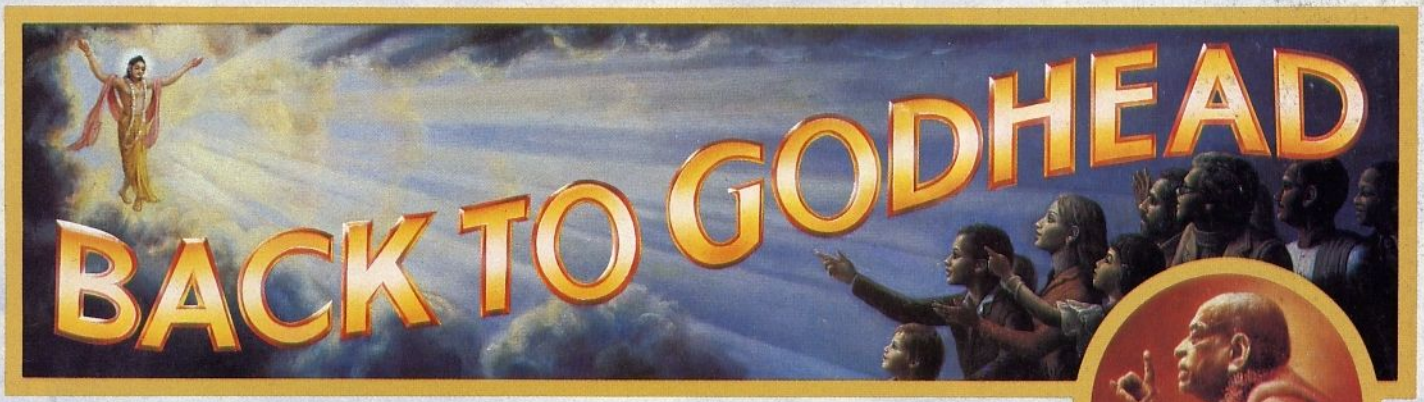
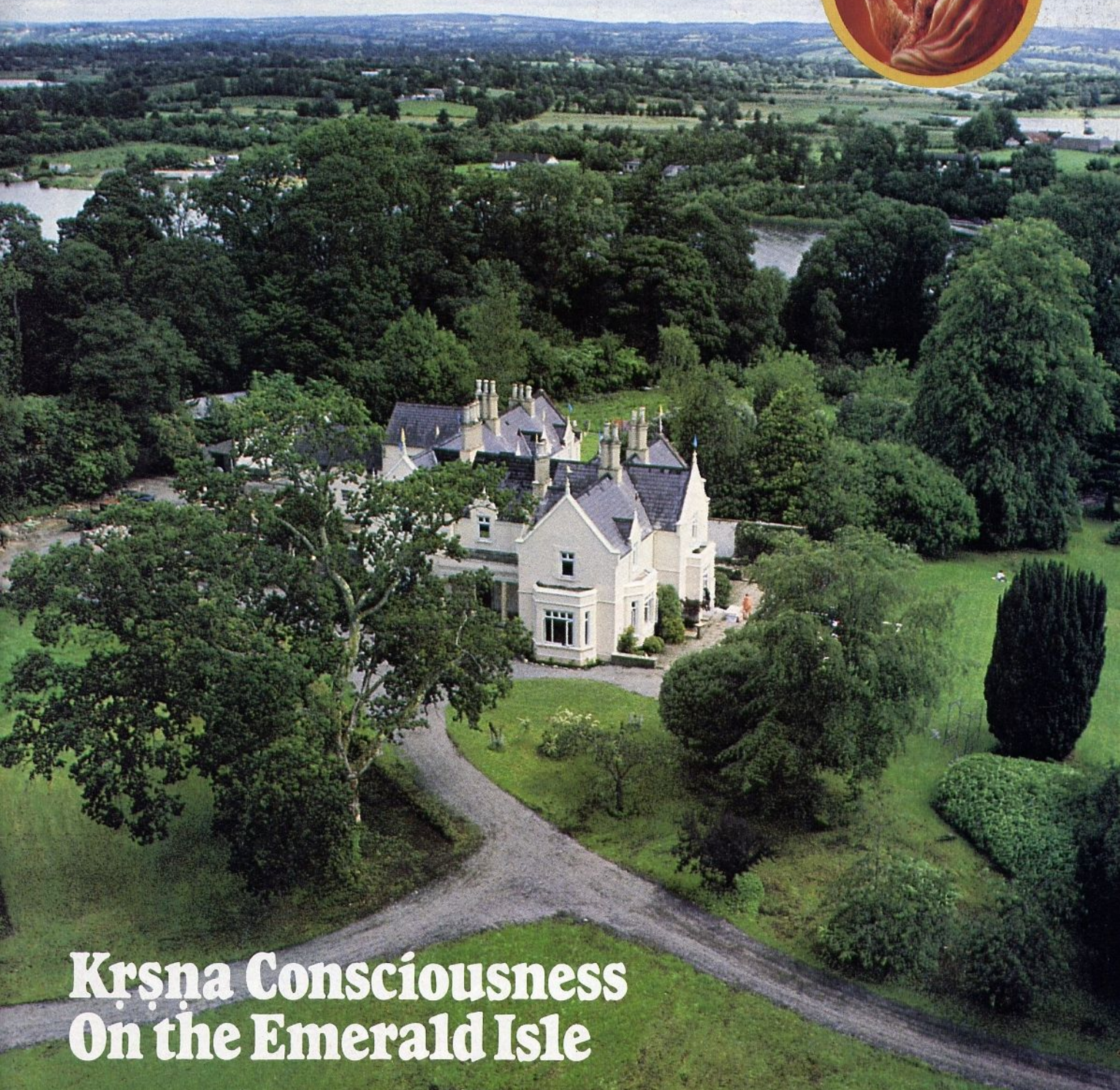
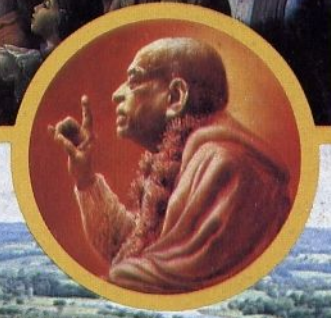


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



Vol.21 No.11

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

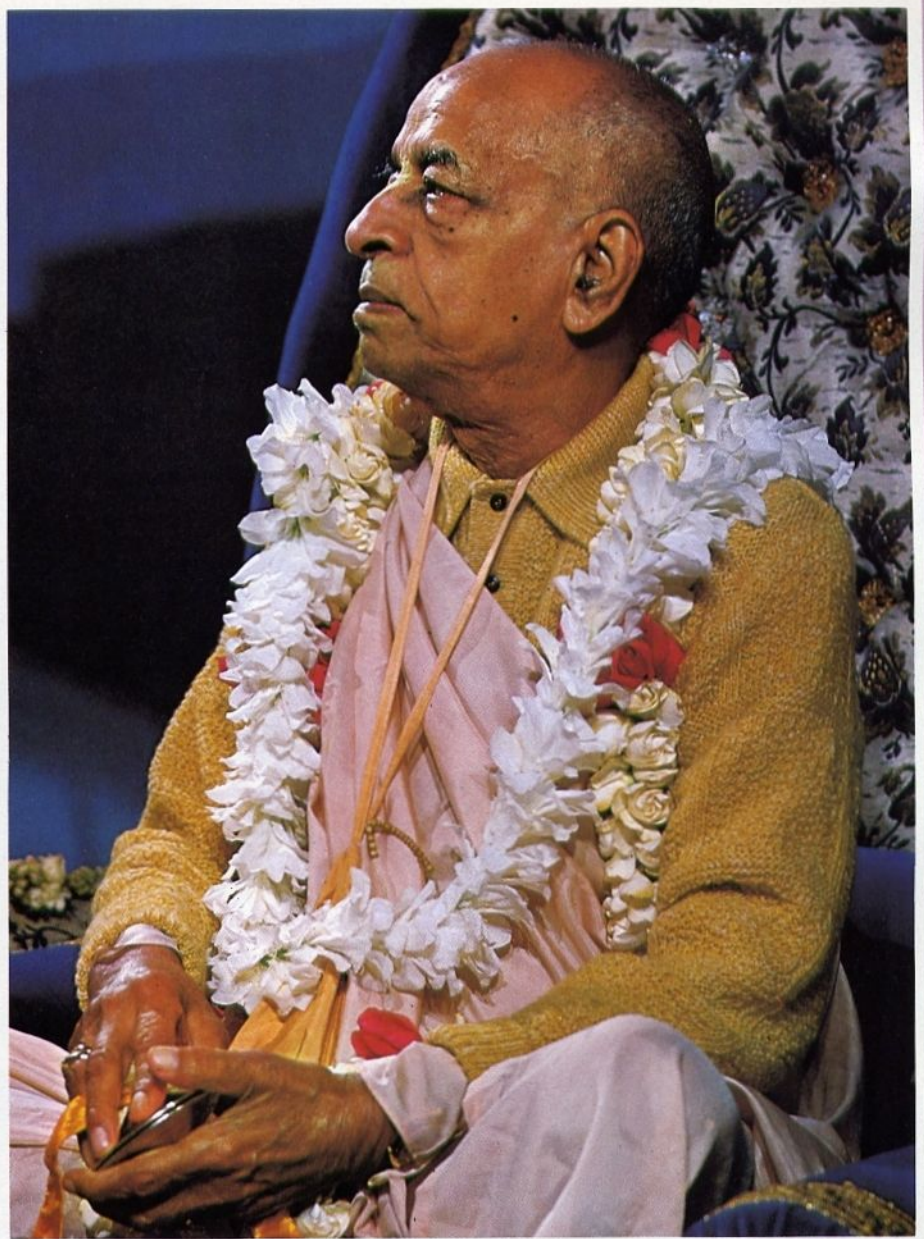


**Kṛṣṇa Consciousness
On the Emerald Isle**

**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

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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 **r** in **rim**, and **ṛ** like the **ch** in **chair**. Pronounce the aspirated consonants (**ch**, **jh**, **dh**, etc.) as in **staunch-heart**, **hedgehog**, and **red-hot**. Finally, pronounce the sibilants **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, and for *Caitanya* say CHAITANYA.

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

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COVER: This eighteenth-century manor, now a temple of Lord Kṛṣṇa, sits on the twenty-two-acre island of Inish Rath in Northern Ireland. The Hare Kṛṣṇa devotees held opening-day celebrations last July, which drew thousands of visitors to witness the installation of the Deities of Rādhā-Kṛṣṇa and to hear about the devotees' plans for developing a refuge of Kṛṣṇa consciousness in Northern Ireland. Please see story on page 26. (Photo by Bali Mahārāja dāsa)



THE CONSCIOUS AND THE SUPERCONSCIOUS

Is there any validity to the idea that we're all God?

A lecture in London in August 1973

by HIS DIVINE GRACE

A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA

Founder-Ācārya of the International Society for Krishna Consciousness

*avināśi tu tad viddhi
yena sarvam idaṁ tatam
vināśam avyayasyāśya
na kaścit kartum arhati*

"That which pervades the entire body you should know to be indestructible. No one is able to destroy that imperishable soul." (*Bhagavad-gītā* 2.17)

The nature of the soul is very clearly described here. Any sensible man can understand from this verse that within the body there is an eternal soul. Lord Kṛṣṇa says, *avināśi tu tad viddhi yena sarvam idaṁ tatam*: "That thing which is spread all over the body is imperishable." What is spread all over the body? Consciousness. Everyone can understand this. If I pinch any part of your body, you feel pain. Why? Because consciousness is there. Pains and pleasures are felt so long as there is consciousness in the body. Sometimes we are made unconscious by drugs or by chloroform or some other anesthetic, and then we cannot feel anything.

There are three stages of conscious-

ness: *jāgrati*, *svapna*, and *suṣupti*. The first stage is wakefulness, the second is sleep, and the third is deep sleep, unconsciousness. When you are awake, your consciousness is very acute, very strong. In the sleeping state there is consciousness, but it is not so active. And in the state of deep sleep the consciousness is subdued; it is not working.

Death means that one is unconscious for a long period. Because the soul is eternal, as Kṛṣṇa explains here, there is no birth and death for the soul. When the body is annihilated, the soul remains unconscious for some time—six and a half months for a human being. In other words, the soul remains unconscious for six and a half months within the womb of the mother, and then consciousness revives.

Some of you have had the experience of becoming unconscious under anesthesia. The surgical operation takes place, but you do not perceive any pain because you remain unconscious for several hours. Then, gradually you begin dreaming: From the unconscious state you come to the dreaming state. And after dreaming, you awaken. Just as you go down from the awakened state to the dreaming state, and from the dreaming state to unconsciousness, so you come up from unconsciousness to the dreaming state and from the dreaming state to awakened, full consciousness.

So, when death occurs the gross body is lost and the soul remains in the subtle body of intelligence, mind, and ego. That subtle body carries the soul to another gross body. Those who are unintelligent do not understand what the subtle body is, although it is clearly said in the *Bhagavad-gītā* [7.4] that the subtle body is composed of mind, intelligence, and false ego. But because we cannot see the mind and intelligence, foolish rascals think that when a man dies, everything is finished.

Everyone knows he has a mind and intelligence. I know that you have your mind and I have my mind, and that you have your intelligence and I have my intelligence. But I cannot see your mind or intelligence; they are too subtle. For example, there is air in front of me now, but I cannot see it. So the gross senses cannot experience even the subtle material things, what to speak of the spirit soul.

The soul is so subtle that it is not possible to perceive it with the material senses. But the rascals simply say, "No, I cannot see the soul," and then they conclude that everything is finished at death. How can you see the soul? That is not possible. It is so minute and so subtle that you cannot see it even with the most powerful microscope.

So, here Kṛṣṇa clearly says that consciousness, the symptom of the soul, is

The individual souls are conscious of their individual bodies, but the Supreme Personality of Godhead, as the Lord in the heart, is conscious of all bodies. Since He is the witness of everyone's activities, He's called superconscious; nothing is unknown to Him.

avināsi, imperishable. Previously He said to Arjuna, "You, I, and all these others existed in the past, we exist now, and we shall continue to exist in the future." That means we are all eternally individuals. In the past we were individuals, at present we are individuals, and we shall continue to be individuals in the future. There is no truth to the rascal Māyāvādī philosophers' idea that after liberation we all intermingle and become a homogeneous lump. Even after we attain liberation we remain individual particles of consciousness.

As Kṛṣṇa explains here in the second chapter of the *Bhagavad-gītā*, the spirit soul cannot be cut into pieces. That means we are all individual spirit souls, eternally. It is not that we were lumped together at one time, that we have been cut into pieces, and that we are therefore now individuals. This Māyāvāda philosophy is false. We are individuals eternally. Kṛṣṇa will explain that later in the *Bhagavad-gītā* [15.7]: *mamaivāṁśo jīvaloke jīva-bhūtaḥ sanātanaḥ*. "The living entities in this material world are My eternal fragmental parts." This is confirmed in the *Upaniṣads*: *nityo nityānāṁ cetanaś cetanānām*. "Of all the eternal conscious living beings, there is one who is supreme."

Yesterday we consulted the dictionary about the meaning of the word *God*, and one of the definitions was "the supreme being." So, we are living beings, but we are not supreme; we are subordinate. God is also a living being, but He is the supreme being. That is the difference. It is a very simple thing. You cannot say, "I am the supreme being." Yet the rascals say, "I am God." How can you be God? Are you supreme? As soon as we ask this question—"Are you supreme?"—you must answer, "No." Then how have you become God?

"The supreme being" means—and this we also looked up in the dictionary—"the highest authority." So, is any one of us the highest authority in the material world? No. Everyone is under the grip of material nature, so how can any of us be the highest authority? But the rascals imagine, "Yes, I am the highest authority. I am moving the sun and the planets." Simply rascaldom. This is their meditation—to falsely think, "I am the Supreme. I am controlling everything. The sun is moving under my direction. The seas are under my direction." This is the impersonalists' meditation.

Just try to understand how foolish they are. Will any sane man say, "I am moving the sun; I am moving the moon; I am moving the seas"? Will any sane man say that? No. Will anyone here say that you are moving the sun and the moon? Anyone? Who can say? Nobody

can say this. And still these rascals are claiming, "I have become God. We are all God." This rascal atheistic philosophy has killed the whole world. So many "incarnations," so many "gods," are preaching false theories only. So many *gurus*—all rascals.

Take my word for it: Anyone who is speaking against the principles of the *Bhagavad-gītā* is rascal number one. That's all. Don't give him any credit. Ask him to his face: "Do you accept Kṛṣṇa to be the Supreme Personality of Godhead?" If he says, "No," tell him, "Then you are a rascal." That's all. There is no exception.

At least *you* must know that these so-called gods are rascals, because you

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know that Kṛṣṇa is God, the Supreme (*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ*). Kṛṣṇa is accepted as God by all the *ācāryas* [spiritual teachers and exemplars] and by all the Vedic scriptures. And when He Himself was present on earth, He proved that He is God. Nobody was equal to Kṛṣṇa when He was personally present. If you read the whole of the *Mahābhārata* and the *Śrīmad-Bhāgavatam*, you will find that nobody was equal to Kṛṣṇa or greater than Him. Many, many demons came to fight with Him and tried to kill Him, but He killed them all. Even when He was a child, the Pūtānā demoness came to kill Him by poisoning. She smeared poison over her breast, and when Kṛṣṇa sucked it He sucked out her life. But Kṛṣṇa is so kind that He gave her liberation, the position of His mother in the spiritual world.

Kṛṣṇa, the supreme consciousness, is so kind. He thought, "This Pūtānā de-

mon is ignorant. She has come to kill Me without knowing that I cannot be killed. But I have sucked her breast as if she were My mother. Therefore she should be given the position of My mother, like Yaśodāmayī." This is Kṛṣṇa's mercy. He felt so much obliged because of the service rendered by Pūtānā. A mother is meant to give service to her child without any return. She gives service from the very beginning of the child's life within the womb, when she feeds him. The process is given by nature, and the mother feeds the baby. When pregnant, a mother should not eat any pungent things, because they will burn the tender skin and heart of the child. She should eat only very simple things.

But today women have no conscience. Instead of maintaining the child very nicely, thinking, "I must provide all comforts for the child in my womb," they are now killing him by abortion. There is little motherly affection in this Kali-yuga [the Age of Quarrel]. In the material world, motherly affection is considered the highest form of love. But the Kali-yuga is so polluted that mothers are even giving up their love for their children.

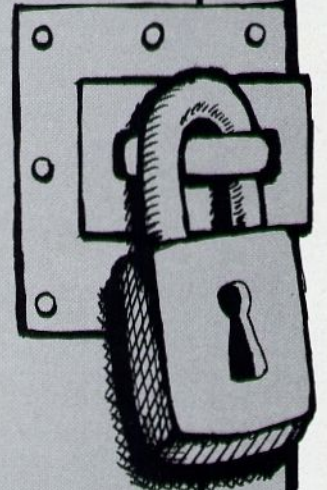
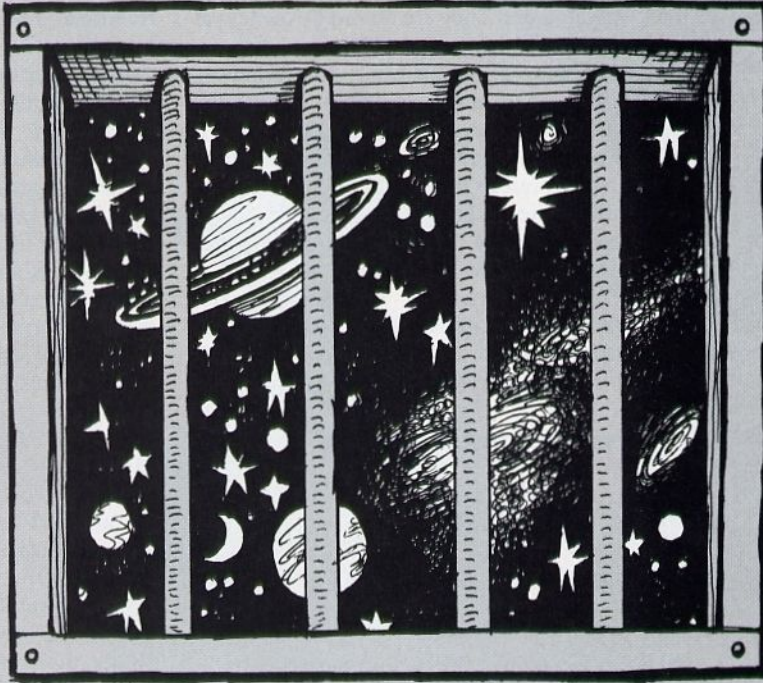
Just imagine the position of this age! As the *Bhāgavatam* [1.1.10] says, *mandāḥ su-manda-matayaḥ manda-bhāgyā hy upadrutāḥ*: "In Kali-yuga everyone is lazy, misguided, unfortunate, and disturbed." Therefore in this age almost no one is interested in spiritual life. The aim of life is to become immortal, to no longer be subjected to the four distressful conditions of birth, old age, disease, and death. But hardly anybody is interested. People in this age are so dull. Therefore they are described as *manda*—"bad" or "lazy." They do not care to know what the goal of life is.

And then, *sumanda-matayaḥ*, "misguided." If someone wants to become recognized as very religious, he will accept some rascal magician as his *guru*, and then he will do everything he likes and eat everything he likes and become a "spiritualist." And his rascal *guru* will say, "Yes, you can eat anything. You can do anything. Religion has nothing to do with eating." This is going on.

The Bible explicitly says, "Thou shalt not kill." But Christians are killing. Still, they very proudly claim, "I am a Christian." What kind of Christian are you? You regularly disobey the order of Christ, and still you are a Christian?

So, whether one is a so-called Christian, Mohammedan, or Hindu, everyone has become a rascal. That's all. This is the Kali-yuga. People have created their own imaginary religious principles, and

(continued on page 34)



LOCKED UP!

We're all in this together—what do we do now?

by NĀGARĀJA DĀSA

Although I was innocent, about five years ago I had to spend one day behind bars in the San Francisco city jail. Sitting on my bunk in the dingy, smoke-filled cell, I listened as the prisoners talked about freedom. That's natural, I thought. But some of them, apparently having forgotten about life outside, talked only of improving their life within the jail.

The prisoners' discussions reminded me of an analogy taught to me by my spiritual master, His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda, the founder and spiritual master of the International Society for Krishna Consciousness. The material world, Śrīla Prabhupāda said, is a prison for the soul. All prisoners are in one of two categories: either they are materialists, or they are transcendentalists.

Most of the souls in the material world, having forgotten their original, eternal home, are materialists, concerned only with improving their material conditions. The Sanskrit word for such a person is *karmī*. The *karmīs* may be moral, religious, hard-working, responsible persons, but all for material ends. The transcendentalists, however, being more advanced in knowledge, can see beyond the temporal. They are not interested in improving themselves materially, but seek full liberation from *karma* and the endless cycle of birth and death.

Some people disagree with the analysis that the material world is a prison for the soul. Either they say that God has sent us here not to suffer but to enjoy, or they say that if God has indeed sent us here to suffer, then He is unjust and unmerciful.

We should understand first of all that God has more intelligence than to send us to enjoy in a miserable place. The material world means suffering, not enjoyment. We suffer innumerable miseries here, including birth, old age, disease, and death. God didn't send us here to enjoy; we enjoy in our original home in the kingdom of God, which is full of uninterrupted happiness.

To think that God has unjustly sent us here to suffer is also a misunderstanding. God has given us the free will to love Him or to reject Him. Those who reject Him come to the material world. Here they don't really escape Kṛṣṇa's control. Kṛṣṇa controls the material world indirectly, through His material energy, which punishes the deviant soul. That punishment, however, rehabilitates the soul.

The soul's rebellion yields neither freedom nor happiness, because the material world restricts the soul's activities. As a prisoner must accept a certain dress, diet, and lifestyle, similarly the soul in the material world must accept a particular body and live according to the nature of that body. When the soul transmigrates from one body to another, he must respond to the dictates of each new body. In a dog's body he'll bark; in a bird's body he'll chirp. He has no freedom to act otherwise.

In the human form, however, the soul can decide whether to continue or end his imprisonment. We chose to come here; we can choose to leave. The *karmīs*

choose to remain, whereas the transcendentalists—the *jñānīs* (speculators), the *yogīs* (meditators), and the *bhaktas* (devotees)—choose liberation.

Most people are not *karmīs*, those who wish to remain imprisoned in the material world. They are bound by the law of *karma*, which assures that for each action they get a corresponding reaction. Their good acts bring them happiness; their sinful acts bring them suffering. *Karmīs* generally do not understand this, and therefore they suffer. Like prisoners who have forgotten free life, the *karmīs* repeatedly try to improve their material situation. They have unlimited desires to enjoy the material world, and even though the material energy repeatedly frustrates their plans, they foolishly continue to hope. Knowing no alternative to

**Modern liberation
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These freedoms
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material life and its frustrations, they convince themselves that things aren't so bad.

More intelligent than the *karmīs* are the transcendentalists, who want liberation from the bondage of *karma*. This is real liberation—ending the cycle of birth and death. Liberation is a popular idea nowadays, and liberation movements abound. But the liberation the transcendentalists seek—full freedom from all the miseries of material existence—is far superior. Modern liberation movements strive only to achieve the freedom to exercise the basic human rights guaranteed by most democratic constitutions: freedom of speech, freedom of the press, freedom of religion. These freedoms are not the real goal of life, however, and will not satisfy the soul's desire for unlimited freedom.

Even if we secure the basic human rights, we're still stuck with old age, disease, death, and rebirth. No number of protest marches can force (or empower) any government to free its citizens from the laws of nature. We hanker for this freedom, but lacking transcendental knowledge we pursue illusory freedom within the prison. Only the transcendentalists—*jñānīs*, *yogīs*, and *bhaktas*—understand the need for full liberation.

The *jñānīs* strive for liberation through speculative philosophy; their goal is to merge their individual existence with the all-pervading spiritual existence, Brahman. By ending their individual existence, they hope to end their suffering.

The *yogīs* strive for liberation by sense control, breath restraint, and meditation. By practicing *yoga* according to the rules prescribed in the Vedic literature, a *yogī* can perceive the Supersoul, the Lord in the heart. Absorbed in trance, the *yogī* is not affected by the pains and pleasures of material life.

Though the *jñānīs* and *yogīs* are called transcendentalists, as long as they do not engage in devotional service to Lord Kṛṣṇa, they remain susceptible to the influence of the powerful material energy. To avoid the dangers of material existence, they must escape the prison of the material world and enter the spiritual world by developing their original attitude of service to the Supreme Personality of Godhead.

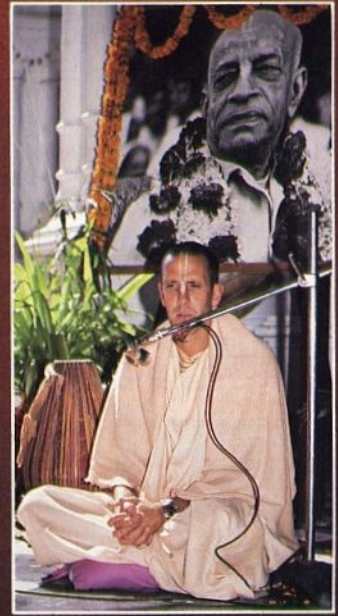
True, the processes of *jñāna* and *yoga* derive from a preliminary understanding of the eternal soul. But they fall short of the goal of complete liberation. What the *jñānīs* and *yogīs* don't know is that the soul is innately active. Full liberation, therefore, doesn't mean just ending material activities, but entering spiritual activities.

Granted, the *jñānīs* and *yogīs* are more intelligent than the *karmīs*. At least they have understood that the material world is a place of suffering and that they should try to get out. But they're going about it the wrong way. Like prisoners who escape from jail but are eventually caught, the *jñānīs* and *yogīs* must eventually return to the material world. To leave the prison, a prisoner must have the sanction of the state. Similarly, to leave this material world, the soul must have the sanction of the Supreme Personality of Godhead.

In the *Bhagavad-gītā* (18.55), Lord Kṛṣṇa says:

*bhaktiyā māṃ abhijānāi
yāvān yaś cāsmi tattvataḥ
tato māṃ tattvato jñātvā
viśate tad-anantaram*

(continued on page 12)



Sunrise in Vṛndāvana during the autumn month of Kārttika reminds one of Kṛṣṇa's words: "Of lights I am the radiant sun." His Holiness Jagatguru Swami (inset) glorifies His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda during last year's Prabhupāda Festival.

Kārttika

A Special Month for Devotion

In Vṛndāvana the festivals of the month of Dāmodara inspire the highest devotion to Lord Kṛṣṇa.

by JAGATGURU SWAMI

After the scorching heat of India's summer comes the monsoon season. The peacocks sing and the parrots bathe in the rain. The crops flourish, and the cows become jubilant feeding on fresh grasses. Swans and cranes move peacefully among lotuses in the full reservoirs.

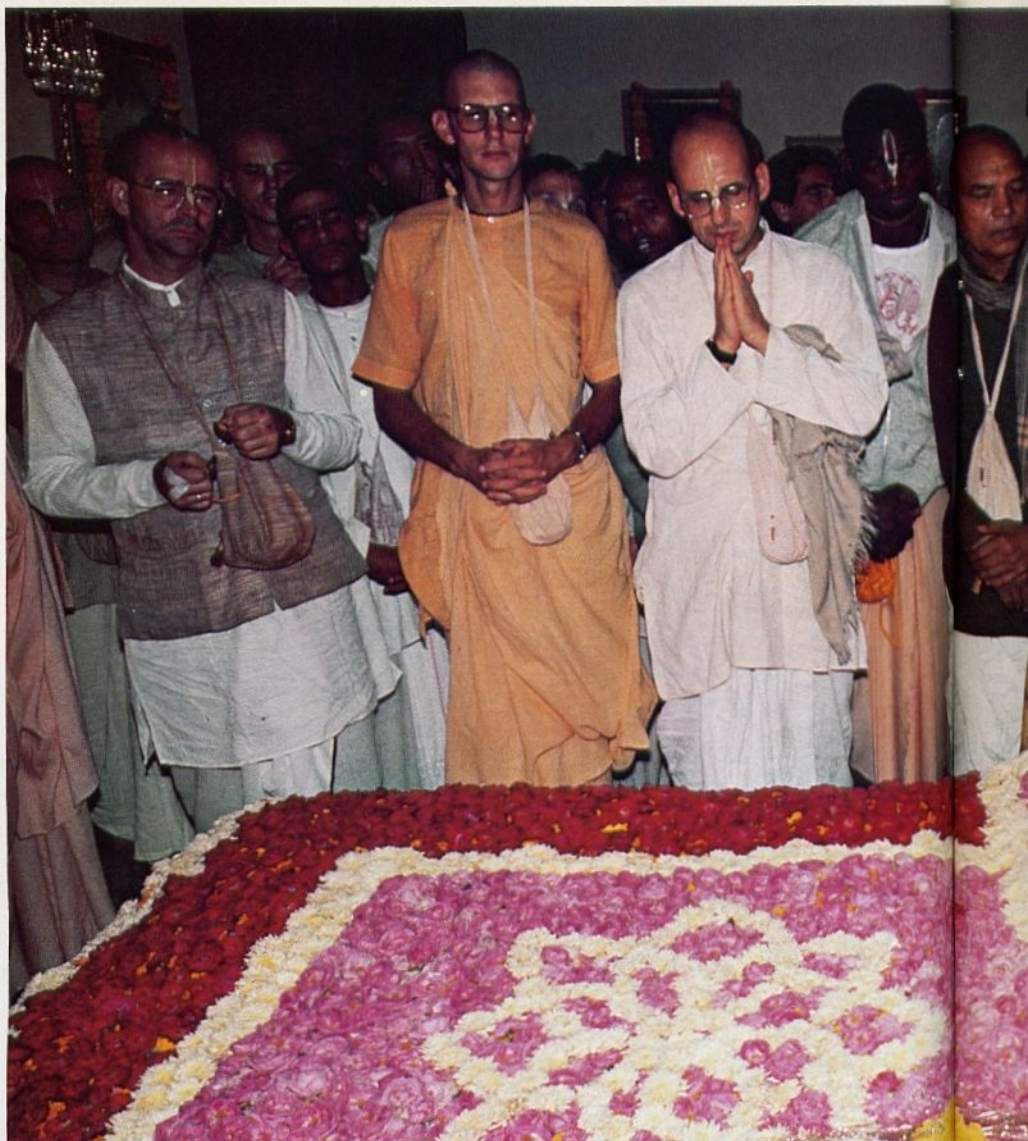
As autumn approaches, a festive atmosphere pervades the entire country, and many celebrations are held. Some are traditional, like Diwali, the Hindu

New Year. Some are ceremonial, like Kojagari, the harvest festival. And some are religious, like Rāma-vijaya, which commemorates Lord Rāma's victory over Rāvaṇa. But of all the many festivals, Kārttika is the best. Kārttika, or the festival of offering lamps in the temples of Lord Kṛṣṇa, lasts the entire month of Dāmodara (Oct.-Nov.).

Although the Kārttika festival is observed in all temples of Lord Kṛṣṇa throughout India, the greatest concen-

tration of Kārttika celebrations takes place in Vṛndāvana, the holy land of Lord Kṛṣṇa's childhood pastimes. The Kārttika festival is observed for one month continuously, and Kṛṣṇa devotees come from all over India and from around the world to take part. In the evenings devotees gather in Vṛndāvana's many temples to sing devotional songs, chant Hare Kṛṣṇa, and offer burning lamps before the Deity. The devotees realize that Kṛṣṇa is the

A mountain of rice and dozens of food preparations (below) are offered to the Deities of Kṛṣṇa and Balarāma during the Govardhana-pūjā festival, held in the month of Kārttika at the ISKCON temple in Vṛndāvana. At right, on the anniversary of the passing of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, his disciples from throughout the world gather around his flower-bedecked bed and remember his activities and instructions. A diorama (lower right) depicts the pastime of mother Yaśodā binding Kṛṣṇa.



Supreme Personality of Godhead and is not in need of their offering. The offerings benefit the devotees, who are awakening their natural love for God.

Lord Kṛṣṇa is eager to accept the devotees' love and devotion. Love means to give, and the process of giving offerings to the Deity helps one develop love for God. Kṛṣṇa says in the *Bhagavad-gītā* that He accepts offerings made by His devotees.

Another devotional practice of Kārttika is *līlā-smaraṇam*, remembering the transcendental pastimes of Lord Kṛṣṇa. Devotees know that to think of Kṛṣṇa always is the highest perfection of life, and during Kārttika they especially meditate on Kṛṣṇa's childhood pastimes, specifically the Dāmodara *līlā*. In the Dāmodara pastime, the unconquerable Supreme Lord shows that he allows Himself to be conquered by the love of His devotees. The *Śrīmad-Bhāgavatam* narrates Kṛṣṇa's Dāmodara *līlā*.

One day, the story goes, Kṛṣṇa's mother, Yaśodā, was churning butter,



when Kṛṣṇa appeared on the scene demanding to be nursed. Yaśodā stopped her work, took her son on her lap, and began feeding Him milk from her breast. Suddenly the milk on the stove began to boil over, and Yaśodā hurriedly put Lord Kṛṣṇa aside and ran to the kitchen. Lord Kṛṣṇa, however, became very an-

gry and immediately broke the butter pot and began to eat the butter. He even went into the courtyard and began distributing butter to the monkeys.

When mother Yaśodā returned from the kitchen and found the broken butter pot, she could understand that this was the work of her naughty son. She decided to punish Him, and she began to search. When she at last found Him, He was in the courtyard feeding butter to the monkeys. Fearfully He was looking this way and that. He saw His mother coming toward Him with a stick in her hand, so He began to run. With great difficulty Yaśodā caught Lord Kṛṣṇa, who by now was on the point of crying. Yaśodā could understand that Kṛṣṇa was unnecessarily afraid, so she threw away her stick and decided to punish Kṛṣṇa by binding Him around the waist with a rope.

Of course, it isn't possible for anyone to bind the Supreme Personality of Godhead, so when Yaśodā went to tie the knot, the rope was two inches too short.



She returned to the house for more rope, but again it was too short. Then she joined together all the available rope, but again it was too short. She was smiling, but astonished.

Lord Kṛṣṇa, the Supreme Personality of Godhead, was playing the part of an ordinary child. No one is able to bind the Supreme Lord; yet the Lord submits to the love of His pure devotees. Appreciating the labor of His mother, Kṛṣṇa agreed to be bound by ropes.

By remembering this childhood pastime of Kṛṣṇa the pilgrims at the Kār-

year a festival is held on the anniversary of Prabhupāda's passing.

The "Prabhupāda Festival" attracts devotees from around the world. Many distinguished Vṛndāvana residents, mindful of Prabhupāda's unparalleled work, also attend. The day is filled with remembrance of Prabhupāda. Throughout the morning, Prabhupāda's disciples, friends, and followers glorify his transcendental qualities and activities. At noon devotees perform a traditional *ārati* ceremony before Prabhupāda's *sa-mādhi* (tomb), and more than one hun-



Devotees take the Deities on a boat ride (above), the marble-covered courtyard of the Kṛṣṇa-Balarāma temple having been flooded for the occasion. At left, children of the Bhaktivedanta Swami International Gurukula, which adjoins the Kṛṣṇa-Balarāma temple, enact the pastime of Kṛṣṇa lifting Govardhana Hill.



ttika festival remember that the goal of devotional service is to develop pure love for Kṛṣṇa.

The Kārttika month offers a special festival for the members and friends of the International Society for Krishna Consciousness (ISKCON), for during Kārttika ISKCON commemorates the passing of its founder-*ācārya*, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. In Vṛndāvana, on November 14, 1977, Prabhupāda gathered his disciples by his side, and with perfect humility, purity, and devotion he left the mortal world to reside with Kṛṣṇa in His eternal abode, Goloka Vṛndāvana. Each

dred eight vegetarian dishes are offered. Throughout the *ārati* devotees chant the names of Kṛṣṇa and Prabhupāda.

In the evening, the disciples of Prabhupāda gather in his rooms and, surrounding the bed from which he imparted his last instructions, speak about their spiritual master until late in the night. In the evening atmosphere of Vṛndāvana, the mood of separation from Prabhupāda intensifies. By remembering him and his instructions, however, his disciples perceive his presence within their hearts.

In the days that follow the Prabhupāda festival, the Kārttika celebrations continue until the last day of the month, when everyone returns home satisfied and spiritually enriched. The *Padma Purāna* states, "Lord Kṛṣṇa may offer liberation or material happiness to a worshiper, but after executing devotional service, particularly in Vṛndāvana during the month of Kārttika, the devotee wants only to attain pure devotional service to the Lord." ❀



ROGER ANNEY

Lord Kṛṣṇa's Cuisine

Vegetables in Vogue

We've finally acknowledged the economic and health benefits of vegetables— but what about their spiritual value?

by VIŚĀKHĀ-DEVĪ DĀSĪ

Vegetables. They used to be those small, wet mounds relegated to the outer limits of the dinner plate. They were sneered at, scorned, ignored, and shoved around by the forks of finicky children. Finally, they're coming into vogue.

We like vegetables more these days because we understand more how good they are for us. Vegetables contain no cholesterol, little or no fat, and a wealth of vitamins, minerals, and fiber. Vegetables are also affordable. They come in a variety of tastes, textures, and colors, and they combine well with grains, beans, and dairy products. So it's not so surpris-

ing that vegetable dishes often receive starring roles in carefully considered meals.

If you're interested in expanding your vegetable-cooking repertoire to include some of those starring dishes, Lord Kṛṣṇa's cuisine features an incredible variety, from the simple to the elaborate. You'll find vegetables cooked whole, mashed, puréed, diced, sliced, cubed, and shredded. You'll find them baked, sautéed, steamed, boiled, and deep- or shallow-fried. You'll find eggplants, tomatoes, and sweet peppers stuffed. You'll find vegetables in high-protein *dāl* soups, in rice dishes, in flat breads, stuffed

pastries, *pakorās* (fritters), even cooked in sweetened milk for dessert. The possibilities are many.

The ingredients of Lord Kṛṣṇa's cuisine are not difficult to obtain. Essential seasonings like coriander, fresh ginger, and green chilies are grown and sold locally in most places. And what were once gourmet vegetables, like okra and white radishes, are now in most supermarkets. While you'll still have to visit a local Indian grocery to pick up a few spices, today Lord Kṛṣṇa's divine cuisine is more accessible to you than ever before.

Now, maybe you don't like following recipes. Or maybe you prefer some other

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

In the photo (clockwise from top): creamy vegetable soup, *dāl* with spiced yogurt, fried chickpeas in spiced yogurt, and fried chickpeas and peppers. Recipes for the creamy vegetable soup and the *dāl* and vegetable soup are included below.

Creamy Vegetable Soup

(*Mili-juli sabji ka soup*)

Preparation time: 45-50 minutes
Servings: 4-6

3 tablespoons ghee (clarified butter) or vegetable oil
2 bay leaves
1 teaspoon ground coriander
¼ teaspoon ground asafetida
1¼ teaspoons turmeric
1½ pounds assorted vegetables, washed and diced
5 cups water
1½ teaspoons salt
¼ teaspoon black pepper
3 tablespoons butter
2 tablespoons white flour
½ cups hot milk

1. Heat the ghee in a heavy saucepan over a medium flame. Fry the bay leaves, coriander, asafetida, and turmeric for a few seconds. Then immediately add the diced vegetables. Stir-fry the vegetables for 4 to 5 minutes, allowing them to brown in spots. Now add the water, salt, and pepper. Cover, and simmer over a medium-low flame (stirring occasionally) until the vegetables are tender and soft. Leave the vegetables intact if you prefer, or mash them to a purée, or blend them in an electric blender. Remember to remove the bay leaves if you blend the soup.

2. While the vegetables are cooking, heat the butter over a medium flame in a small saucepan. Add the flour and stir-fry carefully for 1 or 2 minutes until it begins to brown. Add the hot milk. Whisk the mixture constantly for about 2 minutes until the sauce is fairly thick. Mix it into the soup and heat just until boiling. Remove from the flame and offer to Kṛṣṇa.

Dāl and Vegetable Soup

(*Dāl tarkari*)

Preparation time: 1 hour
Servings: 4-6

1 cup *mung dāl* or green split peas
4 cups water
2 to 3 teaspoons salt
4 bay leaves
1 cinnamon stick, 3 inches long, broken in half
2 teaspoons turmeric
1 tablespoon butter
10 ounces assorted vegetables, washed and cubed
2 tablespoons ghee or vegetable oil
½ teaspoon cumin seeds

2 dried chilies, crushed
1 teaspoon fresh ginger, grated
¼ teaspoon asafetida
1 tablespoon chopped coriander leaves
2 lemons, each washed and cut into 8 wedges

1. Clean and wash the *dāl*. Drain. Combine the water, salt, bay leaves, and pieces of cinnamon stick in a large saucepan or heavy pot and bring to a boil. Put the *dāl* into the boiling water.

2. When the water comes to a second boil, partially cover the pot, lower to a medium-low flame, and cook for about 20 minutes or until the *dāl* grains are quite tender. Remove any froth that collects at the top. Then put in the turmeric and butter. Drop in the cut vegetables, replace the lid, and continue cooking on the same flame until the vegetables are tender and the *dāl* is completely broken up. Let the *dāl* simmer while you prepare the seasonings.

3. Heat the 2 tablespoons of ghee in a small frying pan and toss in the cumin seeds and the crushed chilies. Stir once. When the cumin seeds darken, put in the grated ginger and the asafetida and fry for a few more seconds. Swirl and tilt the pan, and then pour the seasonings into the *dāl* in one swoop. Cover the pot immediately and allow the seasonings to blend into the *dāl* for 4 to 5 minutes. Remove from the flame, garnish with fresh coriander leaves and lemon wedges, and offer to Kṛṣṇa hot.

Vegetable Greens Cooked in Their Own Juices

(*Śak*)

Preparation time: 30 minutes
Servings: 4-6

2 pounds spinach or other leafy greens such as radish or broccoli leaves
2 tablespoons ghee or vegetable oil
½ teaspoon fennel seeds
½ teaspoon fresh ginger, grated
2 fresh chilies, seeded and minced
½ teaspoon turmeric
¼ teaspoon asafetida (optional)
2 potatoes, peeled and diced (optional)
1 teaspoon salt
2 tablespoons lemon juice

1. Wash the vegetable greens in several changes of water and discard the tough stems. Let the greens drain, then chop them into small pieces. In a medium-size saucepan, heat the ghee and fry the fennel seeds, grated ginger, and minced chilies together for 30 to 40 seconds. Add the powdered spices and fry them briefly. Then immediately drop in the diced potatoes and stir-fry for 8 to 10 minutes, scraping the bottom of the pan as you stir. Let them brown to a golden color on all sides.

2. Next, put in the chopped vegetable leaves, cover, and cook slowly for about 15 minutes or until the greens are cooked and

the potatoes are soft. (Leafy greens that are juicy and cook quickly may not need additional water, but leaves that stay dry and need to cook longer will need a small amount of water.) Add the salt and lemon juice. Stir. Remove from the heat and offer to Kṛṣṇa.

Vegetable Semolina

(*Uṣmā*)

Preparation time: 35 minutes
Servings: 4-6

1 pound assorted vegetables
2 tablespoons ghee or vegetable oil
2 teaspoons cumin seeds
1 teaspoon black mustard seeds
½ teaspoon fenugreek seeds
2 teaspoons fresh ginger, grated
1 dried chili, crushed
6 curry or bay leaves
½ teaspoon turmeric
¼ teaspoon asafetida
5 cups water
¼ cup raisins (optional)
3 teaspoons salt
2½ cups semolina or farina
1 cup butter or ghee
½ teaspoon black pepper
2 tablespoons lemon juice
2 tablespoons butter

1. Begin by cutting the vegetables. Green beans and peppers can be cut into pieces, carrots sliced, potatoes cubed, tomatoes quartered, and cauliflowers cut into flowerets. Heat 2 tablespoons of ghee in a saucepan over a medium flame and fry the cumin seeds, black mustard seeds, fenugreek seeds, curry leaves, ginger, and chili. After 30 to 45 seconds, toss in the turmeric and asafetida. Then add the cut vegetables. (If you want to give your *uṣmā* a special taste and texture, lightly deep-fry the cubed potatoes, sliced carrots, and cauliflower flowerets and add them to the *uṣmā* at the end.) Stir the vegetables until they brown. Then add a little water to prevent scorching. Lower the heat, cover, and simmer until the vegetables are tender. While the vegetables simmer, put the water and salt in a small pot to boil.

2. Melt the butter in a 5-pint saucepan, add the semolina, and stir-fry gently over a medium-low flame, stirring every time the bottom layer of semolina appears lightly browned. It should take 10 to 15 minutes for all the semolina to turn light brown.

3. When the grains are ready and the water is boiling, put the cooked vegetables into the grains and toss in the raisins. Then pour the boiling water into this mixture. Be careful! The mixture will erupt and sputter. Lower the flame. Stir several times to break up any lumps. Then cover the pot to trap the steam. Let the *uṣmā* simmer on the lowest flame. After 5 minutes, lift the lid to see if the grains have absorbed all the water. If not, stir briskly several times and cook a few more minutes uncovered. Finally, add the pepper, lemon juice, and butter. Mix again and offer to Kṛṣṇa.

cuisine. Fine. But whether you follow a recipe or your imagination, whether you cook from the Eastern tradition or the Western, whether your meals are simple or elaborate—the crucial factor is your consciousness.

And the highest consciousness is to lovingly cook for the Supreme Personality of Godhead, Kṛṣṇa. Besides making you transcendently joyful, this Kṛṣṇa conscious cooking will also gradually elevate you in spiritual life.

That's what my teacher, Yamunā-devī dāsī, taught me. And she learned that from her teacher, Śrīla Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness. Before

Śrīla Prabhupāda introduced it, this type of cooking was unknown in the West. Its unique principles and its focus on pleasing Lord Kṛṣṇa place it apart from and transcendental to all mundane cultures and cuisines—including Indian. Cooking for Kṛṣṇa and honoring the remnants as His *prasādam* (mercy) is a highly evolved form of spiritual meditation.

Want to try it? Don't forget that the ingredients must be pure vegetarian. Don't forget that the most important ingredient is your consciousness. And don't forget Kṛṣṇa. If you'd like to know more about the transcendental art of cooking for Kṛṣṇa, or if you'd just like to share your experiences, please write me. 🍄

LOCKED UP!

(continued from page 6)

“One can understand the Supreme Personality of Godhead as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.” By entering into the kingdom of God we become free.

Kṛṣṇa will let us return to the kingdom of God when we have some activity to perform. And the only activity there is devotional service to Kṛṣṇa. As a prisoner must prove that he has rehabilitated himself and can contribute to society, we must prove to Kṛṣṇa that we are no longer envious of Him and want to serve Him with love and devotion in His transcendental abode.

The *bhaktas* (devotees) demonstrate their love for Kṛṣṇa by engaging in His devotional service; thus they are already free from material actions and reactions. The devotees have no material desires and live in the material world only to benefit others. Like prison counselors, they may be within the prison, but in no way are they imprisoned. By their consciousness and their activities they are already liberated.

The *bhaktas*, therefore, are not as motivated to get out of the material world as they are to serve Kṛṣṇa. Freedom means to live as one desires. And to live as they desire, the devotees do not need to leave the material world. They desire only to serve Kṛṣṇa, which they can do in the material world. The devotees even refuse to accept any kind of liberation that might interfere with their service to Kṛṣṇa. The pleasure of serving Kṛṣṇa is a great ocean of bliss, and the pleasure of liberation is only a drop of that ocean. The devotees consider the liberation of merging into Brahman to be the same as going to hell. Brahman is spiritual *existence*, but without the spiritual *activity* of devotional service to Kṛṣṇa. And any place devoid of spiritual activity is hell for a devotee.

The ideal place for spiritual activity is Goloka Vṛndāvana, Kṛṣṇa's eternal abode in the spiritual world. Even though the devotee is satisfied to serve Kṛṣṇa in the material world, he naturally desires to be with Kṛṣṇa and Kṛṣṇa's loving associates in Goloka Vṛndāvana. Kṛṣṇa, being especially pleased with His devotee who faithfully serves Him in the material world, brings the sincere devotee back to Him at the end of the devotee's life. And He promises in the *Bhagavad-gītā*, “After attaining Me, the great souls, who are *yogīs* in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.” 🍄

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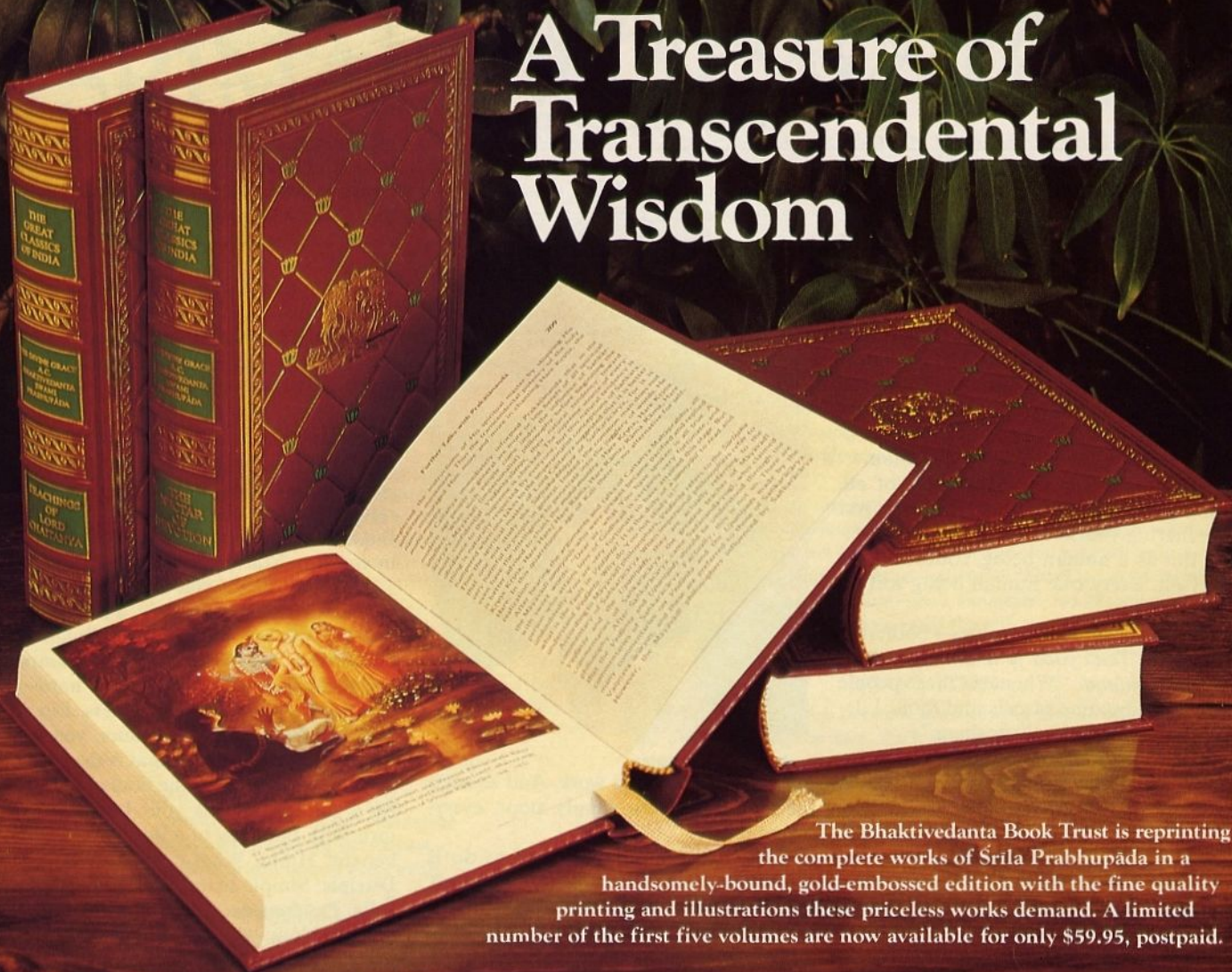
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ŚRĪLA PRABHUPĀDA SPEAKS OUT

Nasty Improvements

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

Śrīla Prabhupāda: "Bothering" someone who is going to kill himself—that is natural. Even if you don't know the other person, still, if you are a gentleman, you want to give him some protection. This is the duty of a gentleman.

Someone may say, "But most of all, you are bothering yourself. Why are you bothering yourself?"

But as a human being, I must bother myself. Every true human being will do that.

Even Lord Kṛṣṇa comes—bothering Himself. *Yadā yadā hi dharmasya glānir bhavati bhārata:* "Whenever these people on earth become rascals and fools, I descend again and deliver them."

So those who are servants of God—they are doing the very same thing, on behalf of God. And so they are exalted, because they are doing the work of God. They're not cheating the public.

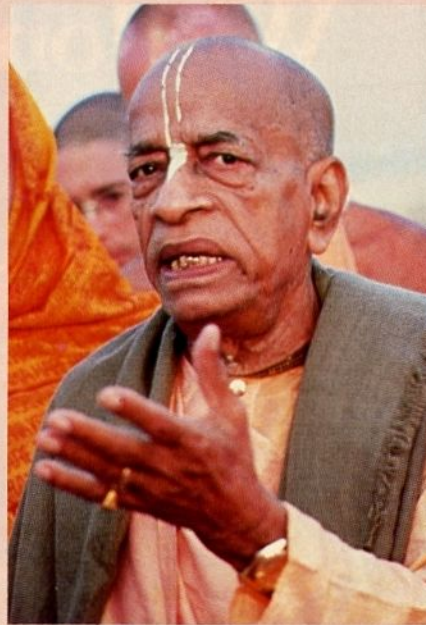
Therefore, for the sake of the people in general, I am requesting you to pursue this farming life with great enthusiasm. Help people to see this traditional, natural way of living. You must help them see how they can become happy, how they can go back to Godhead.

So advance this project—plain living, high thinking. This modern civilization is so nasty. A nasty civilization, artificially increasing the so-called necessities of life. *Anartha*—unwanted, unbeneficial "improvements."

Disciple: We would not have understood you if you had said that eight, ten years ago. Now we understand a little bit.

Śrīla Prabhupāda: Yes. Take this electric light, for example. Now, to get light we simply grow some castor seed and take the oil. As with everything else, we get light from the earth. The modern civilization gets light from complicated electric generators. But really, they get the power from petroleum. Which means they too get their power from the earth.

The difference is this: We get our power so very simply and easily. But to search out petroleum they have to dig deeply into the earth and even bore into the ocean floor. Therefore it is called



ugra-karma, horrible work. And as soon as their petroleum supply stops, everything stops.

Just consider. All you need to do is grow some castor seed, press out the oil, put it in any pot, add a wick, and the light is there. The light is there. So even allowing that you may have somewhat improved the lighting system, still, lighting is not the main necessity of your life. And to stay artificially advanced—beyond the castor-oil lamp to this modern electric lamp—you have to work so horribly hard. You have to go to the middle of the ocean and bore into the ocean floor. In this way your real, spiritual business in life is forgotten. Finished.

God gave you so much energy and intelligence for attaining self-realization. First you must realize this precarious position you are in—repeatedly dying, life after life, and taking birth repeatedly in various species for more and more suffering. This is your problem, and this problem you are to solve now that you have received the human form. In human life, after all, you possess advanced intelligence. But instead of using this advanced intelligence for self-realization, modern man has used it to go from the castor-oil lamp to the electric lamp. That's all.

Just try to understand. Modern civilization—what is the improvement? And

by advancing from the castor-oil lamp to the electric lamp, you have forgotten your real business. You have lost your real self.

And yet this so-called civilization goes on and on. This is called *māyā*, illusion. For some fictitious happiness, you lose out on your real business, your whole purpose in life.

You may not admit it, but you are under the control of nature: sooner or later you have to give up this material body. All right, you may make a very nice arrangement for living here in comfort. But nature will not allow you to live here in comfort. You must die.

And after death you are going to get yet another material body. Perhaps in this life you are working to maintain a house with high-grade electrical lamps and so forth. You are working so hard—you have got your own business. But if next life, by the laws of nature, you get the body of a dog, then what is the benefit? You cannot check the laws of nature. So if nature rewards your business efforts with the body of a dog, what is the benefit? Hmm? What is the answer?

Disciple: Simple living, high thinking.

Śrīla Prabhupāda: Yes, but here is the charge. Now, what is your answer? In this life you may be living very comfortably. But if, due to neglecting God and your soul, in your next life you are going to be a dog, then what is the benefit?

This is the charge. Now, how will this "modern man" answer this charge? Can he deny he is going to be a dog?

Disciple: He'll say he doesn't believe it.

Śrīla Prabhupāda: He may believe or not believe. Take this little child. He is just a little boy, so he does not know anything about his future. But his mother knows, his father knows, and I know that some day he's going to be a young man.

If he says, "No, I'm not going to be a young man," it is childish. His father and mother know that this boy is going to grow into a young man, and so he should be properly educated. That is the guardians' business.

Admittedly, a child—or one who is childish—doesn't know what he is going to become in the future. He doesn't know about his future life. But does that mean his future life is not a fact? ❀

(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 Hiranyākṣa, who would be killed by the Lord's incarnation as a boar.

TEXT 27

यस्यानवद्याचरितं मनीषिणो
गृणन्त्यविद्यापटलं बिभित्सवः ।
निरस्तसाम्यातिशयोऽपि यत्स्वयं
पिशाचचर्यामचरद्भृतिः सताम् ॥२७॥

*yasyānavadyācaritaṁ maṇiṣiṇo
gṛṇanti avidyā-paṭalaṁ bibhītsavaḥ
nirasta-sāmyātiśayo 'pi yat svayaṁ
piśāca-caryām acarad bhṛtiḥ satām*

yasya—whose; *anavadya*—unimpeachable; *ācaritaṁ*—character; *maṇiṣiṇaḥ*—great sages; *gṛṇanti*—follow; *avidyā*—nescience; *paṭalam*—mass; *bibhītsavaḥ*—desiring to dismantle; *nirasta*—nullified; *sāmya*—equality; *atiśayaḥ*—greatness; *api*—in spite of; *yat*—as; *svayaṁ*—personally; *piśāca*—devil; *caryām*—activities; *acarat*—performed; *gatiḥ*—destination; *satām*—of the devotees of the Lord.

TRANSLATION

Although no one in the material world is equal to or greater than Lord Śiva, and although his unimpeachable character is followed by great souls to dismantle the mass of nescience, he nevertheless remains as if a devil to give salvation to all devotees of the Lord.

PURPORT

Lord Śiva's uncivilized, devilish characteristics are never abominable because he teaches the sincere devotees of the Lord how to practice detachment from material enjoyment. He is called Mahādeva, or the greatest of all demigods, and no one is equal to or greater than him in the material world. He is almost equal with Lord Viṣṇu. Although he always associates with Māyā, Durgā, he is above the reactionary stage of the three modes of material nature, and although he is in charge of devilish characters in the mode of ignorance, he is not affected by such association.

TEXT 28

हसन्ति यस्याचरितं हि दुर्भंगाः
खात्मन्-रतस्वाविदुषः समीहितम् ।
यैर्वस्त्रमाल्याभरणानुलेपनैः
श्वभोजनं खात्मतयोपलालितम् ॥२८॥

*hasanti yasyācaritaṁ hi durbhagaḥ
svātman-ratasyāviduṣaḥ samihitaṁ
yair vastra-mālyābharaṇānulepanaiḥ
śva-bhojanam svātmatayopalālitam*

hasanti—laugh at; *yasya*—whose; *ācaritaṁ*—activity; *hi*—certainly; *durbhagaḥ*—the unfortunate; *sva-ātman*—in the self; *ratasya*—of one engaged; *aviduṣaḥ*—not knowing; *samihitaṁ*—his purpose; *yaiḥ*—by whom; *vastra*—clothing; *mālyā*—garlands; *ābharaṇa*—ornaments; *anu*—such luxurious; *lepanaiḥ*—with ointments; *śva-bhojanam*—eatable by the dogs; *sva-ātmatayā*—as if the self; *upalālitam*—fondled.

TRANSLATION

Unfortunate, foolish persons, not knowing that he is engaged in his own self, laugh at him. Such foolish persons engage in maintaining the body—which is eatable by dogs—with dresses, ornaments, garlands and ointments.

PURPORT

Lord Śiva never accepts any luxurious dress, garland, ornament or ointment. But those who are addicted to the decoration of the body, which is finally eatable by dogs, very luxuriously maintain it as the self. Such persons do not understand Lord Śiva, but they approach him for luxurious material comforts. There are two kinds of devotees of Lord Śiva. One class is the gross materialist seeking only bodily comforts from Lord Śiva, and the other class desires to become one with him. They are mostly impersonalists and prefer to chant *śivo 'ham*, "I am Śiva," or "After liberation I shall become one with Lord Śiva." In other words, the *karmīs* and *jñānīs* are generally devotees of Lord Śiva, but they do not properly understand his real purpose in life. Sometimes so-called devotees of Lord Śiva imitate him in using poisonous intoxicants. Lord Śiva once swallowed an ocean of poison, and thus his throat became blue. The imitation Śivas try to follow him by indulging in poisons, and thus they are ruined. The real purpose of Lord Śiva is to serve the Soul of the soul, Lord Kṛṣṇa. He desires that all luxurious articles, such as nice garments, garlands, ornaments and cosmetics, be given to Lord Kṛṣṇa only, because Kṛṣṇa is the real enjoyer. He refuses to accept such luxurious items himself because they are only meant for Kṛṣṇa. However, since they do not know this purpose of Lord Śiva, foolish persons either laugh at him or profitlessly try to imitate him.

TEXT 29

ब्रह्मादयो यत्कृतसेतुपाला
यत्कारणं विश्वमिदं च माया ।
आज्ञाकरी यस्य पिशाचचर्या
अहो विभून्नश्चरितं विडम्बनम् ॥२९॥

*brahmādayo yat-kṛta-setu-pālā
yat-kāraṇam viśvam idaṁ ca māyā
ājñā-karī yasya piśāca-caryā
aho vibhūnnaś caritaṁ viḍambanam*

brahma-ādayaḥ—demigods like Brahmā; *yat*—whose; *kṛta*—activities; *setu*—religious rites; *pālāḥ*—observers; *yat*—one who is; *kāraṇam*—the origin of; *viśvam*—the universe; *idam*—this; *ca*—also; *māyā*—material energy; *ājñā-karī*—order carrier; *yasya*—whose; *piśāca*—devilish; *caryā*—activity; *aho*—O my lord; *vibhūmnaḥ*—of the great; *caritam*—character; *viḍambanam*—simply imitation.

TRANSLATION

Demigods like Brahmā also follow the religious rites observed by him. He is the controller of the material energy, which causes the creation of the material world. He is great, and therefore his devilish characteristics are simply imitation.

PURPORT

Lord Śiva is the husband of Durgā, the controller of the material energy. Durgā is personified material energy, and Lord Śiva, being her husband, is the controller of the material energy. He is also the incarnation of the mode of ignorance and one of the three deities representing the Supreme Lord. As His representative, Lord Śiva is identical with the Supreme Personality of Godhead. He is very great, and his renunciation of all material enjoyment is an ideal example of how one should be materially unattached. One should therefore follow in his footsteps and be unattached to matter, not imitate his uncommon acts like drinking poison.

TEXT 30

मैत्रेय उवाच

सैवं संविदिते भर्त्रा मन्मथोन्मथितेन्द्रिया ।
जग्राह वासो ब्रह्मर्षेर्वृषलीव गतत्रया ॥३०॥

maitreya uvāca
saivam saṁvidite bhartrā
manmathonmathitendriyā
jaḡrāha vāso brahmaṛṣeḥ
vṛṣalīva gata-trapā

maitreyaḥ uvāca—Maitreya said; *sā*—she; *evam*—thus; *saṁvidite*—in spite of being informed; *bhartrā*—by her husband; *manmatha*—by Cupid; *unmathita*—being pressed; *indriyā*—senses; *jaḡrāha*—caught hold of; *vāsaḥ*—clothing; *brahma-ṛṣeḥ*—of the great brāhmaṇa-sage; *vṛṣalī*—public prostitute; *iva*—like; *gata-trapā*—without shame.

TRANSLATION

Maitreya said: Diti was thus informed by her husband, but she was pressed by Cupid for sexual satisfaction. She caught hold of the clothing of the great brāhmaṇa-sage, just like a shameless public prostitute.

PURPORT

The difference between a married wife and a public prostitute is that one is restrained in sex life by the rules and regulations of the scriptures, whereas the other is unrestricted in sex life and is conducted solely by the strong sex urge. Although very enlightened, Kaśyapa, the great sage, became a victim of his prostitute wife. Such is the strong force of material energy.

TEXT 31

स विदित्वाथ भार्यायास्तं निर्वन्धं विकर्मणि ।
नत्वा दिष्टाय रहसि तयाथोपविवेश हि ॥३१॥

sa viditvātha bhāryāyastam nirbandham vikarmaṇi
natvā diṣṭāya rahasi tayāthopaviveśa hi

saḥ—he; *viditvā*—understanding; *atha*—thereupon; *bhāryāyāḥ*—of the wife; *tam*—that; *nirbandham*—obstinacy; *vikarmaṇi*—in the forbidden act; *natvā*—offering obeisances; *diṣṭāya*—unto worshipable fate;

rahasi—in a secluded place; *tayā*—with her; *atha*—thus; *upaviveśa*—lay; *hi*—certainly.

TRANSLATION

Understanding his wife's purpose, he was obliged to perform the forbidden act, and thus after offering his obeisances unto worshipable fate, he lay with her in a secluded place.

PURPORT

It appears from the talks of Kaśyapa with his wife that he was a worshiper of Lord Śiva, and although he knew that Lord Śiva would not be pleased with him for such a forbidden act, he was obliged to act by his wife's desire, and thus he offered his obeisances unto fate. He knew that the child born of such untimely sexual intercourse would certainly not be a good child, but could not protect himself because he was too obligated to his wife. In a similar case, however, when Ṭhākura Haridāsa was tempted by a public prostitute at the dead of night, he avoided the allurements because of his perfection in Kṛṣṇa consciousness. That is the difference between a Kṛṣṇa conscious person and others. Kaśyapa Muni was greatly learned and enlightened, and he knew all the rules and regulations of systematic life, yet he failed to protect himself from the attack of sex desire. Ṭhākura Haridāsa was not born of a brāhmaṇa family, nor was he himself brāhmaṇa, yet he could protect himself from such an attack due to his being Kṛṣṇa conscious. Ṭhākura Haridāsa used to chant the holy name of the Lord three hundred thousand times daily.

TEXT 32

अथोपसृश्य सलिलं प्राणानायम्य वाग्यतः ।
ध्यायञ्जजाप विरजं ब्रह्म ज्योतिः सनातनम् ॥३२॥

athopasṛśya salilam
prāṇān āyamy vāg-yataḥ
dhyāyañ jajāpa virajam
brahma jyotiḥ sanātanam

atha—thereafter; *upasṛśya*—touching or taking bath in water; *salilam*—water; *prāṇān āyamy*—practicing trance; *vāg-yataḥ*—controlling speech; *dhyāyan*—meditating; *jajāpa*—chanted within the mouth; *virajam*—pure; *brahma*—Gāyatri hymns; *jyotiḥ*—effulgence; *sanātanam*—eternal.

TRANSLATION

Thereafter the brāhmaṇa took his bath in the water and controlled his speech by practicing trance, meditating on the eternal effulgence and chanting the holy Gāyatri hymns within his mouth.

PURPORT

As one has to take bath after using the toilet, so one has to wash himself with water after sexual intercourse, especially when at a forbidden time. Kaśyapa Muni meditated on the impersonal *brahmajyoti* by chanting the Gāyatri *mantra* within his mouth. When a Vedic *mantra* is chanted within the mouth so that only the chanter can hear, the chanting is called *japa*. But when such *mantras* are chanted loudly, it is called *kīrtana*. The Vedic hymn Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare can be chanted both softly to oneself or loudly; therefore it is called the *mahā-mantra*, or the great hymn.

Kaśyapa Muni appears to be an impersonalist. Comparing his character with that of Ṭhākura Haridāsa as referred to above, it is clear that the personalist is stronger in sense control than the impersonalist. This is explained in *Bhagavad-gītā* as *param dṛṣṭvā nivartate*; i.e., one ceases to accept lower grade things when one is situated in a superior condition. One is supposed to be purified after taking bath and chanting Gāyatri, but the *mahā-mantra* is so powerful that one can chant loudly or softly, in any condition, and he is protected from all the evils of material existence.

TEXT 33

दितिस्तु व्रीडिता तेन कर्मावद्येन भारत ।
उपसङ्गम्य विप्रर्षिमधोमुख्यभ्यभाषत ॥३३॥

*ditiḥ tu vṛīḍitā tena
karmāvadyena bhārata
upasaṅgamy vipraṛṣim
adhō-mukhy abhyabhāṣata*

ditiḥ—Diti, the wife of Kaśyapa; *tu*—but; *vṛīḍitā*—ashamed; *tena*—by that; *karma*—act; *avadyena*—faulty; *bhārata*—O son of the Bharata family; *upasaṅgamy*—going nearer to; *vipra-ṛṣim*—the *brāhmaṇa*-sage; *adhah-mukhi*—with her face lowered; *abhyabhāṣata*—politely said.

TRANSLATION

O son of the Bharata family, Diti, after this, went nearer to her husband, her face lowered because of her faulty action. She spoke as follows.

PURPORT

When one is ashamed of an abominable action, one naturally becomes down-faced. Diti came to her senses after the abominable sexual intercourse with her husband. Such sexual intercourse is condemned as prostitution. In other words, sex life with one's wife is equal to prostitution if the regulations are not properly followed.

TEXT 34

दितिरुवाच
न मे गर्भमिमं ब्रह्मन् भूतानामृषभोऽवधीत् ।
रुद्रः पतिर्हि भूतानां यस्याकरवमंहसम् ॥३४॥

*ditir uvāca
na me garbham imam brahman
bhūtānām ṛṣabho 'avadhīḥ
rudraḥ patiḥ hi bhūtānām
yasyākaravam aṁhasam*

ditiḥ uvāca—the beautiful Diti said; *na*—not; *me*—my; *garbham*—pregnancy; *imam*—this; *brahman*—O *brāhmaṇa*; *bhūtānām*—of all living entities; *ṛṣabhaḥ*—the noblest of all living entities; *avadhīḥ*—let him kill; *rudraḥ*—Lord Śiva; *patiḥ*—master; *hi*—certainly; *bhūtānām*—of all living entities; *yasya*—whose; *akaravam*—I have done; *aṁhasam*—offense.

TRANSLATION

The beautiful Diti said: My dear *brāhmaṇa*, kindly see that my embryo is not killed by Lord Śiva, the lord of all living entities, because of the great offense I have committed against him.

PURPORT

Diti was conscious of her offense and was anxious to be excused by Lord Śiva. Lord Śiva has two popular names, Rudra and Āśutoṣa. He is very prone to anger as well as quickly pacified. Diti knew that because of his being quickly angered he might spoil the pregnancy she had so unlawfully achieved. But because he was also Āśutoṣa, she implored her *brāhmaṇa*-husband to help her in pacifying Lord Śiva, for her husband was a great devotee of Lord Śiva. In other words, Lord Śiva might have been angry with Diti because she obliged her husband to transgress the law, but he would not refuse her husband's prayer. Therefore the application for excuse was submitted through her husband. She prayed to Lord Śiva as follows.

TEXT 35

नमो रुद्राय महते देवायोप्राय मीढुषे ।
श्लिषाय न्यस्तदण्डाय धृतदण्डाय मन्यवे ॥३५॥

*namo rudrāya mahate
devāyogrāya mīḍhuṣe
śivāya nyasta-daṇḍāya
dhṛta-daṇḍāya manyave*

namaḥ—all obeisances unto; *rudrāya*—unto the angry Lord Śiva; *mahate*—unto the great; *devāya*—unto the demigod; *ugrāya*—unto the ferocious; *mīḍhuṣe*—unto the fulfiller of all material desires; *śivāya*—unto the all-auspicious; *nyasta-daṇḍāya*—unto the forgiving; *dhṛta-daṇḍāya*—unto the immediate chastiser; *manyave*—unto the angry.

TRANSLATION

Let me offer my obeisances unto the angry Lord Śiva, who is simultaneously the very ferocious great demigod and the fulfiller of all material desires. He is all-auspicious and forgiving, but his anger can immediately move him to chastise.

PURPORT

Diti prayed for the mercy of Lord Śiva very cleverly. She prayed: "The lord can cause me to cry, but if he likes he can also stop my crying because he is Āśutoṣa. He is so great that if he likes he can immediately destroy my pregnancy, but by his mercy he can also fulfill my desire that my pregnancy not be spoiled. Because he is all-auspicious, it is not difficult for him to excuse me from being punished, although he is now ready to punish me because I have moved his great anger. He appears like a man, but he is the lord of all men."

TEXT 36

स नः प्रसीदतां भामो भगवानुर्वनुग्रहः ।
व्याघस्याप्यनुकम्प्यानां स्त्रीणां देवः सतीपतिः ॥३६॥

*sa naḥ prasīdatāṁ bhāmo
bhagavān urv-anugrahaḥ
vyāghasyāpyanukampyānām
strīṇām devaḥ satī-patiḥ*

saḥ—he; *naḥ*—with us; *prasīdatām*—be pleased; *bhāmaḥ*—brother-in-law; *bhagavān*—the personality of all opulences; *uru*—very great; *anugrahaḥ*—merciful; *vyāghasya*—of the hunter; *api*—also; *anukampyānām*—of the objects of mercy; *strīṇām*—of the women; *devaḥ*—the worshipable lord; *sati-patiḥ*—the husband of Sati (the chaste).

TRANSLATION

Let him be pleased with us, since he is my brother-in-law, the husband of my sister Sati. He is also the worshipable lord of all women. He is the personality of all opulences and can show mercy towards women, who are excused even by the uncivilized hunters.

PURPORT

Lord Śiva is the husband of Sati, one of the sisters of Diti. Diti invoked the pleasure of her sister Sati so that Sati would request her husband to excuse her. Besides that, Lord Śiva is the worshipable lord of all women. He is naturally very kind towards women, on whom even the uncivilized hunters also show their mercy. Since Lord Śiva is himself associated with women, he knows very well their defective nature, and he might not take very seriously Diti's unavoidable offense, which occurred due to her faulty nature. Every virgin girl is supposed to be a devotee of Lord Śiva. Diti remembered her childhood worship of Lord Śiva and begged his mercy.

TEXT 37

मैत्रेय उवाच
स्वसर्गस्याशिषं लोक्यामाशासनां प्रवेपतीम् ।
निवृत्तसन्धानियमो भार्यामाह प्रजापतिः ॥३७॥

maitreya uvāca
sva-sargasyāśīṣaṁ lokyām
āśāsānām pravepatīm
nivṛta-sandhyā-niyama
bhāryām āha prajāpatiḥ

maitreyaḥ uvāca—the great sage Maitreya said; *sva-sargasya*—of her own children; *āśīṣaṁ*—welfare; *lokyām*—in the world; *āśāsānām*—desiring; *pravepatīm*—while trembling; *nivṛta*—averted from; *sandhyā-niyamaḥ*—the rules and regulations of evening; *bhāryām*—unto the wife; *āha*—said; *prajāpatiḥ*—the progenitor.

TRANSLATION

Maitreya said: The great sage Kaśyapa thus addressed his wife, who was trembling because of fear that her husband was offended. She understood that he had been dissuaded from his daily duties of offering evening prayers, yet she desired the welfare of her children in the world.

TEXT 38

कश्यप उवाच

अप्रायत्यादात्मनस्ते दोषान्मौहूर्तिक़ादुत् ।
 मन्निदेशातिचारेण देवानां चातिहेलनात् ॥३८॥

kaśyapa uvāca
apṛāyatyād ātmanas te
doṣān mauhūrtikāḍ uta
man-nideśāticāreṇa
devānām cātihelanāt

kaśyapaḥ uvāca—the learned *brāhmaṇa* Kaśyapa said; *apṛāyatyāt*—because of the pollution; *ātmanaḥ*—of the mind; *te*—your; *doṣāt*—because of defilement; *mauhūrtikāt*—in terms of the moment; *uta*—also; *mat*—my; *nideśa*—direction; *aticāreṇa*—being too neglectful; *devānām*—of the demigods; *ca*—also; *atihelanāt*—being too apathetic.

TRANSLATION

The learned Kaśyapa said: Because of your mind's being polluted, because of defilement of the particular time, because of your negligence of my directions, and because of your being apathetic to the demigods, everything was inauspicious.

PURPORT

The conditions for having good progeny in society are that the husband should be disciplined in religious and regulative principles and the wife should be faithful to the husband. In *Bhagavad-gītā* (7.11) it is said that sexual intercourse according to religious principles is a representation of Kṛṣṇa consciousness. Before engaging in sexual intercourse, both the husband and the wife must consider their mental condition, the particular time, the husband's direction, and obedience to the demigods. According to Vedic society, there is a suitable auspicious time for sex life, which is called the time for *garbhādhāna*. Diti neglected all the principles of scriptural injunction, and therefore, although she was very anxious for auspicious children, she was informed that her children would not be worthy to be the sons of a *brāhmaṇa*. There is a clear indication herein that a *brāhmaṇa*'s son is not always a *brāhmaṇa*. Personalities like Rāvaṇa and Hiraṇyakaśipu were actually born of *brāhmaṇas*, but they were not accepted as *brāhmaṇas* because their fathers did not follow the regulative principles for their birth. Such children are called demons, or Rākṣasas. There were only one or two Rākṣasas in the previous ages due to negligence of the disciplinary methods, but during the age of Kali there is no discipline in sex life. How, then, can one expect good children? Certainly unwanted children cannot be a source of happiness in society, but through the Kṛṣṇa consciousness movement they can be raised to the human standard by chanting the holy name of God. That is the unique contribution of Lord Caitanya to human society.

TEXT 39

भविष्यतस्तवाभद्रावभद्रे जाठराधमौ ।
 लोकान् सपालांस्त्रींश्चण्डि मुहुराक्रन्दयिष्यतः ॥३९॥

bhaviṣyatas tavābhadrāv
abhadre jāṭharādhamau
lokān sa-pālāns trīmś caṇḍi
muhur ākrandayisyataḥ

bhaviṣyataḥ—will take birth; *tava*—your; *abhadrau*—two contemptuous sons; *abhadre*—O unlucky one; *jāṭhara-adhamau*—born of a condemned womb; *lokān*—all planets; *sa-pālān*—with their rulers; *trīm*—three; *caṇḍi*—haughty one; *muhur*—constantly; *ākrandayisyataḥ*—will cause lamentation.

TRANSLATION

O haughty one, you will have two contemptuous sons born of your condemned womb. Unlucky woman, they will cause constant lamentation to all the three worlds!

PURPORT

Contemptuous sons are born of the condemned womb of their mother. In *Bhagavad-gītā* (1.40) it is said, "When there is deliberate negligence of the regulative principles of religious life, the women as a class become polluted, and as a result there are unwanted children." This is especially true for boys; if the mother is not good, there cannot be good sons. The learned Kaśyapa could foresee the character of the sons who would be born of the condemned womb of Diti. The womb was condemned because of the mother's being too sexually inclined and thus transgressing all the laws and injunctions of the scriptures. In a society where such women are predominant, one should not expect good children.

TEXT 40

प्राणिनां हन्यमानानां दीनानामकृतागसाम् ।
 स्त्रीणां निगृह्यमाणानां कोपितेषु महात्मसु ॥४०॥

prāṇinām hanyamānānām
dīnānām akṛtāgasām
strīṇām nigṛhyamānānām
kopiteṣu mahātmasu

prāṇinām—when the living entities; *hanyamānānām*—being killed; *dīnānām*—of the poor; *akṛta-āgasām*—of the faultless; *strīṇām*—of the women; *nigṛhyamānānām*—being tortured; *kopiteṣu*—being enraged; *mahātmasu*—when the great souls.

TRANSLATION

They will kill poor, faultless living entities, torture women and enrage the great souls.

PURPORT

Demonic activities are predominant when innocent, faultless living entities are killed, women are tortured, and the great souls engaged in Kṛṣṇa consciousness are enraged. In a demonic society, innocent animals are killed to satisfy the tongue, and women are tortured by unnecessary sexual indulgence. Where there are women and meat, there must be liquor and sex indulgence. When these are prominent in society, by God's grace one can expect a change in the social order by the Lord Himself or by His bona fide representative.

TEXT 41

तदा विश्वेश्वरः क्रुद्धो भगवाह्लोकभावनः ।
 हनिष्यत्यवतीर्यासौ यथाद्रीन् शतपर्वशृक् ॥४१॥

*tadā viśveśvaraḥ kruddho
bhagavān loka-bhāvanah
haniṣyaty avatīryāsau
yathādrin śataparva-dhrk*

tadā—at that time; *viśva-iśvaraḥ*—the Lord of the universe; *kruddho*—in great anger; *bhagavān*—the Supreme Personality of Godhead; *loka-bhāvanah*—desiring the welfare of the people in general; *haniṣyati*—will kill; *avatīrya*—descending Himself; *asau*—He; *yathā*—as if; *adrin*—the mountains; *śata-parva-dhrk*—the controller of the thunderbolt (Indra).

TRANSLATION

At that time the Lord of the universe, the Supreme Personality of Godhead, who is the well-wisher of all living entities, will descend and kill them, just as Indra smashes the mountains with his thunderbolts.

PURPORT

As stated in *Bhagavad-gītā* (4.8), the Lord descends as an incarnation to deliver the devotees and kill the miscreants. The Lord of the universe and of everything would appear to kill the sons of Diti because of their offending the devotees of the Lord. There are many agents of the Lord, such as Indra, Candra, Varuṇa, goddess Durgā, and Kālī, who can chastise any formidable miscreants in the world. The example of mountains being smashed by a thunderbolt is very appropriate. The mountain is considered the most strongly built body within the universe, yet it can be easily smashed by the arrangement of the Supreme Lord. The Supreme Personality of Godhead does not need to descend in order to kill any strongly built body; He comes down just for the sake of His devotees. Everyone is subject to the miseries offered by material nature, but because the activities of miscreants, such as killing innocent people and animals or torturing women, are harmful to everyone and are therefore a source of pain for the devotees, the Lord comes down. He descends only to give relief to His ardent devotees. The killing of the miscreant by the Lord is also the mercy of the Lord towards the miscreant, although apparently the Lord takes the side of the devotee. Since the Lord is absolute, there is no difference between His activities of killing the miscreants and favoring the devotees.

TEXT 42

दितिरुवाच

वधं भगवता साक्षात्सुनाभोदारबाहुना ।
आशासे पुत्रयोर्मर्षां मा क्रुद्धाद्ब्राह्मणाद्प्रभो ॥४२॥

*ditir uvāca
vadham bhagavatā sāksāt
sunābhodāra-bāhunā
āśāse putrayor mahyam
mā kruddhād brāhmaṇād prabho*

ditir uvāca—Diti said; *vadham*—the killing; *bhagavatā*—by the Supreme Personality of Godhead; *sāksāt*—directly; *sunābha*—with His Sudarśana weapon; *udāra*—very magnanimous; *bāhunā*—by the arms; *āśāse*—I desire; *putrayoḥ*—of the sons; *mahyam*—of mine; *mā*—never be it so; *kruddhāt*—by the rage; *brāhmaṇāt*—of the *brāhmaṇas*; *prabho*—O my husband.

TRANSLATION

Diti said: It is very good that my sons will be magnanimously killed by the arms of the Personality of Godhead with His Sudarśana weapon. O my husband, may they never be killed by the wrath of the *brāhmaṇa*-devotees.

PURPORT

When Diti heard from her husband that the great souls would be angered by the activities of her sons, she was very anxious. She thought that her sons might be killed by the wrath of the *brāhmaṇas*. The Lord

does not appear when the *brāhmaṇas* become angry at someone, because the wrath of a *brāhmaṇa* is sufficient in itself. He certainly appears, however, when His devotee simply becomes sorry. A devotee of the Lord never prays to the Lord to appear for the sake of the troubles the miscreants cause for him, and he never bothers Him by asking for protection. Rather, the Lord is anxious to give protection to the devotees. Diti knew well that the killing of her sons by the Lord would also be His mercy, and therefore she says that the wheel and arms of the Lord are magnanimous. If someone is killed by the wheel of the Lord and is thus fortunate enough to see the arms of the Lord, that is sufficient for his liberation. Such good fortune is not achieved even by the great sages.

TEXT 43

न ब्रह्मदण्डदग्धस्य न भूतभयदस्य च ।
नारकाश्चानुगृह्णन्ति यां यां योनिमसौ गतः ॥४३॥

*na brahma-daṇḍa-dagdhasya
na bhūta-bhayadasya ca
nārakāś cānugrṇanti
yām yām yonim asau gataḥ*

na—never; *brahma-daṇḍa*—punishment by a *brāhmaṇa*; *dagdhasya*—of one who is so punished; *na*—neither; *bhūta-bhaya-dasya*—of one who is always fearful to the living entities; *ca*—also; *nārakāś*—those condemned to hell; *ca*—also; *anugrṇanti*—do any favor; *yām yām*—whichever; *yonim*—species of life; *asau*—the offender; *gataḥ*—goes.

TRANSLATION

A person who is condemned by a *brāhmaṇa* or is always fearful to other living entities is not favored either by those who are already in hell or by those in the species in which he is born.

PURPORT

A practical example of a condemned species of life is the dog. Dogs are so condemned that they never show any sympathy to their contemporaries.

TEXTS 44-45

कश्यप उवाच

कृतशोकानुतापेन सद्यः प्रत्यवमर्शनात् ।
भगवत्युरुमानाच्च भवे मय्यपि चादरात् ॥४४॥
पुत्रस्यैव च पुत्राणां भवितैकः सतां मतः ।
गास्यन्ति यद्यशः शुद्धं भगवद्यशसा समम् ॥४५॥

*kaśyapa uvāca
kṛta-śokānutāpena
sadyaḥ pratyavamarśanāt
bhagavaty uru-mānāc ca
bhava mayy api cādarāt
putrasyaiva ca putrāṇām
bhavitaikaḥ satām mataḥ
gāsyanti yad-yaśaḥ śuddham
bhagavad-yaśasā samam*

kaśyapaḥ uvāca—the learned Kaśyapa said; *kṛta-śoka*—having lamented; *anutāpena*—by penitence; *sadyaḥ*—immediately; *pratyavamarśanāt*—by proper deliberation; *bhagavati*—unto the Supreme Personality of Godhead; *uru*—great; *mānāt*—adoration; *ca*—and; *bhave*—unto Lord Śiva; *mayi api*—unto me also; *ca*—and; *adarāt*—by respect; *putrasya*—of the son; *eva*—certainly; *ca*—and; *putrāṇām*—of the sons; *bhavitā*—shall be born; *ekaḥ*—one; *satām*—of the devotees; *mataḥ*—approved; *gāsyanti*—will broadcast; *yat*—of whom; *yaśaḥ*—recognition; *śuddham*—transcendental; *bhagavat*—of the Personality of Godhead; *yaśasā*—with recognition; *samam*—equally.

(continued in next issue)

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Mayapur, W. Bengal—Shree Mayapur Chandrodaya Mandir, P.O. Shree Mayapur Dham (Dist. Nadia)
Moirang, Manipur—Nongban Inghon, Tidim Rd.
Nagpur, Maharashtra—70, Hill Road, Ramnagar, 440010/ 33513
New Delhi—M-119 Greater Kailash I, 110 048/ 6412058
Pandharpur, Maharashtra—Hare Jṛṣṇa Asrama, across Chandrabhaga River, Dist. Sholapur, 413304
Patna, Bihar—Rajendra Nagar Road No. 12, 800 016/ 50765
Peta-Kakni, Andhra Pradesh—Guntur District
Pune, Maharashtra—4 Tarapoor Rd.
Silchar, Assam—Ambikapatti, Silchar—788004, Cachar District
Surat, Gujarat—Rander Rd., Jahangirpura, Surat, 395005/ 84215
Tirupati, A.P.—No. 37, B Type, T.T.D. Qrs., Vinayaka Nagar, K.T. Rd., 517501/ 2285
Trivandrum, Kerala—T.C. 24/1485, WC Hospital Rd., Thycaud, 695 014/ 68197
Vrindavan, U.P.—Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathura/ 178

OTHER COUNTRIES

Bali, Indonesia—Jalan Sagamona 17, Renon, Denpasar
Bangkok, Thailand—No. 6 Soi 45 Sukumvit Rd./ 258-7290
Chittagong, Bangladesh—Caitanya Cultural Society, Sri Pundarik Dham, Mekhala, Hathazari/ 108 (city office and mail: 23 Nandan Kanan, Chittagong/ 20-2219)
Colombo, Sri Lanka—188 New Cherty St., Colombo 13/ 33325
Hong Kong—5 Homantin St., Flat 23, Kowloon/ 3-7122630
Jakarta, Indonesia—Yayasan Kesadaran Kṛṣṇa Indonesia, JL. Kamboja 10-12, Tomang Raya/ 599 301
Kathmandu, Nepal—Sri Kunj Kamaladi/ 2-16368
Kuala Lumpur, Malaysia—Lot 9901, Jalan Awan Jawa, Taman Yari, off 5½ Mile, Jalan Kelang Lama, Petaling/ 730172
Manila, Philippines—170 R. Fernandez, San Juan, Metro Manila/ 707410
Taipei, Taiwan—(mail: c/o ISKCON Hong Kong)
Tel Aviv, Israel—P.O. Box 48163, Tel Aviv 61480
Tokyo, Japan—2-41-12 Izumi, Suginami-ku, Tokyo T168/ (3) 327-1541

FARM COMMUNITY

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

RESTAURANT

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

LATIN AMERICA

BRAZIL

Belem, PA—Av. Gentil Bitencourt, Passagem MacDowell, 96 (entre Dr. Morais e Benj. Constant)
Belo Horizonte, MG—Av. Getúlio Vargas, 167, Funcionários/ (031) 223-2776
Brasília, DF—(contact ISKCON Goiania)
Caxias do Sul, RS—Av. Julio de Castilhos, 1095
Campo Grande, MS—R. Brigadeiro Tobias, 825 Bloco 8, Apt 417
Curitiba, PR—Av. 7 de Setembro, 1594, Alto da Rua 15/ (041) 264-6634
Florianopolis, SC—R. Duarte Schutel, 61 Centro
Fortaleza, CE—Rua José Lourenco, 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
Pórtor Alegre, RS—Rua Tomas Flores, 331, Bonfim
Recife, PE—Rua Maria Digna Carneiro, 6960, Candeias, Jaboatão
Ribeirão Preto, SP—Rua Cerqueira Cesar, 480, Centra
Rio de Janeiro, RJ—Ladeira da Glória 98, Glória/ (021) 285-5643
Salvador, BA—Rua Álvaro Adorno, 17, Brotas/ (071) 244-1072
Santos, SP—Rua Antonio Bento, 92
São Paulo, SP—Rua Bom Pastor, 798, Ipiranga (mail: C.P. 4855/ 63-1674)
Vitória, ES—Rua Chafic Murad, 218, Praia do Soá

FARM COMMUNITIES

Pindamonhangaba, SP (New Gokula)—Bairro Riberirao Grande (mail: C.P. 108)
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—Gob. Tiburcio Montiel 45, San Miguel Chapultepec, Mexico, D.F. 18/ (905) 271-0132
Mexico City—Govinda's Cultural Center, Insurgentes Sur 2384-1, Mexico City 01000 D.F./ 548-9323
Monterrey—Zaragoza 1007, nte. Zona centro, 74-69-76
Veracruz—Calle 3, Carebelas No. 784, Fraccionamiento Reforma/ 50759

FARM COMMUNITY

Tulancingo, Hidalgo (Nueva Gauda-Manḍala Bhūmi)—(contact ISKCON 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

Arequipa—(at ISKCON Arequipa)
Chosica—(at ISKCON Chosica)
Cuzco—Calle Espáderos 128 (near Plaza de Arma)
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, Andonagui 2054, (1431) Buenos Aires
Cali, Colombia—Avenida 9 Norte, 17-33/ 621688
Caracas, Venezuela—Calle Valparaíso con Callejón Wash., Quinta "Mamá Vieja," El Paraiso/ 461-6559
Christ Church, Barbados—31 Goodland Park/ (809) 42-84209
Cochabamba, Bolivia—P.O. Box 3988/ 46441
Concepción, Chili—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) 82-93-98
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
Rosario, Argentina—Centro Bhaktivedanta, Corrientes 925, Rosario 2000
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 ISKCON 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 ISKCON Guayaquil)
San Salvador, El Salvador—25 Avenida Norte 1132
Santiago, Chili—Govinda's (contact ISKCON Santiago)

For Your Information

RESOURCES

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

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

Kṛṣṇa Conscious Tape Cassettes

In the *yoga* system of Kṛṣṇa consciousness, the most important method of spiritual advancement is to hear the transcendental sound of Kṛṣṇa's holy name and teachings. By hearing this sound from a pure devotee of Kṛṣṇa, you can make strong and steady progress on the path back to Godhead.

The Bhaktivedanta Tape Ministry offers a treasure of recordings on high-quality C-60 and C-90 cassettes: Śrīla Prabhupāda leading the congregational chanting of Hare Kṛṣṇa, Śrīla Prabhupāda singing traditional songs of God realization and explaining their meaning, Śrīla Prabhupāda's classes on *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, his conversations about transcendental enlightenment with devotees and guests.

For current selections or for information on obtaining a subscription, check with the Hare Kṛṣṇa center nearest you.

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

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

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

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

Going to Bombay?

Visit the ISKCON cultural center—Hare Krishna Land, in beautiful Juhu Beach. A short ride from the Bombay airports, Hare Krishna Land features a gorgeous traditional Kṛṣṇa temple, together with a multistory modern guesthouse, Govinda's pure vegetarian *prasādam* restaurant, musical and theatrical performances in the 425-seat auditorium, and a sublime atmosphere of spiritual realization in the association of Kṛṣṇa's devotees.

For further information, inquire at your local ISKCON center or get directly in touch with ISKCON in Bombay.

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.

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

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 Dāmodara (October 18–November 16)

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

November 3—Govardhana-pūjā (festival commemorating the worship of Govardhana Hill by the residents of Vṛndāvana and Kṛṣṇa's lifting the hill). Call your local Hare Kṛṣṇa temple 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 till noon.

November 6—Appearance anniversary of Śrīla Hridayānanda 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 renowned six Gosvāmīs of Vṛndāvana.

November 12—Utthānā Ekādaśī. Fasting from grains and beans. Also, the disappearance anniversary of Śrīla Gaurakīṣora dāsa Bābājī, the spiritual master of Śrīla Prabhupāda's *guru*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Fasting till noon.

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

Month of Keśava (November 17–December 16)

November 28—Utpannā Ekādaśī. Fasting from grains and beans.

December 6—Appearance anniversary of Śrīla Bhaktisvarūpa Dāmodara Swami Śrīpāda, one of the present spiritual masters in the Hare Kṛṣṇa movement.

December 11—Mokṣadā Ekādaśī. Fasting from grains and beans.



Every Town and Village

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

Bangladesh Devotees Bring Kṛṣṇa to the Masses



ISKCON devotees chant before a large crowd in Bangladesh.

Bangladesh—Equipped with a new Isuzu minibus, ISKCON devotees here travel throughout the country distributing the teachings of Lord Kṛṣṇa to the eager populace. In the past six months, under the direction of His Holiness Prabhaviṣṇu Swami, the devotees have covered all of Bangladesh. Prabhaviṣṇu Swami travels ahead of the party to ar-

range festivals, which attract thousands of people. The festivals include the chanting of the Hare Kṛṣṇa *mantra*, the distribution of Śrīla Prabhupāda's books (translated into Bengali by His Holiness Bhaktiāru Swami), a feast of *kṛṣṇa-prasādam* (sanctified food prepared for and offered to Lord Kṛṣṇa), and a video presentation.

Second Issue of ISKCON Review Published

Philadelphia—*ISKCON Review*, an interdisciplinary journal devoted to the academic study of the Hare Kṛṣṇa movement, has just published its second annual issue. The journal's purpose, as stated in its first issue, is "to stimulate and communicate—as well as to review—research and reflection on the Hare Krishna movement in all its aspects. It is intended both for those who have a direct interest in ISKCON as well as for those whose general interest in Hindu traditions, new religious movements, or contemporary spirituality might be served by a deeper awareness of the

movement." The first issue—which re-produced papers (summarized or in full) presented at an American Academy of Religion panel titled "A Current Look at ISKCON from Inside and Outside"—has been well received by the international academic community.

The second issue of *ISKCON Review* contains a symposium on "Krishna Consciousness and other Religions," which includes articles by Śubhānanda dāsa, ISKCON's director of interreligious affairs and the editor of *ISKCON Review*, Kenneth Rose of the Harvard Divinity School, and Dr. John A. Saliba,

S. J., of the Religious Studies Department of the University of Detroit.

Also in the second issue is an article titled "Academics in Krishnaland," by Dr. Glenn Yocum of the Department of Philosophy and Religion of Whittier College. There is also a report on the ISKCON-sponsored "World Congress for the Synthesis of Science and Religion," held last January in Bombay, by Dr. Eileen Barker of the Sociology Department of the London School of Economics; an interview with the late renowned Indologist A. L. Basham; and a review-essay by Charles R. Brooks, of the Anthropology Department of the University of Hawaii, on a recently published book on the Hare Kṛṣṇa movement.

ISKCON Review is sent to over one thousand academics and professionals throughout the world. For information on obtaining a copy of *ISKCON Review*, see "Resources," page 22.

Temple Opens In Mombassa

Mombassa, Kenya—With assistance from ISKCON life members as well as other friends from the local Indian community, a new temple opened here last April. Temple president Mādhavadeva dāsa oversaw the temple construction project, which was completed in one year. Friends donated most of the construction materials and handled all the planning, contracting, and building.

The temple was built to facilitate the thousands of congregational members who regularly attend ISKCON festivals here. Six thousand attended the temple opening, and hundreds of thousands witnessed the Ratha-yātrā festival held in conjunction with the grand opening. The installation of the Deities of Śrī Śrī Rukmiṇī-Dvārakādhiṣa highlighted the week of festivities.



ISKCON's new temple in Mombassa, Kenya.

THE VEDIC

Transcendental Comment

STATUE OF LIBERTINES

by Nayanābhirāma dāsa

Every morning, weather permitting, around half past five I take my morning constitutional, chanting quietly on my beads as I walk from our Brooklyn Rādhā-Govinda Temple on Schermerhorn Street down to the Brooklyn Heights Promenade. There under the locust trees I sit on a certain bench with a view that commands most of New York Harbor, and I silently chant the Gāyatrī mantra. Before me rises Manhattan's burnished skyline. To my left lies Governors Island. And beyond—although this morning only a specter in the mist—stands the Statue of Liberty, lifting her golden lamp beside the “golden door.”

My grandparents, like other Eastern European immigrants at the turn of the century, passed through the portals of Ellis Island under the benign eyes of Lady Liberty. For them the American icon stood for freedom, equality, and opportunity. A lot to stand for. But now, with the Lady's hundredth birthday and all the commercialization that has inevitably followed, she's having to stand for an awful lot more.

Sad to say, Lady Liberty has become exploited. From silver Tiffany teaspoons to silk-screened T-shirts, from Erte sculptures to foam rubber Lady Liberty halos and torches, from the statue sculptured in ice to chopped-liver molds—from the sublime to the ridiculous.

Since funding for the restoration of the statue has come from the private sector, many of the sponsoring patrons have used the Lady to hawk their products. Advertisements have shamelessly shown Lady Liberty brandishing not only her beacon lamp but an ice cream cone, a pizza, a platter of chicken, and a Whopper!

What would Frederic Bartholdi, the sculptor, or Emma Lazarus, the poet who wrote “I lift my lamp beside the golden door,” have thought to see Lady Liberty lifting a platter of chicken parts or displaying the effectiveness of an

underarm deodorant?

The lamp that was once a beacon of freedom and opportunity now seems to convey a different message. The liberty the Lady now represents is no longer freedom from want, as might be indicated were she holding, say, a loaf of bread. But with the Statue of Liberty holding forth promises of junk food, we step beyond simply having enough to eat into the realm of decadence. For today's immigrant, America promises not sim-



ply freedom from hunger, but gluttony and unbridled sensuality.

For example, just a few days before Liberty Weekend the U.S. Supreme Court ruled that a Georgia law criminalizing sodomy was constitutional. As was to be expected, gays across the country were outraged, seeing the Supreme Court decision as an infringement of their right to the private pursuit of happiness. Angry gays saw themselves left out of the liberty pie. As one gay-rights handbill put it, “We are being denied the very rights this Liberty Weekend is meant to celebrate.”

But exactly what are our inalienable sexual rights? The sex urge is natural, and the Vedic literature explains that the sexual rights and responsibilities of human beings are to be exercised within marriage. The sex act, therefore, is primarily for procreation. Unrestricted sex (which includes homosexuality) increases the illusion of bodily identity. Sex desire is like an itch: the more you scratch it, the worse it gets.

By coincidence, I recently came across an advertisement: “Freedom from itch with Atarax.” The ad showed (you guessed it) the Statue of Liberty scratching her back. Taking the itch to be the desire for sense enjoyment, this is an unwittingly apt depiction of modern America's freedom to pursue happiness: the freedom to increase the itch of sense gratification.

Under the illusion of *māyā*, people generally think that freedom means to be able to do as they want, giving in to whatever whim and temptation their mind subjects them to. But for one on the path of self-realization, freedom means to master desires, not to serve them—to cure the itch, not to aggravate it by repeated scratching.

Kṛṣṇa consciousness enables anyone to control the tongue, subdue the sex impulse, and quell other mundane desires. Although desires will not automatically cease, by experiencing the higher taste of Kṛṣṇa consciousness one can learn to tolerate the urges of the senses and to engage the senses in the higher spiritual activity of serving Kṛṣṇa. One in Kṛṣṇa consciousness gives up the illusory freedom of unrestricted sensual enjoyment for the greater freedom of liberation from this world of repeated birth and death.

NONE FOR THE NUNS

by Dvārakādhīśa-devī dāsi

Little babies are so cute. With their bodies so soft and tiny and their bright eyes so innocent and trusting, how they pull on the heart. And when

OBSERVER

ary on the Issues of the Day

they break into their toothless smiles, how they charm. Even though babies have certain repugnant habits and seem to soil or break everything, we usually manage to overlook all that.

Not so with the care of older people. Few of us are enthusiastic to nurse an elderly invalid. Wiping drool from the mouths of infants is practically the same as wiping drool from the mouths of the aged, yet we make a distinction. The helpless child we consider to be a bundle of joy, the elderly invalid relative a burden.

This attitude toward the elderly is par-

kids by on major holidays. Our children should see that aging parents are not to be abandoned.

But who cares for those people who grow old without the insurance of sons and daughters and IRAs? Who takes care of those who dedicate their lives to something greater than raising a family? Who serves those who selflessly spent their youth serving the needs of others, dedicating their active years to serving God?

Such are the questions confronting the Roman Catholic Church these days, as large numbers of nuns enter their se-

selfish interest. "The feeling always was that the less you earn, the greater is your service," explains Sister Anne Beitsinger of the School Sisters of St. Francis in Milwaukee. "It was that long-range planning that was somehow in conflict with the providence of God."

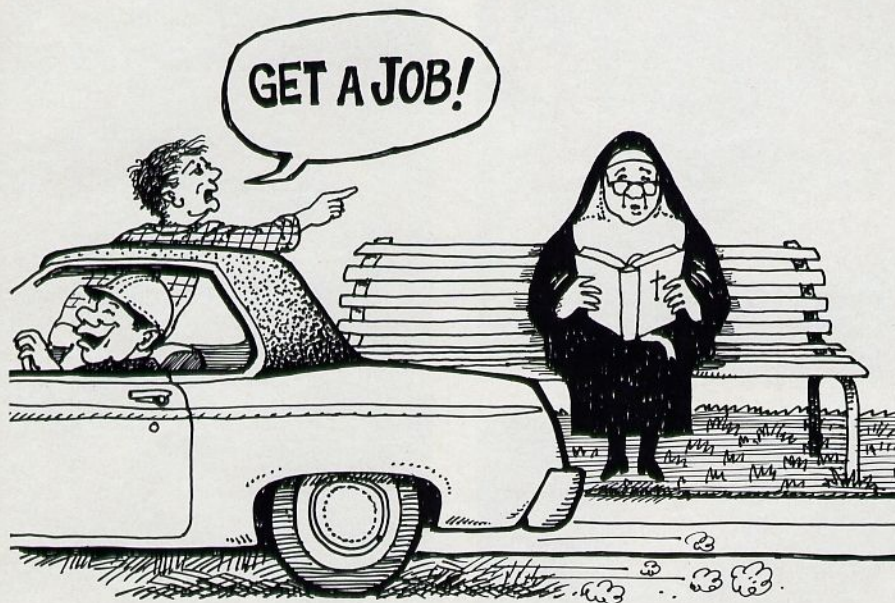
So the nuns are fighting on the brink of poverty. Some have sold cherished, long-held properties and are living in meager quarters. Some have gone on welfare "as a last resort." The bishops claim that the Church has no money and that the problem is a sociological one. But secular society is certainly not going to shoulder the burden of a particular religious denomination.

The troubled nuns are a reflection of our twisted social values, as dedicated servants of God are left to age and die in neglect. Certainly plenty of money is available for the ambitious materialist, who is able to contribute to the aggregate well-being by providing something that moves faster or saves money or dazzles the senses. These are valuable contributions in a society that moves under the steam of sensual stimulation. But to offer little more than a spirit of saintly renunciation warrants no heed in this age.

The Vedic scriptures describe an ideal society, one that appreciates the contributions of the religious order. In a Vedic society, the *brāhmanas*, or priests, lead the entire society by living simple, pious lives and teaching the scripture. Even great Vedic kings would take instruction from the saintly *brāhmanas*, thus insuring that the ways of man would be harmonious with the laws of God. Everyone in society benefits when sinfulness is curbed and spiritual realization becomes the goal of life. The people were able to prosper not only in this life but in future lives also, because under the guidance of the *brāhmanas* they could accrue good karmic results. To support the brahminical class, therefore, was considered the highest form of charity.

To expect such understanding from today's "me-centered" society, wherein everyone over the age of beauty and

(continued on page 35)



ticularly common in the West. We see the elderly as usually sick and demanding, moving slowly when everyone else is moving fast. They can't eat the same foods as we, and they're not attractive. They can't work, yet they take up valuable space. They always want to have their say, but what can a foggy eighty-five-year-old brain have to offer? Such is the utilitarian attitude of today.

Nevertheless, these *are* the same folks who raised us to be what we are today. So we feel some obligation to see them through to the end. Dutifully we pay the bills for the nursing home and drag the

nior years without financial support. An unreleased study by the National Catholic Council of Bishops shows a \$2 billion gap between what these nuns will require for their retirement and what is available.

The sisters found, as they tried to raise money themselves, that young Catholics felt no obligation to support them. Sister Helen Sanders of the Sisters of Loretto in Louisville observes, "Lay people say, 'What the sisters did, they did in charity,' and that's true, so it's kind of a hard case to make." The nuns feel uncomfortable collecting funds for what they see as a

NOW IRISH EYES ARE SMILING

Kṛṣṇa Consciousness On the Emerald Isle

by MATHUREŚA DĀSA
PHOTOS BY BALI MAHĀRĀJA DĀSA

Many young hands make light work of rolling hundreds of sweetballs (right) for the opening-day celebrations.

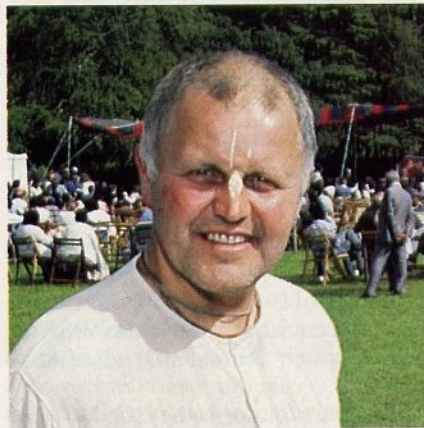
Temple president Pṛthu dāsa (below right) oversees the development of the Kṛṣṇa consciousness community on the island of Inish Rath (far right).



July 18

Through a clearing in the trees, Pṛthu dāsa points north across the wind-swept lake to a green mountain rising in the distance above the rolling Irish countryside. On that mountain, he says, a fifth-century Christian ascetic practiced austerities for forty years. Early Christians, Pṛthu continues, were also drawn to the security and seclusion of the many islands scattered along Lough Erne, as the lake is known. Saint Ninian, Saint Patrick, and Saint Colombo are said to have visited the island of Devinish, forty miles to the north, which was a center of Christian learning early in the Middle Ages. Ruins of a church and monastery still draw visitors to Devinish.

Pṛthu dāsa, the leader of the International Society for Krishna Consciousness in Ireland, is giving Nirañjana Swami and me a tour of Inish Rath ("island fort"), ISKCON's own twenty-two-



acre island on upper Lough Erne. We are walking on a dirt road that circles the island, a road that Pṛthu and the other ISKCON devotees here built, hauling two hundred fifty truckloads of gravel—truck and all—across the lake on the island's ferry. The road is three quarters of





a mile long, cutting through thick woods on the north side, skirting the spacious lawns of the island's eighteenth-century manor to the south.

Pr̥thu pauses to show us a towering redwood and a gnarled, 450-year-old oak, then leads us to the road's southernmost stretch, where, looking up across the lawns, we have a picture-book view of the manor. Two young men are climbing about, fixing brightly colored penants to the roof. Below, another devotee paints an iron gate in the garden wall, while others raise a long tent to house Sunday's festivities in case of rain. It's raining lightly now. One of the island's peripatetic peacocks loiters near the open glass doors on the manor's front terrace.

"This is my favorite spot," Pr̥thu says, standing near a wooden folding chair on a graveled apron at the side of the road. "When I get time, I come sit and plan how to use this beautiful property in Kṛṣṇa's service. From here you really get a feeling of how peaceful the island is."

With a nod of his head and a slight cordial wave of his upturned palm, Pr̥thu offers the chair to Nirañjana Swami. It's a weathered, rickety old piece of furniture, but if I read things correctly Pr̥thu is offering Nirañjana not just a chair but an honored seat on Inish Rath's planning board.

Up the lawn a stone's throw from us a group of enormous rabbits are nonchalantly hopping and nibbling. Nirañjana and I wonder aloud at their size. They're as big as dogs. "Not rabbits," says Pr̥thu instructively. "Hares."

Ignorant American tourists, we.

* * *

Pr̥thu returns to supervising preparations for Sunday's festivities. It's Friday afternoon, and the handmade gold- and silver-plated altar from ISKCON's farm community in West Virginia still hasn't arrived. The shipping company sent it to Belgium instead of Belfast. If, as the shippers have apologetically promised, it arrives tonight, there will be only one day to unpack and assemble it.

Although alive with cooking, construction, and last-minute landscaping, the island is certainly very peaceful, a clear contrast to the bustling city of Belfast, where I have spent the previous two days.

The Belfast ISKCON temple, of course, is pleasant and anxiety-free. The graceful suburban house, which the devotees purchased earlier this year, was built at the turn of the century by a prominent Irish architect for his family. The grounds include a carefully designed rose garden, a fountain, and a pond.

Praghoṣa dāsa, the Belfast temple

president, took me on a tour of some less-than-tranquil parts of the city. On Falls Road, in the heart of Belfast's best-known Catholic neighborhood, where murals on the roadside walls exhort, "Brits Quit!" Pragoṣa pointed out a grayish armored truck with narrow bullet-proof windows—a Belfast police car. Following it was an almost identical vehicle, greenish with a turret on top, where two helmeted men with rifles stood watch. This was an army truck.

Joint patrols, with the army protecting the police, are apparently the norm, even in the most routine situations. When a local policeman came to the door of the Belfast temple to ask about a parking violation, I looked over his shoulder and saw at the end of the driveway three British soldiers in camouflage uniforms. The men carried rifles and were accompanied by a large black dog.

Belfast police stations are fortresses. One down the road from the temple occupies an entire block and is sur-

rounded by a forty-foot-high corrugated iron fence topped with barbed wire and mounted with surveillance cameras. Three months earlier at another station IRA mortar shells killed nine policemen.

Walking through the downtown shopping district past the bright and crowded stores, I asked Pragoṣa if there was any way to tell which shoppers were Catholic and which Protestant. He shrugged and shook his head.

Protestant-Catholic fighting. Irish missionaries, beginning in the fifth century, spread Christianity not only in Ireland but throughout Europe. Something of the original Christian spirit—to serve the Lord with heart, mind, and soul and to love your neighbor as yourself—must have been lost over the past fifteen centuries. Of course, relatively few people are involved in the fighting. Most are sick and tired of it.

Reporters asked Pṛthu about the logic of establishing Kṛṣṇa consciousness in

Preparing for the festivities, Gopagaṇa dāsa (below) decorates the gables of the temple with colorful flags. At right, the traditional sacrificial fire blazes as officiating priest Gaura Keśava dāsa pours grains and clarified butter into the flames. Also participating are (from left to right) Śeṣa dāsa, president of the Philadelphia temple; Śrīla Satsvarūpa dāsa Goswami, spiritual master for most of the devotees in Ireland; and Pṛthu dāsa.



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July 19

Inish Rath, this tranquil little island, is a two-hour drive west of Belfast. I keep wondering what Ireland's early Christian leaders would have to say about the

Ireland when the prevalent religious traditions were already the source of so much violence. "Religious people are not fighting," Pṛthu replied. "Only hypocrites are fighting. If a person is at all serious about religion—whether he's a Protestant, Catholic, Hindu, or Muslim—he would never think of harming any of God's creatures."

The Irish people appreciate this perspective on the conflict in their country. They might balk, though, to hear devotees describe what "serious about religion" means.

First of all devotees don't touch a drop of Guinness [beer] or any other intoxi-



cant, including coffee, tea, and tobacco. And since animals are also God's creatures, devotees don't eat meat, fish, or eggs. Members of ISKCON also refrain completely from extramarital sex, and even within marriage they have sex only to beget children. Devotees do not gamble. They engage their body, mind, and words in devotional service to God, especially in chanting the Lord's holy names and in hearing His glories. Śrī Caitanya Mahāprabhu, who founded the modern Kṛṣṇa consciousness movement five hundred years ago, taught that constant chanting of any name of God—whether it be Christ, Kṛṣṇa, Allah, or



Jehovah—quickly elevates the chanter to God's transcendental kingdom. Chanting is a sure bet. No gambling needed, and no sectarian discrimination.

* * *

The island's grand opening is tomorrow. Visitors have been welcome, of course, ever since ISKCON purchased this place two years ago, and they'll be welcome from here on, too. But a well-publicized festival gives those who wouldn't ordinarily visit an excuse to come.

Most importantly, tomorrow marks the arrival and installation of the Deities of Śrī Śrī Rādhā-Kṛṣṇa, the Supreme Personality of Godhead and His eternal consort. Śrīla Satsvarūpa dāsa Goswami, the ISKCON Governing Body Commissioner for Ireland and spiritual master for most of the devotees here, is here at Inish Rath to preside at the installation ceremonies. Afterwards he will entrust



The Deities of Śrī Śrī Rādhā-Govinda (above) reign over the island of Inish Rath from their gold- and silver-plated throne. At left, the temple's barge ferries visitors to the island for the opening-day celebrations.



the elaborate daily worship of Rādhā and Kṛṣṇa to his many Irish disciples.

The Deities, who will be known here as Rādhā-Govinda, are four-foot-high marble statues carved in India according to strict guidelines in the ancient Vedic literatures. God's form is spiritual, not material, but when devotees model



and worship a Deity following the directions of scripture, God consents to appear in the apparently material form of wood, stone, metal, etc. God is the omnipotent controller of both material and spiritual energies. He can therefore appear in stone or wood and spiritualize it, and He does so if His devotees make the proper arrangements. The Deity instal-

lation will be something very new and wonderful for the people of Ireland, although I'm sure we'll hear some uninformed charges of idol worship.

* * *

I'm sitting by the window in a second-floor room at the back of the manor. The green Irish mainland beyond the lake is

enchanting, but the cool, damp weather is getting to me. I could catch a cold even in Tahiti, I'm sure. So I won't blame Ireland. Nirañjana Swami is under the weather too. Between us we have exhausted the island's Kleenex reserves.

I watch somewhat guiltily as the Irish devotees, hearty and red-cheeked, install a fountain in the little pond out back.



In the sculptured gardens of the Belfast temple (far left), a devotee picks flowers to offer to the Deities of Śrī Śrī Rādhā-Mādhava (below). Mokṣarūpā-devī daśī (left) serves a customer at Govinda's, the Belfast temple's restaurant.



Some firemen in a big red fire engine arrived on the ferry half an hour ago to check on a fire in one of the manor's chimneys. The fire was already out when they got here, but they have stayed to pump the muddy water out of the pond so the devotees could line the bottom with plastic sheeting. As I look down, the fire hoses are in the pond, the pump en-

gines are chugging, water is spraying into the woods, and devotee children are running excitedly from firemen to red engine to pump to spraying water.

Pr̥thu is out there in overalls, talking with the fire chief. Pr̥thu is a big man. "Stout," "stocky," "husky," "rotund," "burly," "brawny"—none of these hit the mark. He's big. He has graying hair and

red cheeks and looks very distinguished, even in overalls. With his arms folded across his chest he's having a relaxed, friendly conversation with the chief.

* * *

A light rain is falling, and the pond is almost empty. The children have disappeared. But the firemen are still standing

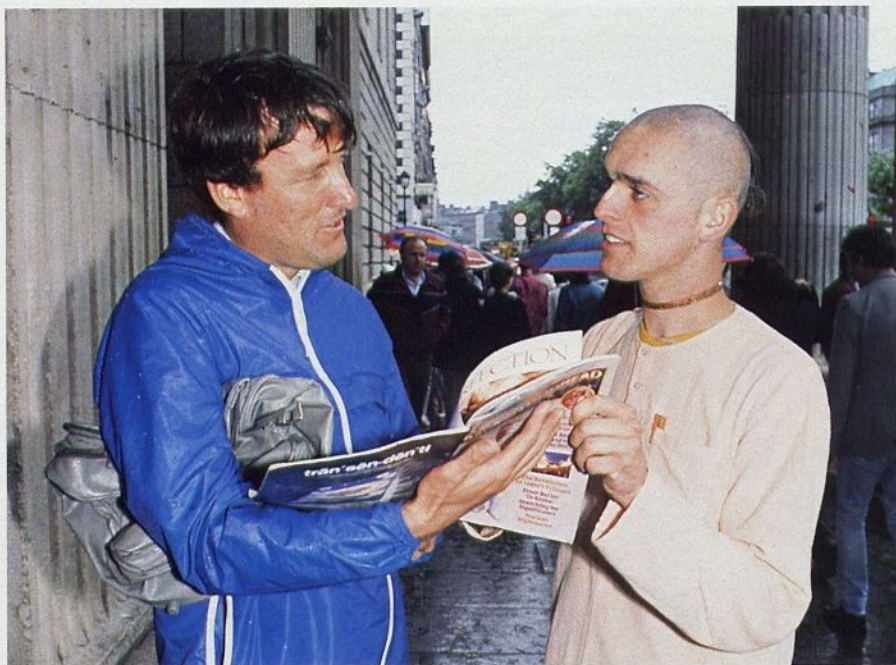
by in their raincoats and boots. Pṛthu and half a dozen other devotees, most all of them in shirtsleeves, are unfolding large sheets of black plastic. From this scene I gather that Irish people, at least these Irish people, are more rugged than I. One of the devotees has rolled his trousers up above his knees and is wading happily through the remaining pond water to keep the end of the pump hose submerged. In the whole crowd there doesn't appear to be one sneeze, shiver, or blue lip. Caspar Milquetoast, here in his cozy second-floor room, is peeping out from the side of the window, an empty box of tissues at his feet.

Another thing I gather from the pond scene is that the family spirit, which I've heard is still very strong in Ireland as a whole, has rubbed off on the ISKCON community here. Pṛthu, as a staunch and affectionate senior devotee, might very well have generated such a spirit

The empty crates sit outside the front door, while the altar itself lies in pieces on the temple room floor. A devotee from New Vrindaban, West Virginia, is here to direct the assembly. The sounds of hammers, drills, and saws vibrate through the building.

The kitchen is packed with cooks and helpers. Last time I passed by it looked like all burners were lit. But these are just preliminary steps. The real cooking will have to begin tomorrow morning. And they're already cooking two big meals a day for the fifty or so of us on the island now! Lunch was fresh-baked bread and a thick, steaming soup made with split peas, rice, and vegetables. Forget my cold. The meals here are too good to pass up.

After lunch I walked around the circle road, stopping to help unload a boat at one of the piers—which the folks here call quays (pronounced "keez").



elsewhere, but it seems he got a running start in Ireland. Like a family, he and his men have greeted the fire chief and his crew. And like a family they are fixing the pond, Pṛthu out there with everybody else, getting soaking wet. From a handful of devotees in 1978, when Pṛthu first arrived in Dublin, Ireland's full-time family now numbers seventy. Congregational members number about five hundred.

The rain has stopped. Devotees and their fireman guests are standing around the fire engine eating hot raisin cake and drinking lemon tea.

* * *

The altar arrived at midnight last night and was unpacked immediately.

At the General Post Office in Dublin (above), site of the famous Easter Monday uprising of 1916, Prabhupāda dāsa presents a *Back to Godhead* magazine to an inquisitive Irishman. At right, devotees chant the Hare Kṛṣṇa mantra in a busy shopping area of downtown Belfast.

July 20

On this, the big day, the sun finally broke through at mid-morning and has been out most of the time since, evoking fresh shades of green from the grass and trees. Corridors of light falling from between the broken clouds are opening new vistas on the mainland.



Ferryloads of Hindu families from Dublin and Belfast, the women dressed in bright saris, began arriving early this afternoon. Many mainland neighbors are here as well, responding to invitations printed in the local papers. Everyone troops up the hill from the main quay, passing the pond and fountain. A



peacock watches from a pondside flower garden. The hares are in hiding.

A BBC camera crew has interviewed Pṛthu and others. A helicopter—hired for the day—is taking newsmen aloft for a birds' eye view of the island.

Parents of the devotees are here too. Aniruddha's mother is making vase ar-

rangements to decorate the not-yet-completed altar. As I pass by she enlists me to find her son.

"Ask him where my leaves are," she says.

I find Aniruddha helping to put the dome on the altar. But he stops and reports to his mother. "Can't you pick

them yourself, Mum? The altar's not finished, and I'm supposed to help with the Deity installation too."

Mum is adamant, so I volunteer to gather leafy branches.

The first thing I gather is Irish nettles—a big leafy handful of them. Realizing my mistake, I start again, snipping

branches from a hedge of rhododendronlike bushes. Upon my return, Aniruddha's mum calls me a dear.

Nettle stings are like mosquito bites with a prickle added.

* * *

I sit eating lunch with Jim MacNulty and his girlfriend, Ellen, two students from Belfast. As we sample our plates of *kṛṣṇa-prasādam*, they question me about ISKCON. They especially want to know about the devotees' lifestyle. Ellen finally gets to the heart of it: "You're all celibate, aren't you?" she asks, leaning forward in her chair.

"No," I reply. "Only the unmarried members. I've been married for eight years. I have three children."

She nods and looks at Jim as if to say, "Well, how about that?"

Scheduled speeches this afternoon followed the program of Indian music and dance. Speakers included leaders of the Hindu community, a Franciscan friar, and professors of religious studies—a varied crew, but all full of sincere praise for ISKCON, for the sun-dappled island, for the multinational, multidominational gathering.

Pr̥thu was one of the speakers. He emphasized that the only way we can have brotherhood is to realize we have a common father. Brotherhood *means* a common father. The Kṛṣṇa consciousness movement, Pr̥thu explained, is offering detailed knowledge of the common father—His name, address, activities, and so on. Knowledge of the father will

help break down the sectarian barriers men have erected.

Pr̥thu's talk is helping me to see how Inish Rath, the "island fort," has now become a fortress in the highest sense. In Belfast the police stations were fortified with high walls and barbed wire to repel IRA attacks. But the police, the IRA, the British troops and British government, and all other parties involved in the ongoing conflict were themselves under attack from yet another source: *māyā*, or illusion. They were surrounded by the illusion that they belonged to different families, nations, and religions. And that ignorance was pelting all of them, defeating their hopes for eternal meaning in the temporary world of birth and death.

The principle is universal. Our familial, national, and religious designations are temporary, because they are based on our temporary material bodies. Within each body, however, resides an eternal soul, an indestructible individual person who is part and parcel of God. The eternal function of the soul is to serve and glorify God. When we properly execute this function, all our temporary designations fall into perspective. Thus we can interact with each other on the spiritual platform, no matter how greatly we may differ materially.

So Inish Rath is a fortress against sectarian illusion, a place where devotees of all faiths can meet to glorify the Supreme Lord and to enjoy the ongoing discovery of our common interest in serving Him.

July 21

I'm driving back to Dublin with Uddhava, president of the Dublin ISKCON temple. My flight to New York leaves tomorrow.

We pass the town of Kells, once home to the intricately illuminated *Book of Kells*, an eighth-century copy of Gospels written in Latin. Such a valuable Christian heritage here in Ireland, now deluged with sectarian ignorance and two million daily pints of Guinness.

The Irish branch of ISKCON was founded in Dublin in 1978, but when the government removed ISKCON's charitable status a few years later, devotees were temporarily forced to concentrate their efforts in Northern Ireland. Petitions from the Hindu community, as well as from scholars, religionists, and politicians familiar with the movement, quickly rectified the situation, and again ISKCON is expanding here. Uddhava shows me the architectural plans for remodeling a downtown building the devotees are arranging to purchase and use as a temple and restaurant.

This evening the BBC of Northern Ireland aired coverage of the Inish Rath opening. I missed the show. Now, on the evening news I hear talk of Prince Andrew's wedding in two days. The London police are alert to see that terrorists—whether Irish, Lebanese, Libyan, or whoever—don't spoil the festivities. They've even engaged a pair of dogs to sniff the wedding chapel for plastic explosives. Sectarian violence grips the world, not just Ireland.

SUPERCONSCIOUS

(continued from page 4)

therefore they are condemned. This they do not know. The aim of human life is to realize God. But today people are so much embarrassed by their uncontrollable senses that they are going to the darkest regions of the material existence. As the *Bhāgavatam* [7.5.30] says, *adānta-gobhir viśatām tamisram*: "Those who cannot control their senses are going to the regions of darkness." In the Kali-yuga people cannot control their senses. They have become so unfortunate that they cannot make the little effort, undergo the little austerity, to control their senses.

So, people are missing the aim of life. Why? They are unfortunate (*mandabhāgyā*). Only those who are very fortunate will understand, "I am eternal, imperishable. I have been put into this perishable condition due to my material body." And how to get out of it? The first step is that we have to understand that we are consciousness. Kṛṣṇa is so kind

that He very clearly explains this here in the *Bhagavad-gītā*. He is helping us understand what the soul is. So, who cannot understand that there is consciousness all over the body? As Kṛṣṇa says, *yena sarvaṁ idaṁ tatam*.

The impersonalists will jump to the conclusion that *yena sarvaṁ idaṁ tatam* means that *they* are the Supreme God. "Since God's consciousness is spread all over the universe (*yena sarvaṁ idaṁ tatam*), and Kṛṣṇa here says we are *yena sarvaṁ idaṁ tatam*, therefore I am the Supreme God." But is your consciousness spread all over the universe? Both God and we are conscious, but He alone is *supremely* conscious. Therefore His consciousness is spread all over the universe, all over the creation.

In the thirteenth chapter of the *Bhagavad-gītā* [13.3] Kṛṣṇa says, *kṣetra-jñām cāpi mām viddhi sarva-kṣetreṣu bhārata*: "I am the knower of all bodies." In other words, He is the Supersoul. What is the difference between the individual soul and the Supersoul? The soul's consciousness is spread all over

one particular body. You are a soul, so your consciousness is spread all over your body. I am a soul, so my consciousness is spread all over my body. But my consciousness is not spread all over your body, nor is your consciousness spread all over my body. But God's—Kṛṣṇa's—consciousness is spread over your body, my body, every body. So Kṛṣṇa is the Supreme Being because His consciousness is spread all over the universe.

You cannot hide anything from Kṛṣṇa. That is not possible. Kṛṣṇa says, *sarvasya cāhaṁ hṛdi sanniviṣṭaḥ*: "I am present in everyone's heart." You are making your plans with your heart and soul. But Kṛṣṇa is within your heart, so you cannot hide your plans from Him. In other words, Kṛṣṇa has superconsciousness.

One famous *yogī* tried to get superconsciousness. His philosophy was to attain superconsciousness. But you cannot get superconsciousness. It is not possible, because superconsciousness is for Kṛṣṇa, the Supreme Personality of Godhead. Kṛṣṇa says, *vedāhaṁ samatītāni vartamānāni cārjuna bhaviṣyāni*: "I know every-

thing, past, present, and future.” Also, the *Śrīmad-Bhāgavatam* [1.1.1] says, *janmādy asya yato ’nvayād itarataś cārtheṣv abhijñāḥ*: “The Absolute Truth is that from whom everything is emanating, and He knows everything, directly and indirectly.”

I am conscious, but I do not actually know what is within my body—how it is constituted, how many veins there are, how the blood is becoming red. I have no information. I do not know what is within this finger. I am claiming that it is my finger—“Here is my finger”—but I do not know how the finger is constituted. Therefore I am not *abhijñāḥ*, all-knowing. Although I am conscious, I am not *abhijñāḥ*, superconscious. Only Kṛṣṇa is superconscious.

And not only is Kṛṣṇa *abhijñāḥ*, but He is also *svarāt*, independent. We have to consult somebody to get knowledge,

but God is so independent that He doesn’t have to take knowledge from anyone else. The Vedic literature also describes God as *svābhāviki jñāna-bala-kriyā ca*. His knowledge and activities are natural to Him. For example, suppose I feel some itching. Immediately my hand goes to the spot and scratches. It is not that I have to think, “Now, here it is itching; what should I do?” No. Immediately my hand comes and scratches. This is *svābhāviki*, “by nature,” or “automatically.” Similarly, when God creates, as soon as He thinks, “Let there be creation,” there is creation. He hasn’t got to think how to do it, to make a plan how to execute the creation, to find out where to get the ingredients. No. His energies are so perfect that as soon as He desires, everything is accomplished. That is God.

In the *Bhagavad-gītā* [9.10] Kṛṣṇa says, *mayādhyakṣeṇa prakṛtiḥ sūyate sa-*

carācaram: “Under My superintendence, material nature is producing all moving and nonmoving living entities.” Kṛṣṇa may order, “*Prakṛti* [nature], immediately produce a rose,” and *prakṛti* does so immediately. The color comes, the beauty comes, the fragrance comes—everything comes. The rascals say that the flower grows automatically. It is not automatic. There is expert knowledge behind it, and that belongs to God.

Let us utilize our minute consciousness to understand the supreme consciousness, God. Although I am conscious, I am not supremely conscious. I am not all-knowing, but God is. So there is always a difference between God and ourselves. We can never be equal to God. It is impossible. Understanding this is real intelligence. Otherwise, it is all rascaldom. Don’t be victims of the rascals.

Hare Kṛṣṇa. Thank you very much. 🙏

NONE FOR THE NUNS

(continued from page 25)

passion is considered useless, is asking a lot. The plight of the aging nuns symbolizes the very crux of the materialistic disease: the selfish pursuit of sense gratification. In such a scheme of life, the re-

nounced spiritualist is seen as irrelevant. Says John F. Philbin, financial director of the archdiocese of Chicago, “If they open this thing up, we’ll see how much Christian brotherhood is really out there.”

Of course, the Supreme Lord is witnessing it all, from the sacrifices of the nuns to the reluctance of the bishops

and the indifference of the laymen, and He is reciprocating accordingly. There is not a shortage of money in this world, or in the wealthy Catholic Church, but there is a lack of spiritual vision. If we could see things from God’s side, we would be eager to care for those who are dedicated to serving Him. 🙏



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.

NOTES FROM THE EDITOR

Pessimists With a Solution

On the occasion of his sixty-fifth birthday, the Duke of Windsor said, "The older I get, the more cynical I get. . . I just think things are going to get worse." He also worried about the kind of world his grandchildren would inherit. He was a pessimist.

Ronald Reagan, on the other hand, is known to be a great optimist. "Our people [of America] have triumphed over every adversity," he said recently. Walter Mondale, Reagan's rival at the polls in 1984, said, "Give Reagan credit for one thing: He's uncanny in his ability to create a sense of feeling good, of enhancing the American spirit, of pumping up the American sense of worth."

Optimists and pessimists are at opposite poles. Both consider their views to be realistic. The optimist genuinely believes that our world is the best of all possible worlds, that the universe is improving, and that good ultimately triumphs over evil. The pessimist, on the other hand, disdains such a view. Describing playwright Samuel Beckett, *The Guardian* stated, "He is a realist who has looked at the history of mankind and seen our sad past for what it is—a long catalog of disasters: wars, massacres, genocide, holocaust, man inflicting incredible cruelties on others because of some difference in color, race, creed or tribe, his cruelty matched only by his stupidity." There is little hope for reconciling the two opposing viewpoints, and there is much bad feeling between the two camps.

The Kṛṣṇa consciousness viewpoint has been described both as pessimistic and as optimistic. Optimists criticize the devotees for pointing out that life is full of misery and that attempts to enjoy are ultimately frustrating. The optimists feel the devotees are falsely denying themselves the joys of life.

Pessimists, on the other hand, criticize the devotees for being naive. They consider spiritual activities to be impractical for solving the world's problems.

One in Kṛṣṇa consciousness is actually both pessimistic and optimistic. He is pessimistic about material enjoyment, but he is optimistic about serving Kṛṣṇa and about the power of that service to provide the satisfaction material life promises but doesn't deliver.

In the *Bhagavad-gītā* (8.16) Kṛṣṇa says, "From the highest planet down to the

lowest, all are places of misery where repeated birth and death take place." Life in the material world is nothing to be optimistic about.

The devotee doesn't romanticize. He knows that pleasure is inevitably followed by misery and lamentation. All material happiness is spoiled by the inevitable pains of birth, old age, disease, and death. The *Bhagavad-gītā* says this material world is *duḥkhālayam*, a place of misery. And this conclusion is not just the product of someone's jaded or disappointed outlook. The inevitability of suffering is a fact all honest people must acknowledge.

This is not only the viewpoint of *Bhagavad-gītā* but of all great saints. Consider Kṛṣṇa, Buddha, Jesus, Mohammed—none of them ever said this material world was our real home and could be made a very happy place. Rather, they all pointed to how the material world is a vale of tears and to the need for renunciation, knowledge, and service to God.

So in this sense, Kṛṣṇa consciousness, like any genuinely spiritual perspective, has its pessimistic side. In fact, until a person understands that life is temporary and full of miseries, he cannot make spiritual advancement. Some commentators who have superficially studied the Vedic literature declare that the *Vedas* are "life-negating." They think that Kṛṣṇa conscious people, by restricting themselves from natural, animal pleasures and leading a life dedicated to God, are saying no to life. But this is not a fact. Kṛṣṇa consciousness says no only to that which is actually full of suffering and is actually negative. But this "no" is necessary before saying yes to real happiness, the right of every individual soul. We have to say no to the inferior to embrace that which is superior.

Now, the difference between a Kṛṣṇa conscious person and a die-hard pessimist is that a Kṛṣṇa conscious person recognizes an enduring truth, one that will outlast the suffering of this world. This differs from the view of Samuel Beckett, who saw life as "our fear of anonymity, of being born, going through the trauma of our life span, dying, and being forgotten, all record of ever having existed soon lost forever." The Kṛṣṇa conscious person points beyond all this to factual spiritual truth: There is an eternal world,

a world that doesn't perish even when all in this world is destroyed. As Kṛṣṇa explains in *Bhagavad-gītā* (8.20), "Yet there is another unmanifest nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is."

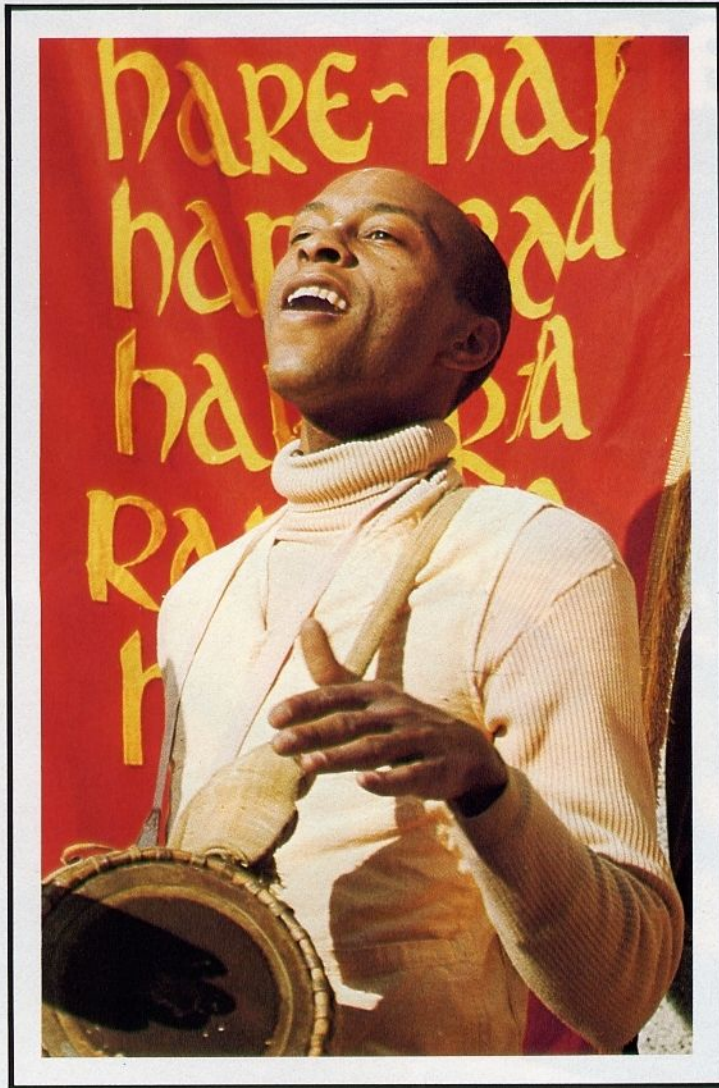
The devotee knows that at the end of this life he will return home to Godhead. As Kṛṣṇa promises in the *Bhagavad-gītā*, "To those who are constantly devoted to Me and worship Me with love, I give the understanding by which they can come to Me. . . One who attains to My abode, O son of Kuntī, never takes birth again."

Thus the devotees' optimism is not based upon naive assertions about making this material world a wonderful place. It is not, for example, the optimism of "Reaganism," which offers "a vision in which Americans can have it all: world leadership, economic growthmanship, without guilt or hard choices." Says Reagan, "Americans have only to believe in their own dreams." The optimism of the devotee is based on factual knowledge of the eternal self, which is transcendental to material suffering.

Although the pessimists and the optimists look disdainfully upon each other, neither can do anything to change the state of affairs in this world. Theirs is an armchair debate, the pessimists ridiculing the "crackpot optimists" and the optimists scoffing at the "dreary, jaded pessimists." But the devotees in Kṛṣṇa consciousness relieve people from the cycle of birth and death. After taking realistic stock of the pessimistic view of life, they actually transform the world with positive, transcendental knowledge.

This synthesis of both the optimistic and the pessimistic was expressed by Lord Caitanya: "Wake up, sleeping souls! I have brought the medicine for destroying the illusion of *māyā*. Pray for this Hare Kṛṣṇa *mantra* and chant it."

By propagating the chanting of the Hare Kṛṣṇa *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—Lord Caitanya inaugurated the method of developing love of God in this age. Thus Lord Caitanya's followers mercifully approach those who are suffering, not simply to make a doomsday statement, but to offer hope. —SDG



CHANT!

**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 anxieties of living in the material world.

Ancient India’s Vedic literature singles out one *mantra* as the *mahā* (supreme) *mantra*. The *Kalī-santaraṇa Upaniṣad* explains, “These sixteen words—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—are especially meant for counteracting the ill effects of the present age of quarrel and anxiety.”

The *Nārada-pañcarātra* adds, “All *mantras* and all

processes for self-realization are compressed into the Hare Kṛṣṇa *mahā-mantra*.”

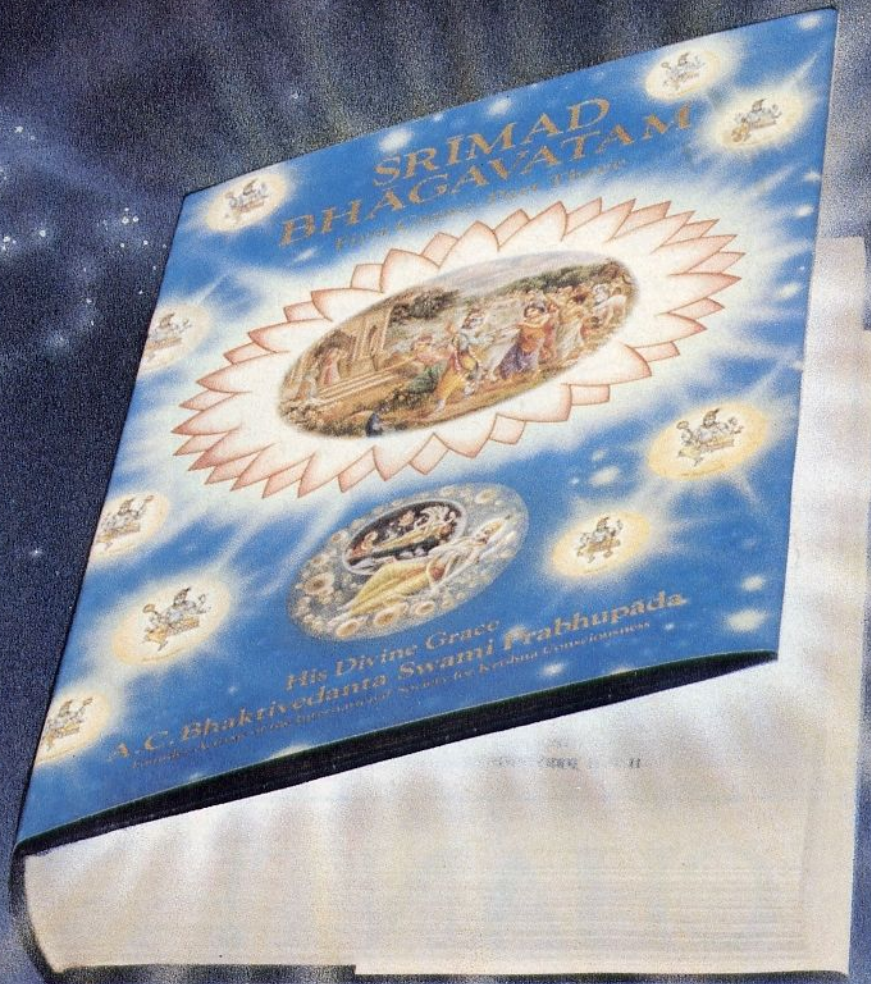
Five centuries ago, while spreading the *mahā-mantra* throughout the Indian subcontinent, Śrī Caitanya Mahāprabhu prayed, “O Supreme Personality of Godhead, in Your name You have invested all Your transcendental energies.”

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

trān'sēn-dēn'tl

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