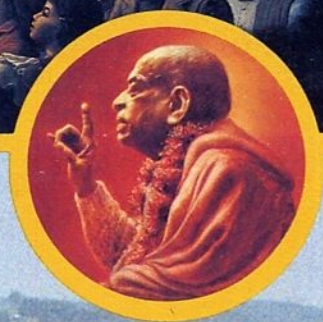


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



Vol. 22 No.7

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



Celebrations Of Life



His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society
for Krishna Consciousness

We call Śrīla Prabhupāda "His Divine Grace" because through him we receive God's grace: knowledge of the spiritual science whereby we can perfect our relationship with the Supreme Lord. Śrīla Prabhupāda is a perfect medium for Kṛṣṇa's grace.

In the summer of 1965, at the advanced age of sixty-nine, Śrīla Prabhupāda sailed from Calcutta to America to fulfill his *guru's* order to bring Kṛṣṇa consciousness to the West. Braving a heart attack on the way, Prabhupāda arrived in Boston with a few trunks full of books, a few private belongings, and five dollars.

In the twelve years between his arrival in America and his passing away in November 1977, Śrīla Prabhupāda made "Hare Kṛṣṇa" household words across the globe. Thus he fulfilled the five-hundred-year-old prophecy that Kṛṣṇa consciousness would be spread to the whole planet. He inspired his disciples to open more than a hundred temples, farm communities, vegetarian restaurants, schools, and institutes on six continents. He circled the globe fourteen times, lecturing daily and meeting with many world figures, religionists, and scholars, whom he encouraged to pursue Kṛṣṇa consciousness.

Despite his busy schedule, Śrīla Prabhupāda found time to write some seventy books on the science of Kṛṣṇa consciousness. Fifty of them are translations from Sanskrit with elaborate commentaries, and they present an encyclopedic treatment of India's Vedic philosophy, religion, literature, and culture. Scholars worldwide acknowledge his books as works of gifted scholarship, exceptionally valuable for understanding the science of awakening pure love for God.

One of Śrīla Prabhupāda's most outstanding accomplishments was his bringing us the message of *Bhagavad-gītā* intact, just as a faithful postman delivers mail without tampering with the contents.

The essence of the *Gītā's* message is summed up in the title of the magazine Śrīla Prabhupāda started in 1944—*Back to Godhead*. By perfecting our Kṛṣṇa consciousness, we embodied souls can get free from the miseries of repeated birth, death, old age, and disease and go back home, back to Godhead, the spiritual world. In teaching this vital spiritual science, both by his precept and by his example, Śrīla Prabhupāda showered us with divine grace.



The Magazine of the Hare Krishna Movement

BACK TO GODHEAD

FOUNDED 1944 VOL. 22, NO. 7 JULY 1987 PRICE: \$1.50

FOUNDER

(under the direction of His Divine Grace
Śrī Srimad Bhaktisiddhānta Sarasvatī Prabhupāda)
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COMPOSITION Prāṇadā-devī dāst

PRODUCTION Bali Mahārāja dāsa

ILLUSTRATORS Dhruva Mahārāja dāsa, Puṣkara dāsa

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ARCHIVES Ravindrānāthā dāsa

SUBSCRIPTION SERVICES Kṛṣṇa-kṛpā dāsa,

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ADVERTISING AND PROMOTION Purusārthā dāsa

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

SPIRITUAL NAMES. Members of the International Society for Krishna Conciousness receive names of Lord Kṛṣṇa or His great devotees, combined with dāsa (dāst 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 \$14.00 to BACK TO GODHEAD, P.O. Box 70, Emmaus, PA 18049. Outside Canada and the U.S.A., contact the ISKCON center nearest you (see address list on pages 34-35) or add \$3.00 for surface mail, \$6.00 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).

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

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

POSTMASTER: Send address changes to BACK TO GODHEAD, P.O. Box 70, Emmaus, PA 18049.

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COVER: At the Gītā-nāgarī farm community in Port Royal, Pennsylvania, devotees exuberantly pull a chariot carrying the deities of Jagannātha, Balarāma, and Subhadrā to the top of the farm's Govardhana hill during their annual Ratha-yātrā festival. The Gītā-nāgarī Ratha-yātrā is just one of many such festivals put on by the Hare Kṛṣṇa movement during the summer months. For a glimpse at what goes on at these festivals, turn to the feature photo article on page 30. For a schedule of this summer's major festivals, see page 26. (Photo by Yamarāja dāsa.)



Who Are You?

You won't find out by examining your body's parts—
or even its color, race, nationality, sex, or occupation. The search
for identity must go beyond the body and mind.

A lecture in Bombay in December 1972,
by HIS DIVINE GRACE
A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA
Founder-*Ācārya* of the International Society for Krishna Consciousness

*śrī-bhagavān uvāca
idaṁ śarīraṁ kaunteya
kṣetram ity abhidhīyate
etad yo vetti taṁ prāhuḥ
kṣetra-jñā iti tad-vidah*

"This body, O son of Kuntī, is called the field, and one who knows this body is called the knower of the field."

(*Bhagavad-gītā* 13.2)

Here Lord Kṛṣṇa states that the "field" of the body (the *kṣetra*) is different from the one who knows the body (the *kṣetra-jñā*). So we should know, "I am not this body; it is my body." If we analyze, we may say, "This is my hand, this is my leg, this is my head." But nobody says "I head" or "I hand." So the "I," the soul, is different from the body. For example, although I am living in this apartment, I am not this apartment.

But the modern civilization accepts the basic idea that "I am this body." Therefore people think, "I am an American," "I am an Indian," "I am a *brāhmaṇa*," "I am a man," "I am a woman," and so on. This

Life's a puzzle, but it can be solved. In our search for answers, we tend to overlook the essential element of our identity—the soul. But when we understand who we are, then all of life's pieces fall into place.

conception is condemned; it is the conception of the animals. A dog does not know that the soul who has obtained the body of a dog is different from the dog body. But it is a fact that although the soul is put into that condition, he's different from the body. This is the Vedic information, and this is knowledge.

If you meditate on your body, you may ask, "Am I this finger?" The answer will be "No, I am not this finger. It is my finger." Similarly, one can say, "This is my head, my leg, my body." So by simple logic we can see that we are not the body. And here it is confirmed by the supreme authority, Kṛṣṇa.

Now, the *śāstra* [scripture] says, *ya-yātmā-buddhiḥ kunape tri-dhātuke . . . sa eva go-kharah*: "Anyone who identifies himself as his body, which is made of three elements—mucus, bile, and air—is no better than a cow or an ass." Now, just try to understand what the modern civilization is. It is a combination of cows and asses, because everyone is thinking, "I am this body." Someone thinks, "I am an American," another thinks, "I am a Russian," and they both think, "Let us fight." This is going on. The simple knowledge that "I am not this body" is lacking.

The Vedic declaration is *ahaṁ brahm-āsmi*, "I am spirit." And also *so 'ham* which means "I am qualitatively one with

the Supersoul, Kṛṣṇa." As Kṛṣṇa's form is *sac-cid-ānanda*—eternal and full of knowledge and bliss—so I am also *sac-cid-ānanda*, because I am part and parcel of Him. The difference is that while He is infinite, I am very minute.

A minute particle of gold is qualitatively the same as the vast mass of gold in the gold mine, and a minute drop of sea water is the same as the sea, qualitatively. It has the same chemicals. Similarly, we, being part and parcel of Kṛṣṇa, are transcendental to material conditions, but we have artificially put ourselves into this material condition. This is called *māyā*, illusion. We wanted to enjoy separately from Kṛṣṇa, and therefore we have been put into a condition of illusion.

The material condition we are in is just like a dream. At night, when we dream, we forget this body. Although in the daytime I identify myself with my body, thinking, "I am an American," "I am an Indian," "I am a *brāhmaṇa*," at night, when I sleep, I forget whether I am an American, an Indian, or a *brāhmaṇa*. Sometimes in a dream we go to a very nice place full of palaces and gardens, but as soon as the dream is over we are again on our bed. You see? This is our daily experience.

So, because we wanted to imitate Kṛṣṇa, He has given us a temporary place of illusion, a place that is not factual.

Sometimes we think we see water in the desert. That is illusion. There is no water, but we say, "Oh, there is a vast body of water!" And just as the foolish animals may run after the illusory water in the desert, we are running after the illusion of happiness in this material world.

There is no happiness here. At the fag end of life we are disappointed and frustrated. When we can no longer enjoy our senses, we become very much depressed. You'll find that old men who are not spiritually inclined are very morose because they cannot enjoy their senses anymore. Sometimes they take medicine to make their senses strong, but how can it be done? It is hopeless. So we should understand that we are not this body and that bodily enjoyment, sense gratification, is illusion.

In another place in the *Bhagavad-gītā* [6.21] you'll find this verse:

*sukham ātyantikam yat tad
buddhi-grāhyam atīndriyam
vetti yatra na caivāyam
sthitaś calati tattvataḥ*

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

Devotee: There are a few verses together. "In the stage of perfection called trance, or *samādhi*, one's mind is completely restrained from material mental activities by practice of *yoga*. This perfection is characterized by one's ability to see the Self by the pure mind and to relish and rejoice in the Self. In that joyous state, one is situated in boundless transcendental happiness, realized through transcendental senses. Established thus, one never departs from the truth, and upon gaining this he thinks there is no greater gain."

Śrīla Prabhupāda: So, all information is there in the *Bhagavad-gītā*. If we want actual happiness, we have to purify our consciousness of everything material. That is the goal of everyone in the Kṛṣṇa consciousness movement—to come to the point of pure Kṛṣṇa consciousness. That consciousness can be achieved by the grace of Kṛṣṇa: *athāpi te deva padāmbujadvaya-prasāda-leśānugṛhīta eva hi jānāti tattvaṁ bhagavan-mahimnaḥ*. Kṛṣṇa cannot be understood by any method other than Kṛṣṇa's method, and that method is *bhakti*, devotional service.

The root of the word *bhakti* is *bhaj*, which means "to offer loving service unto the Lord." And Kṛṣṇa says, *mahātmānas tu mām pārtha daivīm prakṛtiṁ āśritāḥ bhajanty ananya-manasaḥ*: "Those who are broadminded take shelter of my spiritual potency and serve Me without deviation." So devotional service is for *mahātmās*. A *mahātmā* is one whose *ātmā*, or mind, has been expanded. Those who are thinking in terms of family, society, nation, reli-

gion, and so on are not *mahātmās*. They are *ḥṣudrātmās*, small- or cripple-minded persons. *Mahātmās* think in a broader way. As Caitanya Mahāprabhu said, *prthivīte āche yata nagarādi grāma sarvatra pracāra haibe mora nāma*: "In as many towns and villages as there are all over the world, My name will be celebrated." He was not thinking in terms of "My village, My country, My society." No, He was thinking in a broader way.

Caitanya Mahāprabhu is Kṛṣṇa, and Kṛṣṇa thinks in terms of all living entities:

*sarva-yoniṣu kaunteya
mūrtaḥ sambhavanti yāḥ
tāsām brahma mahad yonir
ahaṁ bija-pradaḥ pitā*

"Of all living entities in all species of life, I am the father" [Bg. 14.4]. This is *mahātmā*

Eating, sleeping, sexual intercourse, and defending—these are common to both human beings and cats and dogs. But because I am a human being, I can utilize my body to understand God. The cats and dogs cannot do this.

thinking. Kṛṣṇa is thinking in terms of all living entities. People sometimes say Kṛṣṇa is a Hindu God. Why a Hindu God? The dictionary may say that Kṛṣṇa is a Hindu God, but in the *Bhagavad-gītā* Lord Kṛṣṇa Himself says, "I am the father of all living entities." Why should He be the father of just Hindus or Indians? No, He is the supreme father of everyone.

Similarly, this Kṛṣṇa consciousness movement is not a crippled or sectarian movement. It is a very broad movement that is inviting all living entities to come to Kṛṣṇa, back home, back to Godhead.

So, we should not be cripple-minded and identify ourselves with the body. As Kṛṣṇa says here, *idam sarīraṁ kaunteya kṣetram*: "The body is the field of activities for the soul." Suppose one is body conscious. He may undergo many severe exercises, and when his body becomes very stout and strong he's happy, because he is

thinking, "I am this body." Similarly, by the process of Kṛṣṇa consciousness you can make your body spiritually stronger. As you can make your body physically strong, you can make your body spiritually strong.

The word *kṣetra* means "field" or "land." By tilling the land you can produce nice grain or inferior grain, depending on how you work. The land is in your possession, and you can cultivate it as you like. Similarly, this body is "land," and I am the "tiller." By using the body in one way I can become spiritually advanced, and by using it in another way I can become materially advanced. It is up to me. To become spiritually advanced means to gradually forget that you are this material body and to realize, "I am Kṛṣṇa's; I am *brahman* [spirit]." That is what it means to be spiritually advanced. And to become materially advanced means to think "I am this body," "I am an American," "I am an Indian," "I am a *brāhmaṇa*," "I am a man," "I am a woman." This is material advancement. Both ways are open to us.

We should always remember that we are now not animals but human beings. Therefore we can utilize our body according to our choice. In this chapter Kṛṣṇa explains how we can utilize our body to become spiritually advanced. If we simply limit ourselves to struggling for the bodily necessities of life, we are just like the animals. Eating, sleeping, sexual intercourse, and defending—these are common to both human beings and cats and dogs. But because I am a human being, I can utilize my body to understand God. The cats and dogs cannot do this. That is the difference between a human being and an animal. And if you don't utilize your body to understand God, then you're no better than the cats and dogs.

Animal life means sinful life, and this human life is also sinful unless we come to the Kṛṣṇa consciousness platform. If one acts sinfully, he may lose this human form of life. Suppose you act like the hogs and do not discriminate in the matter of eating. Hogs will eat even stool. So, in your next life you will get the body of a hog. As Lord Rṣabhadeva advises His sons:

*nāyam deho deha-bhājām nṛloke
kaṣṭhān kāmān arhate viḍ-bhujām ye
tapo divyaṁ putrakā yena sattvaṁ
suddhyed yasmād brahma-saukhyam tv
anantam*

"My dear sons, don't use this body as the hogs do—the whole day and night searching after stool to eat. Purify yourselves by austerity and come to the platform of eternal happiness."

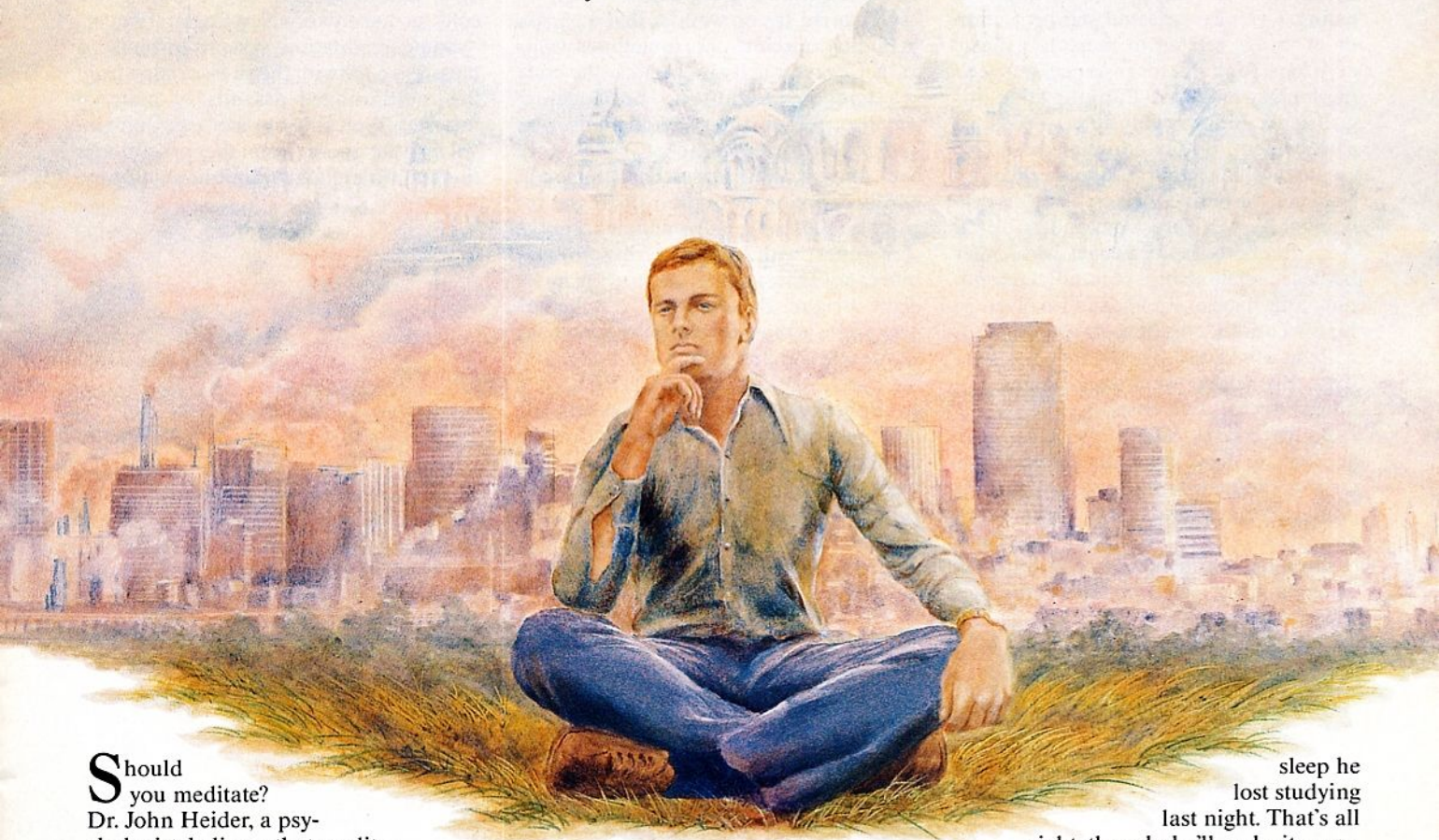
Hogs become very stout and strong by eating stool, and then they enjoy sex

(continued on page 14)

Meditation For the Modern Age

What is meditation? How does it work? What are its benefits?

by DRUTAKARMĀ DĀSA



Should you meditate? Dr. John Heider, a psychologist, believes that meditation "is as necessary to a life of growth as regular brushing is to dental hygiene." Sounds harmless enough. But what if you were to brush your teeth with a harsh abrasive or a corrosive chemical? That would definitely be detrimental to your dental health. In the same way, how much your meditation is helping you spiritually depends on what kind of meditation you're practicing and why.

When we focus our minds on sensory input from the external world or on thoughts and feelings that arise within us, we are engaged in a type of meditation, in the broadest sense of that word. So you could say that all of us are already meditating at every moment. To help us understand this kind of meditation, let's enter briefly into the mind of Richard Morland, a college student in Boston, to see what he's meditating about.

Richard's on his way to school. Driving on roads slick from freezing rain, he's concentrating so as not to spin out or slam into someone's rear bumper. He thinks about meeting his girlfriend, Susan Johnson, for lunch today, and he smiles and feels a touch of desire coming on. But before he gets to see her, there's the chemistry midterm. That's on his mind too. Richard is applying to some top medical schools, so he's determined to finish his premed studies with the highest grade-point average he possibly can. His mind feels fatigued from the couple of hours of

sleep he lost studying last night. That's all right, though: he'll make it up on

the weekend. No proper breakfast this morning either, so Richard's feeling a little hungry, but then there's lunch with Susan in just three hours.

For Richard, the only bad thing about the chemistry midterm is that Fred, Susan's old boyfriend, who had even been thinking of marrying her, is going to be there. Richard's mind spins out on that for a while and then settles in on the Beach Boys tune on the radio. The song ends with news on the half hour. More hostage trouble in Lebanon. The United States has moved another carrier into the eastern Mediterranean. Richard tries to picture it—it's a few years from now; he's married to Susan; he's taken hostage; Susan, alone at home with their child, pleads for his life.

Then he starts thinking about his uncle Bob. Richard received a call from his mother last night. Uncle Bob had gone into the hospital for what he had thought was pneumonia, but it turned out to be lung cancer. Richard's father had died from lung cancer just two years before. Aunt Sarah isn't taking Uncle Bob's illness too well, so Richard's mother is going to stay with her for a while. Richard likes Uncle Bob, who was helping pay for his tuition. . . . *God, Richard prays, God, please let him get through this.* With proper medical treatment and some luck he might make it a few more years.

Richard steers the car up the ramp of the campus parking

garage and parks. As he gets out of the car and starts walking to class, he suddenly feels he'd like to take a break—not just to take a vacation, but to get away from the whole thing. But he keeps walking, and the feeling merges into the stomach-numbing anxiety of his last-minute mental review for the chemistry midterm.

From the standpoint of the *Bhagavad-gītā*, Richard's daily flow of thoughts typifies that of a person in bodily consciousness. Such a person constantly thinks of eating, sleeping, sex, and self-protection or of things related to these four basic activities. Richard, for instance, was feeling hungry and tired, thinking about his girlfriend, and worrying about a possible car accident. Bodily consciousness also creates a widening circle of identification based on the body. One's own body is designated by sex, race, age, and so forth. And this body is connected with other bodies in relationships of family, community, and nation. Richard is involved in his own unique complex of relationships: with Susan, Fred, his mother, his relatives, his fellow Americans facing another international crisis.

Bodily consciousness also limits our activities to those involving *dharma* (materially motivated religion), *artha* (economic gain), *kāma* (sensual pleasure), and *mokṣa* (attempts for liberation). Generally a person in bodily consciousness thinks of God only to obtain some ma-

terial favor. Richard, we saw, wished God would give his uncle Bob a few more years of life. Economic concerns are also important to Richard. Though he often confides to friends that he isn't going into neurosurgery for the money, he assumes his life won't be one of poverty. His desire for sensual pleasure inspires, at least partly, his new and deepening relationship with Susan. And from time to time thoughts of liberation enter his mind: he wants to get away from it all.

Of course, it's no wonder that a person in bodily consciousness sometimes wants to "get away from it all," because the body is a storehouse for misery. The *Bhagavad-gītā* lists four primary bodily miseries: *janma* (birth), *mṛtyu* (death), *jarā* (old age), and *vyādhi* (disease). For a person in bodily consciousness, these distresses insinuate themselves—sometimes subtly, sometimes with overpowering force—into every aspect of life. On turning forty-eight, Brigitte Bardot said, "It's the decomposition that gets me. You spend your whole life looking after your body, and then you rot away—like that!" Richard is confronted with his father's death, his own possible death, his uncle's disease, his mother's and his aunt's old age. His medical career will bring him into daily contact with these unavoidable components of material existence. In fact, someday a person might die under his care.

We can classify material miseries in yet

another way: *adhyātmika* (those arising from one's mind and body), *adhibhautika* (those inflicted by other creatures), and *adhidaivika* (those resulting from the forces of nature). Again, Richard, like everyone else in bodily consciousness, is suffering from each of these miseries. He and his relatives are experiencing various degrees of physical and mental discomfort. He is also worried about threats from others (Susan's old boyfriend and Middle-East terrorists), and he's enduring the cold and hazards of a New England winter.

Some meditation systems promise a means to cope with the stress arising from the multipronged assaults of material miseries. Typically they are "easy" and involve little more from the practitioner than a financial commitment. But no

amount of “peace of mind” gained by listening to tapes of mellow new-age music or the wind and the ocean waves can change the inevitability of old age, disease, death, and rebirth. Maintaining a superficial peace of mind in the face of these grim realities is not to one’s credit. Even more pointless are meditation systems that promise the mental concentration and power to achieve material success by influencing others, competing more successfully, defining one’s goals more clearly, and so on. Any success achieved in this way is extremely temporary, vanishing without a trace at the time of death.

Confronted with the realization that life is, as the English philosopher Hobbes once observed, “nasty, brutish, and short,” many people unfortunately adopt the inadvisable solution of suicide. Others adopt meditation practices that are the spiritual equivalent of suicide. Those who adopt these practices are, in effect, trying to dissolve their personalities into nothingness, though they usually express their goal in more attractive terminology: becoming one with the universe, becoming one with each other, becoming one with God (who is, in their conception, the impersonal white light). The psychology of this attempt is rooted in the grossly imperfect idea that personality and selfhood are ultimately illusory. To extinguish the self, therefore, is not the solution to the miseries

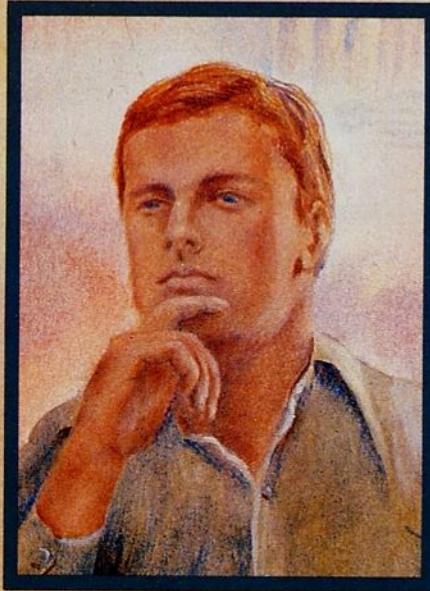
arising from bodily consciousness. Rather, we must restore the self to its healthy condition.

The *Bhagavad-gītā* states that to dissolve the self is impossible. Lord Kṛṣṇa says to Arjuna on the Battlefield of Kurukṣetra, “For the soul there is neither birth nor death at any time.” Understanding this, one experiences release from material miseries. “In the stage of perfection called trance, or *samādhi*,” states the *Gītā* (6.20–23), “one’s mind is completely restrained from material mental activities. . . . This perfection is characterized by one’s ability to see the Self by the pure mind and to relish and rejoice in the Self. In that joyous state, one is situated in boundless transcendental happiness, realized through transcendental senses.”

Lord Kṛṣṇa also explains the natural position of the soul: “The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life,

they are struggling very hard with the six senses, which include the mind” (*Bhagavad-gītā* 15.7). The soul’s constant struggle with the material body throughout many lives is unnatural, for the soul is actually part of God. The *Vedas* explain that the individual eternal souls are related to the Supreme Soul just as sparks are related to a fire. The souls are of the same spiritual substance as their source, the Supreme Soul, but are infinitely smaller. In their original condition, the souls are meant to exist in a relationship with Kṛṣṇa in the spiritual world.

According to *Bhagavad-gītā*, the real object of meditation is therefore the Supreme Self, Kṛṣṇa. By meditating upon Kṛṣṇa, the true nature of the individual self becomes automatically revealed. Consider this analogy: If you venture for a walk along the seashore on a moonless, starless night, you may not be able to see yourself or anything around you. But when the sky lightens with the first glimmer of light, then you can begin to see everything, including your own self, at first dimly and then more and more clearly as the sun rises. Self-realization works like that. To see the self—to step beyond bodily consciousness—we must first see God. The *Bhagavad-gītā* (8.9) states: “One should meditate upon the Supreme Person as the one who knows everything, as He who is the oldest, who is
(continued on page 14)





DRESSED FOR SPIRITUAL SUCCESS

The fashion conscious are marveling at what a straight piece of cotton or silk can do. Devotees of Kṛṣṇa have long known the spiritual advantages of the *sārī* and the *dhotī*.

by URMILĀ-DEVĪ DĀSĪ

Love for God, Kṛṣṇa. How wonderful it would be! Divine, universal love is all we need to save the world and conquer all difficulties. If every thought and action were saturated with love for God, surely we would realize our desire for eternal peace and happiness. "Dreams, dreams," we say, and we sigh and shake our heads. Love for Kṛṣṇa and for all living entities is certainly laudable, but what does it have to do with practical things—like getting dressed in the morning?

One answer is that loving God means to think of Him always, and thinking of Kṛṣṇa in all circumstances has been made simple and sublime by Lord Caitanya Mahāprabhu, who taught us to constantly chant the Lord's holy names: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. While driving, working, cleaning, studying, and yes, dressing in the morning, we can think of the beautiful form of Kṛṣṇa and chant His names.

Everyone knows, however, that love is more than internal meditation. It is action. So Kṛṣṇa also instructs, "Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that, O son of Kuntī, as an offering to Me."

Doing everything for Kṛṣṇa may seem to be a negation of our own desires, but it's actually the way to discover our real, spiritual identity. Just as the hand gets true nourishment by serving the stomach, we will find satisfaction by pleasing our

source, Kṛṣṇa. In fact, we'll find much more satisfaction than if we try to delight our mind and senses independently.

Now, back to getting dressed in the morning. How do you get dressed for God?

Well, first of all, you can dress neatly, in clean and simple clothing. Simple clothing can help to foster humility and chastity, and by freeing you from the whims of fashion, it can give you more time to contemplate that it's the eternal soul, not the temporary body, that is of ultimate importance.

Devotees of Kṛṣṇa traditionally dress in simple *sārīs* or *dhotīs*—straight pieces of cotton or silk, wrapped and tied with uncomplicated elegance. And such attire is beginning to attract the fashion-conscious too.

Connoisseur magazine, a publication that also advertises quarter-million-dollar necklaces, glorifies the *sārī* in its April 1986 issue. Quoting from *India in Luxury*, *Connoisseur* describes *sārī*-clad women as "moving much more beautifully than anyone in a fashion show." The piece concludes that "The *sārī*'s radiance, vigor, and variety, produced by a single straight length of cloth, should give us in the West pause and make us think twice about the zipper, the dart, and the shoulder pad." For a devotee, we might add, a *sārī*, being traditional Vedic attire, helps us remember Kṛṣṇa.

The *Detroit News* recently published directions for wrapping a *sārī*. Stating that Indian culture is "practically eternal,"

the *News* thus supported the devotees' conviction that Vedic fashion is adornment for the soul.

Alas, the *dhotī* hasn't fared so well in Western fashion magazines. But the *dhotī*, also one unsewn piece of cloth, is the comfortable, versatile garment men are vainly searching for when they browse through stores full of jeans and suits in the local mall.

Endless variety, enough for all fashionable and practical purposes, is easy to achieve by varying the fabric. For a hot Indian summer, choose loosely woven cotton or silk chiffon. For a cold Michigan winter, try heavyweight silk or densely woven Egyptian cotton. *Sārīs* and *dhotīs* can be folded and draped in many ways, changing the look of the same piece of clothing.

There are plain *sārīs*, embroidered *sārīs*, printed, tie-dyed, and gold-edged *sārīs*. The single- and double-*ikat sārīs* have brilliant flower and animal designs created by an ancient technique of dyeing the thread before weaving. From South India there's cotton that looks like silk; from Benares, cloth as fine as butterfly wings.

We urge everyone interested in reviving his or her natural spiritual position of love of God to constantly chant His holy names. And for simplicity and natural elegance, why not try on a *sārī* or *dhotī* when you get up tomorrow? That will help you remember Kṛṣṇa, who always wears a yellow silken *dhotī*, and bring you one step closer to loving Him. ☐

Lord Kṛṣṇa's Cuisine

A New Friend in Philly

Putting their preconceptions aside, two food writers find common ground.

by VIŚĀKHĀ-DEVĪ DĀSĪ

She was expecting to hear my cymbals clanging and see my crimson *sārī* fluttering as I pursued—wide-eyed—trying to convert her.

I was expecting to meet an aloof, high-society lady who favored the refined dining company of dukes and baronesses.

One afternoon in mid-February, after six months and four or five terse phone conversations, I finally met Elaine Tait, senior food writer for the *Philadelphia Inquirer*—an alert woman in a bulky sweater and a simple woolen skirt. We sat together on a small couch in the busy lobby outside her office. By her unpretentious demeanor, she disarmed me in the first few minutes of our conversation when she told me about "Moose," her pet rabbit. Elaine said that her fondness for Moose made her want to be a vegetarian like me, but her job didn't allow it.

At that moment I mentally emptied my stock of preconceptions of her like someone emptying a bucket of muddy water. On her side, she remarked on the quality of the reproductions in *Back to Godhead* magazine. She seemed surprised when I told her that devotees drank milk and ate milk products but didn't eat meat, fish, or eggs and that I wasn't a cook but a photographer and writer.

Our conversation warmed, and as she spoke I inwardly laughed at my ludicrous mental image. Here was a likable, vivacious person who "wore her heart on her sleeve" (as her mother told her), had a penchant for violets, and excelled in and was devoted to her work. Despite my reticent nature and my habit of burying my heart somewhere beneath equipoise, she bore with me. After a few days she accepted an invitation to a homemade lunch.

COOKING with the KRISHNAS

For devotees, there are three rewarding aspects of food: the preparation, the offering to the god, and the eating.

I would not have been surprised to hear drums and cymbals, to see an exotic woman swathed in a sari the color of a city sunset.

Instead, Visakha Dasi (Hare Krishna women take the sur-

name Dasi; Krishna men use the surname Dasa) arrived quietly, looking bookish, like a graduate student, in gray flannel and sensible wool stockings.

Visakha's appearance was reassuring, but she spoke in a steady, mantralike flow of words that reminded me of why I had been apprehensive about meeting with a member of the controversial religious sect. Hadn't I fled from Krishna strangeness in airports, and from adherents in the streets? Hadn't I heard reports of child marriages and worse in a Krishna commune in West Virginia?

Visakha's voice betrayed no emotion — not frustration when I resisted her early telephone efforts to schedule a meeting to

By ELAINE TAIT



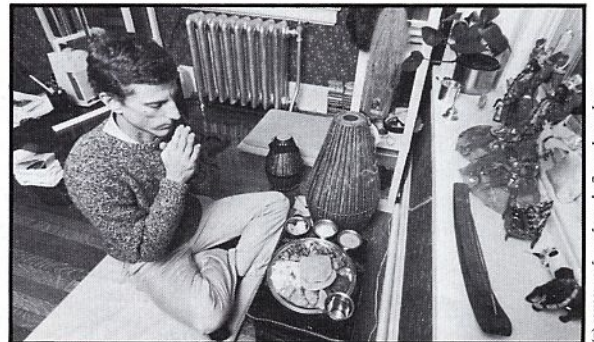
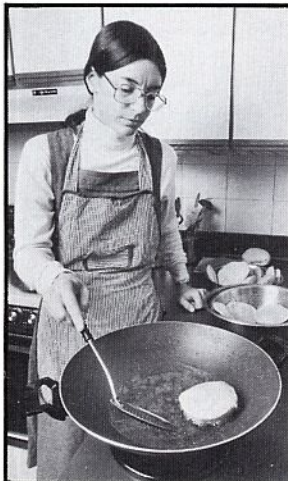
talk about the vegetarian cookbook she had helped prepare for the Hare Krishnas, nor satisfaction when, after several months of stalling, I surrendered and said, "OK, let's do it."

Later, when she felt more comfortable

with me — and I with her — I would notice that during our conversations, her voice lifted and lowered in much the same way that mine did in normal situations. I wondered: Had my own voice seemed small and controlled to her in those early, guarded conversations?

I had agreed to meet Visakha not at her Mount Airy home or at the nearby Krishna temple on Allens Lane, but at my office. If she was going to try to convert me — and weren't Krishnas always trying to convert people? — I reasoned that I would be better able to resist on my home ground.

We sat in a busy lobby studying Visakha (See TAIT on 6-E)



The opening of food writer Elaine Tait's article (top) appeared on the first page of the *Philadelphia Inquirer's* food section. The article included a photo of Viśākhā-devī dāśī cooking a *purī* (left), as well as a photo of her husband, Yadubara dāsa (above), offering a meal to Lord Kṛṣṇa.

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Inquirer photographs by J. Kyle Keener (2).

The following recipes appeared in the Philadelphia *Inquirer*, along with Elaine Tait's article "Cooking with the Krishnas."

Cauliflower and Green Peas (*Phul Gobhi Sabji*)

Preparation time: 30 minutes
Servings: 4-6

¼ cup ghee (clarified butter) or vegetable oil
½ cup fresh ginger, peeled and minced
1½ teaspoons cumin seeds
1 large cauliflower, trimmed, washed, and cut into florets
1 teaspoon turmeric powder
1 teaspoon salt
¼ teaspoon chili powder or paprika
1 cup fresh green peas
¼ cup heavy cream, sour cream, or yogurt
2 tablespoons fresh coriander or parsley leaves, minced

1. Heat the ghee in a four- or five-quart saucepan over a medium flame for one minute. Stir in the ginger and cumin, and fry until browned. Add the cauliflower. Sprinkle with turmeric, salt, and chili powder or paprika. Stir-fry until cauliflower is slightly browned. Add the peas and about two tablespoons of water. Cover and reduce the flame to low.

2. Cook, stirring occasionally, for 15 minutes or until the vegetables are almost tender. Remove the lid, raise the heat, and cook until dry. Fold in the cream, sour cream, or yogurt and sprinkle with coriander or parsley leaves. Offer to *Kṛṣṇa* hot.

Tomato Chutney (*Tamatar Chatni*)

Preparation time: 1 hour
Servings: 4-6

1½ tablespoons ghee or vegetable oil
½ dried red chili pod, seeded and broken into bits
½ teaspoon fresh ginger, peeled and minced
1 teaspoon black mustard seeds
¼ pounds firm ripe tomatoes, cut into chunks
½ teaspoon salt
3 tablespoons brown sugar or equivalent sweetener
½ cup water

1. Heat the ghee in a 2½- to 3-quart saucepan over a medium flame until hot. Toss in the chili bits, ginger, and mustard seeds, and

fry until the seeds crackle, sputter, and pop.

2. Immediately drop in the tomatoes and stir-fry four to five minutes. Add the salt, sugar, and water, reduce the flame to low and simmer, stirring occasionally, for 40 to 60 minutes or until the chutney has thickened. Remove the saucepan from the flame and allow chutney to cool to room temperature. Offer to *Kṛṣṇa*.

Pea Soup (*Dāl*)

Preparation time: 1 hour 15 minutes
Servings: 4-6

5 cups water
¾ cup yellow split peas
1 teaspoon fresh ginger, peeled and minced
½ teaspoon hot green chilies, seeded and minced
2½ tablespoons fresh lemon juice
1 cassia leaf or bay leaf
½ teaspoon turmeric powder
¾ teaspoon salt
2½ tablespoons ghee or vegetable oil
1 teaspoon cumin seeds
1 teaspoon black mustard seeds
2 teaspoons sugar or mild honey

1. Wash the split peas and place them in a heavy saucepan with water, ginger, chilies, lemon juice, cassia leaf, turmeric, salt and one-half tablespoon of ghee. Bring to a boil over a high flame. Reduce to a medium flame, cover, and boil gently for about one hour, stirring occasionally and adding water if needed.

2. When the peas are soft, remove them from the flame, pick out the cassia leaf, and whip the peas with a rotary beater until creamy.

3. Heat the remaining ghee in a small pan over a medium flame. Stir in the cumin and black mustard seeds. Fry until the cumin seeds begin to darken. Add sweetener. Stir-fry until the mixture turns reddish. Remove from the flame and pour into the peas. Stir, cover the mixture, and allow to steep for one minute. Offer to *Kṛṣṇa* hot.

Rice Pilaf (*Pulao*)

Preparation time: 30 minutes
Servings: 4-6

4 green cardamom pods
3 tablespoons ghee or vegetable oil
6 whole cloves
1½-inch cinnamon stick

½ cup slivered or sliced raw almonds
1 cup basmati or other good-quality long-grain white rice
2 cups water
½ teaspoon salt

1. Lightly tap each cardamom pod with a knife handle to partially crush. Remove the seeds. Heat the ghee in a heavy 1½-quart saucepan over a medium flame for one minute. Add the cloves, cinnamon, cardamom seeds, and almonds, and stir-fry until the almonds begin to turn golden-brown.

2. Add the rice and stir-fry for about four minutes. Pour in the water and salt. Stir, raise flame to high, and bring water to a full boil. Immediately reduce the flame to the lowest possible setting, cover the saucepan with a tight-fitting lid, and allow the rice to simmer without stirring for 15 to 25 minutes or until all the water is absorbed and the rice is tender and flaky. Offer to *Kṛṣṇa* hot.

Deep-fried Puffed Breads (*Puris*)

Preparation time: 40 minutes
Servings: 14

1 cup whole-wheat flour
1 cup white flour
½ teaspoon salt
2½ tablespoons butter, melted
½ to ¾ cup warm water
3 cups ghee or vegetable oil for deep-frying

1. Mix the flours in a mixing bowl. Add the salt and rub in the butter with your fingertips. Slowly add water while mixing to make a medium-stiff dough. Knead the dough until smooth. Cover and allow it to rest in a warm spot for 30 minutes.

2. In a wok or saucepan, heat the ghee over a medium flame. Meanwhile, smear a few drops of ghee on a rolling pin and a rolling surface. Shape the dough into 14 smooth patties and roll each into a thin, round, even disk about 3½ inches in diameter.

3. When the ghee is hot (around 360 degrees), lower the heat to a medium flame. Carefully slip a *puri* into the hot ghee. The *puri* will sink at first, then rise to the surface and sputter. If it fails to rise, your ghee is not hot enough. Using the back of a slotted spoon, gently press the *puri* into the ghee until it inflates like a balloon, about 30 seconds. Fry the other side for a few seconds until it is as crisp and golden as the first side. Remove the *puri* and place it in a colander to drain. Cook the remaining *puris* the same way. Offer to *Kṛṣṇa* hot.

Elaine's graciousness as a guest more than compensated for my inadequacies as a cook. When I pulled open a kitchen drawer where twenty-one spices were housed, each one in a small stainless-steel cup, her face lit up, revealing her enthusiasm for cooking. "What a wonderful idea you've given me for my new kitchen!" she exclaimed. Who wouldn't be delighted to

entertain a guest who appreciates your food, your company, your child—and even your banterings with your spouse? And we in turn enjoyed Elaine's ready wit and her stories about her work with the *Inquirer*.

Elaine and I met again the day after her "Cooking with the Krishnas" story was published, and her first question was "Did

you survive the article?" I told her that I'd read it three times and had laughed each time. It was expertly written and honest. And after all, it had been fun to meet her and fun to have her over, so it was fitting to have an article that was fun to read. But most of all, it was fun to see how we'd both tossed out our preconceptions of each other and become friends. ☑

THE VEDIC

Transcendental Comment

SAINTS AND SWINDLERS

by Satyarāja dāsa

At the opening of an exclusive New York art show, I overheard some of the “upper crust” discussing their respective *gurus*. One man was proud that his *guru* had won an award for being a first-rate marathon runner. One woman was aghast to find that her best friend had never seen a *guru*. Then—in what was the most absurd statement of the evening—another woman openly exclaimed that one could not truly appreciate a relationship with the *guru* unless one married him. Clearly, I thought, most people have no concept of just what a *guru* actually is. They have commercialized and cheapened the once-sacred relationship between the *guru* and his disciple.

A *guru* is a teacher. In all serious areas of endeavor, we require teachers. Whether you want to be a doctor, a priest, or even a plumber, if you are serious you will find a teacher. Indeed, it has been said that anyone who claims to be his own *guru* has a fool for a disciple.

Spirituality is no exception. The Vedic literature informs us, *tad-vijñānārtham sa gurum evābhigacchet samit-pāṇiḥ śrotriyam brahma-niṣṭham*: “To learn transcendental science, one must approach a bona fide spiritual master [*guru*] in disciplic succession. The bona fide spiritual master is fixed in the Absolute Truth” (*Muṇḍaka Upaniṣad* 1.2.12). Thus the *Upaniṣads* inform us that one who wants spiritual knowledge *must* approach a genuine *guru*—he has no choice. And this is only natural. After years of material conditioning, doesn’t it make sense that we would need help in approaching God? If we are actually serious about the goal, why should we deny ourselves that assistance?

But just what is a genuine *guru*? How can one distinguish saints from swindlers? That is also revealed in the above verse from the Vedic literature. A genuine *guru* is *śrotriyam brahma-niṣṭham*. *Śrotriyam* indicates that the actual *guru* is one who has fully absorbed *his guru’s* teachings. In other words, if everyone must approach a

guru for spiritual knowledge, then the *guru* must have received knowledge in the same way. Thus there exists a historical succession of teachers, and a genuine *guru* must belong to that line. Further, the *guru’s* teachings must agree with those of the previous spiritual masters, as well as with the holy scriptures. If they don’t, something is amiss.

Another essential qualification of the *guru* is *brahma-niṣṭham*: he must be fixed in transcendence. He doesn’t just look

reliable message? Indeed it is. For not just anyone can presume to speak spiritual knowledge in succession from the past teachers. Only a person who possesses the rigorous qualifications given in the Vedic literature is fit to be accepted as *guru*. By assuring the qualifications of the transmitter, the Vedic process assures the pure transmission of spiritual knowledge.

A sincere student can thus receive the pure Vedic message in the same way a person might receive a mango from a



“So, what does your *guru* do?”

holy—while he speaks some bogus philosophy. He must actually demonstrate realized knowledge. He must be completely devoted to God with his body, mind, and soul.

Thus spiritual knowledge, which originates with God, descends to a sincere spiritual aspirant via the *guru*. One might question whether or not a line of teachers can accurately pass the message from one teacher to another without change or addition. Is it possible to deliver, as does a good mailman, an unchanged and thus

number of men sitting on the branches of a mango tree. The safest way to get the most succulent mango, which is always found at the top of the tree, is to have the man at the top pick the fruit and pass it down carefully to the man below. Thus it comes down from man to man and reaches the person on the ground undamaged and unchanged. Unfortunately, at Big Apple art show openings—and almost everywhere else these days—the fruit of spiritual knowledge, having been handled roughly, is not only squashed but rotten.

OBSERVER

ary on the Issues of the Day

AN EVEN HAND IN ALABAMA

by Kuṇḍalī dāsa

When Judge W. B. Hand banned forty-five textbooks from Alabama's public schools, many people were appalled. They thought his ruling profaned one of America's most sacred values: the separation of Church and State.

The American Civil Liberties Union and People for the American Way promptly announced plans to appeal on behalf of twelve indignant parents who wanted the books reinstated. The judge's decision, they contended, stemmed not from an impartial application of the law but from his private religious beliefs and biases. They said he used the state's authority to force his beliefs on the schools.

One typically irate response came from a citizen in Baltimore, who quoted the oath on Jefferson's memorial: "I have sworn upon the altar of God eternal hostility over every form of tyranny over the mind of man. . . ."

The citizen commented, "The tyranny Jefferson referred to was the effort of zealous clergy to have their form of belief made official for our new nation. 'Freedom of religion' and the separation of Church and State was Jefferson's response, as it should be ours, before such appalling action as that of Alabama's Judge Hand."

Almost no one, it appears, saw which party was *actually* guilty of intellectual tyranny. But the evidence shows that the judge's ruling did uphold the law.

Judge Hand's decision dealt two blows to the secular humanists, who, as it turns out, were the main movers in favor of the textbooks. First he banned history texts that distorted the historical record by not mentioning America's theistic roots.

The *Humanist Manifesto II*, of 1973, asserts "Humanists still believe that traditional theism, especially faith in the prayer-hearing God, . . . is an unproved and outmoded faith." For them, history books with no mention of God would have been a victory and a cause for celebration.

The second blow did more damage. The

judge banned home-economics texts that actually espoused secular humanism's morals and ethics. The wily humanists thought they could put one over with textbooks espousing their brand of moral pabulum on the grounds that theirs was not theistic, hence not religious, hence perfectly safe for consumption by Alabama's schoolchildren.

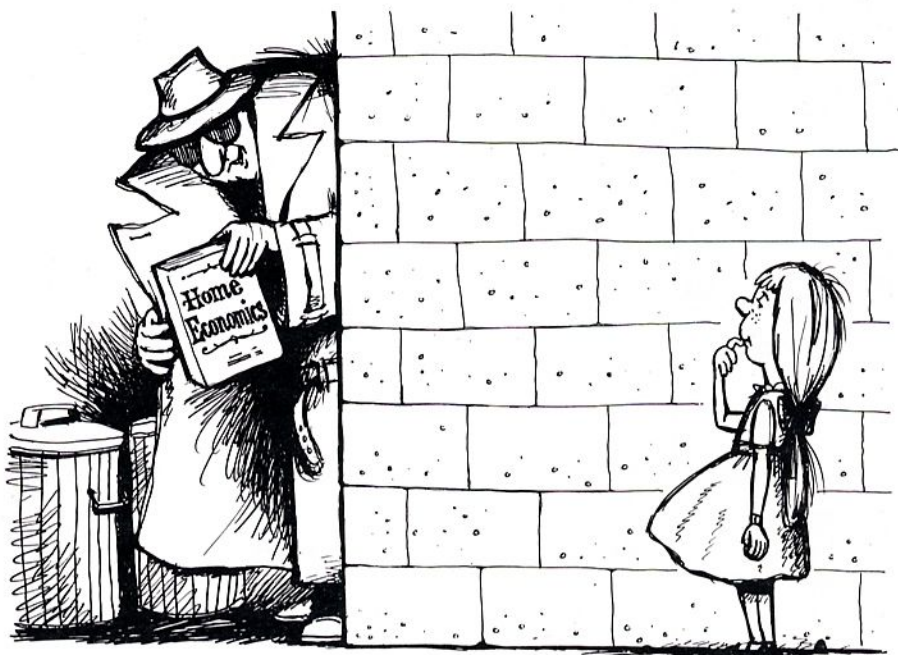
But their strategy to poison young minds against theism failed. The whole scheme backfired. How? Evidence was produced proving that humanists consider their beliefs a type of religious faith.

The *Humanist Manifesto I*, of 1933, urges

would railroad our beliefs on the masses if we had the chance. People have asked me, "What would happen if a Hare Kṛṣṇa took over the government and ran the whole country? Would we all have to shave our heads and chant Hare Kṛṣṇa?"

They usually expect an answer like "Yes, we would consider it our first duty to make every man, woman, and child chant Hare Kṛṣṇa or pay extra taxes."

But I never say that. Instead I tell them how Śrīla Prabhupāda answered the same question. He said that whatever religious system a man professes, we would see that he follows its principles. If someone says,



"Psst . . . Hey, kid."

an understanding of "religious humanism" and proclaims the need for such a "vital, fearless and frank religion." The *Humanist Manifesto II* is more overtly antitheistic, but it reaffirms the same conclusions.

So, strictly in terms of precedent and the evidence before him, Judge Hand did uphold the separation of Church and State law: he kept the "religion" of humanism out of the textbooks.

An interesting aside to all this is that many people assume we Hare Kṛṣṇas

"I'm a Muslim," we say, "Fine. Now please follow Muslim principles." If someone says, "I'm a Christian," we want to see that he observes Christian principles.

Secular humanists have a reputation for being liberal, but judging by the events in Alabama, it's an ill-gotten distinction. At least in this case, if anyone deserves the charge of tyranny over men's minds, it's the humanists for trying to foist their unsound beliefs on Alabama's youth and then having the nerve to be outraged by Judge Hand's even-handed decision. ☑

Who Are You?

(continued from page 4)

without any discrimination—with their mother, sister, or anyone. The dogs also have no courtesy or shame. In the street they're having sex. And now human civilization is also coming to this. In India it has not yet come to this, but in the Western countries public sex is a common affair. Young men and women are embracing and kissing, and sometimes they're sexually engaged on the sea beach or in the garden. We have seen it.

So, practically speaking people are coming to the hogs' and dogs' life. This is their advancement of civilization. Why? On account of the bodily concept of life: "I am this body." Therefore, one should first of all understand that the soul is different from the body. The human body has been awarded to us so we can utilize it as we like. We can utilize it like the cats and dogs and hogs, or we can utilize it like a *deva*, a demigod. That is up to us. We have a little independence.

But the *śāstra* says we should not utilize this body like the dogs and hogs. And if we ignore the *śāstra*, we will suffer. As Lord Kṛṣṇa says in the *Bhagavad-gītā* [16.23]:

*yaḥ śāstra-vidhim utsrjya
vartate kāma-kārataḥ
na sa siddhim avāpnōti
na sukhaṁ na parāṁ gatim*

"Anyone who does not care for the instructions given in the *śāstras* cannot achieve any perfection or happiness." Suppose someone doesn't care for the law of the state. What kind of man is he? He's an outlaw; he's not a respectable citizen, and he will suffer punishment at the hands of the police. Similarly, anyone who does not follow the *śāstric* injunctions is violating God's law, and he must be punished by material nature. Therefore we have to follow the *śāstric* injunctions if we want happiness.

The *Bhagavad-gītā*, the *Purāṇas*, the *Vedānta-sūtra*—these *śāstras* are meant to

help revive our Kṛṣṇa consciousness. They give us transcendental knowledge. And the first, essential knowledge is to know, "I am not this body."

We have to transcend the bodily concept of life. The bodily concept of life means absorption in sense gratification. That's all. Because a person thinks "I am this body," he must try to satisfy his eyes by seeing something beautiful, and he must try to satisfy his tongue by eating so many abominable things. These things may be forbidden in the *śāstras*, but because his tongue wants them he must eat them. So the bodily concept of life means to be forced to satisfy the gross material senses.

But gradually, by training ourselves in Kṛṣṇa consciousness, we will desire more and more to satisfy Kṛṣṇa. Now we are satisfying our senses—that is the result of the bodily concept of material existence. And when we train ourselves how to satisfy Kṛṣṇa—oh, that is the perfection of our life. That is Kṛṣṇa consciousness.

Thank you very much. Hare Kṛṣṇa. ❏

Meditation

(continued from page 7)

the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond all material conception, who is inconceivable, and who is always a person. He is luminous like the sun and, being transcendental, is beyond this material nature."

Śrīla Prabhupāda states, "Since the Lord is absolute, deep meditation upon Him is as good as yogic trance" (*Bhāg.* 1.15.28, purport). When, immersed in such trance, we perfectly understand ourselves to be part of God, related to Him as His eternal servants, several important improvements in our lives naturally follow. First, we quickly become free from the material miseries outlined above. Kṛṣṇa says in the *Gītā* (12.6-7),

Those who worship Me, giving up all their activities unto Me and being devoted to Me without deviation, engaged in devotional service and *always meditating upon Me, having fixed their minds upon Me*, O son of Pṛthā—for them I am the swift deliverer from the ocean of birth and death. [our italics]

Even in this world, the practitioner of Kṛṣṇa meditation remains undisturbed. "As a lamp in a windless place does not waver," says the *Gītā* (6.19), "so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent Self." Śrīla Prabhupāda comments, "A truly Kṛṣṇa conscious person, always absorbed in transcendence, in constant undisturbed medita-

tion on his worshipable Lord, is as steady as a lamp in a windless place."

The system of Kṛṣṇa meditation outlined in the *Bhagavad-gītā* and other Vedic books of knowledge is variegated, embracing many forms of mental concentration. First and foremost is meditating upon the Hare Kṛṣṇa *mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Kṛṣṇa, being nondifferent from His names, is personally present in this *mantra*. In *Bhagavad-gītā* (8.7), Kṛṣṇa says, "He who meditates on Me as the Supreme Personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Pārtha, is sure to reach Me." Śrīla Prabhupāda comments: "One's memory of Kṛṣṇa is revived by chanting the *mahā-mantra*, Hare Kṛṣṇa. . . . This mystic meditation is very easy to practice, and it helps one attain the Supreme Lord."

Just as Kṛṣṇa is present in His name, He is also present in transcendental literatures that contain His instructions and narrations of His pastimes. The instructions of Kṛṣṇa are found in the *Bhagavad-gītā*, while His pastimes are contained especially in the *Śrīmad-Bhāgavatam*. Devotees meditate on Kṛṣṇa by absorbing their minds in these transcendental literatures. The *Bhāgavatam* recommends,

To hear about Kṛṣṇa from Vedic literatures, or to hear from Him directly through the *Bhagavad-gītā*, is itself righteous activity. And for one who hears about Kṛṣṇa, Lord Kṛṣṇa, who is dwelling in everyone's heart, acts as a best friend and purifies the devotee who constantly engages in hearing

of Him. In this way, a devotee naturally develops his dormant transcendental knowledge.

Such reading is an easily practiced form of meditation. "Even a child," states Śrīla Prabhupāda, "can hear and derive the benefit of meditating on the pastimes of the Lord simply by listening to a reading from the *Bhāgavatam* that describes the Lord as He is going to the pasturing ground with His cows and friends" (*Bhāg.* 3.28.19, purport).

We can also meditate on Kṛṣṇa in His form of the *arcā-vigraha*, the Deity in the temple. Because our present material senses are incapable of perceiving Kṛṣṇa's original spiritual form, Kṛṣṇa kindly consents to become visible in the form of the Deity. Śrīla Prabhupāda states, "Nowhere in the universe are there such beautiful bodily features as those of Lord Kṛṣṇa. Therefore His transcendental body has nothing to do with anything materially created" (*Bhāg.* 1.9.33, purport). Kṛṣṇa Himself says, "Those who fix their minds on My personal form and are always engaged in worshiping Me with great and transcendental faith are considered by Me to be most perfect" (*Bg.* 12.2).

Is the Deity simply a stone statue? Śrīla Prabhupāda explains:

Because the elements are the Lord's own energy and because there is no difference between the energy and the energetic, the Lord can appear through any element. Just as the sun can act through the sunshine and thus distribute its heat and light, so Kṛṣṇa, by His inconceivable power, can appear in

(continued on page 29)

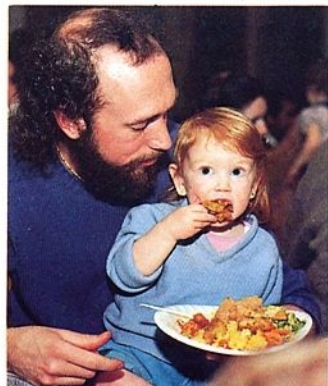
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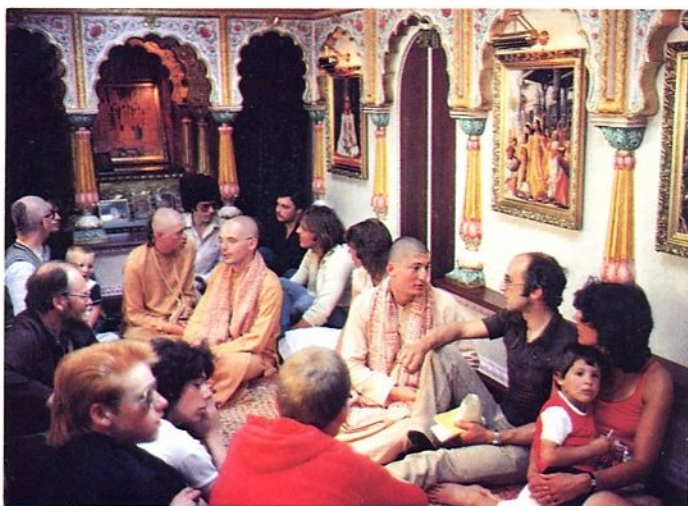


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Having cast aside his bow and sat down on the chariot, the mighty Arjuna, overwhelmed with grief, told Kṛṣṇa . . .

“I SHALL NOT FIGHT”

by VIŚĀKHĀ-DEVĪ DĀSĪ

Fifty centuries ago, on the expansive Battlefield of Kurukṣetra in northern India, huge phalanxes of fully-armed troops were poised to begin a war: on one side, the powerful Kaurava brothers, determined to defend the throne they had usurped from their righteous cousins, the five Pāṇḍavas; on the other side, the Pāṇḍavas, determined to regain their inheritance.

Arjuna and the other Pāṇḍava brothers faced severe tribulations after the untimely demise of their father, Pāṇḍu. The envious Kauravas had burned their home, poisoned them, dishonored their wife, and sentenced them to fourteen years of exile. Exhibiting tolerance and humility worthy of saints, the Pāṇḍavas finally requested only five villages to rule. Though the entire kingdom was legally theirs, to avert further disagreement they made this modest proposal. The Kauravas, however, flatly refused, declaring that the Pāṇḍavas “would not be given enough land to drive a needle into.” Thus war was inevitable.

The Pāṇḍavas and the Kauravas canvassed all the kings of the world, making allies for the great battle. They also approached Lord Kṛṣṇa, the Supreme Personality of Godhead. The Kauravas acquired Lord Kṛṣṇa’s large army, while Arjuna chose the Lord Himself. Although Kṛṣṇa refused to take up arms in the battle, He agreed to become Arjuna’s charioteer. The Lord’s supremacy is not diminished by His taking this “menial” task. Rather, because Arjuna’s unalloyed

As Kṛṣṇa drives the chariot between the two vast armies, Arjuna becomes bewildered—not out of fear, but out of an unwillingness to fight with his friends, teachers, and relatives. He turns to Kṛṣṇa for help.

devotion to Kṛṣṇa had endeared Arjuna to Him, Kṛṣṇa desired to become subservient to Arjuna in a reciprocation of love. Devotees relish thinking of Kṛṣṇa, the

Lord and creator of the universe, standing on the chariot with the horse's reins in His hands, ready to obey the command of His devotee Arjuna.

Desk Soldiers

The disclosure last fall that higher-ups in the United States government sold arms to Iran, using the profits to fund the Nicaraguan *contras*, created a big stir.

But maybe it shouldn't have. Why should congressmen and reporters fuss over millions of dollars in secret *contra* aid when the Pentagon, with little or no congressional supervision, spends billions on secret weapons and espionage every year? Thirty-five billion dollars annually now goes to the Pentagon's "black budget," secret accounts used for classified programs. The Iran arms deal itself may have been, indirectly at least, one of those programs, since black budget money funds the CIA, one agency allegedly involved in the Iran-*contra* fiasco.

Black-budget programs are various: research and development of nuclear bombers, including the Stealth bomber; training of dolphins for underwater espionage; mapping out war strategies. Some experts worry that these and other black-budget projects will crowd out defense spending for such relatively mundane items as boots and bullets. Billions have already been spent on plans for World War IV.

Yep, four. Gotta think ahead. These war plans include the use of robots in radioactive battlefields while commanding generals speed down interstate highways in lead-lined trucks, orchestrating—with the help of the latest satellite technology—the firing of nuclear warheads.

What should alarm us more than the mere secrecy of the black budget is that military leaders, while still expecting the respect and honor due to heroes, are using the money to shirk one of their most basic duties.

How shirk? In the *Bhagavad-gītā* Lord Kṛṣṇa explains that a primary duty of military leaders is *yuddhe apalāyanam*—not to run from the battlefield.

But what to speak of running, in the event of world war how many Pentagon leaders will ever see a battlefield?—except via satellite. Very few. At best they'll be racing along interstates in their lead-lined trucks, sending newly drafted GI's to the front, or sending millions of civilians to their deaths.

Modern nuclear weapons target civilians. In that sense they are a retreat from battle. Opposing military leaders, instead of confronting each other directly, threaten each other's civilian populations with nuclear annihilation. The arms race thus becomes a contest in depravity: each new and more powerful warhead signals to the enemy how little respect you (a Pentagon or Kremlin strategist) have for innocent human life and challenges him to have less. All this while you, a Pentagon or Kremlin

strategist, risk your own life hardly at all.

In light of this depravity, should we want to abolish the military altogether? No. The *Bhagavad-gītā* and other Vedic texts do not recommend pacifism, at least not across-the-board. Vedic authorities assert that there will always be a class of martially spirited men who aspire to positions of power and leadership and whose skills are essential to the health of the social body. The Sanskrit name for these men—*kṣatriya*—is significant. *Kṣat* means "harm," and *trāyate* means "deliver." The military is necessary, in other words, to deliver human society from harm. True *kṣatriyas* are due respect, honor—maybe even a few dollars for their black budgets—because they put their lives on the line to protect civilians.

That's what modern leaders claim to be doing. They're delivering us from communism or from capitalism or from atheism or from religious fanaticism. But if the cost of delivery is *our* lives, not theirs, or if the cost is a \$35-billion black budget—more than the United States spends on education or the environment—then what kind of delivery is that?

Even if we live, have we really been delivered? The *Gītā* says that deliverance ultimately means deliverance from the greatest danger (*trāyate mahato bhayāt*), which is the danger not of communism or capitalism but of taking birth again and again in this material world. Communists, capitalists, fanatics, and the faithless are all in danger of suffering perpetually in the cycle of birth and death. Since freedom from this cycle comes only by rendering devotional service to the Supreme Lord, the *kṣatriya's* prime duty is to create a peaceful social atmosphere conducive to devotional service.

Peaceful social atmosphere. That's a goal everyone should agree on, even without appreciating the importance of devotional service. And peace is not something you get by threatening the entire human race with nuclear war. If the world's military leaders want to fight over just *how* to establish peace, then they should go back to the world of boots and bullets—a relatively mundane world for sure, but one where it's possible to reduce the chances of indiscriminate, wholesale slaughter.

So let's demand that our modern protectors strap on their boots, load their guns, choose an unpopulated battlefield, and charge into—instead of away from—battle.

It'll be hard for them to give up their missiles, satellites, and lead-lined trucks. But if they agree to do it, we'll promise not to chide their cowardice. Or question their black budgets.

—Mathuresa dāsa

At the start of the first day of the battle, both parties blew their conches, filling the sky with vibrations and filling the weak-hearted with terror. Then Arjuna, seated on his fine chariot, took up his bow and prepared to shoot his arrows at the Kauravas. Suddenly, unexpectedly, Arjuna became anxious. He told Kṛṣṇa to draw his chariot between the two armies so he could see who had come to fight in alliance with the Kauravas. When he got a clear look, he was dumbfounded. There in the midst of the opposing army were his father-in-law, his father's friends, his grandfather, his grandfather's friends, his teachers, maternal uncles, brothers, sons, grandsons, friends, and well-wishers.

Just imagine yourself in Arjuna's position. If a relative or friend mistreats you, you're naturally hesitant to retaliate. Out of love, you tolerate and forgive such behavior. But Arjuna was duty-bound to help conquer an army that included friends and relatives. It was too much for him; out of affection for them, Arjuna became overwhelmed with grief. His limbs quivered, his mouth dried up, and his bow slipped from his hand. He was not a coward, but a great fighter, yet out of compassion he didn't want to kill his family, friends, and superiors.

Immediately he told Kṛṣṇa he wanted to leave the battlefield. Only evil could come from killing his kinsmen, and he did not desire any subsequent victory, happiness, or kingdom. To fight such a ghastly war was sinful, and if so many noble men were slain, surely their wives and daughters would be left unprotected. Immorality would flourish, jeopardizing the venerable family heritage.

Besides possessing unrivaled prowess and military expertise, Arjuna was an exalted devotee, an intimate friend of Lord Kṛṣṇa, the Supreme Person. Therefore he had godly qualities. His senses were controlled, he was detached from the false prestige associated with fame and followers, and he was soft-hearted and always conscious of moral principles. Seated on the chariot between the huge armies, Arjuna decided it would be best to allow the Kauravas to kill him unharmed and unresisting. Otherwise he was prepared to give up his royal position, as well as his claim to the throne, and live by begging.

Even these drastic ideas, however, failed to relieve Arjuna's pressing dilemma. Waves of turmoil arose in his

(continued on page 28)

Arjuna had always dealt with Kṛṣṇa as a friend. But when Arjuna faced an overwhelming dilemma on the Battlefield of Kurukṣetra, he approached Kṛṣṇa as a disciple, accepting Him as the Supreme Personality of Godhead. Arjuna surrendered to the Lord and offered Him prayers.



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ŚRĪLA PRABHUPĀDA SPEAKS OUT

Modern Science: Simply Bluffing

This conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and Thoudam Singh, Ph.D., took place in Bhubanesvara, India, on February 3, 1977.

Dr. Singh: Many of my scientific colleagues say that intelligence is simply a molecular interaction within the brain.

Śrīla Prabhupāda: Some molecular interaction may be occurring, but the interaction is not simply molecular. Intelligence has to do with the soul, not simply with the brain.

Dr. Singh: They say the brain is the source of intelligence.

Śrīla Prabhupāda: No. Take electricity, for example. Electricity moves between gross elements and through a gross wire. But the electricity itself—it is not those elements, not that wire. It is subtle.

Dr. Singh: Yes, it is subtle, but—

Śrīla Prabhupāda: You cannot see this subtle thing directly; you can see it only when it interacts with something gross. But the subtle thing is independent and distinct from the gross things.

Dr. Singh: That is actually true. That's a fact. For example, when we speak of Newton's law of gravitation, we can establish a mathematical formula, but we do not know how gravitation acts.

Śrīla Prabhupāda: Not directly seen.

Dr. Singh: Yes. Even though gravitation does exist, we can't really see it. Modern science admits that. Newton himself admitted that.

Śrīla Prabhupāda: So although we cannot see the soul directly, why not admit that it exists? The soul is the most subtle, but we can see it through its effects. So why not admit it exists?

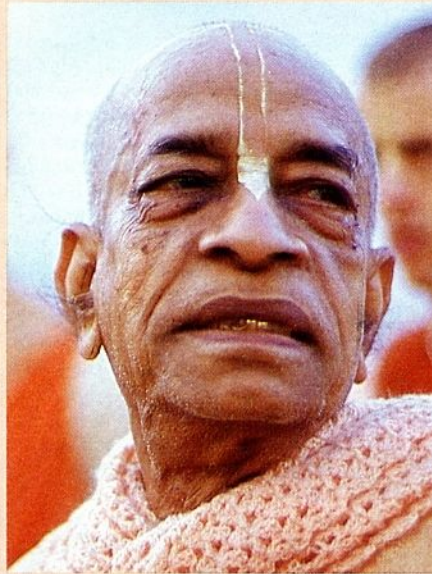
Dr. Singh: Yes. Far too many scientists have left the soul out of their discussion of reality. Instead, they try to reduce reality to matter. And yet we see the existence of the soul. It is beyond our comprehension, but it exists. We should not ignore the soul simply because it is inconceivable.

Śrīla Prabhupāda: Actually the soul is conceivable, because we can understand much about it by observing the way it interacts with matter. Yet largely the soul is outside our experience.

Dr. Singh: Yes.

Śrīla Prabhupāda: So the soul is not inconceivable. It is conceivable.

Dr. Singh: Oh, yes. Again, if we take the example of physical phenomena and laws, we can perceive that they exist, but



precisely how they exist we do not know.

Śrīla Prabhupāda: That is another thing. But you have to admit they exist. And we have to accept that the soul exists.

Dr. Singh: Yes. That is the missing point in modern science.

Śrīla Prabhupāda: The mind exists, the intelligence exists, the sense of ego exists, the soul exists—although they are not entirely perceivable by our gross senses.

Dr. Singh: So consciousness, the soul, exists—independent and distinct from matter.

Śrīla Prabhupāda: Yes. This you have to bring into the scientists' discussion. Now they should begin to inquire, How does the soul enter the subtle material situation? How does the soul create and enter a subtle or mental body? And how does this subtle body create the gross situation, the gross body?

At the present moment, the scientists are stressing the gross situation. But the subtle situation—they have no knowledge. And yet the subtle situation can be perceived.

Dr. Singh: Yes, that is true.

Śrīla Prabhupāda: So you have to convince other scientists. This subtle mental, intellectual, and psychological situation is so very important. It can carry the soul to the spiritual world. But one has to make himself fully spiritualized, fully devoted to the Lord. At the time you pass from your gross body, if you have made your subtle body fully spiritualized, then it will carry you to the spiritual world.

So just consider how critically important is this Kṛṣṇa conscious culture, this spiritual culture. Just consider. And yet these so-called scientists who are setting society's cultural tone—they know nothing of this true culture. Nothing.

We can perceive two energies—*parā* and *aparā*, the higher and lower—spirit and matter. And we get confirmation from Lord Kṛṣṇa. In *Bhagavad-gītā* He discusses His two energies in these very terms, *parā* and *aparā*: higher and lower—spirit and matter. So the soul in the material world is situated between this *aparā*, or inferior, material energy and the *parā*, or superior, spiritual energy. This subtle situation, his subtle body, is his medium back to the spiritual world. If the soul makes his subtle body—his mind, intelligence, and self-identification, or ego—spiritualized, then he goes to the spiritual world.

You see? If the soul spiritualizes his mind and intelligence and ego—if he focuses them on his actual, spiritual identity and his loving relationship with Kṛṣṇa, the Supreme Spirit—then he will be transferred to the spiritual world. This you have to prove or demonstrate in scientific terms. These pseudoscientists are seeing simply the gross situation, the gross body. That's all.

They see the gross body functioning for some time and then ceasing to function, and they think, "This person was living, but now he is living no more." No, the soul is always living. But now he is being carried to another situation, another life, by the subtle situation he created in this life.

These pseudoscientists are thinking, "This gross situation, this gross body, is finished—everything is finished." That's not the fact. Kṛṣṇa confirms, *tathā dehāntara-prāptir dhīras tatra na muhyati*: "As the soul passes, in this lifetime, from a childhood body to a teenage body to an old-age body, so at the time of death he passes into still another body."

Dr. Singh: That is a drawback in modern science.

Śrīla Prabhupāda: Without this spiritual perspective, everything they say is a drawback. Simply bluffing. *Harāv abhaktasya kuto mahad-guṇaḥ*: anyone who does not use his human intelligence to spiritualize himself, to become a devotee of the Lord—his whole life is a drawback. ❏

(To be continued.)

ŚRĪMAD-BHĀGAVATAM

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

Third Canto: “The Status Quo”

CHAPTER SIXTEEN

The Two Doorkeepers of Vaikuṅṭha, Jaya and Vijaya, Cursed by the Sages

*In this installment of our continuing presentation of Śrīmad-Bhāgavatam, the Supreme Personality of Godhead Lord Viṣṇu, standing at the gates of Vai-
kuṅṭha (the kingdom of God), concludes His glorification of His devotees. The
Kumāras (the four boy-sages) prepare to offer prayers to the Lord.*

TEXT 8

नाहं तथापि यजमानहविर्विताने
श्च्योतद्घृतप्लुतमदनं हुतभुञ्जुखेन ।
यद्ब्राह्मणस्य मुखतश्चरतोऽनुषासं
तुष्टस्य मय्यवहितैर्निजकर्मपाकैः ॥ ८ ॥

*nāhaṁ tathāmi yajamāna-havir vitāne
ścyotad-ghṛta-plutam adan huta-bhuñ-mukhena
yad brāhmaṇasya mukhataś carato 'nughāsaṁ
tuṣṭasya mayy avahitair nija-karma-pākaiḥ*

na—not; *aham*—I; *tathā*—on the other hand; *admi*—I eat; *yajamāna*—by the sacrificer; *havir*—the oblations; *vitāne*—in the sacrificial fire; *ścyotat*—pouring; *ghṛta*—ghee; *plutam*—mixed; *adan*—eating; *huta-bhuk*—the sacrificial fire; *mukhena*—by the mouth; *yat*—as; *brāhmaṇasya*—of the *brāhmaṇa*; *mukhataḥ*—from the mouth; *carataḥ*—acting; *anughāsam*—morsels; *tuṣṭasya*—satisfied; *mayi*—to Me; *avahitaiḥ*—offered; *nija*—own; *karma*—activities; *pākaiḥ*—by the results.

TRANSLATION

I do not enjoy the oblations offered by the sacrificers in the sacrificial fire, which is one of My own mouths, with the same relish as I do the delicacies overflowing with ghee which are offered to the mouths of the *brāhmaṇas* who have dedicated to Me the results of their activities and who are ever satisfied with My *prasāda*.

PURPORT

The devotee of the Lord, or the Vaiṣṇava, does not take anything without offering it to the Lord. Since a Vaiṣṇava dedicates all the results of his activities to the Lord, he does not taste anything eatable which is not first offered to Him. The Lord also relishes giving to the Vaiṣṇava's mouth all eatables offered to Him. It is clear from this verse that the Lord eats through the sacrificial fire and the *brāhmaṇa*'s mouth. So many articles—grains, ghee, etc.—are offered in sacrifice for the satisfaction of the Lord. The Lord accepts sacrificial offerings from the *brāhmaṇas* and devotees, and elsewhere it is stated that whatever is given for the

brāhmaṇas and Vaiṣṇavas to eat is also accepted by the Lord. But here it is said that He accepts offerings to the mouths of *brāhmaṇas* and Vaiṣṇavas with even greater relish. The best example of this is found in the life of Advaita Prabhu in his dealings with Haridāsa Ṭhākura. Even though Haridāsa was born of a Muhammadan family, Advaita Prabhu offered him the first dish of *prasāda* after the performance of a sacred fire ceremony. Haridāsa Ṭhākura informed him that he was born of a Muhammadan family and asked why Advaita Prabhu was offering the first dish to a Muhammadan instead of an elevated *brāhmaṇa*. Out of his humbleness, Haridāsa condemned himself a Muhammadan, but Advaita Prabhu, being an experienced devotee, accepted him as a real *brāhmaṇa*. Advaita Prabhu asserted that by offering the first dish to Haridāsa Ṭhākura, he was getting the result of feeding one hundred thousand *brāhmaṇas*. The conclusion is that if one can feed a *brāhmaṇa* or Vaiṣṇava, it is better than performing hundreds of thousands of sacrifices. In this age, therefore, it is recommended that *harer nāma*—chanting the holy name of God—and pleasing the Vaiṣṇava are the only means to elevate oneself to spiritual life.

TEXT 9

येषां विमर्म्हमखण्डविकुण्ठयोग-
मायाविभूतिरमलाङ्घ्रिरजः किरिटीः ।
विप्रांस्तु को न विषहेत यदर्हणाम्मः
सद्यः पुनाति सहचन्द्रललामलोकान् ॥ ९ ॥

*yeṣāṁ bibharmi aham akhaṇḍa-vikuṅṭha-yoga-
māyā-vibhūtir amalāṅghri-rajah kirīṭaiḥ
viprāṁs tu ko na viṣaheta yad-arhaṇāmbhaḥ
sadyaḥ punāti saha-candra-lalāma-lokān*

yeṣāṁ—of the *brāhmaṇas*; *bibharmi*—I bear; *aham*—I; *akhaṇḍa*—unbroken; *vikuṅṭha*—unobstructed; *yoga-māyā*—internal energy; *vibhūtiḥ*—opulence; *amala*—pure; *aṅghri*—of the feet; *rajah*—the dust; *kirīṭaiḥ*—on My helmet; *viprān*—the *brāhmaṇas*; *tu*—then; *kaḥ*—who; *na*—not; *viṣaheta*—carry; *yat*—of the Supreme Lord; *arhaṇa-ambhaḥ*—water which has washed the feet; *sadyaḥ*—at once; *punāti*—sanctifies; *saha*—along with; *candra-lalāma*—Lord Śiva; *lokān*—the three worlds.

TRANSLATION

I am the master of My unobstructed internal energy, and the water of the Ganges is the remnant left after My feet are washed. That water sanctifies the three worlds, along with Lord Śiva, who bears it on his head. If I can take the dust of the feet of the Vaiṣṇava on My head, who will refuse to do the same?

PURPORT

The difference between the internal and external energies of the Supreme Personality of Godhead is that in the internal energy, or in the

spiritual world, all the opulences are undisturbed, whereas in the external or material energy, all the opulences are temporary manifestations. The Lord's supremacy is equal in both the spiritual and material worlds, but the spiritual world is called the kingdom of God, and the material world is called the kingdom of *māyā*. *Māyā* refers to that which is not actually fact. The opulence of the material world is a reflection. It is stated in *Bhagavad-gītā* that this material world is just like a tree whose roots are up and branches down. This means that the material world is the shadow of the spiritual world. Real opulence is in the spiritual world. In the spiritual world the predominating Deity is the Lord Himself, whereas in the material world there are many lords. That is the difference between the internal and external energies. The Lord says that although He is the predominating factor of the internal energy and although the material world is sanctified just by the water that has washed His feet, He has the greatest respect for the *brāhmaṇa* and the Vaiṣṇava. When the Lord Himself offers so much respect to the Vaiṣṇava and the *brāhmaṇa*, how can one deny such respect to such personalities?

TEXT 10

ये मे तन्द्भिज्वरान्दुहतीर्मदीया
भूतान्यलब्धशरणानि च भेदबुद्ध्या ।
द्रक्ष्यन्त्यघातदृशो ह्यहिन्यवस्तान्
गृध्रा रुषा मम कुषन्त्यधिदण्डनेतुः ॥१०॥

*ye me tanūr dvija-varān duhatīr madyā
bhūtāny alabdha-śaraṇāni ca bheda-buddhyā
drakṣyanti agha-kṣata-dṛṣo hy ahi-manyavas tān
gṛdhṛā ruṣā mama kuṣanti adhidaṇḍa-netuḥ*

ye—which persons; *me*—My; *tanūh*—body; *dvija-varān*—the best of the *brāhmaṇas*; *duhatīh*—cows; *madyāh*—relating to Me; *bhūtāni*—living entities; *alabdha-śaraṇāni*—defenseless; *ca*—and; *bheda-buddhyā*—considering as different; *drakṣyanti*—see; *agha*—by sin; *kṣata*—is impaired; *dṛṣah*—whose faculty of judgment; *hi*—because; *ahi*—like a snake; *manyavaḥ*—angry; *tān*—those same persons; *gṛdhṛāh*—the vulturelike messengers; *ruṣā*—angrily; *mama*—My; *kuṣanti*—tear; *adhidaṇḍa-netuḥ*—of the superintendent of punishment, Yamarāja.

TRANSLATION

The *brāhmaṇas*, the cows and the defenseless creatures are My own body. Those whose faculty of judgment has been impaired by their own sin look upon these as distinct from Me. They are just like furious serpents, and they are angrily torn apart by the bills of the vulturelike messengers of Yamarāja, the superintendent of sinful persons.

PURPORT

The defenseless creatures, according to *Brahma-saṁhitā*, are the cows, *brāhmaṇas*, women, children and old men. Of these five, the *brāhmaṇas* and cows are especially mentioned in this verse because the Lord is always anxious about the benefit of the *brāhmaṇas* and the cows and is prayed to in this way. The Lord especially instructs, therefore, that no one should be envious of these five, especially the cows and *brāhmaṇas*. In some of the *Bhāgavatam* readings, the word *duhitīh* is used instead of *duhatīh*. But in either case, the meaning is the same. *Duhatīh* means “cow,” and *duhitīh* can also be used to mean “cow” because the cow is supposed to be the daughter of the sun-god. Just as children are taken care of by the parents, women as a class should be taken care of by the father, husband or grown-up son. Those who are helpless must be taken care of by their respective guardians, otherwise the guardians will be subjected to the punishment of Yamarāja, who is appointed by the Lord to supervise the activities of sinful living creatures. The assistants, or messengers, of Yamarāja are likened here to

vultures, and those who do not execute their respective duties in protecting their wards are compared to serpents. Vultures deal very seriously with serpents, and similarly the messengers will deal very seriously with neglectful guardians.

TEXT 11

ये ब्राह्मणान्मयि धिया क्षिपतोऽर्चयन्त-
स्तुष्यद्दुदः सितसुधोक्षितपद्मवक्त्राः ।
वाप्यानुरागकलयात्मजवद् गुणन्तः
सम्बोधयन्त्यहमिवाहमुपाहृतस्तैः ॥११॥

*ye brāhmaṇān mayi dhiyā kṣipato 'rcayantas
tuṣyat-dhṛdaḥ smita-sudhokṣita-padma-vaktrāḥ
vānyānurāga-kalayātmajavad gṛṇantah
sambodhayanti aham ivāham upāhṛtas taiḥ*

ye—which persons; *brāhmaṇān*—the *brāhmaṇas*; *mayi*—in Me; *dhiyā*—with intelligence; *kṣipataḥ*—uttering harsh words; *arcayantaḥ*—respecting; *tuṣyat*—gladdened; *dhṛdaḥ*—hearts; *smita*—smiling; *sudhā*—nectar; *ukṣita*—wet; *padma*—lotuslike; *vaktrāḥ*—faces; *vānyā*—with words; *anurāga-kalayā*—loving; *ātmaja-vat*—like a son; *gṛṇantah*—praising; *sambodhayanti*—pacify; *aham*—I; *iva*—as; *aham*—I; *upāhṛtaḥ*—being controlled; *taiḥ*—by them.

TRANSLATION

On the other hand, they captivate My heart who are gladdened in heart and who, their lotus faces enlightened by nectarean smiles, respect the *brāhmaṇas*, even though the *brāhmaṇas* utter harsh words. They look upon the *brāhmaṇas* as My own Self and pacify them by praising them in loving words, even as a son would appease an angry father or as I am pacifying you.

PURPORT

It has been observed in many instances in the Vedic scriptures that when the *brāhmaṇas* or Vaiṣṇavas curse someone in an angry mood, the person who is cursed does not take it upon himself to treat the *brāhmaṇas* or Vaiṣṇavas in the same way. There are many examples of this. For instance, the sons of Kuvera, when cursed by the great sage Nārada, did not seek revenge in the same harsh way, but submitted. Here also, when Jaya and Vijaya were cursed by the four Kumāras, they did not become harsh towards them; rather, they submitted. That should be the way of treating *brāhmaṇas* and Vaiṣṇavas. One may sometimes be faced with a grievous situation created by a *brāhmaṇa*, but instead of meeting him with a similar mood, one should try to pacify him with a smiling face and mild treatment. *Brāhmaṇas* and Vaiṣṇavas should be accepted as earthly representatives of Nārāyaṇa. Nowadays some foolish persons have manufactured the term *daridra-nārāyaṇa*, indicating that the poor man should be accepted as the representative of Nārāyaṇa. But in Vedic literature we do not find that poor men should be treated as representatives of Nārāyaṇa. Of course, “those who are unprotected” are mentioned here, but the definition of this phrase is clear from the *sāstras*. The poor man should not be unprotected, but the *brāhmaṇa* should especially be treated as the representative of Nārāyaṇa and should be worshiped like Him. It is specifically said that to pacify the *brāhmaṇas*, one's face should be lotuslike. A lotuslike face is exhibited when one is adorned with love and affection. In this respect, the example of the father's being angry at the son and the son's trying to pacify the father with smiling and sweet words is very appropriate.

TEXT 12

तन्मे स्वभर्तुरवसायमलक्षमाणौ
युष्मद्व्यतिक्रमगतिं प्रतिपद्य सद्यः ।

भूयो ममान्तिकमितां तदनुग्रहो मे
यत्कल्पतामचिरतो भृतयोर्विवासः ॥ १२ ॥

*tan me sva-bhartur avasāyam alaṅśamānau
yuṣmad-vyatikrama-gatim pratipadya sadyaḥ
bhūyo mamāntikam itām tad anugraho me
yat kalpatām acirato bhṛtayoḥ vivāsaḥ*

tat—therefore; *me*—My; *sva-bhartuḥ*—of their master; *avasāyam*—the intention; *alaṅśamānau*—not knowing; *yuṣmat*—against you; *vyatikrama*—offense; *gatim*—result; *pratipadya*—reaping; *sadyaḥ*—immediately; *bhūyaḥ*—again; *mama antikam*—near Me; *itām*—obtain; *tat*—that; *anugrahaḥ*—a favor; *me*—to Me; *yat*—which; *kalpatām*—let it be arranged; *acirataḥ*—not long; *bhṛtayoḥ*—of these two servants; *vivāsaḥ*—exile.

TRANSLATION

These servants of Mine have transgressed against you, not knowing the mind of their master. I shall therefore deem it a favor done to Me if you order that, although reaping the fruit of their transgression, they may return to My presence soon and the time of their exile from My abode may expire before long.

PURPORT

From this statement we can understand how anxious the Lord is to get his servitor back into Vaikuṅṭha. This incident, therefore, proves that those who have once entered a Vaikuṅṭha planet can never fall down. The case of Jaya and Vijaya is not a fall-down; it is just an accident. The Lord is always anxious to get such devotees back again to the Vaikuṅṭha planets as soon as possible. It is to be assumed that there is no possibility of a misunderstanding between the Lord and the devotees, but when there are discrepancies or disruptions between one devotee and another, one has to suffer the consequences, although that suffering is temporary. The Lord is so kind to His devotees that He took all the responsibility for the doormen's offense and requested the sages to give them facilities to return to Vaikuṅṭha as soon as possible.

TEXT 13

ब्रह्मोवाच

अथ तस्योश्रुतीं देवीशृणुषुल्यां सरस्वतीम् ।
नास्वाद्य मन्युदष्टानां तेषामात्माप्यतृप्यत ॥१३॥

*brahmovāca
atha tasyośatīm devīm
ṛṣi-kulyām sarasvatīm
nāsvādya manyu-daṣṭānām
teṣām ātmāpy atrpyata*

brahmā—Lord Brahmā; *uvāca*—said; *atha*—now; *tasya*—of the Supreme Lord; *śatīm*—lovely; *devīm*—shining; *ṛṣi-kulyām*—like a series of Vedic hymns; *sarasvatīm*—speech; *na*—not; *āsvādya*—hearing; *manyu*—anger; *daṣṭānām*—bitten; *teṣām*—of those sages; *ātmā*—the mind; *api*—even though; *atrpyata*—satiated.

TRANSLATION

Brahmā continued: Even though the sages had been bitten by the serpent of anger, their souls were not satiated with hearing the Lord's lovely and illuminating speech, which was like a series of Vedic hymns.

TEXT 14

सतीं व्यादाय शृण्वन्तो लघ्वीं गुर्वर्थगह्वराम् ।
विगाहागाधगम्भीरां न विदुस्तच्छिक्वीर्षितम् ॥१४॥

*satīm vyādāya śṛṇvanto
laghvīm gurv-artha-gahvarām
vigāhyāgādha-gambhīrām
na vidus tac-cikīrṣitam*

satīm—excellent; *vyādāya*—with attentive aural reception; *śṛṇvan-taḥ*—hearing; *laghvīm*—properly composed; *guru*—momentous; *artha*—import; *gahvarām*—difficult to understand; *vigāhya*—pondering; *agādha*—deep; *gambhīrām*—grave; *na*—not; *viduḥ*—understand; *tat*—of the Supreme Lord; *cikīrṣitam*—the intention.

TRANSLATION

The Lord's excellent speech was difficult to comprehend because of its momentous import and its most profound significance. The sages heard it with wide-open ears and pondered it as well. But although hearing, they could not understand what He intended to do.

PURPORT

It should be understood that no one can surpass the Supreme Personality of Godhead in speaking. There is no difference between the Supreme Person and His speeches, for He stands on the absolute platform. The sages tried with wide-open ears to understand the words from the lips of the Supreme Lord, but although His speech was very concise and meaningful, the sages could not completely comprehend what He was saying. They could not even comprehend the purport of the speech or what the Supreme Lord wanted to do. Nor could they understand whether the Lord was angry or pleased with them.

TEXT 15

ते योगमाययारब्धपारमेष्ठ्यमहोदयम् ।
प्रोचुः प्राञ्जलयो विप्राः प्रहृष्टाः क्षुमितत्वचः ॥१५॥

*te yoga-māyayārabdha-
pārameṣṭhya-mahodayam
procuḥ prāñjalayo viprāḥ
prahrṣṭāḥ kṣubhīta-tvacaḥ*

te—those; *yoga-māyayā*—through His internal potency; *ārabdha*—had been revealed; *pārameṣṭhya*—of the Supreme Personality of Godhead; *mahā-udayam*—multiglories; *procuḥ*—spoke; *prāñjalayaḥ*—with folded hands; *viprāḥ*—the four brāhmaṇas; *prahrṣṭāḥ*—extremely delighted; *kṣubhīta-tvacaḥ*—hair standing on end.

TRANSLATION

The four brāhmaṇa-sages were nevertheless extremely delighted to behold Him, and they experienced a thrill throughout their bodies. They then spoke as follows to the Lord, who had revealed the multiglories of the Supreme Personality through His internal potency, yogamāyā.

PURPORT

The sages were almost too puzzled to speak before the Supreme Personality of Godhead for the first time, and the hairs of their bodies stood erect due to their extreme joy. The highest opulence in the material world is called *pārameṣṭhya*, the opulence of Brahmā. But that material opulence of Brahmā, who lives on the topmost planet within this material world, cannot compare to the opulence of the Supreme Lord because the transcendental opulence in the spiritual world is caused by *yogamāyā*, whereas the opulence in the material world is caused by *mahāmāyā*.

(continued in next issue)

For Your Information

RESOURCES

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

Plain living, high thinking. Get out of the city—away from the noise, pollution, and the anxiety and madness of city life. Come back to a simpler, more natural way of life. Live close to the earth, close to God. The Hare Kṛṣṇa movement has thirty-four farm communities throughout the world. These are sacred places where your spirit can unfold. And at the same time, they're realistic, practical places, where you can build a sane, stable life for yourself and, if you're married, for your family.

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

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

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

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

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.

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

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

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

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

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

Become trained in brahminical knowledge, qualities, and skills. The Vṛndāvana Institute for Higher Education is offering courses in studying Śrīla Prabhupāda's books; clear thinking, speaking and writing; Vaiṣṇava etiquette; Sanskrit for preachers; and more. For information write The Vṛndāvana Institute for Higher Education, c/o ISKCON Ministry of Education, P.O. Box 400767, Brooklyn, NY 11240.

"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.

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 Vāmana (June 12–July 11)

July 7—Śayanā Ekādaśī. Fasting from grains and beans.

July 11—Disappearance anniversary of Śrīla Sanātana Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. First month of Cāturmāsya begins (fasting from spinach).

Month of Śrīdhara (July 12–August 9)

July 15—Disappearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

July 18—Disappearance anniversary of Śrīla Lokanātha Gosvāmī, a great devotee of Lord Caitanya.

July 21—Kāmikā Ekādaśī. Fasting from grains and beans.

July 30—Disappearance anniversary of Śrīla Raghunandana Thākura and Śrīla Vamśī-dāsa Bābājī, great devotees of Lord Caitanya.

August 6—Trisprśā Mahāvadaśī. Fasting from grains and beans. Disappearance anniversary of Śrīla Rūpa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Gaurīdāsa Paṇḍita, an associate of Lord Caitanya. Jhulana-yātrā (swing festival) of Rādhā-Kṛṣṇa begins.

August 9—Jhulana-yātrā ends. Appearance anniversary of Lord Balarāma. Fasting till moonrise, followed by feasting. Also, second month of Cāturmāsya begins (fasting from yogurt).

Major Summer Festivals

Festival of the Chariots

July 11—New York City
July 18—Atlantic City
July 25, 26—Toronto
July 25—Gītā-nāgarī
August 1, 2—Montreal
August 22, 23—Vancouver
August 29, 30—Los Angeles
September 5, 6—San Francisco

Festival of India

August 8, 9—Boulder
August 15—Laguna Beach



Every Town and Village

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

Italy's All-Kṛṣṇa Radio Broadcasts Nationwide



Mirābhāi-devī dāsi (left) at the controls at Radio Krishna Centrale. Above, RKC's mobile unit.

Florence, Italy—Radio Krishna Centrale has been steadily gaining popularity since the station began in 1980. RKC, a nine-station network reaching nearly all parts of the country, is now on the air twenty-four hours a day and features almost thirty programs. Some of the programs include classes on *Bhagavad-gītā*, *Srīmad-Bhāgavatam*, *The Nectar of Devotion*, and *Kṛṣṇa* book. The first show of the day, *Apertura e Mantra* ("Opening, and Chanting the Hare Kṛṣṇa Mahā-mantra"), invites listeners to chant *japa* (soft chanting with prayer beads) for half an hour along with a tape of Śrīla Prabhupāda chanting. *Radio Cucina* ("Radio Kitchen") teaches people how to cook vegetarian meals, and *Offerta del Cibo* teaches them how to offer their food to Kṛṣṇa and why it is important. Listeners are encouraged to place their meals before the radio while Sanskrit *mantras* are chanted; thus the food becomes *prasādam* (sanctified food offered to Kṛṣṇa). *Finestra Aperta* ("Open Window") is a call-in show that takes about ten calls during the hour program, answering questions about RKC's programs and the philosophy and lifestyle of the Kṛṣṇa consciousness movement.

American-born Mirābhāi-devī dāsi, who has been broadcasting with Radio Krishna Centrale since its inception, explains, "I like to give the listeners an idea

of what Kṛṣṇa consciousness can be—it's life, it's joy, it's culture, it's dance, it's music." And Italians like their introduction to Kṛṣṇa consciousness through RKC. Once when RKC temporarily went off the air, the station received many calls from

concerned listeners. Mirābhāi says, "People would call us up practically crying and say, 'When will you be back on? What can I do?' One man called and said, 'The one good thing that there is, and then they take it away from you!'"

Mirābhāi explains her rewarding experience of working with RKC: "Sometimes I meet people who have heard me on the air, and they tell me something they've learned or how their life has changed by listening to RKC. . . . I have learned that through the radio we can actually reach out and touch the hearts of people in a very profound way."

New Zealand's Leader Attends Auckland Temple Ground-breaking

Auckland, New Zealand—Devotees here recently celebrated the ground-breaking ceremony for the first Vedic-style temple in Australasia. In attendance was Mr. David Lange, New Zealand's prime minister, along with seven hundred other guests and dignitaries. In his address the prime minister spoke of the devotees' dedi-



New Zealand prime minister David Lange throws in the first handfuls of dirt during the ground-breaking ceremony for the new Auckland temple. At his left is Jayaśīla dāsa, ISKCON's regional secretary for New Zealand.

cation and commended their efforts at the New Varṣana farm in Huapai. Later, while visiting ISKCON's *gurukula* (school) during a tour of the farm, Mr. Lange told reporters that he had never seen such intelligent, happy children; he called them "ISKCON's success story."

During the ground-breaking ceremony, leading members of the Indian Association of New Zealand also addressed the crowds and thanked the devotees for providing such a culturally rich temple as a place of worship. Devotees performed a fire sacrifice and, following Vedic custom, placed a golden Deity of Ananta Śeṣa in the ground to support the temple. The festivities included *bhajan*s (devotional music), traditional Indian dance, and a sumptuous vegetarian feast.

The temple will consist of a large octagonal main hall, a reception area, office space, kitchens, dining rooms, and child care facilities, most of which should be completed by March 1988.

FIGHT

(continued from page 20)

mind because despite his resolve to become a conscientious objector, his entire life was dedicated to defending righteousness. In this battle the Pāṇḍavas' cause was undoubtedly right. Moreover, Arjuna was a natural leader, gifted with heroism, power, and determination—all the qualities needed to defend righteousness. His heritage had served to further enhance these qualities, and he had learned never to give up the work born of his own nature.

Arjuna was torn between his dedication to sacred duty and his love for his relatives and friends. Utterly perplexed and incapacitated by conflicting feelings, Arjuna surrendered to Kṛṣṇa, saying, "Now I am confused about my duty and have lost all composure because of weakness. In this condition I am asking You to tell me clearly what is best for me. Now I am Your disciple and a soul surrendered unto You. Please instruct me."

But in the next breath he made a second decision—"I shall not fight"—and stopped speaking.

Lord Kṛṣṇa smiled, not to mock Arjuna in his plight but as a father might smile upon hearing of his son's bad dream. As the father clearly sees that his boy's dream is simply an illusion and that its accompanying distress has no significance, so Lord Kṛṣṇa saw that Arjuna was not in the real world but in a dreamlike world of misconceptions that had brought distress upon him. The Lord immediately began to shake Arjuna from his stupor by explaining the essence and purpose of life. Kṛṣṇa's teachings on the battlefield that day constitute the *Bhagavad-gītā*, the oldest and one of the most widely read scriptures in the world.

Lord Kṛṣṇa did not mince words. He first told Arjuna that he was foolish because in the highest sense—the spiritual sense—no one was going to perish in the battle. In fact, no one perishes anywhere or at any time, because the soul, the minute spiritual particle that lends vitality to the otherwise dead body, never dies. The soul is immutable and immortal; the body, mutable and mortal.

The body is an aggregate of elements animated by the soul, as much as a puppet, animated by the hand of the puppeteer, works, sings, dances, laughs, and cries. When the puppeteer finally puts the puppet down, will any sane man lament? Similarly, when the soul finally leaves the body, no educated person laments.

Of course, this does not at all encourage unnecessary killing. The *Vedas* prohibit the wanton killing of anyone, even an animal. Killing is abominable and is punishable by the laws of both the state and God. But just as the state authorizes its police to

use force, Kṛṣṇa, the supreme authority, was encouraging Arjuna to fight.

Kṛṣṇa presented another argument to Arjuna: Even if Arjuna didn't believe in the existence of the soul, he still had no cause to lament. If life is born with the body and dies with it, if life is a chemical reaction (albeit the epitome of complexity), then why mourn when chemicals stop reacting? Arjuna, however, was a descendant of a civilization based on spiritual wisdom, and he certainly believed in the existence of the soul.

Kṛṣṇa explained, "Arjuna, you are thinking you won't be able to enjoy the victory, happiness, or kingdom you may gain from this fight; but those are never yours to enjoy. You have the right to perform your prescribed duty, but you are not entitled to the fruits of action. Perform your duty and abandon all attachment to

Arjuna surrendered to Kṛṣṇa, saying, "Now I am confused about my duty and have lost all composure because of weakness. In this condition I am asking You to tell me clearly what is best for me. . . . Please instruct me."

success or failure." Arjuna was worried about the sinful reactions he would incur from the war, but Lord Kṛṣṇa assured him, "If you fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat, you shall never incur sin."

And to remain inactive, Kṛṣṇa said, is impossible. "Everyone is forced to act according to his own nature. No one can refrain from doing something, not even for a moment." To renounce his duties and capriciously take on another's activities was also not viable: "It is better to engage in one's own occupation, even though faultily, than to perform another's duty perfectly." Arjuna's so-called renunciation of the war effort was a display of his attachment: since the result of the activity would be painful for him, he decided not to act. But renunciation would entail that he become unattached to the fruits of his work, work as he was obligated, give up

the desire for sense gratification, and tolerate the unpleasant situations that would occur in the course of his duty.

Just as nonviolence and all other pious activity would not relieve Arjuna's misery or solve his problem, neither would his speculations about what to do and what not to do. Lord Kṛṣṇa urged him to give up all such concoctions. "To learn the truth you must approach a spiritual master, inquire from him submissively, serve him, and receive transcendental knowledge from him. Then you will realize that all living beings are part of Me and that they are in Me and are Mine."

Because Arjuna is a spirit soul, completely different from his body, he should desire to benefit the soul only. How can he derive that benefit? He must perform his duty not for his self-centered satisfaction but for the satisfaction of Kṛṣṇa, the Supreme Person. A person fully situated in transcendental knowledge and unattached to the results of his endeavor is not working materially but spiritually. "Therefore, O Arjuna," Kṛṣṇa says, "surrendering all your works unto Me, with mind intent on Me, without desire for gain, and free from egoism and lethargy, fight."

For Arjuna to fight for his self-aggrandizement was sinful; to be inactive or to renounce his duty was both sinful and impractical; but to fight because Kṛṣṇa wanted it—that was the path of liberation and happiness.

But why did Kṛṣṇa want a fight? Why did God Himself advocate force? Because to maintain society, force is sometimes necessary. Lord Kṛṣṇa promises that whenever and wherever religion declines and irreligion predominates, He will protect the pious, annihilate the miscreants, and reestablish religious principles. The Lord had gathered all the miscreants at Kurukṣetra; He would rid the world of the them in this one massive battle. Although Arjuna was ready to forgive the offenses perpetrated against him by his cousins, Kṛṣṇa would not tolerate such injustices to His devotees. Therefore He insisted, "Fight." And at the end of *Bhagavad-gītā* Arjuna agreed.

Even though Arjuna's opponents were offenders, when they died at Kurukṣetra they still attained their original forms in the spiritual world. They died seeing and thinking of the beautiful Personality of Godhead, Śrī Kṛṣṇa, as He drove the chariot of His friend, guided him in battle, and protected him from danger. Just as one who lives thinking of Kṛṣṇa has perfected his life, so one who dies thinking of Kṛṣṇa has also perfected his life. Both Arjuna—who survived the battle—and the Kauravas—who didn't—became perfect. They both linked up to Lord Kṛṣṇa, the all-good Supreme Person, who always acts for everyone's benefit. ❏

Meditation

(continued from page 14)

His original spiritual form in any material element, including stone, wood, paint, gold, silver, and jewels, because the material elements are all His energy. (Cc. *Madhya* 5.97, purport)

"The Viṣṇu forms of worship in great temples of India," Śrīla Prabhupāda informs us, "are not, therefore, arrangements of idol worship, as they are wrongly interpreted to be by a class of men with a poor fund of knowledge; rather, they are different spiritual centers of meditation on the transcendental limbs of the body of Viṣṇu" (*Bhāg.* 2.1.19, purport). If one is not able to visit a temple, one can also meditate upon Kṛṣṇa's form as depicted in paintings, such as those found in the pages of this magazine.

The bona fide spiritual master directs the disciple in the performance of meditation. Śrīla Prabhupāda explains,

One should not meditate according to one's personal whims. One should know perfectly well from the authoritative sources of scriptures through the transparent medium of a bona fide spiritual master and by proper use of one's trained intelligence for meditating upon the Supersoul dwelling within every living being. (*Bhāg.* 1.6.15, purport)

The spiritual master instructs one how to constantly meditate upon Kṛṣṇa even in the performance of one's work. This functional meditation helps awaken love for Kṛṣṇa and fixes one in transcendence. Every action one performs thus becomes a meditation.

"*Bhagavad-gītā* makes it clear," states Śrīla Prabhupāda, "that one can attain the highest perfection of spiritual life simply by offering service according to his ability, just as Arjuna served Kṛṣṇa by his ability in the military art. Arjuna offered his service fully as a military man, and he became perfect. Similarly, an artist can attain perfection simply by performing artistic work under the direction of the spiritual master. If one is a literary man, he can write articles and poetry for the service of the Lord under the direction of the spiritual master" (*Bhāg.* 3.22.7, purport).

No matter what our position, we can apply these principles and practices of Kṛṣṇa meditation in our lives. Let's suppose that our friend Richard has taken up the process of Kṛṣṇa meditation and incorporated it into his life. Here's his typical day now: Each morning Richard spends an hour chanting the Hare Kṛṣṇa *mantra* on his meditation beads. Sometimes he chants indoors, and when the weather's good he goes to a nearby park.

The chanting is spiritually refreshing. Then Richard prepares breakfast: fruit, yogurt, a hot cereal. He puts everything on a special plate and places it before a picture of Kṛṣṇa he keeps on top of his bookshelf. Meditating upon Kṛṣṇa, he softly repeats some *mantras*.

After breakfast, it's time for the half-hour drive to school. In the car he listens to a taped lecture on the philosophy of Kṛṣṇa consciousness. Arriving at school, he spends the rest of the morning in class. He is still studying to be a neurosurgeon, but he realizes that the real cure for the miseries of disease, old age, and death lies in reawakening the soul's eternal spiritual nature in relation with the Supreme Soul, Kṛṣṇa.

After class, he meets Susan for lunch. She has prepared enough for both of them—some hearty vegetarian sandwiches and carob-walnut cookies. They still plan to get married, but they see their relationship as a spiritual partnership, a way to help each other progress toward the goal of becoming free from material attachments and developing their unique personal loving relationships with Kṛṣṇa. That means some restriction in the matter of sex, but they feel they have gained a great deal of mutual respect and understanding in return.

After lunch, Richard and Susan spend some time reading together from *Bhagavad-gītā*, something they do every day. They appreciate the insights the *Gītā* offers into their personal relationships and the world around them. On weekends Richard and Susan visit the temple, which has recently acquired some new computers, and Richard and Susan use their knowledge of computer programming to help the devotees set up a computerized accounting system. They also attend classes on the *Bhagavad-gītā*, take part in the temple ceremonies, look at the beautifully decorated Deity of Kṛṣṇa, and enjoy a feast of delicious vegetarian food that's been offered to Kṛṣṇa with devotion. In this way, Richard and Susan are practicing Kṛṣṇa meditation throughout the day.

Should you meditate? The answer is yes—meditate on Kṛṣṇa by chanting the Hare Kṛṣṇa *mantra*, reading *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* (there's a sample in the center section of this magazine), seeing the form of Kṛṣṇa, and offering your talents in His service. And if you think you have more important things to do, the *Śrīmad-Bhāgavatam* (4.22.32) offers this advice: "There is no stronger obstruction to one's self-interest than thinking other subject matters to be more pleasing than one's self-realization." So make time for Kṛṣṇa meditation in your life. That might mean sacrificing something, but you will gain the highest reward. ☐

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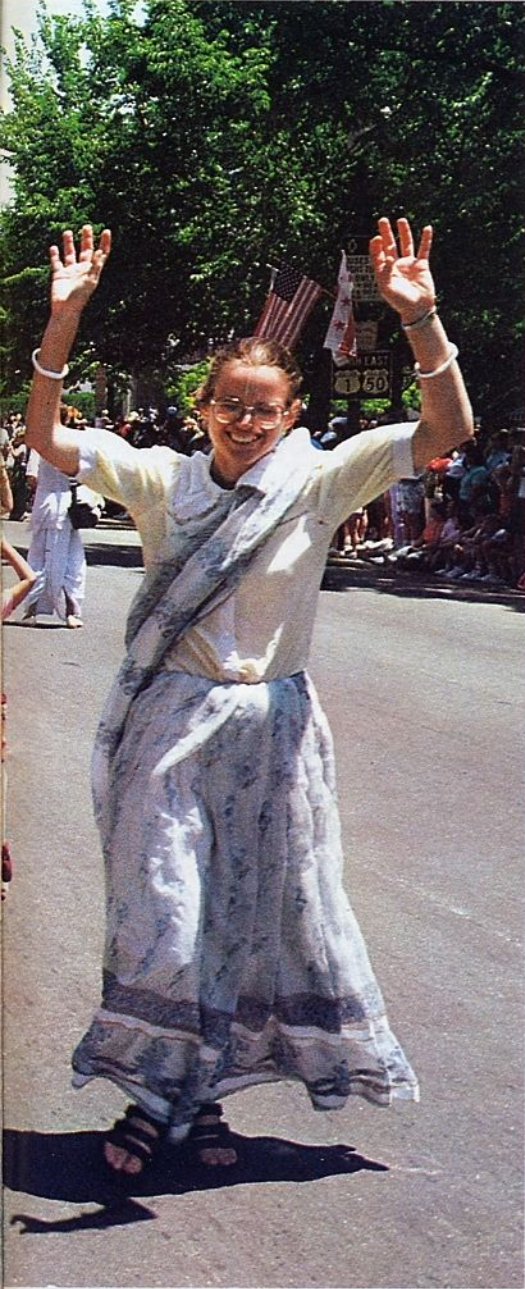
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CELEBRATIONS OF LIFE

These Hare Kṛṣṇa summer festivals and parades draw thousands for a taste of spiritual bliss.

VIŚAKHĀ-DEVĪ DĀSĪ

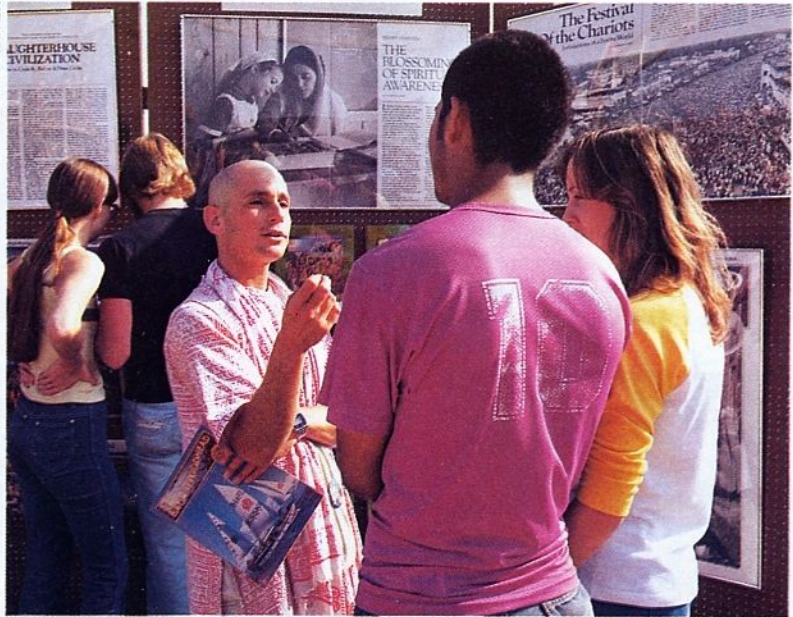


This summer—and every summer—devotees bring their celebrations to the streets and parks. Why? For the pleasure of Kṛṣṇa, the Supreme Personality of Godhead. And for the pleasure of all of us, His energies.

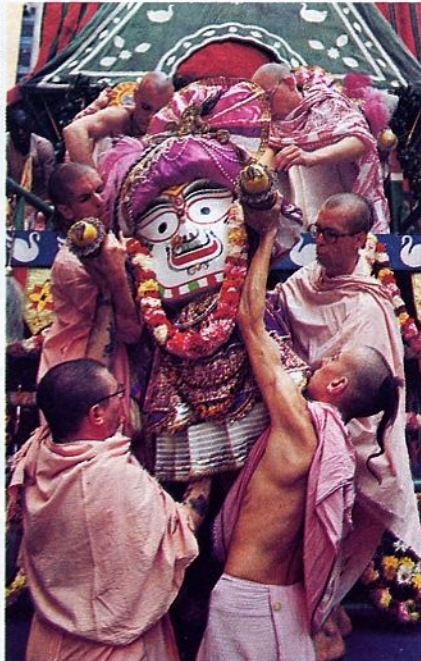
Devotees have been holding these summer festivals for many years, and thousands of people look forward to them as the highlight of their summer. The most

widely known celebration is Ratha-yātrā, or the Festival of the Chariots, a two-thousand-year-old tradition commemorating the time when Lord Kṛṣṇa left His opulent kingdom to return to His most intimate devotees in His rural childhood village. During Ratha-yātrā, Kṛṣṇa in His form as Jagannātha (“Lord of the universe”) is pulled through the streets in a towering chariot while

YAMARAJA DĀSA



YAMARAJA DĀSA



BALI MAHARAJA DĀSA



Every one of us is inherently joyful. We want to sing and dance, to laugh and love, because we are not material beings but spiritual souls. As souls, being minuscule parts of God, we are meant to be joyful, just as God is joyful. And to the extent that we are God conscious, we can feel that each day is a transcendent, joyful celebration—whether a solitary internal one or a splendid public one.

Far left: Independence Day Parade, Washington, D. C.
Top and left: Festival of the Chariots, New York City.
Above: Mummers Day Parade, Philadelphia.

His devotees sing, dance, and play musical instruments. And at the end of the procession—dramas, puppet shows, exhibits, films, and feasting.

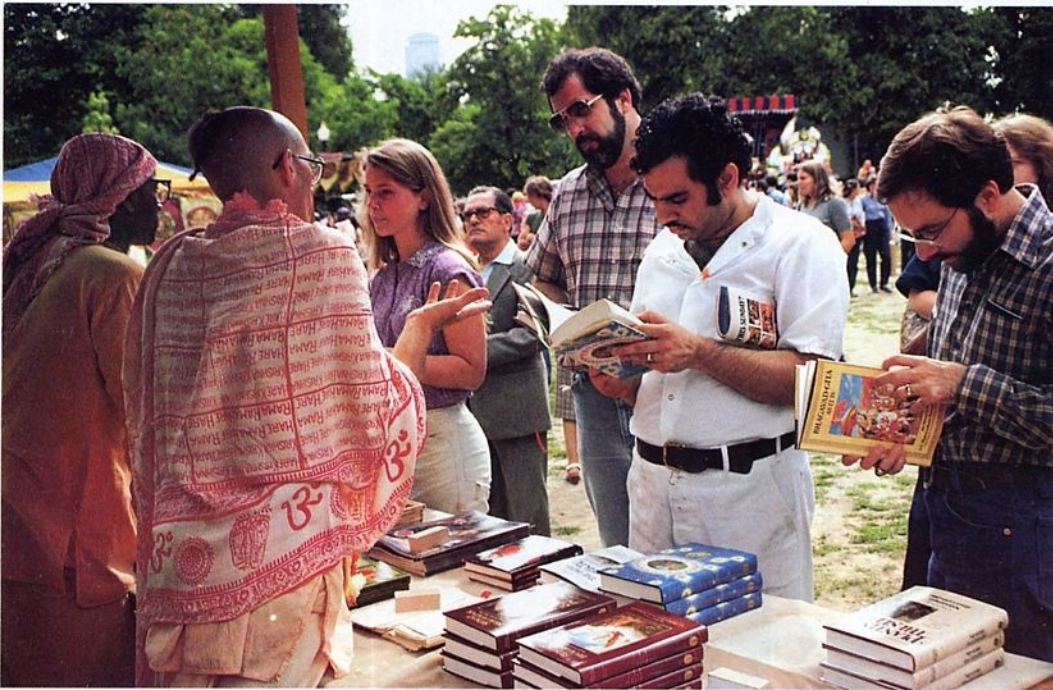
Other summer celebrations include the Festival of India, a traveling exhibition on the culture and history of spiritual India; Janmāṣṭamī, the appearance day of Lord Kṛṣṇa; and Vyāsa-pūjā, the appearance day of the founder-*ācārya* of the Hare Kṛṣṇa movement, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

We invite you, gentle reader, to join in these celebrations of life—celebrations that heighten our spiritual awareness, that remind us we are of another world. By immersing ourselves in these celebrations of real life, we can transcend this world and enter the other one—the spiritual world—where every step is a dance, every word a song, and laughter and love never cease. ☪



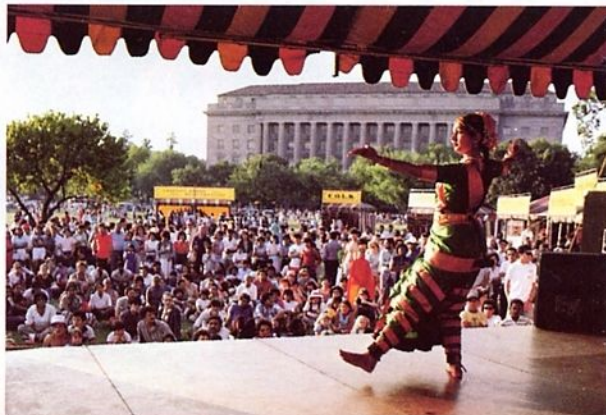
YOGESVARA DĀSA

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YAMARAJA DĀSA

Top: Festival of India, France.
Above: Festival of the Chariots, Boston.
Right and far right: Festival of India, Washington, D. C.



PURUṢARTHA DĀSA





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Mombasa, Kenya—Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa)/ 312248
Nkawkwaw, Ghana—P.O. Box 69, Nkawkwaw
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)
Tokoradi, 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 Aceueil
RESTAURANT
Durban, S. Africa—Govinda's (contact ISKCON Durban)

ASIA INDIA

Agartala, Tripura—Assam-Agartala Rd., Banamalipur, 799001
Ahmedabad, Gujarat—7, Kailas Society, Ashram Rd., 380 009/ 449935
Bamanbore, 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, Groti Rd., 390 015/ 664999
Bhubaneswar, Orissa—National Highway No. 5, Nayapali, 751 001/ 53125
Bombay, Maharashtra—Hare Krishna Land, Juhu 400 049/ 626 860
Calcutta, W. Bengal—3 Albert Rd., 700 017/ 443757
Chandigarh, Punjab—Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/ 44634
Chhaygharia (Haridaspur), W. Bengal—Thakur Haridas Sripatbari Sevashram, P.O. Chhaygharia, P.S. Bongon, Dist. 24 Paraganas
Gauhati, Assam—Post Bag No. 127/ 781 001
Hyderabad, A.P.—Hare Krishna Land, Nampally Station Rd., 500 001/ 51018
Imphal, Manipur—Hare Krishna Land, Airport Road, 795 001
Kakinada, A.P.—7-1-919, Vishnupriya, behind boat club, 533 003/ 5961
Madras, Tamil Nadu—232 Kilpauk Garden Rd., Madras 600 010/ 662286
Mayapur, W. Bengal—Shree Mayapur Chandrodasya Mandir, P.O. Shree Mayapur Dham (Dist. Nadia)
Moirang, Manipur—Nongban Inghkon, Tidim Rd.
Nagpur, Maharashtra—70 Hill Road, Ramnagar, 440 010/ 33513
New Delhi—M-119 Greater Kailash I, 110 048/ 6412058
Pandharpur, Maharashtra—Hare Krishna Asrama, across Chandrabhaga River, Dist. Sholapur, 413304
Patna, Bihar—Rajendra Nagar Road No. 12, 800 016/ 50765
Peta-Kakani, A.P.—Guntur District
Pune, Maharashtra—4 Tarapoor Rd.
Silchar, Assam—Ambikapatti, Silchar, 788004, Cachar District
Siliguri, W. Bengal—Subash Pally, Siliguri
Surat, Gujarat—Rander Rd., Jahangirpura, Surat, 395 005/ 84215
Tirupati, A.P.—No. 37, B Type, T.T.D. Qrs., Vinayaka Nagar, K.T. Rd., 517 501/ 2285
Trivandrum, Kerala—T.C. 24/1485, WC Hospital Rd., Thycaud, 695 014/ 68197
Vrindavana, U.P.—Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathura/ 178
FARM COMMUNITIES
Chamoshi, Maharashtra—78 Krishnanagar Dham, District Gadchiroli, 442 603
Hyderabad, A.P.—P.O. Dabilpur Village, Medchal Taluc, Hyderabad District, 501 401
Mayapur, W. Bengal—(contact Mayapur)
RESTAURANTS
Bombay, Maharashtra—Govinda's (at Hare Krishna Land)
Vrindavana—Krishna-Balaram Mandir Guesthouse

OTHER COUNTRIES

Bali, Indonesia—Jalan Sagamona 17, Renon, Denpasar
Bangkok, Thailand—139, Soi Puttha-Osoth, New Road/ 233-2488
Chittagong, Bangladesh—Caitanya Cultural Society, Sri Pundarik Dham, Mekhala, Hathazari/ 108 (city office and mail: 23 Nandan Kanan, Chittagong)/ 20-2219
Colombo, Sri Lanka—188 New Chetty St., Colombo 13/ 33325
Hong Kong—27 Chatham Road South, 6/F, Kowloon/ 3-7396818
Jakarta, Indonesia—Yayasan Kesadaran Krishna Indonesia, JL. Kamboja 10-12, Tomang Raya/ 599 301
Kathmandu, Nepal—Sri Kunj Kamaladi/ 2-16368
Kuala Lumpur, Malaysia—Lot 9901, Jalan Awan Jawa, Taman Yari, off 5½ Mile, Jalan Kelang Lama, Petaling/ 730172
Manila, Philippines—170 R. Fernandez, San Juan, Metro Manila/ 707410
Taipei, Taiwan—(mail: c/o ISKCON Hong Kong)
Tehran, Iran—Keshavarz-Dehkedeh Ave., Kamran St. No. 58/ 658870
Tel Aviv, Israel—[17 B] Gordon St., P.O. Box 48163, Tel Aviv 61480/ 03-238-239
Tokyo, Japan—2-41-12 Izumi, Suginami-ku, Tokyo T168/ (3) 327-1541
FARM COMMUNITY
Cebu, Philippines (Hare Krishna Paradise)—231 Pagsabungan Rd., Basak, Mandaue City/ 83254
RESTAURANT
Cebu, Philippines—Govinda's, 26 Sanchiangko St.

LATIN AMERICA BRAZIL

Belém, PA—Av. Gentil Bitencourt, Passagem MacDowell, 96 (entre Dr. Morais e Benj. Constant)
Belo Horizonte, MG—Av. Gentílico Vargas, 167, Funcionários/ (031) 223-2776
Brasília, DF—HIGS 706-Bloco C, Casa 29/ (061) 242-7579
Campo Grande, MS—Rua Carlos Chagas, 32-Caicara
Caxias do Sul, RS—Av. Julio de Castilhos, 1095
Cuiabá, MT—Rua Mané Garrincha, 58-Apt. 18, Alvorada

Curitiba, PR—Av. 7 de Setembro, 1594, Alto da Rua 15/ (041) 264-6634
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Fortaleza, CE—Rua José Laureção, 2114, Aldeota/ (085) 244-7068
Goiania, GO—Rua 111, No. 32-Sector Sul/ (062) 241-7492
Joinville, SC—Rua Dona Francisca, 2231, Bairro Saguacu
Manaus, AM—Rua dos Andradas, 465, Centro
Pindamonhangaba, SP—Av. Cel. Fernando Prestes, 405/ (0122) 42-5002
Pôrto Alegre, RS—Rua Dr. Thimoteo, 753-Moinhos de Vento
Recife, PE—Caixa Postal, 50, Camaragibe
Ribeirão Preto, SP—Rua Cerqueira Cesar, 480, Centro
Rio de Janeiro, RJ—Ladeira da Glória, 98, Glória/ (021) 285-5643
Salvador, BA—Rua Álvaro Adorno, 17, Brotas/ (071) 244-1072
Santos, SP—Rua Nabuco de Araújo, 151-Embaré/ (0132) 21-3596
Sao Jose dos Campos, SP—Rua Paraná, 266-Vila Maria
São Paulo, SP—Rua Bom Pastor, 798, Ipiranga (mail: C. P. 4855)/ (011) 63-1674
São Paulo, SP (Centro Cultural)—Rua Itaruvá, 269-Indianapolis
Vitória, ES—Rua Des Santos Neves, 737-Praia do Canto

FARM COMMUNITIES

Caruaru, Pernambuco—Distrito de Murici
Pindamonhangaba, SP (New Gokula)—Bairro Riberão Grande (mail: Caixa Postal 108, CEP 12.400/ (0122) 42-2466
Teresópolis, Rio de Janeiro (Vrajahumi)—Caixa Postal 68-Alto Teresópolis/ (021) 742-3011
MEXICO

Guadalajara—Morelos No 1514, Sector Hidalgo, 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
Morelia—Ticatem No. 52 pte., Col. Selix Itre 58070, Morelia, Mich.
Vera Cruz—Calle 3, Carebelas No. 784, Fraccionamiento Reforma/ 50759

FARM COMMUNITY

Tulancingo, Hidalgo (Nueva Gauḍa-Manḍala Bhūmi)—(contact ISKCON Mexico City)

PERU

Arequipa—Jerusalem 402/ 229523
Cuzco—San Juan de Dios 285 Altos/ 222353
Chosica—Parque Echenique 122
Huancayo—(contact ISKCON Lima)
Lima—Avenida San Martín 135, Barranco/ 670405
Lima—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 Armas)
Lima—Av. Grau 137, Barranco
Lima—Av. Schell 634, Miraflores

OTHER COUNTRIES

Bogota, Colombia—Carrera 44A, No. 22D-bis-57/ 269-3118
Buenos Aires, Argentina—Centro Bhaktivedanta, Andonaegui 2054, (1431)
Calli, Colombia—Avenida 9 Norte, 17-33/ 621688
Caracas, Venezuela—1 Trans. de Bello Monte, Quinta #8, El Recreo/ (2) 710 760
Christ Church, Barbados—31 Goodland Park/ (809) 42-84209
Cochabamba, Bolivia—P.O. Box 3988/ 46441
Concepción, Chile—Nongtuen, 588/ 23150
Córdoba, Argentina—Montevideo 950, Paso de los Andes/ (051) 262229
Crabwood Creek, Guyana—Grant 1803, Sec. D. Corentyne, Berbice
Cuenca, Ecuador—Pje. Paucarbamba & Gral. Veintimilla Barrio-las-Chirimollas/ (07) 82-93-58
Georgetown, Guyana—24 Ulivrug Front, West Coast Demerara
Guatemala, Guatemala—Apartado Postal 1534
Guayaquil, Ecuador—Velez 1915 (between Carchi & Tulcan)/ 36-16-47
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Medellin, Colombia—Calle 56 (Bolivia), Parque de Bolívar
Montevideo, Uruguay—Pablo de Maria 1427
Panama, Republic of Panama—Via las Cumbres, entrada Villa Zaita, frente a INPSA No. 10 (mail: P.O. Box 6-29-54, Panama)/ 681070
Quito, Ecuador—Carron 641 Amazonas/ 520466
Rosario, Argentina—Centro Bhaktivedanta, Corrientes 925, Rosario 2000
Santa Cruz, Bolivia—P.O. Box 4920/ 40146 (31571)
San Jose, Costa Rica—100 mtrs. sureste de aptos. Torre Blanca, Urbanización Carmiol, Montes de Oca, Casa No. 49 (mail: P.O. Box 166, Pasco 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, Annexo Hotel, Crespo
Guatemala, Guatemala—Callejor Santandes a una cuadra abajo de Guatel, Panajachel Solola
Guayaquil, Ecuador—Govinda's (contact ISKCON Guayaquil)
La Paz, Bolivia—Restaurant Manjari, Calle Potosí 1315, esq. Colón
San Salvador, El Salvador—25 Avenida Norte 1132
Santa Cruz, Bolivia—Restaurant Govinda's, Calle Florida 594, esq. Cañoto
Santa Cruz, Bolivia—Snack Govinda, Av. Argomosa (1° anillo), esq. Bolívar
Santiago, Chile—Govinda's (contact ISKCON Santiago)

NOTES FROM THE EDITOR

Guided Tours of Spiritual India

Although it makes sense to purchase airline tickets or make hotel reservations through reputable firms, when tour companies try to give spiritual instructions, *let the customer beware!*

For example, *Indrama*, a magazine for tourists to India, recently carried a lead article titled “The Indian Trinity.” Because tourists to the East are often curious about spirituality, the tour people want to satisfy them, but “The Indian Trinity” only proves the poor results of describing esoteric topics in an unauthorized way. The author, named Krishna Caitanya, completely reversed the standard purport of the Vedic scriptures concerning the existence of God and the demigods. A caption in large type summarized the essay:

Philosophical exploration is one aspect of man’s search for a solution to the riddle of existence. The other and more fascinating is poetic legend. It is the second which gave birth to Hindu mythology. Symbolic ideas gain precision when the Deity is given form, says the author.

The telling phrase here is “says the author.” In this case, the author has no credentials as a spiritual teacher or practitioner, but he gives his opinion that God is a myth. Of course, impersonal and atheistic interpretations of Vedic scriptures existed long before the tourist business, so we cannot blame *Indrama* for presenting the popular misconception. They are simply trying to live up to their slogan, “India packaged for you!”

But what do the Vedic scriptures actually say about “The Indian Trinity”? Is it true that when the scriptures portray God as a person it’s to be taken as a mythological, poetic invention? Are the accounts of Viṣṇu, Kṛṣṇa, Śiva, and Brahmā only make-believe? Is the ultimate truth something beyond personality? The author of “The Indian Trinity” article holds the opinion that God is poetic myth, but the Vedic scriptures do not. Śrī Kṛṣṇa, declared throughout the *Vedas* to be the Supreme Personality of Godhead, specifically addressed this subject in the most authoritative and widely read Vedic scripture, *Bhagavad-gītā* (7.24–25):

Unintelligent men, who do not know Me perfectly, think that I, the Supreme Personality of Godhead, Kṛṣṇa, was impersonal before and have now assumed this personality. Due to their small knowledge, they do not know My higher nature, which is im-

perishable and supreme. I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible.

Thus the scriptures declare that God has unlimited eternal, blissful forms. In His original form in the spiritual world He is Kṛṣṇa or Viṣṇu. And when He expands as demigods to perform the administrative work of managing the material universe, He is Śiva or Brahmā. This viewpoint is held by all the *ācāryas*, or teachers of the *Vedas*, who accept the Vedic scriptures as perfect guides for spiritual knowledge and who have written learned commentaries that guide the spiritual destiny of India. Teachers such as Rāmānuja (A.D. 1017–1137), Madhvācārya (A.D. 1239–1319), and Lord Caitanya (A.D. 1486–1534) never misinterpreted the *Vedas* in a way to describe the Supreme Being or even the demigods as metaphorical or legendary. Neither did Śrīla Vyāsadeva, the compiler of the Vedic scriptures, waste his time by telling concocted stories. Therefore, persons who want to find the hidden treasures of India’s spiritual life should go to these direct sources: the scriptures and their authorized guides.

You can dovetail the desire for sight-seeing in India with a desire for spiritual knowledge if you follow bona fide guides and stop at spiritual centers, such as the ISKCON temples located throughout India. ISKCON’s Krishna-Balarām temple in Vṛndāvana, the site of Kṛṣṇa’s pastimes and one of India’s most important spiritual places, is only an hour from Agra, the site of the Taj Mahal. So you can visit Kṛṣṇa’s birthplace either before or after your tribute to the Taj. Thousands of architecturally charming Kṛṣṇa temples grace Vṛndāvana, and ISKCON’s guesthouse offers comfortable accommodations along with an experience of genuine spiritual life. Devotees at ISKCON’s Vṛndāvana center hold continuous melodic chanting of the Hare Kṛṣṇa *mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And even if you can only stop briefly, you can enjoy eating *kṛṣṇa-prasādam* (food offered to Lord Kṛṣṇa) at ISKCON’s purely vegetarian restaurant.

Another important spiritual center is the birthplace of Lord Caitanya, in Māyāpur, West Bengal. Writers have described

rural West Bengal to be the most beautiful natural scenery in all of India. The ISKCON temple there includes a 3-acre garden, a 25-foot-tall fountain, a natural-environment zoo, large and comfortable guesthouses where delicious Bengali-style vegetarian cuisine is served, and association with ISKCON devotees from around the world. The Māyāpur temple draws 1,500 tourists weekly, most of them coming especially to see the Deity forms of Rādhā and Kṛṣṇa and to bathe in the Ganges, just a short walk from the temple.

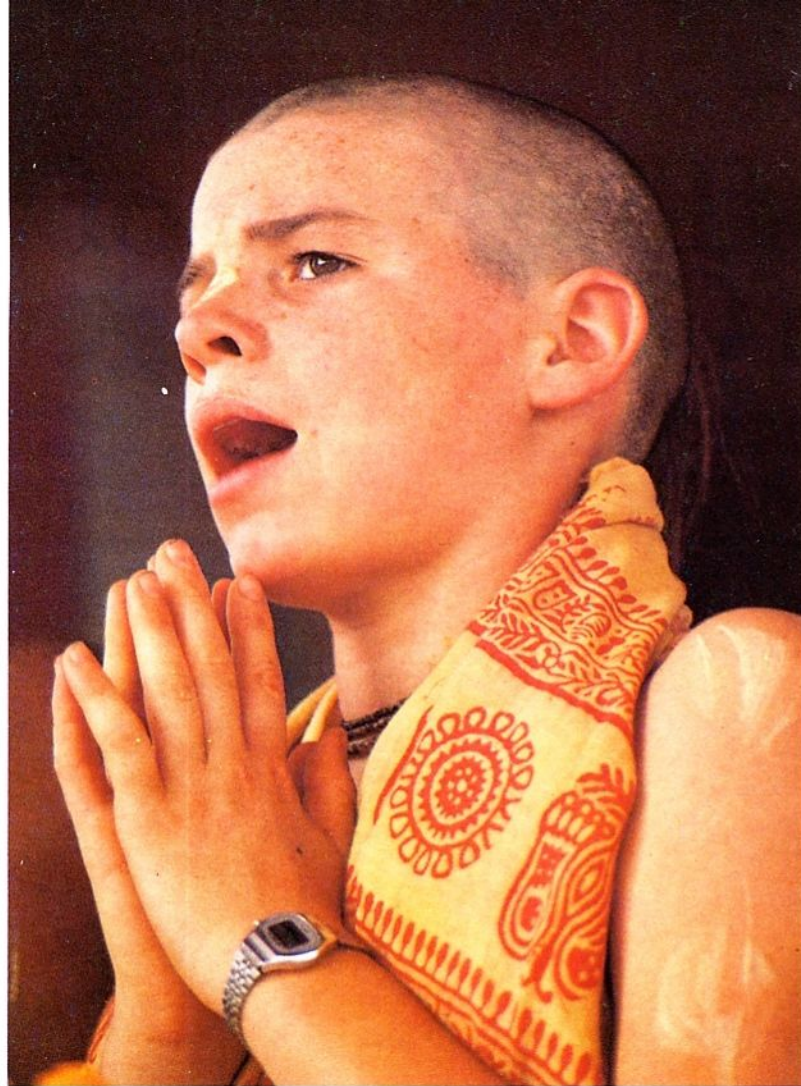
At ISKCON centers in cities such as New Delhi, Bombay, and Madras, you can experience India’s urban life and at the same time get in touch with the eternal wisdom of the *Vedas*.

If you’re inclined to hiking and roughing it, you can join the ISKCON *pada-yātrā*, a walking pilgrimage that has been traversing India for two and a half years. The *pada-yātrā*, with its ox-drawn cart and pet elephant, is currently making its way to Badrinath, high in the Himalayas. Spiritually-minded walkers are always welcome.

Even if you can’t travel to India, you can still experience the real India through the scriptures. But just as you shouldn’t travel with improper guides, you cannot learn about spiritual India through superficial commentators. The translations of the classics—*Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Caitanya-caritāmṛta*—by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, along with his clear philosophical purports, are available in more than thirty languages. By studying the Bhaktivedanta purports, you can meet the *yogīs*, *ṛṣīs*, and other great personalities from Vedic literature, such as Vyāsadeva, Lord Brahmā, and Lord Śiva. And most important, you can hear of the Supreme Personality of Godhead, Lord Kṛṣṇa. The *Bhagavad-gītā* (4.9) describes the benefits of hearing about Kṛṣṇa:

One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.

We needn’t reject slogans such as “India packaged for you!” or “Discover India, Discover Yourself.” But we should take tours guided by the sages and the saints. It is the mission of ISKCON to lead serious persons through the realms of Indian spirituality. —SDG



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

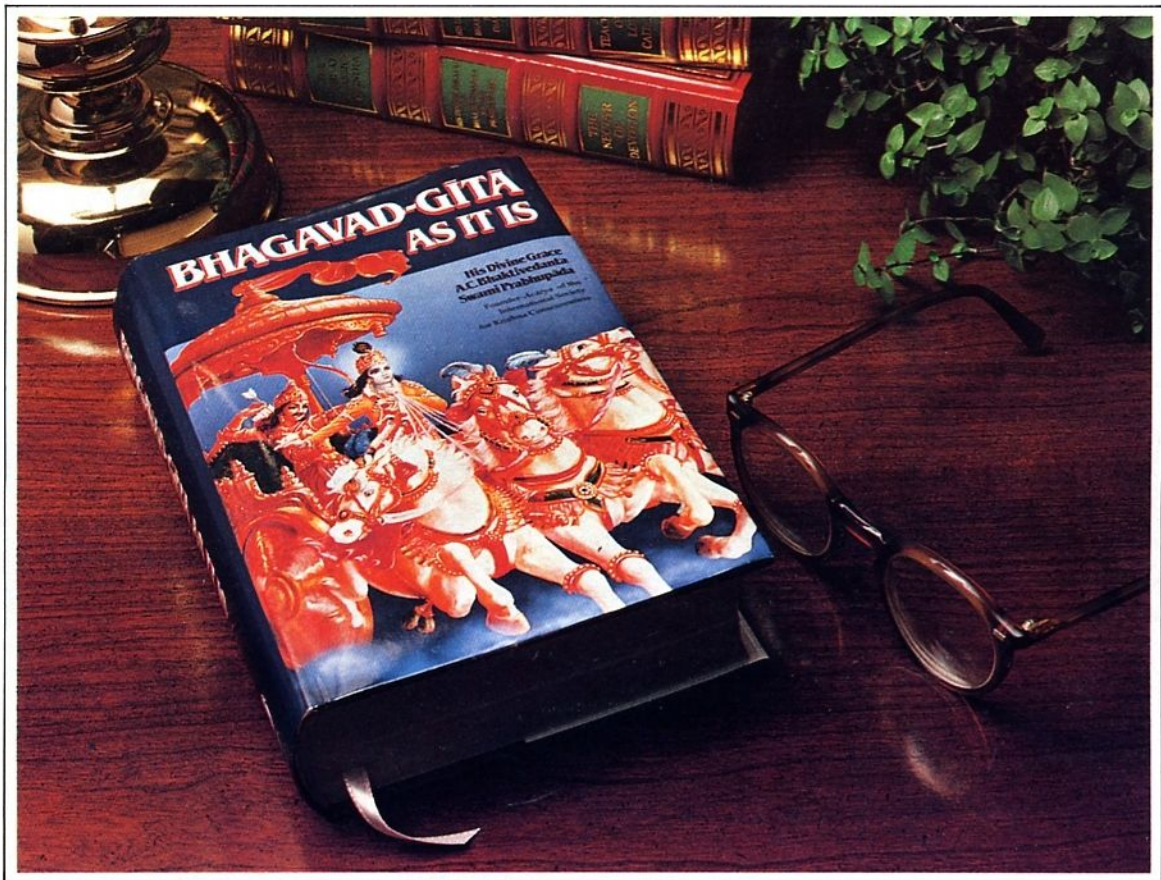
"The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa's name is complete, and it is the form of all transcendental experience. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa's name is not contaminated by the material qualities, there is no question of its being involved with māyā [illusion]. Kṛṣṇa's name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical."

—Padma Purāṇa

Because God, or Kṛṣṇa, is unlimited, the glories of His holy name are innumerable. The verse at left explains that chanting God's name is a genuine spiritual experience. Because God and His name are identical, the name of God is not a mundane sound vibration. Therefore, to call sincerely on Kṛṣṇa's divine name gives us immediate association with Him, the Supreme Pure, and that association purifies our hearts. It's no wonder, then, that all the world's great scriptures emphasize the importance of praising the holy name of the Lord.

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For thousands of years the world's greatest minds have turned to the *Gītā* for answers to life's perennial questions. The timeless wisdom of the *Gītā* goes to the root of our problems and is as fresh and relevant today as when Lord Kṛṣṇa spoke it fifty centuries ago. *Bhagavad-gītā As It Is*—the fruit of the scholarship and devotion of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the foremost devotee of Kṛṣṇa in this age—is the largest selling, most widely used edition of the *Gītā* in the Western world.



BHAGAVAD-GĪTĀ AS IT IS

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness

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