

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

BACK TO GODHEAD

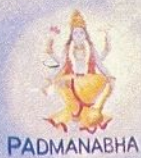
Vol.21 No.12

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



How to Know God

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VĀMANA

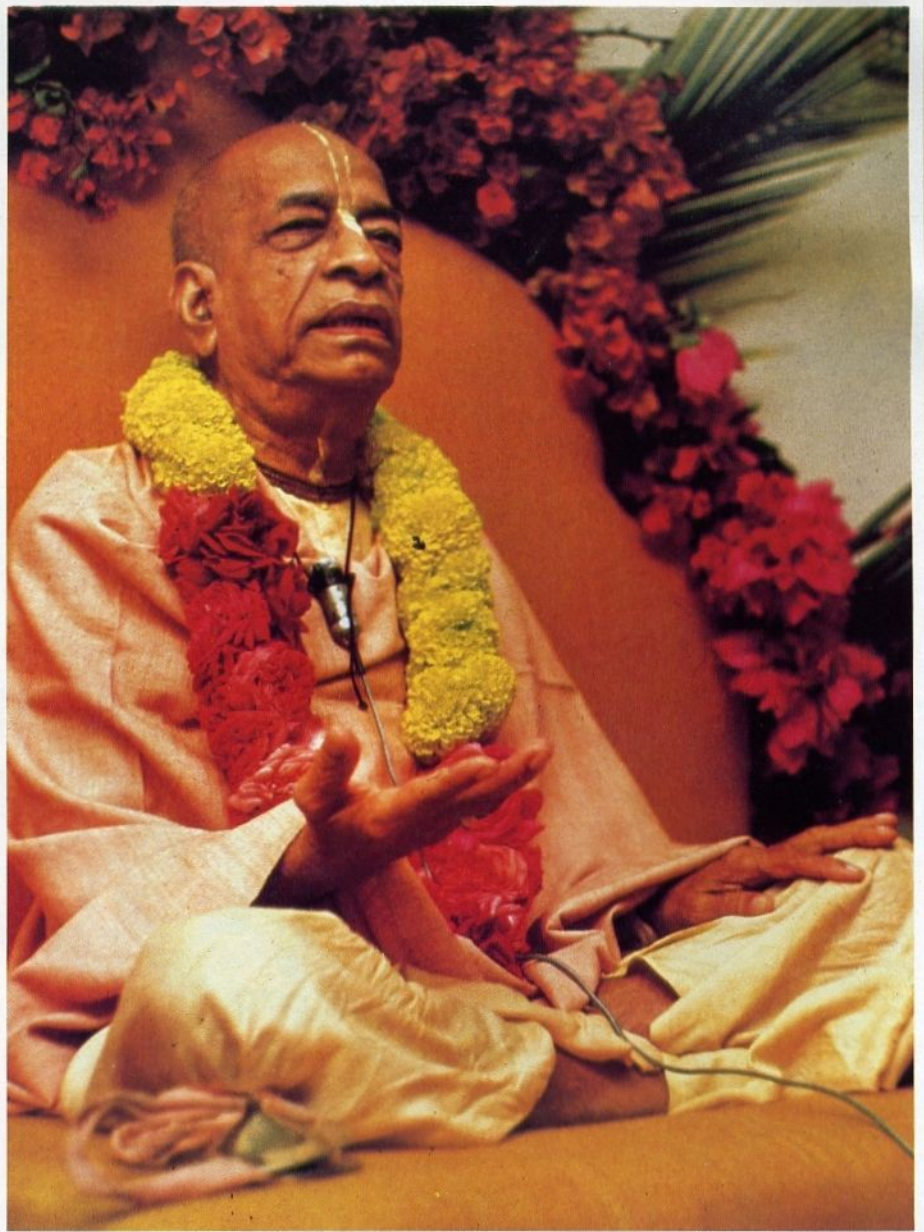
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**His Divine Grace A. C.
Bhaktivedanta Swami Prabhupāda,**

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

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



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

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

The Magazine of the Hare Krishna Movement

BACK TO GODHEAD

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

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

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COVER: The original spiritual planet (1), known as Goloka Vṛndāvana, resembles the whorl of a huge lotus flower. It is the abode of Lord Kṛṣṇa, the original Personality of Godhead, and it throws off a spiritual effulgence called the *brahmajyoti* (2, 8), within which are unlimited numbers of spiritual planets, or Vaikuṅṭhalokas (3). The Vaikuṅṭha planets are dominated by plenary expansions of Lord Kṛṣṇa, and the inhabitants are ever-liberated spiritual beings. To create the material world, the Lord as Mahā-Viṣṇu lies down within a covered portion of the spiritual sky, called the *mahat-tattva* (4). As He sleeps, innumerable universes (5) are generated with His breathing. Mahā-Viṣṇu enters each universe as Garbhodakaśāyī Viṣṇu (6) and lies there on the serpentine Śeṣa incarnation. From Garbhodakaśāyī Viṣṇu's navel sprouts a lotus flower (7) upon which sits Lord Brahmā, the creator of all living beings and planets within the universe.

HOW TO KNOW GOD

Only by knowing God can we satisfy Him, and only
then can we know perfect happiness.

A lecture in Vṛndāvana on August 16, 1974

by HIS DIVINE GRACE

A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA

Founder-Ācārya of the International Society for Krishna Consciousness

*yad atra kriyate karma
bhagavat-paritoṣaṇam
jnānaṁ yat tad adhīnaṁ hi
bhakti-yoga-samanvitam*

“Whatever work is done here in this life for the satisfaction of the mission of the Lord is called *bhakti-yoga*, or transcendental loving service to the Lord, and what is called knowledge becomes a concomitant factor.” (*Śrīmad-Bhāgavatam* 1.5.35)

First of all we must know what God is; then we can try to satisfy Him.

Unfortunately, at the present moment people have only a vague idea of God, or practically no idea. What is their God? “God is good” they may say, or sometimes “God is great.” But *how* He is great, *how* He is good—this nobody knows.

Without detailed knowledge of God, what question is there of *bhagavat-paritoṣaṇam*, satisfying God? Suppose somebody tells me, “Go satisfy Mr. Smith.” But if I do not know who Mr. Smith is, where he lives, or what he does, how can I satisfy him?

So, *bhagavat-paritoṣaṇam* can be possible only when we actually know what God is. Otherwise, there is no question of satisfying God. We Kṛṣṇa conscious devotees know what God is. Therefore satisfying Him is possible for us, not for others. Our idea of God is not vague. We know who God is, where He lives, what He does,

what His name and address are, what His father’s name is—everything. And because we know exactly who God is, we are competent to satisfy Him.

Who is God? Kṛṣṇa.

The *Bhāgavatam* confirms: *kṛṣṇas tu bhagavān svayam*. “Kṛṣṇa is the Supreme Personality of Godhead.” How do we know that Kṛṣṇa is the Supreme Personality of Godhead? From evidence presented by history, by authoritative scriptures, and by Kṛṣṇa’s actions. Everything confirms that Kṛṣṇa is God.

From the historical point of view, Kṛṣṇa is described as God through the *Mahābhārata*, the history of greater India. The *Vedas* also describe Kṛṣṇa as God. In the *Yajur Veda*, the name of God is given as Kṛṣṇa, and His father’s name is given as Vasudeva. Besides the histories and authoritative scriptures, when Kṛṣṇa appeared on earth five thousand years ago, His actions proved that He is the Supreme Personality of Godhead.

So where is the difficulty in understanding Kṛṣṇa to be the Supreme Personality of Godhead? The definition of God given by Parāśara Muni is *aiśvarasya samagrasya vīryasya yaśasaḥ śriyaḥ jñānavairāgyayoś caiva*: “God is the richest personality, the strongest, the most famous, the most beautiful, the wisest, and the most renounced.” Kṛṣṇa is all these things. For example, He has given us the *Bhagavad-gītā*. Who else has ever given

such wise instruction throughout the whole world—throughout the whole universe? Nobody.

Kṛṣṇa is so beautiful that 16,108 very, very beautiful women were attracted to marry Him. And many millions of unmarried *gopīs* [cowherd girls] were also attracted by Kṛṣṇa, the most beautiful male. One of Kṛṣṇa’s names is Śyāmasundara. He is *śyāma*, “blackish,” yet He is still *sundara*, “very beautiful.” He’s so beautiful that His beauty surpasses that of millions and millions of Cupids (*kandarpa-koṭi-kamanīya-viśeṣa-śobham*). Another name of Kṛṣṇa is Madana-mohana. *Madana* means “Cupid,” and *mohana* means “enchanter.” Cupid enchants everyone in this world, but even he is enchanted by Kṛṣṇa.

So, to satisfy God we must first of all know who He is. Now, Kṛṣṇa is God according to the evidence provided by history, the authoritative scriptures, and

Although to most people God remains a mystery, He can be known by those who are willing to hear about Him from authentic sources. The great sage Parāśara Muni has defined God (*bhagavān*) as that person who possesses in full the six attractive opulences—beauty, strength, wealth, knowledge, fame, and renunciation. By carefully analyzing the character of Śrī Kṛṣṇa, spiritual authorities through the ages have concluded that He alone possesses these qualities to the fullest extent.



Kṛṣṇa's own activities. What more proof do you want? Is there anyone who can challenge Kṛṣṇa for the post of God? Everything confirms that He is God. Then why are you still searching after God? This is foolishness—the owls' philosophy. The owl will not open his eyes to see the sun. If you say, "Just open your eyes and you will see the sun," the owl will keep his eyes shut and say, "No, there is no sun." Similarly, meditators close their eyes to search for God within, and when we say, "Here is God—Kṛṣṇa," they say, "No, I'll not open my eyes."

We do not follow this owls' philosophy. We follow real philosophy. What is that real philosophy? *Śruti-pramāṇam*: We accept evidence about God from the Vedic literatures. There are many kinds of evidence, but followers of the Vedic principles accept *śruti-pramāṇam* as the foremost evidence in spiritual matters. This means that if something is mentioned in the Vedic literatures, it is accepted as fact. There are four *Vedas*, one hundred eight *Upaniṣads*, eighteen *Purāṇas*, and the *Mahābhārata*—all are Vedic literatures.

Now, in the Vedic literatures we find the words of spiritual authorities, such as Lord Brahmā, for example. He is the best authority because he is the first living being created within the universe. At the time of creation, first of all Lord Brahmā is born. He is the *ādi-kavi*, the original learned scholar.

What does Brahmā say? In the *Brahma-saṁhitā* he says, *govindam ādi-puruṣam tam aham bhajāmi*: "I worship Govinda, the primeval Lord." He also says, *cintāmaṇi-prakara sadmasu kalpa-vṛkṣa-lakṣā-vṛteṣu surabhīr abhipālayantam*. Here Brahmā is giving a description of Kṛṣṇa's abode and activities. He says Kṛṣṇa is very fond of tending cows (*surabhīr abhipālayantam*). In His abode, Goloka Vṛndāvana, the houses are made of touchstone (*cintāmaṇi-prakara-śadmasu*). Touchstone is a type of stone that can turn iron into gold. These stones are used as bricks in the spiritual world. And the forests are full of desire trees (*kalpa-vṛkṣa*), which can supply any kind of fruit you desire.

This is Kṛṣṇa's abode. It is not like this world. Here everything is material, but there everything has the spiritual touch. That spiritual touch is described by Kṛṣṇa in the *Bhagavad-gītā* [7.10]: *bijaṁ mām sarva-bhūtānām*. "I am the original seed of all existences." Without the spiritual touch, there is no question of the material manifestation. Your body, my body, this material world—they are all made of earth, water, fire, air, and so on. But how are they manifested? How can a beautiful body be manifested? Because there is the spiritual touch—because the spirit soul is there in the body. *Dehino 'smin yathā dehe kaumāraṁ yauvanam jarā*. The external

body is changing due to that spiritual touch. And that spiritual touch is Kṛṣṇa.

Therefore, the origin of everything is Kṛṣṇa, just as the origin of a big tree is the root. Kṛṣṇa is the *ādi-puruṣa*, the "original person," and *sarva-kāraṇa-kāraṇa*, the "cause of all causes." In a tree there are the trunk, branches, twigs, leaves, flowers, and so many other things. But the cause of the whole tree is the root. Therefore only if you water the root will all the other parts of the tree be nourished.

Here in this verse of the *Bhāgavatam* it is said, *bhagavat-paritoṣaṇam*: the "root"—the Supreme Personality of Godhead—must be satisfied. If you want to maintain the tree, then the root, the original cause of the tree, must be satisfied. Similarly, everyone will be satisfied if Kṛṣṇa is satisfied.

In this material world people are trying to be happy, but they do not know how to become happy. They have been put into

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the ocean of nescience. They may be very expert swimmers, but simply by swimming they will not be saved. They must know *how* to be saved, and that is by satisfying the Supreme Personality of Godhead, Lord Kṛṣṇa.

In this verse of the *Bhāgavatam* it is said, *yad atra kriyate karma bhagavat-paritoṣaṇam*: "Whatever activities you may perform, do them to satisfy the Supreme Personality of Godhead." There are two kinds of activities: *vaidikī* and *laukikī*. *Vaidikī* means "activities done according to the Vedic rituals." These include the performance of big, big sacrifices, and many other activities. We also have good experience nowadays of many *laukikī* activities, such as work in factories and mills, scientific research—there are so many. This is *laukikī* work.

So, Nārada Muni does not say that simply by *vaidikī* activities—big, big ritualistic ceremonies—you can be happy. You can be happy even by *laukikī* activities, provided they are conducted for the satis-

faction of Kṛṣṇa. You want to develop the economic position of your country by industrial enterprises? Yes, that is also good. But *bhagavat-paritoṣaṇam*: by this work you must satisfy Kṛṣṇa.

Our Kṛṣṇa consciousness movement does not say you should stop anything. No. Whatever you like to do, you can do, but by your work you must try to satisfy Kṛṣṇa. This is our proposal, and it is confirmed in the scriptures [*Bhāgavatam* 1.2.13]:

*ataḥ pumbhir dvija-śreṣṭha
varṇāśrama-vibhāgasah
svanuṣṭhitasya dharmasya
samsiddhir haritoṣaṇam*

The Vedic literatures describe eight divisions of society according to *varṇa* and *āśrama* [occupation and spiritual status]. But the success of the activities of all these divisions depends on satisfying Kṛṣṇa.

The divisions of work must be there; otherwise society cannot go on very nicely. After all, this is the material world. If everyone becomes a *brāhmaṇa* [intellectual], society will not go on. There must be others. There must be *kṣatriyas*—the statesmen, protectors, politicians, diplomats. And there must also be *vaiśyas*—the productive class of men. Economic development is also required. Otherwise, how will human society go on? And there must also be the worker class of men. Suppose you are constructing a temple. If everyone simply chants Hare Kṛṣṇa, who will construct the temple? No, there must be workers also. Everyone is required.

So, we do not say "Stop this" or "Stop that." No. The division of society into four *varṇas* and four *āśramas* has been scientifically done by Kṛṣṇa Himself. The *āśramas* are for spiritual advancement, and the *varṇas* are for material advancement. We need both, because our life is a combination of spirit and matter. We have to make the best use of a bad bargain. Suppose you have a car, but it is not a very good car. Three times it breaks down. Still, you have to utilize it, though it is a bad bargain. Similarly, somehow or other we have gotten this material body. So we cannot neglect it.

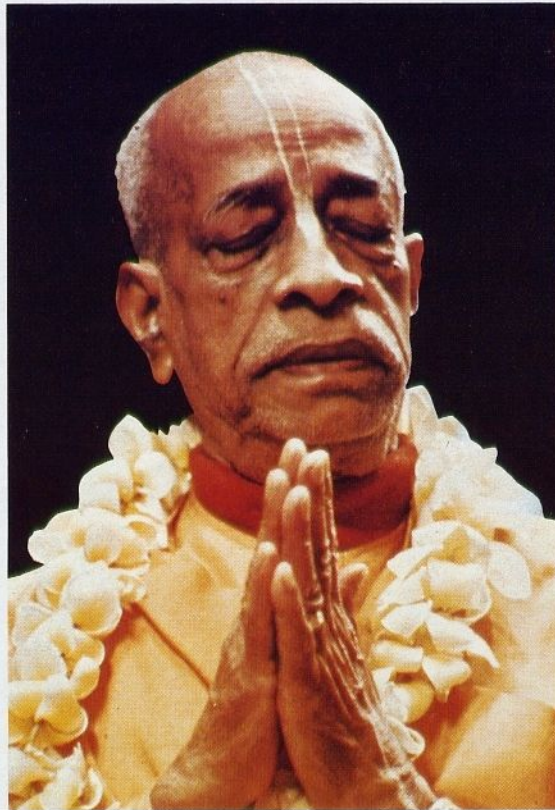
We don't say, "Stop taking care of your body." No. The instruction of the six Gosvāmīs is *anāsaktasya viśayān yathārham upayujjataḥ*: "Don't be attached to fulfilling the bodily demands, and at the same time utilize the body in devotional service to Kṛṣṇa." The bodily demands are eating, sleeping, sex, and defending. We should not think, "I am not this body, so I don't care for eating and sleeping." No. That is not real renunciation. This kind of renunciation is not recommended by our Kṛṣṇa consciousness movement. Following the Gosvāmīs, we recommend that you

(continued on page 13)

The Jewel Of Humility

A crystal-clear look at one of the priceless ornaments of the transcendentalist.

by DVĀRAKĀDHĪŚA-DEVĪ DĀSĪ



His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder and spiritual master of the Hare Kṛṣṇa movement, was the emblem of humility, teaching and demonstrating by his example that we are all insignificant servants of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa. Without expecting personal benefit, he worked tirelessly to spread the glorification of the Lord.

“One should chant the holy name of the Lord humbly, thinking oneself lower than a piece of straw in the street; one should be more tolerant than a tree, devoid of false prestige, and always respectful to others. In such a state of mind one can chant the holy name of the Lord constantly.”

—Śikṣāṣṭaka, Verse 3

This recommendation was made by the Supreme Lord Himself, Śrī Caitanya Mahāprabhu, who here prescribes the ideal condition for chanting His holy name. Note that He does not mention any particular qualification in terms of birthright, intellect, or social position; rather He describes an exceedingly humble frame of mind as the perfect basis for glorifying the Lord.

It sounds simple enough. After all, don't all religious scriptures advocate this sublime quality of humility? Our conception of saintliness is infused with the image of a meek and humble servant, head bent forward submissively, eyes gazing compassionately upon all fallen souls. Think of the great martyrs, humbly proclaiming their faithfulness to God as the crowd hurls stones. So humble they were that they would meet their own death without protest.

Yet how unappealing it is to consider placing ourselves in such a lowly position. Lower than a piece of straw in the street, to be trampled by everyone? More tolerant than a tree, which submits to the

blazing heat of summer and the icy winds of winter without protest? What does this mean for me practically? Should I live naked on a sidewalk somewhere, enduring physical torture and social ostracism? Will this be pleasing to God? Do I have to give up all my worldly goods and beg from

others? Should I humbly allow others to take full advantage of me? If someone wants my car, should I give it? If someone wants my wife, should I give her? If someone wants my allegiance, should I follow him? Does humility mean “nothing for me”?

Actually, humility means “everything for the pleasure of God.” What do we have that is truly ours, anyway? We inhabit this body for some years and enjoy whatever opulence may come with it, be it talent or riches or fame. But ultimately these are all gifts from the Supreme Lord, and He can bestow or restrict them at His will. We should know that all of our wonderful qualities are but tiny borrowed plumes from God's magnificence.

Humility, as described by Lord Caitanya, is far more than an external presentation of meekness or an indiscriminate giving of one's possessions or loyalty. True humility accrues naturally to one who understands his real spiritual position. A humble devotee knows well that he is but a small spiritual spark emanating from the original, supreme being. We are forever linked

to that Supreme Lord in a relationship of loving servitude. This link is never severed, although when a living entity rejects his position of servant, he falls to the material world. Under the spell of the Lord's illusory energy, the fallen spirit soul
(continued on page 32)

Verses from Śrīla Rūpa Gosvāmī's
Padyāvalī selected and translated by Kuśakratha dāsa

The Glories of Śrī Kṛṣṇa



Lord Caitanya (at right, above) and Lord Nityānanda, who are Lord Kṛṣṇa and Lord Balarāma, appeared in India five hundred years ago in the roles of devotees of Kṛṣṇa to teach love of God through the chanting of the Hare Kṛṣṇa *mantra*.

PAINTING BY PUṢKARA DĀSA

The Padyāvalī, an anthology of verses on the subject of devotion to Kṛṣṇa, was compiled by Śrīla Rūpa Gosvāmī, one of the chief disciples of Śrī Caitanya Mahāprabhu. The work contains 392 verses gleaned from the writings of over 125 authors, including both Rūpa Gosvāmī's contemporaries and previous Vaiṣṇava poets.

Introduction

*padyāvalī viracitā rasikair mukunda-
sambandha-bandhura-padā pramadormi-sindhuḥ
ramyā samasta-tamasāṁ damanī krameṇa
saṅgrhyate kṛti-kadambaka-kautukāya*

This *Padyāvalī* was written by devotees expert in the mellows of devotional service. This book contains many beautiful verses, which have been collected for the pleasure of the devotees. It illuminates the darkness of ignorance, and it is an ocean of transcendental bliss. —Śrīla Rūpa Gosvāmī

1*

*ceto-darpaṇa-mārjanam bhava-mahādāvāgni-nirvāpaṇam
śreyāḥ kairava-candrikā-vitaranam vidyā-vadhū-jīvanam
ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*

Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step. —Śrī Caitanya Mahāprabhu

2*

*nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitāḥ smarāṇe na kālah
etādṛśī tava kṛpā bhagavan mamāpi
durdāivam tīrṣam ihājani nānurāgaḥ*

My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Kṛṣṇa and Govinda, by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting. —Śrī Caitanya Mahāprabhu

3

*kalyāṇānām nidhānam kali-mala-mathanam pāvanam
pāvanānām
pātheyam yan mumukṣoḥ sapadi para-pada-prāptaye
procyamānam
viśrāma-sthānam ekam kavi-vara-vacṣam jīvanam saj-janānām
bijam dharma-drumasya prabhavatu bhavatām bhūta-
kṛṣṇa-nāma*

The holy name of Lord Kṛṣṇa is a reservoir of all transcendental happiness. It destroys the sins of the Kali-yuga. It is the most purifying of all purifying things. It is the saintly person's food as he traverses the path to the spiritual world. It is the pleasure garden where the voices of the greatest saints, philosophers, and poets play. It is the life of the righteous and the seed of the tree of religion. May that holy name of Lord Kṛṣṇa bring transcendental auspiciousness to you all.

—author unknown

4

*vepante duritāni moha-mahimā sammoham ālambate
sātāṅkam nakha-rañjanīm kalayati śrī-citraguptaḥ kṛtī
sānandam madhu-parka-sambhṛti-vidhau vedhāḥ karoty
udyaman
vaktum nāmni taveśvarābhilaṣite brūmaḥ kim anyat param*

O Supreme Personality of Godhead, when someone desires to chant Your holy name, sins tremble in fear, the glory of material illusion faints unconscious, Yamarāja's** scribe Citragupta becomes happy and gazes at the chanter's toenails with awe and reverence, and Lord Brahmā prepares *madhu-parka* with which to worship him. O Lord, what more can we say than this? —author unknown

5

*kaḥ pareta-nagarī-purandaraḥ
ko bhaved atha tadiya-kinkaraḥ
kṛṣṇa-nāma jagad-eka-maṅgalam
kañṭha-pīṭham urarī-karoti cet*

Lord Kṛṣṇa's name is the only auspiciousness in this world. If one places it on his neck, then what is Yamarāja, the king of the other world, to him? What are Yamarāja's servants to him? —Śrī Anandācārya

6

*svargārthīyā vyavasitir asau dīnayatī eva lokān
mokṣāpekṣā janayati janam kevalam kleśa-bhājam
yogābhyaśaḥ parama-virasas tādrśaiḥ kim prayāsaiḥ
sarvaṁ tyaktvā mama tu rasanā kṛṣṇa kṛṣṇeti rautu*

The attempt to attain the heavenly planets impoverishes the entire world. The desire to attain impersonal liberation brings only trouble. The regimen of *yoga* is dry and tasteless. What is the use of endeavors like these? I shall abandon them all and simply make my tongue chant "Kṛṣṇa, Kṛṣṇa."

—author unknown

7

*vicyāni vicāryāni
vicintyāni punaḥ punaḥ
kṛpānasya dhanānīva
tvan-nāmāni bhavantu naḥ*

O Lord, just as a miser continually collects, counts, and remembers his money, in the same way let us continually collect, count, and remember Your holy names.

—Śrī Bhavānanda

*Translation by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

**The demigod who punishes the sinful after death.



Lord Kṛṣṇa's Cuisine

Sharing the Spirit of Christmas

The aromas wafting through Christmas kitchens bring joy to some hearts—but pain to others.

by VIŚĀKHĀ-DEVĪ DĀSĪ

"Sharing—that's the heart of Christmas!" chimes *Better Homes and Gardens*. "To celebrate, people share traditions—from gift-giving to party-going—with family, friends, and acquaintances too. And food plays a special part in these yuletide activities. Christmas just wouldn't be Christmas without the aroma of the festive bird and baked goods wafting through the kitchen! . . . Once the sharing begins, and you've sampled our treats, you'll realize that fellowship and food go hand in hand in making your holidays memorable."

Typical December tidings? Yes. But for some, those tidings and the accompanying full-page color photo of a stuffed "festive bird" evoke a shudder. Certainly sharing is the heart of Christmas, and giv-

ing and receiving food can be a heartfelt exchange. But killing and eating living beings in the name of sharing is definitely not the spirit of Christmas.

Fellowship and sharing should be extended to all God's creatures. Just as a father is horrified to see one of his children killed, so the original father, God, is pained to see our violence toward His other creatures. Desiring to protect His family, He clearly enjoins, "Thou shalt not kill."

That should be clear enough. Still, we hear: "God put the animals here for us to eat." "We need to eat meat to get enough protein." "God didn't really mean don't kill, just don't murder." And so forth.

In this column and in other sections of *Back to Godhead* magazine we regularly

answer these challenges. Also, doctors, nutritionists, economists, ecologists, religionists, and others have presented compelling support for a vegetarian diet. And great Western minds from Pythagoras to Shaw have reflected on and extolled the virtues of vegetarianism.

Yet for Śrīla Prabhupāda, the founder and spiritual master of the International Society for Krishna Consciousness, being vegetarian was not enough. "Even the pigeons are vegetarian," he remarked. His standard—the one he introduced throughout the world with unprecedented success—is to use pure vegetarian ingredients and devotion for God in preparing meals. And the finished dishes are offered to Lord Kṛṣṇa with love. (This attitude is called *bhakti*, a Sanskrit word

This month we're including some recipes that will capture the spirit of Christmas without causing unnecessary pain to other creatures. Prepare these dishes—or any other vegetarian dishes—and offer them to Kṛṣṇa with devotion. You'll be sure to have the merriest Christmas ever.

Curd Patties in Tomato Sauce

Preparation time: 1½ hours
Servings: 8–10

½ cup ghee (clarified butter) or vegetable oil
2 teaspoons turmeric
2 teaspoons ginger powder
4 teaspoons ground coriander
1 teaspoon cayenne pepper
16 medium-size tomatoes
3 teaspoons salt
2 bunches spinach, washed and cut into 3-inch lengths
ghee or vegetable oil for deep-frying
curd from 2 gallons of milk
2 cups sour cream

1. To make the tomato sauce, heat the ½ cup of ghee in a saucepan on a medium flame and add all the spices except the salt. After a minute or two, add the tomatoes. When the tomatoes cook down a little, add the spinach and salt. Lower the flame.

2. To make the curd patties, wrap the curd in a cloth and press under a heavy weight for about five minutes. Then knead the curd on a smooth surface until it becomes almost like cream cheese. Heat the ghee (for deep-frying) in a medium-size wok over a medium flame. Shape the curd into patties and place them into the hot ghee. Cook the patties until they are golden brown, turning them as required.

3. Remove the curd patties from the ghee and add them to the tomato sauce. Simmer for at least one hour. Stir in the sour cream and offer to Kṛṣṇa.

Cheese Soufflé

Preparation time: 1½ hours
Servings: 12

1 cup milk
2 tablespoons yogurt
¾ cup flour
½ teaspoon salt
dash cayenne pepper
¼ pound coarsely grated Muenster, Colby, Cheddar, or Jack cheese (make sure it contains no animal rennet)
vegetable shortening

1. Mix ½ cup of milk, the yogurt, and the flour in a bowl and beat lightly with a whisk

until smooth. Stir in the salt, cayenne pepper, and remaining milk. Let the batter stand for one hour.

2. Add half of the cheese to the batter and stir. Grease an 8-inch pie plate with vegetable shortening, pour in the batter, and bake in a preheated 425° oven for 30 minutes, or until puffed and brown.

3. Scatter the remaining cheese on top and bake until the cheese is melted. Cut into 12 narrow wedges and offer to Kṛṣṇa.

French Salad Dressing

Preparation time: 10 minutes
Servings: 2½ cups

1 cup salad oil
¾ cup tomato purée
½ cup lemon juice
½ cup sugar
1 teaspoon salt
1 teaspoon dry mustard
1 teaspoon asafetida
dash black pepper

Put all the ingredients in a blender and mix until blended. Offer to Kṛṣṇa with a salad.

Gravy

Preparation time: 20 minutes
Servings: 10–12

4 tablespoons melted butter (not ghee)
½ teaspoon sugar
½ teaspoon asafetida
1½ teaspoons basil
1 teaspoon ground coriander
2 tablespoons chickpea flour
2 tablespoons white flour
1½ cups cool water
1 teaspoon salt
½ teaspoon black pepper

1. Melt the butter in a saucepan over a medium-low flame and add the sugar, asafetida, basil, and ground coriander. Sauté for a minute or two and then add the chickpea flour and the white flour. Sauté until brown.

2. Add the water slowly, stirring constantly. Add the salt and pepper. Offer to Kṛṣṇa with mashed potatoes.

Apple Rice

Preparation time: 40 minutes
Servings: 4–6

1 cup good-quality long-grain white rice
4 medium-size apples

refrain from “sharing” a Christmas turkey, yet even a vegetarian must kill *some* form of life to eat. To absolve ourselves of the reaction for killing vegetables, to purify our minds, to give strength, health, and satisfaction, and to increase our consciousness of the supreme father, from

2 cups sugar
3 pinches saffron
2 cups water (for the syrup)
3 tablespoons ghee (clarified butter) or butter
1 cinnamon stick
6 cloves
6 cardamom pods
3 bay leaves
2¼ cups water (for the rice)
¼ cup sliced almonds
¼ cup raisins

1. Wash the rice and drain it. Peel, core, and cut the apples into chunks. Make a syrup by putting the sugar and a pinch of saffron in the water and cooking it for 30 minutes over a medium flame until it reduces to about one third its original volume.

2. While the syrup is cooking, heat the ghee in a saucepan and toss in the cinnamon, cloves, cardamom, and bay leaves. Stir-fry for a moment or two; then add the rice. Stir-fry for 2 or 3 minutes. Add the water and bring to a boil. Toss 2 pinches of saffron into the water, cover the pan, and cook over a low flame for 15 minutes. Then take the saucepan off the flame.

3. Make a hole in the center of the rice and place the pieces of apple and a little of the syrup in it. Add the raisins and the sliced almonds. Cover the hole with rice and pour the rest of the syrup over the top. Cover the pan again and cook over a low flame for another 15 minutes, until the rice is completely cooked. Remove the whole spices, mix gently, and offer to Kṛṣṇa hot.

One-Pan Carob Cake

Preparation time: 45 minutes
Servings: 10–12


1½ cups all-purpose flour
1 cup packed brown sugar
¼ cup carob powder
1 teaspoon baking soda
½ teaspoon salt
1 cup water
½ cup melted butter or vegetable oil
1 teaspoon lemon juice
1½ teaspoons natural vanilla extract (without alcohol)
powdered sugar

1. Heat oven to 350°.

2. Mix the flour, brown sugar, carob powder, baking soda, and salt with a fork in an ungreased square pan, 8×8×2 inches. Mix in the remaining ingredients. Bake for 35 to 40 minutes or until a knife inserted in the center comes out clean. Dust with powdered sugar. Offer to Kṛṣṇa.

that comes from the root *bhaj*, which means “to share.”) Vegetarian dishes so offered are called *prasādam*, or “the Lord’s mercy.” And one who prepares them, offers them, or eats them transcends mere vegetarianism.

Certainly the vegetarian is right to

whom everything has come, we should eat only the Lord’s *prasādam*, vegetarian food prepared for Lord Kṛṣṇa and offered to Him with love. One who shares *prasādam* shares spiritually, and so shares the spirit of Christmas in harmony and fellowship with all of God’s creation. 

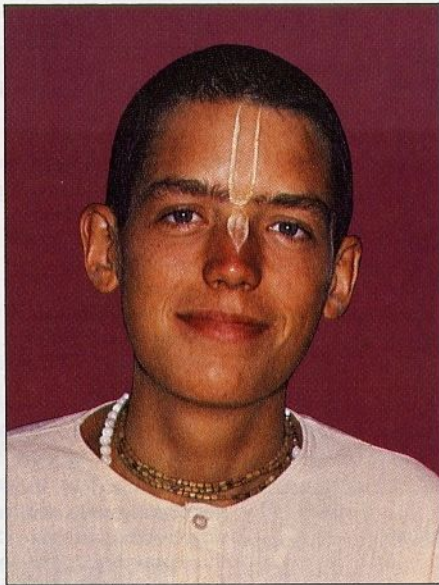
Coming to Kṛṣṇa

GROWING UP WITH KṚṢṆA

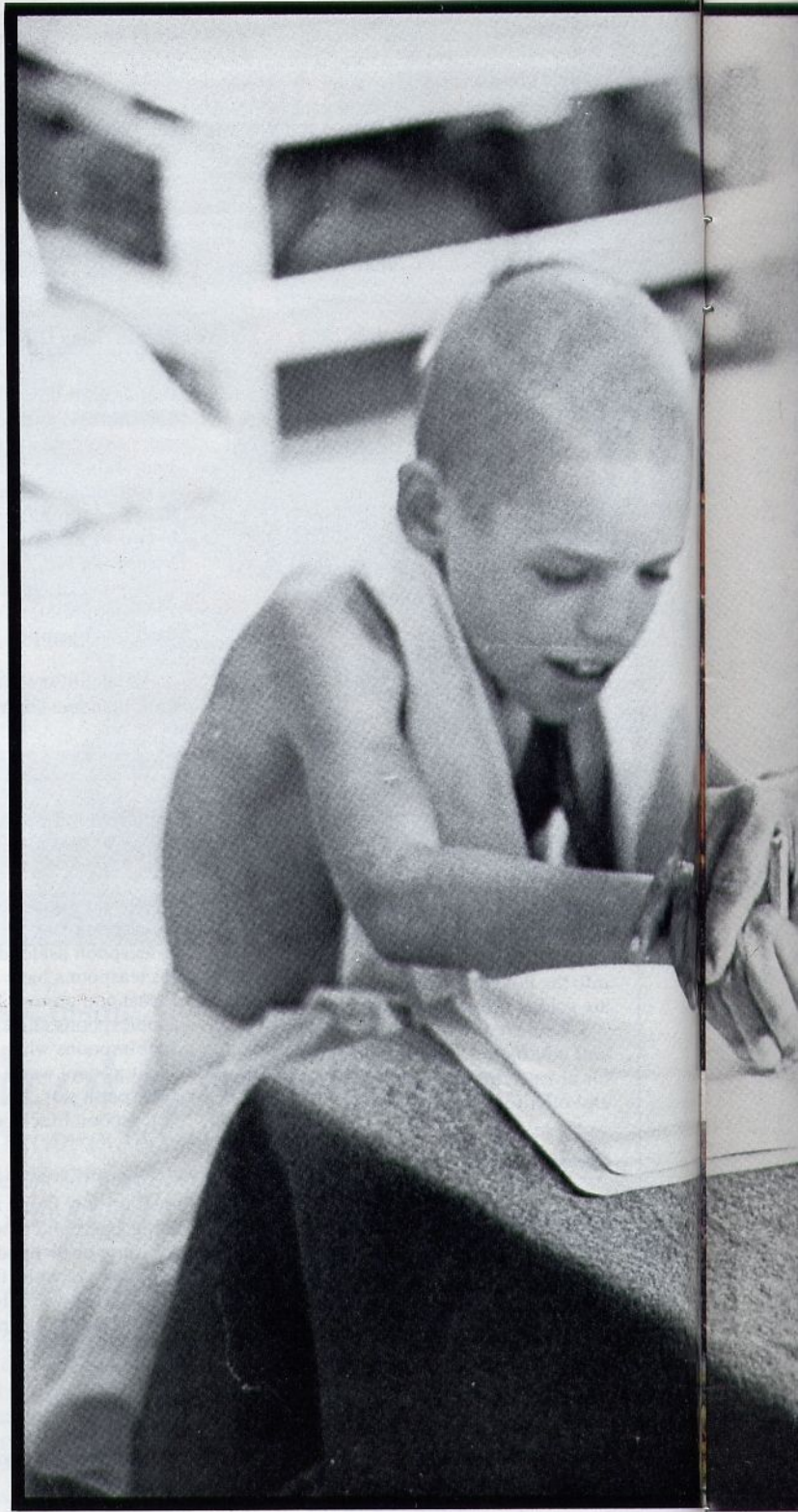
From age five to twenty-three—a young man's tale of spiritual development.

by DVĀRAKĀDHĪŚA DĀŚA

At ISKCON's elementary school in Dallas, Texas (far right), the ideal teacher, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, gives Dvārakādhīśa dāśa his first lesson in writing the Sanskrit alphabet. Today, at age twenty-three, Dvārakādhīśa (right) looks back fondly at his eighteen years of Kṛṣṇa consciousness.



JAGADGURU SWAMI



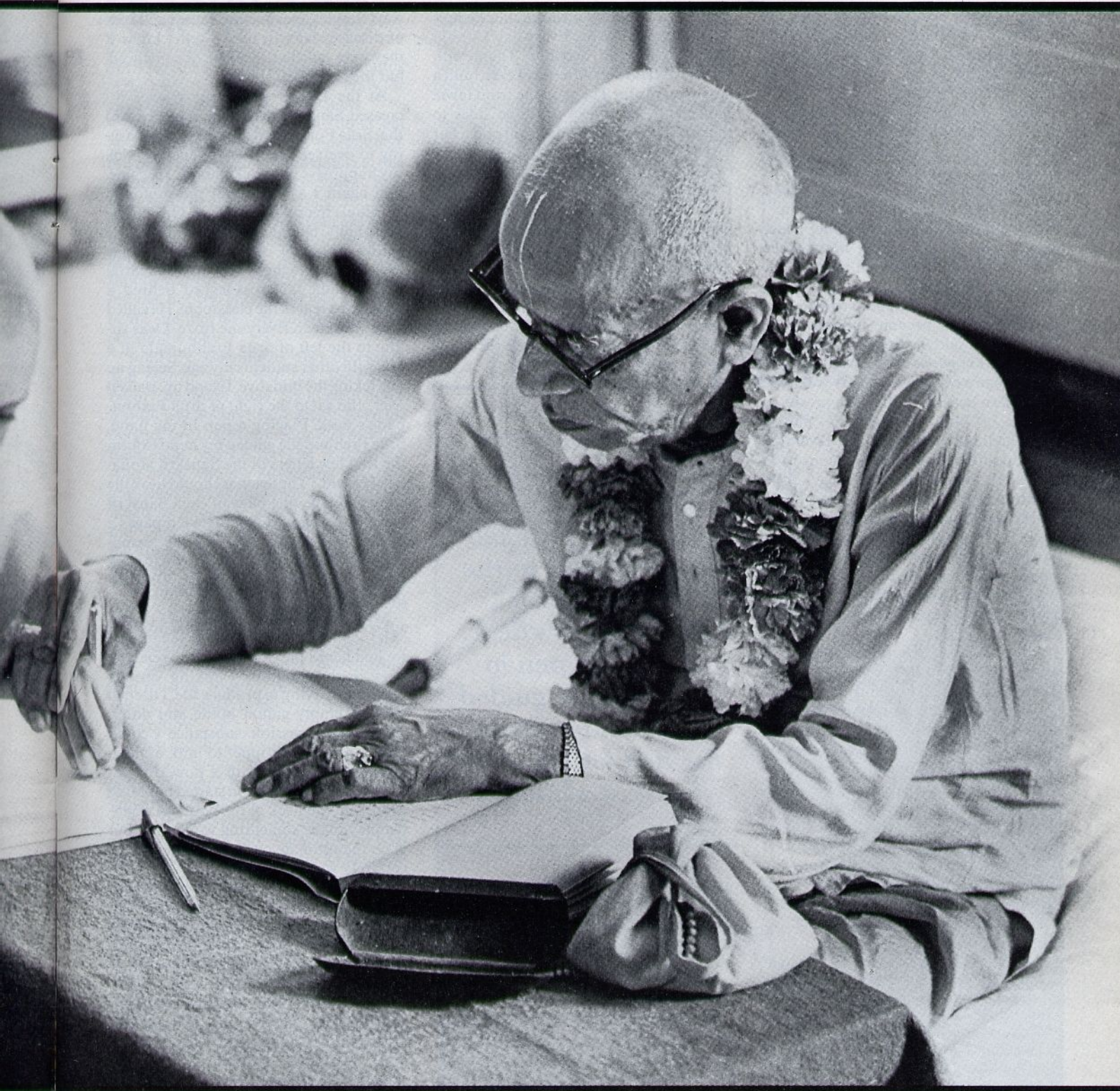
I became a devotee of Kṛṣṇa when I was only five years old.

It was 1968. My mother and I were shopping in downtown San Francisco when we saw the devotees of Kṛṣṇa for the first time. They were chanting and dancing in front of a big store, and one of them approached my mother and gave her a card inviting us to attend the "Sunday Love Feast" at the temple on Frederick Street.

When we visited the next Sunday, we saw many shoes piled beside the front door. Although I didn't know it then, removing one's shoes before entering a temple is a common Eastern practice. I didn't want to take off my cowboy boots, but my mother told me that unless I did I couldn't come into the temple. I complied, but I kept looking to see if my boots were still there.

In the main room I saw many people dancing and chanting, just like the devotees we had seen downtown. There were long-haired hippies playing drums, cymbals, tambourines, guitars, and horns. One instrument in particular caught my interest: a barrellike double-headed drum. I wanted to learn to play it.

After the chanting, while a devotee was lecturing about the purpose of the Kṛṣṇa



consciousness movement, I sat looking at the beautiful pictures on the walls. After the lecture we all enjoyed a delicious feast of vegetarian food that had been offered to Kṛṣṇa. My mother and I were already vegetarians, and we appreciated the exotic variety of dishes. My favorite was called *gulabjamun*—spongy balls saturated with sweetened rosewater. When I put one in my mouth, it was like a balloon filled with

saffron-flavored nectar exploding at the slightest pressure from my tongue against my palate. The delicious taste of those *gulabjamuns* is a pleasure I've never forgotten.

My mother soon became a full-time devotee of Kṛṣṇa, and we moved to Los Angeles so that I would have the opportunity to grow up with other devotee children. The Hare Kṛṣṇa center in Los

Angeles was at that time the headquarters of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the movement's founder and spiritual master.

One day the devotees in Los Angeles received news of Śrīla Prabhupāda's imminent arrival. Eagerly they began cleaning the temple and decorating it with flowers. Śrīla Prabhupāda was their chief inspiration, their living example of a

perfect, saintly person. The devotees' enthusiasm as they anticipated Śrīla Prabhupāda's arrival was tremendous. I couldn't wait to see the revered saint I had heard so much about.

Members of the Hare Kṛṣṇa movement receive spiritual names at the time of initiation. Each name, although personalized and unique, indicates that the initiate is eternally the servant of Kṛṣṇa, or God. When I learned that everyone I lived with had a spiritual name, I also wanted one. I kept asking my mother, "When will I get a spiritual name?" She told me to be patient.

At last Śrīla Prabhupāda arrived, and all the devotees became jubilant. Śrīla Prabhupāda said the Los Angeles temple should be known as New Dvārakā, after Lord Kṛṣṇa's capital city of Dvārakā, on the eastern coast of India. The presiding Deities of New Dvārakā he named Dvārakādhīśa (the ruler of Dvārakā) and Rukmiṇī (Kṛṣṇa's eternal consort in Dvārakā). When someone asked Śrīla Prabhupāda what to name me, Śrīla Prabhupāda paused for a moment and replied, "We shall name him Dvārakādhīśa *dāsa*." I felt very happy with my new name, which meant "the servant of Dvārakādhīśa, Kṛṣṇa." I felt I had now become part of this wonderful spiritual family.

A year later, in the summer of 1969, my mother and I moved to West Virginia, where ISKCON had recently acquired a large farm. Śrīla Prabhupāda wanted his disciples to establish a primary school in this rural setting, and I was among the first ten children to attend. To be able to attend such an unusual school was exciting. I was anxious to learn. I compiled a booklet of verses from the First Chapter of Śrīla Prabhupāda's *Bhagavad-gītā As It Is* and a booklet of excerpts from his *Teachings of Lord Caitanya* and sent them both to Śrīla Prabhupāda, to show that I was learning. He wrote back:

I have read your version of the Bhagavad-gita, first chapter, and it is very interesting to read how the armies were present on the Battlefield of Kuruksetra and how Lord Krishna became the charioteer of His friend and devotee Arjuna. Also I have read your excerpt from the Teachings of Lord Caitanya, and it was very relishable to read. So take instruction from Bhagavad-gita in this way. Your handwriting is so nice. So by printing such booklets and learning Bhagavad-gita you can then instruct others and Krishna will bless you.

Reading this personal letter from Śrīla Prabhupāda made me feel extremely happy.

I was attracted to the temple worship of the Deities of Kṛṣṇa. Of course, I was too young to tend the Deities as a priest in the

temple, so I had my own, smaller Deities of Rādhā and Kṛṣṇa. Every day I would bathe, dress, and decorate Them with jewelry and flowers. One day I even built a small temple for Them on the front lawn. I piled up red bricks on three sides to make the walls and left the front open. For a roof I used cloth. The structure was about two feet square and two feet tall. At night I went to sleep leaving my Deities in the new temple. The next morning at the break of dawn I eagerly went to see Them, but to my dismay I saw that the temple had been dismantled. Seeing a pile of horse dung, I concluded the horse must have knocked it over. I approached with apprehension, and to my relief I saw that the Deities were unharmed. At that time Śrīla Prabhupāda

**Śrīla Prabhupāda
called for a volunteer.
Everyone froze.
I stood up, walked
over, and sat to the
right of Śrīla
Prabhupāda's desk.
Placing a pen in
my hand, he guided
my hand to form
the first letters of the
Sanskrit alphabet.**

pāda was staying in New Vrindaban, so I asked him if he could purify my Deities because the horse dung had contaminated the area. Śrīla Prabhupāda told me that my Deities weren't contaminated, that Kṛṣṇa purifies everything He contacts.

In 1972 I left this rural setting and moved to Dallas. I was excited to be going to a new place and to be flying in a jet plane for the first time, but I was also a little scared to be by myself. I sat between two elderly ladies, who curiously eyed my chanting beads, saffron robes, and shaved head. When dinner was being served the ladies tried to induce me to eat steak, but I refused. I told them that I was a vegetarian and that, besides, I offered my food to God before eating. "You have to eat meat to be healthy," they told me. "Not at all," I replied. "I feel very healthy as a vegetarian, and I know many other people who are vegetarians and feel the same

way! Besides, meat-eating causes all kinds of diseases later in life." I don't know if they were satisfied, insulted, or convinced, but they both fell silent.

At the Dallas school my classes increased. Sanskrit was added. When I heard that Śrīla Prabhupāda would soon be visiting to oversee the newly opened school, my happiness knew no bounds. He came, and again I saw and felt the profound spiritual effect of his presence. One day he personally taught a Sanskrit class. The whole school of one hundred students and fifteen teachers was present. Śrīla Prabhupāda sat cross-legged behind a desk in the rear of the classroom. He called for a volunteer. Everyone froze. I was sitting to the left of Śrīla Prabhupāda in a row with other students my age. Seeing no one taking the initiative, I stood up, walked over, and sat to the right of Śrīla Prabhupāda's desk. Placing a pen in my hand, Śrīla Prabhupāda guided my hand to form the first few letters of the Sanskrit alphabet. He said, "The teacher should have the students write one page of each Sanskrit letter. They should complete ten pages a day. In this way the students will memorize the alphabet in a week." I sat back down, and Śrīla Prabhupāda finished the lesson.

My classmates and I sometimes played "Mr. Scientist." In a lecture in the temple we had heard the example of the scientist busy in the laboratory mixing various chemicals, trying to produce life. I used to take an empty gallon bottle and dump into it every possible substance I could find—from wax stripper to milk of magnesia—to come up with a powerful potion. One time the potion started bubbling over from the neck of the bottle! A scientist may make something wonderful, but is he the ultimate controller? I learned I certainly wasn't.

Over the weekend the older children would go to the local shopping center to perform *saṅkīrtana*, the congregational chanting of the holy names of the Lord. Some of us would be embarrassed to go out in public because we looked so different, dressed in the traditional Indian saffron robes and with our heads shaven except for the traditional *śikhā* in the back. After we started chanting, however, we soon forgot our self-consciousness and instead felt eager to let people hear God's name.

I attended the Dallas school for three years, and then I was sent to India. In the town of Vrṇāvāna, where Lord Kṛṣṇa displayed His childhood pastimes five thousand years ago, Śrīla Prabhupāda had established an international *guru-kula* (school of the spiritual master). Śrīla Prabhupāda wanted youngsters worldwide to be educated in the pure spiritual

(continued on page 32)

KNOW GOD

(continued from page 4)

not be attached to fulfilling the demands of the body but rather utilize the body for advancing in Kṛṣṇa consciousness.

Eating is required. If you don't eat nicely, the body cannot be maintained. But don't eat too much. And don't eat just to satisfy the tongue. Why eat meat, fish, and eggs? They are unnecessary. You are a human being, and for you Kṛṣṇa has given such a variety of foodstuffs: fruits, vegetables, nice rice, *dāl*, milk, ghee. Why should you eat meat? Eating is not prohibited, but you should eat like a human being, not like the cats and dogs. That is our philosophy.

Similarly, sleeping is also necessary. You require some rest, but don't sleep twenty-six hours a day. Six to eight hours is sufficient for any healthy man. Even the doctors say that if someone sleeps more than eight hours a day, he is diseased. And those who are advancing in Kṛṣṇa consciousness should reduce sleeping as much as possible, just as the Gosvāmīs did. They slept only one and a half or at the utmost two hours a night. And sometimes not even that.

We should try to follow in the footsteps of the Gosvāmīs. *Go* means "senses," and *svāmī* means "master." So, if we keep the title *gosvāmī* and become the servant of our senses—*godāsa*—that is cheating. You must be *gosvāmī*, the master of your senses. In other words, you must have self-control.

What did the Gosvāmīs do? *Nidrāhāra-vihāarakādi-vijitau*: they conquered over sleeping (*nidrā*), eating (*āhāra*), and sense enjoyment (*vihāra*). Our process is to try to follow the Gosvāmīs. We should keep in mind what they did. They used to pass their time chanting the Hare Kṛṣṇa *mantra* very loudly and dancing (*kṛṣṇotkīrtana-gāna-nartana-parau*). And they were very popular with all classes of men (*dhīr-ādhitā-jana-priyau*). There are two classes of men in this world: *dhīra* and *adhīra*. *Dhīra* means "saintly persons," those who have controlled their senses. And *adhīra* means just the opposite. So the six Gosvāmīs were popular with both classes of men. Their character was so sublime.

The only aim of this Kṛṣṇa consciousness movement is to satisfy Kṛṣṇa (*sam-siddhir hari-toṣaṇam*). *Sam-siddhiḥ* means "perfection." If we want perfection in our activities, we should try to satisfy the Supreme Personality of Godhead.

You may say, "I do not see the Supreme Personality of Godhead face to face. How shall I know whether I am satisfying Him or dissatisfying Him?" That you can know from your spiritual master. It is not very difficult. *Yasya prasādād bhagavat-prasādaḥ*: If your spiritual master is satis-

fied, then you should know that Kṛṣṇa is satisfied. And *yasyāprasādān na gatiḥ kuto 'pi*: You cannot satisfy Kṛṣṇa if you dissatisfy your spiritual master. That is not possible.

As I mentioned before, satisfying Kṛṣṇa depends on knowing the science of God. So, the knowledge of God comes down from Kṛṣṇa to Brahmā, from Brahmā to Nārada, from Nārada to Vyāsa, and so on down to your spiritual master. And just as the knowledge has come down step by step, from one to the other, so you can satisfy the Supreme Personality of God-

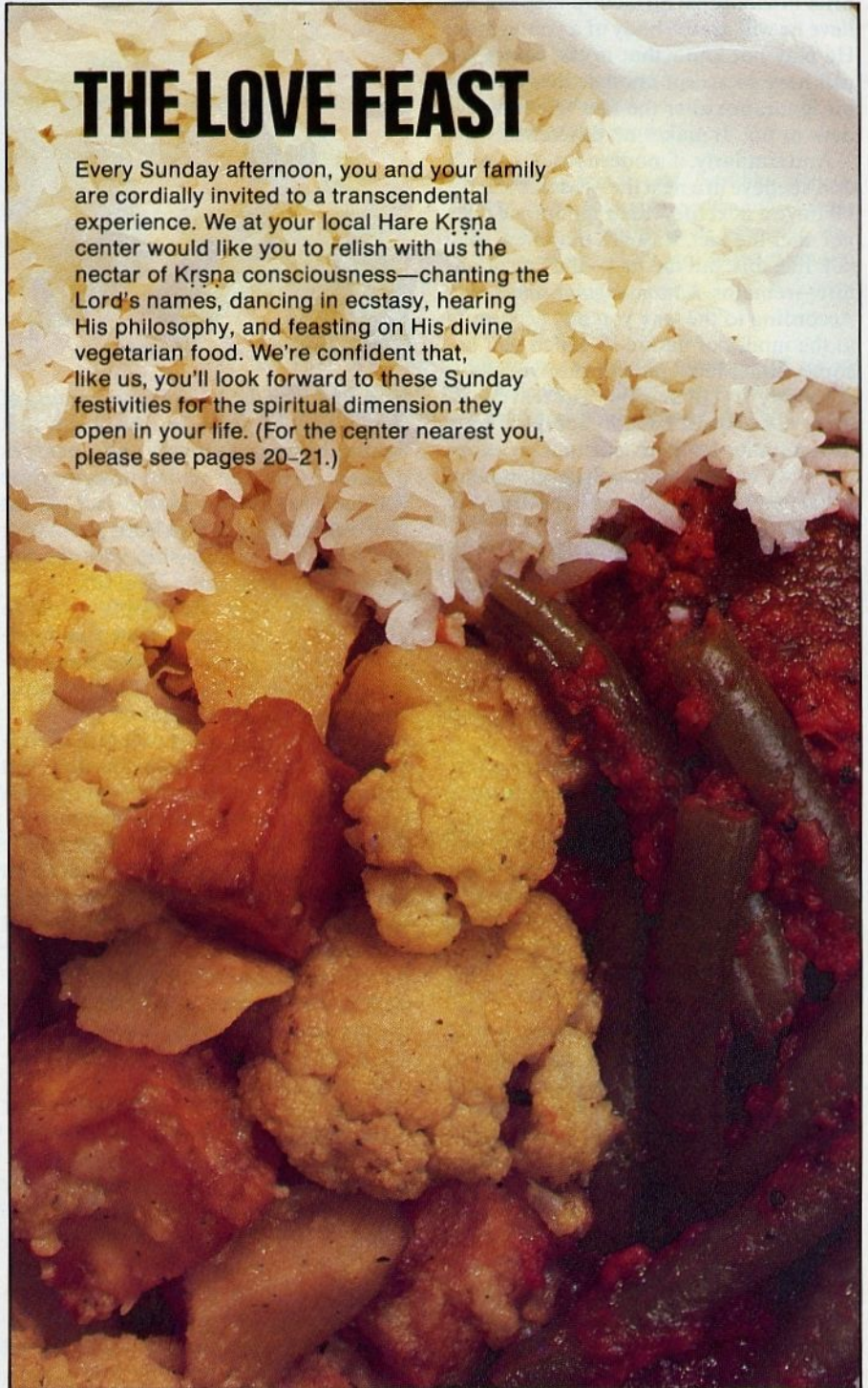
head by going up step by step, step by step. This is the process of *paramparā*, following the disciplic succession.

The *paramparā* system must be maintained. And if it is maintained nicely, then, as stated here, whatever you do is for your perfection. If you try to satisfy the Supreme Personality of Godhead, then whatever you do is perfect. It doesn't matter what it is. The test is whether Kṛṣṇa is satisfied, and whether your spiritual master is satisfied. If they are satisfied, then you are perfect.

Thank you very much. Hare Kṛṣṇa. 🙏

THE LOVE FEAST

Every Sunday afternoon, you and your family are cordially invited to a transcendental experience. We at your local Hare Kṛṣṇa center would like you to relish with us the nectar of Kṛṣṇa consciousness—chanting the Lord's names, dancing in ecstasy, hearing His philosophy, and feasting on His divine vegetarian food. We're confident that, like us, you'll look forward to these Sunday festivities for the spiritual dimension they open in your life. (For the center nearest you, please see pages 20–21.)



ŚRĪLA PRABHUPĀDA SPEAKS OUT

“It Makes No Difference What Rascals Believe”

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

Śrīla Prabhupāda: So a child may not believe he will get the body of a young man. He may not know that in the future, he will have to accept another life. But can his ignorance alter the fact? He may believe or not. It makes no difference.

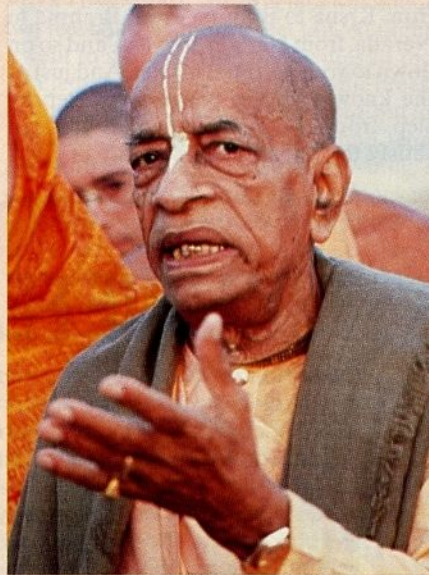
And similarly, if modern rascals say, “I don't believe in a next life—I don't believe I'll have a next life,” their ignorance does not alter the fact. Rascals, madmen, may talk like this, but the fact—the law of nature—remains. *Kāraṇam guṇa-saṅgo 'sya:* According to the way you act, according to the modes of nature in which you become enmeshed, you will receive a suitable body in your next life. The real fact is, these rascals will have to accept a body just suitable to their spiritual development, or lack of spiritual development. What they believe or do not believe makes no difference.

Disciple: But what if they object, “You want us to pull back from our industrial civilization so that we can spend more time preparing for our next life. But farm-and-village civilization might be too difficult for us. We'd rather go to the factory for eight hours and then come home and enjoy life.”

Śrīla Prabhupāda: No, you can enjoy life, just as we are. We are eating and sleeping and so forth; everyone does that in any event. But if you enjoy life in such a way that you forget your real, spiritual business in life, is that intelligent? Your real business, now that you have received this human form, is to improve your next life—regain your original, spiritual form, back home in the spiritual world.

Anyway, you are going to have a next life. Now, suppose that by your present actions, in your next life you have to accept the form of a dog. Is that success? So you must learn the real science: How, instead of becoming an associate of dogs, you can become an associate of God. That is intelligence. That is success.

Disciple: But in this present life, why is it better, for instance, if we get our lighting by growing castor seed? What if we think we'd rather get our lighting by drilling for oil? Why is growing castor seed better than drilling for oil?



Śrīla Prabhupāda: You require lighting of some kind. All right. So you finish that lighting business as simply and quickly as possible. In the rest of your time, the time you have saved, you pursue and perfect your self-realization. You learn about your soul and your relationship with the Supreme Soul. That is the ideal life.

Take this child. He simply wants to play—not to become educated and cultured. He just wants to make some improvements on his toys or his ball-playing. It that very good intelligence?

Disciple: No, from the standpoint of education, he's pretty much wasting time. But talking about wasting time—people on farms work some awfully long hours.

Śrīla Prabhupāda: Not on small family farms, say four acres or thereabouts. In the spring you work a month and a half or two months for planting, and in the fall perhaps a month and a half or two for harvesting. If you think improving your electrical arrangements is better than living the simple life, we have no objection. But if you forget your real, spiritual business, is that intelligent?

Disciple: It wouldn't be, no.

Śrīla Prabhupāda: That is our proposal. Your real business in life is how to become God conscious, Kṛṣṇa conscious. If simply for improving your material condition you forget your real, spiritual business, is that intelligence?

So this modern, so-called intelligence is known as *duṣkṛtī*. *Kṛtī* means “resourcefulness.” But *duṣ* means “sinful, harmful activities.” You are utilizing your resour-

cefulness for harmful activities.

Take, for example, these modern flesh-eaters. Now, when uncivilized men living in the jungle need to eat something, they shoot arrows or throw spears at some poor animal. And the animal dies and then they eat his flesh. These modern flesh-eaters, though, instead of killing the animal by throwing a spear, have devised slaughterhouses with sophisticated machinery to kill the animal.

You may think this is an improvement. “Now we use our sophisticated machinery instead of throwing a spear. The old-fashioned method takes so much time. But now we can kill many, many animals per hour.” This is your improvement?

Just consider what fools and rascals people have become. They believe their slaughterhouses are an improvement, a milestone of civilization. “When we were uncivilized, we were spearing some animal and eating his flesh. But now, although we are doing the same thing—killing some poor animal and eating his flesh—we have improved our technique for killing.” This is going on as “advancement of civilization.” Do you think this is advancement of civilization?

Now that you are living the simple life on this farm—now, at last, you are civilized. For instance, instead of killing the cow, you just take her milk—no killing—and then you make butter and yogurt and whipped cream and buttermilk and fried curd, all sorts of delicious preparations. This is civilization.

But killing is sinful. You have no right to kill any creature—even an ant—because you cannot give that creature back his life. So killing is against the law of nature, the law of God.

In the scriptures the Lord warns us, “Killing is an infringement on nature's law, My law. Killing innocent creatures is the most sinful activity. If you use your human resourcefulness to perform this most sinful activity, then you must suffer in your next life.”

Disciple: But we modern men don't believe our slaughterhouses are sinful.

Śrīla Prabhupāda: These nonsensical statements—“We believe . . .” “We don't believe . . .” If you are breaking God's most basic law—“Thou shalt not kill”—then you are a rascal. So what difference does it make, what you believe or don't believe? You are, after all, a rascal.

(To be continued.)

ŚRĪMAD-BHĀGAVATAM

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

Third Canto: “The Status Quo”

CHAPTER FOURTEEN

Pregnancy of Diti in the Evening

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

TEXTS 44–45

कश्यप उवाच

कृतशोकानुतापेन सद्यः प्रत्यवमर्शनात् ।
भगवत्पुरुमानाच्च 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
bhave 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; *mayy api*—unto me also; *ca*—and; *cādarāt*—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.

TRANSLATION

The learned Kaśyapa said: Because of your lamentation, penitence and proper deliberation, and also because of your unflinching faith in the Supreme Personality of Godhead and your adoration for Lord Śiva and me, one of the sons [Prahāda] of your son [Hiraṇyakaśipu] will be an approved devotee of the Lord, and his fame will be broadcast equally with that of the Personality of Godhead.

TEXT 46

योगैर्हेमेव दुर्वर्णं भावयिष्यन्ति साधवः ।
निर्वैरादिभिरात्मानं यच्छीलमनुवर्तितुम् ॥४६॥

yogair hemeva durvarṇam
bhāvayīṣyanti sādavaḥ
nirvairādibhir ātmānaḥ
yac-chīlam anuvartitum

yogaiḥ—by the rectifying processes; *hema*—gold; *iva*—like; *durvarṇam*—inferior quality; *bhāvayīṣyanti*—will purify; *sādavaḥ*—saintly persons; *nirvaira-ādibhiḥ*—by practice of freedom from animosity, etc.; *ātmānam*—the self; *yat*—whose; *śīlam*—character; *anuvartitum*—to follow in the footsteps.

TRANSLATION

In order to follow in his footsteps, saintly persons will try to emulate his character by practicing freedom from animosity, just as the purifying processes rectify gold of inferior quality.

PURPORT

Yoga practice, the process of purifying one's existential identity, is based mainly on self-control. Without self-control one cannot practice freedom from animosity. In the conditional state, every living being is envious of another living being, but in the liberated state there is an absence of animosity. Prahāda Mahārāja was tortured by his father in so many ways, yet after the death of his father he prayed for his father's liberation by the Supreme Personality of Godhead. He did not ask any benediction that he might have asked, but he prayed that his atheistic father might be liberated. He never cursed any of the persons who engaged in torturing him at the instigation of his father.

TEXT 47

यत्प्रसादादिदं विश्वं प्रसीदति यदात्मकम् ।
स खद्गभगवान् यस्य तोष्यतेऽनन्यया दृशा ॥४७॥

yat-prasādād idaṁ viśvam
prasīdati yad-ātmakam
sa sva-dṛḡ bhagavān yasya
toṣyate 'nanyayā dṛśā

yat—by whose; *prasādāt*—mercy of; *idaṁ*—this; *viśvam*—universe; *prasīdati*—becomes happy; *yat*—whose; *ātmakam*—because of His omnipotence; *saḥ*—He; *sva-dṛḡ*—taking special care for His devotees; *bhagavān*—the Supreme Personality of Godhead; *yasya*—whose; *toṣyate*—becomes pleased; *ananyayā*—without deviation; *dṛśā*—by intelligence.

TRANSLATION

Everyone will be pleased with him because the Personality of Godhead, the supreme controller of the universe, is always satisfied with a devotee who does not wish for anything beyond Him.

PURPORT

The Supreme Personality of Godhead is situated everywhere as the Supersoul, and He can dictate to anyone and everyone as He likes. The

would-be grandson of Diti, who was predicted to be a great devotee, would be liked by everyone, even by the enemies of his father, because he would have no other vision besides the Supreme Personality of Godhead. A pure devotee of the Lord sees the presence of his worshipable Lord everywhere. The Lord reciprocates in such a way that all living entities in whom the Lord is dwelling as the Supersoul also like a pure devotee because the Lord is present in their hearts and can dictate to them to be friendly to His devotee. There are many instances in history wherein even the most ferocious animal became friendly to a pure devotee of the Lord.

TEXT 48

स वै महाभागवतो महात्मा
महानुभावो महतां महिष्ठः ।
प्रवृद्धभक्त्या ह्यनुभाविताशये
निवेश्य वैकुण्ठमिमं विहास्यति ॥४८॥

sa vai mahā-bhāgavato mahātmā
mahānubhāvo mahatām mahiṣṭhaḥ
pravṛddha-bhaktiā hy anubhāvītāśaye
niveśya vaikunṭham imam vihāsyati

saḥ—he; vai—certainly; mahā-bhāgavataḥ—the topmost devotee; mahā-ātmā—expanded intelligence; mahā-anubhāvaḥ—expanded influence; mahatām—of the great souls; mahiṣṭhaḥ—the greatest; pravṛddha—well matured; bhaktiā—by devotional service; hi—certainly; anubhāvita—being situated in the anubhāva stage of ecstasy; āśaye—in the mind; niveśya—entering; vaikunṭham—in the spiritual sky; imam—this (material world); vihāsyati—will quit.

TRANSLATION

That topmost devotee of the Lord will have expanded intelligence and expanded influence and will be the greatest of the great souls. Due to matured devotional service, he will certainly be situated in transcendental ecstasy and will enter the spiritual sky after quitting this material world.

PURPORT

There are three stages of transcendental development in devotional service, which are technically called *sthāyi-bhāva*, *anubhāva* and *mahābhāva*. Continual perfect love of Godhead is called *sthāyi-bhāva*, and when it is performed in a particular type of transcendental relationship it is called *anubhāva*. But the stage of *mahābhāva* is visible amongst the personal pleasure potential energies of the Lord. It is understood that the grandson of Diti, namely Prahāda Mahārāja, would constantly meditate on the Lord and reiterate His activities. Because he would constantly remain in meditation, he would easily transfer himself to the spiritual world after quitting his material body. Such meditation is still more conveniently performed by chanting and hearing the holy name of the Lord. This is especially recommended in this age of Kali.

TEXT 49

अलम्पटः शीलधरो गुणाकारो
हृष्टः परद्वर्या व्यथितो दुःखितेषु ।
अभूतशत्रुर्जगतः शोकहर्ता
नैदाधिकं तापमिवोदुराजः ॥४९॥

alampataḥ śīla-dharaḥ guṇākaro
hr̥ṣṭaḥ parardhyaḥ vyathito duḥkhiteṣu
abhūta-śatruḥ jagataḥ śoka-hartā
naidāghikam tāpam ivodurājaḥ

alampataḥ—virtuous; śīla-dharaḥ—qualified; guṇa-ākaraḥ—reservoir of all good qualities; hr̥ṣṭaḥ—jolly; para-rddhya—by others' happiness; vyathitaḥ—distressed; duḥkhiteṣu—in others' unhappiness;

abhūta-śatruḥ—without enemies; jagataḥ—of all the universe; śoka-hartā—destroyer of lamentation; naidāghikam—due to the summer sun; tāpam—distress; iva—likened; udu-rājaḥ—the moon.

TRANSLATION

He will be a virtuously qualified reservoir of all good qualities he will be jolly and happy in others' happiness, distressed in others' distress, and will have no enemies. He will be a destroyer of the lamentation of all the universes, like the pleasant moon after the summer sun.

PURPORT

Prahāda Mahārāja, the exemplary devotee of the Lord, had all the good qualities humanly possible. Although he was the emperor of this world, he was not profligate. Beginning from his childhood he was the reservoir of all good qualities. Without enumerating those qualities, it is said here summarily that he was endowed with all good qualities. That is the sign of a pure devotee. The most important characteristic of a pure devotee is that he is not *lampāta*, or licentious, and another quality is that he is always eager to mitigate the miseries of suffering humanity. The most obnoxious misery of a living entity is his forgetfulness of Kṛṣṇa. A pure devotee, therefore, always tries to evoke everyone's Kṛṣṇa consciousness. This is the panacea for all miseries.

TEXT 50

अन्तर्वहिश्रामलमब्जनेत्रं
स्वपूरुषेच्छानुगृहीतरूपम् ।
पौत्रस्त्व श्रीललनाललामं
द्रष्टा स्फुरत्कुण्डलमण्डिताननम् ॥५०॥

antar bahiś cāmalam abja-netraṁ
sva-pūruṣecchānugr̥hīta-rūpam
pautras tava śrī-lalanā-lalāmaṁ
draṣṭā sphurat-kuṇḍala-maṇḍitānanam

antaḥ—within; bahiḥ—without; ca—also; amalam—spotless; abja-netraṁ—lotus eyes; svapūruṣa—own devotee; icchā-anugr̥hīta-rūpam—accepting form according to desire; pautraḥ—grandchild; tava—your; śrī-lalanā—beautiful goddess of fortune; lalāmaṁ—decorated; draṣṭā—will see; sphurat-kuṇḍala—with brilliant earrings; maṇḍita—decorated; ānanam—face.

TRANSLATION

Your grandson will be able to see, inside and outside, the Supreme Personality of Godhead, whose wife is the beautiful goddess of fortune. The Lord can assume the form desired by the devotee, and His face is always beautifully decorated with earrings.

PURPORT

It is predicted herewith that the grandson of Diti, Prahāda Mahārāja would not only see the Personality of Godhead within himself by meditation but would also be able to see Him personally with his eyes. This direct vision is possible only for one who is highly elevated in Kṛṣṇa consciousness, for the Lord is not possible to see with material eyes. The Supreme Personality of Godhead has multifarious eternal forms such as Kṛṣṇa, Baladeva, Saṅkarṣaṇa, Aniruddha, Pradyumna, Vāsudeva, Nārāyaṇa, Rāma, Nṛsiṁha, Varāha and Vāmana, and the devotee of the Lord knows all those Viṣṇu forms. A pure devotee becomes attached to one of the eternal forms of the Lord, and the Lord is pleased to appear before him in the form desired. A devotee does not imagine something whimsical about the form of the Lord, nor does he ever think that the Lord is impersonal and can assume a form desired by the nondevotee. The nondevotee has no idea of the form of the Lord, and thus he cannot think of any one of the above-mentioned forms. But whenever a devotee sees the Lord, he sees Him in a most beautifully decorated form, accom-

panied by His constant companion the goddess of fortune, who is eternally beautiful.

TEXT 51

मैत्रेय उवाच

श्रुत्वा मागवतं पौत्रममोदत दितिर्भृशम् ।
पुत्रयोश्च वर्धं कृष्णाद्विदित्वासीन्महामनाः ॥५१॥

maitreya uvāca
śrutvā bhāgavatam pautram
amodata ditir bhṛśam
putrayoḥ ca vadhāṁ kṛṣṇād
viditvāsin mahā-manāḥ

maitreyaḥ uvāca—the sage Maitreya said; *śrutvā*—by hearing; *bhāgavatam*—to be a great devotee of the Lord; *pautram*—grandson; *amodata*—took pleasure; *ditih*—Diti; *bhṛśam*—very greatly; *putrayoḥ*—of two sons; *ca*—also; *vadhām*—the killing; *kṛṣṇāt*—by Kṛṣṇa; *viditvā*—knowing this; *āsīt*—became; *mahā-manāḥ*—highly pleased in mind.

TRANSLATION

The sage Maitreya said: Hearing that her grandson would be a great devotee and that her sons would be killed by Kṛṣṇa, Diti was highly pleased in mind.

PURPORT

Diti was very aggrieved to learn that because of her untimely pregnancy her sons would be demons and would fight with the Lord. But when she heard that her grandson would be a great devotee and that her two sons would be killed by the Lord, she was very satisfied. As the wife of a great sage and the daughter of a great Prajāpati, Dakṣa, she knew that being killed by the Personality of Godhead is a great fortune. Since the Lord is absolute, His acts of violence and nonviolence are both on the absolute platform. There is no difference in such acts of the Lord. Mundane violence and nonviolence have nothing to do with the Lord's acts. A demon killed by Him attains the same result as one who attains liberation after many, many births of penance and austerity. The word *bhṛśam* is significant herein because it indicates that Diti was pleased beyond her expectations.

Thus end the Bhaktivedanta purports of the Third Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Pregnancy of Diti in the Evening."

CHAPTER FIFTEEN

Description of the Kingdom of God

TEXT 1

मैत्रेय उवाच

प्राजापत्यं तु तत्तेजः परतेजोहनं दितिः ।
दधर वर्षाणि शतं शङ्कमाना सुरार्दानात् ॥ १ ॥

maitreya uvāca
prājāpatyam tu tat tejah
para-tejo-hanam ditih
dadhāra varṣāṇi śatam
śaṅkamānā surārdaṇāt

maitreyaḥ uvāca—the sage Maitreya said; *prājāpatyam*—of the great Prajāpati; *tu*—but; *tat tejah*—his powerful semen; *para-tejah*—others' prowess; *hanam*—troubling; *ditih*—Diti (Kāśyapa's wife); *dadhāra*—bore; *varṣāṇi*—years; *śatam*—hundred; *śaṅkamānā*—being doubtful; *sura-ardanaṭ*—disturbing to the demigods.

TRANSLATION

Śrī Maitreya said: My dear Vidura, Diti, the wife of the sage Kāśyapa, could understand that the sons within her womb would be a cause of disturbance to the demigods. As such, she continuously bore the powerful semen of Kāśyapa Muni, which was meant to give trouble to others, for one hundred years.

PURPORT

The great sage Śrī Maitreya was explaining to Vidura the activities of the demigods, including Lord Brahmā. When Diti heard from her husband that the sons she bore within her abdomen would be causes of disturbances to the demigods, she was not very happy. There are two classes of men—devotees and nondevotees. Nondevotees are called demons, and devotees are called demigods. No sane man or woman can tolerate the nondevotees' giving trouble to devotees. Diti, therefore, was reluctant to give birth to her babies; she waited for one hundred years so that at least she could save the demigods from the disturbance for that period.

TEXT 2

लोके तेनाहतालोके लोकपाला हतौजसः ।
न्यवेदयन् विश्वसृजे ध्वान्तव्यतिकरं दिशम् ॥ २ ॥

loke tenāhatāloke
loka-pālā hataujasaḥ
nyavedayan viśva-srje
dhvānta-vyatikaram diśam

loke—within this universe; *tena*—by the force of the pregnancy of Diti; *āhata*—being devoid of; *āloke*—light; *loka-pālāḥ*—the demigods of various planets; *hata-ojasaḥ*—whose prowess was diminished; *nyavedayan*—asked; *viśva-srje*—Brahmā; *dhvānta-vyatikaram*—expansion of darkness; *diśam*—in all directions.

TRANSLATION

By the force of the pregnancy of Diti, the light of the sun and moon was impaired in all the planets, and the demigods of various planets, being disturbed by that force, asked the creator of the universe, Brahmā, "What is this expansion of darkness in all directions?"

PURPORT

It appears from this verse of Śrīmad-Bhāgavatam that the sun is the source of light for all the planets in the universe. The modern scientific theory which states that there are many suns in each universe is not supported by this verse. It is understood that in each universe there is only one sun, which supplies light to all the planets. In *Bhagavad-gītā* the moon is also stated to be one of the stars. There are many stars, and when we see them glittering at night we can understand that they are reflectors of light; just as moonlight is a reflection of sunlight, other planets also reflect sunlight, and there are many other planets which cannot be seen by our naked eyes. The demoniac influence of the sons in the womb of Diti expanded darkness throughout the universe.

TEXT 3

देवा ऊचुः
तम एतद्विभो वेत्थ संविमा यद्वयं भृशम् ।
न ह्यव्यक्तं भगवतः कालेनास्पृष्टवर्त्मनः ॥ ३ ॥

devā ūcuḥ
tama etad vibho vettha
saṁvignā yad vyaṁ bhṛśam
na hy avyaktaṁ bhagavataḥ
kālenāspṛṣṭa-vartmanāḥ

devāḥ ūcuḥ—the demigods said; *tamaḥ*—darkness; *etat*—this; *vibho*—O great one; *vettha*—you know; *saṁvignāḥ*—very anxious;

yat—because; *vayam*—we; *bhṛśam*—very much; *na*—not; *hi*—because; *avyaktam*—unmanifest; *bhagavataḥ*—of You (the Supreme Personality of Godhead); *kālena*—by time; *aspr̥ṣṭa*—untouched; *var̥tmanaḥ*—whose way.

TRANSLATION

The fortunate demigods said: O great one, just see this darkness, which you know very well and which is causing us anxieties. Because the influence of time cannot touch you, there is nothing unmanifest before you.

PURPORT

Brahmā is addressed herein as Vibhu and as the Personality of Godhead. He is the Supreme Personality of Godhead's incarnation of the mode of passion in the material world. He is nondifferent, in the representative sense, from the Supreme Personality of Godhead, and therefore the influence of time cannot affect him. The influence of time, which manifests as past, present and future, cannot touch higher personalities like Brahmā and other demigods. Sometimes demigods and great sages who have attained such perfection are called *tri-kāla-jña*.

TEXT 4

देवदेव जगद्धातर्लोकनाथशिखामणे ।
परेषामपरेषां त्वं भूतानामसि भाववित् ॥ ४ ॥

*deva-deva jagad-dhātār
lokanātha-śikhāmaṇe
pareṣām apareṣām tvam
bhūtānām asi bhāva-vit*

deva-deva—O god of the demigods; *jagat-dhātār*—O sustainer of the universe; *lokanātha-śikhāmaṇe*—O head jewel of all the demigods in other planets; *pareṣām*—of the spiritual world; *apareṣām*—of the material world; *tvam*—you; *bhūtānām*—of all living entities; *asi*—are; *bhāva-vit*—knowing the intentions.

TRANSLATION

O god of the demigods, sustainer of the universe, head jewel of all the demigods in other planets, you know the intentions of all living entities, in both the spiritual and material worlds.

PURPORT

Because Brahmā is almost on an equal footing with the Personality of Godhead, he is addressed here as the god of the demigods, and because he is the secondary creator of this universe, he is addressed as the sustainer of the universe. He is the head of all the demigods, and therefore he is addressed here as the head jewel of the demigods. It is not difficult for him to understand everything which is happening in both the spiritual and material worlds. He knows everyone's heart and everyone's intentions. Therefore he was requested to explain this incident. Why was the pregnancy of Diti causing such anxieties all over the universe?

TEXT 5

नमो विज्ञानवीर्याय माययेदमुपेयुषे ।
गृहीतगुणभेदाय नमस्तेऽव्यक्तयो नये ॥ ५ ॥

*namo vijñāna-vīryāya
māyayedam upeyūṣe
gr̥hīta-guṇa-bhedāya
namas te 'vyakta-yonaye*

namaḥ—respectful obeisances; *vijñāna-vīryāya*—O original source of strength and scientific knowledge; *māyayā*—by the external energy; *idam*—this body of Brahmā; *upeyūṣe*—having obtained; *gr̥hīta*—accepting; *guṇa-bhedāya*—the differentiated mode of passion; *namaḥ*

te—offering obeisances unto you; *avyakta*—unmanifested; *yonaye*—source.

TRANSLATION

O original source of strength and scientific knowledge, all obeisances unto you! You have accepted the differentiated mode of passion from the Supreme Personality of Godhead. With the help of external energy you are born of the unmanifested source. All obeisances unto you!

PURPORT

The *Vedas* are the original scientific knowledge for all departments of understanding, and this knowledge of the *Vedas* was first impregnated into the heart of Brahmā by the Supreme Personality of Godhead. Therefore Brahmā is the original source of all scientific knowledge. He is born directly from the transcendental body of Garbhodakaśāyī Viṣṇu, who is never seen by any creature of this material universe and therefore always remains unmanifested. Brahmā is stated here to be born of the unmanifested. He is the incarnation of the mode of passion in material nature, which is the separated, external energy of the Supreme Lord.

TEXT 6

ये त्वानन्येन भावेन भावयन्त्यात्मभावनम् ।
आत्मनि प्रोतभ्रुवनं परं सदसदात्मकम् ॥ ६ ॥

*ye tvānanyena bhāvena
bhāvayanty ātma-bhāvanam
ātmani prota-bhuvanam
param sad-asad-ātmakam*

ye—those who; *tvā*—on you; *ananyena*—without deviation; *bhāvena*—with devotion; *bhāvayanti*—meditate; *ātma-bhāvanam*—who generates all living entities; *ātmani*—within your self; *protā*—linked; *bhuvanam*—all the planets; *param*—the supreme; *sat*—effect; *asad*—cause; *ātmakam*—generator.

TRANSLATION

O lord, all these planets exist within your self, and all the living entities are generated from you. Therefore you are the cause of this universe, and anyone who meditates upon you without deviation attains devotional service.

TEXT 7

तेषां सुपक्वयोगानां जितश्र्वासेन्द्रियात्मनाम् ।
लब्धयुष्मत्प्रसादानां न कुतश्चित्पराभवः ॥ ७ ॥

*teṣām supakva-yogānām
jita-śvāsēndriyātmanām
labdha-yuṣmat-prasādānām
na kutaścīt parābhavaḥ*

teṣām—of them; *su-pakva-yogānām*—who are mature mystics; *jita*—controlled; *śvāsa*—breath; *indriya*—the senses; *ātmanām*—the mind; *labdha*—attained; *yuṣmat*—your; *prasādānām*—mercy; *na*—not; *kutaścīt*—anywhere; *parābhavaḥ*—defeat.

TRANSLATION

There is no defeat in this material world for persons who control the mind and senses by controlling the breathing process and who are therefore experienced, mature mystics. This is because by such perfection in yoga they have attained your mercy.

PURPORT

The purpose of yogic performances is explained here. It is said that an experienced mystic attains full control of the senses and the mind by controlling the breathing process. Therefore, controlling the breathing

process is not the ultimate aim of *yoga*. The real purpose of yogic performances is to control the mind and the senses. Anyone who has such control is to be understood to be an experienced, mature mystic *yogī*. It is indicated herein that a *yogī* who has control over the mind and senses has the actual benediction of the Lord, and he has no fear. In other words, one cannot attain the mercy and benediction of the Supreme Lord until one is able to control the mind and the senses. This is actually possible when one fully engages in Kṛṣṇa consciousness. A person whose senses and mind are always engaged in the transcendental service of the Lord has no possibility of engaging in material activities. The devotees of the Lord are not defeated anywhere in the universe. It is stated, *nārāyaṇa-parāḥ sarve*: one who is *nārāyaṇa-para*, or a devotee of the Supreme Personality of Godhead, is not afraid anywhere, whether he is sent to hell or promoted to heaven (*Bhāg.* 6.17.28).

TEXT 8

यस्य वाचा प्रजाः सर्वा गावस्तन्त्येव यन्त्रिताः ।
हरन्ति बलिमायत्तास्तस्मै मुख्याय ते नमः ॥ ८ ॥

*yasya vācā prajāḥ sarvā
gāvaḥ tanyeva yantritāḥ
haranti balim āyattās
tasmai mukhyāya te namaḥ*

yasya—of whom; *vācā*—by the Vedic directions; *prajāḥ*—living entities; *sarvāḥ*—all; *gāvaḥ*—bulls; *tanyā*—by a rope; *iva*—as; *yantritāḥ*—are directed; *haranti*—offer, take away; *balim*—presentation, ingredients for worship; *āyattāḥ*—under control; *tasmai*—unto him; *mukhyāya*—unto the chief person; *te*—unto you; *namaḥ*—respectful obeisances.

TRANSLATION

All the living entities within the universe are conducted by the Vedic directions, as a bull is directed by the rope attached to its nose. No one can violate the rules laid down in the Vedic literatures. To the chief person, who has contributed the Vedas, we offer our respect!

PURPORT

The Vedic literatures are the laws of the Supreme Personality of Godhead. One cannot violate the injunctions given in the Vedic literatures any more than one can violate the state laws. Any living creature who wants real benefit in life must act according to the direction of the Vedic literature. The conditioned souls who have come to this material world for material sense gratification are regulated by the injunctions of the Vedic literature. Sense gratification is just like salt. One cannot take too much or too little, but one must take some salt in order to make one's foodstuff palatable. Those conditioned souls who have come to this material world should utilize their senses according to the direction of the Vedic literature, otherwise they will be put into a more miserable condition of life. No human being or demigod can enact laws like those of the Vedic literature because the Vedic regulations are prescribed by the Supreme Lord.

TEXT 9

स त्वं विधत्स्व शं भूमंस्तमसा लुप्तकर्मणाम् ।
अदभ्रदयया दृष्ट्या आपन्नानर्हसीक्षितुम् ॥ ९ ॥

*sa tvam vidhatsva śam bhūmaṁ
tamasā lupṭa-karmaṇām
adabhra-dayayā dṛṣṭyā
āpannān arhasīkṣitum*

saḥ—he; *tvam*—you; *vidhatsva*—perform; *śam*—good fortune; *bhūman*—O great lord; *tamasā*—by the darkness; *lupṭa*—have been suspended; *karmaṇām*—of prescribed duties; *adabhra*—magnanimous, without reservation; *dayayā*—mercy; *dṛṣṭyā*—by your glance; *āpannān*—us, the surrendered; *arhasi*—are able; *īkṣitum*—to see.

TRANSLATION

The demigods prayed to Brahmā: Please look upon us mercifully, for we have fallen into a miserable condition; because of the darkness, all our work has been suspended.

PURPORT

Because of complete darkness throughout the universe, the regular activities and engagements of all the different planets were suspended. In the North and South Poles of this planet there are sometimes no divisions of day and night; similarly, when the sunlight does not approach the different planets within the universe, there is no distinction between day and night.

TEXT 10

एष देव दितेर्गर्भ ओजः काश्यपमर्षितम् ।
दिशस्तिमिरयन् सर्वा वर्धते ऽग्निरिवैधसि ॥१०॥

*eṣa deva dīter garbha
ojaḥ kāśyapam arpitam
diśas timirayan sarvā
vardhate 'gnir ivaidhasi*

eṣaḥ—this; *deva*—O lord; *dīteḥ*—of Diti; *garbhaḥ*—womb; *ojaḥ*—semen; *kāśyapam*—of Kaśyapa; *arpitam*—deposited; *diśaḥ*—directions; *timirayan*—causing complete darkness; *sarvāḥ*—all; *vardhate*—overloads; *agnīḥ*—fire; *iva*—as; *edhasi*—fuel.

TRANSLATION

As fuel overloads a fire, so the embryo created by the semen of Kaśyapa in the womb of Diti has caused complete darkness throughout the universe.

PURPORT

The darkness throughout the universe is explained herewith as being caused by the embryo created in the womb of Diti by the semen of Kaśyapa.

TEXT 11

मैत्रेय उवाच
स प्रहस्य महाबाहो भगवान् शब्दगोचरः ।
प्रत्याचष्टात्ममूर्देवान् प्रीणन् रुचिरया गिरा ॥११॥

*maitreya uvāca
sa prahasya mahā-bāho
bhagavān śabda-gocaraḥ
pratyācāṣṭātma-bhūr devān
prīṇan rucirayā girā*

maitreyaḥ uvāca—Maitreya said; *saḥ*—he; *prahasya*—smiling; *mahā-bāho*—O mighty-armed (Vidura); *bhagavān*—the possessor of all opulences; *śabda-gocaraḥ*—who is understood by transcendental sound vibration; *pratyācāṣṭa*—replied; *ātma-bhūḥ*—Lord Brahmā; *devān*—the demigods; *prīṇan*—satisfying; *rucirayā*—with sweet; *girā*—words.

TRANSLATION

Śrī Maitreya said: Thus Lord Brahmā, who is understood by transcendental vibration, tried to satisfy the demigods, being pleased with their words of prayer.

PURPORT

Brahmā could understand the misdeeds of Diti, and therefore he smiled at the whole situation. He replied to the demigods present there in words they could understand.

(continued in next issue)

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Bamanore, Gujarat—N.H. 8-B, Surendranagar (city office: 32 Ananta Nagar, Kalavad Rd., Rajkot 360 003)
Bangalore, Karnataka—210, Bellary Road, Sadashiva Nagar, 560 080/ 361 539
Baroda, Gujarat—18, Sujata Society, Gotri Rd., 390 015/ 664999
Bhubaneswar, Orissa—National Highway No. 5, Nayapali, 751 001/ 53125
Bombay, Maharashtra—Hare Krishna Land, Juhu 400 049/ 626-860
Calcutta, W. Bengal—3 Albert Rd., 700 017/ 443757
Chandigarh, Punjab—Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/ 44634
Chhaygharia (Haridaspur), W. Bengal—Thakur Haridas Sripatbari Sevashram, P.O. Chhaygharia, P.S. Bongaon, Dist. 24 Pargonas
Darjeeling, W. Bengal—P.O. Gitalpara, Siliguri-Pin, 734401
Gauhati, Assam—Post Bag No. 127, 781 001
Hyderabad, A.P.—Hare Krishna Land, Nampally Station Rd., 500 001/ 51018
Imphal, Manipur—Hare Krishna Land, Airport Road, 795 001
Kakinada, Andhra Pradesh—7-1-919, Vishnupriya, (behind boat club), 533 003/ 5961
Madras, Tamil Nadu—232 Kilpaik Garden Rd., Madras 600 010/ 662286
Mayapur, W. Bengal—Shree Mayapur Chandrodaya Mandir, P.O. Shree Mayapur Dham (Dist. Nadia)
Moirang, Manipur—Nongban Inghkon, Tidim Rd.
Nagpur, Maharashtra—70, Hill Road, Ramnagar, 440010/ 33513
New Delhi—M-119 Greater Kailash I, 110 048/ 6412058
Pandharpur, Maharashtra—Hare Jyona 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 Tarapore 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., Thycud, 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 Chetty St., Colombo 13/ 33325
Hong Kong—5 Homantin St., Flat 23, Kowloon/ 3-7122630
Jakarta, Indonesia—Yayasan Kesadaran Kṛṣṇa Indonesia, Jl. Kamboja 10-12, Tomang Raya/ 599 301
Kathmandu, Nepal—Sri Kunj Kamaladi/ 2-16368
Kuala Lumpur, Malaysia—Lot 9901, Jalan Awan Jawa, Taman Yari, off 5½ Mile, Jalan Kelang Lama, Petaling/ 730172
Manila, Philippines—170 R. Fernandez, San Juan, Metro Manila/ 707410
Taipei, Taiwan—(mail: c/o ISKCON Hong Kong)
Tel Aviv, Israel—P.O. Box 48163, Tel Aviv 61480
Tokyo, Japan—2-41-12 Izumi, Suginami-ku, Tokyo T168/ (3) 327-1541

FARM COMMUNITY

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

RESTAURANT

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

LATIN AMERICA

BRAZIL

Belem, PA—Av. Gentil Bitencourt, Passagem MacDowell, 96 (entre Dr. Moraes e Benj. Constant)
Belo Horizonte, MG—Av. Getúlio Vargas, 167, Funcionários/ (031) 223-2776
Brasília, DF—(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
Florianópolis, SC—R. Duarte Schutel, 61 Centro
Fortaleza, CE—Rua José Lourenço, 2114, Aldeota
Goiania, GO—Rua 111, no. 32, Setro Sul/ (062) 241-7492
Manaus, AM—Rua dos Andradas, 465, Centro
Pindamonhangaba, SP—Av. Cel. Fernando Prestes, 405
Pôrto 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 Riberiara Grande (mail: C.P. 108)
Teresopolis, RJ (Vrajahumi)—Caixa Postal, 68 Alto Teresopolis/ (021) 742-3011
Vrajahumi—(contact ISKCON Rio)

MEXICO

Guadalajara—Morelos No. 1514, Sector Hidalgo, Jalisco/ 26-12-78
Mexico City—Gov. Tiburcio Montiel 45, San Miguel Chapultepec, Mexico, D.F. 18/ (905) 271-0132
Mexico City—Govinda's Cultural Center, Insurgentes Sur 2384-1, Mexico City 01000 D.F./ 548-9323
Monterrey—Zaragoza 1007, nte. Zona centro, 74-69-76
Vera Cruz—Calle 3, Carebelas No. 784, Fraccionamiento Reforma/ 50759

FARM COMMUNITY

Tulancingo, Hidalgo (Nueva Gauḍa-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 Martín 135, Barranco/ 670405
Lima, Peru—Jiron Junin No. 415/ 289491
Trujillo—Bolívar 738

FARM COMMUNITY

Asociacion Krishna—Correo De Bella Vista, DPTO. De San Martín

RESTAURANTS

Arequipa—(at ISKCON Arequipa)
Chosica—(at ISKCON Chosica)
Cuzco—Calle Espaderos 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, Andonaegui 2054, (1431) Buenos Aires
Cali, Colombia—Avenida 9 Norte, 17-33/ 621688
Caracas, Venezuela—Calle Valparaiso con Callejon Wash, Quinta "Mamá Vieja," El Paraíso/ 461-6559
Christ Church, Barbados—31 Goodland Park/ (809) 42-84209
Cochabamba, Bolivia—P.O. Box 3988/ 46441
Concepción, Chile—Nro. 20-A de Concepción/ 23150
Córdoba, Argentina—Montevideo 950, Paso de los Andes/ (051) 262229
Crabwood Creek, Guyana—Grant 1803, Sec. D, Corentyne, Berbice
Cuenca, Ecuador—Pje. Paucarabamba & Gral. Veintimilla Barrio-las-Chirimollas/ (07) 82-93-58
Georgetown, Guyana—24 Uirvlugt 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, Chaguana

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, Chile—Govinda's (contact ISKCON Santiago)

For Your Information

RESOURCES

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

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

245 pages, softbound.

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

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

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

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

276 pages, softbound.

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

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

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

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

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

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

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

Join the Hare Kṛṣṇa walking tour of sacred India. You're with Hare Kṛṣṇa devotees from around the world, touring India by foot, visiting her most sacred places. Guided by two senior ISKCON *sannyāsīs*, you travel from village to village, town to town, seeing spiritual India as it really is, up close, and getting to know her people. Every evening you take part in an ecstatic festival, with chanting, dancing, and giving out *kṛṣṇa-prasādam* (food offered to Kṛṣṇa). It's a once-in-a-lifetime event, celebrating 500 years since the advent of Lord Caitanya Mahāprabhu.

It's already underway, so join now. Stay a few weeks, a few months. It's a spiritual experience you'll remember the rest of your life.

For free details, write Śrīdhara Swami, Pada-yātrā Touring Party, Hare Krishna Land, Juhu, Bombay 400 054, India.

"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.

The Glories of Sri Kṛṣṇa, verses from Śrīla Rūpa Gosvāmī's *Padyāvalī* selected and translated by Kuśakrata dāsa (see p. 6) is now available from The Sankirtana Movement,

Inc. Mail Order Division, 3764 Watseka Ave., Los Angeles, Ca. 90034/(213) 559-4455. \$5 postage paid. Wholesale inquiries welcome.

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 Keśava (November 17–December 16)

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.

Month of Nārāyaṇa (December 17–January 15)

December 20—Disappearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda. Fasting till noon.

December 27—Saphalā Ekādaśī. Fasting from grains and beans.

January 10—Putradā Ekādaśī. Fasting from grains and beans. Also, appearance anniversary of Śrīla Locana dāsa Ṭhākura, a great spiritual master whose songs perpetuate the simple Kṛṣṇa conscious method of self-realization. Also, disappearance anniversary of Śrīla Jīva Gosvāmī, an intimate follower of Lord Caitanya, one of the renowned six Gosvāmīs of Vṛndāvana, and the author of numerous highly respected philosophical works.

Month of Mādhava (January 16–February 13)

January 20—Appearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the principal followers of Lord Caitanya, and one of the six Gosvāmīs of Vṛndāvana.

January 21—Disappearance anniversary of Śrīla Jayadeva Gosvāmī, a great spiritual master and the author of *Gītā-govinda*.

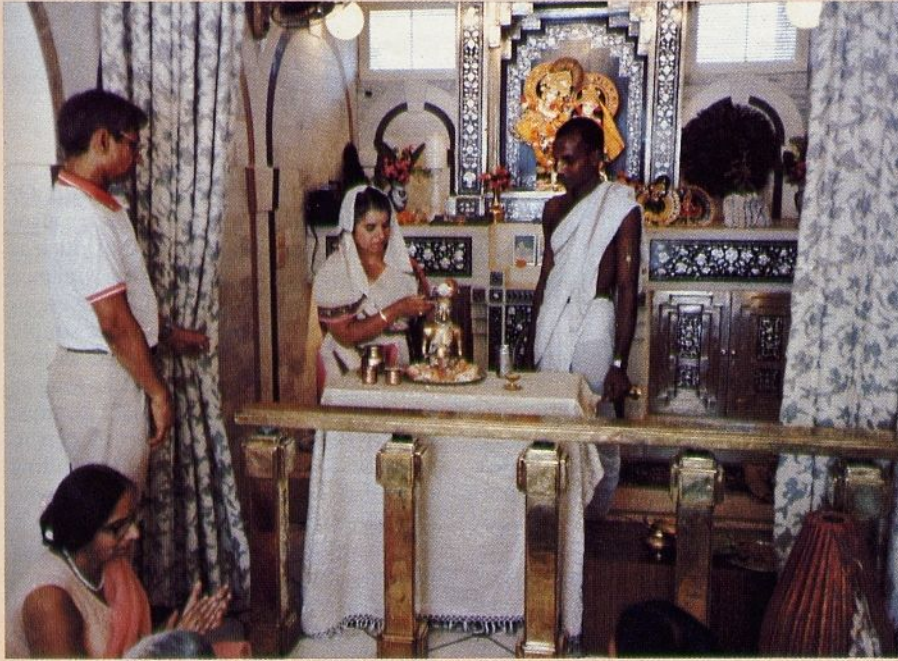
January 23—Disappearance anniversary of Śrīla Locana dāsa Ṭhākura.

January 26—Trisrīpṣā Ekādaśī. Fasting from grains and beans.



Every Town and Village

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



Mr. Krishan Khanna bathes the deity of Śrīla Prabhupāda at the opening of the ISKCON temple in Punjabi Bagh, New Delhi.

Delhi Suburb Gets ISKCON Temple

Delhi—Surabhi Swami, ISKCON's Minister of Architecture, used to call Punjabi Bagh, the neighborhood here where he's lived since 1981, an isolated place. Yet it has now become prominent, owing to a glittering new temple he recently opened here. The house and property were donated by Mr. and Mrs. Krishan Khanna,

residents of Newark, Delaware.

Surabhi Mahārāja designed a temple that would fit into the driveway. Visitors enter through a fifty-foot marble-paved walkway covered by arches overgrown with jasmine, *campaka*, and *mālātī* flowers. Inside the temple, one sees more marble arches, a marble floor with brass inlay,

and a silver-plated altar with decorations of black marble inlaid with mother of pearl. The Deities, Rādhikā Rādhikā-ramaṇa, are gorgeous.

The opening attracted and inspired more than five hundred people.

ISKCON Manipur Hosts Education Seminar

Imphal, Manipur—Responding to the new national policy on education adopted by the government of India, Śrīla Bhaktisvarūpa Dāmodara Swami and the devotees of ISKCON Manipur recently organized a seminar here on the value of moral and spiritual education. Many well-known scholars attended the seminar, which was held in conjunction with the annual Janmāṣṭamī celebrations. The governor of Manipur, General K. V. Krishna Rao, former chief of the Indian Army, inaugurated the seminar.

The Indian government's new policy on education identifies the need for improving educational quality. Student unrest, cheating, and alcohol and drug abuse are increasing in the schools. Seeing an impending crisis in Indian education, participants at the seminar discussed the need for moral and spiritual education.

The seminar also included *sankīrtana* (congregational chanting of the names of God), discourses on the Vedic scriptures, and plays depicting the pastimes of Lord Kṛṣṇa and Lord Caitanya.

Lord Jagannātha Arrives in Miami

Miami Beach, Florida—The deities of Lord Jagannātha (Kṛṣṇa), His brother, Baladeva, and His sister, Subhadrā, were recently installed here under the direction of Śrīla Hridayānanda dāsa Goswami. The deities were carved and painted in Jagannātha Purī, India, to exactly resemble the original deities at the ancient Jagannātha temple there.

Having come from India by ship, the deities arrived at the Miami temple on the same day that the original Lord Jagannātha was celebrating His famous Rathayātrā cart festival in Jagannātha Purī.

The deities now reside at the Miami Beach temple, along with the deities of Śrī Śrī Gaura-Nitāi and Śrī Śrī Rādhā-Brajābhārī.



Lord Jagannātha (right), Lord Baladeva (left), and Lady Subhadrā at the Miami Beach temple.

THE VEDIC

Transcendental Commen

ONE MORE ROUND

by Dvārakādhīśa-devī dāsi

Alone and faceless at the far end of the bar, in a corner full of shadows, he sits in nondescript anonymity. He drinks quietly and steadily, gazing into the shadows as his thoughts play out his fantasies.

In his dream, his wife is faithful and never leaves him in fits of frustration, his only son isn't thin and pale from drugs, and his mother doesn't lie in a hospital bed, slowly dying of cancer. His eldest daughter never fled across the country to reject a family she felt beneath her, and his youngest one, the sixteen-year-old with the sweet smile, had never made that nightmarish trip to the abortion clinic to destroy the grandchild he would never see.

One more drink and his boss gratefully offers him a promotion, and after two more drinks he begins to think of his long-abandoned artistic career. He stands. He weaves his way out of the bar, pausing to clear his head in the cold night air, and drives his ten-year-old Buick back to his silent empty house.

If you ask him, he'll say he doesn't drink all that much. Not to get drunk, he says, just to relax. To relax the sharp edges of his personal relationships, to relax the tightening grip of loneliness, to relax the pressure of another day's masquerade. He thinks that it's a good, healthy way to avoid succumbing to the depression that yawns at his heels, and it helps him to sleep at night. It gets him out of that house, where the canned laughter of the television is the only cheerful sound, where disappointment and guilt stifle his very breathing. So what's wrong with a few drinks at the end of the day?

What's wrong is the sense of well-being the intoxicant generates. The sensation of pleasure with no basis in fact; the drugged complacency that enables him to accept a life of pain as satisfactory. He lives, numb to the yearnings of his deeper nature, in a tiny world of make-believe people. He'll never grasp the futility of his life as he

wallows in his intoxicated stupor, and thus he will live and die with no more significance than the German shepherd chained in his backyard.

Nearly everyone seems to indulge in some kind of intoxicant. Something to wind us down or pick us up, something to take the edge off, to steady our jangled nerves. Without some kind of buffer, life can often be too harsh to endure. Even if your life is unscarred by hardship, there's boredom and emptiness to combat. Naturally we seek some release for the build-up of normal tension.

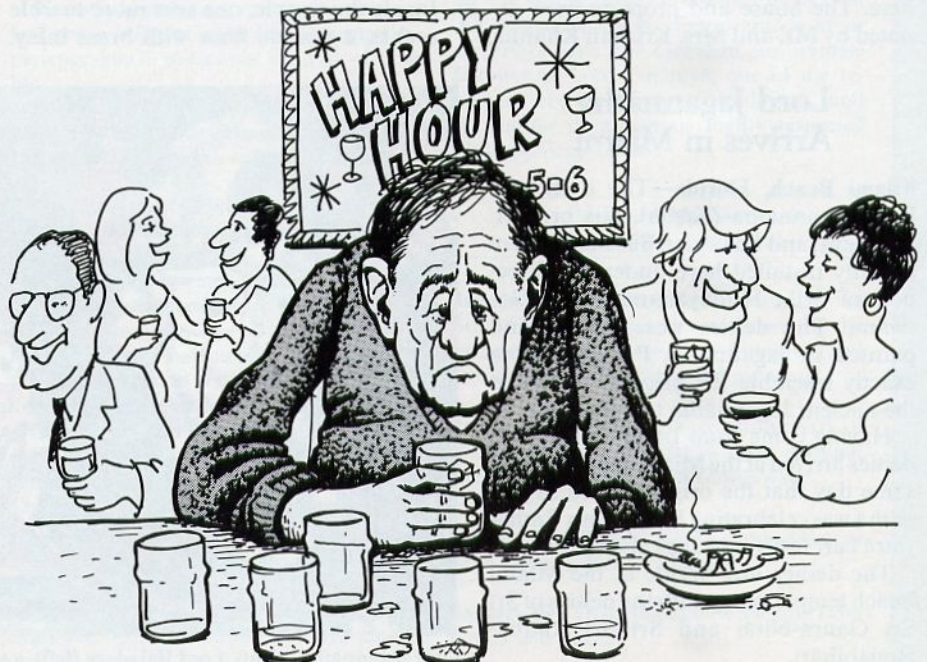
But everyone knows that six whiskey sours won't take the dent out of your new car, or pay for your son's braces, or make you attractive to your new secretary. They won't make you twenty again, nor will they diminish the flab around your waist. What they will do is distort your perception of reality so that the unpleasantness becomes insignificant. But the change is illusory; when the illusory effect wears off, you're left with the same harsh world.

People serious about spiritual life shun intoxicants. Rather than escape into a dull state of acceptance, devotees of God

want to see the reality of this world. Of course, tension and anxiety threaten all of us in this world on the brink of nuclear war, where no one is safe from violence and crime, and where death lurks in everyone's future. But these anomalies simply remind one in God consciousness that happiness lies elsewhere, that as long as we linger in the material world we must endure its relentless anxieties. A person who tries to avoid problems by the dulling effects of alcohol is like the rabbit who closes his eyes when attacked.

The world we live in was created by God to guide us closer to Him. Enamored with dreams of our own supremacy and independence, we come here intending to enjoy the resources of God's creation without the central focus of God's will. This results in calamity, as rejecting the laws of Kṛṣṇa brings unpleasant repercussions. People become greedy for the fulfillment of their own desires, neglecting the guidelines of the scripture. Society becomes increasingly cold and dangerous.

To return to a positive awareness of the material world and our connection with it is one major feature of self-realization.



OBSERVER

ary on the Issues of the Day

This means that we face harsh reality with the understanding that the solution is to transcend through spiritual enlightenment, not to pretend through drugs and alcohol.

A NEW LEASH ON LIFE

by Śuci-devī dāsi

I thought I'd seen it all when it came to sales pitches and advertising gimmicks. That is, until I read the *Philadelphia Inquirer* one Sunday and came upon a piece of advertising genius more effective than the "bandwagon appeal" and more subtle than subliminal suggestion. "Human beings and their pet dogs frequently have an uncanny resemblance," asserted the author. "The Ralston Purina Co. has latched on to this idea to promote a new pet food, and is offering a prize of \$10,000 for the dog and owner that most resemble each other."

At first this contest seemed to be just one more juicy worm designed to lure suckers into the net of consumerism. The combination of proffered money and a forum in which contestants can show off themselves and their pets will certainly be irresistible. It wasn't long, however, before I began to suspect that this promotion had a lot more going for it.

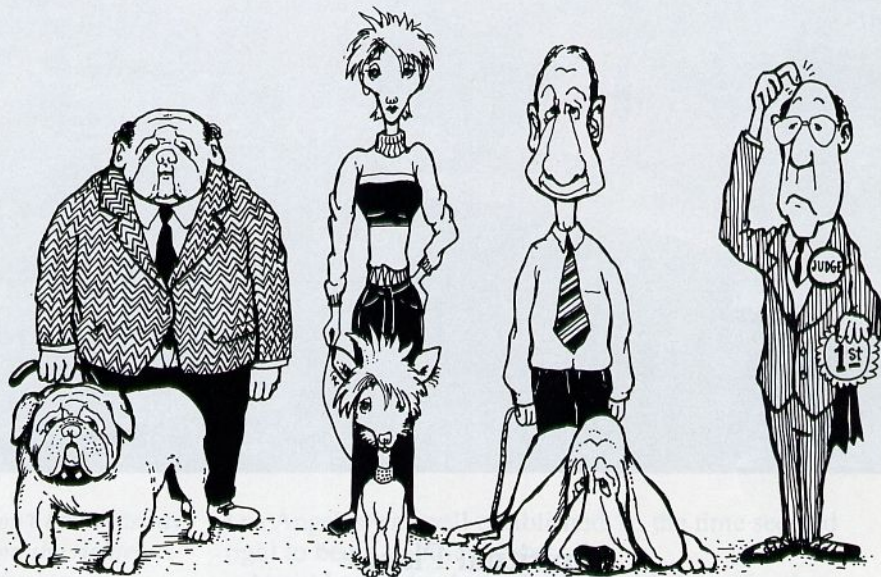
An incredible, far-fetched suspicion rose, unbidden, to the forefront of my mind: Is Purina betting on reincarnation? Could it be possible? Could Ralston Purina have made an astounding leap over the status quo of the advertising business and beyond the bounds of conventionality? Crazy? Perhaps, but it seems as if Ralston Purina has taken at face value one of the most well-known scriptures in the world, the *Bhagavad-gītā*, and is applying it directly—if perversely—in degraded, twentieth-century America. You may think I'm nuts. But look how it makes sense.

According to my wild surmise, Purina is taking to heart the *Bhagavad-gītā's* predictions concerning the long-term pros-

pects of those who become totally immersed in their pets. No one can deny the affinity that many people feel for their dogs. Often a dog's master or mistress will not only allow the dog to eat off the same plate, but will dress his or her pet in designer sweaters as well. Indeed, pet and

consciousness like that of a cat or dog, he is sure to change to a cat's or dog's body."

Ralston Purina appears to have accepted the *Bhagavad-gītā's* assertion that the ardent pet-lover of today will most likely be the tail-wagging partaker of doggie treats and canine entrées tomorrow.



pet lover often *do* begin to spookily resemble each other. The *Bhagavad-gītā* (15.8) comments as follows on the fate of someone who identifies so strongly with his or her pet:

*śarīraṁ yad avāpnoti
yac cāpy utkrāmatīśvaraḥ
grhītvaitāni samyāti
vāyur gandhān ivāśayāt*

"The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas. Thus he takes one kind of body and again quits it to take another." His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness, further illuminates the uncomfortable future of such a person: "At the time of death, the consciousness that he has created will carry him on to the next type of body. If he has made his con-

sciousness of a person in this life definitely determines the type of body that person will take in the next. If people identify so strongly with a dog that they begin to resemble one, chances are these persons will, in their next birth, adopt a dog's body. Whether Ralston Purina is aware of it or not, this fact may well work to their advantage.

The contest creates loyal purchasers of Purina's dog food. And those purchasers who closely identify with their dogs today will find themselves on the other end of the leash tomorrow, and their previously formed brand-preference, carried over from their human existence, will naturally influence what their doting masters buy for them. Clearly, then, the Ralston Purina Company has made a sound investment in its long-term future and is likely to remain top dog in the pet-food business for many years to come.

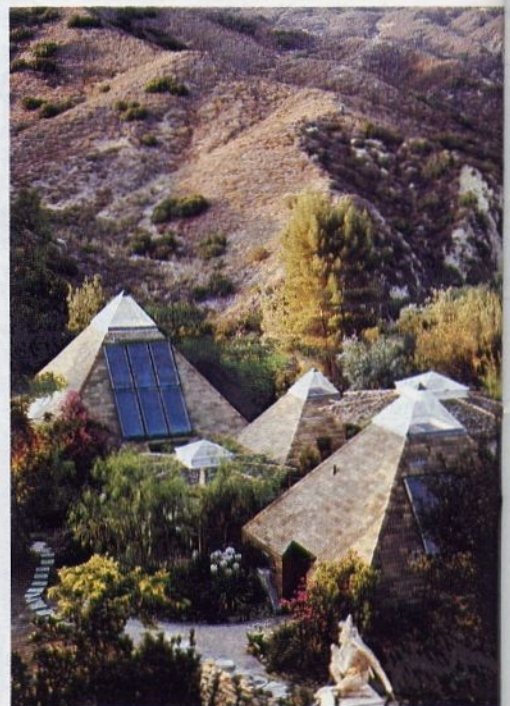


Spiritual Places

AN OPEN HOUSE WITH AN OPEN HEART

Finding fertile ground for
spiritual life in the California hills.

Text and photos by
VIŚAKHĀ-DEVĪ DĀSĪ





It's all smiles as Mohana-devī dāsī explains to her cooking class (left) the sweeter aspects of bitter melon. The class is conducted at the Pyramid Center, which serves as both a home and a temple for Mohana and her husband, their two children, and a small group of devotees. Located in Topanga Canyon, only twenty-five minutes from Los Angeles, the Pyramid Center (bottom, left) is the crest jewel of the rugged Santa Monica mountains. Below, temple president Nṛsimhananda dāsa, Mohana's husband, delivers the Sunday lecture to a roomful of guests.



Treasure hunt clue: "Follow this path. Don't be led astray, and you will find: a ruler stays straight on the righteous path and always calculates what's best for human society. One who bows at the feet of such a ruler may find a useful treasure. . . ."

May 10 was Jivānanda dāsa's tenth birthday, and he and five of his friends were celebrating with a treasure hunt around his home in Topanga Canyon, California. It was a warm, sunny Saturday morning, and I watched the children as they ran through tall grasses and brightly colored wildflowers. With the Santa Monica mountain range forming a giant backdrop behind the children, I had to remind myself that the scene was just twenty-five minutes from downtown Los Angeles and not in some wilderness.

Jivānanda's father, Nṛsimhananda dāsa, had first noticed the Topanga plot of land in 1976 and, with his mother's help, had purchased it. Śrīla Prabhupāda, the founder and spiritual master of the Hare Kṛṣṇa movement, had said that there should be ten centers for *bhakti-yoga* in the Los Angeles area. By 1976 the large New Dvārakā complex on Watseka Avenue in

Los Angeles was well established, so the time seemed right to begin another center.

Nṛsimhananda chose the pyramid shape for the Topanga center, and in 1978, long before all the finished work had been done on the first of their three pyramids, Nṛsimhananda, his wife, Mohana, and their son, Jivānanda, moved in. For their house-warming ceremony they posted large signs along the six-mile route from the Pacific Coast Highway to the Pyramid Center and spent several days at nearby Santa Monica Beach performing *kīrtana* (singing the Hare Kṛṣṇa mantra and dancing) and distributing invitations. The following Sunday they received fifty guests. And about that many have been coming every Sunday since.

Nṛsimhananda divides his days between maintaining and expanding the Pyramid Center and managing and directing ITV (ISKCON Television), the video arm of the Hare Kṛṣṇa movement. In the morning, after the regular temple services, he may be found tending fruit trees in the gardens, cleaning the temple floors, or supervising construction of additional living quarters for the devotees. Later he's usually editing scripts or shooting video productions in the Culver City ITV office, just a block from ISKCON's New Dvārakā





The Pyramid Center's unusual architecture facilitates both solitude and fellowship. While Nṛsiṁhānanda conducts the afternoon *ārati* ceremony for the Deities (upstairs), Mohana prepares to serve the feast (center, downstairs), Jīvananda reads (left, downstairs), and devotees and guests relax together.



community. Nṛsiṁhānanda's wife, Mohana, is as energetic and enthusiastic as he is. She hosts numerous visitors to the Pyramid Center and also serves as principal of the New Dvārakā Elementary School. She recently gave birth to another son.

Since Nṛsiṁhānanda and Mohana began the center eight years ago, a number of devotees and aspiring devotees have lived with them. At present three husband-and-wife teams and three single men stay there. They are a harmonious crew, dedicated to assimilating and presenting Kṛṣṇa consciousness as it is, and dedicated to following Śrīla Prabhupāda's teachings by making their home into a temple.

As Nṛsiṁhānanda explained, "By keeping an open house for Kṛṣṇa I've realized that I've also begun to keep an open heart for Kṛṣṇa." Last year Mohana's brother visited the Pyramid Center and, inspired by its success and potential, helped purchase an adjacent acre for the center's gardens and for future development. Now a narrow path winds through the two-acre property, and one who walks that path for the first time is repeatedly startled by magnificent sculptures of the incarnations of Kṛṣṇa that all but emerge from the bushes along the way—Buddha, Kalki, Nṛsiṁhadeva, Kṛṣṇa and Balarāma, and Sītā-Rāma. The sculptures were cast on site and finished by the devotees.

It was under and around these sculptures that

Sītā and Rāma become the hiding place for "Rāma" and His younger brother "Lakṣmaṇa" (right), played by Jivānanda and his friend Nityānanda dāsa. Above, the Pyramid Center's center: The devotees worship the deities of Śrīla Prabhupāda, Lord Caitanya, and Lord Nityānanda.

Jivānanda and his friends found their treasures while playing their Kṛṣṇa conscious game—a search around the feet of the divine King Rāma rewarded one boy with a ruler that had a calculator built into it.

The devotees at the Pyramid Center surrender their activities, assets, and thoughts to Kṛṣṇa. As a result their lives are becoming anxiety-free and sublime. This process and its result is expressed in a Bengali song by a great nineteenth-century pioneer of the Kṛṣṇa consciousness movement:

*mānasa deho geho jo kichu mor
arpilu tuwā pade nanda-kiśor
sompade vipade jivane-maraṇe
dāy mama gelā tuwā o-pada barāṇe*

"Mind, body, and family, whatever may be mine, I have surrendered at Your lotus feet, O youthful son of Nanda [Kṛṣṇa]! In good fortune or in bad, in life or at death, all my difficulties have disappeared by choosing those feet of Yours as my only shelter."



Humility

(continued from page 5)

identifies with his physical body and material circumstances, forgetting his link with the Supreme Lord. Because Lord Kṛṣṇa is our true source of love and happiness, we suffer greatly in this state of forgetfulness.

Humility begins when we recognize that we have become so bewildered by our infatuation with matter that we no longer realize who we are. More than a passive reaction to personal injustice, humility is a dynamic principle of exclusive devotion to the Supreme Lord and His cause. Thus a devotee is well within the bounds of humility to protect "his" body and possessions, since all is being dedicated to the service of the Lord. Not that a humble devotee must meekly hand over his money to a thief. A humble devotee knows that everything in this world is rightfully owned by God and is intended for His service and His glory. A devotee may sometimes even fight, as did Arjuna on the battlefield, yet still remain humbly serving the Lord. On the other hand, a show of humility toward others but without reference to the Supreme Personality of Godhead is not humility at all: it is arrogance.

A humble air might soothe ruffled nerves or win someone's favor, but such a superficial display has little connection with spiritual realization. I might be humble before my boss, or my landlady, or the cop leaning on my car door, but my motivation is clearly selfish. Humility is not like a fresh coat of paint covering our internal calculations for personal gain. How is it possible for even the humblest-sounding words, uttered under these circumstances, to be pleasing to God?

Nor should we use humility to seek favors from the Lord, as a kind of long-term investment—give a little tolerance now and enjoy the reward in heaven. "Yea, all of you be subject to one another, and be clothed with humility, for God resisteth the proud and giveth grace to the humble," writes St. Peter. "Humble yourself before the mighty hand of God, that He might exalt you in time" (1 Peter 5:5). But saintly qualities like humility shouldn't be adopted as a means to future glory. If we strive to become humble to get

something we want, then we are missing the profound meaning of this rare quality.

The underlying basis for humility must be knowledge of our humble position in relation to the Supreme Personality of Godhead, Kṛṣṇa. When we perceive how insignificant we truly are, and when we understand how we have foolishly identified with our temporal bodies and minds, then we can humbly conclude that we are indeed fallen. We need guidance to understand ourselves as spiritual and to learn to position ourselves in a devotional exchange with God. Such stirrings, or realizations, constitute the beginnings of the wonderful humility described by Lord Caitanya.

Every day we are humiliated here in the material world. Just to be here is embarrassing. For the pure soul to fall into this state is shameful. What are these bodies we hold so dear, anyway? A thin sheath of skin encasing an assortment of foul-smelling ingredients, a breeding ground for disease, and an open invitation to pain, senility, and death. Yet the bewildered spirit soul is content to build a complex identity on this arrangement of flesh and bone, thinking, "I am a white Anglo-Saxon American male," or whatever. We spend an entire lifetime serving these bodies with constant feeding, grooming, and rest, and in the end they simply become shriveled and useless.

Eventually this body will die, as all bodies do in the course of time. Then another is adopted, and another after that. Each of us has been through untold changes of body, taking birth in every species imaginable. Yet in each life we completely identify with the present material situation. Thus we are fooled again. And again.

Isn't that humbling?

In addition we are continually humiliated by the world around us. We are betrayed by faithless spouses, hurt by ungrateful children, neglected by a bureaucratic government, and so on. We are threatened by nuclear weapons in the hands of enemies we've never laid eyes on. We're forced to live in fear lest our fragile situation be overturned. One powerful wind could level our beautiful home, one slanderous remark could destroy our spotless reputation. We're driven by psychological needs to bring home a cocker

spaniel for companionship or to seek a prostitute for romance or to pay strangers to listen to our troubles. How we are humbled! As we fight to preserve what little we have, time plunders. How can we be proud when our predicament is so pathetic?

When finally one has exhausted all possibilities for lasting pleasure in this world, he approaches true humility. Tolerating the blows of life as the tree tolerates heat and cold is easy when you understand that this world is not, thank God, your home. Then you can focus your desires on the spiritual world with determination and detachment.

The great Vaiṣṇava preacher Śrīla Bhaktivinoda Ṭhākura composed a collection of songs that perfectly express these sincere feelings of humility and regret and the growing awakening of sublime devotion to God.

Hear, O Lord, my story of sadness.
I drank the deadly poison of worldliness,
pretending it was nectar.
And now the sun is setting on the horizon of
my life.
I spent my childhood in play, my youth in
academic pursuits,
And in me there arose no sense of right
or wrong. . . .
Devoid of even a particle of devotion, lack-
ing any enlightenment,
What help is there for me now?
Only You, O Lord, friend of the fallen.
I am certainly fallen, the lowest of men.
Please therefore lift me to Your lotus
feet. . . .

(Śaraṅgati, Song 5)

Śrīla Bhaktivinoda is instructing us that although a contrite soul is remorseful for past sins, he is also full of hope. Whatever shameful activities smolder in our past may serve to remind us of our foolishness and to underscore our great fortune in being lifted from illusion. We may appreciate that without the mercy of the spiritual master and Kṛṣṇa we are nothing. But this is not depression or a low self-esteem, because a humble devotee sees his real worth as a spiritual person, a servant of God.

The jewel of humility is an emblem of sincere surrender to a loving and merciful God. It is not a self-imposed torture. The deeper the spirit of humility, the deeper the feelings of love and happiness in the heart.

GROWING UP

(continued from page 12)

environment of sacred Vṛndāvana.

I had heard a lot of interesting things about India, and I could hardly wait to board the plane. When I arrived in Calcutta, it was very hot, over 110 degrees. I journeyed by bus from Calcutta eighty

miles north to the holy city of Māyāpur, on the banks of the Ganges, to attend the annual festival held in celebration of the birth of Lord Caitanya.* Devotees from

*Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself in the role of His own devotee. He appeared five hundred years ago in India to teach love of God through the chanting of the Hare Kṛṣṇa mantra.

all over the world attended this festival. Once the festival was over, I went by train to Vṛndāvana (ninety miles south of New Delhi) to attend the Bhaktivedanta Swami Gurukula.

I was among the first ten students in Vṛndāvana. Our program was simple: rise at 3:30 in the morning, wash our faces, dress in traditional *dhottī* and *kurtā*, and

attend the day's first *ārati* (worship) ceremony at 4:30 A.M. Then we would go to the Yamunā River for an early morning swim.

Swimming and playing in the Yamunā was our favorite activity. If a boy misbehaved, he would have to sit on the bank and watch the others having fun in the water. After an hour we returned home in procession, chanting the Hare Kṛṣṇa *mantra*.

Sometimes we would have as many as four *mṛdaṅga* drums and eight pairs of *karatālas* (hand cymbals) playing simultaneously. Indian people would look in astonishment to see these young Western Vaiṣṇavas taking up their own spiritual culture. In the West the traditional Vaiṣṇava dress is regarded curiously, but in India it is respected.

Prior to coming to Vṛndāvana, I had not grasped the full Kṛṣṇa consciousness philosophy. Reading philosophy had not yet appealed to me. But around age fourteen I changed. Every day after breakfast the older boys had a philosophy class. There would be a lecture followed by discussion and, often, an informal debate. Our teacher would put forward some argument and we would try to counter it. Learning philosophy in this way was stimulating and fun, and after gaining a little experience I even began giving public lectures in the temple.

During summer vacations, some students would go home to visit their parents, and others would travel to different parts of India. I particularly remember a trip to Bangalore, in southern India. Because of its elevation and climate, Bangalore is known as the air-conditioned city. During the mid-morning, we would go out in the streets to sing the holy name. It was a lot of fun, and everyone appreciated our obvious innocence and devotion. People would crowd around and eagerly buy our *Back to Godhead* magazines, written in the local language, Kannada.

Local gentlemen would invite us to their homes for programs in which we would sing spiritual songs and speak about Kṛṣṇa. Our hosts would always welcome us very respectfully, and at the conclusion of the evening they would feed us sumptuously with *prasādam*. Two months passed very quickly, and it was time for us to go back to school.

After attending the Bhaktivedanta Swami Gurukula for six years, I received my Bhakti Śāstri diploma, which is awarded to the intermediate student of Vedic literatures. I felt ready to become a missionary of Kṛṣṇa consciousness.

A child receives the best education in the *gurukula*, because he learns how to live a godly life. The *gurukula* teacher is interested not only in the child's academic education, but also in his character. To have proper character one must

have God in the center; otherwise, one will have no impetus to check his actions. God has all the wonderful qualities, such as kindness, knowledge, peacefulness, and forgiveness, and a godly person can also develop these qualities.

For an adult to take to Kṛṣṇa consciousness is often difficult—you have to give up old habits. In Kṛṣṇa consciousness everyone observes four rules: no meat-eating, no gambling, no intoxication, and no illicit sex. By abstaining from these vices one can advance in spiritual life. These four activities destroy the four pillars of pious activities. Meat-eating destroys mercy, gambling destroys truthfulness, intoxication destroys austerity, and illicit sex de-

stroys cleanliness. One advantage of my education is that I never imbibed those sinful habits.

Now I am a young man, and I feel happy that I've been brought up as a devotee. I feel indebted to my mother, who brought me to this movement at such an early age, and to my spiritual master, Śrīla Prabhupāda, who initiated me into the life of Kṛṣṇa consciousness. I've found genuine happiness in Kṛṣṇa consciousness, and I feel it my duty to help others experience this wonderful state of mind beyond the pains and anxieties of material existence. Preaching Kṛṣṇa consciousness gives me something to look forward to every day of my life.

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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 many anxieties of living in the material world.

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

The *Nārada-pañcarātra* adds, “All *mantras* and all processes for self-realization are compressed into the Hare

Kṛṣṇa *mahā-mantra*.”

Five hundred years 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 the Hare Kṛṣṇa *mahā-mantra* and your life will be sublime.

Photo by Yamarāja dāsa



NOTES FROM THE EDITOR

Synthesizing Meditation and Work

Those who choose a full-time religious vocation sometimes ponder whether to enter an order that emphasizes meditation or one that emphasizes active missionary work. Even Gautama Buddha and St. Francis of Assisi doubted at first which spiritual path to pursue. His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, in founding the International Society for Krishna Consciousness, also dealt with this problem and offered a dynamic solution.

The Vedic scriptures may appear to be equivocal on this point. In the *Bhagavad-gītā*, Kṛṣṇa recommends living in seclusion—in the Sixth Chapter and again in the Thirteenth Chapter. Yet He also says that His dearest servant is he who spreads Kṛṣṇa consciousness to others. Lord Caitanya also asked His followers to help Him distribute the fruits of love of God.

The Cistercian monk and author Thomas Merton found the choice between prayer and preaching to be a lifelong struggle. One writer describes Merton's success: "He attained the seemingly impossible integration of unlimited apostolic drive with undivided devotion to contemplation." But Merton's biographer, John Griffin, finds this statement misleading, as if Merton had achieved the resolution without tension or conflict. Griffin writes, "It created profound tensions: no, the tensions were finally created by his need to go deeper, deeper . . . to go deeper into silence and solitude, to be completely alone with God and completely naked before God. . . ."

In such difficult matters, the *Vedas* advise us to follow the ways of authorities. Yet, as noted, the scriptures can appear contradictory. The truth of religious principles resides in the hearts of self-realized souls, and we should follow their path.

In creating the modern monastic order known as the International Society for Krishna Consciousness, Śrīla Prabhupāda prescribed a unique combination of contemplative life and vigorous preaching. Starting in America, he began ISKCON communities, both urban and rural, wherein he balanced the inward aspect of spiritual life with the outward.

Through the "morning program" Śrīla

Prabhupāda gave his devotees a way to daily deepen their personal meditation on Kṛṣṇa, the Supreme Personality of Godhead. Before dawn ISKCON devotees go to the temple for a congregational service of singing God's names. They then chant privately on their beads for a prescribed period of time. Chanting the Hare Kṛṣṇa *mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is recommended in the *Upaniṣads* and *Purāṇas* as the best means of attaining God consciousness in the present age. Since God and His name are the same, chanting Hare Kṛṣṇa is pure meditation. And unlike most other forms of *yoga* (such as *haṭha-yoga*), this chanting can be practiced in almost any situation with relative ease—whether you're alone or with a group, or even if you're traveling or working. By stressing the chanting of the Hare Kṛṣṇa *mantra*, Śrīla Prabhupāda provided a synthesis of intense meditation and active work.

After morning chanting, devotees attend a class in the *Śrīmad-Bhāgavatam*. The class is followed by a discussion. Thus, through a spiritually power-packed five morning hours, each devotee seeks his or her personal relationship with Kṛṣṇa in a protected and solitary setting. After the morning program, a devotee may engage in different kinds of outward activity—and with the spiritual strength to do it. If one is unable to live within a temple community, the same morning program may be conducted in one's own home.

Prabhupāda also encouraged his disciples to take pilgrimages to holy places in India, such as Vṛndāvana and Māyāpur, which are especially conducive to direct communion with the Supreme Personality of Godhead.

Yet because ISKCON's special mission is to save all forgetful souls in Kali-yuga, the devotees are very busy and involved in outgoing activities. In fact, people sometimes think that the devotees are just another kind of materialist, because they are so busily engaged in places such as the city streets, where they chant the holy name.

One reason a devotee may hesitate to go

out into the world for preaching is his fear of becoming contaminated by worldly association and of thus losing his spiritual standing. Once one of Śrīla Prabhupāda's disciples asked him if a preacher of Kṛṣṇa consciousness could be contaminated by the *karma* of those persons to whom he was preaching. Śrīla Prabhupāda explained that a preacher is like a physician. Just as a physician can avoid contracting a contagious disease from one of his patients, so a preacher can avoid being "infected" by the materialistic persons among whom he preaches. If the doctor becomes infected, Śrīla Prabhupāda said, then no one will be cured. Like a doctor, a devotee must take the necessary precautions. Then he will be immune.

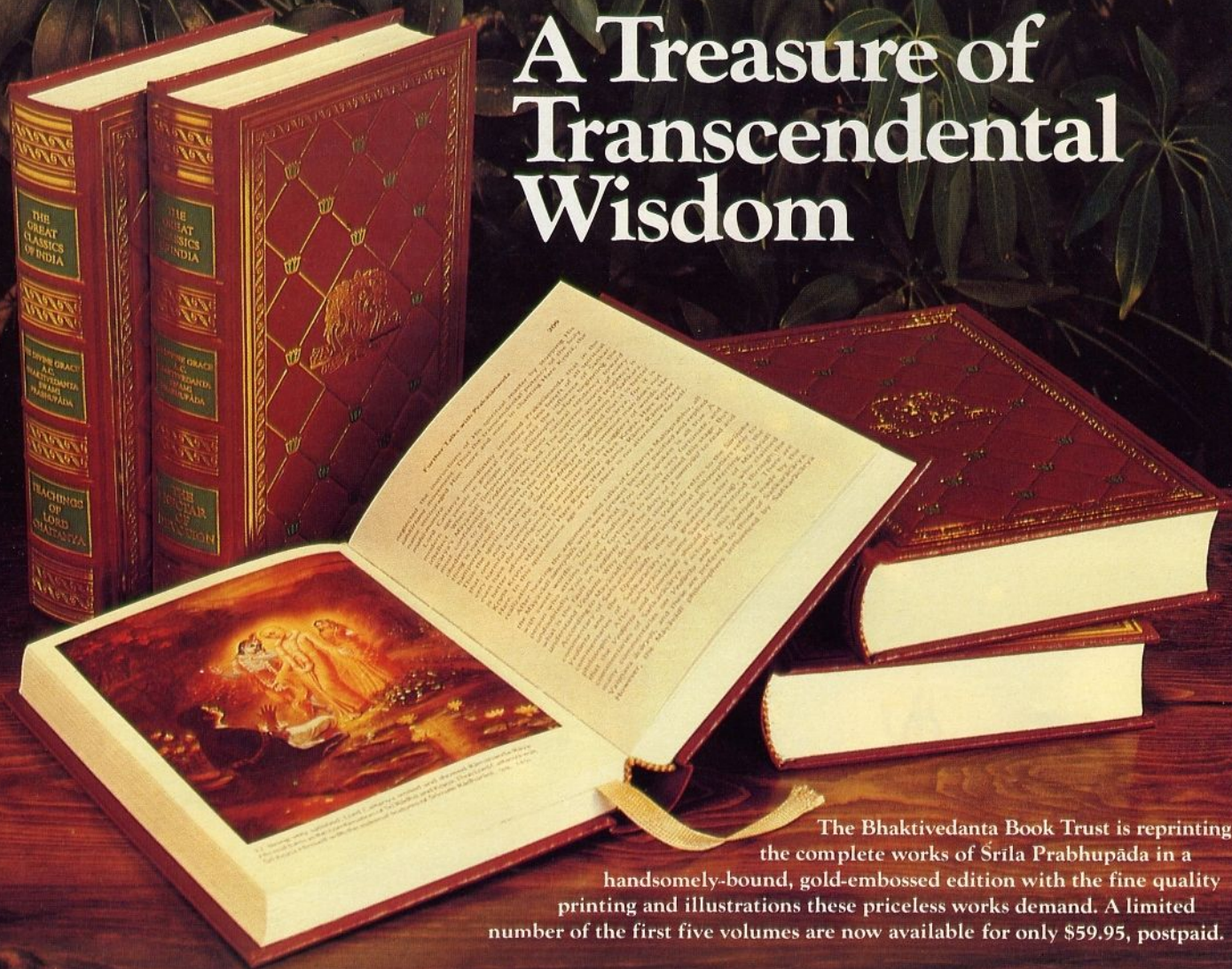
That immunity is the blessing of God. But the devotee must earn this blessing of immunity by balancing the outward missionary activities with internal, meditative ones. Then he will be able to successfully meet all demands.

One may question whether an ISKCON devotee is engaging in solitary worship, since the morning program is conducted in the association of devotees. But when the *Bhagavad-gītā* enjoins that a spiritualist should avoid people, it refers to the avoidance of materialistic people. The intimate association of materialistic people is detrimental, but the association of like-minded devotees is considered even better than solitude.

According to the *Vedas*, he who meditates alone in a holy place is called a *bhajanāndī*, while the person who moves in human society for preaching purposes is called a *goṣṭhyāndī*. The *bhajanāndī* is revered for his saintliness, but the *goṣṭhyāndī*, who takes all personal risks to spread the word of God, is considered more dear to Kṛṣṇa. The preacher is not so much interested in his own salvation but has developed the compassionate attitude of Kṛṣṇa Himself, and so he works to bring others back to Godhead. Even though the preacher mixes with sinful people, he is immune to contamination, because he always follows the spiritual practices. He mixes with nondevotees only to tell them about Kṛṣṇa and to help them, if they are inclined, to practice *bhakti-yoga*. —SDG

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PRADYUMNA



PURUṢOTTAMA



ŚRĪDHARA



TRIVIKRAMA



DĀMODARA



ANIRUDDHA



NĀRĀYAṆA



MĀDHAVA



ŚAṅKARSANA



JANĀRDANA



GOVINDA



HARI



KṚṢṆA



VIṢṆUMŪRTI