

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



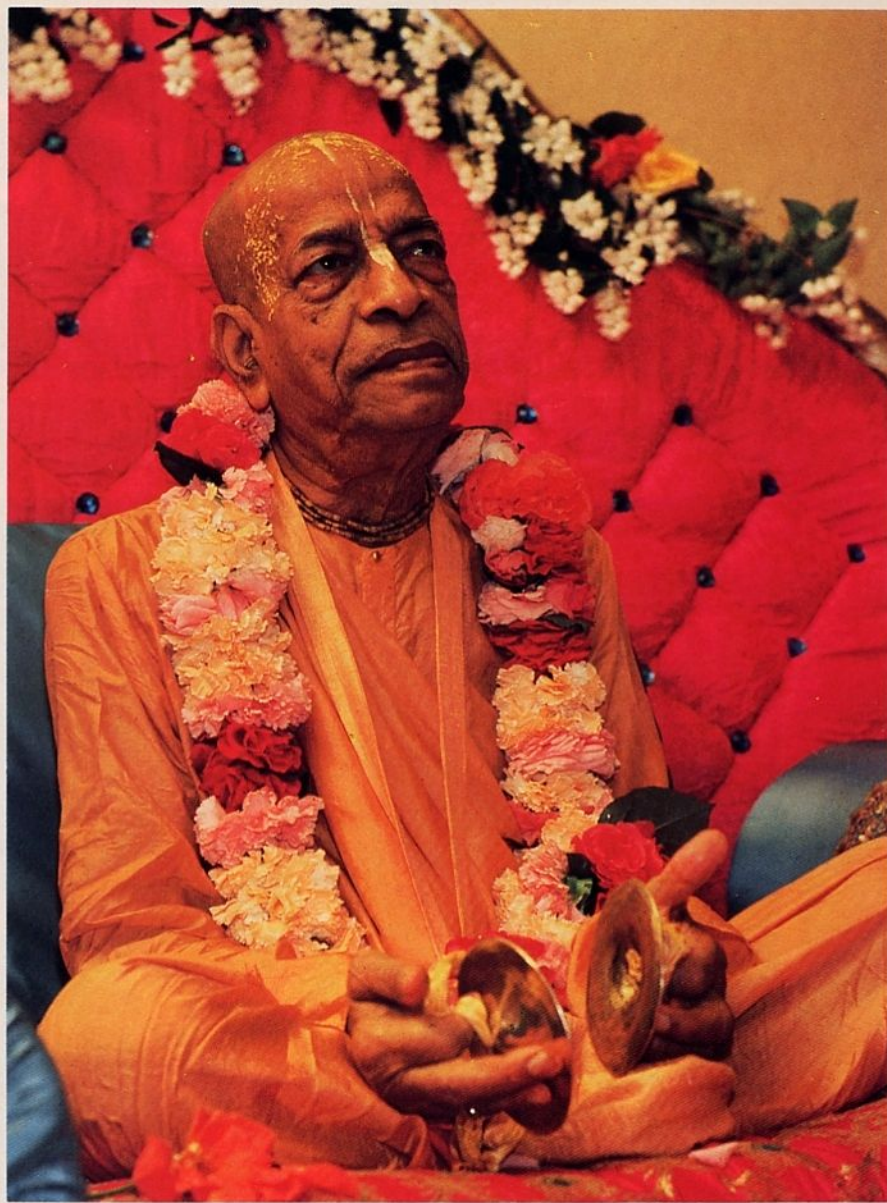
Vol.21 No.7

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



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

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



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

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

The Magazine of the Hare Krishna Movement

# BACK TO GODHEAD

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**COVER:** Lord Kṛṣṇa's transcendental form is composed of the spiritual elements of eternal existence, full knowledge, and complete bliss. He possesses unlimited opulences, including His ever-enchanting beauty, which attracts all living entities to enjoy with Him in His transcendental abode. (Painting by Muralīdhara dāsa)

# THE SUPREME PROPRIETOR, THE SUPREME ENJOYER, THE SUPREME FRIEND

Unless we understand the father,  
how can we live as brothers?

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

*This conversation with a journalist took place at the Hare Kṛṣṇa center in London in 1971.*

**Śrīla Prabhupāda:** I have experienced that in my childhood there were not so many problems in India. But now India is faced with so many problems on account of imitating Western civilization.

**Reporter:** Not simply because of the increased population?

**Śrīla Prabhupāda:** No, that is foolishness. God can provide food for any number of people. If you dig a hole in your room, millions of ants will come out. So, who is giving them food? There are thousands of elephants in the forest. Who is giving them food? No, it is not a question of increased population.

There are 8,400,000 species of life. Out of those, only 400,000 are human beings. Even among those, civilized persons are very few. And all the problems are in the so-called civilized population.

**Reporter:** Then what is the reason for so many problems?

**Śrīla Prabhupāda:** The demoniac civilization is creating the problems, not an increase of population. As far as I have studied—in America, in Africa, in Australia—there is so much vacant land that ten times the present population of the

world could live comfortably.

**Reporter:** And there would be enough food?

**Śrīla Prabhupāda:** Yes. But there is scarcity at the present moment because we have made artificial divisions. Several hundred years ago some people left Europe and occupied America. Now the Americans restrict who can go there. Similarly, in Australia they restrict, and also in New Zealand and Africa. Why?

Our philosophy is that since everything belongs to God and we are all sons of God, everyone has the right to live at the cost of God. This is our philosophy.

**Reporter:** But the values of Western civilization make living as children of God impossible.

**Śrīla Prabhupāda:** Yes, because one son of God is not letting another son enjoy the father's property equally. Suppose your father has ten sons. So, all ten sons have the right to use the father's property. That is the law. Similarly, all living entities—not only human beings but also birds, animals, fish—have the right to take as much of God's property as they need to live. This is called spiritual communism.

According to the Vedic civilization, a householder has to see that even a lizard in his house is not starving. Even a snake

in the house has to be fed. Each householder stands on the street and, before taking his food, loudly calls, "If anyone is hungry, please come. I have plenty of food." Only when there is no response does he take his meal.

**Reporter:** That's a very difficult doctrine for many people in the modern civilization to follow.

**Śrīla Prabhupāda:** But that is human civilization. Animal civilization is that as soon as one dog sees another dog coming, the first dog barks, "Yow! Yow! Why have you come? Why have you come?" Similarly, the immigration department barks, "Oh, how long will you stay? What is your business?" In the Vedic civilization, even if an enemy comes to your home, you receive him in such a friendly way that he forgets that he is your enemy.

**Reporter:** But it must be very difficult to put such principles into practice.

**Śrīla Prabhupāda:** No. It is difficult only because this is a civilization of demons. Consider what happened in India. India welcomed everyone, but the result was that India was occupied by the English. Lord Clive was welcome, but he intrigued to occupy India, and his statue is honored in London. What is his credit? He made an intrigue, illegally entered India, and



established an occupation force. And he is honored. That is Western civilization.

**Guest:** How can we strengthen brotherhood in the modern world?

**Śrīla Prabhupāda:** Brotherhood is natural. In a family, a father may have many sons, and they all naturally feel affection for one another. But if one son intrigues how to take the whole of the father's property, then there is enmity. The father's property should be equally distributed, but one cunning son is simply intriguing how to occupy the whole estate for himself. This is what is going on all over the world, and it is demonic.

**Reporter:** How can you stop that?

**Śrīla Prabhupāda:** By Kṛṣṇa consciousness. As soon as people understand that God, the supreme father, is one, and that we are all His sons, then the whole problem is solved.

**Reporter:** I can see how if everyone were saintly, there would be no reason for any one person to take more than he needs. But the difficulty is, that's a very optimistic view of human nature.

**Śrīla Prabhupāda:** It is not optimistic; it is proper civilization.

**Reporter:** Some people might say—

**Śrīla Prabhupāda:** "Some people" are demons. Now the youngsters are frustrated, so they are becoming hippies. That is the situation. Everyone wants to enjoy, and as soon as they cannot enjoy, there is some reaction. You see?

**Reporter:** The hippies are rejecting the modern civilization.

**Śrīla Prabhupāda:** Rejection, reaction, protest. If the leaders of society would become cool-headed and understand that God is actually the proprietor of everything, there wouldn't be this rejection, reaction, and protest. Everyone is a son of God, so all of God's property must be available to everyone. If the leaders only understand this, then everything will be all right.

It is not a question of increased population. There is enough food. America has so much food that they throw it away. And they forbid the farmers, "Don't produce more." Why? Produce more and distribute more. That is civilization.

**Reporter:** I know you define that as civilization, but I was trying to suggest that some societies, some individual personalities, are avaricious seemingly by nature. How do you explain that?

**Śrīla Prabhupāda:** Lust and greed are a disease. There are three qualities in the material world: *sattva-guṇa*, the quality of goodness; *rajo-guṇa*, the quality of passion; and *tamo-guṇa*, the quality of darkness. At the present moment the qualities of darkness and passion are prevalent. Goodness is gone. And the symptoms of darkness and passion are greed and lust. People are being educated to become

greedy and lusty. That's all. Nobody is being educated to become good. So, what is the use of the rascal universities? If you are producing greedy and lusty people, then what is the use of your so-called education? Education means to train people to become gentlemen. That is human education. If you produce lusty and greedy people, it is an animal civilization. The animals are all lusty and greedy.

**Reporter:** What is your view of why the Western civilization is predominant?

**Śrīla Prabhupāda:** That predominance is dwindling. Where has your British Empire gone?

**Reporter:** Yes, quite.

**Śrīla Prabhupāda:** So, it was artificial. There was the Roman Empire, the Mogul Empire, the British Empire—empires come and go. They stay for one or two hundred years and then disappear.

**Reporter:** But they don't seem to improve society.

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**Śrīla Prabhupāda:** If you remain demons, there is no question of improvement. There are two classes of men: the godly and the demonic. If you continue your demonic civilization, there is no question of happiness. You cannot be happy in a demonic civilization.

**Reporter:** What about Christianity? It's been with us now for two thousand years, but it doesn't seem to have helped people become particularly civilized.

**Śrīla Prabhupāda:** First try to understand what religion is. Then you can talk of different types of religion. Religion means to understand God. So, if Christianity is teaching people to understand God and to become obedient to God, then it is all right. But if it is not teaching that, then it is useless. Simply by rubber-stamping—"I am Christian"—what will you accomplish?

**Reporter:** Well, nothing.

**Śrīla Prabhupāda:** The Christian religion is good, provided that followers of Christianity actually follow Lord Jesus Christ's teachings. But they are not following,

Jesus Christ's first order is "Thou shalt not kill," but the Christians are very expert in killing. So, who is a Christian?

If you don't follow your scripture but simply stamp yourself, "I am Christian," "I am Hindu," "I am Muslim," what will be the benefit? Nobody is Christian, nobody is Hindu, nobody is Muslim: everyone is a demon. That is our conclusion.

**Reporter:** You mean, except those in Kṛṣṇa consciousness.

**Śrīla Prabhupāda:** Kṛṣṇa consciousness is not so easy. You were talking about the Christian religion, but do you know the aim of religion? That we must understand—that the aim of religion is to know God. If you profess some religion—whether Christianity, Hinduism, or Mohammedanism—but you cannot explain what God is, then what is the use of your becoming religious?

**Reporter:** Probably none. But people seem to like to have a religion.

**Śrīla Prabhupāda:** But they don't like God. As soon as somebody speaks about surrendering to God, they say he's crazy.

If you are really a Christian, that is all right. But you are not a Christian, because you are violating the orders of Lord Jesus Christ. Jesus Christ sacrificed his life and said that he atoned for your sins. But you are not stopping your sinful life, yet you are still claiming to be Christian. So, the conclusion is that actually there are no Christians, although the Christian religion itself is a very nice religion.

**Reporter:** Do you think that you can help large numbers of people in this country understand God?

**Śrīla Prabhupāda:** I can help anyone, provided he takes my help. If you refuse my help, how can I help you?

**Reporter:** I'm merely suggesting that—

**Śrīla Prabhupāda:** I am asking people to become God conscious. But if you refuse to become God conscious, how can I help you?

**Reporter:** But to become God conscious, do you think one has to become a devotee of Kṛṣṇa?

**Śrīla Prabhupāda:** You have to become a devotee of God. If you don't accept Kṛṣṇa as God, then you should present some other idea of God. We are presenting Kṛṣṇa as God, and we are giving God's name, address, occupation—everything. So, if you refuse to accept Kṛṣṇa as God, then present your God. Give His address, name, and occupation. Can you give them to me?

**Reporter:** No.

**Śrīla Prabhupāda:** Then accept Kṛṣṇa as God. Why are you refusing? If you do not know who God is, then take this understanding from me. And if you know God better than I do, then give your understanding to me. But if you do not know,

(continued on page 34)

# A TREASURE HOUSE OF TRIBULATIONS

Freud's astute analysis of material suffering strikingly resembles the Vedic description. But does he offer a viable remedy?

by MATHUREŚA DĀSA

The conditioned soul . . . is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure house of all kinds of tribulations.

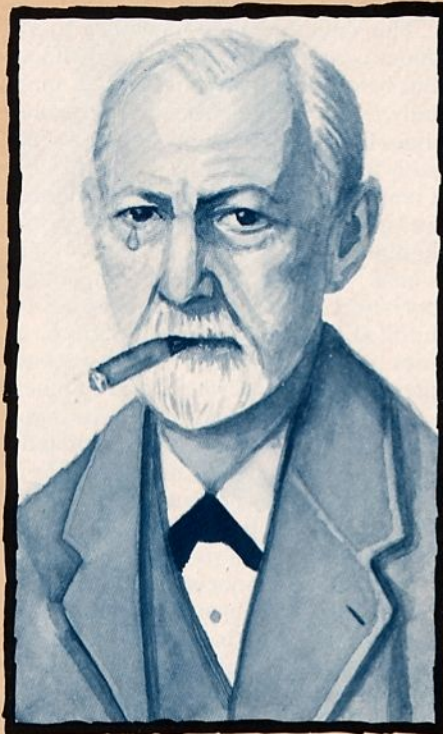
(*Caitanya-caritāmṛta* [a sixteenth-century Bengali scripture], *Antya-līlā*, Chapter 5, verse 127)

The radium has once again begun to eat away at something, causing pain and toxic manifestations, and my world is what it was previously, a small island of pain floating on an ocean of indifference.

(Sigmund Freud, in a letter to Princess Marie Bonaparte, a few months before his death in 1939)

Miseries and tribulations are things we try to avoid. Nobody treasures them. Nobody cherishes deprivation or hoards disease. Yet miseries sometimes besiege a person in enough quantity and variety to constitute a perverse kind of wealth. Some people are richly constipated, some richly arthritic, some richly hungry or lonely, and some are all of these and more.

For the final sixteen years of his life, from 1923 to 1939, Sigmund Freud, the father of psychoanalysis, was richly cancerous. In October of 1923, to arrest the spread of a malignant tumor, surgeons cut away large portions of the upper and lower jaw on the right side of Freud's mouth. The prosthesis they inserted so that Freud could eat and talk caused him constant discomfort up to his death. The dozens of additional operations and radiation treatments he underwent over the years to remove and inhibit further growths were also a source of continual torment. Doctors and friends close to Freud during his long illness marveled at his stoicism. Never openly cursing his fate, he treated those around him with kindness and con-



tinued to see patients and to write until almost the very end.

Although Freud was a staunch atheist, his philosophic views on suffering closely resemble those of the Vedic literature, the world's oldest and most comprehensive religious texts. In *Civilization and Its Discontents*, published in 1929, Freud argues that belief in God, in a supreme father, is "patently infantile" and "foreign to reality." Yet his analysis of the design of the universe reveals a nearly perfect understanding of the Supreme Lord's intentions. "One feels inclined to say," Freud writes, "that the intention that man should be 'happy' is not included in the plan of

'Creation.'" Well said. In *Bhagavad-gītā*, Lord Kṛṣṇa, the Supreme Personality of Godhead, certifies His material creation as a place of misery, a place devoid of lasting happiness. While denying the supreme father, Freud seems to have somehow understood His mind.

Confirming (unintentionally, of course) an aphorism in the *Vedānta-sūtra*, Freud also states that our purpose in life is, simply enough, to be happy, to follow what he called "the pleasure principle." But we can't be happy, Freud continues, because, "We are threatened with suffering from three directions: from our own body, which is doomed to decay and dissolution and which cannot even do without pain and anxiety as warning signals; from the external world, which may rage against us with overwhelming and merciless forces of destruction; and finally from our relations to other men" (*Civ.*, p. 24).

Again Freud's statements resemble those of Vedic authorities, who elaborate somewhat on two of Freud's categories: mental disturbances and diseases are included in the category of bodily suffering, since the mind is a subtle body, and suffering from our relations with other humans is grouped with suffering that comes from nonhuman creatures, like insects and rodents. But aside from these slight differences, the Vedic literature agrees with Freud that we suffer continuously from either bodily ailments, natural disasters, or the assaults of other living creatures, and that in the face of these three kinds of miseries, fulfillment of our desire for pleasure is more or less impossible.

So not only do miseries sometimes besiege some of us with a wealth of tribulation, in varying degrees they constantly besiege everyone. This is a question not of

pessimism but of stark realism. What people call happiness or pleasure consists in fact of nothing more than momentary relief from unpleasant physiological and psychic tensions. Money, good health, and sexual companionship, for example, are enjoyable only because they temporarily repel poverty, sickness, and sexual craving. In our present state of existence, happiness is the flip side of misery, could not exist without misery, and is so closely related to misery that it's hard for us to distinguish between the two. The Vedic literature therefore classifies us as "conditioned souls"—we are conditioned to equate happiness with escape from unhappiness and to look upon our physical bodies, which are in fact "small islands of pain," as oases of pleasure.

\* \* \*

Despite acknowledging the hopelessness of finding happiness anywhere within the creation, Freud nevertheless outlines a number of ways by which we can at least attempt to overcome or elude the threefold miseries. To avoid suffering in human relationships, for example, we might choose to isolate ourselves from society. This won't produce much positive pleasure, but it will afford us some relief. Better than isolation, however, is to join the human community and, with the help of science, try to forcibly overcome misery. Civilized man has indeed managed to eliminate some diseases and foresee some natural disasters. So if we join the ranks of civilized men, there's a chance we can gang up on the sources of our torment.

But scientific progress, Freud points out, also does little to increase human happiness. We may extend our lives by curing a disease, but that only prolongs our suffering from other sources, including other diseases. The wonders of modern transportation enable us to conquer distances, but that "victory" in turn practically forces us to live and work far from our loved ones. In other words, the happiness derived from technical achievements seems to carry with it some corresponding distress, or, as a Vedic spokesman would put it, again concurring with Freud, the advantages of material progress never outweigh the disadvantages.

What next? Freud outlines many other alternatives, including the creation and appreciation of works of art, the pursuit of scientific truth, and the use of intoxicants. Yes, intoxicants. Suffering, after all, is only a sensation, and there are many substances we can deposit in our bloodstreams to deaden unpleasant sensations. While acknowledging some drawbacks to this "drown your cares" method, Freud gives it a fairly high mark. Here he gets no support from Vedic followers. Drowned

cares always surface again, often accompanied by hangovers and other physical and emotional creatures of the deep. (Freud's own addiction to tobacco, a relatively mild intoxicant, was the direct cause of his suffering. Although doctors repeatedly warned him of the "nicotine etiology" of his cancer, he never gave up smoking cigars.)

*Yoga*, which according to Freud involves "killing off the instincts," is another somewhat viable alternative, at least in theory. If indulging our instinctual appetites spells but momentary happiness, and the inability to indulge them spells severe pain, then why not do away with our appetites altogether? On this path we eliminate the sources of misery but sacrifice all opportunities for positive enjoyment as well, again achieving only relief. As the isolationist avoids social suffering by avoiding his fellow man, so the *yoga* practitioner obviates privation by isolating himself from instinctual desires.

The Vedic literature has much to say about *yoga* and control of our instincts. But before discussing these topics more fully, let us consider one more path sometimes followed to circumvent misery: the path of adjusting reality. On this path, Freud warns, one becomes a madman and tries to re-create this miserable world, to replace it with a dreamland, a "delusional remolding of reality," where misery is nonexistent and all one's wishes are fulfilled. To a certain extent, each of us tries to "correct" reality in this way, but there are also cases where large numbers of people cooperate to create a common delusion. "The religions of mankind must be classed among the mass delusions of this kind," says Freud, once again attacking belief in a supreme father.

No matter which path we take, Freud concludes, we cannot obtain lasting happiness. We are doomed to suffer the threefold miseries. The best course of action, he suggests, is to invest our energies in each path according to our inclinations, spreading out our "investments" as a businessman would, so that our failures on one or two paths do not leave us bankrupt of all pleasure. In this way we may eke out some little satisfaction here in this world of misery. Religion, says Freud, by restricting our choice of investments and intimidating us to remain on one path, prevents us from savoring even the tiny bits of happiness available amidst the treasure of our tribulations.

\* \* \*

Now, that's pessimism! The Vedic literature certainly says that this world is a miserable place, but rather than leave us in the lurch, it elaborately describes the systems of *yoga* by which we can tran-



scend this world and enjoy unadulterated transcendental pleasure. Freud was correct to a degree in saying that by controlling our instinctual desires through *yoga* we can remain aloof from the sources of misery, but he didn't go far enough.

According to *Bhagavad-gītā*, the desire-laden soul is an eternal, indestructible individual who lives within the fragile physical body. Nursing a penchant for gratifying the bodily senses, the conditioned soul ignorantly identifies with his





body and thus experiences the mixed pleasure and pain of sensual life, just as a person eating a mixture of ice cream and sand feels a painful grating on his teeth even as he relishes the ice cream's sweetness.

Understanding, as Freud did, the ultimate futility of striving for pleasure on the sensual plane, an intelligent soul may take advantage of the *yoga* disciplines to detach himself from desires for bodily pleasure. Thus he renounces sandy ice cream—renounces all paths to bodily happiness—

and attains relief by eating nothing. As Freud correctly indicated, *yoga* cannot be practiced alongside paths that recommend enjoyment of the material elements.

But on the path of *yoga*, renunciation is only half the picture. As the soul is eternal and indestructible, so also are his desires for enjoyment. There is no way to “kill” desire altogether. We are forever sentient and pleasure-seeking, even after giving up bodily attachments. The bodily senses are merely coverings over the eternal,

spiritual senses of the soul. Therefore even after detaching ourselves from the body, we have senses and sensual needs.

So what's a *yogī* to do? In the third chapter of the *Gītā*, Lord Kṛṣṇa Himself states that the soul cannot be inactive even for a moment. Even if the *yogī* manages to restrain his senses, his mind will be active, dwelling longingly on all that rejected ice cream. Sure the sand grates on your teeth, but isn't that better than nothing at all?

Little did Freud suspect that the other

half of the *yoga* picture is active service to the Supreme Personality of Godhead, the supreme father, Lord Kṛṣṇa. Employing one's senses in Kṛṣṇa's service is known as *bhakti-yoga*, the *yoga* of devotion. *Yoga* literally means "union," or "yoke," so to complete the process of *yoga* we must not only detach ourselves from matter but also yoke ourselves to the Supreme through active service. Since Kṛṣṇa is transcendental to His material creation, and since He possesses an eternal, blissful, spiritual body, attachment to Him and detachment from matter are one and the same thing.

The *bhakti-yogī* has no affinity for sandy ice cream. He directs his mind toward the all-attractive form of Kṛṣṇa by hearing about His pastimes, chanting His many names, offering Him prayers, cooking for Him, cleaning His temple—in short, by dedicating his mind, body, and words to Kṛṣṇa's service. The *bhakti-yogī* gives only perfunctory attention to the care of his physical body, maintaining his health and strength not for the futile pursuit of material pleasure, but for the performance of spiritual activities—activities that please the senses of the Supreme Person. The pure, transcendental happiness that a *bhakti-yogī* experiences through serving Kṛṣṇa erases from his mind any lingering illusion that the so-called pleasures of material life are worth the trouble.

*Yoga* as it is most commonly known—involving sitting postures and breathing exercises—is called *aṣṭāṅga-yoga*, and it is true that the *aṣṭāṅga-yoga* system emphasizes physical inactivity and silent meditation. But meditation on what? Modern, commercial *yoga* schools may recommend meditation on "the void," on a "white light," on a candle, a flower, or what have you. But in the Vedic source books of *yoga*—in the *Gītā* as well as in Patanjali's *Yoga-sūtra*—stress is given to the ultimate achievement of uninterrupted meditation on the form of the Supreme Person.

Since the *bhakti-yogī* can achieve uninterrupted meditation on Kṛṣṇa's form from the very start, he is beyond the practice of sitting postures and breathing exercises, which are preliminary disciplines designed to withdraw the mind from matter and the senses from material activities. The devotee is already meditating, already free from material desires and activities, whereas the *aṣṭāṅga-yogī* has yet to rise from the platform of detached inactivity to the platform of devotional attachment to Kṛṣṇa, which is the perfection of *yoga*.

\* \* \*

By giving a tentative thumbs up to *yoga* and an unequivocal thumbs down to religion, Sigmund Freud betrayed his incomplete knowledge of both, since the major religious traditions of mankind are

based on the principles of *bhakti-yoga*. The followers of the world's various faiths go to churches, mosques, or temples, offer prayers to the Supreme, bow down before Him, hear His instructions and activities, and render service to His cause. In each faith, the more devout followers give up their worldly connections to join monastic communities and fully devote themselves to God. Though the world's faithful, both laymen and clergy, may address the Lord by names other than "Kṛṣṇa," may know of the Lord's personality in varying degrees, and may be unaware of the full meaning of the word *yoga*, they are nonetheless practicing *bhakti-yoga* in its most fundamental sense: communion with the Supreme through devotion. *Bhakti-yoga* is not a sectarian dogma—the property of a particular religious tradition—nor is it a mass delusion. It is the scientific process of pleasing Supreme Personality of Godhead with our service and thus activating

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**By giving a tentative  
thumbs up to  
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Freud betrayed his  
incomplete knowledge  
of both . . .**

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the transcendental chemistry of a loving exchange with Him.

Perhaps Freud's failure to recognize the intimate connection between *yoga* and religion was due in part to the inability of many religionists to show they possess two essential symptoms of the *yoga* practitioner: knowledge and renunciation. The *yogī*, according to both Freud and the Vedic literature, renounces material enjoyment because he knows it brings unavoidable material miseries. Above and beyond these preliminary qualifications, the devotional *yogī* should have transcendental knowledge of the all-blissful Supreme and a strong desire to renounce everything for His satisfaction. "Unless one renounces the desire for sense gratification," Lord Kṛṣṇa warns in the *Gītā*, "one can never become a *yogī*." *Bhakti-yogī* included.

If a religionist is eager for material enjoyment and ignorant of the concomitant material miseries—miseries that even a great atheist like Freud could perceive—

then where is the question of *yoga* practice, what to speak of devotion? Religious leaders who encourage their congregation to petition God for political, economic, or even philanthropic objectives have missed the point. Yes, the almighty supreme father can grant material benedictions, but why ask Him for more sandy ice cream, even if by His grace the sand is minimized to some degree? The *Śrīmad-Bhāgavatam*, the topmost Vedic literature, states that *bhakti-yoga* has the power to completely uproot the threefold miseries and instate the devotee in a heart-to-heart relationship with Kṛṣṇa. *Bhakti* is not meant for strengthening our old material roots, or for establishing new ones.

In addition to missing the purpose of devotion, religionists often exhibit their disqualifications as *bhakti-yogīs* in more cardinal ways. In both *Discontents* and *The Future of an Illusion*, published in 1927, Freud notes religion's failure to inspire obedience to basic religious and moral (and, we can now add, yogic) codes, such as those aimed at curbing man's sexual and aggressive drives. For one thing, Freud asserts, if we take into account the nature man has inherited from his ape ancestors, commandments like "Love thy neighbor as thyself" are just about impossible to follow, anyway" (*Civ.*, p. 56). Furthermore, Freud says, some religious authorities in effect encourage immorality by teaching that man is by nature weak and unable to control his instinctual drives, while God is by nature strong and merciful. If we repent our transgressions of God's laws, He will bless us with His mercy. Some say that transgressing and repenting is in fact the best way to get His blessings. "In every age," Freud concludes, "immorality has found no less support in religion than morality has" (*Future*, p. 38).

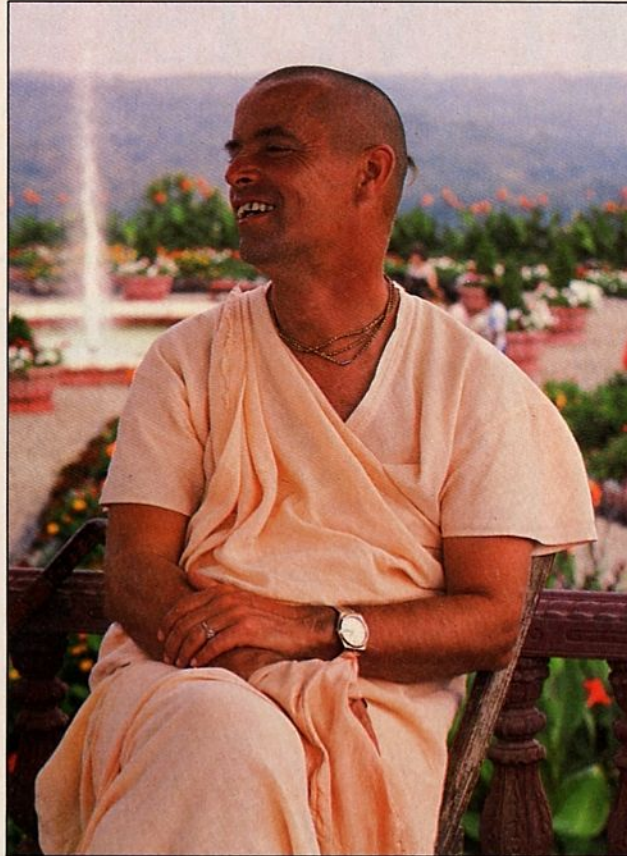
Freud was specifically referring to some European Christian traditions, but the debased transgress-repent mentality also manifests in traditions outside Christianity—wherever the principles of devotion and *yoga* are poorly understood. It is true that Kṛṣṇa is merciful and forgiving toward His devotees, whatever their professed faith. And it is also true that man is weak and more or less helpless in the face of material, instinctual desire. But the genuine *bhakti-yogī*, even the neophyte, is no longer faced with material desires or captivated by material pleasures. He has experienced God's mercy in the form of the superior pleasure of devotional service, and he for the most part faces only his own growing enthusiasm for serving God. Past bad habits may lead the *bhakti-yogī* to accidentally transgress moral or religious guidelines, but material instincts can never drive him to incorporate transgression into his doctrine of faith.

(continued on page 35)

# The Heart's Desire

How can we find happiness  
that is not purchased with our pain?

by HIS DIVINE GRACE  
KĪRTANĀNANDA SWAMI BHAKTIPĀDA



YAMARAJ DASA

**H**ave you ever wished upon a shooting star or thrown a penny in a magic fountain? In the spiritual world there are trees called "desire trees," which can fulfill any desire. If you could have just one wish granted, what would it be? To be a Rockefeller? An Einstein? Miss America? The President? Wealth, fame, beauty, knowledge, and power are indeed very desirable under certain circumstances, but they are not ends in themselves. There is, however, one thing that we all want—to be happy. Every living being—from Lord Brahmā, the creator of this material world, down to the insignificant ant—seeks his own pleasure.

But what is pleasure? One man's food is another man's poison, so the saying goes. Some people appear to have everything, yet they are miserable. We can all think of many cases of famous people, the Marilyn Monroes and Elvis Presleys, who have met tragic ends despite the best that this world has to offer. And on the other hand, there are the great souls who have found peace and happiness even in great distress and tribulation. This is explained by Lord Kṛṣṇa in the *Bhagavad-gītā*: "One who is taking pleasure in the self, who is illumined in the self, who rejoices in and is satisfied with the self only, fully satisfied—for him nothing more remains to be gained." Life's ultimate goal, therefore, is to know the self, and that is called self-realization.

As long as we identify with the temporary material body, we are forced to suffer or enjoy the various conditions of material life, including birth, old age, disease, and death. There is, of course, a cer-

tain amount of sense pleasure mixed in. Otherwise, how could we tolerate these miseries? No one asks to be born, we don't like to grow old, we try our best to avoid disease, and everyone fears death, or at least tries to ignore it. We overlook these things under the impression that we are enjoying. In fact, it is this desire for enjoyment that drives us on through the hard struggle for existence.

You want pleasure, I want pleasure, even Kṛṣṇa seeks pleasure. Actually, it is because that tendency is in Him that it is also in us. The qualities of the father are found in the son. The only difference between the Lord and ourselves is that He is self-fulfilling—whatever He desires *is*; whereas we can only desire, but we cannot fulfill our desire. "Man proposes, God disposes." Lord Kṛṣṇa, being perfect, de-

sires perfectly; but because we are presently imperfect, we are also desiring imperfectly.

The whole world is mad after more and more sense gratification, with no understanding that the spirit soul can never be satisfied in this way. Suppose a fish is out of water. He will certainly feel discomfort; but he cannot be made comfortable by any kind of adjustment on the land—even if you give him a king's palace. But just put him back in the water and there he will find pleasure.

Trying to become happy by material arrangement is simply useless for the soul. Modern civilization, despite its so-called economic advancement and glorious technology, is more frustrated than ever before. We are working very hard for an illusion, this material body. This was realized thousands of years ago by the great sages and saints of India. The great saintly king Lord R̥ṣabhadeva wanted to impress upon his sons the importance of human life, and therefore He advised them as follows: "My dear boys, of all the living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for dogs and hogs that eat stool. One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one's heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever." This blissful, eternal life is called Kṛṣṇa, or God, consciousness and is life's ultimate goal. ❀

# ISKCON AT TWENTY

In the beginning our vision could not extend beyond four walls,  
but Śrīla Prabhupāda was seeing a worldwide movement.

**I**SKCON (the International Society for Krishna Consciousness) is twenty years old. On the evening of July 11, 1966, at a storefront on Second Avenue in New York City (then the one and only ISKCON center), Śrīla Prabhupāda requested a handful of his friends and followers to become trustees of his fledgling religious movement. Happy to help Śrīla Prabhupāda, who was then known as "Swamiji," several of the young men and women who had been regularly attending Prabhupāda's evening *Bhagavad-gītā* lectures stepped forward, leafed through the incorporation document, and signed their names.

The signers understood that Swamiji was forming a society, a society to "systematically propagate spiritual knowledge"

Śrīla Prabhupāda addresses a crowd in Tompkins Square Park, New York, in October 1966, after leading his small group of followers in the chanting of Hare Kṛṣṇa. The *East Village Other*, a newspaper of New York's Lower East Side, recorded the event with this front-page photo.



1 “To systematically propagate spiritual knowledge to society at large and to educate all people 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.”



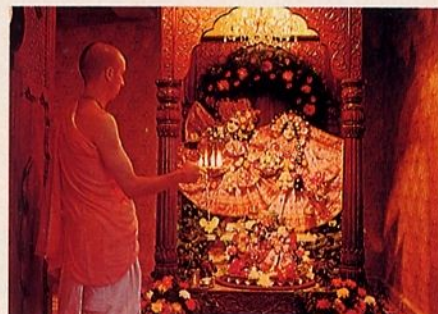
Śrīla Prabhupāda wanted to teach Kṛṣṇa consciousness to people from all walks of life. Here a devotee presents spiritual knowledge to a crowd at Rockefeller Plaza, in New York City.

2 “To propagate a consciousness of Krishna, as it is revealed in the *Bhagavad Gita* and the *Srimad Bhagwatam*.”



Through his clear translations of the Vedic literature and his scholarly commentaries, Śrīla Prabhupāda made Kṛṣṇa consciousness available worldwide for the first time.

3 “To bring the members of the Society together with one another and nearer to Krishna, the prime entity, to develop the idea among the members and humanity at large that each soul is part and parcel of the quality of Godhead (Krishna).”



A devotee performs the ancient *ārati* ceremony at ISKCON's temple in Philadelphia. ISKCON temples around the world attract millions of people to assist in the worship of the Deities of Rādhā-Kṛṣṇa.

and to “teach . . . congregational chanting of the holy name of God.” But an *international* society? What was international about a Second Avenue storefront? And who even knew of ISKCON and Swamiji beyond New York's Lower East Side?

Śrīla Prabhupāda, however, envisioned a worldwide organization with centers in every country, in every city, town, and village. He had tried to start such an organization in India ten years earlier, but his countrymen had shown little interest. Now he was incorporating ISKCON in New York, and his plans remained the same: to spread Kṛṣṇa consciousness to every country, including India—this time with the support of newly-made Western devotees of Kṛṣṇa.

In the ISKCON articles of incorporation Śrīla Prabhupāda stated seven purposes for his society. And over the past twenty years (at first with Prabhupāda directly at the helm, and now with his disciples and granddisciples following the directions he left), his desires have been increasingly fulfilled, as the accompanying photos illustrate. Even today Śrīla Prabhupāda's purposes for ISKCON are a tall order: “to develop the idea within humanity at large that each soul is part and parcel of the quality of Godhead (Krishna).”

In other words, there is still sometimes a sense of wonder at the scope of Śrīla Prabhupāda's vision for ISKCON. It is as if we were all still living in a Second Avenue storefront, able only to imagine Śrīla Prabhupāda's vision of a worldwide, world-changing spiritual movement. Perhaps these photographs will serve to remind us just how far ISKCON has come in twenty years, thus making the rest of the journey a little more conceivable.

4 “To teach and encourage the sankirtan movement (congregational chanting of the holy names of God) as revealed in the teachings of Lord Sri Chaitanya Mahaprabhu.”



Devotees chant the Hare Kṛṣṇa *mantra* in Toronto. The holy names now resound in the streets of the world's major cities. Lord Caitanya predicted that one day the holy names would be chanted in every town and village.

6 “To bring the members closer together for the purpose of teaching a simpler and more natural way of life.”



Devotees at one of the Society's thirty-five farm communities opt for a simpler mode of transportation. ISKCON offers everyone the opportunity to cultivate an awareness of Kṛṣṇa while living naturally.

5 “To erect for the members and for society at large a holy place of transcendental pastimes, dedicated to the Personality of Krishna.”



ISKCON's international center in Māyāpur, West Bengal, will one day be the home of fifty thousand devotees of Lord Kṛṣṇa. ISKCON now has more than two hundred other centers, on six continents.

7 “With a view towards achieving the aforementioned Purposes, to publish and distribute periodicals, magazines, books, and other writings.”



Śrīla Prabhupāda stressed publishing and distributing books as the most effective way to spread Kṛṣṇa consciousness. In its twenty years, the Society has printed and distributed millions of books in more than forty languages.



ROGER ANNEY

## Lord Kṛṣṇa's Cuisine

# On Becoming Total

Devotees of Kṛṣṇa add the spiritual ingredient to integrate the parts of the "total person."

by VIŚĀKHĀ-DEVĪ DĀSĪ

In America during the 1950s, white flour and sugar were considered "good foods," pesticides and chemical additives were considered scientific improvements, and "good health" meant not being sick. The family food budget tallied to a reasonable amount, and Mom had a four-course meal hot on the table by 6:00.

The 1960s found Americans looking askance at traditional medicine, pesticides, and processed, chemically preserved foods, and looking for ways to avoid disease and to be their own doctors. The granola generation was born and, along with it, aerobic exercises.

As health-care costs escalated tremendously in the 70s, interest in diet and exercise escalated with it. And with positive results. Between 1972 and 1982, cardiovascular disease mortality in Americans declined twenty-eight percent. Life expectancy increased from 71.2 years to 74.6. Americans were becoming more fit.

The mood of the 80s continues along the same track, as portrayed in this introduction to the *Better Homes New Cookbook* (1984): "Proper nutrition, a balanced diet, and good health are concerns all of us share. . . . Since busy schedules have become a way of life, we placed an em-

phasis on ease of cooking. . . . Because food costs are on the rise, most of our recipes are prepared 'from scratch' to help you stretch your food dollar. . . ."

Many believe that the next development—after becoming healthy and saving time and money—will be to cultivate wholeness, to become a "Total Person," a spiritual being with fully developed social, emotional, occupational, intellectual, and physical awareness.

A special twelve-page advertising section in the center of a recent *Time* magazine described the likable, well-adjusted "Tom the Total Person." This theoretical idol, Tom, "knows and lives by the principles of a healthy physical life." He eats a variety of foods (both vegetarian and non-vegetarian), avoids too much saturated fat, cholesterol, and sugar, and eats foods with adequate starch and fiber.

Among these various ideas, diets, and modes of living, one factor is consistently absent: God's role in one's quest for happiness. Although in the quest the public is carried by the winds of updated scientific research and theories, Kṛṣṇa's devotees are not. Kṛṣṇa's devotees remain on Kṛṣṇa's route to happiness, unaffected by the speculative routes of others.

In a time beyond memory, Lord Kṛṣṇa offered humankind a healthy diet with a practical means to grow spiritually. Kṛṣṇa's diet and culture, as valid and perfect today as it always was, enable us to spiritualize our lives and to become transcendently happy. A devotee recognizes that Kṛṣṇa is ultimately the proprietor and enjoyer of everything. As Kṛṣṇa says in *Bhagavad-gītā*, He is the benefactor and well-wisher of all living entities. In accordance with Kṛṣṇa's desire, the ingredients for a devotee's cooking are always vegetarian and pure ("Offer Me with love and devotion a leaf, a fruit, a flower." Bg. 9.26). So automatically devotees have a lower food bill than meat-eaters and are blessed with a healthy, low-cholesterol, low-calorie, all-natural diet.

Although a devotee has an arsenal of time-saving recipes, he doesn't consider cooking a meal something to get out of the way. He sees it as an act of love and devotion: he is cooking for Kṛṣṇa's pleasure. Above all, the devotee knows that his purpose is to transcend this mundane world and enter Kṛṣṇa's infinitely higher spiritual world. Kṛṣṇa Himself asserts that the devotee will achieve that sublime end by practicing Kṛṣṇa consciousness: "With your activities dedicated to Me and your mind and intelligence fixed on Me, you will attain Me without doubt" (Bg. 8.7). The devotee is aware that for one who serves Kṛṣṇa, the supreme Total Person, by hearing about Him, remembering Him, and cooking for Him, the path to becoming total opens wide.

(Recipes from *The Hare Krishna Book of Vegetarian Cooking*, by Ādi-rāja dāsa)

### Deep-fried Vegetable Balls in Tomato Sauce (*Alu kofta*)

Preparation and cooking time: 45 minutes  
Servings: 4-6

15 medium-size tomatoes  
2 tablespoons ghee (clarified butter) or vegetable oil  
2 teaspoons grated fresh ginger  
2 dried chilies, crushed  
1 teaspoon ground cumin  
1½ teaspoons turmeric  
3 teaspoons salt  
5 medium-size potatoes  
½ medium-size cauliflower  
4 ounces chickpea flour  
3 tablespoons fresh coriander or parsley  
1 teaspoon *garam masāla*  
¼ teaspoon asafetida  
½ teaspoon ground black pepper  
ghee or vegetable oil for deep frying  
1 cup plain yogurt (optional)

1. Place the tomatoes into a pot of rapidly boiling water for 15 to 20 seconds. Drain them, rinse them under cold water, and then peel and mash them.

2. Heat 2 tablespoons of ghee in a saucepan over a medium flame and fry 1 teaspoon of grated ginger; add the dried chilies. Follow with ground cumin and ½ teaspoon of the turmeric. Stir-fry for a few seconds.

3. Now put the tomatoes into the pan, add half the salt, cover and lower the flame. Cook for 20 minutes, stirring every 5 minutes.

4. While the sauce simmers, peel the potatoes; then trim the cauliflower and break it into large flowerets. Wash both vegetables thoroughly; then grate them through the large holes of a metal grater. In a mixing bowl combine the grated vegetables, the chickpea flour, 2 tablespoons of the chopped coriander leaves, and all the remaining spices. Mix thoroughly. The grated potatoes should give enough moisture to bind the ingredients together. Knead the mixture for 2 minutes; then form it into 20 to 30 small balls.

5. Heat the ghee until it almost smokes, and drop in the vegetable balls. Deep-fry them for 4 to 5 minutes, until they are uniformly golden-brown and crisp. Then drain.

If you use yogurt, stir it into the tomato sauce and allow the sauce to heat for 2 minutes. Put the *kofta* balls in a serving bowl and cover them with the hot sauce. Garnish with the remaining chopped fresh coriander or parsley leaves, and offer to Kṛṣṇa.

### Deep-fried Spinach-and-Cheese Balls (*Palak kofta*)

Preparation and cooking time: 40 minutes  
Servings: 4-6

1 pound fresh spinach  
1 tablespoon ghee or vegetable oil  
1 teaspoon grated fresh ginger  
2 dried chilies, crushed  
½ teaspoon turmeric  
½ teaspoon *garam masāla*  
½ teaspoon ground coriander

¼ teaspoon asafetida  
7 ounces *panir* (milk curd),  
drained and chopped  
2 teaspoons salt  
10 ounces chickpea flour  
ghee or vegetable oil for deep-frying

1. Wash the spinach thoroughly, remove the large stalks, and then wilt the leaves by plunging them into boiling water for a few minutes. Let them drain well, and then press out any remaining water. Chop the leaves into small pieces on a cutting board.

2. Use a medium-size saucepan to heat the ghee and fry the ginger and the chilies, followed by the ground spices. Add the chopped *panir* and stir-fry for 1 minute. Then add the spinach. Toss in the salt and mix the ingredients well with a spoon. Transfer the mixture onto a smooth working surface, add the chickpea flour, and knead well.

3. Roll the mixture into 1-inch balls and deep-fry them in ghee until lightly browned; then drain. Offer to Kṛṣṇa.

### Stuffed Cabbage Leaves (*Bandgobhi kofta*)

Preparation and cooking time: 1½ hours  
Servings: 4-6

4 tablespoons ghee or vegetable oil  
1 cinnamon stick 2 inches long  
5 cloves  
1 teaspoon ground cumin  
¼ teaspoon asafetida  
2 pounds tomatoes, puréed  
4 tablespoons raisins  
1 tablespoon lemon juice  
3½ teaspoons salt  
3 ounces chickpea flour  
1 pinch ground pepper  
1 small green cabbage  
2 ounces almonds or cashews, crushed  
1 teaspoon grated fresh ginger  
1 or 2 dried chilies, crushed  
8 ounces *panir*, drained and chopped  
1 tablespoon finely chopped fresh coriander leaves or 1 teaspoon ground coriander  
½ teaspoon paprika

1. In a small saucepan, heat 2 tablespoons of ghee and stir-fry the cinnamon, cloves, ground cumin, and asafetida for 30 to 40 seconds. Put in the puréed tomatoes and cook gently for 30 minutes to obtain a smooth sauce. Then fold in the raisins and add the lemon juice and 2 teaspoons of salt. Discard the whole spices and remove the saucepan from the flame.

2. Put the chickpea flour into a bowl with a pinch of salt and a pinch of pepper. Mix with just enough water to make a thick batter. Cover the bowl with a cloth and set aside.

3. Cut off the hard stem of the cabbage and place the cabbage into boiling water with 1 teaspoon of salt. After at least 5 minutes, carefully remove the cabbage and rinse it under cold water. Cut it at the base and peel off 6 to 8 leaves without breaking them. Use a small paring knife to pare down the thick section that runs down the middle of each leaf (without cutting through the leaf). Pat the leaves dry and set them aside.

4. Heat 2 tablespoons of ghee in a small

saucepan and brown the crushed nuts, grated ginger, and chilies. Drop in the *panir* with the coriander leaves, paprika, and remaining salt. Cook over a medium flame, stirring constantly until all the ingredients are well mixed. Now spread out the cabbage leaves and place a tablespoon of the filling in the center of each one. Fold over the edges of each leaf and roll it into a tight roll.

5. Dip the rolls into the thick batter and deep-fry them for 4 to 5 minutes in hot ghee until golden brown. Put the stuffed cabbage rolls on a serving plate and cover them with the preheated tomato sauce. Offer to Kṛṣṇa.

### Royal Kofta (*Nargisi kofta*)

Preparation and cooking time: 1 hour  
Servings: 4-6

7 ounces white rice  
6 medium-size potatoes  
1¾ teaspoons salt  
6 ounces *panir*  
8 ounces chickpea flour  
1 teaspoon black cumin seeds (optional)  
10 saffron strands or ¼ teaspoon powdered saffron  
2 tablespoons warm milk  
12 ounces whole spinach leaves, with stems removed  
¼ teaspoon ground black pepper  
1 teaspoon *garam masāla*  
½ teaspoon turmeric  
¼ teaspoon asafetida  
ghee or vegetable oil for deep-frying

1. Steam the rice in twice its volume of water for about 18 minutes, or until all the water is absorbed. Drain and set aside. Boil the potatoes until they are tender; then peel them. Mix ½ teaspoon of salt into the *panir* and knead it into a soft dough. Cover the *panir* with a moist cloth and set aside. Combine the chickpea flour and black cumin seeds in a bowl. Mix with enough water to make a smooth batter. Let stand.

2. Steep the saffron in the warm milk; then mix it well with the cooked rice. Wilt the spinach by plunging it into boiling water for a minute; let it drain. Mix the spinach with the black pepper and ¼ teaspoon of salt and set it aside. To the potatoes add the *garam masāla*, turmeric, 1 teaspoon of salt, and ¼ teaspoon of asafetida. Mash into a smooth paste.

3. Divide the rice, the *panir*, the spinach, and the potato mixture into six parts each. Take one part of the rice in your hands and roll it into a compact ball. Flatten one part of the *panir* dough into a round shape in the palm of your hand and put the ball of rice in the center of it. Bring up the edges to completely cover the ball; then roll it between your palms to make it smooth. Cover the ball with a layer or two of unraveled spinach leaves and a layer of the potato mixture. Make the ball compact and smooth by tossing it gently from one hand to the other.

4. When several balls are ready, beat the batter and pour some over each one. Then put them in smoking hot ghee. Turn often to keep from burning. Fry until browned all over. Remove and offer to Kṛṣṇa.

# ŚRĪLA PRABHUPĀDA SPEAKS OUT

## Big Animals, Small Animals

*This is a continuation of a conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and a guest, Dr. Christian Hauser, a psychiatrist, that took place in Stockholm in September 1973.*

**Dr. Hauser:** Yes, I can see what you mean about Darwin.

**Śrīla Prabhupāda:** Yes. Such a rascal. A *mūḍha*, big ass. He did not know anything about the difference between dead matter and living spirit—he could not distinguish between the bodily covering and the soul within. Nor can the big modern asses that follow him. No perfect knowledge. Simply pretense. Cheating.

Certainly the soul—the *soul*—can go from one species of body to another, say from a monkey body to a human body, or vice versa. This understanding is nice. Not that the monkey body can change into a human body. That “understanding” is nonsense. Cheating.

**Dr. Hauser:** But some of this cheating, as you call it, must still have been of great use to mankind, because for all these centuries, not much has been known at all. So these scientists have been working according to whatever level of knowledge they have reached, and—

**Śrīla Prabhupāda:** Yes, that is explained in *Śrīmad-Bhāgavatam*: In the jungle, the small animals look up to a bigger animal as their leader. But he’s still an animal, is he not?

**Dr. Hauser:** I don’t really understand.

**Śrīla Prabhupāda:** In the jungle or in the forest . . .

**Dr. Hauser:** Yes.

**Śrīla Prabhupāda:** . . . a lion, for instance, is considered to be the king of the animals. So the lion may be a big animal. But after all, he’s still an animal.

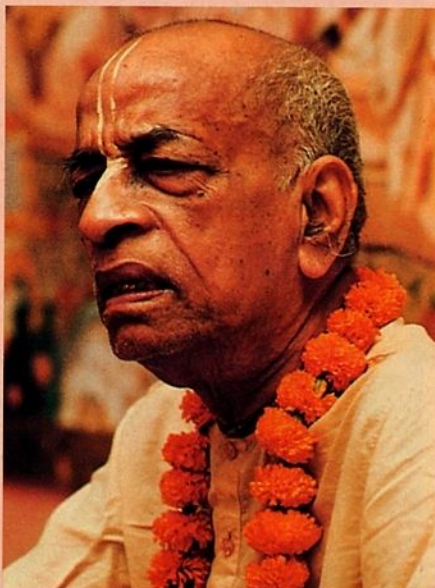
**Dr. Hauser:** So you mean the modern scientist is a big lion.

**Śrīla Prabhupāda:** Yes. A big rascal. That’s it. A big rascal. A big rascal is lionized by small rascals. That’s all.

**Dr. Hauser:** A big rascal seducing the small rascals.

**Śrīla Prabhupāda:** Yes, that is the situation. Today everything is going on like that. Not only in science, but also in philosophy, religion, sociology, and politics. The big rascal and the small rascals. That’s all.

**Dr. Hauser:** But you must evoke a lot of feelings when you say, for example, that Einstein was a very big rascal.



**Śrīla Prabhupāda:** No. Einstein believed in God. Yes, he believed in God. So he was not a rascal. He was a sane man. He believed in God. He tried to find out about the brain of God, the unlimited intelligence of God. Many scientists believe in God, but unfortunately, the rascals have captured a prominent position.

The people who are defying God—they’re rascals, animals. *Harāv abhaktasya kuta mahad guṇāḥ*. Unless one is God conscious, he’s a rascal.

Maybe one’s understanding of God is not perfect. But if he thinks God exists, that is intelligence. But the rascals, the two-legged animals, will never accept God or their own soul. Just as in Russia. A set of rascals. They do not believe in God.

**Dr. Hauser:** But the religious interest in Russia is there, is greater than in any other country in Europe. But not the leaders. The leaders are not—

**Śrīla Prabhupāda:** I speak of the leaders. Not only in Russia—everywhere. The leaders are big animals, and they are happy only if they can make the ordinary people into small animals. The leaders—the rascal leaders are spoiling the whole world situation. In India, also. In India, by nature eighty percent of the people are aloof from the four main sinful activities. But at the present moment the government, the leaders, are inducing the people to eat flesh, to take intoxicants, to gamble, and to have illicit sex.

Oh, yes—because nowadays govern-

ment means rascal. Take this Nixon. Once in power, he proved himself a rascal. And virtually all the government leaders—government leader has come to mean rascal.

**Dr. Hauser:** Although Nixon says, in every television speech, that he is a believer of God.

**Śrīla Prabhupāda:** That is simply politics.

**Dr. Hauser:** Yes.

**Śrīla Prabhupāda:** He may be a God believer, but he has little use for God in his practical life. If a man doesn’t use his practical life to awaken his dormant God consciousness, or Kṛṣṇa consciousness, then he has simply wasted time.

**Dr. Hauser:** But in this country, for instance, if somebody’s a Protestant, or, I mean, a Christian who goes to church, this is also of value, is it not? You don’t try to convert them away from that?

**Śrīla Prabhupāda:** No, no. We have no such process.

**Dr. Hauser:** Because your movement is extremely distinctive.

**Śrīla Prabhupāda:** Yes. But we don’t try to convert anyone. For instance, a gentleman was asking, “Why are these young ladies dressing in Indian *sārīs*?” Now, I never instructed them, “You do that.” But they are doing it of their own accord. I never canvassed people to become Hindus or some such thing. No. Our request is, “Just become God conscious.” Any outward form of religion is all right. It doesn’t matter—provided the follower awakens his dormant God consciousness. Then that is first-class religion.

But suppose somebody is not awakened to the standard of God consciousness. Then he may follow some form of religion, but it is a waste of time. That is our only concern. We don’t want official religiosity. In Sanskrit that is called *dharma-dhvajī*. *Dhvaja* means “flag.” So, usually a man simply wants to have a flag: “I belong to this religion.” That’s all.

But if I ask him, “What do you actually know about religion?” he cannot explain. “What is the nature of God?” He cannot explain. “Who are you—beyond your body?” He cannot explain.

Simply he has a flag: “I am Hindu.” “I am Muslim.” “I am Christian.” And he will fight those who have some other kind of flag. He may be thinking, “I am a big man, a great soul.” But in truth he is a small animal.

(To be continued.)



# 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. Bhaktivedānta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness.

## Third Canto: “The Status Quo”

### CHAPTER THIRTEEN

#### The Appearance of Lord Varāha

*In this installment of our continuing presentation of Śrīmad-Bhāgavatam, the great sage Maitreya begins his descriptions of the appearance of the Lord's boar incarnation, to Vidura, an eternal associate of the Lord.*

#### TEXT 5

श्रीशुक उवाच

इति ब्रुवाणं विदुरं विनीतं  
सहस्रशीर्ष्णशरणोपधानम् ।  
ग्रहृष्टरोमा भगवत्कथायां  
प्रणीयमानो मुनिरभ्यचष्ट ॥ ५ ॥

śrī-śuka uvāca

iti bruvāṇam viduram vinītam  
sahasra-śīrṣṇaś caraṇopadhānam  
prahṛṣṭa-romā bhagavat-kathāyām  
praṇīyamāno munir abhyacaṣṭa

*śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; bruvāṇam—speaking; viduram—unto Vidura; vinītam—very gentle; sahasra-śīrṣṇaḥ—the Personality of Godhead Kṛṣṇa; caraṇa—lotus feet; upadhānam—pillow; prahṛṣṭa-romā—hairs standing in ecstasy; bhagavat—in relationship with the Personality of Godhead; kathāyām—in the words; praṇīyamānaḥ—being influenced by such spirit; munih—the sage; abhyacaṣṭa—attempted to speak.*

#### TRANSLATION

Śrī Śukadeva Gosvāmī said: The Personality of Godhead Śrī Kṛṣṇa was pleased to place His lotus feet on the lap of Vidura because Vidura was very meek and gentle. The sage Maitreya was very pleased with Vidura's words, and, being influenced by his spirit, he attempted to speak.

#### PURPORT

The word *sahasra-śīrṣṇaḥ* is very significant. One who has diverse energies and activities and a wonderful brain is known as the *sahasra-śīrṣṇaḥ*. This qualification is applicable only to the Personality of Godhead, Śrī Kṛṣṇa, and no one else. The Personality of Godhead was pleased to dine sometimes with Vidura at his home, and while resting He placed His lotus feet on the lap of Vidura. Maitreya was inspired by the thought of Vidura's wonderful fortune. The hairs of his body stood on end, and he was pleased to narrate the topics of the Personality of Godhead with great delight.

#### TEXT 6

मैत्रेय उवाच

यदा स्वभार्यया सार्धं जातः स्वायम्भुवो मनुः ।  
प्राञ्जलिः प्रणतश्चेदं वेदगर्भमभाषत ॥ ६ ॥

maitreya uvāca

yadā sva-bhāryayā sārḍham  
jātaḥ svāyambhuvo manuḥ  
prāñjaliḥ praṇataś cedarḥ  
veda-garbham abhāṣata

*maitreyaḥ uvāca—Maitreya said; yadā—when; sva-bhāryayā—along with his wife; sārḍham—accompanied by; jātaḥ—appeared; svāyambhuvaḥ—Svāyambhuva Manu; manuḥ—the father of mankind; prāñjaliḥ—with folded hands; praṇataḥ—in obeisances; ca—also; idam—this; veda-garbham—unto the reservoir of Vedic wisdom; abhāṣata—addressed.*

#### TRANSLATION

The sage Maitreya said to Vidura: After his appearance, Manu, the father of mankind, along with his wife, thus addressed the reservoir of Vedic wisdom, Brahmā, with obeisances and folded hands.

#### TEXT 7

त्वमेकः सर्वभूतानां जन्मकृद् वृत्तिदः पिता ।  
तथापि नः प्रजानां ते शुश्रूषा केन वा भवेत् ॥ ७ ॥

tvam ekaḥ sarva-bhūtānām  
janma-kṛd vṛttidaḥ pitā  
tathāpi naḥ prajānām te  
śuśrūṣā kena vā bhavet

*tvam—you; ekaḥ—one; sarva—all; bhūtānām—living entities; janma-kṛt—progenitor; vṛtti-daḥ—source of subsistence; pitā—the father; tathā api—yet; naḥ—ourselves; prajānām—of all who are born; te—of you; śuśrūṣā—service; kena—how; vā—either; bhavet—may be possible.*

#### TRANSLATION

You are the father of all living entities and the source of their subsistence because they are all born of you. Please order us how we may be able to render service unto you.

#### PURPORT

A son's duty is not only to make the father the source of supply for all his needs, but also, when he is grown up, to render service unto him. That is the law of creation beginning from the time of Brahmā. A father's duty is to bring up the son until he is grown, and when the son is grown up, it is his duty to render service unto the father.

## TEXT 8

तद्विधेहि नमस्तुभ्यं कर्मस्वीढ्यात्मशक्तिषु ।  
यत्कृत्वेह यशो विष्वगद्युत्र च भवेद्गतिः ॥ ८ ॥

*tad vidhehi namas tubhyam  
karmasu idyātma-śaktiṣu  
yat kṛtveha yaśo viṣvag  
amutra ca bhaved gatiḥ*

*tat*—that; *vidhehi*—give direction; *namah*—my obeisances; *tubhyam*—unto you; *karmasu*—in duties; *idyā*—O worshipful one; *ātma-śaktiṣu*—within our working capacity; *yat*—which; *kṛtvā*—doing; *iha*—in this world; *yaśah*—fame; *viṣvak*—everywhere; *amutra*—in the next world; *ca*—and; *bhaved*—it should be; *gatiḥ*—progress.

## TRANSLATION

O worshipful one, please give us your direction for the execution of duty within our working capacity so that we can follow it for fame in this life and progress in the next.

## PURPORT

Brahmā is the direct recipient of Vedic knowledge from the Personality of Godhead, and anyone discharging his entrusted duties in disciplic succession from Brahmā is sure to gain fame in this life and salvation in the next. The disciplic succession from Brahmā is called the Brahma-sampradāya, and it descends as follows: Brahmā, Nārada, Vyāsa, Madhva Muni (Pūrṇaprajña), Padmanābha, Nṛhari, Mādhava, Akṣobhya, Jayatīrtha, Jñānasindhu, Dayānidhi, Vidyānidhi, Rājendra, Jayadharmā, Puruṣottama, Brahmanya-tīrtha, Vyāsātīrtha, Lakṣmīpati, Mādhavendra Purī, Īśvara Purī, Śrī Caitanya Mahāprabhu, Svārūpa Dāmodara and Śrī Rūpa Gosvāmī and others, Śrī Raghunātha dāsa Gosvāmī, Kṛṣṇadāsa Gosvāmī, Narottama dāsa Ṭhākura, Viśvanātha Cakravartī, Jagannātha dāsa Bābāji, Bhaktivinoda Ṭhākura, Gaurakiśora dāsa Bābāji, Śrīmad Bhaktisiddhānta Sarasvatī, A. C. Bhaktivedānta Swami.

This line of disciplic succession from Brahmā is spiritual, whereas the genealogical succession from Manu is material, but both are on the progressive march towards the same goal of Kṛṣṇa consciousness.

## TEXT 9

ब्रह्मोवाच  
प्रितस्तुभ्यमहं तात स्वस्ति स्ताद्वां क्षितीश्वर ।  
यन्निर्व्यलीकेन हृदा शशिमेत्यात्मनार्पितम् ॥ ९ ॥

*brahmovāca  
pṛitas tubhyam aham tāta  
svasti stād vān kṣitīśvara  
yan nirvyalīkena hṛdā  
śādhi mety ātmanārpitam*

*brahmā uvāca*—Brahmā said; *pṛitaḥ*—pleased; *tubhyam*—unto you; *aham*—I; *tāta*—my dear son; *svasti*—all blessings; *stāt*—let there be; *vām*—unto you both; *kṣitī-īśvara*—O lord of the world; *yat*—because; *nirvyalīkena*—without reservation; *hṛdā*—by the heart; *śādhi*—give instruction; *mā*—unto me; *iti*—thus; *ātmanā*—by self; *arpitam*—surrendered.

## TRANSLATION

Lord Brahmā said: My dear son, O lord of the world, I am very pleased with you, and I desire all blessings for both you and your wife. You have without reservation surrendered yourself unto me with your heart for my instructions.

## PURPORT

The relationship between the father and the son is always sublime. The father is naturally disposed with good will towards the son, and he is

always ready to help the son in his progress in life. But in spite of the father's good will, the son is sometimes misguided because of his misuse of personal independence. Every living entity, however small or big he may be, has the choice of independence. If the son is unreservedly willing to be guided by the father, the father is ten times more eager to instruct and guide him by all means. The father and son relationship as exhibited here in the dealings of Brahmā and Manu is excellent. Both the father and the son are well qualified, and their example should be followed by all humankind. Manu, the son, unreservedly asked the father, Brahmā, to instruct him, and the father, who was full of Vedic wisdom, was very glad to instruct. The example of the father of mankind may be rigidly followed by mankind, and that will advance the cause of the relationship of fathers and sons.

## TEXT 10

एतावत्यात्मजैर्वीर कार्या ह्यपचितिर्गुरौ ।  
शक्त्याप्रमत्तैर्गृह्येत सादरं गतमत्सरैः ॥ १० ॥

*etāvaty ātmajair vīra  
kāryā hy apacitir gurau  
śaktyāpramattair grhyeta  
sādarāṅ gata-matsaraiḥ*

*etāvati*—just exactly like this; *ātmajaiḥ*—by the offspring; *vīra*—O hero; *kāryā*—should be performed; *hi*—certainly; *apacitīḥ*—worship; *gurau*—unto the superior; *śaktyā*—with full capacity; *apramattaiḥ*—by the sane; *grhyeta*—should be accepted; *sa-ādaram*—with great delight; *gata-matsaraiḥ*—by those who are beyond the limit of envy.

## TRANSLATION

O hero, your example is quite befitting a son in relationship with his father. This sort of adoration for the superior is required. One who is beyond the limit of envy and who is sane accepts the order of his father with great delight and executes it to his full capacity.

## PURPORT

When the four previous sons of Brahmā, the sages Sanaka, Sanātana, Sanandana and Sanat-kumāra, refused to obey their father, Brahmā was mortified, and his anger was manifested in the shape of Rudra. That incident was not forgotten by Brahmā, and therefore the obedience of Manu Svāyambhuva was very encouraging. From the material point of view, the four sages' disobedience to the order of their father was certainly abominable, but because such disobedience was for a higher purpose, they were free from the reaction of disobedience. Those who disobey their fathers on material grounds, however, are surely subjected to disciplinary reaction for such disobedience. Manu's obedience to his father on material grounds was certainly free from envy, and in the material world it is imperative for ordinary men to follow the example of Manu.

## TEXT 11

स त्वमस्यामपत्यानि सद्दशान्यात्मनो गुणैः ।  
उत्पाद्य शास धर्मेण गां यज्ञैः पुरुषं यज ॥ ११ ॥

*sa tvam asyām apatyāni  
sadṛśāny ātmano guṇaiḥ  
utpādya śāsa dharmeṇa  
gām yajñaiḥ puruṣam yaja*

*saḥ*—therefore that obedient son; *tvam*—as you are; *asyām*—in her; *apatyāni*—children; *sadṛśāni*—equally qualified; *ātmanāḥ*—of yourself; *guṇaiḥ*—with the characteristics; *utpādya*—having begotten; *śāsa*—rule; *dharmeṇa*—on the principles of devotional service; *gām*—the world; *yajñaiḥ*—by sacrifices; *puruṣam*—the Supreme Personality of Godhead; *yaja*—worship.

## TRANSLATION

Since you are my very obedient son, I ask you to beget children qualified like yourself in the womb of your wife. Rule the world in pursuance of the principles of devotional service unto the Supreme Personality of Godhead, and thus worship the Lord by performances of yajña.

## PURPORT

The purpose of the material creation by Brahmā is clearly described herein. Every human being should beget nice children in the womb of his wife, as a sacrifice for the purpose of worshiping the Supreme Personality of Godhead in devotional service. In the *Viṣṇu Purāṇa* (3.8.9) it is stated:

*varṇāśramācāravatā  
puruṣeṇa paraḥ pumān  
viṣṇur ārādhyate panthā  
nānyat tat-toṣa-kāraṇam*

“One can worship the Supreme Personality of Godhead, Viṣṇu, by proper discharge of the principles of *varṇa* and *āśrama*. There is no alternative to pacifying the Lord by execution of the principles of the *varṇāśrama* system.”

Viṣṇu worship is the ultimate aim of human life. Those who take the license of married life for sense enjoyment must also take the responsibility to satisfy the Supreme Personality of Godhead, Viṣṇu, and the first stepping-stone is the *varṇāśrama-dharma* system. *Varṇāśrama-dharma* is the systematic institution for advancing in worship of Viṣṇu. However, if one directly engages in the process of devotional service to the Supreme Personality of Godhead, it may not be necessary to undergo the disciplinary system of *varṇāśrama-dharma*. The other sons of Brahmā, the Kumāras, directly engaged in devotional service, and thus they had no need to execute the principles of *varṇāśrama-dharma*.

## TEXT 12

परं शुश्रूषणं मह्यं स्यात्प्रजापक्षया नृप ।  
भगवांस्ते प्रजामनुहृषीकेशोऽनुतुष्यति ॥१२॥

*param śuśrūṣaṇam mahyam  
syāt prajā-rakṣayā nṛpa  
bhagavāns te prajā-bhartur  
hṛṣīkeśo 'nutuṣyati*

*param*—the greatest; *śuśrūṣaṇam*—devotional service; *mahyam*—unto me; *syāt*—should be; *prajā*—the living entities born in the material world; *rakṣayā*—by saving them from being spoiled; *nṛpa*—O King; *bhagavān*—the Personality of Godhead; *te*—with you; *prajā-bhartuḥ*—with the protector of the living beings; *hṛṣīkeśaḥ*—the Lord of the senses; *anutuṣyati*—is satisfied.

## TRANSLATION

O King, if you can give proper protection to the living beings in the material world, that will be the best service for me. When the Supreme Lord sees you to be a good protector of the conditioned souls, certainly the master of the senses will be very pleased with you.

## PURPORT

The whole administrative system is arranged for the purpose of going back home, back to Godhead. Brahmā is the representative of the Supreme Personality of Godhead, and Manu is the representative of Brahmā. Similarly, all other kings on different planets of the universe are representatives of Manu. The lawbook for the entire human society is the *Manu-saṁhitā*, which directs all activities towards the transcendental service of the Lord. Every king, therefore, must know that his responsibility in administration is not merely to exact taxes from the citizens but to see personally that the citizens under him are being trained in Viṣṇu worship. Everyone must be educated in Viṣṇu worship

and engaged in the devotional service of Hṛṣīkeśa, the owner of the senses. The conditioned souls are meant not to satisfy their material senses but to satisfy the senses of Hṛṣīkeśa, the Supreme Personality of Godhead. That is the purpose of the complete administrative system. One who knows this secret, as disclosed here in the version of Brahmā, is the perfect administrative head. One who does not know this is a show-bottle administrator. By training the citizens in the devotional service of the Lord, the head of a state can be free in his responsibility, otherwise he will fail in the onerous duty entrusted to him and thus be punishable by the supreme authority. There is no other alternative in the discharge of administrative duty.

## TEXT 13

येषां न तुष्टो भगवान् यज्ञलिङ्गो जनार्दनः ।  
तेषां श्रमो ह्यपार्थाय यदात्मा नाद्यतः स्वयम् ॥१३॥

*yeṣāṁ na tuṣṭo bhagavān  
yajña-liṅgo janārdanaḥ  
teṣāṁ śramo hy apārthāya  
yad ātmā nādrtaḥ svayam*

*yeṣāṁ*—of those with whom; *na*—never; *tuṣṭaḥ*—satisfied; *bhagavān*—the Personality of Godhead; *yajña-liṅgaḥ*—the form of sacrifice; *janārdanaḥ*—Lord Kṛṣṇa, or the *viṣṇu-tattva*; *teṣāṁ*—of them; *śramaḥ*—labor; *hi*—certainly; *apārthāya*—without profit; *yat*—because; *ātmā*—the Supreme Soul; *na*—not; *adrtaḥ*—respected; *svayam*—his own self.

## TRANSLATION

The Supreme Personality of Godhead, Janārdana [Lord Kṛṣṇa], is the form to accept all the results of sacrifice. If He is not satisfied, then one's labor for advancement is futile. He is the ultimate Self, and therefore one who does not satisfy Him certainly neglects his own interests.

## PURPORT

Brahmā is deputed as the supreme head of universal affairs, and he in his turn deposes Manu and others as *chargés d'affaires* of the material manifestation, but the whole show is for the satisfaction of the Supreme Personality of Godhead. Brahmā knows how to satisfy the Lord, and similarly persons engaged in the line of Brahmā's plan of activities also know how to satisfy the Lord. The Lord is satisfied by the process of devotional service, consisting of the ninefold process of hearing, chanting, etc. It is in one's own self-interest to execute prescribed devotional service, and anyone who neglects this process neglects his own self-interest. Everyone wants to satisfy his senses, but above the senses is the mind, above the mind is the intelligence, above the intelligence is the individual self, and above the individual self is the Superself. Above even the Superself is the Supreme Personality of Godhead, *viṣṇu-tattva*. The primeval Lord and the cause of all causes is Śrī Kṛṣṇa. The complete process of perfectional service is to render service for the satisfaction of the transcendental senses of Lord Kṛṣṇa, who is known as Janārdana.

## TEXT 14

मनुरुवाच

आदेशेऽहं भगवतो वर्तेयामीवद्धन ।  
स्यानं त्विहानुजानीहि प्रजानां मम च प्रभो ॥१४॥

*manur uvāca  
ādeṣe 'haṁ bhagavato  
varteyāmīva-sūdana  
sthānam tv ihānujānihi  
prajānām mama ca prabho*

*manuḥ uvāca*—Śrī Manu said; *ādeṣe*—under the order; *aham*—I; *bhagavataḥ*—of your powerful self; *varteya*—shall stay; *amīva*—

*sūdana*—O killer of all sins; *sthānam*—the place; *tu*—but; *iha*—in this world; *anujānīhi*—please let me know; *prajānām*—of the living entities born from me; *mama*—my; *ca*—also; *prabho*—O lord.

## TRANSLATION

Śrī Manu said: O all-powerful lord, O killer of all sins, I shall abide by your order. Now please let me know my place and that of the living entities born of me.

## TEXT 15

यदोकः सर्वभूतानां मही मग्ना महाम्भसि ।  
अस्या उद्धरणे यत्नो देव देव्या विधीयताम् ॥१५॥

*yad okaḥ sarva-bhūtānām*  
*mahī magnā mahāmbhasi*  
*asyā uddharāṇe yatno*  
*deva devyā vidhīyatām*

*yat*—because; *okaḥ*—the dwelling place; *sarva*—for all; *bhūtānām*—living entities; *mahī*—the earth; *magnā*—merged; *mahā-ambhasi*—in the great water; *asyāḥ*—of this; *uddharāṇe*—in the lifting; *yatnaḥ*—attempt; *deva*—O master of the demigods; *devyāḥ*—of this earth; *vidhīyatām*—let it be done.

## TRANSLATION

O master of the demigods, please attempt to lift the earth, which is merged in the great water, because it is the dwelling place for all the living entities. It can be done by your endeavor and by the mercy of the Lord.

## PURPORT

The great water mentioned in this connection is the Garbhodaka Ocean, which fills half of the universe.

## TEXT 16

मैत्रेय उवाच

परमेष्ठी त्वपां मध्ये तथा सन्नामवेक्ष्य गाम् ।  
कथमेनां समुन्नेष्य इति दध्यौ धिया चिरम् ॥१६॥

*maitreya uvāca*  
*parameṣṭhī tv apāṁ madhye*  
*tathā sannām avekṣya gām*  
*katham enāṁ samunneṣya*  
*iti dadhyau dhīyā cīram*

*maitreyaḥ uvāca*—Śrī Maitreya Muni said; *parameṣṭhī*—Brahmā; *tu*—also; *apāṁ*—the water; *madhye*—within; *tathā*—thus; *sannām*—situated; *avekṣya*—seeing; *gām*—the earth; *katham*—how; *enām*—this; *samunneṣya*—I shall lift; *iti*—thus; *dadhyau*—gave attention; *dhīyā*—by intelligence; *cīram*—for a long time.

## TRANSLATION

Śrī Maitreya said: Thus, seeing the earth merged in the water, Brahmā gave his attention for a long time to how it could be lifted.

## PURPORT

According to Jīva Gosvāmī, the topics delineated here are of different millenniums. The present topics are of the Śveta-varāha millennium, and topics regarding the Cākṣuṣa millennium will also be discussed in this chapter.

## TEXT 17

सृजतो मे क्षितिर्वर्मिः प्लाव्यमाना रसां गता ।  
अथात्र किमनुष्ठेयमस्माभिः सर्गयोजितैः ।

यस्याहं हृदयादासं स ईशो विदधातु मे ॥१७॥

*srjato me kṣitir vārbhiḥ*  
*plāvya-mānā rasāṁ gatā*  
*athātra kim anuṣṭheyam*  
*asmābhiḥ sarga-yojitaiḥ*  
*yasyāham hṛdayāt āsam*  
*sa īśo vidadhātu me*

*srjataḥ*—while engaged in creation; *me*—of me; *kṣitih*—the earth; *vārbhiḥ*—by the water; *plāvya-mānā*—being inundated; *rasām*—depth of water; *gatā*—gone down; *atha*—therefore; *atra*—in this matter; *kim*—what; *anuṣṭheyam*—is right to be attempted; *asmābhiḥ*—by us; *sarga*—creation; *yojitaiḥ*—engaged in; *yasya*—the one from whose; *aham*—I; *hṛdayāt*—from the heart; *āsam*—born; *saḥ*—He; *īśaḥ*—the Lord; *vidadhātu*—may direct; *me*—unto me.

## TRANSLATION

Brahmā thought: While I have been engaged in the process of creation, the earth has been inundated by a deluge and has gone down into the depths of the ocean. What can we do who are engaged in this matter of creation? It is best to let the Almighty Lord direct us.

## PURPORT

The devotees of the Lord, who are all confidential servitors, are sometimes perplexed in the discharge of their respective duties, but they are never discouraged. They have full faith in the Lord, and He paves the way for the smooth progress of the devotee's duty.

## TEXT 18

इत्यभिध्यायतो नासाविवरात्सहसानघ ।  
वराहतोको निरगादङ्गुष्ठपरिमाणकः ॥१८॥

*ity abhidhyāyato nāsā-*  
*vivarāt sahasānagha*  
*varāha-toko niragād*  
*aṅguṣṭha-parimāṇakaḥ*

*iti*—thus; *abhidhyāyataḥ*—while thinking; *nāsā-vivarāt*—from the nostrils; *sahasā*—all of a sudden; *anagha*—O sinless one; *varāha-tokaḥ*—a minute form of Varāha (a boar); *niragāt*—came out; *aṅguṣṭha*—the upper portion of the thumb; *parimāṇakaḥ*—of the measurement.

## TRANSLATION

O sinless Vidura, all of a sudden, while Brahmā was engaged in thinking, a small form of a boar came out of his nostril. The measurement of the creature was not more than the upper portion of a thumb.

## TEXT 19

तस्यामिपश्यतः स्वस्थः क्षणेन किल भारत ।  
गजमात्रः प्रववृधे तदद्भुतमभूमहत् ॥१९॥

*tasyābhipaśyataḥ kha-sthaḥ*  
*kṣaṇena kila bhārata*  
*gaja-mātraḥ pravavṛdhe*  
*tad abhutam abhūn mahat*

*tasya*—his; *abhipaśyataḥ*—while thus observing; *kha-sthaḥ*—situated in the sky; *kṣaṇena*—suddenly; *kila*—verily; *bhārata*—O descendant of Bharata; *gaja-mātraḥ*—just like an elephant; *pravavṛdhe*—thoroughly expanded; *tat*—that; *abhutam*—extraordinary; *abhūt*—transformed; *mahat*—into a gigantic body.

## TRANSLATION

O descendant of Bharata, while Brahmā was observing Him, that boar became situated in the sky in a wonderful manifestation as gigantic as a great elephant.

## TEXT 20

मरीचिप्रमुखैर्विप्रैः कुमारैर्मुनुना सह ।  
दृष्ट्वा तत्सौकरं रूपं तर्कयामास चित्रधा ॥२०॥

*marīci-pramukhair vipraiḥ  
kumārair manunā saha  
dṛṣṭvā tat saukaram rūpaṁ  
tarkayām āsa citradhā*

*marīci*—the great sage Marīci; *pramukhaiḥ*—headed by; *vipraiḥ*—all *brāhmaṇas*; *kumārāiḥ*—with the four Kumāras; *manunā*—and with Manu; *saha*—with; *dṛṣṭvā*—seeing; *tat*—that; *saukaram*—appearance like a boar; *rūpaṁ*—form; *tarkayām āsa*—argued among themselves; *citradhā*—in various ways.

## TRANSLATION

Struck with wonder at observing the wonderful boarlike form in the sky, Brahmā, with great *brāhmaṇas* like Marīci, as well as the Kumāras and Manu, began to argue in various ways.

## TEXT 21

किमेतत्सूकरव्याजं सत्त्वं दिव्यमवस्थितम् ।  
अहो बताश्चर्यमिदं नासाया मे विनिःसृतम् ॥२१॥

*kim etat sūkara-vyājam  
sattvaṁ divyam avasthitam  
aho batāścaryam idaṁ  
nāsāya me viniḥsṛtam*

*kim*—what; *etat*—this; *sūkara*—boar; *vyājam*—pretention; *sattvam*—entity; *divyam*—extraordinary; *avasthitam*—situated; *aho bata*—oh, it is; *āścaryam*—very wonderful; *idam*—this; *nāsāyāḥ*—from the nose; *me*—my; *viniḥsṛtam*—came out.

## TRANSLATION

Is this some extraordinary entity come in the pretense of a boar? It is very wonderful that He has come from my nose.

## TEXT 22

दृष्टोऽङ्गुलिशिरोमात्रः क्षणाद्गण्डशिलासमः ।  
अपि खिद्भगवानेष यज्ञो मे खेदयन्मनः ॥२२॥

*dṛṣṭo 'ṅguṣṭha-śiro-mātraḥ  
kṣaṇād gaṇḍa-śilā-samaḥ  
api svid bhagavān eṣa  
yajño me khedayan manaḥ*

*dṛṣṭaḥ*—just seen; *aṅguṣṭha*—thumb; *śiraḥ*—tip; *mātraḥ*—only; *kṣaṇāt*—immediately; *gaṇḍa-śilā*—large stone; *samaḥ*—like; *api svid*—whether; *bhagavān*—the Personality of Godhead; *eṣaḥ*—this; *yajñāḥ*—Viṣṇu; *me*—my; *khedayan*—perturbing; *manaḥ*—mind.

## TRANSLATION

First of all this boar was seen no bigger than the tip of a thumb, and within a moment He was as large as a stone. My mind is perturbed. Is He the Supreme Personality of Godhead, Viṣṇu?

## PURPORT

Since Brahmā is the supermost person in the universe and he had never before experienced such a form, he could guess that the wonderful appearance of the boar was an incarnation of Viṣṇu. The uncommon features symptomatic of the incarnation of Godhead can bewilder even the mind of Brahmā.

## TEXT 23

इति मीमांसतस्तस्य ब्रह्मणः सह द्युभिः ।  
भगवान् यज्ञपुरुषो जगज्जिन्द्रसन्निभः ॥२३॥

*iti mīmāṁsatas tasya  
brahmaṇaḥ saha sūnubhiḥ  
bhagavān yajña-puruṣo  
jagarjāgendra-sannibhaḥ*

*iti*—thus; *mīmāṁsataḥ*—while deliberating; *tasya*—his; *brahmaṇaḥ*—of Brahmā; *saha*—along with; *sūnubhiḥ*—his sons; *bhagavān*—the Personality of Godhead; *yajña*—Lord Viṣṇu; *puruṣaḥ*—the Supreme Person; *jagarja*—resounded; *aga-indra*—great mountain; *sannibhaḥ*—like.

## TRANSLATION

While Brahmā was deliberating with his sons, the Supreme Personality of Godhead, Viṣṇu, roared tumultuously like a great mountain.

## PURPORT

It appears that great hills and mountains also have their roaring power because they are also living entities. The volume of the sound vibrated is in proportion to the size of the material body. While Brahmā was guessing about the appearance of the Lord's incarnation as a boar, the Lord confirmed Brahmā's contemplation by roaring with His gorgeous voice.

## TEXT 24

ब्रह्माणं हर्षयामास हरिस्तांश्च द्विजोत्तमान् ।  
स्वगर्जितेन ककुभः प्रतिस्वनयता विभुः ॥२४॥

*brahmāṇam harṣayām āsa  
haris tāṁś ca dvijottamān  
sva-garjītena kakubhaḥ  
pratisvanayatā vibhuḥ*

*brahmāṇam*—unto Brahmā; *harṣayām āsa*—enlivened; *hariḥ*—the Personality of Godhead; *tān*—all of them; *ca*—also; *dvija-uttamān*—highly elevated *brāhmaṇas*; *sva-garjītena*—by His uncommon voice; *kakubhaḥ*—all directions; *pratisvanayatā*—which echoed; *vibhuḥ*—the omnipotent.

## TRANSLATION

The omnipotent Supreme Personality of Godhead enlivened Brahmā and the other highly elevated *brāhmaṇas* by again roaring with His uncommon voice, which echoed in all directions.

## PURPORT

Brahmā and other enlightened *brāhmaṇas* who know the Supreme Personality of Godhead are enlivened by the appearance of the Lord in any of His multi-incarnations. The appearance of the wonderful and gigantic incarnation of Viṣṇu as the mountainlike boar did not fill them with any kind of fear, although the Lord's resounding voice was tumultuous and echoed horribly in all directions as an open threat to all demons who might challenge His omnipotency.

(continued in next issue)

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**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) 755284

**Murwillumbah (New Govardhana)**—"Eungella," Tyalgum Rd. via Murwillumbah, New South Wales 2484 (mail: P.O. Box 687)/ (066) 723047

**Riverina (New Gaudadesh)**—Old Renmark Rd., via Wentworth, New South Wales 2648 (mail: P.O. Box 2446, Mildura, Victoria 3500)/ (050) 278226

### 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., Vic. 3000/ (03) 631578

**Melbourne**—Crossways, 1st Fl., 11-15 Elizabeth St., Vic. 3000/ (03) 622800

**Surfer's Paradise**—Healthy, Wealthy, and Wise, 2995 Gold Coast Hwy., Q'land 4217

**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

# Krishna Consciousness AND THE WORLD

## C. Bhaktivedanta Swami Prabhupāda

### NEW ZEALAND AND FIJI

**Auckland, New Zealand (New Varshan)**—Hwy. 18, Riverhead (next to Huapai Golf Course) (mail: R.D. 2, Kumeu, Auckland/4128075)  
**Christchurch, New Zealand**—83 Bealey Ave. (mail: P.O. Box 2298, Christchurch/3) 61965  
**Labasa, Fiji**—Delalabasa (mail: Box 133/82912)  
**Lautoka, Fiji**—5 Tavewa Ave. (mail: P.O. Box 125/61-633, ext. 48)  
**Rakira, Fiji**—Rewasa (mail: Box 129/94243)  
**Suva, Fiji**—P.O. Box 6376, Nasinu/391-282  
**Wellington, New Zealand**—2 Kensington St. (mail: P.O. Box 2753, Wellington/850876)  
**RESTAURANT**  
**Auckland, New Zealand**—Gopal's, 1st fl., Civic House, 291 Queen St./ (9) 34885  
**Lautoka, Fiji**—Gopal's, Cnr. —Yasawa St. & Naviti St./62990  
**Suva, Fiji**—Cnr. —Pratt St. & Joske St. (opp. Reserve Bank)/314154

### AFRICA

**Abeokuta, Nigeria**—Ibadan Rd., Obantoko, behind NET (mail: P.O. Box 5177)  
**Accra, Ghana**—582 Blk. 20, Odokor, Official Town (mail: P.O. Box 01568, Osu)  
**Benin City, Nigeria**—Karo Estate Rd., off Upper Mission Rd., (mail: P.O. Box 3681)  
**Buea, Cameroon**—Southwest Province (mail: c/o Yuh Laban Nkesah, P and T, VHS)  
**Durban (Natal), S. Africa**—P.O. Box 56003, Chatsworth, 4030/ (31) 435-815  
**Ibadan, Nigeria**—Oba Akintoba St., opp. Unibadan (mail: P.O. Box 9996 U.I.)  
**Johannesburg, South Africa**—"Misty Hills" Plot 69, Reitfontein Rd. (mail: P.O. Box 723, Muldersdrift (Tvl.), 1747/ (11) 666-2716)  
**Kiwe, Zambia**—P.O. Box 20242  
**Lagos, Nigeria**—No. 2 Murtala Mohammed International Airport Expressway, Mafaluku (mail: P.O. Box 8793, Lagos)  
**Mauritius**—White House, Celicourt Antelme St., Quatre Bornes (mail: P.O. Box 108, Quatre Bornes, Mauritius)/46804  
**Mombasa, Kenya**—Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa/312248)  
**Nkawkaw, Ghana**—P.O. Box 69, Nkawkaw  
**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**—1 Ogunu St., Bendel Housing Estate, Ugborikoro (P.O. Box 1922, Warri)/053-230-262  
**FARM COMMUNITY**  
**Mauritius (ISKCON Vedic Farm)**—Beau Bois, Bon Aceuil  
**RESTAURANT**  
**Mauritius**—Govinda's, 78, St. Jean Rd., Quatre Bornes/42409

### ASIA

**INDIA**  
**Agartala, Tripura**—Assam-Agartala Rd., Banamalipur, 799001  
**Ahmedabad, Gujarat**—7, Kailas Society, Ashram Rd., 380 009/449935  
**Bambanore, Gujarat**—N.H. 8-B, Surendranagar (city office: 32 Ananta Nagar, Kalavad Rd., Rajkot 360 003)  
**Bangalore, Karnataka**—210, Bellary Road, Sadashiva Nagar, 560 080/361 539  
**Baroda, Gujarat**—18, Sujata Society, Gotri Rd., 390 015/66499  
**Bhubaneswar, Orissa**—National Highway No. 5, Nayapali, 751 001/53125  
**Bombay, Maharashtra**—Hare Krishna Land, Juhu 400 054/626-860  
**Calcutta, W. Bengal**—3 Albert Rd., 700 017/443757  
**Chandigarh, Punjab**—Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/44634  
**Chhaygharia (Haridaspur), W. Bengal**—Thakur Haridas Sripatbari Sevashram, P.O. Chhaygharia, P.S. Bongaon, Dist. 24 Pargonas  
**Gauhati, Assam**—Post Bag No. 127, 781 001  
**Hyderabad, A.P.**—Hare Krishna Land, Nampally Station Rd., 500 001/51018  
**Imphal, Manipur**—Hare Krishna Land, Airport Road, 795 001  
**Madras, Tamil Nadu**—232 Kilpauk Garden Road, Madras 600 010/662286  
**Mâyâpur, W. Bengal**—Shree Mâyâpur Chandrodya Mandir, P.O. Shree Mâyâpur Dham (Dist. Nadia)  
**Moirang, Manipur**—Nongban Inghkon, Tidim Rd.  
**Nagpur, Maharashtra**—70, Hill Road, Ramnagar, 440010/33513  
**New Delhi**—M-119 Greater Kailash I, 110 048/6412058  
**Pandharpur, Maharashtra**—Hare Krishna Ásrama, across Chandrabhaga River, Dist. Sholapur, 413304  
**Patna, Bihar**—Rajendra Nagar Road No. 12, 800 016/50765  
**Peta-Kakani, Andhra Pradesh**—Guntur District  
**Pune, Maharashtra**—4 Tarapur Rd.  
**Silchar, Assam**—Ambikapatti, Silchar—788004, Cachar District  
**Surat, Gujarat**—Rander Rd., Jahangirpura, Surat, 395005/84215  
**Surapati, A.P.**—No. 37, B Type, T. T. D. Qrs., Vinayaka Nagar, K. T. Rd., 517501/2285  
**Trivandrum, Kerala**—T. C. 24/1485, W/C Hospital Rd., Thycud, 695 014/68197  
**Windávan, U.P.**—Krishna-Balarám Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathurá/178  
**FARM COMMUNITIES**  
**Hyderabad, A.P.**—P.O. Dabílpur Village, Medchal Taluc, Hyderabad District, 501 401  
**Mâyâpur, W. Bengal**—(contact Mâyâpur)  
**RESTAURANTS**  
**Bombay**—Govinda's (at Hare Krishna Land)  
**Windávan**—Krishna-Balarám Mandir Guesthouse  
**OTHER COUNTRIES**  
**Bali, Indonesia**—Jalan Sagamona 17, Renon, Denpasar  
**Bangkok, Thailand**—139, Soi Puttha-Osoth, New Road/233-2488  
**Chittagong, Bangladesh**—Caitanya Cultural Society, Sri Pundarik Dham, Mekhala, Hathazari/108 (city office and mail: 23 Nandan Kanan, Chittagong/20-2219)  
**Colombo, Sri Lanka**—188 New Chetty St., Colombo 13/33325  
**Hong Kong**—5 Homantin St., Flat 23, Kowloon/3-7122630  
**Jakarta, Indonesia**—Yayasan Kesadaran Kṛṣṇa Indonesia, Jl. Kamboja 10-12, Tomang Raya/599 301  
**Kathmandu, Nepal**—Sri Kunj Kamaladi/2-16368  
**Kuala Lumpur, Malaysia**—Lot 9901, Jalan Awan Jawa, Taman Yari, off 5½ Mile, Jalan Kelang Lama, Petaling/730172  
**Manila, Philippines**—170 R. Fernandez, San Juan, Metro Manila/707410

**Taipei, Taiwan**—(mail: c/o ISKCON Hong Kong)  
**Tel Aviv, Israel**—P.O. Box 48163, Tel Aviv 61480  
**Tokyo, Japan**—2-41-12 Izumi, Suginami-ku, Tokyo T168/ (3) 327-1541  
**FARM COMMUNITY**  
**Cebu, Philippines (Hare Kṛṣṇa Paradise)**—231 Pagsabungan Rd., Basak, Mandaue City/83254  
**RESTAURANT**  
**Cebu, Philippines**—Govinda's, 26 Sanchiangko St.

### LATIN AMERICA

**BRAZIL**  
**Belem, PA**—Av. Gentil Bitencourt, Passagem MacDowell, 96 (entre Dr. Moraes e Benj. Constant)  
**Belo Horizonte, MG**—Av. Getúlio Vargas, 167, Funcionários/ (031)223-2776  
**Brasília, DF**—MSPW Quadra 13, conj. 6, Casa 8/ (061) 553-1173  
**Curitiba, PR**—Av. 7 de Setembro, 1594, Alto da Rua 15/ (041) 264-6634  
**Florianópolis, SC**—Rua Ivo Reis Montenegro, 421, Itaguaçu  
**Fortaleza, CE**—Rua José Lourenço, 2114, Aldeota  
**Goiania, GO**—Rua 104 Bloco 14, Setor Sul  
**Manaus, AM**—Rua dos Andradas, 465, Centro  
**Pindamonhangaba, SP**—Av. Cel. Fernando Prestes, 405  
**Pôrto Alegre, RS**—Rua Tomas Flores, 331, Bonfim  
**Recife, PE**—Rua Maria Digna Carneiro, 6960, Candeias, Jaboatão  
**Ribeirão Preto, SP**—Rua Cerqueira Cesar, 480, Centro  
**Rio de Janeiro, RJ**—Ladeira da Glória, 98, Glória/ (021) 285-5643  
**Salvador, BA**—Rua Álvaro Adorno, 17, Brotas/ (071) 244-1072  
**Santos, SP**—Rua Antonio Bento, 92  
**São Paulo, SP**—Rua Bom Pastor, 798, Ipiranga (mail: C. P. 4855/63-1674)  
**Vitória, ES**—Rua Chafic Murad, 218, Praia do Soá  
**FARM COMMUNITIES**  
**Pindamonhangaba, SP (New Gokula)**—Bairro Ribeirão Grande/ (0122) 42-2466  
**Vrajabhumi**—(contact ISKCON Rio)

### MEXICO

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

### PERU

**Arequipa**—Jerusalem 402/229523  
**Cuzco**—San Juan de Dios 285 Altos/222353  
**Chosica**—Parque Echenique 122  
**Huancayo**—(contact ISKCON Lima)  
**Lima**—Avenida San Martín 135, Barranco/670405  
**Lima, Peru**—Jiron Junin No. 415/289491  
**Trujillo**—Bolívar 738  
**FARM COMMUNITY**  
**Asociacion Krishna**—Correo De Bella Vista, DPTO. De San Martín

### RESTAURANTS

**Arequipa**—(at ISKCON Arequipa)  
**Chosica**—(at ISKCON Chosica)  
**Cuzco**—Calle Espáderos 128 (near Plaza de Armas)  
**Lima**—Av. Grau 137, Barranco  
**Lima**—Av. Schell 634, Miraflores

### 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 Paraiso/461-6559  
**Christ Church, Barbados**—31 Goodland Park/ (809) 42-84209  
**Cochabamba, Bolivia**—P.O. Box 3988/46441  
**Concepción, Chile**—Nongüen, 588/23150  
**Córdoba, Argentina**—Montevideo 950, Paso de los Andes/ (051) 262229  
**Crabwood Creek, Guyana**—Grant 1803, Sec. D, Corentyne, Berbice  
**Cuenca, Ecuador**—Pje. Paucarbamba & Gral. Veintimilla Barrio-las-Chirimollas/ (07) 82-93-58  
**Georgetown, Guyana**—24 Uitvlugt Front, West Coast Demerara  
**Guayaquil, Ecuador**—Velez 1915 (between Carchi & Tulcan)/36-16-47  
**La Paz, Bolivia**—Calle 16 Obrajes 460, (mail: P.O. Box 10278)/783556  
**Medellin, Colombia**—Calle 56 (Bolivia), Parque de Bolívar  
**Montevideo, Uruguay**—Pablo de Maria 1427  
**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**—Avenida Universitaria 1132, Media Quadra al sur de la Embajada Americana, San Salvador (mail: P.O. Box 1506)/25-96-17  
**Santiago, Chile**—Manuel Carvallo 771, Nunoa/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**  
**Cuenca, Ecuador**—Govinda's, Anexo Hotel, Crespo  
**Guayaquil, Ecuador**—Govinda's (contact Guayaquil)  
**San Salvador, El Salvador**—25 Avenida Norte 1132  
**Santiago, Chile**—Govinda's (contact Santiago)

# For Your Information

## RESOURCES

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

**"At present, it seems the more 'educated' one becomes, the less he believes in God,** in God's law, and in the next life. . . . Thus modern education prepares men to become animals. If there is no education to teach a human being whether or not he is this body, he remains no better than an ass." Read the complete compilation of Śrīla Prabhupāda's words on *gurukula*, the Kṛṣṇa conscious educational system. *Śrīla Prabhupāda on Gurukula* is available from the ISKCON Ministry of Education, P.O. Box 11093, Dallas, TX 75223. \$3.50 plus \$1 postage; \$2 overseas postage.

### 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

**Teach your children songs about Kṛṣṇa.** The book *Songs of India*, composed, written, and illustrated by Bhavatārīṇī-devī dāsī, contains sheet music, and pictures to color, and it's accompanied by a cassette tape of the songs. Available from Bhava Productions, 3764 Watseka Ave., Los Angeles, CA 90034.

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

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

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

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

**ISKCON REVIEW, a biannual, interdisciplinary journal** dedicated to the academic study of ISKCON, includes articles from both inside and outside the movement, in-depth interviews with devotees, book reviews, and so on. To subscribe for one year, mail a check or money order for \$6 payable to ISKCON (\$10 foreign) to Śubhānanda dāsa, Editor, ISKCON REVIEW, 41 W. Allens Lane, Philadelphia, PA 19119.

### 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.

**This year, visit Śrīla 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 and fall 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.

**Own a full set of Śrīla Prabhupāda's books.** Now you can have a full library of the Vedic classics in your home. Translated and explained by the world's foremost scholar and devotee, these books open up new realms of spiritual life. Each book is a deluxe, beautifully illustrated hardbound volume. And now we make it far easier for you than ever before to get a full set of Śrīla Prabhupāda's books. For details, check with the Hare Kṛṣṇa center nearest you.

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

**Note to Subscribers.** Planning to move? Let us know when and where so we can keep your *BACK TO GODHEAD* coming without a break. Write Circulation Dept., P.O. Box 133, Line Lexington, PA 18932-0133/ (215) 822-0787. Please send a recent mailing label or invoice.

## FESTIVALS & CALENDAR

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

### Month of Vamana (June 23 - July 21)

**July 2**—Yoginī Ekādaśī. Fasting from grains and beans.

**July 5**—Washington, D.C. Ratha-yātrā. Call (301)299-2100

**July 7**—Disappearance anniversary of Śrīla Śaccidānanda Bhaktivīnoda Ṭhākura, the pioneer of modern-day Kṛṣṇa consciousness. Fasting till noon.

**July 12**—Atlantic City Ratha-yātrā. Call (215) 247-4600.

**July 14**—Appearance anniversary of Śrīla Rāmeśvara Swami, one of the present spiritual masters in the Hare Kṛṣṇa movement.

**July 18**—Trisrīṣā Mahā-dvādaśī. Fasting from grains and beans.

**July 19**—Toronto Ratha-yātrā. Call (416)922-5415

**July 21**—First month of Cāturmāsya begins. Fasting from spinach. Also, disappearance anniversary of Śrīla Sanatāna Gosvāmī, one of the chief disciples of Lord Caitanya and the author of many books on Kṛṣṇa consciousness.

### Month of Sridhara (July 22-August 19)

**July 24**—Appearance anniversary of Śrīla Bhagavān dāsa Goswami Gurudeva, one of the present spiritual masters in the Hare Kṛṣṇa movement.

**July 26**—Gītā-nāgarī Ratha-yātrā. Call (717) 527-4101. Montreal Ratha-yātrā. Call (514) 521-1301

**August 1**—Kāmikā Ekādaśī. Fasting from grains and beans.

**August 2**—Vancouver Ratha-yātrā. Call (604) 433-9728

**August 4**—Appearance anniversary of Śrīla Jagadīśa Goswami, one of the present spiritual masters in the Hare Kṛṣṇa movement.

**August 16**—Pavitrārōpaṇī Ekādaśī. Fasting from grains and beans. Also, Los Angeles Ratha-yātrā. Call (213)836-2676.





# Every Town and Village

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



The Deity of Nṛsimhadeva, Lord Kṛṣṇa's form as halfman, halflion, sits triumphantly on His throne at New Vrindaban.

## Lord Nṛsimhadeva Deity Installed in New Vrindaban

**New Vrindaban, West Virginia**—At a recent festival here, devotees installed the Deity of Lord Nṛsimhadeva and His eternal associate, Prahlāda Mahārāja. The seven-foot black Deity of Lord Kṛṣṇa's half-man, half-lion incarnation is the first full-size Deity of Nṛsimhadeva installed in the U.S. At the Hare Kṛṣṇa farm in the Bavarian Forest, West Germany, devotees worship the Society's only other full-size Nṛsimhadeva Deity.

The *Śrīmad-Bhāgavatam* and other Vedic literatures elaborately describe the activities of Lord Nṛsimhadeva. When the demoniac Hiranyakaśipu continually harassed his five-year-old son, Prahlāda, a pure devotee of the Lord, Nṛsimhadeva burst from a stone pillar and effortlessly killed the powerful de-

mon. Lord Nṛsimhadeva represents death personified for the demons, but the devotees worship Him with love and devotion as their dearmost protector.

Soma dāsa, whose many sculptures adorn the New Vrindaban community, carved the Nṛsimha Deity. Working under the guidance of Śrīla Kīrtānānanda Swami Bhaktipāda, New Vrindaban's spiritual leader, Soma dāsa—consulting regularly with Sampat Kumar Bhattācārya, head of the famous Vyeṅkaṭeśvara temple in Tirupati, India—completed the Deity in only three months. The Deity is modeled according to descriptions of Nṛsimhadeva given in the Vedic literature.

The installation ceremony lasted three days, with devotees from throughout the U.S. and Canada participating. Australian-born Gaura-keśava dāsa, a *brāhmaṇa* priest fully trained in South India, performed the installation.

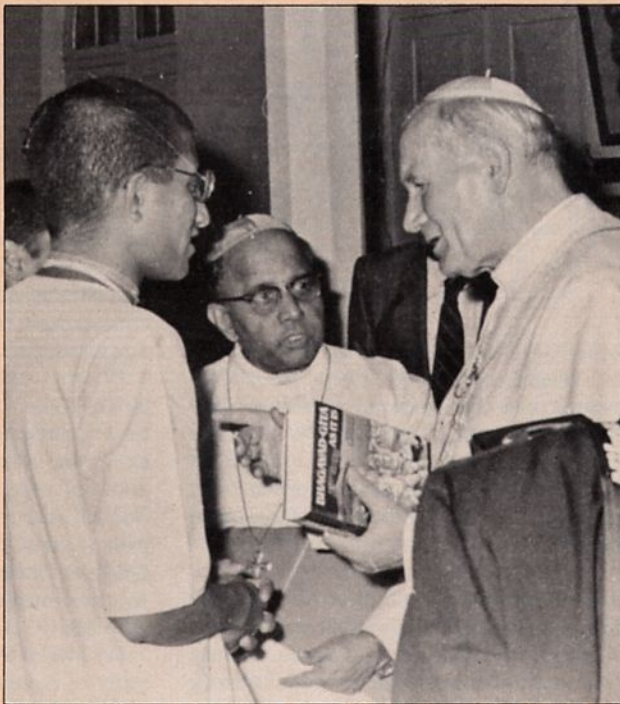
## Pope Receives Gītā in India

### Ernakulam, Kerala, India

During a recent visit to Kerala, India's southernmost state, His Holiness Pope John Paul II received a copy of Śrīla Prabhupāda's *Bhagavad-gītā As It Is*. Sarvaiśvarya dāsa, president of the Trivandrum ISKCON temple, presented the *Gītā* to the Pope at a reception attended by many important religious leaders. On receiving the *Gītā*, His Holiness beamed with delight as he read aloud the title. Pleased to see the young devotees of the Hare Kṛṣṇa movement among the elder representatives of various religious institutions, the Pope remarked, "These people are young and calm."

The devotees explained the movement's local and worldwide activities, and the Pope expressed his appreciation.

Addressing a large gathering later on his tour, the Pope mentioned that he had received a copy of *Bhagavad-gītā* from the



His Holiness Pope John Paul II receives *Bhagavad-gītā As It Is* from Trivandrum temple president Sarvaiśvarya dāsa.

devotees. His expression of appreciation for the *Gītā* received much press coverage in southern India and thus helped to increase mutual respect among local Christians and Hindus.

## ISKCON Expands Leadership

**Māyāpur, West Bengal**—At the annual meetings of ISKCON's Governing Body Commission (GBC), held here during Lord Caitanya's Quincentennial celebrations, twenty disciples of His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda were blessed to accept disciples on behalf of the International Society for Krishna Consciousness. Before his passing away in 1977, Śrīla Prabhupāda entrusted the responsibility for governing the Hare Kṛṣṇa movement to the GBC comprising two dozen of his senior disciples. The GBC oversees all aspects of the movement's activities in spreading Kṛṣṇa consciousness around the world, including overseeing the responsibility of initiating new members into the Society. The devotees who have been authorized to make disciples have faithfully served Śrīla Prabhupāda for many years in different parts of the world. The introduction of the new *gurus* into the Society this year is an indication that the movement Śrīla Prabhupāda began twenty years ago is a vital force in the world today and it is continuing to grow according to his desire.

# THE VEDIC

## Transcendental Comment

### SINNER'S CHOICE

by Dvārakādhīśa-devī dāśī

I don't know if the results have reached St. Peter at his heavenly post yet, but *People* magazine has conducted a poll to find out what their readers consider a sin. Respondents rated a number of sins according to how guilty each made them feel, and *People* then compiled a list ranking the most sinful (murder) to the least sinful (taping off TV and radio). And the results indicate that Americans have a most peculiar conception of sin.

The persons participating in this poll felt more guilty about misrepresenting what they're selling, for example, than they did about having an abortion. Laziness bothered them more than premarital sex. Cutting into lines ranked more sinful than either mercy killing or unwed parenthood. Reading or viewing pornography was more acceptable than overeating.

We may be amused by the novelty of such a poll (conducted at a time when people consider "sin" as outdated as petticoats), but we may also detect sobering evidence of America's ignorance of the basic laws of God. Even if everyone agrees that drinking alcohol is less sinful than neglecting the right to vote, how significant is our opinion? It's like going to the state penitentiary and polling the inmates to discern what constitutes a crime. You would probably get some interesting answers, but they would have no effect on the laws of the state. The courts would continue to sentence lawbreakers, regardless of the approval or disapproval of the criminal sector. Similarly, what does it matter what you or I think is sinful? The important consideration is what *God* thinks.

Logically, we should turn to the scriptures to understand what God considers sin. Nowadays, however, even the teachings of the Bible are twisted to conform to the permissiveness of the times. In another section of the poll, *People's* readers ranked the Ten Commandments (remember those?) according to degree of difficulty. They found that the hardest commandment to keep is "Thou shalt not take the name of the Lord thy God in

vain." Apparently, even on the request of the Lord it is exceedingly difficult to honor His holy name. Most people don't even conceive of God as *having* a name—they simply say "God," and even that is abused. The next most difficult commandment was observing Sabbath, followed by keeping one's eyes off one's neighbor's wife. It's not that people don't know that these things are wrong, but they feel it's too difficult for them to comply.

At the other end of the list were commandments that were the "easiest" to follow. Interestingly, the same group who rated "industrial spying" as more sinful than "atheism" cited "Thou shalt have no



other Gods before Me" as the second easiest commandment to obey. Routinely, people worship material opulence with more reverence than they worship the Supreme Lord, finding it difficult to set aside one day a week, as they indicated in the poll, to observe the Sabbath. Do Americans honestly find having "no other Gods" an easy commandment to obey?

The commandment that received the honor of being the simplest to follow is "Thou shalt not kill." And on the surface that seems reasonable enough. Nearly everyone seems to abhor killing. Yet every week in America, millions of animals are slaughtered and their flesh roasted, garnished, and consumed by millions of Americans who feel that to kill is wrong. The profundity of God's instructions has been lost in superficial interpretations. God, however, sees all creatures as His

own, and He is adamant that they all be protected.

Bewildered by the glitter of sensual attractions, cheated by ignorant political and religious leaders, and unable to perceive the higher purpose of life, today's blithe sinners have no understanding of the implications of their sins. The unpleasant results of sinful life come, however, regardless of one's opinions, just as fire burns a small child despite his ignorance of the danger. We are happier when we obey the laws of the Lord, peacefully submitting to His desires and relying on His protection. Lord Kṛṣṇa promises that He cares for those souls surrendered to Him. The devotee's life is much more pleasant than a life of rebellious disregard for God's will; it is fueled by loving reciprocation with the Lord, who can bestow far greater happiness than we can even imagine.

### MEAT HOOKED

by Kuṇḍalī dāśa

I had occasion recently to visit the home of a friend who is taking to Kṛṣṇa consciousness. He wanted me to meet his mother and sister. My friend's sister was very favorably disposed toward his becoming Kṛṣṇa conscious, but his mother was skeptical. She wanted me to know that she, being a Christian, could not encourage her son's commitment to Kṛṣṇa consciousness.

When I explained to her that Kṛṣṇa consciousness is like Christ consciousness because both Christ and Kṛṣṇa taught devotion, service, and surrender to God above all other considerations, she agreed. She admitted seeing no contradiction between Christ's instruction "I am the son of God the Father; worship my Father" and Kṛṣṇa's instruction "I am the Father; worship Me."

We talked for a while about the universality of Kṛṣṇa consciousness. She voiced various doubts, and I responded to them with reason and scriptural evidence. More and more she was agreeing with the Kṛṣṇa conscious outlook and was becoming pleased with the discussion. At one point she turned to her son and said, "He is someone I can really talk to," implying that their discussions had not gone as

# OBSERVER

## ary on the Issues of the Day

nically as the one we were having.

After about an hour, she brought out her deepest doubt about Kṛṣṇa consciousness. "One thing I can't accept," she said pointedly, "is your rule against meat-eating. I don't see what's so bad about eating meat. The Bible permits it. I don't eat a lot of meat myself, but I do believe we need to eat a little meat for health."

"Even if the Bible permits meat-eating," I said, "your scripture by no means considers it the ideal standard. The ideal is given in the Ten Commandments: 'Thou shalt not kill.' A faithful follower of Jesus Christ should try to abide by this. After all, Jesus did say, 'If you love me, then follow my commandments.'"

"They say it means murder," she said.

"In Kṛṣṇa consciousness, we are not whimsical about the scriptural statements. If God said 'kill' we take it that He meant 'kill,' not 'murder.'"

"What does Kṛṣṇa say in your book?"

"In *Bhagavad-gītā*, Kṛṣṇa says, 'All living entities subsist on food grains.' He doesn't mention any meat or flesh foods, because even the flesh-eating animals must rely on grains that sustain their prey. Kṛṣṇa further instructs us, 'All that you do, all that you eat, all that you offer and give away, should be done as an offering unto Me.' Since we are to eat only what's been offered to Kṛṣṇa, and since He will not accept any offerings of flesh, we never touch meat, which is actually decaying, toxin-loaded carcasses."

"I don't know," she sighed. "It's hard for me to believe that for all these years they've been saying we need meat for nutrition and it's not true."

"Not only do we not need it," I said, "but meat is positively bad for your health. Colon cancer, the second most prevalent type of cancer, is fostered by the high fat and low fiber of the meat-eater's diet. And don't forget heart disease. Here, too, meat in the diet is a major culprit."

"With what we know about diet and so forth today, even if a person has no spiritual inclination whatsoever, meat-eating is still not justifiable; it's bad for our physical as well as our spiritual well-being."

"If meat is so bad for us, why do they allow it?"

"Because 'they' are the same materialis-

tic people who tell us that the real men drink alcohol and that you've come a long way if you smoke cigarettes. People fall for it. Why should 'they' make an exception of meat? The point is that regardless of what 'they' may do, you have to decide: Are you determined to live at the cost of another's life? Personally, I don't find that a hard decision to make. Could you imagine Jesus, whom you consider the personification of compassion and mercy, at the corner grocery store trying to decide if he wants beef or veal for the weekend?"

"Honestly, no."

"Well, there's your answer."

We talked for a while longer, and I had



to leave. My friend's mother thanked me for the nice discussion, but as I went out the front door, her parting words to me were, "I still have doubts about the meat, though."

On the drive home my friend wanted to know more about the effect of meat-eating on spiritual life. "It's very difficult for a person who eats meat to make spiritual advancement," I told him. "Śrīla Prabhupāda used to say that meat-eating is a sign of envy. One lives at the cost of another's well-being, takes another's life unnecessarily. That is envy, when we covet what another has."

"Isn't envy the very reason we fell from the spiritual world in the first place?"

"Yes. And meat-eating is a symptom that our envy is still there. On one level, a meat-eater simply wants to gratify his palate. On a deeper level, a meat-eater fan-

cies that his power of life increases with the more life he consumes, that it makes him a more heroic man. Such a person has a difficult time making spiritual advancement. The *Śrīmad-Bhāgavatam* says that such a hard-hearted killer of animals cannot appreciate Kṛṣṇa consciousness."

We drove along in silence. Later that day, another friend came by to see me and brought a copy of *The Journal of Health and Healing*. He wanted me to see an article he had just read on the chemistry and electronics of the human brain.

The article explained how scientists at Loma Linda University discovered that guanine, found in pork, and xanthine, found in all flesh foods, can significantly impair the electronic functions of the brain because they depress the cortex, the upper brain. At the same time, meat increases the level of steroid hormones in the blood, thus chemically stimulating the hypothalamus, the lower brain. This upsets the delicate balance between these two sections of the brain. The result of this imbalance is an inefficient brain:

... mediocrity in discrimination, in problem definition, in poise, in judgement, in penetration, in intelligence. . . .

On the other hand, fresh fruits, whole, vitamin-rich grains, mineral-rich vegetables, and the finest quality protein and fat available from nuts and seeds are designed to provide not only for adequacy, but purity. Pure food helps the body make pure blood, and pure blood helps the brain to function with clarity, efficiency, and excellence.

The article also mentioned that whole grains increase the ability of the cells to produce acetylcholine, a chemical transmitter that opens up the brain cells so that electronic waves can go through, thus facilitating the brain's work.

As I read this information, I remembered quoting Kṛṣṇa's words that morning, "All living entities subsist on food grains." I also recalled that the *Vedas* state that by eating pure foodstuffs, our existence becomes purified; by purification of our existence, finer tissues in our memory become purified; when memory is purified, we can understand the meaning of the scriptures and make progress on the path of liberation.



# LORD CAITANYA'S QUINCENTENNIAL

Celebrations on the day of the Lord's appearance anniversary  
present an encouraging promise of things to come.

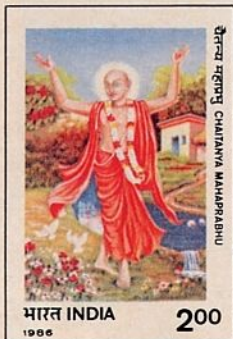
by DVĀRAKĀDHĪSA-DEVĪ DĀSĪ



YAMARAJA DĀSA

The incomparable joy of chanting Hare Kṛṣṇa draws devotees from all over the world (above) to ISKCON's world headquarters in Māyāpur for the celebration of Lord Caitanya's five-hundredth anniversary.

At right is a commemorative stamp issued by the government of India.



*"May that Lord who is known as the son of Śrīmatī Śacīdevī be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."*

—Caitanya-caritāmṛta, Ādi-līlā Chapter 1, Verse 4

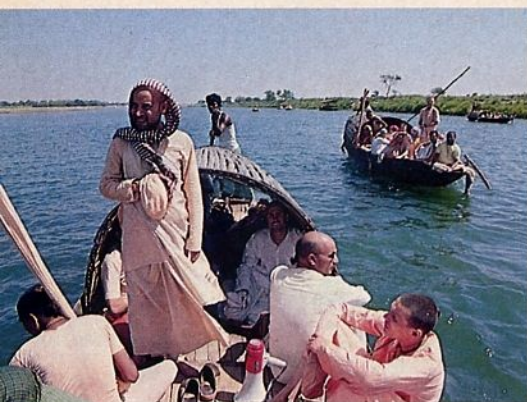
**H**ow wonderful it is that the Supreme Lord, Caitanya Mahāprabhu, would personally come to this planet! Although His form is transcendental and divine, He appeared as the son of Jagannātha Miśra and his wife, Śacī. He was the perfect devotee of Kṛṣṇa, and thus He taught the world how God is to be worshiped. Foreseeing that the people of this age would tend toward materialistic pursuits, with little inclination for austerities and renunciation, Lord Caitanya introduced

*saṅkīrtana*, an easy and joyous process of God realization.

*Saṅkīrtana* is the congregational chanting of the Lord's names: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Although this *mahā-mantra* can be chanted by oneself at any time with profound spiritual results, there is a special ecstasy in the gathering of many devotees chanting and dancing in glorification of the Lord. Lord Caitanya wanted everyone to experience the happiness of God consciousness by chanting Hare Kṛṣṇa.

This year marks the five-hundredth anniversary (Quincentennial) of Lord Caitanya's appearance. Last March, devotees from every continent gathered together at the ISKCON (International Society for Krishna Consciousness) center in Māyāpur, India, the birthplace of Lord Caitanya Mahāprabhu, to share in the celebration. And how did they celebrate? See that for yourself. Chanting, dancing, hearing about the Lord's pastimes, and preaching were among the prominent activities.

On September 2, 1984, a group of devotees left the holy city of Dvārakā, on the northwest coast of India, to embark on a walking tour, *pada-yātrā*. More than a unique way of sightseeing, *pada-yātrā* is a spiritual pilgrimage. The devotees who



YAMARAJA DASA



YAMARAJA DASA

**Differences in political background, race, and language dissolve (above right) as devotees unite to glorify the Lord. Lord Caitanya and His close associates popularized the congregational chanting of the Lord's holy names (*saṅkīrtana*), now practiced all around the world. Devotees travel the sacred Ganges River (above) to visit the places of Lord Caitanya's pastimes.**

Devotees listen attentively (right), as His Holiness Lokanātha Swami speaks at the *samādhi* of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla Prabhupāda.



YAMARAJA DASA



YAMARAJA DĀSA



YAMARAJA DĀSA



participated in this, the longest *pada-yātrā* in history, visited many of the temples, towns, and villages that Lord Caitanya Himself visited. Led by His Holiness Lokanātha Swami, the devotees traveled down the west coast of India, across the southern tip to the Bay of Bengal, and up the east coast to Purī (where Lord Caitanya spent eighteen years), and finally inland ninety miles up the Ganges to Māyāpur, where Lord Caitanya appeared and enacted His early pastimes. The *pada-yātrā* party, having touched the hearts of millions of people, entered Māyāpur just in time for the five-hundredth anniversary celebration. Now, after the Māyāpur festival, the *pada-yātrā*'s off again, this time for that most sacred place, Vṇḍāvana.

When Lord Caitanya would lead His *saṅkīrtana* parties, chanting Hare Kṛṣṇa and dancing with great pleasure, the crowds that met them would be attracted by the ecstasy and would also begin to chant. Thousands of people would become devotees simply by the *saṅkīrtana* party. Yet there was criticism among certain intellectuals of the time that Lord Caitanya's movement was for less intelligent, sentimental people who could not appreciate philosophy. Thus Lord Caitanya would sometimes meet with these scholars and challenge them in philosophical debate. Since the Lord is the possessor of all knowledge, He easily defeated the greatest impersonalistic philosophers. That absolute knowledge from Lord Caitanya,

passed down over the centuries in unbroken disciplic succession, continues to astound and convince intelligent persons all over the world.

The World Congress for the Synthesis of Science and Religion, which met in Bombay in January of this year, was a unique way of emphasizing the spiritual science taught by Lord Caitanya. Organized by His Divine Grace Bhaktisvarūpa Dāmodara Swami, head of the Bhaktivedanta Institute, the conference lasted four days and featured presentations by leading scientists, theologians, and historians. Thoughtful persons have long sought to unite the objective logic of modern science and the revealed understandings of the scripture, and to that end,

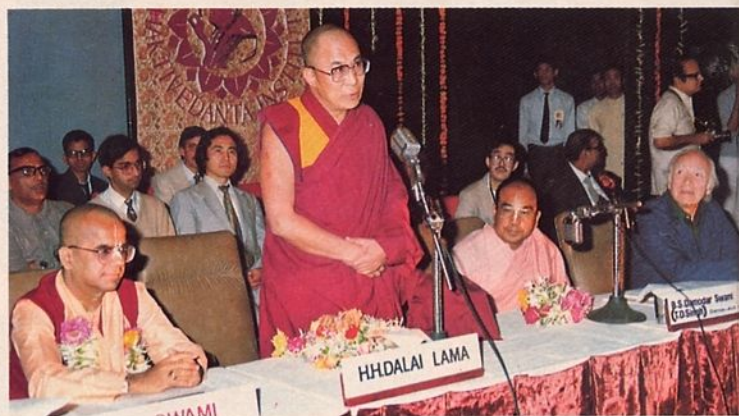


this conference was a satisfying exchange of realizations on the relationship between religion and science.

In New Delhi, on the eve of Gaurapūrṇimā, the day of Lord Caitanya's appearance, His Divine Grace Gopāla Kṛṣṇa Goswami attended a program with Prime Minister Rajiv Gandhi. Before millions of television viewers, Śrīla Gopāla Kṛṣṇa Goswami explained the divinity of Lord Caitanya, emphasizing the monumental work of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda in spreading Lord Caitanya's teachings worldwide. Prime Minister Gandhi spoke on the uncertainty and unrest throughout the world, pointing out that we stand to benefit greatly by Lord Caitanya's teachings of spiritual harmony.

Gaura-pūrṇimā day inspired an astounding display of devotional presentations at ISKCON's world headquarters in Māyāpur. Thousands of devotees from seventy countries gathered to celebrate the Lord's appearance. *Kīrtanas* and *bhajanās* filled the air—devotees glorifying God in intense devotional meditation. ISKCON devotees and more than two

**Throng**s of delighted visitors enjoy the exquisite beauty of the Māyāpur temple gardens (above). The Dalai Lama addresses the assembly (right) at the inaugural session of the World Congress for the Synthesis of Science and Religion. Nobel laureate George Wald is seated at his left. Other renowned thinkers from diverse cultural backgrounds attended the conference, which was organized by Śrīla Bhaktisvarūpa Dāmodara Goswami. In New Delhi (right), Śrīla Gopāla Kṛṣṇa Goswami appears with Prime Minister Rajiv Gandhi on a nationally televised program commemorating Lord Caitanya's advent. Also shown is the prominent industrialist Mr. Visnu Hari Dalmia.







YAMARAJA DĀSA

also enjoyed a special exhibit featuring fifty dioramas and sculpted terra-cotta panels depicting the pastimes of Lord Caitanya Mahāprabhu.

When Lord Caitanya was present on this planet He demonstrated how to properly worship Lord Kṛṣṇa in His Deity form in the temple. This He did through His spontaneous and ecstatic loving service to the Jagannātha Deity in Orissa. The exchange between Lord Jagannātha and Lord Caitanya—although They are actu-

Lord Caitanya. *Jagannātha-priya Nāṭakam* is unique. It is in English, yet the author has preserved the purity and inspirational mood of a centuries-old tradition in Vaiṣṇava theater.

Also making its debut in Māyāpur was a new film from ISKCON Cinema, entitled *Lord Caitanya, the Golden Avatāra*. Yadubara dāsa and his wife, Viśākhā-devī dāsī, filmed, directed, edited, and produced the thirty-minute portrayal of Lord Caitanya's life. The film is based on the *Caitanya-*



YAMARAJA DĀSA

**International preaching** (above). Devotees from every continent display prominent features of their Kṛṣṇa conscious preaching, attracting two million visitors to the World Expo at the Māyāpur festival. Cultural presentations, like the colorful dances of the remote state of Manipur (left), highlighted the festivities at the week-long Gaura-pūrṇimā celebration.

million visitors watched Manipuri dance recitals, an original drama, a new film, and an elaborate exhibition of ISKCON's worldwide projects. The World Expo featured highlights from ISKCON's activities throughout the world, such as the famous Palace of Gold at the New Vrindaban spiritual community in West Virginia. Especially popular was an exhibition on the campaign to free imprisoned, severely persecuted devotees within the Soviet Union. A steady flood of pilgrims

ally the same person—was exquisitely sweet. It was only fitting, then, that a new play on the appearance of Lord Jagannātha, written by His Divine Grace Tamal Krishna Goswami, had its premier at the Quincentennial celebration. The drama, *Jagannātha-priya Nāṭakam*, stimulates devotional sentiments. Śrīla Tamal Krishna Goswami used the same exacting techniques of dramatic presentation prescribed in the ancient Sanskrit texts that were employed by the close associates of

*caritāmṛta*, a sixteenth-century biography of Lord Caitanya by Kṛṣṇadāsa Kavirāja Gosvāmī. It shows many of the places of Lord Caitanya's pastimes, artwork depicting His life, and reenactments of his pastimes by His modern followers. The film was shown for the first time on Gaura-pūrṇimā in ISKCON centers all over the world.

Throughout ISKCON, just as Lord Caitanya and His associates had done five centuries before, devotees united to

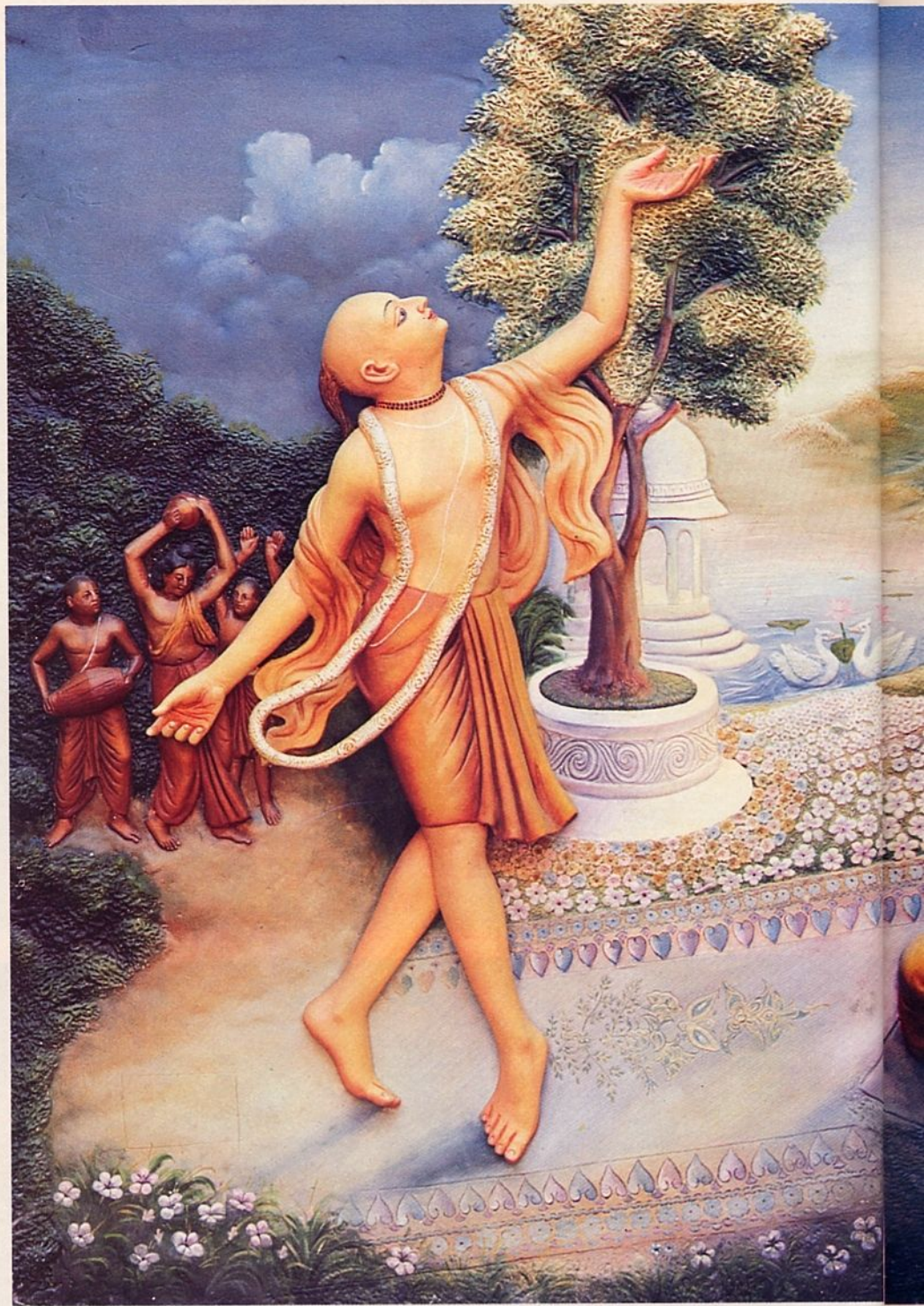
go out into the streets singing the all-powerful holy names of God, and to host wonderful festivities in Lord Caitanya's honor.

The colorful *saṅkīrtana* party, with devotees in flowing robes playing traditional drums and cymbals, has become a familiar sight on the streets of cities all over the world. The sound of the holy name echoes against buildings in London, New York, Sydney, Rio de Janeiro. Lord Caitanya's compassionate mood embraces every social class, nationality, and religious denomination, and the *saṅkīrtana* spirit is not hampered by geographical location. Chanting Hare Kṛṣṇa is equally liberating, whether in South America, Europe, or India.

How deeply the transcendental philosophy of Lord Caitanya has been accepted on every continent! Half-way around the world from Lord Caitanya's birthplace, the New Vrindaban commu-



VIŠAKHA-DEVĪ DĀSĪ



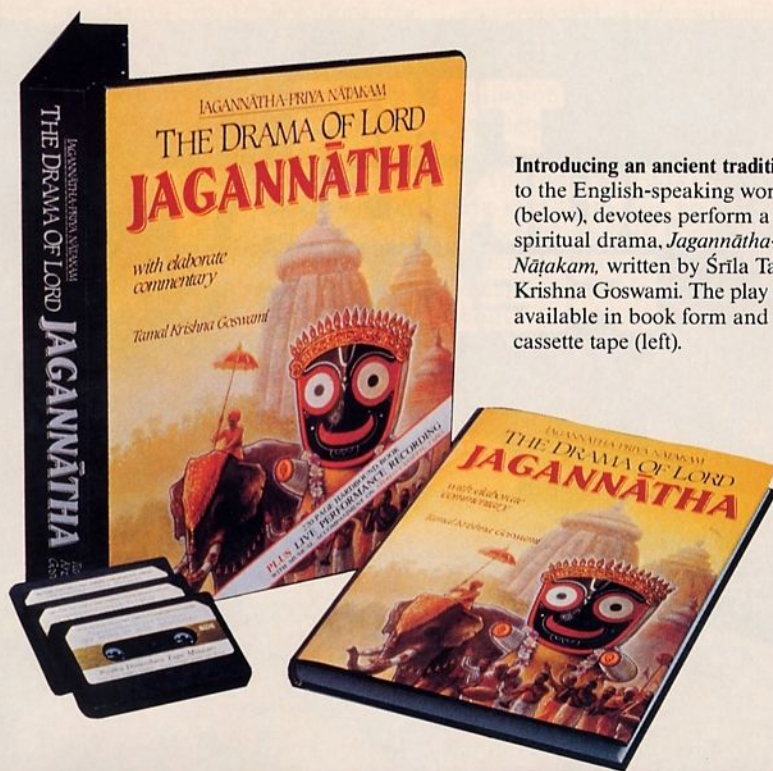
**Original bas-reliefs** (right) depicting the transcendental pastimes of Lord Caitanya are on permanent display at the Māyāpur temple. In the bas-relief above, Lord Caitanya relishes the devotional meditation of Nṛsiṅhānanda Brahmācārī. ISKCON cinematographer Yadubara dāsa used the bas-reliefs extensively for his new film, *Lord Caitanya, the Golden Avatāra*. On the other side of the world, in New Vrindaban, West Virginia (above left), devotees and guests hold lighted torches before the magnificent forms of Lord Caitanya and His eternal associate Lord Nityānanda.



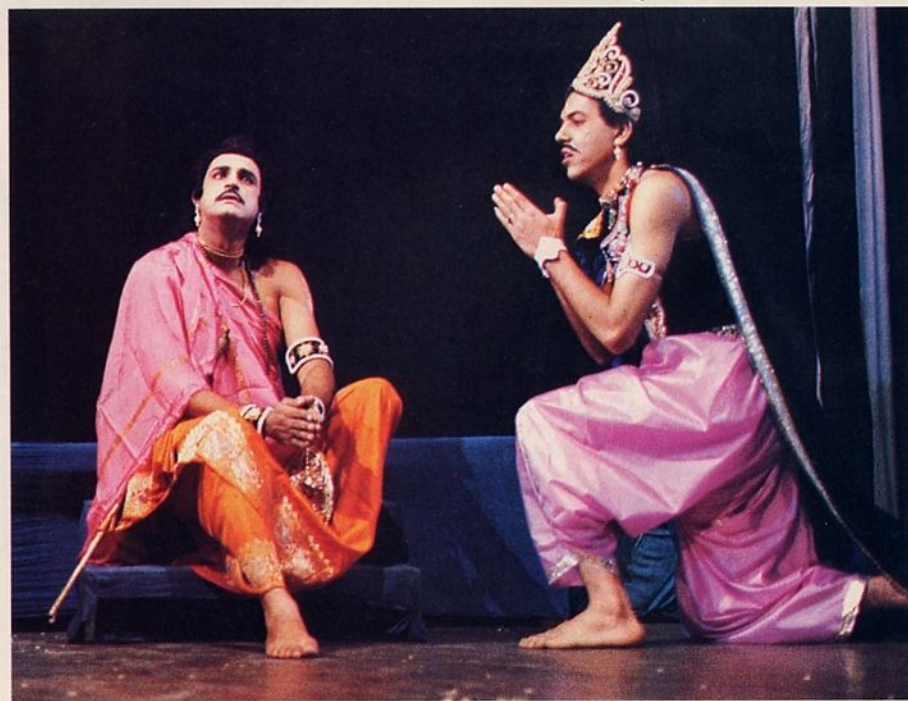
YADUBARA DĀSA



SCULPTOR: UDDHAVAN BAUG; PAINTER: DINESH C. MANDAL



Introducing an ancient tradition to the English-speaking world (below), devotees perform a spiritual drama, *Jagannātha-priya Nāṅakam*, written by Śrīla Tamal Krishna Goswami. The play is now available in book form and on cassette tape (left).



nity held a magnificent Gaura-pūrṇimā celebration. Two beautiful forty-two-foot-high sculptures of Lord Caitanya and His eternal associate Lord Nityānanda were unveiled. The statues, or *mūrtis*, were draped with forty-foot garlands of painted handmade roses, lilies, and wild flowers, each flower at least one foot in diameter. Hundreds of devotees and guests gathered at moonrise by the temple lake to worship the Lord. Carrying lighted torches, they created a scene of breathtaking beauty.

These are only a small part of ISKCON's global campaign to glorify Lord Caitanya on this momentous anniversary. The brilliant festivals attract millions of people, and the devotees are invigorated by the intense devotional atmosphere. But the celebrating doesn't stop there. Every day there is the celebration within the heart of the devotee who lives to preach on behalf of Lord Caitanya. This spirit of offering others the chanting of Hare Kṛṣṇa as the best method of awakening love for God is central to Lord Caitanya's philosophy. It

is also central to the International Society for Krishna Consciousness, as envisioned by Śrīla Prabhupāda. By Lord Caitanya's mercy, "the most sublime and radiant spiritual knowledge" is within the reach of everyone, simply by chanting Hare Kṛṣṇa and dancing with devotees. As Śrīla Bhaktivinoda Ṭhākura, a prominent preacher in disciple line from Lord Caitanya, predicted a century ago, the day has come when devotees from all over the world can gather together and chant, "Jaya Śacīnandana, Jaya Śacīnandana!"

# THE SUNDAY FEAST

## THE SUPREME

(continued from page 4)

and still you will not accept Kṛṣṇa, then what is your position? You do not actually want to know God.

**Reporter:** To know God, do you need to have His name, address, and occupation?

**Śrīla Prabhupāda:** Yes. For example, when you came in, I asked you what your name, address, and occupation were. If I did not know your name, address, and occupation, what would be the use of talking?

**Reporter:** This is very interesting, because in Western civilization God is defined more as an idea than a person.

**Śrīla Prabhupāda:** That is nonsense. God is a person like you and me. You can talk with Him. You can see Him. We are talking with Kṛṣṇa; we are directly taking His instruction and abiding by His order. God is not an idea. He is the Supreme Person.

**Reporter:** That's a very difficult thing to conceptualize.

**Śrīla Prabhupāda:** It is not difficult. If you accept the authority of the scriptures and the bona fide spiritual master, there is no difficulty. These boys and girls are accepting, and they have no difficulty. They also come from a Western country. They are happy.

**Reporter:** Yes. I'm not suggesting that they are not happy or that they are not convinced that you're right.

**Śrīla Prabhupāda:** So, you can also become happy, you can also know God, provided you accept the words of the scripture and the spiritual master. But if you don't, how can I help?

**Reporter:** What I'm suggesting is . . . what I'm trying to stress is that for a large number of people—

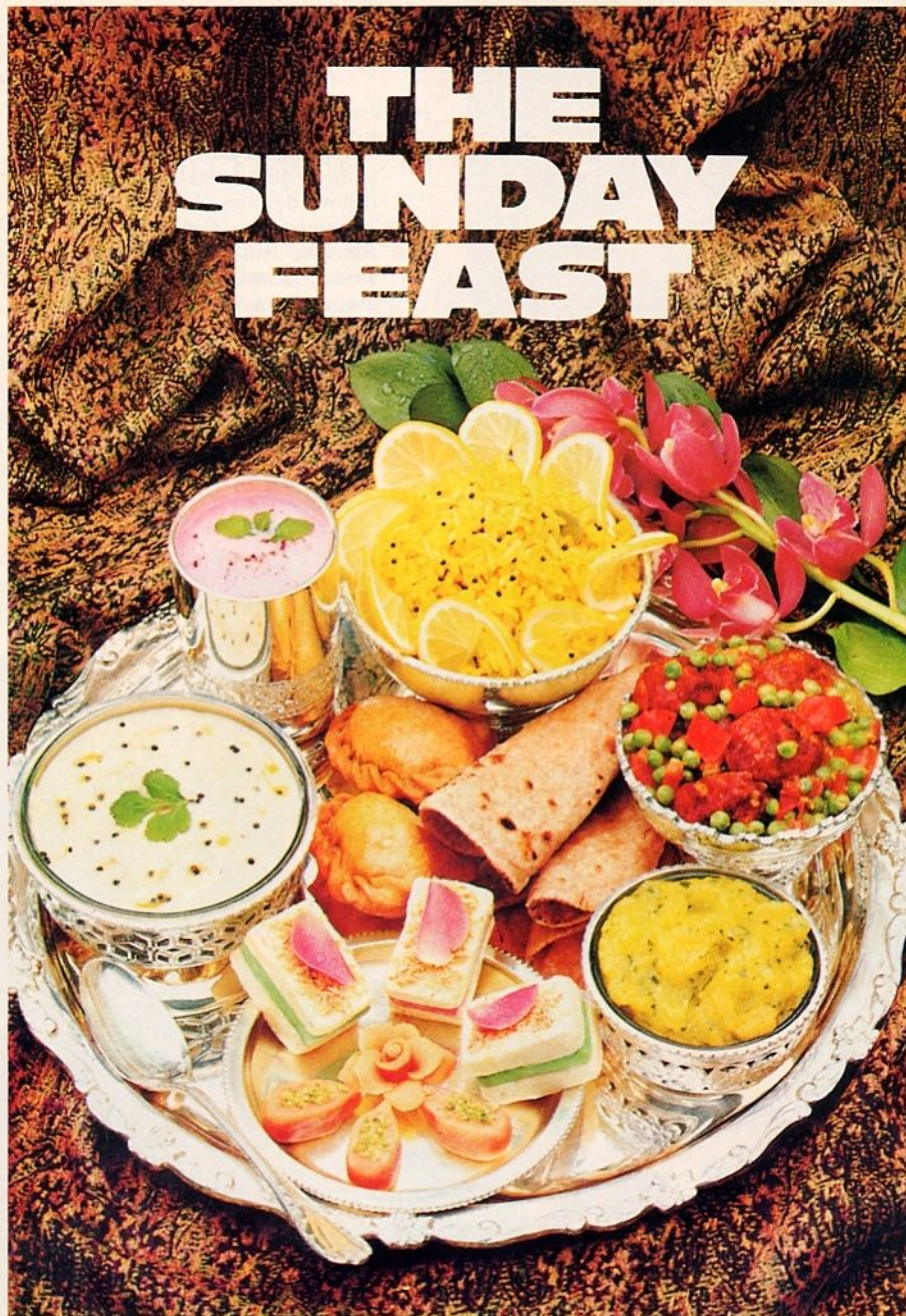
**Śrīla Prabhupāda:** When you are presenting the most valuable thing, you cannot expect many people to purchase it. For example, if you are selling diamonds, you cannot expect the whole population of England to purchase them. When there is a question of diamonds, the customer must be rich. Similarly, to be qualified to understand God is also rare. Only the fortunate and pious can understand God. Still, we are giving facilities for everyone to understand God. That is our mission.

**Reporter:** But there is a certain price that one must pay.

**Śrīla Prabhupāda:** No price: one must simply be sincere.

**Reporter:** To sincerely try.

**Śrīla Prabhupāda:** Yes. If you are sincerely eager to know God, there is no difficulty. *Tatra laulyam api mūlyam ekalam:* "The price for knowing God is great eagerness." There is no question of paying money. Our transaction in this Kṛṣṇa consciousness movement is not a mon-



What's multicolored, multicourse, carefully prepared from the purest, freshest vegetarian ingredients, mildly seasoned with herbs and spices, offered to Lord Kṛṣṇa with love and devotion, and served free to all comers in a blissful, genial atmosphere until no one can eat another bite?

For the answer, visit your local Hare Kṛṣṇa center (see pages 20–21) every Sunday afternoon. And come hungry.

etary transaction. I do not pay anything to my disciples, nor are they paying me. It is a question of understanding and love.

**Reporter:** Yes. I'm only suggesting that, as you were saying, people who are kind and gentle would perhaps find it easier to start. There are obviously lots of people who are not so kind and gentle and who would presumably find it more difficult.

**Śrīla Prabhupāda:** No. They may not be gentle, but *we* are gentle. We simply request, "Please come to us and learn about God." We can teach a person how to be gentle, provided he follows the process of Kṛṣṇa consciousness.

**Reporter:** One last question: Is there a single motto you could give to people who don't know anything about Kṛṣṇa consciousness, to help them understand it?

**Śrīla Prabhupāda:** Very simple: "God is the supreme proprietor, God is the supreme enjoyer, and God is the supreme friend."

**Reporter:** The supreme proprietor—

**Śrīla Prabhupāda:** God is the supreme enjoyer.

**Reporter:** The supreme enjoyer—

**Śrīla Prabhupāda:** And God is the supreme friend. Now, if you think about it, you cannot say that you are the proprietor of this land. The land was here before your birth, and it will remain after your death. So, during your span of life you are simply a caretaker of this land. It actually belongs to somebody else—the supreme proprietor, God. And because He is the supreme proprietor, He is also the supreme enjoyer. And He is the supreme friend because He is giving all the necessities of life to everyone. Nobody can be a better friend than God. So, if one actually understands these three facts—that God is the supreme proprietor, the supreme enjoyer, and the supreme friend—he can very easily understand the science of Kṛṣṇa consciousness.

**Reporter:** Thank you very much. 🙏

## TRIBULATIONS

(continued from page 8)

Would these vindications of religion's apparent shortcomings have placated Sigmund Freud? Would he have acknowledged that religion and *yoga* renunciation go hand in hand, and that religious devotion is therefore at least as valid as inactive *yoga* for escaping the threefold miseries?

Maybe not. In *Discontents* Freud, with typical caustic wit, scoffs at those who try, using "pitiful rear-guard actions," to defend religion. Perhaps Freud would have mistaken scientific Vedic explanations for such rear-guard actions—for shallow attempts to perpetuate mass delusion.

On the one hand, there's no need to give

much attention to Freud's allegations. The atheist can always dig up new ways to muddy the waters of faith and knowledge. In general the better part of valor is to avoid such mudslingers and calmly proceed with devotional service in the company of fellow believers. Freud's allegations merit reply only because of the widespread long-term effects of his slinging.

On the other hand, we can profit by giving our attention both to Freud's keen insights into the inherent misery of material life and to his partial understanding of the value of *yoga*. Cāṇakya Paṇḍita, a Vedic sage, advised that an intelligent man should not hesitate to pick up gold from a filthy place or to take good advice from

someone who is otherwise a fool. Freud's golden insights into misery can serve to inspire the devotional *yogī* with the determination to pull up his material roots by wholeheartedly serving the transcendental Personality of Godhead.

That wasn't Freud's intention, of course. He said there was no escape from the threefold miseries. For his own part, that meant he was convinced there was no escape from his aging, cancer-ridden body—from his treasure house of tribulation. But what did that conviction get him? Hardly anything: he spent his very last days quiet, wistful, and withdrawn—"a small island of pain floating on an ocean of indifference." 🙏

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# NOTES FROM THE EDITOR

## Not Just Another Saint

While traveling in India in the weeks leading up to the five-hundredth anniversary of Lord Caitanya's appearance, I noticed many newspaper articles and special programs in honor of Lord Caitanya. I was very inspired to see these notices (although their praise was sometimes inaccurate).

An Air India billboard proclaimed, "500 Years of Him" and praised Lord Caitanya as one of India's greatest saints. In a Trivandrum newspaper, *The Hindu*, I read a listing for a late TV broadcast from New Delhi, *Caitanya Mahāprabhu*. On the next page of the same newspaper were two different articles written in the spirit of "all saints are the same."

The headline for the first article read "Saints Belong to All Regions: President." The article described the inauguration of the Guru Nanak Deva Chair of Comparative Religion and Philosophy at Gauhati University. Said the president of India, Dr. Zail Singh, "The great saints, *gurus*, and *ācāryas*, including Guru Nanak and Saint Śaṅkaradeva, have left us the message of universal brotherhood in their teachings." President Singh, of course, was seeking unity among Sikhs and Hindus, as is his duty.

In the second article, "Spiritual Teachings are Immortal," a Madrasī *paṇḍita* was praising a collection of biographical poems by Saivite saints.

I was pleased to see these and other articles about saints and spiritual culture appearing regularly in the Indian newspapers. But I sensed a typical mentality: "All paths are the same." For people of this mentality, Lord Caitanya is simply another saint.

But what is a real saint? In India a man traditionally renounced his family life at a certain point and became a monk, either in seclusion or in preaching. Such a person was called a *sannyāsī*, and he wore saffron-colored clothes. But in the corrupt society of today, people sometimes assume the dress of a *sannyāsī* to receive alms or other favors. Although the public should be receptive to genuine saints, they should distinguish the saints from cheaters.

According to the *Bhagavad-gītā*, a true saint is equipoised in all circumstances. He is completely free from desires for sense gratification, and he is always pure and irreproachable for his behavior. The true saint is full of knowledge of Kṛṣṇa, the Supreme Personality of Godhead. By all bona fide criteria, Lord Caitanya is a true saint. Moreover, Vedic literature reveals

that He is Himself the Supreme Personality of Godhead.

The *Śrīmad-Bhāgavatam* explains how, in this age of Kali, Kṛṣṇa will appear as Lord Caitanya to propagate the chanting of the holy name of Kṛṣṇa. This chanting of God's holy names is the *yuga-dharma*, the most recommended form of worship in this age. And because Lord Caitanya inaugurated this practice, He is the most prominent of all saintly personalities in this age. Those who teach other ways of worshiping God or other methods of *yoga*, or who engage in philosophical speculation, are not teaching what is actually prescribed in the scriptures for the present age of Kali. Serious students of sainthood should understand the special position of Lord Caitanya.

As I traveled from South India to Bengal prior to Gaura-pūrṇimā, the notices of Caitanya Mahāprabhu's appearance day celebration increased. A particularly notable article appeared in a Calcutta newspaper, *Amrita Bazaar*. The article was entitled "The Person I Miss Most" and was written by a minister of Parliament, Tarun Kanti Ghosh. The article included a photo of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and stated:

When we are all engaged in the stupendous task of making the five-hundredth anniversary of Lord Gaurāṅgā a grand success, the person whom I miss every moment is none other than Prabhupāda, A. C. Bhaktivedanta Swami, the founder of the International Society for Krishna Consciousness. His presence amidst us today could have helped us fulfill our task a hundred times better by virtue of his deep devotion, sincerity and tremendous organizing capability. He was a host in himself.

Tarun Kanti Ghosh went on to give a little history of Prabhupāda's wonderful achievements, starting with Prabhupāda's journey to America in 1965.

A poor man going to the U.S.A. at the age of seventy could create all these in only twelve years by sheer virtue of his love and devotion and dedication to His principles. . . . Such an example of a new wave of religious consciousness growing entirely on the basis of devotion for Lord Krishna and Lord Gaurāṅgā can rarely be seen in the history of civilization. . . . I repeat that the void created by his demise is being greatly felt when we are celebrating the five-hundredth anniversary of the advent of Sri Caitanya. Were Prabhupāda among us today, the celebration could have gained in

spiritual magnitude and the dream of legions of devotees of Gaurāṅgā will come true.

Although he is an important minister in the central government of India, Tarun Kanti Ghosh was fortunate to be with Prabhupāda during his years of preaching in India. He has great affection for Prabhupāda, and he has rightly noted that of all of the followers of Lord Caitanya, Prabhupāda is outstanding because he brought the message of Lord Caitanya out of India and spread it worldwide. Mr. Ghosh struck on the feelings of all the followers of Prabhupāda; because Prabhupāda is so intimately connected with Lord Caitanya, he was especially missed at the five-hundredth anniversary.

I appreciate Mr. Ghosh's sentiments. I don't, however, agree that Prabhupāda was not present. He was present at our Quincentennial celebration, and the best testimony of this is that all over the world hundreds of ISKCON centers celebrated Gaura-pūrṇimā.

As described in the *śāstras*, the *guru* is present in two ways, by *vapuḥ* and by *vāñī*. *Vapuḥ* means the *guru's* physical presence, and *vāñī* means his teachings. Although the *guru* may be physically present for only a limited amount of time, he remains with those followers who faithfully obey his instructions. As Śrīla Prabhupāda wrote in dedicating his first book to his own spiritual master, "He lives forever in his instructions, and the follower lives with him."

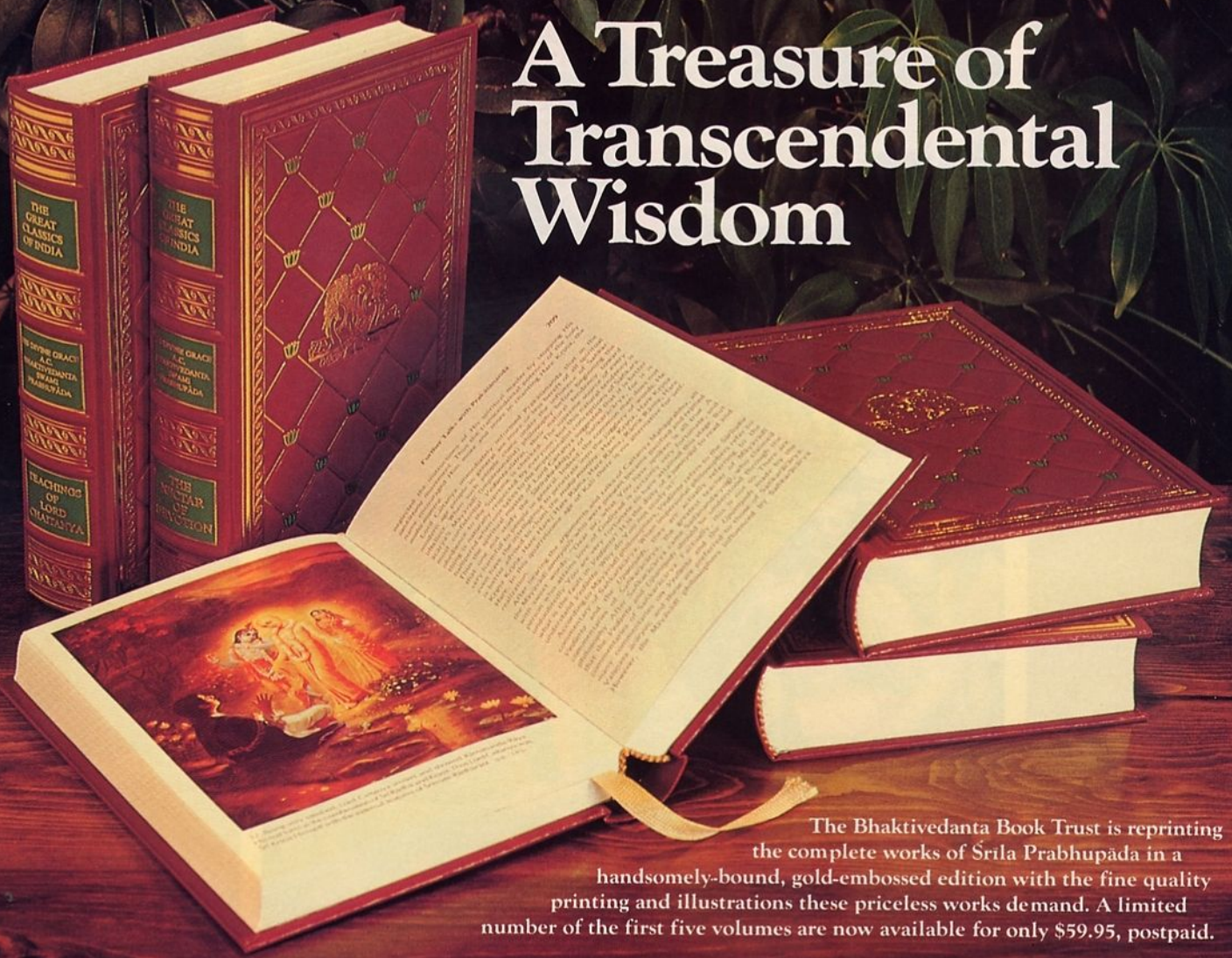
Śrīla Prabhupāda is present among the members of his ISKCON. It is only by Śrīla Prabhupāda's mercy that devotees around the world today are following in the footsteps of Caitanya Mahāprabhu.

Lord Caitanya's mission is being carried on every day in ISKCON centers worldwide, and devotees distribute the books of Lord Caitanya's teachings (which are the same as Lord Kṛṣṇa's teachings). Following Lord Caitanya, devotees of every nation go into the streets to chant the holy names of God.

Prabhupāda was certainly present at the five-hundredth anniversary celebration in Māyāpur, where thousands of his followers from around the world gathered to chant and hear the glories of Śrī Caitanya Mahāprabhu. Both Lord Caitanya and Śrīla Prabhupāda continue to be present in the hearts of followers who remain faithful to their teachings. Thus their important welfare work continues. —SDG

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