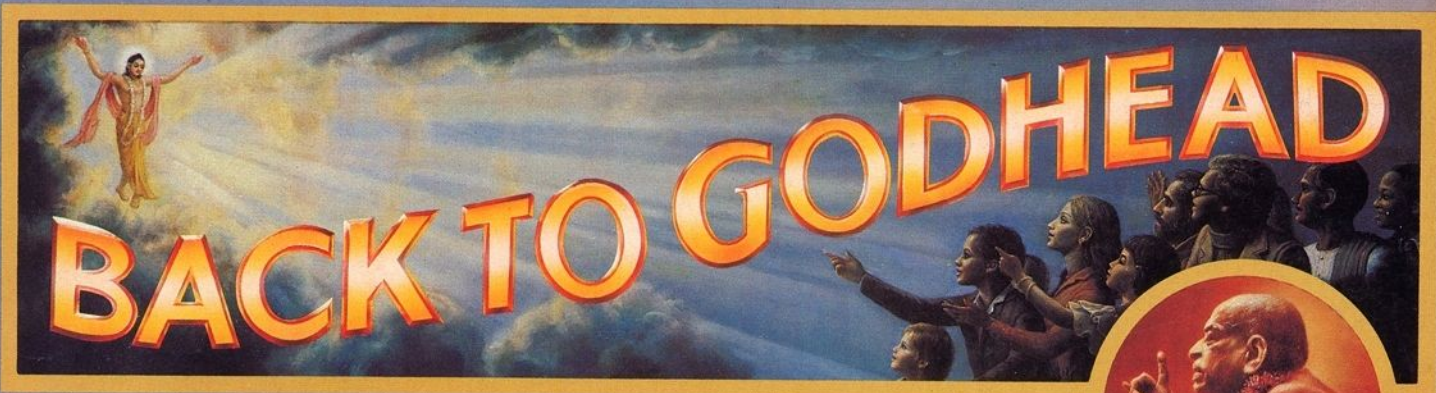
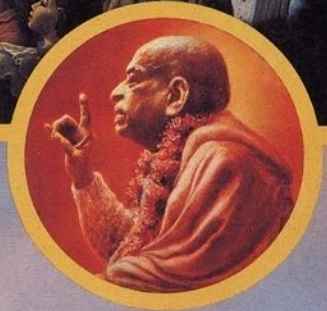


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



Vol. 21 No. 10

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

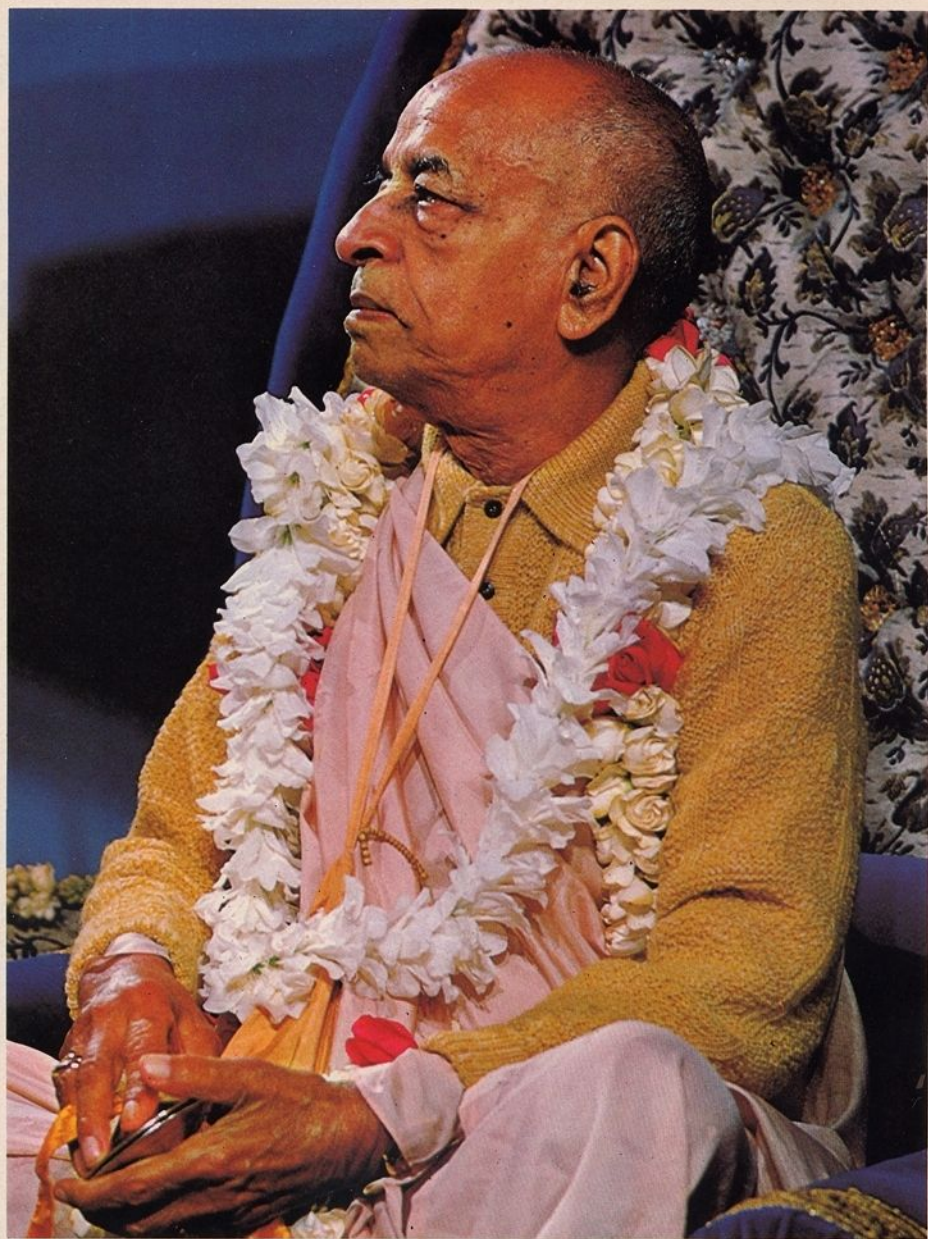


The Triumph Of Lord Rāma



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

FOUNDED 1944 VOL. 21, NO. 10 OCTOBER 1986 PRICE: \$1.50

FOUNDER

(under the direction of His Divine Grace
Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda)
His Divine Grace
A. C. Bhaktivedānta Swami Prabhupāda

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PRODUCTION Bali Mahārāja dāsa, Rasaprada dāsa

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

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

EDITORIAL OFFICES. Send editorial correspondence to BACK TO GODHEAD, 41 West Allens Lane, Philadelphia, PA 19119-0428. Phone: (215) 247-4040.

SUBSCRIPTIONS. BACK TO GODHEAD is published monthly except March. For a one-year subscription, send \$12.00 to BACK TO GODHEAD, P.O. Box 133, Line Lexington, PA 18932-0133. Outside Canada and the U.S.A., contact the ISKCON center nearest you (see address list on pages 20-21) or add \$4.00 for surface mail, \$10.00 for air-mail. Payments in U.S. funds must accompany foreign and Canadian orders for magazines to be mailed from the U.S. For a lifetime surface-mail subscription, send \$175; airmail, \$400 (U.S. funds).

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

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

FIT FOR LIBERATION 2

Śrīla Prabhupāda explains how to stop the soul's transmigration from body to body, life after life.

On Pilgrimage: Gayā, Bihar

A JOURNEY FOR THE SAKE OF OUR FATHERS 5

In the Indian state of Bihar an ancient place of pilgrimage holds a unique appeal for grateful sons.

Lord Kṛṣṇa's Cuisine

DRINK AND BE MERRY 8

Nonalcoholic and caffeine-free, these beverages from Lord Kṛṣṇa's cuisine offer a refreshing change.

Coming to Kṛṣṇa

MEETING THE CHALLENGE 11

"By giving Americans Kṛṣṇa consciousness, I could serve my country better than I ever could as an Air Force officer."

Book Section

ŚRĪMAD-BHĀGAVATAM 15

The continuing presentation of India's great spiritual classic. Translation and commentary by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda.

THE TRIUMPH OF LORD RĀMA 27

The history of Lord Rāmacandra's siege of Lāṅkā and defeat of the powerful Rāvaṇa, adapted from Vālmīki's epic, the *Rāmāyaṇa*.

ŚRĪLA PRABHUPĀDA SPEAKS OUT 14

FOR YOUR INFORMATION 22

EVERY TOWN AND VILLAGE 23

THE VEDIC OBSERVER 24

NOTES FROM THE EDITOR 36

COVER: Many ages ago the Supreme Personality of Godhead appeared on earth as Lord Rāmacandra. Displaying the qualities of an ideal God conscious king, Lord Rāmacandra accomplished His mission of establishing the principles of religion and destroying irreligious influences. On His way to battle against the demonic king Rāvaṇa, He bridged the ocean by floating stones with His supreme mystic potency. Please see article on page 27. (Painting by Bharadvāja dāsa)

FIT FOR LIBERATION

The primordial soul can break the endless chain of birth and death and emerge into freedom, happiness, and permanence.

A lecture in Mexico City in January 1975

by HIS DIVINE GRACE

A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA

Founder-Ācārya of the International Society for Krishna Consciousness

*yaṁ hi na vyathayanty ete
puruṣaṁ puruṣarṣabha
sama-duḥkha-sukhaṁ dhīraṁ
so 'mṛtatvāya kalpate*

“O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation.” (*Bhagavad-gītā* 2.15)

The first thing we have to understand on the path to liberation is that the living being is not the body but is *within* the body. For example, the driver is not the motorcar but is within the motorcar. Now, that “driver”—the soul within the body—is immortal. And it is transmigrating from one body to another.

This transmigration from one body to another is not a very good business. For example, if you are living in some apartment and you have to change immediately for another, do you not get disgusted? Naturally, we desire to get some permanent apartment. Similarly, nobody wants to die. Even if a person is in the most wretched condition of life, if you propose to him, “Let me kill you,” he’ll not agree; he’ll protest. Therefore the psychology is that every living being

wants to live; no one wants to die.

But actually, we are not subject to death or birth. Somehow or other, by chance or coincidence, we have acquired this material body. Actually, it is not by chance: we wanted to lord it over the material nature, and therefore we have gotten this material body. Everyone in this material world, whether a human being or an animal, a bird or a beast, is trying to be the lord of the universe. Therefore, if we actually want relief from this constant transmigration from one body to another, we must change this mentality of trying to lord it over the material nature.

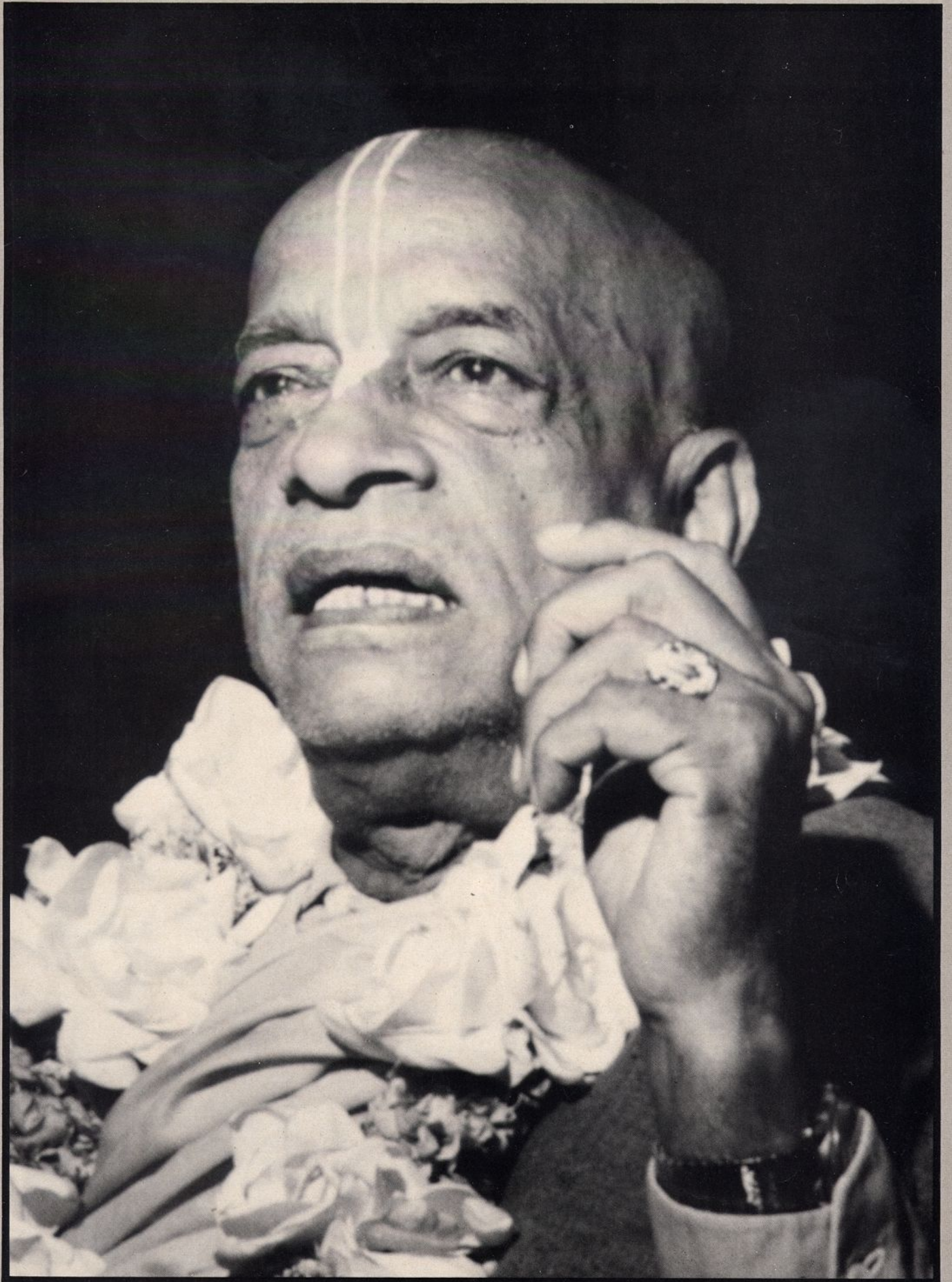
We get our next life as we prepare for it in this life. If I like, I can go to the higher planetary system; if I like, I can go to the lower planetary system; if I like, I can go to either beastly life or godly life. As I desire, I’ll go. The Lord is situated in my heart and in your heart, and He sees our activities. He also understands what our desires are. According to our desires, Kṛṣṇa offers us a “machine”—this body. As Kṛṣṇa says in the *Bhagavad-gītā* [18.61], *yantrārūḍhāni māyayā*: “The spiritual soul is riding on the machine of the body.” Just as in our car we can travel here and there, on

this machine of the body we can go anywhere within the universe.

As human beings, we should ask, “Why am I wandering in so many places, in so many species of life, and in so many planets? Can this wandering not be stopped for a permanent life?” This should be our consideration. Therefore Śrī Caitanya Mahāprabhu says, *bhrahmāṇḍa brahmīte kona bhāgyvān jīva/ guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*. The living entity is wandering in various species of life, on various planetary platforms. This is very disgusting. But if one is fortunate, he comes in contact with a pure devotee of Kṛṣṇa.

The Kṛṣṇa consciousness movement is meant for giving this opportunity to everyone. We are opening centers all over the world, inviting people to come and understand the philosophy of Kṛṣṇa consciousness. And we have so many books. So you should take advantage of this movement and save yourself from the botheration of repeated birth and death.

To execute this process of Kṛṣṇa consciousness, there may apparently be a little difficulty at first. For example, we prescribe to our members, “No intoxication.” So, one who is



habituated to drink, to smoke, to take coffee, tea, and so on—he'll feel some discomfort. Similarly, we say, "No meat-eating." Those who are meat-eaters may find it a little difficult to give up this habit. We also say, "No illicit sex," and one who is habituated to illicit sex life will feel some difficulty. So, there are so many things that in the beginning may appear to be a little difficult to give up, but actually they are not difficult to give up. It is because you are habituated to these sinful activities that you feel some difficulty.

So, if you are actually anxious and serious to stop the repetition of birth and death, then you must take to Kṛṣṇa consciousness. Without Kṛṣṇa consciousness, nobody can stop the repetition of birth and death. Therefore Kṛṣṇa advises in this verse that you accept a little difficulty to become Kṛṣṇa conscious: *yaṁ he na vyathayanty etc.* Although one may feel some difficulty at first, if he sticks to the principles of Kṛṣṇa consciousness he becomes fit for going back home, back to Godhead.

In the Vedic literature it is stated, *durdāntendriya-kāla-sarpa-ṣaṭalī*: "The senses are just like dreadful, untamable poisonous snakes." But there is a means for subduing those snakes: *protkhāta-damśtrāyate*. A snake may be very dangerous, but if somehow or other you can extract his poisonous fangs, then he is no longer dangerous. So our strong, snake-like senses can become bereft of their poisonous fangs if we become Kṛṣṇa conscious. And the simplest method of becoming Kṛṣṇa conscious, offered by Śrī Caitanya Mahāprabhu, is the chanting of the Hare Kṛṣṇa *mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Lord Caitanya says, *ceto-darpaṇa-mārjanam*: By chanting the Hare Kṛṣṇa *mantra*, our heart will be cleansed. And as soon as our heart is cleansed, we can understand our real position and how to take steps to relieve all of our suffering. Ending suffering is called *bhava-mahā-dāvāgni-nirvāṇam*, "extinguishing the blazing fire of material existence."

In the present verse of the *Bhagavad-gītā*, Kṛṣṇa uses the word *dhīram*, which means "very sober." In a previous verse Kṛṣṇa said, *dhīras tatra na muhyati*: One who is sober is not bewildered at the time of death. So, if one is *dhīra*, it means that although there may be a cause of disturbance, he is not disturbed. Although there is a cigarette available, I promised that I would not smoke, and therefore I shall not smoke. Although there is facility for illicit sex, I'll not do it. That attitude is called *dhīra*.

So, to advance in spiritual life we have

to become *dhīra*. As Kṛṣṇa says here, *sama-duḥkha-sukhaṁ dhīram*. As soon as we become *dhīra*, sober, the so-called material pains and pleasures will not disturb us. Then we are fit for becoming immortal. Everyone is immortal, but we have now fallen into such a material condition that we think we are mortal. But the Vedic injunction is *ahaṁ brahmāsmi*, "I am as good as the Supreme Being." He is an eternal living being, and I am also an eternal living being. So, qualitatively we are one with God, but quantitatively He is great, we are small.

We have to realize these things. Then we can become eternal, immortal, qualified like God, and can get out of the material clutches. And for this we have to become tolerant of the sensations of pain

**The scripture says
we should try to
control the "itching"
of our senses. Then
we are dhīra. And
as soon as you
become dhīra, you
are a first-class
candidate for solving
the problems of
life and going
back to Godhead.**

and pleasure. For example, suppose you have some itch. You are feeling that you should scratch it, but if you refrain from scratching it, the itch will go away. On the other hand, if you go on scratching, it will increase. Anyone who has some experience of itching knows it is very pleasing at the time of scratching, but the next moment it is not very pleasing. The scratching creates a disturbing condition.

Therefore the *śāstra* [scripture] says that we should try to control the "itching" of our senses. Then we are *dhīra*. And as soon as you become *dhīra*, you are a first-class candidate for solving all the problems of your life and going back home, back to Godhead. This is the Kṛṣṇa consciousness movement. Please try to understand it.

Now, any questions?

Devotee[interpreting from Spanish]: He

says that if we are originally in the spiritual world, full of knowledge and bliss, why do we accept an inferior position in this material world?

Śrīla Prabhupāda: That I have already explained. Although you have God's qualities, you are very small. God is like a big fire, and we are like the sparks in the fire. If a spark comes out of the fire, the spark is extinguished. So, because we are very small, as soon as we come out of the "big fire," out of touch with God, we become "extinguished"—we lose our illuminated, God-like qualities. And if somehow or other you again get in touch with God, you revive your original, illuminated quality. At the present moment we have somehow or other fallen into this material condition, and so we have lost our godly qualities. But we can cure that. A diseased man loses his appetite, but by treatment he can reawaken his appetite and eat properly. Similarly, since we are very small, we have fallen under the clutches of *māyā*, illusion, but we can revive our original position by the process of Kṛṣṇa consciousness.

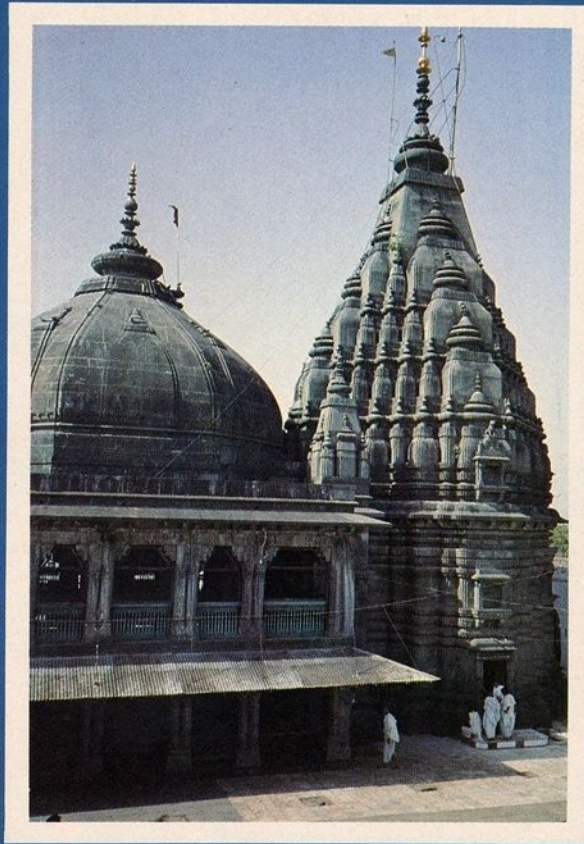
Question: Is the Supersoul the same as the soul, or a part of the soul?

Śrīla Prabhupāda: No. The soul is part of the Supersoul, who is an expansion of the Supreme Lord. In genuine *yoga* practice, the soul tries to search out the Supersoul: *dhyānāvasthita-tad-gaṇeṇa manasā paśyanti yaṁ yoginaḥ*. The *yogīs*—real *yogīs*, not bogus *yogīs*—meditate upon the Supersoul. The Supersoul is simply witnessing the activities of the soul and giving sanction for all his mischief. That is stated in the *Bhagavad-gītā* [13.23]: *upa-draṣṭānumantā ca*. Without God's sanction (*anumantā*), without the Supersoul's sanction, you cannot do anything. The Supersoul does not desire that we engage in all these mischievous activities, but because the soul insists on doing these things, the Supersoul says, "All right, do them at your own risk." Suppose a thief is planning to steal something. The Supersoul orders, "Don't do it," because without God's sanction he cannot steal. But when the thief persists, the Lord says, "All right, do it at your own risk." This is the position of the soul and the Supersoul.

Question: How can the soul achieve perfection? It seems that he has to reincarnate slowly, through many bodies, to achieve perfection.

Śrīla Prabhupāda: No. When you are diseased you can be cured quickly if you take the proper treatment. That's all. Disease is not hopelessness. Otherwise, why do people go to a physician for treatment? Similarly, out of ignorance you are now in this miserable condition, but if you are treated by a bona fide spiritual master, you'll be

(continued on page 34)



Viṣṇupāda Temple

A JOURNEY FOR THE SAKE OF OUR FATHERS

Following Vedic tradition, sons come to this special place to worship the Lord, insuring auspiciousness for their departed fathers.

Text and photos by
JAYĀDVAITA SWAMI

This is not the place where Buddha attained enlightenment. That's Bodhgayā, about twelve kilometers south.

But Gayā itself, as a place of pilgrimage, has an importance of its own. Pious Hindu sons from all over India come here to make offerings and give prayers for the sake of their father after he has passed away.

The temple here is small and crowded, and at first we see only aimless crowds milling about from chamber to chamber. But gradually we make out the order of

things: the temple priests guiding groups of pilgrims from function to function, place to place. Some pilgrims sit beneath thatched shelters by the riverside, chanting *mantras*. Some offer sandalwood chips into a fire in a temple shrine. And ultimately, on behalf of their fathers, all the pilgrims pour water on the temple's main object of worship, a stone imprint of the lotus feet of Lord Viṣṇu, the Supreme Personality of Godhead.

The idea is this: We all perform both pious and sinful acts, which in the next

life (or lives after that) bring both good and bad results. This is the familiar idea of *karma*—you reap what you sow. Pious acts in this life, good results in the next; sinful acts, bad results.

Since most of us are neither entirely pious nor entirely sinful, the fruits we can expect are mixed—some bitter, some sweet. The laws of *karma* take all our acts into account, so even the most pious soul may sometimes get stuck with a bitter dose of fate. And the most bitter is that he may have to suffer as a ghost or be sent to the worlds of hell.

According to Vedic writings, the soul travels life to life from one body to the next. Sometimes I may be born into a wealthy family, sometimes a poor one,

may have to suffer for thousands of years in hell. A pious son, therefore, to save his father from the possibility of hellish or ghostly life, goes to worship Lord Viṣṇu at Gayā.

Viṣṇu, or Kṛṣṇa, the Supreme Lord, is supremely pure. He alone awards liberation from all material miseries. When a pious son makes an offering to Lord Viṣṇu and then by ritual and meditation gives the remnants of that offering to his departed father, the father is purified of sins, and if he is suffering from ghostly or hellish life, he is released.

To perform this offering is the traditional Vedic duty of a son. A pious son, therefore, is called *putra*, or “one who can deliver his father from hell.”

hlāda’s demonic father, Hiraṇyakaśipu. This is a long history, but the point that concerns us here is that after saving Prahlāda from the tortures of his demonic father, Lord Nṛsiṃhadeva offered Prahlāda any benediction he might ask.

“My dear Lord,” Prahlāda said, “I don’t want to do business with You, like a merchant. I just want to serve You. You don’t have to offer me any benediction.”

But when the Lord insisted, Prahlāda replied, “All right. My father was demonic, so You have killed him. Now please give him liberation from the cycle of birth and death.”

Lord Nṛsiṃhadeva, however, told Prahlāda that such a request was unnecessary. “Because you are My pure devotee,” He said, “ten generations of your forefathers and ten generations of your descendants will automatically be liberated.”

This is a kind of extra inducement from the Lord. Kṛṣṇa says, “Give up all other duties and surrender to Me.” But we may think, “If I surrender, then what about my mother and father and my family duties?” So Kṛṣṇa gives a special promise: “Just surrender to Me, and your family will get the highest benefit.”

A Kṛṣṇa conscious person knows that ties in bodily relationships—whether father and son, brother and sister, or whatever—have no lasting meaning, because the body itself never lasts. The soul travels from lifetime to lifetime, body to body, and only for the stretch between one birth and the death that follows do we think of a particular family as “mine.”

Still, a devotee has sympathy and affection for all living beings. This naturally includes those whose *karma* has in this life cast them in the role of his father and mother and friends.

But affection for friends and relatives shouldn’t stand in the way of spiritual advancement. If we’re trying to get to the root of all existence—and this is the real goal of human life—we shouldn’t let ourselves get lost in the branches of a family tree.

Spiritual life means finding the root of everything. The *Bhagavad-gītā* says that after many lifetimes of searching, we at last find that this root is Viṣṇu, Lord Śrī Kṛṣṇa, the Personality of Godhead. It is then that we surrender to Him, saying, “Kṛṣṇa is everything!”

As by watering a root we automatically give water to the leaves and branches, by serving Kṛṣṇa we give the best service to all living beings, including all the branches and twigs of our family tree.

A devotee of Kṛṣṇa, therefore, is the best kind of son. He not only journeys once to Gayā to pour water on the footprints of Lord Viṣṇu, but he gives full devotion to the feet of the Lord in all the activities of his life.



Pilgrims worship the footprints of Lord Viṣṇu in memory of their departed fathers.

sometimes heavenly circumstances, sometimes hellish. And sometimes, caught in a sort of twisted karmic loop, I may be denied any body at all. It is then that I must live as a ghost—a disembodied spirit.

This is far from liberation. A liberated soul is free from all material desires, so he’s also freed forever from material existence. But the disembodied soul—the ghost—is still bound by material desires. He’s frustrated, however, because he has no body with which to fulfill them. While other souls make progress, the ghost may hang stranded in his twisted loop for many generations.

Or consider the hellish worlds. Even some places on earth are so miserable, so wretched, that we speak of them as hellish. Similarly, the Vedic writings tell of entire planets where pain and suffering prevail. These are the worlds of hell.

In the Vedic conception, hell is not eternal. Just as on earth one may have to live for many years in poverty or disease, one

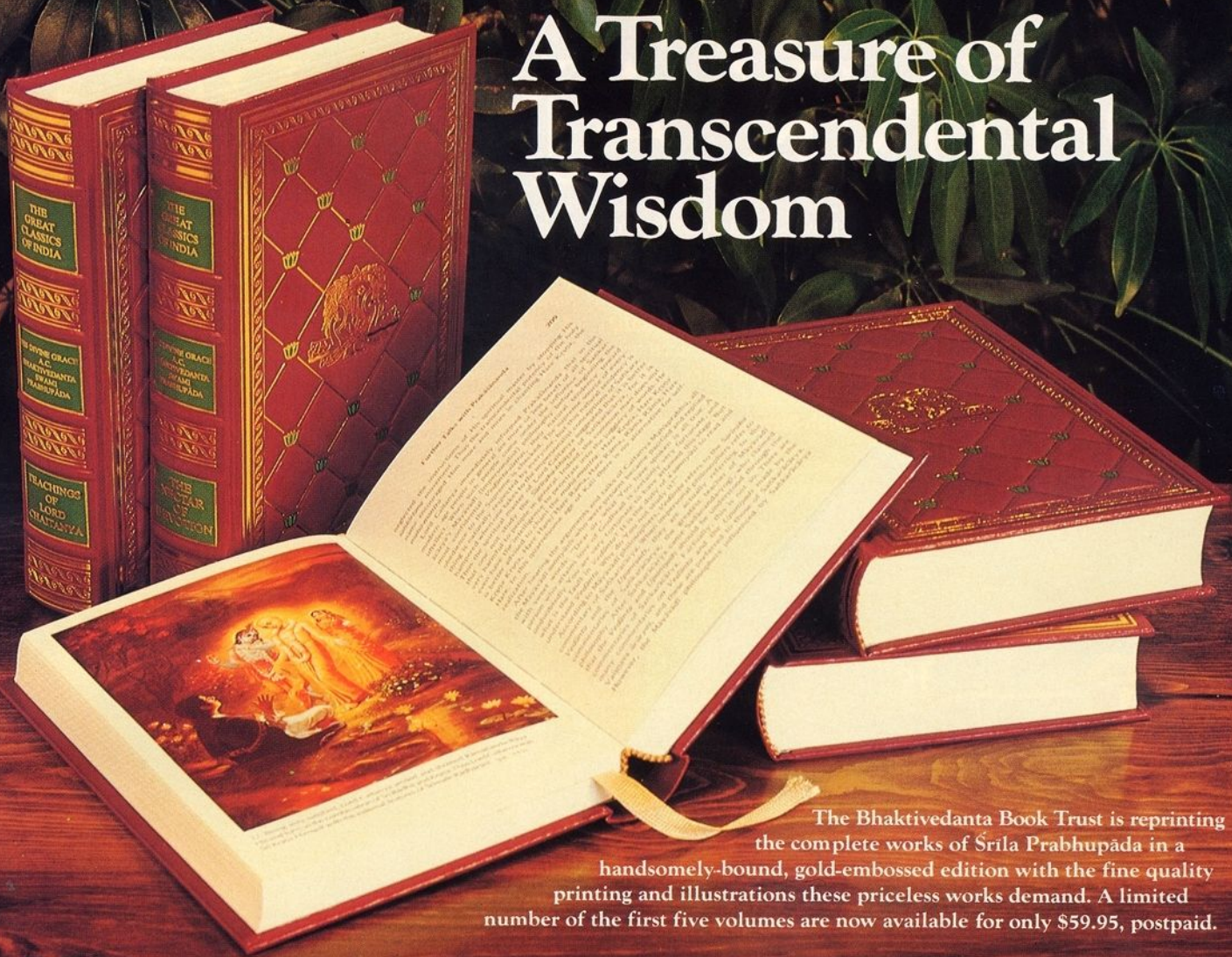
Dipping in the waters of the Phalgu River outside the temple, I naturally think of my own father, the memory dimmed by nearly twenty years, yet persisting nonetheless. And as other pilgrims bob in the water around me, it strikes me that each must also be thinking of *his* father. We’re afloat in the river full of thoughts and affections flowing back over generations.

Generations have come here before us—our fathers thinking of theirs. And if we’re Kṛṣṇa conscious our thoughts flow back not only to our father, grandfather, or great-grandfather but all the way back to the original father, Kṛṣṇa. As all rivers have a source, the source of all generations is the original person, Kṛṣṇa, worshiped here in Gayā as Lord Viṣṇu.

By coincidence we’re here in Gayā on the appearance day of Lord Nṛsiṃhadeva, Lord Viṣṇu’s incarnation as half lion, half man. Nṛsiṃhadeva came to protect the great devotee Prahlāda Mahārāja, a five-year-old boy, and to kill Pra-

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Teachings of Lord Caitanya—Śrīla Prabhupāda's presentation of the philosophy of Śrī Caitanya Mahāprabhu, based on the Lord's biography, *Caitanya-caritāmṛta*, a Bengali classic.

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DRINK AND BE ME

If your spiritual life seems dry, try these refreshing drinks from Lord Kṛṣṇa's cuisine.

by VIŚĀKHĀ-DEVĪ DĀSĪ

Browse through the beverage section of almost any American cookbook, small or encyclopedic, and you'll notice that caffeinated and alcoholic drinks predominate—iced teas and coffees, punches and liqueurs. In Lord Kṛṣṇa's cuisine, although there's a surprisingly

large and satisfying selection of beverages (like the *pānis*, *chāys*, *sharbarts*, *lassis*, and *dūdhs* pictured below), the drinks are healthful and don't contain alcohol or caffeine.

Nimbu pāni, for example, a drink many people in India take six times a day, is the juice

of fresh lemons mixed with water and sweetened. Besides refreshing and cooling us, this simple drink offers other surprising benefits. The distinguished naturalist Maude Grieve, in her classic *A Modern Herbal*, states, "It is probable that the lemon is the most valu-



FERRY

able of all fruit for preserving health." Richard Grossman, contributing editor for *Health*, writes, "Lemon juice may well be the most antiseptic juice known to man..." Lemon juice is a tonic for the body. It calms the nerves and contains
(continued on page 34)



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

Salty Yogurt or Buttermilk Drink (*Namkin lassi*)

Preparation time: 10 minutes
Servings: 4-6

½ teaspoon cumin seeds,
roasted and ground
3 cups plain yogurt or cultured buttermilk
2 cups water
2 tablespoons lemon juice
1 teaspoon salt
crushed ice (optional)

Reserve a pinch of the ground cumin and mix all the other ingredients together with a whisk or electric blender. Pour the mixture into a glass (with or without crushed ice). Garnish with the pinch of ground cumin. Offer to Kṛṣṇa and serve chilled or at room temperature.

A tasty variation for *namkin lassi* is made by adding 1 ounce of fresh mint leaves. Put several mint leaves aside for the garnish. Mix all the other ingredients (except the ice) in an electric blender until the mint leaves are chopped fine. This should take about 30 seconds. Then add the ice and blend again until the beverage becomes frothy. Pour the *lassi* into a glass, garnish with mint leaves, and offer to Kṛṣṇa.

To make plain *lassi*, combine the yogurt or buttermilk, the cumin, and the water. Beat it to a smooth consistency with a whisk or electric blender. Pour the *lassi* into a glass filled with crushed ice and offer to Kṛṣṇa.

Sweet Yogurt or Buttermilk Drink (*Mithi lassi*)

Preparation time: 10 minutes
Servings: 4-6

3 cups plain yogurt or cultured buttermilk
2 cups ice water
5 tablespoons sugar or 4 tablespoons
honey
½ teaspoon rose water
2 pinches ground cardamom seeds
crushed ice (optional)

Mix all the ingredients together with a whisk or an electric blender until the surface of the *lassi* becomes frothy. Offer to Kṛṣṇa chilled, either by adding crushed ice or refrigerating.

As an alternative to rose water and cardamom, try 2 tablespoons of lime or lemon juice, 2 tablespoons of flavored syrup, or 2 ounces of crushed red berries, ripe banana, or ripe mango.

Rose-flavored Cold Drink (*Gulab sharbet*)

Preparation time: 20 minutes
Servings: 4-6

1¼ pounds sugar
2 cups water

1 tablespoon rose water
1 teaspoon red food coloring
iced water and crushed ice
mint leaves

Make a syrup by cooking the sugar and water in a saucepan over a gentle flame until the sugar dissolves. Cool. Then add the rose water and food coloring. Just before offering to Kṛṣṇa, put 2 tablespoons of the syrup into a glass and fill it up with ice water and crushed ice. The amount of syrup can be increased or decreased according to taste.

Cumin and Tamarind Drink (*Jeera pani*)

Preparation time: 40 minutes
Servings: 4-6

6 ounces tamarind,
broken into small pieces
1½ cups water
3 teaspoons fresh ginger, grated fine
2 teaspoons cumin seeds,
toasted and ground
½ teaspoon *garam masālā*
3 tablespoons brown sugar
1 pinch salt
3½ cups ice water
crushed ice
mint leaves
slices of lemon

Boil the tamarind in the water for 15 minutes. Then extract as much juice and pulp from it as possible by forcing it through a strainer—several times if necessary. Add water, ginger, cumin, *garam masālā*, brown sugar, and salt to the tamarind juice, mix well, and let stand for 15 minutes. Then filter it through a piece of cheesecloth. Chill. Just before offering to Kṛṣṇa, dilute with the ice water, put crushed ice into a glass, and garnish with mint leaves and a slice of lemon.

Anise Milk With Raisins and Pistachios (*Thandai*)

Preparation time: 25 minutes
Servings: 4-6

4 ounces raisins
2 tablespoons anise seeds
1½ cups water
1 ounce pistachio nuts
2 cups whole milk
½ teaspoon ground cardamom seeds
5 tablespoons sugar or 4 tablespoons honey

1. Cover the raisins with warm water and soak them for 10 minutes. In a saucepan, boil the anise seeds in the 1½ cups of water for 5 minutes. Lower the flame and simmer for 10 minutes more.

2. Blend the pistachio nuts, drained raisins, ground cardamom, and milk in an electric blender and set aside. Strain the anise water and stir the sugar into it. Then add it to the milk mixture, stir well, and chill. Garnish a glass of *thandai* with a sprig of mint leaves and offer it to Kṛṣṇa.



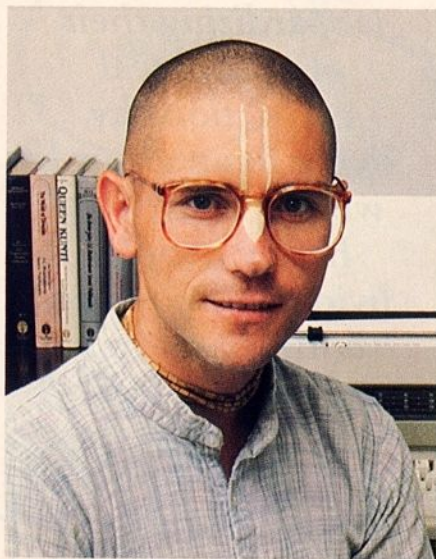


Coming to Kṛṣṇa

Meeting The Challenge

“I learned self-discipline and a reverence for duty, honor, and country. But I had an itch for a more basic constitutional right . . .”

by NĀGARĀJA DĀSA



I first met Hare Kṛṣṇa devotees in the fall of 1969, during my first year at the U.S. Air Force Academy in Colorado Springs. Some classmates and I were enjoying a rare weekend away from the Academy when we saw a group of devotees chanting in downtown Denver. The men’s shaven heads, the flowing Indian robes, the unusual rhythmic drum beat, and the unfamiliar chant took us by surprise. “Maybe they’re from another planet,” we joked. We concluded they must be hippies, and we wanted to talk with them. Despite six months of military indoctrination and despite the sharp dichotomy between the military and the hip culture, we still held our old ideals and the ideals of our civilian contemporaries.

“Are you guys stoned?” I asked one of

them. “Stoned?” he replied. “I gave up drugs a long time ago. Drugs are artificial. Once you’ve experienced the pleasure of Kṛṣṇa consciousness, you don’t need drugs.”

His answer surprised us. We thought all young people took drugs. We were even a little envious of those who could enjoy a life of unrestricted merrymaking while we slaved through a year of rigid discipline—upperclassmen screaming at us at every turn, relentless drill instructors, pre-dawn runs with rifles. We yearned for a life without rules and regulations. Though we had voluntarily accepted the rigors of life at the Academy, we still felt some attraction for the intoxicated bliss of the hippies. But this Hare Kṛṣṇa devotee was saying that he had already been through all that and was now experiencing a pleasure that far surpassed drug-induced ecstasy. That might be true, I thought, but it’s hard enough being a social outcast with short hair. How could I think of becoming a Hare Kṛṣṇa with no hair at all!

My conservative upbringing forced me to reject the Hare Kṛṣṇa devotees as eccentric and radical. I took their *Back to Godhead* magazine, but it seemed too strange. I never read it.

I was raised by devout Catholic parents in a small town in a part of Vermont called the Northeast Kingdom. I imbibed the traditional American middle-class values and wanted to be a success.

As I grew older my idea of success changed. In grade school I liked being an altar boy and thought of becoming a priest. Despite attending a Catholic high school, however, my aspiration for a religious life

faded. It was the late sixties, and I was influenced by the countercultural ideas of the hippies. But my desire for success was strong, and I began to think of going to college and entering the professional world.

After graduating from high school, I entered the Air Force Academy. Life at the Academy was demanding. We were training to become "whole men," ready to meet the challenge of preserving peace in our volatile times. We were learning self-discipline and a reverence for duty, honor, and country. But I had an itch for a more basic constitutional right: liberty. I wanted to be free to do my own thing. But I also equated freedom with financial security and decided to remain at the Academy, inspired by the financial rewards that would come after graduation.

By the time I graduated from the Academy, however, I had begun to wonder just what kind of success I wanted. The Academy had provided plenty of opportunity. I had set and achieved many goals. I wasn't an underachiever. But I doubted the ultimate value of all my goals and accomplishments.

On graduating from the Academy in June of 1973, I was commissioned a second lieutenant and assigned to an Air Force base in Sacramento as a civil engineer. I worked in an office with fifteen civilian military engineers, some of whom had been there for twenty years. I soon realized I didn't want to end up like them. I heard their conversations and thought how empty their lives must be. And I was following the same path. Why should I work so hard just to come to this—more work, more bills, more family problems? And the senseless habits, like smoking, drinking, and watching television for hours. None of my coworkers were happy. When they arrived in the morning, I could see it in their faces. I could see it at the end of the day as they stood holding their coats, waiting impatiently for the bell to release them from their drudgery.

And these were the higher echelons, the white-collar workers with their airs of success and security. "But they're suffering as much as anyone else," I thought, "and I don't want to end up like them."

I began to think more seriously about life. I remembered moments of philosophical questioning in the past. In high school I would sometimes challenge the Sisters teaching the daily religion class. I was often dissatisfied with their answers. They would say it was a matter of faith, but I wasn't convinced of the reasonableness of that faith. I read Edith Hamilton's *Greek Mythology* in my senior year and thought it was just as believable as the Catholic doctrines. I thought there must be more to religion than mere faith.

At the Air Force Academy, a full aca-

demical load, combined with the rigors of military training and extracurricular activities, had left little time for philosophical introspection. Nor was liberal thinking encouraged at the Academy. After all, they wanted officers, soldiers, not philosophers.

As an engineer, I found that the relative freedom of my nine-to-five job gave me more time to think about the meaning of life. I was still looking for answers, though I noticed that most people had stopped asking questions. They had concluded, probably out of frustration, that no one knew more than anyone else, that everyone was guessing. But I was determined not to live in ignorance.

I began reading many books that dealt with the problems of human existence: Who are we? Where do we come from? Why are we suffering? Is there a God? I

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had already abandoned most of the religious beliefs I had held in childhood. I wasn't even sure God existed. I tended to believe He didn't, and most of the books I read reinforced that belief. I'd had my fill of religious dogma. I now favored the secular Western philosophers, who rejected God, and the Eastern mystics, who concluded that everything was God. In my speculative quest I reached a tentative conclusion: Everything is relative. There is no right or wrong, no absolute morality. Everyone is right, because everyone is acting according to his own nature.

I wanted the freedom to act according to my nature. Armed with my philosophical convictions, I went to the personnel office on the base and asked for a discharge. The lady at the desk replied frankly, "You're an Air Force Academy

graduate. You have a five-year commitment to the Air Force. There's no way you can get out early—except desertion." Well, I thought, maybe everything isn't relative. I realized then that even though I could say that everything is absurd or relative or meaningless, I couldn't base my life on such a philosophy. It simply was not practical.

I was also beginning to feel uncomfortable with my life and my cynical philosophy. Though I was ostensibly searching for the truth, I was still attached to petty mundane habits like smoking and drinking. I didn't like depending on those substances for pleasure.

I kept trying to find life's meaning—reading, writing, and, at times, out of desperation (and despite my agnostic tendencies), praying. I should have been satisfied with my college degree, promising career, apartment, sports car, stereo, girlfriend—but I wasn't. I felt an unfulfilled need to know the truth of life.

Then one sunny June day in Sacramento, in 1974, I was browsing in a flea market when a young lady handed me a book titled *Kṛṣṇa, the Reservoir of Pleasure*. That evening as I began to read it, I remembered the Hare Kṛṣṇa devotees I had seen chanting on the sidewalk some four and a half years earlier in Denver. Maybe I'll find out why they don't need drugs, I thought. To my great pleasure I found much more. I found convincing answers to philosophical problems I had wrestled with for years. I wanted to learn more.

The next day I drove eighty miles to the Hare Kṛṣṇa temple in San Francisco. I told the young lady at the door that I had received one of their books and wanted to hear more about Kṛṣṇa. "Oh, a pure soul," she said. "Please come in."

I thought that was an odd statement. A pure soul? I'd just put out a cigarette on the temple steps. My hostess explained that serious inquiry about God is rare. When God sees such sincerity in a person, He reveals Himself. She had called me a pure soul because of my desire to learn about Kṛṣṇa.

I spoke with the devotees for several hours that day and attended the Sunday festival. I had never before encountered such a satisfying philosophy. It seemed to connect the loose ends of the various philosophies I had sampled. It answered questions I had carried with me since my high school religion class. It even awakened and strengthened the faith in God I had imbibed in childhood.

Kṛṣṇa consciousness was also practical. That was shown by the devotees themselves. *They weren't frustrated cynics jeopardizing their philosophical convictions by living in an absurd world. They were happy people, living with joy and enthusiasm in a world they knew be-*

longed to Kṛṣṇa. Their lives were meaningful because everything they did was connected to the Absolute Truth, Kṛṣṇa, who gives meaning to everything.

While speaking with the devotees, I felt sure that Kṛṣṇa consciousness was the truth for which I had been searching. Real success, I thought, is to become a pure devotee of God. But I doubted that I could live like the devotees—rising early, following strict religious principles, renouncing materialistic endeavors. Their lives seemed too austere.

I knew, however, that I had to try. The philosophy seemed so right. As I got into my car to drive back to Sacramento, I instinctively reached for a cigarette. “All right,” I said to myself, “but this is your last one.”

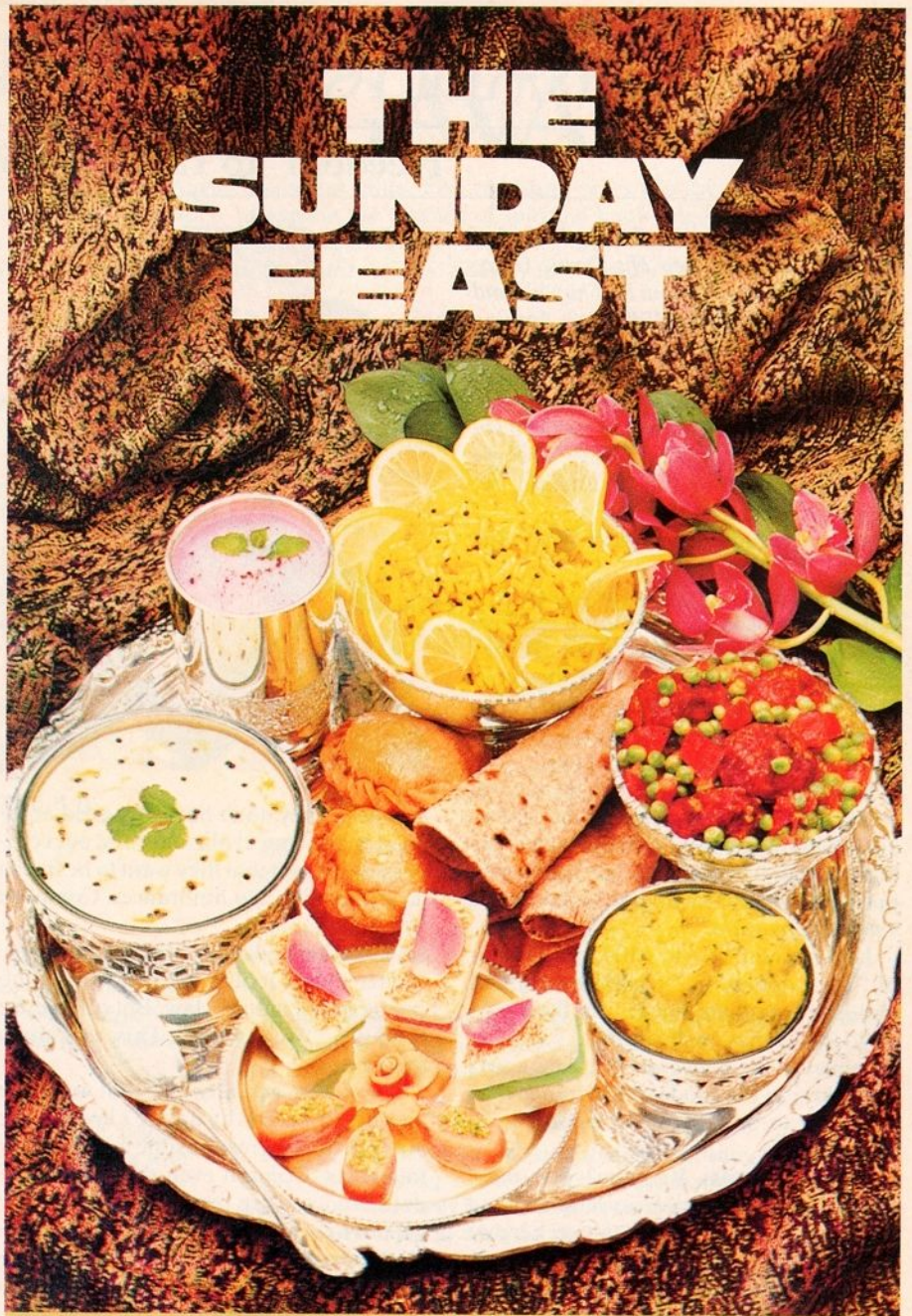
Within a week I had turned my small apartment in the officers’ quarters into a temple, where I followed a morning schedule of reading, chanting, and meditating similar to the devotees’ morning devotional program in San Francisco. I began chanting sixteen rounds of the Hare Kṛṣṇa *mantra* on beads daily and following the four regulative principles given in the Vedic scriptures: no meat-eating, no illicit sex, no intoxication, no gambling. I found that the self-discipline I’d learned at the Academy helped. I accepted the challenge of Kṛṣṇa consciousness with the kind of vigor with which I used to attack an obstacle course.

The thrill of becoming a devotee, however, was my greatest source of inspiration. I began to experience, as the devotees had said I would, that living as a devotee of Kṛṣṇa is not dry or difficult. It is a joyful life. As I began to practice Kṛṣṇa consciousness, I felt a satisfaction that had eluded me throughout my years of material achievements.

I spent the next six months—on the base during the week and at the temple on weekends—studying the many books of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. I learned that I could practice Kṛṣṇa consciousness while remaining in the Air Force. But as I studied I became convinced that I wanted to live with the devotees and assist them in their mission of distributing the knowledge of Kṛṣṇa consciousness to others. By giving Americans Kṛṣṇa consciousness, I could serve my country better than I ever could as an Air Force officer.

When, in an irresponsible way, I had previously tried to get out of the Air Force, my request had been denied. When I decided to dedicate my life to serving Kṛṣṇa, however, Kṛṣṇa made all the arrangements, and in January of 1975 I was awarded an honorable discharge. As I drove off the base and headed for San Francisco, I felt free—free to live and serve with the devotees of Kṛṣṇa. ❀

THE SUNDAY FEAST



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.

ŚRĪLA PRABHUPĀDA SPEAKS OUT

“Freedom” to Talk Foolishly

This is a continuation of a conversation that took place between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples at ISKCON's farming village in New Vrindaban, West Virginia, on June 24, 1976.

Śrīla Prabhupāda: Thanks to modern so-called education, people have become asses—no sense of the distinction between the body and the soul.

Are our children here getting enough milk?

Disciple: Yes, as much as they want.

Śrīla Prabhupāda: Yes. Children must get at least two cups of milk a day. If they drink plenty of milk, their body becomes stout and strong, and they develop a keen brain for understanding the distinction between their body and their soul.

Do people see how our simple, natural way of life benefits society? Do they see we are not killing our children through abortion, but rather maintaining them with buckets and buckets of milk? Is this not a better civilization?

Just consider. Due to selfishness, or fear of “overpopulation,” people are killing children—mothers are killing their own children. Is that civilization?

Disciple: In the *Bhagavad-gītā*, Kṛṣṇa says that those in the mode of ignorance take irreligion to be religion, and religion to be irreligion.

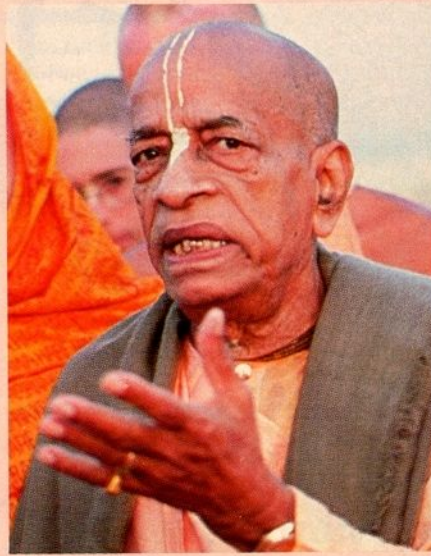
Śrīla Prabhupāda: Religion? For these modern rascals, there is no religion. And there is no morality. For instance, here we have so many children, but never do we say, “We cannot maintain these children—kill them.” We never say that.

So many children? Never mind. Let them all be trained as Kṛṣṇa conscious, God conscious citizens. Let them live comfortably and drink their milk.

So, which is the better civilization? Running around in motorcars—*put-put-put-put-put*—and killing your own child. Is that civilization?

Disciple: In a sense, many of the children here are not even our own. When, say, a mother with no husband comes here to live with us, naturally we also welcome her children.

Śrīla Prabhupāda: That is compassion. We welcome children—and the modern rascals kill children. So why do people not see the distinction between our traditional civilization and their so-called modern civilization?



Disciple: They don't have any good argument against our civilization and our compassion, except that they want to be free to do as they like. No hindrances. Complete freedom.

Śrīla Prabhupāda: But they're not free. Rather, they're fools. They're not free. Who can be free of nature's law? But still they're thinking, “We're free.” This is simply foolishness.

If you were actually free, that would be another thing. But by nature's law you are not free. You are responsible for even your tiniest act. Commit even the tiniest misdeed, and you are responsible.

So where is your freedom? *Ahāṅkāra-vimūḍhātmā kartāham iti manyate*: “Identifying falsely with his material body, the bewildered soul thinks himself freely doing activities that the body and nature's modes carry out by themselves.” Of course, because the soul wants to think himself the independent doer, because he wants to take credit and be “responsible,” he becomes responsible. Because he chooses to act not on God's account but on his own account, he becomes accountable.

Again, where is your freedom? The Lord's material energy—this energy we call “nature”—goes on working, with or without your approval. If you are free, then why is your body growing old and preparing to die? If you are free, then do not die.

No one wants to die—unless he's a madman. So how can these modern rascals think they're free when they have to die? What is the answer?

Disciple: They will spout some nonsense. “I accept death as part of life.”

Śrīla Prabhupāda: Death is “part of life”?

Disciple: Yes. “It's natural.”

Śrīla Prabhupāda: Well then, rascal, when there is some danger of death, why do you go away? Sit down and die. [Laughter.]

In truth you don't accept death. You're simply bluffing, talking foolishly. You don't want to die. That is a fact. You're talking foolishly—“I accept death”—but you don't accept it. No, not at all. But because you have no choice, then you say, “I accept death.” The real fact is this: You do not wish to die. Unfortunately, you find you have no alternative. “Oh, then I accept. All right.” [Laughter.]

So you can talk like that—foolishly. [Laughing.] But an intelligent man does not want to die. He wants to become spiritually realized and then return to the spiritual world and live with God. He wants to find the way to avoid death forever.

Disciple: One time a college student bragged to me, “Death? I'm not afraid of death.” But when I made as if to strike him, naturally he cringed in fear. “See?” I told him. “You are afraid.”

Śrīla Prabhupāda: Even a dog is afraid of death. What to speak of a man. When animals are taken to be slaughtered, they wail with fear. Even animals are afraid of death. So of course man is afraid of death. Everyone is afraid of death.

Disciple: Sometimes people say, “We're enjoying life. Why are you always bothering us about death?”

Śrīla Prabhupāda: Why? Because I love you. And I am intelligent enough to understand that when you die, when you leave your body, you may get a degraded body and spend your next life as a dog. I have concern for you: “Please, friend, don't become a dog.”

Let's say a child is flying a kite from the roof of some building, and a gentleman sees him—running carelessly this way and that, coming closer and closer to falling over the edge. Naturally the gentleman will say, “Hey! You're going to fall!” That is his duty.

Now, the child may scream, “Leave me alone! Why are you bothering me?” [Laughter.] Why are you bothering me?”

“Because I am a human being,” the man will say, “and you are a foolish child. Therefore, I am bothering you.”

(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. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness.

Third Canto: “The Status Quo”

CHAPTER FOURTEEN

Pregnancy of Diti in the Evening

In this installment of our continuing presentation of Śrīmad-Bhāgavatam, the great sage Maitreya, speaking to Vidura, an eternal associate of the Lord, continues his description of the events leading up to the birth of the demon Hiraṇyākṣa, who would be killed by the Lord's incarnation as a boar.

TEXT 8

दितिर्दक्षायणी क्षत्तर्मात्रीचं कश्यपं पतिम् ।
अपत्यकामा चकमे सन्ध्यायां हृच्छयार्दिता ॥ ८ ॥

*ditir dākṣāyaṇī kṣattar
māricam kaśyapaṁ patim
apatya-kāmā cakame
sandhyāyām hṛc-chayārditā*

ditih—Diti; *dākṣāyaṇī*—the daughter of Dakṣa; *kṣattah*—O Vidura; *māricam*—the son of Marici; *kaśyapam*—Kaśyapa; *patim*—her husband; *apatya-kāmā*—desirous of having a child; *cakame*—longed for; *sandhyāyām*—in the evening; *hṛt-śaya*—by sex desires; *arditā*—distressed.

TRANSLATION

Diti, daughter of Dakṣa, being afflicted with sex desire, begged her husband, Kaśyapa, the son of Marici, to have intercourse with her in the evening in order to beget a child.

TEXT 9

इष्ट्वाग्निर्जिह्वं पयसा पुरुषं यजुषां पतिम् ।
निम्लोचत्यर्कं आसीनमग्न्यगारे समाहितम् ॥ ९ ॥

*iṣṭvāgni-jihvam payasā
puruṣam yajuṣāṁ patim
nimlocaty arka āśinam
agny-agāre samāhitam*

iṣṭvā—after worshipping; *agni*—fire; *jihvam*—tongue; *payasā*—by oblation; *puruṣam*—unto the Supreme Person; *yajuṣāṁ*—of all sacrifices; *patim*—master; *nimlocati*—while setting; *arke*—the sun; *āśinam*—sitting; *agni-agāre*—in the sacrificial hall; *samāhitam*—completely in trance.

TRANSLATION

The sun was setting, and the sage was sitting in trance after offering oblations to the Supreme Personality of Godhead, Viṣṇu, whose tongue is the sacrificial fire.

PURPORT

Fire is considered to be the tongue of the Personality of Godhead Viṣṇu, and oblations of grains and clarified butter offered to the fire are thus accepted by Him. That is the principle of all sacrifices, of which

Lord Viṣṇu is the master. In other words, the satisfaction of Lord Viṣṇu includes the satisfaction of all demigods and other living beings.

TEXT 10

दितिरुवाच

एष मां त्वत्कृते विद्वन् काम आत्तरासनः ।
दुनोति दीनां विक्रम्य रम्भामिव मतङ्गजः ॥१०॥

*ditir uvāca
eṣa mām tvat-kṛte vidvan
kāma ātta-śarāsanah
dunoti dīnām vikramya
rambhām iva mataṅgajah*

ditih uvāca—beautiful Diti said; *eṣah*—all these; *mām*—unto me; *tvat-kṛte*—for you; *vidvan*—O learned one; *kāmah*—Cupid; *ātta-śarāsanah*—taking his arrows; *dunoti*—distresses; *dīnām*—poor me; *vikramya*—attacking; *rambhām*—banana tree; *iva*—like; *matam-gajah*—mad elephant.

TRANSLATION

In that place the beautiful Diti expressed her desire: O learned one, Cupid is taking his arrows and distressing me forcibly, as a mad elephant troubles a banana tree.

PURPORT

Beautiful Diti, seeing her husband absorbed in trance, began to speak loudly, not attempting to attract him by bodily expressions. She frankly said that her whole body was distressed by sex desire because of her husband's presence, just as a banana tree is troubled by a mad elephant. It was not natural for her to agitate her husband when he was in trance, but she could not control her strong sexual appetite. Her sex desire was like a mad elephant, and therefore it was the prime duty of her husband to give her all protection by fulfilling her desire.

TEXT 11

तद्भवान्दह्यमानायां सपत्नीनां समृद्धिभिः ।
प्रजावतीनां भद्रं ते मय्यायुङ्क्तामनुग्रहम् ॥११॥

*tad bhavān dahyamānāyām
sa-patnīnām samṛddhibhiḥ
prajāvatīnām bhadraṁ te
mayi āyunktām anugraham*

tat—therefore; *bhavān*—your good self; *dahyamānāyām*—being distressed; *sa-patnīnām*—of the co-wives; *samṛddhibhiḥ*—by the prosperity; *prajā-vatīnām*—of those who have children; *bhadram*—all prosperity; *te*—unto you; *mayi*—unto me; *āyunktām*—do unto me, in all respects; *anugraham*—favor.

TRANSLATION

Therefore you should be kind towards me by showing me complete mercy. I desire to have sons, and I am much distressed by

kaḥ—who else; *śraddadhīta*—can endeavor; *anyatamaḥ*—anyone besides Yourself; *tava*—Your; *prabho*—O Lord; *rasām*—in the water; *gatāyāḥ*—while lying in; *bhuvah*—of the earth; *udvibarhaṇam*—deliverance; *na*—never; *vismayaḥ*—wonderful; *asau*—such an act; *tvayi*—unto You; *viśva*—universal; *vismaye*—full of wonders; *yaḥ*—one who; *māyayā*—by potencies; *idam*—this; *sasṛje*—created; *atīvismayam*—surpassing all wonders.

TRANSLATION

Who else but You, the Supreme Personality of Godhead, could deliver the earth from within the water? It is not very wonderful for You, however, because You acted most wonderfully in the creation of the universe. By Your energy You have created this wonderful cosmic manifestation.

PURPORT

When a scientist discovers something impressive to the ignorant mass of people, the common man, without inquiry, accepts such a discovery as wonderful. But the intelligent man is not struck with wonder by such discoveries. He gives all credit to the person who created the wonderful brain of the scientist. A common man is also struck with wonder by the wonderful action of material nature, and he gives all credit to the cosmic manifestation. The learned Kṛṣṇa conscious person, however, knows well that behind the cosmic manifestation is the brain of Kṛṣṇa, as confirmed in *Bhagavad-gītā* (9.10): *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*. Since Kṛṣṇa can direct the wonderful cosmic manifestation, it is not at all wonderful for Him to assume the gigantic form of a boar and thus deliver the earth from the mire of the water. A devotee is therefore not astonished to see the wonderful boar because he knows that the Lord is able to act far more wonderfully by His potencies, which are inconceivable to the brain of even the most erudite scientist.

TEXT 44

विधुन्वता वेदमयं निजं वपु-
र्जनस्तपःसत्यनिवासिनो वयम् ।
सटाशिखोद्धूतशिवाम्बुबिन्दुभि-
र्विमृज्यमाना भृशमीश पाविताः ॥४४॥

*vidhunvatā vedamayam nijam vapur-
janas-tapaḥ-satya-nivāsino vayan
saṭā-sikhoddhūta-śivāmbu-bindubhir
vimṛjyamānā bhṛśam īśa pāvītāḥ*

vidhunvatā—while shaking; *veda-mayam*—personified *Vedas*; *nijam*—own; *vapuh*—body; *janaḥ*—the Janaloka planetary system; *tapaḥ*—the Tapoloka planetary system; *satya*—the Satyaloka planetary system; *nivāsinaḥ*—the inhabitants; *vayam*—we; *saṭā*—hairs on the shoulder; *śikha-uddhūta*—sustained by the tip of the hair; *śiva*—auspicious; *ambu*—water; *bindubhiḥ*—by the particles; *vimṛjya-mānāḥ*—we are thus sprinkled by; *bhṛśam*—highly; *īśa*—O Supreme Lord; *pāvītāḥ*—purified.

TRANSLATION

O Supreme Lord, undoubtedly we are inhabitants of the most pious planets—the Jana, Tapas and Satya lokas—but still we have been purified by the drops of water sprinkled from Your shoulder hairs by the shaking of Your body.

PURPORT

Ordinarily the body of a hog is considered impure, but one should not consider that the hog incarnation assumed by the Lord is also impure. That form of the Lord is the personified *Vedas* and is transcendental. The inhabitants of the Jana, Tapas and Satya lokas are the most pious persons in the material world, but because those planets are situated in the material world, there are so many material impurities there also. Therefore,

when the drops of water from the tips of the Lord's shoulder hairs were sprinkled upon the bodies of the inhabitants of the higher planets, they felt purified. The Ganges water is pure because of its emanating from the toe of the Lord, and there is no difference between the water emanating from the toe and that from the tips of the hair on the shoulder of Lord Boar. They are both absolute and transcendental.

TEXT 45

स वै बत भ्रष्टमतिस्तवैषते
यः कर्मणां पारमपारकर्मणः ।
यद्योगमायागुणयोगमोहितं
विश्वं समस्तं भगवन् विधेहि शम् ॥४५॥

*sa vai bata bhraṣṭa-matis tavaīṣate
yaḥ karmaṇām pāram apāra-karmaṇaḥ
yad-yogamāyā-guṇa-yoga-mohitam
viśvaṁ samastam bhagavan vidhehi śam*

saḥ—he; *vai*—certainly; *bata*—alas; *bhraṣṭa-matiḥ*—nonsense; *tava*—Your; *ēṣate*—desires; *yaḥ*—one who; *karmaṇām*—of activities; *pāram*—limit; *apāra-karmaṇaḥ*—of one who has unlimited activities; *yat*—by whom; *yoga*—mystic power; *māyā*—potency; *guṇa*—modes of material nature; *yoga*—mystic power; *mohitam*—bewildered; *viśvam*—the universe; *samastam*—in total; *bhagavan*—O Supreme Personality of Godhead; *vidhehi*—just be pleased to bestow; *śam*—good fortune.

TRANSLATION

O Lord, there is no limit to Your wonderful activities. Anyone who desires to know the limit of Your activities is certainly nonsensical. Everyone in this world is conditioned by the powerful mystic potencies. Please bestow Your causeless mercy upon these conditioned souls.

PURPORT

Mental speculators who want to understand the limit of the Unlimited are certainly nonsensical. Every one of them is captivated by the external potencies of the Lord. The best thing for them is to surrender unto Him, knowing Him to be inconceivable, for thus they can receive His causeless mercy. This prayer was offered by the inhabitants of the higher planetary systems, namely the Jana, Tapas and Satya lokas, who are far more intelligent and powerful than humans.

Viśvaṁ samastam is very significant here. There are the material world and the spiritual world. The sages pray: "Both worlds are bewildered by Your different energies. Those who are in the spiritual world are absorbed in Your loving service, forgetting themselves and You also, and those in the material world are absorbed in material sense gratification and therefore also forget You. No one can know You, because You are unlimited. It is best not to try to know You by unnecessary mental speculation. Rather, kindly bless us so that we can worship You with causeless devotional service."

TEXT 46

मैत्रेय उवाच
इत्युपस्थीयमानोऽसौ मुनिभिर्ब्रह्मवादिभिः ।
सलिले खलुराक्रान्त उपाधत्तावितावनिम् ॥४६॥

*maitreya uvāca
ity upasthīyamāno 'sau
munibhir brahma-vāḍibhiḥ
salile sva-khuraḥkrānta
upādhattāvītāvanim*

maitreyaḥ uvāca—the sage Maitreya said; *iti*—thus; *upasthīyamānaḥ*—being praised by; *asau*—Lord Boar; *munibhiḥ*—by the great sages; *brahma-vāḍibhiḥ*—by the transcendentalists; *salile*—on the

water; *sva-khura-ākṛānte*—touched by His own hooves; *upādhatta*—placed; *avitā*—the maintainer; *avanim*—the earth.

TRANSLATION

The sage Maitreya said: The Lord, being thus worshiped by all the great sages and transcendentalists, touched the earth with His hooves and placed it on the water.

PURPORT

The earth was placed on the water by His inconceivable potency. The Lord is all-powerful, and therefore He can sustain the huge planets either on the water or in the air, as He likes. The tiny human brain cannot conceive how these potencies of the Lord can act. Man can give some vague explanation of the laws by which such phenomena are made possible, but actually the tiny human brain is unable to conceive of the activities of the Lord, which are therefore called inconceivable. Yet the frog-philosophers still try to give some imaginary explanation.

TEXT 47

स इत्थं भगवानुर्वी विष्वक्सेनः प्रजापतिः ।
रसाया लीलयोन्नीतामप्सु न्यस्य ययौ हरिः ॥४७॥

*sa itham bhagavān urvīm
viṣvaksenaḥ prajāpatiḥ
rasāya līlayonnitām
apsu nyasya yayau hariḥ*

saḥ—He; *itham*—in this manner; *bhagavān*—the Personality of Godhead; *urvīm*—the earth; *viṣvaksenaḥ*—another name of Viṣṇu; *prajā-patiḥ*—the Lord of the living entities; *rasāyāḥ*—from within the water; *līlayā*—very easily; *unnītām*—raised; *apsu*—on the water; *nyasya*—placing; *yayau*—returned to His own abode; *hariḥ*—the Personality of Godhead.

TRANSLATION

In this manner the Personality of Godhead, Lord Viṣṇu, the maintainer of all living entities, raised the earth from within the water, and having placed it afloat on the water, He returned to His own abode.

PURPORT

The Personality of Godhead Lord Viṣṇu descends by His will to the material planets in His innumerable incarnations for particular purposes, and again He goes back to His own abode. When He descends He is called an *avatāra* because *avatāra* means “one who descends.” Neither the Lord Himself nor His specific devotees who come to this earth are ordinary living entities like us.

TEXT 48

य एवमेतां हरिमेघसो हरेः
कथां सुभद्रां कथनीयमायिनः ।
शृण्वीत भक्त्या श्रवयेत वोशतीं
जनार्दनोऽस्याशु हृदि प्रसीदति ॥४८॥

*ya evam etām hari-medhaso hareḥ
kathām subhadrām kathanīya-māyinaḥ
śṛṇvīta bhaktyā śravayeta vośatīm
janārdano 'syāśu hr̥di prasīdati*

yaḥ—one who; *evam*—thus; *etām*—this; *hari-medhasaḥ*—who destroys the material existence of the devotee; *hareḥ*—of the Personality of Godhead; *kathām*—narration; *su-bhadrām*—auspicious; *kathanīya*—worthy to narrate; *māyinaḥ*—of the merciful by His internal potency; *śṛṇvīta*—hears; *bhaktyā*—in devotion; *śravayeta*—also allows others to hear; *vā*—either; *uśatīm*—very pleasing; *janārdanaḥ*—the Lord; *asya*—his; *āśu*—very soon; *hr̥di*—within the heart; *prasīdati*—becomes very pleased.

TRANSLATION

If one hears and describes in a devotional service attitude this auspicious narration of Lord Boar, which is worthy of description, the Lord, who is within the heart of everyone, is very pleased.

PURPORT

In His various incarnations, the Lord appears, acts and leaves behind Him a narrative history which is as transcendental as He Himself. Every one of us is fond of hearing some wonderful narration, but most stories are neither auspicious nor worth hearing because they are of the inferior quality of material nature. Every living entity is of superior quality, spirit soul, and nothing material can be auspicious for him. Intelligent persons should therefore hear personally and cause others to hear the descriptive narrations of the Lord's activities, for that will destroy the pangs of material existence. Out of His causeless mercy only, the Lord comes to this earth and leaves behind His merciful activities so that the devotees may derive transcendental benefit.

TEXT 49

तस्मिन् प्रसन्ने सकलाशिषां प्रभौ
किं दुर्लभं ताभिरलं लवात्मभिः ।
अनन्यदृष्ट्या भजतां गुहाशयः
स्वयं विधत्ते स्वर्गतिं परः पराम् ॥४९॥

*tasmin prasanne sakalāśiṣāṃ prabhau
kiṃ durlabham tābhiralam lavātmabhiḥ
ananya-dṛṣṭyā bhajatām guhāśayaḥ
svayam vidhatte sva-gatim paraḥ parām*

tasmin—unto Him; *prasanne*—being pleased; *sakalā-āśiṣām*—of all benediction; *prabhau*—unto the Lord; *kiṃ*—what is that; *durlabham*—very difficult to obtain; *tābhiḥ*—with them; *alam*—away; *lavātmabhiḥ*—with insignificant gains; *ananya-dṛṣṭyā*—by nothing but devotional service; *bhajatām*—of those who are engaged in devotional service; *guhā-āśayaḥ*—residing within the heart; *svayam*—personally; *vidhatte*—executes; *sva-gatim*—in His own abode; *paraḥ*—the supreme; *parām*—transcendental.

TRANSLATION

Nothing remains unachieved when the Supreme Personality of Godhead is pleased with someone. By transcendental achievement one understands everything else to be insignificant. One who engages in transcendental loving service is elevated to the highest perfectional stage by the Lord Himself, who is seated in everyone's heart.

PURPORT

As stated in *Bhagavad-gītā* (10.10), the Lord gives intelligence to the pure devotees so that they may be elevated to the highest perfectional stage. It is confirmed herein that a pure devotee, who constantly engages in the loving service of the Lord, is awarded all knowledge necessary to reach the Supreme Personality of Godhead. For such a devotee there is nothing valuable to be achieved but the Lord's service. If one serves faithfully, there is no possibility of frustration because the Lord Himself takes charge of the devotee's advancement. The Lord is seated in everyone's heart, and He knows the devotee's motive and arranges everything achievable. In other words, the pseudo devotee, who is anxious to achieve material gains, cannot attain the highest perfectional stage because the Lord is in knowledge of his motive. One merely has to become sincere in his purpose, and then the Lord is there to help in every way.

TEXT 50

को नाम लोके पुरुषार्थसारवित्
पुराकथानां भगवत्कथासुधाम् ।

yām āśrityendriyārātīn
durjayān itarāśramaiḥ
vayaṁ jayema helābhir
dasyūn durga-patir yathā

yām—whom; āśritya—taking shelter of; indriya—senses; arātīn—enemies; durjayān—difficult to conquer; itara—other than the householders; āśramaiḥ—by orders of society; vayaṁ—we; jayema—can conquer; helābhir—easily; dasyūn—invading plunderers; durga-patīḥ—a fort commander; yathā—as.

TRANSLATION

As a fort commander very easily conquers invading plunderers, by taking shelter of a wife one can conquer the senses, which are unconquerable in the other social orders.

PURPORT

Of the four orders of human society—the student, or *brahmacārī* order, the householder, or *gṛhastha* order, the retired, or *vānaprastha* order, and the renounced, or *sannyāsī* order—the householder is on the safe side. The bodily senses are considered plunderers of the fort of the body. The wife is supposed to be the commander of the fort, and therefore whenever there is an attack on the body by the senses, it is the wife who protects the body from being smashed. The sex demand is inevitable for everyone, but one who has a fixed wife is saved from the onslaught of the sense enemies. A man who possesses a good wife does not create a disturbance in society by corrupting virgin girls. Without a fixed wife, a man becomes a debauchee of the first order and is a nuisance in society—unless he is a trained *brahmacārī*, *vānaprastha* or *sannyāsī*. Unless there is rigid and systematic training of the *brahmacārī* by the expert spiritual master, and unless the student is obedient, it is sure that the so-called *brahmacārī* will fall prey to the attack of sex. There are so many instances of falldown, even for great *yogīs* like Viśvāmitra. A *gṛhastha* is saved, however, because of his faithful wife. Sex life is the cause of material bondage, and therefore it is prohibited in three *āśramas* and is allowed only in the *gṛhastha-āśrama*. The *gṛhastha* is responsible for producing first-quality *brahmacārīs*, *vānaprasthas* and *sannyāsīs*.

TEXT 21

न वयं प्रभवस्तां त्वामनुकर्तुं गृहेश्वरि ।
अप्यायुषा वा कात्स्न्येन ये चान्ये गुणगृह्णवः ॥२१॥

na vayaṁ prabhavaḥ tāṁ tvām
anukartuṁ gṛheśvari
apy āyuṣā vā kārtsnyena
ye cānye guṇa-gṛhṇavaḥ

na—never; vayaṁ—we; prabhavaḥ—are able; tāṁ—that; tvām—unto you; nukartuṁ—do the same; gṛha-īśvari—O queen of the home; api—in spite of; āyuṣā—by duration of life; vā—or (in the next life); kārtsnyena—entire; ye—who; ca—also; anye—others; guṇa-gṛhṇavaḥ—those who are able to appreciate qualities.

TRANSLATION

O queen of the home, we are not able to act like you, nor could we repay you for what you have done, even if we worked for our entire life or even after death. To repay you is not possible, even for those who are admirers of personal qualities.

PURPORT

So much glorification of a woman by her husband indicates that he is henpecked or is talking lightly in joke. Kaśyapa meant that householders living with wives enjoy the heavenly blessings of sense enjoyment and at the same time have no fear of going down to hell. The man in the renounced order of life has no wife and may be driven by sex desire to seek another woman or another's wife and thus go to hell. In other words, the so-called man of the renounced order, who has left his house and wife,

goes to hell if he again desires sexual pleasure, knowingly or unknowingly. In that way the householders are on the side of safety. Therefore husbands as a class cannot repay their debt to women either in this life or in the next. Even if they engage themselves in repaying the women throughout their whole lives, it is still not possible. Not all husbands are as able to appreciate the good qualities of their wives, but even though one is able to appreciate these qualities, it is still not possible to repay the debt to the wife. Such extraordinary praises by a husband for his wife are certainly in the mode of joking.

TEXT 22

अथापि काममेतं ते प्रजात्यै करवाप्यलम् ।
यथा मां नातिरोचन्ति द्यूहर्तं प्रतिपालय ॥२२॥

athāpi kāmam etam te
prajātyai karavāny alam
yathā māṁ nātirocanti
muhūrtam pratipālaya

atha api—even though (it is not possible); kāmam—this sex desire; etam—as it is; te—your; prajātyai—for the sake of children; karavāni—let me do; alam—without delay; yathā—as; māṁ—unto me; na—may not; atirocanti—reproach; muhūrtam—a few seconds; pratipālaya—wait for.

TRANSLATION

Even though it is not possible to repay you, I shall satisfy your sex desire immediately for the sake of begetting children. But you must wait for only a few seconds so that others may not reproach me.

PURPORT

The henpecked husband may not be able to repay his wife for all the benefits that he derives from her, but as for begetting children by fulfilling sexual desire, it is not at all difficult for any husband unless he is thoroughly impotent. This is a very easy task for a husband under normal conditions. In spite of Kaśyapa's being very eager, he requested her to wait for a few seconds so that others might not reproach him. He explains his position as follows.

TEXT 23

एषा घोरतमा वेला घोराणां घोरदर्शना ।
चरन्ति यस्यां भूतानि भूतेशानुचराणि ह ॥२३॥

eṣā ghoratamā velā
ghorāṇāṁ ghora-darśanā
caranti yasyām bhūtāni
bhūteśānucarāṇi ha

eṣā—this time; ghora-tamā—most horrible; velā—period; ghorā-ṇām—of the horrible; ghora-darśanā—horrible looking; caranti—move; yasyām—in which; bhūtāni—ghosts; bhūta-īśa—the lord of the ghosts; anucarāṇi—constant companions; ha—indeed.

TRANSLATION

This particular time is most inauspicious because at this time the horrible-looking ghosts and constant companions of the lord of the ghosts are visible.

PURPORT

Kaśyapa has already told his wife Diti to wait for a while, and now he warns her that failure to consider the particular time will result in punishment from the ghosts and evil spirits who move during this time, along with their master, Lord Rudra.

TEXT 24

एतस्यां साञ्चि सन्ध्यायां भगवान् भूतभावनः ।
परीतो भूतपर्षद्भिर्द्वेषेणाटति भूतराट् ॥२४॥

*etasyān sād̥hvi sandhyāyān
bhagavān bhūta-bhāvanah
parito bhūta-parṣadbhir
vṛṣeṇātati bhūtarāt*

etasyām—in this period; *sād̥hvi*—O chaste one; *sandhyāyām*—at the junction of day and night (evening); *bhagavān*—the Personality of God; *bhūta-bhāvanah*—the well-wisher of the ghostly characters; *paritaḥ*—surrounded by; *bhūta-parṣadbhiḥ*—by ghostly companions; *vṛṣeṇa*—on the back of the bull carrier; *ātati*—travels; *bhūta-rāt*—the king of the ghosts.

TRANSLATION

Lord Śiva, the king of the ghosts, sitting on the back of his bull carrier, travels at this time, accompanied by ghosts who follow him for their welfare.

PURPORT

Lord Śiva, or Rudra, is the king of the ghosts. Ghostly characters worship Lord Śiva to be gradually guided toward a path of self-realization. Māyāvādī philosophers are mostly worshipers of Lord Śiva, and Śrīpāda Śaṅkarācārya is considered to be the incarnation of Lord Śiva for preaching godlessness to the Māyāvādī philosophers. Ghosts are bereft of a physical body because of their grievously sinful acts, such as suicide. The last resort of the ghostly characters in human society is to take shelter of suicide, either material or spiritual. Material suicide causes loss of the physical body, and spiritual suicide causes loss of the individual identity. Māyāvādī philosophers desire to lose their individuality and merge into the impersonal spiritual *brahmajyoti* existence. Lord Śiva, being very kind to the ghosts, sees that although they are condemned, they get physical bodies. He places them into the wombs of women who indulge in sexual intercourse regardless of the restrictions on time and circumstance. Kaśyapa wanted to impress this fact upon Diti so that she might wait for a while.

TEXT 25

श्मशानचक्रानिलधूलिधूम-
विकीर्णविद्योतजटाकलापः ।
भस्मावगुण्ठामलरुक्मदेहो
देवत्रिभिः पश्यति देवरस्ते ॥२५॥

*śmaśāna-cakrānīla-dhūli-dhūmra-
vikīrṇa-vidyōta-jatā-kalāpaḥ
bhasmāvaguṇṭhāmala-rukma-deho
devas tribhiḥ paśyati devaras te*

śmaśāna—burning crematorium; *cakra-anīla*—whirlwind; *dhūli*—dust; *dhūmra*—smoky; *vikīrṇa-vidyōta*—thus smeared over beauty; *jatā-kalāpaḥ*—bunches of matted hair; *bhasma*—ashes; *avaguṇṭha*—covered by; *amala*—stainless; *rukma*—reddish; *dehaḥ*—body; *devaḥ*—the demigod; *tribhiḥ*—with three eyes; *paśyati*—sees; *devaraḥ*—younger brother of the husband; *te*—your.

TRANSLATION

Lord Śiva's body is reddish, and he is unstained, but he is covered with ashes. His hair is dusty from the whirlwind dust of the burning crematorium. He is the younger brother of your husband, and he sees with his three eyes.

PURPORT

Lord Śiva is not an ordinary living entity, nor is he in the category of Viṣṇu, or the Supreme Personality of Godhead. He is far more powerful than any living entity up to the standard of Brahmā, yet he is not on an equal level with Viṣṇu. Since he is almost like Lord Viṣṇu, Śiva can see past, present and future. One of his eyes is like the sun, another is like the moon, and his third eye, which is between his eyebrows, is like fire. He can generate fire from his middle eye, and he is able to vanquish any powerful living entity, including Brahmā, yet he does not live pompously in a nice house, etc., nor does he possess any material properties, al-

though he is master of the material world. He lives mostly in the crematorium, where dead bodies are burnt, and the whirlwind dust of the crematorium is his bodily dress. He is unstained by material contamination. Kaśyapa took him as his younger brother because the youngest sister of Diti (Kaśyapa's wife) was married to Lord Śiva. The husband of one's sister is considered one's brother. By that social relationship, Lord Śiva happened to be the younger brother of Kaśyapa. Kaśyapa warned his wife that because Lord Śiva would see their sex indulgence, the time was not appropriate. Diti might argue that they would enjoy sex life in a private place, but Kaśyapa reminded her that Lord Śiva has three eyes, called the sun, moon and fire, and one cannot escape his vigilance any more than one can escape Viṣṇu. Although seen by the police, a criminal is sometimes not immediately punished; the police wait for the proper time to apprehend him. The forbidden time for sexual intercourse would be noted by Lord Śiva, and Diti would meet with proper punishment by giving birth to a child of ghostly character or a godless impersonalist. Kaśyapa foresaw this, and thus he warned his wife Diti.

TEXT 26

न यस्य लोके खजनः परो वा
नात्यादृतो नोत कश्चिद्विगर्हः ।
वयं व्रतैर्यच्चरणापविद्वा-
माशासहेऽजां वत भुक्तभोगाम् ॥२६॥

*na yasya loke sva-janaḥ paro vā
nātyādṛto nota kaścid vigarhyaḥ
vayam vratair yac-caraṇāpaviddhām
āśāmahe 'jān bata bhukta-bhogām*

na—never; *yasya*—of whom; *loke*—in the world; *sva-janaḥ*—kinsman; *paraḥ*—unconnected; *vā*—nor; *na*—neither; *ati*—greater; *ādṛtaḥ*—favorable; *na*—not; *uta*—or; *kaścit*—anyone; *vigarhyaḥ*—criminal; *vayam*—we; *vrataiḥ*—by vows; *yat*—whose; *caraṇa*—feet; *apaviddhām*—rejected; *āśāmahe*—respectfully worship; *ajān*—*mahā-prasāda*; *bata*—certainly; *bhukta-bhogām*—remnants of foodstuff.

TRANSLATION

Lord Śiva regards no one as his relative, yet there is no one who is not connected with him; he does not regard anyone as very favorable or abominable. We respectfully worship the remnants of his foodstuff, and we vow to accept what is rejected by him.

PURPORT

Kaśyapa informed his wife that just because Lord Śiva happened to be his brother-in-law, that should not encourage her in her offense towards him. Kaśyapa warned her that actually Lord Śiva is not connected with anyone, nor is anyone his enemy. Since he is one of the three controllers of the universal affairs, he is equal to everyone. His greatness is incomparable because he is a great devotee of the Supreme Personality of Godhead. It is said that among all the devotees of the Personality of Godhead, Lord Śiva is the greatest. Thus the remnants of foodstuff left by him are accepted by other devotees as *mahā-prasāda*, or great spiritual foodstuff. The remnants of foodstuff offered to Lord Kṛṣṇa are called *prasāda*, but when the same *prasāda* is eaten by a great devotee like Lord Śiva, it is called *mahā-prasāda*. Lord Śiva is so great that he does not care for the material prosperity for which every one of us is so eager. Pārvatī, who is the powerful material nature personified, is under his full control as his wife, yet he does not use her even to build a residential house. He prefers to remain without shelter, and his great wife also agrees to live with him humbly. People in general worship goddess Durgā, the wife of Lord Śiva, for material prosperity, but Lord Śiva engages her in his service without material desire. He simply advises his great wife that of all kinds of worship, the worship of Viṣṇu is the highest, and greater than that is the worship of a great devotee or anything in relation with Viṣṇu.

(continued in next issue)

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Cebu, Philippines—Govinda's, 26 Sanchiangko St.

LATIN AMERICA

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Brasília, DF—Contact ISKCON Goiania
Caxias do Sul, RS—Av. Julio de Castilhos, 1095
Campo Grande, MS—R. Brigadeiro Tobias, 825 Bloco 8, Apt 717
Curitiba, PR—Av. 7 de Setembro, 1594, Alto da Rua 15/(041) 264-6634
Florianópolis, SC—R. Duarte Schutel, 61 Centro
Fortaleza, CE—Rua José Lourenço, 2114, Aldeota
Goiania, GO—Rua 111, no. 32, Setro Sul/(062) 241-7492
Manaus, AM—Rua dos Andradas, 465, Centro
Pindamonhangaba, SP—Av. Cel. Fernando Prestes, 405
Porto 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

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Teresopolis, RJ (Vrajabhumi)—Caixa Postal, 68 Alto Teresopolis/(021) 742-3011
Vrajabhumi—(contact ISKCON Rio)

MEXICO

Guadalajara—Morelos No. 1514, Sector Hildago, Jalisco/26-12-78
Mexico City—Gov. Tiburcio Montiel 45, San Miguel Chapultepec, Mexico, D.F. 18/(905) 271-0132
Mexico City—Govinda's Cultural Center, Insurgentes Sur 2384-1, Mexico City 01000 D.F./548-9323
Monterrey—Calle Casas Grandes, No. 320-A (second floor), Col. Mitras Centro/483600
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 Martin 135, Barranco/670405
Lima, Peru—Jiron Junin No. 415/289491
Trujillo—Bolívar 738

FARM COMMUNITY

Asociacion Krishna—Correo De Bella Vista, DPTO, De San Martin

RESTAURANTS

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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 Paraíso/461-6559
Christ Church, Barbados—31 Goodland Park/(809) 42-84209
Cochabamba, Bolivia—P.O. Box 3988/46441
Concepcion, Chile—Nro. 20-A de Concepción/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

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

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

245 pages, softbound.

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

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

For more information, write to Śrī Rāma dāsa, ISKCON Gurukula Education Office, Almviks Gärd, 15300 Järna, Sweden.

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

276 pages, softbound.

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

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

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

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

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

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

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.

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.

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

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 Padmanābha

(September 19–October 17)

September 29—Indirā Ekādaśī. Fasting from grains and beans.

October 7—Appearance anniversary of Śrīla Bhavānanda Goswami Viṣṇupāda, one of the present spiritual masters in the Hare Kṛṣṇa movement.

October 12—Śrī Rāma-vijaya. Lord Rāma-candra's victory over the demon Rāvaṇa. Call your local Hare Kṛṣṇa center for schedule of events. Also, appearance anniversary of

Śrīla Madhvācārya, a great teacher of devotional service.

October 13—Pāśāṅkuśā Ekādaśī. Fasting from grains and beans.

October 14—Disappearance anniversary of Śrīla Raghunātha Bhaṭṭa Gosvāmī, Śrīla Raghunātha dāsa Gosvāmī, and Śrīla Kṛṣṇa-dāsa Kavirāja Gosvāmī, great associates and followers of Lord Caitanya.

October 17—Beginning of Dāmodara-vrata. Offering lamps for one month. Also, the fourth month of Cāturmāsya begins. Fasting from *urad dāl*.

Month of Dāmodara

(October 18–November 16)

October 23—Disappearance anniversary of Śrīla Narottama dāsa Ṭhākura, a great devotee of Kṛṣṇa known for his Bengali devotional songs.

October 24—Appearance anniversary of Śrīla Harikeśa Swami Viṣṇupāda, one of the present spiritual masters in the Hare Kṛṣṇa movement.

October 29—Ramā Ekādaśī. Fasting from grains and beans.

November 2—Diwali (the festival of illuminating Kṛṣṇa's temple with lamps). Call your local Hare Kṛṣṇa center for details.

November 3—Govardhana-pūjā (festival commemorating the worship of Govardhana Hill by the residents of Vṇḍāvana and Kṛṣṇa's lifting the hill). Call your local Hare Kṛṣṇa center for details.

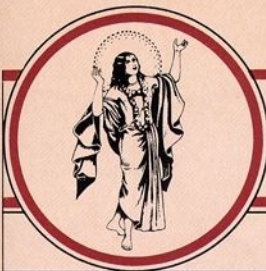
November 5—Disappearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness. Devotees observe this day with personal remembrances of Śrīla Prabhupāda, readings from his biography, and fasting until noon.

November 6—Appearance anniversary of Śrīla Hṛdayānanda dāsa Goswami Ācārya-deva, one of the present spiritual masters in the Hare Kṛṣṇa movement.

November 9—Disappearance anniversary of Śrīla Śrīnivāsa Ācārya, a great follower of the six Gosvāmīs of Vṇḍāvana.

November 12—Disappearance anniversary of Śrīla Gaurakīśora dāsa Bābājī, the spiritual master of Śrīla Prabhupāda's *guru*, Śrīla Bhaktisiddhānta. Fasting until noon. Also, Utthānā Ekādaśī. Fasting from grains and beans.

November 16—Last day of Dāmodara-vrata and Cāturmāsya.



Every Town and Village

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

ISKCON's Pada-yātrā Continues



YAMARAJA DASA

In a typical arrival scene, hundreds of villagers come out to offer an enthusiastic welcome to the *pada-yātrā* participants.

Uttar Pradesh, India—ISKCON's walking tour of holy India (*pada-yātrā*), which met its goal of traveling 4,500 miles from Dvārakā, on the west coast, to Māyāpur, West Bengal, the birthplace of Śrī Caitanya Mahāprabhu, is now proceeding westward. The goal is Vṛndāvana, Uttar Pradesh, where Lord Kṛṣṇa enacted His childhood pastimes fifty centuries ago.

Along the way *pada-yātrā* participants have been holding public festivals, congregational chanting of the Hare Kṛṣṇa mantra, and free distribution of *prasādam* (vegetarian food offered first to Lord Kṛṣṇa and then distributed for the spiritual nourishment of everyone). *Pada-yātrā* participants also visit many of India's sacred pilgrimage sites.

The pilgrims arrived in Māyāpur in March of this year, just in time for the special celebrations commemorating the five-hundredth anniversary of the appearance of Śrī Caitanya Mahāprabhu. Shortly after the celebrations, the *pada-yātrā* began the 1,850-mile journey to Vṛndāvana.

During May and June the pilgrims journeyed west through the state of Bihar. In Patna, the capital of Bihar, the mayor and other dignitaries came out on the road to receive the procession. During two days of programs in Patna's prestigious Krishna

Memorial Hall, the mayor and several cabinet members spoke highly to the crowds of the social and cultural significance of ISKCON's *pada-yātrā*.

As the *pada-yātrā* moves through India, the devotees continually chant the holy names of God as prescribed by Śrī Caitanya Mahāprabhu. They also visit many places of Lord Caitanya's pastimes.

The main holy place in Bihar is Gayā, where Śrī Caitanya Mahāprabhu first met His spiritual master and received the inspiration to begin the Hare Kṛṣṇa movement. The devotees visited here, as well as nearby Bodh-gayā, where Lord Buddha attained enlightenment, having realized the futility of material life. At Bodh-gayā the pilgrims were received by the head monk of the main Buddhist temple, who showed the devotees the place of Lord Buddha's trance, beneath the sacred Bodhi tree.

In Uttar Pradesh, the next state along the route, the *pada-yātrā* visited Vārāṇasī, where Śrī Caitanya Mahāprabhu had instructed Sanātana Gosvāmī, who gave up his position as a government minister to become one of the leaders of the Kṛṣṇa consciousness movement in the late sixteenth century. Also, in Vārāṇasī Lord Caitanya had debated with the renowned

monist Prakāśānanda Sarasvatī, converting him and his sixty thousand disciples to Kṛṣṇa consciousness.

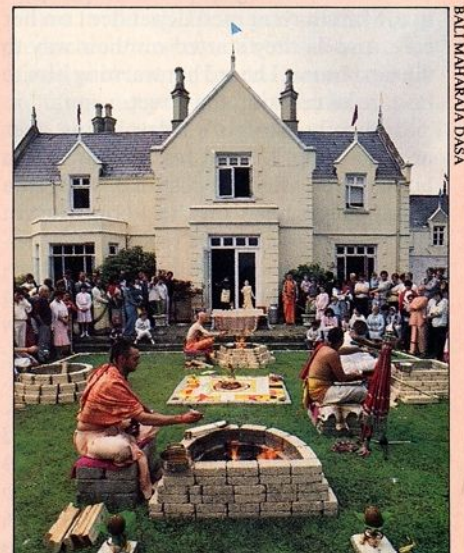
The *pada-yātrā* participants spent the four months of the rainy season in Allahabad and began walking again at the end of September.

Island Temple Opens In Northern Ireland

Lisnaskea, Northern Ireland—Guests from all over Ireland, as well as from England and the United States, traveled to the lake island of Inish Rath here last July to celebrate the opening of a new ISKCON temple. The installation of beautiful four-foot-high Rādhā-Kṛṣṇa Deities highlighted the festivities.

The seventy full-time devotees in Ireland worked for two years restoring the island's Victorian mansion and converting it into a temple. An ornate gold-leafed and silver-plated altar built at ISKCON's community in New Vrindaban, West Virginia, arrived just in time for the opening ceremonies.

The twenty-two-acre island is situated a quarter of a mile from the shore of Lough Erne. The temple's forty-foot barge carried guests to the island, where the temple grounds include spacious lawns, rose gardens, a four-hundred-year-old tree, a covey of peacocks, and a pond with a fountain. About half the island is wooded.



BALI MAHARAJA DASA

Guests look on as devotees perform traditional Vedic fire sacrifices at the opening of the new temple in Northern Ireland.

THE VEDIC

Transcendental Comment

MASQUERADE

by Dvārakādhīśa-devī dāśī

Again the doorbell. I opened to find a small green monster pressing the button with his webbed finger. He was accompanied by a chubby fairy princess and an impish gremlin with braces. I'd been welcoming strange visitors all evening, so I was prepared when a webbed hand thrust forward a battered orange sack and I heard a disconcertingly familiar voice exclaim, "Trick or treat!"

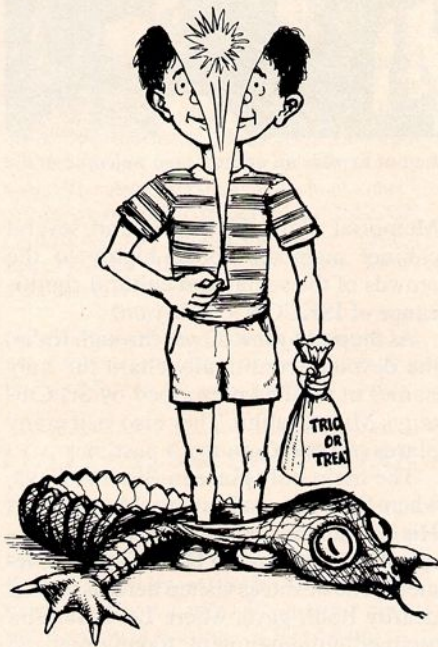
Marvin! Who could be tricked? That obnoxious child who delighted in provoking the neighborhood dogs into frenzies of distressed yipping. His faded sneakers peeped from beneath his monster scales. But I could see he was taking his role seriously, glaring at me with menace from behind his plastic mask. Tonight, for a couple of hours, he was a creature from another planet.

Marvin's mother lingered casually on the sidewalk, apparently unalarmed by her son's hideous transformation. That baby she had nurtured, that toddler she had guided, that eight-year-old she endured, had accepted a frightening new role for the evening. Yet from her perspective, Marvin remained dependent on her care, and as they started on their way to the next home, I heard her warning him to be careful crossing the street.

Ironically, Marvin's role-playing does not end when he and his mother return home. Even after the costume is left in a messy green heap on the floor, Marvin still doesn't become his real self. He continues to play a role—as his mother's darling, his sister's persecutor, and as the most valuable shortstop in his league. In a few years he will be wearing a different costume. He'll be a little taller, a little stronger. And he'll have new ambitions and tastes. The new Marvin will like fast cars and blondes more than earthworms and baseball, and in a few years he will give up those things for a home in the suburbs. His body will change completely. His outlook on life, his pleasures, his deepest desires will be transformed again and again with the passage of time. Yet Mar-

vin will remain the same person, playing out a succession of roles appropriate to his psychophysical changes.

Who is Marvin really? We can't say he's a little boy, any more than we can say he's a little green monster; these are temporary identities. The real Marvin must be that constant presence that endures throughout the most drastic of physical changes, a source of energy unaffected by bodily designations. This is evident when Marvin finally dies. All of the physical components lie there, unchanged yet now immobile, except for that one missing ingredient—Marvin.



Marvin is a spirit soul. In his original, pure state he is free from the inconvenience of bodily change. Indeed, he has a spiritual identity—an identity that is not only real and tangible but, unlike material identities, permanent.

Identifying with the changing body is a characteristic of material contamination. We truly believe the body to be the self; thus the invariable difficulties of disease, old age, and death always plague us. It's an unnatural condition that never quite satisfies the needs of the spirit soul. Just as Marvin cannot actually live like a ferocious reptilian monster, we cannot be sat-

isfied with a life punctuated by cancerous growths, volcanic eruptions, or financial deprivation.

To become liberated from the illusion that the body is the self and the material world is a comfortable home is a worthy goal of human life. To understand the reality of our existence, to see beyond the temporary coverings of the body, and to act in a way that transcends the influence of *māyā*'s* tricks will give significance to a life that would otherwise simply be another masquerade.

As I watched Marvin and his crew dart across the street, a crowd of goblins and witches and robots headed up my walk. "Trick or treat!" they called.

Tricked, I thought, by layer upon layer of illusory roles. How much fun it is to pretend different temporary identities. But how disastrous to have not even an inkling of your permanent identity.

THE SOLUTION TO TOXIC WASTE

by Mathureśa dāśa

Of the thousands of chemicals manufactured, used, or stored in the United States, the U.S. government's Environmental Protection Agency (EPA) lists four hundred three as hazardous. These select substances are either poisonous, corrosive, flammable, or explosive. You can't touch, inhale, drink, or otherwise ingest them without posing a serious risk to your well-being. U.S. industries daily generate more than 1.5 billion pounds of these substances in the form of waste materials. That comes to more than a ton a year for every man, woman, and child in America.

These hazardous waste materials get dumped daily at thousands of authorized sites around the country, as well as at many unauthorized sites, like sewers, swamps, and drainage ditches. The EPA says that about two thousand of the legal dump sites pose a serious threat to the environment, thus qualifying for clean-

*The illusory energy of God that deludes living entities into forgetting their spiritual nature.

OBSERVER

ary on the Issues of the Day

up money from the EPA's Superfund. But clean-up takes time. Congress has put about \$5 billion into the Superfund annually since 1981, and clean-up has been completed at only a handful of sites, some of which have begun to again leak toxic chemicals.

On a different front, U.S. authorities are moving quickly to deal with another hazardous substance—milk. The nation's dairy cows, eleven million in all, are producing far too much. Surplus milk and milk products corrode milk prices, cripple dairy businessmen, and threaten to

such a stable economy there would certainly be no need for a government-supported dairy industry.

The United States Department of Agriculture (USDA) has \$2 billion in hand to purchase entire herds from farmers who agree to get out of the dairy business. The USDA will brand an "X" on the jaw of each cow purchased to mark it for slaughter and to make sure it doesn't slip back into production. USDA officials estimate that the new program will eliminate about one million cows.

The Humane Society of the United

what to speak of the wholesale slaughter of an animal whose only "crime" is to produce generous quantities of milk. (A spokesperson for the Humane Society's mid-Atlantic division recently issued the routine warm-weather warning to dog owners: Don't leave your pet in a closed car, even for a short time and even with the windows partly opened. Just imagine, in the time it takes to shop for meat and other barbecue supplies at the supermarket, your dog could suffer a heat stroke out in the parking lot.)

Since the EPA gets \$5 billion dollars to deal with 403 toxic chemicals, isn't it rather wasteful that the USDA is spending \$2 billion just for milk? As a matter of fact, the whole cow-elimination program is just plain backwards. What the USDA and EPA should jointly do is *increase* "toxic" milk production by outlawing cow slaughter, while at the same time encouraging farmers to create an enormous "toxic" grain surplus. These two economic toxins will send food prices plummeting, which in turn will knock the bottom out of the entire life-threatening industrial economy, thus putting an end to the production of most of those four hundred three toxins. What better way to get rid of hazardous wastes than to stop producing them?

True, we'd all have grains and dairy products coming out our ears. But that's a minor problem. I, for one, would gladly exchange my yearly ton of chemical poisons for an equal weight of milk, bread, and butter.



poison both the food industry and the economy at large. The government has decided that instead of spending millions of dollars each year to buy up surplus milk products, it would be cheaper to slaughter some of the cows that produce the "toxic" surpluses in the first place.

This is truly absurd—destroying one of the essential ingredients of prosperity and calling it economic progress. From the Vedic perspective milk and grains are the primary economic necessities of human society. By insuring that these two commodities are always abundantly available, a society can naturally and securely meet its most basic economic need. In

States has vehemently objected to this cruel program. But not to the slaughter, mind you. Only to the branding. In a mass mailing from its Washington headquarters, the Society points out that branding can have traumatic effects on the poor cows. To mark the animals for slaughter, they say, it's better to tag them or to stamp them with dye.

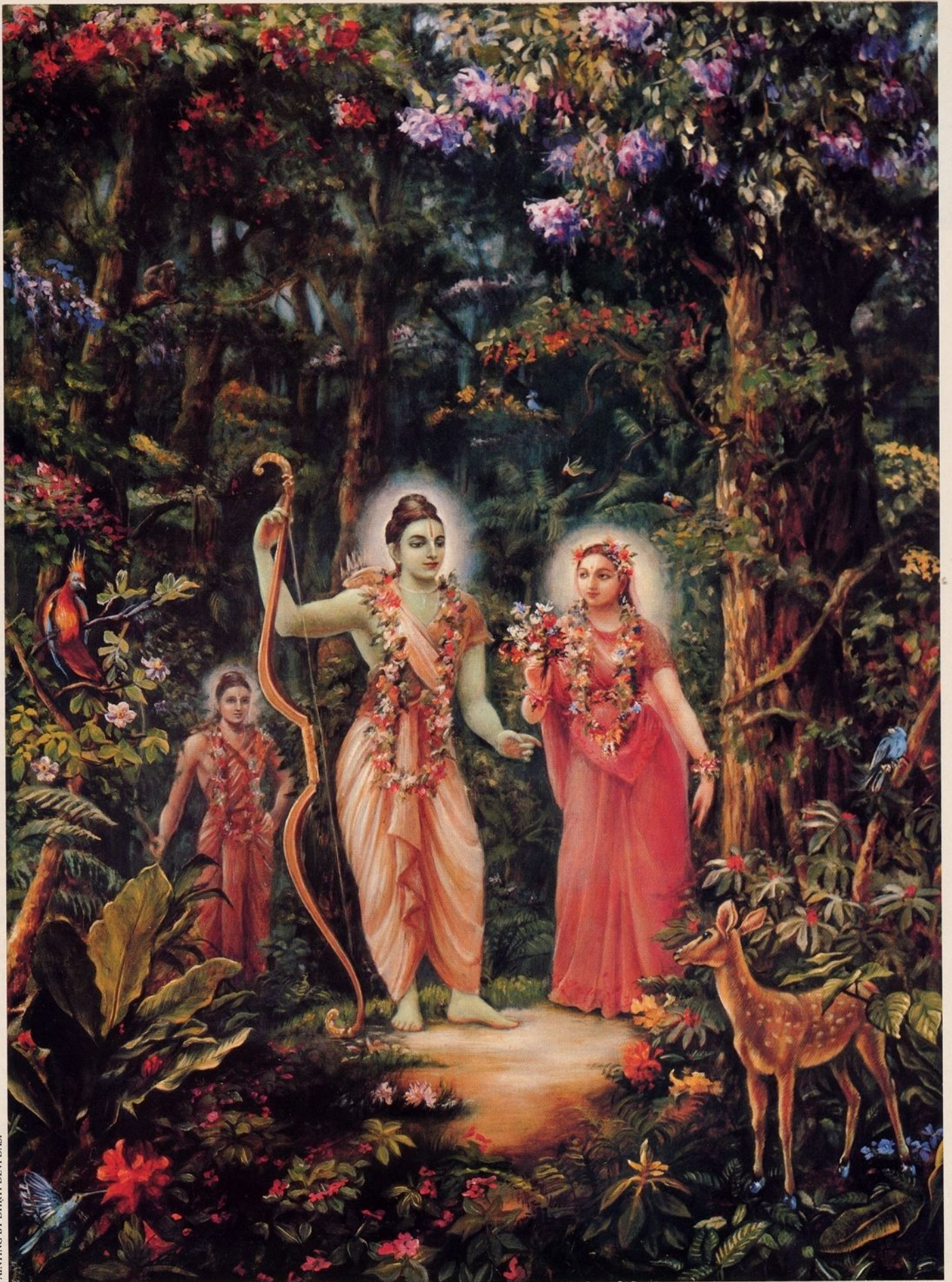
How one can humanely tag an animal for slaughter I don't know. The Vedic literature clearly states that each body in each species—from the humans down to the ants—is the residence of an individual spiritual person, or soul. Unnecessary killing of anything is inhumane—

OUR NUCLEAR SELF-HELP PLAN

by Kuṇḍalī dāsa

My wife doesn't approve of my writing this, but I'm doing it anyway. It shows you how differently two Hare Kṛṣṇa devotees can view the same situation.

The Federal Emergency Management Administration (FEMA) recently announced a change in its nuclear war emergency plan. The new plan is to build six hundred nuclear bomb shelters across
(continued on page 35)



PAINTING BY DHIRTI-DEVI DAS

The Triumph Of Lord Rāma



PAINTING BY MURALIDHARA DĀSA

Many ages ago God appeared on earth as the most benevolent ruler and valiant hero the world has ever known.

by SATSVARŪPA DĀSA
GOSWAMI

Millions of years ago, according to Vedic sources, the Supreme Lord appeared on this planet as the warrior Rāmacandra to execute His will and display the pastimes of the Personality of Godhead. The pastimes of Lord Rāma are revealed in the famous Vedic scripture called the *Rāmāyaṇa*, written by Śrī Vālmīki. The *Rāmāyaṇa* is written down as a historical epic, but it contains the essential information of the original *Vedas*. The *Rāmāyaṇa* and the *Mahābhārata* (of which the famed *Bhagavad-gītā* is a chapter) are especially recommended for the present age, even more so than the highly intricate *Vedas* or the philosophical theses of the *Vedānta-sūtra*—all of which are prone to misinterpretation in this fallen Age of Quarrel.

The *Rāmāyaṇa* tells of how Lord Rāmacandra appeared on earth in human form. He was of greenish hue, His bodily luster like fresh green grass.

What is written in the *Rāmāyaṇa*, we should note here, is best understood as it

Lord Rāmacandra left behind His kingdom, opulence, friends, and well-wishers and went to the forest (far left) with His wife, Sītā, and His younger brother Lakṣmaṇa. In the assembly where Sītā was to choose her husband (left), Lord Rāmacandra broke the mighty bow belonging to Lord Śiva. Lord Rāmacandra bent it, strung it, and broke it in the middle, just as a baby elephant breaks a stick of sugarcane.



is. When the pastimes of the Supreme Personality of Godhead are narrated, there can be no question of allegory. Allegory means a given text conveys a truth higher than the literal one. But the highest realization of spiritual perfection is that the Absolute Truth is a person. This precludes the possibility of going beyond Him to some higher truth. Although out of kindness to His devotees Lord Rāma appeared as a man, He is the Supreme Lord, and His birth is transcendental in every respect and free of all material taint. His history is, therefore, marvelous and filled with wondrous feats, as we'll see.

Rāmacandra was the son of King Daśaratha. He was the darling of His father and mother, Queen Kauśalya, as well as the hero and darling of all Ayodhyā, the capital of what was then the single world kingdom.

Growing old, King Daśaratha desired to confer the kingdom on his eldest son, Rāma. As a joyous Ayodhyā prepared to coronate the beloved prince, one of the queens of King Daśaratha, Queen Kaikeyī, plotted to remove Rāma from the kingdom so that her own son, Bharata, would take the throne. Persuaded by a crooked maid-servant that Rāmacandra would have Kaikeyī's son killed if He became king, Queen Kaikeyī took advantage of two boons she had received from her husband in gratitude for service she had rendered to him. She called her husband to her rooms and requested the following boons: Let Rāmacandra be banished to the forest for fourteen years. And let Bharata be installed as king. When King Daśaratha heard these requests, he fainted away in shock.

As an ideal *kṣatriya* king, Daśaratha would stand by his promise to grant two boons to his queen, even when it meant a fate worse than death. His religion was truth, and he had to keep his promise.

When Lord Rāmacandra received the awful news, He only replied, "Very well. I shall go from here and proceed to the Daṇḍaka Forest for fourteen years with an unwavering mind."

The wife of Rāma was the beautiful and chaste Sītā. Lord Rāmacandra had gained Sītā when, in the assembly where Sītā was to choose her husband, He had broken a bow that was so heavy it had to be carried

by three hundred men. Rāma thus satisfied Sītā's father, Janaka, and married Sītā, who was endowed with transcendental qualities. It is understood that, as Lord Rāmacandra was Viṣṇu, the Supreme Lord Himself, so Sītā was actually Lakṣmī, the goddess of fortune. Being the daughter of the royal saint Janaka, she was accustomed to life as a princess. Yet when Rāmacandra informed her that she must stay in the kingdom under the protection of Bharata during His exile, Sītā replied with an offended air: "If You repair to the forest, I shall go in front of You and make smooth the path by crushing the thorns under my feet. I shall not leave Your com-

pany, nor will You be able to dissuade me. I shall feel no sorrow in passing a long time with You."

Lakṣmaṇa, Rāmacandra's beloved brother, had been there while Rāma was speaking with Sītā. He caught hold of Rāmacandra's lotus feet, as it was unbearable for him to be separated from Rāma. Rāma tried to dissuade him. But nothing could turn Lakṣmaṇa. Lakṣmaṇa was determined to accompany Sītā and Rāma to the forest for their long exile.

Forest life for a royal prince was supposed to be an abominable insult, but Rāmacandra managed to cheer Sītā by pointing out the beauty of the natural



The powerful monkey soldier Hanumān (left), being the son of the wind-god, was able to leap from the shore of India to the island of Laṅkā. Above, Lord Rāmacandra had His monkey soldiers hurl boulders into the sea, and by the Lord's supreme potency, they floated on the water.





setting. A forest is said to be a place in the mode of goodness, just suitable for cultivation of spiritual life.

While Rāma, Sītā, and Lakṣmaṇa were exiled in the forest, the horrible Rāvaṇa entered their lives. Rāvaṇa was a great demon who had almost everything. Through long performances of austere penances he had gained great power. For the sake of war-mongering he had conquered the demigods Kuvera and Indra. He reigned on the island of Śrī Lankā and possessed vast wealth and opulence. He and his “Rovers of the Night” roamed about killing and eating hermits engaged in spiritual practices in the forest. Rāvaṇa also had made a career of violating beautiful women wherever he found them, and he had a harem of hundreds who had surrendered to his material influence of wealth and strength.

Rāvaṇa believed himself to be unvanquishable. He disdained God. Perfect materialist that he was, he challenged even the existence of God. He challenged everything good and listened to no cautious counsel about the bad reaction that follows sinful acts. In challenging Rāma by the abduction of His wife Sītā, however, Rāvaṇa was choosing death, and he rushed headlong toward his inevitable fate.

To implement the abduction of Sītā, Rāvaṇa called on his warlord, Mārica. Rāvaṇa asked Mārica to take the form of a golden deer and frisk in front of Sītā. When Sītā should wish to have the deer for her own, Rāma and Lakṣmaṇa would follow it and Sītā could be abducted.

Thus Mārica, in the form of a wonderful deer with silver spots and the sheen of jewels, appeared before Sītā in the forest. He drew the mind of Sītā, who asked Rāmacandra to catch him for her. Rāmacandra was, of course, cognizant that this might be the Rākṣasa magic of Mārica, but He decided to go after the deer. If it proved to be Mārica, He would kill him. After firmly ordering Lakṣmaṇa to stay with Sītā, Rāmacandra pursued the deer. It became elusive, even invisible. Finally Rāma resolved to kill it. He shot one deadly shaft, which entered Mārica’s heart like a flaming snake.

But with his last breath, Mārica cried out loudly, “Alas, Sītā! Alas, Lakṣmaṇa!”

Waiting with Lakṣmaṇa in the cottage, Sītā heard the cries and believed them to be Rāma’s. She told Lakṣmaṇa to go at once to help Rāma. Although Lakṣmaṇa dismissed the idea that Rāmacandra could

Lord Rāmacandra said to Rāvaṇa, “You are the most abominable of the man-eaters. Today I, whose attempt never fails, shall punish you.” After thus rebuking Rāvaṇa, Lord Rāmacandra fixed an arrow to His bow, aimed at Rāvaṇa, and released the arrow, which pierced Rāvaṇa’s heart like a thunderbolt.



After killing the demon Rāvaṇa and rescuing Sītā, Lord Rāmacandra returned to His capital, Ayodhyā, in a flower-bedecked airplane (above). He was greeted by the princely order, who showered Him with fragrant flowers while Brahṁā and other great personalities glorified His activities in great jubilation. At right, Lord Rāmacandra stands with His queen, Sītādevī; His brothers, Bharata, Lakṣmaṇa, and Śatrughna; and some of His faithful monkey soldiers.

be in danger, Sītā insisted that Lakṣmaṇa go and find Him. In that way Rāvaṇa was able to find Sītā alone, and he carried her off by force.

On a chariot pulled by asses, Rāvaṇa, of ten heads and twenty arms, flew through the sky clutching Sītā. This act completely sealed Rāvaṇa's doom. Not only would he die for capturing another man's wife, but he would not even be able to enjoy her in the meantime, not even for a moment.

Unable to forcibly have his lust satisfied, Rāvaṇa could only threaten Sītā that if after twelve months she did not turn to him, he would cut her into pieces and have his cooks serve her to him for a feast.

In the absence of Sītā, Rāmacandra

was plunged into unalloyed grief. Lakṣmaṇa attempted to draw off Rāma's despair, but He was paid no attention. Finally the brothers found signs of Sītā, pieces of her clothing from her struggle with Rāvaṇa and ornaments that had fallen from her as she had risen up in Rāvaṇa's chariot. Rāma and Lakṣmaṇa also received information from the dying Jaṭāyu, ancient king of the birds, who had tried to stop Rāvaṇa as he had flown away. Jaṭāyu informed Rāmacandra and Lakṣmaṇa that Rāvaṇa had kidnapped Sītā. For help in getting her back, Jaṭāyu recommended they form an alliance with Sugrīva, the king of a race of monkeys.

Sugrīva did indeed help, mobilizing his forces and sending them out in search of

Sītā. After months of futile searching, the armies began to lose hope. Some returned, and some dispersed to foreign lands. It was Hanumān, the chief counselor to the king, who learned of the kingdom of Laṅkā, far away in the Indian Ocean.

Hanumān resolved to travel through the air in search of Sītā. Being the son of the wind-god, Vāyu, Hanumān had the faculty for flight. In one leap he crossed the ocean to Laṅkā.

Reducing himself to the size of a cat, Hanumān steadily entered the capital of Rāvaṇa, carefully noting all the details. As a servitor, he was very concerned that at any moment he might be caught and ruin the project. "If I lose my life," thought Hanumān, "great obstacles will crop up for the fulfillment of my master's project." To this very day, Hanumān is eulogized by all saints and scholars of Vedic science as the ideal servitor for his unwavering dedication to Lord Rāmacandra.

Hanumān searched all over for Sītā, finally locating her in the heart of the dense Aśoka forest. He assured her that he was from Rāmacandra and promised her that They would soon be reunited. As Hanumān left the island of Laṅkā, he single-handedly destroyed thousands of *rākṣasa* warriors and set fire to the entire city.

In millions, the army of the monkeys mobilized and marched to the ocean. The Lord then had His faithful servants, like Hanumān and Sugrīva, hurl huge boulders into the sea, and by the Lord's supreme potency they floated on the water, forming a bridge to Laṅkā. The army then marched into Laṅkā under the very nose of the lord of the Rākṣasas. Soon hand-to-hand combat began, and great heroes from both sides fought to the death day after day. Finally, one by one, the great Rākṣasa chieftains fell before the unlimited powers of heroes like Hanumān, Lakṣmaṇa, Sugrīva, and Rāmacandra. At the last, Lord Rāmacandra slew Rāvaṇa with a *brahmāstra* weapon released from His bow.

Vālmīki tells of the origin of this weapon. It was handed down by Lord Brahṁā and passed from sage to sage. The *brahmāstra* was smeared with fat and blood, and smoked like doomsday fire. It was hard and deep-sounding, and when shot by Rāmacandra it cleft Rāvaṇa's heart in two, depriving him of his life.

Rāma was then reunited with Sītā, and the fourteen-year exile having ended, they returned to Ayodhyā on a flower-bedecked airplane.

His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda explains the Lord's appearance as Rāmacandra thus: "The comparative studies on the life of Kṛṣṇa



RAMADASA 95

and Rāmacandra are very intricate, but the basic principle is that Rāmacandra appeared as the ideal king, and Kṛṣṇa appeared as the Supreme Personality of Godhead, although there is actually no difference between the two. A similar example is that of Lord Caitanya. He appeared as a devotee and not as the Su-

preme Personality of Godhead, although He is Kṛṣṇa Himself. So we should accept the Lord's mood in His particular appearance, and we should worship Him in that mood. Our service should be compatible with the mood of the Lord. Therefore, in the *śāstras* there are specific injunctions. For example, to worship Lord Caitanya,

the method is chanting Hare Kṛṣṇa.”

Śrī Vālmīki declares that he who always listens to this epic becomes absolved from sins. He who listens with due respect meets with no obstacles in life. He will live happily with his near and dear ones and get his desired boons from Rāmacandra, the Supreme Personality of Godhead. ❀

AND BE MERRY

(continued from page 9)

a broad spectrum of nutrients that have eradicated scurvy and are diuretic and diaphoretic. Lemons have been used to prevent and treat colds, the flu, malaria, sore throats, and laryngitis.

Other fruits, like peaches, pears, apples, pineapples, and of course the king of fruits, mangoes, make ambrosial beverages. Mangoes offer solace from the summer heat, especially in India, where the heat is intense and the mangoes are memorably sweet and succulent. Some say the appreciation Indians have for mangoes and mango drinks rivals the appreciation the French have for wine and the Germans have for beer. The home of more than one thousand varieties of mangoes,

India produces sixty-five percent of the world's mango crop.

Another uncomplicated drink, and a favorite of India, is *lassi* (made from yogurt or buttermilk). Like *nimbu pāni* and *phal ka ras* (fruit drinks), *lassi* is a cooling refresher that offers surprising health benefits. At Nebraska University and Lincoln University, researchers have found evidence that yogurt helps check the growth of cancer cells. In addition, as Dr. M. P. Varshney writes, “Consumption of yogurt is found to reduce the level of cholesterol.” Taken regularly, yogurt “helps restore the ‘flora’ in the intestines to a normal state by not only protecting useful bacteria, but also by developing fresh healthy ones.” There is also evidence that the regular intake of yogurt increases longevity.

Dūdh (milk) is described by Śrīla Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness, as “the most wonderful of all foods,” because it nourishes the cerebral tissues that enable one to understand spiritual knowledge. In addition, milk enhances our material well-being, since it contains high-quality protein, carbohydrates, vitamins, and calcium.

Drinking doesn't have to mean taking intoxicants, stimulants, or chemically flavored and colored carbonated junk. It can and should mean taking pure water, natural fruit juices, herb and spice teas, and milk and milk products. All these, Lord Kṛṣṇa states, “increase the duration of life, purify one's existence, and give strength, health, happiness, and satisfaction” (Bg. 17.8). ❀

LIBERATION

(continued from page 4)

cured. Originally, every one of us is pure. Now we have become contaminated by material conditions. But there is a process for eradicating this material contamination. Then we will again become pure. And as soon as we become pure, there is no more birth, old age, disease, and death. Finished.

Question: How can we emerge from *māyā* [illusion]?

Śrīla Prabhupāda: Just become Kṛṣṇa conscious, and *māyā* will not touch you. It is just like taking a vaccine. If you take the injection, then the infection will not touch you. That is stated in the *Bhagavad-gītā* [7.14]:

*daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etaṁ taranti te*

[To a devotee:] Find this verse and read the translation.

Devotee [reading]: “This divine energy of Mine, consisting of the three modes of material nature, is very difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.”

Śrīla Prabhupāda: Any more questions?

Question: What are the symptoms of one who has become Kṛṣṇa conscious?

Śrīla Prabhupāda: First, he's chanting Hare Kṛṣṇa. Unless one is Kṛṣṇa conscious, why would he take the trouble to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare? This is the first symptom—he likes to chant Hare Kṛṣṇa. A further symptom is that as soon as you see him, you remember Kṛṣṇa. In other words, if you see someone who reminds you of Kṛṣṇa, that means he's Kṛṣṇa conscious. That is the statement of Śrī Caitanya Mahāprabhu. So, wherever our men go, people say, “Hare Kṛṣṇa!” Just by seeing them. Therefore our men are Kṛṣṇa conscious.

Question: Why is it that when the soul comes into contact with material nature, he becomes contaminated?

Śrīla Prabhupāda: Because he wants to enjoy material nature. And one who is not attracted to enjoying material nature remains uncontaminated. For example, everyone is going to restaurants to eat something palatable, but we are not going. Everyone is going to the cinema, but we are not going. Therefore we remain uncontaminated.

There are two kinds of men: those who are attracted to material enjoyment, and those who are not attracted. Those who are not attracted are called *nitya-siddha*, eternally liberated, and those who are attracted are called *nitya-baddha*, eternally conditioned. The number of liberated

persons in the spiritual world is many times that of the conditioned souls in this world. This material world is like a prison house. The population outside a prison house is very great, and within the prison house there are a small number of criminals. So, there are innumerable living entities, and some of them become attracted to material enjoyment. Most do not. One who does not want to serve Kṛṣṇa but wants to serve his senses instead is put into this material world, and he's given all facilities to enjoy. But he becomes entangled in the cycle of birth and death. This is the position of the conditioned souls. Yes?

Question: How do we develop a desire for devotional service?


Śrīla Prabhupāda: If you are serious, come to us. We shall teach you. If you want to be a learned man, you must go to the university. You cannot learn at home. Anything more?

Question: How can we feel the transmigration of the soul?

Śrīla Prabhupāda: Have you ever dreamt that you were in a different land? At night when you dream, you forget everything—your father, your mother, your address. While dreaming, you create some body and you see yourself differently, in a different place. And during the daytime you forget your dream land and your dream body. So, every day, every night, you are experiencing transmigration, but you have

no intelligence to understand it. Therefore, *tad vijñānārtham sa gurum evābhigacchet*: You have to go to a bona fide guru, and he'll enable you to understand these things.

Question: How can we achieve *samādhi*?
Śrīla Prabhupāda: *Samādhi*? If you fully absorb yourself in some thought, that is *samādhi*. Become absorbed in thought of Kṛṣṇa; that is the best *samādhi*.

Now let us chant Hare Kṛṣṇa. 

SELF-HELP PLAN

(continued from page 25)

the U.S. between 1988 and 1992, at a cost of 1.5 billion dollars, for the exclusive use of local, state, and federal officials in case of a nuclear war. As a result, you can expect to see a lot of new aspirants for government positions over the next few years.

The old plan called for civilians living near likely nuclear targets to evacuate in orderly fashion along specified routes to safe sites designated by FEMA officials, in half an hour, the amount of time we'll have before the first bombs hit. Logistical difficulties abounded. Can you imagine the orderly evacuation of a city of one million—in half an hour? What to speak of New York City's ten million plus?

The new plan is much more practical. Should a nuclear war happen, government officials on all levels will have six hundred shelters to hide in, while the rest of the nation relies on, in FEMA's words, "self-help."

Sensitive to reproof from people who say Hare Kṛṣṇa devotees hold a morbid, negative outlook, I tried to see some positive aspects of the new plan. I found a few.

For example, certainly a nuclear shoot-out would amount to the biggest national emergency of all time. You wouldn't really expect our leaders to scatter all over the countryside at such a critical time, would you? Under the new plan our leaders can convene and carry out their official functions with hardly any interruption. And after the war, with hale and hearty local, state, and federal officials present, we'll have considerably less chance of a breakdown in civic decorum, an important consideration after a pitched nuclear battle, when a limited supply of breathable air, drinkable water, and other vital commodities may bring out the worst in people. Imagine the bedlam if we didn't have enough coats to go around for the nuclear winter. To have our elected leaders handle these difficult situations would, no doubt, be a welcome relief.

Now here's the part my wife didn't want me to include: her reaction to my positive

outlook. When I told her about my seeing some positive things in the new plan and how I was trying to appreciate its good points, she didn't think I was at all funny.

"I'm not trying to be funny," I said plaintively. "I'm trying to break out of the stigmatized view that Hare Kṛṣṇa devotees are too negative. Let's see the positive side for a change."

She wasn't interested. "It seems 'self-help' is 1986 Orwellian newspeak for 'every man for himself,'" she blurted, her face flushed with indignation. "What about my son?" (It'll be years before he's old enough for a government post.)


"Well, I can always get a job with the

government," I offered, trying to ease the tension.

"What kind of decent job can a Hare Kṛṣṇa monk get in government?"

"Some say there are no decent jobs in government, but I could look into it. There must be something I can do."

"Don't bother," she sighed wearily. "I think the best we can do in this mad world is pray to Kṛṣṇa to kindly protect us."

"You have a point there," I agreed. "We shouldn't be in any anxiety: Kṛṣṇa is our shelter. The people at FEMA don't know it, but He is actually our only shelter—from nukies or any other form death may take." 

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NOTES FROM THE EDITOR

On Thoreau and Vedic Thought

From leads obtained during my visit to the Thoreau Lyceum in Concord, Massachusetts, I have now gathered a few more articles and books that link Thoreau's life and philosophy with the Vedic tradition. My readings have confirmed the feelings I had while at Walden Pond that Thoreau was striving in his own way to practice *yoga*. Without a bona fide spiritual master, however, he was unable to understand the real goal of *yoga*.

In an article published in the *New England Quarterly* (Sept. 1964), Frank Macshane puts together convincing evidence from Thoreau's writings that Thoreau was heavily influenced by Indian spiritual thought. Macshane claims that most readers think of Thoreau's Oriental themes as incidental, whereas actually they are at the heart of his life and writings:

[In *Walden*] there are many overt references to the sacred texts of India, as in, "how much more admirable the *Bhagavad-gita* than all the ruins of the East!" And Thoreau himself followed certain Hindu customs: "It was fit that I should live on rice, mainly, who loved so well the philosophy of India." . . . Flute playing, his own and that of John Farmer, is also reminiscent of the God Krishna's favorite musical pastime. Most significant of all are the many references to the river and the definite equation of Walden Pond with the sacred Ganges.

Macshane argues that Thoreau went into seclusion not with the usual Christian idea of repentance and resignation from life, but with the aim of releasing himself from petty daily affairs to contemplate his personal nature. "What he did," writes Macshane, "is precisely described in the sixth book of *Bhagavad-gita*: 'The *yogī* should retire into a solitary place and live alone. He must exercise control over his body and mind. . . .'"

"Rude and careless as I am," Thoreau wrote in his journal, "I would fain practice *yoga* faithfully."

Macshane describes the goal of *yoga* as union with Brahman, or God. He also thinks the Vedic literature teaches one to follow the *yoga* most fit for one's nature. He concludes that Thoreau's interest in Hindu philosophy was monistic and that Thoreau valued the freedom of "following his own inclinations with dignity."

According to Macshane, Thoreau's experiment of living by Walden Pond has a sacramental feature, which Thoreau followed in the mood of a *yogī*:

Every morning he would go down to the pond, for all the world like a Hindu in Benares, for his morning ablutions. This bathing in the lake he characterized as "a religious exercise and one of the best things which I did."

Macshane depicts Thoreau as a *jnāna-yogī*, due to his intellectual inclinations. He also describes him as a *karma-yogī*, owing to his renunciation of worldly acts in favor of loftier pursuits. Macshane equates Thoreau's strict dietary control, solitude, and chastity with the practices of *aṣṭāṅga-yoga*.

Although Macshane has only a vague understanding of *bhakti-yoga*, he makes an interesting presentation of Thoreau, who was so devoted to nature, as a *bhakti-yogī*: "Throughout those sections devoted to the pond itself, the animals, the fish, and even the earth, there is a constant note of praise and indeed of worship."

Thoreau's nature worship was not a simple pantheism. He did not see God as identical with nature or with the self, but as the transcendent creator. As Thoreau wrote in his journal: "The red-bird which is the last of Nature is but the first of God," and, "If Nature is our Mother, is not God much more?"

In a 1967 *Back to Godhead* article, Ha-yagrīva dāsa described both Emerson and Thoreau as striving toward Kṛṣṇa consciousness.

In *Walden* Thoreau wrote in even greater length about the *Gītā*, and it is clear that the words of Kṛṣṇa figured prominently in the transcendentalist movement. The transcendental ideal was to obtain union with God through "plain healthy living," avoidance of the frills of society and all forms of artificial intoxication, avoidance of dogmatic "church religion," and abandonment to the direct revelation of the Supreme, who usually spoke through His nature, or *prakṛti*, revealing His supreme *puruṣa*, or what Emerson called the "over-soul." For the transcendentalist, direct contact with nature was as good as direct contact with the divine, for it served as a springboard to direct realization of Him. Nature was a wise, familiar, and loving *guru*.

Even if we consider Thoreau a *yogī*, we should be aware that he was grasping only the lower rungs of the ladder of *yoga* and therefore failed to realize the personal nature of the Supersoul, the original form of the Personality of Godhead, Śrī Kṛṣṇa. In one sense we cannot blame him for

this. After all, the Vedic texts available to him did not give Vaiṣṇava commentaries. Perhaps if he had met a pure devotee, he would have surrendered. In any case, he never gained such an opportunity.

My study of Thoreau's Vedic leanings brings to mind two conclusions. First, no matter how great a thinker or individualist one may be, no one can rise above material desire and reach to the ultimate truth without a Vaiṣṇava guide. Even after a life of renunciation and philosophical speculation, one can only approach an inkling of God realization: "If Nature is our Mother, is not God much more?"

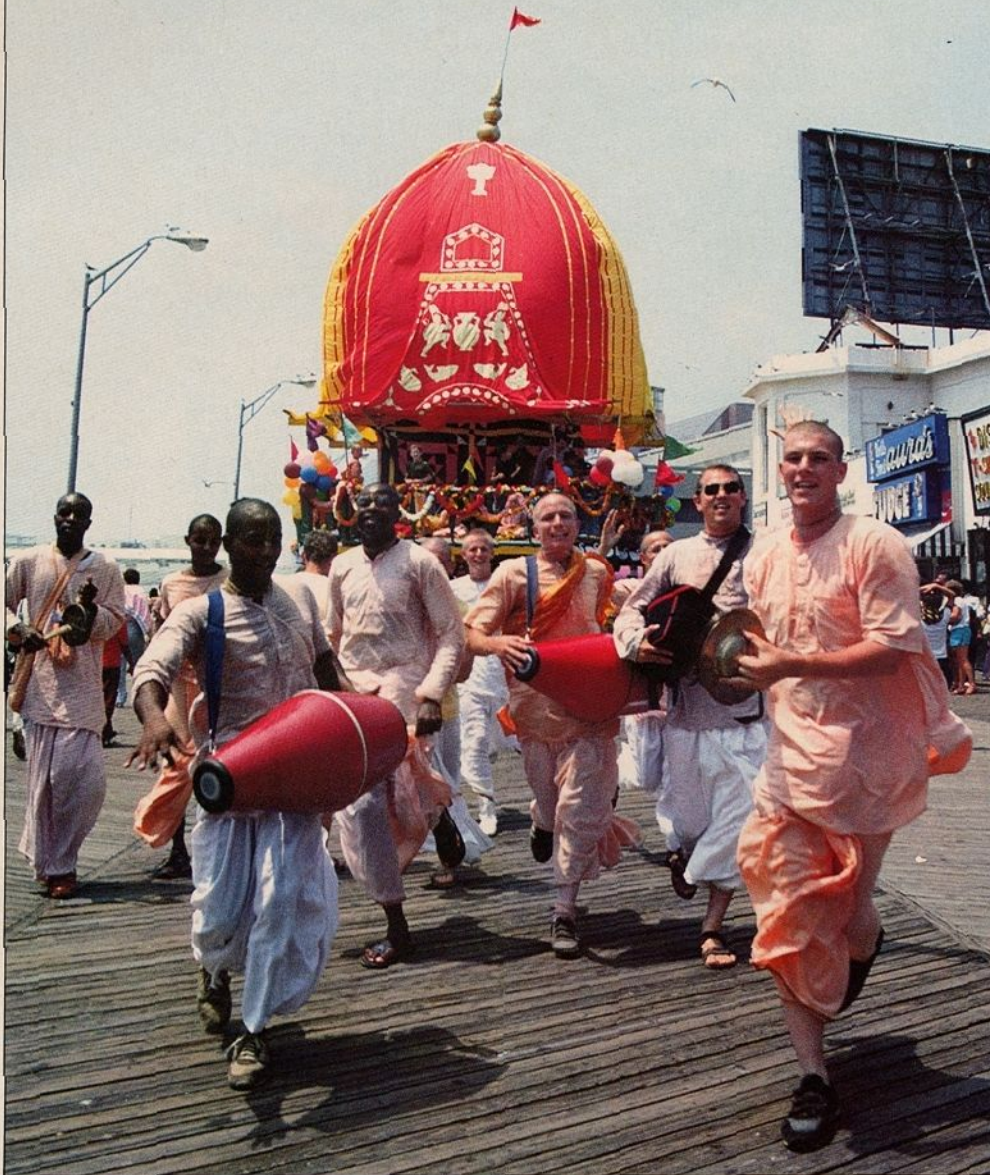
Seeing Thoreau stranded in his own thought makes me appreciate more the transcendental welfare work begun by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and continued by his followers in the International Society for Krishna Consciousness. There are always persons, like Thoreau, with strong leanings toward spirituality, and specifically toward Vedic knowledge. These persons may have inherited this inclination from past lives. In any case, at least in this life they are attracted. To bring such sincere souls to the realization of their heart's desire and to connect them in loving service to Kṛṣṇa, devotees of the Lord must vigorously preach, reaching out to budding transcendentalists, whether they be living in forest retreats or in cities.

In this way we can make useful the emotions and associations that come to mind when we think of the almost Kṛṣṇa consciousness of Henry David Thoreau, who loved the *Bhagavad-gītā*:

The sweltering inhabitants of Madras, Bombay, and Calcutta drink at my well. In the morning I bathe my intellect in the stupendous and cosmogonical philosophy of the *Bhagavad-gita*, since whose composition years of the gods have elapsed, and in comparison with which our modern world and literature seem puny and trivial; and I doubt if that philosophy is not to be referred to a previous state of existence, so remote is its sublimity from our conceptions. I lay down the book and go to my well for water and lo! there I meet the servant of the brahmana, priest of Brahma and Visnu and Indra, who still sits in his temple on the Ganges reading the Vedas or dwells at the foot of a tree with his crust and water jug. I meet his servant, our buckets as it were grate together in the same well. The pure Walden water mixes with the sacred water of the Ganges.

—SDG

CHANT!



YAMARAJA DASA

1986 Festival of the Chariots, Atlantic City

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

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

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

of quarrel and anxiety."

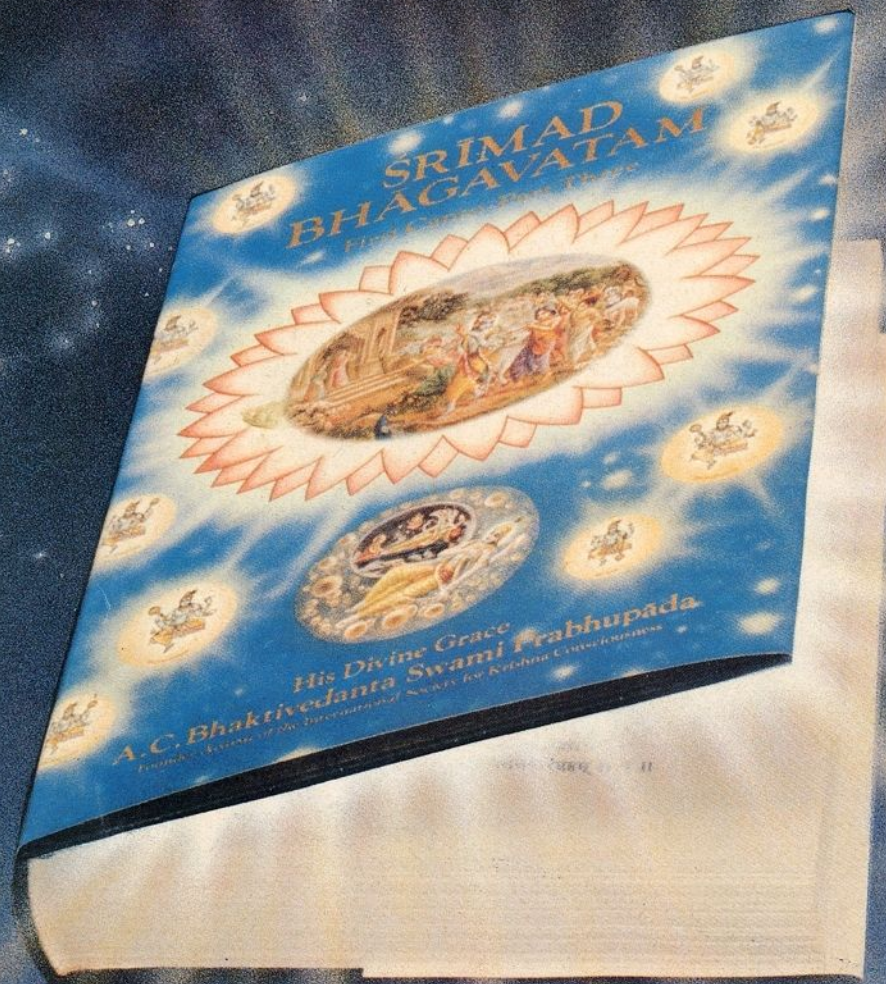
The *Nārada-pañcarātra* adds, "All *mantras* and all processes for self-realization are compressed into the Hare Kṛṣṇa *mahā-mantra*."

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

trān'sēn-dēn'tl

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