

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

BACK TO GODHEAD

Vol. 20 No. 8

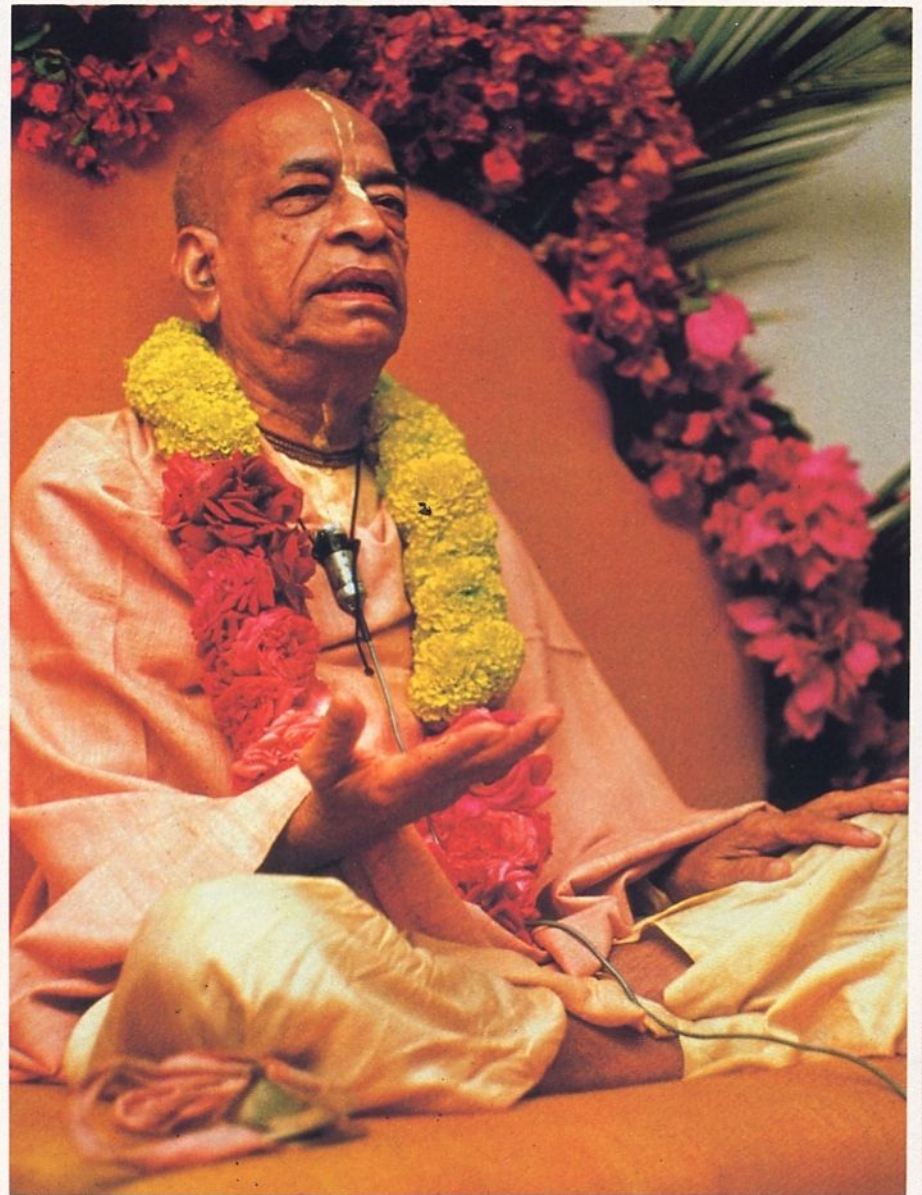
THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda,

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

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



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

1. To systematically propagate spiritual knowledge to society at large and to educate all peoples in the techniques of spiritual life in order to check the imbalance of values in life and to achieve real unity and peace in the world.
2. To propagate a consciousness of Kṛṣṇa, as it is revealed in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.
3. To bring the members of the Society together with each other and nearer to Kṛṣṇa, the prime entity, thus developing the idea within the
- members, and humanity at large, that each soul is part and parcel of the quality of Godhead (Kṛṣṇa).
4. To teach and encourage the *sankīrtana* 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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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 *a* like the *a* in *far* (and hold it twice as long as the short *a*). Pronounce *e* like the *a* in *evade*, long *i* like the *i* in *pique*. Pronounce the vowel *r* like the *ri* in *rim*, and *c* like the *ch* in *chair*. Pronounce the aspirated consonants (*ch*, *jh*, *dh*, etc.) as in *staunch*-heart, *hedgehog*, and *red-hot*. Finally, pronounce the sibilants *ś* and *ṣ* like *sh*. So for *Kṛṣṇa* say KRISHNA, and for *Caitanya* say CHAITANYA.

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

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COVER: Although Lord Kṛṣṇa is the original person and the oldest of all, He is always in the fresh bloom of youth, enjoying affectionate dealings with His devotees, whom He attracts with His unparalleled beauty and enchanting personality. In Vṛndāvana, His spiritual abode, He is served and adored not only by His friends and relatives, but also by the cows, calves, and other animals, and even by the plants. Anyone who follows the example of the residents of Vṛndāvana will attain perfection in Kṛṣṇa consciousness and one day join Kṛṣṇa in His eternal pastimes. (Painting by Jayarāma dāsa)

TO UNCOVER THE SOUL

When the transmigrating soul finally reaches human life,
he inherits great social and spiritual responsibilities.

A lecture in New York in April 1973
by HIS DIVINE GRACE

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

*cātur-varṇyaṁ mayā sṛṣṭaṁ
guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ
viddhy akartāram avyayam*

“According to the three modes of nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the nondoer, being unchangeable.” (*Bhagavad-gītā* 4.13)

This is a verse from the *Bhagavad-gītā*. Most of you know this book—*Bhagavad-gītā*. It is a very famous book of knowledge. And we are presenting the *Bhagavad-gītā* as it is. That is the mission of the Kṛṣṇa consciousness movement—to present *Bhagavad-gītā* as it is, without any adulteration.

So, here Kṛṣṇa says there are four classes of men in human society (*cātur-varṇyam*). *Cātuḥ* means “four,” and *varṇa* means “division of society.” *Varṇa* can also mean “color.” Just as there are various divisions of color—red, blue, yellow, and so on—human society should be divided according to people’s quality.

There are three main qualities in this material world—goodness, passion, and

ignorance—just as there are three primary colors—red, blue, and yellow. And as you can mix these three primary colors to make unlimited colors, when you mix the material qualities, three multiplied by three becomes nine, nine multiplied by nine becomes eighty-one, and so on. In this way there are 8,400,000 different species, or forms of living entities. Nature manufactures these different types of bodies according to how the living entities associate with the three qualities.

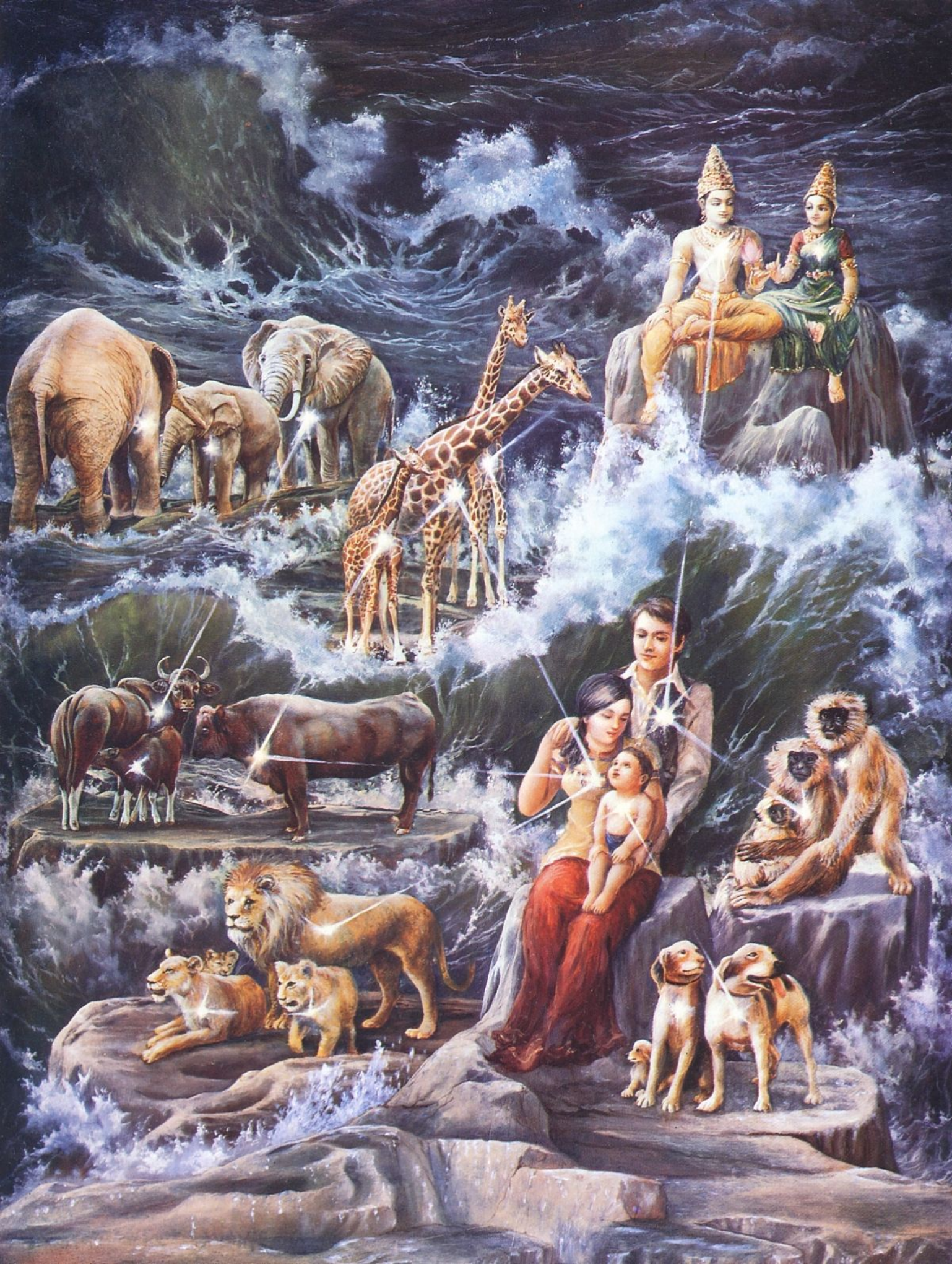
The living entities are part and parcel of God. God is like a big fire, and the living entities are just like sparks. The sparks are also fire. If a spark falls on you, your garment will burn, but the spark is not as powerful as the big fire. Similarly, God is all-powerful, and we are minutely powerful. We are part and parcel of God, and therefore our power is very, very small, infinitesimal. God has created so many universes, while we cannot account for even one universe. In this one universe there are millions and trillions of stars and planets floating in outer space. But when we float one sputnik in the sky, we take so much credit and think we have become very, very great scientists. We don’t care for God. This is foolishness.

One who is intelligent knows that God

is floating millions and trillions of planets in the sky, and that we have done nothing in comparison to that. This is intelligence. But we have become very proud of our scientific knowledge, and therefore at the present moment we defy the existence of God. Sometimes we even say, “I have become God.” This is all foolishness. We are nothing in comparison to God.

Still, because we are part and parcel of God, we can study God simply by studying ourselves. It is like studying a drop of seawater to understand the sea. If you analyze a drop of seawater chemically, you’ll find so many chemicals in it, and in this way you can understand the composition of the sea. The drop has the same composition as the sea, but in minute quantity. That is the difference between ourselves and God.

In the cycle of birth and death, the eternal soul transmigrates from species to species, sometimes occupying the body of an animal, sometimes the body of a human being, sometimes the body of a demigod (a resident of the higher planets). Human life, which is attained after passing through eight million plant and animal species, affords the soul a chance to regain his eternal life beyond birth and death by following the Vedic social system known as *varṇāśramadharmā*, which engages everyone in the service of the Lord.



We are small gods—tiny, sample gods.

Therefore we should not be proud; we should know that all our qualities are taken from God. That is why, in answer to the questions What is God? What is the Absolute Truth? the *Vedānta-sūtra* says, *janmādy asya yataḥ*: “The Absolute Truth is He from whom everything emanates.” So, everything is coming from God. He’s the original source of everything.

Now, what is our position? According to the Vedic information, there are innumerable living entities: *nityo nityānām cetanaś cetanānām*. Like us, God is a living entity, but He’s the chief living entity. He’s like a father with innumerable sons. Formerly, fathers used to have one hundred sons. Now the fathers have no such power. But five thousand years ago King Dhṛtarāṣṭra begot one hundred sons. Now the scientists are saying we are overpopulated. But that’s not a fact. What is the question of overpopulation? How many of us are having one hundred children? So, there is no question of overpopulation.

And even if there were overpopulation, *eko bahūnām yo vidadhāti kāmān*: “One living entity, God, can maintain innumerable other living entities.” If God can create, He can also maintain. This is a fact. I am traveling all over the world, and I have seen so much vacant land upon the surface of the globe; there is enough land for ten times the present population to be easily maintained. But we do not know how to use the land. In Africa, in Australia, in your America, enough land is lying vacant, but because we have encroached upon Kṛṣṇa’s land, there are difficulties. China is overpopulated. India is overpopulated. But if we take to Kṛṣṇa consciousness, these difficulties will be over.

Kṛṣṇa consciousness means to understand that everything belongs to Kṛṣṇa, God. Actually, that is a fact. Since God is the origin of everything, everything belongs to Him (*iśāvāsyam idaṁ sarvaṁ*). But we do not accept this. Out of illusion, we claim God’s property as our own. For example, the Americans are claiming that this land is for Americans only. And other nations are doing the same. But actually, all the land belongs to God. The land, the sky, the water, the products of the land—everything belongs to God. And we are children of God, so we have a right to live at His expense, just as small children live at the expense of their father.

We can live by the arrangement of God, but we should not claim His property as ours. This is the idea of spiritual communism explained in *Śrīmad-Bhāgavatam*. Present-day communists think only of the human beings; the animals are being sent to the slaughterhouse. But the human beings and the animals are born from the

same land, so they are both nationals. A national is one who is born in a particular land. So why are the animals not considered nationals?

Because people have no Kṛṣṇa consciousness, they cannot think so broadly. They think nationalism applies only to human beings, not to the animals or the trees. But when you become Kṛṣṇa conscious, you understand that not only the human beings but also the trees, the plants, the reptiles, the aquatics, the beasts—each and every one of them is part and parcel of God. According to their *karma* they have received various bodies. This is described in the *Bhagavad-gītā* [13.22]: *kāraṇaṁ guṇa-saigo ’sya sad-asad-yoni-janmasu*. And also in the *Śrīmad-Bhāgavatam* [3.31.1]: *karmaṇā daiva-netreṇa jantur dehopapat-*

***Just as your coat
is cut according
to your material
body, your material
body is cut according
to your spiritual
body. The spiritual
body, or the soul,
is engaged in the
material body, and
our business is
to uncover the soul.***

taye. By our *karma* we create our next body.

So, this Kṛṣṇa consciousness is a great science. People do not know how things are taking place—why there are so many species of life, why one person is happy and another is distressed, why one is rich and another is poor, why there are so many planets, why some living entities are demigods and others are human beings and others are animals. There is no cultivation of this knowledge in the modern educational institutions. Perhaps we who are trying to propagate this science of Kṛṣṇa consciousness are the only group of men who are cultivating this knowledge.

Human life is meant for cultivating this transcendental knowledge. By the process of evolution we have passed through so many kinds of bodies and have now come to this human form. Now is our opportu-

nity to get out of the cycle of birth and death. This is our real goal of life. But unfortunately no educational institution is teaching how the transmigration of the soul takes place. The professors may have big, big M.A.’s and Ph.D.’s, but they do not know the actual position of the living entity or what his real problems are.

The real problems are stated in the *Bhagavad-gītā* [13.9]: *janma-mṛtyu-jarā-vyādhi*—birth, death, old age, and disease. These are our real problems. Nobody wants to meet death, but wherever there is birth, there must be death. Anything that is born must die. And old age. As long as you live, you have to change your position, and one position you must come to is old age. Now we have become old, and there are so many complaints, so many diseases. So, everyone must become old, everyone must become diseased, and everyone must die. These are the real problems of life.

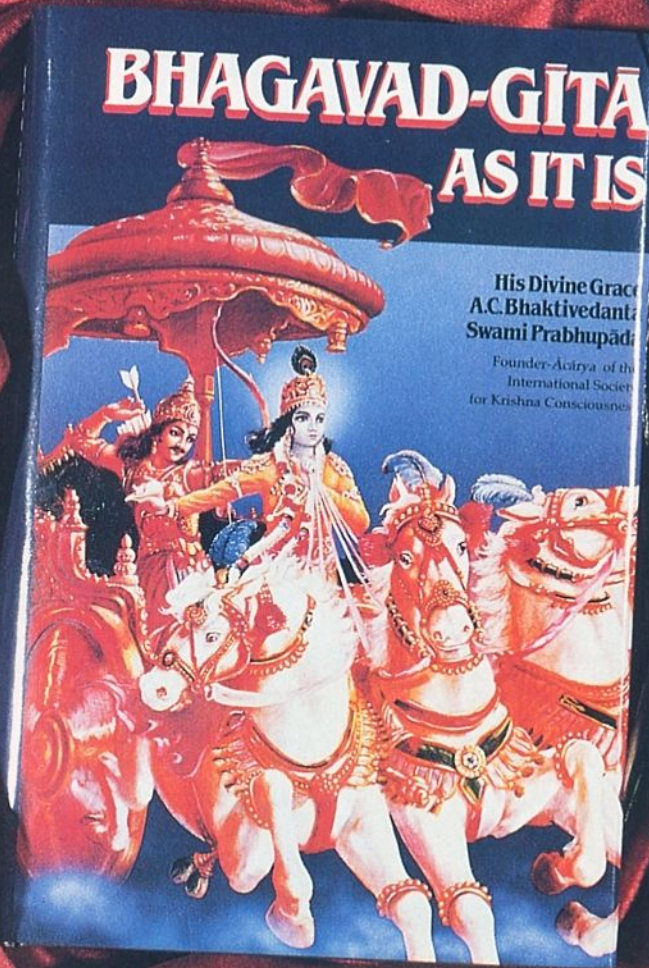
We are trying to mitigate all the miserable conditions of our life. That is the struggle for existence. The scientists are trying to discover so many processes to counteract distress. But the real difficulties—birth, death, old age, and disease—these they are avoiding, because they cannot do anything about them. The so-called scientists cannot solve these problems, although sometimes they become falsely proud and declare, “Through science we shall become immortal.” This was tried long ago by atheists like Rāvaṇa and Hiranyakaśipu, but they failed. It is not possible to stop birth, death, old age, and disease by any material means.

The only process for stopping birth, death, old age, and disease is Kṛṣṇa consciousness. If you become Kṛṣṇa conscious, you will get a spiritual body, which is not subject to these distresses. Actually, you already have your spiritual body. It is upon the spiritual body that the material body has developed. Just as your coat is cut according to your material body, your material body is cut according to your spiritual body.

The gross and subtle bodies are coverings for the spiritual body. The gross body is made of earth, water, fire, air, and ether, and the subtle body is made of mind, intelligence, and ego. This is the spiritual body’s “shirt and coat.” The spiritual body, or soul, is now engaged in the material body, and our business in the human form of life is to uncover the soul. In the animal form of life we cannot do this. But in the human form we can understand, “I am not this body. This body is an engagement for me, the soul, and because I have this body I am subjected to birth, death, old age, and disease. Now, in the human form of life, let me get out of this engagement.”

(continued on page 31)

A Treasure of Transcendental Knowledge...



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

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

BHAGAVAD-GĪTĀ AS IT IS

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

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



The Glories of LORD CAITANYA

Part 7: The Pastimes of Scholarship

As an innovative schoolteacher, an erudite scholar,
and a master of argument, Lord Caitanya showed the ideal life.

by ŚEṢA 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.

Navadvīpa *dhāma*, the holy land of Lord Caitanya's pastimes, is situated approximately sixty miles northwest of Calcutta. There, as the Ganges delta begins to form, the river's different branches encircle a thirty-two-square-mile area and divide it into nine islands. *Navadvīpa* means "nine islands." Here, the Supreme Personality of Godhead, Lord Caitanya, resided for the first twenty-four years of His appearance in this world.

Navadvīpa has traditionally been known as a center of learning. Formerly many Sanskrit scholars would gather in Navadvīpa to discuss the Vedic literature, and because these scholars were also great

devotees of the Supreme Personality of Godhead, the topics they discussed would always center on Lord Kṛṣṇa's instructions in the *Bhagavad-gītā* or on His activities recorded in the *Śrīmad-Bhāgavatam*. Today the city of Navadvīpa retains this tradition of scholarship and devotion to Kṛṣṇa, and many learned devotees of Lord Caitanya inhabit this place of pilgrimage where the Lord enacted His pastimes of scholarship.

According to the Vedic social system, it is the responsibility of the *brāhmaṇas*, or scholars, to guide society spiritually and intellectually. The duties of a *brāhmaṇa* are to study the Vedic literature, to teach the Vedic literature, to worship the Deity, to engage others in worshipping the Deity, to accept charity, and to give charity. Lord Caitanya was born into a *brāhmaṇa* family, and at an early age, He took up the first brahminical duty of studying the Vedic literature. The Lord's deep study was the principal activity of His youth. Indeed, Śrīla Vṛndāvana dāsa Ṭhākura, who wrote the *Caitanya-bhāgavata*, a biography of Lord Caitanya, devotes six chapters to describing the Lord's pastimes as a young scholar.

The grammatical rules and definitions of the Sanskrit language are extremely intricate, and one is advised to study this subject matter for twelve years before progressing to more advanced topics. Sanskrit grammar is considered the gateway to education, because once one has mastered this subject matter, all the Vedic scriptures and other Sanskrit literatures become easily understandable. But Lord Caitanya immediately learned these rules after hearing them only once. Because He soon began to win grammatical competitions among the students, the title *paṇḍita*, meaning "a greatly learned person," was given to the Lord, who became known as Nimāi Paṇḍita. As His reputation as a scholar grew, He began to attract students who wanted to study Sanskrit grammar under His direction. Thus the Lord began to fulfill the second of brahminical duty, that of teaching, even though He was only eleven years old.

Lord Caitanya would often sit on the bank of the Ganges discussing literary topics with His students. One evening a great scholar named Keśava Kāśmīrī met Lord Caitanya there. Keśava Kāśmīrī, who belonged to a very respectable *brāhmaṇa*

The night after the youthful Lord Caitanya defeated Keśava Kāśmīrī in debate, the goddess of learning, Sarasvatī, informed the great scholar in a dream that Lord Caitanya was none other than the Supreme Personality of Godhead, Kṛṣṇa Himself.

family from Kashmir, had been traveling to centers of learning all over India, debating the Sanskrit Vedic literatures with scholars. The art of debate in the Sanskrit language is extremely rigorous. All subjects must be examined in terms of five categories, including adherence to the purpose of the original text, reason, examples given in terms of various facts, whether or not a clearer understanding of the subject is being brought forth, and support by authoritative quotation from the scriptures. A man of vast learning, Keśava Kāśmīrī was the undefeated champion in this type of debate. Thus he carried the title *Digvijayī*, which means “one who has conquered everyone in all directions.” The champion debater had now come to Navadvīpa with hopes of increasing his reputation by defeating the scholars there.

Formerly debates were not just academic exercises. Rather, the loser was obligated to become a disciple of the winner. This fact worried the Navadvīpa scholars. Actually, it was their plan to match Lord Caitanya with Keśava Kāśmīrī. They thought that if the Lord was defeated, they would have another chance to debate the scholar, because, after all, Lord Caitanya was only a boy. But if the Lord defeated the scholar, their position would be even more glorified because of the fact that a mere boy from their scholarly community had defeated the champion.

Keśava Kāśmīrī knew of Lord Caitanya’s reputation as a scholar of Sanskrit grammar, but being very proud of his own brilliant career, he considered himself far superior to the Lord. Thus, when they met on the bank of the Ganges, Keśava Kāśmīrī spoke rudely to the Lord. Very cleverly, he criticized Lord Caitanya, implying that the “grammatical jugglery” the Lord taught His students did not require great expertise. Lord Caitanya, who acts in many different ways to benefit the conditioned souls, replied to the scholar so as to increase his artificial pride. The Lord presented Himself in a subordinate position and requested the scholar to demonstrate his poetic skill by composing verses in glorification of the Ganges.

Keśava Kāśmīrī was a great devotee of the goddess of learning, Sarasvatī, and being favored by her, he was quite confident of his intellectual abilities. Upon the request of Lord Caitanya, he immediately composed one hundred verses glorifying the Ganges, and he eloquently recited these verses before Lord Caitanya and His students.

After hearing Keśava Kāśmīrī’s forceful presentation, Lord Caitanya spoke in such a way as to curb the pride He had previously inflated. Sarcastically praising the poetry, the Lord, who had memorized all one hundred verses, repeated the sixty-fourth verse and asked Keśava Kāśmīrī to

explain it. The scholar, although astonished that Lord Caitanya had memorized even one of the rapidly recited verses, explained the meaning of the verse. Lord Caitanya then asked him to explain the qualities and faults of the verse.

The proud scholar became anxious. “You are an ordinary student of grammar,” he said. “What do you know about literary embellishments? You cannot review this poetry because you do not know anything about it.” Lord Caitanya once again humbly submitted Himself before Keśava Kāśmīrī and replied, “Certainly I have not studied the art of literary embellishments. But I have heard about it from higher circles, and thus I can review this verse and find in it many faults and many good qualities. Let Me speak, and please hear Me without becoming angry.”

***Lord Caitanya taught
Sanskrit grammar
through Kṛṣṇa
consciousness. He
explained the rules
and the definitions in
relation to Kṛṣṇa,
thus inducing His
students to realize
that there is nothing
in our experience
other than Kṛṣṇa.***

Lord Caitanya then fully explained five literary ornaments and five faults in the verse. The Lord analyzed the faults of the verse in terms of its improper composition, contradictory meanings, and redundancy. He next praised the verse for its ornaments of alliteration, analogy, and meaning. The Lord concluded, “I have simply discussed the five gross faults and five literary embellishments of this verse, but if we consider it in fine detail we will find unlimited faults. Lord Caitanya’s explanations were so thorough, even though He had heard the verse only once, that Keśava Kāśmīrī was struck with wonder. When he attempted to reply to the Lord’s comments, he could find no words to express himself. His confidence and intelligence were baffled. Insecurity quickly replaced his pride.

Keśava Kāśmīrī had become very proud,

thinking himself undefeatable because of his vast learning, but his pride simply bewildered him. The actual position of the living being is one of dependence on the Supreme Lord. In the *Bhagavad-gītā* the Supreme Personality of Godhead explains that all knowledge, remembrance, and forgetfulness come from Him. Keśava Kāśmīrī’s pride made him ignorant of this truth, but Lord Caitanya showed him great mercy by curbing this pride and thus opening the opportunity for the scholar to receive transcendental knowledge.

Returning home, Keśava Kāśmīrī worshiped Sarasvatī, the goddess of learning, desiring to understand how he had displeased her and had thus been defeated by a young boy. That night mother Sarasvatī appeared to the scholar in a dream and revealed to him Lord Caitanya as the Supreme Personality of Godhead Himself. Keśava Kāśmīrī thus understood his position as the eternal servant of the Lord. The next morning, Keśava Kāśmīrī went to see Lord Caitanya and immediately surrendered unto Him. The Lord thus bestowed His mercy upon the scholar, freeing him from the pride that had bound him to material life. Thereafter Keśava Kāśmīrī gave up the profession of winning championships and became a great devotee of the Lord.

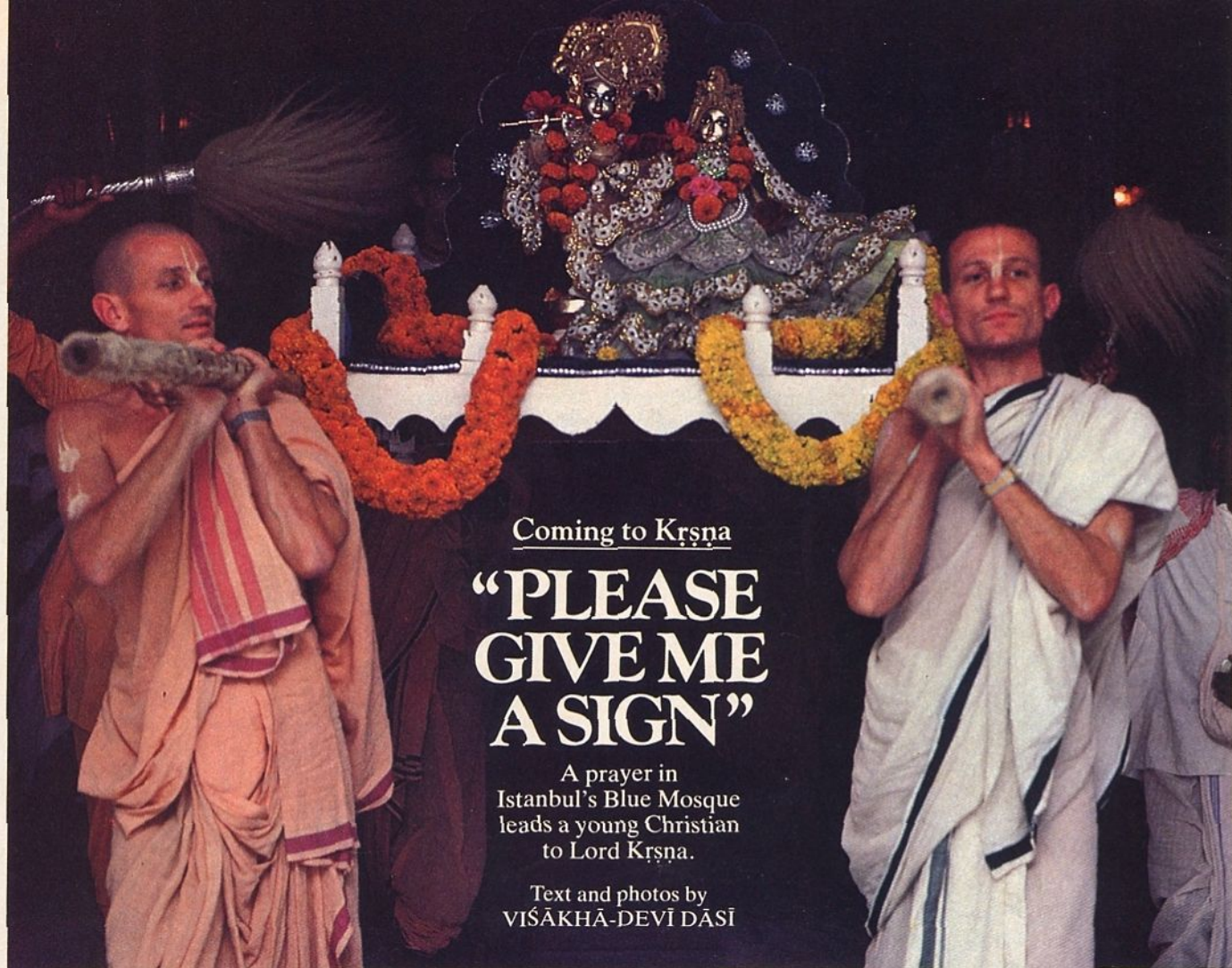
After this incident Lord Caitanya shone as the foremost of Navadvīpa’s scholars. Indeed, He began to debate and defeat all kinds of scholars in discourses about the Vedic scriptures. But because of His gentle behavior, none of them were unhappy.

By sixteen years of age, the Lord was operating His own school. Befitting His mission as the incarnation for this age, the Lord taught Sanskrit grammar through Kṛṣṇa consciousness. He explained the rules and definitions in relation to Kṛṣṇa, thus inducing His students to chant the holy names of God. The Lord’s purpose was for the students and all of us to realize that there is nothing in our experience other than Kṛṣṇa.

During this time, Śrīla Īśvara Purī¹ visited Navadvīpa. Īśvara Purī was the most beloved disciple of the great *sannyāsī* follower of Śrīla Madhvācārya, Śrīla Mādhavendra Purī. Lord Caitanya became acquainted with Īśvara Purī at this time and heard from him the recitation of his book *Kṛṣṇa-līlāmṛta*. Later, while in Gayā, the Lord again met Īśvara Purī, and accepting him as His spiritual master, received initiation from him.

In spite of Lord Caitanya’s reputation as a scholar, Īśvara Purī chastised Him. “You are a fool,” he said. “You are not qualified to study *Vedānta* philosophy, and therefore you must always chant the holy name of Kṛṣṇa. In this age of Kali there is no other religious principle than the chanting

(continued on page 30)



Coming to Kṛṣṇa

“PLEASE GIVE ME A SIGN”

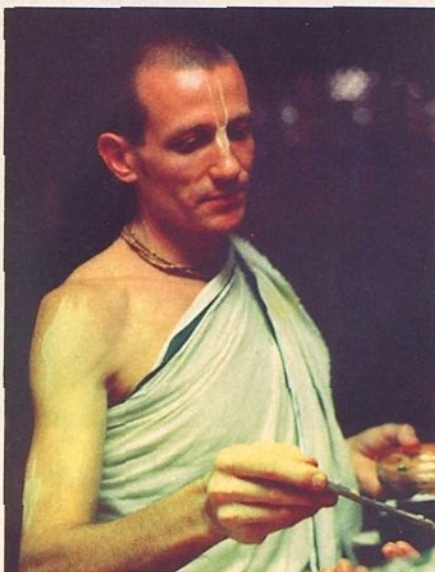
A prayer in Istanbul’s Blue Mosque leads a young Christian to Lord Kṛṣṇa.

Text and photos by
VIŚĀKHĀ-DEVĪ DĀSĪ

John, a slight, fair-complexioned traveler who’d left home to broaden his perspective on life, found himself stranded in Istanbul. With nothing to do until money arrived from a friend, he’d gone to the magnificent Blue Mosque, an awe-inspiring monument with huge stained-glass windows, to offer a sincere prayer to God—the first such prayer of his life.

The devout Moslems were used to sight-seers visiting their mosque, but they were surprised to see this young man kneeling as they did, with outstretched arms and palms turned upward. While growing up in London, John hadn’t concerned himself with the once-a-week affair of religion, but throughout ten months of travel he’d been moved by the God consciousness of people’s lives. While in India, he’d heard worshippers of Śiva, Viṣṇu, Durgā, and Buddha declare their god supreme; in Europe Jesus was the only way; and now in Turkey it was Allah. In his mind John had resolved the conflicting beliefs by deciding, “God is the creator.” And so on that clear winter’s morning he prayed, “O almighty creator, if there is a God, there can only be one. And if You are there, please give me a sign.”

Living simply, carrying only a few pos-



sessions, abstaining from drugs and other intoxicants, and making friends as he went, John had lived simply as he traveled. After his prayer he continued in that way, but

his perception changed. He saw that God was fulfilling his desires, protecting and providing for him: although he had no money and never begged, still he never went hungry. More significantly, from the day of his prayer he strongly felt God’s presence within himself and others. But after just a month or two that feeling faded, and John returned to India to find the truth through spiritual knowledge.

My husband and I met John about a year and a half later. By coincidence the three of us had moved into the Calcutta Hare Kṛṣṇa temple around the same time—July 1971. Everyone liked the affable, unassuming newcomer named John, who by then had traveled the length and breadth of the Indian subcontinent. My first service in the temple was to oversee the publication of a book honoring His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder and spiritual master of the International Society for Krishna Consciousness (ISKCON). September 1 was the anniversary of Śrīla Prabhupāda’s appearance day, and all the devotees were writing appreciations of him. John wrote,

I left home for the holy land of India in search of the truth through spiritual knowledge. From the Himalayas to Cape Comorin

BACK TO GODHEAD 9

I traveled, meeting *sādhu* and saint. Is my search in vain? Am I looking for something beyond God? For still I am not satisfied.

The devotees of Kṛṣṇa showed me a version of the *Bhagavad-gītā* by their master, A. C. Bhaktivedanta Swami Prabhupāda. It was called “as it is,” which was the way I wanted to hear it.

I opened the pages, and before my eyes there it was, as it is, as it always was, God, Kṛṣṇa. Not shapeless, but God with a form, and a beautiful form at that. A form which I could give all my love to and feel that it was not going into an endless, empty void and soon exhausting me of love, but instead it was going to a personal God. Not only was He accepting my love, but also replenishing it a thousand times more.

A thousand salutations at the lotus feet of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. (When will I be blessed by bowing my head beneath your holy feet?)

A thousand million salutations at the lotus feet of Lord Caitanya for starting the *sarīkīrtana* movement.

A thousand million million salutations at the lotus feet of my dearest Lordships, Śrī Śrī Rādhā and Kṛṣṇa.

John Prabhu
ISKCON Calcutta

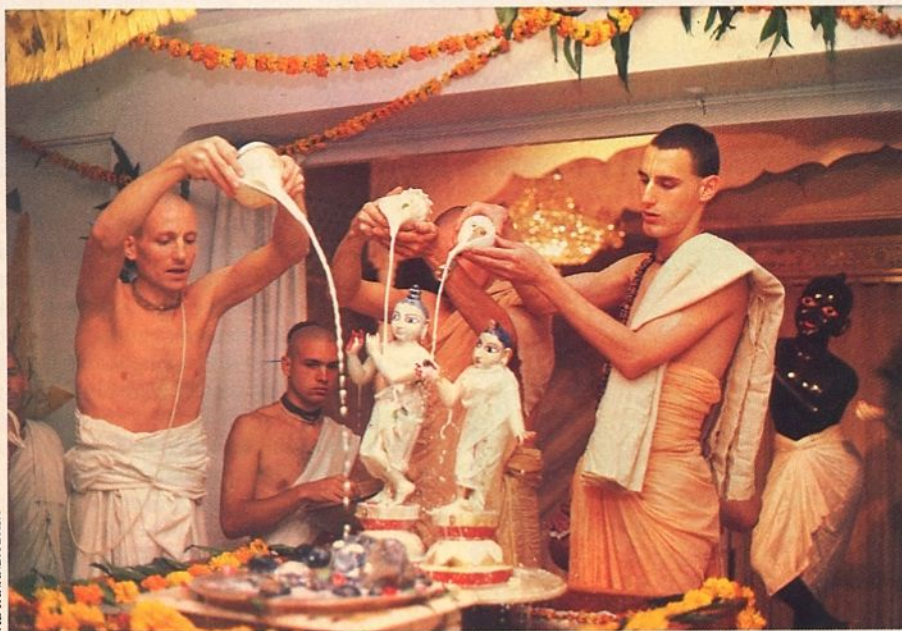
John told me that during his search in India he'd been influenced by impersonal-

from a pure devotee did God reveal Himself. As soon as I read the books of Śrīla Prabhupāda, he broke all my ice, all my rigidness and speculation, and instead he showed me the beautiful person, Kṛṣṇa. When you understand the supreme person, then there's love and reciprocation, sharing between others, and you become joyful.”

In October John's wish was fulfilled. Śrīla Prabhupāda came to Calcutta, and not only did John bow his head at Śrīla Prabhupāda's feet, but he also heard him lecture, talked with him personally, and, in the beginning of November, received initiation from him. Śrīla Prabhupāda gave John the name Jananivāsa dāsa, meaning “the servant of God, who lives in everyone's heart.”

At that time the devotees were holding a festival in Calcutta's Desha Priya Park. Śrīla Prabhupāda was speaking every morning and evening to a crowd of thousands (on the weekend, ten thousand), and during the day the devotees were chanting Hare Kṛṣṇa, singing devotional songs, and performing ceremonies of formal worship of the Deities of Rādhā-Mādhava.

Mādhava is a name for Kṛṣṇa meaning “He who surpasses the sweetness of honey,” and Rādhā means “She who worships Kṛṣṇa



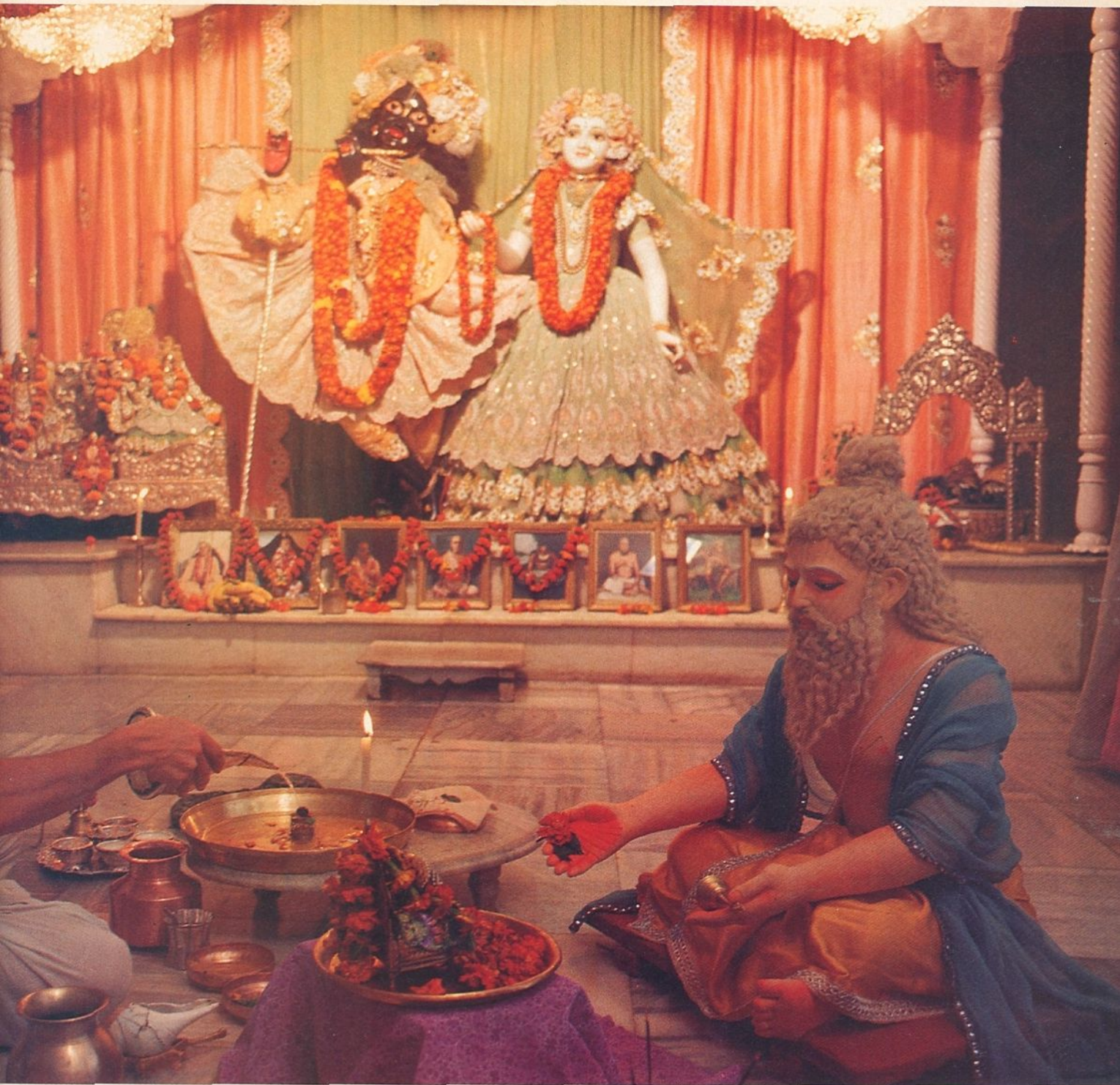
VIDYĀNANDA DĀSA

ists who led him to believe that the Absolute Truth was ultimately formless and without senses. Following that lonely path, he had tried to cut out all relationships. (Sometimes he had even been unable to bear to be with his twin brother, Roy, who was traveling with him.) After a year, all he had gained was a cold, hard heart, and in frustration he had finally given up his search. Then just two or three days later, he had met the devotees.

“From that I realized that by my own endeavor I could never understand God,” he said. “Only when I accepted guidance

In the privacy of the altar room (right) the brothers devotedly decorate Rādhā-Mādhava in the early morning. Above right, on the appearance anniversary of Advaita Ācārya, before the large Rādhā-Mādhava Deities and a life-size form of Advaita Ācārya, Jananivāsa commemorates a worship ceremony that Advaita Ācārya performed five hundred years ago to petition Lord Caitanya to appear. Above, Jananivāsa, Pañkajāṅghri, and another priest bathe Rādhā-Mādhava with yogurt poured from conchshells.





best." Rādhā is the Lord's eternal consort. These eighteen-inch, effulgent brass Deities were presiding over the festival from Their altar in the center of the festival stage. Along with the *pūjārī* (priest), Jananivāsa slept near the Deities to guard Them at night, and during the week-long festival he assisted the *pūjārī* by collecting flowers and leaves to decorate Rādhā-Mādhava's altar.

In the *Bhagavad-gītā* Śrīla Prabhupāda explains that the Absolute Truth may be worshiped with or without attributes. As the Deity in the temple, He is worshiped

in His original, personal form, with attributes. But the form of the Lord, though represented by a statue made of such material substances as metal or stone, is not actually material.

To illustrate this point, Śrīla Prabhupāda gives the analogy of a mailbox. We may find a mailbox on the street, and if we post our letters in that box, they will naturally go to their destination without difficulty. But any old box, or an imitation not authorized by the post office, will not do the work. Similarly, God has an authorized representation in His Deity form, who is

an incarnation of God and who will accept the devotee's sincere service. Although God is unknowable and unlimited, He mercifully appears in a form just suitable to our vision, in the form of the Deity. So the Deity is not an idol but the all-spiritual form of the Lord Himself. That is the all-powerful nature of the Lord.

In March 1972 Their Lordships Śrī Śrī Rādhā-Mādhava, Śrīla Prabhupāda, and twenty devotees, including my husband and myself, went to Māyāpur. This rural village, located on the bank of the Ganges ninety miles north of Calcutta, is Lord





Atop an ornamented elephant (far left), Pañkajāṅghri steadies the Deities before him as Jananivāsa leads the way in a colorful procession around the Māyāpur temple gardens. A small elephant in the foreground joins Śrīla Bhavānanda Goswami Viṣṇupāda, co-director of the Māyāpur project and one of ISKCON's spiritual masters, in a wave to the camera. Above, a weekly Sunday procession creates a festive mood. At left, Jananivāsa offers the last worship of the day.

Caitanya's birthplace. Jananivāsa had already moved to ISKCON's recently acquired land in that open, flat farming area, where all of us, along with Śrīla Prabhupāda, celebrated the appearance anniversary of Lord Caitanya.

The beautiful Deities of Śrī Śrī Rādhā-Mādhava were to reside in the peaceful, spiritual atmosphere of Māyāpur, presiding over our fledgling project, which was destined to become the world headquarters of ISKCON. Twenty-eight-year-old Jananivāsa was becoming increasingly attracted to the beautiful forms of Rādhā-Mādhava.

He felt that serving Them directly was an ideal way to become Kṛṣṇa conscious, and within his mind he prayed, "My dear Rādhā-Mādhava, please allow me to stay here and serve You twenty-four hours a day for as many days as I live. Please take over my life and guide me."

* * *

In the years that followed, my husband and I regularly returned to Māyāpur for the annual festival on Lord Caitanya's appearance day, and Jananivāsa was always there, as he had been throughout the year,

devotedly serving Śrī Śrī Rādhā-Mādhava by bathing Them, dressing Them, offering Them delicious meals throughout the day, and so on. Then in 1975, suddenly (so it seemed to me) there were two Jananivāsas: his identical twin brother (now named Pañkajāṅghri dāsa) had joined him in the worship of Rādhā-Mādhava after being initiated by Śrīla Prabhupāda in England. (Jananivāsa started wearing white clothes and his brother saffron, just so we could tell them apart.) Śrīla Prabhupāda told one of his Māyāpur managers, "I have noticed those two brothers. They are wonderful devotees. They never speak nonsense, they're gentle, and they're always meditating on Śrī Śrī Rādhā-Mādhava."

Jananivāsa told me about a conversation he had had in the temple with a middle-aged Bengali guest who had asked him, "Are Rādhā-Mādhava made of brass or gold?"

"Well, what are you made of?" Jananivāsa replied.

After a pause, the gentleman answered, "Flesh and blood."

Jananivāsa told him, "As long as you think you're made of flesh and blood, then you'll think the Deity is made of one metal or another. But if you can understand that you're not the body, that you're spirit

(continued on page 31)

ŚRĪLA PRABHUPĀDA SPEAKS OUT

Structuring a Sane Society

The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and members of the United Nations World Health Organization took place in Geneva on June 6, 1974.

W.H.O. member: There is one thing that I cannot reconcile. As an Indian, the question bothers me very, very often. I believe in a great many things that you said about returning to a simpler, more natural way of life. And about finding satisfaction in our spiritual dimension. There's no question about that. I'm not what you would call a "Westernized Indian."

But what I cannot reconcile is the fact that we who had this spiritual knowledge and all our cultural guidelines, which you have just now said are the solutions to all our problems—with all these guidelines, we have not been able to keep our society free from so many evils that have come about. I'm referring not only to the poverty but also to the unemployment and to the hunger and to so many other things.

Śrīla Prabhupāda: No, it is not because of our cultural guidelines, but because of bad leaders who do not follow them. It is due to these bad leaders.

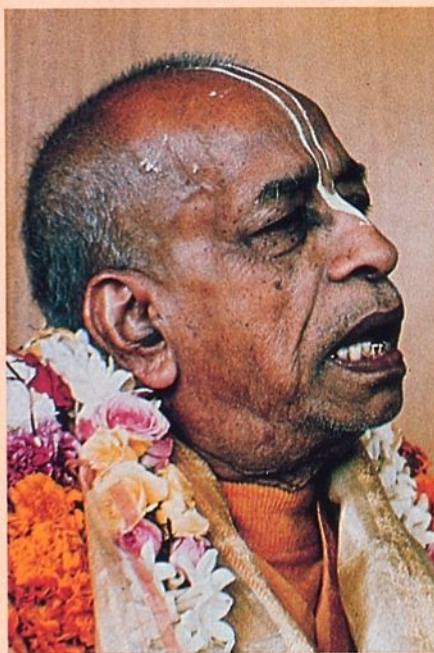
W.H.O. member: They are our own people. They—

Śrīla Prabhupāda: They may be our own people. They may be our own father. Prahlāda Mahārāja was a devotee of the Lord, and yet his father was Hiraṇyakaśipu, an utter demon. So what can be done? Most people are good, and yet so often we see that their leader is a godless demon.

W.H.O. member: Yes, Hiraṇyakaśipu had to be destroyed.

Śrīla Prabhupāda: So he was destroyed. By God's grace he was destroyed. And every one of these modern demonic leaders—they will be destroyed. These demonic leaders will not stay. They'll be destroyed. But everything takes time.

At the present moment, our leaders are not very good. Blind. They have no knowledge, and yet they are leading. *Andhā yathāndhair upanīyamānās:* the blind leading the blind—into the ditch. These leaders have killed the world's



original, spiritual culture, and they cannot give anything in its place.

W.H.O. member: So has your movement involved itself in social philosophy, then?

Śrīla Prabhupāda: Yes. This movement is most practical. For instance, we are recommending no meat-eating. And the leaders do not like it. We are not very favorable to their propaganda. So the leaders don't like us. After all, they have allowed slaughterhouses, and beef shops anywhere and everywhere, and we are saying, "No meat-eating." So how will they like us? That is the difficulty. "It is folly to be wise where ignorance is bliss." But still we are struggling.

And the alternative we are recommending is also practical. These God conscious farming villages have proved successful. The inhabitants are finding their life happy and abundant. Nature's bounty supplies fruit and vegetables and grain. And the cows supply milk, from which you can get yogurt, cheese, butter, and cream. So with all these ingredients, you can make hundreds and thousands of delicious preparations. And you feel fully satisfied. That is the basic principle.

W.H.O. member: That is an example of

a successful enterprise, but would you speak about something now that has not been tried before?

Śrīla Prabhupāda: The "new thing" is that these people living in God conscious farming villages do not have to travel away for their daily bread. That is the new thing for modern society.

At present, most people have to travel some distance to the factory or office. I happened to be in Bombay when there was a railway strike—oh, people were suffering so much. You see? From five o'clock in the morning, they were standing in a queue for catching a train. Of course, during the strike hardly any trains were running. So people were in so much difficulty. And if one or two trains were running, so many people were trying to squeeze themselves into the cars. Smashing themselves in. They were even on top of the train.

Of course, in the more industrially advanced countries, the people go to the factory or office in cars—and risk being killed in highway crashes.

So the question is, Why should one be induced to go so many miles away from his home simply for earning his livelihood? This is a very bad civilization. One must obtain food locally. That is a good civilization.

W.H.O. member: I understand that your goal is to have everybody become self-sufficient in regard to food. But if all the people are engaged in the production of food, then who will be providing other things?

Śrīla Prabhupāda: We don't say everyone should be engaged in food production. According to the *Bhagavad-gītā*, naturally you will have a section of men who will produce food, a section of men who will give spiritual direction, and a section of men who will manage as the government or king. And the rest of the people are laborers who help all the other sections.

Not that everyone will be a cultivator. No. There must also be a brain department, a management department, and a worker department. These groupings are natural within any society. And all of them should work together for spiritual cultivation.

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 EIGHT

Manifestation of Brahmā From Garbhodakaśāyī Viṣṇu

As our serialized presentation of Śrīmad-Bhāgavatam continues, Brahmā, the first created being and the demigod who creates this cosmic world, prays to Lord Viṣṇu, who is the source of his appearance, for direction in the matter of universal creation.

TEXT 32

तर्ह्येव तन्नाभिसरःसरोज-
मात्मानमम्भः श्वसनं वियच्च ।
ददर्श देवो जगतो विधाता
नातः परं लोकविसर्गदृष्टिः ॥३२॥

*tarhy eva tan-nābhi-sarah-sarojam
ātmānam ambhaḥ śvasanam viyac ca
dadarśa devo jagato vidhātā
nātaḥ paraṁ loka-visarga-dṛṣṭiḥ*

tarhi—therefore; *eva*—certainly; *tat*—His; *nābhi*—navel; *sarah*—lake; *sarojam*—lotus flower; *ātmānam*—Brahmā; *ambhaḥ*—the devastating water; *śvasanam*—the drying air; *viyat*—the sky; *ca*—also; *dadarśa*—looked upon; *devaḥ*—demigod; *jagataḥ*—of the universe; *vidhātā*—maker of the destination; *na*—not; *ataḥ param*—beyond; *loka-visarga*—creation of the cosmic manifestation; *dṛṣṭiḥ*—glance.

TRANSLATION

When Lord Brahmā, the maker of the universal destination, thus saw the Lord, he simultaneously glanced over creation. Lord Brahmā saw the lake in Lord Viṣṇu’s navel, and the lotus flower, as well as the devastating water, the drying air and the sky. All became visible to him.

TEXT 33

स कर्मबीजं रजसोपरक्तः
प्रजाः सिसृक्षन्नियदेव दृष्ट्वा ।
अस्तौद्विसर्गाभिमुखस्तमीड्य-
मन्यक्तवर्त्मन्यभिवेशितात्मा ॥३३॥

*sa karma-bijaṁ rajasoparaktaḥ
prajāḥ sisṛkṣann iyad eva dṛṣṭvā
astaut visargābhimukhas tam idyam
avyakta-vartmany abhivēṣitātmā*

saḥ—he (Brahmā); *karma-bijam*—seed of worldly activities; *rajaso uparaktaḥ*—initiated by the mode of passion; *prajāḥ*—living entities; *sisṛkṣan*—willing to create progeny; *iyat*—all the five causes of creation; *eva*—thus; *dṛṣṭvā*—looking on; *astaut*—prayed for; *visarga*—creation

after the creation by the Lord; *abhimukhaḥ*—towards; *tam*—that; *idyam*—worshipable; *avyakta*—transcendental; *vartmani*—on the path of; *abhivēṣita*—fixed; *ātmā*—mind.

TRANSLATION

Lord Brahmā, thus being surcharged with the mode of passion, became inclined to create, and after seeing the five causes of creation indicated by the Personality of Godhead, he began to offer his respectful prayers on the path of the creative mentality.

PURPORT

Even if one is in the material mode of passion, to create something in the world he has to take shelter of the Supreme for the necessary energy. That is the path of the successful termination of any attempt.

Thus end the Bhaktivedanta purports of the Third Canto, Eighth Chapter, of the Śrīmad-Bhāgavatam, entitled “Manifestation of Brahmā from Garbhodakaśāyī Viṣṇu.”

CHAPTER NINE

Brahmā’s Prayers for Creative Energy

TEXT 1

ब्रह्मोवाच

ज्ञातोऽसि मेऽद्य सुचिरान्नु देहभाजां
न ज्ञायते भगवतो गतिरित्यवद्यम् ।
नान्यच्चदस्ति भगवन्नपि तन्न शुद्धं
मायगुणन्यतिकराद्यदुरुर्विभासि ॥ १ ॥

brahmovāca

*jñāto 'si me 'dya sucirān nanu deha-bhājāṁ
na jñāyate bhagavato gatiṛ ity avadyam
nānyat tvad asti bhagavann api tan na śuddham
māyā-guṇa-vyatikarād yad urur vibhāsi*

brahmā uvāca—Lord Brahmā said; *jñātaḥ*—known; *asi*—You are; *me*—by me; *adya*—today; *sucirāt*—after a long time; *nanu*—but; *deha-bhājām*—of one who has a material body; *na*—not; *jñāyate*—is known; *bhagavataḥ*—of the Personality of Godhead; *gatiḥ*—course; *iti*—so it is; *avadyam*—great offense; *na anyat*—none beyond; *tvat*—You; *asti*—there is; *bhagavan*—O my Lord; *api*—even though there is; *tat*—anything that may be; *na*—never; *śuddham*—absolute; *māyā*—material energy; *guṇa-vyatikarāt*—because of the mixture of the modes of; *yat*—to which; *uruḥ*—transcendental; *vibhāsi*—You are.

TRANSLATION

Lord Brahmā said: O my Lord, today, after many, many years of penance, I have come to know about You. Oh, how unfortunate the

embodied living entities are that they are unable to know Your personality! My Lord, You are the only knowable object because there is nothing supreme beyond You. If there is anything supposedly superior to You, it is not the Absolute. You exist as the Supreme by exhibiting the creative energy of matter.

PURPORT

The highest peak of the ignorance of the living entities who are conditioned by material bodies is that they are unaware of the supreme cause of the cosmic manifestation. Different people have different theories regarding the supreme cause, but none of them are genuine. The only supreme cause is Viṣṇu, and the intervening impediment is the illusory energy of the Lord. The Lord has employed His wonderful material energy in manifesting many, many wonderful distractions in the material world, and the conditioned souls, illusioned by the same energy, are thus unable to know the supreme cause. The most stalwart scientists and philosophers, therefore, cannot be accepted as wonderful. They only appear wonderful because they are instruments in the hands of the illusory energy of the Lord. Under illusion, the general mass of people deny the existence of the Supreme Lord and accept the foolish products of illusory energy as supreme.

One can know the supreme cause, the Personality of Godhead, by the causeless mercy of the Lord, which is bestowed upon the Lord's pure devotees like Brahmā and those in his disciplic succession. By acts of penance only was Lord Brahmā able to see the Garbhodakaśāyī Viṣṇu, and by realization only could he understand the Lord as He is. Brahmā was extremely satisfied upon observing the magnificent beauty and opulence of the Lord, and he admitted that nothing can be comparable to Him. Only by penance can one appreciate the beauty and opulence of the Lord, and when one is acquainted with that beauty and opulence, he is no longer attracted by any other. This is confirmed in *Bhagavad-gītā* (2.59): *param dr̥ṣtvā nivartate*.

Foolish human beings who do not endeavor to investigate the supreme beauty and opulence of the Lord are here condemned by Brahmā. It is imperative that every human being try for such knowledge, and if anyone does not do so, his life is spoiled. Anything that is beautiful and opulent in the material sense is enjoyed by those living entities who are like crows. Crows always engage in picking at rejected garbage, whereas the white ducks do not mix with the crows. Rather, they take pleasure in transparent lakes with lotus flowers, surrounded by beautiful orchards. Both crows and ducks are undoubtedly birds by birth, but they are not of the same feather.

TEXT 2

रूपं यदेतदवबोधरसोदयेन
शश्वन्नितृत्तमसः सदनुग्रहाय ।
आदौ गृहीतमवतारशतैकबीजं
यन्नामिषमभवनादहमाविरासम् ॥ २ ॥

rūpaṁ yad etad avabodha-rasodayena
śaśvan-nitṛtta-masaḥ sad-anugrahāya
ādau gr̥hītam avatāra-śataika-bijam
yan-nābhi-padma-bhavanād aham āvirāsam

rūpaṁ—form; yat—which; etat—that; avabodha-rasa—of Your internal potency; udayena—with the manifestation; śaśvat—forever; nitṛtta—freed from; tamasah—material contamination; sat-anugrahāya—for the sake of the devotees; ādau—original in the creative energy of matter; gr̥hītam—accepted; avatāra—of incarnations; śata-eka-bijam—the root cause of hundreds; yat—that which; nābhi-padma—the navel lotus flower; bhavanāt—from the home; aham—myself; āvirāsam—generated.

TRANSLATION

The form which I see is eternally freed from material contamination and has advented to show mercy to the devotees as a

manifestation of internal potency. This incarnation is the origin of many other incarnations, and I am born from the lotus flower grown from Your navel home.

PURPORT

The three deities Brahmā, Viṣṇu and Maheśvara (Śiva), the executive heads of the three modes of material nature (passion, goodness and ignorance), are all generated from Garbhodakaśāyī Viṣṇu, who is described herein by Brahmā. From the Kṣīrodakaśāyī Viṣṇu, many Viṣṇu incarnations expand at different ages in the duration of the cosmic manifestation. They are expanded only for the transcendental happiness of the pure devotees. The incarnations of Viṣṇu, who appear at different ages and times, are never to be compared to the conditioned souls. The *viṣṇu-tattvas* are not to be compared to deities like Brahmā and Śiva, nor are they on the same level. Anyone who compares them is called a *pā-ṣaṇḍī*, or infidel. *Tamasah*, mentioned herein, is the material nature, and the spiritual nature has a completely separate existence from *tamaḥ*. Therefore, spiritual nature is called *avabodha-rasa*, or *avarodha-rasa*. *Avarodha* means “that which completely nullifies.” In the Transcendence there is no chance of material contact by any means. Brahmā is the first living being, and therefore he mentions his birth from the lotus flower generated from the abdomen of Garbhodakaśāyī Viṣṇu.

TEXT 3

नातः परं परम यद्भवतः स्वरूप-
मानन्दमात्रमविकल्पमविद्ववर्चः ।
पश्यामि विश्वसृजमेकमविश्वमात्मन्
भूतेन्द्रियात्मकमदस्त उपाश्रितोऽस्मि ॥३॥

nātaḥ param parama yad bhavataḥ svarūpaṁ
ānanda-mātram avikalpam aviddha-varcaḥ
paśyāmi viśva-sṛjam ekam aviśvam ātman
bhūteन्द्रiyātmaka-madaḥ ta upāśrito 'smi

na—do not; ataḥ param—hereafter; parama—O Supreme; yat—that which; bhavataḥ—of Your Lordship; svarūpaṁ—eternal form; ānanda-mātram—impersonal Brahman effulgence; avikalpam—without changes; aviddha-varcaḥ—without deterioration of potency; paśyāmi—do I see; viśva-sṛjam—creator of the cosmic manifestation; ekam—one without a second; aviśvam—and yet not of matter; ātman—O Supreme Cause; bhūta—body; indriya—senses; ātmaka—on such identification; madaḥ—pride; te—unto You; upāśritaḥ—surrendered; asmi—I am.

TRANSLATION

O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In Your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of internal potency. I surrender unto You because whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation and yet You are untouched by matter.

PURPORT

As stated in *Bhagavad-gītā* (18.55), *bhaktiā mām abhijānāti yāvān yaś cāsmi tattvataḥ*: the Supreme Personality of Godhead can only be partially known, and only by the process of devotional service to the Lord. Lord Brahmā became aware that the Supreme Lord Kṛṣṇa has many, many eternal, blissful forms of knowledge. He has described such expansions of the Supreme Lord, Govinda, in his *Brahma-saṁhitā* (5.33), as follows:

advaitam acyutam anādim ananta-rūpaṁ
ādyam purāṇa-puruṣam nava-yauvanam ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣam tam aham bhajāmi

"I worship Govinda, the primeval Lord, who is nondual and infallible. He is the original cause of all causes, even though He expands in many, many forms. Although He is the oldest personality, He is ever youthful, unaffected by old age. The Supreme Personality of Godhead cannot be known by the academic wisdom of the *Vedas*; one has to approach the devotee of the Lord to understand Him."

The only way to understand the Lord as He is, is by devotional service to the Lord, or by approaching the devotee of the Lord who always has the Lord in his heart. By devotional perfection one can understand that the impersonal *brahmajyoti* is only a partial representation of the Supreme Personality of Godhead, Lord Kṛṣṇa, and that the three *puṣa* expansions in the material creation are His plenary portions. In the spiritual sky of the *brahmajyoti* there is no change of various *kalpas* or millenniums, and there are no creative activities in the *Vaikunṭha* worlds. The influence of time is conspicuous by its absence. The rays of the transcendental body of the Lord, the unlimited *brahmajyoti*, are undeterred by the influence of material energy. In the material world also, the initial creator is the Lord Himself. He brings about the creation of *Brahmā*, who becomes the subsequent creator, empowered by the Lord.

TEXT 4

तद्वा इदं भुवनमङ्गल मङ्गलाय
 ध्याने स्म नो दर्शितं त उपासकानाम् ।
 तस्मै नमो भगवतेऽनुविधेम तुभ्यं
 योऽनादृतो नरकभागिरसत्प्रसङ्गैः ॥ ४ ॥

*tad vā idam bhuvana-maṅgala maṅgalāya
 dhyāne sma no darśitam ta upāsakānām
 tasmai namo bhagavate 'nuidhema tubhyaṁ
 yo 'nādr̥to naraka-bhāgbhir asat-prasaṅgaiḥ*

tat—the Supreme Personality of Godhead, Śrī Kṛṣṇa; *vā*—or; *idam*—this present form; *bhuvana-maṅgala*—O You who are all-auspicious for all the universes; *maṅgalāya*—for the sake of all prosperity; *dhyāne*—in meditation; *sma*—as it were; *naḥ*—unto us; *darśitam*—manifested; *te*—Your; *upāsakānām*—of the devotees; *tasmai*—unto Him; *namah*—my respectful obeisances; *bhagavate*—unto the Personality of Godhead; *anuidhema*—I perform; *tubhyaṁ*—unto You; *yaḥ*—which; *anādr̥taḥ*—is neglected; *naraka-bhāgbhir*—by persons destined for hell; *asat-prasaṅgaiḥ*—by material topics.

TRANSLATION

This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Śrī Kṛṣṇa, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics.

PURPORT

Regarding the personal and impersonal features of the Supreme Absolute Truth, the personal forms exhibited by the Lord in His different plenary expansions are all for the benediction of all the universes. The personal form of the Lord is also worshiped in meditation as Supersoul, *Paramātmā*, but the impersonal *brahmajyoti* is not worshiped. Persons who are addicted to the impersonal feature of the Lord, whether in meditation or otherwise, are all pilgrims to hell because, as stated in *Bhagavad-gītā* (12.5), impersonalists simply waste their time in mundane mental speculation because they are addicted more to false arguments than to reality. Therefore, the association of the impersonalists is condemned herewith by *Brahmā*.

All the plenary expansions of the Personality of Godhead are equally potent, as confirmed in the *Brahma-saṁhitā* (5.46):

*dīpārcir eva hi daśāntaram abhyupetya
 dīpāyate vivṛta-hetu-samāna-dharmā
 yas tādr̥g eva hi ca viṣṇutayā vibhāti
 govindam ādi-puruṣam tam aham bhajāmi*

The Lord expands Himself as the flames of a fire expand one after another. Although the original flame, or Śrī Kṛṣṇa, is accepted as *Govinda*, the Supreme Person, all other expansions, such as *Rāma*, *Nṛsiṁha* and *Varāha*, are as potent as the original Lord. All such expanded forms are transcendental. In the beginning of *Śrīmad-Bhāgavatam* it is made clear that the Supreme Truth is eternally uncontaminated by material touch. There is no jugglery of words and activities in the transcendental kingdom of the Lord. All the Lord's forms are transcendental, and such manifestations are ever identical. The particular form of the Lord exhibited to a devotee is not mundane, even though the devotee may retain material desire, nor is it manifest under the influence of material energy, as is foolishly considered by the impersonalists. Impersonalists who consider the transcendental forms of the Lord to be products of the material world are surely destined for hell.

TEXT 5

ये तु त्वदीयचरणाम्बुजकोशगन्धं
 जिघ्रन्ति कर्णविवरैः श्रुतिवातनीतम् ।
 भक्त्या गृहीतचरणः परया च तेषां
 नापैषि नाथ हृदयाम्बुरुहात्खण्डसाम् ॥ ५ ॥

*ye tu tvadiya-caraṇāmbuja-kośa-gandham
 jighranti karna-vivaraiḥ śruti-vāta-nitam
 bhaktiā gṛhīta-caraṇaḥ parayā ca teṣāṁ
 nāpaiṣi nātha hṛdayāmburuhāt sva-puṁsām*

ye—those who; *tu*—but; *tvadiya*—Your; *caraṇa-ambuja*—lotus feet; *kośa*—inside; *gandham*—flavor; *jighranti*—smell; *karna-vivaraiḥ*—through the channel of the ears; *śruti-vāta-nitam*—carried by the air of Vedic sound; *bhaktiā*—by devotional service; *gṛhīta-caraṇaḥ*—accepting the lotus feet; *parayā*—transcendental; *ca*—also; *teṣāṁ*—for them; *na*—never; *apaiṣi*—separate; *nātha*—O my Lord; *hṛdaya*—heart; *ambu-ruhāt*—from the lotus of; *sva-puṁsām*—of Your own devotees.

TRANSLATION

O my Lord, persons who smell the aroma of Your lotus feet, carried by the air of Vedic sound through the holes of the ears, accept Your devotional service. For them You are never separated from the lotus of their hearts.

PURPORT

For the pure devotee of the Lord there is nothing beyond the lotus feet of the Lord, and the Lord knows that such devotees do not wish anything more than that. The word *tu* specifically establishes this fact. The Lord also does not wish to be separated from the lotus hearts of those pure devotees. That is the transcendental relationship between the pure devotees and the Personality of Godhead. Because the Lord does not wish to separate Himself from the hearts of such pure devotees, it is understood that they are specifically dearer than the impersonalists. The relationship of the pure devotees with the Lord develops because of devotional service to the Lord on the authentic basis of Vedic authority. Such pure devotees are not mundane sentimentalists, but are factually realists because their activities are supported by the Vedic authorities who have given aural reception to the facts mentioned in the Vedic literatures.

The word *parayā* is very significant. *Parā bhakti*, or spontaneous love of God, is the basis of an intimate relationship with the Lord. This highest stage of relationship with the Lord can be attained simply by hearing about Him (His name, form, quality, etc.) from authentic sources like *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, recited by pure, unalloyed devotees of the Lord.

TEXT 6

तावद्भयं द्रविणदेहसुहृन्निमित्तं
शोकः स्पृहा परिभवो विपुलश्च लोभः ।
तावन्ममेत्यसदवग्रह आर्तिमूलं
यावन्न तेऽङ्घ्रिममयं प्रवृणीत लोकः ॥६॥

tāvad bhayaṁ draviṇa-deha-suhr̥n-nimittam
śokaḥ sprhā paribhavo vipulaś ca lobhaḥ
tāvan mamety asad-avagraha ārti-mūlam
yāvan na te 'nḡhrim abhayaṁ pravṛṇīta lokah

tāvat—until then; bhayaṁ—fear; draviṇa—wealth; deha—body; suhr̥t—relatives; nimittam—for the matter of; śokaḥ—lamentation; sprhā—desire; paribhavaḥ—paraphernalia; vipulaḥ—very great; ca—also; lobhaḥ—avarice; tāvat—up to that time; mama—mine; iti—thus; asat—perishable; avagrahaḥ—undertaking; ārti-mūlam—full of anxieties; yāvat—as long as; na—do not; te—Your; aṅghrim abhayaṁ—safe lotus feet; pravṛṇīta—take shelter; lokah—the people of the world.

TRANSLATION

O my Lord, the people of the world are embarrassed by all material anxieties—they are always afraid. They always try to protect wealth, body and friends, they are filled with lamentation and unlawful desires and paraphernalia, and they avariciously base their undertakings on the perishable conceptions of “my” and “mine.” As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties.

PURPORT

One may question how one can always think of the Lord in regard to His name, fame, quality, etc., if one is embarrassed by thoughts of family affairs. Everyone in the material world is full of thoughts about how to maintain his family, how to protect his wealth, how to keep pace with friends and relatives, etc. Thus he is always in fear and lamentation, trying to keep up with the status quo. In answer to this question, this verse spoken by Brahmā is very appropriate.

A pure devotee of the Lord never thinks of himself as the proprietor of his home. He surrenders everything unto the supreme control of the Lord, and thus he has no fear for maintaining his family or protecting the interests of his family. Because of this surrender, he no longer has any attraction for wealth. Even if there is attraction for wealth, it is not for sense enjoyment, but for the service of the Lord. A pure devotee may be attracted to accumulating wealth just like an ordinary man, but the difference is that a devotee acquires money for the service of the Lord, whereas the ordinary man acquires money for his sense enjoyment. Thus the acquisition of wealth by a devotee is not a source of anxieties, as is the case for a worldly man. And because a pure devotee accepts everything in the sense of serving the Lord, the poisonous teeth of accumulation of wealth are extracted. If a snake has its poison removed and bites a man, there is no fatal effect. Similarly, wealth accumulated in the cause of the Lord has no poisonous teeth, and the effect is not fatal. A pure devotee is never entangled in material worldly affairs even though he may remain in the world like an ordinary man.

TEXT 7

दैवेन ते हतधियो भवतः प्रसङ्गा-
त्सर्वाशुभोपशमनाद्विमुखेन्द्रिया ये ।
कुर्वन्ति कामसुखलेशलवाय दीना
लोभाभिभूतमनसोऽकुशलानि शश्वत् ॥७॥

daivena te hata-dhiyo bhavataḥ prasaṅgāt
sarvāśubhopaśamanād vimukhendriyā ye
kurvanti kāma-sukha-leśa-lavāya dīnā
lobhābhībhūta-manaso 'kuśalāni śaśvat

daivena—by fate of misfortune; te—they; hata-dhiyaḥ—bereft of memory; bhavataḥ—of You; prasaṅgāt—from the topics; sarva—all; aśubha—inauspiciousness; upaśamanāt—curbing down; vimukha—turned against; indriyāḥ—senses; ye—those; kurvanti—act; kāma—sense gratification; sukha—happiness; leśa—brief; lavāya—for a moment only; dīnāḥ—poor fellows; lobha-abhībhūta—overwhelmed by greed; manasaḥ—of one whose mind; akuśalāni—inauspicious activities; śaśvat—always.

TRANSLATION

O my Lord, persons who are bereft of the all-auspicious performance of chanting and hearing about Your transcendental activities are certainly unfortunate and are also bereft of good sense. They engage in inauspicious activities, enjoying sense gratification for a very little while.

PURPORT

The next question is why people are against such auspicious activities as chanting and hearing the glories and pastimes of the Lord, which can bring total freedom from the cares and anxieties of material existence. The only answer to this question is that they are unfortunate because of supernatural control due to their offensive activities performed simply for the sake of sense gratification. The Lord's pure devotees, however, take compassion upon such unfortunate persons and, in a missionary spirit, try to persuade them into the line of devotional service. Only by the grace of pure devotees can such unfortunate men be elevated to the position of transcendental service.

TEXT 8

क्षुत्तृत्रिधातुभिरिमा मुहुर्यमानाः
शीतोष्णवातवरपैरितरेतराच्च ।
कामाग्निनाच्युत रुषा च सुदुर्भरेण
सम्पश्यतो मन उरुक्रम सीदते मे ॥ ८ ॥

kṣut-tṛṭ-tridhātubhir imā muhur ardyamānāḥ
śītoṣṇa-vāta-varaṣair itaretarāc ca
kāmāgninācyuta-ruṣā ca sudurbhareṇa
sampaśyato mana urukrama sidate me

kṣut—hunger; tṛṭ—thirst; tri-dhātubhiḥ—three humors, namely mucus, bile and wind; imāḥ—all of them; muhuḥ—always; ardyamānāḥ—perplexed; śīta—winter; uṣṇa—summer; vāta—wind; varaṣaiḥ—by rains; itara-itarāt—and many other disturbances; ca—also; kāmāgninā—by strong sex urges; acyuta-ruṣā—indestructible anger; ca—also; sudurbhareṇa—most unbearable; sampāśyataḥ—so observing; manaḥ—mind; urukrama—O great actor; sidate—becomes despondent; me—my.

TRANSLATION

O great actor, my Lord, all these poor creatures are constantly perplexed by hunger, thirst, severe cold, secretion and bile, attacked by coughing winter, blasting summer, rains and many other disturbing elements, and overwhelmed by strong sex urges and indefatigable anger. I take pity on them, and I am very much aggrieved for them.

PURPORT

A pure devotee of the Lord like Brahmā and persons in his disciplic succession are always unhappy to see the perplexities of the conditioned souls, who are suffering the onslaughts of the threefold miseries which pertain to the body and mind, to the disturbances of material nature, and to many other such material disadvantages. Not knowing adequate measures for relieving such difficulties, suffering persons sometimes pose themselves as leaders of the people, and the unfortunate followers are put into further disadvantages under such so-called leadership. This

is like a blind man's leading another blind man to fall into a ditch. Therefore, unless the devotees of the Lord take pity on them and teach them the right path, their lives are hopeless failures. The devotees of the Lord who voluntarily take the responsibility of raising the foolish materialistic sense enjoyers are as confidential to the Lord as Lord Brahmā.

TEXT 9

यावत्प्रथक्त्वमिदमात्मन इन्द्रियार्थ-
मायाबलं भगवतो जन ईश पश्येत् ।
तावन्न संसृतिरसौ प्रतिसंक्रमेत
व्यथ्यापि दुःखनिवहं वहती क्रियार्था ॥९॥

yāvat prthaktvam idam ātmana indriyārtha-
māyā-balaṁ bhagavato jana īśa paśyēt
tāvan na saṁsṛtir asau pratisaṅkrameta
vyarthāpi duḥkha-nivahaṁ vhaṭī kriyārthā

yāvat—as long as; prthaktvam—separatism; idam—this; ātmanaḥ—of the body; indriya-artha—for sense gratification; māyā-balaṁ—influence of external energy; bhagavataḥ—of the Personality of Godhead; janaḥ—a person; īśa—O my Lord; paśyēt—sees; tāvat—so long; na—not; saṁsṛtiḥ—the influence of material existence; asau—that man; pratisaṅkrameta—can overcome; vyarthā api—although without meaning; duḥkha-nivaham—multiple miseries; vhaṭī—bringing; kriyā-arthā—for fruitive activities.

TRANSLATION

O my Lord, the material miseries are without factual existence for the soul. Yet as long as the conditioned soul sees the body as meant for sense enjoyment, he cannot get out of the entanglement of material miseries, being influenced by Your external energy.

PURPORT

The whole trouble of the living entity in material existence is that he has an independent conception of life. He is always dependent on the rules of the Supreme Lord, in both the conditioned and liberated states, but by the influence of the external energy the conditioned soul thinks himself independent of the supremacy of the Personality of Godhead. His constitutional position is to dovetail himself with the desire of the supreme will, but as long as he does not do so, he is sure to drag on in the shackles of material bondage. As stated in *Bhagavad-gītā* (2.55), *prajahāti yadā kāmān-sarvān pārtha mano-gatān*: he has to give up all sorts of plans manufactured by mental concoction. The living entity has to dovetail himself with the supreme will. That will help him to get out of the entanglement of material existence.

TEXT 10

अह्न्यापृतार्तकरणा निशि निःशयाना
नानामनोरथधिया क्षणभ्रमनिद्राः ।
दैवाहतार्थरचना ऋषयोऽपि देव
युष्मत्प्रसङ्गविमुखा इह संसरन्ति ॥१०॥

ahn̄ya āpṛtārta-karanā niśi niḥśayānā
nānā-manoratha-dhiyā kṣaṇa-bhagna-nidrāḥ
daivāhatārtha-racanā ṛṣayo 'pi deva
yuṣmat-prasaṅga-vimukhā iha saṁsaranti

ahn̄i—during the daytime; āpṛta—engaged; ārta—distressing engagement; karanāḥ—senses; niśi—at night; niḥśayānāḥ—insomnia; nānā—various; manoratha—mental speculations; dhiyā—by intelligence; kṣaṇa—constantly; bhagna—broken; nidrāḥ—sleep; daiva—superhuman; āhata-artha—frustrated; racanāḥ—plans; ṛṣayaḥ—great sages; api—also; deva—O my Lord; yuṣmat—Your Lordship's;

prasaṅga—topic; vimukhāḥ—turned against; iha—in this (material world); saṁsaranti—do rotate.

TRANSLATION

Such nondevotees engage their senses in very troublesome and extensive work, and they suffer insomnia at night because their intelligence constantly breaks their sleep with various mental speculations. They are frustrated in all their various plans by supernatural power. Even great sages, if they are against Your transcendental topics, must rotate in this material world.

PURPORT

As described in the previous verse, people who have no taste for the devotional service of the Lord are occupied in material engagements. Most of them engage during the daytime in hard physical labor; their senses are engaged very extensively in troublesome duties in the gigantic plants of heavy industrial enterprise. The owners of such factories are engaged in finding a market for their industrial products, and the laborers are engaged in extensive production involving huge mechanical arrangements. "Factory" is another name for hell. At night, hellishly engaged persons take advantage of wine and women to satisfy their tired senses, but they are not even able to have sound sleep because their various mental speculative plans constantly interrupt their sleep. Because they suffer from insomnia sometimes they feel sleepy in the morning for lack of sufficient rest. By the arrangement of supernatural power, even the great scientists and thinkers of the world suffer frustration of their various plans and thus rot in the material world birth after birth. A great scientist may make discoveries in atomic energy for the quick destruction of the world and may be awarded the best prize in recognition of his service (or disservice), but he also has to undergo the reactions of his work by rotating in the cycle of repeated births and deaths under the superhuman law of material nature. All these people who are against the principle of devotional service are destined to rotate in this material world without fail.

This verse particularly mentions that even sages who are averse to the principles of devotional service to the Lord are also condemned to undergo the terms of material existence. Not only in this age, but formerly also, there were many sages who tried to invent their own systems of religion without reference to devotional service to the Supreme Lord, but there cannot be any religious principle without devotional service to the Lord. The Supreme Lord is the leader of the entire range of living entities, and no one can be equal to or greater than Him. Even the Lord's impersonal feature and all-pervading localized feature cannot be on an equal level with the Supreme Personality of Godhead. Therefore, there cannot be any religion or system of genuine philosophy for the advancement of the living entities without the principle of devotional service.

The impersonalists, who take much trouble in penance and austerity for self-liberation, may approach the impersonal *brahmajyoti*, but ultimately, because of not being situated in devotional service, they glide down again to the material world to undergo another term of material existence. This is confirmed as follows:

ye 'nye 'ravindākṣa vimukta-māninaḥ
tway asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nārta-yuṣmad-aṅghrayaḥ

"Persons who are falsely under the impression of being liberated, without devotional service to the Lord, may reach the goal of the *brahmajyoti*, but because of their impure consciousness and for want of shelter in the Vaikuṅṭhalokas, such so-called liberated persons again fall down into material existence." (*Bhāg.* 10.2.32)

(continued in next issue)

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Ottawa—The Back Home Buffet, 212 Somerset St. E./ (613) 233-3460

U.S.A.

Ann Arbor, Michigan—606 Packard St., 48104/ (313) 665-9057
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Atlanta, Georgia—1287 Ponce de Leon Ave. N.E., 30306/ (404) 377-8680
Baltimore, Maryland—200 Bloomsbury Ave., Catonsville, 21228/ (301) 788-3885
Boulder, Colorado—917 Pleasant St., 80302/ (303) 444-7005
Boston, Massachusetts—72 Commonwealth Ave., 02116/ (617) 247-8611
Caguas, Puerto Rico—Calle Ruiz Belvis No. 42, 00625/ (809) 746-9829
Chicago, Illinois—1716 W. Lunt Ave., 60626/ (312) 973-0900
Cincinnati, Ohio—119 W. McMillan St., 45219/ (513) 861-2506
Cleveland, Ohio—15720 Euclid Ave., E. Cleveland, 44112/ (216) 681-3193
Columbus, Ohio—379 W. 8th Ave., 43201/ (614) 421-1661
Dallas, Texas—5430 Gurley Ave., 75223/ (214) 827-6330
Denver, Colorado—1400 Cherry St., 80220/ (303) 333-5461
Detroit, Michigan—383 Lenox Ave., 48215/ (313) 824-6000
Fullerton, California—2011 E. Chapman Ave., 92631/ (714) 870-1156
Gurabo, Puerto Rico—Rt. 181, Box 215-B, Bo. Sta. Rita, 00658
Hartford, Connecticut—1683 Main St., E. Hartford, 06108/ (203) 289-7252
Honolulu, Hawaii—51 Coelmo Way, 96817/ (808) 595-3947
Houston, Texas—1111 Rosalie St., (mail: P.O. Box 2927, 77252)/ (713) 526-9860
Laguna Beach, California—285 Legion St., 92651/ (714) 494-7029
Lake Huntington, New York—P.O. Box 388, 12752/ (914) 932-8273
Long Island, New York—197 S. Ocean Ave., Freeport, 11520/ (516) 378-6184
Los Angeles, California—3764 Watska Ave., 90034/ (213) 836-2676
Miami Beach, Florida—2445 Collins Ave., 33140/ (305) 531-0331
Morgantown, West Virginia—322 Beverley Ave., 26505/ (304) 292-6725
New Orleans, Louisiana—2936 Esplanade Ave., 70119/ (504) 488-7433
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San Diego, California—1030 Grand Ave., Pacific Beach, 92109/ (619) 483-2500
San Francisco, CA—Bhaktivedanta Institute & Fellowship, 84 Carl St., 94117/ (415) 753-8647
Seattle, Washington—3114 E. Pine St., 98122/ (206) 329-7011
Spanish Fork, Utah—KHQN Radio 1480, 8618 S. Hwy. 6 (mail: P.O. Box 379), 84660/ (801) 798-3559
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Tampa, Florida—2506 Azele St., 33606/ (813) 872-6694
Topanga, California—20395 Callon Dr., 90290/ (213) 455-1658
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Washington, D.C.—10310 Oaklyn Rd., Potomac, Maryland, 20854/ (301) 299-2100
Washington, D.C.—2128 O St. N.W., 20037/ (202) 293-0825

FARM COMMUNITIES

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Carriere, Mississippi (New Talavan)—Route 2, Box 449, 39426/ (601) 798-8533
Gainesville, Florida (New Ramapa-reti)—Box 819, Alachua, Florida 32615/ (904) 462-9046
Gurabo, Puerto Rico (New Govardhana Hill)—(contact Gurabo)
Hillsborough, North Carolina (New Goloka)—Rt. 6, Box 701, 27278/ (919) 732-6492
Mulberry, Tennessee (Murāri-sevaka)—Murari Project, Rt. No. 1, Box 146-A, 37359/ (615) 759-7331
New Vrindaban, W. Virginia—R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/ (304) 843-1600
Ninole, Hawaii (New Kṛṣṇaloka)—P.O. Box 108, 96773/ (808) 595-3947
Philo, California (Gaura-maṅḍala-giri)—P.O. Box 179, 95466/ (707) 895-2300
Port Royal, Pennsylvania (Gītā-nāgari)—R.D. No. 1, Box 839, 17082/ (717) 527-4101
Roadhouse, Illinois (Amṛta-dēśa)—Rt. 1, Box 70, 62082/ (217) 927-4324
Three Rivers, CA (Bhaktivedanta Village)—44799 Dinely Dr., 93271/ (209) 561-3302

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Dallas—Kalachandji's (at ISKCON Dallas)
Detroit—Govinda's (at ISKCON Detroit)/ (313) 331-6740
Los Angeles—Govinda's, 9624 Venice Blvd., Culver City, 90230/ (213) 836-1269
New Orleans—Govinda's, 1309 Decatur St., New Orleans, 70116/ (504) 522-3538
New Vrindaban—Palace of Gold Restaurant/ (304) 843-1233 (open May–Nov.)
St. Louis—Govinda's (contact St. Louis)/ (314) 535-8085
San Diego—3012 University Ave., North Park, CA 92104/ (619) 284-4827
San Francisco—Jagannatha's Cart, 57 Jessie St., 94105/ (415) 495-3083
San Francisco—The Higher Taste, 775 Frederick St., 94117/ (415) 661-7290
San Francisco—The Seven Mothers, 86 Carl St., 94117/ (415) 753-9703
San Juan, Puerto Rico—Govinda, Tetuan 153, Viejo San Juan, 00903/ (809) 725-4885

EUROPE

ENGLAND AND IRELAND

Belfast, Northern Ireland—23 Wellington Park, Malone Rd., Belfast BT9 6DL/ 668874

London, England (city)—10 Soho St., London W1/ (01) 437-8442

London, England (country)—Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP/ (09276) 7244

FARM COMMUNITY

Lake Island of Inis Rath—Lisnaskea, County Fermanagh, Northern Ireland

RESTAURANTS

Belfast, Northern Ireland—Govinda's, Shaftsbury Square/ 246 405

Dublin, Ireland—6 Dawson Lane, off Dawson St., Dublin 2

London—Govinda's, 9-10 Soho St./ 01-437-8442

ITALY

Bari—Via Nazionale 10A, Palese (BA) 70057/ (080) 321428

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

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

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

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

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

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

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

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

FARM COMMUNITY

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

RESTAURANTS

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

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

OTHER COUNTRIES

Amsterdam, Holland—Keizersgracht 94/ (020) 24-94-10
Athens, Greece—Bhaktivedanta Cultural Assoc., 133 Solonos St./ 30-1-364-1618
Bergen, Norway—Storhaugen 6, 5000 Bergen/ (05) 29 05 45
Copenhagen, Denmark—Govinda's, Soldalen 21, 2100 Copenhagen/ (01) 18-43-78
Düdingen, Switzerland—Im Stillen Tal, CH3186 Düdingen (FR)/ (037) 43-26-98
Göthenburg, Sweden—Govinda's, Västra Hamngatan 20, 41117 Göthenburg/ (031) 116166
Grödinge, Sweden—Korsnäs Gärd, 140 32 Grödinge/ 0753-29151
Helsinki, Finland—Govinda's, Jäkäriinkatu 10D, Helsinki 15/ (065) 0039
Heidelberg, W. Germany—Kürfürsten Anlage 5, 6900 Heidelberg/ 06221-15101
Madrid, Spain—Calle del Tutor No. 27, Madrid 8/ (91)-247-6667
Paris, France—Chateau d'Ermenonville, 60440 Nanteuil le Haudouin, 60950/ (4) 454-0400
Septon, Belgium—Chateau de Petit Somme, Septon 5482/ 086-322480
Stockholm, Sweden—Fridhemsgatan 22, 112 40 Stockholm/ 08-549002
Strasbourg, France—2 rue Sellenick, 67000 Strasbourg 1-6 (88) 25 50 33
Vienna, Austria—Center for Vedic Studies, Am Lugeck 1/2, 1010 Wien/ (0222) 52-98-25
Zürich, Switzerland—Bergstrasse 54, 8032 Zurich/ (01) 69-32-79

FARM COMMUNITIES

Almiviks Gärd, Sweden—15300 Järna/ (0755) 52068
Bavarian Forest (Bayrischer Wald), W. Germany (Nava-Jiyaḍa-Nṛsiṅha-Kṣetra)—(contact Heidelberg)
Brihuega, Spain (New Vraja Mandala)—(Santa Clara) Brihuega, Guadalajara/ (11) 280018
Lugno, Switzerland—The Gokula Project, La Pampa, 6981 Sessa (Malcantone) TI/ (091) 73-25-73
Valencay, France (New Māyāpur)—Lucay-Le-Male, 36 600/ (54) 40-26-88

RESTAURANT

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

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AUSTRALIA

Adelaide—69 Belair Rd., Kingswood, South Australia 5062 (mail: P. O. Box 235, Kingswood)/ (08) 272-0488
Brisbane—95 Bank Road, Graceville, Queensland 4075 (mail: P. O. Box 649, Toowong, Q'land. 4066)/ (07) 379-1996
Cairns—69 Spence St., Cairns, Queensland 4870 (mail: P. O. Box 5238, Cairns Mail Centre, Q'land. 4870)/ (07) 51-8601
Canberra—19 State Circle, Forrest, (mail: P. O. Box 567, Civic Square, Canberra, A.C.T. 2608)/ (062) 953774
Hobart—63 King St., Sandy Bay, Tasmania 7005/ (mail: P. O. Box 579, Sandy Bay, Tas. 7005)/ (002) 23-4569
Melbourne—197 Danks St., Albert Park, Victoria 3205 (mail: P. O. Box 125/ (03) 699-5122
North Sydney—180 Falcon St., N. Sydney, N.S.W. 2060 (mail: G.P.O. Box 2766, Sydney 2001)/ (02) 926164
Perth—590 William St., Mt. Lawley, West Australia 6050 (mail: P. O. Box 598, West Perth, W.A. 6005)/ (09) 328-9171
Surfer's Paradise—2995 Gold Coast Highway, Surfer's Paradise, Q'land. 4217/ 075-501642
Sydney—112 Darlinghurst Rd., Darlinghurst, New South Wales 2010 (mail: P. O. Box 159, Kings Cross, N.S.W. 2011)/ (02) 357-5162

FARM COMMUNITIES

Colo (Bhaktivedanta Ashram)—Lot 11, Upper Colo Rd., Central Colo, New South Wales 2756 (mail: P.O. Box 157, Windsor, N.S.W. 2765)/ (045) 75-5284
Murwillumbah (New Govardhana)—Eungella, Tyalgum Rd. via Murwillumbah, New South Wales 2484 (mail: P. O. Box 687/ (066) 72-3047
Riverina (New Gaudaesh)—Old Renmark Rd., via Wentworth, New South Wales 2648 (mail: P. O. Box 2446, Mildura, Victoria 3500)/ (050) 27-8226

RESTAURANTS

Adelaide—Govinda's, 13 Frome St., Adelaide, S.A. 5000/ (08) 2237726
Brisbane—Food for Life, 252 George St., Brisbane, Q'land 4000
Cairns—Gopal's (at ISKCON Cairns)
Melbourne—Gopal's, 139 Swanston St., / (03) 63-1578
Melbourne—Crossways, 1st Fl., 11-15 Elizabeth St., / (03) 62-2800
Surfer's Paradise—Gopal's, 2995 Gold Coast Hwy., Q'land 4217/ 075-501642

Krishna Consciousness AND THE WORLD

C. Bhaktivedanta Swami Prabhupāda

Sydney—Gopal's, 18-A Darcy St., Parramatta, N.S.W. 2150/ (02) 635-0638
Sydney—Govinda's and Govinda's Take-away (both at ISKCON Sydney)
Sydney—Hare Kṛṣṇa Free Food Centre, 231 Victoria St., King's Cross, N.S.W. 2011

NEW ZEALAND AND FIJI
Auckland, New Zealand (New Varshan)—Hwy. 18, Riverhead (next to Huapai Golf Course)
(mail: R. D. 2, Kumeu, Auckland/ 412-8075)
Christchurch, New Zealand—83 Bealey Ave. (mail: P.O. Box 2298, Christchurch/ (3) 61-965
Lautoka, Fiji—5 Tavewa Ave. (mail: P.O. Box 125/ 61-633, ext. 48
Suva, Fiji—P.O. Box 6376, Nasinu/ 391-282
Wellington, New Zealand—2 Kensington St. (mail: P.O. Box 2753, Wellington/ 850 876
RESTAURANT
Auckland, New Zealand—Gopal's, 1st fl., Civic House, 291 Queen St./ 3-4885

AFRICA

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Accra, Ghana—582 Blk. 20, Odokor, Official Town (mail: P.O. Box 01568, Osu)
Benin City, Nigeria—Karo Estate Rd., off Upper Mission Rd., (mail: P.O. Box 3681)
Buea, Cameroon—Southwest Province (mail: c/o Yuh Laban Nkesah, P and T, VHS)
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Lagos, Nigeria—No. 2 Murtala Mohammed International Airport Expressway, Mafaluku
(mail: P.O. Box 8793, Lagos)
Mauritius—White House, Celicourt Antelme St., Quatre Bornes (mail: P.O. Box 108,
Quatre Bornes, Mauritius/ 46804
Mombasa, Kenya—Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224,
Mombasa/ 312248
Nkawakaw, Ghana—P.O. Box 69, Nkawakaw
Nairobi, Kenya—Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi/ 744365
Port Harcourt, Nigeria—2 Elgham Rd. (corner of Obana Obhan St.), G.R.A. II
(mail: P.O. Box 4429, Trans Amadi)
Takoradi, Ghana—64 Windy Ridge (mail: P.O. Box 328)
Warri, Nigeria—I 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
Bamanore, Gujarat—N.H. 8-B, Surendranagar (city office: 32 Ananta Nagar, Kalavad Rd.,
Rajkot 360 003)
Bangalore, Karnataka—210, Bellary Road, Upper Palace Orchards, Sadashiv Nagar, 560 080/ 361539
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
Chhayaḥaria (Haridaspur), W. Bengal—Thakur Haridas Sripatbari Sevashram, P.O. Chhayaḥaria,
P.S. Bongaon, Dist. 24 Pargonas
Chittagong, Bangladesh—Caitanya Cultural Society, Sri Pandarik 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 Kilpaug Garden Road, Madras 600 010/ 662286
Māyāpur, W. Bengal—Shree Māyāpur Chandrodya Mandir, P.O. Shree Māyāpur Dham (Dist. Nadia)
New Delhi—M-119 Greater Kailash I, 110 048/ 6412058
Pandharpur, Maharashtra—Hare Krishna Āśrama, across Chandrabhaga River, Dist. Sholapur, 413304
Patna, Bihar—Rajendra Nagar, Rajkot No. 12, 800 016
Pune, Maharashtra—4 Tarapur Rd.
Silchar, Assam—Mahaprabhu Colony, Malugram, Cachar District, 788002
Surat, Gujarat—Rander Rd., Jahangirpura, Surat, 395005/ 84215
Tirupati, A.P.—No. 37, B Type, T. T. D. Qrs., Vinayaka Nagar, K. T. Rd., 517501/ 2285
Trivandrum, Kerala—TC224/1485, W/C Hospital Rd., Thycaud, 695014/ 68197
Vrindāvan, U.P.—Krishna-Balarām Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathurā/ 178
FARM COMMUNITIES
Hyderabad, A.P.—P.O. Dabilpur Village, Medchal Taluc, Hyderabad District, 501 401
Māyāpur, W. Bengal—(contact Māyāpur)
RESTAURANTS
Bombay—Govinda's (at Hare Krishna Land)
Vrindāvan—Krishna-Balarām Mandir Guesthouse
OTHER COUNTRIES
Bali, Indonesia—Jalan Sagamona 17, Renon, Denpasar
Bangkok, Thailand—139, Soi Putha-Osoto, New Road/ 233-2488
Hong Kong—5 Homantin St., Flat 23, Kowloon/ 3-7122630
Jakarta, Indonesia—Yayasan Kesadaran Kṛṣṇa Indonesia, J.L. Kamboja 10-12, Tomang Raya/ 599 301
Kathmandu, Nepal—Sri Kunj, Kamaladi
Kuala Lumpur, Malaysia—Lot 9901, Jalan Awan Jawa, Taman Yari, Kuala Lumpur/ 730172
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, Suginami-ku, Tokyo T168/ (3) 327-1541
FARM COMMUNITY
Cebu, Philippines (Hare Kṛṣṇa Paradise)—231 Pagsabungan Rd., Basak, Mandaue City/ 83254
RESTAURANT
Cebu, Philippines—Govinda's, 26 Sanchiangko St.

LATIN AMERICA

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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, Aldeota
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 Alvaro 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—Vrajbhumi/ 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—Gov. 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—Calle Casas Grandes, No. 320-A (second floor), Col. Mitras Centro/ 483600
Morelia—Ticatemé No. 52 pte., Col. Selix Ireta 58070, Morelia, Mich.
Vera Cruz—Calle 3, Carebelas No. 784, Fraccionamiento Reforma/ 50759
FARM COMMUNITY
Tulancingo, Hidalgo (Nueva Gauda-Manḍala Bhūmi)—(contact Mexico City)
PERU
Arequipa—Jusalem 402/ 229523
Cuzco—San Juan de Dios 285 Altos/ 222 353
Chosica—Jr. Chile 136
Huancayo—Av. Giraldez 652
Lima—Avenida San Martin 135 Barranco/ 670405
Trujillo—Jr. Bolivar 768
FARM COMMUNITIES
Gauranga Sevak—Bellavista, Hvallaga, San Martin
Merced—(contact ISKCON Huancayo)
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Arequipa—(at ISKCON Arequipa)
Cuzco—Calle Espaderos 128 (near Plaza de Armas)
Lima—Jr. Azangaro 149
Miraflores—Av. Schell 634

OTHER COUNTRIES
Bogota, Colombia—Carrera 44A, No. 22D-bis-57/ 269-3118
Buenos Aires, Argentina—Centro Bhaktivedanta, Andonaegui 2054, (1431) Buenos Aires
Cali, Colombia—Avenida 9 Norte, 17-33/ 621688
Caracas, Venezuela—Calle Valparaíso con Callejón Wash., Quinta "Mamá Vieja," El Paraíso/ 461-6559
Cochabamba, Bolivia—P.O. Box 3988/ 46441
Concepción, Chile—Nongüen, 588/ 23150
Córdoba, Argentina—Ramirez de Arellano 680, (5000) Alta Córdoba
Crabwood Creek, Guyana—Grant 1803, Sec. D, Corentyne, Berbice
Georgetown, Guyana—24 Uitvlugt Front, West Coast Demerara
Guayaquil, Ecuador—V. E. Estrada 110, Circunvalacion Norte/ 382439
La Paz, Bolivia—Avenida Herando Siles 6239 (mail: Casilla 10278 Obrajes/ 785023
Medellin, Colombia—Calle 56 (Bolivia), Parque de Bolívar
Montevideo, Uruguay—Casilla 10, 531, Suc. 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 Blanca, Urbanización Carmiol, Montes
de Oca, Casa No. 49 (mail: P.O. Box 166, Paseo Estudiantes, Z-1002)
San Salvador, El Salvador—25 Avenida Norte 1132, Media Quadra al sur de la Embajada Americana
San Salvador/ 259617
Santiago, Chile—Manuel Carvallo-771, Nunoa, Santiago/ 392734
Santo Domingo, Dominican Republic—Calle Cayetano Rodriguez No. 254
Trinidad and Tobago, West Indies—Prabhupada Ave., Longdenville, Chaguanas
FARM COMMUNITIES
Guayaquil, Ecuador (Nuevo Nilácala)—(contact Guayaquil)
Guyana—Seawell Village, Corentyne, East Berbice
San Salvador, El Salvador—Carretera a Santa Ana, Km. 34, Canton Los Indios, Zapotitán,
Dpto. de La Libertad
RESTAURANTS
Guayaquil, Ecuador—Govinda's (contact Guayaquil)
Quito, Ecuador—Govinda's, Esmeracosa 853 y Venezuela/ 511083
Santiago, Chile—Govinda's (contact Santiago)

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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.

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.

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 Puruṣottamādhika
(July 19–August 16)

This is a leap month. Cāturmāsya is not observed during this month.

August 12—Śuddhā Ekādaśī. Fasting from grains and beans.

Month of Śrīdhara
(second half: August 17–30)

August 26—Pavitrāropanī Ekādaśī. Fasting from grains and beans. Also, Jhulana-yātrā, the swing festival of Śrī Śrī Rādhā-Govinda, begins.

August 27—Disappearance anniversary of Śrīla Rūpa Gosvāmī, one of the chief literary disciples of Lord Caitanya.

August 30—Appearance anniversary of Lord Balarāma, Lord Kṛṣṇa's elder brother. Fasting till moonrise. Also, the end of Jhulana-yātrā. Also, the start of the second month of Cāturmāsya. Fasting from yogurt.

Month of Hṛṣīkeśa
(August 31–September 29)

September 7—Śrī Kṛṣṇa-janmāṣṭamī-vrata, the appearance anniversary of Lord Kṛṣṇa. Fasting till midnight. Devotees celebrate by recounting Kṛṣṇa's glories and presenting Him gifts. Call your local Hare Kṛṣṇa center for details.

September 8—Appearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness. Fasting till noon. Devotees mark this day with personal remembrances.

September 11—Annadā Ekādaśī. Fasting from grains and beans. Also, appearance anniversary of Śrīla Gopāla Kṛṣṇa Gosvāmī Bhāgavatapāda, one of the present spiritual masters in the Hare Kṛṣṇa movement.

September 17—Anniversary of Śrīla Prabhupāda's arrival in the United States in 1965. Also, the appearance anniversary of Śrīla Kīrtanānanda Swami Bhaktipāda, one of the present spiritual masters in the Hare Kṛṣṇa movement.

September 19—Appearance anniversary of Śrīmatī Sitādevī, consort of Śrī Advaita Ācārya.

September 20—Appearance anniversary of Śrīmatī Lalitā-devī, foremost of the cowherd girl friends of Śrīmatī Rādhārāṇī.

September 21—Śrī Rādhāṣṭamī, the appearance anniversary of Śrīmatī Rādhārāṇī, Lord Kṛṣṇa's eternal consort. Fasting till noon.

September 25—Pakṣa-varḍhinī Mahādvādaśī. Fasting from grains and beans.



Every Town and Village

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



YAMARAJA DASA

Mayor W. Wilson Goode addresses a gathering at the grand opening of Philadelphia's new Hare Krishna Food for Life center. Rūpa-manohara dāsa and Candrikā-devī dāsī (seated at left), co-directors of the center, and Śeṣa dāsa (seated at right), president of Philadelphia ISKCON, participated in the ceremony.

Philadelphia Mayor Dedicates Food for Life Center

Philadelphia—Mayor W. Wilson Goode recently cut the ribbon for the grand opening of the Hare Krishna Food for Life center here. The Mayor said, "I would like to express my appreciation to the Hare Kṛṣṇas for their involvement here—for this shelter and their food program. With the help of private groups like the Hare Kṛṣṇa movement, we can help more than two thousand persons per day in this city." Mayor Goode then cut the ceremonial cake and served the first lunch plate to a

homeless woman.

Located at 1408 South Street, the Food for Life center was purchased and renovated with private donations. The program has fed the needy since March 1983 and now serves more than seventy-five free lunches a day, five days a week, to homeless persons. The facility, which now shelters twenty men a night, has received more than \$20,000 from the Federal Emergency Management Administration through the Philadelphia Committee for the Homeless.

U.S. Congressman Speaks at New Vrindaban Ceremony

New Vrindaban, West Virginia—Representative Alan Mollohan (D-W. Va.) was the keynote speaker at the recent groundbreaking ceremony here for the Temple of Understanding. Mollohan stated that the \$50 million temple will mean great progress for the economy and people of Marshall County, where the community is located.

In a fitting introduction for a temple meant to promote nonsectarian worship of the Supreme Person, Representative Mollohan said, "In a real sense, the facilities that will grace these hills symbolize

what it means to be in America, where freedom of religion and freedom of speech are the stalwarts of a democracy that was snatched from the bosom of tyranny at the cost of men's lives and defended again and again against very real threats to liberty.

"I think it is imperative for us to consider how fortunate we all are that the freedom of America has allowed these works to be completed and will allow the development of this project and more."

Śrīla Kīrtanānanda Swami Bhaktipāda, leader of the New Vrindaban community

and one of ISKCON's spiritual masters, emphasized the broad spiritual meaning of the Temple of Understanding. "Kṛṣṇa consciousness is for everyone," he said, "because we are not talking about something sectarian or foreign. We refer to the dormant love of God in all of our hearts and to our eternal nature as servants of God. We want to see people become perfect Christians, perfect Jews. When people learn how to relate to each other as servants of God, our troubled society will see a new dawn of peace and prosperity."

Asked whether he expects every visitor to convert, Śrīla Bhaktipāda, leader of the five-thousand-acre, six-hundred-member community, said, "You must follow the truth wherever you find it. If they are Christians, let them go and become better Christians."

New Vrindaban's ornate Palace of Gold, dedicated to ISKCON's founder-ācārya, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, has drawn 200,000 visitors a year to Marshall County since the memorial was completed in 1979. Plans for the new Temple of Understanding are a testimony that the community is quickly becoming the most famous national pilgrimage site in the West for ISKCON and Indians in general. Twenty times larger than the Palace of Gold, and the second-tallest building in the state (216 feet high, second only to the state Capitol), the temple will join the ranks of the Taj Mahal and Vatican.



PATRIKA DASA

Congressman Alan Mollohan hails the ISKCON temple as good economic news for West Virginia.



Lord Kṛṣṇa's Cuisine

Pickles to Relish

The wide array of pickled fruits and vegetables in Lord Kṛṣṇa's cuisine confirms that variety is the spice of spiritual life.

Text and photo by
VIŚĀKHĀ-DEVĪ DĀSĪ

For centuries, people throughout the world have known that extremely salty, acidic, or sweet foods don't spoil. And for centuries people have employed various techniques to preserve, or pickle, their foods. While in the West brine or vinegar are the traditional pickling agents, in Lord Kṛṣṇa's cuisine we use sugar, oils, salt, spices, and sunshine.

The two most popular types of pickles in

Lord Kṛṣṇa's cuisine are lemon and green mango, but virtually any fruit or vegetable that isn't too soft makes tasty pickles—carrots, gooseberries, hot peppers, ginger root, radishes, even turnips. Whichever fruit or vegetable you prefer, get garden-fresh, high-quality selections, slightly under-ripe and without blemishes or soft spots. Lemons and limes should be fresh and young, with smooth skins and lots of juice.

As for the oil, mustard oil is traditional; it lends a distinctive pungency to the pickle. Peanut and sesame oils make milder-tasting pickles and are good for variety.

Śrīla Prabhupāda was fond of pickles and often enjoyed them with his noon meal. And when he traveled he would have his servant bring a supply along. Yamunā-devī dāśī (who was Śrīla Prabhupāda's cook for years) told me how Prabhupāda spoke about pickles one hot summer morning in 1972. He was in Vṛndāvana, India, sitting on a veranda and observing four women who were quietly working. These women were visitors to Vṛndāvana, pilgrims, and Prabhupāda watched as they set up a small makeshift kitchen to cook lunch for their families. "Do you know what *aam achar* is?" he asked Yamunā. "It is mango pickle. When one is traveling, one can always take some *purīs* [fried flat-breads] and *achar*."

"Formerly, when people used to travel by bullock cart, they would stop in a shady place, collect some wood and *gobar* [dried cow-dung patties], make a small fire, and cook a simple *dāl* [dried-bean soup]. While the *dāl* was cooking, they would mix some whole wheat flour, ghee [clarified butter], and water to make a soft dough. Then they would shape the dough into balls and place them on the embers to cook. Next, they flavored the *dāl* with spices fried in ghee. And finally they took the cooked breads [called *baatis*] from the embers, dipped them into a small pot of warm ghee, and tossed them into the *dāl*. This was their simple noon meal: *purīs*, hot *dāl* with *baatis*, and *achar* that they had brought from home. A meal so tasty that even the wealthiest people traveled to the countryside to relish it with the villagers."

The pickles we're presenting here have a sharp and exhilarating taste. They stimulate the appetite, enhance the flavors of the food they accompany, and introduce an amazing variety of taste into any meal. The flavors range from piquant to sweet to pungent. These pickles are appropriate for almost every kind of lunch or dinner, from the simplest to the most elaborate.

Lord Kṛṣṇa also enjoyed eating pickles with His meals, as one of the great spiritual masters of the nineteenth century describes in a song about Kṛṣṇa's lunching pastimes in Vṛndāvana. The song names some forty or fifty kinds of dishes that the Lord and His friends delighted in, including "twelve kinds of sour preparations made with tamarinds, limes, lemons, and oranges. . . ."

Pickles enable us to relish some of the innumerable tastes that the Lord has provided. Śrīla Prabhupāda writes, "Actually all tastes are within the earth, and as soon as seeds are sown in the ground, various trees sprout up to satisfy our different tastes. For instance, sugarcane provides

(Recipes by Yamunā-devī dāsī)

Plain Lemon or Lime Pickle (*Nimbu Achar*)

4 smooth, thin-skinned lemons or limes
1½ tablespoons salt

1. Wash the lemons or limes in hot water and dry them.
2. Slice the lemons or limes, remove the seeds, and save any draining juice.
3. Mix the salt and the draining juice. Arrange the slices in a jar and pour the salt mixture over the top.
4. Seal with a tight-fitting lid and place in the hot sun, bringing the jar inside at night, for two weeks. Shake the jar daily. The slices will gradually shrink to nearly half their original size.
5. The pickle is ready to offer to Kṛṣṇa when the skins are tender and a buff color. One- or two-year-old lemon pickle is a great delicacy.

Spicy Lemon or Lime Pickle (*Masālā Nimbu Achar*)

3 cups water
3 large, thin-skinned lemons or limes
1 teaspoon *garam masālā*
¼ tablespoon salt
½ cup brown sugar
½ teaspoon turmeric

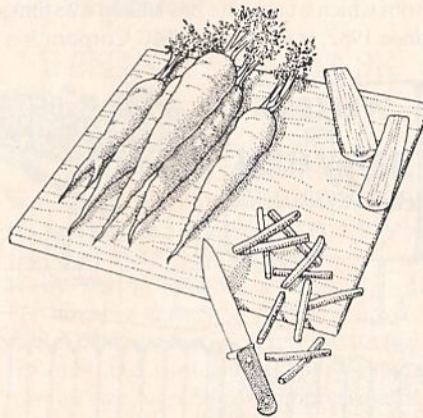
1. Bring the water to a rolling boil in a small saucepan; then remove from the flame. Place the lemons or limes in the hot water and soak them for five minutes. Remove, cool slightly, and then dry each lemon or lime.
2. Slice each lemon or lime into 8 or 12 wedges; remove the seeds.
3. Combine the *garam masālā*, turmeric, salt, and brown sugar. Pack the lemons or limes and spices in alternate layers until all of the ingredients are used. Cover with a tight-fitting lid and keep in the hot sun, bringing the jar inside at night, for at least a week before offering it to Kṛṣṇa. Shake the jar daily. This pickle is good for at least a year.

Spicy Lemon or Lime Pickle in Oil (*Masālā Nimbu Achar*)

3 cups water
3 medium-sized, thin-skinned lemons or limes
3 tablespoons mustard or sesame oil
4 or 5 small, fresh hot green chilies, split in half
1½ teaspoons fennel seeds
1 teaspoon powdered black mustard seeds
¼ teaspoon chili powder
1¼ teaspoons *garam masālā*

¼ teaspoon turmeric powder
1 tablespoon salt

1. Boil the water in a three-quart saucepan; then remove the pan from the flame. Place the lemons or limes in the hot water and soak them for five minutes. Remove, cool slightly, and dry each lemon or lime.
2. Cut each lemon or lime into 16 wedges; remove the seeds and collect the draining juice.
3. Heat 1 tablespoon of the oil in a small frying pan over a medium-low flame. Add the split green chilies, fennel seeds, mustard powder, chili powder, *garam masālā*, turmeric, and salt. Fry for about 2½ minutes. Remove the pan from the flame and cool.
4. Combine the seasoning, lemons or limes, and the collected juice, and pack into a pint jar. Seal with a moisture-proof lid and set in the summer sun for at least seven days. Shake the jar each day and bring it inside at night.



On the eighth day, pour in 2 more tablespoons of the oil and shake well. This pickle can then be offered to Kṛṣṇa. It can be stored for several months.

Plain Green Chili Pickle (*Har Mirch Achar*)

This is one of the hottest pickles and should be relished only by the connoisseur, as it may scald the untempered palate.

8 ounces small, hot green chilies (the mild Jalepeno chili is recommended)
½ tablespoon powdered *ajwan* seeds
1 tablespoon powdered mango
1½ tablespoons mustard or sesame oil
1 tablespoon salt

1. Wash and dry the chilies.
2. Heat the oil in a small saucepan. Add all of the ingredients and fry over a low flame

until the chilies become slightly limp.

3. Remove from the flame and cool to room temperature. Pack into a pint jar and set in the hot sun, bringing the jar in at night, for at least five days. Then offer it to Kṛṣṇa. This pickle will grow hotter with age.

Cauliflower Pickle (*Phoolgobi Achar*)

3 cups water
8 ounces of ½-inch by 1½-inch cauliflower flowerettes
1 teaspoon black mustard seeds
½ teaspoon turmeric powder
1 teaspoon *garam masālā*
1 ounce peeled, fresh ginger root, sliced thin
¼ teaspoon chili powder
½ teaspoon salt
1½ tablespoons mustard or sesame oil

1. Boil the water in a 3-quart saucepan. Toss in the flowerettes and parboil for about 2 minutes. Remove and drain in a colander.
2. Heat the oil in a small saucepan over a medium flame. Add all of the ingredients and stir-fry for 30 seconds.
3. Pack all the ingredients into a pint jar. Secure the lid tightly and then cool. Set the jar in the hot sun, bringing it in at night, for at least seven days before offering it to Kṛṣṇa.

Carrot Pickle (*Gajar Achar*)

7 ounces fresh, sweet carrots
1 tablespoon black mustard seeds
½ teaspoon turmeric powder
1 teaspoon cumin seeds
¼ teaspoon fenugreek seeds
½ to 1 teaspoon powdered red chilies
¼ teaspoon clove powder
½ teaspoon salt
3 tablespoons mustard or sesame oil
¼ teaspoon cinnamon powder

1. Cut the carrots into thin strips and place them in a shallow bowl. Sprinkle 1 tablespoon of salt over them and marinate for 2 hours; wash and drain well.
2. Grind the mustard seeds, cumin seeds, and fenugreek seeds on a stone mortar or in an electric coffee mill. Add the remaining spices and salt, and blend well.
3. Heat the oil in a small saucepan over a medium flame. Remove from the flame, cool for fifteen seconds, and then toss in all of the spices and stir.
4. Pack the carrots in a pint jar. Pour in the spices, cover with a moisture-proof lid, and set in the hot sun for one week, bringing the jar inside at night. Then offer to Kṛṣṇa.

its juices to satisfy our taste for sweetness, and oranges provide their juices to satisfy our taste for a mixture of the sour and sweet. Similarly, there are pineapples and other fruits. At the same time, there are chilies to satisfy our taste for pungency. Although the earth's ground is the same, different tastes arise because of different

kinds of seeds. As Lord Kṛṣṇa says in the *Bhagavad-gītā*, 'I am the original seed of all existences.'

"Complete arrangements for the production of all the necessities of life are made by the Supreme Personality of Godhead. People should therefore learn how to satisfy Lord Kṛṣṇa. Indeed, our prime

business is to satisfy the Lord."

This is the art of Kṛṣṇa consciousness: taking what Kṛṣṇa has provided and using it in His service. This art satisfies both the Lord and ourselves. And as our devotion and attachment to Kṛṣṇa evolve, we will feel a pleasure and fulfillment in life unlike any we have ever known before.

THE VEDIC

Transcendental Comment

MIDDLEPORT BHOPAL

by Mathureśa dāsa

The *Bhagavad-gītā* informs us that we are each an individual spirit soul, completely different from our temporary, physical bodies. The body changes from childhood to youth to old age, but we, the individual souls, remain the same, observing these changes. During our lives we are forced to suffer old age and disease, and at the end we die. At death, we leave our present bodies and transmigrate to another womb, there to develop another body and start all over again in one of the millions of species.

According to the *Gītā* and other Vedic scriptures, the purpose of human life is to escape from this painful cycle by rendering devotional service to the Supreme Personality of Godhead, Lord Kṛṣṇa. Through devotional activities we cure ourselves of false identification with our bodily coverings. Thus at the end of this life we are not transferred into another womb; rather, we go to the spiritual world to enjoy eternal life as Kṛṣṇa's servants.

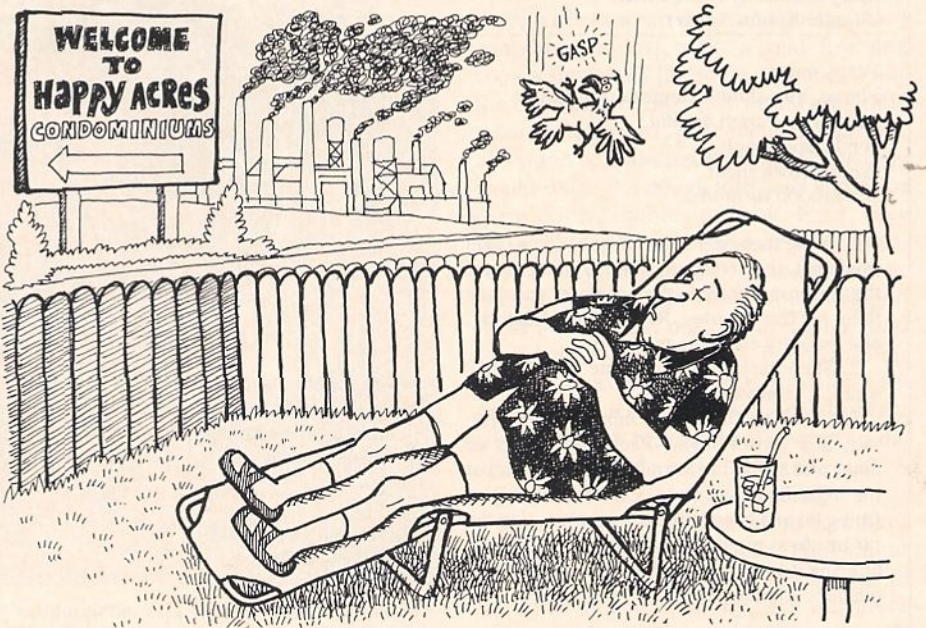
The trouble is, most people aren't aware of the painful cycle of birth and death, so they have no desire to escape it. They see no need in giving up their materialistic activities and taking to devotional service. In fact, even when people come face to face with the reality of repeated birth and death, still they are often hesitant to do the needful and give up their materialistic ways for spiritual life.

I found some evidence of this hesitancy in an incident that followed in the wake of last December's disaster in Bhopal, India, where 2,500 died and thousands more were blinded or crippled by leaking methyl isocyanate gas at the Union Carbide plant there.

Although Union Carbide has stopped manufacturing methyl isocyanate in Bhopal, Union Carbide and other companies continue to produce the deadly gas at five sites in the United States. The Occupational Safety and Health Administration (OSHA) released a sixty-seven-page report last February indicating the chances

were extremely remote that methyl isocyanate could leak from any of these sites. Two sites, however, one in Woodbine, Georgia, the other in Middleport, New York, were cited for serious violations of OSHA standards. Union Carbide owns the Georgia plant. The one in Middleport, from which isocyanate has leaked five times since 1982, is owned by FMC Corporation.

able to relinquish the work that put him in such a precarious position. He needs the job, of course. How many of us would react any differently? But we should react differently. We are faced not just with death, but with repeated birth, death, disease, and old age. But who knows? Maybe some people will never give up materialism for serving Kṛṣṇa, even after fully understand-



The largest leak in Middleport was a forty-gallon release on November 15, just two weeks before Bhopal. Police evacuated the area near the plant, and eleven persons, nine of them children, were treated for eye irritations at the local hospital. OSHA, however, says "the Middleport plant has never had an uncontrolled isocyanate reaction," which must mean that the stuff has never blown into town the way it did in Bhopal.

Speaking over the phone to a reporter, an employee at the Middleport FMC plant said, "I'd get fired if they knew I talked to you. Sure I worry sometimes. That thing in India, it was terrible. I went home that night we heard about it, and my wife and I just looked at each other. But I need the job."

There you have it. The man is staring untimely death in the face and yet he's un-

ing the calamitous result of such a choice.

Another Middleport FMC employee was defensive: "If the government says we're safe, we're safe. They know what they're doing."

He might be right. Maybe he can stick to his job and not get fatally gassed. In any case, anyone who sticks to material life is assured a fate worse than fatal.

NONSECTARIAN NONSENSE

by Ṭoṭa-Gopīnātha dāsa

Recently, someone left a copy of *BACK TO GODHEAD* magazine in the Meditation Room of the Howard County General Hospital (HCGH) in Baltimore. Rev. Cliff Harrison, chairman of the hospital's ministry committee, did not appreciate the

OBSERVER

ary on the Issues of the Day

anonymous gift. In fact, in a letter to the Baltimore chapter of ISKCON, Reverend Harrison wrote that “such materials will be immediately removed.” He referred to an official hospital policy, which states, “HCGH is a nonsectarian institution committed to . . . individual choice of religious preference.” Policy further provides that “standard Bibles will be kept at each nursing station” and that “distribution of religious pamphlets, literature, etc.” is forbidden.

Now, if the hospital allows only one scripture, how is freedom of religious preference to be exercised? If, as Reverend Harrison claims, HCGH is nonsectarian, why should it not allow spiritual writings other than the Bible? Do only standard Bible followers require hospitalization? The First Amendment provides for equal treatment of every religion, without prejudice. In the spirit of religious freedom, we humbly suggest that HCGH provide sufficient shelf space for literature from various religions. A small spiritual library in the Meditation Room could offer a real choice without violating

anyone’s privacy. ISKCON of Baltimore hereby offers HCGH enough standard *Bhagavad-gītās* to accompany the Bibles at the nursing stations. This should go a long way in helping the hospital maintain its commitment to what Reverend Harrison referred to as “individual choice of religious preference.”

BEHIND THE MASK

by Dvārakādhīśa-devī dāśī

This year they’re lining up to see Cher in the movie *Mask*, which has already won her much acclaim, including the award for best actress at the Cannes Film Festival last May. *Mask* is the story of tough young Rusty Mason and her relationship with her horribly deformed son. The boy is a victim of a rare disease that twists his facial features and swells them to twice their normal size, creating the impression of a hideous mask.

The story is true. Real-life Rusty was a fast-living divorcée with a passion for motorcycles and drugs—certainly an un-

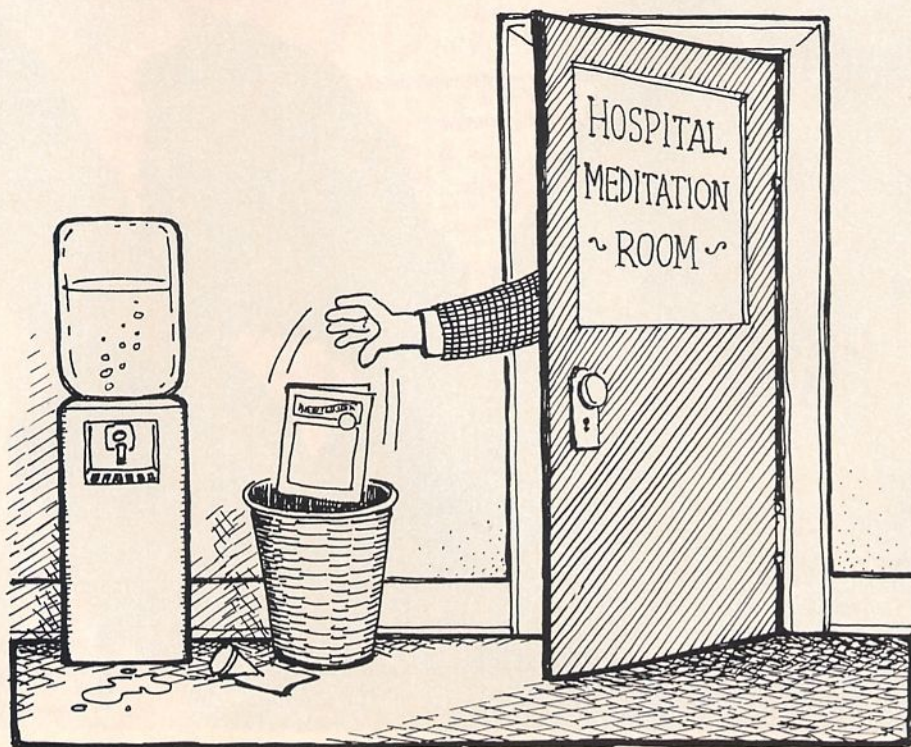
likely heroine for a sensitive, moving film. But her courageous acceptance of fate and her uncompromising love for her son marked her as a person of rare insight and compassion. In a society obsessed with superficial glamour and physical beauty, Rusty displays an awareness of deeper values. She accepts her son’s grotesque appearance philosophically. “People used to ask me if I felt cheated,” she relates. “I just told them that questioning it would drive you crazy. Why me? Well, why not me?”

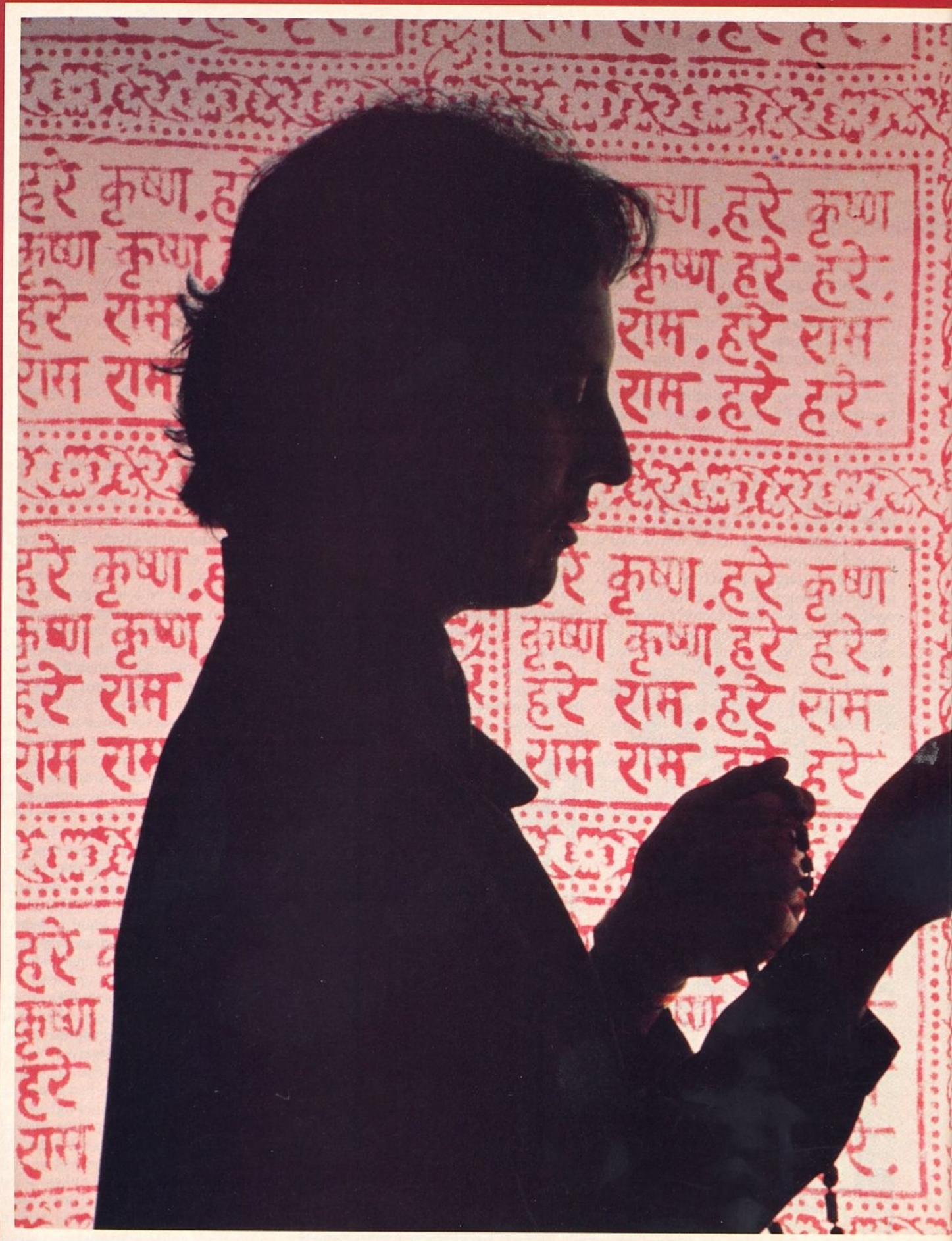
This can be valuable advice for those trying to survive in a world that often seems unbearably cruel. When tragedy strikes we may be driven to ask in bitterness, “What have I done to deserve this? How can there be a merciful God if I’m forced to suffer so much?” Instinctively we seek a scapegoat—society, our spouse, or God Himself—as if that would lessen the pain. Pride makes it difficult for us to accept that we may have brought the suffering upon ourselves.

In truth, however, we *do* bring about our own suffering. Although *Mask* only hints at the deeper understanding of fate, a full picture is revealed in the Vedic scriptures. All living entities accepting the material world as their home are controlled by the laws of *karma*. *Karma* refers to the reactions that automatically follow every action we perform. If you inflict suffering upon another living entity, in due course that suffering returns to plague you. And if you are charitable, good fortune inevitably befalls you. To understand this subtle law, as precise and unavoidable as the law of gravity, is to see order in an apparently senseless world. Why do some people live charmed lives while others combat one calamity after another? Simple: everyone gets what he deserves.

Obviously, for the law of *karma* to work, the living entity must have had an existence prior to his present life. And, indeed, transmigration of the soul is the first tenet of the spiritual science taught in the Vedic literature. The very circumstances of our birth—our parents, our physical beauty, our wealth, our opportunities—are the results of *karma*. Thus even the apparent

(continued on page 30)





CHANT!

**Hare Kṛṣṇa, Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma
Rāma Rāma, Hare Hare**

Immerse yourself in God's names. *Japa* is a simple, age-old practice. You softly chant the Hare Kṛṣṇa *mantra* (names of God) while fingering a string of 108 beads. Pause long enough on each bead to say the entire *mantra* once. The touch of the beads combines with the sound of your voice to help you meditate. And because God and His holy names are one, you enter a blissful, anxiety-free meditation on the Absolute.

And what a versatile meditation it is! You can practice alone or with others—anywhere, anytime.

Says Śrīla Prabhupāda, who introduced the chanting throughout the world, “The transcendental vibration established by the chanting of Hare Kṛṣṇa is the sublime method for reviving our original, pure consciousness. By chanting this transcendental vibration, we can cleanse all misgivings from our hearts and feel ecstasy coming through from the spiritual stratum.”

BEHIND THE MASK

(continued from page 27)

innocence of childhood can be marred by suffering and grief resulting from sins performed in a previous lifetime.

This process of continuous action and reaction may seem unrelentingly harsh, robbing us of free will and making us mere puppets in the hands of fate. But we always have the choice of remaining in the karmic cycle or transcending it. For those of us who are weary of the tortorous cycle of karmic reactions and want to return to the spiritual realm, the Vedic scriptures

provide the process. As Lord Kṛṣṇa tells Arjuna in the *Bhagavad-gītā* (3.31), "One who executes his duties according to My injunctions and who follows this teaching faithfully, without envy, becomes free from the bondage of fruitive actions."

Since the law of *karma* is enforced by the Supreme Lord through His material nature, it is only by His grace that one can break free of it. Actually Kṛṣṇa's plan is that we become so frustrated in our attempts at material enjoyment that we seek relief and protection at His lotus feet. And as He promises, such a person attains the eternal happiness of serving Him in the

spiritual world.

The story of Rusty Mason can be inspiring for people struggling to cope with the traumas of life. Rusty was brave in the face of misfortune and wiser than most in her acceptance of life's indignities. Yet how much more inspiring are the realizations of the truly transcendental soul, one who lives with the knowledge of this world's flickering pleasure and pain, and who understands the great treasure of spiritual insight. By Lord Kṛṣṇa's grace, such transcendentalists are here among us to teach us a way of life that insures no more tragedies.

LORD CAITANYA

(continued from page 8)

of the holy name, which is the essence of all Vedic hymns." Receiving this order from His spiritual master, Lord Caitanya immediately exhibited ecstatic symptoms of love of God.

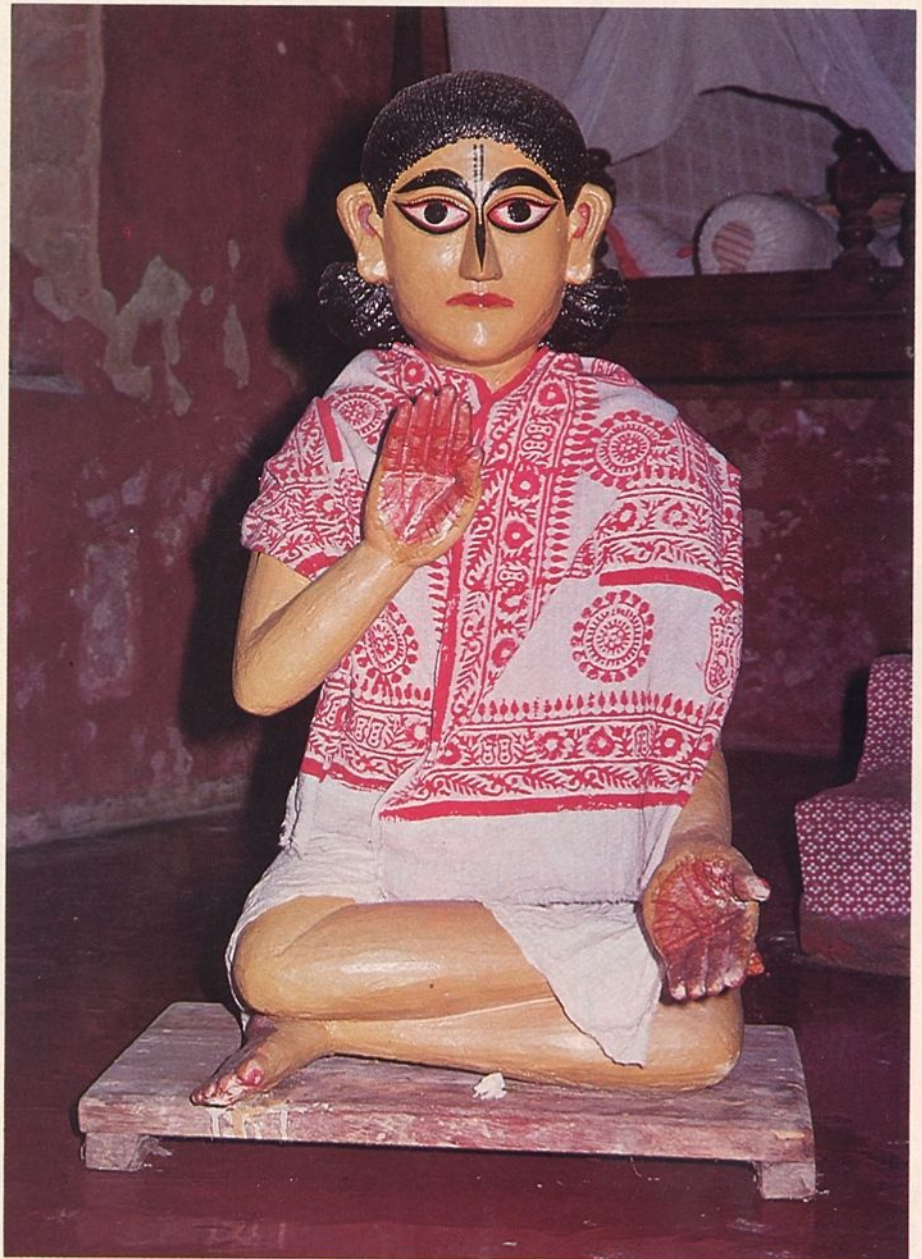
Īśvara Purī, acting as Lord Caitanya's spiritual master, and Lord Caitanya, acting as the ideal disciple, thus instructed us that only through proper initiation is it possible for the conditioned souls to love God. In the *Bhagavad-gītā* the Supreme Personality of Godhead instructs us to approach a bona fide spiritual master if we seriously desire transcendental knowledge and love of God. The secret of success in spiritual life lies in this system of disciplic succession. One may be a greatly learned scholar or an illiterate fool, but by following Lord Caitanya and receiving instruction from a bona fide spiritual master, everyone can attain that love of God which the Lord's *saṅkīrtana* movement is distributing.

Biographers of Lord Caitanya have divided His life into three periods. The first twenty-four-year period, during which Lord Caitanya resided at home in Navadvīpa, consists of the birth, childhood, youth, and marriage pastimes of the Lord. This twenty-four-year period is known as the ādi-līlā.

At the end of his twenty-fourth year, Lord Caitanya entered the renounced order, sannyāsa. During this period of His life, the madhya-līlā, or middle pastimes, the Lord traveled continuously for six years. From His headquarters at Jagannātha Purī, in Orissa, He made pilgrimages to South India, Bengal, and Vṛndāvana.

For the last eighteen years of His life, Lord Caitanya remained continuously at Jagannātha Purī, where he enacted His antya-līlā, or final pastimes. There, in the company of His intimate associates, He personally relished love of Godhead by chanting the Hare Kṛṣṇa mantra and dancing in ecstasy.

Thus far in this series of articles, we have discussed the first twenty-four-year period, the ādi-līlā, the pastimes at the beginning. This month's article completes our treatment of the ādi-līlā.



The Deity of Īśvara Purī, above, presides at a temple in Halisahara, West Bengal. Īśvara Purī so pleased his spiritual master, Mādhavendra Purī, by his service, that he received the benediction of becoming Lord Caitanya's spiritual master. Although Lord Caitanya is the Supreme Personality of Godhead and requires no spiritual master, He became the initiated, faithful disciple of Īśvara Purī.

“GIVE ME A SIGN”

(continued from page 13)

soul, and also that the soul is part and parcel of God, then you'll understand that you're of the same nature as Kṛṣṇa.”

The man wasn't sure that he had understood, so Jananivāsa continued, “Do you accept that God is in your heart?”

“Yes.”

“So what's He made of there, brass or gold?”

The man didn't know.

“On the basis of the revealed scriptures,” Jananivāsa said, “we can understand that God's form is eternal and full of bliss and knowledge. That form, which is present in the heart of every living entity, is made of pure spirit, and that is what the Deity in the temple is also made of. You can't see the Deity in your heart,” he explained as the gentleman nodded in agreement, “you don't know who He is. So the Lord comes in a form you can see. Rādhā-Mādhava appear to be material, but They are purely spiritual, and to the extent that you realize

your nature is spiritual, to that extent you will understand that Kṛṣṇa Himself is personally on the altar.”

The last time I met Jananivāsa, it had been more than thirteen years since he first set foot in the holy land of Māyāpur. In his usual thoughtful and unhurried manner, he attributed his steadfast service to the faith and conviction he got by reading Śrīla Prabhupāda's books. Before Jananivāsa became a devotee, he had been sincerely looking for the truth, but he'd been plagued with doubts and confusion. Prabhupāda had answered Jananivāsa's questions and cleared away his doubts as no one else had. So Jananivāsa had embraced Kṛṣṇa consciousness with heart and soul. “When a person comes in touch with perfect knowledge, he understands that he's an eternal servant of God, he's subordinate to God,” Jananivāsa said. “Then he asks God to engage him in His service. That's the meaning of the *mahā-mantra* we chant daily: ‘O my Lord, please engage me in Your service.’”

When John had offered a prayer in the

Blue Mosque, he had asked God just for “a sign.” But eventually he got many signs. He met the Lord's pure devotee, he heard the Lord's words in the revealed scriptures, he began chanting the Lord's holy names, and he became dedicated to His service. And Jananivāsa's undeviating determination and growing enthusiasm for that devotional service are a sustained sign from God of His divine presence.

Toward the end of our conversation, Jananivāsa said, “You should do an article a year from now. Then the temple extension will be finished, and we'll be installing the eight *gopīs* [Rādhā-Mādhava's personal and most intimate associates]. After that, I'm planning to hold a festival each day of the year for the pleasure of Rādhā-Mādhava, Śrīla Prabhupāda, and all the devotees and guests. We'll make it so wonderful that anyone who comes will forget his material problems and become absorbed in the Lord's pastimes. We can even have several festivals going on simultaneously—a swing festival, a procession, water pastimes, feasting . . .”

THE SOUL

(continued from page 4)

So, if we take up the process of Kṛṣṇa consciousness and get out of this cycle of birth and death, our human life is successful. The Kṛṣṇa consciousness movement is teaching people how to get out of the material body, revive the spiritual body, and in the spiritual body go back home, back to Godhead. That is the mission of this movement.

Unfortunately, people are so attached to the material body that they are prepared to become cats and dogs in the next life rather than go back home, back to Godhead. This is the problem. Why this problem? Because human society is in chaos. There must be a division of four classes in society.

One class must be *brāhmaṇas*, the most intelligent men, a second class must be *kṣatriyas*, the administrators, a third class should contain the *vaiśyas*, the farmers and merchants, and the fourth class must be the *śūdras*, the laborers. Human society requires intelligent men for teaching and consultation, and also good administrators, good producers, and good workers. That is the division of *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *śūdras*.

To keep smooth facilities for progressive human life, there must be these four divisions in society. If you say, “We don't require *brāhmaṇas*,” then you'll suffer. That is just like thinking, “My head is very expensive—always eating—so let me cut it off.” Then you'll be dead. Similarly, you

must have your arms, you must have your belly, and you must have your legs. You cannot say, “I do not need this part of the body.” No. Similarly, the four divisions of society must all be there. Otherwise, society will be chaotic, or dead.

At the present moment the difficulty is that there is no *brāhmaṇa* class and no *kṣatriya* class. There are only *vaiśyas* and *śūdras*, the belly and the legs. That is why society is in a chaotic condition. All four classes must exist for society to function properly. Although comparatively the head is the most important part of the body, still you cannot neglect the legs. All the parts form a cooperative combination. All of them are required. But at the present moment there is only the mercantile, industrialist class and the workers. There is no brain. There is no intelligent class to explain how to conduct society, how to perfect human life, how to fulfill the mission of human life.

So, the Kṛṣṇa consciousness movement is creating the brain of the human society—*brāhmaṇas*. A *brāhmaṇa* is one who knows God. And keeping God in view, the *brāhmaṇas* teach others to become God conscious. Without becoming God conscious, human society is simply animal society. Animals cannot become God conscious, however you preach among them. It is not possible, because they have no brain to understand God. And if in human society there are no *brāhmaṇas* who can teach about God, who can elevate persons to God consciousness, then that so-called human society is also animal society. Simply

eating, sleeping, sex, and defense. These are the businesses of the animals. In their own way the animals eat, sleep, enjoy sex, and defend themselves. So, if one engages only in these activities, he is an animal, not a human being. And the mission of his human life will not be fulfilled.

Therefore, society must be organized into these classes of men, as Kṛṣṇa recommends—*cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśah*. *Guṇa-karma-vibhāgaśah* means “divided according to qualities and work.” In India, these four classes of men are present, but in name only. Actually, India is also in a chaotic condition, because nobody is following the prescription given in the *Bhagavad-gītā*. A person's qualities and activities may be lower than a *śūdra's*, but if he has been born in a *brāhmaṇa* family he's accepted as a *brāhmaṇa*. Therefore, India's condition is so chaotic.

Kṛṣṇa consciousness is a scientific process. You Western people should try to understand that. Our boys and girls who have joined this movement understand this, and they are executing the principles very nicely. If you take up Kṛṣṇa consciousness, you will become a *brāhmaṇa* by quality and work, and then the Western nations—especially America—will become first class. You have the intelligence, you have the resources, and you are also inquisitive—you take to good things. And if you take up Kṛṣṇa consciousness seriously, you'll become the foremost nation in the world. That is my request.

Thank you very much. Hare Kṛṣṇa.

BEYOND THE TAO OF PHYSICS

Fritjof Capra's bestseller points to apparent parallels between Eastern mysticism and the new physics. But there's more in the Vedic version than is dreamt of in Capra's philosophy.

by KUNḌALĪ DĀSA

Over the past six or seven years I've met many people, mostly college students, who've read Fritjof Capra's *The Tao of Physics*, a bestseller about the apparent parallels between Eastern mysticism and modern physics. Capra, a high-energy physicist with a long-standing interest in Eastern philosophy, finds it significant that physicists' descriptions of the paradoxical subatomic reality they seem to have discovered echo the descriptions of reality given by the mystics of various traditions, namely, the Vedic tradition of India, the Buddhist tradition, and the Taoist tradition of China. He cites the following two references to typify the kind of agreement he sees between the Oriental and the Occidental world views. The first is from Robert Oppenheimer's *Science and the Common Understanding*:

If we ask, for instance, whether the position of the electron remains the same, we must say 'no'; if we ask whether the electron's position changes with time, we must say 'no'; if we ask whether the electron is at rest, we must say 'no'; if we ask whether it is in motion, we must say 'no.'

Next, turning to the Eastern tradition, he cites a translation of the *Īśa Upaniṣad*, Mantra Five:

It moves. It moves not.
It is far, and It is near.
It is within all this,
And It is outside of all this.

In general, Capra's thesis seems sensible, though I'm sure sticklers for details would take exception to his lumping together Vedic mysticism, Buddhism, and Taoism, as if all three shared the same conclusions. Anyway, details notwithstanding, Capra's attempt to describe quantum physics as a *tao* (a way of knowing ultimate reality) on a par with Eastern mysticism has been hailed by some as the long-awaited marriage of science with religion. Some enthusiasts say it heralds a change in the West from a scientific world view to a spiritual one. This, I've been told, augurs well for the Kṛṣṇa consciousness movement, because the devotees may then get the recognition they deserve for having been on the right path all along.

People I've spoken with are usually surprised to find out that Capra's understanding of the most popular texts on Vedic mysticism, the *Bhagavad-gītā* and the *Upaniṣads*, differs markedly from the Kṛṣṇa conscious understanding. This revelation has led me into some lengthy discussions with a few of Capra's readers. One encounter I had with a student, in which we minutely went over all the fine points of translation and interpretation, lasted almost five hours. In the end, the student agreed that Capra had unwittingly adopted some of the most common misconceptions about the Vedic teachings, consequently presenting an incomplete description. More importantly, the student was convinced

that Kṛṣṇa consciousness presents the full conclusion and that it leads further into ultimate reality than the *tao* of physics.

Capra's Version

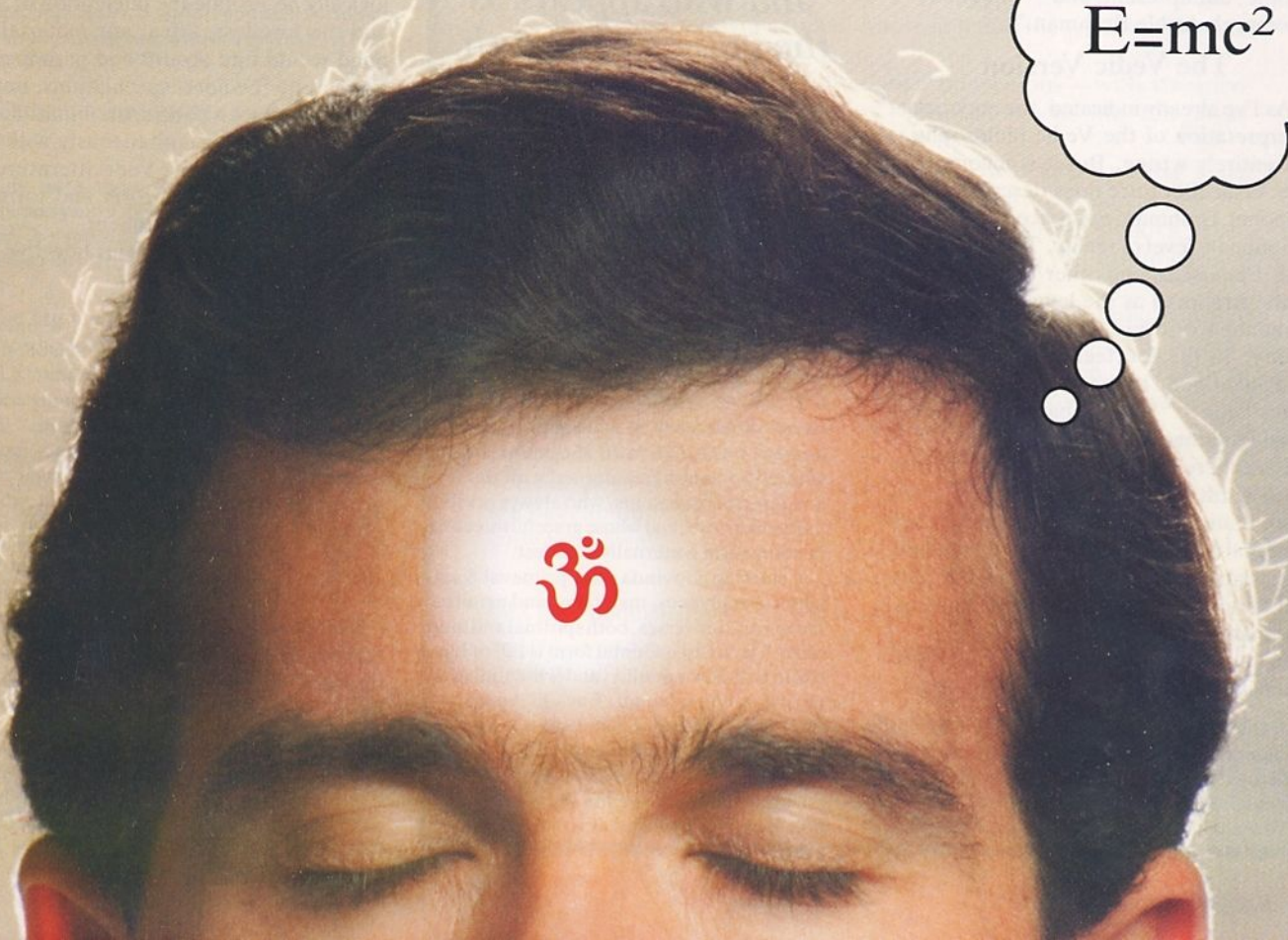
To single out Capra for his failure to understand the Vedic tradition would be unfair, for he is not alone. His impersonalistic interpretation is similar to many other misinterpretations and speculative conceptions of ultimate reality common in the West. Most readers, then, will glimpse the familiar within the tenets of Capra's philosophy, which is but a recent variation on a very old theme.

Capra's understanding of the Vedic view is that the varieties of things and events in this world are but different manifestations of the same ultimate impersonal reality, the same ultimate substance. This ultimate reality, called Brahman and sometimes referred to in the West as "the white light," permeates everything and everywhere, ebbing and flowing in what Capra describes as "the cosmic dance of subatomic energy." It is a reality devoid of variety. Capra quotes the *Kaṭha Upaniṣad* (3.15):

The paradoxes of the subatomic world bring to mind the verses of the *Vedas* and other Eastern texts that speak of an ultimate reality beyond temporary matter—popularly known as "the white light." But the Vedic literature further reveals that beyond this conception lies the absolute reality of Kṛṣṇa's transcendental abode.



$E=mc^2$



What is soulless, touchless, formless,
imperishable,
Likewise tasteless, constant, odorless,
Without beginning, without end, higher than
the great, stable—
By discovering That, one is liberated from
the mouth of death.

He also quotes from the *Bhagavad-gītā* (13.12): “Brahman, supreme, beginningless, beyond what is and what is not.”

And the *Chāndogya Upaniṣad* (6.9.4.): “That which is the finest essence—this whole world has that as its soul. That is reality. That is Atman. That art thou.”

The goal of Vedic mysticism, according to Capra, is to break free from karmic bondage to this world; to break free from the illusion that this world of form and events is reality; to merge into eternal oneness with Brahman; to become one with the cosmic dance. This experience Capra touts as the very essence of the Vedic ideal:

To be free from the spell of *māyā*, to break the bonds of *karma*, means to realize that all the phenomena we perceive with our senses are part of the same reality. It means to experience, concretely and personally, that everything, including ourselves, is Brahman.

Finally, Capra regards Vedic mysticism’s personal conception of God, with His name, form, paraphernalia, entourage, and so on, as “manifestations of the same divine reality, reflecting different aspects of the infinite, omnipresent, and—ultimately—incomprehensible Brahman.”

The Vedic Version

As I’ve already indicated, the impersonal interpretation of the Vedic philosophy is not entirely wrong. But it is incomplete. The Vedic literature does describe an impersonal Brahman existence, but not as the ultimate level of reality. The *Bhagavad-gītā*, *Upaniṣads*, and other Vedic texts describe Brahman as the level between this mundane world and the ultimate personal reality. In the fourteenth chapter of the *Bhagavad-gītā*, Kṛṣṇa says, *brahmaṇo hi pratiṣṭhāham*: “I am the basis of the impersonal Brahman.”

Elsewhere in the *Gītā* He says, “There is no truth superior to Me” (7.7); “Yet there is another unmanifest nature, which is eternal and is transcendental to this manifested and unmanifested matter” (8.20); and “I am the source of both the spiritual and material worlds” (10.8).

In the *Upaniṣads* also, we find these statements about existence beyond Brahman:

O my Lord, O primeval philosopher, maintainer of the universe, destination of the pure devotees . . . please remove the effulgence of Your transcendental rays so that I can see Your form of bliss. (*Īśa Upaniṣad*, Mantra 16)
Lord Govinda [Kṛṣṇa] is beyond the duality

of the material world, and He is nondifferent from His form, which is eternal and full of bliss and knowledge. (*Gopāla-tāpanī Upaniṣad*)

Of all eternal, there is one who is the chief eternal. Of all conscious living entities, there is one who is the chief conscious entity. That supreme living being, the Personality of Godhead, maintains the others and fulfills their desires according to their needs. (*Kaṭha Upaniṣad*, 2.2.13)

In addition to these verses, there are many more that mention the *paravyoma*, a reality beyond the Brahman realm. Some passages give detailed descriptions of the things and events there. Take for example these verses from the fifth chapter of the *Brahma-saṁhitā* (29–33, 40):

I worship Govinda, the primeval Lord, the first progenitor, who is tending cows yielding all desires among abodes built with spiritual gems, and who is surrounded by millions of wish-fulfilling trees. He is always served with great reverence and affection by hundreds of

I worship Govinda, whose effulgence is the source of the nondifferentiated Brahman mentioned in the Upaniṣads, and who appears as the indivisible Truth.

thousands of *lakṣmīs* [goddesses of fortune], or *gopīs* [transcendental milkmaids].

I worship Govinda, the primeval Lord, who is adept at playing on His flute, who has eyes like blooming lotus petals, whose head is bedecked with a peacock’s feather, whose figure of beauty is tinged with the hue of blue clouds, and whose unique loveliness is charming millions of Cupids.

I worship Govinda, the primeval Lord, round whose neck is swinging a garland of flowers beautified with the moon locket, whose two hands are adorned with the flute and jeweled ornaments, who always revels in pastimes of love, and whose graceful threefold-bending form is eternally manifest.

I worship Govinda, the primeval Lord, who eternally sees, maintains, and manifests the infinite universes, both spiritual and mundane. His transcendental form is full of bliss, truth, and substantiality, and is thus full of the most dazzling splendor. Each of the limbs of that transcendental figure possesses in itself the full-fledged functions of all the organs.

I worship Govinda, the primeval Lord, who is inaccessible to the *Vedas*, but who is obtainable by pure unalloyed devotion of the soul. He is without a second, not subject to decay,

and without a beginning. His form is endless, He is the beginning, and He is the eternal supreme being, yet He is a person possessing the beauty of blooming youth.

I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete, and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.

These stanzas clearly describe a reality different from the gross world of our senses, and from the subtle world of Capra’s cosmic dance. They describe a realm of variegated, nondeteriorating spiritual elements and gems, a realm beyond the Brahman liberation so highly regarded by the impersonalists, a realm that can be attained only by unalloyed devotion of the soul for the Supreme Soul. The *Bhagavad-gītā* describes these devoted souls as the topmost mystics.

It is interesting to note, as Ravindra-svarūpa dāsa, a frequent contributor to *BACK TO GODHEAD*, points out in a scholarly essay, “The Devotee and the Deity: Living a Personalistic Theology,”* the three levels of reality described in Vedic mysticism correspond to the three-part dialectical pattern of thesis, antithesis, and synthesis employed in Western philosophy. With the mundane world of form as the thesis and the formless Brahman as its antithesis, a third and final stage of synthesis is indicated. This synthesis would logically necessitate the integration of form and the formless, a feat any materialistic mind would find absurd and paradoxical. Even in their wildest speculations, impersonalists cannot reconcile the contradictory feature of being simultaneously with and without form. Yet the Vedic literature regards the synthesis of form and formless as a tangible accomplishment.

Ravindra-svarūpa explains how this synthesis works:

It is not necessary to regard the union of “form” and “formless” as intractable mystification without utterable content. Let us be more precise about the beginning and define *form* explicitly as “material form.” Thus, its negation, *formless*, means “no material form.” Now we can see our way clear to the final synthesis, the affirmation that sublates the negation: “spiritual form.” This is the higher unity of “form” and “formless”: there is form but no [material] form.

The verses of *Brahma-saṁhitā* describe this realm of higher unity, and its concrete and personal realization is the goal and essence of Vedic mysticism.

*Published in *Gods of Flesh/ Gods of Stone: The Embodiment of Divinity in India*, eds. Joanne Punzo Waghorne and Norman Cutler (Chambersburg, PA: Anima, 1985).

Why Impersonalists Are Thwarted

"But," you may well ask, "if this is all on the level, why would scholars and scientists of the caliber of a Fritjof Capra interpret the Vedic tradition in an impersonalistic way?" The answer is that they do not study the subject matter in an authorized way. Either they hear explanations from some self-styled *guru* who puts forward his speculations as realized truths, or they try on their own to understand the apparently contradictory statements of the Vedic texts. This leads to interesting conjecture, but little else.

The prescription of the Vedic literature itself is that the serious student of spiritual life should approach a bona fide *guru* as the first step in gaining Vedic knowledge. A bona fide *guru* is one who comes in disciplic succession from the Supreme Personality of Godhead Himself and who teaches by his example how to execute spiritual life.

In *Bhagavad-gītā* (4.34) the Supreme Lord, Kṛṣṇa, advises,

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.

The same advice is given in the *Muṇḍaka Upaniṣad* (1.2.12):

To learn the transcendental science, one must approach a bona fide spiritual master in disciplic succession, who is fixed in the Absolute Truth.

Similarly, the *Śvetāśvatara Upaniṣad* (6.23) states,

Only unto those great souls who simultaneously have implicit faith in both the Lord and the spiritual master are all imports of Vedic knowledge automatically revealed.

The impersonalists' practice of quoting the Vedic literature as authority with regard to ultimate reality and not heeding its advice to approach a genuine *guru* in disciplic succession is likened to a patient's taking medicine without following the instructions on the label. If you have to take a particular medicine, you should not do so according to your whim, or according to another's whim. You should take it according to the directions on the label or according to the directions of a qualified physician. Similarly, the Vedic prescription for understanding ultimate reality must be followed if one is to understand the Vedic message.

Without the guidance of a bona fide *guru*, one is compelled to speculate about the meaning of Vedic statements that apparently contradict each other, such as some-

times describing the ultimate reality as having form and at other times as being formless. With nothing but their mundane experience to go on, impersonalistic speculators mistakenly assume that all the Vedic references to variegated things and events pertain only to this world, never to transcendence. Thus they have no choice but to interpret the descriptions of ultimate reality—Kṛṣṇa, His abode, and so forth—as allegorical, or as products of the impersonal Brahman.

This unfortunate mistake is not made by those who take shelter of a bona fide spiritual master. The bona fide spiritual master not only clears up problems in the proper philosophical understanding of Vedic mys-

ticism, but he also elevates the sincere disciple to the platform of full experiential realization of the highest reality, the Absolute Truth, Lord Śrī Kṛṣṇa and His associates.

Of course, it may serve our purpose momentarily to forego accepting a bona fide *guru*, as the impersonalists do, and to interpret the Vedic tradition in our own way. But that will be of no value in the long run. The knowledge in the Vedic literature is intended to guide us out of the temporary material world, back home, back to Godhead, back to the variegated and eternal spiritual sky, which lies far beyond the impersonal Brahman and far beyond the reach of the *tao* of physics. ❧

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NOTES FROM THE EDITOR

Preaching about Preaching

Many people have a negative attitude toward preachers and preaching. Consider, for example, the following dictionary definition of *preaching*: “to give religious or moral instruction, especially in a drawn-out, tiresome manner.” Bearing this in mind, future generations in the Kṛṣṇa consciousness movement may want to de-emphasize the words *preacher* and *preaching*. But those who follow in the footsteps of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder and spiritual master of the International Society for Krishna Consciousness, regard preaching in a positive way. To them, a preacher in ISKCON has a divine spark given him by his spiritual master, a spark of desire and power to spread the teachings of Kṛṣṇa consciousness. For the devotees, the word “preaching” denotes glorious, selfless adventures on behalf of the Supreme Lord. Preaching is the compassionate work of giving Kṛṣṇa to others. The devotees will never, therefore, give up their understanding of the word in favor of the more commonly held view.

On a level deeper than that of word usage, many people in the world today abhor the very idea of propagating spiritual knowledge. They think that if spiritual lessons must be taught at all, they should be restricted to the temple or church, to those who voluntarily submit themselves to such sermonizing sessions. They say spiritual instructors should not intrude on the hallowed ground of art, philosophy, or entertainment.

A friend recently recommended I read *The Art of Fiction*, by John Gardner, for new perspectives on the craft of writing. In his book, Gardner makes the point that all writers have a serious responsibility toward their readers.

To write so that no one commits suicide, no one despairs; to write, as Shakespeare wrote, so that people understand, sympathize, see the universality of pain, and feel strengthened, if not directly encouraged to live on.

Good advice. Gardner goes on to say, however, “It does not mean, . . . that writers should write moralistically, like preachers.

Granted, every writer needn’t get on a soap box to deliver his message. But if a writer has received from good authority and with personal realization information

that can free one from death and suffering, should he not in all honesty present that knowledge to others? Gardner himself admits that life is a predicament: “All human beings have the same root experience (we’re born, we suffer, we die, to put it grimly)” —so why should writers be advised that they should not “like preachers” tell people how to live?

Elsewhere in his book, Gardner warns writers to be very careful not to merely use straw men “as preachers do” to make their points. Here Gardner seems to have made “the preacher” into a straw man. Inadvertently, he has failed to follow his own advice, becoming like one of the very “preachers” he disdains. A preacher, however, is not a puppet to be set up and knocked down for a good laugh. There are preachers, and there are preachers. Kṛṣṇa was a preacher; Buddha was a preacher; Christ was a preacher. Their discourses, meditations, and sermons are worthy of the best in art and philosophy, despite the fact that those discourses are infused with compassionate messages meant to direct people’s lives. So just as there are good writers and artists as well as bad ones, so too there are varieties of preachers. And if a writer’s moral instructions can deliver others from suffering and death, why regard such lessons as if they were a cardinal defect?

Granted, Gardner was specifically giving advice for writers of fiction, and if we consider the elements and methods of fiction writing, his advice is essentially sound. But in the process of advising us on the writer’s craft, he has insensitively stereotyped the preacher as one who makes up slow arguments, who uses words artlessly, and who is excessively moralistic. This is a common misconception about preachers and preaching.

Perhaps at the root of much of this kind of criticism is a distrust of anyone who claims his message is absolutely true. I asked Śrīla Prabhupāda some questions on this subject one morning in January of 1977 in Bhubaneswar, India. His answers were conclusive.

“We have to give life its meaning,” I said, trying to paraphrase the existentialist’s position. “That’s the glory of man. They say he finds no meaning in life but gives his own meaning to what is actually meaningless. They say that man should

face up to that uncertainty and just live his life without taking meaning from the scriptures or from anybody.”

“Why then are they distributing meaning?” said Śrīla Prabhupāda. “Let people live in their own way. Why are you anxious to give some meaning? If by taking your instruction I stop following others, that means I’ll have to follow you. So what is the benefit? I stop following others, but I have to follow you.”

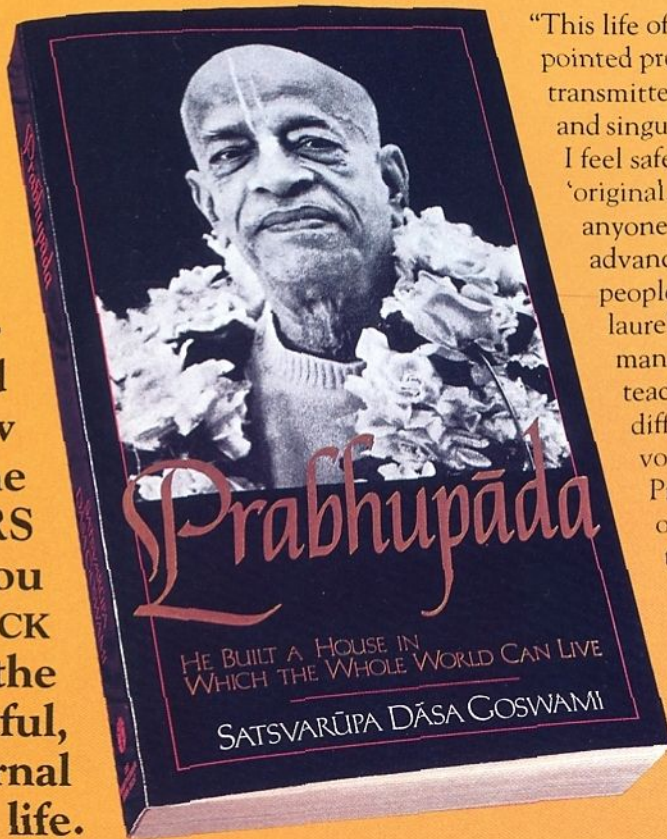
Śrīla Prabhupāda continued to point out the inherent hypocrisy and contradiction of one person advising others to reject *prima facie* all claims to authority. When I told him that many people thought it dangerous to accept the authority of the spiritual master, he said, “But you ask me to surrender to you. So why shall I not surrender to a spiritual master instead?” He pointed out that in either case one must accept the opinions and viewpoints of another. Śrīla Prabhupāda concluded, “Too much authority may be wrong if the authority is wrong. But if the authority is right, then it is better to accept.”

Another devotee told Śrīla Prabhupāda that many people seem to prefer the eclectic method of learning, consulting many authorities without surrendering fully to any one. But Śrīla Prabhupāda replied that if you could get everything in one place, just like a shopper who fulfills all his needs at a supermarket, then why object to only one authority?

So the Kṛṣṇa conscious preacher speaks only on behalf of the Supreme Lord and His bona fide representative, and he speaks only what he has received from them. In this way the sanctity and integrity of his message is preserved. And far from delivering a dry lesson in morality, the Kṛṣṇa conscious preacher invites everyone to approach Kṛṣṇa, who is all-attractive, and to enjoy transcendental exchanges with Him in a consciousness far beyond the anomalies and disturbances of material life. Through the words of His preachers, Kṛṣṇa Himself is appealing to those who have forgotten Him. He is reviving their memories of who they are and who He is and inviting them to return to their original position in spiritual life and pure consciousness. Delivering this wisdom to all is the compassionate work of all Lord Kṛṣṇa’s preachers. —SDG

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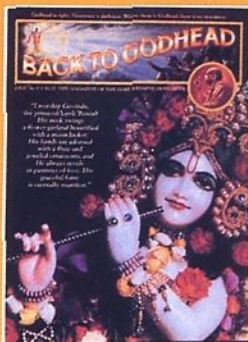
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