offers a variety of programs. Each day begins at sunrise with a lecture by ISKCON founder-ācārya His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, and a new program, lasting thirty-five to forty minutes, is aired every hour. The balance of each hour is filled with music.



Nanda-patnī-devī dāsī on the air at KHQN, America's first radio station to broadcast Kṛṣṇa consciousness full-time.

# Lord Caitanya

(continued from page 10)

affection blazes up. Pure devotees desire only to increase their love for Kṛṣṇa, and Kṛṣṇa satisfies their desire by arranging for them to love Him with strong feelings of separation. Here love of God reaches its peak, and Śrī Caitanya, as the embodiment of Rādhārāṇī's love, spent His days and nights consumed by this highest and most intense mode of devotional feelings.

The Ratha-yātrā festival brought these feelings to their highest pitch. For the festival commemorates the single occasion on which Śrīmatī Rādhārāṇī again met Kṛṣṇa. For many years Kṛṣṇa had ruled as King of Dvārakā exhibiting in the splendor of His capital, the power of His army, the brilliance of His court, and the beauty and refinement of His queens all the opulence of Godhead.

Then, on the occasion of a solar eclipse, Kṛṣṇa left Dvārakā. Riding with Balarāma and Subhadrā at the head of endless columns of chariots, elephants, and palanquins, Kṛṣṇa led His whole royal dynasty to a holy pilgrimage site called Kurukṣetra. From all directions, many other royal households converged in state upon the place of pilgrimage. And finally, a small plodding caravan of bullock carts carried all the residents of the obscure cowherd village of Vṛndāvana, hoping to see their Kṛṣṇa, who had left them long ago.

And so Śrīmatī Rādhārāṇī came once more to behold the lover of Her youth. She first saw Him surrounded by His courtiers, riding in regal splendor. Later, They met in a secluded place. Now, after so many endless years apart, She was together again with the same Kṛṣṇa of long ago. Her ecstasy was boundless. Yet, strange to say, the joy of meeting did not vanquish the feelings of separation that had possessed Her for years. On the contrary, those feelings became even more intense, even though Kṛṣṇa—the same Kṛṣṇa as before—was there. For now He was in royal garb, and all around Them were warriors and their horses, elephants, and the rattling of their chariots. As She looked at Kṛṣṇa, She longed to see Him as the simple cowherd boy, carrying His flute, decorated with the forest flowers of Vṛndāvana. She yearned to see Him in the old places—by the bank of the river there, under the tree where They used to meet. Thus Śrīmatī Rādhārāṇī merged into the most powerful of ecstatic emotions, paradoxically uniting the ecstasy of union with the ecstasy of separation; the two were felt simultaneously, and they perpetually intensified each other. So although Her joy at having Kṛṣṇa again knew no bounds, Her heart was breaking in separation. She yearned to take Kṛṣṇa back to Vṛndāvana.

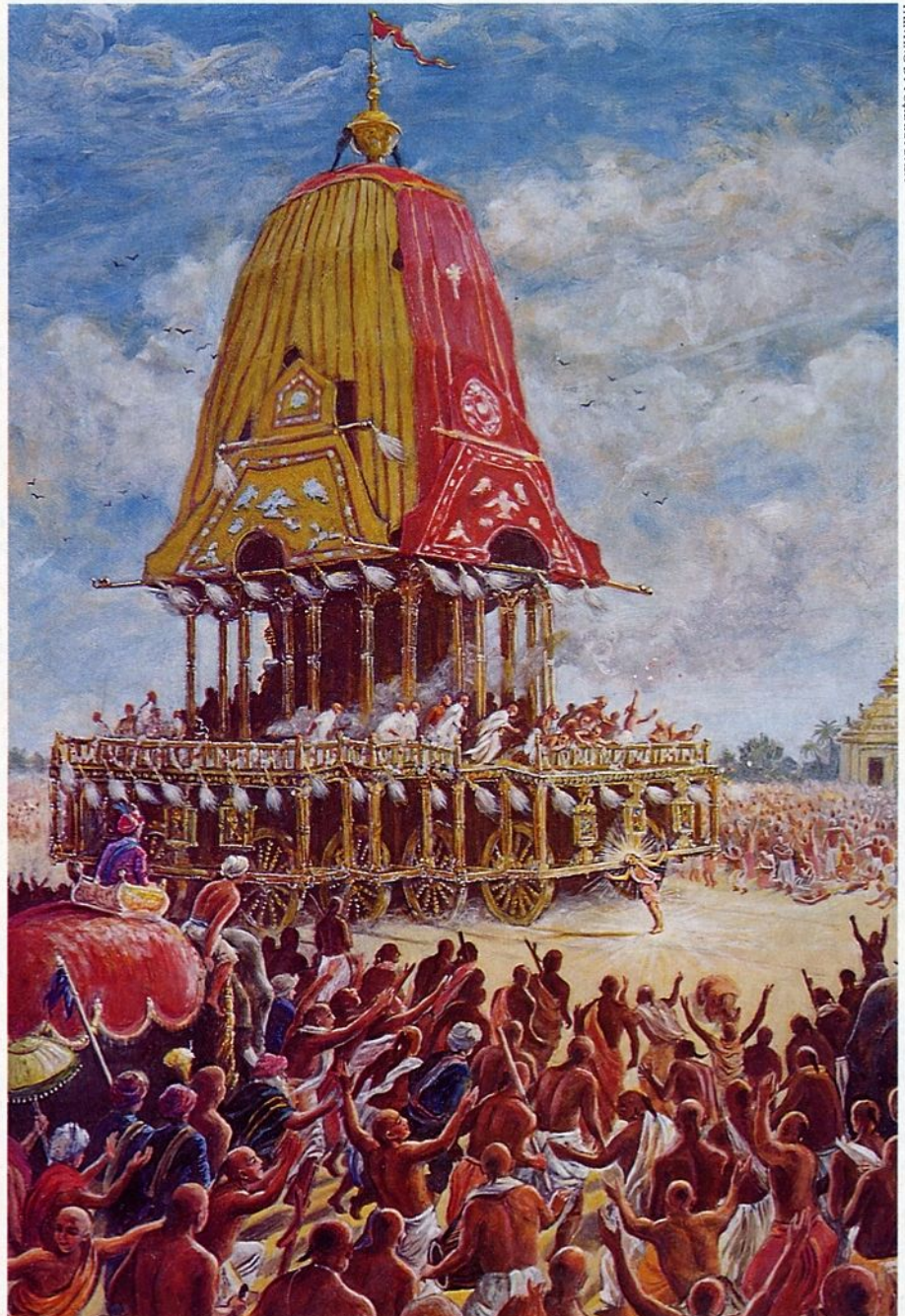
The Ratha-yātrā celebration, commemo-

rating this event, is really the emotional process of bringing Kṛṣṇa back to Vṛndāvana. Purī itself, with its majestic temple, is Dvārakā, and Guṇḍicā, set in rural gardens, is Vṛndāvana. And as Lord Caitanya danced before Lord Jagannātha's chariot on the way to Guṇḍicā, He merged deeper and deeper into the feelings of Rādhārāṇī. He lived through all Her feelings for Kṛṣṇa, and expressed all of them in His ecstatic dancing.

As Śrī Caitanya danced, Lord Jagannātha watched with great pleasure. King Pratāparudra, together with Sārvabhauma Bhaṭṭācārya, was also intently watching, and the king became stunned with ecstatic

love. Then it happened by the mercy of Lord Caitanya that the king could clearly see the mystery of the Lord's activities. He saw that Lord Caitanya, the dancer, and Lord Jagannātha, who watched the dancer, were the same Personality of Godhead. The king directly beheld the mystery of the Lord: how the one Lord manifests Himself in transcendental variegatedness for the enjoyment of His pastimes.

As the procession moved forward, Lord Caitanya moved from one *saṅkīrtana* group to another, now dancing in the midst of one, now the other. And then the king and Sārvabhauma Bhaṭṭācārya saw another mystery, witnessed only by the confidential



Throughout the Ratha-yātrā parade, the chariot would stop and start as if it had a will of its own. Once, when even strong elephants failed to budge the chariot, Śrī Caitanya Mahāprabhu got it rolling by pushing it with His head.

associates of Śrī Caitanya: They saw Lord Caitanya dancing in the center of all seven groups at once. The chanters in each group, not realizing that the Lord had expanded Himself by His spiritual potency to be in all seven groups, thought that the Lord had come to favor them. Sometimes as seven, sometimes as one, the Lord danced before the chariot. And sometimes all the groups would come together in front of the chariot to form a circle around Lord Caitanya.

Then Lord Caitanya would dance with greater and greater energy. Roaring like thunder, leaping higher and higher, He hurled Himself in a circle so swiftly that He looked like the single incandescent ring formed by a whirling firebrand. Everyone became astonished, even Lord Jagannātha. The chariot came to a complete standstill and remained immobile while Lord Jagannātha watched with unblinking eyes the dancing of Śrī Caitanya Mahāprabhu.

All throughout the parade, the chariot would stop and start, go slow or fast, as if it had a will of its own. Sometimes the car would stop and refuse to budge, even though the ropes were pulled with much force. Then, inexplicably, it would start to go forward again. Devotees have experienced the same thing in modern Rathayātrās in Europe and America. The truth of the matter is that the chariot moves by the will of Lord Jagannātha, and not by any human agency.

As the Lord danced before the motionless chariot, physical transformations induced by ecstasy appeared on His body. His skin erupted with goose pimples, and the hairs of His body stood on end: His body resembled a silk cotton tree, all covered with thorns. His teeth chattered so violently that people became afraid they would fall out. His body flowed with perspiration and sometimes oozed blood. His voice became so choked with ecstasy that when he tried to shout “Jagannātha!” He could utter only “*jaja gaga, jaja gaga.*” Tears sprang from His eyes as though expressed from a syringe, and people all around Him became wet. Sometimes He became stunned, crashing suddenly to the ground and lying immobile, scarcely breathing, His limbs hard as wood. Then He would suddenly leap up again, and tears, perspiration, and foam would fly from His golden body.

Then His ecstatic mood changed. Svārūpa Dāmodara, the Lord’s secretary, could instantly read the feelings of Śrī Caitanya, and he began to sing a particular verse repeatedly. In this verse, Śrīmatī Rādhārāṇī expresses Her feelings at meeting Kṛṣṇa at Kurukṣetra. Śrīmatī Rādhārāṇī says, “That very person who stole away My heart during My youth is now again My master. These are the same moonlit nights in the month of Caitra. The same fragrance of *mālatī* flowers is there. In Our

intimate relationship, I am also the same lover, yet still My mind is not happy here. I am eager to go back to that place on the bank of the Reva, under the Vetasī tree. That is My desire.”

Now Śrī Caitanya, fully merged into the highest ecstasy of Śrīmatī Rādhārāṇī at Kurukṣetra, began to dance rhythmically. Gradually He moved further and further out in front of Lord Jagannātha’s chariot, and then, in response, the chariot also began moving slowly forward. As Lord Caitanya danced, He mimed in gesture the drama of the meeting at Kurukṣetra, with all its tragic and exalted emotions. Lord Jagannātha and Lord Caitanya again enacted that sublime pastime of transcendental love on the road to Guṇḍicā. Sometimes Lord Caitanya danced out in front of the chariot, and so, in the role of Rādhā-

---

***Lord Jagannātha,  
ever merciful to  
the most fallen,  
now rides on His  
stately chariot in  
cities all around the  
globe, smiling on  
the whole world.***

---

rāṇī, tried to lead Kṛṣṇa back to Vṛndāvana. Out of her love for Rādhā, Jagannātha moved forward.

Sometimes Lord Caitanya would fall behind the chariot, thereby indicating that Kṛṣṇa had forgotten the residents of Vṛndāvana, had put away the love of His youth, forsaking Her and all the others. Whenever Lord Caitanya dropped in back of the chariot, the chariot would come to a stop. In this way Kṛṣṇa—Lord Jagannātha—responded that He had not forgotten. Śrīmatī Rādhārāṇī—all of Vṛndāvana—remained dear to Him above all else. The chariot would stand immobile until Lord Caitanya again came in front to dance, moving further and further ahead of the car. Then Lord Jagannātha again began to move slowly forward. In this way, Kṛṣṇa admitted that He could not live without Rādhārāṇī, that He could never be satisfied outside of Vṛndāvana. And in this way, Lord Caitanya led Lord Jagannātha to Guṇḍicā, and satisfied Him fully.

By His extraordinary pastimes with Lord Jagannātha during the Rathayātrā festival, Lord Caitanya manifested the most confidential ecstasies of divinity. People

are wasting away in this material world, trying vainly to squeeze a few drops of happiness out of dead, dry matter. Lord Caitanya disclosed these innermost pastimes of Kṛṣṇa, opening this incalculable treasure of spiritual feelings, to show that nothing in this world can compare to Kṛṣṇa.

For a long time, the world has heard of God’s power and majesty, but it is not much attracted. Therefore, Lord Caitanya also revealed God’s sweetness and beauty. The all-attractive feature of God was actually revealed when Kṛṣṇa descended five thousand years ago. But Lord Caitanya revealed it more completely and more openly by showing through His own ecstatic attraction how attractive Kṛṣṇa is. We know how lovable Kṛṣṇa is because in Śrī Caitanya we see how much love He evokes. And just as Lord Caitanya at the Rathayātrā disclosed the highest love of God, He also showed the way to attain it.

He did this by organizing a powerful exhibition of *saṅkīrtana*—congregational chanting of the holy names of God. This simple and natural practice possesses such immense spiritual potency that people with no spiritual qualifications at all can come to the highest level of spiritual realization. For the regular chanting of Hare Kṛṣṇa destroys material desires—as Lord Caitanya wrote: it “cleanses the heart of all the dust accumulated for years.” All kinds of material desires, gross and subtle; all the misconceptions of pride and egoism; all the furies of anger and hatred; all of these gradually fade and then utterly vanish if one chants the holy name with the same care and attention with which Lord Caitanya cleansed Guṇḍicā temple. Then Śrī Kṛṣṇa will appear within your heart, and all of Vṛndāvana with Him.

Lord Caitanya’s *saṅkīrtana* movement was revolutionary in that it offered everyone spiritual enfranchisement. Some of Lord Caitanya’s followers were born as Moslems, others were outcasts because they had worked for the Moslem government. None of them was allowed to enter Jagannātha’s temple, yet they were the most advanced devotees of Lord Jagannātha. In worshipping intimately with these devotees, Lord Caitanya showed that spiritual elevation is not a matter of birth or social status, but of purity. And since the chanting of Hare Kṛṣṇa can purify even the most fallen, no one on earth is excluded from worshipping Lord Jagannātha.

Thus Lord Caitanya made Śrī Kṛṣṇa available to everyone. For twenty years He worshipped Lord Jagannātha at Purī, and every year He danced and chanted before the Lord’s chariot. As a result, Lord Jagannātha, ever merciful to the most fallen, now rides on His chariot in cities all around the globe, smiling on the whole world. ❀



BALI MAHARAJA DASA

## Lord Kṛṣṇa's Cuisine

# The Kacaurī Story

On the anniversary of Śrīla Prabhupāda's appearance, his followers celebrate by preparing one of his favorite dishes—these spicy vegetable savories.

by VIŚĀKHĀ-DEVĪ DĀSĪ

Every morning at Hare Kṛṣṇa temples around the world, devotees gather to sing *Śrī Śrī Gurv-aṣṭaka*, eight Sanskrit verses praising the spiritual master. These verses describe the characteristics of a genuine spiritual master. The fourth verse says that a genuine spiritual master encourages the distribution of *prasādam*\* to the public. As Śrīla Prabhupāda explains, "Ours is not a dry philosophy—simply talk and go away. No. We distribute *prasādam*, very sumptuous *prasādam*. In every temple we offer *prasādam* to anyone who comes.

In each and every temple we already have from fifty to two hundred devotees, and outsiders also come and take *prasādam*. So *prasādam* distribution is a symptom of the *guru*.

"*Prasādam* is not ordinary food, because *prasādam* has the potency to make us gradually become spiritualized. Therefore it is said that realization of God begins with the tongue. By engaging our tongue in the service of the Lord, then we realize God. So what is that engagement of the tongue? We chant the holy name of the Lord, and we take His *prasādam*. Then, by these two methods, we become God

realized. You don't have to be very highly educated or be a philosopher, a scientist, or a rich man to realize God. If you just sincerely engage your tongue in the service of the Lord, you will realize Him. It's so simple. That's why the *guru* introduces this *prasādam* program. And when the *guru* sees that *prasādam* distribution is going on, he is very pleased."

This month we're especially remembering Śrīla Prabhupāda, since August is his appearance day anniversary. Once in India when he was offered potato *chidwa* (a deep-fried, salty snack), he commented that this dish was one of his spiritual master's favorite afternoon refreshments and that just by tasting it he thought of his spiritual master. Similarly, one of Śrīla Prabhupāda's favorite dishes was *kacaurīs* (spicy, vegetable-stuffed fried pastries). And by preparing, offering, tasting, and distributing *kacaurīs*, we can relish thoughts of Śrīla Prabhupāda.

As a child, Śrīla Prabhupāda had several nicknames. One was *Kacaurī-mukhī*, because of his fondness for *kacaurīs*. Both his mother and grandmother would give him *kacaurīs*, which he kept in the many pockets of his vest. He liked to watch the vendors cooking on the busy roadside, and he would accept *kacaurīs* from them and also from the neighbors, until all his inside and outside vest pockets were filled.

Sometimes when he demanded that his mother make him *kacaurīs*, she would refuse. Once she even sent him to bed. But when his father came home and discovered this, he said, "No, we should make them for him." And he woke his son and personally cooked *kacaurīs* for him.

Many years later, as Śrīla Prabhupāda was beginning the first Hare Kṛṣṇa center, at 26 Second Avenue in New York, he arranged a lavish feast for the first Kṛṣṇa conscious wedding ceremony in America. And at that sixteen-course meal, *kacaurīs* were the *pièce de résistance*. (Yamunādevī dāsī, whose recipes appear on these pages each month, spent six hours the day before the feast stuffing potato *kacaurīs*.) After tasting Śrīla Prabhupāda's *kacaurīs* at the wedding feast, one young man resolved on the spot to dedicate himself to Kṛṣṇa consciousness and become Śrīla Prabhupāda's disciple as soon as possible.

Some years later, after Śrīla Prabhupāda had established a worldwide confederation of more than one hundred temples, institutes, schools, and farm communities, he stayed at his Krishna-Balarām Mandir in Vṛndāvana, India. Although his health was not good and his digestion was weak, he asked one evening for some of the *kacaurīs* that had just been offered to the Deities. His disciples hesitated. Prabhupāda was nearly eighty, and for years he had been traveling nonstop, preaching Kṛṣṇa

(continued on page 30)

\*food offered to Lord Kṛṣṇa.



(Recipes by Yamunā-devī dāsī)

### Pastries Stuffed with Spiced Green Peas (Mattar Kacauris)

Preparation time: 1½ hours  
Servings: 18 *kacauris*

#### Ingredients for the pastry:

2 cups unbleached white pastry flour or all-purpose flour  
1 teaspoon salt  
½ teaspoon sugar  
¾ tablespoons sweet butter or ghee (clarified butter)  
8 to 9 tablespoons cold water  
3 cups ghee or vegetable oil for deep frying

#### Ingredients for the pea stuffing:

½ tablespoon ghee  
1¾ cups green peas, steamed  
½ tablespoon seeded hot green chilies, minced fine  
scant 1 tablespoon peeled fresh ginger root, minced fine  
¼ teaspoon asafetida powder  
¾ teaspoon salt  
½ tablespoon lemon juice  
⅛ teaspoon baking soda  
1 teaspoon sugar

#### Equipment:

10- to 12-inch wok or similar 3- to 4-inch deep-frying pan  
slotted spoon for deep frying  
frying thermometer (optional)  
absorbent paper for draining  
dish lined with paper towels for keeping the *kacauris* warm, if necessary

#### To prepare the pastry:

1. Mix the flour, sugar, and salt in a deep mixing bowl. Add the butter or ghee and rub the flour-ghee mixture between your fingertips until its consistency is similar to dry oatmeal. Make a well in the center, pour in ½ cup of cold water, and quickly stir and gather the mixture into a ball. It may be necessary to sprinkle in up to 1 more tablespoon of water, adding 1 teaspoon at a time, to allow the dough to adhere into a mass and reach a soft, smooth texture.

2. Knead the dough for about 8 to 10 minutes or until the dough is soft, smooth, pliable, and elastic. Shape into a ball, place in a bowl, drape with a moist towel, and allow the dough to sit for at least 30 minutes while preparing the stuffing.

#### To prepare the pea stuffing:

1. Place the peas in a mixing bowl and mash them with a fork until they form a wet, semi-solid pulp.

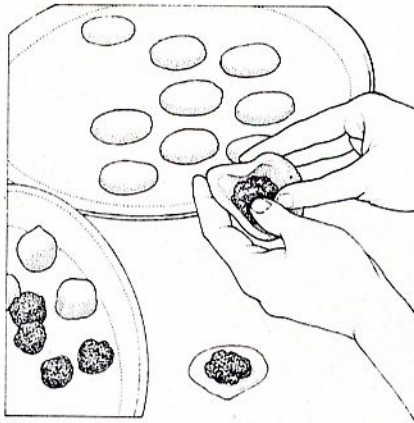
2. Heat the ghee or oil in an 8- to 10-inch frying pan over medium heat for 1½ minutes. Add the hot chilies and ginger root; stir-fry until golden brown. Sprinkle in the asafetida powder, fry for a few seconds, then stir in the pea purée, and fry until the mixture is dry.

3. Remove from the heat and stir in the remaining ingredients. Transfer the mixture to a plate to cool. Divide into 17 or 18 balls.

To shape and fry the *kacauris*:

1. Cut the dough into two equal pieces. Roll each piece into a 9-inch-long log. Score and cut each into nine 1-inch pieces. Drape a moist cloth over the pellets.

2. Take one piece of dough and press it between your palms, flattening it into a 2½-inch disk. Gently press around the edges with your thumb and fingertips to thin slightly. Place a pellet of the stuffing in the center of the dough and pull the dough around the filling to close it. Pinch the edges together until thoroughly sealed, then gently press the excess dough back into the pastry. Try to pinch the seams closed; the surface of the pastry must be devoid of cracks. With the pastry resting in the right palm, seam side up, press with the heel of your left palm and evenly flatten the pastry into a 2¼-inch-round cake about ½-inch thick.



The dough on the finished cake should have an even thickness, for a thin spot will burst during frying. Place the pastry, seam-side down, on a platter. Finish shaping and stuffing the remaining pastries.

3. Heat the ghee or oil over a medium to medium-low flame until the temperature rises to about 240°F on a frying thermometer. Slip in 9 pastries, seam-side down. The ghee or oil temperature will fall to about 220 to 225°F. Now, slowly fry the pastries for about 23 to 27 minutes. Use a wooden spoon for turning the delicate pastries. Remove and drain with a metal frying spoon. The following general temperatures and corresponding times may be helpful guidelines.

Temp. Setting	Elapsed Time	Oil Temp.	Reaction
Low to med.-low	After 1 minute	220° to 225°	faint bubbles rising in the ghee.
Low to med.-low	After 7 minutes	235° to 245°	almost all cakes risen to the surface.
Medium range	After 14 minutes	255° to 265°	have swollen; turn over at this time.
Medium range	After 21 minutes	275° to 280°	surface becomes hard; faint gold color.
Medium-high	After 27 minutes	285° to 290°	pale, buff-gold color on both sides.

When the pastries are a pale gold color, delicately blistered and crisp, lift, drain, and transfer to absorbent paper. Remove the hot oil from the flame and cool to about 240°F. Again place it on the flame and repeat the frying process for the remaining pastries.

4. Offer the piping hot pastries to Kṛṣṇa. Keep warm until served, in a preheated 250° oven on an uncovered baking dish lined with paper towels. Or serve at room temperature.

### Pastries Stuffed with Seasoned Potatoes (Aloo Kacauri)

Preparation time: 1½ hours  
Servings: 18 *kacauris*

#### Ingredients for the pastry:

2 cups unbleached white pastry or all-purpose flour  
¾ teaspoon salt  
3 tablespoons ghee or butter  
1 tablespoon plain yogurt  
about 7 to 9 tablespoons water  
3 cups ghee or vegetable oil for deep frying

#### Ingredients for potato stuffing:

1½ tablespoons ghee  
1¼ cups boiled potatoes  
2 teaspoons seeded fresh green chilies, minced fine, or cayenne  
1½ teaspoons peeled ginger root, minced fine  
1 teaspoon black mustard seeds  
½ tablespoon roasted cumin seeds, bruised or powdered coarse  
½ teaspoon coriander powder  
½ teaspoon *garam masāla*  
¾ teaspoon salt  
¼ teaspoon powdered red chilies or cayenne  
¼ teaspoon turmeric powder  
1½ teaspoons powdered coriander or dried parsley leaves  
½ tablespoon lemon juice  
1 teaspoon sugar

#### Equipment:

10- to 12-inch wok or similar 3- to 4-inch deep-frying pan  
slotted spoon for deep frying  
frying thermometer  
absorbent paper for draining  
dish lined with paper towels for keeping the *kacauris* warm, if necessary

#### To prepare the pastry:

Prepare as directed in the previous recipe, but combine the yogurt and water before adding to the dry ingredients.

#### To prepare the potato stuffing:

1. Heat the ghee or oil in a small frying pan over medium-high flame for about ½ minute, then add the minced chilies, ginger, and mustard seeds and fry until the mustard seeds

sputter and pop. Drop in the potatoes, mashed coarse, and stir-fry for 1 to 2 minutes.

2. Remove from the heat, add the remaining ingredients; blend well. Pour onto a plate, cool, and divide into 17 or 18 even-sized balls.

#### To shape and fry the *kacauris*:

Divide the dough into 17 or 18 pieces. Then prepare as directed in steps 1 through 4 in the previous recipe.



# WHY WE DISTRIBUTE BOOKS

A devotee-bookseller explains.

by SEVĀ-DEVĪ DĀSĪ

**H**ave you ever met a Hare Kṛṣṇa devotee in an airport, a parking lot, or on the street distributing books and collecting donations? Many people wonder why we do this. I've been distributing books for over six years, and I'd like to tell you something about the origin of book distribution.

Devotees are not ordinary booksellers; their bookselling is transcendental. It is *sāṅkīrtana*, the glorification of Kṛṣṇa, the Supreme Personality of Godhead.

*Sāṅkīrtana* can be executed very easily, without great endeavor or expense. One can simply chant the Hare Kṛṣṇa *mantra* by himself or with others. Or one can read about and discuss the pastimes of the Lord and His devotees. When we give someone



intense study of Sanskrit and the *Vedas*. They would spend their whole lives memorizing and discussing verses. Many also believed that spiritual life was open only to those born in the families of *brāhmaṇas*, or intellectuals. Lord Caitanya, however, did not concern Himself with caste distinctions, nor did He require candidates for spiritual life to possess vast amounts of learning. He allowed everyone the opportunity to engage in the service of God simply by chanting the holy names: Hare

Bhaktivinoda was very concerned that the message of Lord Caitanya be spread throughout the world, and he prayed to the Lord for a son to help him accomplish this mission. On February 6, 1874, Bhaktisiddhānta Sarasvatī Ṭhākura was born to him in Jagannātha Purī. Even as a young boy, Bhaktisiddhānta Sarasvatī was an avid scholar of Vedic literature, and his father trained him in proofreading and publishing his magazine, *Sajjana-toṣaṇī*. By age twenty-five, Bhaktisiddhānta Sarasvatī had



A devotee in Los Angeles explains the merits of *Bhagavad-gītā* (at left). Above, an array of ISKCON literature, including several major multivolume series—*Śrīmad-Bhāgavatam*, *Śrī Caitanya-caritāmṛta*, and *Śrīla Prabhupāda-līlāmṛta*—plus editions of the *Bhagavad-gītā* in various languages.

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

Lord Caitanya desired that the chanting of the holy names of God be spread to every town and village in the world. Traveling widely throughout India, He introduced people to the chanting of Hare Kṛṣṇa and also asked them to give the chanting to others. He directed His most competent disciples to write books elaborating all aspects of devotional service to Kṛṣṇa, for the benefit of people in the future.

After Lord Caitanya left this world, many persons claiming to be His followers changed the essence of His teachings, until by the 1800s His teachings were no longer respected by intelligent, educated persons. Then, on September 2, 1838, Bhaktivinoda Ṭhākura, a pure devotee of Lord Caitanya, was born in India. Although a highly placed government magistrate and the father of ten, Bhaktivinoda Ṭhākura would rise very early every morning to write essays, books, poems, and songs about devotional service to Lord Kṛṣṇa. Thus, through his writings and personal influence, he re-established the purity and deep meaning of Lord Caitanya's teachings.

established himself as an outstanding author and scholar. He never married, but directed all his attention to the distribution of Kṛṣṇa consciousness. He initiated many disciples and established the Gaudiya Math, a unified group of devotees, temples, and presses throughout India.

Bhaktisiddhānta Sarasvatī was especially interested in using the printing press to disseminate Kṛṣṇa consciousness, and he coined the term "*br̥hat mṛdaṅga*" (big *mṛdaṅga*) in relation to the printing press. A *mṛdaṅga* is a drum used to accompany the chanting of Hare Kṛṣṇa. This drum can be heard for only a block or two, whereas the "*br̥hat mṛdaṅga*" of the printing press can be heard all over the world.

Bhaktisiddhānta Sarasvatī was very eager to see that Lord Caitanya's teachings be spread worldwide, and he always urged his disciples to take Kṛṣṇa consciousness to the West, where most people were ignorant of spiritual life. One of Śrīla Bhaktisiddhānta Sarasvatī's disciples, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, very successfully carried out this instruction.

Śrīla Prabhupāda was born on September 1, 1896, in Calcutta. An astrologer

a book, we allow him to get in touch with the philosophy and pastimes of Kṛṣṇa. Any donation he gives helps support the book publication and the temples of the Kṛṣṇa consciousness movement. Temples worldwide distribute *prasādam* (spiritual food) free of charge and give people the opportunity to come and take part in spiritual activities. And all of this is *saṅkīrtana*, the glorification of Lord Kṛṣṇa, which is what Kṛṣṇa consciousness is all about.

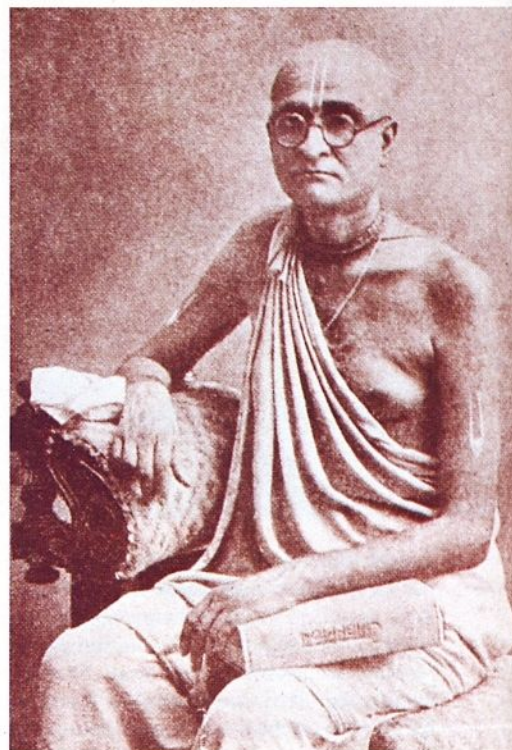
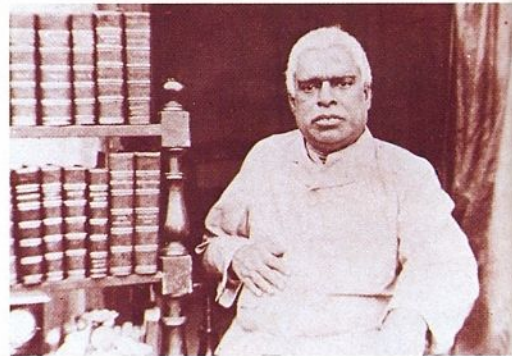
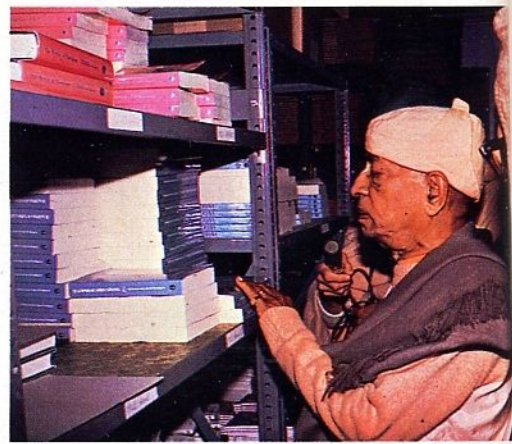
*Saṅkīrtana* is not new. Five hundred years ago in West Bengal, India, Lord Caitanya—Kṛṣṇa Himself in the role of His own devotee—came to establish *saṅkīrtana* as the process of purification in this age. At that time, many persons believed that one could attain perfection only by

predicted that the child would be a great devotee of the Lord and in his later years would be a very successful religious leader, opening 108 temples around the world. His father, Gour Mohan De, was a pure devotee and very carefully trained Prabhupāda in all the principles of devotional service.

In 1922, Prabhupāda met Śrīla Bhaktisiddhānta. At that time, Bhaktisiddhānta requested Prabhupāda to spread Kṛṣṇa consciousness in the West. From that first meeting, Prabhupāda began planning how to carry out this instruction. In 1944, he began to publish a monthly magazine in English called BACK TO GODHEAD, which

he would distribute to many people in India as well as abroad. In 1962, after retiring from family life, he began to translate into English and write commentary on the *Śrīmad-Bhāgavatam*, India's great spiritual classic, and by January 1965 he had published the first three volumes. With these books he felt confident to travel to America and spread Kṛṣṇa consciousness.

After one year in America, Prabhupāda had gathered a few followers, and in 1966 he officially incorporated the International Society for Krishna Consciousness (ISKCON). He initiated many disciples, some of whom he then sent to various cities to establish more centers. At first,



Śrīla Prabhupāda (top) inspects his book warehouse in Los Angeles. He inherited the Kṛṣṇa conscious tradition as it came down from Śrīla Bhaktivinoda Thākura (middle) and Śrīla Bhaktisiddhānta Sarasvātī (above). Above right, the press in New Delhi that printed the first volume of Śrīla Prabhupāda's English-language *Śrīmad-Bhāgavatam* in 1962. Today, in New York (top right), Mexico (left), and all over the world, devotees distribute books on Kṛṣṇa consciousness.



VISAKHA-DEVI-DASI



YAMARAJA DASA



additional centers sprang up in America, then in Canada, Europe, India, and eventually all around the world. But the prime means for spreading Kṛṣṇa consciousness, Prabhupāda emphasized, was the distribution of transcendental literature.

Following the instructions of Lord Caitanya and Śrīla Prabhupāda, the devotees in ISKCON are enthusiastically distribut-

ing books for the benefit of people everywhere. So, when you meet the devotees collecting donations, remember that they're not out to exploit you by taking your money to give it to some big man at the top or to keep it for themselves. The members of ISKCON want to give people the opportunity to find out about Kṛṣṇa consciousness and thus perfect their lives.

Charitable organizations abound, but to give a suffering person free food or medical treatment is incomplete, because it neglects to give a person the knowledge that he is not his body but an eternal spirit soul, servant of Kṛṣṇa. As long as one does not have transcendental knowledge, he must repeatedly suffer birth, disease, old age, and death. All problems are due simply to a lack of God consciousness.

The books the members of ISKCON are distributing present the science of God consciousness and explain how it can be implemented in society. The devotees who are distributing these books understand the urgency of presenting this message, and therefore they work with great deter-

mination. But it's not easy. Most people are not inclined toward spiritual life, and a devotee has to tolerate a lot of rejection and harsh treatment, just as he tolerates the heat, cold, rain, and snow. You may have seen a devotee untiringly approaching people despite continual rejection, or running up to people in a parking lot for hours on a freezing winter day. Some people think that these devotees get a lot of money for this or that they're "brain-washed," because this kind of voluntary enthusiasm and determination isn't ordinary. But for the devotee, distributing transcendental literature isn't an ordinary job, and he derives transcendental satisfaction from meeting receptive people and from knowing he's pleasing his spiritual master and Kṛṣṇa.

Now hundreds of devotees all over the world are distributing Kṛṣṇa conscious literature, and the desire of the great spiritual masters and the Supreme Lord is being fulfilled. The "*br̥hat m̥daṅga*" is being heard all over the world, and people are being benefited.

# THE HELIODORUS COLUMN

An archeological discovery proves that there were Western devotees of Kṛṣṇa twenty-two centuries ago.

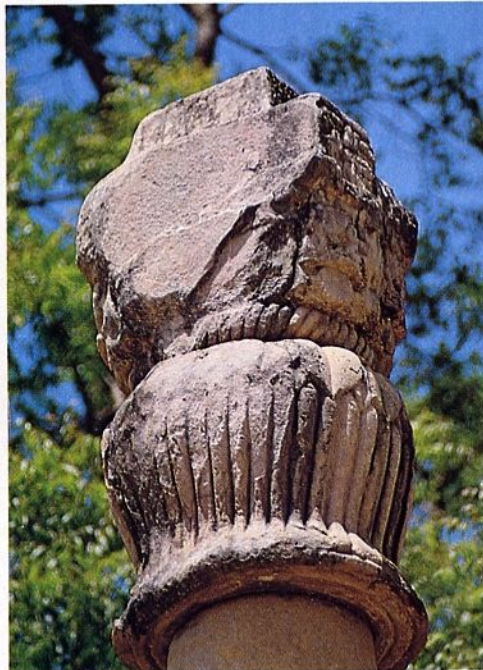
by JAGATGURU SWAMI and SATYARĀJA DĀSA

**H**eliodorus was a Greek ambassador to India in the second century B.C. Few details are known about the diplomatic relations between the Greeks and the Indians in those days, and still less is known about Heliodorus. But the column he erected at Besnagar in central India about 113 B.C.<sup>1</sup> is considered one of the most important archeological finds on the Indian subcontinent. The column's inscription has remarkable historical value—for the Kṛṣṇa consciousness movement and for the world—because it stands as irrefutable evidence that the philosophy of Kṛṣṇa consciousness had made an impact on Western minds at least twenty-two hundred years ago.

Heliodorus was sent to the court of King Bhagabhadra by Antialkidas, the Greek king of Taxila. The kingdom of Taxila was part of the Bactrian region in northwest India, conquered by Alexander the Great in 325 B.C. By the time of Antialkidas, the area under Greek rule included what is today Afghanistan, Pakistan, and Punjab.<sup>2</sup>

The column erected by Heliodorus first came to the attention of Western eyes in 1877, during an archeological survey by General Alexander Cunningham. The inscription, however, went unnoticed, because of the pillar's thick coating of red lead. It had been the custom of pilgrims who had worshiped there to smear the column with vermilion paint. The column, Cunningham deduced from its shape, was from the period of the Imperial Guptas<sup>3</sup> (A.D. 300–550). Thirty-two years later, however, when the inscription was brought to light, it became clear that the monument was several centuries older.<sup>4</sup>

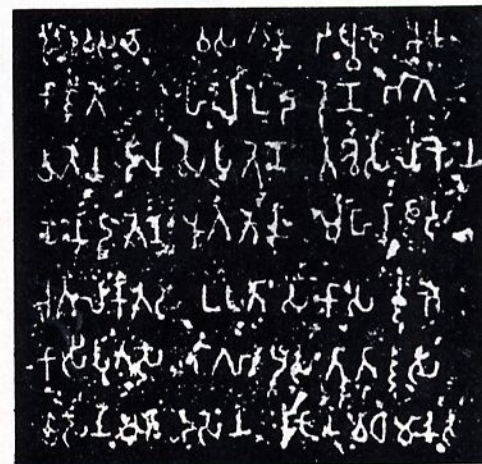
In January 1901, a Mr. Lake discerned what he thought was some lettering on the lower part of the column, and removal of some paint proved him right. Dr. J. H.

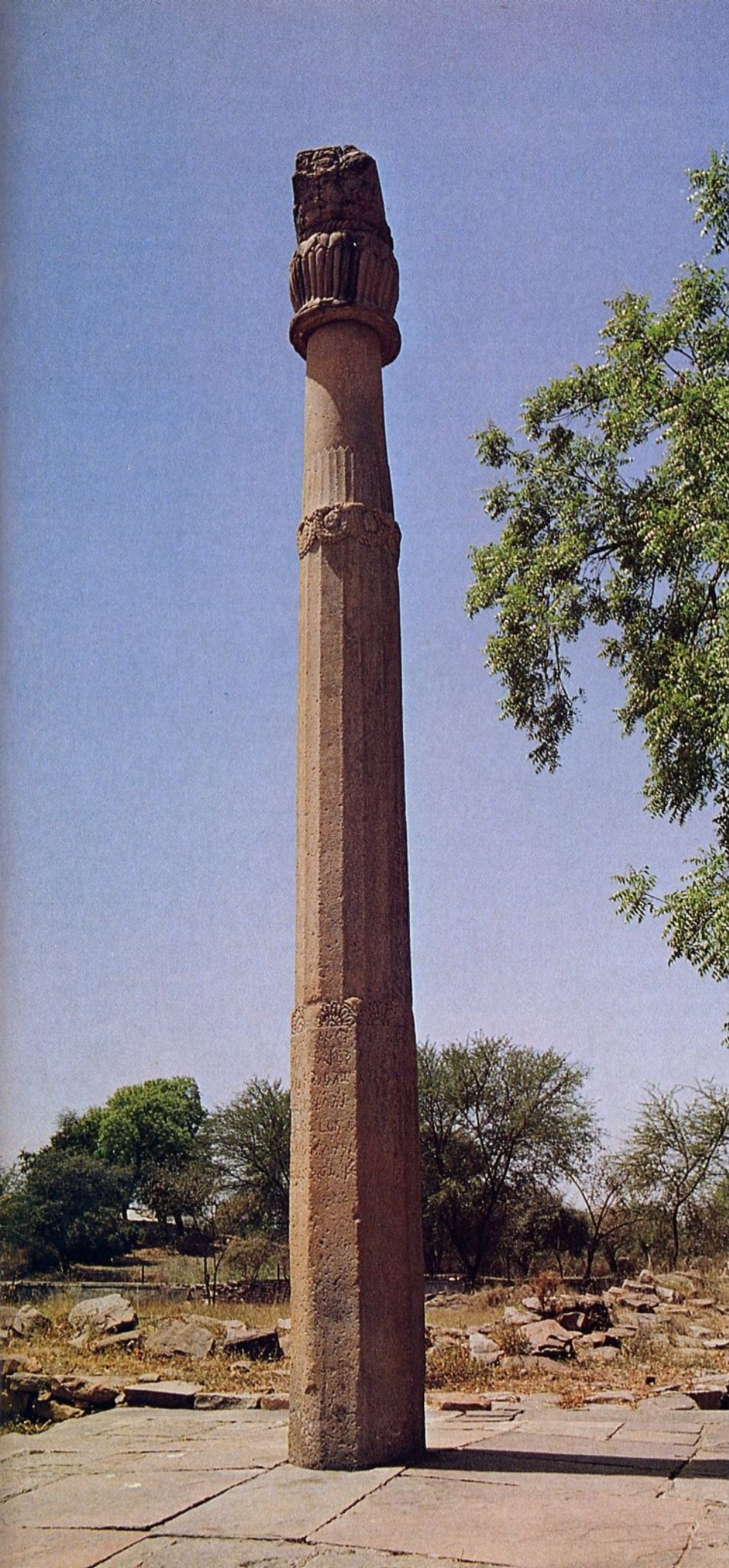


Marshall, who accompanied Mr. Lake, described the discovery in the *Journal of the Royal Asiatic Society* in 1909. Cunningham, Marshall explained, had been mistaken about the age of the column and “could little have dreamt of the value of the record which he just missed discovering. . . . A glance at the few letters exposed was all that was needed to show that the column was many centuries earlier than the Gupta era. This was, indeed, a surprise to me, but a far greater one was in store when the opening lines of the inscription came to be read.”<sup>5</sup>

A reproduction of the inscription, along with the transliteration and translation of the ancient Brahmi text, is given here as it appeared in the *Journal of the Royal Asiatic Society*:

A





- 1) Dēvadēvasa Vā [sudē]vasa Garuḍadhvajō  
ayam̐
- 2) kāritō i[a] Hēliodōrēna bhāga-
- 3) vatēna Diyasa putrēna Takhasilākēna
- 4) Yōnadatena āgatēna mahārājasa
- 5) Arītalikitasa upa[m̐]tā saṁkāsam- ranō
- 6) Kāsīput[r]asa [Bh]āgabhadrasa trātārasa
- 7) vasēna [chatu]dasēna rājēna  
vadamānasa -

“This Garuḍa-column of Vāsudeva (Vishnu), the god of gods, was erected here by Heliodorus, a worshipper of Vishnu, the son of Dion, and an inhabitant of Taxila, who came as Greek ambassador from the Great King Antialkidas to King Kasiputra Bhagabhadrā, the Savior, then reigning prosperously in the fourteenth year of his kingship.”

**B**



- 1) Trini amutapadāni—[su] anuṣṭitāni
- 2) nayamti svaga damo chagō aprāmādo

“Three immortal precepts (footsteps) . . . when practised lead to heaven—self-restraint, charity, conscientiousness.”

From the inscription it is clear Heliodorus was a Vaiṣṇava, a devotee of Viṣṇu. Vāsudeva and Viṣṇu are both popular names of Kṛṣṇa—the Supreme Personality of Godhead, and Heliodorus’s endorsement of self-restraint (*damō*), self-sacrifice (*chagō*), and alertness (*aprāmādo*) further corroborates his status as a devotee of Kṛṣṇa. Professor Kunja Govinda Goswami of Calcutta University concludes that Heliodorus “was well acquainted with the texts dealing with the Bhagavat [Vaiṣṇava] religion.”<sup>6</sup>

To our knowledge, Heliodorus is the earliest Westerner on record to convert to Vaiṣṇavism. But some scholars, most notably A. L. Basham<sup>7</sup> and Thomas Hopkins, are of the opinion that Heliodorus was not the only Greek to convert to Kṛṣṇa conscientiousness. Hopkins, chairman of the department of religious studies at Franklin and Marshall College, has said, “Heliodorus was presumably not the only foreigner who was converted to Vaiṣṇava devotional practices—although he might have been the only one to erect a column, at least one that is still extant. Certainly there must have been many others.”<sup>8</sup>

It is interesting to note that the column has other historical merits. Around the turn of the century, a number of Indologists (Weber, Macnicol, and others) had noted “points of similarity” between the Vaiṣṇava philosophy of unalloyed devotion to Kṛṣṇa and Christian doctrine. They had argued that devotion to Kṛṣṇa must have been a perverted offshoot of

Christianity, and cited the similarity between stories about Kṛṣṇa and about Christ to further support their claim.<sup>9</sup> But the discovery of the inscription on the Heliodorus column laid their speculations to rest. Here was conclusive archeological proof that the Vaiṣṇava tradition antedated Christianity by at least two hundred years.

The column also struck down another erroneous notion. For centuries it was the common belief that India's orthodox tradition did not accept converts. An Islamic historian, Abu Raihan Alberuni, who went to India in A.D. 1017, tried to explain in his book *Indica* why the Indian orthodoxy did not admit foreigners. Alberuni suggested that the practice developed only after the Moslem incursion into India, sometime after A.D. 674.<sup>10</sup> Antagonism between the Moslems and Hindus seems to be the main reason behind the non-conversion practice. For many centuries prior to the Moslem presence, however,

there had been no bar to conversion into the orthodox fold, as attested by the Heliodorus column.

Vaiṣṇavism is the path being followed by the members of the International Society for Krishna Consciousness. Western converts are impressed, just as Heliodorus must have been, by the philosophy and practice of Vaiṣṇavism. Ironically, however, misinformed persons try to defame the Kṛṣṇa consciousness movement and the time-tested tradition that it represents. They try to lump in members of ISKCON with the faddish cults of the day, many of which are known to have questionable practices and motives.

In the face of the historical precedent set by Heliodorus, these accusations leveled against the modern Vaiṣṇavas are clearly unwarranted. The Heliodorus column, erected in honor of Lord Śrī Kṛṣṇa, is proof that the Vaiṣṇava philosophy of devotion to Lord Kṛṣṇa was winning followers from the West long before its re-

cent inception as the International Society for Krishna Consciousness.

#### Notes

1. Suvira Jaiswal, *The Origin and Development of Vaiṣṇavism* (New Delhi: Munshiram Manoharlal, 1980), p. 116.
2. A. L. Basham, ed., *A Cultural History of India* (London: Clarendon Press, 1974), p. 431.
3. *Journal of the Royal Asiatic Society* (London: JRAS, Pub., 1909), pp. 1053-54.
4. *Ibid.*
5. *Ibid.*, p. 1054
6. Kunja Govinda Goswami, *A Study of Vaiṣṇavism* (Calcutta: Oriental Book Agency, 1956), p. 6.
7. A. L. Basham, *The Wonder That Was India*, 3rd ed. (Oxford: Taplinger Pub. Co., 1967), p. 60.
8. Steven J. Gelberg, ed., *Hare Kṛṣṇa Hare Kṛṣṇa* (New York: Grove Press, Inc., 1983), p. 117.
9. Jaiswal, *Op. cit.*, p. 2.
10. Ahmad H. Dani, *Alberuni's India* (Lekhore, India: Univ. of Islamabad, 1973), p. 37.

## Kacaurī Story

(continued from page 22)

consciousness on six continents, writing dozens of books, and initiating thousands of disciples. The two senior disciples present tried to convince Prabhupāda that *kacaurīs* were too rich and that there were other

dishes that would be easier for him to digest. But Śrīla Prabhupāda ate *kacaurīs* anyway, digesting them without difficulty.

Preparing, eating, and distributing *kṛṣṇa-prasādam* is only one aspect of the transcendental, Kṛṣṇa conscious culture that Śrīla Prabhupāda introduced in the West and revived within India. A divinely em-

powered representative of God, Prabhupāda carried and freely gave life's greatest treasure: love of God. Those who received this gift feel that they cannot begin to repay him for it. The best they can do is to follow his teachings and, at least on the anniversary of his appearance, prepare and distribute *kacaurīs* for his pleasure.

## ANIMAL RIGHTS

(continued from page 13)

the same soldier kills someone on his own, he will be punished. Similarly, when we eat only *prasādam* [food offered to Kṛṣṇa], we do not commit any sin. This is confirmed in the *Bhagavad-gītā* [3.13]:

*yajña-śiṣṭāśinaḥ santo  
mucyante sarva-kilbiṣaiḥ  
bhunjate te tv aghaṁ pāpā  
ye pacanty ātma-kāraṇāt*

"The devotees of the Lord are released from all kinds of sins because they eat food which is first offered for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin."

**Father Emmanuel:** Kṛṣṇa cannot give permission to eat animals?

**Śrīla Prabhupāda:** Yes—in the animal kingdom. But the civilized human being, the religious human being, is not meant to kill and eat animals.

For the devotee of Kṛṣṇa, therefore, the decision to be vegetarian is not based on sentiment, whim, fad, or incomplete reasoning. It is based on the authority of the Supreme Personality of Godhead. (Someone may try to argue that this conclusion is mere religious belief; it doesn't have "the weight of reason" on its side. Their argument is due only to ignorance of the scien-

tific nature of the Kṛṣṇa consciousness philosophy and of how it establishes Kṛṣṇa's existence and authority beyond a shadow of reasonable doubt. For more on this question see "The Quest for Certainty," in *BACK TO GODHEAD*, Vol. 19, No. 6.)

Kṛṣṇa is Hṛṣīkeśa, the Lord and master of our senses. We are part and parcel of Him, just as the hand is part and parcel of the body. The constitutional duty of the part is to serve the whole; this is our practical experience. The standard of real satisfaction for the soul, therefore, is that whatever pleases Kṛṣṇa's senses pleases our senses and nourishes us, spiritually and materially. So the most important principle regarding diet is that we should eat only those foods He authorizes, and only after first offering them to Him in sacrifice.

According to this principle, if Kṛṣṇa were to authorize offerings of meat, fish, or eggs, we would willingly comply and accept that as His mercy. On the other hand, eating for our own personal sense gratification, whether vested in steaks or salads, is immoral and entangles us in a greater or lesser degree of karmic reaction.

Now, it remains to be seen whether both Mr. Boldt and the animal rights champions, with their apparent willingness to follow "the weight of reason" to its

ultimate conclusion, are ready to do so and surrender to the authority of the Supreme Personality of Godhead. The ethical deadlock between the meat-eaters and animal rightists is one of many examples of how our finite minds are unable to discern the conclusive truth. The conclusive Absolute Truth, Kṛṣṇa—the Supreme Personality of Godhead—is beyond our reasoning ability, and without His authority we have no criteria by which to choose whenever reason leads to ethical dilemmas.

Kṛṣṇa consciousness is the only system of thought that can help us get out of such ethical dead ends. How is this so? Because Kṛṣṇa consciousness is the philosophy propounded by the Absolute Truth personified, Lord Śrī Kṛṣṇa. To have this realization and appreciation, however, materialistic meat-eaters as well as vegetarians will have to learn the art of humbly appealing to Kṛṣṇa for moral, philosophical, and spiritual guidance. The first revolutionary step in that direction is to sincerely chant His transcendental holy names: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Anyone who takes to this chanting gradually realizes that Kṛṣṇa consciousness is indeed the Absolute Truth, without any logical inconsistencies or loose ends.



## 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 Śrīdhara (July 14–August 11)

**August 7**—Pavitṛāraṇī Ekādaśī (fasting from grains and beans). Also, beginning of Jhulana-yātrā, 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.)

### Month of Hṛṣīkeśa (August 12–September 10)

**August 20**—Śrī Kṛṣṇa-janmāṣṭamī, the appearance anniversary of Lord Kṛṣṇa. Devotees celebrate this day by recounting Kṛṣṇa's glories and presenting Him gifts. Festivities throughout the day include drama, dance, or musical events glorifying the Lord. Call your local Hare Kṛṣṇa center for details. (Fasting till midnight, followed by feasting.)

**August 21**—Appearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-ācārya of the International Society for Krishna Consciousness. Devotees mark this day with personal remembrances of Śrīla Prabhupāda and readings from his biography. (Fasting till noon, followed by feasting.) Call your local Hare Kṛṣṇa center for details.

**August 23**—Annadā Ekādaśī (fasting from grains and beans). Also, the appearance anniversary of Śrīla Gopāla Kṛṣṇa Goswami Bhāgavatapāda, one of the present spiritual masters in the Hare Kṛṣṇa movement.

**August 25**—Festival of the Chariots in London. Also, the start of a two-day Festival of the Chariots in Los Angeles, culminating in a seaside parade on August 26.

**August 29**—Appearance anniversary of Śrīla Kīrtanānanda Swami Bhaktipāda, one of the present spiritual masters in the Hare Kṛṣṇa movement.

**August 31**—Appearance anniversary of Śrīmatī Sitādevī, the consort of Śrī Advaita Ācārya.

**September 1**—Appearance anniversary of Śrīmatī Lalitā-devī, the foremost of Śrīmatī Rādhārānī's *gopī* friends.

**September 2**—Śrī Rādhāṣṭamī, the appearance anniversary of Śrīmatī Rādhārānī, Lord Kṛṣṇa's eternal consort. (Fasting till noon, followed by feasting.)

**September 6**—Pārsvā Ekādaśī (fasting for Lord Vāmanadeva's appearance anniversary).

**September 7**—Appearance anniversary of Lord Vāmanadeva, the incarnation of Lord Kṛṣṇa as a dwarf *brāhmaṇa*. Also, the appearance anniversary of Śrīla Jayadeva Gosvāmī, the great Kṛṣṇa conscious poet who wrote the *Gīta-govinda*. And, the start of a two-day Festi-

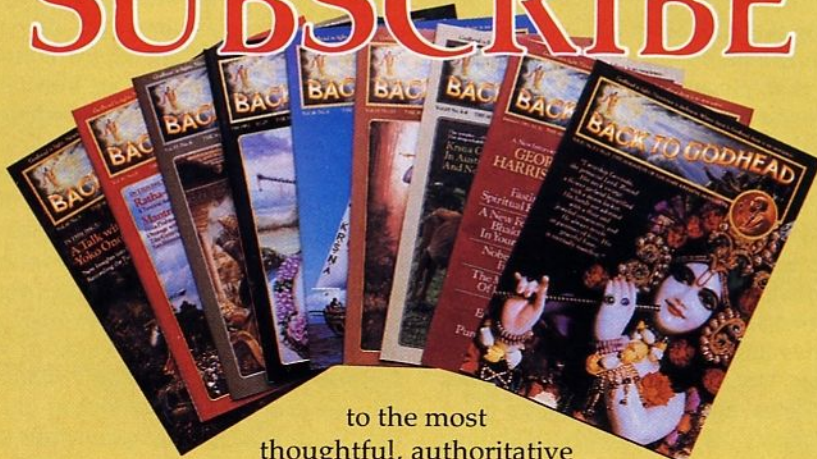
val of the Chariots at Boston Common; the parade is on September 8, with a rain date of September 9.

**September 8**—Appearance anniversary of Śrīla Bhaktivinoda Thākura, the pioneer of modern-day Kṛṣṇa consciousness, who was born in 1838. (Fasting till noon, followed by feasting and celebration.)

**September 9**—Disappearance anniversary of Śrīla Haridāsa Thākura, the foremost teacher of the chanting of the Hare Kṛṣṇa *mantra*.

**September 10**—Anniversary of Śrīla Prabhupāda's *sannyāsa* initiation in 1959. Also, third month of Cāturmāsya begins. (Fasting from milk for one month.)

# 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:

- One year, \$8.00 (Save 51%)     One year, \$10.00 (Save 39%)  
 Two years, \$15.00 (Save 54%)     Two years, \$17.00 (Save 48%)  
 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

## Freedom from All Miseries

Within this short essay I intend to prove that there is no real happiness in the material world. And I have strong evidence to support my argument. But before you quit me, hoping to avoid the *curse of some cynical misanthrope*, let me assure you that my conclusion is actually of an extremely positive nature, and that I have equally strong evidence to prove that any human being can achieve total, lasting happiness in this lifetime.

My case is not a contradiction: before proving that real happiness is attainable, I have to remind you of the many miseries that plague humankind. As the *Bhagavad-gītā* states, the miseries of birth, disease, old age, and death are inherent in everyone's life. Aside from these four major spoilers of happiness, the Vedic literature enumerates another three: miseries caused by our own bodies and mind, miseries sent by nature—such as hurricanes, droughts, and so on—and miseries inflicted on us by other living entities. One has to admit these miseries are with us, and are unavoidable.

We don't want disease, but although advances in medical science have halted some "old" diseases, "new" ones pop up, and many diseases remain incurable. So if, while the suffering of disease is forced upon me, I claim that I am quite happy, my claim is heavily qualified.

In a similar way, old age is forced upon us. We prefer to maintain our youth, but we are helpless before the forces of time. Old age is shoved down our throat.

And who is immune from the miseries and disasters of the elements? Heat, cold, fire, volcanos, earthquakes—the list is almost endless. We may think that happiness consists of enjoying an air conditioner during 115-degree heat waves, but such "happiness" is only a preventative measure against a naturally inimical condition.

As for the miseries forced on us by other living entities, there is no paradise spot on this planet where we may be free from them. If I have made a temporary truce with my human antagonists, then germs, bugs, or some other species will

inevitably come to bite or otherwise attack me. I can defend myself. I can fight and maybe kill them. But I cannot be free of hostilities directed at me by other living entities. We therefore exist in a perpetual state of war against one enemy or another. And "war is hell."

I promised that this would be a positive essay, but before looking for hope, let us consider the ultimate defeat we all have to face. A die-hard optimist, after hearing of the various kinds of miseries, might bravely persist and claim, "Nevermind. Admitting that into each life some rain must fall, still I am happy. Despite the defects—which are an inevitable part of human existence—I will embrace the world. I will say, 'Yes' to life."

But this won't help. We may say, "Yes" to life, but death says "No." If, like Hamlet, contemplating whether "to be or not to be," we decide to continue our miserable, material existence, death nevertheless declares that *we shall not be*. If, despite so many kinds of unhappiness, we want to enjoy material life, we are still forcibly kicked out of life. So how can we sanely conclude that material life is a happy proposition?

And yet human existence is a happy proposition, because within the human form of life it is possible to gain knowledge of the real self. In the *Bhagavad-gītā* Lord Kṛṣṇa describes the qualities of this individual self: it is eternal, undying, full of knowledge, and completely joyful. The inevitable sufferings previously described plague the body, but the eternal self is different from the body, and therefore is immune to all those sufferings. As long as we are ignorant of the real self, we identify with the body, taking this miserable world as our permanent abode. Thus we suffer, although we do not have to suffer. Spiritual education, which begins with understanding our eternal selves, ends the sufferings of repeated birth, disease, old age, and death and situates us in our original, constitutional nature as part and parcel of the eternal, blissful Personality of Godhead.

Just as the miseries of material life are undeniable and easily perceived, so transcendental happiness is also readily avail-

able to anyone who practices Kṛṣṇa consciousness. If freedom from misery is rarely attained in this world, it is because most people never take up the work of achieving transcendental realization. But aspiring transcendentalists, even from the beginning of their progress in Kṛṣṇa consciousness, feel release from the bonds of suffering by connecting the pure spirit self to the Supreme Personality of Godhead, Śrī Kṛṣṇa, through devotional service.

The promise of freedom from misery is not a post-dated check that can only be cashed in after death. The *Bhagavad-gītā* (6.20–23) describes the self-realized soul living within this world:

This perfection is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness, realized through transcendental senses. . . . Being situated in such a position, one is never shaken, even in the midst of the greatest difficulty. This indeed is actual freedom from all miseries arising from material contact.

Kṛṣṇa consciousness, the path of freedom from all miseries, may seem abstract and theoretical to one who has never tried it. It may sound too much like "philosophy," whereas misery is painfully tangible. But if a personal testimony is valuable, I may offer my own tangible experience. Before practicing the chanting of Hare Kṛṣṇa and the life of devotional service, I was unhappy, although as a middle-class American I had many material advantages. But now that I'm situated in Kṛṣṇa consciousness, I feel happy and fulfilled, even when I'm threatened by the miseries of material life. And there are many Kṛṣṇa-conscious devotees whose experience is similar.

But since the personal testimonies of others can never give us direct experience, we invite everyone to both study and practice the way of freedom from misery—Kṛṣṇa consciousness. See for yourself that it is the way that leads to eternal life in the kingdom of God, where there is no birth, death, disease, and old age. —SDG

# Centers of the Hare Kṛṣṇa Movement

(continued from the back cover)

## EUROPE (continued)

### OTHER COUNTRIES

**Athens, Greece**—Bhaktivandana 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, Soldalen 21, 2100 Copenhagen/ (01) 18-43-78  
**Göteborg, Sweden**—Paradisvägen 11, 43331 Partille/ (031) 444636  
**Grödinge, Sweden**—Korsnäs Gärd, 140 32 Grödinge/ 0753-29151  
**Helsinki, Finland**—Govinda's, Jaakkärinkatu 10D, Helsinki 15/ (065) 0039  
**Heidelberg, W. Germany**—Kürfürsten Anlage 5, 6900 Heidelberg/ 06221-15101  
**Madrid, Spain**—Calle del Tutor No. 27, Madrid 8/ (9)-1-247-6667  
**Oslo, Norway**—Tuengen Alle 10B, Oslo 3/ (2) 214-4715  
**Paris, France**—Chateau d'Emmenouville, 60440 Nanteuil le Haudouin, 60950/ (4) 454-0400  
**Septon, Belgium**—Chateau de Petit Somme, Septon 5482/ 086-322480  
**Stockholm, Sweden**—Fridhögsgatan 22, 112 40 Stockholm/ 08-549002  
**Vienna, Austria**—Kirchengasse 32, A-1070 Wien  
**Zürich, Switzerland**—Bergstrasse 54, 8032 Zürich/ (01) 69-33-88

### FARM COMMUNITIES

**Almiväs Gärd, Sweden**—15300 Järna/ (0755) 52068  
**Bavarian Forest (Bayrischer Wald), W. Germany (Nava-Jiyāḍa-Nṛsiṁha-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  
**Valencia, France (New Māyāpur)**—Lucay-Le-Male, 36 600/ (54) 40-26-88

### RESTAURANTS

**Lugano, Switzerland**—Govinda, Corso Elvezia 22, CH6900/ (091) 23-37-77  
**Paris**—L'arbre à Souhais, 15 Rue du Jour, 75001 Paris/ 233-27-69.

## AUSTRALASIA

### AUSTRALIA

**Adelaide**—13-A Frome St., Adelaide, South Australia 5000 (mail: Box 111, Rundle Street P.O., Adelaide, S.A. 5000)/ (08) 223-2084  
**Brisbane**—95 Bank Road, Graceville, Queensland 4075 (mail: P.O. Box 649, Toowong, Q'land. 4066)/ (07) 379-5008  
**Cairns**—69 Spence St., Cairns, Queensland 4870 (mail: P.O. Box 5238, Cairns Mail Centre Q'land. 4870)/ (070) 51-8601  
**Canberra**—59 Argyle Sq. (cnr. Ainsley Ave. & Kogarah Lane), Reid, Australian Capital Territory 2601 (mail: P.O. Box 567, Civic Square, Canberra, A.C.T. 2608)/ (062) 48-9620  
**Hobart**—63 King St., Sandy Bay, Tasmania 7005/ (mail: P.O. Box 579, Sandy Bay, Tas. 7005)/ (002) 23-4569  
**Melbourne**—197 Danks St., Albert Park, Victoria 3205 (mail: P.O. Box 125/ (03) 699-5122  
**Perth**—590 William St., Mt. Lawley, West Australia 6050 (mail: P.O. Box 598, West Perth, W.A. 6005)/ (09) 328-9171  
**Surfer's Paradise**—2804 Gold Coast Highway, Surfer's Paradise, Q'land. 4217/ (075) 38-5060  
**Sydney**—112 Darlinghurst Rd., Darlinghurst, New South Wales 2010 (mail: P.O. Box 159, Kings Cross, N.S.W. 2011)/ (02) 357-5162

### FARM COMMUNITIES

**Colo (Bhaktivandana Ashram)**—Upper Colo Rd., Central Colo, New South Wales 2756 (mail: Lot 11 Upper Colo Rd., Colo, N.S.W. 2756)/ (045) 75-5284  
**Murwillumbah (New Govardhana)**—Eungella, Tyalgum Rd. via Murwillumbah, New South Wales 2484 (mail: P.O. Box 687/ (066) 72-1903  
**Riverina (New Gaudades)**—Old Renmark Rd., via Wentworth, New South Wales 2648 (mail: P.O. Box 2446, Mildura, Victoria 3500/ (050) 27-8226

### RESTAURANTS

**Adelaide**—Govinda's (at ISKCON Adelaide)  
**Cairns**—Gopal's (at ISKCON Cairns)  
**Melbourne**—Gopal's, 139 Swanston St., / (03) 63-1578  
**Melbourne**—Crossways, 1st Fl., 11-15 Elizabeth St./ (03) 62-2800  
**Surfer's Paradise**—Gopal's, 2995 Gold Coast Hwy./ (075) 38-5060  
**Sydney**—Gopal's, 18-A Darcy St., Parramatta/ (02) 635-0638  
**Sydney**—Govinda's and Govinda's Take-away (both at ISKCON Sydney)  
**Sydney**—Hare Kṛṣṇa Free Food Centre, Victoria St., King's Cross

### NEW ZEALAND AND FIJI

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

### RESTAURANT

**Auckland, New Zealand**—Gopal's, 1st fl., Civic House, 291 Queen St./ 3-4885

## AFRICA

**Abeokuta, Nigeria**—behind NET, Ibadan Rd. (mail: P.O. Box 5177, Abeokuta, Ogun State)  
**Accra, Ghana**—582 Blk. 20, Odokor, Official Town (mail: P.O. Box 01568, Osu)  
**Benin City, Nigeria**—22 Akele Dr. (off Upper Mission Rd.), New Benin, Benin City (mail: P.O. Box 3681, Benin City, Bendel State, Nigeria)  
**Buea, Cameroon**—Southwest Province (mail: c/o Yuh Luban Nkesah, P and T, VHS)  
**Durban (Natal), S. Africa**—P.O. Box 212, Cato Ridge, Natal 3680/ (325) 219-19  
**Harare, Zimbabwe**—55 Belvedere Road (mail: P.O. Box 2090, Harare/ 20422  
**Kitwe, Zambia**—P.O. Box 20242  
**Lagos, Nigeria**—2h Coker Rd., Ilupeju (mail: P.O. Box 8793/ 962189  
**Mauritius**—White House, Celicourt Antelme St., Quartre Bornes (mail: P.O. Box 108, Quartre Bornes, Mauritius/ 46804  
**Mombasa, Kenya**—Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Monbasa/ 312248  
**Monrovia, Liberia**—Rivoli Building, Broad St. (mail: P.O. Box 050, Paynesville/ 221623  
**Nkawakaw, Ghana**—P.O. Box 329, Nkawakaw  
**Nairobi, Kenya**—Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi/ 744365  
**Port Harcourt, Nigeria**—2 Eligbam Rd. (cnr. Eligbam and Obana Obhan St.), G.R.A. II (mail: P.O. Box 4429, Trans Amadi)  
**Takoradi, Ghana**—64 Windy Ridge (mail: P.O. Box 328)

### FARM COMMUNITY

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

## ASIA

### INDIA

**Ahmedabad, Gujarat**—7, Kailas Society, Ashram Rd., 380 009/ 449935  
**Bangalore, Karnataka**—34/A, 9th 'B' Cross, West of Chord Rd., Mahalaxmi Layout, 560 086 (mail: P.O. Box 5181/ 80418

**Baroda, Gujarat**—18, Sujata Society, Gotri Rd., 390 015/ 66499  
**Bhubaneswar, Orissa**—National Highway No. 5, Nayapali, 751 001/ 53125  
**Bombay, Maharashtra**—Hare Krishna Land, Juhu 400 054/ 626-860  
**Cuttack, W. Bengal**—3 Albert Rd., 700 017/ 443757  
**Chandigarh, Punjab**—Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/ 26674  
**Chhaygharia (Haridaspur), W. Bengal**—Thakur Haridas Sripatbari Sevashram, P.O. Chhaygharia, P.S. Bongaon, Dist. 24 Pargonas  
**Gauhati, Assam**—Post Bag No. 127, 781 001  
**Hyderabad, A.P.**—Hare Krishna Land, Nampally Station Rd., 500 001/ 51018  
**Imphal, Manipur**—Hare Krishna Land, Airport Road, 795 001  
**Madras, Tamil Nadu**—232 Kilpauk Garden Road, Madras 600 010  
**Māyāpur, W. Bengal**—Shree Māyāpur Chandrodaya Mandir, P.O. Shree Māyāpur Dham (Dist. Nadia)  
**New Delhi**—M-119 Greater Kailash 1, 110 048/ 642058  
**Pandharpur, Maharashtra**—Hare Kṛṣṇa Āśrama, across Chandrabhaga River, Dist. Sholapur, 413304  
**Silchar, Assam**—Mahaprabhu Colony, Malugram, Cachar District, 788002  
**Surat, Gujarat**—Rander Rd., Jahangirpura, Surat, 395005/ 84215  
**Triputi, A.P.**—No. 37, B Type, T. T. D. Qrs., Vinayaka Nagar, K. T. Rd., 517501/ 2285  
**Trivandrum, Kerala**—P. B. No. 5098, Fort Post Office, 695023  
**Vindāvan, U.P.**—Krishna-Balarām Mandir, Bhaktivandana Swami Marg, Raman Reti, Mathurā/ 178

### FARM COMMUNITIES

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

### RESTAURANTS

**Bombay**—Govinda's (at Hare Krishna Land)  
**Vindāvan**—Krishna-Balarām Mandir Guesthouse

### OTHER COUNTRIES

**Bali, Indonesia**—Jalan Sagamona 17, Renon, Denpasar  
**Bangkok, Thailand**—139, Soi Puttha-Osoth, New Road/ 233-2488  
**Hong Kong**—5 Homantin St., Flat 23, Kowloon/ 3-7122630  
**Jakarta, Indonesia**—Yayasan Kesadaran Kṛṣṇa Indonesia, J.L. Kamboja 10-12, Tomang Raya/ 599 301  
**Kathmandu, Nepal**—Sri Kunj, Kamaladi  
**Kuala Lumpur, Malaysia**—Lot. 23 Jalan 18/22, Taman Kanaagapuram, Petaling Jaya  
**Manila, Philippines**—41 Guevarra St., San Francisco-Delmonte, Quezon City, P.I./ 971760  
**Taipei, Taiwan**—(mail: c/o ISKCON Hong Kong)  
**Tehran, Iran**—Keshavarz, Dehkedeh Ave., Kamran St., No. 58  
**Tel Aviv, Israel**—P.O. Box 48163, Tel Aviv 61480  
**Tokyo, Japan**—2-41-12 Izumi, Suginami-ku, Tokyo T168/ (3) 327-1541

### FARM COMMUNITY

**Cebu, Philippines (Hare Kṛṣṇa Paradise)**—231 Pagsabungan Rd., Basak, Mandaue City/ 83254

### RESTAURANT

**Cebu, Philippines**—Govinda's, 26 Sanchiangko St.

## LATIN AMERICA

### BRAZIL

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

### FARM COMMUNITY

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

### 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**—Ticatem No. 52 pre., Col. Selix Ireta 58070, Morelia, Mich.  
**Puebla**—Rio Nazas 5016, Col. San Manuel/ 459047  
**Vera Cruz**—Calle 3, Carebans No. 784, Fraccionamiento Reforma/ 50759

### FARM COMMUNITY

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

### OTHER COUNTRIES

**Arequipa, Peru**—Leticia 204  
**Buenos Aires, Argentina**—Centro Bhaktivandana, Andonaegui 2054, (1431) Buenos Aires  
**Calí, Colombia**—Avenida 9 Norte, 17-33/ 621688  
**Caracas, Venezuela**—Calle Luis Roche 61, Colinas de los Chaguaramos/ 751-3026  
**Cochabamba, Bolivia**—P.O. Box 3988/ 46441  
**Concepción, Chile**—Nonguen, 588/ 23150  
**Crabwood Creek, Guyana**—Grant 1803, Sec. D, Corentyne, Berbice  
**Cuzco, Peru**—Calle Plaza San Francisco No. 360 (altos)  
**Georgetown, Guyana**—24 Uivlucht Front, West Coast Demerara  
**Guayaquil, Ecuador**—Tungurahua No. 504 y 9 de Octubre/ 368026  
**La Paz, Bolivia**—Avenida Herando Siles 6239 (mail: Casilla 10278 Obrajes/ 785023  
**Lima, Peru**—Jiron Junin 415/ 28-94-91  
**Montevideo, Uruguay**—Casilla 10,531, S. 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 apeso Torre Blanca Urbanización Carmiol, Montes de Oca, Casa No. 49 (mail: P.O. Box 166, Papeo Estudiantes, Z-1002)  
**San Salvador, El Salvador**—67 Avenida Sur No. 15, Colonia Escalon  
**Santiago, Chile**—Estudiantes, 150  
**Santo Domingo, Dominican Republic**—Calle Cayetano Rodriguez No. 254/ (809) 688-7242  
**Trinidad and Tobago, West Indies**—Prabhupada Ave., Longdenville, Chaguana

### FARM COMMUNITIES

**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, Esmeracoas 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)

# Enjoy the Taste of Spiritual Life

At the centers of the Hare Kṛṣṇa movement, 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. To find out more, call or visit the Hare Kṛṣṇa center nearest you.



## NORTH AMERICA

### CANADA

Calgary, Alberta—10516 Oakfield Drive S.W., T2W 2A9/ (403) 238-0602  
 Edmonton, Alberta—8957 77th Ave., T5N 2N7/ (403) 466-9037  
 Halifax, Nova Scotia—2350 Agricola St., B3K 4B6/ (902) 423-4607  
 Hamilton, Ontario—377 Main St. W., L8P 1K3/ (416) 527-4084  
 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. (Śaraṅgati-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., 75223/ (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 Coehlo 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 Weckiva Rd., Altamonte Springs, 32701/ (305) 788-0441  
 Philadelphia, Pennsylvania—51 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—Bhaktivadanta 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 Nlyic St. (mail: P.O. Box 20224, 32304)/ (904) 681-9258  
 Tampa, Florida—2506 Azeele St., 33606/ (813) 872-6694  
 Topanga, California—20395 Callon Dr., 91315/ (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 Ramaṇa-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, 27328/ (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) 845-8900  
 New Vrindaban Membership Service—R.D. 1, Box 318-A, Hare Krishna Ridge, 26041/ (304) 845-8900  
 Ninole, Hawaii (New Kṛṣṇaloka)—P.O. Box 108, 96773/ (808) 595-3947  
 Philo, California (Gaura-maṅḍala-giri)—P.O. Box 179, 95466/ (707) 895-2300  
 Port Royal, Pennsylvania (Gitā-nāgari)—R.D. No. 1, Box 839, 17082/ (717) 527-4101  
 Roadhouse, Illinois (Amṛta-deśa)—Rt. 1, Box 70, 62082 (contact ISKCON St. Louis)/ (314) 535-8085  
 Three Rivers, CA (Bhaktivadanta 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  
 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, Leucadia, 92024/ (619) 942-2330  
 San Francisco—Jagannatha's Cart, 57 Jessie St., 94105/ (415) 495-3083  
 San Francisco—The Higher Taste, 775 Frederick St., 94117/ (415) 661-7290  
 San Francisco—The Seven Mothers, 86 Carl St., 94117/ (415) 753-9703  
 San Juan, Puerto Rico—Govinda, Tetuan 153, Viejo San Juan, 00903/ (809) 725-4885

## EUROPE

### ENGLAND AND IRELAND

Belfast, Northern Ireland—23 Wellington Park, Malone Rd., Belfast BT9 6DL/ 668874  
 Dublin, Ireland—Castlefield House, Knocklyn Road, Templeogue, Dublin 16/ 945504  
 Dublin, Ireland—6 Dawson Lane, off Dawson St., Dublin 2  
 London, England (city)—10 Soho St., London W1/ (01) 437-3662  
 London, England (country)—Bhaktivadanta Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP/ (0927) 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 Bhaktivadanta Manor)

### RESTAURANTS

London—Govinda's, 9-10 Soho St./ 01-437-8442  
 Manchester—Govinda's, 125 Oxford Rd./ 273-6542

### 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 COMMUNITIES

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 Valpetrosa 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

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