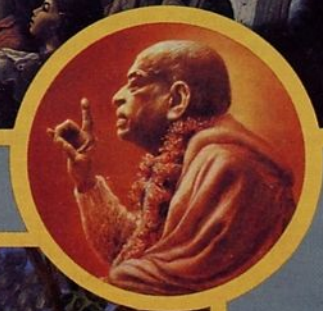


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

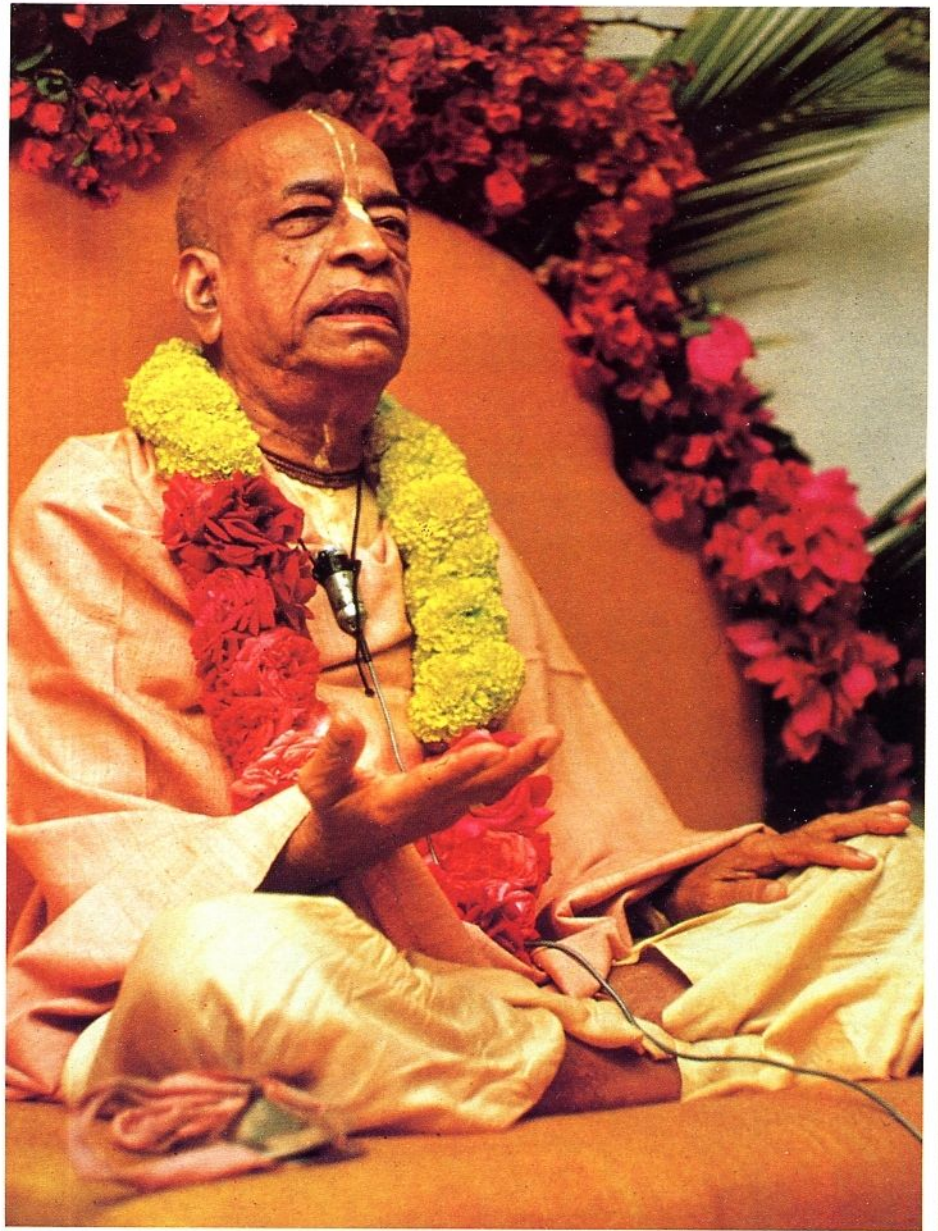
Vol. 22 No. 1

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



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

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

BACK TO GODHEAD

FOUNDED 1944 VOL. 22, NO. 1 JANUARY 1986 PRICE: \$1.50

FOUNDER

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

EDITOR IN CHIEF Satsvarūpa dāsa Goswami

MANAGING EDITOR Śeṣa dāsa

ASSOCIATE EDITORS Dravida dāsa,

Maṇḍaleśvara dāsa, Mathureśa dāsa, Nāgarāja dāsa

CONTRIBUTING EDITORS Drutakarmā dāsa,

Kuṇḍali dāsa, Ravindra-svarūpa dāsa,

Viśākha-devī dāsi, Dvārakādhīśa-devī dāsi

DESIGN Yamarāja dāsa

BUSINESS MANAGER Ādi-keśava dāsa

COMPOSITION Prānadā-devī dāsi

PRODUCTION Bali Mahārāja dāsa

ILLUSTRATORS Dhruva Mahārāja dāsa, Puṣkara dāsa

PROOFREADER Kṣamā-devī dāsi

SANSKRIT EDITOR Kuśakrathā dāsa

ARCHIVES Bṛhad-mṛdaṅga dāsa

SUBSCRIPTION SERVICES Janeśvari-devī dāsi,

Kṛṣṇa-kṛpā dāsa

PRINTING CONSULTANT Paul Bleier

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

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

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

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

When writing to change your address or clear up any questions about your subscription, write to **Circulation Dept., P.O. Box 133, Line Lexington, PA 18932-0133.** (Or call 215-822-0787.) We can answer your questions faster if you send us a recent mailing label or invoice. Please allow six weeks for changes to show up on your mailing label.

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



© 1987 BACK TO GODHEAD, Inc. All rights reserved. BACK TO GODHEAD (ISSN 0005-3643) is published monthly except March by BACK TO GODHEAD, Inc., 41 West Allens Lane, Philadelphia, PA 19119-0428. Second-class postage paid at Philadelphia, PA, and other additional mailing offices.

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

THE ENERGIES OF THE ABSOLUTE 2
Śrīla Prabhupāda explains how the material energy—when linked with Kṛṣṇa—becomes spiritual.

"GO TO KṚṢṆA NOW" 5
The story of a mother's extraordinary love for her premature child.

IS KṚṢṆA GOD? 11
Before we can determine who God is, we must understand what *God* means.

Book Section

ŚRĪMAD-BHĀGAVĀTAM 15
The continuing presentation of India's great spiritual classic. Translation and commentary by His Divine Grace A. C. Bhaktivedānta Swamī Prabhupāda.

Lord Kṛṣṇa's Cuisine

SPARTAN SHOPPING/DIVINE DINING 26
Judging from the variety in a devotee's diet, you'd hardly think he needs only a few basic ingredients from the supermarket.

Spiritual Places

GURUVĀYUR: WHERE HEAVEN MEETS EARTH 29
Divine architecture, a heavenly setting, venerable traditions, and a city of devotees and pilgrims all add to the enchantment of this South Indian temple.

THE GLORIES OF ŚRĪ KṚṢṆA 34
Selected verses from devotional writings.

THE VEDIC OBSERVER 8
ŚRĪLA PRABHUPĀDA SPEAKS OUT 14

FOR YOUR INFORMATION 22

EVERY TOWN AND VILLAGE 23

NOTES FROM THE EDITOR 36

COVER: Lord Kṛṣṇa and His eternal consort, Śrīmatī Rādhārāṇī, enjoy loving pastimes in Their transcendental abode. Their unbounded spiritual love is the quintessence of all devotional exchange, devoid of the impurities of mundane relationships. By meditating on the pastimes of Rādhā and Kṛṣṇa, the devotee quickly advances in transcendental realization and ultimately attains the highest perfection: the eternal service of the divine couple. (Painting by Viṣṇu dāsa.)

THE ENERGIES OF THE ABSOLUTE

The theory and practice of spiritualizing matter.

A lecture in Vṛndāvana in August 1974

by HIS DIVINE GRACE

A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA

Founder-Ācārya of the International Society for Krishna Consciousness

*bhūmir āpo 'nalo vāyuh
khañ mano buddhir eva ca
ahankāra itiyāñ me
bhinnā prakṛtir aṣṭadhā*

“Earth, water, fire, air, ether, mind, intelligence, and false ego—all together these eight constitute My separated material energies.” (*Bhagavad-gītā* 7.4)

Here Lord Kṛṣṇa is explaining that He expands Himself by His material energies. Since these eight are His external energies, they are called *aparā*, “inferior.” In the next verse Kṛṣṇa will explain that besides this inferior energy there is the superior energy, the living entities.

For Kṛṣṇa there are no “superior” or “inferior” energies, because He is the supreme spirit soul, but for us there are superior and inferior energies. For example, electricity can produce heat, and it can cool also. A refrigerator is worked by electricity, and a heater is also worked by electricity. So, we may say, “This is heat-producing electricity, and that is cold-producing electricity.” But for the powerhouse there is no such distinction: It is all

simply electricity. Similarly, for Kṛṣṇa there is no superior or inferior energy. This will be explained later in this chapter.

So, Kṛṣṇa says that these eight energies—His external energies—are separated from Him. This means that you cannot perceive Kṛṣṇa directly in these energies. The materialistic scientists cannot understand that earth is Kṛṣṇa’s energy, water is Kṛṣṇa’s energy, and fire is Kṛṣṇa’s energy. The scientists accept that these are different energies, but *whose* energies they are—that they do not know.

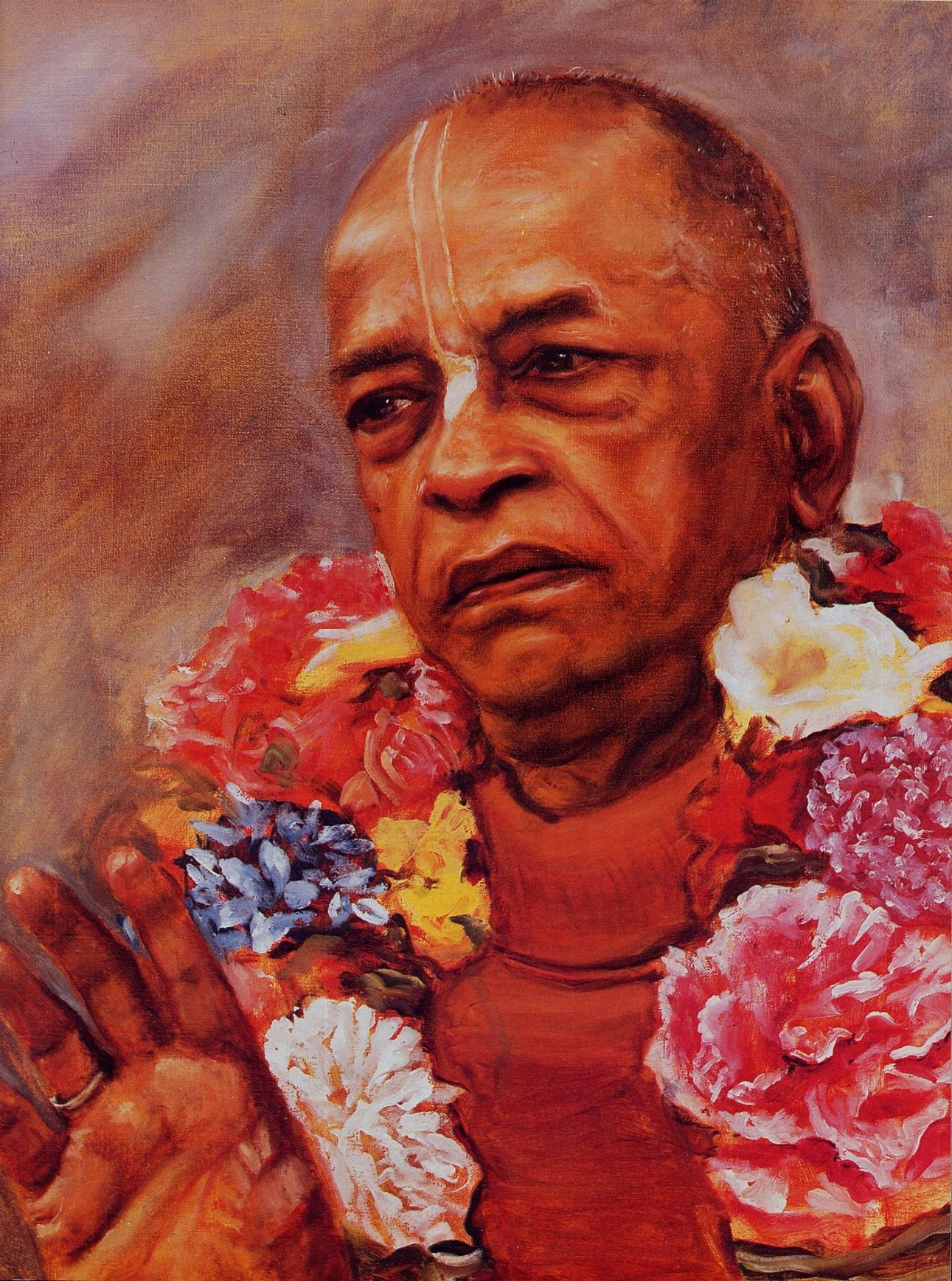
Kṛṣṇa is explaining here that “these eight are My separated energies.” We should study Kṛṣṇa and Kṛṣṇa’s energies very intelligently and analytically. For example, if we want to know how the vast ocean has come into existence, we can understand from the *Bhagavad-gītā* that this vast body of water has come from Kṛṣṇa’s energy.

Now, try to understand how Kṛṣṇa’s energy can produce such a large amount of water. First, consider that we produce perspiration from our body. That perspiration may be only one ounce of water, but it is produced from our body. How the

water is coming out, I do not know. It is inconceivable. But it is coming out; that’s a fact. So, since I am a tiny living entity, I am always limited; therefore my energy is also limited. But Kṛṣṇa is unlimited. So He can produce unlimited perspiration from His body. We have to understand the ocean like that. Otherwise, it will not be possible for us to understand how such a vast amount of water has come into being.

All material elements are coming from a living entity, not from matter. For example, when the body is dead, the perspiration is not coming out, but as long as the body is living, the perspiration is there. Similarly, the source of all material elements is originally the supreme life—Kṛṣṇa—not matter.

Here Kṛṣṇa explains that earth, water, fire, air, and so on are His separated energies. How are they “separated”? That is explained in a different verse [Bg. 9.4]: *mayā tatam idam sarvaṃ jagad avyakta-mūrtinā*. The material energies are called “separated” because in this material world you cannot directly perceive the presence of the Supreme Personality of Godhead (*jagad avyakta-mūrtinā*). And then Kṛṣṇa



says, *na cāhaṁ teṣv avasthītaḥ*: “I am not present there. Although the material world is made up of My energy, still I am not present there.” This is the philosophy of *acintya-bhedābheda*, that Kṛṣṇa is simultaneously one with and different from His energies.

Now, each of these eight material elements is finer than the last one. Water is finer than earth. Earth does not move, but water can move. Therefore the water is finer. But finer than water is fire, and finer than fire is air, and finer than air is ether, and finer than ether is mind, and finer than mind is intelligence, and finer than intelligence is *ahaṅkāra*, the ego, or identity. But even finer than the ego is the soul. The soul is of a very small magnitude, one ten-thousandth the tip of a hair (*keśāgra-sata-bhāgasya satāṁśa-sādrśātmakāḥ*).

Everything is explained in the *Śrīmad-Bhagavad-gītā*. If we accept it, we get full knowledge. In this chapter [7.1] Kṛṣṇa says, *asamśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu*: “Just hear Me. Then without any doubt you can understand Me in full.”

Now, out of the eight material elements, the finest is *ahaṅkāra*, the ego. The ego, or identity, is false when we identify with the material body, which we are not. Real *ahaṅkāra* is to think, *ahaṁ brahmāsmi*: “I am spirit.”

Ego cannot be abolished; it will always be there. But the ego has to be cleansed. Therefore the *bhakti-mārga*, the path of devotional service, is a cleansing process, a clearing process (*ceto-darpaṇa-mārjanam*). The mind, the intelligence, the ego—everything remains, but they have to be cleansed. That is Caitanya Mahāprabhu’s mission.

By chanting the Hare Kṛṣṇa *mantra*, you’ll be able to cleanse your misconception of life. Your misconception of life is to think, “I am matter.” This is false ego. Actually, we are not matter. We are spirit soul. Therefore, pure ego is to know, *ahaṁ brahmāsmi*: “I am a spirit soul.” That is the beginning of understanding. In the *Bhagavad-gītā* Kṛṣṇa describes this understanding as the *brahma-bhūta* platform—when one knows, “I am not this material body; I am a spirit soul.”

So, gradually, by studying the teachings of the *Bhagavad-gītā* and practicing them in life, we shall very easily understand *ātma-tattva*, the science of the soul. That is the real business of human life. Unfortunately, we are not interested in understanding *ātma-tattva*. As Śukadeva Gosvāmī says to Mahārāja Parīkṣit in the *Śrīmad-Bhāgavatam* [2.1.2], *śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ*: “My dear king, for ordinary men there are many subject matters for hearing.” Who is that ordinary man? *Apasyatām ātma-tattva*: one who has no interest in seeing what he

is. Everyone is under the illusion that he is the body and that his bodily interests are his prime interests. But nobody is interested in the soul. Therefore people have so many books, so many newspapers, so many magazines they like to hear and read. But they are not interested in hearing the *Bhagavad-gītā* or *Śrīmad-Bhāgavatam*, where *ātma-tattva*, the science of the soul, is described.

Why are they not interested? Śukadeva Gosvāmī says, *grheṣu grha-medhinām*: They are too absorbed in household affairs and are thinking, “This is life.” They are thinking that they are happy within this material world. How? As Vidyāpati, a great Vaiṣṇava poet, has sung, *tātala saikate vāri-bindu-sama suta-mita-ramaṇī-samaje*. *Suta* means “children,” *mita* means “friends,” and *ramaṇī* means

**When you see your
face in the mirror,
it is not actually
your face you are
seeing. It is the
reflection of your face.
Similarly, this world
is just like a reflection
of the spiritual
world. Therefore, it is
known as Kṛṣṇa’s
separated energy.**

“wife.” So the happiness of material life is in society, friendship, and love. If we have many friends, and if there are a beautiful wife and nice children at home, then we think, “This is happiness; this is life.” But that is not real life. Real life is to understand *ātma-tattva*, the science of the soul. Without understanding *ātma-tattva*, life is a failure.

We have created society, friendship, and love in this material world in order to become happy. Everyone wants to be happy because that is our natural inclination. We are part and parcel of Kṛṣṇa, and He is *ānandamayo bhyāsāt*, “by nature full of happiness.” Kṛṣṇa is enjoying His life with Śrīmatī Rādhārāṇī and the other *gopīs* and the cowherd boys, and with His father and mother. All of that enjoyment is spiritual (*ānanda-cinmaya-rasa*).

Here in this material world we create an

imitation: the same lovers, friends, parents, sons—but it is all false. In the desert an animal may see a vast mass of water, but it is only a mirage, and when the animal goes to drink the water, he dies. Similarly, in this material world we are trying to become happy by society, friendship, and love, but this is a will-o’-the-wisp, a false thing. Real life is in the society of Kṛṣṇa. Śrīla Bhaktivinoda Thākura therefore says, *kṛṣṇera saṁsāra kara chaḍi anāche*: “If you enter into the society, friendship, and love of Kṛṣṇa, that is the perfection of life.”

You will not find real happiness in earth, water, fire, air, and so on. They are Kṛṣṇa’s separated energies. They are a reflection, a false representation—*chāyeva*. *Chāyeva* means “just like a shadow or reflection.” For example, when you see your face in the mirror, it is not actually your face you are seeing. It is simply the reflection of your face. Similarly, this material world is just like a reflection of the real, spiritual world. Therefore it is known as Kṛṣṇa’s separated energy.

Another example is a tape recording. If I speak into a tape recorder, when you play the tape my voice will come out. But that is not really my voice: it is a recording of my voice, my separated energy. With my energy I have spoken something—I have vibrated some sound—which is recorded on the tape. And when it is played back, it produces exactly the same sound, but still it is separated from me.

We should try to understand that this material world is Kṛṣṇa’s separated energy. Real life is in the spiritual world. Therefore the *Śrīmad-Bhāgavatam* [1.1.1] says, *satyaṁ paraṁ dhīmahī*: “I meditate on the real truth, the Absolute Truth.” Kṛṣṇa is the Absolute Truth, and in the *Bhagavad-gītā* He explains Himself. If we want to understand Kṛṣṇa, then instead of speculating about Him we should accept what He teaches about Himself. Then our knowledge will be perfect.

So, the fact is that this material world belongs to Kṛṣṇa—it is His separated energy—but we do not know how to use this energy for Kṛṣṇa. Kṛṣṇa’s energy should be used for Kṛṣṇa’s purposes. That is the Vaiṣṇava philosophy.

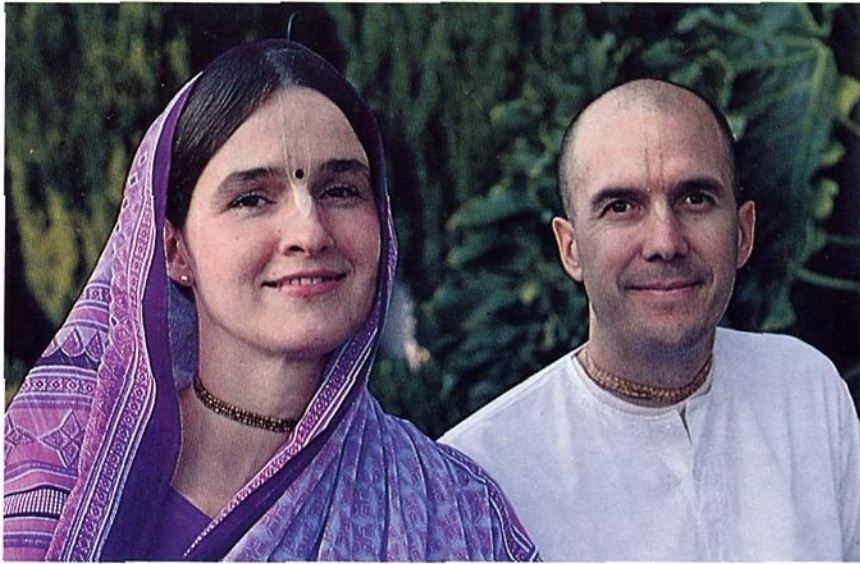
The Vaiṣṇava philosophy never says that this world is false. Why is it false? It is not false. The Māyāvādī [impersonalistic] philosopher says, *brahma satyaṁ jagan mīthyā*: “The absolute is real; this world is false.” Why is this world false? Take this temple, for example. If somebody says, “Yes, it is very nicely constructed, but it is all false,” would we be happy? No. It is not false. What is this temple? It is Kṛṣṇa’s energy—a combination of earth, water, fire, air. This temple is made of bricks, but what is a brick? You take earth, mix it with

(continued on page 28)

“GO TO KṚṢṢNA NOW”

A mother's extraordinary love for
her premature son draws those around her closer
to transcendental knowledge of the soul.

by GOPAMĀTRKĀ-DEVĪ DĀSĪ



BHARGAVA DĀSA

Rāgātmikā-devī dāsī and Karṇapūra dāsa

In college Carol studied psychology and sociology, preparing for social work. Living in a Catholic convent during her first two years of college, she had hoped her aspiration to serve God and humanity would find its fulfillment there. But feeling that there must be a universal platform on which all people can relate, she felt compelled to search beyond the confines of sectarian religion.

In hopes of having exposure to a variety of alternatives, Carol moved to New York City. Though she worked for some time for the United Nations and the Peace Corps, she still felt lacking. She frequented libraries and bookstores, poring over book after book of theology and philosophy. She also dabbled in *kriyā-yoga* and

Zen Buddhism and became a vegetarian.

Occasionally Carol would see the Hare Kṛṣṇa devotees in Central Park. She was intrigued by them. And although at first she spoke with the devotees in a challenging spirit, upon reading a *Back to Godhead* magazine, she felt that here might well be the life she was looking for. She went to a Sunday feast, spent the night, and never left. In 1972 she was initiated by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and received the spiritual name Rāgātmikā-devī dāsī.

For many years, Rāgātmikā dedicated herself to distributing her spiritual master's books. Daily she experienced the satisfaction of offering to countless people a practical solution to all of their problems: knowledge of the soul and service to God.

Yet Rāgātmikā was not merely giving out books of philosophy; she was also imbibing the same philosophy in a very deep and personal way. This became evident as her life unfolded and Lord Kṛṣṇa used her to preach the beauty of spiritual life in a unique and poignant way.

In 1982 Rāgātmikā married a devotee named Karṇapūra dāsa, and the two of them moved to the ISKCON community in Los Angeles. They planned to conceive a child, and in the spring of 1985, Rāgātmikā learned that she was pregnant.

Rāgātmikā had the firm conviction that within her womb was a spirit soul entrusted to her by Kṛṣṇa. Because she knew from the Vedic literature that transcendental sounds could benefit even an unborn child, she would place a speaker against her abdomen and play tapes of Śrīla Prabhupāda chanting.

The pregnancy had been difficult for Rāgātmikā from the start, and she was only in her fifth month when she was rushed to the hospital. She was in labor. The doctors were able to stop the contractions for some time, but they began again. At 4:40 A.M. on October 25, Rāgātmikā gave birth to a tiny boy.

The infant weighed just one pound and was immediately transported to the neonatal intensive care unit. Karṇapūra brought an auto-reverse tape recorder and placed two small speakers within his son's incubator so that the child could always hear Śrīla Prabhupāda chanting. Dr. Dan Polk, in charge at the time, assured the parents that he had instructed the staff that the tape should be considered as much a life-saving instrument as any other device the baby required. Making the incubator into a little temple, Rāgātmikā decorated it with flower garlands, pictures of Kṛṣṇa, and—in bold letters—the baby's name: "Nitāi-prāṇa," a name of Lord Caitanya meaning "the life air of Lord Nityānanda."

Tiny Nitāi-prāṇa was smaller than an adult human hand, yet he was a perfectly formed person. Lakṣmī-priyā, a Godsis-ter and friend of Rāgātmikā's, was fascinated to note how even at such a young age the child had the same features and mannerisms as his father. When Lakṣmī-priyā told Nitāi-prāṇa what his name was, he began waving his arms and moving his mouth. She told his parents of this, and there was much relief and laughing.

Rāgātmikā began regularly going to the hospital in the morning, staying until 4:00 P.M. She would sit and read to Nitāi-prāṇa, even though the doors to his incubator weren't open. She felt responsible for serving and assisting this spirit soul in his sojourn for as long as Kṛṣṇa desired that he stay with them.

She considered how easily she felt compassion for this infant because he was her child. Yet many people were suffering all over the world, without the benefit of hearing Kṛṣṇa's holy name. "Where is my compassion for them?" she thought.

The staff at the hospital marveled at Rāgātmikā's concern for her child. Generally the parents of children so premature don't give the child so much attention. There's such a little chance of survival. Yet Rāgātmikā came daily, exhibiting a kind of parental love the hospital staff had never seen before. Rāgātmikā was always reading or playing tapes, considering the spiritual needs of the child. She also distributed *prasādam* (food offered to Kṛṣṇa), books, and garlands to the nurses and doctors. The staff was touched, not only by Rāgātmikā's preaching, but by her saintly character.

The head nurse, Sue, was so curious that she arranged to become Nitāi-prāṇa's personal nurse. She was a Chinese-American, and she gave Rāgātmikā a pendant cut from jade that hung on a red string. In China parents traditionally put

this around the neck of their child, so that he might "grow healthy and strong and keep safe and free from fear, wherever life's travels take him." Sue had been saving the pendant for her own child, but she had come to feel that it was meant for Nitāi-prāṇa. Sue became grateful for her contact with Kṛṣṇa consciousness, feeling that it was what she had been seeking for years. She took pride and relish in serving Nitāi-prāṇa and made sure his tape player constantly played transcendental chants.

Rāgātmikā cut out a special picture of Lord Kṛṣṇa for Nitāi-prāṇa's incubator. She told the nurses that it should be in Nitāi-prāṇa's view at all times. The nurses, who regularly turned the infant's little head at different times so that he wouldn't get bed sores, would also move the picture into his range of vision.

On each shift, day and night, there were about twelve nurses and three doctors. They sympathized with Rāgātmikā and were inspired by her.

In January Nitāi-prāṇa developed a lung disease, and the doctors predicted that he wouldn't make it out of the hospital. Upon first hearing this, Rāgātmikā could not refrain from crying, thinking that she would never hold her child. But then she soberly considered that if Kṛṣṇa chose to put Nitāi-prāṇa into His own arms rather than hers, what was the loss? Isn't this what all devotee parents hope for—that their child makes significant progress in his journey toward God?

As February passed, Nitāi-prāṇa's lungs began to show improvement. The situation looked hopeful. Then he developed an infection in the upper chamber of his heart. Rāgātmikā watched as the doctors juggled the alternative treatments for this tiny infant, and she realized that there is no greater pain for a mother than to helplessly witness her child's suffering.

Then she considered how easily and naturally she felt compassion for this infant because he was *her* child. Yet so many people were suffering all over the world—without the purification of hearing Kṛṣṇa's holy name. "Where is my compassion for them?" she thought. Then she remembered Śrīla Prabhupāda, who exhibited inconceivable compassion, far more intense and spontaneous than what any mother has for her suffering child. As Rāgātmikā looked upon her child, she prayed for a drop of such compassion.

The doctors decided to perform open heart surgery to remove the blood clot in Nitāi-prāṇa's heart. They had never performed heart surgery on such a tiny heart, and the chances for survival were quite slim. Rāgātmikā and Karṇapūra came to the hospital that morning with all the paraphernalia ready for cremation. Karṇapūra requested that the tape be played

during the surgery, so that if the baby passed on, he would hear the chanting of the holy name. As Lord Kṛṣṇa says in the *Bhagavad-gītā*, "And whoever, at the end of his life, quits his body remembering Me alone at once attains My nature" (Bg. 8.5). One of the nurses got a tiny earphone for the tape recorder and taped the earphone to Nitāi-prāṇa's ear.

The operation was a remarkable success. When Rāgātmikā came to the hospital the next day, she overheard two of the doctors joking, "Gee, maybe we should use the Hare Kṛṣṇa tape for this one too. Maybe it will make it a success."

When Nitāi-prāṇa was four months old, Rāgātmikā was able to hold him as she sat in a rocking chair. As she held him, she reflected on how the knowledge Śrīla Prabhupāda had given her was relieving what would have been a depressing situation. Usually when we meet with reverses we blame the creator. But knowledge of the law of *karma*, the eternal soul, and devotional service had liberated Rāgātmikā from such a blunder.

Early on the morning of April 9, Rāgātmikā called the hospital to hear how Nitāi-prāṇa was doing, and she heard that he'd had a bad night. She had been planning to go to the hospital at 9:00 A.M., but she decided to go immediately.

Rāgātmikā had never seen Nitāi-prāṇa in such a bad condition. His abdomen was so distended that he looked as if he were about to burst. But his face was very peaceful. His eyes were open wide, and he was looking at his mother very deliberately. The doctors were discussing performing another operation on him, while Rāgātmikā stood a couple of feet behind them quietly chanting. Suddenly the heart monitor dropped dramatically. One of the doctors turned to Sue, the head nurse, and said, "I think you'd better take the mother out and tell her—he won't live much longer." But Sue disregarded the doctor's direction and motioned for Rāgātmikā to come over to the bed. "Nitāi-prāṇa is leaving his body now," Sue said. Realizing the urgency, Rāgātmikā immediately went to Nitāi-prāṇa's side. Her voice was so choked that she became afraid that her chanting would not be clear enough for Nitāi-prāṇa to hear. As she looked intently at Nitāi-prāṇa, she pleaded with the doctors and nurses around her, "Please help me chant 'Hare Kṛṣṇa' for him. Please help me chant 'Hare Kṛṣṇa' for him." Sue and another nurse immediately began to chant. As soon as Rāgātmikā heard the chanting, she was filled with relief. She could understand that the soul's departure would be a success.


Within five minutes the monitor showed no heartbeat. Sue picked up the body of the infant and placed it in Rāgātmikā's

arms. Rāgātmikā didn't know the formal prayers for a soul departing the body, but she began to speak to her departed child very clearly: "Don't be diverted by this mother-and-son relationship. Take shelter of Kṛṣṇa's lotus feet, which are our only real shelter. Go to Kṛṣṇa now."

The doctors and nurses were stunned. Never had they witnessed a baby dying in the presence of its parents without the parents sobbing. Rāgātmikā's obvious deep love and concern and her serenity impressed everyone present.

Three days after Nitāi-prāṇa left his body there was a feast at the temple in his honor. Immediately after the feast Rāgātmikā

took some of the various dishes to her friends at the hospital, who enjoyed the sumptuous feast. She thanked the hospital staff for their endeavors and service. Many of them shed tears.

A devotee lives to relieve the suffering of others by enlightening them about the eternal nature of the soul. This enlightenment brings more than philosophical satisfaction; it relieves the bewildered soul of the agony of material existence. As Rāgātmikā passed through a difficult test in an exemplary, Kṛṣṇa conscious way, she brought everyone in contact with her closer to Kṛṣṇa. This is the glory of the Lord's devotee. 

Serious About Spiritual Life? Curious About Yoga? Meditation? Self-Realization?

Send for our free catalog of books.

You're sure to find what you're looking for in the publications of the Bhaktivedanta Book Trust—the world's largest publisher of books on the philosophy, religion, and culture of spiritual India.

What do the ancient sages say about reincarnation? Karma? Life on other planets? What about meditation? Transcendence? Mystic powers? Here you'll find the same answers that have fascinated philosophers, writers, artists, and seekers of spiritual knowledge for thousands of years.

What is the source of the universe? Why am I here? Where did I come from, and where am I going? Is there life after death? And what is life ultimately for?

The world's oldest questions. And you'll find the world's oldest answers in the books of the BBT.

We publish complete, authoritative translations—with commentary—of original Sanskrit literature. Spiritual classics like *Bhagavad-gītā*. The *Upaniṣads*. The *Śrīmad-Bhāgavatam*.

And we also have readable summary studies and essays that make the most important ideas clear, easy to follow, easy to make part of your life.

We have records, tape cassettes, videos, children's books, cookbooks, calendars, posters—all sorts of things you can use to become more spiritually enlivened, more Kṛṣṇa conscious.

With books from the BBT, you'll get at the essence of India's ancient philosophy and culture. You'll have a way to stay on the spiritual platform, to stay in touch with the Supreme. And you'll be right in the middle of the most deep and exciting ideas your intellect has ever encountered.

So if you're serious—or even just curious—then send us the coupon below. Fill it in, clip it out, and put it in the mail today. We'll send you our latest catalog so you can learn more about the wonderful books we have to offer. It's entirely free. So do it now, and we'll send you a copy right away.

BACK TO GODHEAD MAGAZINE, P.O. Box 133, Line Lexington, PA 18932

Yes! Please send me the latest catalog of books from the Bhaktivedanta Book Trust. I understand that it's absolutely free.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

THE VEDIC

Transcendental Comment

THE POINT OF PRAYER

by Kuṇḍali dāsa

According to a recent Associated Press article, eighty-seven percent of the people in America pray, mostly "for guidance, for family, for health, for friends and family, and in thanksgiving." Skeptics, the article said, are puzzled by the practice and "question the necessity of prayer," because they can't see why a believer should appeal to God over and over for something God, being omniscient, must already know he wants. They consider praying nothing but a lack of faith.

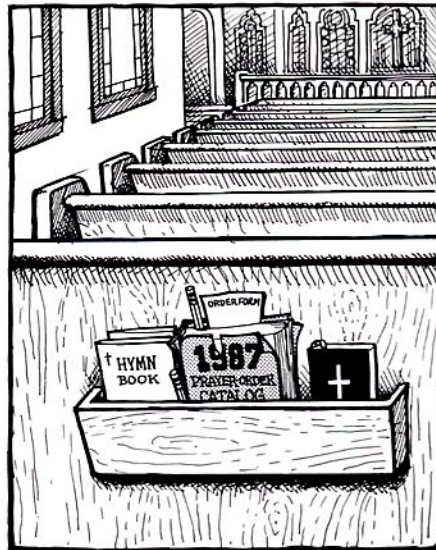
In defense of prayer the article cited Jesus' parable of the widow who kept returning to plead her case before a hard-hearted judge, who kept refusing her. Finally the judge gave in and heard her case. Jesus said that God similarly vindicates those "who cry to Him day and night." The author's point, of course, was to defend the practice of persistent prayer.

That's all right. But the article made no distinction between different *motives* in praying. As a child, for example, I prayed for various boons—a bicycle or good grades—assuming like many other people that God was my order-supplier and that the primary purpose of prayer was to petition Him for my wants. It never occurred to me that my selfish motives were rendering my prayers spiritually substandard.

Only after taking to Kṛṣṇa consciousness did I come to see the lack of faith and the inherent irony in self-centered prayer. If one accepts God as eternal master, it stands to reason that the purpose of prayer should not be to ask God to serve us but to ask that He engage us in serving Him. Certainly the all-powerful Lord is capable of fulfilling His servants' every need. If we choose to remain unsundered and foolishly independent, why should we expect God to fulfill our faithless, selfish prayers? Are we not asking for the same blessings that He naturally bestows on His surrendered servants? Our faithlessness is demonstrated by our unwill-

ingness to surrender to God, implying that we think Him incapable of maintaining us. If instead of praying for service we pray to Him for the fulfillment of our material needs, are we not asking Him for the same blessings we thought Him incapable of granting in the first place?

Indeed, many religionists nowadays openly exhort their followers to pray for health, wealth, education, success in business and in their love life, and on and on. These mundane goals are not even remotely concerned with awakening our dormant love of God. Plainly, this covert hypocrisy is what brought on the skeptics' acrimonious attack on prayer.



Of course, some prayer is better than no prayer, inasmuch as belief in God is better than utter defiance of God. Still, an article that purports to defend prayer ought to distinguish between praying to serve God and praying to be served by God. It ought to point out the hypocrisy in self-centered prayer.

Most of all, it should indicate precisely the kind of prayer we should "cry to Him day and night." Something, perhaps, along the lines of Lord Jesus' own prayer: "Lord, not as I will, but as Thou wilt." Or, as Śrīla Prabhupāda taught his followers to pray, "My dear Lord, please engage me in Your devotional service."

SOUTH AFRICA: WHAT'S THE PROBLEM?

by Girirāja Swami

A reporter recently asked us for our position on economic sanctions against South Africa. Our reply:

All problems are caused by ignorance of spiritual knowledge and by a deficiency of love of God. Our movement is meant to enlighten the world with spiritual understanding and give people a practical method for developing transcendental love for God. We have already written a letter to the state president giving him our idea of how the problems can be solved. We are awaiting his response.

The letter to the state president:

His Honor, the State President, Mr. P. W. Botha,

Please accept my greetings and the blessings of God Almighty.

I am a disciple of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, the late founder and spiritual master of the International Society for Krishna Consciousness and author of numerous authoritative translations of important writings from India's Vedic literatures.

The problems in South Africa are many and complex. As national secretary for our Society in South Africa, I would like to offer some observations.

Since each individual has his own intellectual and physical capacity, the strong must protect the weak. If instead of protecting the weak, the strong exploit them, there will be trouble. Before God we are all weak. Therefore, for the solution to our problems we must take shelter of Him.

In the *Bhagavad-gīta*, a Vedic scripture recorded five thousand years ago, the Lord states that He is the father of every living entity. As the supreme father, He wishes well for all His children. By nature's arrangement some are stronger (or more intelligent) and others weaker. The stronger brothers must protect the weaker ones on behalf of the supreme father.

Of course, by our own ability we cannot protect anyone; only God can protect. We must help people take shelter of God. In

OBSERVER

ary on the Issues of the Day

this age the best way to attain the Lord's shelter is to chant His holy name. One can chant any name of God found in any bona fide scripture. We chant Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

When people chant the holy name of the Lord, they come into contact with the Lord, and because the Lord is all-blissful, the chanters also become happy and satisfied. On the other hand, no amount of political, social, or economic adjustment can make people happy.

It is your duty—as leader of the twenty-five million people of South Africa—to give them the Lord's association. Then they will be peaceful and happy. Otherwise their frustrations and anxieties will only increase.

For the well-being of all concerned, we recommend a vigorous program of engaging the entire population in chanting the Lord's holy names. All facilities are at your command, and if you use them in the service of God for the benefit of all, you will be blessed and the entire population will become successful.

If you are doubtful about the effectiveness of chanting God's names, why don't you try it? You have nothing to lose. And the gain is very great: you will get peace in God.

If you would like to know more about how to apply this process on a large scale, or on a personal level, we are at your service. We would also like to invite you to visit the magnificent Temple of Understanding we recently opened in Durban. In the meantime we enclose a book by our spiritual master that may help you in dealing with the difficult problems you face.

Thank you for your consideration.

Hare Krishna!

Yours in the service of the Lord,
Giriraja Swami

Very often people come to us and ask, What is your solution to the drug problem? What is your solution for crime? What is your solution to the hunger problem? But we offer the same solution for every problem, because we see every problem as a variation of one problem, *yayā sammohito jīva*: The living entities are bewildered by the illusory energy of the Lord (*māyā*), and thus they suffer so many problems. Although the living entities are

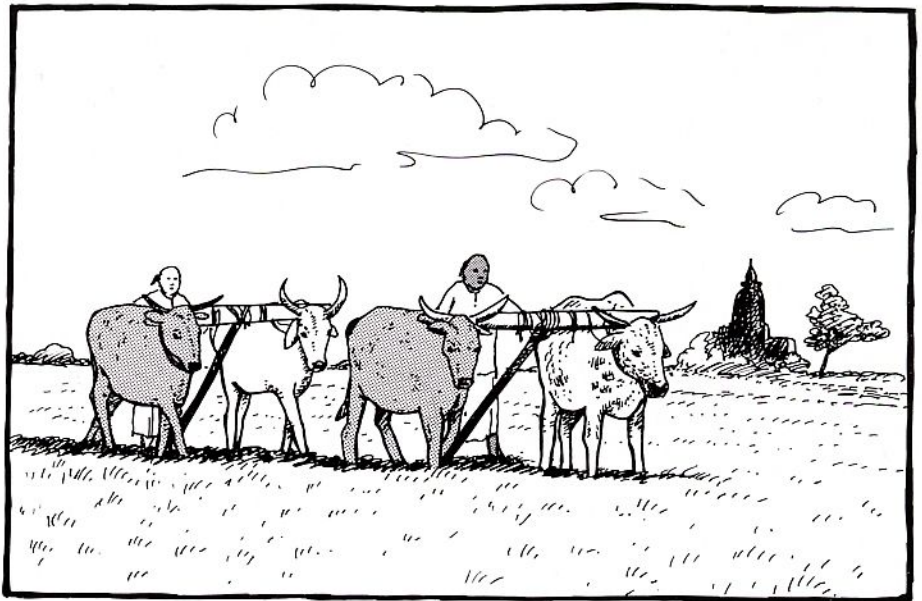
transcendental to material nature, they falsely identify with the material body and think, "I am white," "I am black." "I am dependent on so many material things."

In the *Bhagavad-gītā*, Lord Śrī Kṛṣṇa states that this illusory energy, consisting of the three modes of material nature (goodness, passion, and ignorance), is very difficult to overcome, but that one who surrenders unto Him can easily surpass it. Similarly, in the *Śrīmad-Bhāgavatam* Śrīla Vyāsadeva declares, *anarthopāśamaṁ sākṣād bhakti-yogam adhokṣaje*: The material

mula in *Bhagavad-gītā*: cows and land.

If someone asks us for the solution to the crime problem, we will give the same solution—follow *bhakti-yoga*, chant Hare Kṛṣṇa. And by following *bhakti-yoga*, we also solve the health problem, because the life of the *yogī* is very regulated and clean, so he is naturally healthy and happy. All problems are solved in Kṛṣṇa consciousness—health problems, social problems, economic problems, political problems—all problems.

So there is no problem. The only problem is that we have forgotten our eternal



miseries of the living entity, which are superfluous to him, can be directly mitigated by linking with God through the process of devotional service. Therefore Śrīla Vyāsadeva compiled the Vedic literatures to explain the science of devotional service to Kṛṣṇa.

When one learns to serve Kṛṣṇa, all his problems disappear. For example, take the economic problem. Where is the problem? Anywhere in the world you can cultivate the land and keep some cows. The cows give milk and fertilizer, and the bulls pull the plows and do other work. There is no problem. Kṛṣṇa gives this for-

relationship with God, Kṛṣṇa. The *Īsopaniṣad* states, *om pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate*: "The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes." We want to be happy, but we are incomplete. Kṛṣṇa is *pūrṇam*, complete. If we link with Kṛṣṇa through *bhakti-yoga*, we become complete.

We cannot fulfill our desires through *māyā*, material adjustment. This material
(continued on page 28)



IS KṚṢṆA GOD?

Is God an idea? A quality? A white light?
Or do these conceptions ignore the
most important feature of the Supreme?

by NĀGARĀJA DĀSA

In 1966 in New York City when His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda was founding the Hare Kṛṣṇa movement, a friend suggested he call it the "International Society for God Consciousness." But Śrīla Prabhupāda felt that the word *God* was too vague. By naming his movement the "International Society for *Kṛṣṇa* Consciousness," Śrīla Prabhupāda was telling everyone that when he spoke of God he meant a specific person—Kṛṣṇa.

To convince Westerners that Kṛṣṇa is God, Śrīla Prabhupāda had to refute a variety of misconceptions: There is no God; we are all God; God is impersonal; God is love; God is dead. Or, God is a person, but He can't be Kṛṣṇa,

Even among those who believe that God is a person, many find unreasonable the claim that Kṛṣṇa is God. How could God be a blue cowherd boy who spends His time tending cows and frolicking in the forest with His friends? The devotees of Kṛṣṇa, however, guided by the Vedic literature and the realizations of great saints, accept Kṛṣṇa's youthful form and blissful pastimes as further confirmation of His identity as the Supreme Absolute Truth.

who is, after all, either an Indian folk hero or one of the mythological Hindu gods.

Despite facing such an array of ideas, Śrīla Prabhupāda was confident of the power of the Vedic literature to convince people of the existence and identity of God. On the premise that God is unlimited, Śrīla Prabhupāda ruled out philosophical speculation as an adequate means of understanding God. God is beyond our present powers of perception. If we want to know God, therefore, we must hear from God Himself. His revelations about Himself are recorded in the world's scriptures. The most elaborate exposition of God can be found in the Vedic literature, and the cream of the Vedic literature is *Śrīmad-Bhāgavatam*.

Because Śrīla Prabhupāda wanted to deliver convincing information about God, he had begun translating the *Śrīmad-Bhāgavatam* from Sanskrit into English even before coming to the United States. Although the vast library of Vedic literature deals with a variety of subjects directly or indirectly related to God, the *Bhāgavatam* deals exclusively with

the science of God and the method by which to understand Him.

The *Bhāgavatam* is scientific and does not demand blind faith. It presents not only an exhaustive analysis of God, but also the method for realizing Him. In the second verse the author, Śrīla Vyāsadeva, declares that God will reveal Himself within the heart of the serious student of the *Śrīmad-Bhāgavatam*. And throughout the *Bhāgavatam* Vyāsadeva has verified his claim by recording the histories of great saints who have realized God by the method prescribed in the *Bhāgavatam*.

The *Bhāgavatam* gives a reasonable, step-by-step presentation of the science of God. In Śrīla Prabhupāda's Introduction to the *Śrīmad-Bhāgavatam*, he begins by defining the term *God*:

The Sanskrit word *īśvara* (controller) conveys the import of God, but the Supreme Person is called the *paramēśvara*, or the supreme *īśvara*. The Supreme Person, or *paramēśvara*, is the supreme conscious personality, and because He does not derive any power from any other source, He is supremely independent.

In summary then, God is the supreme person and the supreme controller, and He is completely independent. The *Bhāgavatam* also describes God as Bhagavān, the possessor of all opulences, chief of which is His unlimited beauty. The reservoir of that beauty is His eternal, transcendental body, composed of unlimited knowledge and bliss.

These elaborations on the word *God* from the *Śrīmad-Bhāgavatam* at once solve many philosophical problems. They especially help us evaluate the validity of various impersonal conceptions of God. For example, because God means the supreme controller, He must be a person. He cannot be impersonal, like a white light or a quality or an idea.

An impersonal energy, a "white light," cannot control the creation or any part of it, since control must be ultimately exerted by a controller, a person. The "white light" is in fact a subordinate aspect of God known as the *brahmajyoti*, or the impersonal Brahman. Although many people accept Brahman to be the highest manifestation of God, the *Bhāgavatam* repeatedly declares that the Supreme Absolute Truth is the Supreme Personality of Godhead, Śrī Kṛṣṇa. The *Bhāgavatam* also states that those who think they have attained ultimate liberation by merging with Brahman are not mature in their realization and must eventually fall again to the material world. Only devotees of the supreme controller, Kṛṣṇa, can attain complete liberation.

Believing that God is a quality, like *love* or *beauty*, is also impersonalism. Being the supreme person, Kṛṣṇa possesses these qualities in full, but such qualities are not

the complete expression of God. They are but aspects of His personality.

Nor is God simply an idea. He is the supreme controller, the person who directs the workings of the universe. He must possess intelligence, discrimination, determination, and all the other qualities that make a person an expert manager. He is the best manager. As the elaborate workings of the universe testify, God is a living, supremely intelligent person.

The atheist, of course, denies the existence of a universal controller. In his opinion the universe simply operates under a set of complex laws that do not warrant the supervision of any person. But this is contrary to common sense: Laws are made by persons. And behind every complex system within our experience we find a person. For example, the traffic in a large city flows smoothly (ideally) because of a

**People often reject
Kṛṣṇa as God, owing
to incomplete
knowledge about
Him. But if
someone is serious
about knowing God,
then he or she
will be eager to
hear about Kṛṣṇa.**

complex system of traffic signals. A child may think the traffic lights operate independently, but an adult knows about the city government behind those traffic signals. And the city government is made of people, headed ultimately by one person. All complex systems trace back to a person. Experience leads us to assume that the extremely complex workings of the universe are controlled by a person.

That person is also controlling us. Those who deny the existence of the supreme controller cannot even prove that they themselves are free of His control. By advances in science and technology they may feel that they can ultimately control nature, but such hopes are unfounded. The unconquerable forces of old age, disease, and death are intrinsic to this material world and are dispensed by the justice department of the Supreme Personality of Godhead. The atheist, despite his denial of God, will undeniably wit-

ness God's control at death.

Though atheists may hear many reasonable arguments for the existence of God, they stubbornly hold to their belief that God does not exist. They sometimes demand, "Show me God." But if they want a direct experience of God, they must avail themselves of the proper method of obtaining that experience. The uninformed and unfounded claims of the atheists cannot influence the devotees of God, who have experienced God by dint of their adherence to godly principles.

Despite atheistic propaganda, most people still "believe" in God. Unfortunately, they often reject Kṛṣṇa as God, owing to incomplete knowledge about Him. But if someone is serious about knowing God, then he or she will be eager to hear about Kṛṣṇa. Give Kṛṣṇa a chance. Check His credentials.

Kṛṣṇa's credentials appear in many Vedic literatures. The *Śrīmad-Bhāgavatam* in particular clearly and repeatedly states that Kṛṣṇa is the Supreme Personality of Godhead. In the *Bhāgavatam*'s step-by-step presentation, the complete science of God is given in nine cantos, comprising more than two dozen volumes. The entire Tenth Canto describes exclusively the appearance and activities of Śrī Kṛṣṇa. Lord Kṛṣṇa alone, the *Bhāgavatam* reveals, possesses all the qualifications of God discussed in the preceding nine cantos. And all the great teachers of the Vedic literature—led by Madhvācārya, Rāmānujācārya, Viṣṇuśvāmī, Nimbārkācārya, and Śaṅkarācārya (who professed to be an impersonalist)—accept Kṛṣṇa as God.

Some people reject Kṛṣṇa as God because of their misunderstanding that the Vedic religion of India, now known as Hinduism, propounds the worship of many gods, one of them being Kṛṣṇa. The Vedic religion, however, is not polytheistic. If we study the Vedic literature closely, we find that Kṛṣṇa is always declared to be the Supreme Personality of Godhead. After listing many incarnations of God, the *Śrīmad-Bhāgavatam* states that Kṛṣṇa is the origin of all incarnations and that He alone is the Supreme God (*kṛṣṇas tu bhagavān svayam*). The *Brahma-saṁhitā* (5.1) states, "Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." Kṛṣṇa is described here as the original controller. His position is unique: There can be only one original controller, and He is God.

But Kṛṣṇa does not have to personally supervise the workings of the universe. He has subordinate controllers (demigods) whom He empowers to run various functions of universal affairs.

Modern man ridicules the so-called

primitive practice of worshiping a powerful aspect of material nature as if it has personal qualities. The Vedic literature, however, explains that empowered individuals known as demigods control all material phenomena. Just because we cannot see these powerful controllers doesn't mean they don't exist. We can reasonably infer their existence after studying the intricacies of material nature. The Vedic literature describes the demigods elaborately. Śrīla Vyāsadeva's rigorous presentation of the science of God is serious and scholarly. And *he* describes the demigods as real persons, not as mythological characters.

The demigods control the departments of universal management. Indra controls the rain, Vāyu controls the air, Varuṇa the water, Vivasvān the sun, and so on.

Although from our point of view these demigods are extremely powerful, they are nonetheless subordinate to Kṛṣṇa. All living beings are spiritual, but they belong to two different categories. In one category there exist the unlimited Supreme Personality of Godhead, Lord Kṛṣṇa, and His personal expansions. In the other category are all other living entities, the innumerable infinitesimal souls. Although Lord Kṛṣṇa can expand Himself into unlimited forms that possess His full potency, the demigods are not such expansions. Rather, the demigods belong to the category of the infinitesimal living entities, called *jīvas*. The *jīvas* may possess material bodies—like those of the demigods, for example—but Kṛṣṇa's body is always transcendental. Pleased with their devotion and good qualities, Lord Kṛṣṇa assigns the demigods to responsible posts in His universal government. No matter how powerful a demigod may be, however, Kṛṣṇa is ultimately in control.

Despite hundreds of direct statements throughout the Vedic literature that Kṛṣṇa is the Supreme Personality of Godhead and the Absolute Truth, some people (who profess to be followers of the Vedic literature) still contend that ultimately Kṛṣṇa is not a person. They may even say that Kṛṣṇa is God, but they really mean that Kṛṣṇa is an incarnation of the impersonal Brahman, which they say is the ultimate truth. Kṛṣṇa has realized His identity with the impersonal Brahman, they say, so now He is God. And we too can "become God" through meditation and philosophical speculation. We are all God, they say; we just have to realize it. They say that when Kṛṣṇa speaks in the *Bhagavad-gītā* about surrender to Him, He is actually telling us to surrender to "the unborn" within Him. For them, the "unborn" is greater than Kṛṣṇa.

Such speculative notions betray an ignorance of the science of God. There is no difference in the Absolute Godhead be-

tween His inside and His outside. His body is purely spiritual. He is the Absolute Truth, the source of everything. He is not subordinate to any impersonal "unborn" entity. As Kṛṣṇa explains, *brahmaṇo hi pratiṣṭhāham*: "I am the basis of the impersonal Brahman."

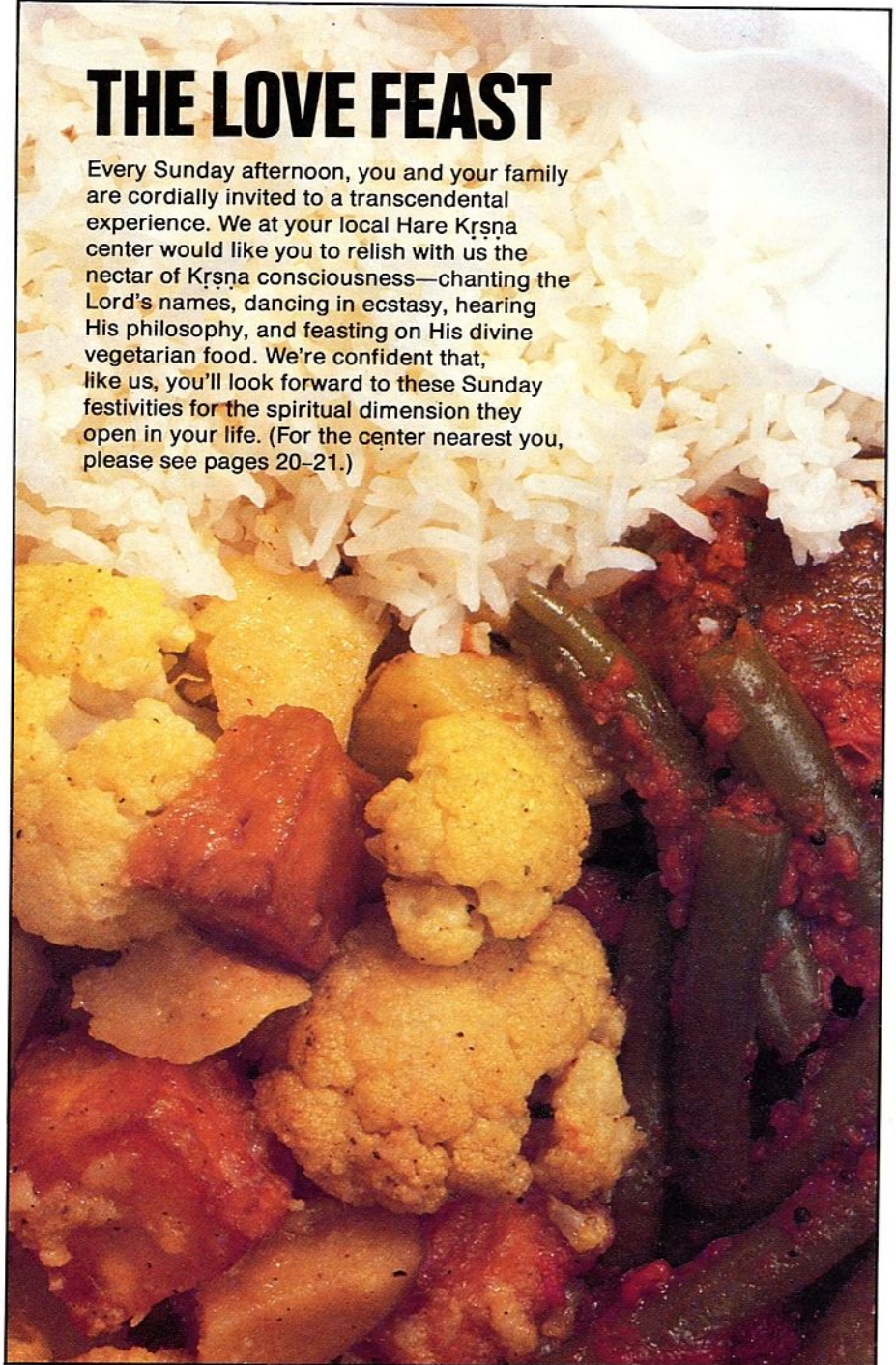
And God never forgets His identity. Because He is the source of all energies, He never falls under illusion like ordinary *jīvas*. If we were God we would not be bewildered by God's illusory energy—and we wouldn't be struggling to become God. God is always God. He doesn't need to do anything to realize that eternal truth.

Because God is a person beyond all

time and space, we can never understand Him by our speculation. He can be understood only when He reveals Himself. To our great fortune, He has revealed Himself in the Vedic literature, which presents the fullest explanation of the transcendental names, forms, qualities, and activities of God. The *Śrīmad-Bhāgavatam*—the crest jewel of the Vedic literature—specifically expounds the glories of Lord Śrī Kṛṣṇa. Those who wish to advance their understanding of God would do well to study *Śrīmad-Bhāgavatam* as it is presented in English in its pure form by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

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

Civilized Cruelty

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

Śrīla Prabhupāda: So who cares what a rascal believes or disbelieves? For instance, a child may receive some factual information and say, "I don't believe." His mother will say, "You are a rascal. Go to your room."

So rascals may believe or not believe that they will have a next life and they must not slaughter animals. They believe or disbelieve. What is the difference? The next life is part of nature's law. Those who do not believe are *mūḍhas*, asses. And in their next life they will go to their room—Mother Nature will confine them in hog, dog, ass bodies.

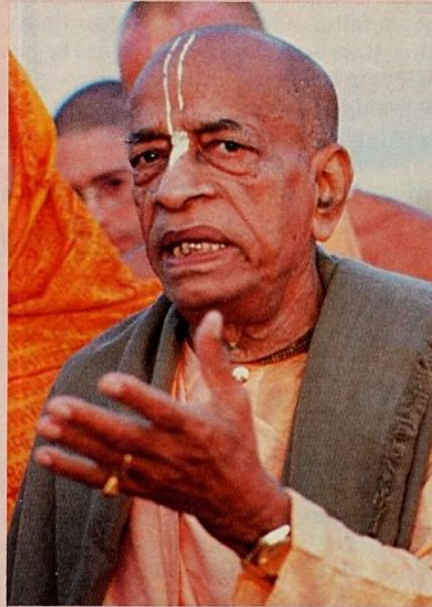
Tathā dehāntara-prāptiḥ. In *Bhagavad-gītā*, Lord Kṛṣṇa gives this simple example: Just as the soul gets new bodies in this life—first a baby body, then a child body, next a teenage body, later an adult body, and finally an aged body—so after this life, he'll get still another new body.

What is the difficulty in understanding this simple fact? We know that whatever body we have at present, it will not remain. In the womb, the soul had a very tiny body. When he emerged, he had a considerably larger body—a new body. And as time goes on, he will get another new body, and another new body, and another new body. And if at the end of this life he remains ignorant of his real, spiritual identity, then nature will force him into another womb and yet another new material body.

So it is very difficult to deal with rascals who disbelieve in the spiritual self—the soul. It is difficult to deal with these ignorant rascals. That's a fact. But you should also know that in their ignorance, whatever else they are doing in their lives is defeat. Defeat. They are missing the priceless opportunity of going back to the spiritual world. Instead, they will have to stay in this material world and accept more and more material bodies—more rounds of birth, old age, disease, and death. Ignorant rascals are automatically defeated, by their very own ignorance.

[To a disciple:] Your little baby here—does he believe he's going to get the body of a young man?

[To the baby:] Do you believe? [Laughs.]



Huh? What is your opinion? [Laughter.]

Now, those who are flesh-eaters are going to get obnoxious bodies in their next lives. For their wanton cruelty, nature will force them into the bodies of hogs and dogs.

So why don't you inform these unfortunate souls? Tell them, "Friend, you have no need to kill animals. When one of our cows dies, you can come here to our farm and take away the carcass. You'll have an ample supply of flesh, at no expense."

Disciple: That would be illegal. The government would not allow it. It would be illegal.

Śrīla Prabhupāda: Killing is illegal, according to the law of God. But the government does not want to follow God's law. They would rather follow their own cruel whims.

On the one side, the government prohibits the flesh-eaters from eating animals who have died a natural death. On the other side, they allow the flesh-eaters to put millions of animals to most unnatural, painful death in slaughterhouses.

These rascals are in power. But legally—according to God's law—they should permit flesh-eaters to eat only animals who have died a natural death.

In India, for example, after some animal has died, people come and take the carcass away—free. They get it without any cost to themselves. They get the skin for making shoes and so forth. They get the flesh for eating. Let them cook and eat

it if they want. The farmer does not charge anything.

And we would not charge anything. "Here. You can take it. Why slaughterhouses? Take this."

Disciple: Nowadays the government objects even if you let wild animals eat the carcass.

Śrīla Prabhupāda: Oh, if jackals and foxes come and eat the carcass, the government doesn't like it? They would rather have the jackals and foxes come and eat townspeople?

You see, once these wild animals have gotten their fill on some carcass, they will not attack humans. If a wild animal is not hungry, he will not attack you. Even a ferocious tiger—if his hunger is satisfied, he doesn't attack.

So some day, when the government is made up of godly men, there will be no more slaughterhouses. And you'll be able to advertise, "Here is a cow carcass—available free." Those who are butchers and tanners can take the flesh and skins free. If they had to obtain these things from some slaughterhouse, they would have to pay. But this way, they'll make more profit.

Disciple: Śrīla Prabhupāda, many people may object, "We don't want to eat an aged, partially decomposed carcass. The animal has to be slaughtered fresh."

Śrīla Prabhupāda: That argument is not valid. For instance, on airplanes I have seen other passengers eating lobster. It is so decomposed, it has become exactly like pus. And this is how they eat it.

Disciple: They cannot eat an animal when it is fresh. They never eat cows fresh. They age the flesh at least three weeks; otherwise, they say, it is not tasty. [Laughter.]

Śrīla Prabhupāda: Yes. So the flesh must be partly decomposed in any case. Therefore, just as with humans, the animals should be allowed to die a natural death.

Disciple: Śrīla Prabhupāda, we can point out all the benefits of this ideal spiritual civilization, but many people will say, "That's all right for you, but it's just not practical for us."

Śrīla Prabhupāda: So what is not practical for you about our system of civilization? Our system: spiritual realization and compassion—kindness toward all the Lord's creatures. And your system: civilized cruelty. Your system is also not practical for us.

(To be continued)

ŚRĪMAD-BHĀGAVATAM

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

Third Canto: “The Status Quo”

CHAPTER FIFTEEN

Description of the Kingdom of God

In this installment of our continuing presentation of Śrīmad-Bhāgavatam, Lord Brahmā, the first created being of the universe, describes the kingdom of God to the demigods, the controllers of universal affairs.

TEXT 12

ब्रह्मोवाच

मानसा मे सुता युष्मत्पूर्वजाः सनकादयः ।
चेरुर्विहायसा लोकाल्लोकेषु विगतस्पृहाः ॥१२॥

brahmovāca
mānasā me sūtā yuṣmat-
pūrvajāḥ sanakādayaḥ
cerur vihāyasā lokāl
lokeṣu vigata-sprhāḥ

brahmā uvāca—Lord Brahmā said; *mānasāḥ*—born from the mind; *me*—my; *sūtāḥ*—sons; *yuṣmat*—than you; *pūrvajāḥ*—born previously; *sanaka-ādayaḥ*—headed by Sanaka; *ceruḥ*—traveled; *vihāyasā*—by traveling in outer space or flying in the sky; *lokāl*—to the material and spiritual worlds; *lokeṣu*—among the people; *vigata-sprhāḥ*—without any desire.

TRANSLATION

Lord Brahmā said: My four sons Sanaka, Sanātana, Sanandana and Sanat-kumāra, who were born from my mind, are your predecessors. Sometimes they travel throughout the material and spiritual skies without any definite desire.

PURPORT

When we speak of desire we refer to desire for material sense gratification. Sainly persons like Sanaka, Sanātana, Sanandana and Sanat-kumāra have no material desire, but sometimes they travel all over the universe, out of their own accord, to preach devotional service.

TEXT 13

त एकदा भगवतो वैकुण्ठस्यामलात्मनः ।
ययुर्वैकुण्ठनिलयं सर्वलोकनमस्कृतम् ॥१३॥

ta ekadā bhagavato
vaikuṇṭhasyāmalātmanah
yayur vaikuṇṭha-nīlayam
sarva-loka-namaskṛtam

te—they; *ekadā*—once upon a time; *bhagavataḥ*—of the Supreme Personality of Godhead; *vaikuṇṭhasya*—of Lord Viṣṇu; *amala-āt-*

manah—being freed from all material contamination; *yayur*—entered; *vaikuṇṭha-nīlayam*—the abode named Vaikuṇṭha; *sarva-loka*—by the residents of all the material planets; *namaskṛtam*—worshiped.

TRANSLATION

After thus traveling all over the universes, they also entered into the spiritual sky, for they were freed from all material contamination. In the spiritual sky there are spiritual planets known as Vaikuṇṭhas, which are the residence of the Supreme Personality of Godhead and His pure devotees and are worshiped by the residents of all the material planets.

PURPORT

The material world is full of cares and anxieties. In any one of the planets, beginning from the highest down to the lowest, Pātāla, every living creature must be full of cares and anxieties because in the material planets one cannot live eternally. The living entities, however, are actually eternal. They want an eternal home, an eternal residence, but because of accepting a temporal abode in the material world, they are naturally full of anxiety. In the spiritual sky the planets are called Vaikuṇṭha because the residents of these planets are free from all anxieties. For them there is no question of birth, death, old age and diseases, and therefore they are not anxious. On the other hand, the residents of the material planets are always afraid of birth, death, disease and old age, and therefore they are full of anxieties.

TEXT 14

वसन्ति यत्र पुरुषाः सर्वे वैकुण्ठमूर्तयः ।
येऽनिमित्तनिमित्तेन धर्मेणाराधयन् हरिम् ॥१४॥

vasanti yatra puruṣāḥ
sarve vaikuṇṭha-mūrtayaḥ
ye 'nimitta-nimittena
dharmenārādhayan harim

vasanti—they live; *yatra*—where; *puruṣāḥ*—persons; *sarve*—all; *vaikuṇṭha-mūrtayaḥ*—having a four-handed form similar to that of the Supreme Lord, Viṣṇu; *ye*—those Vaikuṇṭha persons; *animitta*—without desire for sense gratification; *nimittena*—caused by; *dharmena*—by devotional service; *ārādhayan*—continuously worshiping; *harim*—unto the Supreme Personality of Godhead.

TRANSLATION

In the Vaikuṇṭha planets all the residents are similar in form to the Supreme Personality of Godhead. They all engage in devotional service to the Lord without desires for sense gratification.

PURPORT

The residents and the form of living in Vaikuṇṭha are described in this verse. The residents are all like the Supreme Personality of Godhead

Nārāyaṇa. In the Vaikuṅṭha planets Kṛṣṇa's plenary feature as four-handed Nārāyaṇa is the predominating Deity, and the residents of Vaikuṅṭhaloka are also four-handed, just contrary to our conception here in the material world. Nowhere in the material world do we find a human being with four hands. In Vaikuṅṭhaloka there is no occupation but the service of the Lord, and this service is not rendered with a purpose. Although every service has a particular result, the devotees never aspire for the fulfillment of their own desires; their desires are fulfilled by rendering transcendental loving service to the Lord.

TEXT 15

यत्र चाद्यः पुमानास्ते भगवान् शब्दगोचरः ।
सत्त्वं विष्टभ्य विरजं स्वानां नो मृडयन् वृषः ॥१५॥

*yatra cādyah pumān āste
bhagavān śabda-gocarah
sattvaṁ viṣṭabhya virajam
svānām no mṛdayan vṛṣah*

yatra—in the Vaikuṅṭha planets; *ca*—and; *ādyah*—original; *pumān*—person; *āste*—is there; *bhagavān*—the Supreme Personality of Godhead; *śabda-gocarah*—understood through the Vedic literature; *sattvaṁ*—the mode of goodness; *viṣṭabhya*—accepting; *virajam*—uncontaminated; *svānām*—of His own associates; *nah*—us; *mṛdayan*—increasing happiness; *vṛṣah*—the personification of religious principles.

TRANSLATION

In the Vaikuṅṭha planets is the Supreme Personality of Godhead, who is the original person and who can be understood through the Vedic literature. He is full of the uncontaminated mode of goodness, with no place for passion or ignorance. He contributes religious progress for the devotees.

PURPORT

The kingdom of the Supreme Personality of Godhead in the spiritual sky cannot be understood by any process other than hearing from the description of the *Vedas*. No one can go see it. In this material world also, one who is unable to pay to go to a far distant place by motorized conveyances can only understand about that place from authentic books. Similarly, the Vaikuṅṭha planets in the spiritual sky are beyond this material sky. The modern scientists who are trying to travel in space are having difficulty going even to the nearest planet, the moon, to say nothing of the highest planets within the universe. There is no possibility that they can go beyond the material sky, enter the spiritual sky and see for themselves the spiritual planets, Vaikuṅṭha. Therefore, the kingdom of God in the spiritual sky can be understood only through the authentic descriptions of the *Vedas* and *Purāṇas*.

In the material world there are three modes of material qualities—goodness, passion and ignorance—but in the spiritual world there is no trace of the modes of passion and ignorance; there is only the mode of goodness, which is uncontaminated by any tinge of ignorance or passion. In the material world, even if a person is completely in goodness, he is sometimes subject to be polluted by tinges of the modes of ignorance and passion. But in the Vaikuṅṭha world, the spiritual sky, only the mode of goodness in its pure form exists. The Lord and His devotees reside in the Vaikuṅṭha planets, and they are of the same transcendental quality, namely, *suddha-sattva*, the mode of pure goodness. The Vaikuṅṭha planets are very dear to the Vaiṣṇavas, and for the progressive march of the Vaiṣṇavas toward the kingdom of God, the Lord Himself helps His devotees.

TEXT 16

यत्र नैःश्रेयसं नाम वनं कामदुर्वैर्दुर्मैः ।
सर्वतुश्रीभिर्विभ्राजत्कैवल्यमिव मूर्तिमत् ॥१६॥

*yatra naiḥśreyasaṁ nāma
vanam kāma-dughair drumaiḥ
sarvartu-śrībhīr vibhṛjāt
kaivalyam iva mūrtimat*

yatra—in the Vaikuṅṭha planets; *naiḥśreyasaṁ*—auspicious; *nāma*—named; *vanam*—forests; *kāma-dughaiḥ*—yielding desire; *dru-maiḥ*—with trees; *sarva*—all; *rtu*—seasons; *śrībhīḥ*—with flowers and fruits; *vibhṛjāt*—splendid; *kaivalyam*—spiritual; *iva*—as; *mūrti-mat*—personal.

TRANSLATION

In those Vaikuṅṭha planets there are many forests which are very auspicious. In those forests the trees are desire trees, and in all seasons they are filled with flowers and fruits because everything in the Vaikuṅṭha planets is spiritual and personal.

PURPORT

In the Vaikuṅṭha planets the land, the trees, the fruits and flowers and the cows—everything—is completely spiritual and personal. The trees are desire trees. On this material planet the trees can produce fruits and flowers according to the order of material energy, but in the Vaikuṅṭha planets the trees, the land, the residents and the animals are all spiritual. There is no difference between the tree and the animal or the animal and the man. Here the word *mūrtimat* indicates that everything has a spiritual form. Formlessness, as conceived by the impersonalists, is refuted in this verse; in the Vaikuṅṭha planets, although everything is spiritual, everything has a particular form. The trees and the men have form, and because all of them, although differently formed, are spiritual, there is no difference between them.

TEXT 17

वैमानिकाः सललनाश्चरितानि शश्वद्
गायन्ति यत्र शमलक्षणाणि भर्तुः ।
अन्तर्जलेऽनुविकसन्मधुमाधवीनां
गन्धेन खण्डितधियोऽप्यनिलं क्षिपन्तः ॥१७॥

*vaimānikāḥ sa-lalanāś caritāni śaśvad
gāyanti yatra śamala-kṣapaṇāni bhartuḥ
antar-jale 'nuvikasan-madhu-mādhavinām
gandhena khaṇḍita-dhiyo 'py anilam kṣipantaḥ*

vaimānikāḥ—flying in their airplanes; *sa-lalanāḥ*—along with their wives; *caritāni*—activities; *śaśvat*—eternally; *gāyanti*—sing; *yatra*—in those Vaikuṅṭha planets; *śamala*—all inauspicious qualities; *kṣapa-ṇāni*—devoid of; *bhartuḥ*—of the Supreme Lord; *antar-jale*—in the midst of the water; *anuvikasat*—blossoming; *madhu*—fragrant, laden with honey; *mādhavinām*—of the *mādhavi* flowers; *gandhena*—by the fragrance; *khaṇḍita*—disturbed; *dhiyaḥ*—minds; *api*—even though; *anilam*—breeze; *kṣipantaḥ*—deriding.

TRANSLATION

In the Vaikuṅṭha planets the inhabitants fly in their airplanes, accompanied by their wives and consorts, and eternally sing of the character and activities of the Lord, which are always devoid of all inauspicious qualities. While singing the glories of the Lord, they deride even the presence of the blossoming *mādhavi* flowers, which are fragrant and laden with honey.

PURPORT

It appears from this verse that the Vaikuṅṭha planets are full of all opulences. There are airplanes in which the inhabitants travel in the spiritual sky with their sweethearts. There is a breeze carrying the fragrance of blossoming flowers, and this breeze is so nice that it also car-

ries the honey of the flowers. The inhabitants of Vaikuṅṭha, however, are so interested in glorifying the Lord that they do not like the disturbance of such a nice breeze while they are chanting the Lord's glories. In other words, they are pure devotees. They consider glorification of the Lord more important than their own sense gratification. In the Vaikuṅṭha planets there is no question of sense gratification. To smell the fragrance of a blossoming flower is certainly very nice, but it is simply for sense gratification. The inhabitants of Vaikuṅṭha give first preference to the service of the Lord, not their own sense gratification. Serving the Lord in transcendental love yields such transcendental pleasure that, in comparison, sense gratification is counted as insignificant.

TEXT 18

पारावतान्यभृतसारसचक्रवाक-
दात्युहंसशुकतित्तिरिर्विर्हिणां यः ।
कोलाहलो विरमतेऽचिरमात्रमुच्चै-
र्भृङ्गाधिपे हरिकथामिव गायमाने ॥१८॥

*pārāvataṅyabhṛta-sārasa-cakravāka-
dātyūha-haṁsa-śuka-tittiri-barhiṅām yaḥ
kolāhalo viramate 'cira-mātram uccair
bhṛṅgādhipē hari-kathām iva gāyamāne*

pārāvata—pigeons; *anyabhṛta*—cuckoo; *sārasa*—crane; *cakra-
vāka*—*cakravāka*; *dātyūha*—gallinule; *haṁsa*—swan; *śuka*—parrot;
tittiri—partridge; *barhiṅām*—of the peacock; *yaḥ*—which; *kolāha-
lah*—tumult; *viramate*—stops; *acira-mātram*—temporarily; *uccair*—
loudly; *bhṛṅga-adhipē*—king of the bumblebees; *hari-kathām*—
the glories of the Lord; *iva*—as; *gāyamāne*—while singing.

TRANSLATION

When the king of bees hums in a high pitch, singing the glories of the Lord, there is a temporary lull in the noise of the pigeon, the cuckoo, the crane, the *cakravāka*, the swan, the parrot, the partridge and the peacock. Such transcendental birds stop their own singing simply to hear the glories of the Lord.

PURPORT

This verse reveals the absolute nature of Vaikuṅṭha. There is no difference between the birds there and the human residents. The situation in the spiritual sky is that everything is spiritual and variegated. Spiritual variegatedness means that everything is animate. There is nothing inanimate. Even the trees, the ground, the plants, the flowers, the birds and the beasts are all on the level of Kṛṣṇa consciousness. The special feature of Vaikuṅṭhaloka is that there is no question of sense gratification. In the material world even an ass enjoys his sound vibration, but in the Vaikuṅṭhas such nice birds as the peacock, the *cakravāka* and the cuckoo prefer to hear the vibration of the glories of the Lord from the bees. The principles of devotional service, beginning with hearing and chanting, are very prominent in the Vaikuṅṭha world.

TEXT 19

मन्दारकुन्दकुरबोत्पलचम्पकार्ण-
पुन्नागनागबकुलाम्बुजपारिजाताः ।
गन्धे ऽर्चिते तुलसिकाभरणेन तस्या
यस्मिंस्तपः सुमनसो बहु मानयन्ति ॥१९॥

*mandāra-kunda-kurabotpala-campakārṇa-
punnāga-nāga-bakulāmbuja-pārijātāḥ
gandhe 'rcite tulasikābharāṇena tasyā
yasmīns tapaḥ sumanaso bahu mānayanti*

mandāra—*mandāra*; *kunda*—*kunda*; *kuraba*—*kuraba*; *utpala*—*ut-
pala*; *campaka*—*campaka*; *arṇa*—*arṇa* flower; *punnāga*—*punnāga*;

nāga—*nāgakeśara*; *bakula*—*bakula*; *ambuja*—*lily*; *pārijātāḥ*—*pāri-
jāta*; *gandhe*—*fragrance*; *arcite*—*being worshiped*; *tulasikā*—*tulasī*;
ābharāṇena—*with a garland*; *tasyāḥ*—*of her*; *yasmīn*—*in which*
Vaikuṅṭha; *tapaḥ*—*austerity*; *su-manasaḥ*—*good minded*, Vaikuṅṭha
minded; *bahu*—*very much*; *mānayanti*—*glorify*.

TRANSLATION

Although flowering plants like the *mandāra*, *kunda*, *kurabaka*, *utpala*, *campaka*, *arṇa*, *punnāga*, *nāgakeśara*, *bakula*, *lily* and *pāri-
jāta* are full of transcendental fragrance, they are still conscious of the
austerities performed by *tulasī*, for *tulasī* is given special
preference by the Lord, who garlands Himself with *tulasī* leaves.

PURPORT

The importance of *tulasī* leaves is very clearly mentioned here. *Tulasī*
plants and their leaves are very important in devotional service. Devotees
are recommended to water the *tulasī* tree every day and collect the leaves
to worship the Lord. One time an atheistic *svāmī* remarked, "What is the
use of watering the *tulasī* plant? It is better to water eggplant. By water-
ing the eggplant one can get some fruits, but what is the use of watering
the *tulasī*?" These foolish creatures, unacquainted with devotional ser-
vice, sometimes play havoc with the education of people in general.

The most important thing about the spiritual world is that there is no
envy among the devotees there. This is true even among the flowers,
which are all conscious of the greatness of *tulasī*. In the Vaikuṅṭha world
entered by the four Kumāras, even the birds and flowers are conscious of
service to the Lord.

TEXT 20

यत्संकुलं हरिपदानतिमात्रदृष्टै-
वैदूर्यमारकतहेममयैर्विमानैः ।
येषां बृहत्कटितटाः सितशोभिमुख्यः
कृष्णात्मनां न रज आदधुरुत्समायैः ॥२०॥

*yat saṅkulaṁ hari-padānati-mātra-dṛṣṭaiḥ
vaidūrya-mārakata-hema-mayair vimānaiḥ
yeṣāṁ bṛhat-kaṭi-taṭāḥ smita-śobhi-mukhyaḥ
kṛṣṇātmanāṁ na rajā ādadhur utsmayādyaiḥ*

yat—that Vaikuṅṭha abode; *saṅkulam*—is pervaded; *hari-pada*—at
the two lotus feet of Hari, the Supreme Personality of Godhead; *ānati*—
by obeisances; *mātra*—simply; *dṛṣṭaiḥ*—are obtained; *vaidūrya*—*lapis
lazuli*; *mārakata*—*emeralds*; *hema*—*gold*; *mayaiḥ*—*made of*;
vimānaiḥ—with airplanes; *yeṣāṁ*—of those passengers; *bṛhat*—*large*;
kaṭi-taṭāḥ—*hips*; *smita*—*smiling*; *śobhi*—*beautiful*; *mukhyaḥ*—*faces*;
kṛṣṇa—in Kṛṣṇa; *ātmanām*—whose minds are absorbed; *na*—not;
rajaḥ—sex desire; *ādadhuḥ*—stimulate; *utsmaya-ādyaiḥ*—by intimate
friendly dealings, laughing and joking.

TRANSLATION

The inhabitants of Vaikuṅṭha travel in their airplanes made of
lapis lazuli, *emerald* and *gold*. Although crowded by their con-
sorts, who have large hips and beautiful smiling faces, they cannot
be stimulated to passion by their mirth and beautiful charms.

PURPORT

In the material world, opulences are achieved by materialistic persons
by dint of their labor. One cannot enjoy material prosperity unless he
works very hard to achieve it. But the devotees of the Lord who are resi-
dents of Vaikuṅṭha have the opportunity to enjoy a transcendental situa-
tion of jewels and emeralds. Ornaments made of gold bedecked with
jewels are achieved not by working hard but by the benediction of the
Lord. In other words, devotees in the Vaikuṅṭha world, or even in this
material world, cannot be poverty-stricken, as is sometimes supposed.

They have ample opulences for enjoyment, but they need not labor to achieve them. It is also stated that in the Vaikuṅṭha world the consorts of the residents are many, many times more beautiful than we can find in this material world, even in the higher planets. It is specifically mentioned here that a woman's large hips are very attractive and they stimulate man's passion, but the wonderful feature of Vaikuṅṭha is that although the women have large hips and beautiful faces and are decorated with ornaments of emeralds and jewels, the men are so absorbed in Kṛṣṇa consciousness that the beautiful bodies of the women cannot attract them. In other words, there is enjoyment of the association of the opposite sex, but there is no sexual relationship. The residents of Vaikuṅṭha have a better standard of pleasure, so there is no need of sex pleasure.

TEXT 21

श्री रूपिणी कणयती चरणारविन्दं
लीलाम्बुजेन हरिसम्पन्निसुक्तदोषा ।
संलक्ष्यते स्फटिककुड्य उपेतहेमनि
सम्मार्जतीव यदनुग्रहणेऽन्ययत्नः ॥२१॥

śrī rūpiṇī kvaṇayati caraṇāravindam
līlāmbujena hari-sadmani mukta-doṣā
saṁlakṣyate sphatika-kuḍya upeta-hemni
sammārjatīva yad-anugrahaṇe 'nya-yatnaḥ

śrī—Lakṣmī, the goddess of fortune; rūpiṇī—assuming a beautiful form; kvaṇayati—tinkling; caraṇa-aravindam—lotus feet; līlā-ambujena—playing with a lotus flower; hari-sadmani—the house of the Supreme Personality; mukta-doṣā—freed from all faults; saṁlakṣyate—becomes visible; sphatika—crystal; kuḍya—walls; upeta—mixed; hemni—gold; sammārjatī iva—appearing like a sweeper; yat-anugrahaṇe—to receive her favor; anya—others'; yatnaḥ—very much careful.

TRANSLATION

The ladies in the Vaikuṅṭha planets are as beautiful as the goddess of fortune herself. Such transcendently beautiful ladies, their hands playing with lotuses and their leg bangles tinkling, are sometimes seen sweeping the marble walls, which are bedecked at intervals with golden borders, in order to receive the grace of the Supreme Personality of Godhead.

PURPORT

In the *Brahma-saṁhitā* it is stated that the Supreme Lord, Govinda, is always served in His abode by many, many millions of goddesses of fortune. *Lakṣmī-sahasra-śata-sambhrama-sevya-mānam*. These millions and trillions of goddesses of fortune who reside in the Vaikuṅṭha planets are not exactly consorts of the Supreme Personality of Godhead, but are the wives of the devotees of the Lord and also engage in the service of the Supreme Personality of Godhead. It is stated here that in the Vaikuṅṭha planets the houses are made of marble. Similarly, in the *Brahma-saṁhitā* it is stated that the ground on the Vaikuṅṭha planets is made of touchstone. Thus there is no need to sweep the stone in Vaikuṅṭha, for there is hardly any dust on it, but still, in order to satisfy the Lord, the ladies there always engage in dusting the marble walls. Why? The reason is that they are eager to achieve the grace of the Lord by doing so.

It is also stated here that in the Vaikuṅṭha planets the goddesses of fortune are faultless. Generally the goddess of fortune does not remain steadily in one place. Her name is Cañcalā, which means "one who is not steady." We find, therefore, that a man who is very rich may become the poorest of the poor. Another example is Rāvaṇa. Rāvaṇa took away Lakṣmī, Sītājī, to his kingdom, and instead of being happy by the grace of Lakṣmī, his family and his kingdom were vanquished. Thus Lakṣmī in the house of Rāvaṇa is Cañcalā, or unsteady. Men of Rāvaṇa's class want Lakṣmī only, without her husband, Nārāyaṇa; therefore they become unsteady due to Lakṣmī. Materialistic persons find fault on the part of

Lakṣmī, but in Vaikuṅṭha Lakṣmī is fixed in the service of the Lord. In spite of her being the goddess of fortune, she cannot be happy without the grace of the Lord. Even the goddess of fortune needs the Lord's grace in order to be happy, yet in the material world even Brahmā, the highest created being, seeks the favor of Lakṣmī for happiness.

TEXT 22

वापीषु विद्रुमतटास्वमलामृताप्सु
प्रेष्यान्विता निजवने तुलसीभिरीशम् ।
अभ्यर्चती खलकमुन्नसमीक्ष्य वक्त्र-
मुच्छेषितं भगवतेत्यमताङ्ग यच्छ्रीः ॥२२॥

vāpiṣu vidruma-taṭāsv amalāmṛtāpsu
preṣyānvitā nija-vane tulasibhir īsam
abhyarcatī svalakam unnasam iṅṣya vaktram
uccheṣitam bhagavatety amatāṅga yac-chriḥ

vāpiṣu—in the ponds; vidruma—made of coral; taṭāsu—banks; amala—transparent; amṛta—nectarean; apsu—water; preṣyā-anvitā—surrounded by maidervants; nija-vane—in her own garden; tulasibhiḥ—with tulasī; īsam—the Supreme Lord; abhyarcatī—worship; su-alakam—with her face decorated with tilaka; unnasam—raised nose; iṅṣya—by seeing; vaktram—face; uccheṣitam—being kissed; bhagavatā—by the Supreme Lord; iti—thus; amata—thought; āṅga—O demigods; yat-śrīḥ—whose beauty.

TRANSLATION

The goddesses of fortune worship the Lord in their own gardens by offering tulasī leaves on the coral-paved banks of transcendental reservoirs of water. While offering worship to the Lord, they can see on the water the reflection of their beautiful faces with raised noses, and it appears that they have become more beautiful because of the Lord's kissing their faces.

PURPORT

Generally, when a woman is kissed by her husband, her face becomes more beautiful. In Vaikuṅṭha also, although the goddess of fortune is naturally as beautiful as can be imagined, she nevertheless awaits the kissing of the Lord to make her face more beautiful. The beautiful face of the goddess of fortune appears in ponds of transcendental crystal water when she worships the Lord with tulasī leaves in her garden.

TEXT 23

यन्न ब्रजन्त्यधभिदो रचनानुवादा-
च्छृण्वन्ति येऽन्यविषयाः कुकथा मतिघ्नीः ।
यास्तु श्रुता हतभगैर्नृभिरात्तसारा-
स्तांस्तान् क्षिपन्त्यशरणेषु तमःसु हन्त ॥२३॥

yan na vrajanty agha-bhido racanānuvādā
chṛṇvanti ye 'nya-viṣayāḥ kukathā mati-ghnīḥ
yās tu śrutā hata-bhagair nṛbhir āta-sārās
tāms tān kṣipanty aśaraṇeṣu tamaḥsu hanta

yat—Vaikuṅṭha; na—never; vrajanti—approach; agha-bhidāḥ—of the vanquisher of all kinds of sins; racanā—of the creation; anuvādāt—than narrations; śṛṇvanti—hear; ye—those who; anya—other; viṣayāḥ—subject matter; ku-kathāḥ—bad words; mati-ghnīḥ—killing intelligence; yāḥ—which; tu—but; śrutāḥ—are heard; hata-bhagaih—unfortunate; nṛbhiḥ—by men; āta—taken away; sārāḥ—values of life; tān tān—such persons; kṣipanti—are thrown; aśaraṇeṣu—devoid of all shelter; tamaḥsu—in the darkest part of material existence; hanta—alas.

TRANSLATION

It is very much regrettable that unfortunate people do not discuss the description of the *Vaikuṅṭha* planets but engage in topics which are unworthy to hear and which bewilder one's intelligence. Those who give up the topics of *Vaikuṅṭha* and take to talk of the material world are thrown into the darkest region of ignorance.

PURPORT

The most unfortunate persons are the impersonalists, who cannot understand the transcendental variegatedness of the spiritual world. They are afraid to talk about the beauty of the *Vaikuṅṭha* planets because they think that variegatedness must be material. Such impersonalists think that the spiritual world is completely void, or, in other words, that there is no variegatedness. This mentality is described here as *ku-kathā mati-ghñih*, "intelligence bewildered by unworthy words." The philosophies of voidness and of the impersonal situation of the spiritual world are condemned here because they bewilder one's intelligence. How can the impersonalist and the void philosopher think of this material world, which is full of variegatedness, and then say that there is no variegatedness in the spiritual world? It is said that this material world is the perverted reflection of the spiritual world, so unless there is variegatedness in the spiritual world, how can there be temporary variegatedness in the material world? That one can transcend this material world does not imply that there is no transcendental variegatedness.

Here in the *Bhāgavatam*, in this verse particularly, it is stressed that people who try to discuss and understand the real spiritual nature of the spiritual sky and the *Vaikuṅṭhas* are fortunate. The variegatedness of the *Vaikuṅṭha* planets is described in relation to the transcendental pastimes of the Lord. But instead of trying to understand the spiritual abode and the spiritual activities of the Lord, people are more interested in politics and economic developments. They hold many conventions, meetings and discussions to solve the problems of this worldly situation, where they can remain for only a few years, but they are not interested in understanding the spiritual situation of the *Vaikuṅṭha* world. If they are at all fortunate, they become interested in going back home, back to Godhead, but unless they understand the spiritual world, they rot in this material darkness continuously.

TEXT 24

येभ्यर्थितामपि च नो नृगतिं प्रपन्ना
ज्ञानं च तत्त्वविषयं सहधर्मं यत्र ।
नाराधनं भगवतो वितरन्त्यमुष्य
सम्मोहिता विततया वत मायया ते ॥२४॥

*ye 'bhyarthitām api ca no nṛ-gatiṁ prapannā
jñānam ca tattva-viṣayam saha-dharmam yatra
nārādhanam bhagavato vitaranti amuṣya
sammohitā vitatayā bata māyayā te*

ye—those persons; *abhyarthitām*—desired; *api*—certainly; *ca*—and; *naḥ*—by us (Brahmā and the other demigods); *nṛ-gatiṁ*—the human form of life; *prapannāḥ*—have attained; *jñānam*—knowledge; *ca*—and; *tattva-viṣayam*—subject matter about the Absolute Truth; *saha-dharmam*—along with religious principles; *yatra*—where; *na*—not; *ārādhanam*—worship; *bhagavataḥ*—of the Supreme Personality of Godhead; *vitanti*—perform; *amuṣya*—of the Supreme Lord; *sammohitāḥ*—being bewildered; *vitatayā*—all-pervading; *bata*—alas; *māyayā*—by the influence of the illusory energy; *te*—they.

TRANSLATION

Lord Brahmā said: My dear demigods, the human form of life is of such importance that we also desire to have such life, for in the human form one can attain perfect religious truth and knowledge. If one in this human form of life does not understand the Supreme Personality of Godhead and His abode, it is to be understood that he is very much affected by the influence of external nature.

PURPORT

Brahmāji condemns very vehemently the condition of the human being who does not take interest in the Personality of Godhead and His transcendental abode, *Vaikuṅṭha*. The human form of life is desired even by Brahmāji. Brahmā and other demigods have much better material bodies than human beings, yet the demigods, including Brahmā, nevertheless desire to attain the human form of life because it is specifically meant for the living entity who can attain transcendental knowledge and religious perfection. It is not possible to go back to Godhead in one life, but in the human form one should at least understand the goal of life and begin Kṛṣṇa consciousness. It is said that the human form is a great boon because it is the most suitable boat for crossing over the nescience ocean. The spiritual master is considered to be the most able captain in that boat, and the information from the scriptures is the favorable wind for floating over the ocean of nescience. The human being who does not take advantage of all these facilities in this life is committing suicide. Therefore one who does not begin Kṛṣṇa consciousness in the human form of life loses his life to the influence of the illusory energy. Brahmā regrets the situation of such a human being.

TEXT 25

यच्च ब्रजन्त्यनिमिषामनुवृत्त्या
दूरेयमा ह्युपरि नः स्पृहाणीयशीलाः ।
भर्तुर्मिथः सुयशसः कथनानुराग-
वैक्लव्यबाष्पकलया पुलकीकृताङ्गाः ॥२५॥

*yac ca vrajanty animiṣām ṛṣabhānuvṛtṭyā
dūre yamā hy upari naḥ sprhāṇīya-śīlāḥ
bhartuḥ mithaḥ suyaśasaḥ kathānānūrāga-
vaiklavya-bāṣpa-kalayā pulakī-kṛtāṅgāḥ*

yat—*Vaikuṅṭha*; *ca*—and; *vrajanti*—go; *animiṣām*—of the demigods; *ṛṣabha*—chief; *anuvṛtṭyā*—following in the footsteps; *dūre*—keeping at a distance; *yamāḥ*—regulative principles; *hi*—certainly; *upari*—above; *naḥ*—us; *sprhāṇīya*—to be desired; *śīlāḥ*—good qualities; *bhartuḥ*—of the Supreme Lord; *mithaḥ*—for one another; *su-yaśasaḥ*—glories; *kathana*—by discussions, discourses; *anurāga*—attraction; *vaiklavya*—ecstasy; *bāṣpa-kalayā*—tears in the eyes; *pulakī-kṛta*—shivering; *aṅgāḥ*—bodies.

TRANSLATION

Persons whose bodily features change in ecstasy and who breathe heavily and perspire due to hearing the glories of the Lord are promoted to the kingdom of God, even though they do not care for meditation and other austerities. The kingdom of God is above the material universes, and it is desired by Brahmā and other demigods.

PURPORT

It is clearly stated herein that the kingdom of God is above the material universes. Just as there are many hundreds of thousands of higher planets above this earth, so there are many millions and billions of spiritual planets belonging to the spiritual sky. Brahmāji states herein that the spiritual kingdom is above the kingdom of the demigods. One can enter the kingdom of the Supreme Lord only when one is highly developed in desirable qualities. All good qualities develop in the person of a devotee. It is stated in *Śrīmad-Bhāgavatam*, Fifth Canto, Eighteenth Chapter, verse 12, that anyone who is Kṛṣṇa conscious is endowed with all the good qualities of the demigods. In the material world the qualities of the demigods are highly appreciated, just as, even in our experience, the qualities of a gentleman are more highly appreciated than the qualities of a man in ignorance or in a lower condition of life. The qualities of the demigods in the higher planets are far superior to the qualities of the inhabitants of this earth.

(continued in next issue)

International Society for CENTERS AROUND

Founder-Ācārya: His Divine Grace A.C.

NORTH AMERICA

CANADA

Calgary, Alberta—10516 Oakfield Drive S. W., T2W 2A9/ (403) 238-0602
Edmonton, Alberta—8957 77th Ave., T5N 2N7/ (403) 468-5119
Montreal, Quebec—1626 Pie IX Boulevard, H1V 2C5/ (514) 521-1301
Ottawa, Ontario—212 Somerset St. E., K1N 6V4/ (613) 233-1884
Regina, Saskatchewan—2817 Victoria Ave., S4T 1K6/ (306) 522-4973
Toronto, Ontario—243 Avenue Rd., M5R 2J6/ (416) 922-5415
Vancouver, B.C.—5462 S.E. Marine Dr., Burnaby V5J 3G8/ (604) 433-9728

RESTAURANT

Ottawa—Govinda's, 212 Somerset St. E./ (613) 233-3460

U.S.A.

Athens, Ohio—89 Mill St., 45701/ (614) 592-4740
Atlanta, Georgia—1287 Ponce de Leon Ave. N.E., 30306/ (404) 377-8680
Baltimore, Maryland—200 Bloomsbury Ave., Catonsville 21228/ (301) 744-9357
Berkeley, California—2334 Stuart St., 94705/ (415) 644-1113
Boulder, Colorado—917 Pleasant St., 80302/ (303) 444-7005
Boston, Massachusetts—72 Commonwealth Ave., 02116/ (617) 247-8611
Caguas, Puerto Rico—Calle Ruiz Belvis No. 42,00625/ (809) 746-9829
Chicago, Illinois—1716 W. Lunt Ave., 60626/ (312) 973-0900
Cincinnati, Ohio—119 W. McMillan St., 45219/ (513) 861-2506
Cleveland, Ohio—15720 Euclid Ave., E. Cleveland 44112/ (216) 681-3193
Columbus, Ohio—379 W. 8th Ave., 43201/ (614) 421-1661
Dallas, Texas—5430 Gurly Ave., 75223/ (214) 827-6330
Denver, Colorado—1400 Cherry St., 80220/ (303) 333-5461
Detroit, Michigan—383 Lenox Ave., 48215/ (313) 824-6000
East Lansing, Michigan—501 Sunset Lane, 48823/ (517) 332-1823
Flushing, New York—51-14 Kissena Blvd., 11355/ (718) 961-4851
Fullerton, California—2011 E. Chapman Ave., 92631/ (714) 870-1156
Gurabo, Puerto Rico—Rt. 181, Box 215-B, Bo. Sta. Rita, 00658/ (809) 737-5222
Gainesville, Florida—1417/1419 N. W. 1st. Ave., 32601/ (904) 375-2884
Hartford, Connecticut—1683 Main St., E. Hartford, 06108/ (203) 289-7252
Honolulu, Hawaii—51 Coelmo Way, 96817/ (808) 595-3947
Houston, Texas—1320 W. 34th St., 77018/ (713) 686-4482
Laguna Beach, California—285 Legion St., 92651/ (714) 494-7029
Long Island, New York—197 S. Ocean Ave., Freeport, 11520/ (516) 378-6184
Los Angeles, California—3764 Watska Ave., 90034/ (213) 836-2676
Lutz, Florida—5507 Taylor Rd., 33549/ (813) 963-6434
Miami, Florida—1601 S. W. 20th St. (mail: P.O. Box 1813, 32790)
Miami Beach, Florida—2445 Collins Ave., 33140/ (305) 531-0331
Morgantown, West Virginia—322 Beverley Ave., 26505/ (304) 292-6725
New Orleans, Louisiana—2936 Esplanade Ave., 70119/ (504) 488-7433
New York, New York—305 Schermerhorn St., Brooklyn 11217/ (718) 855-6714
New York, New York—46 Greenwich Ave., Manhattan 10011/ (212) 924-8083
Orlando, Florida—1926 Central Park Ave., 32807/ (305) 275-3282
Philadelphia, Pennsylvania—51 W. Allens Lane, 19119/ (215) 247-4600
Providence, Rhode Island—23 Preston St., 02906/ (401) 273-9010
St. Louis, Missouri—3926 Lindell Blvd., 63108/ (314) 535-8085
San Diego, California—1030 Grand Ave., Pacific Beach 92109/ (619)483-2500
San Francisco, CA—Bhaktivedanta Institute & Fellowship, 84 Carl St., 94117/ (415) 753-8647
Seattle, Washington—3114 E. Pine St., 98122/ (206) 329-7011
State College, Pennsylvania—103 E. Hamilton Ave., 16801/ (814) 234-1867
Tallahassee, Florida—1323 Nlyic St. (mail: P.O. Box 20224, 32304/ (904) 681-9258
Topanga, California—20395 Callon Dr., 90290/ (213) 455-1658
Towaco, New Jersey—(mail: P.O. Box 109, 07082/ (201) 299-0970
Washington, D.C.—10310 Oaklyn Dr., Potomac, Maryland 20854/ (301) 299-2100
Washington, D.C.—2128 O St. N. W., 20037/ (202) 293-0825

FARM COMMUNITIES

Carriere, Mississippi (New Talavan)—Route 2, Box 449, 39426/ (601) 798-8533
Ninole, Hawaii (New Kīpānaloa)—P.O. Box 108, 96773/ (808) 595-3947
Port Royal, Pennsylvania (Gītā-nāgarī)—R.D. No. 1, Box 839, 17082/ (717) 527-4101
Three Rivers, CA (Bhaktivedanta Village)—44799 Dinely Dr., 93271/ (209) 561-3302

RESTAURANTS

Dallas—Kalachandji's (at ISKCON Dallas)
Detroit—Govinda's (at ISKCON Detroit)/ (313) 331-6740
Los Angeles—Govinda's, 9624 Venice Blvd., Culver City, 90230/ (213) 836-1269
New Vrindaban—Palace of Gold Restaurant/ (304) 843-1233 (open May-Nov.)
St. Louis—Govinda's (at ISKCON St. Louis)/ (314) 535-8085
San Diego—3102 University Ave., North Park 92104/ (619) 284-4827
San Francisco—Govinda's, 86 Carl St., 94117/ (415) 753-9703
San Juan, Puerto Rico—Govinda, Tetuan 153, Viejo San Juan 00903/ (809) 725-4885

EUROPE

ENGLAND AND IRELAND

Belfast, Northern Ireland—Brooklands, 140 Upper Dunmurray Lane, Dunmurray/ 621757
London, England (city)—10 Soho St., London W1/ (01) 437-3662
London, England (country)—Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP/ (09276) 7244

FARM COMMUNITIES

Lake Island of Inish Rath—Lisnaskea, County Fermanagh, Northern Ireland/ 21512
London, England—(contact Bhaktivedanta Manor)

RESTAURANTS

Belfast, Northern Ireland—Govinda's, 18/19 Shaftsbury Square/ 246405
London—Govinda's, 9-10 Soho St./ (01) 437-3662

ITALY

Bari—Via Nazionale 10A, Palese (BA) 70057/ (080) 321428
Bologna—Via Saliceto 1, 40013 Castelmaggiore (BO)/ (51) 700-868
Catania—Via San Nicolò al Borgo 28, 95128 Catania, Sicily/ (95) 552-252
Naples—Via Torricelli 77, 80059 Torre del Greco (NA)/ (81) 881-5431
Padua—Via delle Granze 107, 35040 Camin (PD)/ (49) 760-007
Pisa—Via delle Colline, Loc. La Meridiana, 56030 Perignano (PI)/ (587) 616-194
Rome—Via di Tor Tre Teste 142, 00169 Roma/ (6) 263-157
Turin—Strada Berra 15/1, Loc. Teti Gariglio, 10025 Pino Torinese (TO)/ (11) 840-957
Varese—Via Volta 19, 21013 Gallarate (VA)/ (331) 783-268

FARM COMMUNITY

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

RESTAURANTS

Milan—Govinda, Via Valpetrosa 3/5, 20123 Milano/ (2) 862-417
Rome—Govinda's, Via di San Simone 73/A, 00186 Roma/ (6) 654-8856

OTHER COUNTRIES

Amsterdam, Holland—Keizersgracht 94/ (020) 24-94-10
Athens, Greece—Bhaktivedanta Cultural Assoc., 133 Solonos St./ 30-1-364-1618
Bergen, Norway—Storhaugen 6, 5000 Bergen/ (05) 29 05 45
Copenhagen, Denmark—Govinda's, Soldalen 21, 2100 Copenhagen/ (01) 18-43-78
Düdingen, Switzerland—Im Stillen Tal, CH3186 Düdingen (FR)/ (037) 43-26-98
Göthenburg, Sweden—Govinda's, Västra Hamngatan 20, 41117 Göthenburg/ (031) 116166
Grödinge, Sweden—Korsnäs Gard, 140 32 Grödinge/ 0753-29151
Helsinki, Finland—Govinda's, Jäkäriinkatu 10D, Helsinki 15/ (065) 0039
Heidelberg, W. Germany—Kürfürsten Anlage 5, 6900 Heidelberg/ 06221-15101
Paris, France—Chateau d'Ermenonville, 60440 Nanteuil le Haoudouin, 60950/ (4) 454-0400
Septon, Belgium—Chateau de Petit Somme, Septon 5482/ 086-322480
Stockholm, Sweden—Fridhemsgatan 22, 112 40 Stockholm/ 08-549002
Strasbourg, France—2 rue Sellenick, 67000 Strasbourg/ 16 (88) 25 50 33
Vienna, Austria—Center for Vedic Studies, Am Lugeck 1-2, 1010 Wien/ (0222) 52-98-25
Zürich, Switzerland—Bergstrasse 54, 8032 Zürich/ (01) 69-32-79

FARM COMMUNITIES

Bavarian Forest (Bavrischer Wald), W. Germany (Nava-Jīyāḍa-Nṛsīṃha-Kṣetra)—(contact ISKCON Heidelberg)
Brihuega, Spain (New Vraja Mandala)—(Santa Clara) Brihuega, Guadalajara/ (11) 280018
Järna, Sweden—Almviks Gärd, 15300 Järna/ (46) 755-52068
Lugano, Switzerland—The Gokula Project, La Pampa, 6981 Sessa (Malcantone) TI/ (091) 73-25-73
Valencay, France (New Mayāpur)—Lucay-Le-Male, 36 600/ (54) 40-26-88

RESTAURANT

Athens—133 Solonos St./ 30-1-364-1618
Paris—Larbre à Souhats, 15 Rue de Jour, 75001 Paris/ 233-27-69

AUSTRALASIA

AUSTRALIA

Adelaide—69 Blair Rd., Kingswood, South Australia 5062 (mail: P.O. Box 235, Kingswood)/ (08) 2720488
Brisbane—95 Bank Road, Graceville, Queensland 4075 (mail: P.O. Box 649, Toowong, Q.L.D. 4066/ (07) 3791996
Cairns—69 Spence St., Cairns, Queensland 4870 (mail: P.O. Box 5238, Cairns Mail Centre, Q.L.D. 4870/ (070) 516946
Melbourne—197 Danks St., Albert Park 3206 (mail: P.O. Box 125, Albert Park, Victoria)/ (03) 6995122
North Sydney—180 Falcon St., N. Sydney, N.S.W. 2060 (mail: G.P.O. 2766, Sydney 2001/ (02) 926164
Perth—590 William St., Mt. Lawley, West Australia 6050 (mail: P.O. Box 598, W. Perth, W.A. 6005/ (09) 3289171
Sydney—112 Darlinghurst Rd., Darlinghurst, N.S.W. 2010 (mail: P.O. Box 159, Kings Cross, N.S.W. 2011/ (02) 3575162

FARM COMMUNITIES

Colo (Bhaktivedanta Ashram)—Lot 11, Upper Colo Rd., Central Colo, N.S.W. (mail: P.O. Box 157, Windsor, N.S.W. 2765/ (045) 755284
Murwillumbah (New Govardhana)—"Eungella," Tyalgum Rd. via Murwillumbah, N.S.W. 2484 (mail: P.O. Box 687/ (066) 721903
Riverina (New Gaudadesh)—Old Renmark Rd., via Wentworth, N.S.W. 2648 (mail: P.O. Box 2446, Mildura, Victoria 3500/ (050) 278226

RESTAURANTS

Adelaide—Govinda's, 79 Hindley St., Adelaide, S.A. 5000/ (08) 515258
Melbourne—Gopal's, 139 Swanston St., Melbourne, Victoria 3000/ (03) 631578
Sydney—Gopal's, 180 Falcon St., N. Sydney, N.S.W. 2060/ (02) 926164
Sydney—Govinda's and Govinda's Take-away (both at ISKCON Sydney)/ (075) 501642
Sydney—Hare Kṛṣṇa Free Food Centre, 231 Victoria St., King's Cross, N.S.W. 2011/ (02) 3575162

NEW ZEALAND AND FIJI

Auckland, New Zealand (New Varshan)—Hwy. 18, Riverhead (next to Huapai Golf Course) (mail: R.D. 2, Kumeu, Auckland/ (9) 4128075
Christchurch, New Zealand—83 Bealey Ave., (mail: P.O. Box 25-190 Christchurch/ (3) 61965
Labasa, Fiji—Delailabasa (mail: Box 133/ 82912
Lautoka, Fiji—5 Tavewa Ave. (mail: P.O. Box 125/ 61-633, ext. 48
Rakira, Fiji—Rewasa (mail: Box 129/ 94243
Suva, Fiji—P.O. Box 6376, Nasinu/ 391-282
Wellington, New Zealand—2 Kensington St. (mail: P.O. Box 2753, Wellington/ (4) 850876

Krishna Consciousness AND THE WORLD

C. Bhaktivedanta Swami Prabhupāda

RESTAURANT

Auckland, New Zealand—Gopal's, 1st fl., Civic House, 291 Queen St./ (9) 34885
Lautoka, Fiji—Gopal's, Cnr.—Yasawa St. & Naviti St./ 62990
Suva, Fiji—Cnr.—Pratt St. & Joske St. (opp. Reserve Bank)/ 314154

AFRICA

Abeokuta, Nigeria—Ibadan Rd., Obantoko, behind NET (mail: P.O. Box 5177)
Accra, Ghana—582 Blk. 20, Odokor, Official Town (mail: P.O. Box 01568, Osu)
Benin City, Nigeria—Karo Estate Rd., off Upper Mission Rd., (mail: P.O. Box 3681)
Buea, Cameroon—Southwest Province (mail: c/o Yuh Laban Nkesah, P and T, VHS)
Durban (Natal), S. Africa—P.O. Box 56003, Chatsworth, 4030/ (31) 435-815
Ibadan, Nigeria—Oba Akintoba St., opp. Unibadan (mail: P.O. Box 9996 U.I.)
Johannesburg, South Africa—"Misty Hills," Plot 69, Reitfontein Rd. (mail: P.O. Box 723, Muldersdrift (Tvl), 1747/ (11) 666-2716)
Kitwe, Zambia—P.O. Box 20242
Lagos, Nigeria—No. 2 Murralla Mohammed International Airport Expressway, Mafaluku (mail: P.O. Box 8793, Lagos)
Mauritius—White House, Celicourt Antelme St., Quatre Bornes (mail: P.O. Box 108, Quatre Bornes, Mauritius)/ 46804
Mombasa, Kenya—Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa) / 312248
Nkawkaw, Ghana—P.O. Box 69, Nkawkaw
Nairobi, Kenya—Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi) / 744365
Port Harcourt, Nigeria—2 Eligbam Rd. (corner of Obana Obhan St.), G.R.A. II (mail: P.O. Box 4429, Trans Amadi)
Takoradi, Ghana—64 Windy Ridge (mail: P.O. Box 328)
Warri, Nigeria—1 Ogunu St., Bendel Housing Estate, Ughorikoro (P.O. Box 1922, Warri)/ 053-230-262

FARM COMMUNITY

Mauritius (ISKCON Vedic Farm)—Beau Bois, Bon Accueil

RESTAURANT

Mauritius—Govinda's, 78, St. Jean Rd., Quatre Bornes/ 42409

ASIA INDIA

Agartala, Tripura—Assam-Agartala Rd., Banamalipur, 799001
Ahmedabad, Gujarat—7, Kailas Society, Ashram Rd., 380 009/ 449935
Bamanore, Gujarat—N.H. 8-B, Surendranagar (city office: 32 Ananta Nagar, Kalavad Rd., Rajkot 360 003)
Bangalore, Karnataka—210, Bellary Road, Sadashiva Nagar, 560 080/ 361 539
Baroda, Gujarat—18, Sujata Society, Gotri Rd., 390 015/ 66499
Bhubaneswar, Orissa—National Highway No. 5, Nayapali, 751 001/ 53125
Bombay, Maharashtra—Hare Krishna Land, Juhu 400 049/ 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 Parganas
Darjeeling, W. Bengal—P.O. Gitalpara, Siligiri-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
Kakinanda, Andhra Pradesh—7-1-1919, Vishnupura, (behind boat club), 533 003/ 5961
Madras, Tamil Nadu—232 Kilpaik Garden Rd., Madras 600 010/ 662286
Mayāpur, W. Bengal—Shree Mayāpur Chandroyda Mandir, P.O. Shree Mayapur Dham (Dist. Nadia)
Moirang, Manipur—Nongban Inghon, Tidim Rd.
Nagpur, Maharashtra—70, Hill Road, Ramnagar, 440010/ 33513
New Delhi—M-119 Greater Kailash I, 110 048/ 6412058
Pandharpur, Maharashtra—Hare Jyṣṇa Asrama, across Chandrabhaga River, Dist. Sholapur, 413304
Patna, Bihar—Rajendra Nagar Road No. 12, 800 016/ 50765
Peta-Kakni, Andhra Pradesh—Guntur District
Pune, Maharashtra—4 Tarapoor Rd.
Silchar, Assam—Ambikapatti, Silchar—788004, Cachar District
Surat, Gujarat—Rander Rd., Jahangirpura, Surat, 395005/ 84215
Tirupati, A.P.—No. 37, B Type, T.T.D. Qrs., Vinayaka Nagar, K.T. Rd., 517501/ 2285
Trivandrum, Kerala—T.C. 24/1485, WC Hospital Rd., Thycaud, 695 014/ 68197
Vrindavan, U.P.—Krishna-Balarām 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 Cherry St., Colombo 13/ 33325
Hong Kong—5 Homantin St., Flat 23, Kowloon/ 3-7122630
Jakarta, Indonesia—Yayasan Kesadaran Kṛṣṇa Indonesia, J.L. Kamboja 10-12, Tomang Raya/ 599 301
Kathmandu, Nepal—Sri Kunj Kamaladi/ 2-16368
Kuala Lumpur, Malaysia—Lot 9901, Jalan Awan Jawa, Taman Yarl, 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 Goiânia)
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 Lourenco, 2114, Aldeota
Goiânia, 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 Chafig Murad, 218, Praia do Soá

FARM COMMUNITIES

Pindamonhangaba, SP (New Gokula)—Bairro Riberiara Grande (mail: C.P. 108)
Teresopolis, RJ (Vrajabhumi)—Caixa Postal, 68 Alto Teresopolis/ (021) 742-3011
Vrajabhumi—(contact ISKCON Rio)

MEXICO

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

FARM COMMUNITY

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

FARM COMMUNITY

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

RESTAURANTS

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

OTHER COUNTRIES

Bogota, Colombia—Carrera 44A, No 22D-bis-57/ 269-3118
Buenos Aires, Argentina—Centro Bhaktivedanta, Andonaegui 2054, (1431) Buenos Aires
Cali, Colombia—Avenida 9 Norte, 17-33/ 621688
Caracas, Venezuela—1° Trans. de Bello Monte, Quinta #8, El Recreo/ (2) 710760
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
Crawbrook 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
Medellín, 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 Carmil, Montes de Oca, Casa No. 49 (mail: P.O. Box 166, Paseo Estudiantes, Z-1002)
San Salvador, El Salvador—Avenida Universitaria 1132, Media Quadra al sur de la Embajada Americana, San Salvador (mail: P.O. Box 1506)/ 25-96-17
Santiago, Chile—Manuel Carvallo 771, Nunoa/ 392734
Santo Domingo, Dominican Republic—Calle Cayetano Rodriguez No. 254
Trinidad and Tobago, West Indies—Prabhupada Ave., Longdenville, Chaguanas

FARM COMMUNITIES

Guayaquil, Ecuador (Nuevo Nilácala)—(contact ISKCON Guayaquil)
Guyana—Seawell Village, Corentyne, East Berbice
San Salvador, El Salvador—Carretera a Santa Ana, Km. 34, Canton Los Indios, Zapotitán, Dpto. de La Libertad

RESTAURANTS

Cuenca, Ecuador—Govinda's, Anexo Hotel, Crespo
Guayaquil, Ecuador—Govinda's (contact ISKCON Guayaquil)
San Salvador, El Salvador—25 Avenida Norte 1132
Santiago, Chile—Govinda's (contact ISKCON Santiago)

For Your Information

RESOURCES

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

Kṛṣṇa Conscious Tape Cassettes

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

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

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

Listen to transcendental dramatic narrations of stories about *avatāras* and saints, recorded by Amala-bhakta dāsa with musical accompaniment, on audio cassette—an excellent way to develop spiritual awareness while walking, working, housekeeping, exercising, or just relaxing. For a free catalog, write to Krishna Productions, 3305 Cardiff Ave., Los Angeles, CA 90034, or call (213) 838-4474.

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.

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.

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.

Going to Bombay?

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

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

The Glories of Śrī Kṛṣṇa, verses from Śrīla Rūpa Gosvāmī's *Padyāvalī* selected and translated by Kuśakratha dāsa (see p. 34) is now available from The Sankirtan 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 Nārāyaṇa (December 17–January 15)

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, the disappearance anniversary of Śrīla Jīva Gosvāmī, an intimate follower of Lord Caitanya 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 six Gosvāmīs of Vṛndāvana, direct followers of Lord Caitanya.

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

January 23—Disappearance anniversary of Śrīla Locana dāsa Ṭhākura.

January 26—Trisr̥ṣā Mahā-dvādaśī. Fasting from grains and beans.

February 2—Appearance anniversary of Śrīla Pancadraviḍa Swami Tridaṇḍipāda, one of the present spiritual masters in the Hare Kṛṣṇa movement.

February 3—Appearance anniversary of Śrīla Raghunātha dāsa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Viśvanātha Cakravartī Ṭhākura, a Vaiṣṇava *ācārya* and author who appeared in the seventeenth century. Appearance anniversary of Śrīmatī Viṣṇupriyādevī, consort of Lord Caitanya.

February 5—Appearance anniversary of Śrī Advaita Ācārya, an incarnation of Kṛṣṇa's expansion Mahā-Viṣṇu and a close associate of Lord Caitanya. Fasting till noon, followed by feasting. Also, appearance anniversary of Śrīla Agrāṇī Swami, one of the present spiritual masters in the Hare Kṛṣṇa movement.

February 7—Disappearance anniversary of Śrīpāda Madhvācārya, a famous Vaiṣṇava philosopher and spiritual master who appeared in the thirteenth century.

February 8—Disappearance anniversary of Śrīla Rāmānujācārya, a famous eleventh-century philosopher and spiritual master.

February 9—Bhaimī Ekādaśī. Fasting from grains and beans. (Fasting for appearance of Lord Varāha.)

February 10—Appearance anniversary of Lord Varāha, Lord Kṛṣṇa's boar incarnation.

February 11—Appearance anniversary of Lord Nityānanda Prabhu, a close associate of Lord Caitanya Mahāprabhu and an incarnation of Lord Kṛṣṇa's elder brother, Lord Balarama.

February 13—Appearance anniversary of Śrīla Narottama dāsa Ṭhākura, the famous spiritual master who composed many devotional songs in Bengali and who is part of the disciplic line from Lord Caitanya.



Every Town and Village

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

ISKCON Zurich Hosts Indian Ambassador



Ambassador Chib and his wife receive gifts during their visit to the ISKCON temple in Zurich.

Zurich, Switzerland—His Excellency Ashoke Sen Chib, Indian ambassador to Switzerland, was the honored guest at the ISKCON temple here recently. He enjoyed an evening of religious ceremonies, chanting, Bhārata-nāṭyam dance, and drama.

The ambassador expressed his appreciation for the devotees' work in bringing the message of Kṛṣṇa to Zurich. In an address to the four hundred guests present, he said, "Kṛṣṇa's message is not confined to India. It is universal. Therefore, we are happy to see that in this city of

wealth, Zurich, there is also a wealth of spiritual experience. The Kṛṣṇa consciousness movement is a movement that does not conflict with any religion. It is a philosophy and a way of life that prevails all over the world, that makes for the victory of good over evil, duty toward man, development of one's inner being, and elevation to new heights. . . . This message [of Kṛṣṇa consciousness] is given in the *Bhagavad-gītā*, and this book is part of the cultural tradition not only of India, but of the whole world."

Delhi Cultural Center Ground-breaking

Delhi, India—On Janmāṣṭamī day (August 27) ISKCON devotees here held a ground-breaking ceremony at their newly acquired property in South Delhi. The three-acre plot is near the ancient Kalkaji temple, as well as the new marble lotus-shaped Bahai temple. It is also very near Nehru Place, Delhi's second most important commercial center. "You could not get a better place," remarked Surabhi Swami, ISKCON's minister of architecture. "It's top land in Delhi." ISKCON's founder and spiritual master, Śrīla Prabhupāda, several times expressed his desire

for a center here in wealthy South Delhi. The land cost about one hundred thousand dollars.

The new ISKCON project will be called the "Glory of India Cultural Center," and will include a temple, guesthouse, restaurant, park, and multimedia museum. Planning will go on till the summer of 1987, and construction may take another five to ten years. Portions of the project may open separately as they are completed.

The mayor of Delhi, the Honorable Sri M. S. Saathi, told the Delhi devotees, "You

are adding not only to the beauty but also to the holiness of this city."

Rādhā-Kṛṣṇa Deities Installed in Houston

Houston—Devotees here celebrated Janmāṣṭamī with a grand three-day festival attended by six thousand guests and highlighted by the installation of ISKCON's second largest Rādhā-Kṛṣṇa Deities. Śrīla Tamāla Kṛṣṇa Goswami presided over the installation, which was conducted by Gaura Keśava dāsa according to traditional Vedic procedures.

On the first day of the festival, the six-foot-tall marble Deities were installed on an exquisite *simhāsana* (throne) of teakwood inlaid with brass. The *simhāsana*, weighing seven tons, was carved by thirty artisans in Bombay and took six months to complete. The Deities' chamber, constructed of Italian marble and illuminated by Australian crystal chandeliers, is decorated with hundreds of ornamental bas-reliefs.

During the festival, some two hundred congregational members who had funded the temple construction and the installation ceremony participated in the *abhiṣeka* (bathing) of the Deities. The auspiciousness of the event was marked by the appearance of the constellation Rohiṇī, which appeared over Texas at the time of the installation, just as it had appeared over Vṛndāvana at the time of Lord Kṛṣṇa's advent fifty centuries ago.



Śrī Śrī Rādhā Nīla-Mādhava in Houston.

What Do You Look For

Adventure • Intrigue • Struggle • Romance • Drama • Valor •



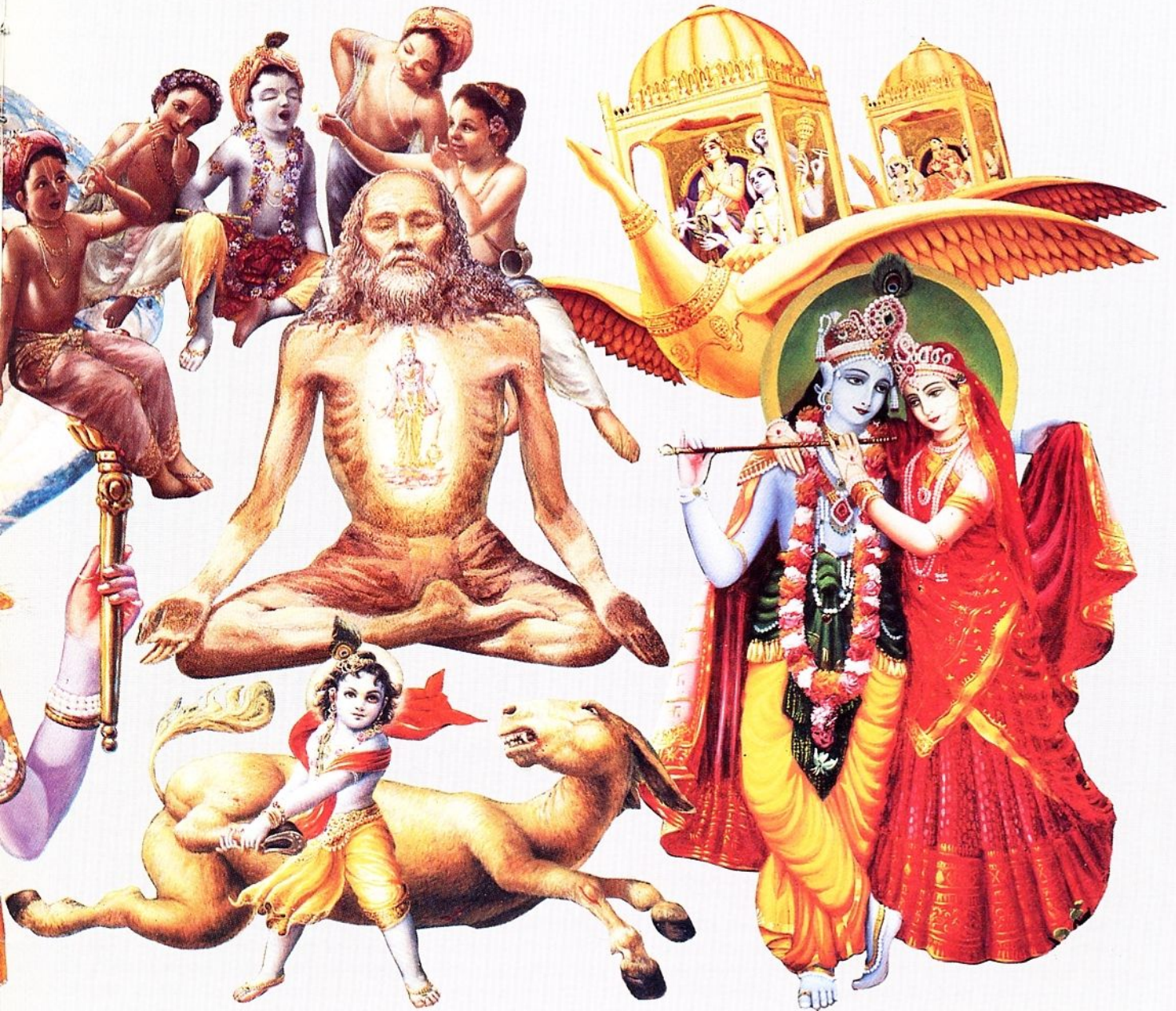
To feed the world's insatiable appetite for interesting reading, writers ceaselessly turn out copy in every language on a staggering array of topics. So accustomed have we become to worldly topics that we doubt whether spiritual literature could ever compare to, say, *Romeo and Juliet*, with its romance, or to the *Iliad* and the *Odyssey*, with their heroism and adventure.

But spiritual literature surpasses even the

greatest literature of this world. For all pleasures, all wonderful and magnificent things, are present most fully and completely in God. Since God is unsurpassable, He is called Bhagavān, or the one who fully possesses (*vān*) the six opulences (*bhaga*)—wealth, power, fame, beauty, knowledge, and renunciation. That's why *Śrīmad-Bhāgavatam*, the beautiful book of Bhagavān, contains everything you ever wanted in a book—and much more.

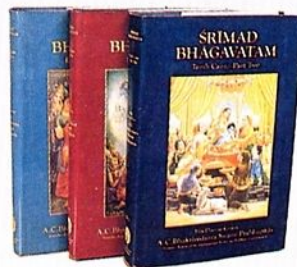
or In A Good Book?

• Mystery • Knowledge • Humor • Beauty • Enlightenment



Reading the beautiful book of Bhagavān actually frees you from material bondage, delivers you permanently from all the turmoils and troubles of this world, from birth, from death. Even the most absorbing "escape reading" of this world will never do that.

Make a change. Make it real.
Read Śrīmad-Bhāgavatam.



For more information inquire at your local ISKCON center or write *Back to Godhead*, P.O. Box 133, Line Lexington, PA 18932-0133 for a catalog and price list.



ROGER ANNEY

Lord Kṛṣṇa's Cuisine Spartan Shopping / Divine Dining

Don't let a devotee's near-empty shopping cart fool you.
There's a feast within those simple ingredients.

by VIŚĀKHĀ-DEVĪ DĀSĪ

I picked out some fruits and vegetables from the produce section of the neighborhood supermarket and slowly maneuvered along the back of the store, looking down each long aisle to make sure there was nothing else I needed. Overhead, signs announced the products below: soft drinks, canned fruits and vegetables, coffee, cookies, cakes and snacks, pickles, salad dressings, meat, fish, and so forth. I moved on to the dairy section at the opposite side of the store, picked up some milk and yogurt, and checked out.

Except for an occasional light bulb, bag of whole wheat flour, or box of detergent, the entire middle section of the store might

as well not exist for my purposes. As my spiritual master, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, explained once in a letter, "The eating program should be nutritious and simple, not luxurious. That means *capātis* [unleavened bread] *dāl* [bean soup], vegetables, some butter, some fruits, and milk. This is necessary for keeping good health." He advised his disciples that food was for keeping the body and soul together, that we should "eat to live, not live to eat." So it was by his influence that I found myself going from the fresh produce section at one end of the store to the dairy section at the other end, and skipping the fourteen

fully laden shelves in between.

Out of gratitude and love, devotees offer their food to the Supreme Lord, who alone provides for all of us. In the *Bhagavad-gītā* Lord Kṛṣṇa explains that He does not accept nonvegetarian offerings, so His devotees avoid offering anything that contains meat, fish, or eggs. Similarly, since devotees never take intoxicants, they also avoid alcoholic drinks and even tea and coffee. These basic regulations rule out for devotees a sizable percentage of the supermarket fare.

Canned fruits and vegetables are all right, but I prefer fresh: I want the food to

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

Mixed Fried and Seasoned Tidbits (Chidwa)

Preparation time: 30 minutes
Servings: 4-6

10 cups deep-fried puffed rice
ghee (clarified butter) or vegetable oil
for deep-frying
2 cups dried green peas,
soaked overnight in water
1 cup grated potatoes
1 cup tiny cauliflower flowerets
1 cup diced skinned eggplant
¼ cup cashew nuts, slivered almonds,
or pistachio nuts
¼ cup raisins
1 fresh chili, chopped
½ teaspoon ground black pepper
½ teaspoon brown sugar
¼ teaspoon asafetida
1¼ teaspoons salt

If the puffed rice is not already deep-fried, deep-fry it for a few seconds in smoking hot ghee and let it drain. Drain the soaked green peas thoroughly and deep-fry them for 45 seconds to 1 minute, until they swell and become crisp. Deep-fry the grated potatoes, the tiny cauliflower flowerets, the diced, skinned eggplant, and the nuts. Set them aside in a colander to drain. After all the items have drained, combine them in a mixing bowl. Add the raisins, the spices, and the sugar and mix well. Offer to Kṛṣṇa.

Coconut Chutney (Narial chatni)

Preparation time: 20 minutes
Servings: 4-6

3 cups fresh coconut or
2 cups desiccated coconut
1 tablespoon granulated sugar
1 tablespoon fresh ginger, grated
1 tablespoon chopped fresh
coriander leaves
2 or 3 fresh chilies, seeded and minced
3 tablespoons lemon juice
1 teaspoon salt

Break the coconut and save the coconut milk. Detach the pulp from the shell and pare off the brown skin. Cut the pulp into small pieces and blend them in an electric blender with all the other ingredients. Add enough

coconut milk or water to make the mixture smooth. If you don't have a blender, grate the coconut and use a mortar and pestle or a grinding stone to make a smooth texture. As an alternative to coconut milk or water, try yogurt, which gives a creamier texture. Offer to Kṛṣṇa.

Indian Crackers (Mathi)

Preparation time: 30 minutes
Servings: 4-6

2 cups sifted whole wheat or white flour
2 tablespoons caraway or sesame seeds
1½ teaspoons rock salt (or ordinary salt)
½ teaspoon baking powder
2 tablespoons ghee or butter
ghee or vegetable oil for deep-frying
¾ cup water

1. Combine the flour, caraway seeds, salt, and baking powder in a large mixing bowl. Rub the 2 tablespoons of ghee into the flour. Add enough water to form a fairly firm dough. Knead well for at least 5 minutes, until the dough is smooth and elastic. Then set it aside for a few minutes.

2. Fill a medium-size wok two-thirds full of ghee and put it over a medium flame. While the ghee is heating, roll out the dough into a large square, ½-inch thick. With a sharp knife, cut the dough into diamonds or rectangles 2 inches long. Gently drop half of them into the hot ghee. The heat should be adjusted so that the crackers become golden-brown on both sides in 4 or 5 minutes. Remove with a slotted spoon and put in a colander to drain. Then cook the remaining crackers the same way. Offer to Kṛṣṇa.

Puréed Eggplant, Spinach, and Tomatoes (Mahā-brinjal)

Preparation time: 40 minutes
Servings: 4-6

2 pounds eggplant, peeled and diced
1 pound fresh spinach, washed, stemmed,
and chopped
2 pounds tomatoes, blanched, peeled,
and chopped
3 tablespoons ghee or vegetable oil
1 or 2 dried chilies, crushed
1 teaspoon ground coriander
½ teaspoon ground cumin
½ teaspoon turmeric

from food that is prepared for and offered to Kṛṣṇa. The same rice, *dāl*, and vegetables are material for one purpose but become spiritual when they are dovetailed with Kṛṣṇa. . . . If we are sincere in offering something to the Lord in devotional love, He will accept it."

Kṛṣṇa is not in need of anything: He is the complete whole. Yet He appreciates

½ teaspoon asafetida
½ cup water
1 teaspoon brown sugar
2½ teaspoons salt
½ teaspoon *garam masālā*

1. Heat the ghee in a large saucepan and fry the chilies and the ground coriander for a few seconds. Follow with all the other powdered spices, except for the *garam masālā*, and fry a few seconds longer. Then immediately drop in the eggplant cubes. Stir-fry gently over a medium-high flame until the eggplant becomes soft and begins to release its seeds.

2. Now stir in the chopped tomatoes, spinach, and water. Mix well. Partially cover the saucepan and simmer (stirring occasionally) for about 20 minutes or until the eggplant is very soft. Turn up the flame to medium and cook for 10 more minutes, stirring frequently until the spinach, eggplant, and tomatoes have merged into a thick velvety sauce. Finally, season with the sugar, salt, and *garam masālā*. Mix well. Offer to Kṛṣṇa.

Carrot Pudding (Gajar halavā)

Preparation time: 50 minutes
Chilling time: 30 minutes
Servings: 4-6

2 pounds fresh carrots
6 ounces butter
2 cups milk
1½ cups sugar
3 tablespoons almonds, lightly fried
3 tablespoons raisins
½ teaspoon ground cardamom

1. Wash the carrots, scrape them, and shred them through the small holes of a metal grater. The shreds should be fine and as long as possible. Melt half the butter in a saucepan and put in the grated carrots. Cook them uncovered over a medium flame for 10 minutes, stirring often to ensure even cooking and to prevent burning. Add the milk, sugar, almonds, raisins, and the remaining butter. Cook for 15 to 25 more minutes, until the *halavā* thickens and forms a single mass in the saucepan.

2. Put the *halavā* on a serving dish. As soon as it is cool enough to handle, shape it into a round cake 1 inch thick. Garnish with the ground cardamom and refrigerate for 30 minutes. Then cut into wedges and offer to Kṛṣṇa.

be as tasty and attractive as possible when I offer it to Lord Kṛṣṇa. I want to begin with high-quality ingredients, prepare them with Kṛṣṇa in mind, and offer the dishes to Him with feeling. Canned and ready-made food, I find, interfere with that mood.

Śrīla Prabhupāda explained, "When we cook food for ourselves, it is different

our love for Him. And He kindly allows us to show that love. He reciprocates with us just to give us the opportunity to find the real object of our loving propensity. Our cooking (along with everything else we do) should be for Kṛṣṇa's pleasure; afterwards we can enjoy the sanctified remains of Kṛṣṇa's food.

On hearing all this and on seeing my

half-empty shopping cart, a materialistic grocery shopper might think, "How unfortunate—she's depriving herself of some of life's pleasures." But I would explain that my spartan shopping habits don't really indicate a poor, uninteresting

diet. Since I start from scratch and use the freshest ingredients, I need get only the basics when I shop: fruits, vegetables, milk and milk products, and grains.

I can make many dishes from Lord Kṛṣṇa's cuisine using basic ingredients,

and an accomplished cook can make hundreds more—some simple, some elaborate, but all tasty, nutritious, and varied. Moreover, these dishes are *prasādam*. They're Kṛṣṇa-ized. And they will Kṛṣṇa-ize whoever eats them.

SOUTH AFRICA

(continued from page 9)

world is like a great desert, and we are thirsting for happiness. If someone says, "I shall supply water—one drop," what is that drop? How can it satisfy us? That one drop is the sense gratification offered by *māyā* in return for our illusory pursuit of material advancement of life. Due to *māyā* we imagine we need so many material things, and when we do not have them, we think we have so many problems. But that thinking is simply *māyā*, illusion. External arrangements can never fulfill our inner desires.

Because the general populace is bewildered by *māyā*, they think that this material world is everything, and thus they have created so many problems. But for persons practicing *bhakti-yoga* there is no problem. For example, in our Inter-

national Society for Krishna Consciousness we have hundreds of branches, but we have no problem—because Kṛṣṇa is there. We are spending millions of dollars. From where is the money coming? Kṛṣṇa is sending. We are not working in factories. We are living together—blacks, whites, Indians, Africans, Christians, and Muslims—but we have no problems. In South Africa we have a beautiful plot of land in a wonderful location, and we recently constructed a magnificent Temple of Understanding for the spiritual upliftment of all. The land was given to us for the equivalent of one dollar, and the center was built at a cost of one million dollars. We can see practically that when we come to Kṛṣṇa consciousness, there is no problem. All problems are solved: Kṛṣṇa is there.

"But," one may ask, "if all problems are solved just by surrendering to Kṛṣṇa, by

bhakti-yoga, why don't more people do it? There are many famous and intelligent persons; why don't they surrender to Kṛṣṇa?" The answer is given in *Śrīmad-Bhāgavatam*. People cannot take to Kṛṣṇa consciousness unless they bow down to the dust of the lotus feet of the exalted devotees of Kṛṣṇa, who have nothing to do with this material world. *Niṣkīñcanānām na vṛñīta yāvat*: Unless human society accepts the dust of the lotus feet of Kṛṣṇa's devotees (in other words, unless they learn the science of serving Kṛṣṇa from Kṛṣṇa's devotees), they cannot turn their attention to the lotus feet of wonderful Kṛṣṇa.

Therefore the devotees of the Kṛṣṇa consciousness movement go from door to door and country to country just to give people the chance to take to Kṛṣṇa consciousness. And if they take, all their problems will be solved.

ABSOLUTE

(continued from page 4)

water, and put it into the fire, and it becomes brick. And there is also air in this temple.

So this temple is Kṛṣṇa's energy. And it is not material, because it is being used for Kṛṣṇa. The Vaiṣṇava philosophy is that Kṛṣṇa's energy should be used for Kṛṣṇa's purpose, and when it is, it becomes spiritual. That is our philosophy.

The impersonalists, however, think that everything in this world is false and should be rejected. Śrīla Rūpa Gosvāmī describes this attitude as *phalgu-vairāgya*, false renunciation. Here in India there is a river named Phalgu. If you go there you'll see that there is no water on the surface of the river, but if you push your hand within the sand you'll touch water. So, *phalgu-vairāgya* means that a person renounces everything superficially, but within his heart there is a desire to become God. He gives everything up, but he cannot give up his desire. This is the philosophy of the Māyāvādīs—to try to become one with God.

But the devotees do not try to become either one with God or separated from God. They are satisfied in whatever condition God puts them.

So, you have to understand that although this material energy is separated

from Kṛṣṇa, it can be used for Kṛṣṇa. And when it is, it becomes spiritual. It is no longer material. It is material only when it is used in forgetfulness of Kṛṣṇa. When the *karmīs* [fruitive workers] construct a big, big skyscraper building, their purpose is to enjoy it themselves. They are using the same things we are using to build the temple—earth, water, fire, and air. They are mixing them together to make bricks and cement. But since the building is not being used for Kṛṣṇa, it is material. Only if the building is used for the purposes of Kṛṣṇa is it spiritual. This is proper renunciation, *yukta-vairāgya*.

The philosophy of Kṛṣṇa consciousness is that although the elements of this material world are separated from Kṛṣṇa, we can use them for Kṛṣṇa and thus spiritualize them. Again the same example: A tape recorder is material, but it can be used for Kṛṣṇa's purpose. That is how we are writing books—recording them on a tape recorder. This is *yukta-vairāgya*, proper renunciation. There is no need to give up this earth, water, fire, and air, as the Māyāvādī philosophers say. You can utilize them in Kṛṣṇa's service. After all, it is all Kṛṣṇa's energy.

Then, although this earth, water, fire, and air are Kṛṣṇa's separated energies, when we reconnect them by engaging them in the service of the Lord, they become spiritual. Another example: If you put an

iron rod into a fire, the rod becomes warm, warmer, warmer, warmer. Then, when it is red-hot, it is no longer an iron rod: it is fire. Similarly, although everything in this material world is separated from Kṛṣṇa, if you engage the things of this world in the service of Kṛṣṇa, they are no longer material: they are spiritual. This is the philosophy of the Vaiṣṇavas.

If you always remember that everything, whatever you are using, is Kṛṣṇa's energy, you will be in Kṛṣṇa consciousness. We living entities are also Kṛṣṇa's energy. Kṛṣṇa will explain this in the next verse: *apareyam itas tv anyām prakṛtiṁ viddhi me parām*. "There is another, superior energy of Mine." What is that *parā-prakṛti*, that spiritual energy? *Jīva-bhūta*, the living entities. As matter is Kṛṣṇa's energy, the spirit soul is also Kṛṣṇa's energy. And there is another world, the spiritual world. That is also Kṛṣṇa's energy. Everything is Kṛṣṇa's energy.

So, when Kṛṣṇa's material energy is engaged in the service of Kṛṣṇa, it is converted into spiritual energy, exactly as the iron rod is converted into fire when held in the fire. We devotees of Kṛṣṇa are attempting to engage all of Kṛṣṇa's energies in His service and in this way change the material world into the spiritual world. That is the Kṛṣṇa consciousness movement.

Thank you very much.



Spiritual Places

Guruvāyur

Where Heaven Meets Earth

Grand processions in an atmosphere of devotion draw crowds of eager pilgrims to an ancient South Indian temple.

by JAGATGURU SWAMI

PHOTOS BY BHAVĀNANDA RĀYA SWAMI

For the pleasure of Lord Kṛṣṇa, an elaborate procession is held every evening in Guruvāyur. The Deity of Lord Kṛṣṇa in His four-armed Nārāyaṇa form (inset) rides in His golden throne atop a gold-bedecked elephant.

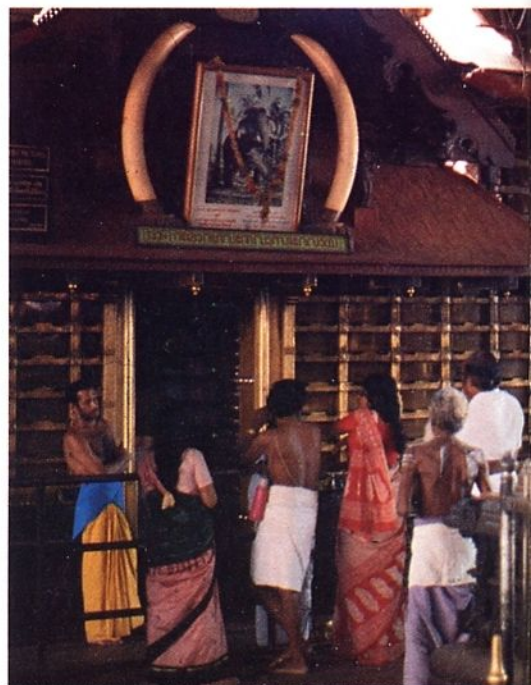


Many factors contribute to the popularity of India's major temples. Śrī Raṅgam, situated on the Kāverī River, is popular because of its antiquity. Badarīnātha, high in the Himalayas, is famous for its geographical location. Konark, the sun temple in Orissa, is known for its unique architecture, and Vyenkaṭeśvara, in the South Indian hill town of Tirumala, owes much of its fame to the Deity's reputation for fulfilling the requests of His worshipers. All these factors combine at Guruvāyur, in the South Indian state of Kerala. Guruvāyur is one of the most enchanting and glorious temples in all of India.

There are no movie theaters in the town of Guruvāyur. No liquor stores. Nor night clubs. Guruvāyur is a holy

city, where people come to make spiritual advancement. In an atmosphere of devotion to Kṛṣṇa, visitors immediately feel they have risen above this earthly world to the divine. Appropriately, Guruvāyur is known as Bhuloka Vaikuntha: "where heaven meets earth."

A visit to Guruvāyur, though common to devotees in India, is something very few Westerners have experienced. To witness the thousands of devoted pilgrims who come to worship Kṛṣṇa every day is astounding. The faith of the pilgrims who visit Guruvāyur is expressed in their earnest and sincere faces as they enter the temple. While sitting in the large open-air corridor outside the Deity's chamber, pilgrims hear priests tell about the many miracles performed at Guru-





Preparing for the evening procession, a devotee (above right) lights one of the ten thousand lamps that will illuminate the route. Above, a steady stream of pilgrims enters the Guruvāyūr temple to offer respects to the Deity. Newlyweds (far left) receive garlands at one of the many wedding ceremonies that take place each day at Guruvāyūr. Beneath the tusks of the celebrated elephant Keśava (left), pilgrims await the audience of the Deity.

vāyūr. With palms joined in awe and reverence, the devotees pray that they too might receive the blessings of Lord Kṛṣṇa.

The temple schedule begins at 3 A.M. with *darśana* (seeing the Deity), followed by *abhiṣeka* (bathing the Deity), and continues until 10 P.M., when the Deity takes rest for the night. Throughout the day the elaborate worship of the Deity of Lord Kṛṣṇa engages the temple priests and thousands of visitors in activities of

Kṛṣṇa consciousness. Accompanied by music and singing, the devotees daily offer hundreds of vegetarian dishes, colorful silks and other items of opulent clothing, jeweled ornaments, garlands of flowers, and even elephants as gifts to the Deity.

During the mid-morning hours many wedding ceremonies take place, one after another. Devoted couples, believing that being married at the Guruvāyūr temple is a great blessing, come here from all over South India.

In the evening, varieties of classical dance, such as Bhārata-nāṭyam and Kathakālī, are performed for the public. The dancers combine dance and drama to depict the pastimes of Lord Kṛṣṇa. These dance traditions have existed in South India for thousands of years, and no temple function is complete without them.

The evening also brings the main event of the day: a Deity procession led by jewel- and gold-bedecked elephants. The beauty of the Deity and the gran-



deur of the elephants draws thousands of pilgrims to witness the procession each evening. Before the arrival of the Deity, elaborate preparations are made. Then, as the enthusiastic crowd stands expectant, a devotee blows three blasts on a conchshell. The priests quickly emerge from the Deity's chamber bearing Lord Kṛṣṇa on a golden throne, which is placed on the lead elephant. Surrounded by priests bearing multicolored umbrellas and varieties of fans, by musicians playing drums, cymbals, gongs, and trumpets, and by exuberant devotees chanting the names of the Lord, the Deity is carried around the temple compound, now illuminated by ten thousand oil lamps.

After about one hour, with the circumambulation completed, the elephants return to the starting point and stand motionless while the Deity is removed from the golden throne and returned to His chamber. It is now 10 P.M., and the temple closes for the night.



An elephant gets his bath (left) at the temple's elephant ranch. Before an appreciative audience (above left), young dancers depict the pastimes of Lord Kṛṣṇa. Above, musicians and servants of the Deity lead the daytime procession.

Because the elephant procession is held every night of the year, the Guruvāyur temple owns an elephant ranch, where thirty-six elephants are trained to perform ceremonial functions. In the history of the temple several elephants stand out as special. One of the most famous was Keśava, also know as Gajarāja, or "king of the elephants."

Keśava's unique devotion for his service at Guruvāyur will not soon be forgotten. When Keśava became the leading elephant in the temple herd, he would no



longer tolerate another elephant's carrying the Deity. Once, when another elephant was selected to carry the Deity in procession, Keśava became so disturbed that he attacked the other elephant and chased him away. Whenever Keśava was to carry the Deity, he would demonstrate his great eagerness to perform his service by pulling at the chains that bound his feet.

For more than fifty years Keśava served Lord Kṛṣṇa at Guruvāyur. During one festival, however, he became ill,

just at the time of the Deity procession. His huge body began to tremble, and he was removed from the procession and taken to a nearby stable, where he fasted throughout the night. The next evening, when the conchshell blew to announce the appearance of the Deity, Keśava bowed before the temple, and amid thousands of devotees chanting and playing on musical instruments, his soul departed from his body to attain the eternal realm of Vaikuṅṭha.

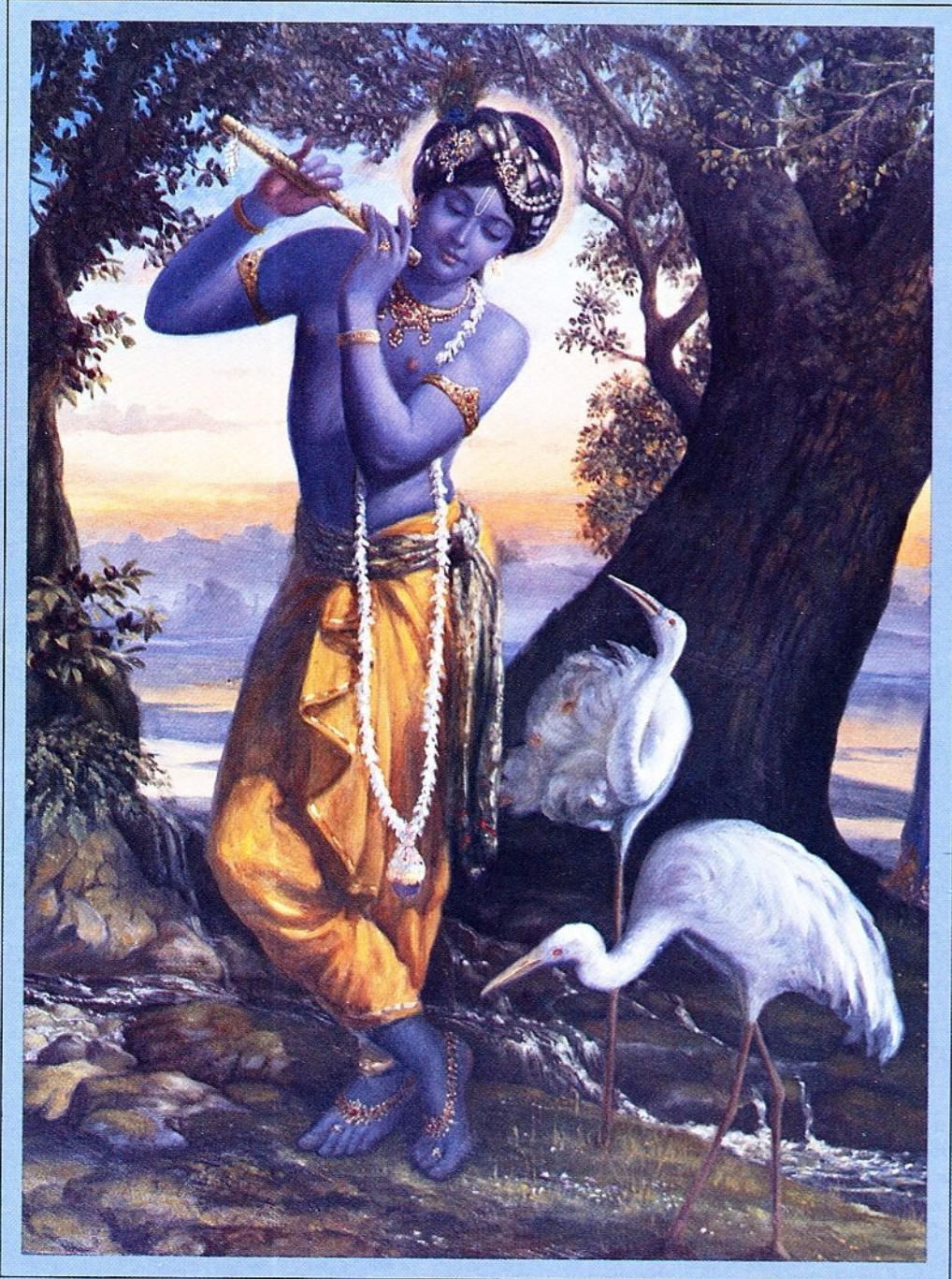
When pilgrims arrive at Guruvāyur,

they are reminded of Keśava by his tusks and portrait displayed above the main entrance to the Deity chamber. And throughout the city many shops sell colorful paintings of Keśava.

At Guruvāyur, whether on the days of great festivals or in the moments before the evening procession, when ten thousand oil lamps are being lit, or while hearing about Keśava, the king of the elephants, the pilgrim naturally feels a growing desire to glorify the Supreme Personality of Godhead, Lord Kṛṣṇa. 🙏

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

The Glories of Śrī Kṛṣṇa



DETAIL OF A PAINTING BY RĀMADĀSA ABHIRĀMA DĀSA

The Padyāvālī, 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.

8*

*nayanam galad-asru-dhārayā
vadanam gadgada-ruddhayā girā
pulakair nicitam vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati*

My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will My voice falter and all the hairs on My body stand erect in transcendental happiness as I chant Your holy name? —Śrī Caitanya Mahāprabhu

9

*naiva divya-sukha-bhogam arthaye
nāpavargam api nātha kāmaye
yāntu kaṇa-vivaram dine dine
kṛṣṇa-keli-caritāmṛtāni me*

O Lord, I do not pray for heavenly happiness. I do not even aspire for liberation. Simply let, day after day, the nectar of Lord Kṛṣṇa's transcendental pastimes flood my ears.

—Śrī Kaviratna

10

*aho ahobhir na kaler vidūyate
sudhā-su-dhārā-madhuram pade pade
dine dine candana-candra-śītalam
yaśo yaśodā-tanayasya gīyate*

One who daily sings the glories of Yaśodā's son, Kṛṣṇa, which are as cooling as sandalwood and camphor, is not troubled by the days of Kali-yuga.⁹ For him at every step there is a torrential flood of the sweetest nectar. —Śrī Kaviratna

11

*nanda-nandana-kaiśora-
līlāmṛta-mahāmbudhau
nimagnānāṁ kim asmākaṁ
nirvāṇa-lavaṇāmbhasā*

We have now plunged into the great nectar ocean of the youthful transcendental pastimes of Mahārāja Nanda's son, Kṛṣṇa. Of what use to us is the salt water of impersonal liberation? —Śrī Yādavendra Puri

12

*tvat-kathāmṛta-pāthodau
viharanto mahā-mudāḥ*

*See last month's issue of *Back to Godhead* for verses 1-7. To obtain a copy of *The Glories of Śrī Kṛṣṇa*, see p. 22.

§The present age of quarrel and anxiety.

*kurvanti kṛtinah keci
catur-vargam tṛṇopamam*

O Lord, the saintly devotees, who happily play in the nectar ocean of the narration of Your glories, consider the four *puru-śārthas* [material piety, economic development, sense gratification, and liberation] to be as insignificant as a blade of grass. —Śrī Śrīdhara Svāmī

13

*tatraiva gaṅgā yamunā ca tatra
godāvarī tatra sarasvatī ca
sarvāṇi tīrthāni vasanti tatra
yatrācyutodāra-kathā-prasaṅgaḥ*

The Ganges, Yamunā, Godāvarī, and Sarasvatī rivers, as well as all holy places of pilgrimage, reside where the transcendental topics of the infallible Supreme Personality of Godhead are narrated. —author unknown

14

*aṁśāmbita-vāma-kuṇḍala-dharam mandonnata-bhrū-lataṁ
kiñcit-kuñcita-komalādharā-putaṁ sāci-prasāreksaṇam
ālolāṅguli-pallavair muralikām āpūrayantaṁ mudā
mūle kalpa-taros tri-bhaṅga-lalitaṁ dhyāyēj jagan-mohanam*

His handsome form gracefully bending in three places, His beautiful earrings reaching to His shoulders, the creepers of His eyebrows slightly raised, His glance crooked, His delicate lips slightly pursed, and His flower-blossom fingers moving restlessly, Lord Kṛṣṇa happily enchants the entire world as He fills His flute with music under a *kalpa-vṛkṣa* tree. In this way one may meditate on Lord Kṛṣṇa. —author unknown

15

*adhare vinihataṁ vaṁśam
campaka-kusumena kalpitottamsam
vinataṁ dadhānam aṁśam
vāmaṁ satataṁ namāmi jīta-kaṁsam*

A garland of *campaka* flowers resting on His gracefully sloping shoulders, Lord Kṛṣṇa places the flute to His lips. I eternally offer my respectful obeisances to that Lord Kṛṣṇa, who was victorious over Kaṁsa.** —Śrī Puruṣottamadeva

16

*vyatyasta-pāda-kalamāṁ lalita-tri-bhaṅgi-
saubhāgyam aṁśa-virali-kṛta-keśa-pāśam
piñchāvataṁsam urarī-kṛta-vaṁśa-nālam
avyāja-mohanam upaimi kṛpā-viśeṣam*

His loosened hair crowned with a peacock feather and flowing over His shoulders, His handsome form bending in three places, and His feet crossing as He dances, the merciful and charming Lord Kṛṣṇa plays His flute. Such is the Lord whom I worship. —Śrī Nārada

**A demoniac king who continually tried to kill Kṛṣṇa.

NOTES FROM THE EDITOR

The Supreme Song of the Supreme Person

The *Bhagavad-gītā* continues to enjoy wide popularity. New editions, as well as books proclaiming the universality of the *Bhagavad-gītā*'s teachings, appear regularly. Serious students of spiritual knowledge will always study the *Bhagavad-gītā*.

One reason the *Gītā* is so popular is that it contains the essence of the Vedic literatures. It has been said that in *Bhagavad-gītā* Lord Kṛṣṇa is like a cowherd boy, milking the essence of all the *Upaniṣads* and giving that milk to Arjuna and to all mankind.

Although the *Bhagavad-gītā* has been widely appreciated, different commentators have interpreted the *Gītā* in different ways. The edition used by the International Society for Krishna Consciousness (ISKCON) is the translation and commentary given by the founder-*ācārya* of ISKCON, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Śrīla Prabhupāda has subtitled his edition "As It Is." In his translation and commentary, Śrīla Prabhupāda has allowed the clear meaning of Kṛṣṇa's words to shine forth, unobstructed by speculative interpretations.

The basic controversy among the various interpretations is whether God is or is not a person. Different Vedic literatures describe the Absolute Truth in different features. In His supreme form, as the absolute person, Kṛṣṇa is the ultimate goal of all monotheistic religions. He is also present in everyone's heart and can be seen there by the meditating *yogīs*. Kṛṣṇa also has an all-pervading, impersonal aspect, described in the Vedic literatures as the inconceivable, unmanifested Brahman.

Most scholars of the *Bhagavad-gītā* concede that the *Gītā* is theistic: It teaches us about the Supreme Person. So to understand the *Gītā*, we must approach it with the attitude that Lord Kṛṣṇa, the speaker of the *Bhagavad-gītā*, is—at least theoretically—the Supreme Person Himself. As Śrīla Prabhupāda explains in his Introduction, "We should at least theoretically accept Śrī Kṛṣṇa as the Supreme Personality of Godhead, and with that submissive spirit we can understand the *Bhagavad-gītā*."

Kṛṣṇa's identity as the Supreme Person is established throughout the *Bhagavad-gītā*, and to reach an impersonalistic conclusion requires fancifully interpreting and altering the meaning of the verses. The Twelfth Chapter in particular focuses

on the personal/impersonal issue. Chapter Twelve begins with Arjuna asking Kṛṣṇa, "Which are considered to be more perfect, those who are always properly engaged in Your devotional service or those who worship the impersonal Brahman, the unmanifested?" (Bg. 12.1) Kṛṣṇa clearly explains that the worship of His personal form is best:

The Supreme Personality of Godhead said, "Those who fix their minds on My personal form and are always engaged in worshipping Me with great and transcendental faith are considered by Me to be most perfect. But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, unchanging, fixed, and immovable—the impersonal conception of the Absolute Truth—by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last attain Me. For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied." (Bg. 12.2-5)

Every translator of the *Gītā*—be he a personalist or an impersonalist—translates these verses in basically the same way. The meaning of these verses is not controversial, and once accepted, they establish that worship of Kṛṣṇa in His personal form is the best way to worship.

Most impersonalists grant that there is some advantage to be gained—in the beginning stages of *yoga*—by worshipping the form of the Supreme Person, but they argue that the biggest realization involves merging the self with the impersonal, all-pervading Brahman. But as Kṛṣṇa says in the verses quoted above, even the impersonalists *ultimately* come to worship Him in His personal form: "They will at last attain Me." In another verse (Bg. 7.19) He makes the same point: "After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."

Those who apply themselves to spiritual life without worshipping Kṛṣṇa have been compared to fools who try to get grain by beating empty husks of wheat. By ignoring Kṛṣṇa, the impersonalist wastes his labor and misses the most valuable part of spiritual life.

Kṛṣṇa's straightforward explanation that personalistic service, or *bhakti-yoga*,

is *easier* than impersonal meditation should be taken very seriously. In the present age, it is especially difficult to practice impersonal meditation. The Vedic literatures describe the people of this age as short-lived, lazy, and always disturbed. People today cannot give up their worldly activities and practice severe austerities.

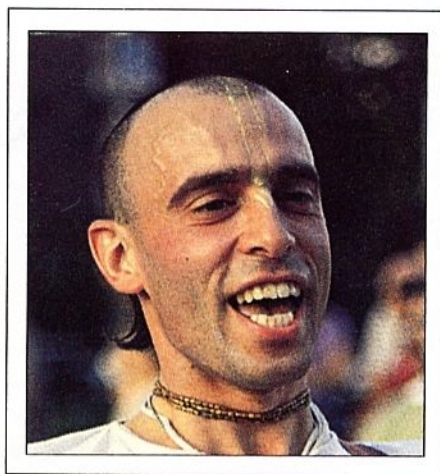
We should therefore be practical. We should not be armchair philosophers discussing fine points of philosophy and religion. If we are intelligent and knowledgeable, we will want to make real advancement in spiritual life and end our sufferings in this material world as quickly and easily as possible.

The easiest way to spiritual advancement in this age is by chanting the Hare Kṛṣṇa *mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. By chanting Kṛṣṇa's holy names one can make tangible advancement in transcendental knowledge and develop pure love of God. One can also advance by worshipping the Deity, the personal form of God within the temple. As Kṛṣṇa promises in the *Bhagavad-gītā*, if one offers Him with love and devotion a leaf, a flower, fruit, or water, He will accept it.

Each of us is eternally a person. In our thoughts, feelings, and activities we are always relating to other persons, and to worship God in His supreme personal form of Lord Kṛṣṇa is easy and natural.

Because Kṛṣṇa is a person, we can chant His name, offer our food to Him, and distribute that food to others as His mercy. And we can also hear His words in scriptures like the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam*. By performing these simple yet pleasing transcendental activities, one experiences Kṛṣṇa's presence and so advances in spiritual understanding, ultimately arriving at the stage of pure love of God. Even the greatest proponent of impersonalistic philosophy, Śrī Śaṅkarācārya, understood that Kṛṣṇa is the Supreme Person and the highest truth. At the time of his death, Śaṅkarācārya composed a now-famous song, which he sang for his students: *bhaja govinda, bhaja govinda, bhaja govinda mūḍha-mate*. "What use will it be at the time of death, when death grabs you by the throat, if you can only think of the unmanifest, impersonal Brahman? Just worship Govinda, worship Govinda, worship Govinda." By doing so, anyone can avoid the greatest danger. —SDG

CHANT!



**HARE KṚṢṆA, HARE KṚṢṆA,
KṚṢṆA KṚṢṆA,
HARE HARE, HARE RĀMA,
HARE RĀMA,
RĀMA RĀMA, HARE HARE**

What is a *mantra*? In Sanskrit, *man* means "mind," and *tra* means "freeing." So a *mantra* is a combination of transcendental sounds that frees our minds from the 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 Upanisad* explains, "These sixteen words—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—are especially meant for counteracting the ill effects of the present age of

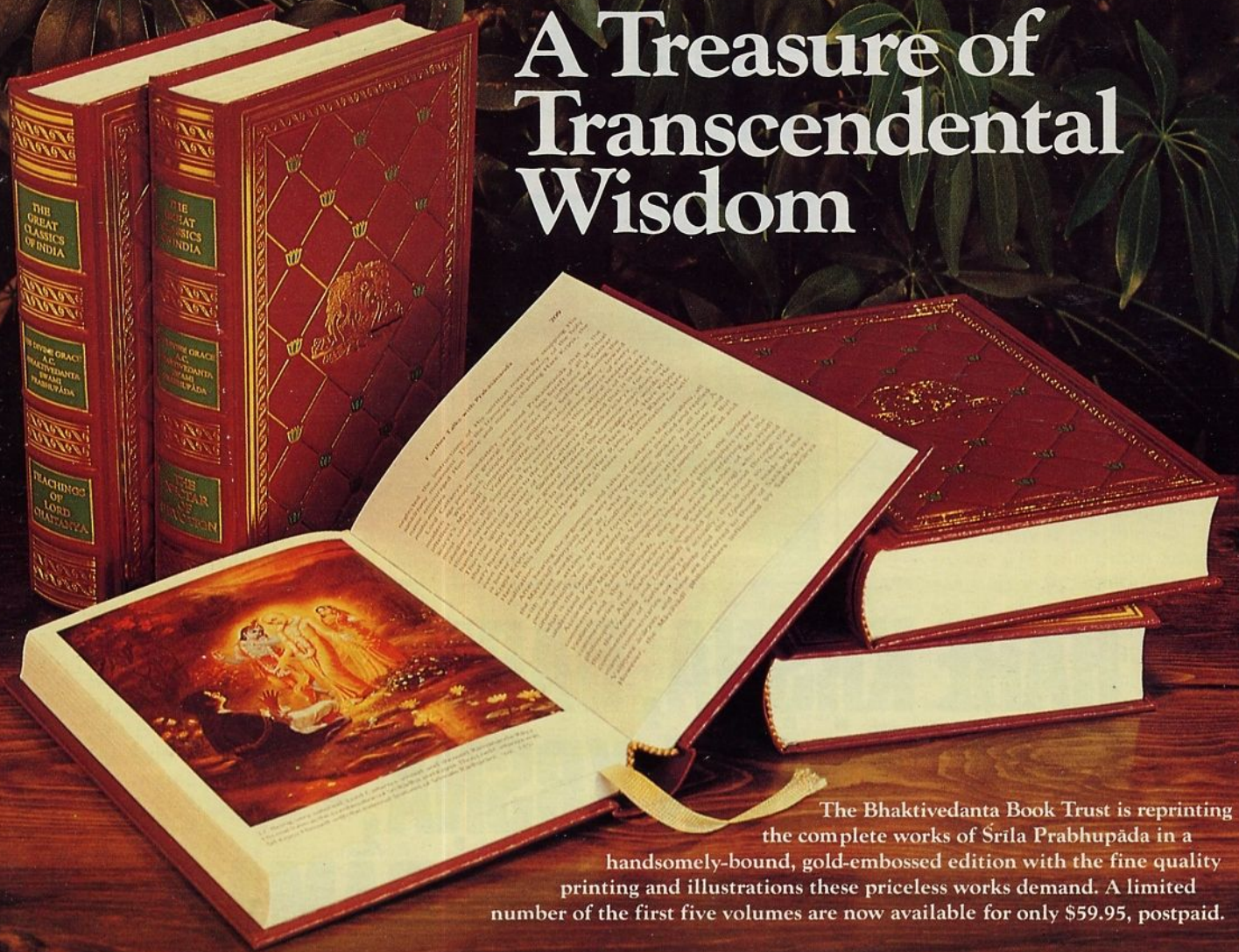
quarrel and anxiety."

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

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

AN EXCLUSIVE OFFER FROM BACK TO GODHEAD MAGAZINE!

A Treasure of Transcendental Wisdom



The Bhaktivedanta Book Trust is reprinting the complete works of Śrīla Prabhupāda in a handsomely-bound, gold-embossed edition with the fine quality printing and illustrations these priceless works demand. A limited number of the first five volumes are now available for only \$59.95, postpaid.

BACK TO GODHEAD MAGAZINE

P.O. Box 133, Line Lexington, PA 18932-0133

YES! Please send me the first five volumes of the new BBT edition of the works of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. I have enclosed \$59.95 (U.S. funds).

YES! Please enter my subscription to BACK TO GODHEAD.

Payment enclosed:

Bill me later:

One year, \$12 (Save 39%) One year, \$14 (Save 27%)

Two years, \$19 (Save 48%) Two years, \$23 (Save 36%)

Please print:

Name _____

Address _____ Apt. _____

City _____

State _____ Zip _____

For book orders outside U.S.A., add \$10.00 for airmail delivery. For subscriptions outside Canada and U.S.A., add \$4.00 annually for surface mail, \$10.00 annually for airmail. Payments in U.S. funds must accompany all foreign and Canadian orders. For a lifetime surface-mail subscription to Back to Godhead, send \$175; airmail, \$400 (U.S. funds).

Now, for the first time, the most important works of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda are available in an exquisite new edition.

Śrīmad-Bhāgavatam (Canto 1)—Śrīla Prabhupāda's most important literary contribution to the respiritualization of society.

Bhagavad-gītā As It Is—The most widely used edition of the *Gītā* in the Western world.

Kṛṣṇa, the Supreme Personality of Godhead—Śrīla Prabhupāda's summary study of the Tenth Canto of the *Śrīmad-Bhāgavatam*, describing Lord Kṛṣṇa's eternal pastimes.

The Nectar of Devotion—The spiritual guidebook for the Kṛṣṇa consciousness movement, based on Śrīla Rūpa Gosvāmī's celebrated devotional treatise, *Bhakti-rasāmṛta-sindhu*.

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