

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

# BACK TO GODHEAD

Vol. 19 No. 12

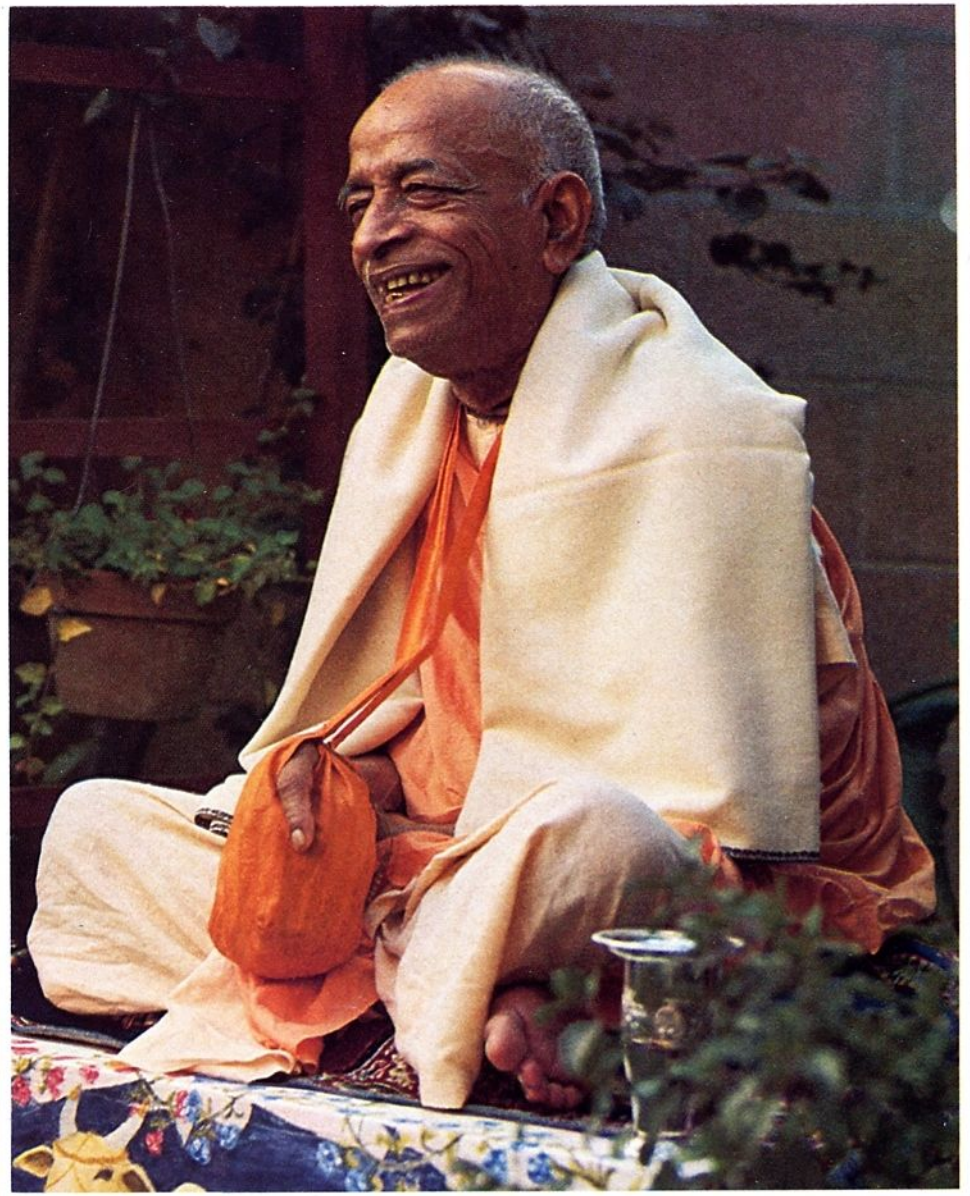
THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



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

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

Vṛndāvana, the place most sacred to Lord Kṛṣṇa. His disciples are carrying forward the movement he started. Advanced disciples throughout the world have been authorized to serve in the position of spiritual master, initiating disciples of their own. And these disciples, in turn, become linked with Śrīla Prabhupāda through the transcendental system of disciplic succession.



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

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

# BACK TO GODHEAD

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

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**COVER:** Rādhā and Kṛṣṇa enjoy loving pastimes in the spiritual realm Goloka. The exchanges between Kṛṣṇa, the Supreme Personality of Godhead, and Rādhā, the embodiment of pure devotion to Him, are eternal and full of bliss and knowledge. The mundane love affairs of this material world are only a pale reflection of Their original love. Throughout history, Kṛṣṇa's devotees have considered service to Rādhā and Kṛṣṇa the ultimate goal of spiritual realization. (Painting by Rāmanātha dāsa)



# LIQUID BEAUTY

Why is the attraction between male and female so powerful?  
What is the essence of this attraction?  
And why does the Vedic literature call it illusion?

A lecture given in Montreal in 1968  
by HIS DIVINE GRACE

A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA  
Founder-Ācārya of the International Society for Krishna Consciousness

*iśāvāsyam idam sarvaṁ  
yat kiñca jagatyāṁ jagat  
tena tyaktena bhun̄jīthā  
mā gṛdhaḥ kasya svid dhanam*

“Everything animate and inanimate within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong.” (*Īsopaniṣad*, 1)

Everything belongs to Kṛṣṇa. That is the verdict of the *Īsopaniṣad*. For example, this land of America is now divided, but to whom did it originally belong? It belonged to Kṛṣṇa. You have come here and divided Kṛṣṇa’s property and declared, “This is Canada, this is the United States, this is South America.” In this way you are claiming proprietorship. But are you *really* the proprietor? No. You have encroached upon another’s property, so you are all thieves.

Actually, this is the position of anyone who claims to own something in this material world. This is illusion: *janasya moho 'yam ahaṁ mameti*. *Ahaṁ mameti* means “I and mine.” In other words, when one thinks, “This body is me, and everything in relationship to this body is mine,” he is a

thief and he is in illusion.

Now, what does one consider “mine”? His wife, his children, his home, his country. Why? Because he has a bodily relationship with these things. The original illusion is to think, “I am this body,” and then all these illusory, false relationships develop.

The *Śrīmad-Bhāgavatam* explains that this illusion develops because we are in the kingdom of *māyā*, Kṛṣṇa’s illusory potency, and she is attracting us. What is that attractive force? For man that attractive force is woman; and for woman, man. The whole world is going on because of this sex attraction. Not only in human society but also in dog society, cat society, hog society, bird society—everywhere the female is attractive for the male, and the male is attractive for the female. This is illusion.

To get out of this illusion, we must be trained in how to counteract sex attraction. That is why from a young age, *brahmacharya* [celibacy] training is given so that one can know that a woman’s body is not actually attractive. What is attractive about it? It is simply made of flesh and blood. Similarly, if a woman analyzes a man’s body, what is there to be attracted to? Flesh and blood? Is flesh and blood very attractive?

In this connection there is a nice story about how one young girl kept her beauty

in a pot. Once there was a very beautiful girl, and a rich boy was after her. The girl was married, but she was not very rich. So the boy was always proposing to her that they enjoy sex life, and she became perplexed: “He’s a rich man. If I don’t agree, he may do some harm to my husband or to me.” So she made a plan. The next time the boy approached her she said, “All right, I agree to your proposal. You come to my house in one week and I’ll engage with you.” Oh, he was very excited.

In the meantime the girl took some strong emetics and purgatives, and for seven days she simply purged out all her beauty by vomiting and passing stool. Then she kept those vomits and stools in two pots. Now, if you pass stool for even one day your features become ugly. And she passed stool and vomit for seven days, so naturally she became very ugly.

When the boy came to her, she was sitting at the door. He asked, “Where is that beautiful girl who was living here?”

She said, “Yes, I am she.”

“No, you’re not. She is so beautiful, and you are so ugly.”

“No, I am the same girl.”

“Why have you become so ugly?”

“Because I have extracted my beauty.”

“Where is it?”

“In these two pots. Just see. If you like,

you can now enjoy my beauty.”

Actually, if we dissect our body we will find stool, urine, intestines, brains, muscles, blood, and so on. But because that stool, urine, muscle, brains, and intestines are so nicely decorated, the body can attract you. This is *māyā*.

This business is going on all over the world. In this country I see that the girls are attracting the boys by their features in so many ways. And similarly the boys are attracting the girls by so many features—especially by nice motorcars. And as soon as a boy and girl are actually attracted and joined together in sex, the illusion becomes doubly knotted (*tayor mitho hrdaya-granthim āhuḥ*). The word *hrdaya-granthim* means “the tight knot of attraction within the heart.”

So, when the knot of material attraction becomes tightened through sex, the boy and girl want a house (*grha*) and some land (*kṣetra*). Of course, nowadays everyone is seeking employment, but formerly there was no industry, no big business, and so everyone had to produce his own foodstuffs out of the field (*kṣetra*). If you become a family man, you must have some source of income, and the original source of income is the land. If you can utilize the land, then all your necessities will be provided. As I mentioned before, this American land was lying vacant, but after the Europeans took possession of it they exploited its resources. So, everything was originally in the land.

Now, after acquiring some land or some employment, one naturally wants children (*suta*). As soon as a boy and girl are married, they generally desire to have a child. At least the girl wants one, although now the process is different. But girls generally want a child. That is natural. Then comes *āpta*, relatives, and finally *vittaiḥ*, wealth. One needs some bank balance.

In this way one goes on increasing his illusion more and more. But nobody is thinking, “Why am I increasing my illusion? I am so busy getting the requirements of the body, but I am not the body. I am a soul. What are the requirements of the soul?”

People have forgotten their real interest and are absorbed in satisfying their superficial interests. But if you simply wash your shirt and coat and do not feed your body, how long can you exist? My Guru Mahārāja [Śrīla Bhaktisiddhānta Sarasvatī Thākura] used to give a similar example: A man was drowning, and another man came to save him. So the second man jumped into the water, but when he came out he brought only the drowning man’s shirt and coat. Yet the second man thought, “Now I have saved him.”

The mistake of modern civilization is that people are simply concerned with the “shirt and coat”—the body. There are

many hospitals to cure bodily diseases, but there is no hospital to cure the disease of the soul. This Kṛṣṇa consciousness movement is for curing the disease of the soul. Every soul, every person, is mistakenly accepting his body or his mind as his self. But the *Śrīmad-Bhāgavatam* says, *yasyātma-buddhiḥ kuṇape tri-dhātuke . . . sa eva gokharah*: “Anyone who accepts his body as his self is like an ass or a cow.” The bodily concept of life is therefore a gross misconception.

In the beginning of the *Bhagavad-gītā*, Arjuna identified himself with his body. He was thinking, “This person is my grandfather, this one is my spiritual master, this one is my nephew,” and so on. So Arjuna was unwilling to fight against them. He was perplexed about his duty. And when

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**All the schools and universities are busy studying chemistry, physics, biology, and at most a little philosophy. But this philosophy is simply mental speculation. Somebody gives a theory, and another philosopher gives a conflicting theory.**

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he was unable to find a solution to his problems, he surrendered to Kṛṣṇa: *śiṣyas te’ham śādhi mām tvāṁ prapannam*. “I surrender unto You as Your disciple. Please save me from this perplexity.” Then Kṛṣṇa immediately chided him. The spiritual master has the right to chide his disciple, so because Arjuna accepted Kṛṣṇa as his spiritual master, the Lord immediately chided him: *aśocyān anvaśocas tvāṁ prajñā-vādānś ca bhāṣase*. “My dear Arjuna, you are talking just like a very learned man, but you are fool number one.” Of course, Kṛṣṇa did not directly say “fool number one,” but He said that no learned man speaks as Arjuna was speaking.

Before Arjuna accepted Kṛṣṇa as his spiritual master, Arjuna was saying, “If I kill my family members, the women will become polluted and there will be unwanted children. And as soon as this world is full of unwanted children, it will be

hell.” This is a fact. The world has now become a hell due to unwanted children.


Arjuna was speaking just like an ordinary gentleman, but when Kṛṣṇa took up His role as Arjuna’s spiritual master, the Lord said, “Arjuna, you are hovering on the material plane. That is not very learned. The wise man understands everything from the spiritual platform. He doesn’t lament over the body, whether living or dead.”

So the body is not very important; the spirit is important. But nobody is discussing spirit. All the educational centers and universities are busy studying chemistry, physics, biology, mathematics, and at most a little philosophy. But this philosophy is simply mental speculation. Somebody gives some theory, and another philosopher gives some conflicting theory, but nobody is discussing the eternal spirit soul. That is the defect of the modern civilization.

It is a very hard task for us to convince people about these facts. But they are true whether people accept them or not. It is simply their misfortune if they do not accept. The fact is that, as Lord Kṛṣṇa says, *mamaivāṁśo jīva-loke jīva-bhūtaḥ*: All living entities are part and parcel of Kṛṣṇa. Then what is our duty? Consider this example: The hand is part and parcel of the body, and so the duty of the hand is to serve the whole body. That’s all. The hand has no other duty. It cannot eat on its own account; it cannot do anything on its own account. When the hand takes direction from the whole, from me, then it works very nicely. In the same way, my leg and tongue and all other organs are servants of the body as a whole.

Similarly, as Caitanya Mahāprabhu\* says, *jīvera svarūpa haya kṛṣṇera nitya-dāsa*: “Every living entity is the eternal servant of Kṛṣṇa.” Kṛṣṇa is the supreme controller, so it is the duty of everyone to serve Him. That is natural. Any other position is diseased. In other words, whoever is not acting in Kṛṣṇa consciousness is diseased.

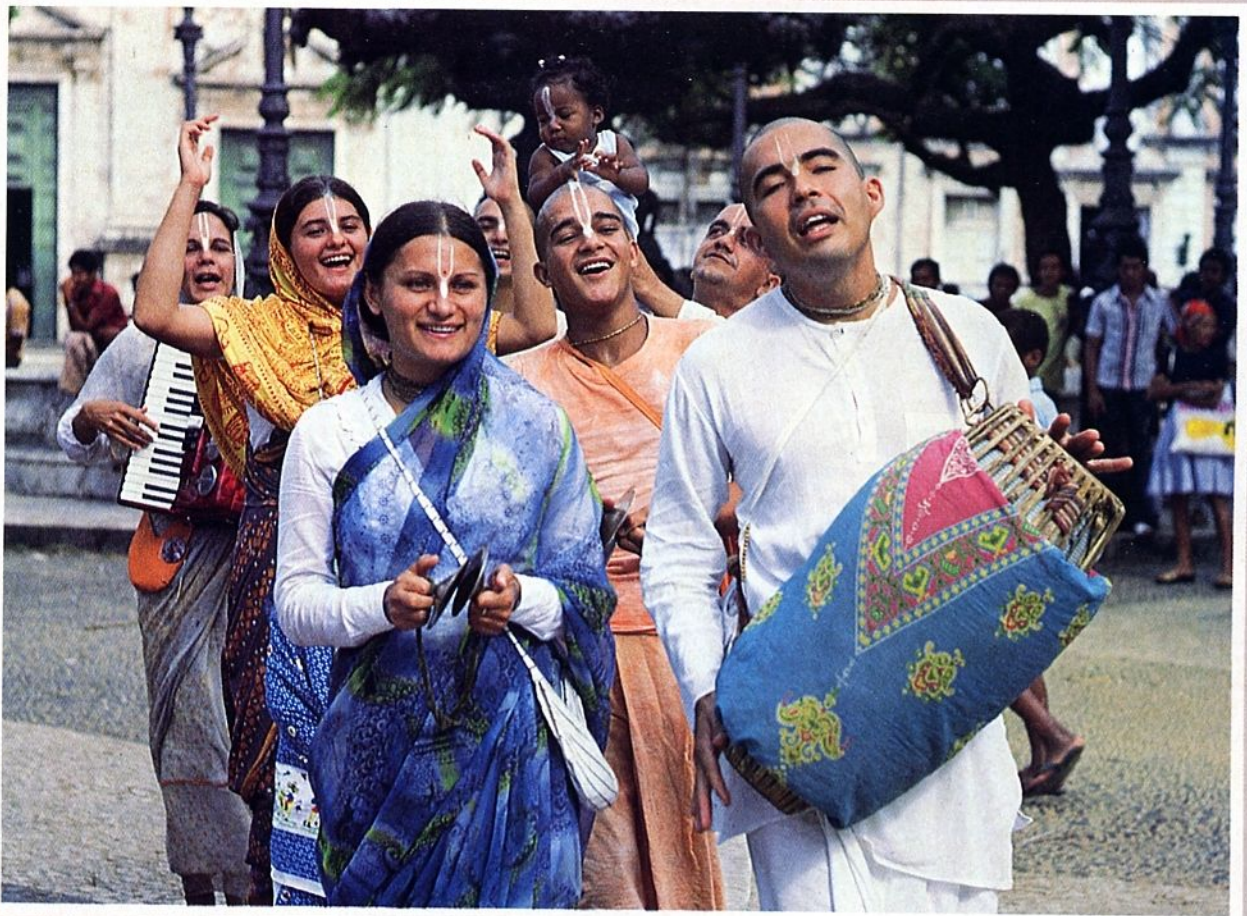
The treatment for this diseased condition is chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This chanting will cure the material disease just as a certain material *mantra* can cure a man bitten by a serpent. I do not know whether you have seen this, but in India there are experts who, simply by chanting a *mantra*, can revive the consciousness of a man bitten by a serpent. Similarly, we have been bitten by the serpent of *māyā*, illusion, and the Hare Kṛṣṇa *mantra* will restore our consciousness to its natural state—Kṛṣṇa consciousness.

Thank you very much. 

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

# CHANT!



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

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

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

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

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

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

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

PHOTO BY BHĀRGAVA DĀSA

# REFLECTIONS AT THE ZOO

As the most elevated species,  
we human beings should have something to show for it.

by MATHUREŚA DĀSA

Last summer I spent an afternoon at the Philadelphia Zoo with my two-year-old son, Uttama. It was a hot August day, and as I carried Uttama from cage to cage, from the elephant compound to the lion house to the bird sanctuary, I began to wish I had heeded my wife's advice to bring along the stroller. "Why bring the stroller?" I had replied. "He knows how to walk."

He certainly does know how to walk (and run and jump and climb), but like most two-year-olds, he usually heads in the wrong direction, toward whatever is most interesting—and dangerous. Spotting the elephants, he wriggled out of my arms and ran up to the low fence around the moat that separated them from us. I apprehended him just as he began to scale the fence, and I explained that we were supposed to *look* at the animals, not play with them. He grudgingly complied, and stood for a few minutes watching his would-be playmates and occasionally turning to me to exclaim, "B-i-i-g ones!"

I watched too, wondering what these "big ones" thought about being caged, with crowds of human creatures gawking at them. And not to speak of being caged within a zoo, what was it like to be caged within such a body? As a student of the *Bhagavad-gītā As It Is*, I understood that every living creature—elephant, human being, or whatever—is not the physical

body but is the eternal soul within the body. The soul activates the body just as a man "activates" his clothing. A body can't move without the soul any more than a suit of clothes can get up and walk.

One amazing thing about the soul is that although it is extremely small (one ten-thousandth the size of the tip of a hair, the *Śvetāsvatara Upaniṣad* says), it activates huge bodies, like elephants and whales; microscopic bodies, like germs and viruses; and everything in between. The tiny soul spreads consciousness throughout the body just as the sun spreads its light throughout the sky.

So these elephants loitering before us in the August heat were in fact tiny spirit souls inside huge, gray, four-legged bodies. Since their senses, mind, and intelligence were different from mine, they saw, heard, smelled, tasted, felt, and thought about things in a different way. I, for instance, couldn't tell offhand the difference between the males and the females. But the elephants, I assumed, could not only tell the difference, but found their mates quite comely. And the elephants would prefer different foods than I, although we probably could have shared a bag of peanuts. As individual spirit souls, all living beings are qualitatively the same, but when the consciousness of the soul "filters" through a particular body, it takes on particular qualities and activities.

Uttama and I next visited the lion house. When I told Uttama that the lioness asleep in a cage outside the main entrance was a "big kitty," he stared in disbelief. Back home Uttama was pretty good friends with the Siamese cat next door, although it had scratched him once or twice. But what if, he seemed to be thinking, one of *these* moved into the neighborhood?

Inside, visitors crowded up to a railing in front of a row of three cages on one side of a large room. On the opposite side, people sat on bleachers provided by some thoughtful zoo managers. Lions were a big attraction.

Edging forward to get a better look, I saw two more lionesses and one lion, all three pacing back and forth at the front of their cages. With Uttama in my arms, I stood and watched the lion as he reached one end of his cage, wheeled around, and shook his golden mane. We caught his eyes for the first time, and Uttama grabbed my shoulder and hid his face. I was also startled. Obviously this guy was hungry, and as he glared at us, his intentions, frustrated by only a few iron bars, were clear.

The lion's features were so fierce that I had to remind myself that he too was a spirit soul. The *Bhagavad-gītā* and other Vedic literatures explain that every soul is originally a pure, eternal servant of the Supreme Soul, the Personality of Godhead, Lord Kṛṣṇa. But when the soul desires to





forget his position as servant of Kṛṣṇa and to become a lord himself, he falls into the material world, where he gets the opportunity to fulfill his desires in the various species.

The individual soul is accompanied during his sojourn in this world by the Supersoul (an expansion of Lord Kṛṣṇa), who sits beside the individual soul in the bodies of all living creatures. The Vedic literature likens Kṛṣṇa's expansion as Supersoul to the "expansion" of the sun, which can shine down on the heads of millions of people and yet remain one. The Supersoul enters everyone's heart and yet remains the one Supreme Lord. The embodied soul, of course, has forgotten his relationship with the Supersoul, or Kṛṣṇa, but Kṛṣṇa is never affected by forgetfulness. He remains with the tiny individual soul, witnessing his activities and fulfilling his desires.

The Supersoul fulfills our desires first of all by supplying us with a suitable body. A living entity with an intense desire to eat flesh may be provided with a lion's body, which is equipped with sharp claws and teeth as well as the strength and speed to hunt and kill other animals. An elephant, on the other hand, while also very strong, is not suited to eating meat, but has the ability to enjoy himself by consuming great quantities of other foodstuffs. The Vedic literature informs us that there are 8,400,000 species of life and that each species is designed to afford the soul the opportunity to enjoy a particular kind of sense pleasure.

At the end of its life in one body, the soul is transferred, by the arrangement of the Supersoul, to another body to again take birth. The soul thus travels in the cycle of repeated birth and death from body to body and from species to species, evolving from aquatic life to plant life to animal life and, finally, to the human form. According to the Vedic literature, the Darwinian theory of evolution, which states that all species have evolved from one-celled organisms, is incorrect. The *Vedas* state that all 8,400,000 species have existed since the beginning of creation. What evolves is not the body, but the soul.

The Supersoul not only directs the movement of the soul from body to body but also directs all psychological processes. In the *Gītā* Lord Kṛṣṇa says: "I am seated in everyone's heart, and from Me come remembrance, knowledge, and forgetfulness." The lion, for example, has not only the strength and speed to hunt and kill but the necessary knowledge or intelligence as well. Understanding the desires of the living entity perfectly, the Supersoul grants him the type of intelligence needed to fulfill those desires. All embodied souls, including those in human bodies, are under the impression that they are acting independently and are accomplishing things on

their own. Yet without intelligence from the Supersoul, no one can do anything.

So, as Uttama and I watched the lion pace back and forth in his cage, I thought of how the Supersoul was present in the lion's heart along with the individual conditioned soul and of how He had supplied that soul with a particular kind of body and intelligence. Completely forgetful of his eternal spiritual nature (that also by the Supersoul's grace), this soul was fully identifying with its lion's body, seeing other animals, including us two-legged ones, as food.

We had been watching for five or ten minutes when I noticed two zoo employees pushing a two-wheeled cart down the aisle between the guard rail and the lion cages. When I saw that the cart was filled with rather slimy-looking reddish-brown meat, it occurred to me why the lion had appeared so hungry—it was lunch time! Although the lion's glare had at first startled

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***We caught the lion's eyes for the first time, and my son Uttama grabbed my shoulder and hid his face. I too was startled. Obviously this guy was hungry.***

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me, I now felt a little empathy, even though his "lunch" looked revolting.

The crowd of visitors pressed forward as the zoo-keepers flung big hunks of meat into the cages. Everyone in the bleachers stood. The lion, being the last in line, pawed the bars, shook his head, and let out an echoing roar. When his portion finally came flying through the bars, he snatched it up in his jaws and carried it triumphantly to the back of his cage.

While the lion and lionesses ate, my attention turned to the crowd of spectators. I had already tried to understand how the world looked through the eyes of an elephant or a lion and how the Supersoul was fulfilling their desires. So what about my fellow human beings, my fellow zoo-goers? I assumed that their outlook was much like mine, that they found the spectacle of the lion's meal somewhat ghastly, although natural. Raw meat, everybody knows, is the proper food for a lion.

But weren't most of the spectators meat-eaters themselves? Nearly everyone nowa-

days is. So perhaps they were identifying, if only slightly, with the big meat-eaters behind the bars. I couldn't say for sure.

What was perfectly clear, however, was that while both the lions and the spectators were *capable* of eating meat, the lions were much better at it. This the crowd seemed to notice, too.

"Look! It's going to gobble the whole thing!" said one lady, as a lioness downed a particularly large mouthful.

"Ripped it in two!" a boy in front of me squealed, as the lion tore into his meal.

The lion is fully equipped to devour raw flesh; even its digestive system is specially adapted for meat. Medical research has linked meat-eating by humans to cancer, kidney disease, and heart disease; but the lion suffers no such difficulties.

Observing lunch at the lion cages served to confirm the assertion of the Vedic literatures that meat-eating is only for animals. Not only is the human body ill-adapted to consuming flesh, but the killing of helpless creatures for the satisfaction of our bellies is unworthy of our human intelligence. The animal is a spirit soul like ourselves, an individual who, when slaughtered, suffers as much as we would. And the Supersoul is present in the animal's heart as much as in ours. Knowing this, a human being should see each body as a residence for the Supreme Lord and should therefore avoid violence as far as possible.

It's not that I felt the urge to convince the crowd around me that they should be vegetarian. After all, many animals—like Uttama's friends the elephants—are vegetarian, so why should a human being feel particularly distinguished simply because he eats only fruits, vegetables, and grains? Besides, killing vegetable life is also violent, although less so than killing creatures who are higher on the evolutionary scale and therefore more acutely conscious of pain.

The special opportunity of human life isn't to be vegetarian, but to understand the soul and the Supersoul—the individual self and the Supreme Lord. When human beings have knowledge of the soul and the Supersoul, they naturally avoid violence, both toward each other and toward those lower on the evolutionary scale.

Holding Uttama in my now-aching arms, with four-legged meat-eaters in front of me behind the bars and two-legged ones pressing in around me, I felt fortunate to be a member of the Kṛṣṇa consciousness movement and doubly determined to continue helping the movement, in my own small way, to energetically distribute the Vedic science of self-realization (the science of the self and the Superself) to all parts of the world. Only if people come to understand the Kṛṣṇa consciousness movement can they take full advantage of their human lives.

Coming to Kṛṣṇa

# Discovering The Culture of the Soul

A young Canadian moves from Judaism to rock music to the rat race before a chance encounter opens the door to “a different world.”

by VAIYĀSAKĪ DĀSA

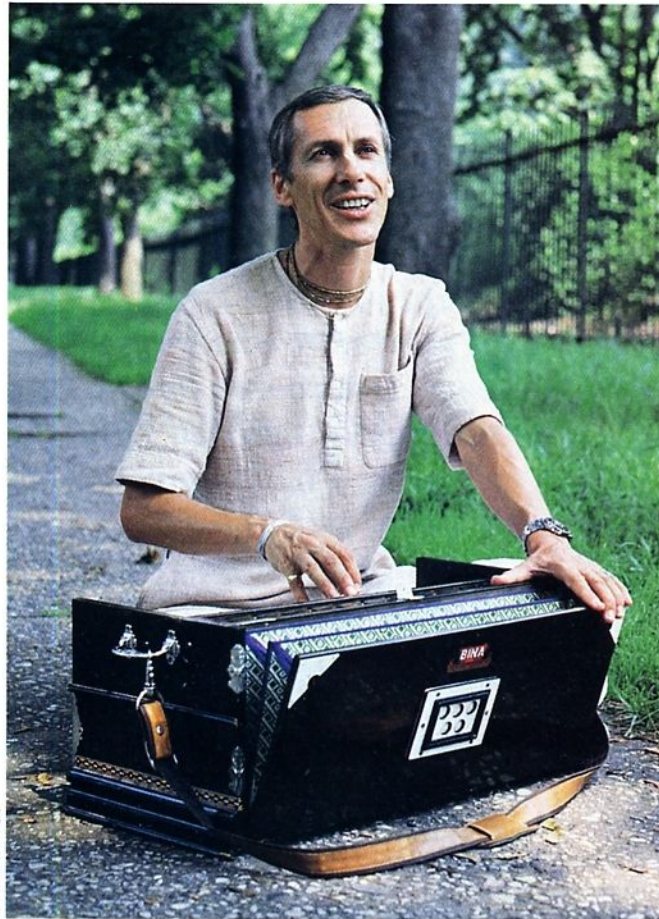
I grew up in the Canadian Midwest in Winnipeg, a city of half a million people. I was Jewish, and my early education was steeped in the lore and culture of Judaism. Weekly my mother would send me for my violin lesson and dance class. At age thirteen I was duly confirmed, and I feelingly sang the Hebrew prayers at my Bar Mitzvah, with a voice cracking intermittently because of puberty. As is the custom, some people said it was the best they'd ever heard.

Our family would meet regularly at my Uncle Mike's home, where we would dutifully observe the High Holy Days, especially Passover and Hanukkah. This was a necessity in our family. We were maintaining the tradition, because to be a Jew was considered a privilege. Not that my mother looked down on Gentiles; rather, she readily mixed with people of all faiths and made friends with them.

Our Jewish culture was our way of life, of course, but it was mainly concerned with the external concept of being Jewish. God was rarely discussed.

As I entered my teenage years, my cultural perspective changed. I gave up the violin, which I had studied for six years, and took up the guitar. I started playing rock 'n' roll and blues. Since my father had abandoned his responsibility to the family and had gone off on his own merry way, I had no one around to explain to me what was happening. My senses were becoming wild.

It wasn't long before everybody knew me as a rock guitarist gigging around town



YAMARAJA DĀSA

with various bands. The family was embarrassed. My mother tried to dissuade me, but she was unable to give proper guidance, partly because of my stubborn nature and partly because of her liberal attitude. She had always wanted me to become accomplished at music—but not like this!

Having already completely rejected the culture in which I had been born, nurtured, and educated, I now embraced the rock culture. My young senses were awakening, and I wanted to experience new sights and sounds and ideas. And my Jewish culture was unable to provide them. My new way of life, although strange to

my family, was very exciting and challenging to me.

“It'll never last,” my mother used to say about my music. “It's just a passing fad. You should take up something more worthwhile and lasting.” Prophetic words, though they fell on deaf ears. Still, I couldn't really become a part of the rock music scene, because it was too jaded for my sensibilities. Outwardly I appeared to be a part of the scene, but inside I was a different person—a person who was becoming more and more dissatisfied with life.

By the time I reached my early twenties I was completely bored with everything. Nothing gave me a sense of fulfillment—not my rock music, not my college, and not my girl friend, what to speak of my Jewish family tradition, which I had rejected years ago. I was feeling culturally bereft. Still, I figured I had to make money, so I packed my bags and left for Toronto, where

I applied for a job with IBM. After passing a barrage of tests, I was accepted into the IBM family of computer programmers, or “hackers,” as they're known in the trade.

Two years in the business world as a young man on the way up didn't inspire me either, though I vainly tried to enjoy my new-found wealth. I was bored with associates talking about Fortran and bytes of core storage. Again those feelings of dissatisfaction overtook me. Before, when I was living at home, my mother would often lament, “Why can't you ever stick to anything? Use your intelligence and do something with your life.” Now I was bored with computers and wanted to leave. But I

didn't know where to go or what to do.

I had experienced life in several widely varying cultural milieus, but without finding satisfaction. My soul was crying for some deeper expression, but society could not provide the outlet. Although I loved music, I couldn't find a sense of purpose in what I was playing. Computers were interesting, but my job wasn't anything more to me than just a way to earn a living. It seemed I had come to a dead end.

One day during the summer of 1968, my supervisor gave me a new assignment: a Mr. Sen Gupta would be requiring my help to run his programs. Mr. Sen Gupta was from India, and I was interested to hear him speak about his life and culture and about his boyhood in a remote village. It was all new to me, and he piqued my interest with his mystical references to Kṛṣṇa and his talk of childhood encounters with the occult. That all this talk was going on in the Toronto Data Center of IBM seemed incongruous to me. Understanding the inappropriateness of the situation, and feeling he had found a friend, Mr. Sen Gupta invited my girl friend and me to dinner at his home.

As soon as we walked in the door we were in a different world. As we followed our host into the living room, the fragrance of curry greeted us. We sat down, and as I sank into the comfortable sofa, I glanced around the room. The pictures on the wall immediately evoked a culture both distant and ancient. Mrs. Sen Gupta came in from the kitchen, greeted us with smiles, sweet words, and cordial Indian gestures, and then returned to finish the last bit of cooking.

My girl friend and I began chatting with Mr. Sen Gupta. When my girl friend mentioned that she had seen shaven-headed youths playing drums and chanting Hare Kṛṣṇa in San Francisco during the summer, our host replied, "Oh, they are Vaiṣṇavas." Although I had never heard the word before, somehow it stuck in my mind.

Our host explained that these were devout followers of Caitanya Mahāprabhu, a sixteenth-century saint who propagated the chanting of the names of God as the best way to achieve God consciousness in this lifetime. "At home in Bengal," our host continued, "this chanting and dancing is a common sight. Bengali Vaiṣṇavas accept that Caitanya Mahāprabhu is an incarnation of Lord Kṛṣṇa." It never occurred to me at the time that Mr. Sen Gupta was also a Vaiṣṇava.

All of a sudden Mrs. Sen Gupta walked into the room carrying a tray with several exotic-looking dishes. She walked right past us and placed the tray on the mantlepiece before an attractively framed picture. She folded her palms and closed her eyes. "She's saying a prayer," our host in-

formed us, as we stared with great interest at this unfamiliar custom. After a few moments, she returned with a smile to inform us that dinner was ready.

The vegetarian meal was completely new to us, and we liked it. Although I didn't know it at the time, we were being served *prasādam*, which means "the mercy of Kṛṣṇa." Vaiṣṇavas prepare all food with the consciousness that it is for the pleasure of God. Then it is offered with devotion to Kṛṣṇa, who accepts the offering of love from His devotees. The food, coming in contact with the Supreme Pure, becomes spiritualized. It's a similar idea to the Holy Eucharist of Christianity, except instead of a wafer, you get a banquet of sumptuous vegetarian cuisine cooked with exotic spices and herbs. Unknowingly,

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***Unexpectedly, upon hearing the chanting, a wave of emotion swept over me and I started to shed tears. Overcome by the mood, I closed my eyes. I had been involved with music most of my life—why was this affecting me so strongly?***

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I was experiencing the culture of Kṛṣṇa consciousness from an authentic Bengali Vaiṣṇava.

Over a hot cup of herbal tea, our host informed us that every Sunday they would get together with other Indian families at a rented hall downtown. "We use it for our temple," he said. He asked if we would like to visit, and we said we would.

The next Sunday afternoon we drove downtown, following the directions Mr. Sen Gupta had given us. When we got there we found an old three-story building, hardly what we had expected an Indian temple to look like. We climbed two flights of stairs, until we came to a door marked with a three. Opening the door, we entered an auditorium with rows of pews and, at the far end, a small stage. Rhythmic music emanated from the stage. Although we were careful to enter quietly,

almost everyone turned to look at us as we took our seats.

From our seats we watched the musicians sitting cross-legged on the stage. One man pumped a harmonium and sang in a moving voice, while the others played drums and hand cymbals and responded in chorus. As I listened intently, trying to follow the melody and rhythm, I gradually caught on; they were chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Unexpectedly, a wave of emotion swept over me and I began shedding tears. Overcome by the mood, I closed my eyes. I had been involved with music all my life—why was this affecting me so strongly? Allowing the sound vibrations to enter into me, I wondered at the beauty of it all. After a few moments, I looked over to my girl friend to see how she liked it. She smiled and nodded.

When the musicians stopped playing, everyone acknowledged our presence with a polite greeting. Although we were the only Westerners present, we felt at ease. Soon the singing started again, and after some time we decided to leave. Quietly, we tiptoed out the back and down the stairs.

The next time Mr. Sen Gupta came by the office, we spoke only briefly, but I told him that I had enjoyed the Sunday program. His work at IBM was almost finished, however, and we hardly saw each other again. I began reading books on *yoga* and philosophy. Before long I became a vegetarian, and I began meeting other people who were also seeking something more substantial in life.

From time to time I would come across the Hare Kṛṣṇa devotees chanting on street corners and distributing their magazine. It was always pleasing to hear the rhythmic chiming of hand cymbals and then round a corner to find robed and shaven-headed youths chanting the familiar Hare Kṛṣṇa, Hare Kṛṣṇa, and dancing. Occasionally they would offer me a BACK TO GODHEAD magazine, but I had my own philosophy. Besides, I figured I knew what their beliefs were. I understood they had adopted a life of simplicity and chanting as a means of spiritual realization, so I accepted them as brothers.

A few years passed, and I moved to London. One summer's day in 1972, as I was walking through Soho, I heard a familiar sound—ting, ting, *ting*, ting, ting, *ting*. As I rounded the corner onto Oxford Street, there they were: the Hare Kṛṣṇa devotees, chanting and wending their way through the crowds of shoppers and tourists, bringing a little music and their magazine to the noisy city streets.

It was like meeting an old friend. A

smile appeared on my face as they danced by me. They're here too, I mused, and I remembered my exchanges with Mr. Sen Gupta and the chanting at the Indian temple years ago. From my own experiences I knew that an ancient culture was being transplanted in the West, much the same as Christianity had been exported to India.

Later one devotee, Prabhaviṣṇu dāsa, helped me to grasp the importance of the chanting of Hare Kṛṣṇa. He explained that, according to the five-thousand-year-old Vedic scriptures, the chanting of the holy names of God cleanses the heart of lust, anger, greed, envy, madness, and illusion. Thus the original consciousness of the soul is uncovered and one's dormant love for God is automatically revived. This is possible because God and His holy name are nondifferent. I was personally able to experience the power of the chanting of Hare Kṛṣṇa, and the results were very satisfying.

After almost a year of visiting the London Hare Kṛṣṇa temple and associating with the devotees, reading the translations of the Vedic writings by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, and observing the four basic restrictions for all devotees—no meat-eating, no intoxication, no illicit sex, and no gambling—I came to several important realizations.

First, I realized that the Kṛṣṇa devotees were much more committed to spiritual life than anyone else I had come across. They didn't offer mere lip service, nor was their spiritual practice a part-time engagement. Rather, they wholly dedicated themselves to the devotional service of God in every aspect of their lives.

Second, unlike traditional Hinduism, which is polytheistic, Kṛṣṇa consciousness is monotheistic, with a clear conception of a personal God.

Third, I realized that the philosophy of Kṛṣṇa consciousness is extremely profound and deals with ontological concepts of God and His creation not found in other faiths.

I was impressed by the devotees, not only by their deep understanding of spiritual truths but also by their kindness. Resolving to fully experience Kṛṣṇa consciousness and recalling the ecstatic, attractive chanting and friendliness of a devotee I had met back in Toronto (Viśvakarmā dāsa), I flew back to Canada and moved into the Toronto temple.

By the summer of 1975, I felt an irresistible desire to go to India and experience first-hand the roots of the Kṛṣṇa religion. Arriving in West Bengal, I immediately fell in love with this tropical land and its people, and I recalled my exchanges with Mr. Sen Gupta. I was now in his home-

land, where almost everyone was a devotee of Kṛṣṇa! The people accepted me as a fellow Vaiṣṇava, and many invited me into their homes as an honored guest. They were charmed to see that I had so fully imbibed their culture.

Everywhere I went, the chanting of Hare Kṛṣṇa was accepted as the means to spiritual salvation. This was especially true in the rural areas, which were dotted with many picturesque villages. Here the people lived simply and naturally in thatched bamboo cottages that reminded me of some South Pacific island paradise.

In Bengal, every village holds a yearly festival in which expert musical groups and singers are invited to sing the Hare Kṛṣṇa *mantra*; it's an age-old tradition. The custom is that the chanting must go on for three days without a moment's break. This, they believe, produces a very auspicious atmosphere. Many people come from the neighboring villages to hear their favorite groups play. I also attended one such festival, and more than ever I was able to see that Kṛṣṇa consciousness was an integral part of these people's lives. It was also clear that these villagers, despite their simple lifestyle, were much happier than the anxiety-ridden men and women of modern Western cities.

From my study of Śrīla Prabhupāda's  
(continued on page 34)

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## Lord Kṛṣṇa's Cuisine

# Simply Wonderful

That's Kṛṣṇa consciousness—whether you consider the philosophy, the lifestyle, or the cuisine.

Text and photo by  
VIŚĀKHĀ-DEVĪ DĀSĪ

One day in the fall of 1970, when Śrīla Prabhupāda was in Amritsar, India, one of his disciples asked him about a slogan popular among India's impersonalistic philosophers: *tat tvam asi*. (The impersonalists cite this phrase from the Vedic literature to support their philosophy that we are all God.) Prabhupāda explained that *tat tvam asi* indicated the living entity is one with God in *quality*—both are spirit. But as far as *quantity* goes, God is infinite, and the living entity is infinitesimal. To say

we are all God, therefore, is a gross misapplication of this statement from the Vedic literature.

"These impersonalists will just talk and talk *Vedānta* philosophy," Śrīla Prabhupāda said. "It is simply mental speculation, and they will never come to any conclusion. They will go on speculating for years and lifetimes, but we'll realize God simply by eating." And from the plate of *prasādam* (vegetarian food offered to Kṛṣṇa) sitting in front of him, Śrīla Prabhupāda selected

a sweet and popped it into his mouth.

Because impersonalists do not accept the Personality of Godhead, their philosophy and way of life are dry. In their ambition to become God they try to renounce all activities of the material world. This world, they say, is false; only Brahman, the all-pervading, impersonal spirit is truth. Unfortunately, along with material activities, they also reject the activities of devotional service. Therefore, although they are trying to turn from the meager pleasures of material enjoyment, they have not yet found the superior pleasure of spiritual life. Devotees, however, being personalists, realize the highest spiritual truth by such devotional activities as preparing and offering food for the pleasure of Kṛṣṇa and then accepting the remnants as His mercy (*prasādam*).

This month we're featuring sweets so that you can offer them to Kṛṣṇa and then pop them into your mouth, just as Śrīla Prabhupāda did. The art of making these sweets has been preserved through generations of specialized sweet-makers in India. There the sweet repertoire is extensive and elaborate, and although preparing such sweets may appear simple, to do it masterfully requires great skill.

Of all cooking oils, ghee (clarified butter) is best suited for making grain sweets, because the flavor of the sweet greatly depends on the flavor of the oil. You may economize, however, by using a mixture of half ghee and half clean, mild vegetable oil.

Traditional sweet-makers place stress on the texture, color, and shape of each type of sweet. Some sweets are made into balls or pressed into decorative molds. Others are cut from solid sheets into cubes, wedges, triangles, diamonds, or oblongs. Some are folded, others are stuffed. Each region has its own popular sweet specialty and shape. And each sweet, after it's been offered to Kṛṣṇa, will give spiritual benefit to whoever eats it.

Śrīla Prabhupāda further explained the benefits of eating *prasādam* during a conversation he had in New York (a year after Amritsar). A disciple had asked him the result of distributing a sweet called Simply Wonderfuls. (See this month's recipes.) Śrīla Prabhupāda told him, "Then it is wonderful—simply wonderful. He has not tasted such a wonderful sweet in his life. Therefore, you give him wonderful, and because he is eating that wonderful sweet, one day he will come to your temple and become wonderful. Therefore it is simply wonderful. So go on distributing this Simply Wonderful. Your philosophy is simply wonderful, your *prasādam* is simply wonderful, you are simply wonderful. And your Kṛṣṇa is simply wonderful. Kṛṣṇa acts wonderfully, and it is acting wonderfully. Who can deny it?"



(Recipes by Yamunā-devī dāsi)

### Simply Wonderfuls (Mock Pera)

Yield: 12 pieces

½ cup unsalted butter, at room temperature  
⅔ cup sifted powdered sugar  
1 cup skim milk powder  
¼ teaspoon cardamom powder  
up to 1 teaspoon milk

1. Combine the butter and sifted powdered sugar in a small mixing bowl and cream until smooth.

2. Add the powdered milk and cardamom powder and mix into the soft dough. The ingredients may need to be adjusted slightly by adding a sprinkle of milk or additional powdered milk, if necessary. The dough will harden as it sets, so immediately divide into 12 pieces and roll into smooth, round balls.

3. The balls may be pressed into candy molds to yield attractive shapes before being offered to Kṛṣṇa.

### Melt-in-Your-Mouth Chick-Pea Flour Sweets (Besan Laddu)

Yield: 15 balls

½ cup butter  
1 cup sifted chick-pea flour  
1 cup sifted powdered sugar  
⅛ teaspoon cardamom powder

1. Melt the butter in a 10-inch nonstick or heavy frying pan over a medium-low flame. Sprinkle in the chick-pea flour and mix well. Stir-fry until the mixture turns golden brown. Remove from the flame.

2. Add the sifted powdered sugar and cardamom powder and thoroughly blend the ingredients, using a wooden spoon.

3. When the mixture is cool enough to handle, roll it quickly into neat balls or press into decorative molds and offer to Kṛṣṇa.

#### Variation I: Pistachio Nut Laddu

Prepare as directed, adding finely chopped, blanched, raw pistachios with the cardamom powder.

#### Variation II: Crunchy Laddu

Prepare as directed, adding 3 tablespoons toasted, slightly crushed sesame seeds, 3 tablespoons desiccated coconut, and 2 tablespoons toasted, chopped cashews or peanuts.

### Deep-Fried Chick-Pea Flour Pearl Sweets (Boondi Laddu)

Yield: 14 to 16 Balls

Special Equipment: 2 circular, large, flat perforated spoons: one with ⅛-inch holes, one with ⅜-inch holes.

#### Ingredients for the chick-pea flour pearls:

1¼ cups sifted chick-pea flour  
⅔ cup water or water mixed with milk  
3 cups ghee (clarified butter) for deep-frying or 1½ cups ghee and 1½ cups vegetable oil

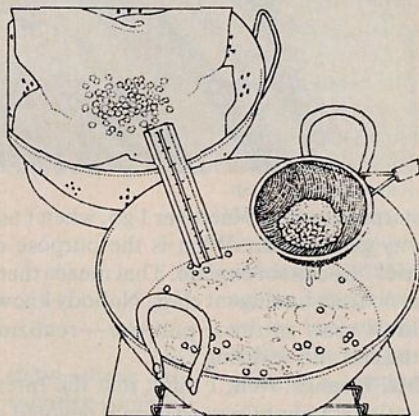
#### Ingredients for the syrup and assembling the sweet:

⅓ cup sugar  
1¼ cups water  
1½ tablespoons corn syrup  
1 teaspoon rosewater, optional

#### Additional ingredients:

1 teaspoon cardamom seeds, crushed  
¼ cup raw almonds, sliced fine  
¼ cup raisins  
¼ cup minced dates  
2 tablespoons finely shredded coconut  
⅛ teaspoon medium-ground black pepper, optional

Pour the ⅔ cup of liquid into a blender jar. Cover, remove the feeder cap in the lid, turn on the machine, and slowly feed in the sifted chick-pea flour. Blend thoroughly, then turn off the machine and check the consistency of the batter. Flour varies in absorbency, so a little more liquid or flour may be required to prepare a batter thin enough to fall through the holes in the ⅛-inch perforated spoon in



pearllike drops. Transfer the batter to a bowl, cover, and set aside while assembling the syrup and remaining ingredients.

#### To prepare the syrup and remaining ingredients:

Combine the sugar, water, and corn syrup in a heavy 2-quart saucepan, place it over a medium flame, and stir until the sugar dissolves. Raise the flame to medium-high and boil for about 10 minutes, or until the syrup reaches about 235°F on a candy thermometer. Remove the pan from the flame, add the remaining ingredients, stir well, and set the pan over the lowest possible flame.

#### To fry the pearls and shape the sweets:

Heat the clarified butter in a 10- to 12-inch wok or deep-walled pan until the temperature reaches about 340°F on a deep-frying thermometer. Place 2½ tablespoons of the batter on the ⅛-inch perforated spoon. Hold the spoon about 6 inches above the surface of the hot ghee, and allow the batter to fall through the holes in neat, round pearls. If the batter is too thin, it will fall too swiftly through the holes and produce elongated squiggles. Thicken the batter by adding small quantities of flour. Fry the pearls, stirring them with the second perforated frying spoon, until they are golden

brown and crisp. Remove the pearls and transfer to the warm syrup. Fry the remaining batter in several batches. Thoroughly stir each batch of pearls into the syrup.

If sugar crystals form in the syrup, add a sprinkle of hot water and raise the heat slightly. When all the chick-pea flour pearls have been added, remove the pan from the heat and cool the mixture until it is bearable to handle. Press a golf-ball-size portion firmly between buttered palms until the ball holds shape. The balls will become hard as they reach room temperature. Offer to Kṛṣṇa.

### Deep-Fried Pastry Cubes in Sweet Syrup (Gaja)

Yield: 30 cubes

1 cup sifted, unbleached white pastry flour or all-purpose flour  
⅓ teaspoon each of salt, sugar, and baking soda  
¾ teaspoon black cumin seeds, if available  
1 teaspoon sesame seeds  
1½ tablespoons ghee or vegetable oil  
3 tablespoons plain yogurt  
3 cups ghee for deep-frying or 1½ cups ghee and 1½ cups vegetable oil

#### Ingredients for syrup:

½ cup sugar  
½ cup water  
2 tablespoons corn syrup

1. To prepare the pastry, combine the flour, salt, sugar, soda, black cumin seeds, and sesame seeds in a mixing bowl. Using the fingertips, rub the ghee into the dry ingredients until the texture resembles dry oatmeal. Add the yogurt, stir briskly, and gather the mixture into a loose dough. If the dough crumbles, add small sprinkles of water until the particles adhere; knead the dough on a clean countertop or marble slab for at least 5 minutes or until it is smooth and silky. Gather the dough into a neat ball, cover, and allow to sit for at least ½ hour. Then roll the dough into a rectangle ⅛-inch thick; cut into 30 small squares.

2. To prepare the syrup, combine the sugar, water, and corn syrup in a small 1-quart saucepan and boil it over a medium-high flame for about 7 to 10 minutes. Keep the syrup warm over the lowest possible flame.

3. Heat the 3 cups of clarified butter in a 10- to 12-inch frying pan over a medium flame until the temperature reaches 360°F on a deep-frying thermometer. Remove the pan from the flame and add all of the squares. Allow them to cook off the flame until the temperature falls to 260°F and the ghee stops simmering. Replace the pan over the flame and fry slowly for 15 to 20 minutes, regulating the heat between 260°F and 270°F. When the pastries are properly cooked, they turn a soft gold color, swell slightly, and become crisp. As they finish frying, transfer to absorbent paper to drain.

4. Slip 6 or 7 pieces of warm pastry into the warm syrup, stir, and soak for 10 or 15 seconds. Lift out with a slotted spoon and drain on a cake rack resting over a plate. Glaze all of the pastries in this way and offer to Kṛṣṇa.

# ŚRĪLA PRABHUPĀDA SPEAKS OUT

## Modern Society Has No Brain

*The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and Mr. C. Hennis of the United Nations' International Labor Organization took place in Geneva in 1974.*

**Mr. Hennis:** The International Labor Organization is interested in promoting social justice and protecting the worker.

**Śrīla Prabhupāda:** By natural arrangement, the social body has four divisions: the brain division, for guidance; the arm division, for protection; the belly division, for sustenance; and the leg division, for assistance. Every one of them is meant for maintaining the social body, and the whole body is meant for maintaining every one of them. But if you think about it objectively, the brain is the first division, the arms are the second, the belly the third, and the legs the fourth.

To keep your body healthy, you care for all these different divisions. But if you simply take care of the legs and not the brain, then you do not have a good, healthy body. The United Nations is taking care of society's fourth division, the workers. What care are they taking of the first division? That is my question. At the present moment in society, there is very, very little care for the first-class men, the thoughtful men.

**Mr. Hennis:** The International Labor Organization has as one of its major aims to promote social justice. And that means that every class of worker has its proper place in society, should have a full measure of human dignity, and should have a proper share in the rewards for labor. . . . We are trying to insure a measure of uniformity in social justice, in treatment of labor and protection of labor, and in security, occupational safety, and health, and in all these things that are of importance to the worker, as well as in payments to professional workers such as architects, nurses, doctors, veterinarians, and so on.

**Śrīla Prabhupāda:** According to the Vedic conception of society, the higher three classes—the intelligent, the protective, and the productive classes—are never to be bound to an employer by a salary. They remain free. Only the fourth class, the laboring class, is employed.

My point is that the United Nations should now think how the whole human society can live peacefully, with a real purpose in life—not whimsically, without any



purpose in life. Wherever I go, when I ask any gentleman, "What is the purpose of life?" he cannot explain. That means there is no truly intelligent class. Nobody knows life's real, spiritual purpose—realizing the self and realizing God.

**Mr. Hennis:** Well, I think that the International Labor Organization is devoted to the reduction of inequalities between the different classes of men with a view to getting them all a better share of the good things of life, and by that, they may begin to reach a greater degree of human happiness—as they understand it, as the people themselves understand it. It may be that they don't understand it well.

**Śrīla Prabhupāda:** Yes. For example, in America the laborer class is very highly paid. But because there is no spiritual guidance—no intelligent class—the laborer class is wondering, "Now I have some money—so how shall I use it?" And often they misspend their money on drinking. You may think that you are guaranteeing the laborer class a good living, but because there is no intelligent class to guide them—no brain in the social body—they will misspend their money and create disturbances.

**Mr. Hennis:** Well, we try to look after that in an indirect way. As I said, we don't tell people how to spend their money. We don't tell them what to do in their free time. We do try to make sure that they have proper facilities for leisure, that they have proper opportunities, sportsgrounds,

swimming pools, and so forth, although that's not our primary concern. But what we do try to do—and this will interest you very much—we have a very big program concerned with workers' education. We endeavor to provide programs of education to the worker in teaching him how to understand the problems of modern industry, to understand the problems of management, the people on the other side of the bargaining table; to understand how to read a balance sheet, for example, in a company or understand what are the problems that face the management as distinct from the workers in a firm; to understand the basic rudiments of economics and finance and that kind of thing.

Now clearly, if a man wants to drink, he wants to drink. But we feel . . . we are not interested in the drink particularly, except in that it represents a hazard at work. Then it may be dangerous to the man in his occupation. There, of course, we are interested in it.

**Śrīla Prabhupāda:** No. That is not the point. The point is that everyone in society should be guided by the intelligent class, the brain. Therefore the brain must be properly maintained. That is our point.

**Mr. Hennis:** Well, I would say, to the extent that all this has a bearing on improving a man's position in his job, improving his skills at work, and improving his ability to represent his fellow man in trade unions and that kind of thing, we are concerned with it. We are concerned with improving his general culture, his general education, and in particular his education as a worker in relation to industrial and trade-union life in general. We hope by this means a man will improve his status, and by improving his status, he will have other things to think about than just getting drunk.

**Śrīla Prabhupāda:** We want the laborers to work intelligently, for life's real purpose. And life's real purpose is to please God and realize God. Not that the laborers should simply become hard-working like asses, without any intelligence, without any purpose in life. Of all the animals, the ass is the most hard-working—but he is still an animal, because he does not know why he is working. You see? No intelligence. We don't want that. We want an intelligent class to offer guidance, so that laborers can work with intelligence and realize God. That is the difference between you and us.



# ŚRĪMAD-BHĀGAVATAM

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

## Third Canto: “The Status Quo”

### CHAPTER SIX

#### Creation of the Universal Form

*In this installment of our continuing presentation of Śrīmad-Bhāgavatam, the great sage Maitreya tells Vidura, an eternal associate of Lord Kṛṣṇa, about the Lord's transforming the twenty-three principal elements into the gigantic universal form in which all the planetary systems rest.*

#### TEXT 1

ऋषिरुवाच

इति तासां स्वशक्तीनां सतीनामसमेत्य सः ।  
प्रसुप्तलोकतन्त्राणां निशाम्य गतिमीश्वरः ॥ १ ॥

*ṛṣir uvāca*

*iti tāsāṃ sva-śaktīnāṃ  
satīnām asametya saḥ  
prasupta-loka-tantrāṇāṃ  
niśāmya gatim īśvaraḥ*

*ṛṣir uvāca*—the Ṛṣi Maitreya said; *iti*—thus; *tāsāṃ*—their; *sva-śaktīnām*—own potency; *satīnām*—so situated; *asametya*—without combination; *saḥ*—He (the Lord); *prasupta*—suspended; *loka-tantrāṇām*—in the universal creations; *niśāmya*—hearing; *gatim*—progress; *īśvaraḥ*—the Lord.

#### TRANSLATION

The Ṛṣi Maitreya said: The Lord thus heard about the suspension of the progressive creative functions of the universe due to the noncombination of His potencies, such as the mahat-tattva.

#### PURPORT

There is nothing wanting in the creation of the Lord; all the potencies are there in a dormant state. But unless they are combined by the will of the Lord, nothing can progress. The suspended progressive work of creation can only be revived by the direction of the Lord.

#### TEXT 2

कालसंज्ञां तदा देवीं विभ्रच्छक्तिमुक्रामः ।  
त्रयोविंशतितत्त्वानां गणं युगपदाविशत् ॥ २ ॥

*kāla-sañjñāṃ tadā devīm  
bibhrac-chaktim urukramaḥ  
trayovimśati tattvānām  
gaṇam yugapat āviśat*

*kāla-sañjñām*—known as Kālī; *tadā*—at that time; *devīm*—the goddess; *bibhrac*—destructive; *śaktim*—potency; *urukramaḥ*—the supreme powerful; *trayaḥ-vimśati*—twenty-three; *tattvānām*—of the elements; *gaṇam*—all of them; *yugapat*—simultaneously; *āviśat*—entered.

#### TRANSLATION

The Supreme Powerful Lord then simultaneously entered into the twenty-three elements with the goddess Kālī, His external energy, who alone amalgamates all the different elements.

#### PURPORT

The ingredients of matter are counted as twenty-three: the total material energy, false ego, sound, touch, form, taste, smell, earth, water, fire, air, sky, eye, ear, nose, tongue, skin, hand, leg, evacuating organ, genitals, speech and mind. All are combined together by the influence of time and are again dissolved in the course of time. Time, therefore, is the energy of the Lord and acts in her own way by the direction of the Lord. This energy is called Kālī and is represented by the dark destructive goddess generally worshiped by persons influenced by the mode of darkness or ignorance in material existence. In the Vedic hymn this process is described as *mūla-prakṛtir avikṛtir mahadādyāḥ prakṛti-vikṛtayaḥ sapta ṣoḍaśakas tu vikāro na prakṛtir na vikṛtiḥ puruṣaḥ*. The energy which acts as material nature in a combination of twenty-three ingredients is not the final source of creation. The Lord enters into the elements and applies His energy, called Kālī. In all other Vedic scriptures the same principle is accepted. In *Brahma-saṃhitā* (5.35) it is stated:

*eko 'py asau racayitum jagad-aṇḍa-koṭim  
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ  
aṇḍāntara-stha-paramāṇu-cayāntara-sthaṃ  
govindam ādi-puruṣaṃ tam ahaṃ bhajāmi*

“I worship the primeval Lord, Govinda, who is the original Personality of Godhead. By His partial plenary expansion [Mahā-Viṣṇu], He enters into material nature, and then into each and every universe [as Garbhodakaśāyī Viṣṇu], and then [as Kṣīrodakaśāyī Viṣṇu] into all the elements, including every atom of matter. Such manifestations of cosmic creation are innumerable, both in the universes and in the individual atoms.”

Similarly, this is confirmed in *Bhagavad-gītā* (10.42):

*athavā bahunaitena  
kīm jñātena tavārjuna  
viṣṭabhyāham idam kṛtsnam  
ekāṁśena sthito jagat*

“O Arjuna, there is no necessity of your knowing about My innumerable energies, which act in various ways. I enter into the material creation by My partial plenary expansion [Paramātmā, or the Supersoul] in all the universes and in all the elements thereof, and thus the work of creation goes on.” The wonderful activities of material nature are due to Lord Kṛṣṇa, and thus He is the final cause, or the ultimate cause of all causes.

#### TEXT 3

सोऽनुप्रविष्टो भगवांश्चेष्टारूपेण तं गणम् ।  
भिन्नं संयोजयामास सुप्तं कर्म प्रबोधयन् ॥ ३ ॥

so 'nupraviṣṭo bhagavānś  
ceṣṭārūpeṇa taṁ gaṇam  
bhinnam saṁyojayām āsa  
suptam karma prabodhayan

*saḥ*—that; *anupraviṣṭaḥ*—thus entering later on; *bhagavān*—the Personality of Godhead; *ceṣṭā-rūpeṇa*—by His representation of attempt, Kālī; *taṁ*—them; *gaṇam*—all the living entities, including the demigods; *bhinnam*—separately; *saṁyojayām āsa*—engaged to work; *suptam*—sleeping; *karma*—work; *prabodhayan*—enlightening.

#### TRANSLATION

Thus when the Personality of Godhead entered into the elements by His energy, all the living entities were enlivened into different activities, just as one is engaged in his work after awakening from sleep.

#### PURPORT

Every individual soul remains unconscious after the dissolution of the creation and thus enters into the Lord with His material energy. These individual living entities are conditioned souls everlastingly, but in each and every material creation they are given a chance to liberate themselves and become free souls. They are all given a chance to take advantage of the Vedic wisdom and find out what is their relationship with the Supreme Lord, how they can be liberated, and what the ultimate profit is in such liberation. By properly studying the *Vedas* one becomes conscious of his position and thus takes to the transcendental devotional service of the Lord and is gradually promoted to the spiritual sky. The individual souls in the material world engage in different activities according to their past unfinished desires. After the dissolution of a particular body, the individual soul forgets everything, but the all-merciful Lord, who is situated in everyone's heart as the witness, the Supersoul, awakens him and reminds him of his past desires, and thus he begins to act accordingly in his next life. This unseen guidance is described as fate, and a sensible man can understand that this continues his material bondage in the three modes of nature.

The unconscious sleeping stage of the living entity just after the partial or total dissolution of the creation is wrongly accepted as the final stage of life by some less intelligent philosophers. After the dissolution of the partial material body, a living entity remains unconscious for only a few months, and after the total dissolution of the material creation, he remains unconscious for many millions of years. But when the creation is again revived, he is awakened to his work by the Lord. The living entity is eternal, and the wakeful state of his consciousness, manifested by activities, is his natural condition of life. He cannot stop acting while awake, and thus he acts according to his diverse desires. When his desires are trained in the transcendental service of the Lord, his life becomes perfect, and he is promoted to the spiritual sky to enjoy eternal awakened life.

#### TEXT 4

प्रबुद्धकर्मा दैवेन त्रयोविंशतिको गणः ।  
प्रेरितोऽजनयत्स्वामिर्मात्राभिरधिपुरुषम् ॥ ४ ॥

*prabuddha-karmā daivena*  
*trayaviṁśatikā gaṇaḥ*  
*prerito 'janayat svābhīr*  
*mātrābhīr adhipūruṣam*

*prabuddha*—awakened; *karmā*—activities; *daivena*—by the will of the Supreme; *trayaḥ-viṁśatikāḥ*—by the twenty-three principal ingredients; *gaṇaḥ*—the combination; *preritaḥ*—induced by; *ajanayat*—manifested; *svābhīr*—by His personal; *mātrābhīr*—plenary expansion; *adhipūruṣam*—the gigantic universal form (*viśva-rūpa*).

#### TRANSLATION

When the twenty-three principal elements were set in action by the will of the Supreme, the gigantic universal form, or the *viśva-rūpa* body of the Lord, came into existence.

#### PURPORT

The *virāt-rūpa* or *viśva-rūpa*, the gigantic universal form of the Lord, which is very much appreciated by the impersonalist, is not an eternal form of the Lord. It is manifested by the supreme will of the Lord after the ingredients of material creation. Lord Kṛṣṇa exhibited this *virāt* or *viśva-rūpa* to Arjuna just to convince the impersonalists that He is the original Personality of Godhead. Kṛṣṇa exhibited the *virāt-rūpa*; it is not that Kṛṣṇa was exhibited by the *virāt-rūpa*. The *virāt-rūpa* is not, therefore, an eternal form of the Lord exhibited in the spiritual sky; it is a material manifestation of the Lord. The *arcā-vigraha*, or the worshipable Deity in the temple, is a similar manifestation of the Lord for the neophytes. But in spite of their material touch, such forms of the Lord as the *virāt* and *arcā* are all nondifferent from His eternal form as Lord Kṛṣṇa.

#### TEXT 5

परेण विशता स्वस्मिन्मात्रया विश्वसृग्गणः ।  
चुक्षोभान्योन्यमासाद्य यस्मिन्लोकाक्षराचराः ॥ ५ ॥

*pareṇa viśatā svasmin*  
*mātrayā viśva-sṛg-gaṇaḥ*  
*cuḥṣobhānyonyam āsādya*  
*yasmin lokāś carācarāḥ*

*pareṇa*—by the Lord; *viśatā*—thus entering; *svasmin*—by His own self; *mātrayā*—by a plenary portion; *viśva-sṛg*—the elements of universal creation; *gaṇaḥ*—all; *cuḥṣobha*—transformed; *anyonyam*—one another; *āsādya*—having obtained; *yasmin*—in which; *lokāś*—the planets; *cara-acarāḥ*—movable and immovable.

#### TRANSLATION

As the Lord, in His plenary portion, entered into the elements of the universal creation, they transformed into the gigantic form in which all the planetary systems and all movable and immovable creations rest.

#### PURPORT

The elements of cosmic creation are all matter and have no potency to increase in volume unless entered into by the Lord in His plenary portion. This means that matter does not increase or decrease unless it is spiritually touched. Matter is a product of spirit and increases only by the touch of spirit. The entire cosmic manifestation has not assumed its gigantic form by itself, as wrongly calculated by less intelligent persons. As long as spirit is within matter, matter can increase as needed; but without the spirit, matter stops increasing. For example, as long as there is spiritual consciousness within the material body of a living entity, the body increases to the required size, but a dead material body, which has no spiritual consciousness, stops increasing. In *Bhagavad-gītā* (Chapter Two) importance is given to the spiritual consciousness, not the body. The entire cosmic body increased by the same process that we experience in our small bodies. One should not, however, foolishly think that the individual infinitesimal soul is the cause of the gigantic manifestation of the universal form. The universal form is called the *virāt-rūpa* because the Supreme Lord is within it in His plenary portion.

#### TEXT 6

हिरण्मयः स पुरुषः सहस्रपरिवत्सरान् ।  
आण्डकोश उवासाप्सु सर्वसत्त्वोपबृंहितः ॥ ६ ॥

*hiraṇmayāḥ sa puruṣaḥ*  
*sahasra-parivatsarān*  
*āṇḍa-kośa uvāsāpsu*  
*sarva-sattvopabṛhītaḥ*

*hiraṇmayāḥ*—the Garbhodakaśāyī Viṣṇu, who also assumes the *virāt-rūpa*; *saḥ*—He; *puruṣaḥ*—incarnation of Godhead; *sahasra*—one thou-

sand; *parivatsarān*—celestial years; *āṇḍa-koṣe*—within the global universe; *uḍāsa*—resided; *apsu*—on the water; *sarva-sattva*—all living entities lying with Him; *upabr̥ṁhitah*—so spread.

### TRANSLATION

The gigantic *virāt-puruṣa*, known as *Hiraṇmaya*, lived for one thousand celestial years on the water of the universe, and all the living entities lay with Him.

### PURPORT

After the Lord entered each and every universe as the *Garbhodakaśāyī* Viṣṇu, half of the universe was filled with water. The cosmic manifestation of the planetary systems, outer space, etc., which are visible to us, is only one half of the complete universe. Before the manifestation takes place and after the entrance of Viṣṇu within the universe, there is a period of one thousand celestial years. All the living entities injected within the womb of the *mahat-tattva* are divided in all universes with the incarnation of *Garbhodakaśāyī* Viṣṇu, and all of them lie down with the Lord until *Brahmā* is born. *Brahmā* is the first living being within the universe, and from him all other demigods and living creatures are born. *Manu* is the original father of mankind, and therefore, in Sanskrit, mankind is called *mānuṣya*. Humanity in different bodily qualities is distributed throughout the various planetary systems.

### TEXT 7

स वै विश्वसृजां गर्भो देवकर्मात्मशक्तिमान् ।  
विचमाजात्मनात्मानमेकधा दशधा त्रिधा ॥ ७ ॥

sa vai viśva-srjām garbho  
deva-karmātmā-śaktimān  
vibabhājātmanātmānam  
ekadhā daśadhā tridhā

*saḥ*—that; *vai*—certainly; *viśva-srjām*—of the gigantic *virāt* form; *garbhaḥ*—total energy; *deva*—living energy; *karma*—activity of life; *ātma*—self; *śaktimān*—full with potencies; *vibabhāja*—divided; *ātmanā*—by Himself; *ātmānam*—Himself; *ekadhā*—in oneness; *daśadhā*—in ten; *tridhā*—and in three.

### TRANSLATION

The total energy of the *mahat-tattva*, in the form of the gigantic *virāt-rūpa*, divided Himself by Himself into the consciousness of the living entities, the life of activity, and self-identification, which are subdivided into one, ten and three respectively.

### PURPORT

Consciousness is the sign of the living entity, or the soul. The existence of the soul is manifest in the form of consciousness, called *jīāna-śakti*. The total consciousness is that of the gigantic *virāt-rūpa*, and the same consciousness is exhibited in individual persons. The activity of consciousness is performed through the air of life, which is of ten divisions. The airs of life are called *prāṇa*, *apāna*, *udāna*, *vyāna* and *samāna* and are also differently qualified as *nāga*, *kūrma*, *kṛkara*, *devadatta* and *dhananīyaya*. The consciousness of the soul becomes polluted by the material atmosphere, and thus various activities are exhibited in the false ego of bodily identification. These various activities are described in *Bhagavad-gītā* (2.41) as *bahu-śākhā hy anantās ca buddhayo 'vyavasāyīnām*. The conditioned soul is bewildered into various activities for want of pure consciousness. In pure consciousness the activity is one. The consciousness of the individual soul becomes one with the supreme consciousness when there is complete synthesis between the two.

The monist believes that there is only one consciousness, whereas the *sāvatas*, or the devotees, believe that although there is undoubtedly one consciousness, they are one because there is agreement. The individual consciousness is advised to dovetail with the supreme consciousness, as

instructed by the Lord in *Bhagavad-gītā* (18.66): *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*. The individual consciousness (*Arjuna*) is advised to dovetail with the supreme consciousness and thus maintain his conscious purity. It is foolish to try to stop the activities of consciousness, but they can be purified when they are dovetailed with the Supreme. This consciousness is divided into three modes of self-identification according to the proportion of purity: *ādhyātmika*, or self-identification with the body and mind, *ādhibhautika*, or self-identification with the material products, and *ādhidaivika*, or self-identification as a servant of the Lord. Of the three, *ādhidaivika* self-identification is the beginning of purity of consciousness in pursuance of the desire of the Lord.

### TEXT 8

एष ह्यशेषसत्त्वानामात्मांशः परमात्मनः ।  
आद्योऽवतारो यत्रासौ भूतग्रामो विभाव्यते ॥ ८ ॥

eṣa hy aśeṣa-sattvānām  
ātmāṁśaḥ paramātmānaḥ  
ādyo 'vatāro yatrāsau  
bhūta-grāmo vibhāvvyate

*eṣaḥ*—this; *hi*—certainly; *aśeṣa*—unlimited; *sattvānām*—living entities; *ātmā*—Self; *āṁśaḥ*—part; *parama-ātmānaḥ*—of the Supersoul; *ādyah*—the first; *avatārah*—incarnation; *yatra*—whereupon; *asau*—all those; *bhūta-grāmaḥ*—the aggregate creations; *vibhāvvyate*—flourish.

### TRANSLATION

The gigantic universal form of the Supreme Lord is the first incarnation and plenary portion of the Supersoul. He is the Self of an unlimited number of living entities, and in Him rests the aggregate creation, which thus flourishes.

### PURPORT

The Supreme Lord expands Himself in two ways, by personal plenary expansions and separated minute expansions. The personal plenary expansions are *viṣṇu-tattvas*, and the separated expansions are living entities. Since the living entities are very small, they are sometimes described as the marginal energy of the Lord. But the mystic *yogis* consider the living entities and the Supersoul, *Paramātmā*, to be one and the same. It is, however, a minor point of controversy; after all, everything created rests on the gigantic *virāt* or universal form of the Lord.

### TEXT 9

साध्यात्मः साधिदैवश्च साधिभूत इति त्रिधा ।  
विराट् प्राणो दशविध एकधा हृदयेन च ॥ ९ ॥

sādhyaṭmaḥ sādhidaiṣaś ca  
sādhibhūta itī tridhā  
virāṭ prāṇo daśa-vidha  
ekadhā hṛdayena ca

*sa-ādhyātmāḥ*—the body and mind with all the senses; *sa-ādhidaiṣaḥ*—and the controlling demigods of the senses; *ca*—and; *sa-ādhibhūtaḥ*—the present objectives; *itī*—thus; *tridhā*—three; *virāt*—gigantic; *prāṇaḥ*—moving force; *daśa-vidhaḥ*—ten kinds; *ekadhā*—one only; *hṛdayena*—living energy; *ca*—also.

### TRANSLATION

The gigantic universal form is represented by three, ten and one in the sense that He is the body and the mind and the senses, He is the dynamic force for all movements by ten kinds of life energy, and He is the one heart where life energy is generated.

## PURPORT

In *Bhagavad-gītā* (7.4–5) it is stated that the eight elements earth, water, fire, air, sky, mind, intelligence and false ego are all products of the Lord's inferior energy, whereas the living entities, who are seen to utilize the inferior energy, originally belong to the superior energy, the internal potency of the Lord. The eight inferior energies work grossly and subtly, whereas the superior energy works as the central generating force. This is experienced in the human body. The gross elements, namely, earth, etc., form the external gross body and are like a coat, whereas the subtle mind and false ego act like the inner clothing of the body.

The movements of the body are first generated from the heart, and all the activities of the body are made possible by the senses, powered by the ten kinds of air within the body. The ten kinds of air are described as follows: The main air passing through the nose in breathing is called *prāṇa*. The air which passes through the rectum as evacuated bodily air is called *apāna*. The air which adjusts the foodstuff within the stomach and which sometimes sounds as belching is called *samāna*. The air which passes through the throat and the stoppage of which constitutes suffocation is called the *udāna* air. And the total air which circulates throughout the entire body is called the *vyāna* air. Subtler than these five airs, there are others also. That which facilitates the opening of the eyes, mouth, etc., is called *nāga* air. The air which increases appetite is called *kṛkara* air. The air which helps contraction is called *kārma* air. The air which helps relaxation by opening the mouth wide (in yawning) is called *devadatta* air, and the air which helps sustenance is called *dhanāñjaya*.

All these airs are generated from the center of the heart, which is one only. This central energy is superior energy of the Lord, who is seated within the heart with the soul of the body, who acts under the guidance of the Lord. This is explained in *Bhagavad-gītā* (15.15) as follows:

*sarvasya cāhaṁ hṛdi sanniviṣṭo  
mattaḥ smṛtir jñānam apohanam ca  
vedaiś ca sarvair aham eva vedyo  
vedānta-kṛd veda-vid eva cāham*

The complete central force is generated from the heart by the Lord, who is seated there and who helps the conditioned soul in remembering and forgetting. The conditioned state is due to the soul's forgetfulness of his relationship of subordination to the Lord. One who wants to continue to forget the Lord is helped by the Lord to forget Him birth after birth, but one who remembers Him, by dint of association with a devotee of the Lord, is helped to remember Him more and more. Thus the conditioned soul can ultimately go back home, back to Godhead.

This process of transcendental help by the Lord is described in *Bhagavad-gītā* (10.10) as follows:

*teṣāṁ satata-yuktānāṁ  
bhajatāṁ prīti-pūrvakam  
dadāmi buddhi-yogaṁ taṁ  
yena mām upayānti te*

The *buddhi-yoga* process of self-realization with intelligence transcendental to the mind (devotional service) can alone elevate one from the conditioned state of material entanglement in the cosmic construction. The conditioned state of the living entity is like that of a person who is within the depths of a huge mechanical arrangement. The mental speculators can reach the point of *buddhi-yoga* after many, many lifetimes of speculation, but the intelligent person who begins from the platform of intelligence above the mind makes rapid progress in self-realization. Because the *buddhi-yoga* process entails no fear of deterioration or retrogression at any time, it is the guaranteed path to self-realization, as confirmed in *Bhagavad-gītā* (2.40). The mental speculators cannot understand that the two birds (*Śvetāśvatara Upaniṣad*) sitting in one tree are the soul and the Supersoul. The individual soul eats the fruit of the tree, while the other bird does not eat the fruit but only observes the activities of the eating bird. Without attachment, the witnessing bird helps the fruit-eating bird perform fruitful activities. One who cannot understand this difference between the soul and the Supersoul, or God and the living entities, is certainly still in the entanglement of the cosmic

machinery and thus must still await the time when he will be free from bondage.

## TEXT 10

स्मरन् विश्वसृजामीशो विज्ञापितमघोषजः ।  
विराजमतपस्त्वेन तेजसैषां विवृत्तये ॥१०॥

*smaran viśva-sṛjām īśo  
vijñāpitam adhokṣajah  
virājam atapat svena  
tejasaiśām vivṛttaye*

*smaran*—remembering; *viśva-sṛjām*—of the demigods entrusted with the task of cosmic construction; *īśah*—the Supreme Lord; *vijñāpitam*—as He was prayed for; *adhokṣajah*—the Transcendence; *virājam*—the gigantic universal form; *atapat*—considered thus; *svena*—by His own; *tejasā*—energy; *eṣām*—for them; *vivṛttaye*—for understanding.

## TRANSLATION

The Supreme Lord is the Supersoul of all the demigods entrusted with the task of constructing the cosmic manifestation. Being thus prayed to [by the demigods], He thought to Himself and thus manifested the gigantic form for their understanding.

## PURPORT

The impersonalists are captivated by the gigantic universal form of the Supreme. They think that the control behind this gigantic manifestation is imagination. Intelligent persons, however, can estimate the value of the cause by observing the wonders of the effects. For example, the individual human body does not develop from the womb of the mother independently but because the living entity, the soul, is within the body. Without the living entity, a material body cannot automatically take shape or develop. When any material object displays development, it must be understood that there is a spiritual soul within the manifestation. The gigantic universe has developed gradually, just as the body of a child develops. The conception that the Transcendence enters within the universe is, therefore, logical. As the materialists cannot find the soul and the Supersoul within the heart, similarly, for want of sufficient knowledge, they cannot see that the Supreme Soul is the cause of the universe. The Lord is therefore described in the Vedic language as *avān-mānasa-gocarah*, beyond the conception of words and minds.

Due to a poor fund of knowledge, the mental speculators try to bring the Supreme within the purview of words and minds, but the Lord refuses to be so intelligible; the speculator has no adequate words or mind to gauge the infinity of the Lord. The Lord is called *adhokṣaja*, or the person who is beyond perception by the blunt, limited potency of our senses. One cannot perceive the transcendental name or form of the Lord by mental speculation. The mundane Ph.D.'s are completely unable to speculate on the Supreme with their limited senses. Such attempts by the puffed up Ph.D.'s are compared to the philosophy of the frog in the well. A frog in a well was informed of the gigantic Pacific Ocean, and he began to puff himself up in order to understand or measure the length and breadth of the Pacific Ocean. Ultimately the frog burst and died. The title Ph.D. can also be interpreted as Plough Department, a title meant for the tillers in the paddy field. The attempt of the tillers in the paddy field to understand the cosmic manifestation and the cause behind such wonderful work can be compared to the endeavor of the frog in the well to calculate the measurement of the Pacific Ocean.

The Lord can reveal Himself only to a person who is submissive and who engages in His transcendental loving service. The demigods controlling the elements and ingredients of universal affairs prayed to the Lord for guidance, and thus He manifested His gigantic form, as He did at the request of Arjuna.

## TEXT 11

अथ तस्यामितस्य कतिधायतनानि इ ।  
निरभिद्यन्त देवानां तानि मे गदतः शृणु ॥११॥

*atha tasyābhīptasya  
katidhāyatanāni ha  
nirabhidhyanta devānām  
tāni me gadataḥ śṛṇu*

*atha*—therefore; *tasya*—His; *abhīptasya*—in terms of His contemplation; *katidhā*—how many; *āyatanāni*—embodiments; *ha*—there were; *nirabhidhyanta*—by separated parts; *devānām*—of the demigods; *tāni*—all those; *me gadataḥ*—described by me; *śṛṇu*—just hear.

## TRANSLATION

Maitreya said: You may now hear from me how the Supreme Lord separated Himself into the diverse forms of the demigods after the manifestation of the gigantic universal form.

## PURPORT

The demigods are separated parts and parcels of the Supreme Lord, as are all other living entities. The only difference between the demigods and the ordinary living entities is that when the living entities are rich in pious acts of devotional service to the Lord, and when their desire to lord it over material energy has vanished, they are promoted to the posts of demigods, who are entrusted by the Lord with executing the management of the universal affairs.

## TEXT 12

तस्याग्निरस्यं निर्भिन्नं लोकपालोऽविशत्पदम् ।  
वाचा स्वांशेन वक्तव्यं ययासौ प्रतिपद्यते ॥१२॥

*tasyāgnir āsyam nirbhinnam  
loka-pālo 'viśat padam  
vācā svāśnena vaktavyam  
yayāsau pratipadyate*

*tasya*—His; *agniḥ*—fire; *āsyam*—mouth; *nirbhinnam*—thus separated; *loka-pālah*—the directors of material affairs; *aviśat*—entered; *padam*—respective positions; *vācā*—by words; *sva-śnena*—by one's own part; *vaktavyam*—speeches; *yayā*—by which; *asau*—they; *pratipadyate*—express.

## TRANSLATION

Agni, or heat, separated from His mouth, and all the directors of material affairs entered into it in their respective positions. By that energy the living entity expresses himself in words.

## PURPORT

The mouth of the gigantic universal form of the Lord is the source of the speaking power. The director of the fire element is the controlling deity, or the *ādhidāiva*. The speeches delivered are *ādhyātma*, or bodily functions, and the subject matter of the speeches is material productions, or the *ādhibhūta* principle.

## TEXT 13

निर्भिन्नं तालु वरुणो लोकपालोऽविशद्दरः ।  
जिह्वांशेन च रसं ययासौ प्रतिपद्यते ॥१३॥

*nirbhinnam tālu varuṇo  
loka-pālo 'viśat dhareḥ  
jihvayāśnena ca rasam  
yayāsau pratipadyate*

*nirbhinnam*—separated; *tālu*—palate; *varuṇah*—the deity controlling air; *loka-pālah*—director of the planets; *aviśat*—entered; *hareḥ*—of the Lord; *jihvayā śnena*—with the part of the tongue; *ca*—also; *rasam*—tastes; *yayā*—by which; *asau*—the living entity; *pratipadyate*—expresses.

## TRANSLATION

When the palate of the gigantic form was separately manifested, Varuṇa, the director of air in the planetary systems, entered therein, and thus the living entity has the facility to taste everything with his tongue.

## TEXT 14

निर्भिन्ने अश्विनौ नासे विष्णोराविशतां पदम् ।  
घ्राणेनांशेन गन्धस्य प्रतिपत्तिर्यतो भवेत् ॥१४॥

*nirbhinne aśvinau nāse  
viṣṇor āviśatām padam  
ghrāṇenāśnena gandhasya  
pratipattir yato bhavet*

*nirbhinne*—thus being separated; *aśvinau*—the dual Aśvinis; *nāse*—of the two nostrils; *viṣṇoh*—of the Lord; *āviśatām*—entering; *padam*—post; *ghrāṇena śnena*—by partially smelling; *gandhasya*—aroma; *pratipattiḥ*—experience; *yataḥ*—whereupon; *bhavet*—becomes.

## TRANSLATION

When the Lord's two nostrils separately manifested themselves, the dual Aśvini-kumāras entered them in their proper positions, and because of this the living entities can smell the aromas of everything.

## TEXT 15

निर्भिन्ने अक्षिणी त्वष्टा लोकपालोऽविशद्दिभोः ।  
चक्षुषांशेन रूपाणां प्रतिपत्तिर्यतो भवेत् ॥१५॥

*nirbhinne akṣiṇī tvaṣṭā  
loka-pālo 'viśat vibhoḥ  
cakṣuṣāśnena rūpāṇām  
pratipattir yato bhavet*

*nirbhinne*—thus being separated; *akṣiṇī*—the eyes; *tvaṣṭā*—the sun; *loka-pālah*—director of light; *aviśat*—entered; *vibhoḥ*—of the great; *cakṣuṣā śnena*—by the part of the eyesight; *rūpāṇām*—of the forms; *pratipattiḥ*—experience; *yataḥ*—by which; *bhavet*—becomes.

## TRANSLATION

Thereafter, the two eyes of the gigantic form of the Lord were separately manifested. The sun, the director of light, entered them with the partial representation of eyesight, and thus the living entities can have vision of forms.

## TEXT 16

निर्भिन्नान्यस्य चर्माणि लोकपालोऽनिलोऽविशत् ।  
घ्राणेनांशेन संस्पर्शं येनासौ प्रतिपद्यते ॥१६॥

*nirbhinnāny asya carmāṇi  
loka-pālo 'nilo 'viśat  
prāṇenāśnena saṁsparśam  
yenāsau pratipadyate*

*nirbhinnāni*—being separated; *asya*—of the gigantic form; *carmāṇi*—skin; *loka-pālah*—the director; *anilah*—air; *aviśat*—entered; *prāṇena śnena*—the part of the breathing; *saṁsparśam*—touch; *yena*—by which; *asau*—the living entity; *pratipadyate*—can experience.

## TRANSLATION

When there was a manifestation of skin separated from the gigantic form, Anila, the deity directing the wind, entered with partial touch, and thus the living entities can realize tactile knowledge.

(continued in next issue)

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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 (Bhaktivedanta 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

# Krishna Consciousness AND THE WORLD

C. Bhaktivedanta Swami Prabhupāda

Riverina (New Gaudadesh)—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—Ibadan Rd., Obantoko, behind NET (mail: P.O. Box 5177)  
Accra, Ghana—582 Blk. 20, Odokor, Official Town (mail: P.O. Box 01568, Osu)  
Benin City, Nigeria—Karo Estate Rd., off Upper Mission Rd., (mail: P.O. Box 3681)  
Buea, Cameroon—Southwest Province (mail: c/o Yuh Laban Nkesah, P and T, VHS)  
Durban (Natal), S. Africa—P.O. Box 212, Cato Ridge, Natal 3680/ (325) 219-19  
Ibadan, Nigeria—P.O. Box 9996 U.I.  
Kitwe, Zambia—P.O. Box 20242  
Lagos, Nigeria—No. 2 Murtala Mohammed International Airport Expressway, Mafaluku  
(mail: P.O. Box 8793, Lagos)  
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,  
Mombasa/ 312248)  
Nkawkaw, Ghana—P.O. Box 329, Nkawkaw  
Nairobi, Kenya—Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi/ 744365)  
Port Harcourt, Nigeria—2 Eligham Rd. (corner of 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 Aceuil

## ASIA

### INDIA

Ahmedabad, Gujarat—7, Kailas Society, Ashram Rd., 380 009/ 449935  
Bambore, Gujarat—N.H. 8-B, Surendranagar (city office: 32 Ananta Nagar, Kalavad Rd.,  
Rajkot 360 003)  
Bangalore, Karnataka—34/A, 9th 'B' Cross, West of Chord Rd., Mahalaxmi Layout, 560 086  
(mail: P.O. Box 5181/ 80418)  
Baroda, Gujarat—18, Sujata Society, Gotri Rd., 390 015/ 66499  
Bhubaneswar, Orissa—National Highway No. 5, Nayapali, 751 001/ 53125  
Bombay, Maharashtra—Hare Krishna Land, Juhu 400 054/ 626-860  
Calcutta, W. Bengal—3 Albert Rd., 700 017/ 443757  
Chandigarh, Punjab—Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/ 26674  
Chhaygharia (Haridaspur), W. Bengal—Thakur Haridas 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 Kilpaik Garden Road, Madras 600 010/ 662286  
Māyāpūr, W. Bengal—Shree Māyāpūr Chandrodaya Mandir, P.O. Shree Māyāpūr Dham (Dist. Nadia)  
New Delhi—M-119 Greater Kailash I, 110 048/ 642058  
Pondharpur, Maharashtra—Hare Kṛṣṇa Āsrama, across Chandrabhaga River, Dist. Sholapur, 413304  
Pune, Maharashtra—4 Tarapur Rd.  
Silchar, Assam—Mahaprabhu Colony, Malugram, Cachar District, 788002  
Surat, Gujarat—Rander Rd., Jahangirpura, Surat, 395005/ 84215  
Tirupati, A.P.—No. 37, B Type, T. T. D. Qrs., Vinayaka Nagar, K. T. Rd., 517501/ 2285  
Trivandrum, Kerala—P. B. No. 5098, Fort Post Office, 695023  
Vrindāvan, U.P.—Krishna-Balarām Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathurā/ 178

## FARM COMMUNITIES

Hyderabad, A.P.—P.O. Dabilpur Village, Medchal Taluk, Hyderabad District, 501 401  
Māyāpūr, W. Bengal—(contact Māyāpūr)

## RESTAURANTS

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

## OTHER COUNTRIES

Bali, Indonesia—Jalan Sagamona 17, Renon, Denpasar  
Bangkok, Thailand—139, Soi Purtha-Osoth, New Road/ 233-2488  
Hong Kong—5 Homantin St., Flat 23, Kowloon/ 3-7122630  
Jakarta, Indonesia—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 Kanagapuram, 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—Keshavar, Dehkedeheh 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, Mandaua 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  
Curitiba, PR—Rua Pres. Carlos Cavalcante, 1090, São Francisco 80.000/ 234-0573  
Fortaleza, CE—Rua José Lourenço, 2114, Aldeota  
Manaus, AM—Rua Leopoldo Neves, 387  
Porto Alegre, RS—Rua Tomás Flores, 327, Bonfim/ 27-3078  
Recife, PE—Rua Pamamirim, 327, Pamamirim 50.000/ (081) 268-1908  
Rio de Janeiro, RJ—Ladeira da Glória, 98 Glória/ 285-5643  
Salvador, BA—Rua Alvaro Adorno, 17, Brotas 40.000/ (071) 244-1072  
São Luiz, MA—Rua Deputado José Maria, 93-Fátima  
São Paulo, SP—Rua Bom Pastor, 798 (mail: Caixa Postal 4855-01000/ 279-7836)

## FARM COMMUNITY

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

## MEXICO

Guadalajara—Morelos No. 1514 Sector Hildago, Jalisco/ 26-12-78  
Mexico City—Gob. Tiburcio Montiel 45, San Miguel Chapultepec, Mexico, D.F. 18/ (905) 271-0132  
Monterrey—General Albino Espinoza, 345 Pte., Zona Centro, Monterrey, N.L./ 42-67-66  
Morelia—Ticatemé No. 52 pte., Col. Selix Ireta 58070, Morelia, Mich.  
Puebla—Rio Nazas 5016, Col. San Manuel 459047  
Veracruz—Calle 3, Carebelas No. 784, Fraccionamiento Reforma/ 50759

## FARM COMMUNITY

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

## PERU

Arequipa—Jerusalem 402/ 229523  
Cuzco—Calle Plaza San Francisco No. 360 (altos)  
Chosica—Jr. Chile 136  
Huancayo—Av. Giraldes 652  
Lima—Avenida San Martín 135/ 670405  
Miraflores—Av. Schell 630/ 442505  
Trujillo—Jr. Bolívar 608

## FARM COMMUNITY

Gauranga Sevāk—Bellavista, Hvallaga, San Martín

## RESTAURANTS

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Barranco—Av. Grav 137  
Cuzco—Calle Espaderos 128 (near Plaza de Armas)  
Lima—Jr. Azangaro 149  
Miraflores—Av. Schell 603

## OTHER COUNTRIES

Buenos Aires, Argentina—Centro Bhaktivedanta, Andonaegui 2054, (1431) Buenos Aires  
Cali, Colombia—Avenida 9 Norte, 17-33/ 621688  
Caracas, Venezuela—Calle Luis Roche 61, Colinas de los Chaguarinos/ 751-3026  
Cochabamba, Bolivia—P.O. Box 3988/ 46441  
Concepción, Chile—Nonguen, 588/ 23150  
Córdoba, Argentina—Ramirez de Arellano 680, (5000) Alta Córdoba  
Crabwood Creek, Guyana—Grant 1803, Sec. D, Corentyne, Berbice  
Georgetown, Guyana—24 Uirtvlugt Front, West Coast Demerara  
Guayaquil, Ecuador—V. E. Estrada 110, Circunvalacion Norte/ 382439  
La Paz, Bolivia—Avenida Herando Siles 6239 (mail: Casilla 10278 Obrajes/ 785023)  
Medellin, Colombia—Calle 56 (Bolivia), Parque de Bolívar  
Montevideo, Uruguay—Casilla 10, 531, Suc. Pluma  
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—Carron 641 Amazonas/ 520466  
San Jose, Costa Rica—100 mtrs. sureste de aptos Torre Blanca Urbanización Carmiol, Montes  
de Oca, Casa No. 49 (mail: P.O. Box 166, Paseo Estudiantes, Z-1002)  
San Salvador, El Salvador—67 Avenida Sur No. 15, Colonia Escalon  
Santiago, Chile—Estudiantes, 150  
Santo Domingo, Dominican Republic—Calle Cayetano Rodriguez No. 254/ (809) 688-7242  
Trinidad and Tobago, West Indies—Prabhupada Ave., Longdenville, Chaguanas

## FARM COMMUNITIES

Guayaquil, Ecuador (Nuevo Nilácala)—(contact 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

Buenos Aires, Argentina—Madre Tierra, Mendoza 2320, (1428) Buenos Aires  
Guayaquil, Ecuador—Govinda's (contact Guayaquil)  
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, 7<sup>a</sup> Calle Oriente No. 155/ 218035  
Santiago, Chile—Govinda's (contact Santiago)

# FESTIVALS

and the Hare Kṛṣṇa Calendar

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

## Month of Keśava

(November 9–December 8)

**December 4**—Mokṣadā Ekādaśī (fasting from grains and beans).

## Month of Nārāyaṇa

(December 9–January 7)

**December 12**—Disappearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, the spiritual master of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda (fasting till noon).

**December 18**—Saphalā Ekādaśī (fasting from grains and beans).

**December 23**—Appearance anniversary of Śrīla Locana dāsa Thākura, a great spiritual master whose songs perpetuate the simple Kṛṣṇa conscious method of self-realization.

**December 25**—Disappearance anniversary of Śrīla Jīva Gosvāmī, an intimate follower of Lord Caitanya and the author of numerous highly respected philosophical works.

**January 3**—Putradā Ekādaśī (fasting from grains and beans).

## Month of Mādhava

(January 8–February 5)

**January 11**—Appearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the principal followers of Śrī Caitanya Mahāprabhu.

**January 12**—Disappearance anniversary of Śrīla Jayadeva Gosvāmī, a great spiritual master and the author of *Gīta-govinda*.

**January 17**—Ṣaṭ-tilā Ekādaśī (fasting from grains and beans).

**January 25**—Appearance anniversary of Śrīla Pañcadraviḍa Swami Tridandipāda, one of the present spiritual masters in the Hare Kṛṣṇa movement.

# RESOURCES

**Plain living, high thinking.** Get out of the city—away from the noise, pollution, and the anxiety and madness of city life. Come back to a simpler, more natural way of life. Live

close to the earth, close to God. The Hare Kṛṣṇa movement has thirty-four farm communities throughout the world. These are sacred places where your spirit can unfold. And at the same time, they're realistic, practical places, where you can build a sane, stable life for yourself and, if you're married, for your family.

To find out more, get in touch with the ISKCON farm community nearest you (you'll find them in the list of centers on pages 20–21 of this magazine).

Or write or call Paramānanda dāsa, who is the ISKCON minister for farm communities. His address is the Gītā-nāgarī Farm, R.D. No. 1, Box 839, Port Royal, Pennsylvania 17082; phone: (717) 527-4101.

## Own a full set of Śrīla Prabhupāda's books.

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

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

## Going to Bombay?

Visit the ISKCON cultural center—Hare Krishna Land, in beautiful Juhu Beach. A short ride from the Bombay airports, Hare Kṛṣṇa Land features a gorgeous traditional Kṛṣṇa temple, together with a multistory modern guesthouse, Govinda's pure vegetarian *prasādam* restaurant, musical and theatrical performances in the 425-seat auditorium, and a sublime atmosphere of spiritual realization in the association of Kṛṣṇa's devotees.

For further information, inquire at your local ISKCON center or get directly in touch with ISKCON in Bombay.

## Kṛṣṇa Conscious Tape Cassettes

In the *yoga* system of Kṛṣṇa consciousness, the most important method of spiritual advancement is to hear the transcendental sound of Kṛṣṇa's holy name and teachings. By hearing this sound from a pure devotee of Kṛṣṇa, you can make strong and steady progress on the path back to Godhead.

ISKCON Educational Services offers a treasure of recordings on high-quality C-60 and C-90 cassettes: Śrīla Prabhupāda leading the congregational chanting of Hare Kṛṣṇa, Śrīla Prabhupāda singing traditional songs of God realization and explaining their meaning, Śrīla Prabhupāda's classes on *Bhagavad-gītā* and

*Śrīmad-Bhāgavatam*, his conversations about transcendental enlightenment with devotees and guests.

For a current catalog, write to ISKCON Educational Services, 3764 Watseka Avenue, Los Angeles, CA 90034.

## Prepare your child to go back to Godhead.

ISKCON now has more than twenty primary and secondary schools worldwide, and some of these schools are now prepared to accept students from outside their local communities. Here's your opportunity to give your child a strong spiritual foundation, in addition to standard academic knowledge.

For more information, write to Śrī Rāma dāsa, ISKCON Gurukula Education Office, P.O. Box 388, Lake Huntington, N.Y. 12752.

**Now your television can bring you closer to Kṛṣṇa.** Videocassettes from ITV (ISKCON Television) bring the spiritual vision of Kṛṣṇa into your home.

See the pastimes of Lord Kṛṣṇa and Lord Rāma . . . Visit the centers of the Hare Kṛṣṇa movement around the world . . . Attend classes given by Śrīla Prabhupāda himself . . . Relish the life story of Śrīla Prabhupāda in *Your Ever Well-Wisher*.

Almost 100 shows to choose from. Top-quality, low-priced videocassettes. Available in 1/2-inch, 3/4-inch, NTSC (American), and PAL (overseas).

For a free, full-color catalog, write to ITV, 3764 Watseka Avenue, Los Angeles, CA 90034.

**If you're a scientific person, apply your mind to the science of self-realization.** Read *Mechanistic and Nonmechanistic Science*, an investigation into the nature of consciousness and form, by Richard L. Thompson, Ph.D.

In this book, Dr. Thompson shows how physics breaks down when it tries to deal with consciousness. He examines how biology runs in circles when it tries to account for complex forms of life. For scientists seeking a unified view of the world, he suggests looking beyond theories that boil everything down to impersonal arrangements of numbers. And he gives some revolutionary ideas of what science has yet to find. Includes rigorous technical sections you can read if they're for you, or skip over without hindrance if they're not.

245 pages, softbound.

For your copy, send \$6.60 (\$7.00 in Canada) to ISKCON Educational Services, 3764 Watseka Ave., Los Angeles, CA 90034.

## Enjoy the writings of Śrīla Satsvarūpa dāsa

**Goswami Gurupāda**, one of the present spiritual masters in the Hare Kṛṣṇa movement. The author of a six-volume biography of Śrīla Prabhupāda, he continues to produce essays and poems for everyone interested in Kṛṣṇa consciousness. For a brochure, write to The Gītā-nāgarī Press, P.O. Box 18928, Phila., PA 19119.

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

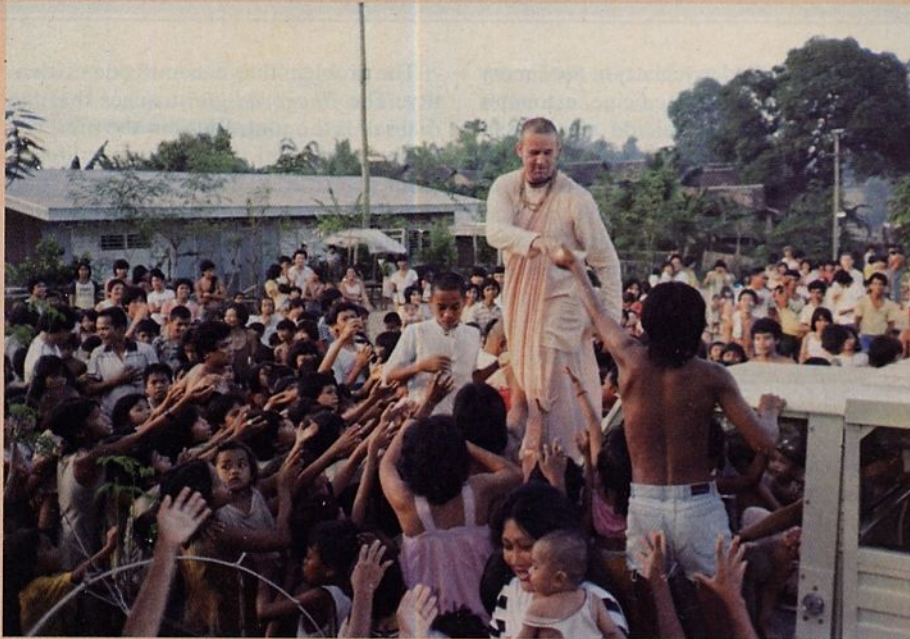




# Every Town and Village

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

## ISKCON Feeds Philippine Disaster Victims



ISKCON/PHILIPPINES

ISKCON's regional secretary Mahāśrīga Goswami on the food relief truck in the Philippines.

**Cebu City, Philippines**—When Typhoon Nitang devastated the Philippines in September, killing 1,500 people by a tidal wave, devotees from the local Hare Kṛṣṇa Food for Life program were immediately on hand here and in Mandaue, two of the worst afflicted cities, distributing nutritious *prasādam*—food offered to Kṛṣṇa.

The 109-mile-per-hour winds caused extensive destruction—sinking twenty ships, smashing buildings, and uprooting trees.

The high winds blew the roofs off the buildings at the ISKCON community, and the devotees had to endure without electricity for a week and a half.

“As soon as the weather calmed down, we went to the market and purchased sacks of wheat flour, rice, and mung beans,” said ISKCON's regional secretary Mahāśrīga Goswami. “We worked around the clock making veggie burgers, and everyone was very appreciative.”

## TV Debate in Spain Enhances Devotees' Reputation

**Madrid, Spain**—A new era for Kṛṣṇa consciousness here began recently when half of the country—an estimated fifteen million people—saw Madrid temple president Śuciśravā dāsa on Spain's most popular TV talk show, *La Clave* (“The Key”).

Dr. Larry Shinn, a prominent friend of ISKCON and Danforth Professor of Religion at Oberlin College in Ohio, was invited by the show's producers to speak on behalf of ISKCON.

Dr. Shinn and Śuciśravā defeated opponents Jose Belil, president of the Spanish Pro-Youth Association, and Dr. Louis West, director of the University of California's Neuropsychiatric Institute in Los Angeles.

Mr. Belil accused the devotees of using “brain control” and of misusing funds collected for the Hare Kṛṣṇa movement in Spain. Dr. Shinn replied that he had studied sixteen ISKCON temples in the U.S. and India and saw no evidence of either coercion or misuse of funds. Dr. Shinn stressed that the devotees follow an ancient religious tradition, one that is also currently followed by many Indians.

Śuciśravā pointed out that at the devotee's request the Spanish government had inspected the ISKCON accounts and had found nothing abnormal. “Everything we collect,” Śuciśravā explained, “is through distributing literature that tells about religious and spiritual principles that can bene-

fit any person.”

Also supporting ISKCON was the chairman of the Office of Religious Affairs in the Spanish Ministry of Justice and a representative for the Jehovah's Witnesses in Spain.

*La Clave*, the longest-running show in Spanish TV history, is hosted by Jose Luis Balbin, whose reputation for integrity compares to Walter Conkrite's in the U.S. Said Keśava Bhāratī Goswami, ISKCON's regional secretary for Portugal and Spain, “Of all the shows on television, this is the one that the intellectuals watch. This will have a very positive effect on ISKCON's position in Europe.”

## 500,000 View Toronto's Tenth Ratha-yātrā

**Toronto, Ontario**—This city's tenth annual Ratha-yātrā parade took place on Yonge Street, Canada's busiest thoroughfare (and at 1,783 miles long, the world's longest street). Half a million people enjoying the Tall Ships Festival also watched the devotees and other participants in the parade pull three forty-foot-high chariots to the waterfront on Lake Ontario. The parade was led by a decorated elephant, and a plane flew over the city for six hours trailing the message “Krishna Blesses Toronto. Hare Krishna.”

At the festival site, one of ISKCON's present spiritual masters and the director of its affairs in Canada and western India, Śrīla Gopāla-Kṛṣṇa Goswami Bhāgavatapāda, hosted Toronto alderman Ying Hope and Indian consul general Surinder Lal Malik, the guest speakers.

Five thousand pieces of transcendental literature were given out, and the festival-goers enjoyed colorful exhibits, devotional music, and a vegetarian feast.



HASTI GOPALA DASA

The majestic chariots roll down Yonge Street.

# THE VEDIC

## Transcendental Commentaries

### YOUTH SUICIDE: ENCOUNTERS WITH HOPELESSNESS

by Drutakarmā dāsa

The time is five thousand years ago. The place, the Battlefield of Kurukṣetra, in northern India. The warrior Arjuna is undergoing a moment of intense anxiety just as he is about to enter into combat. Overwhelmed with doubt and despair, he says, "I am now unable to stand here any longer. I am forgetting myself, and my mind is reeling. I see only causes of misfortune."

Śrīla Prabhupāda explains in his commentary on this passage from the *Bhagavad-gītā*: "When a man sees only frustration in his expectations, he thinks, 'Why am I here?'" Of course, Arjuna eventually recovered from his moment of self-doubt and went on to victory. But if a person can find no satisfactory answer to the question "Why am I here?" then he might conclude that ending his existence is a practical solution.

Unfortunately, this is exactly the conclusion that more and more American young people are reaching. Seeing only unhappiness in their futures, they are taking their own lives in numbers that are shocking. Surprisingly, many of the victims are quite well off in terms of material well-being and social status.

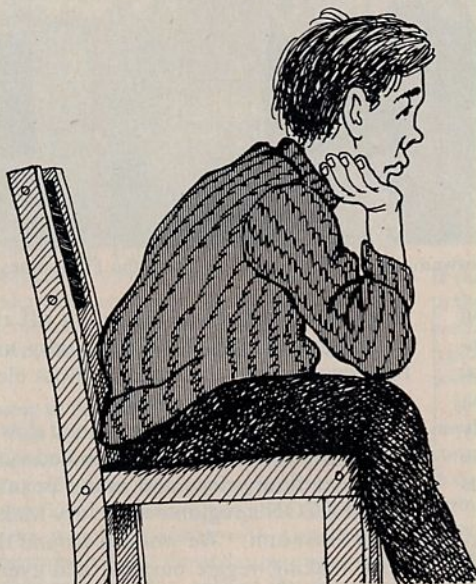
Cathy Ann Petruso was a popular seventeen-year-old high school senior in New York's Westchester County. Captain of the cheerleading squad, she had also been selected by her classmates as homecoming queen. She seemed to have everything going for her; yet one summer night she hung herself with her own belt in the rest room of a drive-in movie theater. Hundreds of similar examples could be cited.

In recent years suicide has ranked second or third as the leading cause of death among people under twenty-four years of age. Each day, an average of eighteen American young people kill themselves, and according to some mental health professionals, the number of unreported suicides could double or triple the total. Furthermore, Dr. J. Vernon Magnusson,

a professor of child psychiatry at the Emory University School of Medicine, estimates that the number of suicide attempts is fifty times as great as the number of reported deaths, now running at a rate of almost six thousand a year.

The reasons for the suicide epidemic are a matter of controversy. But in all analyses

The problem thus becomes one of identity. The *Bhagavad-gītā* teaches that the real self is the soul. Without the presence of the spirit soul, the body is a lifeless lump of matter. The body is, therefore, simply a temporary vehicle for the soul. By nature, the soul is eternal and full of happiness and knowledge. If one can re-



a predominant theme emerges—in their search for happiness, teenagers are encountering a sense of extreme hopelessness.

Some observers have attributed this to a lack of traditional religious values. Steven Stack, a student at Pennsylvania State University, says, "Religion supplies moral guidelines. . . . Young people, while freer, are also more unhappy." However, most people are probably already aware of traditional guidelines, but see little reason to follow a list of "don'ts" that seem to do nothing more than deny the human desire for happiness. So, instructing young people in a list of moral guidelines may not be the complete answer.

According to the sages of ancient India, underlying our deep dissatisfaction and frustration is a fundamental lack of knowledge about our own inner nature. We do not understand who we really are.

main fixed in this knowledge of the self, one experiences complete satisfaction along with freedom from all kinds of fears and anxieties. The reverse is also true. If one is always looking outside the self—to the body and material objects—for pleasure and satisfaction, one is always going to remain frustrated in one's search for happiness, without knowing why. And it is this sense of not knowing why one is unhappy or what to do about it that is doubtlessly a major contributing factor in the impetus toward suicide. The fear of the future becomes so overwhelming that one can no longer confront it.

The state in which the mind is completely focused upon the actual self within the body is technically called *samādhi*. The *Gītā* says, "In the stage of perfection called trance, or *samādhi*, one's mind is completely restrained from material mental

# OBSERVER

ary on the Issues of the Day

activities by the practice of *yoga*. 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. Established thus, one never departs from the truth."

The methods for attaining this position of self-realization are described in the *Gītā*. The effectiveness of these techniques leads Dr. Elwin H. Powell, a professor of sociology at the State University of New York, to declare, "If the truth is what works . . . there must be a kind of truth in the *Bhagavad-gītā As It Is*, since those who follow its teachings display a joyous serenity usually missing in the bleak and strident lives of contemporary people."

Of course, the *Gītā's* teachings are meant for everyone—not just those unfortunate young people who might be contemplating taking their own lives. But here's something we can all consider: if we don't become self-realized in this lifetime, then according to the *Gītā*, we will remain entangled in an endless cycle of births and deaths. In effect, if one does not seriously take up the process of self-realization, one is committing a kind of spiritual suicide.

## DAY OF THE LIVING DEAD

by Mathureśa dāsa

Staying in Intensive Care Units (ICU's) in U.S. hospitals can cost upwards of \$600 a day. Add to that base rate the charges for respirators, kidney dialysis machines, drugs, lab tests, and so on, and a daily bill of \$2,000 is not unusual. In 1982 Americans spent about \$28 billion—or nearly one per cent of the gross national product—on ICU's.

And why not spend so much? ICU support systems maintain our most valuable possession: life.

Or do they? Critics point out that although the advanced medical technology used in ICU's can support a patient's organ system for long periods, it cannot cure the underlying diseases. Put a terminally ill patient in an ICU and he's still terminally ill. He has no hope of living

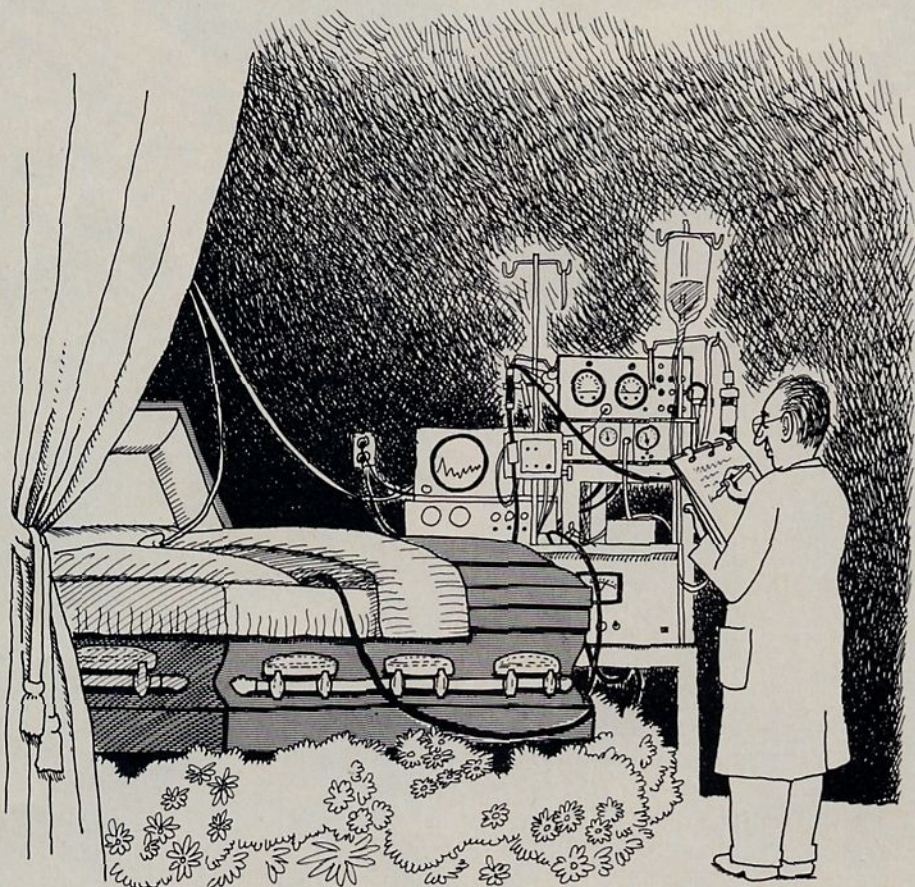
normally, and even his bed-ridden existence is tenuous. Sometimes patients are "kept alive" under such conditions against their wills, and may even have to be tied down to prevent them, as they thrash about in pain, from pulling the life-sustaining tubes and needles from their bodies. So at least in some cases, ICU's appear to prolong not life, but the agonies of death.

A devotee of Kṛṣṇa always remembers that his life and death are in the hands of the Supreme Lord and that an ICU cannot in itself prolong anyone's life even for a second. A devotee looks after his health and may take whatever steps are necessary—including those of the most advanced medical technology—to keep physically fit. But he never makes the mistake of thinking that his physical well-being can ever be fully controlled by medical technology. Whether the medicine works or not

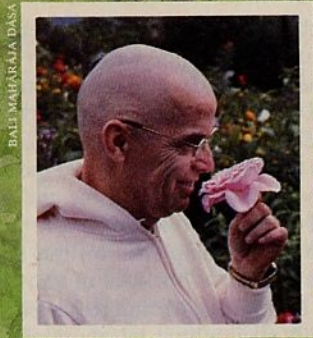
or whether the ICU does in fact keep him alive is ultimately up to Kṛṣṇa.

Furthermore, a devotee does not take his physical body as all in all. He knows that he is an eternal individual spirit soul situated within a temporary body and that the death of the body does not mark the end of his real self or of his service to Kṛṣṇa.

Much of the emphasis on the use of ICU's is a result of the lack of knowledge that we are transcendental to our physical bodies. A society that falsely thinks that the individual dies with the death of the body is bound to spend billions to try to keep the body alive, even if only for a few extra moments—and even if those moments are a living death. On the other hand, one who knows the self is transcendental will be more inclined, when faced with imminent death, to rely fully on Kṛṣṇa, rather than on an ICU. ❁



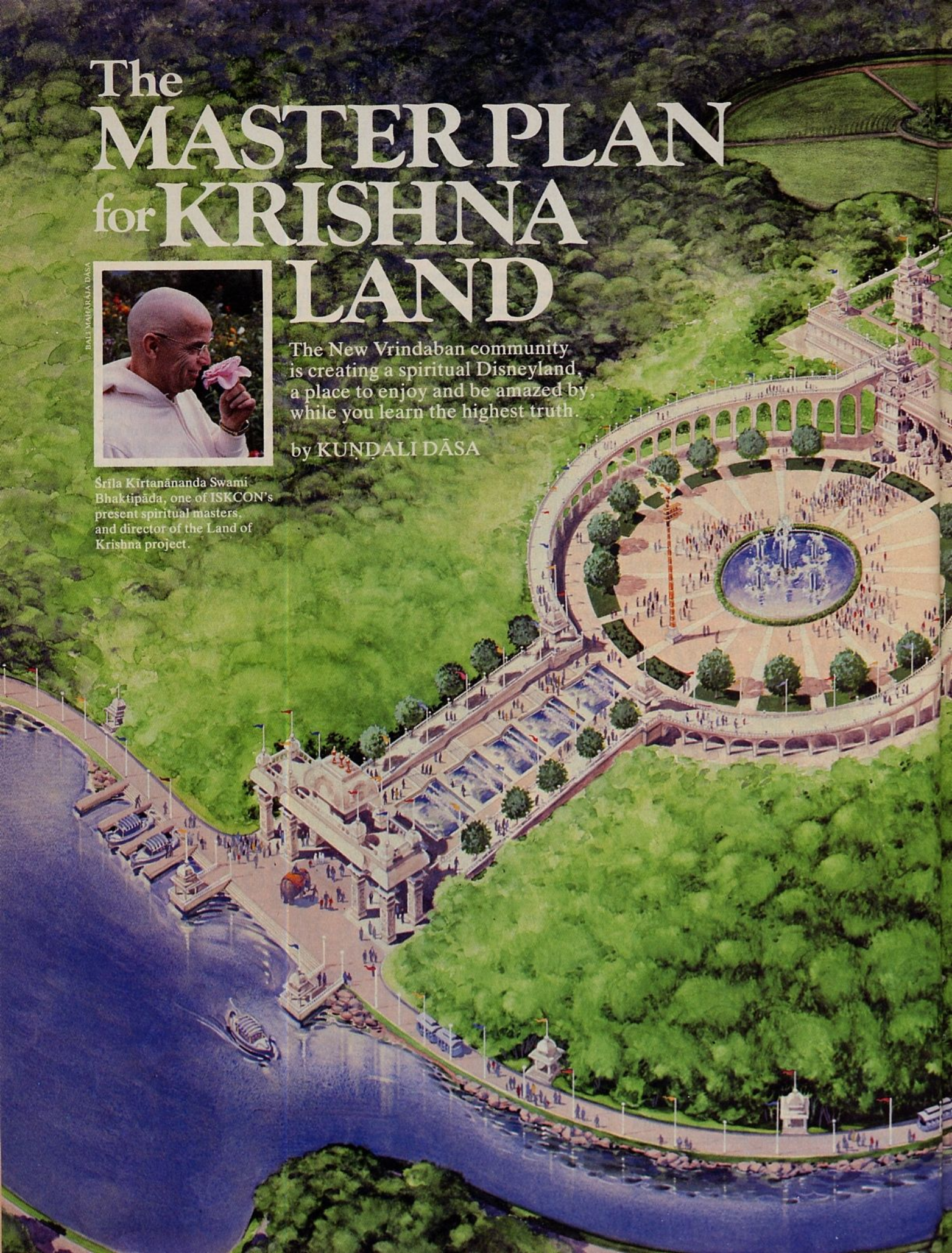
# The MASTER PLAN for KRISHNA LAND



Srila Kirtanananda Swami Bhaktipada, one of ISKCON's present spiritual masters, and director of the Land of Krishna project.

The New Vrindaban community is creating a spiritual Disneyland, a place to enjoy and be amazed by, while you learn the highest truth.

by KUNḌALI DĀSA





The impressive picture you see here is an artist's conception of the Temple of Understanding, an eighteen-story architectural masterpiece designed by M. Mutiah Staphati of Madras, India, to be built in New Vrindaban, a burgeoning community of the International Society for Krishna Consciousness (ISKCON) in the West Virginia panhandle. The temple, iridescent and gleaming with gold-leaf trim, will be the first of its kind in North America. In fact, even in India such an architectural feat has not been attempted in almost five hundred years. The 25-million-dollar Temple of Understanding will be the main attraction in the Land of Krishna, a one-hundred-acre complex that will include sculptures, botanical gardens, art galleries, multimedia exhibits, a planetarium, and more—all aimed at educating visitors in the sublime philosophy of Kṛṣṇa consciousness.

New Vrindaban, founded by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, is a sixteen-year-old Hare Kṛṣṇa community, located near Wheeling in the hills of West Virginia about half an hour south of Interstate 70. Under the guidance of Śrīla Kīrtanānanda Swami Bhaktipāda, New Vrindaban has grown from very humble beginnings to a thriving, diversified community of more than five hundred members. In 1968 New Vrindaban was but a handful of devotees, a couple of ramshackle buildings, and a few hundred acres of mostly wooded land. Today, spanning more than four thousand acres, it is a beehive of activity with some twenty workshops and studios, a school, a press, a two-hundred-cow dairy barn under construction, and one of the state's most gorgeous and famous architectural wonders, Prabhupāda's Palace of Gold.

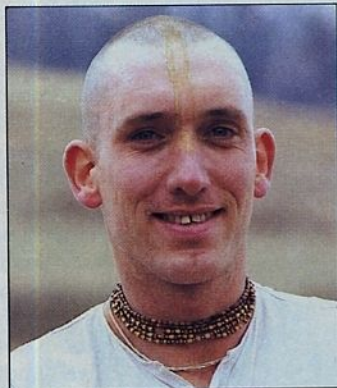
SUNDARAKARA DASA



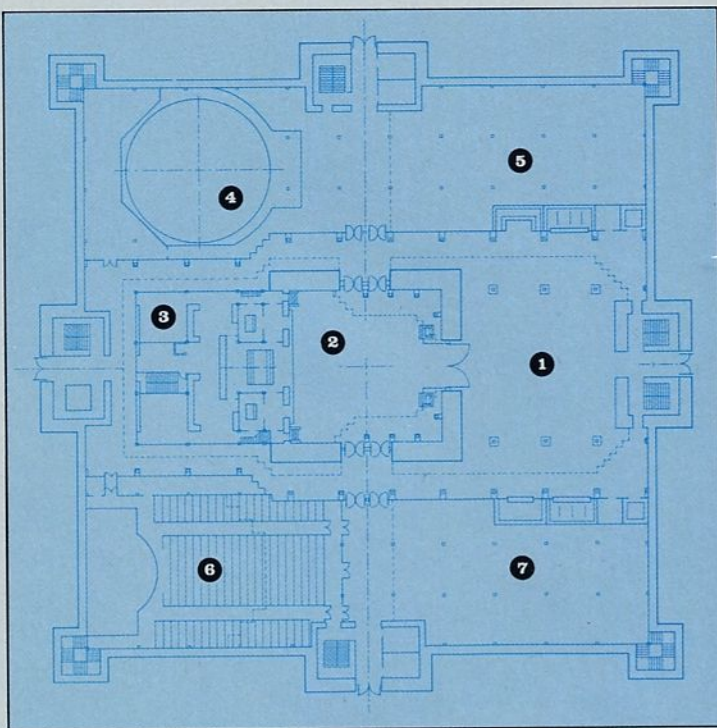
**M. Mutiah Staphati** (right) and his assistant work on plans for the Temple of Understanding.

The New Vrindaban community vaulted to international acclaim in 1979 with the opening of the Palace of Gold, which blends the richness and beauty of Indian architectural design with American technological know-how. (See *BACK TO GODHEAD* 16/6.) The Palace, a creation of marble, onyx, stained glass, gold-leaf, crystal, and teak, has attracted an estimated 2.5 million

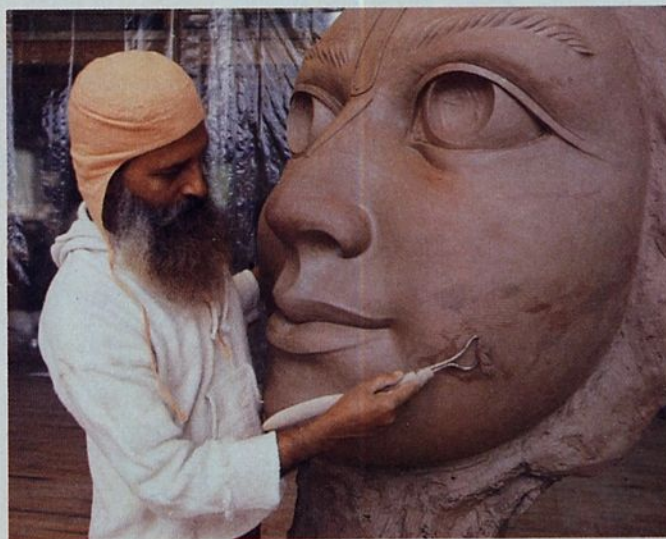
**Working jointly on design and architectural rendering for the interior of the Temple of Understanding are Mūrti dāsa (below) and Sudhanur dāsa (right). The main floor of the temple is pictured at far right. Key: 1) Lobby 2) Kīrtana Hall 3) Altars and Deity rooms 4) Planetarium 5) *The Lord Has Form* exhibit 6) Vedic Science Hall 7) Exhibition Hall.**



YAMARAJA DASA



YAMARAJA DASA



YAMARAJA DASA

**Gopāla Goswami, a sculptor from Bengal who has taught art and environmental sculpture at the University of Arkansas, finishes the model (above) for the face of the forty-foot-high statue of Lord Caitanya (right), which is being made of weather-resistant, glass-reinforced concrete and will grace the Valley of Guru and Gaurāṅga.**



YAMARAJA DASA



YAMARAJA DASA



YAMARAJA DASA

The relief (above) is one of two, ten-foot-high, gold-plated doorkeepers greeting visitors at the present temple. Hundreds of heroic-size sculptures in this Vedic style will be featured in the Land of Krishna.



BALI MAHARAJA DASA

In the mold shop, Kumāra dāsa (above) sprays gold mixed with laquer on a nearly completed home altar. Many crafts and industries such as this grew directly out of the devotees' involvement in building Prabhupāda's Palace. Under construction (at left), two ornamental towers flank steps leading to the yet unfinished lake in the Valley of Guru and Gaurāṅga.

people in the five years since it opened. As one reporter put it, "The Palace of Gold has to be seen to be believed." One visitor called it "the Hare Kṛṣṇa equivalent of the Sistine Chapel," and the news media has dubbed it "the Taj Mahal of the West."

Śrīla Prabhupāda's Palace of Gold is the first phase of the master plan for the Land of Krishna, which is scheduled to be completed in 1996. The aim of the project is to inspire and enlighten people about Lord Kṛṣṇa, the Supreme Personality of Godhead. "In the mundane world," says Śrīla Bhaktipāda, "there is Disneyland. We are creating a spiritual Disneyland, where people can enjoy and be amazed, but at

the same time learn something worthwhile."

Visitors—or pilgrims, if you will—to the Land of Krishna will have to plan to stay at least six days to take in all the tours and programs that will be offered. (Small wonder that the master plan calls for two one-hundred-room hotels). The site for the entire project is a tract of ridge land divided into three sectors. Each sector will have a different focus and will require an average of two days to tour.

Sector one, the Home of the Spiritual Masters, will cover about forty acres and will include the Palace of Gold, which will be surrounded by beautifully landscaped gardens. Already some thirty thousand

annually-flowering plants, forty thousand spring-flowering bulbs, and five thousand summer-flowering bulbs, plus shrubs and evergreens, have been planted. These gardens and others yet to come will provide year-round beauty and fragrance. The atmosphere should be exhilarating.

Other features to be included in sector one are sculptures, large pools, a performing arts center, and a conservatory housing tropical plants from around the world. The walkway from the Palace to the conservatory will be lined with three hundred crab-apple trees. In the nearby Valley of Guru and Gaurāṅga, two forty-foot-high images of Lord Caitanya and Lord Nityānanda\* will stand overlooking a two-million-gallon lake. In this lake a beautiful swan-shaped boat for taking the Deities of Rādhā and Kṛṣṇa on boat rides will be kept in an ornate boathouse resembling a little temple. In the performing arts center, episodes from the two great Sanskrit epics *Mahābhārata* and *Rāmāyaṇa* will be staged weekly.

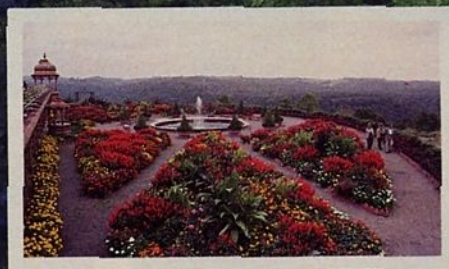
Visitors to the Home of the Spiritual Masters will learn what a bona fide spiritual master is, and they'll hear stories from the lives of the past great spiritual masters in the disciplic line. By the end of the first two days, visitors will have an understanding of why one needs a spiritual master, the distinguishing characteristics of a bona fide spiritual master, the importance of the system of disciplic succession, and so on. This sector is scheduled for completion in 1986 and will cost an estimated ten million dollars.

Next (on the third day) begins the tour of the second sector, the Kṛṣṇa Book Forest Park. This section is conceived as an interlude between the deep philosophical experience of sector one and the overwhelming majesty and splendor to come in sector three. The Kṛṣṇa Book Forest Park will emphasize sweetness and beauty. It will be a botanical haven, with thousands of rare trees and plants. The Park will feature thirteen specially designed and landscaped sites, where the main boyhood pastimes of Lord Kṛṣṇa will be depicted in sculpture. More than five hundred heroic-size sculptures (nine-foot-high children and twelve-foot-high adults) will be cast or carved to re-create these pastimes. Why such huge sculptures? The devotees hope that the visual impact will create a strong impression. Thus, for the rest of their lives, visitors to Kṛṣṇa Book Forest Park will be able to relish the memory of the transcendental pastimes that the Supreme Personality of Godhead performed five thousand

\*Lord Caitanya and Lord Nityānanda are Lord Kṛṣṇa and Lord Balarāma, who appeared in India five hundred years ago in the roles of devotees of Kṛṣṇa to teach love of God through the chanting of the Hare Kṛṣṇa mantra.



Sector one of the Land of Krishna is called the Home of the Spiritual Masters (a major portion of which is pictured on these two pages). It is scheduled for completion in 1986 and will span some forty acres. Below, the Palace of Gold and its surrounding gardens give a hint of the project's future opulence.

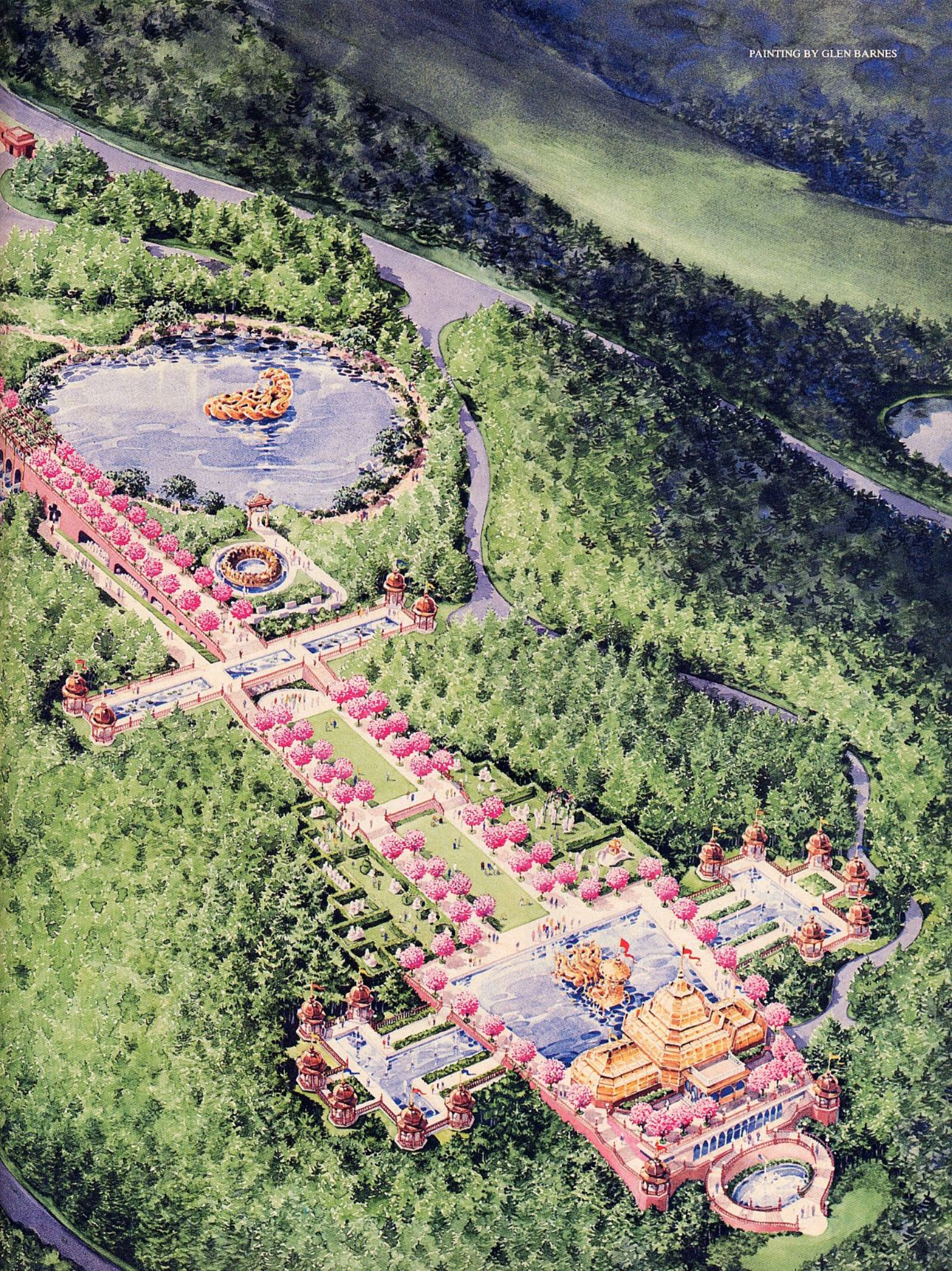


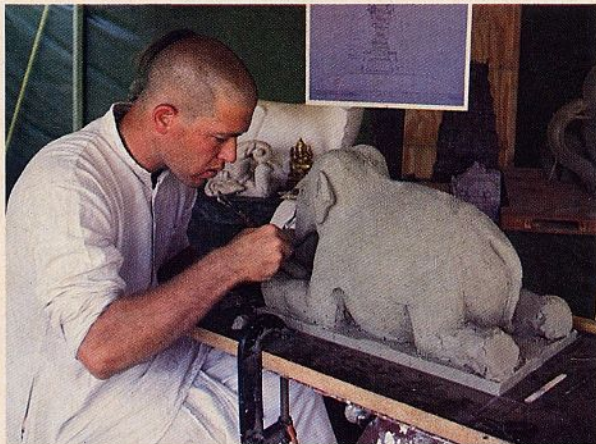
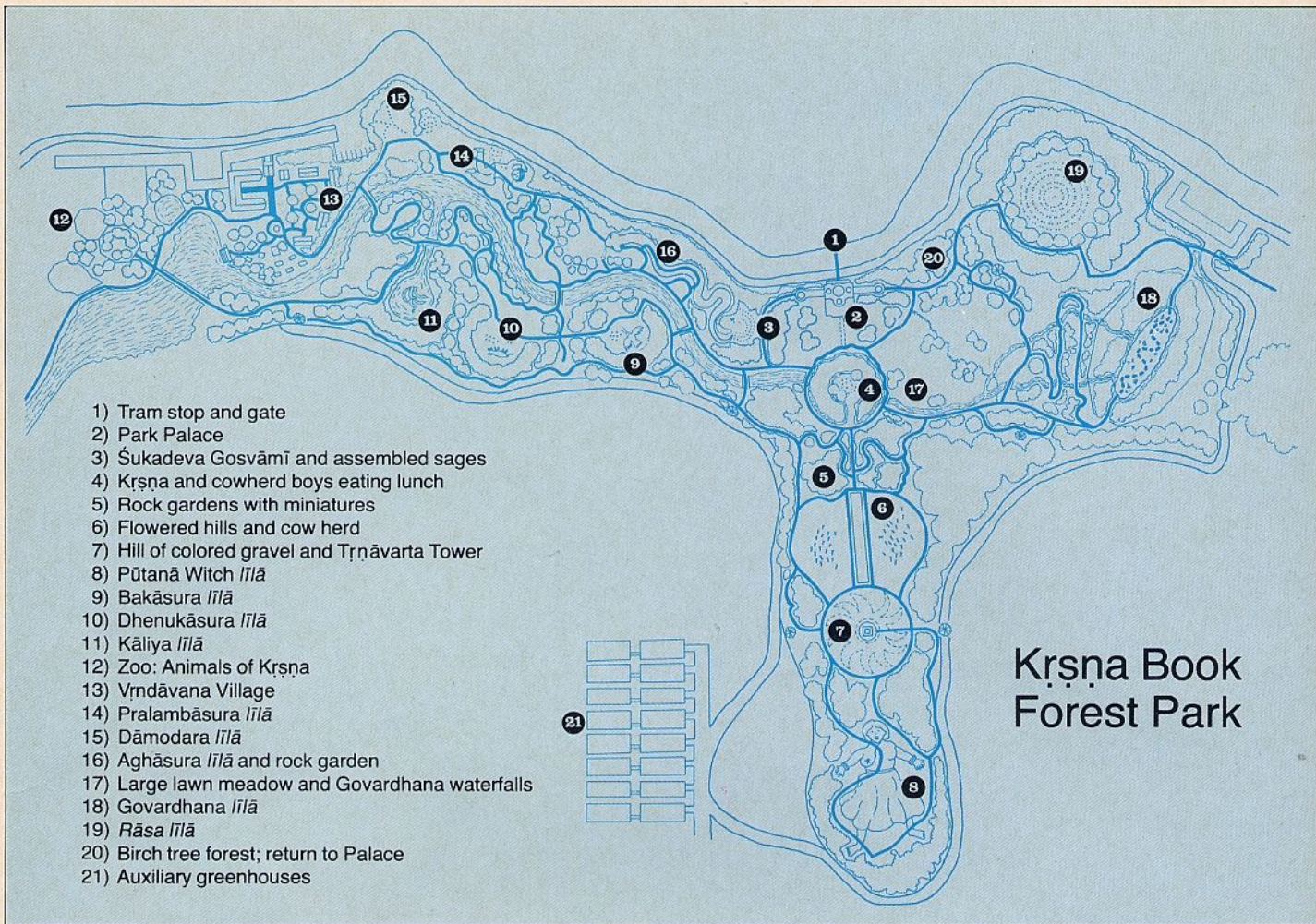
VAMARAJA DASA



DILIP CHANDRA DASA







YAMARAJA DASA

**Soma dāsa (above) is designing scale models** for the five hundred larger-than-life-size sculptures in Kṛṣṇa Book Forest Park (see diagram at top). The brick factory (right) provides jobs for local people and produces 2,500 interlocking bricks a day for paving the roads and paths in the Land of Krishna.



YAMARAJA DASA

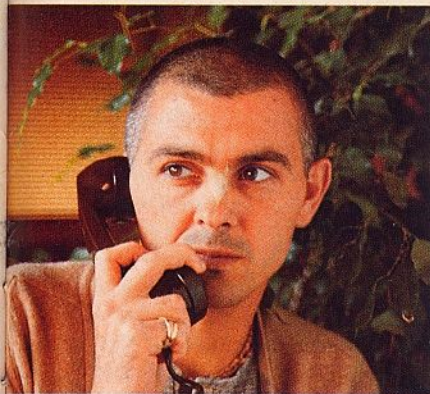
years ago in Vṛndāvana, India.

One of the highlights of the Kṛṣṇa Book Forest Park will be a zoo housing animals from Kṛṣṇa's pastimes: peacocks, monkeys, elephants, and even parrots that chant Hare Kṛṣṇa. Another feature of the Park will be an observation tower from which visitors can survey most of the Land of Krishna. This will be a photographer's de-

light. Kṛṣṇa Book Forest Park will consist of about thirty-two acres and will cost an estimated fifteen million dollars. Its completion is scheduled for 1989.

The tour of sector three will begin on the fifth day of the Land of Krishna pilgrimage and will highlight the Temple of Under-standing. The structure will be 240 feet square at its base and will rise over 160 feet

high. To enter the temple, visitors will traverse an 800-foot walkway—past the Seven Pools of Mercy, through the Plaza of Life, with its reflecting pool, and into the temple through a portico supported by six elephant columns. Once in the lobby, visitors may take stairs or elevators up to the main floor of the temple, or they may go to the dining hall, with a capacity for



PAVITRA DĀSA

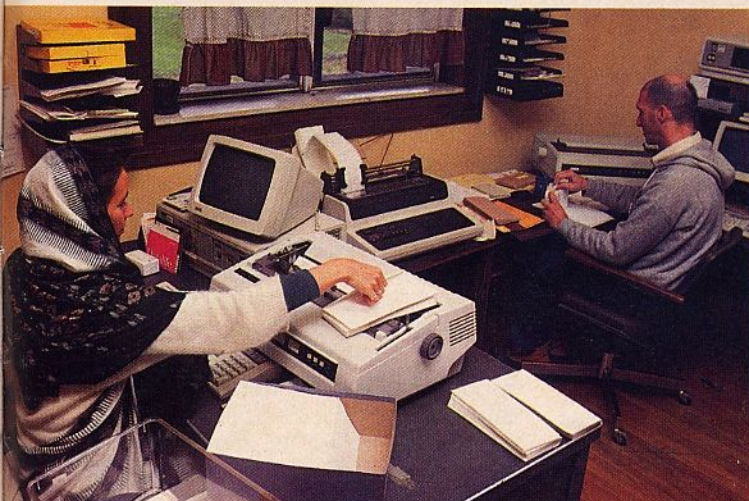


BALI MAHĀRĀJA DĀSA

**Kulādrī dāsa (far left),** president of the New Vrindaban community. Ruci-devī dāśī (left), tutors one of the eighty students in the community's school.



DULAL CANDRA DĀSA



YAMARĀJA DĀSA

**Śrī Śrī Rādhā-  
Vṇḍāvanacandra** (center, above) along with Śrī Śrī Gaura-Nitāi (left) and Śrī Nāthajī (right), standing on a gold and silver altar, are the center of worship at New Vrindaban. At left, husband and wife team up to run two of the community's many computers that maintain mailing lists, store data, keep accounts, and even assist in architectural design.

three thousand, where they will enjoy delicious *prasādam*, Hare Kṛṣṇa vegetarian cuisine.

In the middle of the main floor will be the Kīrtana Hall, sixty feet square. On the far side of the hall will be three altars. On one altar will be enthroned the presiding Deities of New Vrindaban, Śrī Śrī Rādhā-Vṇḍāvanacandra, and on the other two will be Deities of other manifestations of the Lord. Before entering the Kīrtana Hall, tour groups will view an orientation film, explaining the practice of Deity worship in the process of Kṛṣṇa consciousness. Afterwards, visitors will be taken before the Deities.

Other features on the main floor will be a Vedic Science Hall, an Exhibition Hall,

and a Philosophy Hall and Planetarium, where spectacular multimedia shows will be presented. The halls of the main floor will be decorated in sacred South Indian motifs.

Leaving the main floor and ascending the tower over the Kirtana Hall, guests may go out onto the roof of the main floor and wander in the gardens of rare roses and other flowers, or they may continue up into the Tower of the Holy Name. As they ascend they will pass through galleries of devotional art masterpieces by members of the Kṛṣṇa consciousness movement and famous works from India. In the upper levels of the tower there'll be exhibits depicting the Vaikuṅṭha worlds, the spiritual realm. On the topmost level will be a shrine, and within, the transcendently beautiful form of Nāṭarāja-Kṛṣṇa, "Kṛṣṇa, the Master of Dance." The Temple of Understanding will also house a library, various workshops, and family counseling offices.

The master plan calls for an enormous garden area behind the temple: the Gardens of Lord Caitanya. This will be similar to the Kṛṣṇa Book Forest Park, except that the sculptured images will depict the pastimes of Lord Caitanya Mahāprabhu. Only those who stay six days and experience all other features of the Land of Krishna will be able to fully appreciate the confidential Gardens of Lord Caitanya.

The scheduled date for completion of the Temple of Understanding is 1996, but the opening is scheduled for 1992, which means tours will go on during the four years of the finishing touches. The third sector will occupy thirty-three acres, and the estimated cost is 25 million dollars.

The Land of Krishna, with the Temple of Understanding at its heart, will be the center for the revival of Vedic spiritual culture in the Western world. It will be a significant contribution to the religious and cultural heritage of the United States, what to speak of bringing appreciable economic gains to the state of West Virginia. Ultimately, the devotees at New Vrindaban expect that the project will significantly improve the spiritual and moral quality of America.

The Land of Krishna project will demonstrate something that Śrīla Prabhupāda many times expressed a desire to see. He

used to say that India, being impoverished materially, is like a lame man; and America, being impoverished spiritually, is like a blind man. If the lame man gets on the shoulders of the blind man, then together they can work for their mutual benefit. In other words, the combination of India's spiritual wisdom and America's material opulence will be beneficial to both nations and ultimately the world. The phenomenal success of Prabhupāda's Palace of Gold gives us an indication of just how dynamic and expedient is this formula for propagating Kṛṣṇa consciousness.

Of course, neither New Vrindaban, the Palace of Gold, nor the Land of Krishna project would be possible without dedicated devotees ready to face the untold trials and tribulations such a momentous project is sure to bring. Heading the list of these stalwart devotees is Śrīla Bhaktipāda, who by his pure and consistent example of Kṛṣṇa consciousness instills warmth and enthusiasm for spiritual life in his followers. He is a great source of inspiration as he makes his daily rounds, going from site to site overseeing each phase of the project's development.

One of the chief devotees assisting Śrīla Bhaktipāda is Kulādrī dāsa, president of the New Vrindaban community. Paraṁ Brahma dāsa is in charge of planning and development. Mūrti dāsa is an architect by profession who has been involved in temple building projects of the Kṛṣṇa consciousness movement in India and South Africa since 1972. Sudhanur dāsa, who developed many skills while working on the construction of the Palace of Gold, is in charge of design. And, of course, each resident of New Vrindaban plays some vital role in the ultimate success of the master plan.

One excellent result already achieved by the project is that it has attracted support and participation from professional persons outside the New Vrindaban community, most notably from the Indian sector. Gradually, qualified persons are stepping forward and expressing a desire to work on the project, and this has been very encouraging to the devotees. One devotee explained that they especially welcome involvement by Indian experts in architecture and engineering, because it's easier to convey ideas about structure and design to them. After all, Indians come

from a cultural and religious background that comprehends the philosophy and lifestyle of Kṛṣṇa consciousness; therefore, Indians are easier for the devotees to communicate with and are generally more sympathetic to the devotees' cause.

Recently at a master-plan conference, twenty experts in various aspects of architectural design and engineering volunteered to help develop what will be the most fabulous place of pilgrimage in America. Among the volunteers was Sashi Patel, a senior designer for Celli-Flynn in Pittsburgh and already a long-time supporter of the Land of Krishna project. Another senior designer from Pittsburgh who is taking an active part is Prakash Patel of Dravo-Wellman. Also, M. P. Dokai, a project manager for the Veterans Administration in Washington, D.C., has volunteered his help. At the two-day master-plan conference, committees were formed and a resolution was passed to hold quarterly meetings until completion of the project.

Although master architect M. Mutiah Stapathi, who designed the Temple of Understanding, was unable to attend the conference, his involvement remains vital to the project. Mr. Stapathi, who knows all the intricacies of traditional temple design as set forth in the Vedic literature, regularly visits New Vrindaban between trips to India and is consulted at each step of the planning.

As you can see, the Land of Krishna is a very big scheme—too big, you may think, to succeed. But the *Bhāgavad-gītā* says that wherever there is Kṛṣṇa and His pure devotees, there will be success. Especially after witnessing the success of the Palace of Gold, one can't help but think that the Land of Krishna will also be a success. As Śrīla Bhaktipāda put it, "Kṛṣṇa is not a poor fellow. He can do anything. Our responsibility is to surrender to Him. The more we surrender to Kṛṣṇa, the more we become empowered by Kṛṣṇa to act on Kṛṣṇa's behalf. The only problem is to surrender."

*For further information, for offering advice or suggestions, or for volunteering to help, please write to: Paraṁ Brahma dāsa, ISKCON, R.D. 1, Box 3184, New Vrindaban, West Virginia 26041.*

## Culture of the Soul

(continued from page 11)

books and by my own realizations, I can understand that today's mood of dissatisfaction in life comes from identifying the material body as our real self. Consequently, so much effort is spent in trying to squeeze out every last drop of pleasure from the body. Kṛṣṇa consciousness, on

the other hand, is based on the universal principle that life is eternal. The practice of Kṛṣṇa consciousness reveals to us that we are not these bodies, but the spirit soul within. The spirit soul animates the otherwise lifeless body.

Because Kṛṣṇa consciousness is the eternal culture of the soul, it is fully satisfying to everyone. Now I am applying my talents as a musician by playing and singing

songs for the glorification of Kṛṣṇa. (I haven't given up my computer skills either. In fact, I wrote this article on a new micro-computer using Wordstar.) Kṛṣṇa consciousness has been especially meaningful to me because it has freed me from the misconception that I am the body. And it has revealed to me the eternal principle that everyone is a spiritual soul, part and parcel of the Supreme Soul, Kṛṣṇa.

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

I found *Notes from the Editor*: "What Are the Choices?" [19.5] to be a short but accurate analysis of the true meaning of civic and patriotic duty. Personally, I found this article especially applicable to West Africa and to my country, Nigeria. The thirst for power is so great that a country may change governments four times a year, and yet none of the leaders follow the laws laid down by God. The Kṛṣṇa consciousness movement is an ideal example for people all over the world because it is giving knowledge of God and of how to love God.

R. Adewale Makusota  
Lagos, Nigeria

\* \* \*

Thank you for sending me free copies of BACK TO GODHEAD. I have truly enjoyed these knowledge-filled samples, and I am therefore enclosing a check for a one-year subscription. Your movement is always a source of inspiration to me.

Devendra Jessram Singh  
San Diego

\* \* \*

I have just gone through BACK TO GODHEAD Vol. 19, No. 9, and feel compelled to congratulate you on what a fine issue it is. The cover photo is a real winner, and as I went through the magazine—beginning with Śrīla Prabhupāda's lecture, which was so succinct with specific instructions—I found it very stimulating.

"The Natural Spirit" was, in my opinion, the best that Sureśvara dāsa has done, because it is so interesting to hear how devotees joined the Hare Kṛṣṇa movement. This is a great puzzle to public leaders, educators, parents, and so on. Even the Indians are perplexed. So, this is a very interesting story.

The article "How He Creates" deals with a topic that is of intense interest to people in this part of the world. They are dissatisfied with the Biblical story of creation, and they come to us for explanations. This article is so lucid that I feel moved to reprint it and distribute it, or even to try to get it published in a newspaper here.

The articles in *The Vedic Observer* are all very skillfully written. The drawings enhance the commentary. I also like the masthead; it gives it a kind of newspaper appearance. In fact, the title suggests a newspaper: *The Vedic Observer*.

*Śrīla Prabhupāda Speaks Out* is one of the simplest and yet heaviest discussions Śrīla Prabhupāda has given. He destroys all of modern science in a few sentences.

"The Death of My Father" is a powerful

# LETTERS

article. It's a real-life experience, and the photo is first class. This article shows that Kṛṣṇa devotees do not alienate themselves from their parents. This is just the kind of material we need to counteract fanatic criticisms against us.

The article on *gurukula* is of particular interest, because even as far away as here in Africa there is publicity given to the growing problem of sexual abuse of children in America. This is causing great

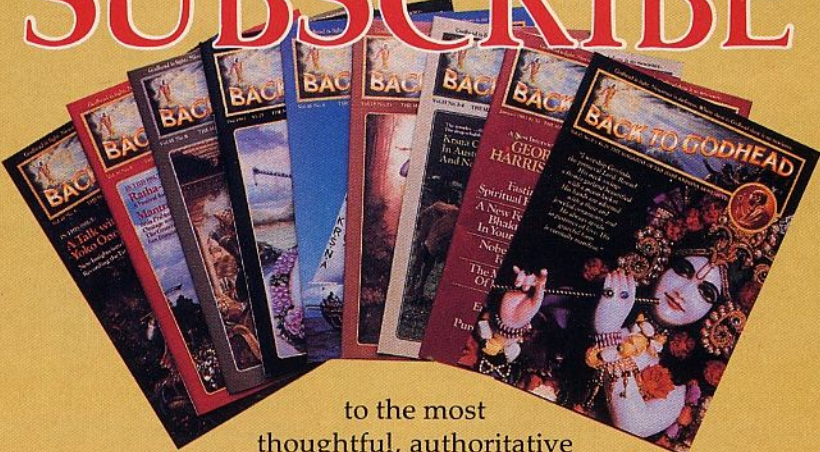
concern—parents and teachers having sex with pre-adolescents. This article was so inspiring that my mother wrote to tell me how much she liked it. She had previously read in *Time* about all the despicable things being done to children. So I am very glad to see how in our *timeless* magazine, people can read how children are being elevated.

*Notes from the Editor* is also interesting. It weaves in outside sources to support the point, and I think that enhances the article. As usual, the recipe section is first class.

On the whole, this magazine is a very nice presentation of Kṛṣṇa consciousness, and anyone who reads it will be impressed.

Brahmānanda Swami  
Accra, Ghana

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# NOTES FROM THE EDITOR

## When Legislation Fails: A Change of Heart?

The election year has ended, but the debates continue. And one of the most controversial issues is the role of religion in government. The Hare Kṛṣṇa movement takes no side in the political battle, but it can offer thoughtful advice to help solve a complex problem.

Our viewpoint is that government is responsible for giving the citizens moral and nonsectarian religious guidance. Legislation and court rulings all presuppose some kind of ethics, and the more enlightened and compassionate the lawmakers are, the better it will be for all citizens. In the Vedic literature, for example, both the leaders and the citizens are advised to rigidly observe four religious principles: austerity, mercifulness, cleanliness, and truthfulness. Surely a secular government could live with these guidelines, as they do not favor one religious creed over another. By following such principles, the nation's moral vigor would greatly increase, yet governments take little or no responsibility in this crucial area. And what if the government leader is himself immoral or apathetic toward evil in his state? According to a Bengali proverb, "If the ruler of a state is sinful, the citizens will never be happy, just as in a family there can be no happiness if the wife is corrupt."

A Kṛṣṇa conscious person, however, is aware that spiritual conscience cannot be legislated. It requires a change of consciousness, a change of heart. And if the government fails in its moral duties, the citizens should still be able to avail themselves of spiritual example and higher knowledge. Consider the devotees of the Kṛṣṇa consciousness movement: they did not need government legislation before giving up the sinful activities of illicit sex, intoxication, gambling, and meat-eating. They gave up these things on the basis of higher knowledge and the example of saintly persons, and in the spiritual pleasure of serving Kṛṣṇa, they have found a higher taste. A devotee's main efforts, therefore, are directed not toward seeking favorable legislation but toward seeking to purify people's hearts. New York governor Mario Cuomo—though his position on religion or politics may be questionable—expressed this principle when he called on his fellow Catholics to take up "persuading, not coercing; leading people to truth by love."

An interesting case of legislative failure

in the matter of religious and moral guidance was the Eighteenth Amendment to the U.S. Constitution, the prohibition against liquor. Prohibition's failure proves that legislation (even when used against a recognized vice), if not accompanied by a real change of heart, becomes a mockery of both religion and government. In *Prohibition—Era of Excess*, Andrew Sinclair writes, "With hope and sincerity the prohibitionists looked forward to a world free from alcohol and, by that magic panacea, free also from want and crime and sin." But what happened? Despite the successful passage of the amendment, the people were not really prepared to give up drinking. Even the author of the Eighteenth Amendment, Senator Morris Sheppard, had a large whiskey still operating on his farm months after the amendment was passed, and judges who handed down sentences against bootleggers often had their own stock of wine and liquor in their cellars. Prohibition was a clear case of moral legislation with no accompanying change of heart, and therefore it failed.

We in the Kṛṣṇa consciousness movement, therefore, stress that persons who claim to lead religious movements or who claim to follow the founders of great religions must be exemplary. By upholding the basic principles of spiritual life—austerity, mercifulness, cleanliness, and truthfulness—they should lead the way. They should fully engage in the transcendental occupation of glorifying God; only then can they expect to see a God-conscious nation.

In a country already filled with evangelists, party-line politicians, self-styled philosophers, and church-goers and church leaders, for the numerically small and recently-arrived Hare Kṛṣṇa movement to offer spiritual advice might seem presumptuous. The Kṛṣṇa consciousness movement, however, is based upon the eternal *Vedas* and upon the Vedic culture, which existed centuries before the advent of Christianity. So we are not exactly upstarts or members of a new religion. The *bhakti-yoga* process of devotional service to God, stressing the chanting of His holy names and strict avoidance of sinful activities, is a potent force for genuine theism and is beneficial for all. The auspicious presence of Kṛṣṇa consciousness in America has been appreciated by Christian ministers and theologians who

have seen in the devotees, ascetic and devotional practices that can be taken up by the larger religious denominations.

America will always be a pluralistic society, with freedom of religion for all people. Yet because America is predominantly Christian (130 million claim to belong to the various Christian sects), I would like to submit a Kṛṣṇa conscious suggestion for how Christians (and other religionists) may increase their spirituality and thus their potency for transforming others.

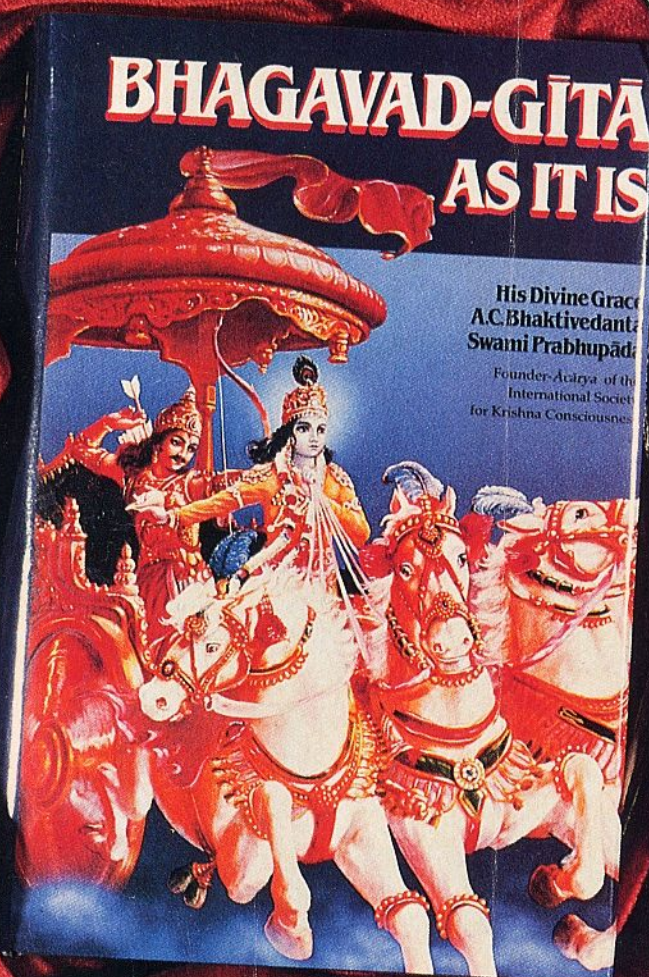
This was, in fact, the proposal of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda when he was touring through Europe and Australia and meeting with many church leaders in 1974. Getting an excellent reception from high church officials in Melbourne, Śrīla Prabhupāda spoke hopefully of a united religious effort. He suggested that Christians chant the name of Christ (which is from the Greek *Christos*, and is philologically similar to "Kṛṣṇa") and that they stop animal slaughter. Both these principles are within the Christian scriptures and the scriptures of the other great religions as well.

Hymn singing is common to all religions, although the science of *mantra* chanting, and the particular emphasis on chanting God's names is especially exemplified in the Kṛṣṇa consciousness movement. When we chant Hare Kṛṣṇa, we come to realize that Kṛṣṇa, or God, is personally present in all His glory and fullness—just by the recitation of His name.

And as for the ban on animal slaughter, this should be readily understandable to those religionists who decry abortion. Unfortunately, the animal liberation cause is almost completely neglected. We feel this is because of widespread ignorance of the nature of the spirit soul in the hearts of all living creatures. A study of the *Bhagavad-gītā As It Is*, with special attention to Kṛṣṇa's analysis of the soul, is essential for anyone interested in refining his spiritual perceptions.

Finally, I would like to suggest that persons sincerely dedicated to God consciousness—including Kṛṣṇa devotees, Jews, Christians, and others—develop the higher taste of spiritual life. There can be no real hope of religious values in government unless pure spiritual desire first exists in the hearts of the religious practitioners. —SDG

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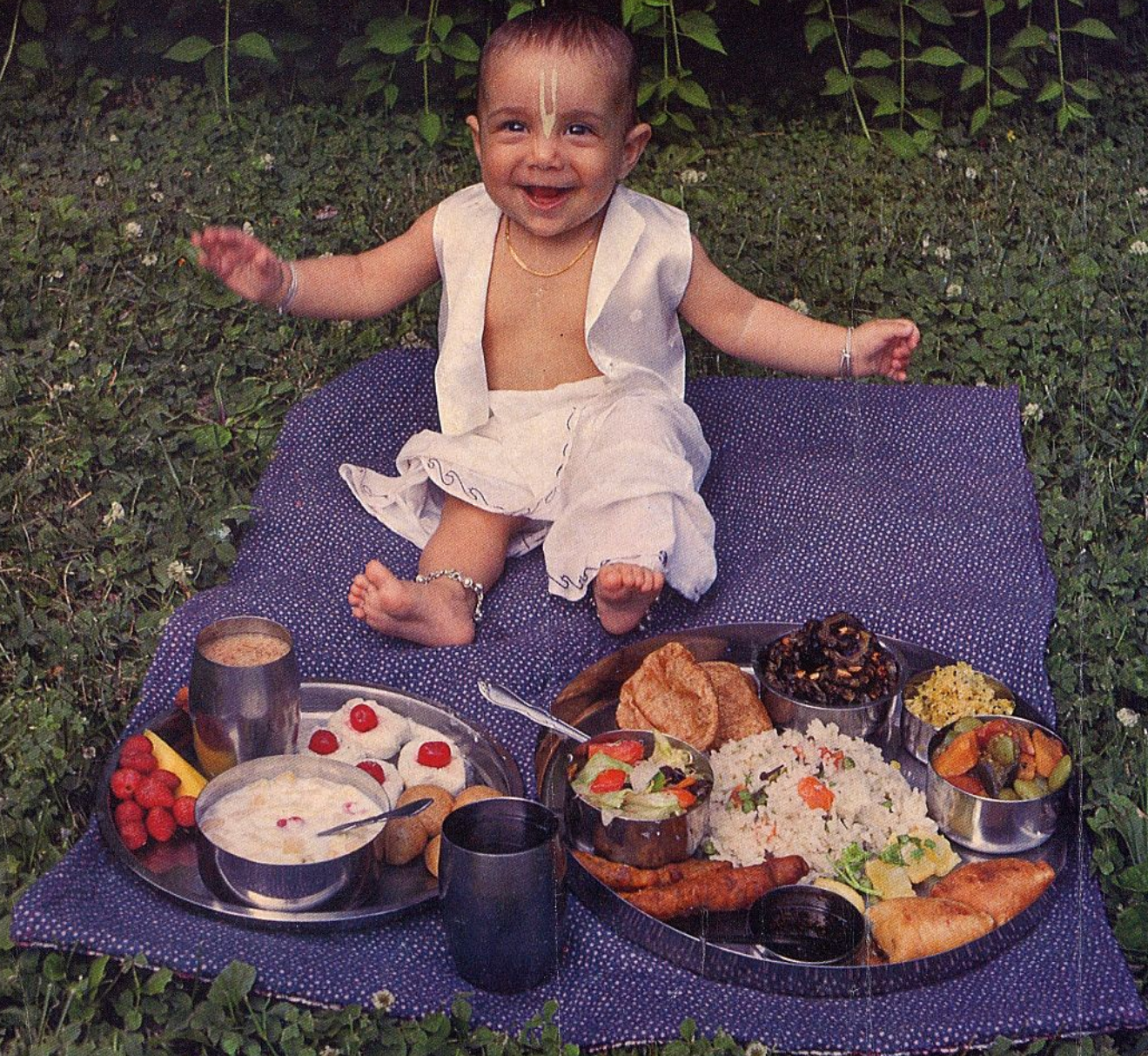
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