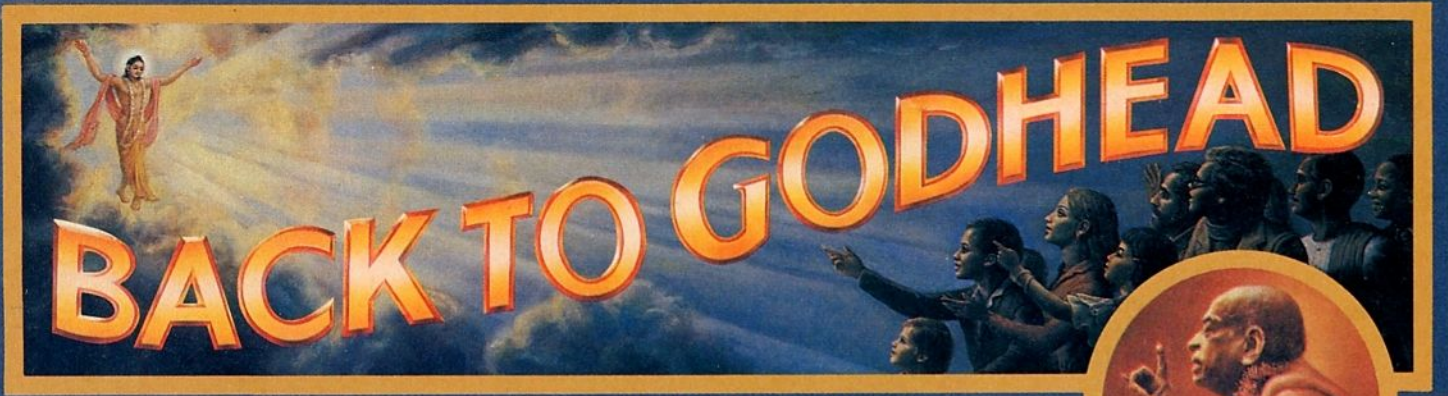


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



Vol.20 No.1

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



# WHEN THE SENSES FIND GOD

**Also:**

**Advice to the United Nations**

**Spaceship Earth:**

**The Fate of Its Quarreling Crew**

**A New Feature:**

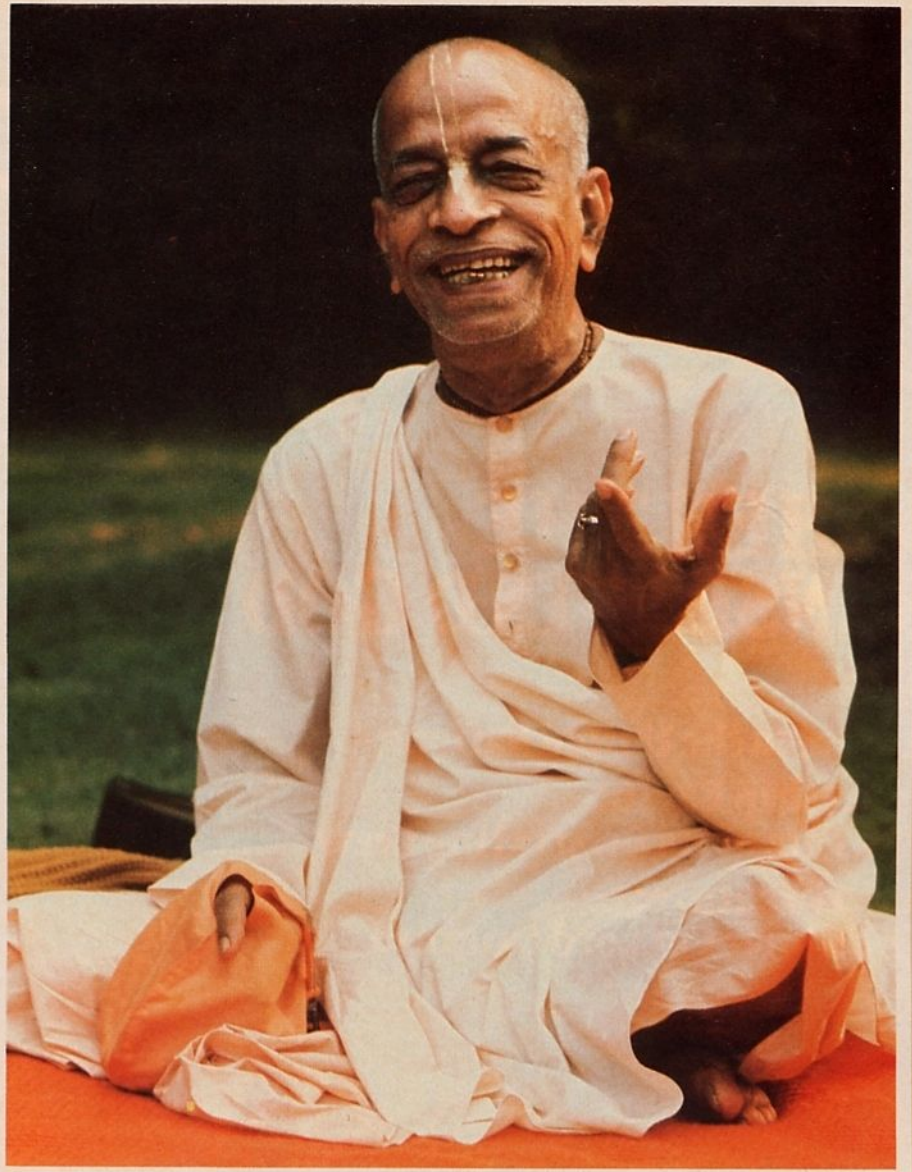
**The Glories of Lord Caitanya**





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

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



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

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



# BACK TO GODHEAD

FOUNDED 1944 VOL. 20, NO. 1 JANUARY 1985 PRICE: \$1.50

## FOUNDER

(under the direction of His Divine Grace  
Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda)

His Divine Grace

A. C. Bhaktivedānta Swami Prabhupāda

EDITOR IN CHIEF Satsvarūpa dāsa Goswami

SENIOR EDITOR Maṇḍaleśvara dāsa

ASSOCIATE EDITORS Draviḍa dāsa, Mathureśa dāsa

CONTRIBUTING EDITORS Drutakarmā dāsa,

Kuṇḍalī dāsa, Ravindra-svarūpa dāsa,

Viśākhā-devī dāsī

DESIGN Yamarāja dāsa

ILLUSTRATOR Dhruva Mahārāja dāsa

CIRCULATION Ādi-keśava dāsa

COMPOSITION Tattva-vit dāsa

PRODUCTION Bali Mahārāja dāsa, Bhadra dāsa,

Bimala-devī dāsī

PROOFREADER Kṣamā-devī dāsī

SANSKRIT EDITOR Kuśakrathā dāsa

ARCHIVES Nitya-trptā-devī dāsī, Parama-rūpa dāsa

SUBSCRIPTION SERVICES Janeśvari-devī dāsī,

Kṛṣṇa-kṛpā dāsa

PRINTING CONSULTANT Paul Bleier

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

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

**EDITORIAL OFFICES.** Send editorial correspondence to BACK TO GODHEAD, 51 West Allens Lane, P.O. Box 18928, Philadelphia, PA 19119-0428. Phone: (215) 848-2350.

**SUBSCRIPTIONS.** BACK TO GODHEAD is published monthly except March. For a one-year subscription, send \$10.00 to BACK TO GODHEAD, P.O. Box 133, Line Lexington, PA 18932-0133. (For Canada, add \$2.00. Outside Canada and the U.S.A., add \$4.00 for surface mail, \$25.00 for airmail.) For a lifetime subscription (domestic and foreign surface mail), send \$175.

When writing to change your address or clear up any questions about your subscription, write to Circulation Dept., P.O. Box 133, Line Lexington, PA 18932-0133. (Or call 215-822-0787.) We can answer your questions faster if you send us a recent mailing label or invoice. Please allow six weeks for changes to show up on your mailing label.

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



© 1985 The Bhaktivedanta Book Trust. All rights reserved. BACK TO GODHEAD (ISSN 0005-3643) is published monthly except March by the Bhaktivedanta Book Trust, a division of the International Society for Krishna Consciousness of America, Inc., 51 West Allens Lane, P.O. Box 18928, Philadelphia, PA 19119-0428. Second-class postage paid at Philadelphia, PA, and other additional mailing offices.

**POSTMASTER:** Send address changes to BACK TO GODHEAD, P.O. Box 133, Line Lexington, PA 18932-0133.

## THE SENSE TO KNOW GOD 3

Kṛṣṇa is infinite, whereas we are very small. How, then, is it possible to understand Him?

### Coming to Kṛṣṇa

## A NEW DAY, A NEW LIFE 5

A weapons engineer for the U.S. defense industry gives up his high-security clearance to find lasting security with Kṛṣṇa and His devotees.

### Simple Living, High Thinking

## RELIGION YOU CAN DRINK 7

To enrich our consciousness we need to know how to draw nourishment from the cow without spilling her blood.

## THE GLORIES OF LORD CAITANYA 9

### Part 1: Who Is Lord Caitanya?

Western scholars say He was a great Bengali saint, but biographers of His time authoritatively and logically established His identity as God.

### Lord Kṛṣṇa's Cuisine

## A DIFFERENT KIND OF ICE CREAM 12

Sugar, cream, nuts, flavorings—the ingredients are ordinary. So why the extraordinary taste?

### Book Section

## ŚRĪMAD-BHĀGAVATAM 15

The continuing presentation of India's great spiritual classic.

Translation and commentary by His Divine Grace

A. C. Bhaktivedānta Swami Prabhupāda.

## MY ENCOUNTER WITH THE ART OF PERFECTION 27

Does the artistic drive toward the eternal ever realize its end?

## CAN GOD DO THAT? 32

Lord Kṛṣṇa's pastimes seem like impossible feats—until you understand the science of the Absolute Truth.

## ŚRĪLA PRABHUPĀDA SPEAKS OUT 14

FOR YOUR INFORMATION 22

EVERY TOWN AND VILLAGE 23

THE VEDIC OBSERVER 24

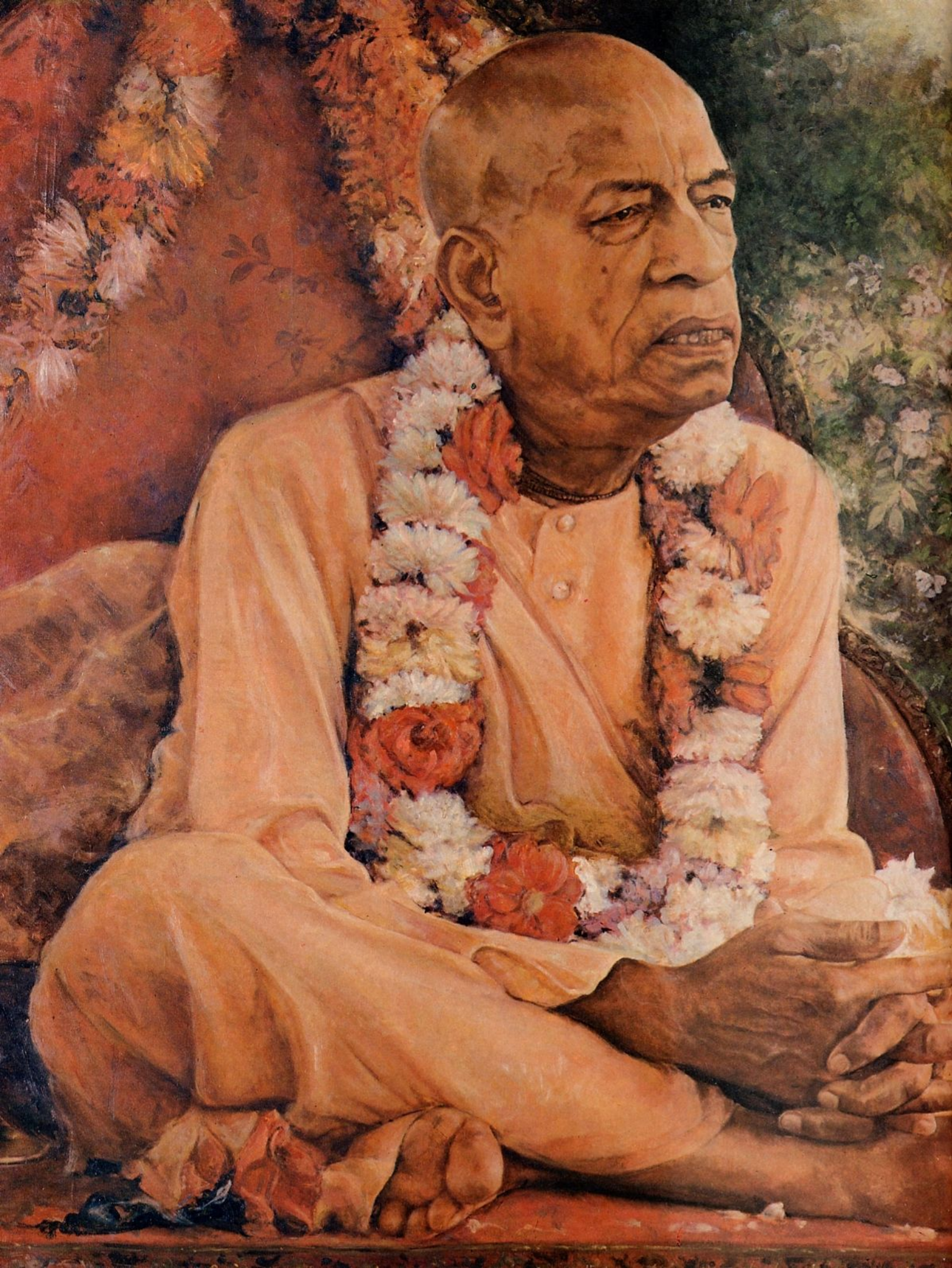
THE HARE KṚṢṆA MANTRA 31

LETTERS 34


NOTES FROM THE EDITOR 36

**COVER:** Lord Viṣṇu, the plenary expansion of Kṛṣṇa, rides throughout the material and spiritual universes on the back of His winged carrier, Garuda. The Lord's face is very beautiful, and His transcendental body is decorated with silken garments, dazzling jewels, and gold ornaments. In His eight arms He carries weapons to protect His devotees. (Painting: Muralīdhara dāsa)









# THE SENSE TO KNOW GOD

An integral connection exists between  
the senses, devotional service, and God realization.

A lecture given in Hamburg in 1969

by HIS DIVINE GRACE

A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA

Founder-*Ācārya* of the International Society for Krishna Consciousness

*viṣṇu-śaktiḥ parā proktā  
kṣetra-jñākhyā tathā parā  
avidyā-karma-samjñānyā  
tṛtīyā śaktir iṣyate*

“Lord Viṣṇu’s potency is summarized in three categories—namely the spiritual potency, the living entities, and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities.”

**T**his verse from the *Viṣṇu Purāṇa* states that the energy of the Supreme Lord (*viṣṇu-śakti*) is originally spiritual, but that it manifests in three ways. It is like the sunshine, the energy of the sun globe. The sunshine is one energy, but it manifests as illumination and heat. Similarly, God has one energy, which is spiritual and which sustains His spiritual abode. And that same energy is manifested in another spiritual form, the *kṣetra-jñā*, or marginal energy, which comprises us living entities. Then, *avidyā-karma-samjñānyā tṛtīyā śaktir iṣyate*:

“Besides these two forms of the Lord’s energy there is a third form of His energy, known as *avidyā*, or ignorance, which is based on fruitive activities.” One who is influenced by this energy has to experience the good and bad fruit of his labor. This is the material world. The material world is also an energy of Kṛṣṇa, or God, but here ignorance prevails. Therefore one has to work. In our original state we haven’t got to work, but when we are in ignorance we have to work.

So, Kṛṣṇa actually has one energy, the spiritual energy. He is the whole spirit, and the energy emanating from Him is also spiritual. *Śakti-śaktimator abhinnaḥ*. From the *Vedānta-sūtra* we learn that the energetic, Lord Kṛṣṇa, is nondifferent from His energy. Therefore the material energy is also nondifferent from Kṛṣṇa. In another place in the Vedic literatures it is said, *sarvaṁ khalv idam brahma*: “Everything is Brahman, spirit.” And in the *Bhagavad-gītā* [9.4], Kṛṣṇa says, *mayā tatam idam sarvaṁ jagad avyakta-mūrtinā*: “I am expanded as this cosmic manifestation, My impersonal feature.” *Mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ*:



“Everything is resting on Me, or everything is an expansion of Myself, but personally I am not there.”

This is *acintya-bhedābheda*, the philosophy of simultaneous oneness and difference of God and His energies. Inaugurated by Śrī Caitanya Mahāprabhu, although it is there in codes in the *Vedānta-sūtra*, this philosophy can satisfy the two classes of philosophers who study the Absolute Truth. One class says that God and the living entities are different, and the other philosophers, the monists, say God and the living entities are one. This *acintya-bhedābheda* philosophy says that God and the living entities are simultaneously one and different. They are one in quality, but different in quantity.

Again we can give the example of the sunshine and the sun globe—the energy and the energetic. In the sunshine there is heat and illumination, and in the sun globe there is also heat and illumination. But the degrees of light and heat are quite different. You can bear the heat of the sunshine, but if you went to the sun globe you could not bear the heat there; it would immediately burn everything to ashes. Similarly, Kṛṣṇa and the living entities are qualitatively one but quantitatively very different.

Kṛṣṇa is infinite, while we are smaller than the atom. Therefore it is not possible for us to know the Supreme Personality of Godhead by our ordinary sense perception. *Ataḥ śrī-kṛṣṇa-nāmādi na bhaved-grāhyam indriyaiḥ*: “Kṛṣṇa isn’t perceivable by our blunt material senses.” The word *nāmādi* means “beginning with His name.” With our material senses we cannot understand Kṛṣṇa’s names or His form or His qualities or His paraphernalia or His activities. It is not possible.

Then how are they to be understood? *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*: “When we take to the Lord’s transcendental loving service, beginning with our tongue, the Lord reveals Himself.” Our first business is to engage the tongue in the service of the Lord. How can you engage the tongue in the service of the Lord? By chanting and glorifying His name, fame, qualities, form, paraphernalia, and pastimes. This is the business of the tongue. When the tongue is engaged in the service of the Lord, all the other senses will gradually become engaged.

The tongue is the most important sense within the body. Therefore it is recommended that if we want to control our senses, we should first control the tongue. Śrīla Bhaktivinoda Ṭhākura has emphasized this. He describes our present conditioned state as *śarīra avidyā-jāl*: we are packed up in the network of this material body, and we are just like a fish caught within a net. And not only are we caught

in *this* body; we are also changing this “net” life after life, through 8,400,000 species. In this way we stay caught in the network of ignorance. Then, *joḍendriya tāhe kāl*: our imprisonment within this network of ignorance is being continued on account of our desire for sense enjoyment. And out of all the senses, Bhaktivinoda Ṭhākura says, the tongue is the most dangerous. If we cannot control the tongue, then the tongue will oblige us to take different types of bodies, one after another. If a person is very much fond of satisfying his tongue by eating flesh and blood, then material nature will give him the facility to regularly taste fresh flesh and blood: he will get the body of a tiger. And if one does not discriminate in his eating—if he eats all kinds of nonsense, everything and

---

**We are packed up  
in the network of this  
material body, and  
we are just like a  
fish caught within a  
net. And not only  
are we caught in  
this body; we are  
also changing this  
“net” life after life,  
through 8,400,000  
species of life.**

---

anything—then material nature will give him a hog’s body, in which he will have to accept stool as his food. So much suffering is caused by the uncontrolled tongue.

Therefore, this human form of body is a great opportunity, because by engaging the tongue in the loving service of the Lord we can advance in Kṛṣṇa consciousness. We can achieve ultimate realization of God just by engaging the tongue in His service. In other bodies—the cat’s body, the dog’s body, the tiger’s body—we cannot do this. So this human form of life is a great boon to the living entity, who is traveling through the cycle of birth and death, perpetually inhabiting different sorts of bodies. The human body is the opportunity for utilizing the tongue properly and getting out of the clutches of the material nature.

If we can keep our tongue always en-

gaged in chanting the Hare Kṛṣṇa *mantra*, we will realize Kṛṣṇa, because the sound of Kṛṣṇa’s name is not different from Kṛṣṇa Himself. Why? Because Kṛṣṇa is absolute. In the material world, everything is different from its designation. I myself am different from my name and from my body. But Kṛṣṇa is not like that: Kṛṣṇa and Kṛṣṇa’s body are the same. The rascals cannot understand this. As Kṛṣṇa says in the *Bhagavad-gītā* [9.11], *avajānanti mām mūḍhā mānuṣīm tanum āśritam*: “Rascals and fools deride Me when I appear as a human being. They are thinking I am an ordinary human being.” *Paraṁ bhāvam ajānanto mama bhūta-maheśvaram*: “These rascals do not know what I am. They do not know My transcendental nature and My supreme influence over the entire creation.”

Without understanding Kṛṣṇa, the fools consider Him an ordinary human being. The word *mūḍha* means “rascal.” Yet in spite of this warning, there are so many rascals passing as big scholars. When Kṛṣṇa orders, “Surrender to Me,” the rascals comment, “It is not to Kṛṣṇa but to the unborn spirit within Kṛṣṇa that we have to surrender.” They do not know that Kṛṣṇa is not different from His body, that Kṛṣṇa is not different from His name, and that Kṛṣṇa is not different from His fame. Anything pertaining to Kṛṣṇa is Kṛṣṇa. These rascals are monists, philosophizing about “oneness,” but as soon as they come to Kṛṣṇa they immediately try to separate Him from His body or from His name.

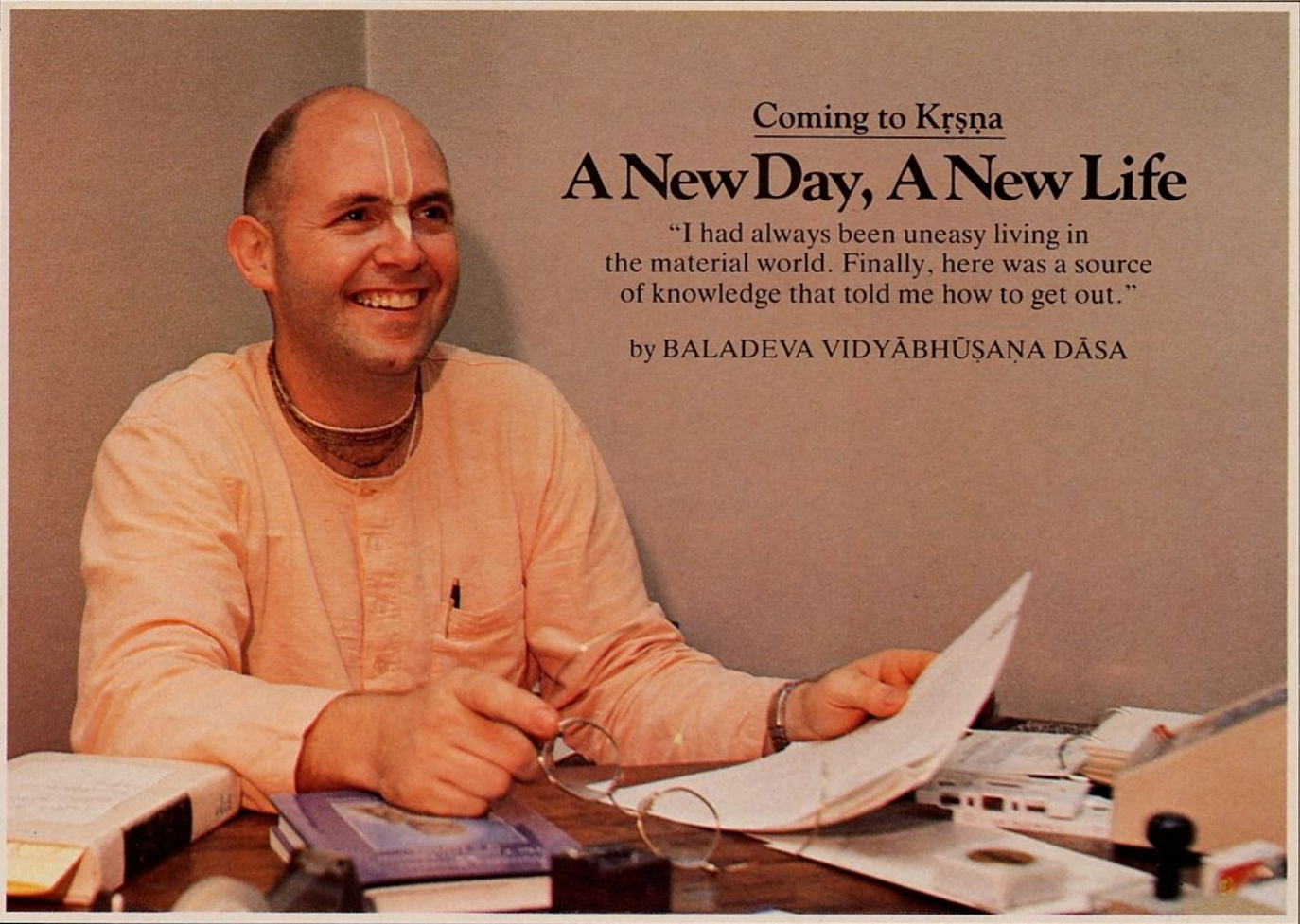
But the fact is that Kṛṣṇa’s name and Kṛṣṇa are not different. Therefore, as soon as your tongue touches the holy name of Kṛṣṇa, you are associating with Kṛṣṇa. And if you constantly associate with Kṛṣṇa by chanting the Hare Kṛṣṇa *mantra*, just imagine how purified you will become simply by this chanting process.

Our tongue also wants very palatable dishes to taste. So Kṛṣṇa, being very kind, has given you hundreds and thousands of palatable dishes—remnants of foodstuffs eaten by Him. And if you simply make this determined vow—“I shall not allow my tongue to taste anything not offered to Kṛṣṇa and shall always engage my tongue in chanting Hare Kṛṣṇa”—then all perfection is in your grasp. All perfection. Two simple things: don’t eat anything not offered to Kṛṣṇa, and always chant Hare Kṛṣṇa. That’s all.

Variety is the mother of enjoyment, and *kṛṣṇa-prasādam* [food offered to Kṛṣṇa] can be prepared in so many nice varieties. How much enjoyment do you want with your tongue? You can have it simply by eating *kṛṣṇa-prasādam*. And the more your tongue becomes purified by tasting *kṛṣṇa-prasādam*, the more you’ll be able to relish

(continued on page 35)





Coming to Kṛṣṇa  
**A New Day, A New Life**

“I had always been uneasy living in the material world. Finally, here was a source of knowledge that told me how to get out.”

by BALADEVA VIDYĀBHŪṢAṆA DĀSA

It was the mid 70s. At twenty-six, I was a product of the consciousness revolution in America. During my last year in high school the dress codes were abandoned, and later the science building at my college was burned down as a protest against the administration. After bouncing through three schools I finally graduated, but then I went sailing off on an old Nova Scotia schooner instead of joining the ranks of ordinary workers. In my own idealistic way I had decided never to work on projects I thought would harm society. With this ideal in mind I worked at a series of occupations—doing research for the Environmental Protection Agency, serving in the Peace Corps, and captaining a boat for tourists in the Virgin Islands.

Later I became happily married and, giving up my earlier ideals with hardly a second thought, landed a career position with a big company in the Caribbean that tested weapons and guidance systems on Navy ships. Then came a Peugeot and a comfortable house several hundred feet from the white sandy beaches and clear warm waters of St. Croix. Flushed with success, I had but one nagging thought: How long can this happiness last?

During rare moments of introspection I

could see that the thrill I had felt during the many different experiences in my life had soured, but that somehow or other I had gone on to a new situation before complete dejection set in. Naturally, it was unpalatable to think about hitting another dead end, so I didn't allow these fearful thoughts to occupy me for very long. As it is said, “Ignorance is bliss,” and my consciousness-raising sessions soon ended.

\* \* \*

It had been a hectic but exciting week in Puerto Rico. The systems tests had gone well, and I had been offered a new position with much greater responsibility and, of course, a hefty pay hike. As I stood at the airline ticket counter buying my ticket for St. Croix, I looked forward to spending a few well-earned days off on the beach with my wife. But then into my mind came my old, nagging friend: “Can all this really last?”

With my new responsibilities there would be less time at home: I'd have to give more time and attention to “playing the game.” I was entering the big leagues of the business world. Someone had fallen from his position with a crash, and I had taken it

over—and now I was already beginning to worry about my future. “Is it all worth it?” I thought.

Suddenly my reverie was broken by a pretty girl wearing an exotic Indian dress and carrying a handful of flowers and a shoulder bag full of books. She pinned a flower on my lapel and asked, “Have you ever read the *Bhagavad-gītā*? This book will answer all your questions about life.” She handed me the book and asked for a donation, which I willingly gave. Intrigued by the whole event, I started reading the substantial volume on the plane ride home.

The following week was a turning point in my life. As I read through the pages of *Bhagavad-gītā As It Is*, by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, something began to stir in my heart. I recalled reading in some mystical book that when you are ready, your *guru* will come to you. I reflected on how I had become so hard-hearted and engrossed in material concerns since the days of my innocent youth. I felt guilty about abandoning my idealism.

Reading page after page of Śrīla Prabhupāda's book, I felt my anxieties slowly being stripped away. With clear logic Śrīla Prabhupāda explained that we are all



spirit souls, that the soul is different from the body, and that all suffering comes when we falsely identify with the body. By reading about the science of spiritual life as presented in the *Bhagavad-gītā As It Is*, I could see how empty my company's promises of wealth and power really were. It was obvious that I could find happiness only by serving God. As Kṛṣṇa says, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*: "Give up all varieties of activity and simply surrender unto Me," and Śrīla Prabhupāda left no doubt that this was the right thing to do. I had always been uneasy living in the material world. Finally, here was a source of knowledge that told me how to live in it without anxiety—and how to get out of it.

Being a practical man, I thought, "Well, let's see if these people actually practice what they preach." My wife and I planned to surprise the devotees. We would search them out at the airport in Puerto Rico where I had bought the *Bhagavad-gītā* and ask if we could spend a weekend with them. If nothing else, I thought, living with the Hare Kṛṣṇas would certainly be a new sensation.

We flew from St. Croix to San Juan. Sure enough, the devotees were out in force at the airport, distributing books to the crowds of tourists, businessmen, and other travelers during the Friday evening rush. We asked one of the devotees if there was a place for us to stay at the temple, and he happily answered yes.

Around six o'clock my wife and I piled into a rusty old van with the devotees, who were all exuberantly recounting stories about the day's book distribution. Then, as we drove through San Juan, some of the devotees began chanting the Hare Kṛṣṇa *mantra* on their beads, while others told us excitedly about Kṛṣṇa and the glories of devotional life.

Eventually we arrived at an unassuming house on the beach. A boy named Haridāsa greeted my wife and me at the front door and welcomed us in with a bright smile and a friendly "Hare Kṛṣṇa." This place was different; we were immediately captivated by the sounds, smells, and sights of that little temple. Somewhere within the temple compound; bells tinkled as the devotees sang their evening prayers; exotic odors from the kitchen merged with incense to create an aromatic bouquet; and everywhere there were beautiful pictures of Kṛṣṇa.

It was a hustle-bustle evening as the devotees all hurried to finish their duties before going to sleep. My wife went into the sewing room with some of the women, and only Haridāsa was free to stay with me and answer questions. I wanted to know everything all at once: "How do you live? What do you do? Who were you before you joined?" Haridāsa patiently answered my

every query. Both my wife and I had trouble falling asleep; this was an amazing adventure, and we were very attracted by these wonderful people.

At what seemed like the middle of the night, I was shaken from my slumber by loud chanting and music coming from the temple room. When the floor stopped moving I dozed again, but was awakened at six and asked to join the devotees for the rest of the morning program. They had already been up for hours, and when I first saw them they were enthusiastically chanting the Hare Kṛṣṇa *mantra* on their beads. I wondered where they got all that energy.

At the sound of some lightly tinkling bells, the devotees lined up in great anticipation before a satin curtain at one end of the temple room. The lights dimmed, the curtains were quickly drawn, and there

---

***It seemed as if my heart had stopped for a long, breathless moment. I was overwhelmed with emotions I had never felt before. In that small temple room I was experiencing the tangible presence of God, and I was fearful and attracted.***

---

amid billowing clouds of incense and pots of bright flowers on the altar stood the brilliantly polished brass Deity forms of Lord Caitanya and Lord Nityānanda. The devotees cheered in greeting and then respectfully bowed to the floor.

I stood still for a long, breathless moment, gazing at the Deities. It seemed as if my heart had stopped. I was overwhelmed with emotions I had never felt before. Here in this small temple room I was experiencing the tangible presence of God. I was simultaneously fearful and attracted, but also surprised: "What is this?" I thought. At breakfast I recounted my experience to the devotees, and they carefully explained that since God, Kṛṣṇa, is supremely powerful, He can appear in any form and at any time He wants. He especially likes to reveal Himself to those who are devoted to Him, because they have no other desire

but to serve Him. The devotees were sensitive and knowledgeable about spiritual life, way beyond my highest expectations. I was taken by their simple life and strong faith in God. They seemed to have captured the essence.

Afterward the devotees gave my wife and me strings of *japa* beads, and we went to chant on the beach. Away from the temple, we were quickly reminded of our recent past. Young couples frolicked on the sand while radios poured out advertisements tempting us with various enjoyments. Memories came flooding in, and a spiritual crisis arose. We had been drawn away from our "normal," comfortable, materialistic life and introduced to life in a vital spiritual community, but now our past was trying to pull us back.

I had to smoke a cigarette. My wife and I talked. What about love? Could we really give up illicit sex? How much security is there in a life like this? Are the devotees really free? Where would the conviction and resolve come from to give up material life? Could we become servants of Kṛṣṇa like the devotees back at that little house? Should we just keep walking and try to forget the whole thing—regress to "the good old days"? If we did, could we ever forget that real spiritual life actually exists in the world? The advantages of spiritual life over ours seemed clear enough, but the prospect of following spiritual discipline seemed frightening.

Perplexed and shaken, we continued to walk on the beach and chant. Then I remembered a passage I had read in the *Bhagavad-gītā As It Is*: "In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear." It was as if Kṛṣṇa had personally descended to speak this verse to me again, and as I explained its meaning to my wife, following Śrīla Prabhupāda's purport, our fears were vanquished. Śrīla Prabhupāda had written,

Activity in Kṛṣṇa consciousness is the highest transcendental quality of work. Even a small beginning of such activity finds no impediment, nor can that small beginning be lost at any stage. Any work begun on the material plane has to be completed; otherwise the whole attempt becomes a failure. But any work begun in Kṛṣṇa consciousness has a permanent effect, even though not finished. The performer of such work is therefore not at a loss even if his work in Kṛṣṇa consciousness is incomplete.

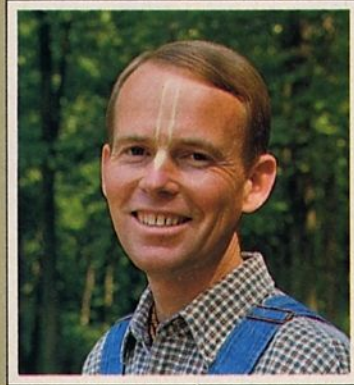
Having passed our first crisis of faith, my wife and I turned back toward the temple with renewed enthusiasm. The sun had risen high above the ocean: it was a new day, a new life.

That afternoon the devotees all returned to the temple early to prepare for the

(continued on page 30)



## Simple Living, High Thinking



# Religion You Can Drink

We've all experienced the sweet taste and nutritional benefits of milk.  
Few of us are aware of its finer qualities.

by SUREŚVARA DĀSA

It's fitness you can drink," say the billboards, as a sportsman goes diving for a ball. The milk ads these days hit us right where we live—the body. For ages, though, India's sages and scriptures have offered us a spiritual reason to drink milk. From the spiritual perspective, therefore, a more appropriate billboard ad might be: "Milk. It's religion you can drink."

What does milk have to do with religion? Let's go to God's country—where cows make milk—and find out.

The sun shines on our hillside pasture, green and serene against the morning sky. Bells tinkle where the cows munch fresh grasses and drop their fertile compliments to the earth. Sometimes the cows team up to lick and nuzzle each other, or to tail-whisk the flies. Now ruminating with half-closed eyes, the cows look a little like sages themselves. Their meditation: making milk.

Cows make milk from their blood. The blood carries the products of digestion and absorption to the udder, which changes the raw materials into milk components. To make fifty pounds of milk in a day,

a cow must pump some ten tons of blood through her udder. That's why all the grazing and cud-chewing. But exactly how that grass turns into milk is as mystical as life itself.

"Within your body, by mystic power, you can transform food into blood and tissue," writes Śrīla Prabhupāda, the Hare Kṛṣṇa movement's founder and spiritual master. "Similarly, by mystic power, the cow eats grass and produces milk."

Scientists say that the chemicals of life vary in their proportion and distribution from one species to another, and that a specific biochemical condition accounts

for the cow's producing milk.

"But who produced those chemicals and that arrangement?" Prabhupāda presses. "You cannot produce milk from grass in your laboratory. But the cow can give you milk by mystic power."

Twice daily our ruminating mystics enter the barn to let down their milk. Giving milk is a function of motherhood; kindly treatment helps the flow. And so our milkers sing to the cows as they go, handling each mother with care as they draw the sweet liquid from her body. From nature's lab comes miraculous milk.

"The single most important article of

food for the maintenance and health of both child and adult," proclaims *The Mother's Encyclopedia*. "The most valuable food we have," advises the Red Cross. "Contains almost all the food elements that the human being needs," says Dr. Spock.

All the elements a milk marketer needs, too. Hence the blizzard of ads. We are reminded that "you never outgrow your need for milk." We are encouraged by some athlete with milk on his upper  
(continued on page 26)



MURALI VADANA DĀSA





శ్రీవేంకటేశ్వరస్వామి ప్రసాదాన్ని గూర్చి  
దీక్షితులు ౧౯౮౯ సంవత్సరం



# The Glories of LORD CAITANYA

## Part 1: Who Is Lord Caitanya?

Western scholars say He was a great Bengali saint,  
but biographers of His time authoritatively established His identity as God.

by SATSVARŪPA DĀSA GOSWAMI

*The first in a special series of articles commemorating the five-hundredth anniversary of the appearance of Lord Caitanya. By His life and teachings, He inaugurated the Kṛṣṇa consciousness movement.*

As we begin to celebrate the five-hundredth anniversary of the appearance of Śrī Kṛṣṇa Caitanya (in March 1986), many people who have never heard the name Caitanya (and perhaps even some who have never heard the name Kṛṣṇa) will ask, "Who is Kṛṣṇa Caitanya, and what is His significance?"

If we turn to academic sources for an answer, we will find considerable historical data. *A New History of India*, by Stanley Wolpert, states, "In Bengal the most popular of all *bhakti* Hindu preachers was the teacher Caitanya." In *A History of Indian Philosophy*, the respected Surendranath Dasgupta writes, "The religious life of Caitanya unfolds unique psychological symptoms of devotion which are perhaps unparalleled in . . . history. . . ." And the *Encyclopaedia Britannica* refers to Lord Caitanya's "profound and continuing effect on the religious sentiments of his Bengali countrymen." The *Britannica* also states that Lord Caitanya propagated "the community celebration [*saṅkīrtana*] of Kṛṣṇa as the most powerful means of

bringing about the proper *bhakti* attitude."

From the historical records about Lord Caitanya, we certainly see a picture of a God-conscious saint who appeared in India during the sixteenth century. But we have to seek further—into the devotional Vedic literature—to understand the full, spiritual significance of Lord Caitanya and the *bhakti* movement that He inaugurated.

We should consult the biographies of Lord Caitanya, especially the *Caitanya-bhāgavata*, by Vṛndāvana dāsa Ṭhākura, and the *Caitanya-caritāmṛta*, by Kṛṣṇadāsa Kavirāja. Both of these works were compiled in the sixteenth century and are filled with first-hand accounts of Lord Caitanya's acts and teachings. They also give us an accurate picture of the social and religious setting in which Lord Caitanya lived. The *Caitanya-caritāmṛta* is especially valuable, because the author quotes extensively from the Sanskrit Vedic scriptures to authoritatively and logically establish the divinity of Lord Caitanya.

One of the opening verses of *Caitanya-caritāmṛta* boldly asserts that Lord Caitanya is none other than the Supreme Personality of Godhead, Lord Kṛṣṇa Himself:

What the *Upaniṣads* describe as the impersonal Brahman is but the effulgence of His

body, and the Lord known as the Supersoul (Paramātmā) is but His localized plenary portion. He is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences [wealth, fame, strength, beauty, knowledge, and renunciation]. He is the Absolute Truth, and no other truth is greater than or equal to Him.

The author of *Caitanya-caritāmṛta* does not expect us to accept this statement without proof; therefore, he carefully argues on the basis of *guru, śāstra*, and *sādhu* to support his assertion about Lord Caitanya. (According to Vedic knowledge, spiritual truth is revealed through three harmonious sources: the scriptures [*śāstra*], the disciplic succession of previous saints and teachers [*sādhu*], and one's own spiritual master [*guru*]. When these three authorized sources agree, then information is conclusive.)

As a follower of Lord Caitanya, I accept the statement of *Caitanya-caritāmṛta* that Lord Caitanya is Lord Kṛṣṇa, the Supreme Personality of Godhead. I, along with many thousands of other Westerners, have come to accept this conclusion from the great spiritual master of the Kṛṣṇa consciousness movement in the modern age, His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, who has done more than anyone else to spread the teachings of



Lord Caitanya all over the world. It is, therefore, by Śrīla Prabhupāda's grace that I attempt to demonstrate that Lord Caitanya's teachings are a nonsectarian, spiritual science and can be accepted by serious thinkers regardless of nationality, race, or religion.

The verse I have quoted from *Caitanya-caritāmṛta*, which asserts that Lord Caitanya is the Supreme Lord, contains two important Sanskrit terms, Brahman and Paramātmā. According to the *Śrīmad-Bhāgavatam*, the Absolute Truth is manifest in three features. The impersonal feature is called Brahman, or the formless, eternal existence beyond the dualities of this temporary world. Brahman is the highest truth for the speculative, *Vedānta* philosophers and for certain mystic *yogīs*.

Paramātmā refers to the Supersoul, the personal form of God as He appears in the heart of every living being. This expansion of God grants liberation from birth and death to those highly elevated *yogīs* rapt in meditation on Him.

The third feature of the Absolute described in Vedic literature is Bhagavān, or the original, personal form of Godhead as He eternally exists in His own spiritual abode. This form of the Absolute is the cause of both Brahman and Paramātmā and is the highest truth of eternity, bliss, and knowledge. Bhagavān, or the Personality of Godhead, can be realized, however, not by philosophy or good works or *yoga*, but only by pure devotion.

The conception of Bhagavān is the pure monotheistic idea described (though not very clearly) in Biblical references to the loving, all-powerful, all-knowing Father in heaven, the creator. In other words, God is more than an eternal force or law. Ultimately He is a loving person, and the goal of human life is to know Him, serve and love Him, and attain to eternal life in His blissful spiritual kingdom.

According to Vedic literature, Bhagavān, or the Personality of Godhead, appears in this world in various incarnations foretold in the scriptures. The *Śrīmad-Bhāgavatam* gives a comprehensive list of the prominent incarnations and then concludes: *ete cāṁśa-kalā puṁśaḥ kṛṣṇas tu bhagavān svayam*. This means that all of the listed incarnations are parts of the Godhead, but the appearance of Lord Kṛṣṇa is special because Kṛṣṇa is *bhagavān svayam*, the original Personality of Godhead from whom all incarnations emanate.

This is the conclusion of all the Vedic literatures—the *Upaniṣads*, the *Purānas*, and the *Mahābhārata* and *Bhagavad-gītā*. In the *Gītā*, Arjuna refers to the great authorities who accept Lord Kṛṣṇa as the Supreme: “You are the Supreme Personality of Godhead, the ultimate abode, the purest, the Absolute Truth. You are the eternal, transcendental, original person, the

unborn, the greatest. All the great sages such as Nārada, Asita, Devaia, and Vyāsa confirm the truth about You, and now You Yourself are declaring it to me.”

In accepting Kṛṣṇa as the Supreme Lord, the author of *Caitanya-caritāmṛta* is one among many millions, but when he asserts that Lord Caitanya is the same Lord Kṛṣṇa, he reveals a more confidential understanding of the Absolute Truth. Commenting on *Caitanya-caritāmṛta*, Śrīla Prabhupāda describes the progressive logic of the *Caitanya-caritāmṛta's* author, Kṛṣṇadāsa Kavirāja: “The author wants to establish first that the essence of the *Vedas* is *viṣṇu-tattva* [or Bhagavān], of which the highest category is Lord Kṛṣṇa. It is also the conclusion of the Vedic literatures that there is no difference between Lord Kṛṣṇa and Lord Caitanya Mahāprabhu. This the author will prove. If it is thus proved that Śrī Kṛṣṇa is the origin of all *tattvas*, namely, Brahman, Paramātmā, and Bhagavān, and

---



---

**Whoever chants  
Hare Kṛṣṇa becomes  
Lord Caitanya's  
follower, and the  
Lord then enlightens  
the devotee from  
within, revealing the  
highest knowledge.**

---



---

there is no difference between Śrī Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu, it will not be difficult to understand that Śrī Caitanya Mahāprabhu is also the same origin of all *tattvas*.”

Although Lord Caitanya Himself never declared that He was Kṛṣṇa, the Vedic literature reveals that He was. The *Bhāgavatam*, for instance, not only identifies Lord Caitanya but also describes His mission:

*kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ  
sāṅgopāṅgāstra-pārśadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi sumedhasaḥ*

“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons, and confidential companions.”

Still, even if we grant that Lord Caitanya

is Kṛṣṇa, we may ask, “Why did Lord Kṛṣṇa appear in this form?” The answer: Lord Kṛṣṇa in His form of Lord Caitanya most generously distributes love of God to the fallen people of the age of Kali. When Lord Kṛṣṇa appeared on earth five thousand years ago, He blessed the world with His loving pastimes in Vṛndāvana and with His teachings in the *Bhagavad-gītā*. But with the passage of time, it became more and more difficult for people to fully appreciate and take advantage of that blessing. The present age, the age of Kali, is characterized by the deterioration of spiritual values and understanding. In the course of time, therefore, people became confused about Lord Kṛṣṇa's teachings in the *Gītā*. Also, the unfortunate people of this age are unable to practice austerities for self-purification in spiritual life. To rescue these fallen souls, therefore, Lord Kṛṣṇa has again appeared, but this time as His own pure devotee, Lord Caitanya.

The specific mission of Lord Caitanya was, by both example and precept, to distribute the religion (*dharma*) specifically ordained for this age, the chanting of the holy names of God. Historically Lord Caitanya may be described as a Bengali saint, but His mercy is not intended merely for the Bengalis. It is for the entire world. He even predicted that the chanting of the name of Kṛṣṇa would one day be known in every city, town, and village in the world.

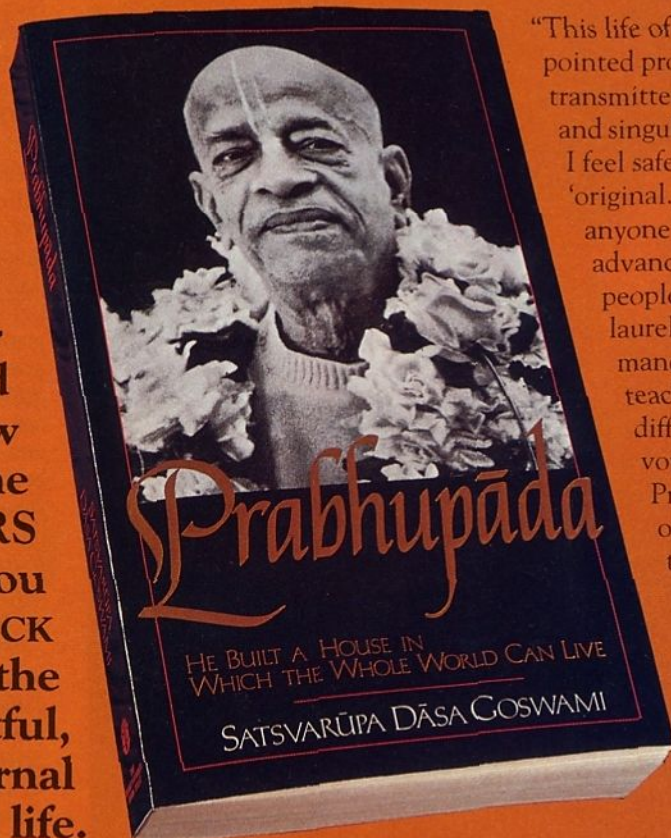
The chanting of the holy names of God as delivered by Lord Caitanya is not only an easy practice, but it is also the topmost method for achieving spiritual perfection. No one but the Supreme Lord Himself could distribute the highest form of devotional service, and thus Lord Kṛṣṇa Himself appeared as a devotee. That is Lord Caitanya.

Lord Caitanya is Lord Kṛṣṇa in His most merciful feature. Therefore, even if one doesn't understand Lord Caitanya's identity as the Supreme Lord, but accepts Him as a saintly person or as a social reformer and philosopher, one can still derive the highest benefit by chanting the names of God. Without knowing anything at all about Lord Caitanya, people throughout the world have enthusiastically participated in Lord Caitanya's *saṅkīrtana* movement of chanting, dancing, and partaking of spiritual food (*prasādam*). Through the growing Hare Kṛṣṇa movement, Lord Caitanya's prediction is quickly coming to pass, and the holy name of Kṛṣṇa is known everywhere. The day will soon come when knowledge and appreciation of Lord Caitanya will also become widespread, because whoever chants Hare Kṛṣṇa becomes Lord Caitanya's follower, and He then enlightens the devotee from within, revealing the highest transcendental knowledge of the Supreme Personality of Godhead, Śrī Kṛṣṇa Caitanya.



# Special FREE Offer!

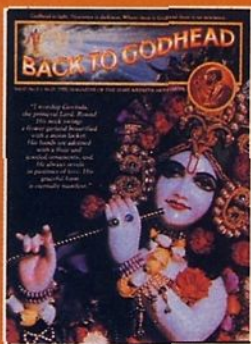
The authorized biography of the greatest spiritual master of this century. Formerly available only in a multi-volume, limited edition. Now condensed into one volume. **YOURS FREE** when you subscribe to **BACK TO GODHEAD**, the most thoughtful, authoritative journal of spiritual life.



"This life of Śrīla Prabhupāda is pointed proof that one can be a transmitter of truth and still be a vital and singular person, even—in a sense I feel safe to use—in some ways 'original.' . . . At what almost anyone would consider a very advanced age, when most people would be resting on their laurels, he harkened to the mandate of his own spiritual teacher and set out on the difficult and demanding voyage to America. Śrīla Prabhupāda is, of course, only one of thousands of teachers. But in another sense, he is one in a thousand, maybe one in a million."

—Harvey Cox  
Professor of Divinity  
Harvard University

When you want a source of deep spiritual satisfaction, there's no deeper source than Kṛṣṇa



Himself, the reservoir of eternal beauty, knowledge, and bliss. Send the coupon at right, and throughout the year your postman will bring you the nectar of Kṛṣṇa consciousness, in the pages of **BACK TO GODHEAD** magazine.

## BACK TO GODHEAD MAGAZINE

P.O. Box 133, Line Lexington, PA 18932-0133

**YES!** Please enter my subscription to **BACK TO GODHEAD**.

I would like you to send me *Prabhupāda*.

Payment enclosed:

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

Bill me later:

- One year, \$12.00 (Save 27%)  Two years, \$21.00 (Save 36%)

Please charge my credit card:  VISA  MASTERCARD

Acct. No. \_\_\_\_\_ Expires \_\_\_\_\_

Please print:

Name \_\_\_\_\_

Address \_\_\_\_\_ Apt. \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

For Canada, add \$2.00 per year. Outside Canada and the U.S., contact the ISKCON center nearest you (see address list, pages 20-21) or add \$4.00 for surface mail, \$25.00 for airmail. (Payments in U.S. funds must accompany foreign orders for magazines to be mailed from the U.S.) Lifetime subscription \$175.





## Lord Kṛṣṇa's Cuisine

# A Different Kind of Ice Cream

These unique frozen treats have a secret ingredient.

Text and photo by  
VIŚĀKHĀ-DEVĪ DĀSĪ

**H**ow many brands of ice cream are there? Yet despite the great variety, the ingredients don't vary much from one brand to another, nor does the finished product. Of course, each company does something a little different that supposedly makes their brand distinct and special. But ice cream that's been prepared for Lord Kṛṣṇa and offered to Him with love and devotion stands above all others.

Why this is so can be better understood if we consider a certain pastime of Lord Caitanya Mahāprabhu (Kṛṣṇa Himself,

who appeared in India five hundred years ago in the role of His own devotee to teach love of God through the chanting of the Hare Kṛṣṇa *mantra*). According to the Vedic text, *Caitanya-caritāmṛta*, once when Lord Caitanya went to see the Deity of Kṛṣṇa in the temple, the Deity's servant offered Him *prasādam*, food that had been offered to Kṛṣṇa. The *prasādam* was so wonderful that its aroma alone, to say nothing of its taste, would fill one with spiritual ecstasy. Lord Caitanya tasted it and was fully satisfied. He considered,

"Where has such a taste come from? Certainly it is due to the food's having been touched by the nectar of Kṛṣṇa's lips." Understanding this, Lord Caitanya felt the spiritual emotion of ecstatic love for Kṛṣṇa.

He bade farewell to the servant of the Deity and returned to His own quarters, constantly remembering the *prasādam* He had tasted. That evening, when He sat down with His personal associates in a secluded place to discuss the pastimes of Kṛṣṇa in great jubilation, He gave shares of the Deity *prasādam* to everyone present. As they savored the uncommon sweetness and fragrance of the *prasādam*, they were struck with wonder.

Lord Caitanya said, "The ingredients that made this *prasādam* are all material. Everyone has tasted these material substances before. However, in these ingredients extraordinary tastes and uncommon fragrances exist. Just taste them and see the difference in experience. Apart from the taste, even the fragrance pleases the mind and makes one forget any other sweetness besides its own. Therefore, it is to be understood that the spiritual nectar of Kṛṣṇa's lips has touched these ordinary ingredients and transferred to them all their spiritual qualities. . . . Now taste it with great faith and devotion."

So, as Lord Caitanya pointed out, the ingredients of *prasādam*—sugar, cream, nuts, flavorings, and so on—are material; everyone has tasted them before. But *prasādam*, because Lord Kṛṣṇa has tasted it, is spiritualized food. It transcends ordinary food. And this brings us to the missing ingredient, the "ingredient" that distinguishes the ice cream of Lord Kṛṣṇa's cuisine from ordinary ice cream.

The missing ingredient is devotion. Lord Kṛṣṇa, being perfect, complete, and without needs, does not taste just any old ice cream. The consciousness of the persons preparing and offering the food is very important. Those who prepare the food for the Kṛṣṇa Deity in the temple are devotees, so their motive is to satisfy the Lord with their service. They know Lord Kṛṣṇa does not become hungry like ordinary persons and that He does not actually require their food. But they also know that He nevertheless enjoys a loving exchange by accepting whatever His devotees offer Him. And whatever the Lord accepts becomes imbued with spiritual qualities and will benefit greatly whoever tastes it. The devotees, understanding the Lord's deep desire to give this spiritual benefit to everyone, are also eager to widely and freely distribute the Lord's remnants. Now compare that to the consciousness behind your store-bought ice cream.

Even a beginner in spiritual life can gather ingredients, make ice cream for the pleasure of Lord Kṛṣṇa, and offer it to Him with



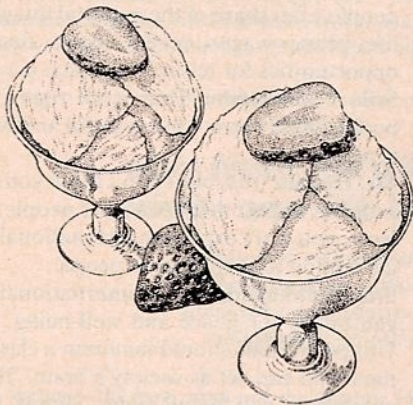
(Recipes by Yamunā-devī dāśī)

### Quick-and-Easy Vanilla Ice Cream

Preparation time: 10 minutes  
Chilling time: 2 hours  
Freezing time: 6 to 10 hours  
Servings: 8

2 cups heavy whipping cream (36% to 40% milk fat)  
1 teaspoon vanilla or 1 teaspoon *kewra* essence  
¾ cup sweetened condensed milk

1. Combine the ingredients in a large bowl, cover, and chill in the refrigerator for 2 hours.  
2. Beat the mixture until it holds firm peaks. Spoon into any metal freezer container and still-freeze until firm; then offer to Kṛṣṇa. The freezing is hastened by using metal rather than glass or plastic containers.



### Fresh Strawberry Ice Cream

A perfect dessert for the summer, when berries are vine-ripened, bursting with flavor and natural sweetness. With this recipe a small quantity of berries goes a long way. Best if made the day before serving.

Preparation time: 15 minutes  
Freezing time: 10 to 12 hours  
Servings: 6

2 cups sliced strawberries, washed and drained  
¾ cup powdered sugar, measured then sifted  
2 tablespoons orange juice  
2 tablespoons lemon juice  
½ cup heavy whipping cream, chilled  
½ cup light whipping cream, chilled  
½ cup sliced strawberries for garnishing

1. Combine the berries, sugar, orange juice, and lemon juice in a blender and purée. Beat the chilled creams in a bowl until thick, but

not stiff; blend with the strawberry purée.

2. Transfer the mixture into a metal freezer container, cover with a tight-fitting lid, and freeze for 10 to 12 hours until solid. About 1 hour before serving, place the ice cream in the refrigerator to soften slightly. Garnish with sliced strawberries, and offer to Kṛṣṇa.

### Banana Nut Ice Cream

Preparation time: 5 minutes  
Chilling time: 1 hour  
Freezing time: 8 hours  
Servings: 8

¾ cup sweetened condensed milk  
1 cup heavy whipping cream  
5 ripe bananas  
2–3 tablespoons lemon juice  
3 tablespoons superfine sugar  
¼ teaspoon ground nutmeg  
½ cup walnuts, chopped fine

1. Combine the condensed milk and cream in a large bowl and chill, covered, for 1 hour.  
2. Purée the bananas in a blender or press them through a sieve to yield a purée. Then thoroughly mix the lemon juice, sugar, nutmeg, and nuts into a smooth mixture.  
3. Beat the cream mixture until it forms soft peaks. Add the banana mixture and whip lightly. Pour into freezer containers or trays and still-freeze until firm.

### Classic Vanilla Ice Cream

A recipe for ice cream that is churned by hand or made in an electric ice cream machine. The ice cream melts quickly upon sitting and tends to become crystalline when stored for long in the freezer, yet when fresh, it is an old-fashioned favorite.

Preparation time: 10 minutes  
Chilling time: 2 or 3 hours  
Freezing time: as allotted by manufacturer  
Servings: 10

2 cups heavy whipping cream  
2 cups light whipping cream  
1 cup superfine sugar  
1 three-inch-long vanilla bean

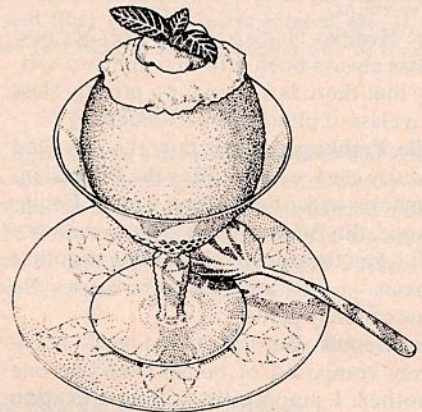
1. Combine the light cream, vanilla bean, and sugar in a medium-size saucepan. Heat and stir over medium heat until the sweetener is thoroughly dissolved, or for approximately 5 to 7 minutes.  
2. Remove and cool to room temperature. Remove the vanilla bean.  
3. Combine the light and heavy cream in a 1-quart bowl. Cover, and refrigerate for 2 to 3 hours.  
4. Pour into the freezing unit and follow the manufacturer's directions for freezing.

### Variation: Fresh Coconut Ice Cream

Prepare as directed, but omit the vanilla bean and add 1½ cups fresh grated coconut pulp and ½ teaspoon cardamom powder. Churn by hand, or freeze in an electric ice cream machine.

Preparation time: 10 minutes  
Chilling time: 2 to 3 hours  
Freezing time: as allotted by manufacturer  
Servings: 10

2 cups heavy whipping cream  
2 cups light whipping cream  
1 cup superfine sugar  
1½ cups fresh grated coconut (about ½ coconut)  
½ teaspoon cardamom seeds, ground



### Lemon or Orange Ice Cream

Preparation time: 15 minutes  
Freezing time: 8 hours  
Servings: 9

3 lemons or 2 oranges  
¾ cup superfine sugar  
2 cups heavy whipping cream, well chilled  
3 tablespoons ice water  
yellow or orange food coloring, optional

1. Grate the rind from the lemons or oranges and set it aside. Squeeze and strain the juice from the fruit and combine it with the sugar. Heat the mixture in a small saucepan for one or two minutes, stirring constantly, until the sugar has completely dissolved. Then cool to room temperature.  
2. Combine the cream and iced water in a cool bowl and whip into soft peaks. Beat in the sweetened citrus juice, grated rind, and coloring if desired. Pour into freezer trays and still-freeze, whisking or beating after about 2 hours of freezing. Return to the freezer and repeat the beating in about 2 hours. Cover the tray and freeze until firm.

love and devotion. This incalculable quality of Kṛṣṇa consciousness is missing from ordinary ice cream.

Just as *prasādam* is not ordinary food, so those who taste it are not ordinary people. Lord Caitanya explained, "Only persons who have the full mercy of Kṛṣṇa

are fortunate enough to receive the remnants of the Lord's food. This nectar from Kṛṣṇa's lips is extremely difficult to obtain, but if one gets some, his life becomes successful."

Every one of us has the opportunity to taste the nectar of *kṛṣṇa-prasādam*. Why

miss this opportunity? Although you and I may not be spiritually elevated and may not understand the spiritual qualities of *prasādam*, we'll still appreciate how good it tastes. And the spiritual benefit will come anyway, even without our fully understanding it. What's there to lose? ❀



# ŚRĪLA PRABHUPĀDA SPEAKS OUT

## Advice to the United Nations

*The following is a continuation of a conversation that took place between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and Mr. C. Hennis of the U.N.'s International Labor Organization on May 31, 1974, in Geneva.*

**Śrīla Prabhupāda:** The social body should have a class of men who act as the brain and guide everyone so that everyone can become happy. That is the purpose of our movement.

**Mr. Hennis:** That's a valid point, because it has always been affirmed in every society that there is a need for a priestly class or a class of philosophical leaders.

**Śrīla Prabhupāda:** But now the so-called priestly class are amending the Biblical injunctions according to their whims. For instance, the Bible enjoins, "Thou shalt not kill." But the priestly class is like the other classes—sanctioning slaughterhouses. So how can they guide?

**Mr. Hennis:** But the animal world is entirely composed of beings who eat one another. I suppose that the justification that people have for maintaining slaughterhouses is that it is just a cleaner way of killing than for a lion to jump on the back of an antelope.

**Śrīla Prabhupāda:** But as a human being you should have discrimination. You should be guided by your brain, and society should be guided by the "brain class" of priestly, thoughtful men. Nature has given human beings the fruits, the vegetables, the grains, the milk, which all have great nutritional value, and human beings should be satisfied with these wholesome foods. Why should they maintain slaughterhouses? And how can they think they will be happy by being sinful, by not following God's commandments? This means society has no brain.

**Mr. Hennis:** My organization isn't directly concerned with giving people brains.

**Śrīla Prabhupāda:** Your organization may not be directly concerned. But if human society is brainless, then no matter how much you may try to organize, society can never become happy. That is my point.

**Mr. Hennis:** My organization is concerned with taking away the obstacles that prevent people from attaining a proper brain. One of the obstacles is just plain poverty.

**Śrīla Prabhupāda:** No. The main thing is, society must learn to discriminate between pious and sinful activities. Human beings must engage in pious activities, not sinful activities. Otherwise, they have no brain.



They are no better than animals. And from the moral point of view, do you like sending your mother to the slaughterhouse? You are drinking the milk of the cow—so she is your mother—and after that you are sending her to the slaughterhouse. That is why we ask, Where is society's brain?

**Mr. Hennis:** Of course, when you speak of the distinctions that are made between pious activities and sinful activities—

**Śrīla Prabhupāda:** Today practically no one is making this distinction. We are making it, and we have introduced these ideas by establishing farm communities and protecting our cows. And our cows are winning awards for giving the most milk, because they are so jubilant. They know, "These people will not kill me." They know it, so they are very happy. Nor do we kill their calves. At other farms, soon after the cow gives birth to a calf, they pull her calf away for slaughter. You see? This means society has no brain. You may create hundreds of organizations, but society will never be happy. That is the verdict.

**Mr. Hennis:** Well, we can't be accused of engaging in sinful activities when we don't think what we are doing is sinful.

**Śrīla Prabhupāda [Laughing]:** Oh? You don't think you can be accused of breaking the state law—just because you don't know what the state law is? The point is, if your priestly class have no knowledge of what is sinful, they may instruct you, "Don't do anything sinful"—but what good is that?

You must have a priestly class who know what is sinful, so that they can teach you. And then you must give your sinful activities up. When these young people came to me, I told them, "Flesh-eating, illicit sex, gambling, and intoxication—these things are sinful. You must give them up." If we do not give up these sinful activities, nature punishes us. So we must know the laws of nature, what nature wants. At the very least, nature wants that we human beings stop our sinful activities. If we do not, then we must be punished.

**Mr. Hennis:** We are just trying to give people a fair share of the material things of life: proper wages, decent homes, decent opportunities for leisure.

**Śrīla Prabhupāda:** That is all right, but people must know what is sinful and what is pious.

**Mr. Hennis:** Yes, but I don't think you can properly expect to indoctrinate people. At least, you can't expect an international organization to indoctrinate people.

**Śrīla Prabhupāda:** As an international organization for peace and well-being, the United Nations should maintain a class of men who can act as society's brain. Then everything will be all right. Simply legs and hands working without any direction, without any brain—that is not very good. The United Nations was organized for the total benefit of human society, but it has no department that can actually be called the brain organization.

**Mr. Hennis:** That's true. That's true. They are servants of the membership, servants of the various states of the world. We are only the servants of these people. What we try and do is let them get together and help them understand their problems.

**Śrīla Prabhupāda:** Yes, help them understand. At the very least, help them understand what they should do and what they should not do. At least do this much.

**Mr. Hennis:** This we do try to do to the extent that it is possible for the secretariat to shape and evolve a philosophy. We try to do it. But of course, we can't adopt a completely radical approach. We do what we can, in the manner of a good servant and the manner of a good steward, to try and hope the leaders are on the right path and the right direction.

**Śrīla Prabhupāda:** If society does not know what is sinful and what is pious, it is all useless. If your body has no brain, then your body is dead. And if the social body has no brain, then it is dead.



# 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

*As our serialized presentation of Śrīmad-Bhāgavatam continues, Vidura, an eternal associate of Lord Kṛṣṇa, hears further from the great sage Maitreya about the Lord's universal form and about how the demigods help to create the instruments of perception and action in the bodies of living entities.*

#### TEXT 17

कर्णावस्य विनिर्मिन्नौ धिष्ण्यं स्वं विविशुर्दिशः ।  
श्रोत्रेणांशेन शब्दस्य सिद्धिं येन प्रपद्यते ॥१७॥

*karṇāv asya vinirbhinnau  
dhiṣṇyam svam vivishur diśaḥ  
śrotreṇāmśena śabdasya  
siddhim yena prapadyate*

*karṇau*—the ears; *asya*—of the gigantic form; *vinirbhinnau*—being thus separated; *dhiṣṇyam*—the controlling deity; *svam*—own; *viviśuḥ*—entered; *diśaḥ*—of the directions; *śrotreṇa amśena*—with the hearing principles; *śabdasya*—of the sound; *siddhim*—perfection; *yena*—by which; *prapadyate*—is experienced.

#### TRANSLATION

When the ears of the gigantic form became manifested, all the controlling deities of the directions entered into them with the hearing principles, by which all the living entities hear and take advantage of sound.

#### PURPORT

The ear is the most important instrument in the body of the living entity. Sound is the most important medium for carrying the message of distant and unknown things. The perfection of all sound or knowledge enters through the ear and makes one's life perfect. The entire Vedic system of knowledge is received by aural reception only, and thus sound is the most important source of knowledge.

#### TEXT 18

त्वचमस्य विनिर्मिन्नां विविशुर्धिष्ण्यमोषधीः ।  
अंशेन रोमभिः कण्डूं यैरसौ प्रतिपद्यते ॥१८॥

*tvacam asya vinirbhinnām  
viviśur dhiṣṇyam ośadhīḥ  
amśena romabhiḥ kaṇḍūm  
yair asau pratipadyate*

*tvacam*—skin; *asya*—of the gigantic form; *vinirbhinnām*—being separately manifested; *viviśuḥ*—entered; *dhiṣṇyam*—the controlling deity; *ośadhīḥ*—sensations; *amśena*—with parts; *romabhiḥ*—through the hairs on the body; *kaṇḍūm*—itching; *yaiḥ*—by which; *asau*—the living entity; *pratipadyate*—experiences.

#### TRANSLATION

When there was a separate manifestation of skin, the controlling deities of sensations and their different parts entered into it, and thus the living entities feel itching and happiness due to touch.

#### PURPORT

For sense perception there are two principal items, touch and itching, and both of them are controlled by the skin and hairs on the body. According to Śrī Viśvanātha Cakravartī, the controlling deity of touch is the air passing within the body, and the controlling deity of the hairs on the body is Ośadhya. For the skin the object of perception is touch, and for the hairs on the body the object of perception is itching.

#### TEXT 19

मेढ्रं तस्य विनिर्मिन्नं स्वधिष्ण्यं क उपाविशत् ।  
रेतसांशेन येनासावानन्दं प्रतिपद्यते ॥१९॥

*meḍhram tasya vinirbhinnam  
sva-dhiṣṇyam ka upāviśat  
retasāmśena yenāsāv  
ānandam pratipadyate*

*meḍhram*—genitals; *tasya*—of the gigantic form; *vinirbhinnam*—being separated; *sva-dhiṣṇyam*—own position; *kaḥ*—Brahmā, the original living creature; *upāviśat*—entered; *retasā amśena*—with the part of the semen; *yena*—by which; *asau*—the living entity; *ānandam*—sex pleasure; *pratipadyate*—experiences.

#### TRANSLATION

When the genitals of the gigantic form separately became manifest, then Prajāpati, the original living creature, entered into them with his partial semen, and thus the living entities can enjoy sex pleasure.

#### TEXT 20

गुदं पुंसो विनिर्मिन्नं मित्रो लोकेश आविशत् ।  
पायुनांशेन येनासौ विसर्गं प्रतिपद्यते ॥२०॥

*gudam puṁso vinirbhinnam  
mitro lokeśa āviśat  
pāyunaṁśena yenāsau  
visargam pratipadyate*

*gudam*—evacuating outlet; *puṁsaḥ*—of the gigantic form; *vinirbhinnam*—being separately manifested; *mitraḥ*—the sun-god; *loka-īśaḥ*—the director named Mitra; *āviśat*—entered; *pāyuna amśena*—with the partial evacuation process; *yena*—by which; *asau*—the living entity; *visargam*—evacuation; *pratipadyate*—performs.



## TRANSLATION

The evacuating channel separately became manifest, and the director named Mitra entered into it with partial organs of evacuation. Thus the living entities are able to pass stool and urine.

## TEXT 21

हस्तवस्य विनिर्भन्वाविन्द्रः स्वर्पतिराविशत् ।  
वार्तयांशेन पुरुषो यया वृत्तिं प्रपद्यते ॥२१॥

*hastāv asya vinirbhinnāv  
indrah svar-patir āviśat  
vārtayāmsēna puruṣo  
yayā vṛttim prapadyate*

*hastau*—hands; *asya*—of the gigantic form; *vinirbhinnau*—being separately manifested; *indrah*—the King of heaven; *svah-patiḥ*—the ruler of heavenly planets; *āviśat*—entered into it; *vārtayā amsēna*—with partial mercantile principles; *puruṣaḥ*—the living entity; *yayā*—by which; *vṛttim*—business of livelihood; *prapadyate*—transacts.

## TRANSLATION

Thereafter, when the hands of the gigantic form separately became manifested, Indra, the ruler of the heavenly planets, entered into them, and thus the living entity is able to transact business for his livelihood.

## TEXT 22

पादावस्य विनिर्भन्वौ लोकेशो विष्णुराविशत् ।  
गत्या स्वांशेन पुरुषो यया प्राप्यं प्रपद्यते ॥२२॥

*pādāv asya vinirbhinnau  
lokeśo viṣṇur āviśat  
gatyā svāmsēna puruṣo  
yayā prāpyam prapadyate*

*pādau*—the legs; *asya*—of the gigantic form; *vinirbhinnau*—being manifested separately; *loka-iśaḥ viṣṇuḥ*—the demigod Viṣṇu (not the Personality of Godhead); *āviśat*—entered; *gatyā*—by the power of movement; *sva-amsēna*—with his own parts; *puruṣaḥ*—living entity; *yayā*—by which; *prāpyam*—destination; *prapadyate*—reaches.

## TRANSLATION

Thereafter the legs of the gigantic form separately became manifest, and the demigod named Viṣṇu [not the Personality of Godhead] entered with partial movement. This helps the living entity move to his destination.

## TEXT 23

बुद्धिं चास्य विनिर्भन्वां वागीशो धिष्यमाविशत् ।  
बोधेनांशेन बोद्धव्यम् प्रतिपत्तिर्यतो भवेत् ॥२३॥

*buddhim cāsyā vinirbhinnām  
vāg-iśo dhiṣṇyam āviśat  
bodhenāmsēna boddhavyam  
pratipattir yato bhavet*

*buddhim*—intelligence; *ca*—also; *asya*—of the gigantic form; *vinirbhinnām*—being separately manifested; *vāg-iśaḥ*—Brahmā, lord of the Vedas; *dhiṣṇyam*—the controlling power; *āviśat*—entered in; *bodhena amsēna*—with his part of intelligence; *boddhavyam*—the matter of understanding; *pratipattiḥ*—understood; *yataḥ*—by which; *bhavet*—so becomes.

## TRANSLATION

When the intelligence of the gigantic form separately became manifest, Brahmā, the lord of the Vedas, entered into it with the

partial power of understanding, and thus an object of understanding is experienced by the living entities.

## TEXT 24

हृदयं चास्य निर्भिन्नं चन्द्रमा धिष्यमाविशत् ।  
मनसांशेन येनासौ विक्रियां प्रतिपद्यते ॥२४॥

*hṛdayam cāsyā nirbhinnam  
candramā dhiṣṇyam āviśat  
manasāmsēna yenāsau  
vikriyām pratipadyate*

*hṛdayam*—heart; *ca*—also; *asya*—of the gigantic form; *nirbhinnam*—being manifested separately; *candramā*—the moon demigod; *dhiṣṇyam*—with controlling power; *āviśat*—entered into; *manasā amsēna*—partly with mental activity; *yena*—by which; *asau*—the living entity; *vikriyām*—resolution; *pratipadyate*—transacts.

## TRANSLATION

After that, the heart of the gigantic form separately manifested itself, and into it entered the moon demigod with partial mental activity. Thus the living entity can conduct his mental speculations.

## TEXT 25

आत्मानं चास्य निर्भिन्नमभिमानोऽविशत्पदम् ।  
कर्मणांशेन येनासौ कर्तव्यं प्रतिपद्यते ॥२५॥

*ātmānam cāsyā nirbhinnam  
abhimāno 'viśat padam  
karmanāmsēna yenāsau  
kartavyam pratipadyate*

*ātmānam*—false ego; *ca*—also; *asya*—of the gigantic form; *nirbhinnam*—being separately manifested; *abhimānaḥ*—false identification; *āviśat*—entered; *padam*—in position; *karmanā*—activities; *amsēna*—by the part; *yena*—by which; *asau*—the living entity; *kartavyam*—objective activities; *pratipadyate*—takes in.

## TRANSLATION

Thereafter the materialistic ego of the gigantic form separately manifested itself, and into it entered Rudra, the controller of false ego, with his own partial activities, by which the living entity transacts his objective actions.

## PURPORT

The false ego of materialistic identity is controlled by the demigod Rudra, an incarnation of Lord Śiva. Rudra is the incarnation of the Supreme Lord who controls the mode of ignorance within material nature. The activities of the false ego are based on the objective of the body and mind. Most persons conducted by the false ego are controlled by Lord Śiva. When one reaches a finer version of ignorance, he falsely thinks of himself as the Supreme Lord. That egoistic conviction of the conditioned soul is the last snare of the illusory energy which controls the entire material world.

## TEXT 26

सत्त्वं चास्य विनिर्भन्वं महान्धिष्यन्मुपाविशत् ।  
चित्तेनांशेन येनासौ विज्ञानं प्रतिपद्यते ॥२६॥

*sattvam cāsyā vinirbhinnam  
mahān dhiṣṇyam upāviśat  
cittēnāmsēna yenāsau  
vijñānam pratipadyate*



*sattvam*—consciousness; *ca*—also; *asya*—of the gigantic form; *vinirbhinnam*—being separately manifested; *mahān*—the total energy, *mahat-tattva*; *dhiṣṇyam*—with control; *upāviśat*—entered into; *cittena aṁśena*—along with His part of consciousness; *yena*—by which; *asau*—the living entity; *viññānam*—specific knowledge; *pratipadyate*—cultivates.

## TRANSLATION

Thereafter, when His consciousness separately manifested itself, the total energy, mahat-tattva, entered with His conscious part. Thus the living entity is able to conceive specific knowledge.

## TEXT 27

शीर्ष्णोऽस्य द्यौर्धरा पद्भ्यां खं नामेरुदपद्यत ।  
गुणानां वृत्तयो येषु प्रतीयन्ते सुरादयः ॥२७॥

*śīrṣṇo 'sya dyaur dharā padbhyām  
kham nābher udapadyata  
guṇānām vṛttayo yeṣu  
pratīyante surādayaḥ*

*śīrṣṇaḥ*—head; *asya*—of the gigantic form; *dyauiḥ*—the heavenly planets; *dharā*—earthly planets; *padbhyām*—on His legs; *kham*—the sky; *nābheḥ*—from the abdomen; *udapadyata*—became manifested; *guṇānām*—of the three modes of nature; *vṛttayaḥ*—reactions; *yeṣu*—in which; *pratīyante*—manifest; *sura-ādayaḥ*—the demigods and others.

## TRANSLATION

Thereafter, from the head of the gigantic form, the heavenly planets were manifested, and from His legs the earthly planets and from His abdomen the sky separately manifested themselves. Within them the demigods and others also were manifested in terms of the modes of material nature.

## TEXT 28

आत्यन्तिकेन सत्त्वेन दिवं देवाः प्रपेदिरे ।  
धरां रजःस्वभावेन पणयो ये च ताननु ॥२८॥

*ātyantikena sattvena  
divam devāḥ prapedire  
dharām rajaḥ-svabhāvena  
paṇayo ye ca tān anu*

*ātyantikena*—excessive; *sattvena*—by the mode of goodness; *divam*—in the higher planets; *devāḥ*—the demigods; *prapedire*—have been situated; *dharām*—on the earth; *rajaḥ*—the mode of passion; *svabhāvena*—by nature; *paṇayaḥ*—the human being; *ye*—all those; *ca*—also; *tān*—their; *anu*—subordinate.

## TRANSLATION

The demigods, qualified by the superexcellent quality of the mode of goodness, are situated in the heavenly planets, whereas the human beings, because of their nature in the mode of passion, live on the earth in company with their subordinates.

## PURPORT

In *Bhagavad-gītā* (14.14–15) it is said that those who are highly developed in the mode of goodness are promoted to the higher, heavenly planetary system, and those who are overpowered by the mode of passion are situated in the middle planetary systems—the earth and similar planets. But those who are surcharged with the mode of ignorance are degraded to the lower planetary systems or to the animal kingdom. The demigods are highly developed in the mode of goodness, and thus they

are situated in the heavenly planets. Below human beings are the animals, although some of them mingle with human society; cows, horses, dogs, etc., are habituated to living under the protection of human beings.

The word *ātyantikena* is very significant in this verse. By development of the mode of goodness of material nature one can become situated in the heavenly planets. But by excessive development of the modes of passion and ignorance, the human being indulges in killing the animals who are meant to be protected by mankind. Persons who indulge in unnecessary animal killing have excessively developed in the modes of passion and ignorance and have no hope of advancing to the mode of goodness; they are destined to be degraded to lower statuses of life. The planetary systems are calculated as upper and lower in terms of the classes of living entities who live there.

## TEXT 29

तार्तीयेन स्वभावेन भगवन्नामिमाश्रिताः ।  
उभयोरन्तरं व्योम ये रुद्रपार्षदां गणाः ॥२९॥

*tārtīyena svabhāvena  
bhagavan-nābhim āśritāḥ  
ubhayor antaram vyoma  
ye rudra-pāṛśadāṁ gaṇāḥ*

*tārtīyena*—by excessive development of the third mode of material nature, the mode of ignorance; *svabhāvena*—by such nature; *bhagavan-nābhim*—the abdominal navel of the gigantic form of the Personality of Godhead; *āśritāḥ*—those who are so situated; *ubhayor*—between the two; *antaram*—in between; *vyoma*—the sky; *ye*—all of whom; *rudra-pāṛśadām*—associates of Rudra; *gaṇāḥ*—population.

## TRANSLATION

Living entities who are associates of Rudra develop in the third mode of material nature, or ignorance. They are situated in the sky between the earthly planets and the heavenly planets.

## PURPORT

This middle portion of the sky is called Bhuvanloka, as confirmed by both Śrīla Viśvanātha Cakravartī and Śrīla Jīva Gosvāmī. In *Bhagavad-gītā* it is stated that those who develop in the mode of passion are situated in the middle region. Those who are situated in the mode of goodness are promoted to the regions of the demigods, those who are situated in the mode of passion are placed in human society, and those who are situated in the mode of ignorance are placed in the society of animals or ghosts. There are no contradictions in this conclusion. Numerous living entities are distributed all over the universe in different planets and are so situated in terms of their own qualities in the modes of material nature.

## TEXT 30

मुखतोऽवर्तत ब्रह्म पुरुषस्य कुरुद्रह ।  
यस्तन्मुखत्वाद्गणानां मुख्योऽभूद्ब्राह्मणो गुरुः ॥३०॥

*mukhato 'vartata brahma  
puruṣasya kurūdraha  
yas tñmukhatvād gaṇānām  
mukhyo 'bhūd brāhmaṇo guruḥ*

*mukhataḥ*—from the mouth; *avartata*—generated; *brahma*—the Vedic wisdom; *puruṣasya*—of the *virāṭ-puruṣa*, the gigantic form; *kurūdravaḥ*—O chief of the Kuru dynasty; *yaḥ*—who are; *tu*—due to; *unmukhatvāt*—inclined to; *varṇānām*—of the orders of society; *mukhyaḥ*—the chief; *abhūt*—so became; *brāhmaṇaḥ*—called the *brāhmaṇas*; *guruḥ*—the recognized teacher or spiritual master.

## TRANSLATION

O chief of the Kuru dynasty, the Vedic wisdom became manifested from the mouth of the *virāṭ*, the gigantic form. Those



who are inclined to this Vedic knowledge are called *brāhmaṇas*, and they are the natural teachers and spiritual masters of all the orders of society.

#### PURPORT

As confirmed in *Bhagavad-gītā* (4.13), the four orders of human society developed with the order of the body of the gigantic form. The bodily divisions are the mouth, arms, waist and legs. Those who are situated on the mouth are called *brāhmaṇas*, those who are situated on the arms are called *ksatriyas*, those who are situated on the waist are called *vaiśyas*, and those who are situated on the legs are called *sūdras*. Everyone is situated in the body of the Supreme in His gigantic *viśva-rūpa* form. In terms of the four orders, therefore, no caste is to be considered degraded because of being situated on a particular part of the body. In our own bodies we do not show any actual difference in our treatment towards the hands or legs. Each and every part of the body is important, although the mouth is the most important of the bodily parts. If other parts are cut off from the body, a man can continue his life, but if the mouth is cut off, one cannot live. Therefore, this most important part of the body of the Lord is called the sitting place of the *brāhmaṇas*, who are inclined to the Vedic wisdom. One who is not inclined to the Vedic wisdom but to mundane affairs cannot be called a *brāhmaṇa*, even if he is born of a *brāhmaṇa* family or father. To have a *brāhmaṇa* father does not qualify one as a *brāhmaṇa*. The main qualification of a *brāhmaṇa* is to be inclined to the Vedic wisdom. The *Vedas* are situated on the mouth of the Lord, and therefore anyone who is inclined to the Vedic wisdom is certainly situated on the mouth of the Lord, and he is a *brāhmaṇa*. This inclination towards Vedic wisdom is also not restricted to any particular caste or community. Anyone from any family and from any part of the world may become inclined to the Vedic wisdom, and that will qualify him as a real *brāhmaṇa*.

A real *brāhmaṇa* is the natural teacher or spiritual master. Unless one has Vedic knowledge, one cannot become a spiritual master. The perfect knowledge of the *Vedas* is to know the Lord, the Personality of Godhead, and that is the end of Vedic knowledge, or Vedānta. One who is situated in the impersonal Brahman and has no information of the Supreme Personality of Godhead may become a *brāhmaṇa*, but he cannot become a spiritual master. It is said in the *Padma Purāna*:

*ṣaṭ-karma-nipuṇo vipro  
mantra-tantra-viśāradaḥ  
avaiṣṇavo gurur na syād  
vaiṣṇavaḥ śva-paco guruḥ*

An impersonalist can become a qualified *brāhmaṇa*, but he cannot become a spiritual master unless and until he is promoted to the stage of a Vaiṣṇava, or a devotee of the Personality of Godhead. Lord Caitanya, the great authority of Vedic wisdom in the modern age, stated:

*kibā vipra, kibā nyūṣī, sūdra kene naya  
yei kṛṣṇa-tattva-vettā, sei 'guru' haya*

A person may be a *brāhmaṇa* or a *sūdra* or a *sannyāsī*, but if he happens to be well versed in the science of Kṛṣṇa, then he is fit to become a spiritual master. (Cc. *Madhya* 8.128) The qualification, then, of a spiritual master is not to be a qualified *brāhmaṇa*, but to be well versed in the science of Kṛṣṇa.

One who is conversant with Vedic wisdom is a *brāhmaṇa*. And only a *brāhmaṇa* who is a pure Vaiṣṇava and knows all the intricacies of the science of Kṛṣṇa can become a spiritual master.

#### TEXT 31

बाहुभ्योऽवर्तत क्षत्रं क्षत्रियस्तदनुव्रतः ।  
यो जातस्त्रायते वर्णान् पौरुषः कण्टकक्षतात् ॥३१॥

*bāhubhyo 'vartata kṣatram  
ksatriyas tad anuvrataḥ*

*yo jātas trāyate varṇān  
pauruṣaḥ kaṅṭaka-kṣatāt*

*bāhubhyaḥ*—from the arms; *avartata*—generated; *kṣatram*—the power of protection; *ksatriyaḥ*—in relation to the power of protection; *tat*—that; *anuvrataḥ*—followers; *yah*—one who; *jātaḥ*—so becomes; *trāyate*—delivers; *varṇān*—the other occupations; *pauruṣaḥ*—representative of the Personality of Godhead; *kaṅṭaka*—of disturbing elements like thieves and debauchees; *kṣatāt*—from the mischief.

#### TRANSLATION

Thereafter the power of protection was generated from the arms of the gigantic *virāṭ* form, and in relation to such power the *ksatriyas* also came into existence by following the *ksatriya* principle of protecting society from the disturbance of thieves and miscreants.

#### PURPORT

As the *brāhmaṇas* are recognized by their particular qualification of inclination towards the transcendental knowledge of Vedic wisdom, so also the *ksatriyas* are recognized by the power to protect society from the disturbing elements of thieves and miscreants. The word *anuvrataḥ* is significant. A person who follows the *ksatriya* principles by protecting society from thieves and miscreants is called a *ksatriya*, not the one who is simply born a *ksatriya*. The conception of the caste system is always based on quality and not on the qualification of birth. Birth is an extraneous consideration; it is not the main feature of the orders and divisions. In *Bhagavad-gītā* (18.41–44) the qualifications of the *brāhmaṇas*, *ksatriyas*, *vaiśyas* and *sūdras* are specifically mentioned, and it is understood that all such qualifications are needed before one can be designated as belonging to a particular group.

Lord Viṣṇu is always mentioned as the *puruṣa* in all Vedic scriptures. Sometimes the living entities are also mentioned as *puruṣas*, although they are essentially *puruṣa-śakti* (*parā śakti* or *parā prakṛti*), the superior energy of the *puruṣa*. Illusioned by the external potency of the *puruṣa* (the Lord), the living entities falsely think of themselves as the *puruṣa* although they actually have no qualifications. The Lord has the power to protect. Of the three deities Brahmā, Viṣṇu and Mahēśvara, the first has the power to create, the second has the power to protect, and the third has the power to destroy. The word *puruṣa* is significant in this verse because the *ksatriyas* are expected to represent the *puruṣa* Lord in giving protection to the *prajāḥ*, or all those who are born in the land and water. Protection is therefore meant for both man and the animals. In modern society the *prajāḥ* are not protected from the hands of thieves and miscreants. The modern democratic state, which has no *ksatriyas*, is a government of the *vaiśyas* and *sūdras*, and not of *brāhmaṇas* and *ksatriyas* as formerly. Mahārāja Yudhiṣṭhira and his grandson, Mahārāja Parikṣit, were typical *ksatriya* kings, for they gave protection to all men and animals. When the personification of Kali attempted to kill a cow, Mahārāja Parikṣit at once prepared himself to kill the miscreant, and the personification of Kali was banished from his kingdom. That is the sign of *puruṣa*, or the representative of Lord Viṣṇu. According to Vedic civilization, a qualified *ksatriya* monarch is given the respect of the Lord because he represents the Lord by giving protection to the *prajāḥ*. Modern elected presidents cannot even give protection from theft cases, and therefore one has to take protection from an insurance company. The problems of modern human society are due to the lack of qualified *brāhmaṇas* and *ksatriyas* and the overinfluence of the *vaiśyas* and *sūdras* by so-called general franchise.

#### TEXT 32

विशोऽवर्तन्त तस्योर्वोर्लोकवृत्तिकरीर्विभोः ।  
वैश्यस्तदुद्भवो वार्ता नृणां यः समवर्तयत् ॥३२॥

*viśo 'vartanta tasyorvor  
loka-vṛttikarir vibhoḥ*



*vaiśyas tad-udbhavo vārtām  
nṛṇām yaḥ samavartayat*

*vaiśaḥ*—means of living by production and distribution; *avartanta*—generated; *tasya*—His (the gigantic form's); *ūrvoh*—from the thighs; *loka-vṛttikarīḥ*—means of livelihood; *vibhoḥ*—of the Lord; *vaiśyaḥ*—the mercantile community; *tat*—their; *udbhavaḥ*—orientation; *vārtām*—means of living; *nṛṇām*—of all men; *yaḥ*—one who; *samavartayat*—executed.

### TRANSLATION

The means of livelihood of all persons, namely production of grains and their distribution to the prajāḥ, was generated from the thighs of the Lord's gigantic form. The mercantile men who take charge of such execution are called vaiśyas.

### PURPORT

Human society's means of living is clearly mentioned here as *viśa*, or agriculture and the business of distributing agricultural products, which involves transport, banking, etc. Industry is an artificial means of livelihood, and large-scale industry especially is the source of all the problems of society. In *Bhagavad-gītā* also the duties of the *vaiśyas*, who are engaged in *viśa*, are stated as cow protection, agriculture and business. We have already discussed that the human being can safely depend on the cow and agricultural land for his livelihood.

The exchange of produce by banking and transportation is a branch of this type of living. The *vaiśyas* are divided into many subsections: some of them are called *kṣetri*, or landowners, some are called *kṣāṇa*, or land tillers, some of them are called *tila-vaṇik*, or grain raisers, some are called *gandha-vaṇik*, or merchants in spices, and some are called *suvarṇa-vaṇik*, or merchants in gold and banking. The *brāhmaṇas* are the teachers and spiritual masters, the *kṣatriyas* protect the citizens from the hands of thieves and miscreants, and the *vaiśyas* are in charge of production and distribution. The *sūdras*, the unintelligent class of men who cannot act independently in any of the above-mentioned activities, are meant for serving the three higher classes for their livelihood.

Formerly, the *brāhmaṇas* were given all the necessities of life by the *kṣatriyas* and *vaiśyas* because they had no time to spend making a living. The *kṣatriyas* would collect taxes from the *vaiśyas* and *sūdras*, but the *brāhmaṇas* were exempt from paying income tax or land revenue. That system of human society was so nice that there were no political, social and economic upheavals. The different castes, or *varṇa* classifications, are therefore essential for maintaining a peaceful human society.

### TEXT 33

पद्भ्यां भगवतो जज्ञे शुश्रूषा धर्मसिद्धये ।  
तस्यां जातः पुरा शूद्रो यद्वृत्त्या तुष्यते हरिः ॥३३॥

*padbhyām bhagavato jajñe  
śuśrūṣā dharma-siddhaye  
tasyām jātaḥ purā śūdro  
yat-vṛtṭyā tuṣyate hariḥ*

*padbhyām*—from the legs; *bhagavataḥ*—of the Personality of Godhead; *jajñe*—became manifested; *śuśrūṣā*—service; *dharma*—occupational duty; *siddhaye*—for the matter of; *tasyām*—in that; *jātaḥ*—being generated; *purā*—formerly; *śūdraḥ*—the servitors; *yat-vṛtṭyā*—the occupation by which; *tuṣyate*—becomes satisfied; *hariḥ*—the Supreme Personality of Godhead.

### TRANSLATION

Thereafter, service was manifested from the legs of the Personality of Godhead for the sake of perfecting the religious function. Situated on the legs are the *sūdras*, who satisfy the Lord by service.

### PURPORT

Service is the real constitutional occupation of all living entities. The living entities are meant to render service to the Lord, and they can attain religious perfection by this service attitude. One cannot attain religious perfection simply by speculating to attain theoretical knowledge. The *jñāni* division of spiritualists go on speculating only to distinguish the soul from matter, but they have no information of the activities of the soul after being liberated by knowledge. It is said that persons who only mentally speculate to know things as they are and who do not engage in the transcendental loving service of the Lord are simply wasting their time.

It is clearly said here that the principle of service was generated from the legs of the Lord for the sake of perfecting the religious process, but this transcendental service is different from the idea of service in the material world. In the material world, no one wants to be a servant; everyone wants to become the master because false mastership is the basic disease of the conditioned soul. The conditioned soul in the material world wants to lord it over others. Illusioned by the external energy of the Lord, he is forced to become a servant of the material world. That is the real position of the conditioned soul. The last snare of the illusory, external energy is the conception of becoming one with the Lord, and due to this conception the illusioned soul remains in the bondage of material energy, falsely thinking himself a liberated soul and "as good as Nārāyaṇa."

It is actually better to be a *sūdra* than to be a *brāhmaṇa* and not develop the service attitude, because that attitude alone satisfies the Lord. Every living being—even if he be a *brāhmaṇa* by qualification—must take to the transcendental service of the Lord. Both *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam* support that this service attitude is the perfection of the living entity. A *brāhmaṇa*, *kṣatriya*, *vaiśya* or *sūdra* can perfect his occupational duties only by rendering service unto the Lord. A *brāhmaṇa* is supposed to know this fact due to his perfection in Vedic wisdom. The other sections are supposed to follow the direction of the *brāhmaṇa* Vaiṣṇava (one who is a *brāhmaṇa* by qualification and a Vaiṣṇava by action). That will make the entire society perfect in regard to the order of its social construction. A disordered society cannot satisfy either the members of the society or the Lord. Even if one is not a perfect *brāhmaṇa*, *kṣatriya*, *vaiśya* or *sūdra* but takes to the service of the Lord, not caring for the perfection of his social position, he becomes a perfect human being simply by developing the attitude of service to the Supreme Lord.

### TEXT 34

एते वर्णाः स्वधर्मेण यजन्ति स्वगुरुं हरिम् ।  
श्रद्धयात्मविशुद्धयर्थं यज्ञातः सह वृत्तिभिः ॥३४॥

*ete varṇāḥ sva-dharmeṇa  
yajanti sva-gurum harim  
śraddhayātmā-viśuddhy-arthaṁ  
yaj-jātāḥ saha vṛttibhiḥ*

*ete*—all these; *varṇāḥ*—orders of society; *sva-dharmeṇa*—by one's own occupational duties; *yajanti*—worship; *sva-gurum*—with the spiritual master; *harim*—the Supreme Personality of Godhead; *śraddhayā*—with faith and devotion; *ātma*—self; *viśuddhi-arthaṁ*—for purifying; *yat*—from whom; *jātāḥ*—born; *saha*—along with; *vṛttibhiḥ*—occupational duty.

### TRANSLATION

All these different social divisions are born, with their occupational duties and living conditions, from the Supreme Personality of Godhead. Thus for unconditional life and self-realization one has to worship the Supreme Lord under the direction of the spiritual master.

(continued in next issue)



# International Society for CENTERS AROUND

Founder-Ācārya: His Divine Grace A.C.

## NORTH AMERICA

### CANADA

**Calgary, Alberta**—10516 Oakfield Drive S.W., T2W 2A9/ (403) 238-0602  
**Edmonton, Alberta**—8957 77th Ave., T5N 2N7/ (403) 466-5119  
**Halifax, Nova Scotia**—2350 Agricola St., B3K 4B6/ (902) 423-4607  
**Montreal, Quebec**—1626 Pie IX Boulevard, H1V 2C5/ (514) 521-1301  
**Montreal, Quebec**—537A Ste. Catherine West, H3B 1B2/ (514) 845-2010  
**Ottawa, Ontario**—212 Somerset St. E., K1N 6V4/ (613) 233-1884  
**Regina, Saskatchewan**—2817 Victoria Ave., S4T 1K6/ (306) 522-4973  
**Toronto, Ontario**—243 Avenue Rd., M5R 2J6/ (416) 922-5415  
**Vancouver, B.C.**—5462 S.E. Mariposa Dr., Burnaby V5J 3G8/ (604) 433-9728

### FARM COMMUNITIES

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

### RESTAURANTS

**Montreal**—Chez Govinda, 3678 Saint Denis St./ (514) 843-8510  
**Ottawa**—The Back Home Buffet, 212 Somerset St. E./ (613) 233-3460

### U.S.A.

**Ann Arbor, Michigan**—606 Packard St., 48104/ (313) 665-9057  
**Athens, Ohio**—89 Mill St., 45701/ (614) 592-4740  
**Atlanta, Georgia**—1287 Ponce de Leon Ave. N.E., 30306/ (404) 377-8680  
**Baltimore, Maryland**—200 Bloomsbury Ave., Catonsville, 21228/ (301) 788-3885  
**Boulder, Colorado**—917 Pleasant St., 80302/ (303) 344-7005  
**Boston, Massachusetts**—72 Commonwealth Ave., 02116/ (617) 247-8611  
**Caguas, Puerto Rico**—Calle Ruiz Belvis No. 42, 00625/ (809) 746-9829  
**Chicago, Illinois**—1716 W. Lunt Ave., 60626/ (312) 973-0900  
**Cleveland, Ohio**—15720 Euclid Ave., E. Cleveland, 44112/ (216) 681-3193  
**Columbus, Ohio**—379 W. 8th Ave., 43201/ (614) 421-1661  
**Dallas, Texas**—5430 Gurley Ave., 75223/ (214) 827-6330  
**Denver, Colorado**—1400 Cherry St., 80220/ (303) 333-5461  
**Detroit, Michigan**—383 Lenox Ave., 48215/ (313) 824-6000  
**Fullerton, California**—2011 E. Chapman Ave., 92631/ (714) 870-1156  
**Gainesville, Florida**—(See farm communities.)  
**Gurabo, Puerto Rico**—Rt. 181, Box 215-B, Bo. Sta. Rita, 00658/ (809) 763-9312  
**Hartford, Connecticut**—1683 Main St., E. Hartford, 06108/ (203) 289-7252  
**Honolulu, Hawaii**—51 Coelmo Way, 96817/ (808) 595-3947  
**Houston, Texas**—1111 Rosalie St., (mail: P.O. Box 2927, 77252)/ (713) 526-9860  
**Laguna Beach, California**—285 Legion St., 92651/ (714) 949-7029  
**Lake Huntington, New York**—P.O. Box 388, 12752/ (914) 932-8273  
**Long Island, New York**—197 S. Ocean Ave., Freeport, 11520/ (516) 378-6184  
**Los Angeles, California**—3764 Watska Ave., 90034/ (213) 836-2676  
**Miami Beach, Florida**—2445 Collins Ave., 33140/ (305) 531-0331  
**Morgantown, West Virginia**—322 Beverley Ave., 26505/ (304) 292-6725  
**New Orleans, Louisiana**—2936 Esplanade Ave., 70119/ (504) 488-0280  
**New York, New York**—305 Schermerhorn St., Brooklyn, 11217/ (718) 855-6714  
**New York, New York**—46 Greenwich, Manhattan 10011/ (212) 924-8083  
**Philadelphia, Pennsylvania**—51 W. Allens Lane, 19119/ (215) 247-4600  
**Providence, Rhode Island**—39 Glendale Ave., 02906/ (401) 273-9010  
**St. Louis, Missouri**—3926 Lindell Blvd., 63108/ (314) 535-8085  
**San Diego, California**—1030 Grand Ave., Pacific Beach, 92109/ (619) 483-2500  
**San Francisco, CA**—Bhaktivedanta Institute & Fellowship, 84 Carl St., 94117/ (415) 664-2397  
**Seattle, Washington**—3114 E. Pine St., 98122/ (206) 329-7011  
**State College, Pennsylvania**—103 E. Hamilton Ave., 16801/ (814) 234-1867  
**Tallahassee, Florida**—1323 Nlyc St., (mail: P.O. Box 2024, 32304)/ (904) 681-9258  
**Tampa, Florida**—2506 Azele St., 33606/ (813) 872-6694  
**Topanga, California**—20395 Callon Dr., 90290/ (213) 455-1658  
**Towaco, NJ**—(mail: P.O. Box 109, 07082)/ (201) 299-0970  
**Washington, D.C.**—10310 Oaklyn Rd., Potomac, Maryland, 20854/ (301) 299-2100  
**Washington, D.C.**—2128 O St. N.W., 20037/ (202) 293-0825

### FARM COMMUNITIES

**Caddo, Oklahoma (New Kurukṣetra)**—Route 1, Box 296, 74729/ (405) 367-2331  
**Carriere, Mississippi (New Talavan)**—Route 2, Box 449, 39426/ (601) 798-8533  
**Gainesville, Florida (New Ramaṅga-ṛeti)**—Rt. 2, Box 819, Alachua, 32615/ (904) 462-9046  
**Gurabo, Puerto Rico (New Govardhana Hill)**—(contact Gurabo)  
**Hillsborough, North Carolina (New Goloka)**—Rt. 6, Box 701, 27278/ (919) 732-6492  
**Mulberry, Tennessee (Murāri-sevaka)**—Murari Project, Rt. No. 1, Box 146-A, 37359/ (615) 759-7331  
**New Vrindaban, W. Virginia**—R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/ (304) 843-1600  
**New Vrindaban Membership Service**—R.D. 1, Box 318-A, Hare Krishna Ridge, 26041/ (304) 845-8900  
**Ninole, Hawaii (New Kṛṣṇaloka)**—P.O. Box 108, 96773/ (808) 595-3947  
**Philo, California (Gaura-maṅḍala-giri)**—P.O. Box 179, 95466/ (707) 895-2300  
**Port Royal, Pennsylvania (Gītā-nāgari)**—R.D. No. 1, Box 839, 17082/ (717) 527-4101  
**Roadhouse, Illinois (Amṛta-deśa)**—Rt. 1, Box 70, 62082 (contact St. Louis)/ (314) 535-8085  
**Three Rivers, CA (Bhaktivedanta Village)**—44799 Dinely Dr., 93271/ (209) 561-3302

### RESTAURANTS

**Dallas**—Kalachandji's (at Dallas)  
**Detroit**—Govinda's (at Detroit)/ (313) 331-6740  
**Los Angeles**—Govinda's, 9624 Venice Blvd., Culver City, 90230/ (213) 836-1269  
**New Orleans**—Govinda's, 1309 Decatur St., New Orleans, 70116/ (504) 522-3538  
**New Vrindaban**—Palace of Gold Restaurant/ (304) 843-1233 (open May–Nov.)  
**St. Louis**—Govinda's (contact St. Louis)/ (314) 535-8085  
**San Diego**—Govinda's, 1470 N. Hwy. 101, Lucidiana, 92024/ (619) 942-2330  
**San Francisco**—Jagannatha's Cart, 57 Jessie St., 94105/ (415) 495-3083  
**San Francisco**—The Higher Taste, 775 Frederick St., 94117/ (415) 661-7290  
**San Francisco**—The Seven Mothers, 86 Carl St., 94117/ (415) 753-9703  
**San Juan, Puerto Rico**—Govinda, Teruan 153, Viejo San Juan, 00903/ (809) 725-4885

## EUROPE

### ENGLAND AND IRELAND

**Belfast, Northern Ireland**—23 Wellington Park, Malone Rd., Belfast BT9 6DU/ 668874  
**Dublin, Ireland**—Castlefield House, Knocklyn Road, Templeogue, Dublin 16/ 945504  
**Dublin, Ireland**—6 Dawson Lane, off Dawson St., Dublin 2  
**London, England (city)**—10 Soho St., London W1/ (01) 437-8442  
United Kingdom Life Membership Services Dept.—Suite 11, Croome House, Sandown Rd., Watford WD2 4XA/ (0923) 40633  
International Life Membership Trust Secretariat—Suite 12, Croome House, Sandown Rd., Watford WD2 4XA/ (0923) 42373  
**London, England (country)**—Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP/ (09276) 7244  
**FARM COMMUNITIES**  
**Glengarriff, Ireland (Kṛṣṇa-nāgari)**—County Cork  
**London, England**—(contact Bhaktivedanta Manor)  
**RESTAURANTS**  
**London**—Govinda's, 9-10 Soho St./ 01-437-8442

### ITALY

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

### FARM COMMUNITY

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

### RESTAURANTS

**Milan**—Govinda, Via Valpetrosa 3/5, 20123 Milano/ (2) 862-417  
**Rome**—Via di San Simone 73/A, 00186 Roma/ (6) 654-8856

### OTHER COUNTRIES

**Amsterdam, Holland**—Keizersgracht 94/ (020) 24-94-10  
**Athens, Greece**—Bhaktivedanta Cultural Assoc., 133 Solonos St./ 30-1-364-1618  
**Barcelona, Spain**—Calle Cuatro Caminos 27-29, Barcelona 22/ (93) 211-0216  
**Bergen, Norway**—Storhaugen 6, 5000 Bergen/ (05) 29 05 45  
**Copenhagen, Denmark**—Govinda's, Soldalen 21, 2100 Copenhagen/ (01) 18-43-78  
**Düdingen, Switzerland**—Im Stillen Tal, CH3186 Düdingen (FR)/ (037) 43-26-98  
**Göthenburg, Sweden**—Paradisvägen 11, 43331 Partille/ (031) 444636  
**Grödinge, Sweden**—Korsnäs Gärd, 140 32 Grödinge/ 0753-29151  
**Helsinki, Finland**—Govinda's, Jääkärikatu 10D, Helsinki 15/ (065) 0039  
**Heidelberg, W. Germany**—Kürfürsten Anlage 5, 6900 Heidelberg/ 06221-15101  
**Madrid, Spain**—Calle del Tutor No. 27, Madrid 8/ (91) 247-6667  
**Paris, France**—Chateau d'Ermenonville, 60440 Nanteuil le Haudouin, 60950/ (4) 454-0400  
**Septon, Belgium**—Chateau de Perit Somme, Septon 5482/ 086-322480  
**Stockholm, Sweden**—Fridhemsgratan 22, 112 40 Stockholm/ 08-549002  
**Vienna, Austria**—Center for Vedic Studies, Am Lugeck 1-2, 1010 Wien/ (0222) 52-98-25  
**Zürich, Switzerland**—Bergstrasse 54, 8032 Zürich/ (01) 69-33-88

### FARM COMMUNITIES

**Almviks Gärd, Sweden**—15300 Järna/ (0755) 52068  
**Bavarian Forest (Bayerischer Wald), W. Germany (Nava-Jiyāḍa-Nṛsiṅha-Kṣetra)**—(contact Heidelberg)  
**Brihuega, Spain (New Vraja Mandala)**—(Santa Clara) Brihuega, Guadalajara/ (11) 280018  
**Lugano, Switzerland**—The Gokula Project, La Pampa, 6981 Sessa (Malcantone) TI/ (091) 73-25-73  
**Valencay, France (New Māyāpura)**—Lucay-Le-Male, 36 600/ (54) 40-26-88  
**RESTAURANT**  
**Paris**—L'arbre à Souhais, 15 Rue du Jour, 75001 Paris/ 233-27-69.

## AUSTRALASIA

### AUSTRALIA

**Adelaide**—69 Belair Rd., Kingswood, South Australia 5062 (mail: P. O. Box 235, Kingswood)/ (08) 272-0488  
**Brisbane**—95 Bank Road, Graceville, Queensland 4075 (mail: P. O. Box 649, Toowong, Q'land. 4066)/ (07) 379-5008  
**Cairns**—69 Spence St., Cairns, Queensland 4870 (mail: P. O. Box 5238, Cairns Mail Centre, Q'land. 4870)/ (07) 51-8601  
**Canberra**—579 Argyle Sq. (cnr. Ainsley Ave. & Kogarah Lane), Reid, Australian Capital Territory 2601 (mail: P. O. Box 567, Civic Square, Canberra, A.C.T. 2608)/ (062) 48-9620  
**Hobart**—63 King St., Sandy Bay, Tasmania 7005/ (mail: P. O. Box 579, Sandy Bay, Tas. 7005)/ (002) 23-4569  
**Melbourne**—197 Danks St., Albert Park, Victoria 3205 (mail: P. O. Box 125/ (03) 699-5122  
**Perth**—590 William St., Mt. Lawley, West Australia 6050 (mail: P. O. Box 598, West Perth, W. A. 6005)/ (09) 328-9171  
**Surfer's Paradise**—2804 Gold Coast Highway, Surfer's Paradise, Q'land. 4217/ (075) 38-5060  
**Sydney**—112 Darlinghurst Rd., Darlinghurst, New South Wales 2010 (mail: P. O. Box 159, Kings Cross, N.S.W. 2011)/ (02) 357-5162  
**FARM COMMUNITIES**  
**Colo (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  
**Nigeria**—No. 2 Murtala Mohammed International Airport Expressway, Mafalusa  
(mail: P.O. Box 8793, Lagos)  
**Mauritius**—White House, Celicourt Antelme St., Quatre Bornes (mail: P.O. Box 108,  
Quatre 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 Elgibam 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 Accueil

## 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. Bongaia, Dist. 24 Parganas  
**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  
**Māyāpur, W. Bengal**—Shree Māyāpur Chandrodya Mandir, P.O. Shree Māyāpur Dham (Dist. Nadia)  
**New Delhi**—M-119 Greater Kailash I, 110 048/ 642058  
**Pandharpur, Maharashtra**—Hare Kṛṣṇa Āśrama, across Chandrabhaga River, Dist. Sholapur, 413304  
**Pune, Maharashtra**—4 Tarapoor Rd.  
**Silchar, Assam**—Mahaprabhu Colony, Malugram, Cachar District, 788002  
**Surat, Gujarat**—Rander Rd., Jahangirpura, Surat, 395005/ 84215  
**Trirupati, A.P.**—No. 37, B Type, T. T. D. Qrs., Vinayaka Nagar, K. T. Rd., 517501/ 2285  
**Trivandrum, Kerala**—TC224/1485, W/C Hospital Rd., Thychaud, 695014/ 68197  
**Vrindāvan, U.P.**—Krishna-Balarām Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathurā/ 178

### FARM COMMUNITIES

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

### 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 Puttha-Osoth, New Road/ 233-2488  
**Hong Kong**—5 Homantin St., Flat 23, Kowloon/ 3-7122630  
**Jakarta, Indonesia**—Yayasan Kesadaran Krṣṇa 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, Dehkedeh Ave., Kamran St., No. 58

**Tel Aviv, Israel**—P.O. Box 48163, Tel Aviv 61480

**Tokyo, Japan**—2-41-12 Izumi, Suginami-ku, Tokyo T168/ (3) 327-1541

### FARM COMMUNITY

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

### RESTAURANT

**Cebu, Philippines**—Govinda's, 26 Sanchiango 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, Lurdes 30.000/ (031) 335-1551  
**Curitiba, PR**—Rua Pres. Carlos Cavalcante, 1090, São Francisco 80.000/ 234-0573  
**Fortaleza, CE**—Rua José Lourenço, 2114, Aldeota  
**Manaus, AM**—Rua Leopoldo Neves, 387  
**Pôrto Alegre, RS**—Rua Tomás Flores, 327, Bonfim/ 27-3078  
**Recife, PE**—Rua Pamamirim, 327, Pamamirim 50.000/ (081) 268-1908  
**Rio de Janeiro, RJ**—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)**—Ribeirão Grande (mail: C.P. 108, 12.400 Pinda)

### MEXICO

**Guadalajara**—Morelos No. 1514 Sector Hildago, Jalisco/ 26-12-78  
**Mexico City**—Gov. 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  
**Vera Cruz**—Calle 3, Carebelas No. 784, Fraccionamiento Reforma/ 50759

### FARM COMMUNITY

**Tulancingo, Hidalgo (Nueva Gauda-Mañdala 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 768

### FARM COMMUNITY

**Gauranga Sevak**—Bellavista, Hvallaga, San Martín

### RESTAURANTS

**Arequipa**—(at ISKCON Arequipa)  
**Barranco**—Av. Grav 137  
**Cuzco**—Calle Espáderos 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  
**Calí, Colombia**—Avenida 9 Norte, 17-33/ 621688  
**Caracas, Venezuela**—Calle Luis Roche 61, Colinas de los Chaguaramos/ 751-3026  
**Cochabamba, Bolivia**—P.O. Box 3988/ 46441  
**Concepción, Chile**—Nonguen, 588/ 23150  
**Córdoba, Argentina**—Ramirez de Arellano 680, (5000) Alta Córdoba  
**Crabwood Creek, Guyana**—Grant 1803, Sec. D, Corentyne, Berbice  
**Georgetown, Guyana**—24 Uitvlugt 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. Plana  
**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, Esmeraldas 853 y Venezuela/ 511083  
**San José, Costa Rica**—50 metros al este de la casa amarilla, Avenida 7, No. 1325  
**San Salvador, El Salvador**—Govinda's, 7<sup>a</sup> Calle Oriente No. 155/ 218035  
**Santiago, Chile**—Govinda's (contact Santiago)



# For Your Information

## FESTIVALS & 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 Nārāyaṇa**  
(December 9–January 7)

**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 Pañcadraṅga Swami Tridaṅḍipāda, one of the present spiritual masters in the Hare Kṛṣṇa movement.

**January 26**—Appearance anniversary of Śrīla Raghunātha dāsa Gosvāmī, one of the six *gōsvāmīs* of Vṛndāvana, direct followers of Lord Caitanya. Disappearance anniversary of Śrīla Viśvanātha Cakravartī Thākura, a Vaiṣṇava *ācārya* and author who appeared in the middle of the seventeenth century. Appearance anniversary of Śrīmatī Viṣṇupriyā-devī, consort of Lord Caitanya Mahāprabhu.

**January 28**—Appearance anniversary of Śrī Advaita Ācārya, an incarnation of Kṛṣṇa's expansion Mahā-Viṣṇu and a close associate of Lord Caitanya (fasting till noon, followed by feasting).

**January 30**—Disappearance anniversary of Śrīla Madhvācārya, a famous Vaiṣṇava philosopher and spiritual master, who appeared in the thirteenth century.

**January 31**—Disappearance anniversary of Śrīla Rāmānujācārya, a famous eleventh-century philosopher and spiritual master.

**February 1**—Bhaimī Ekādaśī (fasting from grains and beans; fasting for the appearance anniversary of Lord Varāha).

**February 2**—Appearance anniversary of Lord Varāha, Lord Kṛṣṇa's boar incarnation.

**February 3**—Appearance anniversary of Śrī Nityānanda Prabhu, a close associate of Śrī

Caitanya Mahāprabhu and an incarnation of Lord Kṛṣṇa's brother, Balarāma (fasting till moonrise).

**February 5**—Appearance anniversary of Śrīla Narottama dāsa Thākura, the famous spiritual master who composed many devotional songs in Bengali and who is part of the disciplic line from Śrī Caitanya Mahāprabhu.

## RESOURCES

**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.

### 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.

### 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.

**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.

### 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.

### 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.

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.

### This spring, visit Prabhupāda's Palace of Gold.

You'll find peace and inspiration in this spiritual place of pilgrimage. Tour the gardens, the gilded walkways, the marble halls and rooms. See the inspired works of devotee-painters, sculptors, and craftsmen. And enjoy delicious *kṛṣṇa-prasādam*, spiritual food, in the Palace of Gold Restaurant.

It's at New Vrindaban, the 3,000-acre Hare Kṛṣṇa community in the scenic West Virginia hills. Kṛṣṇa's devotees are here to welcome you, and we have a comfortable guesthouse where you can stay overnight.

The Palace of Gold is open throughout the year, with special festivals during the summer months. A schedule of festivals and events is available.

For more information, write to Prabhupāda's Palace of Gold, Hare Kṛṣṇa Ridge, New Vrindaban, West Virginia 26041. Or call (304) 843-1600.

**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)



Flanked by some of ISKCON's future preachers, Congressman John Bryant (Dem.—Texas) discussed religion in America during a meeting arranged by ISKCON's Office of Public Affairs.

## Congressman Welcomes ISKCON Students

**Washington, D. C.**—U.S. Congressman John Bryant of Dallas recently took a break from his very busy schedule for what he called his most interesting and informative meeting in a long time. The meeting was a visit by seven ISKCON *gurukula* students, their teacher, and two members of ISKCON's ministry of education—part of a special educational tour of the Northeast.

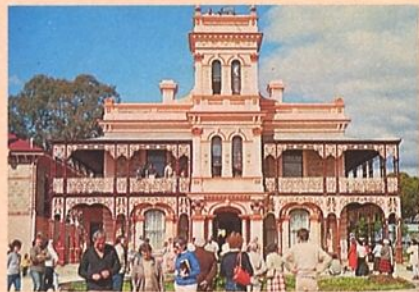
Rep. Bryant was already familiar with the ISKCON temple, school, and restaurant located in his congressional district in East Dallas. The students, most of whom

were from the *gurukula* in Dallas, garlanded Mr. Bryant and served him a special lunch of *prasādam* (vegetarian food offered to Kṛṣṇa).

When Mr. Bryant expressed a deep appreciation of Eastern philosophical thought, one of the *gurukula* boys took the opportunity to present him with a copy of *Bhagavad-gītā As It Is* and also with copies of *BACK TO GODHEAD* magazine.

The meeting was one of the highlights of a new *gurukula* training program, in which students travel and experience different people and places around America.

## Devotees Convert Adelaide's Eynesbury House into a Temple



**Adelaide, Australia**—Eynesbury House, one of this city's most historic and prestigious properties, was recently opened as a temple for the Hare Kṛṣṇa movement.

Built in 1879, Eynesbury House is considered the finest example of Victorian-Italian architecture in South Australia.

For several months the buildings underwent extensive restoration. Visitors at the inaugural opening, especially the local residents, were delighted to see the buildings resume their original splendor. After a tour, including a climb up the tower's thirty-foot spiral staircase, everyone enjoyed a sumptuous vegetarian feast of delicious *kṛṣṇa-prasādam*.

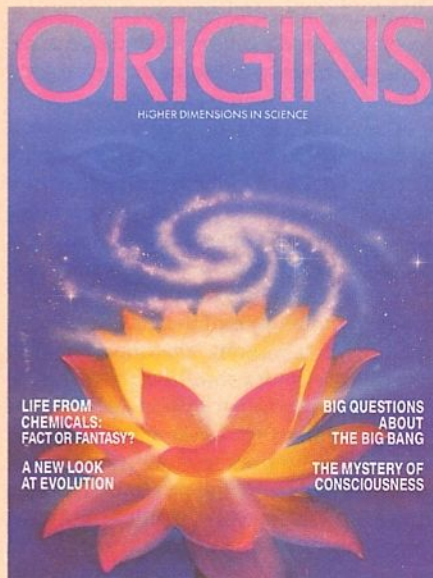
Several TV stations and newspapers covered the opening. Said one TV broadcast: "This begins a new era for the Hare Kṛṣṇa movement in Adelaide."

## New Full-Color Magazine Critiques Modern Science, Offers Vedic Paradigm

**Los Angeles**—Persons who appreciate a scientific outlook will appreciate *Origins*, a new publication from the Bhaktivedanta Book Trust. While questioning the reductionistic theories of modern science, which hold that simple mathematical laws can describe all phenomena, *Origins* outlines an alternative theoretical system that links the domains of science and religion.

The writers of *Origins* derived this alternative view from the Vedic philosophy of India as it is elaborately presented in the books of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, ISKCON's founder and spiritual master. The Vedic philosophy provides a highly detailed account of the physical universe as well as verifiable descriptions of nonphysical phenomena such as consciousness.

Under the direction of BBT trustee Śrīla Rāmeśvara Swami, a staff of writers, artists, and photographers worked for more than a year to make *Origins* a concise and colorful statement of the Kṛṣṇa conscious approach to modern science. Over sixty full-color paintings, diagrams, and photographs illustrate six articles on cosmology, psychology, evolutionary theory, biology, and other topics. Each article discusses the strengths and weaknesses of current scientific theories.





# THE VEDIC

## Transcendental Comment

### A QUESTION OF QUOTAS

by Drutakarmā dāsa

A recent survey of the world economic situation published in the *Los Angeles Times* (Oct. 24, 1984) concludes, "Today despite 12,000 years of technological progress, an enormous increase in material production and consumption, bloody revolutions aimed at redistributing wealth, and well-intentioned reforms aimed at ameliorating the effects of inequality, human society remains divided between haves and have-nots."

The disparity is readily apparent in the distribution of the world's food resources. According to the U.N. Food and Agriculture Organization, the world is growing enough food to feed its 4.7 billion inhabitants; yet 460 million people are going hungry. In Africa, millions are on the verge of death from starvation, while American granaries are bursting with surpluses.

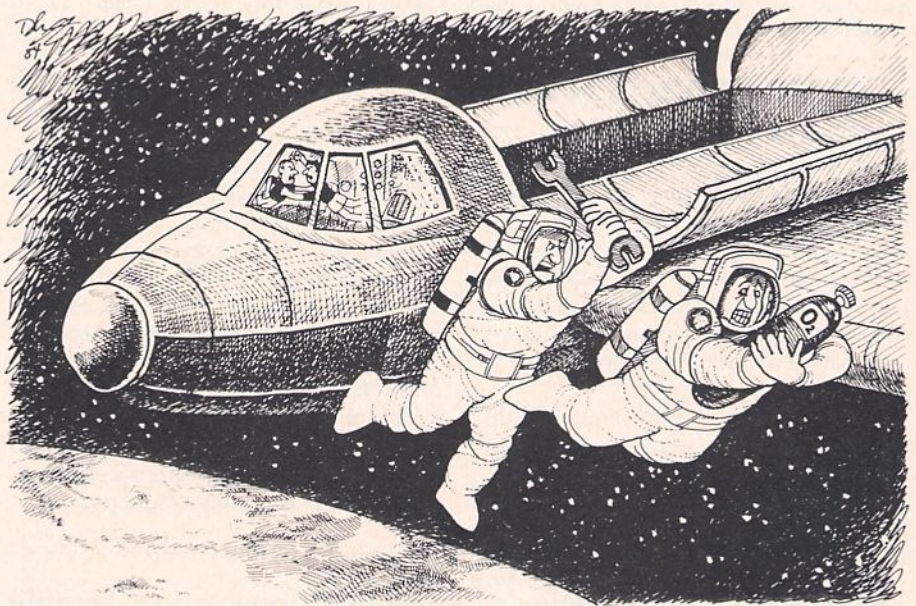
To help deal with the immediate effects of hunger, the Hare Kṛṣṇa movement is providing relief through its worldwide Hare Krishna Food for Life program and regularly cooperates with private and government relief agencies. But beyond this, members of the movement are convinced that unless world leaders recognize certain fundamental truths about our planet, its resources, and human nature, there can be no permanent solution to the problem of scarcity in the midst of abundance.

The Vedic literatures of ancient India provide some key insights. "The Supreme Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes." So states *Śrī Īsopaniṣad*, one of the classic works of the vast Vedic wisdom. This important truth can help us understand the root cause of the unbalanced distribution of resources that results in the rich few getting richer and the many poor getting poorer. God has provided enough for everyone, but because of a deficiency of spiritual knowledge we are creating imbalances that result in widespread deprivation and suffering.

When American scientists launch a space vehicle like *Challenger* into orbit, the crew can safely assume that their physical needs have been anticipated and provided for. Biomedical specialists have doubtlessly calculated the requirements of the crew members for food, air, and water and have supplied the spacecraft with adequate amounts of these necessities. But just imagine the havoc that would result if one or two crew members began using up the supplies that were intended for the other astronauts aboard the spacecraft. And then let's further imagine what would happen if all the have and have-not crew members

sociates of the Supreme Lord in the spiritual world. But if our spiritual realization is incomplete, then we must return for another lifetime in the material world.

If we are to avoid this unwelcome prospect, society should be arranged so that all members are aware of life's spiritual goal and can peacefully devote themselves to attaining it. It will then naturally follow that the unrestricted competition for material resources that leaves some with plenty and others with not enough will be alleviated. The *Īsopaniṣad* gives a simple formula for economic well-being for everyone on the planet. "Everything animate or



completely forgot about their mission and instead began to devote all their energies to fighting over the spacecraft's resources. That would be a very accurate picture of what is going on in the world today.

Having lost sight of life's real mission, namely self-realization, most of spaceship earth's crew members are engaged in a purposeless struggle to amass material assets. We tend to forget that our stay on this planet is brief and temporary. When we leave, all that we take with us is the amount of spiritual realization we have acquired. If that realization is complete, we attain liberation from material existence and return to our original position as as-

inanimate that is 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."

### OF MICE AND MEAT

by Dvārakādhīśa-devī dāsī

Consider for a moment the plight of the carnivorous beast. Skulking about the forest brush, sniffing and listening with intense concentration, hunger gnawing at



# OBSERVER

ary on the Issues of the Day

his belly and burning in his eyes, he searches for prey. His meditation is single-pointed in hopes of a kill. But his task is difficult: to find his prey inattentive and unwary. He must be ready—for whenever the opportunity comes—and his attack must be swift, fearless, and lethal. And at last it does come—the kill: the fearful eyes of the victim, the screams of pain and terror, and the stench of fresh blood. For us this would certainly be a repulsive task simply for the business of eating. And this sort of act—this barbarity, this furtive slaughter—marks the difference between civilized and bestial existence.

For animals, however, this gross violence is acceptable, without any consideration of right or wrong. The anguish and suffering of hapless prey is hardly the concern of predators in the animal kingdom. And, of course, the killer incurs no sin. For us human beings, however, even to witness such brutal killing is painful, because we are endowed with the quality of compassion. If necessity suddenly forced us to prowl the jungle for creatures to leap on, kill, and devour, most of us would starve. Our bodies, when pitted against the prowess of the animal kingdom, are frail. Our intelligence facilitates devising other means of nourishment, and our philosophical vision and capacity for empathy lead us to regard the feelings of others.

Nevertheless, our so-called civilized society promotes the slaughter of animals as a necessary element of modern living. We may not have to see the brutality behind those neatly wrapped and ordered packages of red meat displayed under lights in our local supermarkets, but the savage slaughter was there as surely as in the jungle. Although our modern approach to getting food may appear civilized, in essence it is inhuman. Thanks to our superior intelligence, our approach is more sophisticated and controlled, and we feel sufficiently removed from the ghastly carnage by the intervention of industry and commerce. Most of us will never see the throngs of cows herded into the slaughterhouse, or hear their pitiful cries, or witness their anguish.

Indeed, what we often see of the meat-packing industry is cartoons of smiling cows, chickens, and pigs dancing across

the TV screen, inviting us to relish their tasty flesh. Our language buffers us from any suspicions about the origin of our prized sirloin steaks, as we regularly eye slabs of rotting carcasses and refer to them as “cuts of meat,” or “tender aged beef.” Mothers encourage their little ones to eat their hot dogs, which are stuffed with toxins and intestinal wastes, and smiling waitresses serve hamburger patties comprised of the most repulsive organs of the cow and often containing such substances as earthworms and decayed rodents. Yet most of us are somehow convinced that our daily quota of meat is not only safe



but necessary for our nutritional well-being, a conviction we maintain even when confronted with the most gruesome details of animal slaughter and meat-eating.

Recent investigations into the practices of a meat-packing plant in the western United States provide a strong challenge to such false security regarding the sanctity of our red-blooded American diet. Rudolph “Butch” Stanko, owner of the Colorado-based Cattle King Packing Company, is presently facing charges for alleged discrepancies in the cleanliness and purity standards at his plant. The company was a big supplier of meat to the U.S. Defense Department, to fast-food restau-

rants, and to local supermarkets. Larry Andrews, a former employee, testifies, “He told us not to throw away anything, to use every bit and piece, even the blood clots.” The company was accused of regularly bringing in already dead animals and animals known to be diseased to mix in with the ground meat products. In defense against the charges, Cattle King’s attorney acknowledged, “Yes, these things happened—like they do at every other plant in the United States.”

Certainly these statements suggest a nasty business full of cheating at the expense of the customer, and you may find yourself viewing your next hamburger with a new wariness. But even without these horrid details, if we think about it objectively, where is the consideration of any real cleanliness or purity when dealing with carcasses? The meat that people are purchasing for their families’ dinners is nothing more glorious than contaminated slices of flesh, slashed from animals ruthlessly killed after their brief, miserable, disease-ridden existence, which ended in violence and terror. To ignore the suffering of the animal from whose very body your steak or cutlet has been obtained and to romanticize the business of animal slaughter as healthy, sanitary, and necessary is a kind of madness. What you’re getting is simply a package of decaying flesh, toxins, and wastes, and in exchange you implicate yourself in the most horrible kind of violence imaginable.

Human beings possess a higher intelligence and a finer sensitivity that allows for moral judgments. To witness the death of an animal such as a cow, therefore, would be very painful for us. That’s our natural human compassion. And yet we eat the flesh of the cow without any qualms of conscience. The heinous act of slaughter may be out of sight and out of mind, but by eating the flesh we become implicated in sin.

According to the strict laws of *karma*, every human being is responsible for his actions. These actions create reactions, which propel each of us into particular circumstances of happiness or distress. In the case of animal slaughter, a grievously sinful act for one with human discretionary resources, the reaction is that the offender



is forced to accept an animal body in his next birth and to suffer the same horrible life and death.

Our meat-eating isn't as bloody as that of the animals hunting in the forest, but in light of our superior capacity for understanding suffering and death, it's far more horrible. We don't need to eat the flesh of animals to survive, and to remove this violence from our lives would create an immediate improvements in consciousness. Being vegetarian may not be the perfection of human life, but it is one of the first steps on the path of perfection.

## FUTURISTS' FOLLIES

by Grahila dāsa

**H**ow many times have you had trouble finding a parking space downtown? Well, according to some scientific theorists, the day may soon come when you won't have to drive around block after block looking—the computer in your car will tell you where you can park. And

when you want to go on a trip, your car's computer will map out the best route. According to experts at last year's World Future Society convention in Washington, D.C., these are but a couple of the conveniences we'll be enjoying in the future.

We'll also be able to program our computerized home appliances without even pushing buttons. For example, just tell your video entertainment center which programs you'll want to see. Too busy to catch Monday night football? Tell your TV to store the telecast till next week. You will even select alternative plots to dramas and soap operas.

Geoffrey Calvert, a Canadian economist and actuary, predicts that in the near future people will live in good health well beyond one hundred. Some experts predict that we will soon have vaccines to prevent most major forms of cancer, drugs that will unclog arteries and prevent heart disease, and wrist devices that will warn us of illness. Artificial blood vessels, hearts, and kidneys will be commonplace and inexpensive.

Researchers in agriculture hope to greatly

increase crop and dairy production through genetic engineering, farming the sea, and developing new-age foods such as spirulina. Industrial advancements would include factories in outer space, better utilization of solar energy, and the robotization of many boring, dangerous, and tiring jobs.

Such predictions may make us optimistic about a bright future of comfort, convenience, increased enjoyment, and longer, healthier lives, but let's not forget that the promises of science often prove empty. Placing our faith in the predictions of modern science may result in a big let-down. Remember DDT? In January of 1945, *Science* magazine proclaimed,

Success in at least one such campaign was cited by Professor Essig. About twenty years ago the Mediterranean fruit fly, a terrible menace to certain fruit and vegetable crops, especially the citrus fruits, was accidentally introduced into Florida. Drastic measures were necessary, but by thorough cooperation among federal, state, and private interests the last traces of the fly infestation were wiped out in a short time.

(continued on page 29)

## Religion You Can Drink

(continued from page 7)

lip to "wear a *moo*-stache." We are exhorted by trim, glamorous movie stars to drink milk and "be somebody."

"Hold on!" the sages announce. "You're not that body; you're the soul within. If you miss that point, you'll miss all others—like the spiritual value of cow's milk."

Take it from the sages—cow's milk is God-given nectar. It fortifies the body and develops the brain's finer tissues as well. By filling us with goodness, milk clears the consciousness so we can consider higher, spiritual life.

In ancient India, early in the morning at milking time, the sages would approach the dairymen for a pound or two of milk. The villagers would welcome these holy men, who would enlighten them with sublime, spiritual knowledge. Their inspiration: Lord Kṛṣṇa, the Supreme Personality of Godhead.

"As the sun alone illuminates all this universe," says Kṛṣṇa in the *Bhagavad-gītā*, "so does the living entity, one within the body, illuminate the entire body by consciousness."

Consciousness is the symptom of the soul. Though we cannot see the soul inside the body, we can perceive its presence by consciousness. During the dawn milking, we can't see the sun, but we can perceive its presence by the early light. Similarly, the presence of an individual consciousness illumining all living bodies—whether man or animal—indicates the presence of the soul. Each soul, though divine, dis-

plays different powers according to its bodily circumstance. The soul embodied as a cow, for instance, can turn grass into milk. And the soul embodied as a human being can turn his consciousness toward God.

It's natural to remember God in the country, whose beauty reflects His eternal kingdom. The *Bhagavad-gītā* and other Vedic literatures describe the kingdom of God as a spiritual wonderland, where everything is possible in loving service to Kṛṣṇa. The "desire trees" there yield any fruit upon request, and the *surabhi* cows, beyond the constraints of flesh and blood, give a limitless supply of milk. The Lord keeps many such cows, and in His transcendental form as a cowherd boy, He herds them.

"Lord Kṛṣṇa and His cowherd friends entered the forest to enjoy the new, seasonal atmosphere," the sage Śukadeva relates in the *Śrīmad-Bhāgavatam*. "The cows, being fed by new grasses, became very healthy, and their udders were all very full. When Lord Kṛṣṇa called them by name, they immediately came to Him out of affection, and in their joyful condition the milk flowed from their udders."

Sadly, though, the cries of the cows in the modern slaughterhouses mock the country's reflection of Kṛṣṇa's peaceable kingdom. We've heard that "man is made in the image of God," and so we hold human life sacred and religiously protect a person's right to live. But the cow, made in the image of the Lord's beloved *surabhis*, also protects us by supplying us nourishing milk. Shouldn't we protect her, too?

Śrīla Prabhupāda comments, "By God's grace, the innocent cow is simply eating grass and supplying the finest food, milk. The cow's blood is very nutritious, but a civilized person uses it in the form of milk. From milk, we can make so many things—yogurt, cheese, butter—and by combining these products with fruits, vegetables, and grains, we can make hundreds of wholesome preparations. That is civilized. Not spilling the cow's blood in big slaughterhouses and eating her flesh.

"So protect the cow," Śrīla Prabhupāda continues. "Don't be ungrateful. That is Kṛṣṇa's advice. From infancy, we are drinking the cow's milk, and if in return we cut her throat, that is barbaric, less than animal. Even an animal respects its mother. But the 'civilized' men are doing that—killing mother cow. And they want peace. Just see the fools. They are less than the lowest animal."

The message is clear. Milk—a product of the cow's goodness—enriches human consciousness. Meat—a product of man's ignorance—degrades it. That's why meat-eaters, even if they drink milk, cannot understand the Supreme Personality of Godhead.

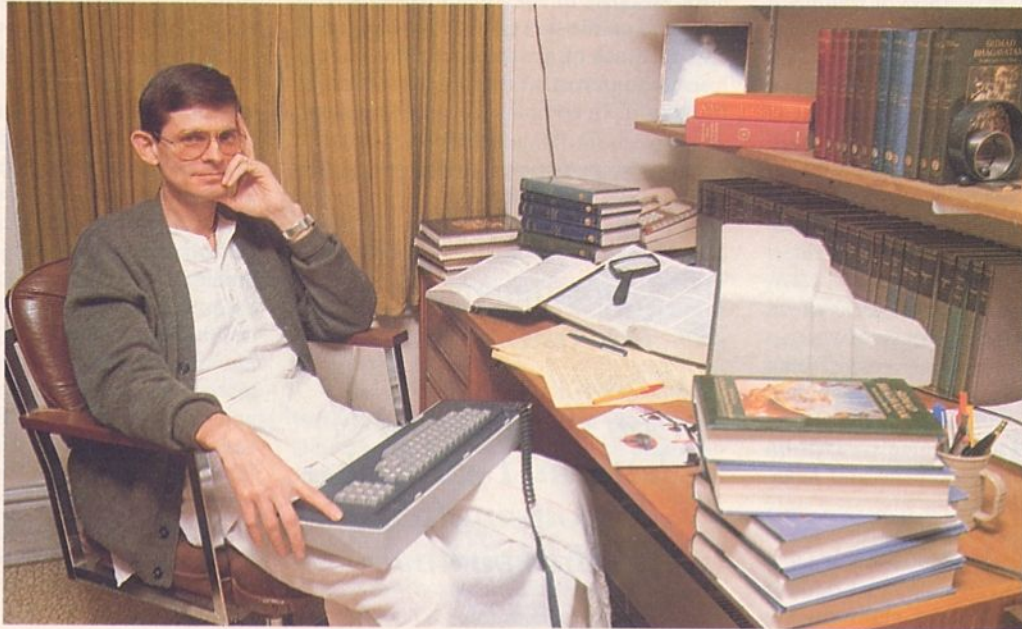
So draw your nourishment from the cow, say the sages—not by spilling her blood, but by drinking her milk—and listen to the messages of Godhead. There's a limit to the amount of milk you can drink, but there's no limit to how much you can hear about Kṛṣṇa. And the more you hear, the more you grow in spiritual understanding. Such is the milk of Kṛṣṇa's kindness. And that's religion you can drink forever. 🌸



# My Encounter With the Art of Perfection

I, who had worshipped so long at the shrine of the Bard,  
now astounded myself by thinking, "This is greater than Shakespeare!"

by RAVĪNDRA-SVARŪPA DĀSA



By the time I encountered the Kṛṣṇa consciousness movement, I was so eager to transcend material existence that I was willing to renounce practically everything for the sake of liberation. So convinced was I that pain and suffering were of the essence of this life that I did not desire to reserve any attachment, even to the highest and best part of it.

And to me, that highest and best was exemplified in art and literature—in those timeless artifacts, those “monuments,” as the poet Yeats beautifully called them, “of unaging intellect.” And I myself had since adolescence sought transcendence in the role of the artist. I had become captivated by a certain image of the artist, an image presented with consummate lyricism by James Joyce in *Portrait of the Artist as a Young Man*: a “fabulous artificer . . . forging anew in his workshop out of the sluggish matter of the earth a new soaring impalpable imperishable being.”

A magus turning matter into spirit, the artist transmutes the tacky, mortal stuff of

this life into a new “unaging,” “imperishable” creation; in so doing, he redeems his existence from time and change. Certainly this redemptive drive toward the eternal and immutable is the deepest motive of art. As such, the artistic impulse is religious. The problem is that it fails. It is bad religion.

Consider this typical example of the “eter- nizing theme” from one of Shakespeare’s sonnets:

But thy eternal summer shall not fade,  
Nor lose possession of that fair thou owest,  
Nor shall Death brag thou wand’rest in his shade  
When in eternal lines to Time thou growest.

So long as men can breathe or eyes can see,  
So long lives this, and this gives life to thee.

The poet refers to his verse as eternal— as eternal as Time itself—yet in the final couplet a more deflated view prevails: the verse can at best last no longer than mankind. And while the poet boldly asserts that his verse rescues his subject from time and death, preserving him in eternal youth,

we recognize a rhetorical fiction, a hyperbole. Centuries ago that fair youth mold- ered in his grave and is now at most a sparse handful of dust. Nothing has really been saved from time and death: not the poet, not his subject, not his art.

The promise of art is illusory. Art cannot save us, no matter how beautiful and well wrought its objects may be. They are, essentially, fictions. At best, art may palliate the pains of life, but even in this it dangerously misleads. They say that during the Holocaust, Jews were marched toward gas chambers while an orchestra beguiled them with Mozart and Brahms. Aesthetic enjoyment is like an anodyne that relieves the symptoms of a disease. Given the illusion of health, we can ignore our sickness, and eventually it destroys us.

The spell of art is hard to break once you have fallen under it, but I became at last disenchanted. Although I was still deeply attracted by great art and literature and still strongly felt the allure of the artistic vocation, I knew neither the enjoyment



nor the creation of art could save me from death. I began to study spiritual writings, and eventually I became sure of at least this much: that material life is essentially suffering, that suffering is caused by our desires, and that the cure for suffering lies in the uprooting of our desires. I was willing, therefore, to give up everything, from the gross satisfaction of animal appetites to the refined pleasures of art and its creation. I set out on my own to eradicate my desires. I failed utterly.

I failed because my idea of renunciation was rudimentary, incomplete. I did not actually understand renunciation, in principle or in practice. Finally, however, I was enlightened in this matter by the devotees of Kṛṣṇa. As they explained it, the Kṛṣṇa conscious method of renunciation was both sensible and practical. And, as I soon discovered, it was remarkably efficacious. Moreover—and this astonished me completely—it was joyful through and through. It was not negation but fulfillment. And whatever I gave up on the material platform, I got back a thousandfold on the spiritual. In my case, this was most immediately evident with reference to literary art.

I had gleaned my previous ideas of renunciation from the teachings of various impersonalists, those mystics who think that ultimate truth is wholly devoid of names, forms, attributes, activities, and relations and that to characterize it properly we must resort to silence and negation. They hold that in the liberated state the knower, the known, and the act of knowing coalesce to absolute unity and that to enter that state we must denude ourselves of all personality and individuality and turn away from all sensory and intellectual experience. This bleak and daunting prospect can appeal only to the most burned-out victims of time, and it has sent many seekers back to material life in frustration.

But Rūpa Gosvāmī, a great authority on devotional service, calls this impersonal sort of renunciation *phalgu-vairāgya*, “incomplete renunciation.” It is incomplete because the realization of the supreme on which it is based is incomplete. By rejecting material qualities, names, forms, activities, and relations, the impersonalists have reached but the outer precincts of divinity, which they report to be an endless, undifferentiated spiritual effulgence. But they do not know that this effulgence conceals a still higher region of transcendence, where the Supreme Personality of Godhead Kṛṣṇa resides. In this topmost abode, hidden in the heart of the infinite ocean of light, Kṛṣṇa exhibits His most beautiful transcendental form and His unsurpassable personal qualities as He plays out endless exchanges of love with His pure devotees. Because the impersonalists have unfortu-

nately not yet realized these variegated positive features of transcendence, they must be content with mere negation of the material.

When there is complete realization of the supreme, however, one enters the luminous realm of devotional service. Here, the senses and mind of the devotee become decontaminated from all material taint by complete absorption in the active service of their transcendental object, Kṛṣṇa. In this way there is the awakening of full spiritual existence, and material existence automatically ceases. Accordingly, the devotee does not reject mind and senses, desire and activities, but he restores them to their original purity through the devotional activities of Kṛṣṇa consciousness. Because the devotee focuses his full attention on the supremely attractive forms and pastimes of Kṛṣṇa, he quite naturally loses his interest in all the attractions of this world. In comparison with Kṛṣṇa and

---

**Renunciation was  
not negation  
but fulfillment.  
Whatever I gave up  
on the material  
platform, I got back  
a thousandfold  
on the spiritual.**

---

His society, those attractions undergo fatal devaluation.

The foremost book dedicated wholly to Kṛṣṇa is the *Śrīmad-Bhāgavatam*. *Śrīmad-Bhāgavatam* is filled with accounts of the marvelous activities the Lord performs during His various descents into this world. It narrates His eternal, joyful pastimes in His supreme abode, and it describes in detail how he dwells as Supersoul within our hearts. With scientific precision, *Śrīmad-Bhāgavatam* tells how Kṛṣṇa again and again brings forth and maintains and winds up the creation. It tells of the great adventures of His devotees throughout the universe. And it instructs us in the potent practices of *bhakti-yoga*, by which we can regain our transcendental organs of perception and once again see Kṛṣṇa always, within everything and beyond everything. The works comprising India's vast spiritual literature are called the Vedic literature, and the *Śrīmad-Bhāgavatam* is “the ripened fruit of the Vedic tree of knowledge.” Yet this work was hardly

known outside of India until His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, my spiritual master, began his hugely successful project of translating it and distributing it all over the world.

The first time I read *Śrīmad-Bhāgavatam* was one of the high points of my life. In those days, we had only the three russet volumes Śrīla Prabhupāda had written and published in India and brought with him to America. But these books—crudely printed, badly bound, riddled with typos—were the greatest literature I had ever encountered. I, who had worshiped so long at the shrine of the Bard, now astounded myself by thinking, “This is greater than Shakespeare!” I read with full appreciation that one of Kṛṣṇa's names is Uttamaśloka, or “He who is praised by immortal verse.” I delved deeper and deeper into the *Bhāgavatam*, endlessly fascinated, and discovered one day that I had in the process renounced the literature of this world.

*Śrīmad-Bhāgavatam* is in a class all its own, and once you have acquired a taste for it, all mundane literature seems stale and flat. Nor do you tire of the *Śrīmad-Bhāgavatam*. As a rule, the higher the quality of a literary work, the more it bears rereading. A paperback thriller is notably unthrilling on second reading; *Hamlet* or *King Lear* remain satisfying after many revisits. Still, there are limits, and even the most ardent Shakespearean requires periodic relief. But you can pick up *Bhāgavatam* every day and find it inexhaustible; with each rereading it increases in interest. Because *Bhāgavatam* is simply not a product of this world, it has the ever-fresh quality that is the hallmark of spirit.

All along I had really wanted *Śrīmad-Bhāgavatam*. It seemed to me that all literary yearnings for the eternal unconsciously seek that crest-jewel of books. And now I had found it. So I did not, after all, have to give up my attraction to literature; I had only to purify it. Once purified, my desire was satisfied beyond my greatest expectation.

In the same way, my desire to write was also fulfilled. In becoming Śrīla Prabhupāda's disciple, I had become part of a distinctively literary spiritual tradition. The historical line of spiritual masters to which Prabhupāda belongs is named the Brahmasampradāya, after its first member, the cosmic engineer, Lord Brahmā. At the beginning of creation Brahmā was impregnated with Vedic knowledge by Kṛṣṇa, and Brahmā then arranged for this knowledge to be passed down carefully from generation to generation through an unbroken chain of masters. Lord Brahmā is often depicted with a book in his hand, signifying his possession of Vedic knowledge, and his *sampradāya*, preserving its founder's characteristic, is particularly learned. Its members are so distinguished for literary



production that it is known as “the *sampradāya* of the book.” Thus, Śrīla Prabhupāda himself made books the basis of his preaching effort, and he gave the world more than sixty volumes of spiritual writings.

Not long after I moved into the temple, I heard these instructions from Śrīla Prabhupāda, on tape from a lecture in Los Angeles: “Every one of you, what is your realization? You write your realization—what you have realized about Kṛṣṇa. That is required. It is not passive; always you should be active. Whenever you find time, write. Never mind—two lines, four lines, but you write your realizations. *Śravaṇam*, *kīrtanam*—writing or offering prayers, glories—this is one of the functions of a Vaiṣṇava [devotee]. You are hearing, but you have to write also. Then, writing means *smaraṇam*—remembering what you have heard from your spiritual master.” Thus, writing automatically involves a devotee in three prominent aspects of devotional service: hearing and chanting about Kṛṣṇa and remembering Him (*śravaṇam*, *kīrtanam*, and *smaraṇam*). And in a letter to a disciple, Prabhupāda said: “All students should be encouraged to write some article after reading the *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, and *Teachings of Lord Caitanya*. They should realize the information, and they must present their assimilation in their own words. Otherwise, how can they become preachers?”

Moreover, Prabhupāda specifically established BACK TO GODHEAD magazine in

America to provide his disciples with an outlet for their writings. So I had abundant encouragement. And I had inexhaustible material. There was nothing else to do but write.

*Śrīmad-Bhāgavatam* recounts the occasion when the great sage Nārada Muni had cause to instruct his disciple Vyāsadeva concerning the principles of devotional service. Nārada says: “O *brāhmaṇa* Vyāsadeva, it is decided by the learned that the best remedial measure for removing all troubles and miseries is to dedicate one’s activities to the service of the Supreme Lord Personality of Godhead, Śrī Kṛṣṇa. O good soul, does not a thing, applied therapeutically, cure a disease which was caused by the very same thing? Thus when all a man’s activities are dedicated to the service of the Lord, *those very activities which caused his perpetual bondage* become the destroyer of the tree of work.” (Italics added.)

My own experience confirms these words of Nārada Muni. Certainly my intense desire to enjoy and create fine literature had bound me tightly to this world. But when I became a devotee, the very desire that had caused my bondage, when dovetailed in the service of Kṛṣṇa, produced freedom. I experienced early the purifying, liberating effect of writing in Kṛṣṇa consciousness.

Writing, for me, demands great concentrations. In practically no other circumstances am I compelled to meditate so intensely on Kṛṣṇa and His teachings; in

so doing I associate with Kṛṣṇa and by that association become purified. Moreover, the effort to write clearly is the effort to understand clearly. When I see my words out there, all detached on the page, it is as if they stand exposed for judgment. And I hasten to revise and revise and revise again. In reworking and refining my writing, I feel I am being reworked and refined. In this way, writing keeps me fixed in the refiner’s fire of Kṛṣṇa consciousness.

I said earlier that the ambition to attain the eternal and immutable is the deepest motive of art. In the case of Kṛṣṇa-conscious art, this drive can realize its end. Kṛṣṇa is eternal, and whatever comes into contact with Him attains that same eternal nature. The literary artist who dedicates his craft fully to the service of Kṛṣṇa, then, really does transmute matter into spirit, and he becomes redeemed fully from time and change. His work may be more or less expert in the world’s judgment, but that matters not at all. As Śrīla Prabhupāda noted in this connection, “If one is actually sincere in writing, all his ambitions will be fulfilled.”

RAVĪNDRA-SVARŪPA DĀSA, a devotee of Kṛṣṇa for fourteen years, holds a doctorate in religion from Temple University. The above article is from the Preface to the author’s forthcoming book, *Encounter with the Lord of the Universe*, a collection of the author’s articles, reprinted from BACK TO GODHEAD.

## FUTURISTS’ FOLLY

(continued from page 26)

DDT’s promise spreads broadly over three fields: public health, household comfort, and agriculture. In the first category come the triumphs already scored by DDT against such plagues as malaria and typhus. Household comfort will be promoted by the abatement or even the complete wiping out of such insects as flies, fleas, bedbugs, and ‘nuisance’ mosquitos. DDT can be useful to agriculture not only in combating field and orchard insects, but also in protecting forests, livestock and poultry.

Unfortunately, by the 1960s, the U.S. government had to place heavy restrictions on the use of DDT because of its harmful effects to fish and waterfowl and its probable harmful effects to human communities who consumed contaminated wildlife. So although in 1945 the readers of *Science* may have felt confident that the problem of insect pests would soon be conquered, forty years later Florida citrus growers are still contending with the Mediterranean fruit fly, and flies, fleas, bedbugs, and mosquitos remain a problem.

Nor can we overlook that science and technology has helped create for us the

threat of nuclear holocaust. According to Theo Brown, executive director of Ground Zero, which studies nuclear war, a ninety percent reduction of nuclear arms would still leave the U.S. and the Soviet Union with enough nuclear might to destroy one another.

The above are but two instances of the plethora of science’s dubious achievements. To regard the achievements and promises of modern science with optimism, therefore, may well be naive, even foolish. If we think long and hard about the matter, without becoming enamored by scientific gadgetry and titillated by brash promises of a technological utopia, we should see that the contributions of modern science are at best superficial. In many cases they prove counterproductive, even suicidal. We want to be free of suffering and to enjoy happiness—that’s natural. But science has helped us only to palliate, not to cure. It has lulled us into a preoccupation with the symptoms of our suffering, without showing us the root cause.

If we examine the real cause of the problems we are trying to alleviate through science and technology, we should see that increasing creature comforts is no solution at all. This is nicely explained by His

Divine Grace A. C. Bhaktivedanta Swami Prabhupāda in his commentary on the *Śrīmad-Bhāgavatam*:

The sufferings of human society are due to a polluted aim of life, namely lording it over the material resources. The more human society engages in the exploitation of undeveloped material resources for sense gratification, the more it will be entrapped by the illusory material energy of the Lord, and thus the distress of the world will be intensified, rather than diminished.

In other words, not understanding that we are eternal spiritual beings, servants of God, we strive for pleasure by gratifying the bodily senses. Because of a strong desire for sense gratification, we develop an exploitative mentality toward material resources, humanity, and other living beings. Especially in this age of spiritual ignorance, this exploitative mentality leads to extremely sinful activities, like cow slaughter, abortion, and unrestricted sex indulgence. We needn’t, however, condemn science and technology. They are tools. In the hands of self-realized persons, they can serve the highest aims and noblest end of society. In the hands of exploitative sense-gratifiers, science and technology will wreak havoc.



## A New Day, A New Life (continued from page 6)

weekly Saturday night *saṅkīrtana* party, in which everyone goes out in the streets and chants Hare Kṛṣṇa together. In great jubilation they gathered up their instruments—drums, cymbals, gongs, and bells—and prepared for the chanting party. Meanwhile, my wife and I helped fill bags of popcorn, which would be distributed as *prasādam* (“mercy”) to the crowds once the popcorn had been offered to Kṛṣṇa. I knew this would be an unforgettable Saturday night.

The response of the people in San Juan was overwhelming. Brown bodies poured out of tenements for blocks around. At every balcony for ten stories up, whole families pressed against the rails, leaning down, smiling. Children stopped their bicycles to watch, and groups of Spanish youths smoking cigarettes and wearing T-shirts with rolled-up sleeves drew in from both ends of the street. As the devotees’ enthusiasm grew, the crowd closed in and began pulsing with Latin rhythms of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Some started clapping, some chanted, some even danced in discotheque style. But no one could match the acrobatics of Viprahita dāsa, who leapt and twisted high in the air, to the amazement of everyone. I was also drawn into the dancing. Embarrassed at first, I found it difficult to come out in public as a Hare Kṛṣṇa. But all fears soon melted away in the bliss produced by this public profession of commitment.

The next morning it didn’t seem so difficult to rise, and my wife and I got up to attend the early-morning ceremony, which started at 4:15. It was Sunday, and soon after breakfast everyone began busily preparing for the public feast and festival to be held that evening. The temple was cleaned from top to bottom. In the kitchen devotees cut vegetables and fruits, scrubbed pots, stirred various preparations over the stove, and rolled exotic pastries. They were all joyful, singing and chanting wherever they went, and I wondered how the devotees could sustain this spiritual happiness at such a practical level.

I approached Lakṣmī-Nṛsiṃhadeva dāsa, the temple president, who was at the stove toasting farina in butter. He was making *halavā* (my favorite), a sweetened grain-and-fruit dessert. As he stirred the farina he explained how every activity can be a meditation on God when it’s done as a personal service for Him. “For example,” he said, “now I’m in the kitchen carefully preparing this *halavā*, which will later be offered directly to Kṛṣṇa for His satisfaction. When devotees dedicate their activities to Kṛṣṇa and at the same time meditate

upon Him, they become happy—simply because He’s satisfied.” Lakṣmī-Nṛsiṃha was pure and kind—the embodiment of what I’d hoped to find by coming to the Hare Kṛṣṇa temple for the weekend. Here was living proof that the devotees were strictly following their spiritual master and practicing what they preached.

We could not stay for the feast because I had to return for work the next day. All the devotees gathered to wish us well and say good-bye. I gave another donation, and they gave me an armful of books. I knew I was holding the answers to all my questions. We were sad to leave our new friends, and I knew they were sad to see us go back to our island. However beautiful, it would now be an island of struggle, a place where there were no devotees, no temple, and no spiritual community. I

---

**Chanting took on  
new meaning as  
my wife and I  
sincerely gave up our  
bad habits one by  
one. We cleared the  
remnants of poor  
beasts from our  
freezer. Unbelieving  
associates gladly took  
away our unwanted  
intoxicants.**

---

knew it would be hard to protect our tender, new spiritual life without their support and association.

\* \* \*

We never returned to see our friends in Puerto Rico, and becoming a servant of God turned out to be a difficult test of intelligence, faith, and determination. I decided I could no longer take part in the business world; there was just too much cheating and inhumanity. Ultimately, I quit my job.

My “friends” from work came over in shocked disbelief. “How could you abandon your career?” they asked. The boss came to “talk sense”: “Don’t you know you will be black-balled from the defense industry? You won’t be able to get another job.” And then the supervisor came with the final warning: “You have a high security clearance. If you say anything about

the work you were doing, you’ll be prosecuted. You’ll never get another clearance. You’ll be ruined!” Bewildered, he then asked, “How can you give all of this up to follow the Hare Kṛṣṇas?”

That was just the beginning. Selling the house and the car barely paid off the debts accrued from years of high living. Chanting took on new meaning as my wife and I sincerely gave up our bad habits one by one. We cleared the remnants of poor beasts from our freezer. Unbelieving associates gladly carried away all our intoxicants. One of the hardest things was giving up the craving for tobacco, but we did it by using our tongues instead to chant Hare Kṛṣṇa and take *kṛṣṇa-prasādam* (food offered to Kṛṣṇa).

Leaving “paradise,” we went to visit our parents in New Jersey. Our enthusiasm was stronger than our understanding of the philosophy of Kṛṣṇa consciousness, but we managed to get our families and old associates to grudgingly acknowledge the benefits of our new-found lifestyle. But it took us several months of struggling without the association of devotees before we were finally free to move near a Hare Kṛṣṇa temple.

Traveling from the east coast of America to the west, to join a temple close to where we had once lived in Berkeley, was like crossing a desert. Finally we rolled up to the Hare Kṛṣṇa temple to surrender to Lord Jagannātha, the presiding Deity. We seemed to be entering the spiritual world itself. Out back the devotees were lined up to take *prasādam*, which was being served by a short, jolly devotee named Viśvaretā dāsa. He gave us whopping plates of *prasādam* and then persuaded us to take more and more. I went to the temple room and asked smiling Lord Jagannātha to please accept me as His servant.

Then, thinking that I had to shave my head before I could join the devotees, I walked to a local barber shop. After waiting my turn, I settled into the chair, but when the barber understood what I wanted, he acted as though I had asked him to commit a crime. Brandishing his straight razor, he growled about calling the police. I ran outside, completely dejected. I had never thought spiritual life would be like this. The whole material world seemed to be overwhelming me. It was another crisis. But having weathered other storms by recalling the words of the *Bhagavad-gītā*, I tried that method again and was soon on my way to another barber shop. The barber there was more helpful. “Sure, I’ll take the job. I’ve never done one of these before.” He carefully shaved my head, leaving a tuft at the back.

Later I felt relieved, even lighthearted, as I sat on a sofa in the lobby of the temple. Viśvarethā came by with another plate of *prasādam*. “Welcome home,” he said. 🙏



# 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



# CAN GOD DO THAT?

Some of Lord Kṛṣṇa's transcendental pastimes  
may seem hard to swallow.  
But there's a sound explanation.

by MATHUREŚA DĀSA

If I were to tell you I knew a story about a boy who swallowed a raging forest fire to save his friends and relatives, you'd probably think it was a fairy tale. Boys don't swallow forest fires.

If I were to tell you the story was about how *God* swallowed a raging forest fire, you might consider more seriously the possibility of the story's being true. God has been known to part seas, hold forth from clouds, and demolish mighty empires. So why not inhale a forest fire?

The fact is, the short story I am going to tell is about an attractive young boy who inhaled a raging forest fire to save His friends and relatives. But it's not a fairy tale. It's a true story. You see, that young boy is the Supreme Personality of Godhead, Lord Kṛṣṇa. Let me explain.

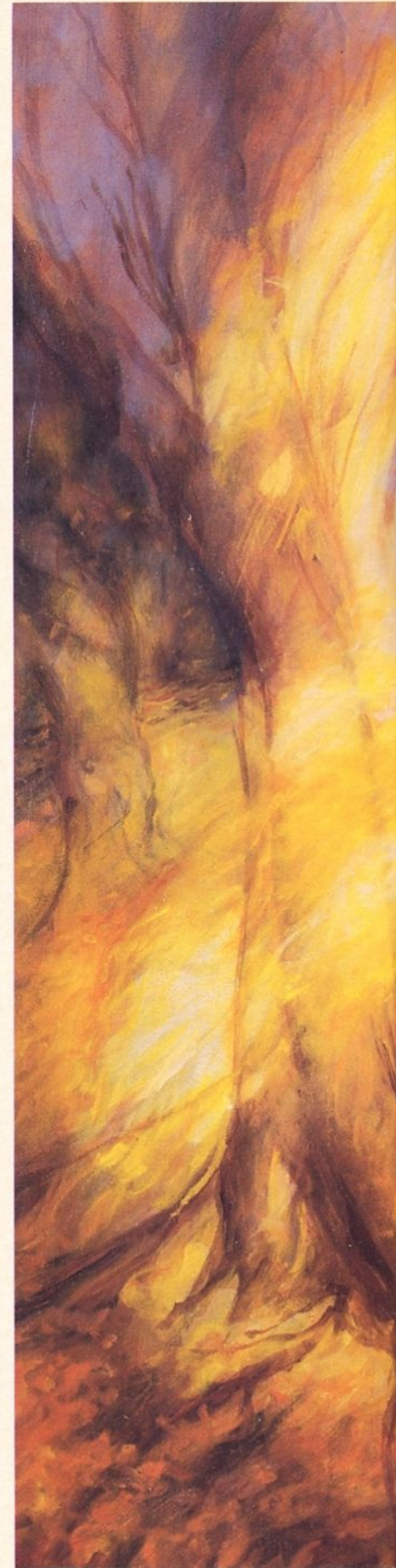
The Vedic literatures describe three levels of God realization. On the first level, the transcendentalist realizes God as Brahman, the effulgent, all-pervading spirit, and he realizes that he too is eternal spirit, different from the temporary, physical body. This is not to say, as many transcendentalists mistakenly conclude, that we *are* God, but that we have the same eternal,

spiritual nature as God.

On the second level, God is realized as Paramātmā, the Supersoul, who is within the hearts of all living creatures and within every atom. The Supersoul witnesses our activities, awards us our *karma*, hears and answers our prayers, and directs the movements of material nature, from the orbits of the greatest planets down to the stirring of the smallest particles of dust. "Not a blade of grass moves," say the *Upaniṣads*, "without the will of the Lord."

Most currently popular conceptions of God fall within the categories of Brahman and Paramātmā realization: God is understood to be the omnipresent and omniscient Supreme Being, the almighty creator and ruler of the universe, the provider of our daily necessities, the overseer and stern judge of our deeds; He is the Great Cosmic Scorekeeper, fully absorbed in His unlimited administrative duties.

These conceptions of God, while correct, are incomplete. There is a third and higher level of God realization, known as Bhagavān realization, in which we understand that God is not first and foremost the controller of this material world nor the servant









of our desires. God is the Supreme, the the one master of all. How could He be obliged to act as our servant or simply as a cosmic administrator? The Vedic literatures inform us that God, in His topmost feature as Bhagavān, resides in His eternal abode, beyond the material world, where He enjoys blissful pastimes with His pure devotees. In that transcendental abode He is known as Kṛṣṇa, the all-attractive Personality of Godhead, and although He is the oldest of all, He appears eternally as a fresh youth.

Brahman, Paramātmā, and Bhagavān are progressive realizations of the same Supreme Person. Brahman is the effulgence of Kṛṣṇa's transcendental body. Paramātmā is Kṛṣṇa's personal expansion through which He creates and maintains the material universe. And Bhagavān is Kṛṣṇa's original form as the Supreme Personality of Godhead, the source of all other features of God.

People sometimes argue that God cannot be a person. If He were, they say, He would be limited and imperfect like us. But the Vedic literatures answer that although God is an individual person, we cannot compare our personalities to His in every respect. He is the *greatest* person and has no limitations or faults. Because He is the origin of everything, He necessarily possesses everything. If He were merely an impersonal being, He would be lacking the most valued of all assets—personality, or individuality. And how can

the Supreme lack anything?


Bhagavān Śrī Kṛṣṇa occasionally appears in human society to display His intimate pastimes. To play the part of a human being, He descended five thousand years ago as the son of one of His devotees. He grew from childhood to boyhood to youth—but no further. When He spoke the *Bhagavad-gītā* to Arjuna on the Battlefield of Kurukṣetra, He had been on earth for 125 years and had many children and grandchildren. Yet He looked no older than twenty or twenty-five.

So what about that boy in the painting inhaling all those flames? As I was saying, that's Kṛṣṇa, the Supreme Person, and He's swallowing a forest fire to save His friends and relatives. Once, while Kṛṣṇa and all the residents of Vṛndāvana, India (Kṛṣṇa's home town), were in the forest on the bank of the river Yamunā, a fire broke out, surrounding them all. Kṛṣṇa was only seven years old at the time, and yet all the inhabitants of Vṛndāvana, feeling the heat of the fire closing in on them, turned to Him with full faith and cried out, "Our dear Kṛṣṇa! O Supreme Personality of Godhead! Please try to save us from this devastating fire. We have no other shelter than You."

The residents of Vṛndāvana were on the topmost level of Bhagavān realization. They knew and loved Kṛṣṇa as their dearest friend and as their affectionate child. Although they were sometimes aware that He was the Supreme Personality of God-

head, that fact was not important to them. Attracted by His beauty and by His loving dealings, they lived only to serve Him and to please Him. "Kṛṣṇa may or may not be God," they would think, "but we want to serve Him just because He is such a wonderful boy." Even when they called out to Him in fear of the fire, addressing Him as the Supreme Personality of Godhead and asking Him to save them, they were thinking of Him primarily as their intimate friend.

Hearing the distressed cry of His own townspeople, and understanding that they were depending completely upon Him, Kṛṣṇa felt compassionate and immediately swallowed the forest fire. Although He was playing the part of a human being, whenever He desired He would display the opulences and power that proved He was God.

In the *Bhagavad-gītā* Kṛṣṇa explains that He rewards us according to our degree of surrender. To the atheist, who denies the very existence of God, Kṛṣṇa remains obligingly invisible. To those persons who approach Lord Kṛṣṇa to request that He fulfill their material desires, He reveals Himself as the Almighty Father. But to those who worship Him only to please Him, without any desire for their own gratification, He is eternally the most loving friend. He displays His earthly pastimes, such as swallowing the forest fire, to awaken in all of us an ambition to attain this transcendental friendship. 

---

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

---

## LETTERS

Earlier this year, with some patient perseverance on the part of my wife, I began reading some of the books published by the International Society for Krishna Consciousness. Being brought up with a Christian background, needless to say I was apprehensive.

It was comforting to see so many parallels between the teachings of the two faiths. That's when I began to realize that both were the same faith inspired by God into different versions to better reach the understanding of all humanity.

I started seeing myself and my relationship with God much clearer. The first thing to go was meat-eating. I actually developed a sincere hunger for more knowledge—not only from scriptures like the *Bhagavad-gītā*, but also from Bible passages that now seemed to make more sense. I must confess, though, that after doing this reading and visiting the Chicago temple for

the Ratha-yātrā festival, I still found some of the customs a trifle awkward to get accustomed to.

My question to you is this. From what I've read, there are no real contradictions between Christianity and Kṛṣṇa consciousness in their message to us about our relationship with God. Not being an expert on the scriptures of either, am I on target with this way of thinking?

Jeff Schultz  
Milwaukee, Wisconsin

OUR REPLY: From a scriptural point of view, your thinking is right on target. There is no real contradiction between the message of Christianity and that of Kṛṣṇa consciousness. Lord Jesus Christ preached love of God, and in the *Bhagavad-gītā* Lord Śrī Kṛṣṇa preached the same thing. Lord Jesus described himself as the son of God the Father, and Lord Kṛṣṇa said, "I

am the seed-giving father of all living entities." We find no contradiction in this.

The Ten Commandments are laws for the Christians, and Kṛṣṇa consciousness encompasses all those Commandments. And just as the Bible stresses glorifying the holy name of the Lord, the Kṛṣṇa consciousness scriptures also put great stress on *kīrtana*, or glorifying God's divine names. In this way, you will find many parallels between Kṛṣṇa consciousness and the Christian ideal.

But, as you have noted, there are differences in the customs, and like anything new, they will take some getting used to. Please note, however, that customs, rituals, and socio-religious mores are largely external. They give but slight indication of the love a person has in his heart for God. Even within the various schools of Kṛṣṇa devotees in India, differences among customs, standards, and rituals abound. But any religious process must culminate in a purified heart, full surrender to God, and unmotivated devotional service. The Kṛṣṇa consciousness movement is offering people the opportunity to come to *that* standard.

The Kṛṣṇa consciousness scriptures, in



addition to clarifying ambiguous passages in the Bible (as you have experienced), also deliver a wealth of knowledge about God, His abode and associates, His names and pastimes, as well as about spiritual life in general. And this knowledge is far more complete than Biblical accounts. This is a very significant difference, but not a real contradiction. It's more like the difference between a multivolume encyclopedic dictionary and a pocket dictionary. They don't contradict each other, but one is more complete and therefore more authoritative. This distinction between Kṛṣṇa consciousness and Christian thought is readily apparent to anyone who makes an unbiased comparison of the two. You seem to have no trouble doing this, and therefore you are becoming enlightened by coming in touch with Kṛṣṇa consciousness.

Please continue to study this great movement. Take advantage of this knowledge, and help us give it to others. This will assure your rapid advancement in Kṛṣṇa consciousness and make you very dear to Kṛṣṇa, the Supreme Personality of Godhead, and to Lord Jesus Christ. ❁

## TO KNOW GOD

(continued from page 4)

chanting the Hare Kṛṣṇa *mantra*. As Lord Caitanya says, *ānandāmbudhi-varḍhanam*: "Chanting Hare Kṛṣṇa increases the ocean of transcendental bliss." We have no experience within this material world of an ocean increasing. If the oceans would have increased, then all the land would have been swallowed up many long, long years ago. But the ocean of transcendental bliss produced by chanting Hare Kṛṣṇa is always increasing.

The great authority Śrīla Rūpa Gosvāmī says, "What good is chanting Hare Kṛṣṇa with one tongue? If I had millions of tongues, then I could chant to my full satisfaction. And what good are these two ears? If I had millions of ears, I could hear Hare Kṛṣṇa sufficiently." He's aspiring to have millions of ears and trillions of tongues to relish the chanting of Hare Kṛṣṇa. This is an elevated stage, of course, when the chanting is so sweet and melodious that we want to have more ears and more tongues to relish it.

At present, however, we cannot know how relishable is the name of Kṛṣṇa (*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*). With our present senses we can't understand the name, form, and qualities of Kṛṣṇa. Therefore if we try to immediately understand Kṛṣṇa by looking at His picture, we shall think, "Oh, Kṛṣṇa is simply a young boy embracing Rādhārāṇī and the other *gopīs*." Unless our senses are

purified, we shall accept the dealings between Kṛṣṇa and Rādhārāṇī as ordinary dealings between a young boy and a young girl. Actually, this is not the fact. Their dealings are completely pure.

In the *Caitanya-caritāmṛta*, Śrīla Kṛṣṇa-dāsa Kavirāja Gosvāmī explains that there is a gulf of difference between the loving affairs of the *gopīs* with Kṛṣṇa and the ordinary, lustful dealings of human beings. He has compared the *gopīs*' love for Kṛṣṇa to gold, and our so-called love here to iron. As there is a great difference between gold and iron, there is a great difference between the loving affairs of the *gopīs* with Kṛṣṇa and the mundane, lusty

affairs between men and women or boys and girls. Love and lust are never equal.

Therefore, to understand Kṛṣṇa as He is we have to purify our senses. And to do that we should carefully follow the principles of *sevonnukhe hi jihvādau*: first of all engage in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Don't try to understand the loving affairs of Rādhā and Kṛṣṇa with your present senses, but simply chant Their holy names: Hare Kṛṣṇa. Then, when the dust on the mirror of your heart is cleansed away, you will understand everything.

Thank you very much. ❁

## Enhance Your Spiritual Life

*For spiritual realization, all you really need is the chanting of the Hare Kṛṣṇa mahā-mantra. But to enhance your spiritual life, you may want to add the items listed below.*

**1 Mantra Meditation Beads:** a string of 108 hand-carved "japa beads"—chanters use them as an aid to concentration during meditation on the Hare Kṛṣṇa *mahā-mantra*. Each string of beads comes with a cotton carrying bag and an instruction pamphlet. \$4.95.

**2 Bhagavad-gītā As It Is** by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. The largest-selling, most widely used edition of the *Bhagavad-gītā* in the Western world. Complete edition. Revised and enlarged, with the original Sanskrit text, Roman transliterations, and English equivalents. \$9.95.

**3 Mṛdaṅga Drum:** lightweight, double-headed Indian-style drum used in chanting the *mahā-mantra*. Unbreakable. Comes with an instruction book and cassette instruction tape. \$149.85.

**4 Deity Poster:** a full-color photo of the beautiful Deities at the Los Angeles Hare Kṛṣṇa center. Poster-size. \$2.50.

**5 SPECIAL: The original Hare Kṛṣṇa Meditation Album.** In 1966 Śrīla Prabhupāda made this unique recording with his first disciples. On it Prabhupāda explains the Hare Kṛṣṇa *mantra*, and he and his disciples chant. A historic recording. C-60 cassette. \$4.00.

ISKCON Educational Services  
3764 Watseka Ave.  
Los Angeles, CA 90034

My check or money order for \$ \_\_\_\_\_ is enclosed. Please send the following quantity of each item:

1 2 3 4 5

Please send me a catalogue.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Please add 10% to cover postage.



# NOTES FROM THE EDITOR

## Seeing the Bright Side of Illness

While writing this month's column, I am confined with an illness that has stopped my normal work. It's a discouraging, uncomfortable interlude, yet I am seeing how illness can also bring one valuable realizations.

For example, I wrote a poem that I don't think I could have written had I not been sidelined:

Reduced

My list of Things to Do  
falls to the side.  
All I do is rest.  
Yet one cry to Kṛṣṇa  
is worth a hundred days  
of marching in pride.

In the spirit of making the best of a bad bargain, I would like to suggest some hidden benefits to look for the next time you have the misfortune of being physically ill.

One of the first things I noticed was that things went on fine without me. This may be a crushing blow to the ego, but there is always some competent young fellow ready to take up the slack when the boss is missing. Even on the level of national heroes this is true. National heads may feel pride, thinking, "Without me, everything will go to ruin," but history shows that the world goes on. No one is irreplaceable. Seeing this truth in my own life has reminded me to look out for delusions of grandeur about who I am once I return, by Kṛṣṇa's grace, to my normal responsibilities. I take less for granted. I've become more grateful for the honest work that awaits me when I return to health. And I've had other realizations. When illness strikes you down, it becomes pretty obvious that you aren't the center of the universe, the enjoyer of all things, the lord of all you survey.

To miss work on account of illness may lead us to consider just what a hectic pace we usually keep. In reading the *Bhagavad-gītā* (something I usually have precious little time for), I recently came across Lord Kṛṣṇa's description of the modes of passion and ignorance, which He describes as the driving forces be-

hind the actions of most everybody. The *Gītā*'s basic teaching is that each of us is an eternal spirit soul. Out of greed and forgetfulness of God, however, we have chosen to come into this material world, where we are being forced to act under the influence of the material modes of passion and ignorance. Taking on a burden of superficial duties, we utterly forget our spiritual nature and work passionately for temporary goals. We may think we are the doer of our activities, but actually we are not. We are driven by the mode of passion. Śrīla Prabhupāda explains this in one of his purports in the *Bhagavad-gītā*:

In the mode of passion people become greedy, and their hankering for sense enjoyment has no limit. We can see that even if a person has enough money and adequate arrangements for sense gratification, still he has neither happiness nor peace of mind. Why is that? Because he is conducted by the mode of passion. If a person wants genuine happiness, his money will not help him; he has to elevate himself to the mode of goodness by practicing Kṛṣṇa consciousness.

A careful reading of the *Bhagavad-gītā* will make us consider more deeply whether we require a fundamental adjustment in our life. After all, if we allow ourselves to become absorbed in the rat race of passion, we may miss the real goal: self-realization. Certainly, if illness turns us toward a valuable scripture like the *Bhagavad-gītā* and leads us to re-evaluate our priorities, then that illness is a blessing.

But usually illness is a negative experience. We may be forced to sleep a lot, to become numbed by medicines, or to endure chronic pain. The quiet days of inactivity become boring. After all, every individual's nature is to become happy through some kind of activity, and illness restrains us from that pursuit. Undoubtedly, disease is an unwanted imposition, yet that very frustration may give rise to a very thoughtful question: "Why do I have to suffer this disease?"

To ask this question is to go beyond

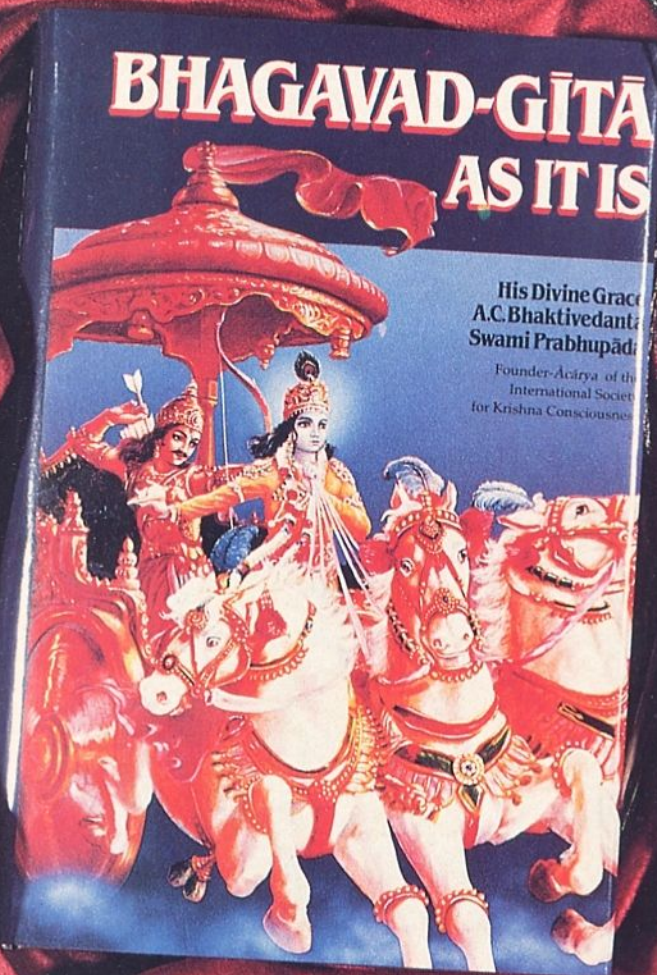
symptoms to the original cause of our discomfort. During my present illness, I have heard a lot about the distinction between symptom and cause. One naturopathic doctor gave a graphic example of this when he told me that treating a headache with painkillers was like turning off a fire alarm because you're bothered by the noise. In other words, the headache is often but a symptom, and to cure it completely one must correct the underlying cause. But the question "Why do I have to suffer *any* disease?" goes beyond holistic-health-consciousness and leads ultimately to a profound philosophical inquiry. The ultimate goal of that inquiry is to understand the original cause of all suffering and to apply the remedy.

This question—"Why do I have to get ill?"—was asked five hundred years ago by Sanātana Gosvāmī to his spiritual master, Lord Caitanya. Lord Caitanya replied that disease is one of the four natural miseries of material existence: birth, disease, old age, and death. These miseries will always occur as long as we continue to take birth within this material world. The miseries, including disease, can be alleviated only when we attain our original, spiritual consciousness and transfer ourselves to the spiritual world, where life is full of bliss, eternity, and knowledge. Ultimately, disease is caused not by infection or by bad diet or by overwork; it is due to taking a material body. We may think that after a little rest and medication we will bounce back, but unless we find the root solution, there will always be another illness—and not only in this life but in repeated lifetimes in various species.

My recent experience has been that illness may make us more humble and thoughtful, and that that in turn may lead us to seek the guidance of spiritually advanced persons and of the revealed scriptures. Our friends' "Get Well Soon" cards are but wishful thinking. Only with spiritual knowledge can we free ourselves from the miseries inherent in nature. But if we are without this knowledge, all our endeavors are wasted.—SDG



# A Treasure of Transcendental Knowledge...



“A deeply felt, powerfully conceived and beautifully explained work. . . . I have never seen any other work on the *Gītā* with such an important voice and style. It is a work of undoubted integrity. . . . It will occupy a significant place in the intellectual and ethical life of modern man for a long time to come.”

—Dr. S. Shukla  
Asst. Professor of Linguistics  
Georgetown University

## BHAGAVAD-GĪTĀ AS IT IS

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda  
Founder-Ācārya of the International Society for Krishna Consciousness

Revised and enlarged. With the original  
Sanskrit text, Roman transliterations, English  
synonyms, translation, and elaborate purports.  
Plus 25 original, full-color illustrations.



# “Welcome to The Sunday Feast. We were expecting you....”

That's the greeting you can expect every Sunday at the Hare Kṛṣṇa center. We happily spend all day—from early morning till late afternoon—carefully preparing a pleasing array of mouth-watering vegetarian dishes. For who? Well, for Kṛṣṇa . . . and for you. To us, you're never just a face in the crowd. You're invited. You're welcome. As a matter of fact, we're expecting you. For our phone number and address, please see pages 20–21.

