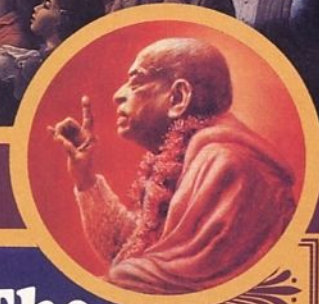


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

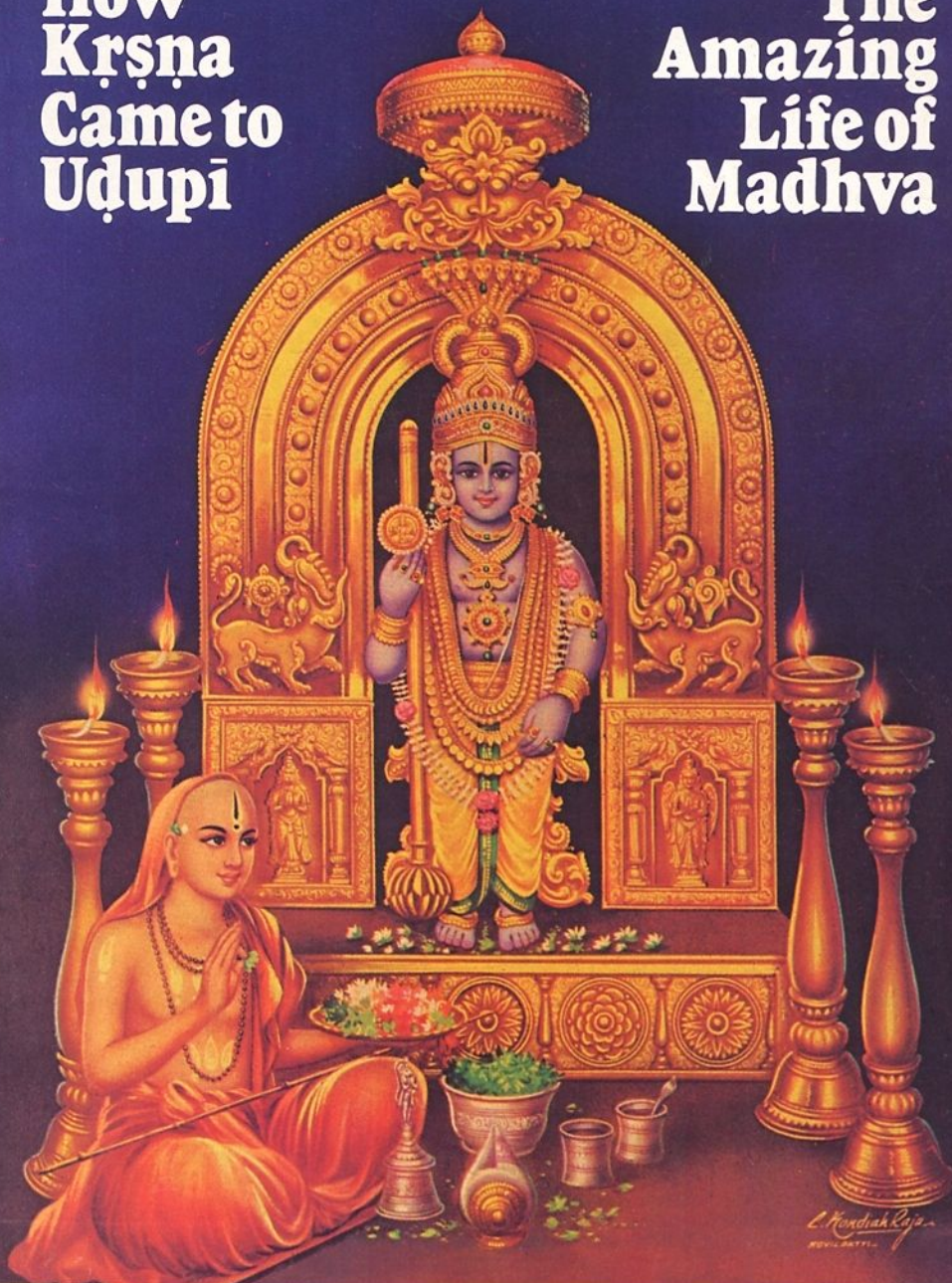
Vol.20 No.6

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



How Kṛṣṇa Came to Uḍupī

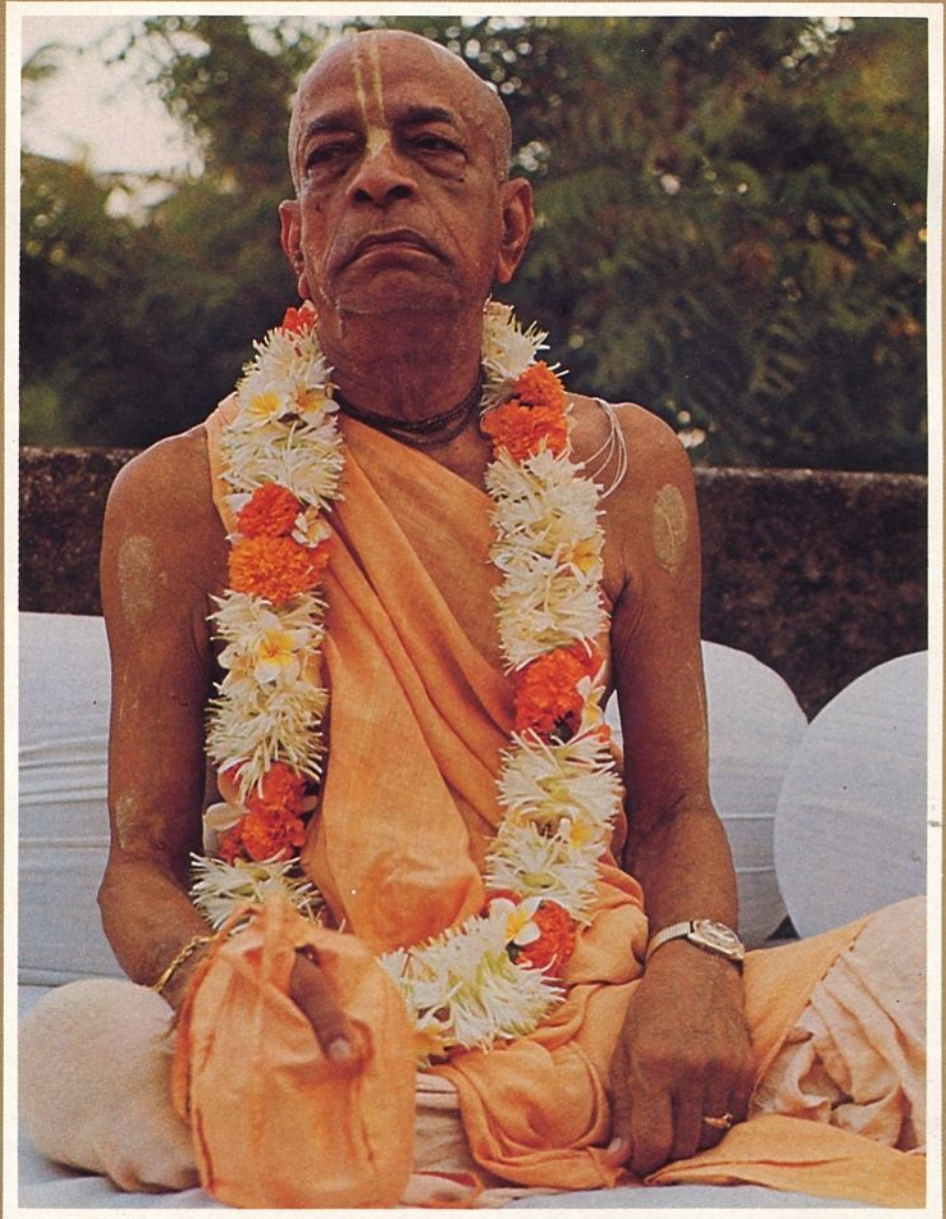
The Amazing Life of Madhva



L. Madhva Raja
KODOLKOTTA

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.

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

His Divine Grace

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

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

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THE HEART OF A VAISNAVA

A devotee of Kṛṣṇa sees that people have fallen into a life of suffering.
His only thought is how to deliver them.

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

Today I shall speak to you about being saved from the laws of nature. This was discussed between Mahārāja Parīkṣit and Śukadeva Gosvāmī in the Sixth Canto of the *Śrīmad-Bhāgavatam*.

The universal planetary systems are very nicely explained in the Fifth Canto of the *Śrīmad-Bhāgavatam*. Within the universe there are some planets that are hellish. Actually, not only the *Bhāgavatam* but all religious scriptures contain descriptions of hell and heaven. In *Śrīmad-Bhāgavatam* you can find out where those hellish planets are and how distant they are from this planet, just as you can obtain information from modern astronomy. Astronomers have calculated how far the moon is from here and what the distance is between this planet and the sun; similarly, the *Śrīmad-Bhāgavatam* contains descriptions of the hellish planets.

We have experience of different atmospheric conditions even on this planet. In the Western countries near the North Pole, the climate is different than in India, which is near the equator. Just as there are differences in atmosphere and living conditions on this planet, similarly there are many planets that have different atmospheres and conditions of life.

After hearing a description of the hellish planets from Śukadeva Gosvāmī, Parīkṣit Mahārāja said,

*adhuneha mahā-bhāga
yathāiva narakān narah
nānogra-yātanān neyāt
tan me vyākhyātum arhasi*

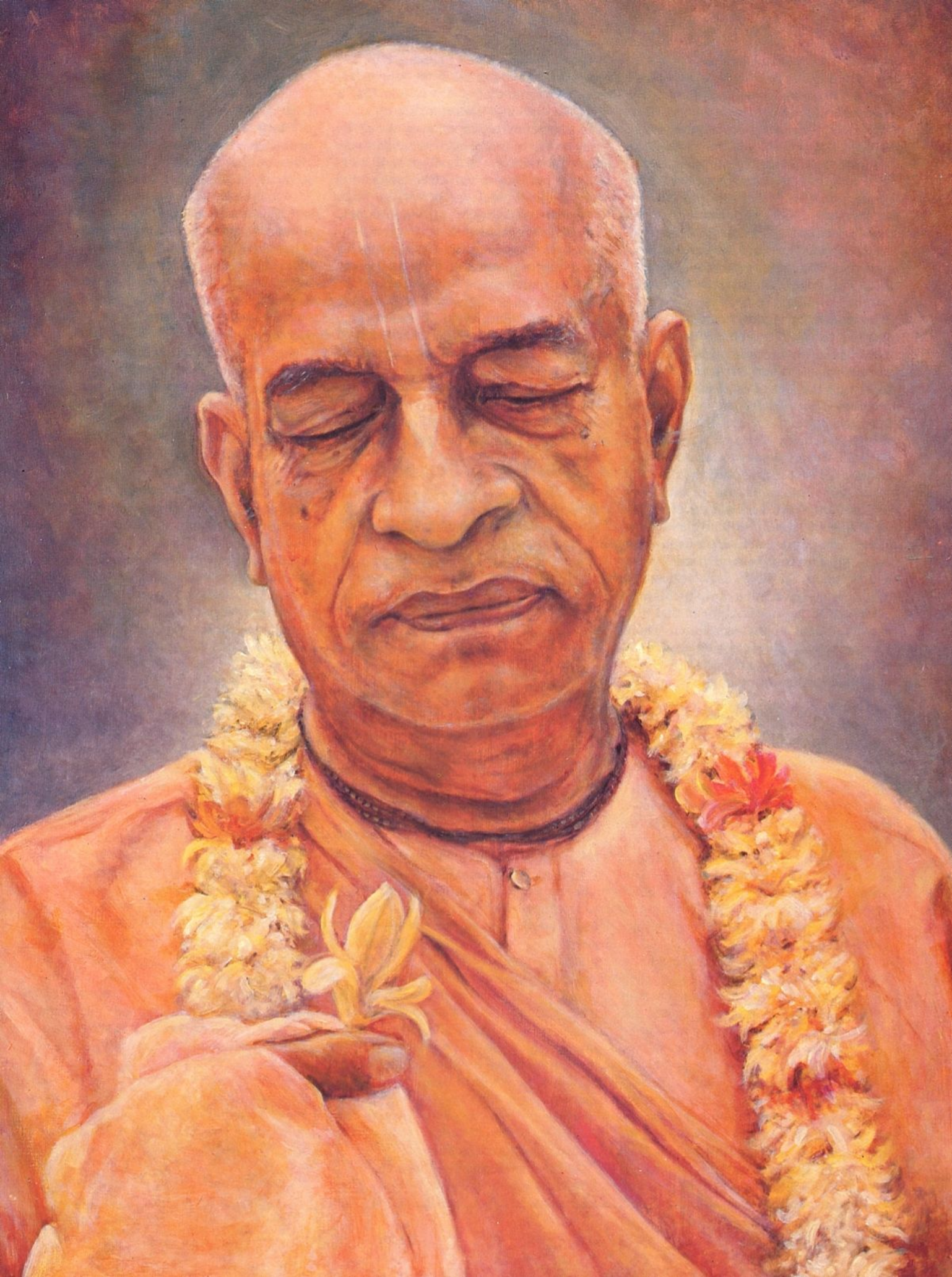
“Sir, I have heard from you about the hellish planets. Men who are sinful are sent to those planets” [*Bhāg.* 6.1.6]. Parīkṣit Mahārāja is a Vaiṣṇava [devotee], and a Vaiṣṇava always feels compassion for the distress of others. He is afflicted by others’ miseries. Lord Jesus Christ, for instance, was greatly afflicted by the miserable conditions of the people. Regardless of which country or sect they belong to, all Vaiṣṇavas, or devotees—any people who are God conscious, or Kṛṣṇa conscious—are thus compassionate.

Caitanya Mahāprabhu has explained that the living entities are rotating in different species of life, in different planetary systems all over the universe. A living entity can go anywhere—to hell or heaven—as he likes and as he prepares himself. There are many heavenly planets, many hellish planets, and many species of life. There are 8,400,000 species of life. The living en-

tity is rotating, wandering through these species and creating bodies according to his mentality in the present life. As you sow, so shall you reap.

Caitanya Mahāprabhu says that out of all these numberless living entities who are traveling in the material world, one is fortunate, not everyone. If everyone were fortunate, they would all have taken to Kṛṣṇa consciousness. It is being distributed everywhere. But why are people not taking it? Because they are unfortunate. Therefore Caitanya Mahāprabhu says that only those who are fortunate take to this Kṛṣṇa consciousness, and they get a hopeful life, a pleasant life, a blissful life, a life of knowledge.

A Vaiṣṇava thinks, “How can these people be delivered from their hellish life?” That was Parīkṣit Mahārāja’s inquiry. “Sir,” he said, “you have described that on account of one’s sinful activities one is put into a hellish condition of life or in a hellish planetary system. Now, what are the countermethods by which such persons can be saved?” This is the question. When a Vaiṣṇava comes, when God Himself comes, or when God’s son or His very confidential devotees come, their only mission is to save the sinful men who are



suffering. They have knowledge of how to do this.

The Vaiṣṇava knows that as soon as one surrenders to Kṛṣṇa, one's path is clear. This is a simple method. All you have to do is bow down before Kṛṣṇa with faith and say, "My Lord Kṛṣṇa, I was forgetful of You for so long, for so many lives. Now please accept me." That's all. If one simply learns this technique and sincerely surrenders himself to the Lord, his path is immediately open. These are the philosophical thoughts of a Vaiṣṇava. A Vaiṣṇava is always thinking about how the fallen conditioned souls can be delivered. He is always involved in making plans in that way, just like the six Gosvāmīs of Vṛndāvana, Lord Caitanya's direct disciples. They very scrutinizingly studied the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings.

With this same Vaiṣṇava compassion, Parīkṣit Mahārāja says to Śukadeva Gosvāmī: "You have described the different types of hellish conditions of life. Now tell me how those who are suffering can be delivered. Kindly explain this to me. How can they be delivered from their fierce miseries and horrible pains?" That is a Vaiṣṇava heart. He says, "Somehow or other they have fallen down to this hellish life. But that does not mean that they should remain in that condition. There must be some means by which they can be delivered, so kindly explain that."

Śukadeva Gosvāmī replied:

*na ced ihaivāpacitiṁ yathāṁhasaḥ
kṛtasya kuryān mana-ukta-pāṇibhiḥ
dhruvaṁ sa vai pretya narakān upaiti
ye kīrtitā me bhavatas tigma-yātanāḥ*

"Yes, if before one's death one's impious acts in this life are not counteracted through atonement, one has to enter the hellish planets" [Bhāg. 6.1.7].

How can this be done? Sinful activities are committed in various ways. We can commit sins, or we can make a plan, thinking, "I shall kill that man." Either way, it is sinful. When the mind is thinking, feeling, and willing, then there is action.

The other day I was reading in a book that if someone's dog barks at you when you are passing on the road, then that is an offense on the part of the dog-owner, according to law. No one should have to be scared by dogs barking, so one should take care of his dog. I read this. It is a law in your country. The dog is simply barking, but it is sinful. The dog is not responsible, because it is an animal, but because the owner of the animal has made the dog his best friend, he is responsible by law. If an outside dog enters your house, it may not be killed, but the owner of the dog may be prosecuted.

Just as the barking of the dog is unlawful, so when you speak something offensive to others, that is also sinful. That is just like barking. Therefore sinful activities are committed in so many ways. We may think of sinful activities, or speak something sinful, or actually commit a sinful act, but they are all considered sinful activities. *Dhruvaṁ sa vai pretya narakān upaiti*. One has to suffer punishment for such sinful activities.

People do not believe in a next life because they want to avoid this botheration. But we cannot avoid it. We must act according to the law, or we will be punished. Similarly, I cannot avoid God's law. That is not possible. I can cheat others, commit theft, and hide myself, thereby saving my-

***I cannot save myself
from the superior law,
the law of nature.
There are so many
witnesses. The
daylight is a witness,
the moonlight is a
witness, and Kṛṣṇa is
the supreme witness.
I cannot say, "I will
commit this sin, but
no one will see me."***

self from the punishment of the state law, but I cannot save myself from the superior law, the law of nature. It is very difficult. There are so many witnesses. The daylight is a witness, the moonlight is a witness, and Kṛṣṇa is the supreme witness. You cannot say, "I am committing this sin, but no one can see me."

Kṛṣṇa is the supreme witness, and He is sitting within your heart. He notes down what you are thinking and what you are doing. He also gives facility. If you want to do something to satisfy your senses, Kṛṣṇa gives the facility for that action. That is stated in the *Bhagavad-gītā*. *Sarvasya cāham hṛdi sanniviṣṭaḥ*: "I am sitting in everyone's heart." *Mataḥ smṛtir jñānam apohanarṇ ca*: "From Me come remembrance, knowledge, and forgetfulness."

In this way Kṛṣṇa gives us a chance. If you want Kṛṣṇa, then He will give you a chance to have Him, and if you don't want

Kṛṣṇa, then He will give you a chance to forget Him. If you want to enjoy life forgetting Kṛṣṇa, forgetting God, then Kṛṣṇa will give you all facility so that you can forget, and if you want to enjoy life with Kṛṣṇa consciousness, then Kṛṣṇa will give you the chance to make progress in Kṛṣṇa consciousness. That is up to you.

If you think that you can be happy without Kṛṣṇa consciousness, Kṛṣṇa does not object to that. *Yatheccchasi tathā kuru*. After advising Arjuna, He simply said, "Now I have explained everything to you. Whatever you desire you can do." Arjuna replied immediately, *karisyeva vacanaṁ tava*: "Now I shall execute Your order." That is Kṛṣṇa consciousness.

God does not interfere with your little independence. If you want to act according to the order of God, then God will help you. Even if you fall down sometimes, if you become sincere—"From this time on I shall remain Kṛṣṇa conscious and execute His orders"—then Kṛṣṇa will help you. In all respects, even if you fall down, He will excuse you and give you more intelligence. This intelligence will say, "Don't do this. Now go on with your duty." But if you want to forget Kṛṣṇa, if you want to become happy without Kṛṣṇa, He will give you so many chances that you will forget Kṛṣṇa life after life.

Parīkṣit Mahārāja says here, "It is not that if I say there is no God then there will be no God or I will not be responsible for what I do." That is the atheistic theory. Atheists do not want God because they are always sinful—if they thought that there is a God, then they would be forced to shudder at the thought of punishment. Therefore they deny the existence of God. That is their process. They think that if they do not accept God then there is no punishment and they can do whatever they like.

When rabbits are being attacked by bigger animals, they close their eyes and think, "I am not going to be killed." But they are killed anyway. Similarly, we may deny the existence of God and the law of God, but still God and His law are there. In the high court you may say, "I don't care for the law of the government," but you will be put into prison and have to suffer. Similarly, you may foolishly decry the existence of God—"There is no God" or "I am God"—but nevertheless you are responsible for all your actions, both good and bad.

There are two kinds of activities—good and bad. If you act nicely and perform pious activities, then you get good fortune, and if you act sinfully, then you have to suffer. Thus Śukadeva Gosvāmī says:

*tasmāt puraivāśv iha pāpa-niṣkṛtau
yateta mṛtyor avipadyatātmanā*

*doṣasya dr̥ṣṭvā guru-lāghavaṁ yathā
bhīṣak cikīṣeta rujāṁ nidānavit*

There are different kinds of atonement. If you commit some sin and counteract it by something else, that is atonement. There are examples of this in the Christian Bible. Here Śukadeva Gosvāmī says, “You should know that you are responsible, and according to the gravity of sinful life, you should accept some type of atonement as described in the *śāstras*, the scriptures.”

Actually, just as when one is diseased he must go to a doctor and pay doctor bills as a form of atonement, according to the Vedic way of life there is a class of *brāhmaṇas* to whom one should go for the prescribed atonement according to the sins one commits.

Śukadeva Gosvāmī says that one has to execute the prescribed atonement according to the gravity of one’s sinful life. He continues the example: *doṣasya dr̥ṣṭvā guru-lāghavaṁ yathā bhīṣak cikīṣeta rujāṁ nidānavit*. When you consult a physician, he prescribes an inexpensive medicine or a costly medicine according to the gravity of the disease. If you simply have a headache, he may prescribe aspirin, but if you have something very severe, he immediately prescribes a surgical operation that will cost a thousand dollars. Similarly, sin-

ful life is a diseased condition, so one must take the prescribed cure to become healthy.

Acceptance of the chain of birth and death is a diseased condition of the soul. Because the soul is spirit, it has no birth and death and no disease. Kṛṣṇa says in the *Bhagavad-gītā* [2.20]: *na jāyate*, the soul has no birth, and *na mṛīyate*, it has no death. *Nityaḥ śāśvato ’yaṁ purāṇo na hanyate hanyamāne śarīre*. The soul is eternal and everlasting. It is not lost with the dissolution of the body. *Na hanyate hanyamāne śarīre*. *Na hanyate* means that it is not killed or destroyed, even after the destruction of the body.

The missing point of modern civilization is that there is no educational system to instruct people on what happens after death. Thus we have the most defective education, because without this knowledge of what happens after death, one dies like an animal. The animal does not know that he is going to have another body; he has no such knowledge.

Human life is not meant for becoming an animal. One should not simply be interested in eating, sleeping, sex, and defense. You may have a very nice arrangement for eating, or many nice buildings for sleeping, or a very good arrangement for sex, or a very good defense force to protect you, but that does not mean that you

are a human being. That type of civilization is animal life. Animals are also interested in eating, sleeping, and sex, and according to their own methods they defend also. Where, then, is the distinction between human life and animal life if you simply engage in these four principles of bodily nature?

The distinction is made when a human being is inquisitive—“Why have I been put into this miserable condition? Is there any remedy for it? Is there any perpetual, eternal life? I do not want to die. I want to live very happily and peacefully. Is there a chance of this? What is that method? What is that science?” When these inquiries are there and steps are taken to answer these questions, that is human civilization; otherwise it is doggish civilization, animal civilization.

Animals are satisfied if they can eat, sleep, have some sex, and have some defense. Actually there is no defense because no one can protect himself from the hands of cruel death. So-called scientists are now saying that we shall stop death by scientific methods. This is another crazy utterance. That is not possible. You may make great advancement in scientific knowledge, but there is no scientific solution to these four problems—birth, death, old

(continued on page 35)

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Text and photo by
VIŚĀKHĀ-DEVĪ DĀSĪ

When serving the multicourse feast offered to all comers at ISKCON centers each Sunday, I've noticed that almost everyone enjoys fried foods, whether vegetable fritters, stuffed pastries, or the biscuits and crisps we're featuring this month. Some guests (and devotees) take seconds or thirds, and if anything fried remains after the feast, there are always a few enthusiasts who'll gladly take the leftovers home for a Monday-morning snack.

Yet sometimes when I'm serving, a guest will tell me, "Oh, nothing fried for me—too much cholesterol." And once a teenage newcomer surprised me when she refused the *nimkis* I offered, saying, "No, thanks. I find fried things tasteless."

As far as cholesterol goes, early last year the U.S. government completed a research project on that vital yet potentially dangerous yellow substance. With a price tag of \$150 million, spent over ten years, the project was the broadest and most expensive in medical history. One of its conclusions was that heart disease is directly linked to the level of cholesterol in the blood, and that lowering the cholesterol level therefore markedly reduces the incidence of heart attacks. As a result of this finding, many people now shun cholesterol-laden foods, namely all foods of animal origin. So food fried in ghee (clarified butter), the traditional cooking medium in Lord Kṛṣṇa's cuisine, has become suspect.

Despite cholesterol's reputation, however, the substance is essential to life. It is a building block of the outer cell membrane, and also a principal ingredient in the digestive juice bile and in the fatty sheath that insulates nerves. Although the liver produces most of the cholesterol found in the body, twenty to thirty percent generally comes from the food we eat. Problems arise only when we consume it in excess.

Since the Hare Kṛṣṇa devotees don't eat meat, fish, or eggs, they don't have to worry about the cholesterol count in their fried foods. A tablespoon of ghee contains only 31 milliliters of cholesterol—nothing compared to the 274 milliliters (the recom-

(Recipes by Yamunā-devī dāśī)

Wafer-Thin Triangle Pastries (Sakkarparas)

Preparation time: 1 hour
Servings: 16

1½ cups sifted white flour
3 tablespoons melted butter
¾ teaspoon salt
1¼ teaspoons black cumin seeds
¼ to ½ cup lukewarm water
3 cups ghee (clarified butter), vegetable oil,
or nut oil for deep-frying

1. Combine the sifted flour, salt, and cumin seeds. Rub in the melted butter with fingertips until it is evenly distributed. Pour in ¼ cup water, vigorously gathering the ingredients into a stiff, rough dough. Add a little more water, a half-tablespoon at a time, until you have a smooth, stiff pastry dough. Knead for about 5 to 8 minutes, until the dough is pliable. Gather the dough into a round ball, drape with a moist towel, and allow it to sit for at least 30 minutes.

2. Roll the dough into a log and cut into 16 equal pieces. Flatten each piece into a smooth patty. On a smooth, slightly oiled counter, roll each piece with a rolling pin into a paper-thin disc. Brush a thin film of ghee over the surface. Fold in half. Brush a thin film of ghee over the half-circle. Fold into quarters—a roughly triangular shape. Now press the pastry and roll it out into a paper-thin triangle. Drape rolled pastry with a damp cloth and continue rolling other pieces.

3. Heat the ghee or oil in a deep-fryer over a medium flame to 325°F. Place one pastry at a time in the hot ghee or oil, and press it with the back of a perforated spoon to keep it submerged. It will begin to puff unevenly. Fry for about 2 minutes on each side, or until both sides are crisp and golden brown. Then lift them out and drain on absorbent paper. Offer the warm pastries to Kṛṣṇa. Cooled, they may be stored in air-tight containers.

Golden Pastry Chips (Nimki)

Preparation time: 45 minutes
Servings: 6 to 8

1½ cups sifted white flour
2½ tablespoons melted butter
½ teaspoon salt
4½ tablespoons lukewarm water
3 cups ghee or vegetable oil for deep-frying

1. Combine the sifted flour and salt. Rub in the melted butter with fingertips until it is evenly distributed. Pour in the water, stir

vigorously with fingers, and gather the dough into a ball. Knead for about 8 minutes, adding a few more drops of water, until you have a smooth pastry dough. Drape with a damp towel and allow to sit at least 30 minutes.

2. Roll the dough into a log and cut into 12 equal pieces. Flatten each piece into a smooth patty. On a smooth, slightly oiled counter, roll one patty into a very thin disc. Slice into ½-inch strips and then cross-cut to yield ½-inch squares.

3. Heat the ghee or oil over a medium flame to 325°F. Fry the squares from one disc for about 2 minutes, or until pale gold. Remove with a slotted spoon and allow to cool on absorbent paper. Remove the oil from the flame while rolling and cutting another disc.

4. Reheat the ghee or oil and repeat the process until all the squares are fried. Then offer to Kṛṣṇa. Chips may be stored in an airtight container for 7 to 10 days.

Munchy Spirals (Chakali)

Preparation time: 30 minutes
Servings: 20

A delicately seasoned savory with an attractive appearance. A paste made from chick-pea flour is forced through a star-shaped disc and formed into 2½-inch-round spirals. The “Seviya” machine required to shape the savory is available through Indian or Asian grocery and mail-order supply stores.

1 cup rice flour
½ cup sifted chick-pea flour
2½ tablespoons sesame seeds
2 tablespoons dry powdered coconut
¼–½ teaspoon red chili powder
¼ teaspoon asafetida powder
1½ teaspoons salt
⅛ teaspoon baking soda or powder
1 tablespoon melted butter
½ cup cold water
3 cups ghee or vegetable oil for deep-frying

1. Combine the rice flour, chick-pea flour, sesame seeds, powdered coconut, chili powder, asafetida powder, soda, and salt. Rub in the melted butter.

2. Pour in the water, and gather the mixture into a ball; remove to a clean flat surface, and knead until smooth. Divide the dough into 2 pieces. Place one portion in a “Seviya” machine with a star-pattern disc. Press the dough through the disc onto a foil-lined cookie sheet, forming individual 2½-inch spirals. Shape all of the dough in this manner.

3. Preheat the ghee or oil in a deep-fryer to 320°F. Slip in 5 or 6 spirals at a time and fry at 300° for 3 to 4 minutes on each side, or until crisp and golden brown. Remove with a slotted

spoon and drain. Offer to Kṛṣṇa warm or cooled to room temperature. Spirals may be stored, well sealed, in a cookie jar or tin for 7 to 10 days.

Flaky Seasoned Biscuits (Mathri)

Preparation time: 1 hour
Servings: 24

2 cups white flour
¼ cup finely milled semolina or farina; if milled coarse, pulverize in a coffee mill
3½ tablespoons melted butter
1 teaspoon salt
4 to 6 tablespoons warm water
2 tablespoons plain yogurt
1 teaspoon *ajwan* seeds
½ teaspoon black pepper, ground coarse
12 whole peppercorns
3 cups ghee or a mixture of ghee and vegetable oil for deep-frying

1. Combine the flour, salt, and semolina or farina. Rub in the melted butter with fingertips until it is evenly distributed. Add the yogurt and 4 tablespoons of water, and quickly gather the mixture into a stiff dough. If it is too crumbly to gather, sprinkle in up to 2 additional tablespoons of water. Knead into a smooth dough and divide the dough into 2 equal portions.

2. Add ½ teaspoon ground pepper to one portion of the dough and 1 teaspoon of *ajwan* seeds to the other. Knead in the new ingredients. Drape both portions with a damp cloth and allow to sit for 30 minutes.

3. By hand, roll each portion into a 12-inch log, then cut each log into 12 pieces. With a rolling pin, roll each piece into a 2½-inch disc. The edges will be uneven because of the dough's stiffness. Place a whole peppercorn in the center of each of the 12 pepper-flavored biscuits and press it firmly into the dough.

4. Heat the ghee over a medium flame to 290°F. Slip in 5 or 6 discs and fry for 5 minutes on each side, until crisp and pale gold. They should swell slightly and not be allowed to become dark brown. During the last 2 or 3 minutes, the heat may be raised to 300° or 350° to make the texture crisp and to shorten the frying time. If the flame is too high, the pastries will remain raw inside and swell into puffed ovals. So regulate the heat carefully.

5. Remove with a slotted spoon, drain on absorbent paper, and cool to room temperature. Reduce the temperature of the ghee and fry the rest of the discs in the same way. Offer to Kṛṣṇa. In a tightly sealed container, the pastries will keep for 10 to 14 days.

6. Allow the ghee to cool for 15 minutes after frying is complete. While it is still warm, strain it through a fine sieve to remove bits of seasonings and flour.

mended daily amount for most adults) in just one egg, what to speak of the whopping 372 milliliters in three ounces of beef liver. By eating only *prasādam* (vegetarian food that's been offered to Lord Kṛṣṇa), devotees avoid the deadly amounts of cholesterol in many nonvegetarian foods. And

the moderate amounts of cholesterol devotees do eat, in ghee and other dairy products, is used by the body as an essential building block.

But besides being relatively low in cholesterol, fried vegetarian foods are succulent and flavorful when properly cooked. In

the case of vegetable fritters, this succulence is due to the intense heat of the ghee or oil, which “surprises” the food, instantly sealing its pores. Then, with its surface closed, the food literally steams in its own juices to produce a light, fresh taste.

(continued on page 31)

The Glories of LORD CAITANYA

Part 5: A Mission to Awaken the Soul

Five hundred years ago, as today, the public chanting, dancing, and preaching of Lord Caitanya's followers wasn't always understood. Ah, if they only knew.

by MANDALEŚVARA DĀSA

Continuing a special series of articles commemorating the five-hundredth anniversary of Lord Caitanya's appearance in Māyāpur, West Bengal. By His life and teachings, He inaugurated the Hare Kṛṣṇa movement.

The poetic description in the caption below, translated from the Bengali, takes us back almost five hundred years. Lord Caitanya, known then as Nimāi Paṇḍita, was married and living in His home town of Navadvīpa. He was young, but already He had earned the reputation of a God-intoxicated saint. His charming charismatic power enabled Him to inspire one and all to join Him in the purest ecstasy of chanting Lord Kṛṣṇa's beautiful, absolute names.

Historically and theologically, Lord Caitanya's chanting and dancing and preaching (pictured at right) are the basis for the public chanting and literature distribution of the members of the International Society for Krishna Consciousness today. And five hundred years ago, as today, the *sai-kīrtana* movement of Lord Caitanya was not always appreciated.

It so happened that certain Hindus came before Chand Kazi, the Mohammedan

ruler in that part of Bengal, to complain of Nimāi Paṇḍita's *sai-kīrtana*. The *Caitanya-caritāmṛta* relates their complaints as follows:

"Nimāi Paṇḍita was previously a very good boy. But now He loudly sings all kinds of songs, clapping, playing drums and hand bells, and making a tumultuous sound that deafens our ears. . . . He has made all the people practically mad by always performing congregational chanting. . . . He has spoiled the Hindu religious principles and introduced the irreligion of nonbelievers. Now the lower classes are chanting the Hare Kṛṣṇa *mantra* again and again. For this sinful activity, the entire city of Navadvīpa will be deserted. According to Hindu scripture, God's name is supposed to be the most powerful hymn. If everyone hears the chanting of God's name, the potency will be lost."

Such complaints as these, though isolated and based on misunderstanding, influenced Chand Kazi to try to oppose the Supreme Personality of Godhead. Yet what to speak of Chand Kazi, no powerful ruler, not even the mythical Lucifer, is a fit competitor for God. Lord Caitanya came to this world to establish the universal, nonsectarian religion for the entire age, and no one

can stop Him or His mission. To try to do so, as the story of Chand Kazi will reveal, could be risky.

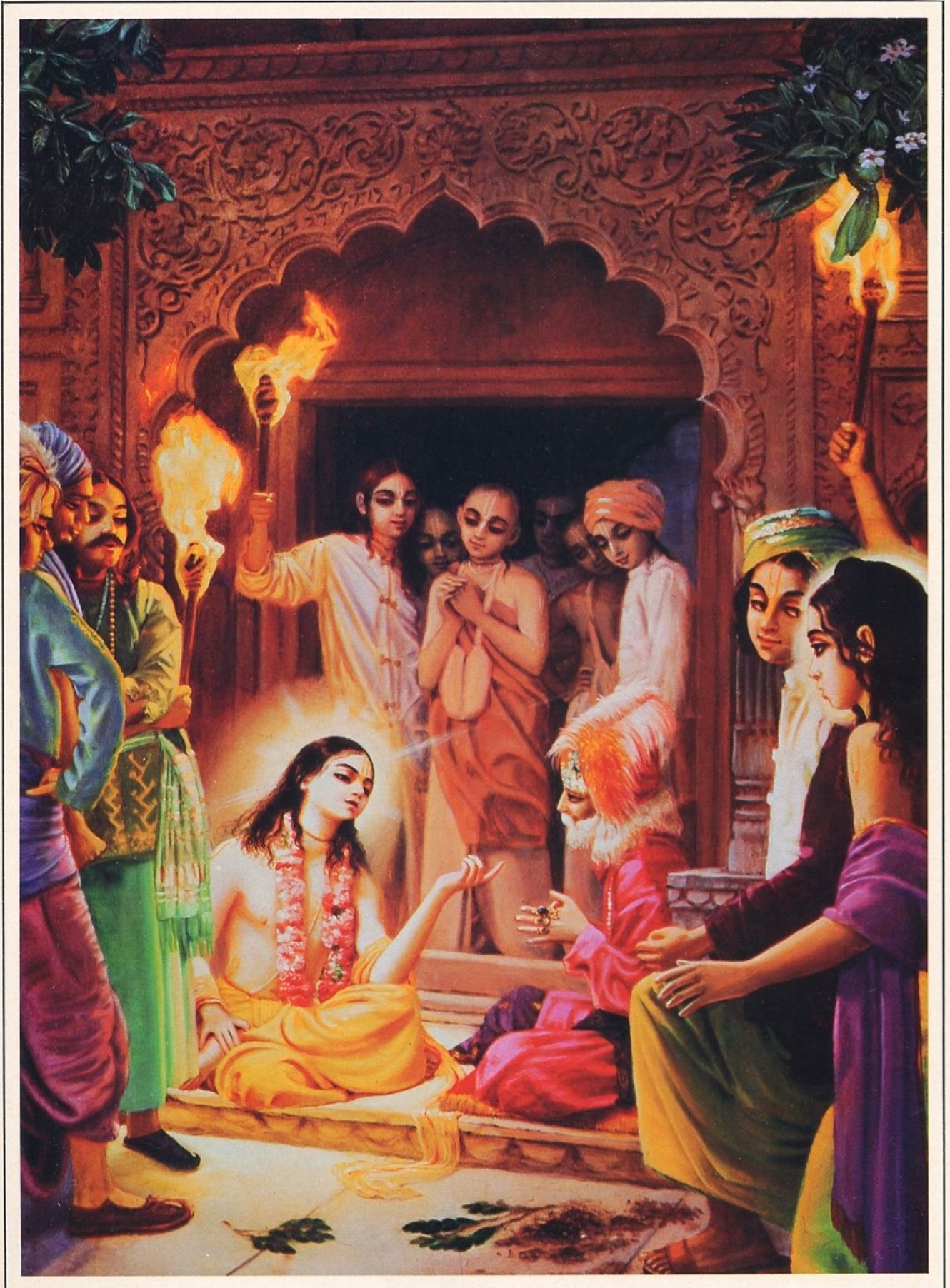
The Kazi foolishly reassured his petitioners that he would personally put a stop to the public chanting of Hare Kṛṣṇa. To prove His point, he went out and threatened a group of chanters with arrest, smashing a clay drum used to accompany the chanting. But in his dreams that very night, the Kazi saw what appeared to be a greatly fearsome creature, His body like a man's, His head like a lion's, roaring very loudly.

"While I was asleep, the lion jumped on my chest, laughing fiercely and gnashing His teeth. Placing its nails on my chest, the lion said in a grave voice: 'I shall immediately bifurcate your chest because you broke the *mṛdaṅga* drum! You have forbidden the performance of My congregational chanting. Therefore I must destroy you!'

Being very afraid, I shut my eyes and trembled. Seeing me so afraid, the lion said, 'I have defeated you just to teach you a lesson, but I must be merciful to you. Today, you did not create a very great disturbance. Therefore I have excused you and not taken your life. But if you perform such activities again, I shall not be tolerant.'"

When the eastern horizon became tinged with the redness that heralds the rising of the sun, the jewel among the *brāhmaṇas*, Lord Caitanya, immediately awakened. Taking His devotees with Him, He journeyed through the towns and villages of Nadia. The *mṛdaṅga* drums resounded and the hand cymbals played in time. Lord Caitanya's golden form slightly trembled in ecstatic love of Godhead, and His footbells jingled. Lord Caitanya called out to the townsfolk, "You spend your nights uselessly sleeping and your days decorating your bodies! Now just sing the holy names without offense. You have achieved this rare human body. Don't you care for this gift? If you do not worship the darling of mother Yaśodā now, then great sorrow awaits you at death. With every rising and setting of the sun, a day passes and is lost. Why then do you remain idle and not serve Kṛṣṇa, the Lord of the heart? You should understand this essential fact: Life is temporary and filled with miseries. Therefore carefully take shelter of the holy name and remain always engaged in His service. Desiring to bless all living beings, this sweet name of Kṛṣṇa has descended to this material universe and shines like the sun in the sky of the heart, destroying the darkness of ignorance." (*Aruṇodaya-kīrtana*, by Śrīla Bhaktivinoḍa Thākura)





About that same time, one of the Kazi's constables attempted to stop a group of devotees from singing Hare Kṛṣṇa. But when he did so, a flame from no visible source suddenly flared up and burned his beard and blistered his cheeks. This happened on several occasions, with several of the Kazi's constables.

The fearful Kazi thought it wise to raise his restriction on public chanting, and he did. But now he began receiving reports and complaints that even many non-Hindus were taking up the chanting of the Hare Kṛṣṇa *mantra*. It was an epidemic!

The Kazi was dismayed to learn that Lord Caitanya was organizing a massive civil disobedience protest. Assembling devotees from all over the Navadvīpa area, Lord Caitanya led a great procession of chanters in a march on the home of Chand Kazi. An army of voices thundered with the Hare Kṛṣṇa *mantra* as virtually the entire city of Navadvīpa converged on the Kazi's home. Inside, the Kazi cowered, fearing that an irate mob had come to finish him. But by the transcendental power of Lord Caitanya and by the power of the holy name Himself on the lips of the chanters, the crowd remained peaceful.

Lord Caitanya, not by a show of force but by His unequalled charisma, scriptural knowledge, and power of argument, convinced the Kazi of the importance of propagating the chanting of God's holy names. So the story has a happy ending:

The Lord said, "I wish to beg you for one favor in charity. You must pledge that this *saṅkīrtana* movement will not be checked, at least in the district of Nadia."

The Kazi said, "To as many descendants as take birth in my dynasty in the future, I give this grave admonition: No one should check the *saṅkīrtana* movement."

Hearing this, the Lord got up, chanting "Hari! Hari!" Following Him, all the other Vaiṣṇavas also got up, chanting the vibration of the holy name. Śrī Caitanya Mahāprabhu went back to perform *kīrtana*, and the Kazi, his mind jubilant, went with Him.

Today also public leaders should logically and systematically consider the philosophy of Lord Caitanya and try to understand the tremendous value of His movement. Chand Kazi, in cooperating with Lord Caitanya's *saṅkīrtana* movement, derived inestimable spiritual benefit. Although a devout Mohammedan, he became convinced by Lord Caitanya of the higher, nonsectarian principle of glorifying God through singing His names, thus showing that the *saṅkīrtana* movement is indeed universal.

This victory of Nimāi Paṇḍita's in His

home town of Navadvīpa was but one of many such victories. In fact, Lord Caitanya, being the Supreme Personality of Godhead, is never defeated. In other words, the *saṅkīrtana* movement is all part of God's great plan for creation.

Consider the history . . .

In the beginning, the Supreme Personality of Godhead glanced over His own inconceivable material energy and set in motion the divine mechanism of cosmic creation. Having thus generated the entire creation out of Himself, He then entered within it and gave it life, just as the soul gives life to the physical body. In His feature as the four-armed Lord Viṣṇu, He incarnated permanently within every atom and, side by side with every infinitesimal soul, within the heart of every living being, mammoth to microbe, accompanying the soul on its wayward sojourn through material existence, lifetime after lifetime.

Yet despite the all-pervading personal

**Raising your arms,
you take wing and
dance—with
abandon, yet fully
conscious of all that
is really important:
Who you are.
Why you are.**

presence of the Supreme Godhead—within the atoms, within the hearts of others, and within ourselves—we remain strangely blind to that presence. Flaunting our minute independence, we have desired to enjoy apart from God, the creator and controller of everything. And God, to fulfill that desire, has obligingly veiled our original, or Kṛṣṇa, consciousness. Now, instead of reveling in our true identity as the Lord's eternal servant, friend, parent, or lover, we labor under one temporary material identity after another, life after life.

This is referred to in the Sanskrit as *aharīkāra*, which roughly translates as, "I am this body." In other words, the Supreme Personality of Godhead has given us over to illusion.

But we asked for it. Without being illusioned, we could not feel satisfied within the miserable restrictions of material existence while we seek out happiness, oblivious to the Supreme Lord and our constitutional position as His eternal servants.

Lord Caitanya, however, wants to give us relief, to revive us to our original consciousness of eternal happiness and illumination. Therefore, in our interest He incarnates again and again, age after age, in various ways and through various eternal forms. Sometimes He sends His representatives, who are like His sons or servants, and who act as His emissaries, executing His will. But Lord Caitanya also comes in person. And when He does so, He prefers to come during the most degraded of times, the age of Kali (which began about 5,000 years ago and extends 427,000 years into the future).

And the particular prescription the Lord offers in this none-too-spiritually-inclined age is, most appropriately, simple and universal: uniting together and chanting the holy names of God. The result: the lifting of the veil of illusion, the revival of our dormant love for God, and the severing at last of our age-old shackle to the chain of birth and death, birth and death, birth and death—lifetime after lifetime. That is the purpose of human life. So Lord Caitanya's prescription of chanting the holy names of God is no sentimental, religious fanaticism; it is *the* universal religious practice for our age.

The inception of Lord Caitanya's *saṅkīrtana* movement in the West occurred during the summer of 1966, on New York City's Lower East Side. It was begun by Lord Caitanya's own empowered emissary, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, known then simply as Bhaktivedanta Swami or Swamiji. Humbly, this lone individual began his divine mission on behalf of Lord Caitanya. In that tiny storefront at 26 Second Avenue, which by now must be intergalactically famous, and in nearby Tompkins Square Park, Śrīla Prabhupāda founded Lord Caitanya's International Society for Krishna Consciousness and planted the seed of *saṅkīrtana* by leading all comers in the nonsectarian chanting of the holy names of God. By dint of his spiritual purity, Śrīla Prabhupāda was able to invoke the mercy of Lord Caitanya and eventually, through his active preaching, to garland the world with the chanting of the holy names, just as Lord Caitanya desired. Like medicine from a time-release capsule, the chanting of the holy names is gradually entering the bloodstream of today's nations, races, and religions. And gradually we are feeling relief.

Relief does not mean, however, that all the suffering of the world will be removed and all the sinning will continue. Rather, the sincere chanter of the holy names sees that all suffering is due to disobedience to the laws of God: sin. He knows that to achieve complete freedom from suffering, one must give up the hypocrisy of sinful

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Lord Caitanya, by His logic, scriptural evidence, and charisma, was able to convince Chand Kazi to chant Hare Kṛṣṇa.

THE VEDIC

Transcendental Comment

UNHOLY SMOKES

by Kuṇḍalī dāsa

It kills 350,000 Americans every year. Six to nine times more addictive than alcohol, it is also eight times deadlier. Addiction to it is harder to treat and cure than addiction to heroin, and it leads to a higher incidence of fatality. Yet the drug is so easy to get even children can buy it. And what's more, the production of this dangerous drug is subsidized by the U.S. government.

The drug—you guessed it—is tobacco, nicotine.

Last fall, Dr. William Pollin, director of the National Institute on Drug Abuse, reported in the *Journal of the American Medical Association* that while illegal heroin has 400,000 addicts across the country, nicotine has over thirty million.

And let's not forget that cigarette smok-

ing also causes lung cancer, heart disease, and emphysema, and it is suspected to be the cause of a number of pregnancy complications, including fetal injury and premature birth.

paign against cigarette smoking. On the other hand, it spends even more tax dollars to subsidize tobacco production on 182,000 farms in six southern states. Recently, Congress killed a proposal to have tobacco labeled "addictive."

The question in some observers' minds is whether this most pernicious of drugs will eventually be outlawed. Well, judging from our government's equivocal policy toward smoking, I can answer that question with a definite "maybe." To which I will add, "But don't count on it." The issue is really a very complicated muddle. Hundreds of thousands of jobs are at stake. Untold billions of dollars for state and federal revenues are at stake. The power of big business is at stake. Five southern states grossed 2.6 billion dollars from tobacco sales in 1983. Believe it or not, there is greater interest in those figures than there is concern over the 350,000 dying yearly from tobacco.

no protestation. What possible good can come from this government-sanctioned criminality?

Obviously, something should be done. But what? It should be something constructive, something realistic.

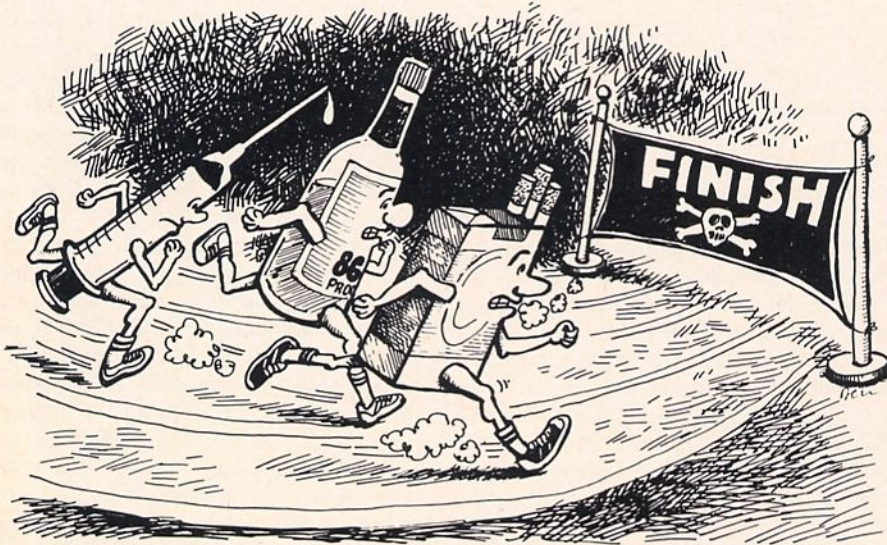
I was a pack-a-day smoker for seven years, but when I took up Kṛṣṇa consciousness I found that I would have to give up all intoxicants. From the *Bhagavad-gītā* I learned that I am not this material body but an eternal spiritual soul, part and parcel of God. I also learned that I am the eternal servant of God, not the servant of Philip Morris and R. J. Reynolds. This understanding helped me immediately. I decided to no longer be a slave of tobacco. I vowed to chant the Hare Kṛṣṇa *mantra* whenever the urge for a cigarette hit me and to not stop until the urge went away. After about two weeks the urge went away and just never came back. I haven't touched a cancer stick in twelve years.

A CRY FOR HUMAN RIGHTS

by Ṭoṭa-gopinātha dāsa

Silent Scream—a film that shows ultrasound pictures of a twelve-week-old fetus being aborted—is fanning the flames of controversy over abortion. The embryo's heart begins to race—up to two hundred beats per minute. Then the embryo reacts to the surgical instruments and, although too young to cry out, opens its mouth in a "silent scream." The unborn child is subsequently torn apart piecemeal and is vacuumed, bit by bit, from the womb.

Those favoring abortion, the prochoice faction, argue that a woman has the human and constitutional right to control her own life and body and therefore the right to a safe and legal abortion. *Silent Scream*, on the other hand, representing the prolife faction, contends that human life begins at conception. And to convince us, it appeals to our emotions and sentiments, vividly showing and describing the mechanics of abortion. But neither faction has satisfactorily answered the most crucial question here: What, exactly, is a human being? In other words, at what point should an em-



When you consider the hue and cry we raised over the tragedy in Jonestown, where the fiendish Jim Jones coerced nine hundred of his followers to fatally poison themselves, or the outrage we felt over the loss of fifty-eight thousand young Americans in the Vietnam War, it's hard to believe that right here at home 350,000 smoke themselves to death every year to almost

OBSERVER

ary on the Issues of the Day

bryo be seen as a human being entitled to protection under U.S. constitutional law?

The most obvious answer to this question is also the simplest. When a woman is pregnant, we understand that the newly conceived embryo will become a baby, then a child, and then an adult, by natural progression. Thus, the simple truth is that a human being is present from the moment of conception. This conclusion is in line with the *Bhagavad-gītā*, which states that a nonphysical spirit soul animates the body at every stage of life. The person is never the body at any stage of development.

Human rights are ultimately the soul's rights, a fact implicitly recognized by the U.S. Constitution: "All men are created equal." Obviously we aren't equal in intelligence, beauty, strength, and so on. We are equal only as eternal souls, part and parcel of the Creator.

By divine arrangement the transmigrating, eternal spirit soul begins a new life by taking shelter in a womb at the time of conception. From that moment the spiritual rights of the unborn, beginning with the right to life, deserve respect. Trying to justify abortion on the grounds that the embryo is not developed enough to protest is like trying to justify murder because the victim is asleep or unconscious.

Unwanted pregnancy must be accepted as a lawful reaction of material nature, under divine sanction, to previous violation of spiritual principles—indulgence in illicit sex. That is called *karma*, or reaping what you've sown. You may try to circumvent your *karma* by abortion, but this simply violates another spiritual principle and makes matters worse.

The real solution is to live in harmony with spiritual principles. Human life is an opportunity to become enlightened and transcend material miseries altogether. The purely spiritual process of *bhakti-yoga*, devotional service to God, beginning with chanting the names of God, Hare Kṛṣṇa, frees one from karmic reactions and unveils one's divine qualities, moral purity, and love of God. Only by sincere application of nonsectarian spiritual principles can America truly be "one nation under God, indivisible, with liberty and justice for all."

IN A NICE NEIGHBORHOOD LIKE THIS

by Mathureśa dāsa

Out for a walk after a deskbound morning, I left Fairmount Park and entered Chestnut Hill, a wealthy Philadelphia suburban community of rolling lawns and old stately houses. As I left the park path and emerged onto a smoothly paved road, I was surprised to see a heap of decomposing trash—paper, cardboard, and cans—half concealed in the roadside bushes. Odd, considering the nice neighborhood.

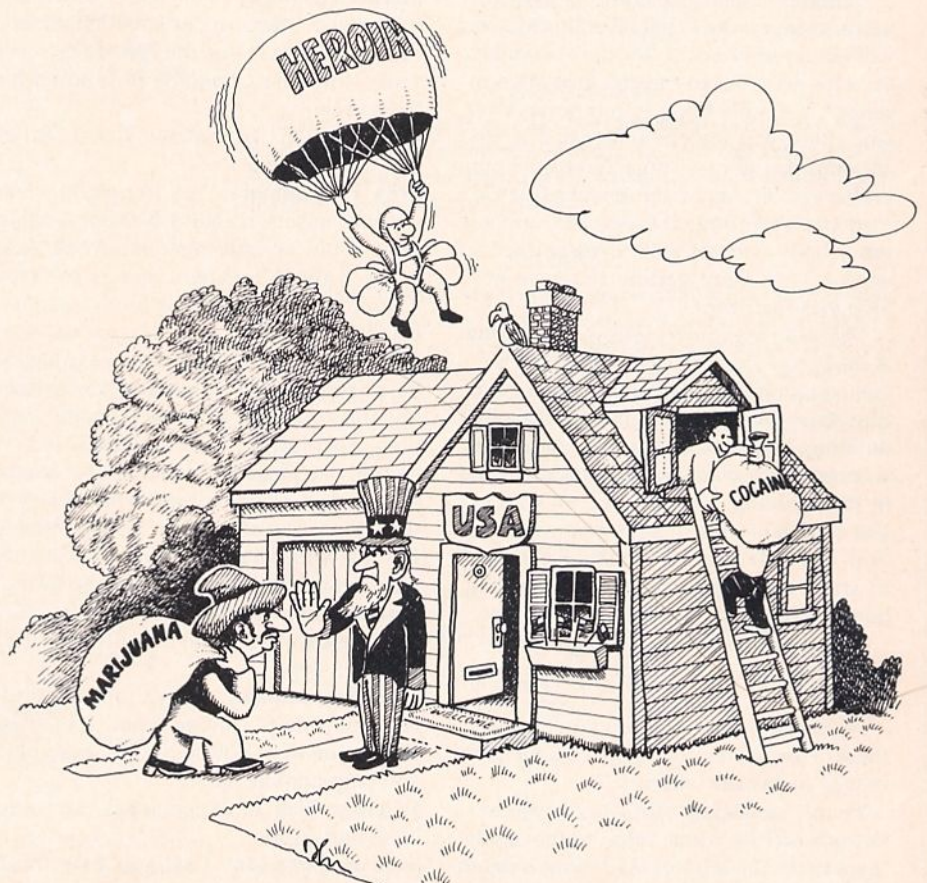
Half an hour later, retracing my steps, I again neared the heap, but when I was still about fifty yards away, a station wagon with a "MAKING DELIVERIES" sign in the back window passed me. Groceries

maybe. But no, the driver stopped at the heap, tossed a hot-water bottle out the window, turned the car around, and sped back up the road.

The next moment another car, a blue Valiant, passed me and braked beside the papers and cans. The driver, a young man, jumped out, scanned the trash, and found the hot-water bottle. Holding it upside down with his right hand, he shook it vigorously above his cupped left palm.

Figuring the "delivery" contained illegal drugs and thus not wanting to interrupt the young man, any more than you want to interrupt a dog that is eating, I at first hesitated to walk by him into the park. But he hardly noticed me passing.

I could be wrong. Maybe the hot-water bottle contained an invitation to tea, a diamond ring, or some hot water. But the
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ŚRĪLA PRABHUPĀDA SPEAKS OUT

Karma for Rascals

The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place in Rome in May 1974.

Śrīla Prabhupāda: People are doing all kinds of forbidden activities. Why? What is the purpose? *Nūnaṁ pramattaḥ kurute vikarma yad indriya-prīṭaye*. The only purpose is sense gratification. The rascal does not think, “I am doing all these sinful activities for sense gratification, and as a result, I will have to accept a very low grade body.” That he does not know. He has already got one low-grade body, and so he is simply suffering. And by his present activities he is guaranteeing that he will get yet another low-grade body—more suffering. And still, he will do everything for sense gratification.

The *Śrīmad-Bhāgavatam* warns him, *na sādhu manye yata ātmano 'yam*: “Oh, it is not good. This kind of activity has already covered your soul by a miserable body.”

“Well, this body is temporary. I'm not going to worry.”

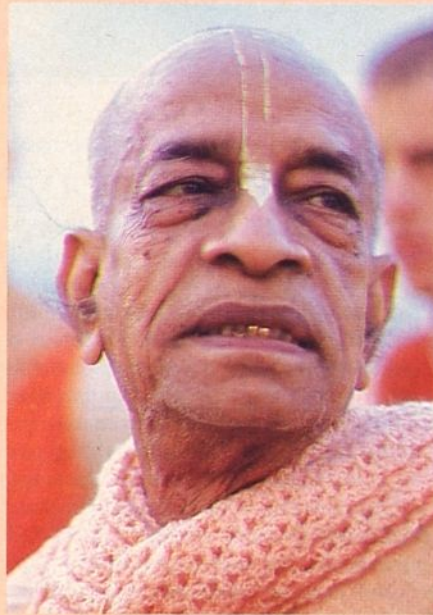
“Then take another body, rascal. This body is temporary—but after this life you will get another body. Most abominable. So why are you doing this kind of nonsense? Yes, this body is temporary, but why don't you understand that it is also *kleśada*: it is always subjected to the miserable conditions of the material world? You know this body is miserable, and any other body you get will be miserable. So why do you keep getting these bodies? Stop these activities.”

This is Kṛṣṇa consciousness. But people do not know that any type of material body you accept will be miserable. For instance, they have constructed this comfortable building, but if for only a few hours there is severe cold, many people may die, even in this building. Isn't it true? So whether you remain in this or that material situation, the sufferings will be there. And just to attain the comfort of this tall building, how much misery one has to go through.

“Sir, I am not going through misery,” the owner says. “The laborers are doing that.”

“But you have to get the money to pay them. How miserable it is to acquire this money to pay the laborers.”

People are simply captivated by money. Otherwise, the whole affair is miserable. Sometimes the laborers fall to their death



while constructing a skyscraper, do they not? And I have heard that in New York, many buildings have no tenants. Another misery. The owner of the place—he is also suffering. “I have spent so much money, but no tenants.” For the last six or seven years, the tallest building in London has been vacant.

Disciple: On Tottenham Court Road. Yes, that big one.

Śrīla Prabhupāda: Yes [laughing]. The owner's misery is that if he kept tenants, that would be still more miserable than going without tenants. Isn't it so? Yes. Therefore he remains without tenants—because he would have to pay so many taxes that it would be more miserable. So he is avoiding that. In summary, constructing the building was troublesome, and now, keeping it is also troublesome. To search out pleasure, people have manufactured so many things—this thing or that thing. But still, they cannot enjoy it. For a few minutes they can enjoy it, then once again it is useless. “Let us go away.”

Disciple: Sometimes people wonder, “How can I be sure that I can actually become a bird or a dog?”

Śrīla Prabhupāda: Where are all these birds and dogs coming from? Let these people answer. Where are all these birds and dogs coming from?

Disciple: Well, most people say from other birds and dogs.

Śrīla Prabhupāda: That you may think,

but you do not know the natural law. Nature is providing these bodies, and your past activities force you to accept them. Take this apartment—either you accept it or someone else accepts it. Similarly, this body is an apartment. Nature provides it, and you have to accept it. We are all spiritual entities, and under nature's direction, we are changing material bodies. My past activities may force me to change to one kind of body. His past activities may force him to change to another kind of body. Is that unreasonable? In our next lives, this person may accept my kind of body, and I may accept his kind of body. This is simply an apartment change. I may go to one kind of apartment, he may go to another kind. But anyway, nature is providing so many apartments.

You may say, “No, no. I am not going to accept that apartment.”

Nature will reply, “No, no. It is not your decision any longer. How much ‘money’ [good *karma*] have you accumulated, sir, to pay for your accommodations?”

“I have no money.”

“All right. Then go to this apartment.”

And you must accept that apartment. *Karmaṇā daiva-netreṇa*: by your past activities, it will be decided what kind of apartment you will get. It is not your decision.

Many a rascal thinks that now that he has gotten a human body, he can never again be degraded to the animal species. That is very palatable. [Laughing.] But nature will force him to accept the body of a cat or dog. The decision is not yours but that of the superior authorities—just as in the office, when you get promoted or demoted, the decision is not yours but that of the directors. You cannot say, “No, no. I am not going to accept this new post.” No. You have to accept.

Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu: these different types of bodies are due to your past association with the different modes of material nature. Otherwise, why are there so many varieties? One person has become a crow; another person has become a sparrow; another person has become a dog; another person has become a cat; another person has become a tree; another person has become a blade of grass. Nature is so expert, though, that in spite of these different varieties of misery, she assembles them in such a nice way that they look very beautiful.

ŚRĪMAD-BHĀGAVATAM

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

Third Canto: “The Status Quo”

CHAPTER SIX

Creation of the Universal Form

As our serialized presentation of Śrīmad-Bhāgavatam continues, Vidura, an eternal associate of Lord Kṛṣṇa, has asked the great sage Maitreya for information about the Personality of Godhead. Maitreya replies by speaking on the Bhāgavata Purāṇa.

TEXT 39

निमित्तानि च तस्येह प्रोक्तान्यनघसूरिभिः ।
स्वतो ज्ञानं कुतः पुंसां भक्तिर्वैराग्यमेव वा ॥३९॥

*nimittāni ca tasyeha
proktāny anagha-sūribhiḥ
svato jñānaṁ kutaḥ puṁsāṁ
bhaktir vairāgyam eva vā*

nimittāni—the source of knowledge; *ca*—also; *tasya*—of such knowledge; *iha*—in this world; *proktāni*—mentioned; *anagha*—spotless; *sūribhiḥ*—by devotees; *svataḥ*—self-sufficient; *jñānam*—knowledge; *kutaḥ*—how; *puṁsām*—of the living entity; *bhaktiḥ*—devotional service; *vairāgyam*—detachment; *eva*—certainly; *vā*—also.

TRANSLATION

Spotless devotees of the Lord have mentioned the source of such knowledge. How could one have knowledge of devotional service and detachment without the help of such devotees?

PURPORT

There are many inexperienced persons who advocate self-realization without the help of a spiritual master. They decry the necessity of the spiritual master and try themselves to take his place by propagating the theory that a spiritual master is not necessary. *Śrīmad-Bhāgavatam*, however, does not approve this viewpoint. Even the great transcendental scholar Vyāsadeva had need of a spiritual master, and under the instruction of his spiritual master, Nārada, he prepared this sublime literature, *Śrīmad-Bhāgavatam*. Even Lord Caitanya, although He is Kṛṣṇa Himself, accepted a spiritual master; even Lord Kṛṣṇa accepted a spiritual master, Sāndīpani Muni, in order to be enlightened; and all the *ācāryas* and saints of the world had spiritual masters. In *Bhagavad-gītā* Arjuna accepted Lord Kṛṣṇa as his spiritual master, although there was no necessity of such a formal declaration. So, in all cases, there is no question about the necessity of accepting a spiritual master. The only stipulation is that the spiritual master should be bona fide; i.e., the spiritual master must be in the proper chain of disciplic succession, called the *paramparā* system.

Sūris are great scholars, but they may not always be *anagha*, or spotless. The *anagha-sūri* is one who is a pure devotee of the Lord. Those who are not pure devotees of the Lord, or who want to be on an equal level with Him, are not *anagha-sūri*. Pure devotees have prepared many

books of knowledge on the basis of authorized scriptures. Śrīla Rūpa Gosvāmī and his assistants, under the instructions of Lord Śrī Caitanya Mahāprabhu, have all written various literatures for the guidance of prospective devotees, and anyone who is very serious about raising himself to the standard of a pure devotee of the Lord must take advantage of those literatures.

TEXT 40

एतान्मे पृच्छतः प्रश्नान् हरेः कर्मविविक्तया ।
ब्रूहि मेऽज्ञस्य मित्रत्वादजया नष्टचक्षुषः ॥४०॥

*etān me pṛcchataḥ praśnān
hareḥ karma-vivikṭayā
brūhi me 'jñasya mitratvād
ajayā naṣṭa-cakṣuṣaḥ*

etān—all these; *me*—my; *pṛcchataḥ*—of one who inquires; *praśnān*—questions; *hareḥ*—of the Supreme Lord; *karma*—pastimes; *vivikṭayā*—desiring to know; *brūhi*—kindly describe; *me*—unto me; *ajñasya*—of one who is ignorant; *mitratvāt*—because of friendship; *ajayā*—by the external energy; *naṣṭa-cakṣuṣaḥ*—those who have lost their vision.

TRANSLATION

My dear sage, I have put all these questions before you with a view to knowing the pastimes of Hari, the Supreme Personality of Godhead. You are the friend of all, so kindly describe them for all those who have lost their vision.

PURPORT

Vidura put forward many varieties of questions with a view to understanding the principles of transcendental loving service to the Lord. As stated in *Bhagavad-gītā* (2.41), devotional service to the Lord is one, and the mind of the devotee is not diverted to the many branches of uncertainties. Vidura's purpose was to be situated in that service to the Lord, wherein one merges undivertedly. He claimed the friendship of Maitreya Muni, not because he was Maitreya's son but because Maitreya was actually the friend of all who have lost their spiritual vision due to material influence.

TEXT 41

सर्वे वेदाश्च यज्ञाश्च तपो दानानि चानघ ।
जीवामयप्रदानस्य न कुर्वीन् कलामपि ॥४१॥

*sarve vedāś ca yajñāś ca
tapo dānāni cānagha
jīvābhaya-pradānasya
na kurvīn kalām api*

sarve—all kinds of; *vedāḥ*—divisions of the *Vedas*; *ca*—also; *yajñāḥ*—sacrifices; *ca*—also; *tapāḥ*—penances; *dānāni*—charities; *ca*—and; *anagha*—O spotless one; *jīva*—the living entity; *abhaya*—immunity from material pangs; *pradānasya*—of one who gives such

assurance; *na*—not; *kurvīran*—can be equalized; *kalām*—even partially; *api*—certainly.

TRANSLATION

O spotless one, your answers to all these questions will grant immunity from all material miseries. Such charity is greater than all Vedic charities, sacrifices, penances, etc.

PURPORT

The highest perfectional work of charity is to give people in general immunity from the anxieties of material existence. This can be done only by performing activities in devotional service to the Lord. Such knowledge is incomparable. Cultivation of the knowledge in the *Vedas*, performance of sacrifice, and distribution of munificent charities all together cannot form even a part of the immunity from the pangs of material existence that is gained from devotional service. The charity of Maitreya not only will help Vidura, but, due to its universal nature, will deliver all others in all times. Thus Maitreya is immortal.

TEXT 42

श्रीशुक उवाच

स । इत्थमापृष्टपुराणकल्पः कुरुप्रधानेन मुनिप्रधानः ।
प्रबुद्धहर्षो भगवत्कथायां सञ्चोदितस्तं प्रहसन्निवाह ॥४२॥

śrī-śuka uvāca
sa itham āpṛṣṭa-purāṇa-kalpah
kuru-pradhānena muni-pradhānaḥ
pravṛddha-harṣo bhagavat-kathāyām
sañcoditas taṁ prahasann ivāha

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *saḥ*—he; *itham*—thus; *āpṛṣṭa*—being questioned; *purāṇa-kalpah*—one who knows how to explain the supplements of the *Vedas* (the *Purāṇas*); *kuru-pradhānena*—by the chief of the Kurus; *muni-pradhānaḥ*—the chief amongst the sages; *pravṛddha*—sufficiently enriched; *harṣaḥ*—satisfaction; *bhagavat*—the Personality of Godhead; *kathāyām*—in the topics of; *sañcoditaḥ*—being so infused; *taṁ*—unto Vidura; *prahasann*—with smiles; *iva*—like that; *āha*—replied.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Thus the chief of the sages, who was always enthusiastic about describing topics regarding the Personality of Godhead, began to narrate the descriptive explanation of the *Purāṇas*, being so infused by Vidura. He was very much enlivened by speaking on the transcendental activities of the Lord.

PURPORT

Great learned sages like Maitreya Muni are always very enthusiastic about describing the transcendental activities of the Lord. Maitreya Muni, being thus invited by Vidura to speak, appeared to be smiling because he actually felt transcendental bliss.

Thus end the *Bhaktivedanta purports of the Third Canto, Seventh Chapter, of the Śrīmad-Bhāgavatam*, entitled "Further Inquiries by Vidura."

CHAPTER EIGHT Manifestation of Brahmā From Garbhodakaśāyī Viṣṇu

TEXT 1

मैत्रेय उवाच

सत्सेवनीयो बत पूरुवंशो
यल्लोकपालो भगवत्प्रधानः ।

बभूवित्थेहाजितकीर्तिमालां

पदे पदे नूतनयस्यभीक्ष्णम् ॥ १ ॥

maitreya uvāca
sat-sevaniyo bata pūru-vaṁśo
yal loka-pālo bhagavat-pradhānaḥ
babhūvithehājita-kīrti-mālām
pade pade nūtanayasy abhikṣṇam

maitreyaḥ uvāca—Śrī Maitreya Muni said; *sat-sevaniyaḥ*—worthy to serve the pure devotees; *bata*—oh, certainly; *pūru-vaṁśaḥ*—the descendants of King Pūru; *yat*—because; *loka-pālaḥ*—the kings are; *bhagavat-pradhānaḥ*—chiefly devoted to the Personality of Godhead; *babhūvitha*—you are also born; *iha*—in this; *ajita*—the Lord, who is unconquerable; *kīrti-mālām*—chain of transcendental activities; *pade pade*—step by step; *nūtanayasi*—becoming newer and newer; *abhikṣṇam*—always.

TRANSLATION

The great sage Maitreya Muni said to Vidura: The royal dynasty of King Pūru is worthy to serve the pure devotees because all the descendants of that family are devoted to the Personality of Godhead. You are also born in that family, and it is wonderful that because of your attempt the transcendental pastimes of the Lord are becoming newer and newer at every moment.

PURPORT

The great sage Maitreya thanked Vidura and praised him by reference to his family glories. The Pūru dynasty was full of devotees of the Personality of Godhead and was therefore glorious. Because they were not attached to impersonal Brahman or to the localized Paramātmā but were directly attached to Bhagavān, the Personality of Godhead, they were worthy to render service to the Lord and His pure devotees. Because Vidura was one of the descendants of that family, naturally he engaged in spreading wide the ever-new glories of the Lord. Maitreya felt happy to have such glorious company as Vidura. He considered the company of Vidura most desirable because such association can accelerate one's dormant propensities for devotional service.

TEXT 2

सोऽहं नृणां क्षुल्लसुखाय दुःखं
महद्गतानां विरमाय तस्य ।
प्रवर्तये भागवतं पुराणं
यदाह साक्षाद्भगवानृषिभ्यः ॥ २ ॥

so 'haṁ nṛṇāṁ kṣulla-sukhāya duḥkham
mahad gatānāṁ viramāya tasya
pravartaye bhāgavatam purāṇam
yad āha sāksād bhagavān ṛṣibhyaḥ

saḥ—that; *aḥam*—I; *nṛṇām*—of the human being; *kṣulla*—very little; *sukhāya*—for happiness; *duḥkham*—distress; *mahat*—great; *gatānām*—entered into; *viramāya*—for mitigation; *tasya*—his; *pravartaye*—in beginning; *bhāgavatam*—Śrīmad-Bhāgavatam; *purāṇam*—Vedic supplement; *yat*—which; *āha*—said; *sāksāt*—directly; *bhagavān*—the Personality of Godhead; *ṛṣibhyaḥ*—unto the sages.

TRANSLATION

Let me now begin speaking on the *Bhāgavata Purāṇa*, which was directly spoken to the great sages by the Personality of Godhead for the benefit of those who are entangled in extreme miseries for the sake of very little pleasure.

PURPORT

The sage Maitreya proposed to speak on *Śrīmad-Bhāgavatam* because it was especially compiled, and traditionally comes down in the disciplic succession, for the solution of all the problems of human society. Only one who is fortunate can have the opportunity to hear *Śrīmad-Bhāgavatam* in the association of pure devotees of the Lord. Under the spell of material energy, the living entities are entrapped in the bondage of many difficulties simply for the sake of a little bit of material happiness. They engage in fruitive activities, not knowing the implications. Under the false impression that the body is the self, the living entities foolishly relate to so many false attachments. They think that they can engage with materialistic paraphernalia forever. This gross misconception of life is so strong that a person suffers continually, life after life, under the external energy of the Lord. If one comes in contact with the book *Bhāgavatam* as well as with the devotee *bhāgavata*, who knows what the *Bhāgavatam* is, then such a fortunate man gets out of the material entanglement. Therefore Śrī Maitreya Muni, out of compassion for the suffering men in the world, proposes to speak on the *Śrīmad-Bhāgavatam* first and last.

TEXT 3

आसीनमुच्यं भगवन्तमाद्यं
सङ्कर्षणं देवमकुण्ठसत्त्वम् ।
विवित्सवस्तत्त्वमतः परस्य
कुमारमुख्या मुनयोऽन्वपृच्छन् ॥ ३ ॥

*āsinam urvyāṁ bhagavantam ādyam
saṅkaraṣaṇam devam akunṭha-sattvam
vivitsavas tattvam ataḥ parasya
kumāra-mukhyā munayo 'nvapṛcchan*

āsinam—seated; *urvyām*—in the bottom of the universe; *bhagavantam*—unto the Lord; *ādyam*—the original; *saṅkaraṣaṇam*—*Saṅkaraṣaṇa*; *devam*—the Personality of Godhead; *akunṭha-sattvam*—undeterred knowledge; *vivitsavaḥ*—being inquisitive to know; *tattvam ataḥ*—truth like this; *parasya*—regarding the Supreme Personality of Godhead; *kumāra*—the boy-saint; *mukhyāḥ*—headed by; *munayaḥ*—great sages; *anvaprṛcchan*—inquired like this.

TRANSLATION

Some time ago, being inquisitive to know, Sanat-kumāra, the chief of the boy-saints, accompanied by other great sages, inquired exactly like you about the truths regarding Vāsudeva, the Supreme, from Lord *Saṅkaraṣaṇa*, who is seated at the bottom of the universe.

PURPORT

This is in clarification of the statement that the Lord spoke directly on the *Śrīmad-Bhāgavatam*. When and unto whom the *Bhāgavatam* was spoken is explained herewith. Questions similar to those put forward by Vidura were asked by great sages like Sanat-kumāra, and Lord *Saṅkaraṣaṇa*, the plenary expansion of the Supreme Lord Vāsudeva, answered them.

TEXT 4

स्वमेव धिष्ण्यं बहु मानयन्तं
यद्वासुदेवामिधमामनन्ति ।
प्रत्यग्धृताक्षाम्बुजकोशमीष-
दुन्मीलयन्तं विबुधोदयाय ॥ ४ ॥

*svam eva dhiṣṇyam bahu mānayatam
yad vāsudevābhidham āmananti
pratyag-dhṛtākṣāmbuja-kośam iṣad
unmīlayantam vibudhodayāya*

svam—Himself; *eva*—thus; *dhiṣṇyam*—situated; *bahu*—greatly; *mānayatam*—esteemed; *yat*—that which; *vāsudeva*—Lord Vāsudeva; *abhidham*—by the name; *āmananti*—acknowledge; *pratyag-dhṛta-akṣa*—eyes settled for introspection; *ambuja-kośam*—lotuslike eye; *iṣat*—slightly; *unmīlayantam*—opened; *vibudha*—of the greatly learned sages; *udayāya*—for the sake of advancement.

TRANSLATION

At that time Lord *Saṅkaraṣaṇa* was meditating upon His Supreme Lord, whom the learned esteem as Lord Vāsudeva, but for the sake of the advancement of the great learned sages He slightly opened His lotuslike eyes and began to speak.

TEXT 5

स्वर्धुन्मुदाद्रैः स्वजटाकलापै-
रुपस्पृशन्तश्चरणोपधानम् ।
पद्मं यदचन्त्यहिराजकन्याः
सप्रेमनानाबलिभिर्वरार्याः ॥ ५ ॥

*svardhuni-udādrāiḥ sva-jaṭā-kalāpaiḥ
upasprśantaś caraṇopadhānam
padmaṁ yad arcanti ahi-rāja-kanyāḥ
sa-prema nānā-balibhir varārthāḥ*

svardhuni-uda—by the water of the Ganges; *ādrāiḥ*—being moistened; *sva-jaṭā*—bunch of hairs; *kalāpaiḥ*—situated on the head; *upasprśantaḥ*—by so touching; *carāṇa-upadhānam*—the shelter of His feet; *padmaṁ*—the lotus shelter; *yat*—that which; *arcanti*—worship; *ahi-rāja*—the serpent-king; *kanyāḥ*—daughters; *sa-prema*—with great devotion; *nānā*—various; *balibhiḥ*—paraphernalia; *vara-arthāḥ*—being desirous of husbands.

TRANSLATION

The sages came from the highest planets down to the lower region through the water of the Ganges, and therefore the hair on their heads was wet. They touched the lotus feet of the Lord, which are worshiped with various paraphernalia by the daughters of the serpent-king when they desire good husbands.

PURPORT

The Ganges water flows directly from the lotus feet of Viṣṇu, and its course runs from the highest planet of the universe down to the lowest. The sages came down from Satyaloka by taking advantage of the flowing water, a process of transportation made possible by the power of mystic *yoga*. If a river flows thousands and thousands of miles, a perfect *yogī* can at once transport himself from one place to another simply by dipping in its water. The Ganges is the only celestial river which flows throughout the universe, and great sages travel all over the universe via this sacred river. The statement that their hair was wet indicates that it was directly moistened by the water originating from the lotus feet of Viṣṇu (the Ganges). Whoever touches the water of the Ganges to his head surely touches the lotus feet of the Lord directly and can become free from all effects of sinful acts. If after taking a bath in the Ganges or being washed of all sins, a man guards himself against committing further sinful acts, then certainly he is delivered. But if he again takes up sinful activities, his bath in the Ganges is as good as that of the elephant, who nicely takes his bath in a river but later spoils the whole thing by covering himself with dust on the land.

TEXT 6

मुहुर्गृणन्तो वचसानुराग-
स्वलत्पदेनास्य कृतानि तज्ज्ञाः ।

किरीटसाहस्रमणिप्रवेक-
प्रद्योतितोद्दामफणासहस्रम् ॥ ६ ॥

*muhur gr̥nanto vacasānurāga-
skhalat-padenāsyā kṛtāni taj-jñāḥ
kirīṭa-sāhasra-maṇi-praveka-
pradyotitoddāma-phaṇā-sahasram*

muhuh—again and again; *gr̥nantaḥ*—glorifying; *vacasā*—by words; *anurāga*—with great affection; *skhalat-padena*—with symmetrical rhythm; *asya*—of the Lord; *kṛtāni*—activities; *taj-jñāḥ*—those who know the pastimes; *kirīṭa*—helmets; *sāhasra*—thousands; *maṇi-praveka*—glowing effulgence of the valuable stones; *pradyotita*—emanating from; *uddāma*—raised; *phaṇā*—hoods; *sahasram*—thousands.

TRANSLATION

The four Kumāras, headed by Sanat-kumāra, who all knew the transcendental pastimes of the Lord, glorified the Lord in rhythmic accents with selected words full of affection and love. At that time Lord Śaṅkarṣaṇa, with His thousands of raised hoods, began to radiate an effulgence from the glowing stones on His head.

PURPORT

The Lord is sometimes addressed as *uttamaśloka*, which means “one who is worshiped with selected words by devotees.” A profusion of such selected words comes from a devotee who is fully absorbed in affection and love for the devotional service of the Lord. There are many instances in which even a small boy who was a great devotee of the Lord could offer excellent prayers in the choicest words for glorification of the pastimes of the Lord. In other words, without the development of fine affection and love, one cannot offer prayers to the Lord very suitably.

TEXT 7

प्रोक्तं किलैतद्भगवत्तमेन
निवृत्तिधर्माभिरताय तेन ।
सनत्कुमाराय स चाह पृष्टः
सांख्यायनायाङ्ग धृतव्रताय ॥ ७ ॥

*proktaṁ kilaitad bhagavattamena
nivṛtti-dharmābhiratāya tena
sanat-kumārāya sa cāha pṛṣṭaḥ
sāṅkhyāyanāyāṅga dhṛta-vratāya*

proktaṁ—was said; *kila*—certainly; *etat*—this; *bhagavattamena*—by Lord Śaṅkarṣaṇa; *nivṛtti*—renunciation; *dharmābhiratāya*—unto one who has taken this religious vow; *tena*—by Him; *sanat-kumārāya*—unto Sanat-kumāra; *saḥ*—he; *ca*—also; *āha*—said; *pṛṣṭaḥ*—when inquired of; *sāṅkhyāyanāya*—unto the great sage Śaṅkhyāyana; *aṅga*—my dear Vidura; *dhṛta-vratāya*—unto one who has taken such a vow.

TRANSLATION

Lord Śaṅkarṣaṇa thus spoke the purport of Śrīmad-Bhāgavatam to the great sage Sanat-kumāra, who had already taken the vow of renunciation. Sanat-kumāra also, in his turn, when inquired of by Śaṅkhyāyana Muni, explained Śrīmad-Bhāgavatam as he had heard it from Śaṅkarṣaṇa.

PURPORT

This is the way of the *paramparā* system. Although Sanat-kumāra, the well-known great saintly Kumāra, was in the perfect stage of life, still he heard the message of Śrīmad-Bhāgavatam from Lord Śaṅkarṣaṇa.

Similarly, when he was questioned by Śaṅkhyāyana Ṛṣi, he spoke to him the same message he had heard from Lord Śaṅkarṣaṇa. In other words, unless one hears from the proper authority one cannot become a preacher. In devotional service, therefore, two items out of the nine, namely hearing and chanting, are most important. Without hearing nicely, one cannot preach the message of Vedic knowledge.

TEXT 8

सांख्यायनः पारमहंसमुख्यो
विवक्षमाणो भगवद्विभूती ।
जगद् सोऽस्मद्गुरवेऽन्विताय
पराशरायाय बृहस्पतेश्च ॥ ८ ॥

*sāṅkhyāyanaḥ pāramahaṁsya-mukhyo
vivaṅśamāṇo bhagavad-vibhūtiḥ
jagāda so 'smad-gurave 'nvitāya
parāśarāyātha bṛhaspateḥ ca*

sāṅkhyāyanaḥ—the great sage Śaṅkhyāyana; *pāramahaṁsya-mukhyaḥ*—the chief of all transcendentalists; *vivaṅśamāṇaḥ*—while reciting; *bhagavad-vibhūtiḥ*—the glories of the Lord; *jagāda*—explained; *saḥ*—he; *asmat*—of me; *gurave*—unto the spiritual master; *anvitāya*—followed; *parāśarāya*—unto the sage Parāśara; *atha bṛhaspateḥ ca*—also to Bṛhaspati.

TRANSLATION

The great sage Śaṅkhyāyana was the chief amongst the transcendentalists, and when he was describing the glories of the Lord in terms of Śrīmad-Bhāgavatam, it so happened that my spiritual master, Parāśara, and Bṛhaspati both heard him.

TEXT 9

प्रोवाच मह्यं स दयालुरुक्तो
मुनिः पुलस्त्येन पुराणमाद्यम् ।
सोऽहं तवैतत्कथयामि वत्स
श्रद्धालवे नित्यमनुव्रताय ॥ ९ ॥

*provāca mahyaṁ sa dayāluṛukto
muniḥ pulastyena purāṇam ādyam
so 'haṁ tavaitat kathayāmi vatsa
śraddhālave nityam anuvratāya*

provāca—said; *mahyam*—unto me; *saḥ*—he; *dayāluḥ*—kind-hearted; *uktaḥ*—aforementioned; *muniḥ*—sage; *pulastyena*—by the sage Pulastya; *purāṇam ādyam*—the foremost of all the *Purāṇas*; *saḥ aham*—that also I; *tava*—unto you; *etat*—this; *kathayāmi*—shall speak; *vatsa*—my dear son; *śraddhālave*—unto one who is faithful; *nityam*—always; *anuvratāya*—unto one who is a follower.

TRANSLATION

The great sage Parāśara, as aforementioned, being so advised by the great sage Pulastya, spoke unto me the foremost of the *Purāṇas* [Bhāgavatam]. I shall also describe this before you, my dear son, in terms of my hearing, because you are always my faithful follower.

PURPORT

The great sage of the name Pulastya is the father of all demoniac descendants. Once upon a time Parāśara began a sacrifice in which all the demons were to be burnt to death because his father had been killed and devoured by one of them. The great sage Vasiṣṭha Muni arrived at the sacrifice and requested Parāśara to stop the deadly action, and because of Vasiṣṭha's position and respect in the community of sages, Parāśara could not deny the request. Parāśara having stopped the sacrifice, Pulastya, the

father of the demons, appreciated his brahminical temperament and gave the blessing that in the future he would be a great speaker on the Vedic literatures called the *Purāṇas*, the supplements of the *Vedas*. Parāśara's action was appreciated by Pulastya because Parāśara had forgiven the demons out of his brahminical power of forgiveness. Parāśara was able to demolish all the demons in the sacrifice, but he considered, "Demons are so made that they devour living creatures, men and animals, but why on that account should I withdraw my brahminical qualification of forgiveness?" As the great speaker of the *Purāṇas*, Parāśara first of all spoke on the *Śrīmad-Bhāgavata Purāṇa* because it is the foremost of all the *Purāṇas*. Maitreya Muni desired to narrate the same *Bhāgavatam* he had heard from Parāśara, and Vidura was qualified to hear it because of his faithfulness and his following the instructions received from superiors. So *Śrīmad-Bhāgavatam* was being narrated from time immemorial by the disciples succession, even before the time of Vyāsadeva. The so-called historians calculate the *Purāṇas* to be only a few hundred years old, but factually the *Purāṇas* existed from time immemorial, before all historical calculations by the mundaners and speculative philosophers.

TEXT 10

उदाप्लुतं विश्वमिदं तदासीद्
यन्निद्रायामीलितदृङ् न्यमीलयत् ।
अहीन्द्रतल्पेऽधिशयान एकः
कृतक्षणः स्वात्मरतौ निरीहः ॥१०॥

udāplutam viśvam idaṁ tadāsīd
yaṁ nidrayāmilita-dṛṅ nyamīlayat
ahīndra-talpe 'dhiśayāna ekaḥ
kṛta-kṣaṇaḥ svātma-ratau nirīhaḥ

uda—water; *āplutam*—submerged in; *viśvam*—the three worlds; *idaṁ*—this; *tadā*—at that time; *āsīt*—it so remained; *yat*—in which; *nidrayā*—in slumber; *amīlita*—closed; *dṛṅ*—eyes; *nyamīlayat*—not completely closed; *ahi-indra*—the great snake Ananta; *talpe*—on the bed of; *adhiśayānaḥ*—lying on; *ekaḥ*—alone; *kṛta-kṣaṇaḥ*—being engaged; *sva-ātma-ratau*—enjoying in His internal potency; *nirīhaḥ*—without any part of external energy.

TRANSLATION

At that time when the three worlds were submerged in water, Garbhodakaśāyī Viṣṇu was alone, lying on His bedstead, the great snake Ananta, and although He appeared to be in slumber in His own internal potency, free from the action of the external energy, His eyes were not completely closed.

PURPORT

The Lord is eternally enjoying transcendental bliss by His internal potency, whereas the external potency is suspended during the time of the dissolution of the cosmic manifestation.

TEXT 11

सोऽन्तःशरीरेऽर्पितभूतसूक्ष्मः
कालात्मिकां शक्तिमुदीरयाणः ।
उवास तस्मिन् सलिले पदे स्वे
यथानलो दारुणि रुद्धवीर्यः ॥११॥

so 'ntaḥ śarīre 'rpita-bhūta-sūkṣmaḥ
kālatmikāṁ śaktim udīrayāṇaḥ
uvāsa tasmīn salile pade sve
yathānalo dāruṇi ruddha-vīryaḥ

saḥ—the Supreme Lord; *antaḥ*—within; *śarīre*—in the transcendental body; *arpita*—kept; *bhūta*—material elements; *sūkṣmaḥ*—subtle;

kāla-ātmikām—the form of time; *śaktim*—energy; *udīrayāṇaḥ*—invigorating; *uvāsa*—resided; *tasmīn*—therein; *salile*—in the water; *pade*—in the place; *sve*—His own; *yathā*—as much as; *analaḥ*—fire; *dāruṇi*—in the fuel wood; *ruddha-vīryaḥ*—submerged strength.

TRANSLATION

Just like the strength of fire within fuel wood, the Lord remained within the water of dissolution, submerging all the living entities in their subtle bodies. He lay in the self-invigorated energy called *kāla*.

PURPORT

After the three worlds—the upper, lower and middle planetary systems—merged into the water of dissolution, the living entities of all the three worlds remained in their subtle bodies by dint of the energy called *kāla*. In this dissolution, the gross bodies became unmanifest, but the subtle bodies existed, just like the water of the material creation. Thus the material energy was not completely wound up, as is the case in the full dissolution of the material world.

TEXT 12

चतुर्युगानां च सहस्रमप्सु
स्वप्न् स्वयोदीरितया स्वशक्त्या ।
कालाख्ययासादितकर्मतन्त्रो
लोकानपीतान्दृशे स्वदेहे ॥१२॥

catur-yugānām ca sahasram apsu
svapn svayodīritayā sva-śaktyā
kālakhyayāsādita-karma-tantro
lokān apītān dadṛṣe sva-dehe

catuḥ—four; *yugānām*—of the millenniums; *ca*—also; *saahasram*—one thousand; *apsu*—in the water; *svapn*—dreaming in sleep; *svayā*—with His internal potency; *udīritayā*—for further development; *sva-śaktyā*—by His own energy; *kāla-ākhyayā*—by the name *kāla*; *āsādīta*—being so engaged; *karma-tantraḥ*—in the matter of fruitive activities; *lokān*—the total living entities; *apītān*—bluish; *dadṛṣe*—saw it so; *sva-dehe*—in His own body.

TRANSLATION

The Lord lay down for four thousand yuga cycles in His internal potency, and by His external energy He appeared to be sleeping within the water. When the living entities were coming out for further development of their fruitive activities, actuated by the energy called *kāla-śakti*, He saw His transcendental body as bluish.

PURPORT

In the *Viṣṇu Purāṇa*, *kāla-śakti* is mentioned as *avidyā*. The symptom of the influence of the *kāla-śakti* is that one has to work in the material world for fruitive results. The fruitive workers are described in *Bhagavad-gītā* as *mūḍhas*, or foolish. Such foolish living entities are very enthusiastic to work for some temporary benefit within perpetual bondage. One thinks himself very clever throughout his life if he is able to leave behind him a great asset of wealth for his children, and to achieve this temporary benefit he takes the risk of all sinful activities, without knowledge that such activities will keep him perpetually bound by the shackles of material bondage. Due to this polluted mentality and due to material sins, the aggregate combination of living entities appeared to be bluish. Such an impetus of activity for fruitive result is made possible by the dictation of the external energy of the Lord, *kāla*.

(continued in next issue)

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Takoradi, Ghana—64 Windy Ridge (mail: P.O. Box 328)
Warri, Nigeria—1 Ogunu St., Bendel Housing Estate, Ugborikoro (P.O. Box 1922, Warri/ 053-230-262
FARM COMMUNITY
Mauritius (ISKCON Vedic Farm)—Beau Bois, Bon Accueil
RESTAURANT
Mauritius—Govinda's, 78, St. Jean Rd., Quatre Bornes/ 42409

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/ 44634
Chhaygharia (Haridaspur), W. Bengal—Thakur Haridas Sriparthi Sevashram, P.O. Chhaygharia,
 P.S. Bongaon, Dist. 24 Pargonas
Chittagong, Bangladesh—Caitanya Cultural Society, Sri Pundarik Dham, Mekhala, Hathazari/ 108
 (city office and mail: 23 Nandan Kanan, Chittagong/ 20-2219)
Gauhati, Assam—Post Bag No. 127, 781 001
Hyderabad, A.P.—Hare Krishna Land, Nampally Station Rd., 500 001/ 51018
Imphal, Manipur—Hare Krishna Land, Airport Road, 795 001
Madras, Tamil Nadu—232 Kilpauk Garden Road, Madras 600 010/ 662286
Mâyâpur, W. Bengal—Shree Mâyâpur Chandrodaya Mandir, P.O. Shree Mâyâpur Dham (Dist. Nadia)
New Delhi—M-119 Greater Kailash I, 110 048/ 6412058
Pandharapur, 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
Tirupati, 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 Taluk, Hyderabad District, 501 401
Mâyâpur, W. Bengal—(contact Mâyâpur)
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 Putha-Osoth, New Road/ 233-2488
Hong Kong—5 Homantin St., Flat 23, Kowloon/ 3-7122630
Jakarta, Indonesia—Yayasan Kesadaran Kṛṣṇa Indonesia, J.L. Kamboja 10-12, Tomang Raya/ 599 301
Kathmandu, Nepal—Śrī Kunj, Kamaladi
Kuala Lumpur, Malaysia—Lot. 23 Jalan 18/22, Taman Kanagapuram, Petaling Jaya
Manila, Philippines—170 R. Fernandez, San Juan, Metro Manila/ 707410
Taipei, Taiwan—(mail: c/o ISKCON Hong Kong)
Tehran, Iran—Keshavarz, Dehkedeh Ave., Kamran St., No. 58
Tel Aviv, Israel—P.O. Box 48163, Tel Aviv 61480
Tokyo, Japan—2-41-12 Izumi, Sugunami-ku, Tokyo T168/ (3) 327-1541

FARM COMMUNITY
Cebu, Philippines (Hare Kṛṣṇa Paradise)—231 Pagsabungan Rd., Basak, Mandaue City/ 83254
RESTAURANT
Cebu, Philippines—Govinda's, 26 Sanchiangko St.

LATIN AMERICA

BRAZIL
Belem, PA—Av. Gentil Bitencourt, Passagem McDowell, 96 (entre Dr. Morais e Benj. Constant)
Belo Horizonte, MG—Av. Getúlio Vargas, 167, Funcionários/ 223-2776
Brasília, DF—MSPW Quadra 13, conj. 6, Casa 8/ 553-1173
Campo Grande, MS—Av. Julio de Castilhos, 1762, Santo Amaro
Curitiba, PR—Av. Sete de Setembro, 1594, Alto da Rua Quinze
Florianópolis, SC—Rua Ivo Reis Montenegro, 421, Itaguaçu
Fortaleza, CE—Rua José Lourenço, 2114, Aldéota
Manaus, AM—Rua Leopoldo Neves, 387, B. São Raimundo
Pôrto Alegre, RS—Rua Tomas Flores, 327, Bonfim/ 27-3078
Recife, PE—Av. Parnamirim, 329, Parnamirim (081) 268-1908
Ribeirão Preto, SP—Rua Campos Sales, 542, Centro
Rio de Janeiro, RJ—Ladeira da Glória, 98, Glória/ 285-5643
Salvador, BA—Rua Álvaro Adorno, 17, Brotas (071) 244-1072
Santos, SP—C. P. 2125, Gonzaga
São Luis, MA—Av. Casemiro Junior, 564, Anil
São Paulo, SP—Rua Bom Pastor, 798, Ipiranga (mail: C. P. 4855-01000/ 63-1674
São Paulo, SP—Rua Paraíso, 642, Paraíso
Teresópolis, RJ—Vrajabhumi/ 742-3011
Vitória, ES—Rua César Helal, 288, Bento Ferreira
FARM COMMUNITY
Pindamonhangaba, SP (New Gokula)—Ribeirão Grande (mail: C.P. 108, 12.400 Pinda)

MEXICO

Guadalajara—Morelos No. 1514 Sector Hildago, Jalisco/ 26-12-78
Mexico City—Gob. Tiburcio Montiel 45, San Miguel Chapultepec, Mexico, D.F. 18/ (905) 271-0132
Mexico City—Govinda's Cultural Center, Insurgentes Sur 2384-1, Mexico City 01000 D.F./ 548-9323
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 Gauḍa-Maṇḍala Bhūmi)—(contact Mexico City)

PERU

Arequipa—Jerusalem 402/ 229523
Cuzco—San Juan de Dios 285 Altos/ 222 353
Chosica—Jr. Chile 136
Huancayo—Av. Giraldez 652
Lima—Avenida San Martín 135 Barranco/ 670405
Trujillo—Jr. Bolívar 768
FARM COMMUNITIES
Gauranga Sevak—Bellavista, Hvallaga, San Martín
Merced—(contact ISKCON Huancayo)

RESTAURANTS

Arequipa—(at ISKCON Arequipa)
Cuzco—Calle Espáderos 128 (near Plaza de Armas)
Lima—Jr. Azangaro 149
Miraflores—Av. Schell 634
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
Medellín, Colombia—Calle 56 (Bolivia), Parque de Bolívar
Montevideo, Uruguay—Casilla 10,531, Suc. Pluna
Panama, Republic of Panama—Via las Cumbres, entrada Villa Zaita, frente a INPSA No. 10
 (mail: P.O. Box 6-29-54, Panama/ 681070
Quito, Ecuador—Carron 641 Amazonas/ 520466
San Jose, Costa Rica—100 mtrs. sureste de aptos Torre Blanco Urbanización Carmil, 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
Trinidad and Tobago, West Indies—Prabhupada Ave., Longdenville, Chaguanas
FARM COMMUNITIES
Guayaquil, Ecuador (Nuevo Nilācala)—(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
Guayaquil, Ecuador—Govinda's (contact Guayaquil)
Quito, Ecuador—Govinda's, Esmeracosa 853 y Venezuela/ 511083
San José, Costa Rica—50 metros al este de la casa amarilla, Avenida 7, No. 1325
San Salvador, El Salvador—Govinda's, 7ª Calle Oriente No. 155/ 218035
Santiago, Chile—Govinda's (contact Santiago)

For Your Information

RESOURCES

Radio KHQN, ISKCON's Utah station, offers taped, serialized programs. Each series consists of from thirty to one hundred half-hour programs and is based on ISKCON publications and the Vedic literature. Programs include such topics as Kṛṣṇa, Śrīla Prabhupāda, *Mahābhārata*, *Rāmāyaṇa*, plus programs on diet, reincarnation, science, abortion, and issues of the day. A demo is available for \$1.50 that includes samples of each series. Cost is \$3.00 per sixty-minute tape (postage paid in U.S. only). Write KHQN, P.O. Box 379, Spanish Fork, UT 84660, or call (801) 798-3559.

Enjoy the writings of Śrīla Satsvarūpa dāsa Goswami, one of the present spiritual masters in the Hare Kṛṣṇa movement. The author of a six-volume biography of Śrīla Prabhupāda, he continues to produce essays, poems, and other writings for everyone interested in Kṛṣṇa consciousness. For a list of publications, write The Gītā-nāgarī Press, P.O. Box 149, Line Lexington, PA 18932.

Plain living, high thinking. Get out of the city—away from the noise, pollution, and the anxiety and madness of city life. Come back to a simpler, more natural way of life. Live close to the earth, close to God. The Hare Kṛṣṇa movement has thirty-four farm communities throughout the world. These are sacred places where your spirit can unfold. And at the same time, they're realistic, practical places, where you can build a sane, stable life for yourself and, if you're married, for your family.

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

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

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.

The Bhaktivedanta Tape Ministry 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 current selections or information about obtaining a subscription, check with the Hare Kṛṣṇa center nearest you.

Going to Bombay?

Visit the ISKCON cultural center—Hare Krishna Land, in beautiful Juhu Beach. A short ride from the Bombay airports, Hare Krishna 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.

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, check with the gift store at the Hare Kṛṣṇa center nearest you.

This summer, 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.

Tired of media stereotypes of the Hare Kṛṣṇa movement? Want to understand who the Hare Kṛṣṇa people really are and what they're about? Then read *Hare Krishna, Hare Krishna: Five Distinguished Scholars on the Krishna Movement in the West*, a collection of interviews with Harvey Cox, Larry Shinn, Thomas Hopkins, A. L. Basham, and Srivatsa Goswami conducted by the book's editor, Steven J. Gelberg, the Hare Kṛṣṇa movement's director for interreligious affairs. Together, these dialogues shed much light on relevant historical, sociological, psychological, and theological issues surrounding the movement. This book will help you understand the logic and appeal of the Hare Kṛṣṇa movement.

276 pages, softbound.

Order from a bookstore or check the gift shop of the Hare Kṛṣṇa center nearest you.

Note to Subscribers. Planning to move? Let us know when and where so we can keep your BACK TO GODHEAD coming without a break. Write Circulation Dept., P.O. Box 133, Line Lexington, PA 18932-0133. Please send a recent mailing label or invoice.

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 Vāmana

(June 4–July 2)

June 6—Appearance anniversary of Śrīla Tamal Krishna Goswami Gurudeva, one of the present spiritual masters in the Hare Kṛṣṇa movement.

June 14—Yoginī Ekādaśī. Fasting from grains and beans.

June 18—Disappearance anniversary of Śrīla Bhaktivinoda Thākura, the pioneer of modern-day Kṛṣṇa consciousness. Fasting till noon.

June 25—Appearance anniversary of Śrīla Rāmeśvara Swami, one of the present spiritual masters in the Hare Kṛṣṇa movement.

June 29—Trispr̥śā Mahā-dvādaśī. Fasting from grains and beans.

July 2—First month of Cāturmāsya begins. Fasting from spinach.



Every Town and Village

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

Bombay Ratha-yātrā Festival Biggest Ever



This year's Ratha-yātrā festival was Bombay's largest yet, according to Śrīla Gopāla-Kṛṣṇa Goswami Bhāgavatapāda, one of ISKCON's spiritual masters, who oversaw the event. The cart rolled through downtown Bombay for five hours, and the devotees on the cart tossed to the enthusiastic parade-viewers half a million packets of food offered to Kṛṣṇa.

City Council Hears Kṛṣṇa Invocation

Dallas, Texas—Recently, a city council meeting here began with an invocation by Śrīla Tamal Krishna Goswami Gurudeva, one of ISKCON's spiritual masters, who oversees its affairs in the southwest U.S.

"Ladies and gentlemen, please rise," an announcer said at the start of the meeting, when a Dallas religious leader customarily steps to the podium and gives an invocation. For an ISKCON representative to have been invited to give the invocation indicates that ISKCON is gaining acceptance as a bona fide spiritual movement in Dallas.

Śrīla Tamal Krishna Goswami first read a verse from the *Bhagavad-gītā As It Is*, by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda: "Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues" (Bg. 3.21). He also read Śrīla Prabhupāda's brief commentary.

Then he told the council members that

an ideal leader is concerned with both the material and spiritual well-being of the citizens. A happy and prosperous life with the ultimate goal of going back to the kingdom of God, he said, depends on God's blessings and upon avoiding intoxication, gambling, illicit sex, and unholy foods. He advised that a pure life can be maintained by chanting the holy names of God, as revealed in the world's scriptures.

A week later, ISKCON received an invitation to another city council meeting later this year.



Dallas city council members listen to Śrīla Tamal Krishna Goswami Gurudeva.

Guatemalan Devotee Elected

Guatemala City—Richard Shaw, at age twenty-two, is well known as the youngest congressman in Latin American history. He is also widely known as a disciple of Śrīla Hridayananda dāsa Goswami Ācārya-deva, one of ISKCON's spiritual masters.

Shaw, whose devotee name is Rūpa-mañjarī dāsa, is one of four spokesmen for the Union of the National Center, a party founded by the owner of *Diario El Grafico*, Guatemala's foremost daily newspaper.

As an *El Grafico* editor, Rūpa-mañjarī writes a bi-weekly column and has published many articles on Kṛṣṇa consciousness, including a thirty-two-page Sunday supplement on vegetarianism. He was appointed head of the youth branch of the new party and later accepted a place on the party's election ticket.

"You've got to understand," he was told, "we're not established in your district, so you definitely won't be elected this year."

"I decided to try anyway, knowing it would be hard work," Rūpa-mañjarī commented after a strenuous four-month campaign. "I started visiting bus stops and people's homes. I was really surprised to win. It was impossible, but by Kṛṣṇa's grace I was successful. The incumbent candidate, a lawyer, didn't set foot in the district, preferring to conduct his campaign by television."

ISKCON Radio Station Opens in Switzerland

Casino di Monteggio, Switzerland—A new branch of Radio Krishna Centrale (RKC) has begun broadcasting nineteen hours daily in the Italian-speaking south around Lugano.

Taped programming is supplied by the main RKC station in Florence, Italy. Programs such as *Radio Kitchen*, *East Meets West*, and *Radio Bambini*, a children's show, have already proven popular in Italy.

A survey conducted on the streets of Lugano after several weeks of broadcasting indicated that perhaps half of the potential Swiss-Italian listening audience of seventy-five thousand was familiar with the Hare Kṛṣṇa station.

Soon devotees hope to begin live broadcasting, expand the schedule to twenty-one hours, and increase the transmitter power.

Our Vedic Heritage

HOW KṚṢṆA CAME TO UDUPI

The amazing account of
how one of India's greatest
saints met a beguiling
Kṛṣṇa Deity of a bygone age.

by KUNḌALĪ DĀSA





The holy town of Uḍupī lies on the Arabian Sea in the South Indian state of Karnataka. The town is famous as a place of pilgrimage because of the temple Śrī Kṛṣṇa Maṭha. This temple was founded by Śrīla Madhvācārya (A.D. 1238–1317), one of the greatest saints, philosophers, and religious reformers of India. Uḍupī is said to have attained the status of Vaikuṅṭha, the kingdom of God, because the Supreme Personality of Godhead came and stayed there in response to the desire of His pure devotee Śrīla Madhvācārya.

Even before Madhva's time Uḍupī was renowned as a holy place. People throughout South India frequently went there on pilgrimage because it was a center of Vedic scholarship and the site of two ancient temples, Śrī Ananteśvara and Śrī Candramauleśvara. In the Śrī Ananteśvara temple, the more famous of the two, Lord Viṣṇu and His personal expansion Lord Ananta-śeṣa are said to reside within the Śiva-liṅga, the deity form of Lord Śiva, who is the most powerful demigod and the greatest devotee of Lord Viṣṇu, or Kṛṣṇa. Śrī Candramauleśvara is a temple of Lord Śiva, so named because he carries the crescent moon (*candra*) on his head. Not much else is known about Uḍupī prior to Madhva's advent, except that the town is named after Lord Śiva, "Uḍupī" being derived from "Uḍupa," another name of Lord Śiva meaning "he who carries the moon on his head."

Śrīla Madhvācārya, in the years before he founded the Śrī Kṛṣṇa Maṭha, was affiliated with the Śrī Ananteśvara temple. Here he used to hold audiences spellbound with his learned discourses on the science of Kṛṣṇa consciousness. Within the temple compound he would regularly hold debates with scholars opposed to pure devotion to Lord Kṛṣṇa as the ultimate end of Vedic knowledge. Madhva never lost a debate. After founding Śrī Kṛṣṇa Maṭha, Madhva made it the center for all his activities. Tradition still has it, however, that pilgrims go first to Candramauleśvara and offer their respects to Lord Śiva, then to Ananteśvara to offer respects to Lord Viṣṇu, and finally go across the street to Śrī Kṛṣṇa Maṭha to worship Śrīla Madhvācārya's original Deity of Lord Bāla Kṛṣṇa, the Supreme

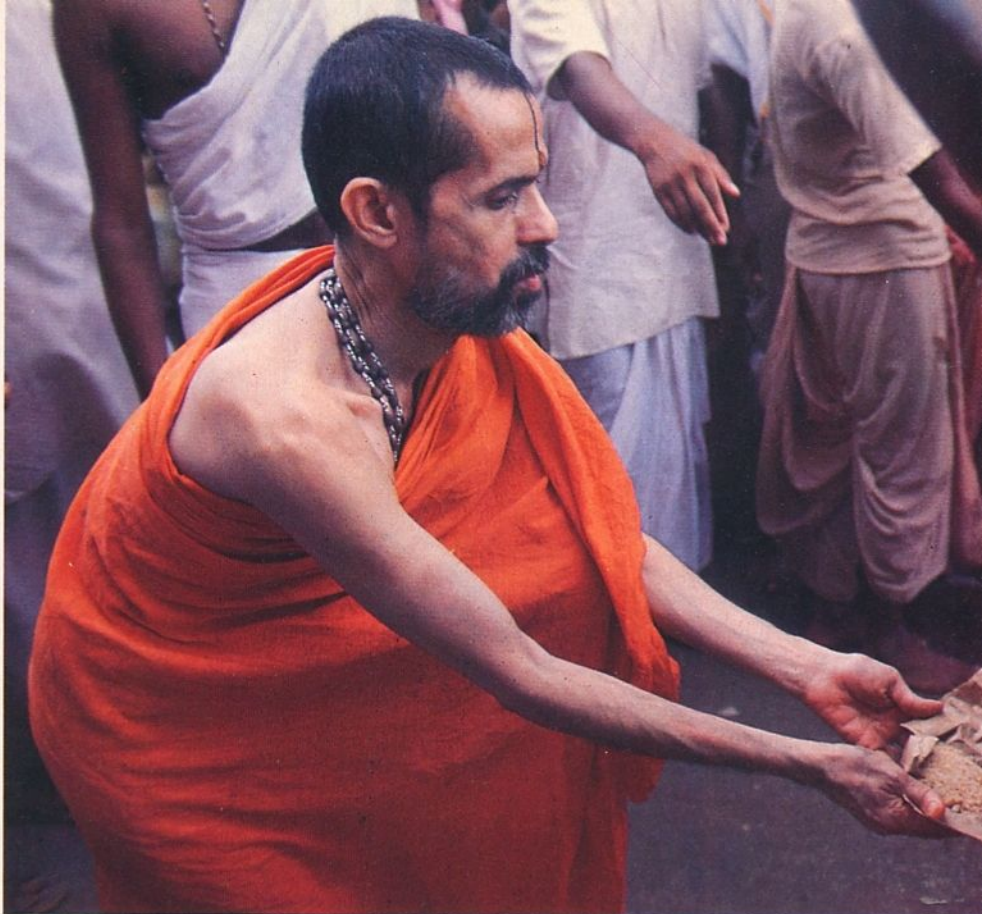
Evening parades are an exciting part of life in Uḍupī (left). Devotees of Kṛṣṇa pull chariots carrying the Deity forms of the Lord along a quadrangular route called Car Street.

The Hare Kṛṣṇa movement's eighteen-month-long procession to the holy places Lord Caitanya visited five hundred years ago reaches Uḍupī in March (below and bottom). At the gala reception for the procession, His Holiness Viśveṣa Tīrtha (right), the present *pariyāya svāmī* of Śrī Kṛṣṇa Maṭha, offers rice cakes to the bullocks. At journey's end in Māyāpur, West Bengal, in March 1986, the pilgrims will have traveled four thousand miles.



YAMARAJA DASA

YAMARAJA DASA



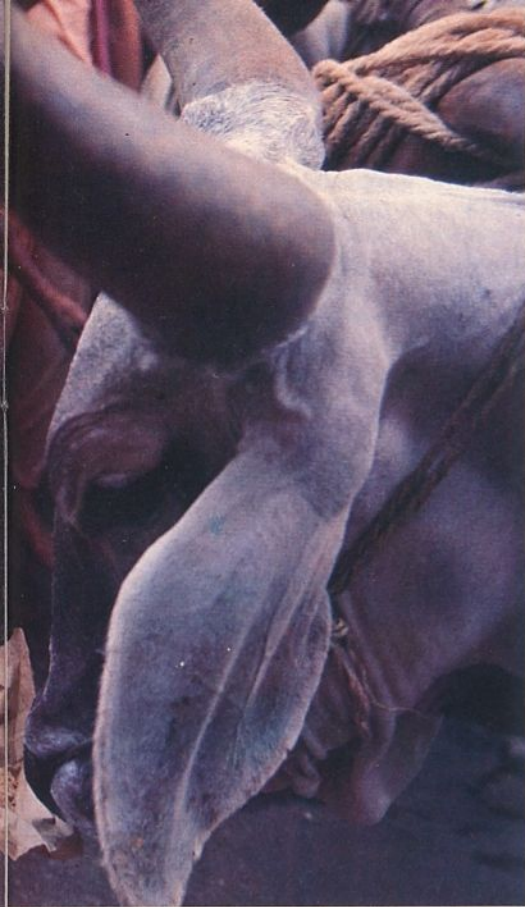
YAMARAJA DASA



Personality of Godhead as a young child.

The amazing story of how the Bāla Kṛṣṇa Deity crossed the ocean from faraway Dvārakā in Northwest India to Uḍupī in the south is told in *Madhva-vijaya*, the biography of Śrīla Madhvācārya. Madhva wanted to have a temple to Lord Kṛṣṇa in Uḍupī; the devotees could then worship and serve the Lord and ennoble their souls. Well, it so happened that in Dvārakā, one of the main places of Kṛṣṇa's pastimes on earth five thousand years ago, a Deity lay concealed within a large mass of *gopī-candana* clay (the yellowish clay Vaiṣṇavas use daily in marking their freshly bathed

On festival days honoring the various incarnations of Kṛṣṇa, the Deity is dressed to look like a particular incarnation. At right, the Lord appears as Matsya, the fish incarnation who saved the *Vedas* from a great flood even as He sported in the vast waters. Photographing the Deity is rarely allowed.



bodies as temples of Lord Viṣṇu). No one knew the Deity was there, but because the lump of clay was exceedingly heavy, some sailors loaded it onto their merchant ship as ballast. On the ship's southward journey, just off the coast of Uḍupī, a tempest blew the ship aground on a sandbank.

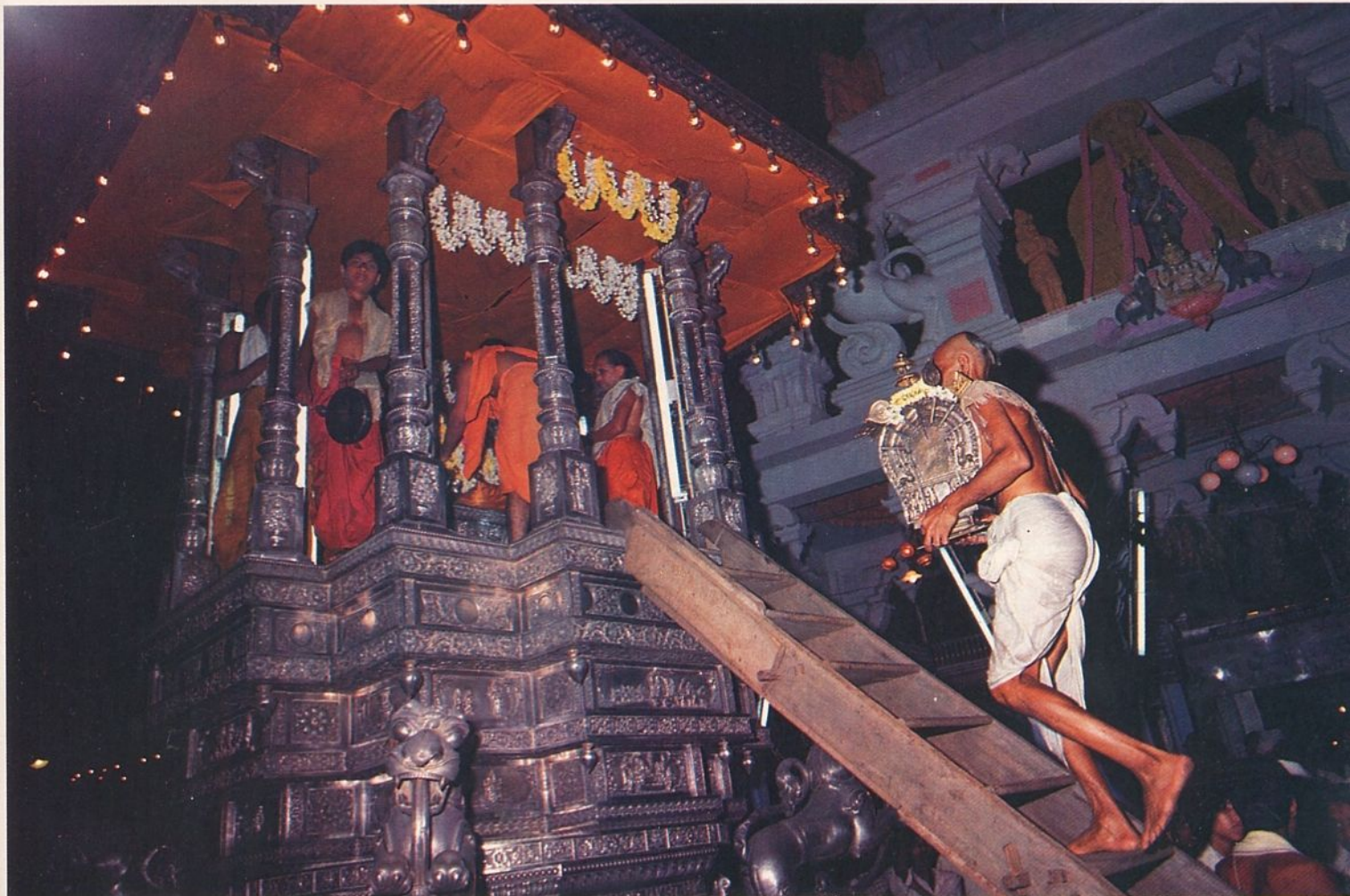
On that very day, Śrīla Madhvācārya, absorbed in composing *Dvādaśa-stotra*, his famous twelve-part poem praising Lord

Kṛṣṇa, had gone to the beach to bathe or, as some say, to receive the Lord. Upon seeing the ship caught fast on the sandbank and hearing the cries of the sailors in distress, Śrīla Madhvācārya waved his cloth in their direction. This calmed the stormy seas, and the ship floated free. Madhva then guided the vessel to safety. Eager to show his appreciation, the captain offered Madhva whatever he wanted from the



BHARGAVA DĀSA

Using a gold palanquin (left), priests carry the *utsava* (festival) Deity from the temple shrine to Car Street. Then the Deity is carried to His throne on a silver chariot (below). The evening parades last about two hours, and residents and pilgrims alike turn out to see the Lord riding high upon His cart.



YAMARĀJA DĀSA

ship's cargo. Madhva chose the heavy lump of *gopī-candana* clay.

Disciple attendants of Madhvācārya's had just started back to Uḍupī with the large lump of clay when, but a short distance from the beach, the lump broke in two, revealing the handsome Deity of Lord Bāla Kṛṣṇa. But now the combined effort of thirty of Madhva's disciples could not budge the Deity. Only when Madhvācārya himself embraced and lifted the Deity as if He were a child did the Deity consent to be moved. In great transcendental ecstasy

Madhva carried the Lord the four miles back to Uḍupī. On the way he completed the remaining seven parts of *Dvādaśa-stotra*, reciting the verses out loud. Back in Uḍupī, Madhva bathed the Lord in the lake known as Madhva-sarovara and enshrined Him in the Śrī Kṛṣṇa Maṭha. Śrīla Madhvācārya instituted rigorous standards for worshipping Śrī Kṛṣṇa, and whenever he was in Uḍupī he would personally perform the thirteen daily worship ceremonies for the Lord.

How the Deity of Bāla Kṛṣṇa had come

to be buried in Dvārakā is told in *Prameya-navamālikā-tīkā*, a work from the seventeenth century by Raghuvarya Tīrtha, an *ācārya* in succession from Śrīla Madhvācārya. Once, during the time of Lord Kṛṣṇa's manifest pastimes on earth, mother Devakī lamented to the Lord over her misfortune at never having witnessed the Lord's childhood pastimes in Vṛndāvana. She entreated the Lord to make her happy and fortunate, like mother Yaśodā, by showing some of His childhood feats and frolics.

Madhva



For twelve years Madhyageha Bhaṭṭa would regularly travel the eight miles north from his village of Belle to Uḍupī. There at the Anantēśvara temple he would pray for a son. One day a devotee in a trancelike state climbed the temple flagpole and announced that to reestablish the purest principles of religion, a male child, an incarnation of Vāyu, the demigod in charge of air, would soon be born. Madhyageha understood within his heart that this would be his own child. Soon his wife, Vedavatī, gave birth to a son. The happy couple named him Vāsudeva.

From infancy Vāsudeva showed extraordinary intellect, so much so that he was given brahminical initiation at age five, three years early. Whatever he heard or read, even just once, he could remember. His body was unusually strong, lustrous, and beautiful. At age eleven, Vāsudeva left home for Uḍupī, to live with Acyutaprekṣa, an ascetic widely respected for his scholarship and saintly character. After one year, despite strong protest from his father, Vāsudeva renounced the world. Acyutaprekṣa named him Pūrṇaprajña.

Less than forty days after taking *sannyāsa*, Pūrṇaprajña defeated Vāsudeva Paṇḍita, a fa-

mous wandering scholar, in a public debate. The *paṇḍita* was known for his hair-splitting dialectical ability, but he was no match for young Pūrṇaprajña. The *paṇḍita* spoke for three days and then dared anyone to refute his conclusions. Pūrṇaprajña shocked the crowd when he accepted the challenge. First, to show he had full grasp of the issues, he repeated almost verbatim the *paṇḍita's* arguments. Then, one by one, he smashed them all. His victory was the talk of Uḍupī. Acyutaprekṣa gave him the title Ānandatīrtha, in recognition of his mastery of *Vedānta*.

Word spread far and wide about the debating skill of the young ascetic in Uḍupī. Challengers and admirers converged on the town. Buddhīśāgara and Vādisimha, two Buddhist monks who had converted many to their fold, challenged Ānandatīrtha. After a day-long skirmish, they promised to return the next day. That night, however, they secretly fled from Uḍupī.

Ānandatīrtha went on a tour of South India. The most notable events on this tour were two encounters with Vidyāśaṅkara Svāmī, the lineal successor to Śrīpāda Śaṅkarācārya, who was the original propounder of the monistic theory of the Absolute Truth. Some basic tenets of Śaṅkarācārya's philosophy are as follows: God and the soul are identical; the formless, senseless, impersonal Absolute is the only reality; all else is illusion; and the incarnations of God are all products of illusion. Ānandatīrtha was thoroughly familiar with this doctrine, so he knew all its weak points. With firmness and courage he challenged the venerated Vidyāśaṅkara, and a fierce debate ensued. Vidyāśaṅkara could not defeat his opponent, yet he refused to accept defeat. They met again, in Rāmeśvaram, during the monsoon season, at which time Vidyāśaṅkara taunted and harassed Ānandatīrtha. But the young saint tolerated the abuse.

On his return journey, while addressing an assembly of learned men, Ānandatīrtha stated that every Vedic utterance conveyed a triple meaning, that each verse of the *Mahābhārata* had ten meanings, and that each of the thousand prominent names of Lord Viṣṇu had a hundred meanings. When the astonished assembly demanded he prove his statement, Ānandatīrtha explained a hundred meanings of *Viśva*, the first name of Viṣṇu. Before he could proceed further, however, they begged him to stop, admitting they didn't have the intelligence to comprehend his elaborate explanations.

Back in Uḍupī, Ānandatīrtha, who was now known as Madhva, wrote a commentary on the *Bhagavad-gītā* and gave a copy to Acyutaprekṣa

for his approval.

Madhva's next tour was to Badarīnātha, high in the Himalayas. In Badarīnātha he met Śrīla Vyāsadeva, the author of the four *Vedas* and their voluminous supplementary literature. In preparation for this meeting, Madhva had observed complete silence and complete fasting for forty-eight days. He learned the full meaning of the *Vedānta-sūtra*, the distilled essence of Vedic wisdom, from the transcendental author himself and promised to write a commentary on the *sūtras*, one that would be faithful to Śrīla Vyāsadeva's original intent and purport. By the time he came down from the Himalayas, his commentary, *Sūtra-bhāṣya*, was completed. He sent a copy ahead to Uḍupī for Acyutaprekṣa's approval.

On his return trip, Śrīla Madhvācārya converted Śobhana Bhaṭṭa and Sāmī Śāstrī to Vaiṣṇavism. They later became successors to Madhva, as Padmanābha Tīrtha and Narahari Tīrtha. Madhva refused to let Narahari take *sannyāsa*, ordering him to remain in his high governmental position, in return for which he was to obtain the Deities of Mūla Rāma and Sitā, lying in the King of Kalinga's treasury. For many years Narahari remained in that service, until finally, just three months before Madhva's departure from this world, Narahari brought the ancient images of Sitā-Rāma to his *guru*. These were the original Deities of Rāma and Sitā, worshiped by Mahārāja Iksvāku and then by Mahārāja Daśaratha, the father of Lord Rāma. Then during the time of Lord Kṛṣṇa's advent, the Pāṇḍavas gave them to the Gajapati kings of Orissa. Eventually the Deities were kept in the kings' treasury.

While still in his twenties, Śrīla Madhvācārya undertook a second tour to Badarīnātha, this one after he had founded Śrī Kṛṣṇa Maṭha in Uḍupī. On the way, a tyrannical king pressed Madhva's party into digging a reservoir for the city of Devagiri. Madhva, however, persuaded the king himself to take part in the digging and then left with his party. The pilgrims had many other hardships and misadventures, but Madhva always saved them with his quick thinking and mystic powers. In Badarīnātha, Madhva again heard from Vyāsa, who gave him eight sacred Śālagrāma stones.

On his return trip Madhva stopped in Goa, where he enacted an amazing gastronomic feat. Previously he had eaten a thousand bananas in one sitting. But in Goa, he outdid his earlier record. He ate four thousand bananas and then drank thirty pots of milk. When asked to prove that plants indeed respond to music, Madhva took a few seeds in his palm and began singing in his melodious voice. The seeds sprouted. Madhva

The Supreme Personality of Godhead, just to give pleasure to His pure devotee, at once assumed the form of a small child and clambered all over Devakī's lap. Later, when Devakī went to churn butter, Kṛṣṇa, acting like an ordinary mischievous child, broke the churn, ate the lumps of butter, and even smeared butter all over His transcendental body. He then snatched the churning rod and rope from Devakī's hands. After sporting like this for some time, the Lord again assumed His usual form of eternal youth. Mother Devakī was

thrilled beyond measure to see this childhood pastime of the Lord.

Queen Rukmiṇī-devī, Lord Kṛṣṇa's consort, witnessed these pastimes, and the Lord's mischievous behavior and childhood features enthralled her. To preserve the memory, she had a Deity made of child Kṛṣṇa holding a churning rod and rope. Queen Rukmiṇī began to worship this Deity regularly. Later, after the Lord returned to the spiritual sky with His retinue, Arjuna deposited the Deity in a place called Rukmiṇīvana. In the course of centuries the Deity became completely covered with clay, and it remained in that condition near Dvārakā until merchant sailors brought it to Madhvācārya at Uḍupī.

Before his departure from this world, Śrīla Madhvācārya appointed eight of his *sannyāsī* disciples to take charge of the worship at Śrī Kṛṣṇa Maṭha and to continue propagating Kṛṣṇa consciousness in the region. Today the responsibility for the worship is rotated in two-year periods called *pariyāya* among eight *sannyāsīs* in disciplic succession from the original eight. During the fourteen-year interim period between turns at *pariyāya*, each *sannyāsī* travels and preaches and raises funds for use when his turn for worship comes. During his *pariyāya*, he personally performs the thirteen daily ritual services to the Deity.

Each *sannyāsī* also heads his own *maṭha*,

continued singing, and the plants grew, swaying to the melody. Madhva continued singing. The plants grew into full maturity and yielded fruits and flowers. News of this feat spread everywhere.

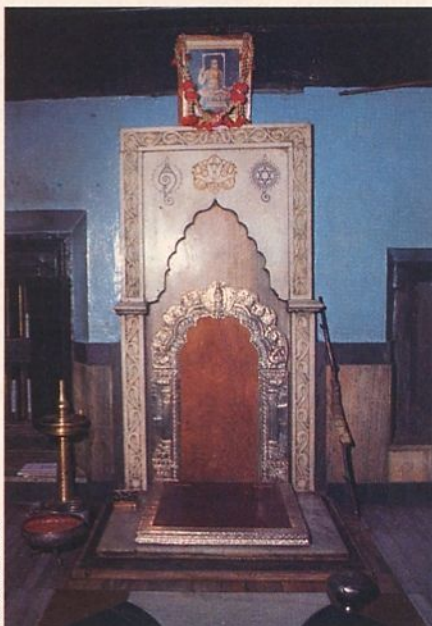
From Uḍupī Madhva traveled south again. In Viṣṇumaṅgalam he debated with Trivikramācārya, a logician and grammarian of remarkable skill, who was able to make the Sanskrit language convey any meaning that suited his purpose. The debate lasted fifteen days, and in the end Trivikrama surrendered at Madhva's feet. A full account of that debate is given in the *Madhva-vijaya*, written by the son of Trivikramācārya. News of Trivikrama's conversion brought hundreds more men and women into Madhva's fold. His life's mission thus became firmly rooted in India.

Śrīla Madhvācārya wrote thirty-nine books clarifying the tenets of Vaiṣṇavism and showing Vaiṣṇavism to be the true Vedic religion. In many of his works he attacked the monistic creed of Śaṅkarācārya's followers, exposing their doctrine as subversive to genuine spiritual understanding. Unable to defeat Madhva by argument, certain groups of monists conspired to impede Madhva's mission by less honorable means. They tried to defame him, declaring him a heretic and all his followers outcastes. They even stole his writings and his valuable collection of ancient books, thinking that without literature his mission would be finished. Somehow, King Jaya Sīrha of Viṣṇumaṅgalam acquired the books and returned them to Madhvācārya.

Madhva had appeared in two other incarnations. During the time of Lord Kṛṣṇa's appearance on earth he appeared as the warrior Bhīma, one of the five Pāṇḍava brothers. During the time of Lord Rāma, he incarnated as the beloved Hanumān, the ideal servant of the Supreme Lord. And, as in those incarnations, Madhva performed many feats of strength and displayed mystical perfections. As a child he would appear suddenly in one mighty leap from anywhere in response to his mother's call. In school he cured a friend's headache by blowing in his ear. To help his father out of debt he turned tamarind seeds into money. On two occasions he made seeds sprout into plants by his singing. An enormous rock in Ambu Tirtha, requiring at least fifty men to move it, bears an inscription stating that Madhvācārya placed it there with one hand. Many times Madhva made small quantities of food increase for distribution to hundreds of people. At the age of seventy-nine, his mission well established, Śrīla Madhvācārya passed away. His devotees say he went to Badarīnātha to join Śrīla Vyāsadeva.



YAMARAJA DĀSA



YAMARAJA DĀSA

From this seat in Śrī Kṛṣṇa Maṭha (left), Madhva spoke on Kṛṣṇa consciousness, guiding his disciples in spiritual life. Above, within the temple compound the quaint Madhva-sarovara serves as the traditional bathing place for the priest and his attendants.

where other Deities, ones given by Madhvācārya to the original eight *sannyāsīs*, are worshiped. These eight *maṭhas* are located along Car Street, a road that circles the Candramauleśvara and Ananteśvara temples and runs right past the main entrance to Śrī Kṛṣṇa Maṭha. Car Street is where parades such as the one pictured at the opening of this article are held. According to the significance of the festival being observed, sometimes only one cart

and sometimes all three are used. A fourth cart, completely covered in silver, is used for special festivals.

Replete with a decorated elephant and a musical band, a parade on Car Street is an almost nightly event in Uḍupī. Residents and pilgrims alike turn out en masse to see the Lord riding high upon His cart and smiling beneficently upon the adoring devotees. The procession stops at intervals along the route, and the Lord is entertained by fireworks displays or worshiped by offerings from His many devotees. The parades start at eight and are usually over by nine-thirty.

Seeing the enthusiastic devotion of the

residents of Uḍupī enliven the heart of any devotee. Even a hardened non-devotional heart would be touched. Uḍupī is one of the few places left in India where devotional, spiritual traditions, for which India is famous, are still practiced intact. Such a pure devotional atmosphere is the principal symptom of the spiritual world. Thus a fitting epithet for Uḍupī is "the Kingdom of God on Earth."

* * *

Note: The International Society for Krishna Consciousness (ISKCON) is in the *sampradāya*, or disciplic line, from Madhvācārya by way of the Gauḍīya Vaiṣṇavas,

the Bengali school of Kṛṣṇa devotees. The members of ISKCON are connected to the Madhva-sampradāya through Lakṣmīpati Tīrtha, A Madhvaite who initiated Śrīla Mādhavendra Purī, the grand-spiritual-master of Lord Caitanya Mahāprabhu. Śrīla Prabhupāda, the founder and spiritual master of ISKCON, is eleventh in the disciplic line from Lord Caitanya. Because of this connection to Madhva, Uḍupī holds special interest for ISKCON members. It is the place where one of the predecessor *ācāryas* boldly preached Kṛṣṇa consciousness, the Absolute Truth, and delivered many conditioned souls from illusion and ignorance.

We welcome your letters. Write to

BACK TO GODHEAD

51 West Allens Lane

Philadelphia, Pennsylvania 19119

Is there such a thing as liberation theology within your Vedic system? I noticed that you have Hare Kṛṣṇa centers in Chile and El Salvador. Does your movement in these countries support or empathize with the struggle of the commonfolk against the murderous oppression they face? . . . Is the black majority in South Africa supposed to merely chant the Hare Kṛṣṇa *mantra* and not fight back against apartheid tyranny?

Robert K. Smith
Vancouver, B.C.

OUR REPLY: According to Vedic "liberation theology," the worst oppression that anyone can face—and the kind that everyone *does* face—is to be forced by the laws of material nature to suffer repeatedly in the vicious cycle of birth, old age, disease, and death. Whether one is a Salvadoran peasant, a South African black, or a well-to-do Canadian, American, or European, everyone is oppressed by these four primary miseries of material life.

The members of the Kṛṣṇa consciousness movement are not politically active per se, but that doesn't mean we are apathetic about human rights. Our primary aim, however, is to educate people everywhere about their spiritual identity and about life's spiritual purpose. When people are ignorant of their spiritual identity, they misunderstand the purpose of life; thus to achieve their misguided aims they are ready to oppress others.

The Vedic social system, known as *varṇāśrama*, emphasizes cooperation among individuals, classes, and nations for the common goal of satisfying the Supreme Person. Only when we've established this common spiritual cause is there any hope

of putting an end to oppression. Otherwise, as history shows, the so-called liberation of one group only leads to the oppression of another. Oppression cannot be eliminated without Kṛṣṇa consciousness.

* * *

I have had contact with ISKCON because of my study and teaching of the music of India. On so many levels you are to be commended: your spiritual principles, your devotion to study and prayer, your thoughtful way of life. However, you are making the serious mistake of . . . hiding and jeopardizing the intellectual gifts of your women members. In not one of your publications have I read anything of intellectual/spiritual substance (other than food, as important as that is) by a woman. Furthermore, when members of your community have come to the college where I teach, the women have, with one significant exception, held back their verbal and persuasive skills. That exception, . . . Lakṣmīmonī-devī dāsī, is proof that you are wasting talents.

Beth Bullard
Carlisle, Pennsylvania

OUR REPLY: First of all, one of our contributing editors, Viśākhā-devī dāsī, and one of our regular contributors, Dvārakā-dhīśa-devī dāsī, are both women. If you read some of their articles, you will probably agree that their writings contain as much "intellectual/spiritual substance" as articles written by men.

Furthermore, our monthly feature "Lord Kṛṣṇa's Cuisine" (which you were obviously referring to) is not really just about food. Those articles are philosophical, but the philosophy is presented in such a way as to make the science of *bhakti-yoga* easier

to understand and apply. This is a great accomplishment by a gifted and sincere writer. She expertly takes "intellectual/spiritual substance" and makes it practical and understandable. And this feature has been running every month for three and a half years. Quite a noteworthy accomplishment, we feel—and by a woman.

We searched through our 1983 and 1984 issues of BACK TO GODHEAD and discovered eleven articles by women (other than those articles by the two women already mentioned). Also in the last two years, we ran dozens of photographs of women instructing others in the philosophy of Kṛṣṇa consciousness. These numbers should help to convince you that ISKCON has no policy that would hide or jeopardize the intellectual gifts of its female members.

Rather, ISKCON's philosophy is that in the service of Lord Kṛṣṇa there is no distinction of caste, creed, color, or sex. In the *Bhagavad-gītā*, the Lord especially mentions that a woman who has taken Kṛṣṇa consciousness seriously is also destined to reach Him. On the absolute plane there is no gradation of higher and lower. The only qualification of a person speaking on Kṛṣṇa consciousness is that he or she has knowledge of Kṛṣṇa. If a woman can lecture nicely and to the point, then her audience will be purified.

Regarding your point that when members of our movement have come to your college, the women have held back their verbal and persuasive skills: As you know, women nowadays are under great social pressure to compete with men as equals in almost every conceivable way. The women's lib movement, however, isn't necessarily making women (or men) any happier. Certainly the competitive role isn't for every woman, and ISKCON recognizes this right of women. We offer all women the opportunity to find happiness and self-fulfillment—as a mother, as an intellectual, or as both.

LETTERS

Fried Food

(continued from page 7)

In the case of biscuits and crisps, the intense heat of the frying medium permeates the grains to make them either crisp, flaky, or tender, depending on the density and ingredients of the dough. The medium also acts as a preservative. If you store these treats in a sealed container, they'll keep for up to two weeks.

But to deep-fry properly you must be attentive to timing, temperature, and technique. Use enough ghee or oil to completely cover the food while it fries, and your pot should be big enough to provide ample room for the currents of hot ghee or oil to circulate freely. Also, before adding a new batch of food, allow the ghee or oil to return to its optimal temperature.

If you neglect to keep the ghee or oil hot enough, the food will absorb too much of the frying medium. Food that's been fried at too low a temperature is greasy and heavy—a most unappetizing combination. (The teenager I mentioned earlier, who had said fried foods were tasteless, had obviously eaten improperly fried food.) And even though the frying medium may be hot enough, if you overcrowd the pot or try to fry food taken directly from the refrigerator or freezer, you may sufficiently

lower the temperature to cause absorption of the ghee or oil.

You should also avoid letting the ghee or oil become too hot. Then the outside of the food scorches before the inside is fully cooked. Excessive heat can also cause the ghee or oil to smoke, which you should avoid at all costs. When ghee or oil smokes, it begins to decompose, creating a noxious compound that can inflame your respiratory system. In addition, overheated ghee or oil will impart an unpleasant flavor to food and cannot be reused.

Ghee and various oils smoke at different temperatures. For example, ghee smokes at 410°F, corn oil at 475°, peanut oil at 440°, sesame oil at 420°, and olive oil at 375°. There are special thermometers you can use to test the smoking temperature of the oil you're cooking with. You can also use a candy thermometer.

As long as the frying medium has not smoked, you can save and reuse it a number of times. But be sure to clean it after each use by straining it, once it has cooled, through several layers of cheesecloth. Ghee and oil store best in a cool place—the refrigerator if there's room. Oils may become cloudy in the refrigerator but will clear again when they reach room temperature. The cloudiness is harmless.

But all ghee and oil, no matter how care-

fully strained and stored, will eventually become unusable. As food fries, it releases microscopic particles that remain in the cooking medium and eventually burn, giving overused ghee or oil a dark color and a burnt smell and flavor.

All this may seem like mundane information—out of place in Lord Kṛṣṇa's cuisine. But a devotee feels that this is the first place for such information. Our cooking for Lord Kṛṣṇa should be of the highest possible standard. After all, master chefs in restaurants throughout the world are cooking par excellence for their customers, multimillion-dollar food companies are luring shoppers with their latest packaged and frozen delights, fiancés are being wooed with gourmet delights, and housewives are enamoring their husbands with tasty dinners. So why shouldn't devotees make the finest and most expertly cooked dishes for Kṛṣṇa, the Supreme Personality of Godhead?

Unlike all others, the cook who has Lord Kṛṣṇa's pleasure as his goal makes spiritual advancement. His mood of selfless service progressively propels him back home, back to the abode of God, the quintessence of all destinations, a destination open to anyone who simply keeps Lord Kṛṣṇa's pleasure in the forefront of his thoughts.

LORD CAITANYA

(continued from page 11)

life. The chanting of the holy names, therefore, must be accompanied by the cultivation of transcendental knowledge and the application of the principles of holy life.

To give an example: When firewood is dried, or cured, it can very easily be made to flame. And in a dry forest in summer, a spark and a brisk, driving wind can easily create a conflagration that man's efforts cannot contain. Similarly, the chanting of Hare Kṛṣṇa will spread most quickly and powerfully when the masses have been "cured" through the cultivation of transcendental knowledge and the renunciation of hedonism and violence. The members of the International Society for Krishna Consciousness have sworn themselves to the path of spiritual knowledge, right action, and regulated chanting of God's names. Their lives, therefore, are set forth as examples of the transforming, life-lifting power of *saṅkīrtana*.

The members of the Hare Kṛṣṇa movement know within their hearts that although they may experience many difficulties, as long as they remain sincere and dedicated, they will be victorious. They know that they are executing the mission of the Supreme Lord Himself and that they are

under His protection. The only real threat, therefore, is when the devotees become deficient in the three critical areas mentioned above: (1) chanting the holy names under strict regulation, (2) cultivating transcendental knowledge, and (3) living by the principles of holy life. Naturally, a devotee sometimes feels the urge for sinful life, for philosophical deviation, or for rebellion against the authority of *guru* or even against his very life support, Lord Caitanya's *saṅkīrtana* movement. But if he remains sincere and faithful to Lord Caitanya's desires, he participates fully in the great chanting party of God Himself.

In the traditional singing of Hare Kṛṣṇa, a lead singer chants the *mantra* and the others respond. Similarly, the sincere devotee of Lord Caitanya is like one who responds to the Lord's lead. As Lord Caitanya is dancing in ecstasy and drinking the nectar of the holy names, He is also inviting us to join with Him. We have only to shed some of our materialistic misconceptions, raise our hands, open our hearts and mouths, and follow Him: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

The chanting of this *mantra* is the very breathing of the eternal soul in the liberated condition, and its meaning is fully spiritual: "O dear Lord Kṛṣṇa, please en-


gage me in Your transcendental, loving service." This is the eternal, constitutional function of everyone, and it's as spiritual as you can get—singing and singing the names of God for all the world and God Himself to hear, praying fervently all the while: "O dear Lord, please engage me in Your transcendental, loving service."

You can lose yourself in the chanting. There's no need for any other thought, and as your intensity and sincerity increase, you feel an inner joy that awakens within your heart, like some long-asleep eagle now spreading its wings after eons of stillness. And you begin to soar, slowly at first, taking off from the peak of your highest hopes that God will incline toward your helpless prayer for entrance into His service.

And raising your arms, you take wing and dance—with abandon, yet fully conscious of all that is really important: Who you are. Why you are.

As at last you enter into your spirit element, all material pleasures and goals seem far below you, tiny and insignificant. The brilliant light of transcendental knowledge warms you on your flight. No sentimental, religious rapture, this is real life as it was meant to be, as Lord Caitanya meant for you to have it: eternal life full of bliss and knowledge. This is the *saṅkīrtana* movement of Lord Caitanya.





THE YOGĪ IN THE RIVER

Ages ago, Saubhari Muni was so accomplished at *yoga* that he could meditate underwater. Everything was going fine, until . . .

by MATHUREŚA DĀSA

To practice *yoga*, or silent meditation, you first of all need a secluded place. Traditionally, *yogīs* have retired to Himalayan caves, to remote corners of dense, unexplored jungles, even to the depths of an ocean or river. The great *yogī* Saubhari Muni meditated for many years within the Yamunā River, with only the local fish for company. He was able to do so because he possessed many mystic powers—the sign of a true *yogī*—and could, like his aquatic companions, breathe underwater.

Why such extreme measures? Because the purpose of *yoga* is to withdraw the senses from all material engagements and fix the mind on the Supersoul (the form of the Supreme Personality of Godhead who dwells within the hearts of all living creatures). The aspiring *yogī* must completely abstain from even the thought of sex, reduce and regulate his eating and sleeping, and even restrict what he sees and hears. By extended, uninterrupted practice, the *yogī* transcends material nature and returns to the eternal spiritual world, the abode of Lord Kṛṣṇa.

So don't expect to properly practice the *yoga* of silent meditation in a city or a suburb or, for that matter, even in most rural areas; there are just too many distractions nowadays. You may practice sitting postures and breathing exercises, trying to improve your health, your aura, or your sexual prowess, and if you like you can call that *yoga*. But according to the ancient Vedic literature, the sourcebooks of *yoga* instruction, the purpose of *yoga* is to fully and continuously restrain the senses and fix the mind on the Supreme Person.

With this purpose fixed in his mind the *yogī* Saubhari Muni long ago entered the Yamunā River. Surely there he would be undisturbed. There were no attractive girls in designer jeans strutting along

the river bottom, no ads for cigarettes, beer, or fashionable clothing to divert the attention, no business-wise *yoga* instructors crooning that their brand of spiritualism makes one a better executive or a better student or a better lover. No distractions whatsoever. Hardly a sound. Just Saubhari and the river. And the fish.

Poor Saubhari. He was a qualified, sincere, no-nonsense *yogī*, so well endowed with mystic powers that he could meditate underwater, yet his mind was diverted by a pair of fish. After many years of underwater meditation, Saubhari observed two fish copulating, and feeling the desire to enjoy sexual pleasure awoken within himself, he emerged from the river and went looking for a mate.

From this we can understand that meditative *yoga*, also known as *aṣṭāṅga-yoga*, although recommended in the Vedic literature as a means of ascending to the spiritual plane, is extremely difficult. We are all by nature active and pleasure-seeking. Most of us find it difficult to sit still even for a few minutes. We want to enjoy life by seeing, hearing, touching, walking, talking, and so on. To abruptly stop all these activities and meditate on God is almost unthinkable. Even such a highly qualified *yogī* as Saubhari Muni, who lived thousands of years before the rise of our noisy, polluted, fast-paced modern civilization, had a hard time of it.

So why would anyone attempt such a difficult form of *yoga*? Well, the aspiring transcendentalist, the *yoga* candidate, usually understands that bodily and mental activities alone cannot bring satisfaction. He has heard from Vedic authorities that we are not these material bodies but are

eternal spirit souls dwelling within the body. The *yogī* wants to free himself from bodily engagement.

In the *Bhagavad-gītā* Lord Kṛṣṇa teaches that the body is a temporary vehicle for the soul and that after the demise of the body the soul takes a new body. The unenlightened soul transmigrates from body to body in the painful cycle of birth, old age, disease, and death, trying to enjoy life but is ultimately frustrated in every attempt. To become free from this cycle of misery and to experience transcendental bliss, the *yogī* is advised to reduce bodily activity and to meditate on the Supersoul, Lord Kṛṣṇa. According to the *Bhagavad-gītā*, the state of mind at death determines our next life. Thus, the *yogī* who passes away fully absorbed in meditation on Kṛṣṇa attains an eternal, blissful body in the spiritual realm and never returns to take birth and die in this material realm.

In previous ages many *yogīs* were able to perfect the process of *aṣṭāṅga-yoga*. In fact, Saubhari Muni himself, after exhausting his desire for material enjoyment, completely renounced the life of sensual pleasure, returned to his meditation, and attained perfection. In the present age, however, *aṣṭāṅga-yoga* is more or less impossible, and the Vedic literature recommends instead the path of *bhakti-yoga*, devotional service.

The purpose of *bhakti-yoga* is the same as that of *aṣṭāṅga-yoga*: to withdraw the senses from all material activities and to concentrate the mind in unswerving meditation on the Supreme Person. In *bhakti-yoga*, however, we actively use our senses in Kṛṣṇa's service. In particular, *bhakti-yoga* involves hearing—hearing about

Kṛṣṇa's qualities and pastimes, about the activities of His incarnations and great devotees, and about the transcendental philosophy spoken by the Lord Himself in the *Bhagavad-gītā*. The *bhakti-yogī* learns to see everything in relation to the Supreme Personality of Godhead, to see that the material universe is His creation. The *bhakti-yogī* also regularly meditates on the beautiful Deity form of the Lord in the temple. The *bhakti-yogī* can even employ his tongue in Kṛṣṇa's service—by tasting food offered to Kṛṣṇa and by chanting His holy names.

In this way the *bhakti-yogī* is always active within the realm of devotional service. He attains the same result as the inactive *aṣṭāṅga-yogī*, but easily and naturally. The *bhakti-yogī* can live with his friends and family in the midst of modern civilization. In fact, many of the practices of *bhakti-yoga* are best performed in the company of other devotees—the more the merrier. Far from distracting, the association of devotees is an inspiration for the performance of devotional service. The serious *aṣṭāṅga-yogī*, however, must remain alone, and even then, as in the case of Saubhari, there is a chance of falling away from the path of austerity and renunciation.

The purpose of the International Society for Krishna Consciousness (ISKCON) is to make the spiritual association of devotees (*bhakti-yogīs*) available in every part of the world. ISKCON centers are open to anyone interested in hearing about the Supreme Personality of Godhead and rendering service to Him in the company of devotees. Aspiring *yogīs* can thus attain perfection, unperturbed by the distractions of modern life.

NEIGHBORHOOD

(continued from page 13)

incident got me to thinking about drugs anyway, pondering the hundreds of tons of narcotics that the news media tell us flow across the U.S. borders and into the U.S. bloodstream annually. Although I'd been surprised to see a drug delivery, I shouldn't have been. Dope is everywhere.

What that means to me is that people everywhere have unwittingly discovered a basic fact of life: Even if you have wealth, education, and other material advantages, these things alone don't satisfy. The West, America in particular, enjoys a high standard of living, but despite our good food, expensive clothing, electronic entertainment, free sex, fancy cars, and the best and worst in art and literature, everyone is frustrated. They can't get any satisfaction, because they are spiritually poor.

Spiritual assets begin to accumulate when

we understand our identity as eternal individual souls. Now we're living in temporary physical bodies, attempting to enjoy life by catering to the demands of our physical senses: eyes, ears, tongue, nostrils, genitals, and so on. Enjoyment, according to the Kṛṣṇa consciousness scriptures, is indeed the purpose of life, but gorging and caressing our physical and mental habitations is an extremely limited platform of enjoyment. The body lasts for only a few years; youth, when the senses are strong enough for wholehearted indulgence, spans only a fraction of that time; and the enjoyable moments themselves—a passionate embrace, a friendly conversation, a hearty meal—are just that: moments.

That's just not enough for the spiritual self. The self, being eternal, longs for eternal enjoyment—which the physical body, no matter how you fondle or pummel, can't supply. This limitation doesn't bother the animals, who make do with eating,

sleeping, and sex. But we humans have more intelligence; we're able to understand, however dimly, there's more to life than sensory indulgence. We naturally hanker after knowledge, freedom, bliss, satisfaction, enlightenment. And drugs can create an illusion of these things. But that illusion simply serves to thwart our search for the real thing.

Most of us probably underestimate the extent of our involvement in this illusion, overlooking, for instance, the \$50 billion a year Americans spend on alcohol (a drug). And the illegal drug trade grosses even more, \$100 billion, according to Vice-President Bush. Marijuana and cocaine are becoming as commonplace as beer.

One day last January, federal authorities arrested a dozen sheriffs in Georgia and Louisiana on charges of taking \$100,000 bribes from drug smugglers to leave certain airstrips and beaches unpatrolled. The evening news showed a southern governor

responding to the incident with a declaration that we should be ready to call in the Army and Navy to stop drug traffic.

The proposal just didn't sound practical. Call in the armed forces? Weren't the sheriffs an armed force? What makes the governor think the Army isn't also implicated, at least to some degree? If Americans are spending \$100 billion on illegal drugs, then is there any force, armed or unarmed, that isn't implicated, that isn't affected either by drug addiction or quick-money addiction?

I very much doubt it. I look at it like this: When I hear that tens of millions of people in the U.S. have venereal disease of one kind or another, I assume that besides "ordinary" people, there are plenty of senators and congressmen and scholars and journalists and corporate executives and so on who have it too. Similarly, when I hear that a measly sheriff gets \$100,000 just for turning his head, I assume head-turning is far more profitable for higher-ups. And when I read that the teenage son of wealthy parents sold the family silver to buy cocaine, I wonder what an Army officer or an IBM executive or even a governor might sell. It is not my intention to asperse great institutions or great people, but epidemics have a very egalitarian way of spreading. And, after all, this *is* a democracy.

It makes little sense to call in the Army whenever we discover a Delorean involved in a cocaine deal or a few sheriffs taking bribes or a Kennedy dead from an overdose. Our society is unable to resist the disease of drug abuse because our natural immune system (spiritual practices and values) has broken down. Until society in general receives a substantial injection of Kṛṣṇa consciousness, which is the scientific culture of genuine spiritual life, even the Army and the Navy won't be able to help.

America is a nice neighborhood. But somewhere, partially hidden in the bushes, there's a rotting heap of trash we are unwilling—or unable—to clean up. ❁

VAIṢṆAVA

(continued from page 5)
age, and disease.

One who is intelligent will be eager to solve these four prime problems. No one wants to die. But there is no remedy. I have to die. Everyone is very anxious to stop the increase of population by employing so many contraceptive methods, but still, birth is going on. So there is no stoppage of birth. You may invent up-to-date medicines by your scientific methods, but you cannot stop disease. It is not possible just to take a tablet to put an end to disease.

In the *Bhagavad-gītā* it is said, *janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam*: "Where is the solution to these four problems of birth, death, old age, and disease? That solution is the process of Kṛṣṇa consciousness."

Kṛṣṇa also says in the same book [4.9],

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

Every one of us is giving up our body at every moment. The last phase of giving up this body is called death. But Kṛṣṇa says, "If anyone understands My appearance

and disappearance and My activities—not superficially but in truth—after giving up this body he never again accepts a material body."

What happens to such a person? *Mām eti*—he returns to Kṛṣṇa. If you are to go to Kṛṣṇa, then you have to prepare your spiritual body. That is Kṛṣṇa consciousness. If you keep yourself in Kṛṣṇa consciousness, then gradually you prepare your next body, a spiritual body, which will carry you immediately to Kṛṣṇaloka, the abode of Kṛṣṇa, and you will become happy. You will live a perpetual life of bliss and knowledge.

Thank you very much. ❁

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NOTES FROM THE EDITOR

The Best People in the World

In a recent meeting in Māyāpur, India, the members of the Governing Body Commission of the International Society for Krishna Consciousness appointed several of my Godbrothers to posts of great spiritual responsibility—posts requiring stringent vows of renunciation.

“So what?” is the likely response from many nondevotees. “What use to me is such renunciation?”

This outlook arises from an inability to appreciate genuinely spiritual persons and spiritual advancement. Most people hold materialistic values and are interested only in the advancement of material life, with an emphasis on competing for material goods. They haven’t learned to perceive and to appreciate the subtler qualities of spiritual persons, nor are they able to share in the devotees’ feelings of happiness and admiration on seeing others attain greater spiritual elevation. All these finer sentiments are suppressed when one hankers after bodily pleasures and material acquisitions.

Thoughtful commentators perceive unrestrained materialism as a destructive force in the world. “The squalid cash interpretation put on the word ‘success’ [is] our national disease,” stated William James. To Alexander Solzhenitsyn, rampant materialism has a stifling effect upon personal growth: “Active and intense [material] competition permeates all human thought without opening a way to free spiritual development.”

The Vedic literature also condemns unrestrained materialism: “Taking shelter of insatiable lust and absorbed in the conceit of pride and false prestige, the materialists, thus illusioned, are always sworn to unclean work, attracted by the impermanent. They believe that to gratify the senses is the prime necessity of human civilization. Thus until the end of life their anxiety is immeasurable. Bound by a network of hundreds of thousands of desires and absorbed in lust and anger, they secure money by illegal means for sense enjoyment” (Bg. 16.10–12).

Despite a materialist’s attempts to enjoy, however, he meets with only suffering throughout his life. His attachment to mate, home, and wealth forces him to undergo constant anxiety to increase his standard of material enjoyment. Yet his hopes for happiness are never fulfilled. Whatever measure of material success may come his way is invariably marred by anxieties and fears of setback, and no amount of wealth or endowment of beauty can protect him from disease, old age, and death. Therefore

those saintly persons who can free us from this precarious position by informing us of the highest purpose of life are the most valuable members of society.

According to the law of *karma*, after this present lifetime the soul will transmigrate to another body. But what kind of body that will be and what experiences the soul must undergo remain mysteries to the materialist. Not only is the common man in ignorance of these truths, but so too are the leaders of culture and civilization. Thus the present society is a case of the blind leading the blind, or in the words of the great spiritual master Śrīla Bhaktisiddhānta Sarasvatī Ṭhakūra, the cheaters and the cheated.

The devotees of ISKCON are providing information about how to liberate the soul from the entanglement of materialistic society, and they set the perfect example of how one should live. The spiritual values they teach are transcendental to any religion, and because they live in strict accordance with those values, devotees should be recognized as the most advanced members of society.

Although their work is not always readily appreciated, spiritual welfare workers serve humanity all over the world. As history shows, such persons are sometimes crucified, abused, or neglected, but they never lose their enthusiasm to take up their compassionate work. In the *Bhagavad-gītā*, Lord Kṛṣṇa says such persons are more dear to Him than anyone else.

The appointment of new *sannyāsīs* and *gurus* within ISKCON is therefore not a mere institutional formality. Rather, the new leaders are genuinely advanced spiritualists who have been recognized as such because of their pure devotional character and spotless behavior.

Out of compassion for humanity and duty to his spiritual master, the *sannyāsī* renounces all material preoccupations and attachments, including those in relation to wife and family, and devotes himself fully to helping others. All humankind becomes his family, and with full attention he dedicates himself to propagating Kṛṣṇa consciousness throughout the world.

The *guru’s* responsibility is to remove the sinful reactions of the spiritual aspirant and guide him throughout his spiritual life. A *guru* is thus not one who performs magic tricks or exploits people by claiming to be God. Rather, under his expert guidance, the less advanced spiritualists come to real-

ize the ultimate goal of life. To execute their duties properly, therefore, the new *sannyāsīs* and *gurus* must actually be advanced spiritual personalities.

For example, Jagadīśa Goswami, one of four newly appointed *gurus*, is pioneering educational work on the elementary and high school levels and has organized *gurukulas*—schools on the Vedic model—in India and many Western countries. In addition to the conventional subjects, *gurukula* students learn of the transcendental nature of the soul, without which knowledge one’s education is incomplete.

Agrānī Swami, another new *guru*, will be accepting disciples in the Caribbean, where many persons of traditional Hindu heritage have forgotten their original culture. In Puerto Rico, Jamaica, the Dominican Republic, and especially Guyana, Agrānī Swami will be selflessly working to restore the original Kṛṣṇa consciousness of people from many different racial, national, and religious backgrounds.

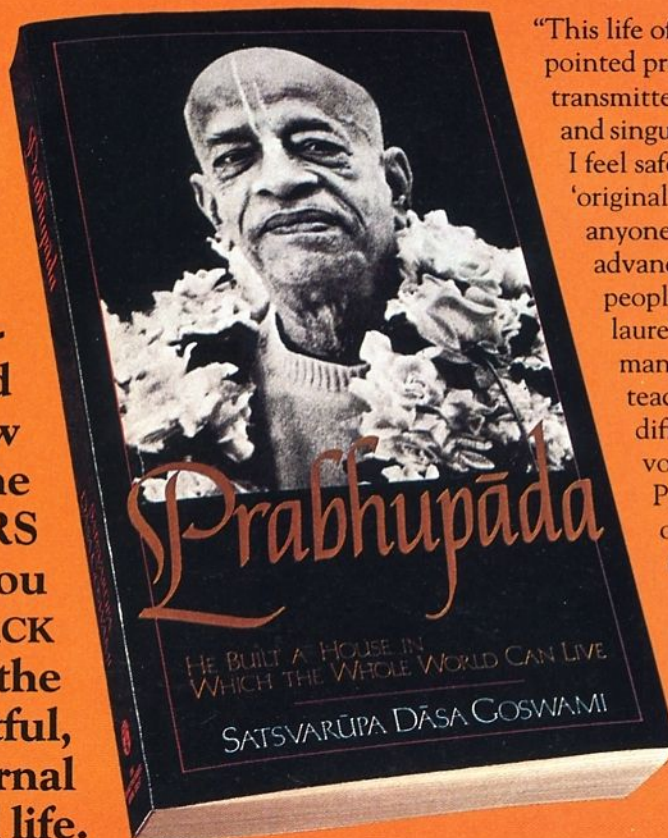
Although, as we have shown, there is much evidence that materialism is on the rise today, the desire for spiritual life is never extinguished from the heart. Wherever saintly personalities propagate bona fide spiritual life, many spiritual persons come forward. This has been especially true throughout the African continent, where Bhaktīrītha Swami is the newly appointed *guru*. And in India, Gaura-Govinda Swami, who has done much work in translating Śrīla Prabhupāda’s books into Oriya, will be accepting disciples.

My friend Mahānidhi Swami, one of the newly appointed *sannyāsīs*, works in the Baltimore area and is especially keen to distribute the transcendental knowledge of Śrīla Prabhupāda’s books. He is also dedicated to going into the heart of the city to chant the holy names of God with the devotees. These methods of spreading the name and glories of the Supreme are recommended in this age as the topmost form of *yoga*. In this way, Mahānidhi Swami works without selfish motive to please his spiritual master.

These devotees and others work to benefit everyone in the world. Although it is a sad commentary on our times that such people are not widely recognized as the most important members of society, they are nevertheless providing the highest service to mankind. Nor will the world’s neglect of their efforts deter them from their work. —SDG

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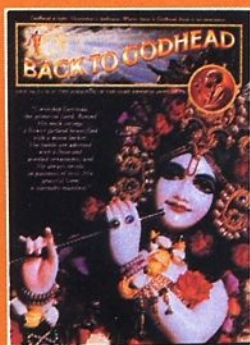
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—Harvey Cox
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