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# FOOD FOR LIFE

South Africa

PLUS

“Why I Wear a Sārī”

Kṛṣṇa in  
The Workplace

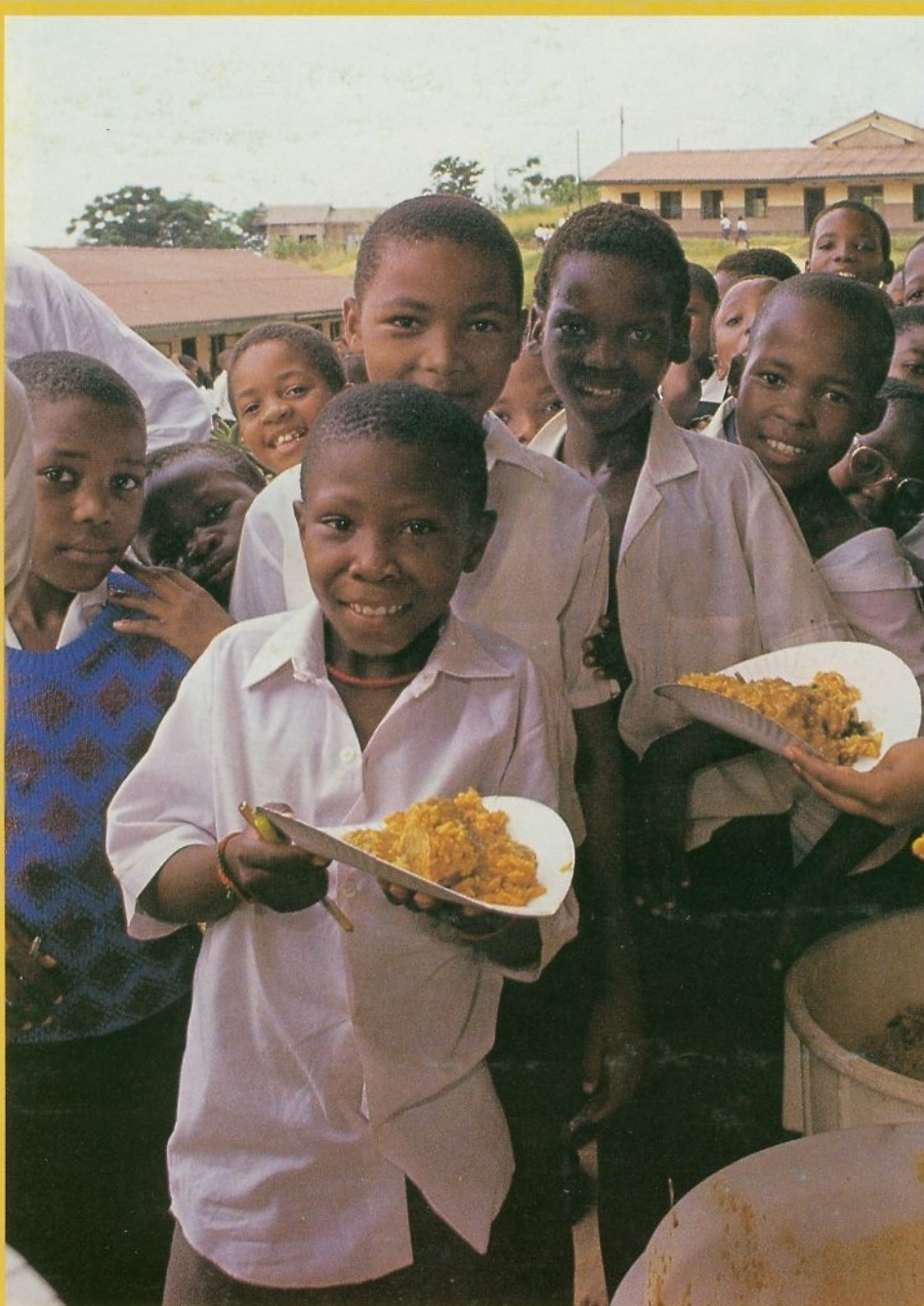
Are We Saving  
The Earth?

Lord Jagannātha's  
Incredible Kitchens

Money and Kṛṣṇa

Exploring the Gītā

1994 Index





इन्द्र शर्मा.

Sri Gopāla Kṛṣṇa



# BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

Founded 1944 • Vol. 28, No. 6 • November / December 1994

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**COVER:** In and around Durban, South Africa, each week Hare Krishna Food for Life volunteers give out twenty thousand plates of *prasādam*—food offered to Kṛṣṇa—to school children and residents of squatter camps. Please see the story beginning on page 42.

# BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

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

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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 held twice as long as the short **a**). Pronounce **e** like the **a** in **evade**, long **ī** like the **i** in **pique**. Pronounce the vowel **r** like the **ri** in **rim**, and **e** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch-heart**, **hedge-hog**, and **red-hot**. Pronounce ś and ṣ like **sh**. So for *Kṛṣṇa* say KRISHNA, and for *Caitanya* say CHAITANYA.

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

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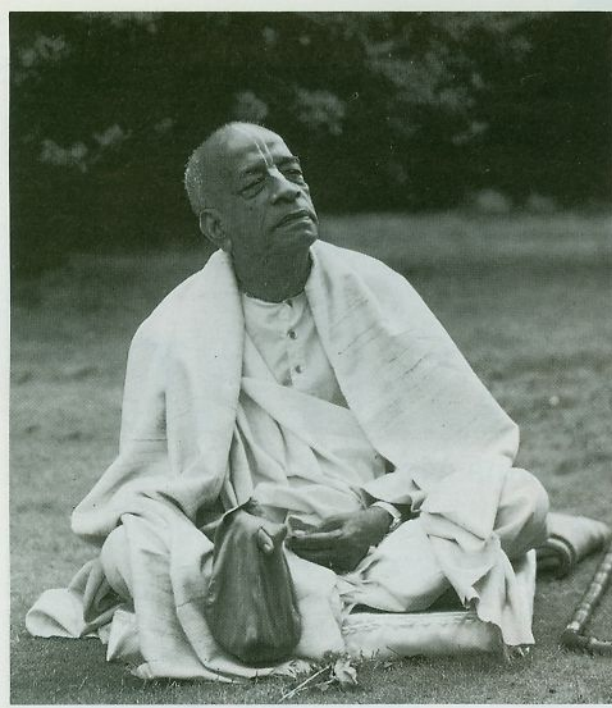
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His Divine Grace

A. C. Bhaktivedānta Swami Prabhupāda

Founder-Ācārya of the  
International Society for Krishna Consciousness

## Statement of Purposes

*Back to Godhead magazine is a cultural presentation to respiritualize human society. It aims at achieving the following purposes:*

1. To help all people distinguish more clearly between reality and illusion, spirit and matter, the eternal and the temporary.
2. To present Kṛṣṇa consciousness as taught in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.
3. To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.
4. To offer guidance in the techniques of spiritual life.
5. To expose the faults of materialism.
6. To promote a balanced, natural way of life, informed by spiritual values.
7. To increase spiritual fellowship among all living beings, in relationship with Lord Śrī Kṛṣṇa.
8. To perpetuate and spread the Vedic culture.
9. To celebrate the chanting of the holy names of God through the *saṅkīrtana* movement of Lord Śrī Caitanya Mahāprabhu.

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

# What Do You Mean "As It Is"?

IN THE INTRODUCTION to *Bhagavad-gītā As It Is*, Śrīla Prabhupāda writes: "We must accept *Bhagavad-gītā* without interpretation, without deletion, and without our own whimsical participation in the matter."

A reader has asked what Śrīla Prabhupāda means by "without interpretation." After all, the reader says, "I must seek to learn the knowledge of the *Gītā* only from a guru, and this involves some interpretation of the text by the guru for my benefit." And "direct meanings may not apply since the actual circumstances of the *Gītā* do not (necessarily) match those of my daily life."

The idea of "without interpretation" is that the commentator should stick to the straightforward meaning of the text. Where the meaning is clear, the commentator should not obscure it with his own speculations.

But as it is said, *nāsāv ṛṣir yasya matam na bhinnam*: "One can't be a philosopher unless he comes up with a different idea." And so we see literally hundreds of English editions of the *Gītā*, nearly every one of them giving a different set of speculative interpretations.

For example, *Bhagavad-gītā* speaks of Kurukṣetra and the Pāṇḍavas. So one commentator proposes that Kurukṣetra symbolizes the human body and that the Pāṇḍavas represent the five physical senses.

That, clearly, is an interpretation, not the direct meaning of the text. And the

interpretation is needless, because the meaning of "Pāṇḍavas" and "Kurukṣetra" is already clear. As we learn from *Mahā-bhārata*, the Pāṇḍavas were the five sons of King Pāṇḍu. And Kurukṣetra is a specific place in the present Indian state of Haryana (I've seen it with my own eyes).

Our reader is right, of course, in saying that the circumstances of the *Gītā* may differ from our own, and so some adjustment is required. But here again, the adjustment should be made without needless twisting of the text. For example, Lord Kṛṣṇa tells Arjuna, "Think of Me and fight." Assuming you're not a warrior, a reasonable adjustment is that as Arjuna thought of Kṛṣṇa and performed his duty of fighting, you should think of Kṛṣṇa and perform whatever your duty happens to be.

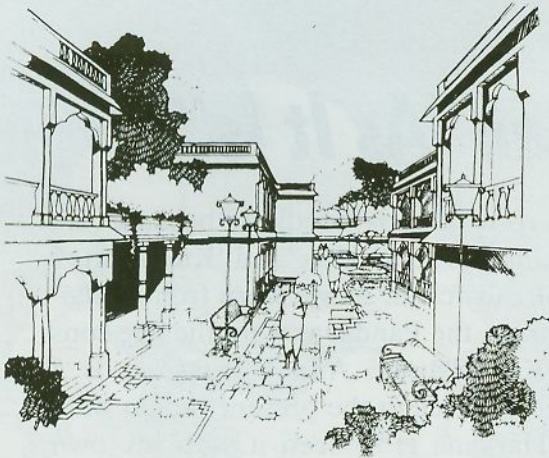
In contrast, there's a commentator who tells us that it's not Kṛṣṇa we have to think of, but something else that Kṛṣṇa supposedly represents. That is an example of a needless interpretation. It is such interpretations Śrīla Prabhupāda suggests we avoid.

The *Gītā* attracts us because of its reputation as a source of knowledge, as a doorway to "the perennial wisdom," as supreme reality itself, incarnate in sound.

Speculators and innovators who add their own fallible human ideas are just pouring gunk into the waters of immortality.

—Jayādvaita Swami

# A notice for devotees who would like to live in Vrindavan.



Now you have the opportunity to enjoy, for the rest of your life, the privilege of staying in the Bhaktivedanta Ashram whenever you visit Vrindavan—or when you retire.

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## Wonderful Experience

Recently I had the wonderful experience of reading all of last year's BTGs in one sitting. It is evident that Śrīla Prabhupāda's mission is alive and well. Thank you for your dedication and hard work. I am sure Śrīla Prabhupāda is pleased with all of you.

Kūrma-rūpa Dāsa  
Vṛndāvana, India

## Good Reasons to Chant

Thank you very much for the editorial about all the good reasons to chant *japa*. That page was very helpful to me.

Sue Mendell  
East Hartford, Connecticut

## Blessings for Ravi

(To our columnist Ravi Gupta:) I am so highly impressed by your article "Dumping Tea" [BTG July/August] that I am compelled, rather inspired, to write to you and convey my blessings and best wishes. May you be blessed by Kṛṣṇa to be utmost happy and healthy in your life. May you light the beacon for those who have lost their proper direction and tread an evil path. I am sure you are a brilliant son of your brilliant parents and will achieve Everest heights in your career and life.

Sarala Gupta  
Chatsworth, California

[The writer is not a relative of the columnist.]

## Exemplary Lifestyle

Thank you for the interview with Anuttama Prabhu [BTG May/June]. I was inspired by his dependence on Kṛṣṇa and his exemplary lifestyle. He's providing a financially and emotionally healthy environment for his family as well as growing and guiding them in Kṛṣṇa consciousness. In these days when devotees are rightfully confronting many social and economic issues, I welcome more articles showing success stories of inspiring role models. As always, thanks for your wonderful service of bringing us *Back to Godhead*.

Vijayā Devī Dāsī  
Mulberry, Tennessee

## The Nectar of the Mahābhārata

I wanted to thank you for giving us the nectar of *Mahābhārata* as translated by the great transcendental scholar Hridayānanda Dāsa Goswami. It is very wonderful that after so many translations of this great work, Śrīla Prabhupāda's disciple, strictly following his spiritual master's footsteps, has revealed the real, devotional mood of this scripture, which has been hidden in more mundane versions. Thank you also for your great service in keeping BTG alive, well, and flourishing.

Śrīpati Devī Dāsī  
New Talavan Farm, Mississippi

## Reprehensible Populism

I write in response to recent letters and replies concerning the prevailing taste for popular music by members of the Hare Kṛṣṇa movement. By endorsing this music, the movement obtains cheap publicity and, unfortunately, a

cheap audience. It is therefore populism of the most reprehensible sort. The *saṅkīrtana* movement of Caitanya Mahāprabhu is not subject to, and does not need, the endorsement of this class of men. By a look at the popular figures within the contemporary music scene, one can understand the nature and purpose of this music. It is clearly not in the mode of goodness; it is a particularly brutal manifestation of the Age of Kali. It is our mission to reject the evils of Western society and lead the conditioned souls away from them, not to entangle people further in the traps and snares of the material world.

Sūryadāsa Dāsa  
Moreton in Marsh, England

## CORRECTION

In the article "The Glory of India" (Sept./Oct. '94, page 47), the names beneath the photos of Jayānanda Dāsa and Vedavyāsa Dāsa were switched. We regret the error.

## The New Śrīla Prabhupāda Tape Ministry

The Bhaktivedanta Archives has prepared the first of twenty new 16-tape folders of never-before-released lectures by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Where the original material allows, we have included *Jaya Rādhā Mādhava*, word-for-word chanting and translation, and *kīrtana* at the conclusion of the class.

A folder of sixteen tapes will be released every other month until the full set of twenty new folders has been completed. This means that the original tape ministry of 711 tapes will expand to over 1,000 tapes. These new tapes have been prepared using newly acquired state-of-the-art audio-editing equipment that introduces the listener to a sound quality never before available for Śrīla Prabhupāda's lectures.



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# The Mature Fruit Of the Vedas

*The author of the Vedic literature urges us  
to taste the best fruit from the Vedic tree of knowledge.*

• • •

A lecture given in London, August 19, 1971

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

Founder-Ācārya of the International Society  
For Krishna Consciousness

*nigama-kalpa-taror galitaṁ phalaṁ  
śuka-mukhād amṛta-drava-saṁyutam  
pibata bhāgavataṁ rasam ālayam  
muhur aho rasikā bhuvi bhāvukāḥ*

O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literature. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.—*Śrīmad-Bhāgavatam 1.1.3*

**Ś**RĪMAD-BHĀGAVATAM is the ripe fruit of Vedic literature. The Vedic literature is compared to a desire tree—*kalpa taru*. *Kalpa* means “desire,” and *taru* means “tree.” We have no experience of a *kalpa taru* in the material world; the *kalpa taru* is in the spiritual world. Here in the material world, from a mango tree you can get a mango only, not any other fruit. But from the *kalpa taru* you can get any kind of fruit. And the *kalpa taru* is found on Kṛṣṇa’s planet.

The *Brahma-saṁhitā* tells us that Kṛṣṇa’s planet

is made of touchstone. If you touch iron with a touchstone, the iron becomes gold. In the spiritual world there are also houses, trees, cows—and Kṛṣṇa is there with His associates. These are all described in the *Brahma-saṁhitā*.

Do not think that we have imagined something artistic and created a Kṛṣṇa. No. Kṛṣṇa and His planet are completely supported by Vedic literature, especially the *Brahma-saṁhitā*. The *Brahma-saṁhitā* clearly describes Kṛṣṇa’s original place. The world we live in now is also Kṛṣṇa’s place, but because we have forgotten Kṛṣṇa we accept this place as material.

Just as a king possesses all the places of his country, Kṛṣṇa possesses all worlds, material and spiritual. Kṛṣṇa says in the *Bhagavad-gītā*,

*bhoktāraṁ yajña-tapasāṁ  
sarva-loka-maheśvaram  
suhṛdaṁ sarva-bhūtānāṁ  
jñātṛvā mām śāntim ṛcchati*

If one wants peace and happiness, then one must know these three things about Kṛṣṇa: that Kṛṣṇa is

# ***Kṛṣṇa consciousness means to work for Kṛṣṇa, not for sense gratification, because the real proprietor is Kṛṣṇa. To think "I am the proprietor, I am the enjoyer" is illusion.***

• • •

the enjoyer of everything, the owner of everything; and the friend of everyone.

You can perform *yajña*, sacrifices, you can perform austerities and penances, but the result you earn by these should be enjoyed by Kṛṣṇa. That is Kṛṣṇa consciousness. Everyone is thinking, "I must enjoy. Why others?" That is the materialistic way of thinking. But in the Kṛṣṇa consciousness movement we are trying to change that consciousness. The Kṛṣṇa consciousness movement teaches that you may earn as much as you like but the enjoyer should be Kṛṣṇa, not you. That way of thinking is Kṛṣṇa consciousness.

The ultimate aim of the *karmīs*, people who work hard day and night, is to satisfy their senses. That's why they work so hard. The *Bhāgavatam* therefore says, *nāyaṁ deho deha-bhājān nṛloke kaṣṭhān kāmān arhate viḍ-bhujān ye*: "We should not work so hard simply for sense gratification, which is available even to the hogs and dogs."

Kṛṣṇa consciousness means to work for Kṛṣṇa, not for sense gratification, because the real proprietor is Kṛṣṇa. To think "I am the proprietor, I am the enjoyer" is illusion.

In the *cintāmaṇi-dhāma*, Kṛṣṇa's abode, everything is there, and there everyone acts for Kṛṣṇa's pleasure. Here everyone tries to enjoy for himself, so there is competition—man to man, family to family, society to society, nation to nation. But that competition will stop as soon as there is Kṛṣṇa consciousness, as soon as we think, "We are not the proprietor; Kṛṣṇa is the proprietor." To think in that way is the basis of peace.

We must also understand that Kṛṣṇa is everyone's friend. He is situated in everyone's heart as friend. That is stated in the *Upaniṣads*. There the body is compared to a tree, and the soul and the Supersoul, or Kṛṣṇa, are compared to

birds in the tree. One bird is eating the fruit of the tree, and the other, the friend, is simply witnessing.

The Supersoul is our supreme friend. He's always trying to get us back home, back to Godhead. Not only does He sit within our hearts, but He descends as Kṛṣṇa. He comes and canvasses. *Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*: "Why are you engaged in so many so-called occupations? Simply surrender unto Me."

But we are so engulfed in matter that we cannot take Kṛṣṇa's advice. Therefore Kṛṣṇa comes again, as a devotee—Lord Caitanya. Lord Kṛṣṇa said, "Surrender unto Me." And later Kṛṣṇa comes as Lord Caitanya, a devotee of Lord Kṛṣṇa, to show us how to surrender. He comes Himself as the Supreme Lord, He comes as a devotee, He sends His representative—simply to canvass us to come to the *cintāmaṇi-dhāma*, the spiritual world, where there are desire trees and touchstones, where there is eternal happiness.

The Vedic literature gives us knowledge of the spiritual world. *Veda* means "knowledge." *Vetti veda vido jñānam*: "Anything from which one gets knowledge is called *veda*." From the *Vedas* we have to acquire the supreme knowledge. We have so many types of knowledge, but what is the ultimate knowledge? That is called Vedānta. And that ultimate knowledge is knowledge of the Supreme.

We get knowledge by inquiry. We ask, "What is in the newspaper today? What has happened?" The answers to those inquiries are also knowledge. But they are not the ultimate knowledge. The ultimate knowledge is knowledge of Kṛṣṇa. Therefore Kṛṣṇa says in the *Bhagavad-gītā*, *vedaiś ca sarvair aham eva vedyah*: "By all the *Vedas*, I am to be known."

People seek knowledge from so-

called Vedāntists who do not know Kṛṣṇa. But one who is actually a Vedāntist must know Kṛṣṇa. Some time ago some Vaiṣṇavas gave me the title "Bhaktivedanta." "Bhaktivedanta" means that the ultimate understanding of Vedānta is bhakti, not impersonalism.

Here it is stated, *nigama-kalpa-taror galitāṁ phalaṁ: Śrīmad-Bhāgavatam* is the ripe fruit of Vedic knowledge. All the *Vedas* are summarized in the *Vedānta-sūtra*, and the *Bhāgavatam* is the explanation of the *Vedānta-sūtra*. Therefore in the very beginning of *Śrīmad-Bhāgavatam* we find this aphorism of the *Vedānta-sūtra*: *janmādy asya yataḥ*.

The first statement in the *Vedānta-sūtra* is *athātho brahma-jijñāsā*: "Now we have to inquire about Brahman, the Absolute Truth." That inquiry is the business of a human being. In lives other than the human form we have simply passed our time in the matter of bodily necessities: eating, sleeping, mating, and defending. Animals and human beings both have these bodily necessities. Then what is the extra business of the human form of life? If a human being is simply engaged in these four principles of life, then what is the difference between that human being and a dog? There is no difference. A human being is distinguished from the animals by the ability to inquire into the Absolute Truth—*athātho brahma-jijñāsā*. A human being can come to the temple and inquire about Kṛṣṇa, or the Absolute Truth. That is the difference. The Kṛṣṇa consciousness movement gives everyone the chance to come and inquire about Brahman. In other words, the whole activity of the Kṛṣṇa consciousness movement is Vedānta life.

Now, there are different stages of inquiring about the Absolute Truth. That is explained in the *Bhāgavatam*:

(please turn to page 20)



# Blessed Forgetfulness

by Satsvarūpa Dāsa Goswami

**D**EVOTEES SOMETIMES asked Śrīla Prabhupāda if when we go back to the spiritual world we will remember our former lives in the material world. Prabhupāda said we would forget them forever. In a purport to *Śrīmad-Bhāgavatam* (3.33.27), Prabhupāda writes:

A great Vaiṣṇava said that he who has no remembrance of his body is not bound to material existence. . . . When one forgets his bodily existence, his conditional material life is over. This forgetfulness is actually possible when we engage our senses in the transcendental service of the Lord. . . . Constant remembrance of the Supreme Lord is called *samādhi*, or trance.

This does not necessarily imply that a devotee forgets he has a head and feet, although in the most advanced stages that may happen. Forgetting the body means forgetting our selfish uses of the body. We were given a body because of our desire for sense gratification. Forgetting the body means forgetting that purpose and becoming completely absorbed in devotional service.

Forgetting the body creates a change in the subtle body. When our forgetfulness is constant, then at the time of death we will remember Kṛṣṇa alone and not have to take another material body, but will return to Kṛṣṇa.

Śrīla Prabhupāda illustrated this point one evening during a *Kṛṣṇa* book reading in his Los Angeles backyard garden. We were reading about Lord Brahmā stealing the boys and calves. Kṛṣṇa left the boys in Brahmā's cave for an entire year. During that year, Kṛṣṇa expanded Himself into exact replicas of each of the boys and calves and allowed Himself to be loved by all their parents. At the end of the year, Brahmā returned the boys and calves, who all

thought that Kṛṣṇa had been gone only for a few moments. They joked with Him, "Oh, You have come back so quickly. Were You anxious that we would eat without You? Don't worry, we haven't eaten yet." Śrīla Prabhupāda commented, "Yes, this is how it will be when we go back to the spiritual world. All of our past births, all the miseries and so-called happiness, will seem like they never happened. We will simply join Kṛṣṇa's pastimes."

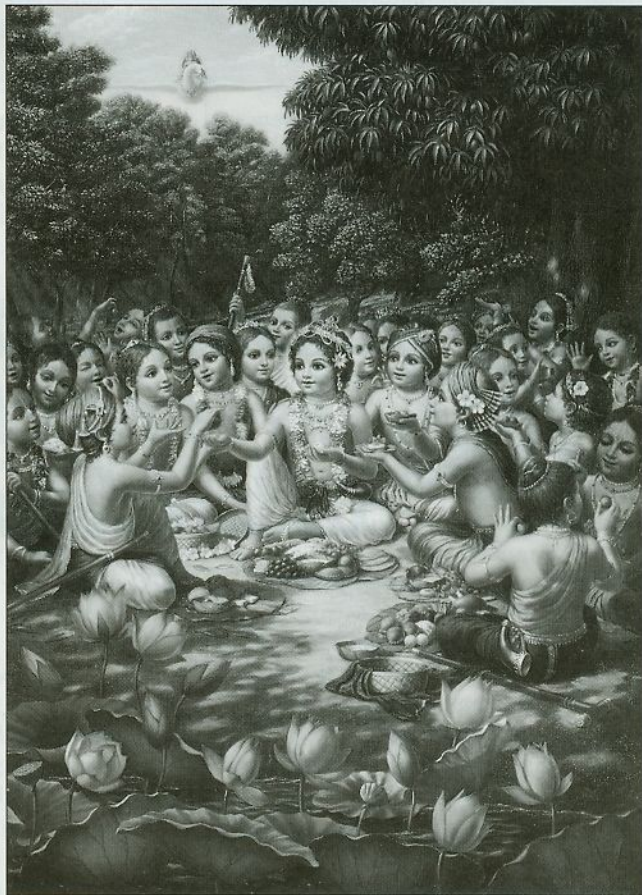
It sounds simple enough, and attractive enough, but here we are in the practicing stage of Kṛṣṇa consciousness, not forgetting our bodies and not forgetting a lifetime full of material impressions. We also find that those past impressions create obstacles in our attempts to perform devotional service. They actually prevent us from constantly appreciating Kṛṣṇa's transcendental nature.

For example, our past association with mundane sex prevents us from understanding the spiritual nature of Rādhā and Kṛṣṇa. Prabhupāda drew the analogy of the cow caught in a barn fire. Even though she escaped, whenever she sees red she links it with the fire and panics. She has been traumatized by the fire. Similarly, after countless births and deaths in the

material world, we have become traumatized by our associations here, and they have become obstacles to our full appreciation of Kṛṣṇa consciousness.

The psychologists' definition of trauma is a painful emotional experience or shock that produces a lasting psychological effect. Often, it is something experienced in childhood. One may not even remember the incident, though it may still be causing irrational fears or unexplained patterns of behavior.

Freud said that if a patient could be brought to the point of remembering the traumatic incident he could be cured. When this theory was presented to Śrīla Prabhupāda,



*The cowherd boys happily take lunch with Kṛṣṇa just before they are kidnapped by Lord Brahmā.*

Painting by Pankaj Dasa

Prabhupāda agreed that trauma was possible to cure, but he added, “How can he prevent more trauma, not only in this life but in future lives? So what is the benefit of that cure?”

The first traumatic event is birth. Although a soul in the womb may pray to become Kṛṣṇa’s devotee, the shock of birth overwhelms him with bodily identification. He becomes forgetful of Kṛṣṇa. Our work as devotees is to reverse this forgetfulness by engaging ourselves in devotional service.

We can learn to forget the myriad subtle material impressions we have accumulated. Kṛṣṇa says in the *Bhagavad-gītā* that He is the source of all knowledge and forgetfulness. It is by His permission that we forget our constitutional position as His servants, and it will be by His mercy that we can forget our bodies and be fully reinstated in remembrance of Him.

We can also help ourselves. The more we engage in Kṛṣṇa consciousness, the less likely we will be to continue gathering material impressions. Eventually, our Kṛṣṇa conscious memories will outweigh our material ones. We shouldn’t again take up material life and create new impressions to forget, and we shouldn’t do anything that will obstruct our spiritual vision. That is

how we can help ourselves.

We may never quite forget that we have hands and feet, but when we begin to engage everything we have in Kṛṣṇa’s service, there will be no more trauma. We will no longer be identifying with the material world.

When Śrīla Prabhupāda was in Vṛndāvana before coming to America, he wrote a poem called “Vṛndāvana-bhajana.” Here are some lines from that poem:

*I am sitting alone in Vṛndāvana-dhāma.*

*In this mood I am getting many realizations.*

*I have my wife, sons, daughters, grandsons, everything, But I have no money, so they are a fruitless glory.*

*Kṛṣṇa has shown me the naked form of material nature;*

*By His strength it has all become tasteless today . . .*

*This is misery, but it gives me a laugh. I sit alone and laugh. . . .*

*All that is left of the family life is a list of names.*

When the pure devotee remembers a previous life, he is not gripped like the cow—“Fire!” He laughs at his previous life. This is as good as

forgetting it. He doesn’t identify with that life.

Of course, a devotee repents his past sinful acts, and that repentance is the beginning of his humility. But he is not traumatized by his previous life. His past no longer has power over him. The *Bhāgavatam* describes the experience of one pure devotee, Devahūti:

Having heard . . . from her son, Kapiladeva, . . . Devahūti began to meditate constantly upon the Viṣṇu form of the Supreme Lord. She did so with serious engagement in devotional service. . . . She became situated in knowledge due to realization of the Absolute Truth, her heart became purified, she became fully absorbed in meditation upon the Supreme Personality of Godhead, and all misgivings due to the modes of material nature disappeared. . . . Situated in eternal trance and freed from illusion impelled by the modes of material nature, she forgot her material body, just as one forgets his different bodies in a dream. (*Śrīmad-Bhāgavatam* 3.33.24, 25, 27)

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## LORD KṚṢṆA’S CUISINE

# The Temple Kitchens Of Lord Jagannātha

by Yamuna Devi

I HAVE STUDIED hundreds of kitchens in the last three decades, many of them exceptional, but none as grand as the kitchens of the Jagannātha Temple in Purī, Orissa. Awesome and gigantic, the Jagannātha Temple kitchens reflect centuries, if not millennia, of tradition. Without electricity or machines, a legion of skilled chefs work under oil lamps over open wood fires. Every

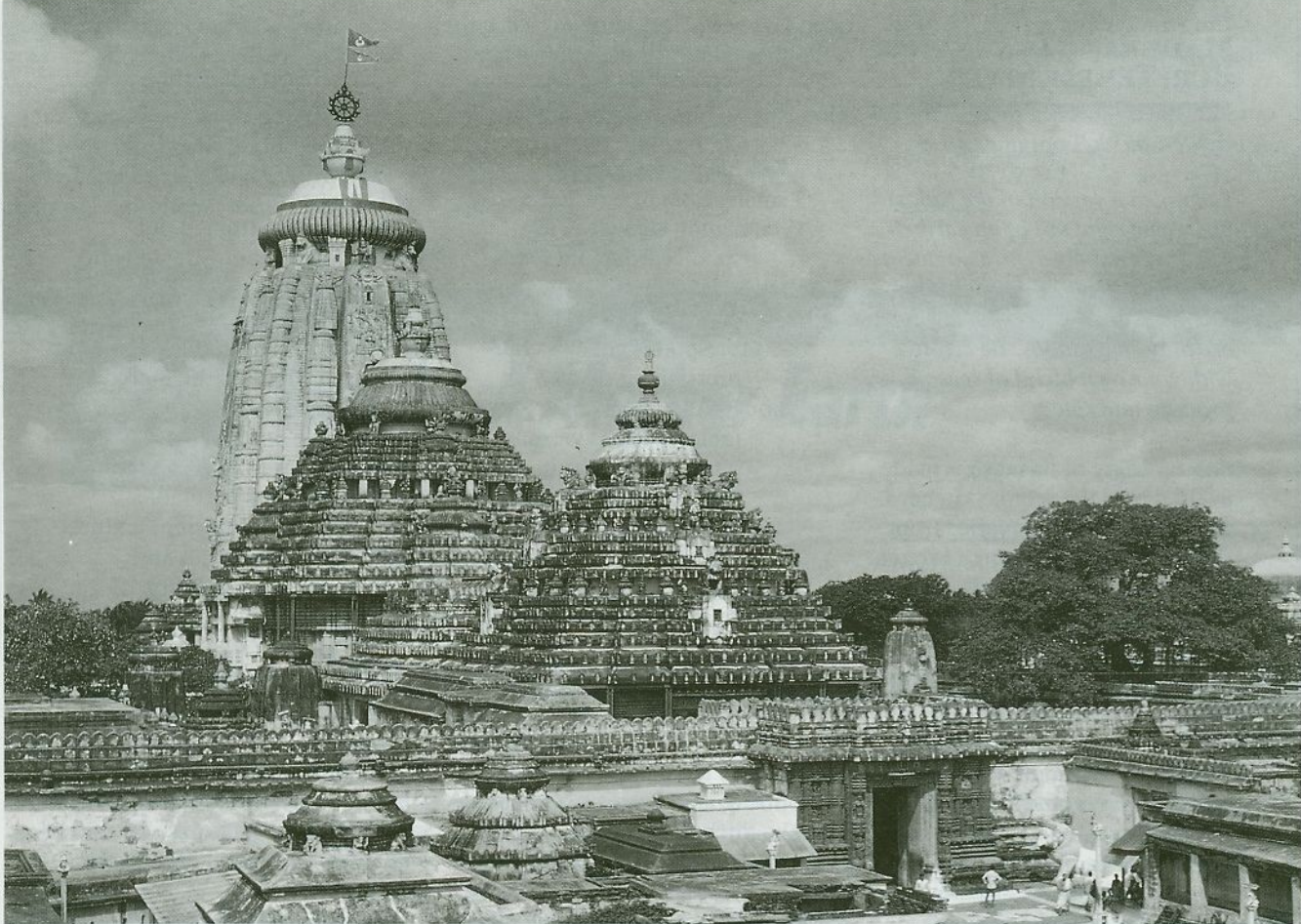
day they prepare more than a hundred different dishes and offer them to the central deities—Lord Jagannātha, Subhadrā Devī, and Lord Balarāma. Further, given only one day’s notice the chefs can prepare a full meal for up to ten thousand guests at a sitting.

The Jagannātha Temple kitchens are exemplary in many ways, but three are of special significance: the

preservation of ancient cooking standards, the training program for temple priests, and the highly efficient system for distribution of temple *prasādam*.

### About Jagannātha Purī And the Temple

The city of Purī—also called Purī-on-the-Sea, Jagannātha Purī, Nilācala, and Śrī Kṣetra—is considered equal



*The Jagannātha Temple in Purī, India.*

to Vṛndāvana and Navadvīpa (the birthplace of Lord Caitanya) as a *dhāma*, or sacred Vaiṣṇava holy place. For thousands of years great sages and other exalted persons have traveled to Purī on pilgrimage. Lord Caitanya Mahāprabhu chose to reside here for the last eighteen years of His life.

In *Śrī Caitanya-caritāmṛta* (*Madhya-līlā* 5.144, purport) Śrīla Prabhupāda gives some information about the temple: “The present temple of Lord Jagannātha was constructed by King Ananga Bhima. Historians say this temple must have been originally constructed at least two thousand years ago. During the time of Śrī Caitanya Mahāprabhu (1486–1534), the small buildings that now surround the original temple had not been constructed, nor had the high platform in front of the temple.”

The priests engaged in service at the Jagannātha Temple are called *paṇḍas* or *paṇḍitas* and are *brāh-*

*maṇas*. The attendants of the temple’s external affairs are called *pālas*. *Paṇḍas*, who begin training at age twelve, are the most reliable sources of information about temple procedures and tradition. Much of the information for this column comes from two interviews with a senior temple *paṇḍa*, Sri Kanu Charan Puja Panda Samanth. Since only trained *paṇḍas* may enter the kitchen compound, we can glimpse the workings there only by hearing from a *paṇḍa*. Sri Samanth spoke about the kitchens with detailed clarity.

#### **Kitchen Arrangement and Equipment**

The kitchen compound, located several feet above and to the left of the temple’s main gate, the *Simhadvāra*, or “Lion Gate,” covers roughly one acre. The compound includes nine kitchens. Two of them are more than 2,500 square feet each, and seven are slightly smaller. The cutting, chopping, grinding, and so on, are done

just in front of the kitchens, in an open area called the *agana*. (With binoculars you can get a partial bird’s-eye view of the *agana* from atop the Purī Library, just across the street.) Numerous small storage areas make up the rest of the kitchen compound.

The kitchens house an astounding 752 wood-burning clay stoves, called *chulas*, each about three feet square and four feet high. To accommodate various sizes of pots, small clay knobs, called *jhinkas*, are judiciously placed at intervals on the stove’s surface for support. A circle of five jug-shaped earthen pots rests directly on the stove’s surface, kept in place with *jhinkas*. Three more pots go in the open spaces above the pots to form a second layer, and one more pot goes in the center on top, forming a nine-pot pyramid. In this way all nine pots receive lickings of heat and smoke from the wood fires below.

The new earthen cooking pots are

## MAHURA—JAGANNĀTHA PURI TEMPLE STYLE

(Serves 4–6)

*I sampled a version of the following recipe right out of an earthen jug. I was not given measurements, only ingredients and procedures. The measurements I have included are only suggestions. Be creative with your own blend of seasonal produce and spices.*

Some variety of this dish is made every day in the temple kitchens. The finished texture varies from that of a chunky stew to a broken down “vegetable butter”—almost smooth except for the coconut

texture. Serve with rice or char-flecked whole-wheat *capātīs*.

1 teaspoon cumin seeds  
a few black peppercorns  
1 small cassia or bay leaf  
½ cinnamon stick or ¼ tea-  
spoon cardamom seeds  
½ cup grated coconut,  
preferably fresh  
1–3 tablespoons ghee or cold-  
pressed nut or seed oil  
2 pounds cubed mixed vege-  
tables, such as yams,  
pumpkin, jackfruit, plan-  
tain, whole beans (at Puri  
potatoes aren't permitted,  
but you can use them.)  
water  
salt

handful chopped cilantro or  
other fresh herb

Combine the spices and coco-  
nut in a mortar or blender and  
grind to a coarse powder.

In a heavy-bottomed pot,  
layer the ingredients. Begin with  
some of the ghee or oil, add some  
of the coconut spice blend, and  
then add some vegetables. Repeat  
the layering until all the ingredi-  
ents are used. Pour water to cover  
½ to ¾ of the ingredients. Cook,  
partially covered, over moderately  
low heat until the vegetables  
are tender and the desired texture  
results. Season with salt and  
stir in the fresh herb. Offer  
to Kṛṣṇa.

called *kudias*. Most are jug-shaped (for the nine-pot pyramid), though some are shallow and wide, resembling Spanish paella pans or French sauté pans without handles. As the food cooks in these unglazed pots, their thick walls become very hot. The pots provide amazing heat retention. Food stored in them stays piping hot up to four or five hours.

### Kitchen Staff and Training

One thousand men work in the kitchen daily. Five hundred attain the status of executive chefs, called *swaras*, and are the only persons allowed to cook on the stoves. Three hundred “first-string” assistants are called *jogunias*. They are allowed to enter the kitchens to assist the *swaras*, but they mainly light fires, fetch water from temple wells, wash and clean the earthen cooking pots, and finally fill the pots with ingredients. The other two hundred assistants, the “second-string,” are called *tunias*. They are not allowed to enter the kitchens but work in front of them in the *agana*, engaged in such tasks as washing ingredients, cutting vegetables, grating fresh coconut into a powder, and stone-grinding herbs, chilies, ginger, and spice blends.

A special staff of men, called

*mahaswaras*, have the single task of transporting hot clay pots of food from the kitchen to the offering area, called the *bhoga maṇḍapa*. To lift a pot, the *mahaswara* knots the end of a damp jute rope and makes a noose around the neck of the pot. He places the pot in a basket and then deftly builds a stack of four or five pots. One basket is then hung at each end of a flexible five-foot bamboo pole. To carry the lot, the *mahaswara* gingerly lifts the pole at its center and rests it on his shoulder. Now with a silky gait, hips shifting from side to side, he transports eight to ten pots at a time to the offering area—the pots bobbing rhythmically at either end the pole without a drop of food spilled.

All members of the kitchen staff begin training at age twelve, after they've received *brāhmaṇa* initiation and the sacred thread. They serve for life, or until they become too old to perform their duties.

I asked Sri Samanth to state the most important principles in focusing the mind for service to the temple deities.

He replied, “Number one, before beginning to cook one should eat sufficiently and feel no hunger, to enable mental and physical strength to reach a maximum. And number

two, while cooking for Lord Jagannātha one should constantly remember His name, fame, pastimes, and qualities in a mood of devotion.”

### Offerings in the Temple

In the *bhoga maṇḍapa* area the temple deities are offered food five times a day: Gopāla Vallabha Bhoga at about twelve noon; Rāja Bhoga at about 2:00 P.M.; Upadi Bhoga, the largest and most varied offering, at about 4:30 or 5:00 P.M.; Madhyama Bhoga at about 7:00 P.M.; and Śayana Bhoga, before the Lord takes rest, at about 11:00 P.M. The timings of the offerings are not rigid; on any given day, the offering times can vary by half an hour or so. The timings may also shift during festivals and according to season.

Offerings fall into two general categories: *pakka* food—fifty-four varieties of “boiled” dishes, including *dāls*, soups, stews, rice, *kičcharīs*, and vegetables; and *sukka* food—fifty-six varieties of “dry” food, such as cookies, biscuits, sweetmeats, pastries, and confections. Five kitchens are devoted to *pakka* dishes and four to *sukka* dishes.

### Ingredients and Recipes

The standard for ingredients has

remained constant for two thousand years: ingredients must be local, organic, and native to the area. Widely available "new-world" ingredients such as cabbage, potatoes, tomatoes, papaya, cauliflowers, and hot red chilies are not used. But variety is not a problem; locally available

are many types of beans, tubers, squashes, melons, leafy greens. Local spices include mace, cumin, fennel, nutmeg, cardamom, cinnamon, coriander, mustard seed, and black cumin.

Note: Cooking class resumes next issue.

*Yamuna Devi is the author of the award-winning cookbooks Lord Krishna's Cuisine; The Art of Indian Vegetarian Cooking and Yamuna's Table. She is a regular contributor to The Washington Post and Vegetarian Times. Write to her in care of Back to Godhead.*



THE LAND, THE COWS, AND KṚṢṆA

## The Real Mother Earth

by Hare Kṛṣṇa Devī Dāsī

### PART 2

*From the Śrīmad-Bhāgavatam we learn that the earth is controlled by the goddess Bhūmi Devī, who sometimes takes on the form of a cow. The Bhāgavatam's ancient Sanskrit texts give the history of her dealings with a king named Pṛthu Mahārāja, an incarnation of the Supreme Lord's power to rule. From the history of Pṛthu we learn how demigods, the controllers of the universe, help us serve the Supreme Personality of Godhead. We also see how they can retaliate against our misuse of the resources they generously provide. In particular, Mother Earth (Bhūmi) can subdue our rebellion against God's laws by responding with famine and environmental disaster.*

**W**HEN THE divinely empowered Pṛthu Mahārāja ascended to the throne with his wife, Queen Arci, an incarnation of the goddess of fortune, they were honored not only by ordinary citizens but also by the demigods. The Fourth Canto of the *Śrīmad-Bhāgavatam* describes the wonderful gifts the demigods presented to Pṛthu Mahārāja:

Lord Brahmā, whom the Supreme Lord appoints to preside over the universe, gave King Pṛthu a protective garment made of spiritual knowledge. Lord Brahmā's wife, Sarasvatī, the goddess of learning, offered Pṛthu a transcendental necklace. Lord Śiva, who is in charge of ultimately destroying the universe, presented Pṛthu Mahārāja a sword within a sheath marked with ten moons. And Śiva's

wife, Durgā, the goddess of the material energy, gave Pṛthu a shield marked with one hundred moons.

Varuṇa, the lord of the oceans, presented an umbrella, as brilliant as the moon, that constantly sprayed fine particles of water. Agnideva, the demigod of fire, gave Pṛthu Mahārāja a bow made of the horns of goats and cows, and the sun-god gave him arrows as brilliant as sunshine. Our own Mother Earth, Bhūmi Devī, gave Pṛthu Mahārāja mystic slippers that could carry him instantly wherever he desired. Thus all the demigods honored the reign of King Pṛthu and

Queen Arci, and the relationship between Mother Earth and Pṛthu Mahārāja seemed to start out well.

Being an incarnation of the Lord's ruling potency, Pṛthu Mahārāja was an ideal leader. Today we can hardly imagine his qualities. He was pious, equitable, and magnanimous, and his citizens loved him. Pṛthu was like the ideal well-wishing father, his beautiful face always smiling with affectionate glances, enhancing the peaceful life of the citizens.

But although Pṛthu Mahārāja was kind and equitable, he formidably chastised criminals who tried to

Illustration by Stephen Petroff



*King Pṛthu threatens to punish Mother Earth, who has assumed the form of a cow.*

# **Recently even when thousands of people in Ethiopia were starving, Ethiopia was still exporting thousands of tons of grain to fatten animals abroad for slaughter.**

• • •

intimidate his citizens. His popularity came from his expert management of his kingdom, not from simply smiling and speaking platitudes. He satisfied everyone by his practical deeds, and his citizens were thankful to have a ruler both kind and qualified.

So it seems that life in Pṛthu's kingdom should have been completely happy. But soon after Pṛthu was installed on the throne, citizens came before him to complain of a scarcity of grains. The people had become so emaciated they were on the verge of starvation. "Although we are willing to work," the citizens said, "we are unemployed and hungry. You alone can give us work. Please arrange for the proper distribution of food grains and save us from starving to death."

Pṛthu analyzed the crisis and determined its cause: Mother Earth, Bhūmī Devī, was withholding grains.

As an incarnation of the Lord, Pṛthu was ready to use his immense potencies to save the citizens. He took up his transcendental bow and arrows and threatened to kill the personified Earth. Frightened, she transformed herself into a cow and ran for her life.

As Mahārāja Pṛthu angrily chased her, she ran here and there in outer space and between the heavenly planets and the earth. But wherever she ran, Pṛthu Mahārāja chased her. At last, fearful and exhausted, she fell to the ground, pleading for mercy.

"Please save me. You are the king of the planet and the protector of all living entities. You are supposed to be the maintainer of religious principles. Why are you so angry with me that you are ready to kill me, a woman?"

Bhūmī Devī's bewilderment at Pṛthu's hostility is understandable. Many modern rulers sexually harass women or treat them with disdain, but Pṛthu's treatment of women was exemplary. He treated his queen as half his body, and he respected other women

as if each were his own mother. How then could he now be threatening to kill Mother Earth, especially when she had taken the form of a cow?

Mother Earth continued, "King Pṛthu, I am just like a strong boat. Everything in the world stands upon me. If you break me to pieces, how can you protect yourself and your subjects from drowning?"

Today's leaders, who sometimes seem willing to sacrifice everything for economic development, should ask the same question: If in their greed they destroy the earth, how can they save themselves and their citizens from destruction?

(Pṛthu, of course, as a partial incarnation of the Lord, had potencies far beyond those of today's leaders. And he was not acting out of greed, as we shall see.)

Pṛthu replied, "Goddess Bhūmī, you are trying to cheat us by disobeying my orders. In the form of a demigod you accepted your share of the sacrifice we performed, but in return you have not produced enough grain.

"Although you eat green grass every day, you do not fill your udder with milk for us. Since you are treating my citizens so callously, merely having assumed the form of a cow does not exempt you from punishment. In spite of my orders, you withhold the seeds of herbs and grains. Therefore, I shall cut you to pieces with my arrows. I shall feed your flesh to the starving people and satisfy the crying citizens of my kingdom!"

Śrīla Prabhupāda explains Pṛthu's threat: In the rare circumstance when there is no supply of grain, the government can arrange for the eating of cow flesh, using dried-up cows to feed the hungry masses of people. Kṛṣṇa consciousness is not a fanatical philosophy. In an emergency, qualified authorities can do what's needed.

But Prabhupāda stresses that such

an emergency is extremely rare. Most often, supposed emergencies are created by our own mismanagement. For example, recently even when thousands of people in Ethiopia were starving, Ethiopia was still exporting thousands of tons of grain to fatten animals abroad for slaughter. Today we misuse grain to fatten beef cows, and we slaughter dairy cows when they're still giving enough milk to feed at least twenty people a day. We do these things for money, not for emergency. This kind of killing cannot be condoned.

Prabhupāda notes that Mother Earth gives so much grain that it's sometimes dumped into the sea. "Consequently, in some places there is scarcity of grain and in others profuse production." Our problems come because of mismanagement, not because the earth is failing to give enough to feed her children.

After threatening Mother Earth, Mahārāja Pṛthu told her, "Any cruel person—man or woman—who is interested only in his or her maintenance and has no compassion for other living entities may be killed by the king. Such killing can never be considered actual killing. Your duty is to provide food for all living entities. And even though you are quite capable of feeding everyone, you heartlessly allow the living entities to starve.

"You have become so insane with pride that you claim you are indispensable to the survival of my citizens. You are mistaken—I shall cut you into small pieces like grain, and I shall uphold the entire population by my mystic powers."

Next issue, we'll see how Mother Earth and Pṛthu Mahārāja became reconciled when she explained why she was withholding grain and what Pṛthu Mahārāja could do about it.

*Hare Kṛṣṇa Devī Dāsī, an ISKCON devotee since 1978, is co-editor of the newsletter Hare Kṛṣṇa Rural Life.*





# Crack in the Universe

by Ūrmilā Devī Dāśī

**T**HE NINETEENTH-CENTURY founder of Sunday school in America, H. Clay Trumbull, remembers calling to his father before falling asleep at night.

"Are you there, Papa?"

"Yes, my child, I am here."

"You'll take care of me tonight, Papa, won't you?"

"Yes, I'll take care of you, my child."

In *Hints on Child Training*, Trumbull writes,

A little matter that was to the loving father; but it was a great matter to the sensitive son. It helped to shape the son's life . . . and it opened up the way for his clearer understanding of his dependence on the loving watchfulness of the All-Father. And to this day when that son, himself a father and a grandfather, lies down to sleep at night, he is accustomed, out of the memories of that lesson of long ago, to look up through the

shadows of his earthly sleeping place into the far-off light of his Father's presence and to call out, in the same spirit of childlike trust and helplessness as so long ago, 'Father, you'll take care of me tonight; won't you?'

We doubt that Trumbull, in 1890 when he wrote these words, would have imagined that today up to half of the children in the West have no fathers to call to. Likewise, when Śrīla Prabhupāda taught us to call out to

Kṛṣṇa as a child calls for the mother, did he imagine a society where the mother is not to be found?

Śrīla Prabhupāda knew where society was headed. So he sometimes spoke of today's society of broken homes. He knew that when divorce or illegitimacy cracks apart a child's universe, the child has difficulty coming to civilized life, what to speak of transcendental life.

How can we raise children so that when they grow up they'll stay out of the modern culture of divorce, remarriage, and illegitimacy? Let's look at some of the causes for broken families and then consider how to help our children pull through.

First we note that modern Western culture fails to teach boys responsibility. Young men commonly have casual sex with as many women as



*By remembering the love, guidance, and maintenance of his father, a child can learn something of his spiritual father, Lord Śrī Kṛṣṇa.*

**People today may cringe at the idea of training children  
to see marriage as a duty.  
But duty, Prabhupāda writes, brings the ideal of married life—  
a reciprocation of service and love.**



possible, get some of them pregnant, and then deny being the fathers. And men who have divorced their wives are more likely to make car payments than payments for child support.

“There are few qualified husbands,” Prabhupāda explained, “because you [in the West] do not train the boys to be qualified. You are training them to become debauchees. If you train them as *brahmacāris* [celibate students], then they’ll be responsible husbands. Both the girls and the boys should be trained. Then they’ll be responsible husband and wife and live peacefully. But if in their young days you give them freedom, they’ll be misguided and spoiled.” (Paris, August 3, 1976)

The *brahmacārī* training Prabhupāda wanted us to give our sons involves physical austerity, obeying the teacher and spiritual master, and in general bringing every thought, word, and action into harmony with the desire of Lord Kṛṣṇa. *Brahmacārī* life is invaluable between the ages of ten and sixteen, when the boy should study philosophy and live under a regimen strict yet kind.

Besides irresponsibility, another cause of divorce and unwanted children is the notion that sex is meant for having pleasure, not babies. Our children pick up that outlook by association, especially as they enter adolescence. The media are culprits in shaping promiscuous behavior, but no less at fault is the school where in the name of “sex education” children are taught to care for their bodily gratification above all else. Our children may also suffer from bad association with peers who ridicule them for having old-fashioned morals.

Finally, our children get a powerful message from how parents and teachers discuss sex and how we direct sexual energy in our own lives. Our children need to hear that sex is sacred, because it’s meant only for the service of Kṛṣṇa.

Without that spiritual understanding, it’s easy to see marriage as a plaything. So our children must learn, as Śrīla Prabhupāda writes in *Śrīmad-Bhāgavatam* (3.14.20), that “marriage is actually a duty performed in mutual cooperation as directed in the authorized scriptures for spiritual advancement.”

People today may cringe at the idea of training children to see marriage as a duty. But duty, Prabhupāda writes, brings the ideal of married life—a reciprocation of service and love. (*Śrīmad-Bhāgavatam* 3.23.1, purport) Such dutiful nuptial love will increase with time, as shown in the lives of many couples in Vedic literature.

We train our children to love duty by *brahmacarya* and by our own example. Do we do what is right even when it means a personal sacrifice, or do we bend the rules to suit ways of living that are selfish and temporary?

Bad examples contribute to the breakup of families. Modern leaders openly chat about their adultery. “Heroes” of the West, and increasingly of the East, are well-known for strings of marriages and divorces.

Yet we parents, teachers, and adult friends can be just as influential as any “hero” when shaping our children’s behavior. Some communities set a good example. But divorce is spreading even among those who by culture, training, or education

should know better.

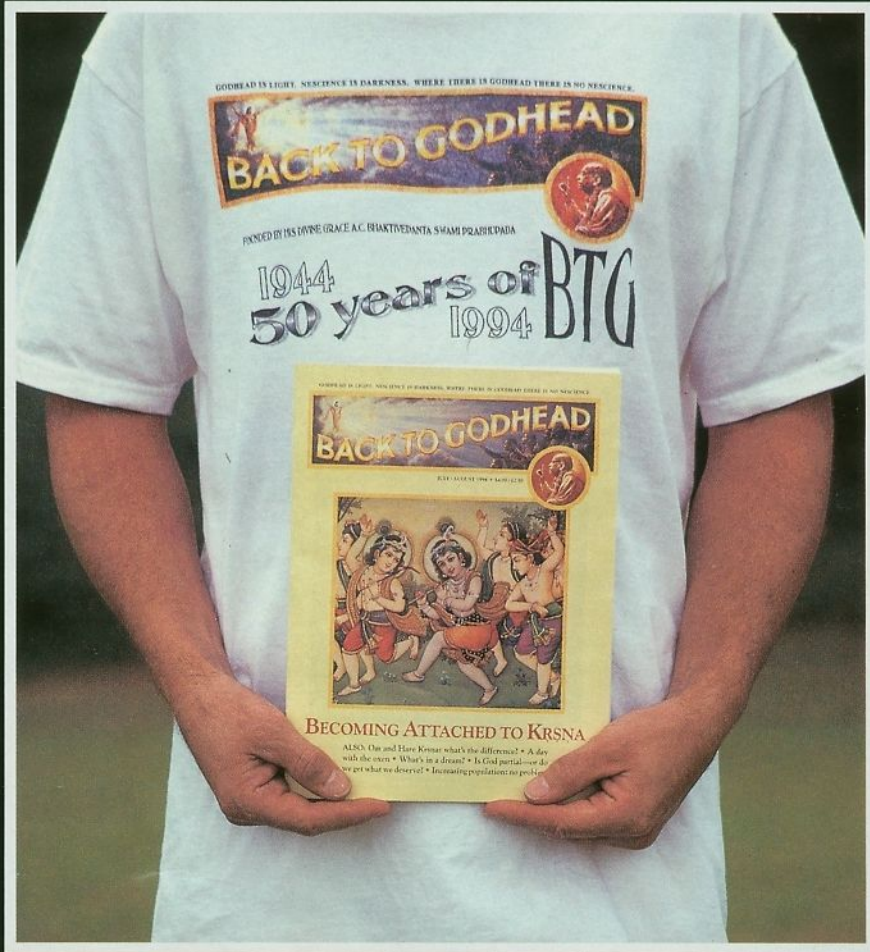
To be good company for our children, we need to avoid bad company. So when we find that our own example falls short of what we want to teach, we should take a long honest look at whether keeping company with materialists is edging us into acting against Kṛṣṇa’s desires and against our real self-interest.

But there’s still more we need to take into account. Śrīla Prabhupāda has pointed out that another cause of divorce is lack of care in choosing partners for marriage. One way to help our children choose a suitable husband or wife is by getting rid of the dating system. Girls shouldn’t have to turn themselves into merchandise and sell themselves through free samples. Rather, using astrological comparison and careful scrutiny, parents should introduce their child to a prospective match. Of course, the wishes of the girl and boy must be taken into account; we should not force our choice on our children.

Does a compatible match mean there won’t be disagreements? Of course not. So to train children for lifelong marriage we must train them to tolerate the inevitable storms that arise between husband and wife. Our children should learn to tolerate by understanding that whatever happens to them is the Lord’s will and that apparent troubles are sent by destiny. That doesn’t mean, however, that we should condone abuse. Extreme problems call for involvement by the extended family or community.

But when ordinary difficulties come up in a marriage, our children should naturally think, “Kṛṣṇa is trying to teach me something through my

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husband or wife. And if this lesson is painful, then I know that the pain is a reaction to my own previous acts. I can't change that by changing partners. My karma will still come."

Finally, our children need to know the consequences divorce and illegitimacy can have on their own children. Illegitimate children and those from broken homes have higher rates of poverty, school dropout, psychological troubles, and behavioral problems. They're more prone to illicit sexual

activity, and use of drugs and alcohol. Is that what our children will want for their own children?

When our children understand the consequences for their own children (and for society), they can become more sober about sticking to the duties of marriage, even at those inevitable times when their own happiness may seem to be in a lull.

Our modern world is full of the cracked, broken homes of divorce and illegitimacy. Let us give our children

an inheritance of rectitude, fidelity, and duty.

*Ūrmilā Devī Dāsī was initiated in 1973 and has been involved in ISKCON education since 1983. She, her husband, and their three children live at the ISKCON community in Hillsborough, North Carolina, where she runs a school for children aged 5–18. She is the main author/compiler of Vaikuṅṭha Children, a gurukula classroom guidebook.*



BHAKTI-YOGA AT HOME

## Money, Integrity, and Kṛṣṇa

by Rohiṇinandana Dāsa

"Wealth makes wits waver."—proverb

**A**S A YOUNG preacher speaking on the spiritual dangers of wealth, I once surprised myself by bluntly asking one of two young men sitting together in the audience, "Suppose I were to give you ten thousand pounds—would you kill your friend?"

As soon as I'd spoken, my "let's-all-be-nice-to-each-other" side became afraid and hoped the young man would reply, "Of course not!" But, caught off guard, he simply lowered his eyes and kept silent. The atmosphere became tense. His friend moved slightly away from him.

I thought, "Wow, its true—everyone does have his price."

What we'll do for a price may not include killing, but who amongst us has never done anything devious for money? And if we steal or cheat, even in small ways, we're anxious, though we appear to be getting away scot-free. I well remember being trapped by fear when I used to travel on trains without a ticket. The peace, strength, and clarity of a clean conscience is much more precious than gold.

The *Śrīmad-Bhāgavatam* (5.14.7) says that even if monetary dealings are fair and honest, gold is "the source of all sinful life." Śrīla Prabhupāda writes that wealth is a difficult

problem for the devotee making progress on the path back to Godhead. Prabhupāda cautions us that many "stalwarts in the devotional line" have fallen victim to the allurements of money and what money can buy and have retreated from the path of liberation.

The main problem with money is that people use it to buy sense gratification, which inflames desire and fools people into believing they are independent enjoyers of all they see. Sense gratification therefore nails us to the wheel of birth and death. If we can pull out from our hearts the nail of selfish desires, we'll become happy and free. Lord Kṛṣṇa says, "A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean, which is ever being filled but is always still—can alone achieve peace, and not the man who strives to satisfy such desires." (*Bhagavad-gītā* 2.70)

Besides winding up in trouble when I think myself an enjoyer, I also land in it when I think I'm an owner. I remember my astonishment at hearing Śrīla Prabhupāda say that if I take so much as a glass of water from a flowing river and claim it mine I'm a thief. Everything, he stressed, is God's property.

If I claim anything mine, I naturally worry about protecting it. My

worry may even give me insomnia. Real and complete peace, the forerunner of happiness, is a state I can reach only when I learn to apply to every aspect of my life what Prabhupāda coined "the peace formula": Lord Kṛṣṇa is the real owner and enjoyer of everything, and He is my ever well-wishing maintainer and friend.

When I remember that Lord Kṛṣṇa owns my money—and owns me too—I feel peaceful, like an honest bank-cashier who handles lots of money but whose wits don't waver. He never entertains the notion that any of it might be his. Śrīla Bhaktivinoda Thākura sings, "My mind, my body, my house—whatever little I consider mine—I surrender, O Kṛṣṇa, at Your lotus feet."

A devotee once told Śrīla Prabhupāda that he found renunciation difficult. Prabhupāda replied, "Why? What do you own in the first place? Renunciation means simply to give back to Kṛṣṇa what was His all along."

Śrīla Prabhupāda says that with the Lord's help the whole business of detachment becomes "as easy as anything." As a doctor helps remove a fever, so Lord Kṛṣṇa helps reduce the fever of our material attachment. He might take away our wealth, or give us more wealth than we need, or graphically show us the truth of material life, or give us a higher taste, or even give

Himself—in any case, an aspiring devotee must learn that in Kṛṣṇa's hands he is always safe.

I feel peaceful when I remember that as Kṛṣṇa maintains millions of species of creatures, so He cares for me. Śrīla Prabhupāda once said that just as parents feel great pleasure maintaining their children, Kṛṣṇa enjoys looking after us and sets aside a quota for each of us. Therefore we should not deprive Kṛṣṇa of that pleasure by trying to make arrangements independent of Him.

We may wonder what exactly constitutes our quota, especially in a consumer society that ever increases artificial needs. But just as we have a sense of what and how much to eat, so we can ascertain our own standard of living. And just as food should never be wasted, so it is with money. Kṛṣṇa happily supplies us our quota, but we should not forget that

every penny is His.

To help us decide how much to lay aside as our personal quota and how much to use in other ways, we'd be wise to seek the help of pure and advanced devotees well conversant with the great art of using everything in Kṛṣṇa's service.

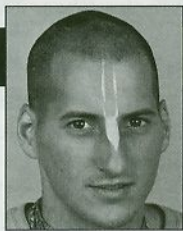
Although Kṛṣṇa conscious householders may strive to use every penny in Kṛṣṇa's service and not one penny in māyā's service, they are not fanatics who deprive their families. A Kṛṣṇa conscious father and husband understands that his family members belong to Kṛṣṇa and have been entrusted to his care. So he will diligently look after their needs.

As for saving money, Śrīla Prabhupāda said that for householders to lay aside some money as savings or for emergencies is not wrong, but rather sensible. He recalled how previously a husband would adorn his wife in gold

jewelry, which she could pawn or sell if times got hard.

In any case, when I remember Kṛṣṇa, money is never a problem. Whether it comes or goes, money is my friend because it helps me in my service to Kṛṣṇa. Lord Kṛṣṇa is also known as Nārāyaṇa, and money employed in the service of Kṛṣṇa is known as Lakṣmī, because it is a representation of Lakṣmī Devi, the wife of Lord Nārāyaṇa. Lakṣmī is also called Cañcalā, "unsteady," because she does not stay in one place for long. When she is with her husband, however, she resides happily and eternally upon His chest. Similarly, money used in the service of the Lord is the source of steady fortune and prosperity.

*Rohiṇinandana Dāsa lives in southern England with his wife and their three children. Write to him in care of Back to Godhead.*



## STRAIGHT TALK

# Save the Earth

by Paramānanda Dāsa

**F**ROM THE SECOND we got there I knew something was wrong. I mean, there were some very dedicated people there, supporting some very righteous and urgent causes. Still, something just wasn't sitting right with me.

As I wandered around the Earth Day fairgrounds, I saw so many special-interest groups with so many tables set up—the vegan all-organic veggie-burger stand, the now almost cliché Save the Whales people, even old ladies from the recycling committee knitting discarded plastic bags into everything from jewelry to knapsacks.

One man had dedicated his life to banning lawn chemicals. "I won't stop until every lawn in the world is free of these perversions," he said straight-faced, locking into me with a determined stare as he handed me a clipboard full of signatures to add to.

I walked away disheartened, shuffling my feet through the dirt. I

couldn't help thinking that even if he did succeed, even if all his work paid off, sure, the world might have better lawns than at any time in history, but so what? In fact, if everyone on this whole fairground succeeded in his or her own little cause, would the world suddenly turn into paradise? For all the protesting and all the hype, nothing was really changing.

The Save the Earth movement has been going strong for thirty years now—and life on earth has only gotten worse.

This all rolled through my mind as I left the Earth Day fairgrounds. What were all these "Save the fill-in-the-blank" groups doing? The things they fight against—exploitation of animals, depletion of natural resources, mistreatment of other human beings—are just symptoms of a much deeper cause.

Our enemy isn't Exxon, McDonald's, the CIA, or whatever our target of protest happens to be. Our

enemy is this mysterious root cause, and by locating and annihilating him . . .

But he's smart. He's elusive. While we squander our energy searching for him in the factories, the rain forests, the slaughterhouses, and the vivisection labs, he stays safe in hiding . . .

He's inside each of us, hidden deep in our own hearts. The enemy, the root cause, is our own intrinsic desire to see ourselves as the center. Deep inside each of us is this seed of exploitation: the desire to be Number One. That's what makes us grab what we can for ourselves, even at the expense of others. It's there in all of us. Sometimes it can be as obvious as the hamburger-chain mogul who slaughters innocent animals to turn a profit. But sometimes it's there more subtly, in the most seemingly innocent people, where it's disguised in their altruistic efforts to put things in relation to them first—my nation, my  
*(please turn to page 33)*

**Everyone is trying to get out of the painful situation we are in.  
That is the struggle for existence. But people do not know that the ultimate  
goal of life is to be free from all painful activities.**

• • •

**VEDAS** (continued from page 8)

*vadanti tat tattva-vidas  
tattvaṁ yaj jñānam advayam  
brahmeti paramātmēti  
bhagavān iti śabdyate*

The Absolute Truth is one, but some accept the Absolute Truth as impersonal Brahman, some accept the Absolute Truth as the localized Paramātmā, or Supersoul, and some accept the Absolute Truth as the Supreme Personality of Godhead, Kṛṣṇa or Viṣṇu.

The Kṛṣṇa consciousness movement is for understanding the Absolute Truth in the ultimate sense. That means to understand the Absolute Truth as the Supreme Person. The *Bhāgavatam* describes the Absolute Truth in the beginning—*om namo bhagavate vāsudevāya*: “I offer my respectful obeisances unto Vāsudeva.” *Vāsudeva* means Kṛṣṇa, the son of Vasudeva. Kṛṣṇa appeared as the son of Vasudeva. *Vasudeva* also means *śuddha-sattva*, or “pure goodness.” Unless one comes to the position of Vasudeva—pure goodness—one cannot understand Vāsudeva, Kṛṣṇa.

In the material world there are three statuses: goodness, passion, and ignorance. Ignorance and passion are simply material. The symptoms of ignorance and passion are greed and lust. Above greed and lust is the Vedānta platform, from which one can understand everything clearly. That platform is called goodness. And pure goodness is transcendental to the material platform of goodness.

The material platform of goodness can be contaminated by the other two qualities, namely passion and ignorance. For example, a pure *brāhmaṇa* is on the platform of goodness. He is truthful, tolerant, and full of knowledge, he controls his mind and senses, and so on.

These are brahminical qualifications. But sometimes the brahminical qualifications become contaminated by passion and ignorance. Today we see that many people from brahminical families have been contaminated by passion and ignorance.

So material goodness can be attacked by the other two qualities, and a person on the platform of material goodness may fall down. But when you transcend the material platform of goodness and come to the transcendental platform of goodness, you cannot fall down. *Sattvaṁ viśuddhaṁ vasudeva-śabdītam*. *Sattva*, existence of pure goodness, is called Vasudeva. In that pure, transcendental platform of goodness you can understand Vāsudeva, Kṛṣṇa. Vāsudeva is already within your heart, but you realize His presence by placing yourself on the platform of pure consciousness.

We can come to the platform of pure goodness simply by discussing *Śrīmad-Bhāgavatam*. Therefore it is said here, *niḡama-kalpa-taror galitaṁ phalam*: *Śrīmad-Bhāgavatam* is the mature fruit of Vedic knowledge. And *śuka-mukhād amṛta-drava-saṁyutam*. The *Śrīmad-Bhāgavatam* was written by Vyāsadeva. And it was spoken for the first time by Śukadeva Gosvāmī, Vyāsadeva’s son. Vyāsadeva wrote the *Śrīmad-Bhāgavatam* under the instruction of his spiritual master, Nārada Muni. And Vyāsadeva told his beloved son, Śukadeva Gosvāmī, “I have written *Śrīmad-Bhāgavatam*; now you preach it.”

That is the duty of the student: The spiritual master writes, and the disciple must preach. And if the student is as pure as the spiritual master, then the student’s preaching will be very nice.

There is another explanation of this verse: A fruit ripened in the tree will be very nice, very sweet. If you take an unripe fruit from the tree and keep it at your home, it will also ripen, but it will

not be so tasteful. And if a tree-ripened fruit is cut by the beak of a parrot, or *śuka*, the fruit becomes still more tasteful. Similarly, *Śrīmad-Bhāgavatam*, the ripe fruit of Vedic knowledge, is already very tasteful, but because it has been touched by the lips of Śukadeva Gosvāmī, it is *drava-saṁyutam*—still more tasteful.

Therefore it is recommended, *pibata bhāgavataṁ rasam*: “Drink the juice of the ripe fruit of the *Bhāgavatam*.” When we eat something, we taste its *rasa*, its juice. Kṛṣṇa says in the *Bhagavad-gītā*, *raso ’ham apsu kaunteya*: “My dear Kaunteya, Arjuna, I am the taste of water.” When we are thirsty we ask for water because the taste in water will immediately quench our thirst.

That which we enjoy in something is also called *rasa*. Everything we do is to get *rasa*. A man may work very hard day and night. Why? To maintain his wife and children. There is some flavor in maintaining the family with hard labor. Unless there is some *rasa*, some taste, a man cannot work so hard day and night. Sometimes we see, therefore, that a person with no family or no family affection does not work so hard. Therefore in the Vedic civilization family life is recommended, because a person without the taste of family affection may become confused and hopeless. So in everything we do there is some *rasa*. Without that taste one cannot live.

Now, here it is recommended, *pibata bhāgavataṁ rasam ālayam*: “Here is a taste you can enjoy up to the end of your life or up to the point of liberation.” Life is meant for getting liberated from our painful material existence. Everyone is trying to get out of the painful situation we are in. That is the struggle for existence. But people do not know that the ultimate goal of life is to be free from all painful activities. That is called liberation. The whole Vedic civilization

is based on this point—how to get liberated and enjoy eternal happiness.

*ramante yogino 'nante  
satyānande cid-ātmaṇi  
iti rāma-padenāsau  
paraṁ brahmābhidhiyate*

The word *rāma* comes from *ramaṇa*, "enjoyment." And *Rāma* is a name for the Supreme Lord, the source of all enjoyment. In the material world people are engaged in *ramaṇa* in the form of sex, that's all. But if you take shelter of Lord *Rāma*, you will get real happiness.

*Ramante yoginaṇanante*. Those who aspire after spiritual perfection are called yogis, or transcendentalists. Today people practice a preliminary yoga system such as haṭha-yoga. But they are not perfecting even the beginning practices, what to speak of making

further progress.

Bhakti-yogīs are engaged in the bhakti-yoga system. What is that bhakti-yoga system? Hearing about Kṛṣṇa, chanting about Kṛṣṇa, remembering Kṛṣṇa, and so on. And Kṛṣṇa says,

*mām ca yo 'vyabhicāreṇa  
bhakti-yogena sevate  
sa guṇān samatīyātān  
brahma-bhūyāya kalpate*

"One who takes to the bhakti-yoga system without any deviation and who strictly follows the regulative principles at once becomes transcendental to the three material qualities, namely goodness, passion, and ignorance."

To transcend the material qualities is called mukti, liberation. Mukti does not mean getting many heads or many legs. No. Mukti is defined as *sva-rūpeṇa*

*vyavasthitih*—to be situated in one's original constitutional position, or Kṛṣṇa consciousness.

This verse recommends, *pibata bhāgavatam rasam ālayam*. *Laya* means "to merge." We are now merged into the material world. Although we are the soul, our bodies are material, and we are merged into the material body. But because we are spirit, merging with the body does not give us happiness.

If you are put into the Atlantic Ocean, you will merge with the ocean, but because you are not a living entity of the water, you cannot be happy there. Similarly, you cannot be happy by merging into the material existence. You have to merge into the spiritual existence, in Kṛṣṇa consciousness. Then you'll be happy. That is the meaning of *bhāgavatam rasam ālayam*.

Thank you very much. ❁

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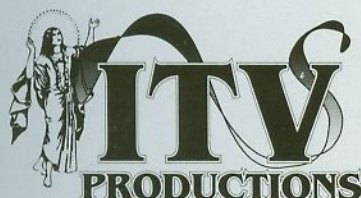
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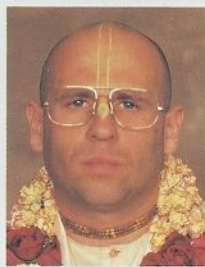
*Lord Kṛṣṇa and Arjuna on the Battlefield of Kurukṣetra, where Kṛṣṇa spoke the Bhagavad-gītā.*



# HAGAVAD-GĪTĀ

## The Start of an Exploration of Meaning

by Hridayānanda Dāsa Goswami



*This paper, originally presented to the Committee on the Study of Religion, at the University of California in Los Angeles, examines five topics in the Bhagavad-gītā.*

*The first two of these topics—the strong monotheism of the Gītā, and the distinction between Kṛṣṇa and the individual souls—appeared in Part 1. Now the paper continues.*

### PART 2

#### 3. GOD IS THE CONTROLLER

BECAUSE GOD, Kṛṣṇa, is one, and eternally separate from the individual soul, it follows that He is the Lord and controller of all that be. Lord Kṛṣṇa delineates a bipartite notion of causality in which material nature is the cause of the physical workings of the world whereas the living being is the cause of his own enjoyment and suffering.<sup>1</sup> Nature responds to the

soul's attempts to exploit the illusory material world by entangling the soul in the web of māyā. Perhaps the greatest illusion is the soul's false perception that he is performing those physical events, such as moving of the body, that in fact are done by nature.<sup>2</sup> Nature in turn is directly under the control of the Supreme Lord, and the entire cosmos turns by His command.<sup>3</sup> Thus the causal chain originates in Kṛṣṇa, who states: "I am the Lord of all beings, and I stay in their hearts, causing all beings, who are mounted on the machine (of the body), to wander in this world in illusion."<sup>4</sup>

Kṛṣṇa is a living God who orders, punishes, and reclaims the fallen souls, who are eternally part and parcel of Him. Thus Kṛṣṇa declares, "Those who always faithfully abide by My injunction, without envy, are freed from all karmic acts. But those who are envious and do not abide by My injunction you should know to be mindless and lost, for they are confused about all that is knowledge."<sup>5</sup>

This same point is driven home at the end of the *Gītā*: "If then because of false ego you will not hear, then you will

<sup>1</sup>kārya-kāraṇa-kartṛtve  
hetuḥ prakṛtir ucyate  
puruṣaḥ sukha-duḥkḥānāṁ  
bhokṛtve hetur ucyate (13.21)

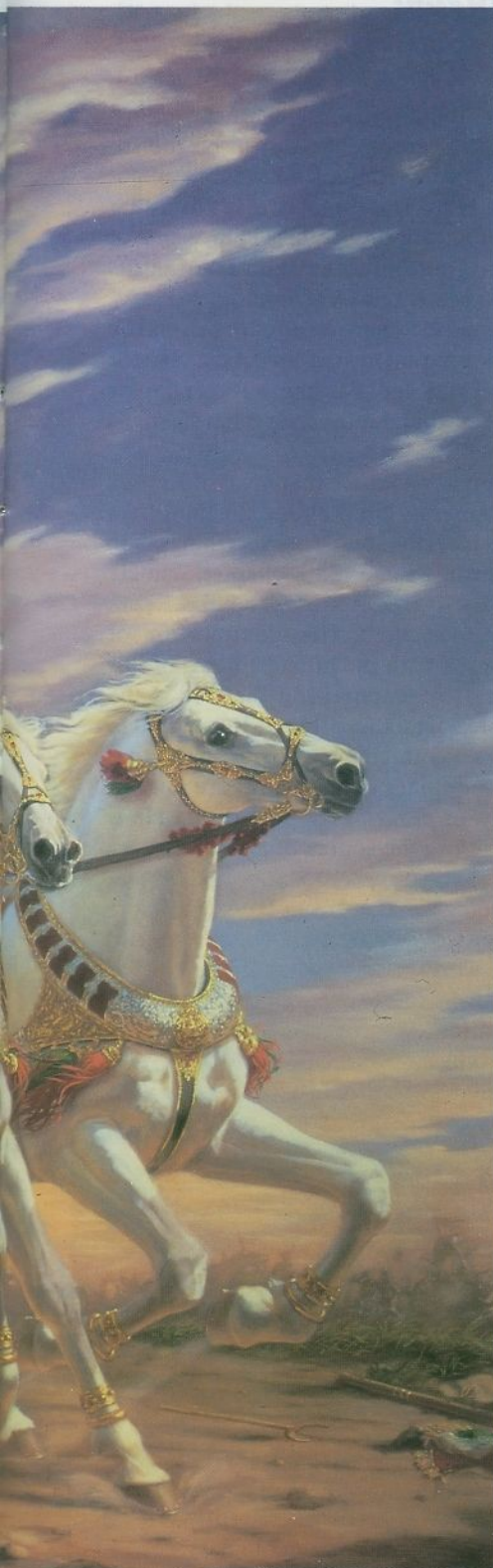
<sup>2</sup>prakṛteḥ kriyamāṇāni  
guṇaiḥ karmāṇi sarvaśaḥ  
ahaṅkāra-vimūḍhātmā  
kartāham iti manyate (3.27)

<sup>3</sup>mayādhyakṣeṇa prakṛtiḥ . . .  
hetunānena kaunteya  
jagad viparivartate (9.10)

<sup>4</sup>iśvaraḥ sarva-bhūtānāṁ  
hṛd-deśe 'rjuna tiṣṭhati  
bhrāmayan sarva-bhūtāni  
yantrārūḍhāni māyayā (18.61)

<sup>5</sup>ye me matam idaṁ nityam  
anutīṣṭhanti mānavāḥ  
śraddhāvanto 'nasūyanto  
mucyante te 'pi karmabhiḥ (3.31)

ye tv etad abhyasūyanto  
nānutīṣṭhanti me matam  
sarva-jñāna-vimūḍhāṁs tān  
viddhi naṣṭān acetasaḥ (3.32)



# **The entire eleventh chapter of the *Bhagavad-gītā* demonstrates in an unforgettable way that the whole universe can be devoured in an instant by Lord Kṛṣṇa.**

• • •

perish.”<sup>6</sup> We will understand Kṛṣṇa without doubt and fully, Kṛṣṇa declares, by hearing from Him.<sup>7</sup>

One achieves real peace by recognizing that Lord Kṛṣṇa is the great Lord of all the worlds.<sup>8</sup> Similarly, one who knows that Kṛṣṇa is the great lord of the worlds, and that He is unborn and beginningless, is himself unbewildered among mortal beings and is freed of all sins.<sup>9</sup> Arjuna acknowledges Lord Kṛṣṇa to be the “controller of all beings” and the “Lord of the universe.”<sup>10</sup>

Finally, the entire eleventh chapter of the *Bhagavad-gītā* demonstrates in an unforgettable way that the whole universe can be devoured in an instant by Lord Kṛṣṇa. His control is absolute, for all beings exist within Him: “When you have thus learned the truth you will never again fall into illusion, for by that knowledge you will see that all living beings are in the Soul—that is, they are in Me.”<sup>11</sup>

## **4. KRṢṆA IS EVERYTHING**

Lord Kṛṣṇa strongly and repeatedly declares in the *Bhagavad-gītā* that He is the source of all that be. It follows that God is not only distinct from His creative energies but is also one with them, since they are eternally resting on

Him. Śrī Caitanya Mahāprabhu thus stated that the philosophy of the *Gītā* is *acintya-bhedābheda-tattva*, which means that God is inconceivably one with, and simultaneously different from, His creation. We shall survey Kṛṣṇa’s statements that He is the source of everything, and then see how this claim is logically linked to the claim that “all things are Kṛṣṇa.”

Śrī Kṛṣṇa declares in the *Bhagavad-gītā*: “I am the source of everything; from Me everything emanates.”<sup>12</sup> Similarly, He states: “I am the origin and the annihilation of the entire cosmos.”<sup>13</sup> Kṛṣṇa goes on to say, “There is nothing else beyond Me, O Dhanañjaya. All this world rests on Me like pearls strung on a thread.”<sup>14</sup> And as previously quoted, “Neither the hosts of gods nor the great sages know My origin, for in all respects I am the origin of the gods and great sages.”<sup>15</sup> Kṛṣṇa is the source not only of the living beings, but of their qualities as well: “Intelligence, knowledge, freedom from confusion [and ten other qualities], in their various types, are states of being of the living entities, and they all come from Me.”<sup>16</sup> “The seven primordial sages and the four Manus owe their existence to Me for they are born of My mind.”<sup>17</sup>

Let us now examine the tenth chap-

ter of the *Bhagavad-gītā*, wherein Lord Kṛṣṇa claims (10.20–38) to be the superlative exemplar in seventy categories. Here is a sample verse from that section: “Of the Ādityas I am Viṣṇu; of lights I am the radiant sun; of the Maruts I am Marīci; of stars I am the moon.”<sup>18</sup> To read monism into all of this would be a transparent misreading of the text, for a serious look at the entire chapter makes abundantly clear what Kṛṣṇa is actually saying.

First, we notice that most of Kṛṣṇa’s statements, cited above, to the effect that He is the source of everything come from this same tenth chapter, namely verses 10.2, 10.4–5, 10.6, and 10.8. Kṛṣṇa precedes, then, His identification of Himself with the greatest items of this world by emphasizing that He is the source of all these things. Recall that in the seventh chapter Kṛṣṇa stated that all the things of this world are His energy, or *prakṛti* (7.4–6) and that He is therefore the source of all that be.

That Kṛṣṇa is referring to the same ontological state of affairs becomes clear when we notice the repeated use here of the word *vibhūti*, which indicates the following: glory, expansion, great power, manifestation of might, etc. Arjuna introduces this term when he says to Kṛṣṇa: “You should speak about Your

<sup>6</sup>*atha cet tvam ahañkārān na śroṣyasi vinañkṣyasi* (18.58)

<sup>7</sup>*asañśayaṁ samagraṁ māṁ yathā jñāsyasi tac chṛṇu* (7.1)

<sup>8</sup>*sarva-loka-maheśvaram . . . jñātvā māṁ śāntim ṛcchati* (5.29)

<sup>9</sup>*yo māṁ ajam anādiṁ ca veti loka-maheśvaram asammūḍhaḥ sa martyeṣu sarva-pāpaiḥ pramucyate* (10.3)

<sup>10</sup>*bhūteṣa . . . jagat-pate* (10.15)

<sup>11</sup>*yaj jñātvā na punar moham evam yāsyasi pañḍava*

*yena bhūtāny aśeṣāni drakṣyasi ātmany aho mayi* (4.35)

<sup>12</sup>*ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate* (10.8)

<sup>13</sup>*ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā* (7.6)

<sup>14</sup>*mattaḥ paratarāṁ nānyat kiñcid asti dhanañjaya mayi sarvaṁ idaṁ protaṁ sūtre maṇi-gaṇā iva* (7.7)

<sup>15</sup>*ne me viduḥ sura-gaṇāḥ prabhavaṁ na maharṣayaḥ ahaṁ ādir hi devānāṁ maharṣiṇāṁ ca sarvaśaḥ* (10.2)

<sup>16</sup>*buddhir jñānam asammohaḥ . . . bhavanti bhāvā bhūtānāṁ matta eva pṛthag-vidhāḥ* (10.4–5)

<sup>17</sup>*maharṣayaḥ sapta pūrve catvāro manavas tathā mad-bhāvā mānasā jātā . . .* (10.6)

<sup>18</sup>*ādityānāṁ ahaṁ viṣṇur jyotiṣāṁ ravir aṁśumān marīcir marutāṁ asmi nakṣatrāṇāṁ ahaṁ śaśi* (10.21)

own divine glories, those by which You pervade these worlds and abide in them.”<sup>19</sup> The word for “glories” here is *vibhūṭayaḥ*, the plural form of *vibhūṭi*. But that is just the beginning of this word’s career in the tenth chapter of the *Gītā*. Arjuna then says, “O Janārdana [Kṛṣṇa], please describe again, and extensively, Your mystic power and might, for as I listen to this ambrosia, I find no satiation.”<sup>20</sup> Again, the word for “might” is *vibhūṭim*. Lord Kṛṣṇa then answers, agreeing to explain His own divine opulences, and again the word used (10.19) is *vibhūṭayaḥ*, the plural of

*vibhūṭi*. In the very next *śloka*, the Lord begins His identification of Himself with the seventy categories mentioned above. At the end of the narration, Kṛṣṇa says, “O burner of the foe, there is no end to My divine powers, and so I have given some example of the extension of My glory.”<sup>21</sup> Predictably the word *vibhūṭi* is used twice in this verse, and it is repeated in the following verse, where in Lord Kṛṣṇa says: “Whatever glorious, beautiful, or mighty being there may be, understand that it is born of but a spark of Mysplendor.”<sup>22</sup> Here the word *vibhūṭi-mat* means “that which pos-

sesses *vibhūṭi*—that is: power, glory, etc. By using the word *vibhūṭi* no less than six times, Lord Kṛṣṇa makes clear that He is talking about His powers, His properties, His opulences, etc. In the seventh chapter, there are three “identification verses” (7.9–11) which exactly resemble in meter, language, and content the “identification verses” of the tenth chapter (10.20–38). These three verses, as in the tenth chapter, are preceded by an elaborate analysis of how Lord Kṛṣṇa is the source of all, matter and spirit being His superior and inferior potencies. At the conclusion of

<sup>19</sup>vaktum arhasy aśeṣeṇa  
divyā hy āma-vibhūṭayaḥ  
yābhir vibhūṭibhir lokān  
imāṁs tvaṁ vyāpya tiṣṭhasi (10.16)

<sup>20</sup>vistareṇātmano yogam  
vibhūṭim ca janārdana

bhūyāḥ kathaya tṛptir hi  
śṅvato nāsti me ’mṛtam (10.18)

<sup>21</sup>nānto ’sti mama divyānām  
vibhūṭinām parantapa  
eṣa tūddeśataḥ prokto  
vibhūter vistaro mayā (10.40)

<sup>22</sup>yad yad vibhūṭimat sattvaṁ  
śrīmad ūrjitam eva vā  
tat tad evāvagaccha tvaṁ  
mama tejo-’mśa-sambhavam (10.41)

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**One who rightly understands  
the sense in which Kṛṣṇa is the source of everything  
does not then consider all beings to be God,  
but rather worships  
the real God with wholehearted devotion.**

• • •

7.9–11, Kṛṣṇa declares that all these opulences with which He has identified Himself come in fact from Him, and are resting in Him, but He is not in them.<sup>23</sup>

It also bears mentioning that one who rightly understands the sense in which Kṛṣṇa is the source of everything does not then consider all beings to be God, but rather worships the real God with wholehearted devotion: “I am the source of all. From Me all proceeds. Knowing this, the wise worship Me with all their being.”<sup>24</sup>

The purpose of the identification verses is to nourish the devoted theists, as Kṛṣṇa explains in the verse that follows the one cited above: “Their minds in Me, their lives dedicated to Me, the devotees enlighten one another, always speaking about Me, and thus they are satisfied and rejoice.”<sup>25</sup> Further, Arjuna explicitly states that it is just to help such meditation on the Lord that he is requesting Kṛṣṇa to describe His glories: “Always thinking of You, O Yogin, how can I know You? In which various forms, my Lord, am I to think about You? Describe to me at length Your glories . . . etc.”<sup>26</sup> There is hardly a doctrine of pantheism in the *Bhagavad-gītā*. The real message is quite clear: surrender to Kṛṣṇa.

Lord Kṛṣṇa says that after many births, one in knowledge surrenders to

the Lord, realizing that “Vāsudeva (Kṛṣṇa) is everything.”<sup>27</sup> Arjuna tells Kṛṣṇa, “You cover everything and thus You are everything.”<sup>28</sup> These verses offer devastating evidence against the impersonal, monistic interpretation.

In the first instance, Lord Kṛṣṇa’s statement comes in the midst of a discussion of four types of people who do not surrender to God, and four types who do. Kṛṣṇa’s point in the verse we have cited (7.19) is that surrender to Kṛṣṇa is the sign that one is actually in knowledge, after many lifetimes of seeking the truth. In fact, the learned one who realizes that Kṛṣṇa is everything belongs to one of the four classes of men who surrender to the Lord.

We have already explained at length the many verses in chapter seven, preceding 7.19, which claim that Kṛṣṇa is the source of everything, and that He is identical with the opulent features of this world in the sense that such items, composed of the inferior modes of nature (*sattva*, *rajas*, *tamas*), are but expansions of the Lord’s power. And the verses following 7.19 emphasize that it is Kṛṣṇa alone who is to be worshiped, and not other gods. In other words, the topic under discussion is nothing but surrender to Kṛṣṇa, and an elaborate ontological explanation in this very chapter has clarified that Kṛṣṇa is to be

identified with the wonderful things of this world only in the sense that such items rest on Him. It was explicitly stated that Kṛṣṇa is simultaneously aloof, that He is “not in them.”<sup>29</sup>

Similarly, Arjuna declares to Kṛṣṇa: “You are everything because You entirely possess everything.”<sup>30</sup> Arjuna’s statement is in response to the cosmic vision of God, in which Kṛṣṇa devours all the universe, and all beings are subdued by the Lord’s omnipotent feature of time. That is, it is in the context of God’s absolute domination of the subordinate living beings that Arjuna utters His prayer, “You are everything!”

Still, it is worthwhile to take a closer look at the somewhat complex ontology operating here, and Kṛṣṇa Himself provides us such a focused metaphysical analysis in the ninth chapter (4–10), where He intentionally speaks in apparently contradictory language: “By Me in My unmanifested form, this whole universe is pervaded. All beings are situated in Me, but I am not situated in them. The beings are also not situated in Me. Behold My mystic power. I am the maintainer of all beings; I am also not situated in them. My self is the source of the beings. Understand that just as the great wind, which goes everywhere, is situated in the sky, so all beings

(please turn to page 40)

<sup>23</sup>*matta eveti tām viddhi  
na tv ahaṁ teṣu te mayi* (7.12)

<sup>24</sup>*ahaṁ sarvasya prabhavo  
mattaḥ sarvaṁ pravartate  
iti matvā bhajante mām  
budhā bhāva-samanvitāḥ* (10.8)

<sup>25</sup>*mac-cittā mad-gata-prāṇā  
bodhayantaḥ parasparam  
kathayantaś ca mām nityaṁ  
tuṣyanti ca ramanti ca* (10.9)

<sup>26</sup>*kathaṁ vidyāṁ ahaṁ yogiṁś  
tvām sadā paricintayan  
keṣu keṣu ca bhāveṣu  
cintyo 'si bhagavan mayā* (10.17)

*vistareṇātmano yogaṁ  
vibhūtiṁ ca janārdana  
bhūyaḥ kathaya . . .* (10.18)

<sup>27</sup>*bahūnām janmanām ante  
jñānavān mām prapadyate  
vāsudevaḥ sarvaṁ iti . . .* (7.19)

<sup>28</sup>*sarvaṁ samāpnoṣi tato 'si sarvaḥ* (11.40)

<sup>29</sup>*na tv ahaṁ teṣu te mayi* (7.12)

<sup>30</sup>*sarvaṁ samāpnoṣi tato 'si sarvaḥ* (11.40)

# Śrīla Prabhupāda Speaks Out

SHATTERING "THE SILENCE OF THE ABSOLUTE"

*This exchange between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and an official from an impersonalist ("God-is-simply-everyone-and-everything") movement took place in Paris, on August 13, 1973, with Śrīla Prabhupāda's disciples translating the official's remarks from French.*

**Official:** Our movement is very well known in the United States. Have you never come across our society?

**Śrīla Prabhupāda:** What is the aim of your movement?

**Official:** The evolution of man.

**Śrīla Prabhupāda:** "The evolution of man." So man is going to evolve more? What is that ultimate "evolution"? What is your movement about?

**Official:** A reintegration of man with the cosmos, or cosmic consciousness.

**Śrīla Prabhupāda:** Cosmic consciousness. We also believe in individual consciousness and cosmic consciousness. We are now studying this subject matter in our class. *Kṣetra-jñā*: the individual soul is a knower—conscious—and the Supersoul, God, is also conscious. So we also admit: universal consciousness. That is God's consciousness. But our consciousness is limited.

**Official:** Our movement is studying the same thing.

**Śrīla Prabhupāda:** Yes. So that is real evolution: when our consciousness is in agreement with the supreme consciousness. That is Kṛṣṇa consciousness.

**Official:** Ours is a mystical and philosophical order that allows its students to achieve the perfection of consciousness.

**Śrīla Prabhupāda:** So what is the ideal of that perfection of consciousness?

**Official:** It is love.

**Śrīla Prabhupāda:** "Love." That's nice. Very good. So the supreme consciousness and our individual consciousness—when they are in exchange of love, that is perfection. Is that right?

**Official:** This ultimate

consciousness is one of union with the Absolute. It is one of light, of *samādhi*, of total love. This is the highest.

**Śrīla Prabhupāda:** "Love." When we speak of love, there must be two persons. So what is your philosophy?

**Official:** The love of which I am speaking is a love that binds everything together, that bathes everything in light and love.

**Śrīla Prabhupāda:** So there is no action?

**Official:** No, there is action.

**Śrīla Prabhupāda:** What are those activities?

**Official:** Giving.

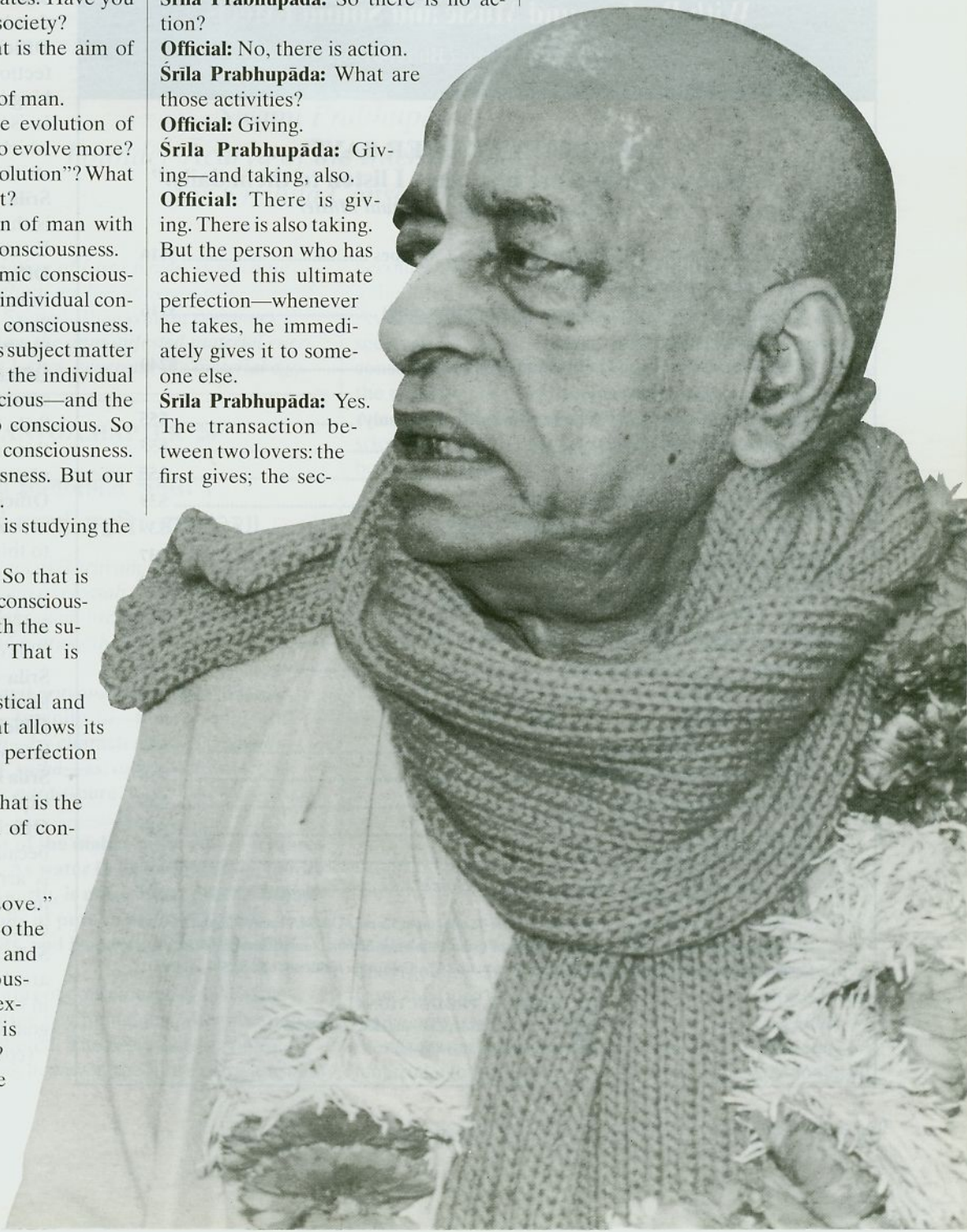
**Śrīla Prabhupāda:** Giving—and taking, also.

**Official:** There is giving. There is also taking. But the person who has achieved this ultimate perfection—whenever he takes, he immediately gives it to someone else.

**Śrīla Prabhupāda:** Yes. The transaction between two lovers: the first gives; the sec-

ond takes. Sometimes the second gives and the first takes. This is exchange. Similarly, I give my beloved something to eat, and he also gives me something to eat. And again, I disclose my mind unto my beloved; my beloved also discloses her or his mind. These are loving exchanges.

**Official:** I understand that we are talking of love meaning two persons, but



why can't we think of love in terms of an exchange between man and everything? Between man and the cosmos?

**Śrīla Prabhupāda:** As you say, cosmos means consciousness. And consciousness means persons, the Supreme Person and His subordinates. For instance, I may want to love a whole tree, with all its leaves and twigs. Now, if I pour water

on the root of the tree, it goes to the leaves, twigs, branches automatically. So if we love the supreme consciousness, the Supreme Person, who has got universal or cosmic consciousness, then automatically our service goes to everyone, everywhere.

**Official:** This is also our philosophy.

**Śrīla Prabhupāda:** But you cannot love

everyone and anyone or everything without finding out the original source of everything.

**Official:** Our order is a school that teaches its students to progress, step by step, toward that ultimate source of all sources.

**Śrīla Prabhupāda:** What are those steps?

**Official:** It is a gradual progress. Our students come, they receive initiation, and then they are guided. They are given certain principles, and then gradually, at their own rate, by their own powers, they ultimately arrive at perfection.

**Śrīla Prabhupāda:** So, what is that ideal of perfection?

**Official:** That ideal of perfection is nirvāṇa. It is the kingdom of Lord Jesus Christ. It is the ultimate point for which all men are ultimately striving.

**Śrīla Prabhupāda:** So, what is that? Nirvāṇa means zero. Everyone is striving for zero?

**Official:** Nirvāṇa means something different for us.

**Śrīla Prabhupāda:** What is that?

**Official:** It is an entering into something that is alive and real.

**Śrīla Prabhupāda:** Nirvāṇa—this is a Sanskrit word. Nirvāṇa means “finish.”

**Official:** For us, the word nirvāṇa means an end, but an end to this material existence and an entrance into the silence of the Absolute: onto a level that is real, whereas this one is false. This one is rejected.

**Śrīla Prabhupāda:** Why “silence”?

**Official:** The term “entering into silence” is a mystic term.

**Śrīla Prabhupāda:** You cannot explain it.

**Official:** It is indescribable, because it is something that is arrived at inside, through meditation. You can't really describe it in words.

**Śrīla Prabhupāda:** Why? You are describing so many things in words, and yet the ultimate goal you cannot describe.

(continued in the next issue)

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# POLLUTED CONSCIOUSNESS

Rendered from Sanskrit into English,  
with commentary,  
by His Divine Grace A. C. Bhaktivedanta  
Swami Prabhupāda,  
Founder-Ācārya of the International Society  
for Krishna Consciousness

*Lord Kapila, an incarnation of Lord Kṛṣṇa, is teaching His mother, Devahūti, about the fundamental principles of material nature. As the Śrīmad-Bhāgavatam continues, Lord Kapila explains how the unmanifested material energy, known as the mahat-tattva, generates the material ego.*

## THIRDCANTO/CHAPTER 26

22 स्वच्छत्वमविकारित्वं शान्तत्वमिति चेतसः ।  
वृत्तिभिर्लक्षणं प्रोक्तं यथापामं प्रकृतिः परा ॥२२॥

*svacchatvam avikāritvam  
sāntatvam iti cetasaḥ  
vṛttibhir lakṣaṇam proktam  
yathāpām prakṛtiḥ parā*

*svacchatvam*—clarity; *avikāritvam*—freedom from all distraction; *sāntatvam*—serenity; *iti*—thus; *cetasaḥ*—of consciousness; *vṛttibhiḥ*—by characteristics; *lakṣaṇam*—traits; *proktam*—called; *yathā*—as; *apām*—of water; *prakṛtiḥ*—natural state; *parā*—pure.

**After the manifestation of the mahat-tattva, these features appear simultaneously. As water in its natural state, before coming in contact with earth, is clear, sweet and unruffled, so the characteristic traits of pure consciousness are complete serenity, clarity, and freedom from distraction.**

**PURPORT:** The pure status of consciousness, or Kṛṣṇa consciousness, exists in the beginning; just after creation, consciousness is not polluted. The more one becomes materially contaminated, however, the more consciousness

becomes obscured. In pure consciousness one can perceive a slight reflection of the Supreme Personality of Godhead. As in clear, unagitated water, free from impurities, one can see everything clearly, so in pure consciousness, or Kṛṣṇa consciousness, one can see things as they are. One can see the reflection of the Supreme Personality of Godhead, and one can see his own existence as well. This state of consciousness is very pleasing, transparent and sober. In the beginning, consciousness is pure.

23 महत्तत्त्वाद्विकूर्वाणाद्भगवद्वीर्यसम्भवात् ।  
क्रियाशक्तिरहङ्कारस्त्रिविधः समपद्यत ॥२३॥  
24 वैकारिकस्तैजसश्च तामसश्च यतो भवः ।  
मनसश्चेन्द्रियाणां च भूतानां महतामपि ॥२४॥

*mahat-tattvād vikurvāṇād  
bhagavad-vīrya-sambhavāt  
kriyā-śaktir ahaṅkāras  
tri-vidhaḥ samapadyata*

*vaikārikas taijasaś ca  
tāmasaś ca yato bhavaḥ  
manasaś cendriyāṅgām ca  
bhūtānām mahatām api*

*mahat-tattvāt*—from the mahat-tattva; *vikurvāṇāt*—undergoing a change; *bhagavat-vīrya-sambhavāt*—evolved from the Lord's own energy; *kriyā-śaktiḥ*—endowed with active power; *ahaṅkāraḥ*—the material ego; *tri-vidhaḥ*—of the three kinds; *samapadyata*—sprang up; *vaikārikah*—material ego in transformed goodness; *taijasaḥ*—material

ego in passion; *ca*—and; *tāmasaḥ*—material ego in ignorance; *ca*—also; *yataḥ*—from which; *bhavaḥ*—the origin; *manasaḥ*—of the mind; *ca*—and; *indriyāṅām*—of the senses for perception and action; *ca*—and; *bhūtānām mahatām*—of the five gross elements; *api*—also.

**The material ego springs up from the mahat-tattva, which evolved from the Lord's own energy. The material ego is endowed predominantly with active power of three kinds—good, passionate and ignorant. It is from these three types of material ego that the mind, the senses of perception, the organs of action, and the gross elements evolve.**

PURPORT: In the beginning, from clear consciousness, or the pure state of Kṛṣṇa consciousness, the first contamination sprang up. This is called false ego, or identification of the body as self. The living entity exists in the natural state of Kṛṣṇa consciousness, but he has marginal independence, and this allows him to forget Kṛṣṇa. Originally, pure Kṛṣṇa consciousness exists, but because of misuse of marginal independence there is a chance of forgetting Kṛṣṇa. This is exhibited in actual life; there are many instances in which someone acting in Kṛṣṇa consciousness suddenly changes. In the *Upaniṣads* it is stated, therefore, that the path of spiritual realization is just like the sharp edge of a razor. The example is very appropriate. One shaves his cheeks with a sharp razor very nicely, but as soon as his attention is diverted from the activity, he immediately cuts his cheek because he mishandles the razor.

Not only must one come to the stage of pure Kṛṣṇa consciousness, but one must also be very careful. Any inattentiveness or carelessness may cause falldown. This falldown is due to false ego. From the status of pure consciousness, the false ego is born because of misuse of independence. We cannot argue about why false ego arises from pure consciousness. Factually, there is always the chance that this will happen, and therefore one has to be very careful. False ego is the basic principle for all material activities, which are executed in the modes of material nature. As soon as one deviates from pure Kṛṣṇa consciousness, he increases his entanglement in material reaction. The entanglement of materialism is the material mind, and from this material mind, the senses and material organs become manifest.

25 सहस्रशिरसं साक्षाद्यमनन्तं प्रचक्षते ।  
सङ्कर्षणारख्यं पुरुषं भूतेन्द्रियमनोमयम् ॥२५॥

*sahasra-sīrasaṁ sākṣāḍ  
yam anantaṁ pracakṣate  
saṅkarṣaṇākhyam puruṣam  
bhūtendriya-manomayam*

*sahasra-sīrasam*—with a thousand heads; *sākṣāt*—directly; *yam*—whom; *anantaṁ*—Ananta; *pracakṣate*—they call; *saṅkarṣaṇa-ākhyam*—Saṅkarṣaṇa by name; *puruṣam*—the

Supreme Personality of Godhead; *bhūta*—the gross elements; *indriya*—the senses; *manaḥ-mayam*—consisting of the mind.

**The threefold ahaṅkāra, the source of the gross elements, the senses and the mind, is identical with them because it is their cause. It is known by the name of Saṅkarṣaṇa, who is directly Lord Ananta with a thousand heads.**

26 कर्तृत्वं करणत्वं च कार्यत्वं चेति लक्षणम् ।  
शान्तघोरविमूढत्वमिति वा स्यादहङ्कृतेः ॥२६॥

*karṭṛtvam karaṇatvam ca  
kāryatvam ceti lakṣaṇam  
śānta-ghora-vimūḍhatvam  
iti vā syād ahaṅkṛteḥ*

*karṭṛtvam*—being the doer; *karaṇatvam*—being the instrument; *ca*—and; *kāryatvam*—being the effect; *ca*—also; *iti*—thus; *lakṣaṇam*—characteristic; *śānta*—serene; *ghora*—active; *vimūḍhatvam*—being dull; *iti*—thus; *vā*—or; *syāt*—may be; *ahaṅkṛteḥ*—of the false ego.

**This false ego is characterized as the doer, as an instrument and as an effect. It is further characterized as serene, active or dull according to how it is influenced by the modes of goodness, passion and ignorance.**

PURPORT: *Ahaṅkāra*, or false ego, is transformed into the demigods, the controlling directors of material affairs. As an instrument, the false ego is represented as different senses and sense organs, and as the result of the combination of the demigods and the senses, material objects are produced. In the material world we are producing so many things, and this is called advancement of civilization, but factually the advancement of civilization is a manifestation of the false ego. By false ego all material things are produced as objects of enjoyment. One has to cease increasing artificial necessities in the form of material objects. One great *ācārya*, Narottama dāsa Thākura, has lamented that when one deviates from pure consciousness of Vāsudeva, or Kṛṣṇa consciousness, he becomes entangled in material activities. The exact words he uses are, *sat-saṅga chāḍi' kainu asate vilāsa/ te-kāraṇe lāgila ye karma-bandha-phāṅsa*: "I have given up the pure status of consciousness because I wanted to enjoy in the temporary, material manifestation; therefore I have been entangled in the network of actions and reactions."

27 वैकारिकाद्विकुर्वाणान्मनस्तच्चमजायत ।  
यत्सङ्कल्पविकल्पाम्यां वर्तते कामसम्भवः ॥२७॥

*vaikārikād vikurvāṇān  
manas-tattvam ajāyata  
yat-saṅkalpa-vikaipābhyām  
vartate kāma-sambhavaḥ*



*vaikārikāt*—from the false ego of goodness; *vikurvāṇāt*—undergoing transformation; *manaḥ*—the mind; *tattvam*—principle; *ajāyata*—evolved; *yat*—whose; *saṅkalpa*—thoughts; *vikalpābhyām*—and by reflections; *vartate*—happens; *kāma-sambhavaḥ*—the rise of desire.

**From the false ego of goodness, another transformation takes place. From this evolves the mind, whose thoughts and reflections give rise to desire.**

PURPORT: The symptoms of the mind are determination and rejection, which are due to different kinds of desires. We desire that which is favorable to our sense gratification, and we reject that which is not favorable to sense gratification. The material mind is not fixed, but the very same mind can be fixed when engaged in the activities of Kṛṣṇa consciousness. Otherwise, as long as the mind is on the material platform, it is hovering, and all this rejection and acceptance is *asat*, temporary. It is stated that he whose mind is not fixed in Kṛṣṇa consciousness must hover between acceptance and rejection. However advanced a man is in academic qualifications, as long as he is not fixed in Kṛṣṇa consciousness he will simply accept and reject and will never be able to fix his mind on a particular subject matter.

**28 यद्विदुर्ज्ञानिरुद्धाख्यं हृषीकाणामधीश्वरम् ।  
शारदेन्दीवरस्यामं संराध्यं योगिभिः शनैः ॥२८॥**

*yad vidur hy aniruddhākhyam  
hṛṣīkāṇām adhiśvaram  
śāradendīvara-śyāmam  
saṁrādhyam yogibhiḥ śanaiḥ*

*yat*—which mind; *viduḥ*—is known; *hi*—indeed; *aniruddhākhyam*—by the name Aniruddha; *hṛṣīkāṇām*—of the senses; *adhiśvaram*—the supreme ruler; *śārada*—autumnal; *indīvara*—like a blue lotus; *śyāmam*—bluish; *saṁrādhyam*—who is found; *yogibhiḥ*—by the yogis; *śanaiḥ*—gradually.

**The mind of the living entity is known by the name of Lord Aniruddha, the supreme ruler of the senses. He possesses a bluish-black form resembling a lotus flower growing in the autumn. He is found slowly by the yogis.**

PURPORT: The system of yoga entails controlling the mind, and the Lord of the mind is Aniruddha. It is stated that Aniruddha is four-handed, with Sudarśana *cakra*, conch-shell, club and lotus flower. There are twenty-four forms of Viṣṇu, each differently named. Among these twenty-four forms, Saṅkarṣaṇa, Aniruddha, Pradyumna and Vāsudeva are depicted very nicely in the *Caitanya-caritāmṛta*, where it is stated that Aniruddha is worshiped by the yogis. Meditation upon voidness is a modern invention of the fertile brain of some speculator. Actually the process of yoga meditation, as prescribed in this verse, should be fixed upon the form of Aniruddha. By meditating on Aniruddha

one can become free from the agitation of acceptance and rejection. When one's mind is fixed upon Aniruddha, one gradually becomes God-realized; he approaches the pure status of Kṛṣṇa consciousness, which is the ultimate goal of yoga.

**29 तैजसात्तु विकुर्वाणाद् बुद्धितत्त्वमभूत्सति ।  
द्रव्यस्फुरणविज्ञानमिन्द्रियाणामनुग्रहः ॥२९॥**

*taijasāt tu vikurvāṇād  
buddhi-tattvam abhūt sati  
dravya-sphuraṇa-vijñānam  
indriyāṇām anugrahaḥ*

*taijasāt*—from the false ego in passion; *tu*—then; *vikurvāṇāt*—undergoing transformation; *buddhi*—intelligence; *tattvam*—principle; *abhūt*—took birth; *sati*—O virtuous lady; *dravya*—objects; *sphuraṇa*—coming into view; *vijñānam*—ascertaining; *indriyāṇām*—to the senses; *anugrahaḥ*—giving assistance.

**By transformation of the false ego in passion, intelligence takes birth, O virtuous lady. The functions of intelligence are to help in ascertaining the nature of objects when they come into view, and to help the senses.**

PURPORT: Intelligence is the discriminating power to understand an object, and it helps the senses make choices. Therefore intelligence is supposed to be the master of the senses. The perfection of intelligence is attained when one becomes fixed in the activities of Kṛṣṇa consciousness. By the proper use of intelligence one's consciousness is expanded, and the ultimate expansion of consciousness is Kṛṣṇa consciousness.

**30 संशयोऽथ विपर्यासो निश्चयः स्मृतिरेव च ।  
खाप इत्युच्यते बुद्धेर्लक्षणं वृत्तितः पृथक् ॥३०॥**

*saṁśayo 'tha viparyāso  
niścayaḥ smṛtir eva ca  
svāpa ity ucyate buddher  
lakṣaṇam vṛttitah pṛthak*

*saṁśayaḥ*—doubt; *atha*—then; *viparyāsaḥ*—misapprehension; *niścayaḥ*—correct apprehension; *smṛtiḥ*—memory; *eva*—also; *ca*—and; *svāpaḥ*—sleep; *iti*—thus; *ucyate*—are said; *buddheḥ*—of intelligence; *lakṣaṇam*—characteristics; *vṛttitah*—by their functions; *pṛthak*—different.

**Doubt, misapprehension, correct apprehension, memory and sleep, as determined by their different functions, are said to be the distinct characteristics of intelligence.**

PURPORT: Doubt is one of the important functions of intelligence; blind acceptance of something does not give evidence of intelligence. Therefore the word *saṁśaya* is

very important; in order to cultivate intelligence, one should be doubtful in the beginning. But doubting is not very favorable when information is received from the proper source. In *Bhagavad-gītā* the Lord says that doubting the words of the authority is the cause of destruction.

As described in the Patañjali yoga system, *pramāṇa-viparyaya-vikalpa-nidra-smṛtyaḥ*. By intelligence only one can understand things as they are. By intelligence only can one understand whether or not he is the body. The study to determine whether one's identity is spiritual or material begins in doubt. When one is able to analyze his actual position, the false identification with the body is detected. This is *viparyāsa*. When false identification is detected, then real identification can be understood. Real understanding is described here as *nīścayaḥ*, or proved experimental knowledge. This experimental knowledge can be achieved when one has understood the false knowledge. By experimental or proved knowledge, one can understand that he is not the body but spirit soul.

*Smṛti* means "memory," and *svāpa* means "sleep." Sleep is also necessary to keep the intelligence in working order. If there is no sleep, the brain cannot work nicely. In *Bhagavad-gītā* it is especially mentioned that persons who regulate eating, sleeping and other necessities of the body in the proper proportion become very successful in the yoga process. These are some of the aspects of the analytical study of intelligence as described in both the Patañjali yoga system and the Sāṅkhya philosophy system of Kapiladeva in *Śrīmad-Bhāgavatam*.

**31 तैजसानीन्द्रियाण्येव क्रियाज्ञानविभागशः ।  
प्राणस्य हि क्रियाशक्तिर्बुद्धेर्विज्ञानशक्तिः ॥३१॥**

*taijasānīndriyāṅy eva  
kriyā-jñāna-vibhāgaśaḥ  
prāṇasya hi kriyā-śaktir  
buddher vijñāna-śaktitā*

*taijasāni*—produced from egoism in the mode of passion; *indriyāṅi*—the senses; *eva*—certainly; *kriyā*—action; *jñāna*—knowledge; *vibhāgaśaḥ*—according to; *prāṇasya*—of the vital energy; *hi*—indeed; *kriyā-śaktiḥ*—the senses of action; *buddheḥ*—of the intelligence; *vijñāna-śaktitā*—the senses for acquiring knowledge.

**Egoism in the mode of passion produces two kinds of senses—the senses for acquiring knowledge and the senses of action. The senses of action depend on the vital energy, and the senses for acquiring knowledge depend on intelligence.**

PURPORT: It has been explained in the previous verses that mind is the product of ego in goodness and that the function of the mind is acceptance and rejection according to desire. But here intelligence is said to be the product of

ego in passion. That is the distinction between mind and intelligence; mind is a product of egoism in goodness, and intelligence is a product of egoism in passion. The desire to accept something and reject something is a very important factor of the mind. Since mind is a product of the mode of goodness, if it is fixed upon the Lord of the mind, Aniruddha, then the mind can be changed to Kṛṣṇa consciousness. It is stated by Narottama dāsa Ṭhākura that we always have desires. Desire cannot be stopped. But if we transfer our desires to please the Supreme Personality of Godhead, that is the perfection of life. As soon as the desire is transferred to lording it over material nature, it becomes contaminated by matter. Desire has to be purified. In the beginning, this purification process has to be carried out by the order of the spiritual master, since the spiritual master knows how the disciple's desires can be transformed into Kṛṣṇa consciousness. As far as intelligence is concerned, it is clearly stated here that it is a product of egoism in passion. By practice one comes to the point of the mode of goodness, and by surrendering or fixing the mind upon the Supreme Personality of Godhead, one becomes a very great personality, or *mahātmā*. In *Bhagavad-gītā* it is clearly said, *sa mahātmā sudurlabhaḥ*: "Such a great soul is very rare."

In this verse it is clear that both kinds of senses, the senses for acquiring knowledge and the senses for action, are products of egoism in the mode of passion. And because the sense organs for activity and for acquiring knowledge require energy, the vital energy, or life energy, is also produced by egoism in the mode of passion. We can actually see, therefore, that those who are very passionate can improve in material acquisition very quickly. It is recommended in the Vedic scriptures that if one wants to encourage a person in acquiring material possessions, one should also encourage him in sex life. We naturally find that those who are addicted to sex life are also materially advanced because sex life or passionate life is the impetus for the material advancement of civilization. For those who want to make spiritual advancement, there is almost no existence of the mode of passion. Only the mode of goodness is prominent. We find that those who engage in Kṛṣṇa consciousness are materially poor, but one who has eyes can see who is the greater. Although he appears to be materially poor, a person in Kṛṣṇa consciousness is not actually a poor man, but the person who has no taste for Kṛṣṇa consciousness and appears to be very happy with material possessions is actually poor. Persons infatuated by material consciousness are very intelligent in discovering things for material comforts, but they have no access to understanding the spirit soul and spiritual life. Therefore, if anyone wants to advance in spiritual life, he has to come back to the platform of purified desire, the purified desire for devotional service. As stated in the *Nārada-pañcarātra*, engagement in the service of the Lord when the senses are purified in Kṛṣṇa consciousness is called pure devotion.

(continued in the next issue)

## SAVE THE EARTH

(continued from page 19)

race, even my cause. The focus is all on "me."

"Me first" is the cause of all our "isms" and the problems they bring about. Racism comes from someone thinking, "My race comes first." Sexism: "My sex comes first." Animal slaughter: "The gratification of my appetite comes first." It's this consciousness of "I-me-mine" that keeps us stepping on others and has locked the world into a nosedive.

This consciousness of I-me-mine is a spiritual problem, and no amount of material rearrangement will solve it. Our pickets will fail. Our protests will fail. Until we learn to change the

world inside us, we'll never change the world outside.

Only under illusion do we see ourselves as the central, all-important figure in the universe. As individual living beings, we are not independent; we are part of a greater whole and therefore meant to serve and act in harmony with that whole.

The whole is a person—Kṛṣṇa, the Supreme Personality of Godhead. He is the Absolute Truth, or "that from which everything emanates." When we acknowledge Kṛṣṇa to be the center, our false vision of ourselves as the center will naturally disappear.

When we stop deluding ourselves into thinking we're independent of any higher power, we'll stop thinking we're

free to exploit material nature—and then exploitation will stop. By helping people get back in touch with their spiritual identity, we actually help them uproot their selfish desires, which are the real disease in the material world. Kṛṣṇa consciousness kills the consciousness of I-me-mine, along with all its symptomatic problems.

Sure, the world needs a revolution, but to make a real change is going to take a revolution in consciousness. It'll take a war, but a war on illusion. ☸

*Paramānanda Dāsa lives at the Philadelphia temple and is a disciple of Ravindra Svarūpa Dāsa. He plays guitar for the Kṛṣṇa conscious straightedge band Shelter.*

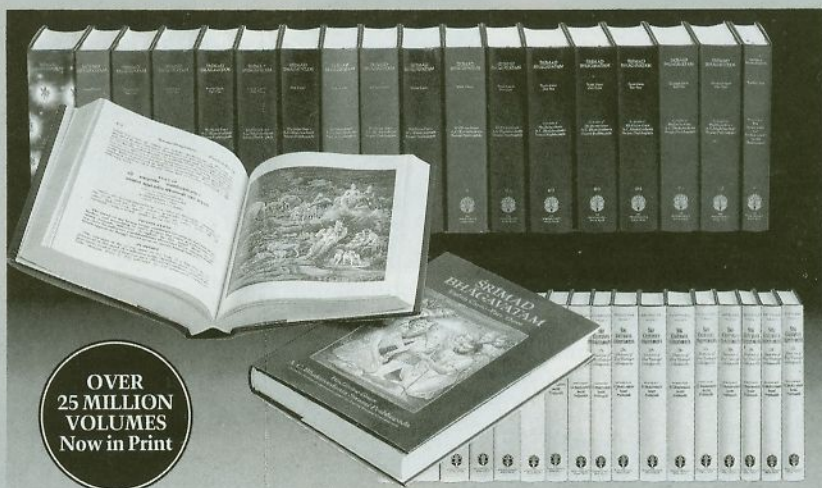
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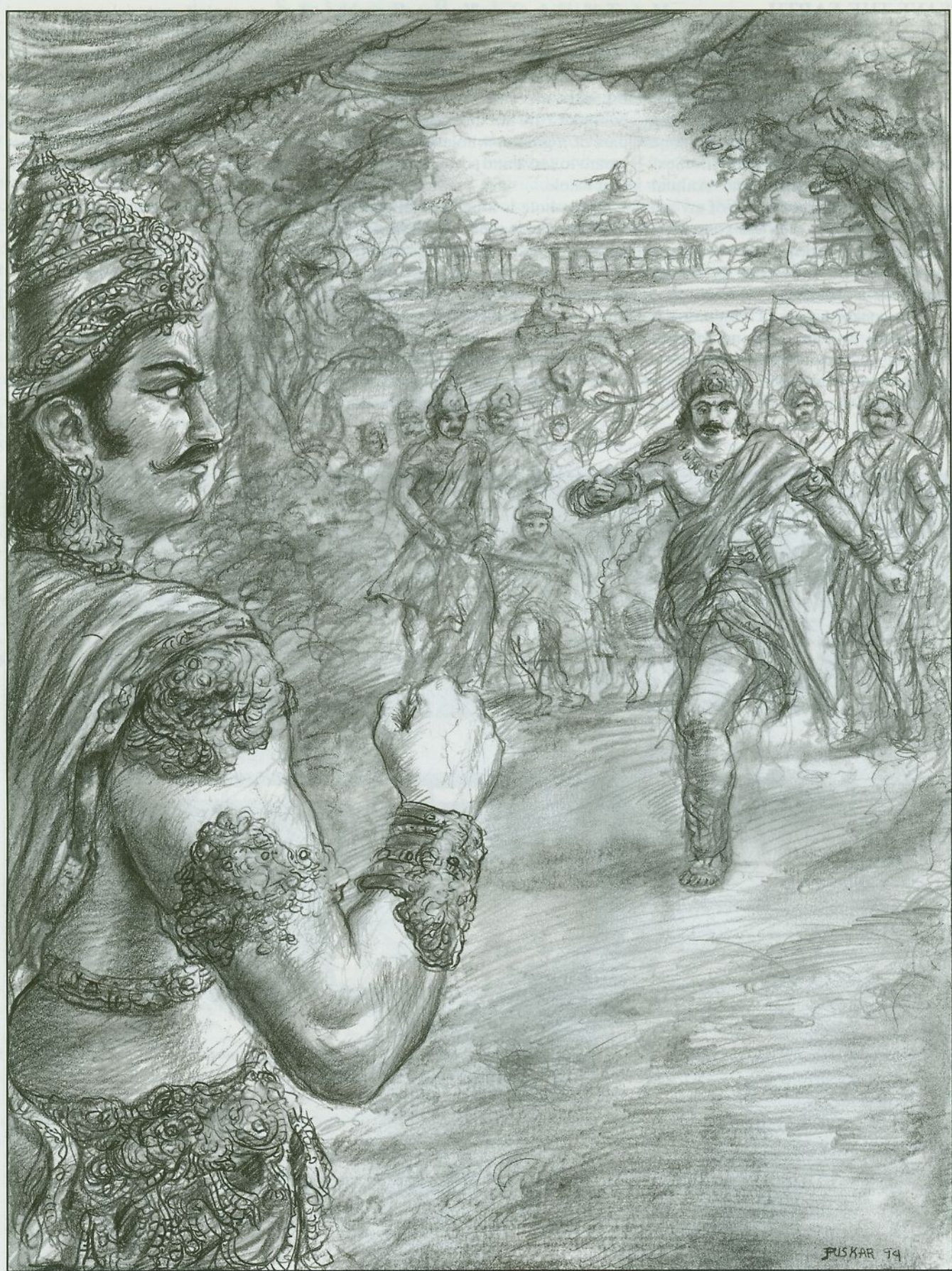
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*Duryodhana erupts in anger on hearing Bhima challenge Karṇa's right to fight against Arjuna.*

## The History of Greater India

# Duryodhana's Evil Plan

*Filled with envy of the Pāṇḍavas,  
Duryodhana plots their murder.*

Translated from Sanskrit  
by Hridayānanda Dāsa Goswami

• • •

*The sage Vaiṣampāyana is telling the history of the Pāṇḍavas to their great-grandson, King Janamejaya. In the last issue, powerful Karṇa, of unknown caste, interrupted a great military exhibition and challenged Arjuna to fight. Duryodhana quickly befriended Karṇa and crowned him king of Aṅga. As the Mahābhārata continues, the arrival of Karṇa's father on the scene reveals Karṇa's disqualifying parentage.*

**A**DHIRATHA, Karṇa's father, came trembling and sweating into the arena, his upper cloth scattered about him. He was out of breath and was supporting himself with a rod. When Karṇa saw his father, bound by reverence he put aside his bow and worshipfully bowed his head, still wet from the royal consecration. Adhiratha was embarrassed, and he covered his feet with his cloth. Then to Karṇa, whose goals had been richly ful-

filled, Adhiratha the chariot driver said, "My son!" Adhiratha embraced Karṇa and with his tears again wetted his son's head.

Seeing all this, Bhīmasena, son of Pāṇḍu, concluded, "He's the son of a chariot driver." [Bhīma had witnessed the unwarranted attempt by Karṇa and Duryodhana to humiliate and destroy his younger brother Arjuna.] Now it was Bhīma who laughed. He declared, "You do not deserve death in battle from Arjuna, O son of a driver. Quickly, take up the driving whip, which fits your family. You lowest of men, you are not worthy to enjoy the kingdom of Aṅga, for you are like a dog that comes near the sacred fire to eat the offering."

When Karṇa heard Bhīma's words his lower lip trembled, and breathing heavily he looked up at the day-making sun.

Then mighty Duryodhana leaped up in rage from the midst of his brothers, like a

Illustrations by Puṣkara Dāsa

maddened elephant charging out of a lotus forest. He spoke out to the terribly powerful Bhīmasena, who stood before him. “Vṛkodara,” he said, “it is not right for you to speak such words! Among warriors, strength comes first. Even a fallen ‘friend of a warrior’ deserves a fight. To understand the original source of heroes and rivers is difficult. Why, from water arose fire, the fire that pervades all creatures. From the bones of Dadhīci, the gods fashioned a thunderbolt to kill the Dānavas. We hear from sages that Kārttikeya is the son of Agni, and of Kṛttikā, and of Rudra, and of Gaṅgā Devī. The origin of such an exalted god is shrouded in mystery. Hence he is called Guha.

“Famous *brāhmaṇas* have taken birth from *kṣatriya* mothers, and Droṇācārya himself was born from a pot. Guru Kṛpa was born from a clump of reeds. Why, it is known to the kings of this world that even the birth of you five brothers is most unusual.

“How could an ordinary doe give birth to a tiger? This man was born with earrings and armor built into his body; these are the marks of divine birth. Don’t you see that he’s as brilliant as the sun?”

“This man is a lord of men. He deserves the whole earth as his kingdom, not merely the state of Aṅga! He deserves it by his ample prowess, and by his relation to me, for I follow his command. Or if there is anyone born of man who will not tolerate what I have done, then either mounting his chariot or with his feet on the earth, let him bend the bow against me!”

A great uproar swept through the stadium, and many spectators [failing to recognize Duryodhana’s evil motives] praised and cheered his words. But then the sun journeyed below the horizon, and the day was done. Duryodhana took Karṇa firmly by the hand, O king, and with the way lit up by the fire of lamps went out of the stadium. Then the Pāṇḍavas, with Droṇa, Kṛpa, and



Bhīṣma, went back to their own homes.

As the people departed, O Bhārata, they spoke in animated tones. Some were saying “Arjuna!” Others were saying “Karṇa!” and others “Duryodhana!”

The divine marks on Karṇa’s body had proven to Kuntī that the new king of Aṅga was her own son, and her secret love for him only increased, for such is the affection of a mother.

Having made friendship with Karṇa, O king, Duryodhana felt his terrible fear of Arjuna suddenly vanish. Karṇa himself, who had labored hard to master his weapons, then saluted Duryodhana with exquisite words of praise. And even Yudhiṣṭhira began to think

that there was no archer equal to Karṇa on the face of the earth.

### DRUPADA CAPTURED

Then Droṇa, having summoned his students, insisted that all of them, without exception, offer him payment in return for the education he had given them. The *dakṣiṇā*, or payment, that he demanded was this:

“My dear students, you must capture Drupada, king of Pāñcāla, in face-to-face combat, and bring him to me. May you be blessed in your endeavor, for this shall be the highest *dakṣiṇā*.”

“So be it!” said the young warriors,



Arjuna and the Kuru princes bring the defeated king Drupada before their teacher, Droṇācārya.

southern bank of the Bhāgīrathī, and I am king on the northern bank. If you agree, then know for certain, Pāñcālā, that I am your friend.”

King Drupada said, “Your victory and your generosity are not surprising, O *brāhmaṇa*, for that is the way of the great and mighty. I do feel love for you, and I desire your everlasting love toward me.”

When thus addressed by the king, Droṇa at once released him, and with joy in his heart he honored his old friend and delivered to him half the kingdom. Drupada then ruled Mākandī, on the bank of the Ganges, with its broad countryside, and dwelled in the fine capital city of Kāmpilya, controlling the southern Pāñcālas as far south as the Carmaṇvatī River. But Drupada was terribly depressed, for he constantly remembered his feud with Droṇa and could find no peace. He saw no way to achieve victory with his warrior strength.

and accompanied by Droṇa they went quickly on their chariots to secure that valuable gift for their guru. Those powerful men went straight to the land of the Pāñcālas and attacked and leveled the city of mighty Drupada. Arresting Drupada, known as Yajñasena, those powerful men brought him with his ministers before Droṇa.

Drupada’s pride was broken, and his wealth lost, for he was now a helpless prisoner. Droṇa, remembering the enmity between himself and Drupada, the said to the fallen king, “I have quickly smashed your kingdom and city, and you have been taken alive by your enemy. [As you once said,] What need is

there for a friend of the past?”

Having spoken thus, and laughing loudly at the fallen king, Droṇa came to a decision and said, “Do not fear for your life, O king, for we *brāhmaṇas* are forgiving. In our childhood I played with you in the hermitage, O mighty *kṣatriya*, and I developed a strong affection for you. Indeed, I would pray to have friendship with you again, O leader of men, and therefore I award you a boon. Take back half of your kingdom.

“One who is not a king is not worthy to be a friend of kings, and therefore, O Yajñasena, I endeavored to gain your kingdom so that we might be friends. You are now king of the land on the

Feeling helpless against the power of a *brāhmaṇa*, the king began to yearn for a son [who would regain his honor]. As Drupada fixed this thought in his mind, Droṇa settled into his new kingdom of Ahicchatrā.

Thus, O king, Droṇa’s students, led by Arjuna, conquered in battle the capital of Ahicchatrā and the surrounding country and delivered it as a gift to Droṇa.

## DURYODHANA PETITIONS HIS FATHER

Recognizing the superior strength of Bhīmasena and the masterful skill

## ***Recognizing the superior strength of Bhīmasena and the masterful skill of Arjuna, evil-minded Duryodhana schemed in many ways to assassinate the Pāṇḍavas.***



of Arjuna, evil-minded Duryodhana was consumed with envy. And so Karṇa, born of the sun, and Śakuni, son of Subala, schemed in many ways with Duryodhana to assassinate the Pāṇḍavas. The Pāṇḍavas learned everything of these plots, but on the advice of Vidura those tamers of enemies did not make an uprising or even reveal their knowledge.

Seeing that the Pāṇḍavas were blessed with so many good qualities, the residents of the capital city, wherever they met, in the town squares and in public assemblies, spoke of the Pāṇḍavas. “Dhṛtarāṣṭra has the eye of wisdom,” they said, “but he is physically blind, and thus that lord of the people did not inherit the royal throne. How then has he now become the king? And Bhīṣma, son of Śantanu, is a most honest man, of great vows, but he declined the kingdom, and he will not accept the throne, now or ever.

“Well and good! We ourselves should at once install on the royal throne the eldest Pāṇḍava, Yudhiṣṭhira, for though he is young he shows the behavior of a wise elder. He is always truthful, and he is a truly compassionate man. Once he is king, he will be most kind to Bhīṣma, son of Śantanu, and to Dhṛtarāṣṭra and his sons. He will honor them and bestow upon them all gifts and facilities.”

When Duryodhana heard the people speak these words, that evil man was consumed with envy. Afire with jealousy, he could not stand those words, and in sheer torment he went to his father, Dhṛtarāṣṭra. Meeting alone with Dhṛtarāṣṭra and duly honoring him, he spoke in anguish about the people’s love for the Pāṇḍavas:

“Dear father, I have heard the people gossiping. They are speaking inauspicious words. Disrespecting you and

Bhīṣma, they want Yudhiṣṭhira as their lord. Bhīṣma gives the same report, and [clearly he has no motive, since] he does not desire the kingdom. The people of this city want to inflict on us the greatest pain. Formerly Pāṇḍu got the kingdom from his father by his own qualifications. [Although you were the eldest son of the king] you did not meet the requirements, so you did not attain the royal throne. Now if that man Yudhiṣṭhira is able to inherit Pāṇḍu’s throne and all that goes with it, then certainly his son will also get the throne, and his son, and so on.

“And what shall we do? Deprived of royal lineage, we and our children shall be despised by the world. O lord of the world, hell shall ever be our lot, as we feed off the charity of our rivals! O king, we must at once arrange to stop Yudhiṣṭhira from becoming king. If you had been firm in your kingdom, then surely we would have inherited it, and the people would have been powerless.”

Hearing his son Duryodhana, Dhṛtarāṣṭra reflected for a moment and then replied, “Pāṇḍu always followed religious principles, and he always acted for my happiness and well-being. He was kind to all our relatives, but he was especially good to me. There is nothing at all I did not know about that man, even what foods he liked to eat and the things he liked to do. Firm in his vows, he always offered me all that he had in his kingdom. And Pāṇḍu’s son is every bit as good and religious as his father. Why, the whole world knows how qualified the boy is, and he has the full backing of the citizens. How can we possibly drag him down by force from the kingdom of his father and forefathers, especially when he stands with so many faithful friends and allies?

“Pāṇḍu always took personal care

of the government ministers and the army, and gave special attention to their sons and grandsons. When they and all the citizens were so loved and honored by Pāṇḍu, how would they not kill us and all our men for Yudhiṣṭhira’s sake?”

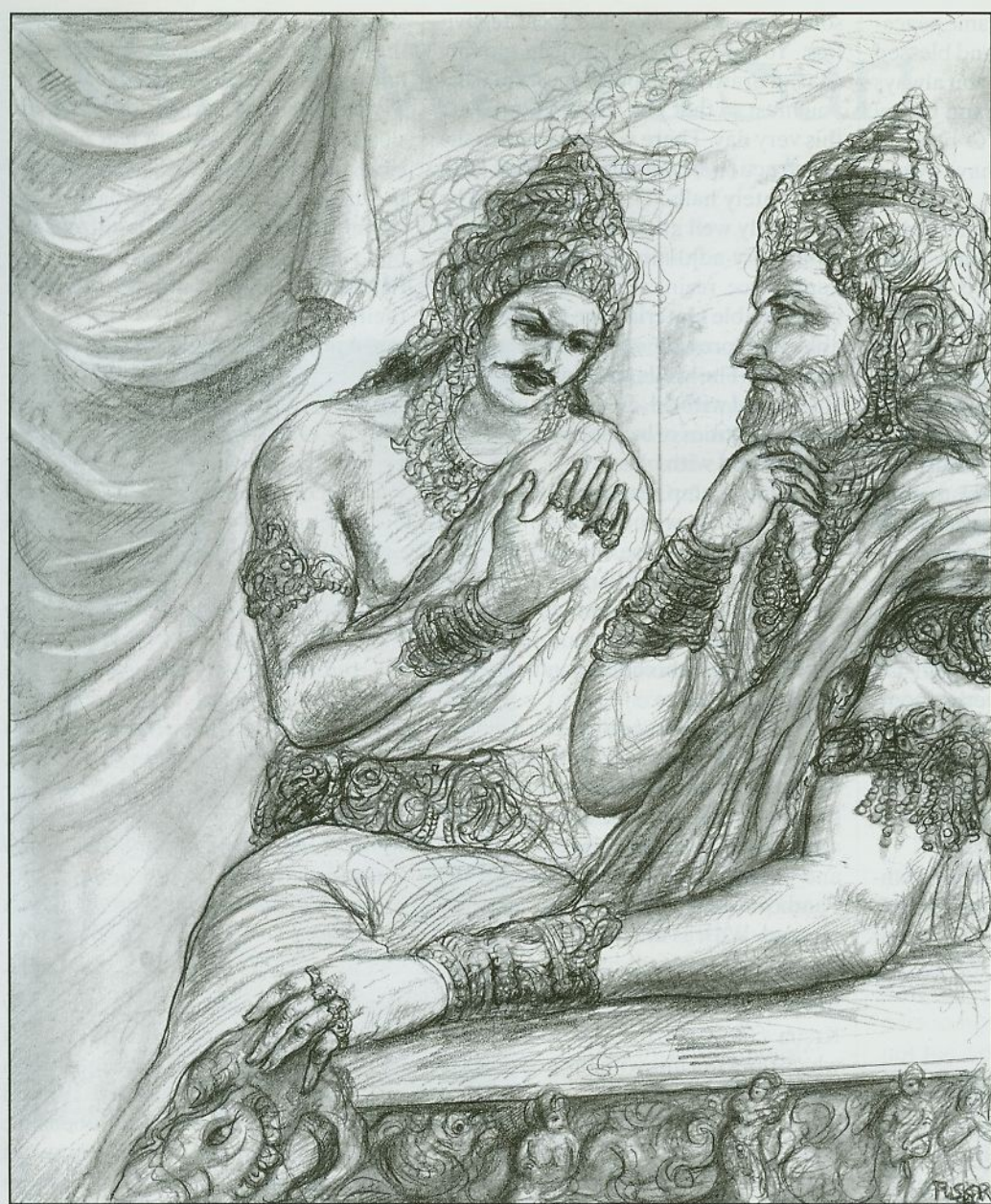
Duryodhana said, “I have already meditated on that very problem, dear father. I have seen that the citizens are moved by money and position. Surely most of them will become our faithful friends and supporters. And I might add that the royal treasury and its ministers are now firmly on my side, O king.

“You, sir, must quickly banish the Pāṇḍavas and send them to live in the city of Vāraṇāvata. Tell them you are sending them there for some other purpose, something that appears kind and reasonable. Then, O Bhārata, as soon as the kingdom is securely in my hands, Kuntī and her children may return.”

King Dhṛtarāṣṭra said, “Duryodhana, this very idea has been turning around in my own heart, but it is such a sinful thought I did not reveal it to anyone. Neither Bhīṣma nor Droṇa nor Vidura nor Kṛpa will ever approve a plan to banish the Pāṇḍavas. My son, the Kuru leaders are all intelligent, religious men. They regard us on an equal level with the Pāṇḍavas, and they will not tolerate discrimination. If we enact such a plan, then these senior men of the Kuru dynasty, and indeed the whole world, will certainly consider us guilty of capital crimes, and fit to be executed.”

Duryodhana said, “Bhīṣma is always neutral. The son of Droṇa stands with me. Wherever stands the son of Droṇa, there stands Droṇa himself; of this there is no doubt. Kṛpa, son of Śaradvān, will always remain united with Bhīṣma and





*Scheming to kill the Pāṇḍavas, Duryodhana solicits his father's support.*

men of mine are always talking, again and again, about Vāraṇāvata. They say it is the most charming city in the world. My dear Yudhiṣṭhira, if you boys would like to see the festivities in Vāraṇāvata, then go there with your friends and followers and enjoy yourselves like the immortal gods. You may offer as many jewels as you like to the *brāhmaṇas* and to all who sing the sacred songs, and thus you will shine in that city like the gods in heaven. After enjoying for some time there and experiencing the highest pleasure, you happy boys will come again to Hastināpura.”

Agreeing to the desire of his uncle Dhṛtarāṣṭra's

Droṇa, for he will never renounce Droṇa or Droṇa's son, who is his own nephew. Though Vidura secretly sides with the Pāṇḍavas, his fortunes are bound to ours. And for their sake he alone has no power to harm us. Be confident and banish Pāṇḍu's sons and their mother to Vāraṇāvata this very day. There will be no difficulty in this plan. Thus, O father, destroy the horrible dart that has sunk into my heart and set such a fire of grief that at night I cannot sleep.”

### THE PĀṆḌAVAS DEPART FOR VĀRAṆĀVATA

Then Duryodhana and his younger brothers steadily captured all the gov-

ernment ministers with gifts of wealth and position. And expert counselors, engaged by Dhṛtarāṣṭra, began to speak about a charming city called Vāraṇāvata: “In the town of Vāraṇāvata,” they said, “there is going to be a very big convention, the most enjoyable in the world, in honor of Lord Śiva. That region is full of all kinds of jewels. It is a most charming area!” Thus by the order of Dhṛtarāṣṭra, they continued to praise the region of Vāraṇāvata.

As the Pāṇḍavas heard more and more about the charming city of Vāraṇāvata, their desire to go there arose. And when Dhṛtarāṣṭra, son of Ambikā, felt that a strong curiosity had been aroused in them, he said to the Pāṇḍavas, “These

and realizing that Duryodhana had successfully won over the important men in the government, Yudhiṣṭhira replied, “So be it.”

Then Yudhiṣṭhira quietly spoke these pathetic words to Droṇa, Kṛpa, Bāhlika, Aśvatthāmā, the Kuru Somadatta, the very wise Bhīṣma, the great-minded Vidura, and the highly revered Gāndhārī: “Dear relatives, by the order of Dhṛtarāṣṭra we shall dwell for some time with our people in the beautiful and bustling city of Vāraṇāvata. May all of you be pleased with this plan and bless us with auspicious words, so that fortified with your blessings we shall never be overcome by evil.”

When all the Kauravas heard Yudhi-

ṣhira's words, their faces became peaceful, and they came forward and blessed the Pāṇḍavas, saying, "May you always be healthy on your journey and happy with whomever you meet! O beloved sons of Pāṇḍu, may you not have even a trace of misfortune!"

Thus the Pāṇḍavas were blessed to obtain good fortune in their new kingdom, and having performed all the required duties, they departed for Vāraṇāvata.

Duryodhana, whose soul was corrupted by evil, felt the greatest pleasure. He took his adviser Purocana aside, O noble Bhārata. Clasp Purocana's right hand, Duryodhana said to him, "Purocana, this abundant earth, full of riches, is now mine! And because it is mine, it is also yours, and you must help me protect it. There is no one I trust more than you, no other associate with whom I can consult and ally myself as I can with you. Keep our meeting completely confidential, dear friend, for you must destroy my enemies and save me from their wiles by a most clever means. I shall explain it to you, and you must carry it out precisely as I say.

"Dhṛtarāṣṭra has ordered the Pāṇḍavas to Vāraṇāvata, and by Dhṛtarāṣṭra's order they will stay there for

some time and enjoy the local festivities. You must go in a swiftly moving chariot drawn by strong mules. Do what you must so that you reach Vāraṇāvata this very day. There you must see to the construction of a luxurious house with four stately halls. The house should be extremely well guarded and must have an armory adjoining it. You must find hemp, tree resin, and whatever other inflammable materials are locally available and provide all of them to the builders. The walls should be built of clay mixed with oil, clarified butter, and large quantities of lac. See that the walls are covered with plaster.

"Place hemp, bamboo, butter, and all types of wooden implements throughout the house. Do everything in such a way that the Pāṇḍavas, even if they investigate, will not suspect you, and so that neither they nor other men will notice that this house has been built to go up in flames.

"When the mansion has been built in this way, you should show the Pāṇḍavas the greatest of honor and see that they live there with Kuntī and her affectionate maidservants. Exquisite seats, beds, and vehicles must be arranged for the Pāṇḍavas so that my father may be pleased. With as much time as we have,

everything should be arranged so that the Pāṇḍavas live happily, with full confidence, in the city of Vāraṇāvata.

"But when you know that they are sleeping soundly, without fear or suspicion, you are to set fire by the door of the house. When the Pāṇḍavas have burned to death, all that the citizens and our relatives will ever say about the Pāṇḍavas is 'They burned to death in their own house.' "

"And so it shall be!" promised Purocana to the wicked Kaurava, and departed in a mule-drawn chariot for the city of Vāraṇāvata. He left swiftly, O king, resolved to carry out the will of Duryodhana, and he arranged everything exactly as Duryodhana had ordered. ❀

*Hridayānanda Dāsa Goswami led the team of devotee-scholars who completed the translation and commentary of the Śrīmad-Bhāgavatam begun by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda. Fluent in several languages, Hridayānanda Dāsa Goswami has extensively taught Kṛṣṇa consciousness in India, Europe, the United States, and Latin America. He is now doing graduate work in Sanskrit and Indian Studies at Harvard University.*

## BHAGAVAD-GĪTĀ

(continued from page 26)  
are situated in Me."<sup>31</sup>

Lord Kṛṣṇa here makes several ontological distinctions between Himself, God, and the many living beings like us:

1. Kṛṣṇa states that He individually pervades the entire universe. There is no similar claim for any of the individual living beings. (9.4)

2. All beings are situated in Kṛṣṇa, but He is not in them. (9.4)

3. Kṛṣṇa is the maintainer of all beings, but not they of Him. (9.5)

4. Kṛṣṇa is the source (*bhāvana*) of all beings, but not they of Him. (9.5)

5. Lord Kṛṣṇa compares Himself to the sky, and the living beings to the air, which moves within the sky but does not mix with it. (9.6) This metaphor is

further developed at 13.33, wherein Kṛṣṇa compares the sky to the soul, which does not mix with the body. Kṛṣṇa states at 13.33 that although the sky extends everywhere (*sarva-gatam*), because of its subtlety (*saukṣmyāt*) it does not mix with anything, and hence nothing can taint it (*nopalipyate*).

At 9.6, then, Kṛṣṇa means to state that although the great winds blow throughout space or the sky, the sky is never covered by the air. By analogy, then, although God contains all living beings within His existence, because of His being superior He cannot be affected by the inferior qualities of the beings He contains. Indeed, Kṛṣṇa states that in an unmanifest form (*avyakta-mūrtinā*) He pervades the universe. Here the term *avyakta*, "unmanifest," is

clearly related to the concept of subtlety in 13.33. This sense of subtlety as a cause or condition of imperceptibility is explicitly given at 13.16, where it is said that the Absolute "is incomprehensible because of its subtlety."<sup>32</sup> This very word *sūkṣmatvāt* is given at 13.33 to mean "because of its subtlety."

Thus the analogy of the sky and the air (9.6) is meant to explicate the same message given at 9.4-5: Although Kṛṣṇa is all-pervading, and although all beings live and exist within His existence, He is always distinct and superior, and is never affected by the inferior qualities of the living beings He contains. Thus it is very difficult to mount anything like a serious argument for monism from the statements of the *Bhagavad-gītā*. ❀

(continued in the next issue.)

<sup>31</sup>mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthītaḥ (9.4)

na ca mat-sthāni bhūtāni paśya yogam aiśvaram bhūta-bhṛn na ca bhūta-stho mamātmā bhūta-bhāvanāḥ (9.5)

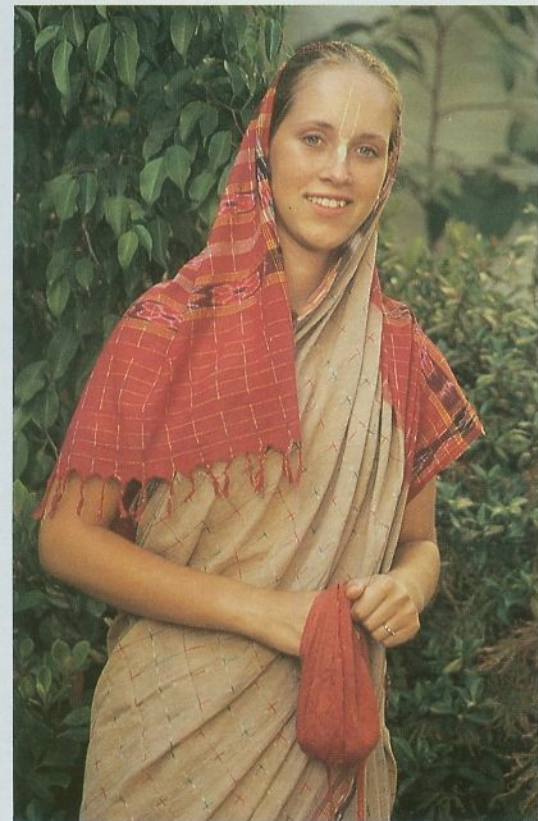
yathākāśa-sthito nityaṁ vāyuḥ sarvatra-go mahān tathā sarvaṇi bhūtāni mat-sthānity upadhāraya (9.6)

<sup>32</sup>sūkṣmatvāt tad avijñeyam (13.16)

# Why I Wear a Sārī

*A graduate of Kṛṣṇa conscious schools tells why she chooses to wear the traditional Vedic dress.*

by Madirekṣanā Devī Dāsī



Yamaraṅga Dāsī

**W**HY DO THEY cover their heads?" the small Catholic girl asked of the nun holding her hand.

The girl was unabashedly pointing at me across the room of the glass blowler's cabin at colonial Greenfield Village in Michigan. She was with her Catholic school, and I was with my Hare Kṛṣṇa school. My girlfriends and I were all wearing colorful sārīs, our heads covered.

The nun looked at me, probably because I was the oldest girl there, and smiled. I returned the smile and heard her tell the girl, "For the same reason I do."

I was flattered and amazed that she had instantly understood that I was a religious woman just as she was, trying my best to follow God's laws even in

matters of dress. Although our religions are different, there was an immediate bond between us because we recognized each other as people of God.

Hare Kṛṣṇa women don't have to wear a sārī, but I choose to wear one because it forces me to constantly prove myself as a religious person—to other people, to other Hare Kṛṣṇas, and to myself.

My sārī makes people want to know why I don't conform. People ask me what my purpose is in life and why I have to wear a sārī to fulfill that purpose. This is what I tell them:

The thrust of the Hare Kṛṣṇa movement is to dedicate one's life to God (Kṛṣṇa) by acting piously and by thinking about Him as much as possible. Acting piously starts with giving up

gambling, intoxicants, meat-eating, and illicit sex. We think about Kṛṣṇa by, among other things, reading scriptures and singing Kṛṣṇa's name. That's why the favorite pastime of Hare Kṛṣṇa devotees is singing Hare Kṛṣṇa.

Wearing a sārī helps me stay pious and remember Kṛṣṇa because it helps keep me away from sinful activities. It helps remind me and others that I'm a devotee of Kṛṣṇa, in the same way a policeman's uniform helps him remember his service and reminds citizens he's an agent of the law. While in uniform, he must be especially careful to follow the codes of conduct for a policeman.

Being constantly aware of my purpose in life makes me always try to act carefully so as not to make my religion look bad. When I'm in a sārī I

have to remember that I represent the Hare Kṛṣṇa movement. Everything I do or say will reflect on my religion. If one police officer gets out of line, the entire police force becomes embarrassed and is often held to blame. Occasionally, I've done something foolish in public while wearing a sārī and have felt embarrassed not only for myself but for all Hare Kṛṣṇas.

My sārī tells other Kṛṣṇa devotees I'm a serious practitioner. Many devotees wear their religious dress only for ceremonies at the temple. By wearing my sārī everywhere, I show other devotees I'm serious about my religion and won't stray.

It's easy to be a Hare Kṛṣṇa around other Hare Kṛṣṇas, but to be one around people who may be doubtful, intolerant, unconcerned, or even antagonistic will make me a stronger devotee. The test of a true religious person is the internal determination, not the external dress. I'm not the Hare Kṛṣṇa I want to be unless I'm one in all circumstances, good or bad—in sickness or health, in wealth or poverty.

By staying Kṛṣṇa conscious in all circumstances, I can prove to myself that I'm a serious devotee of Kṛṣṇa. So, except for the occasional fear that I might trip on my sārī and fall down the administration building stairs, I proudly and cheerfully wear sārīs to college. After all, I'm a Hare Kṛṣṇa whether I'm wearing a sārī or not. Might as well warn people! ❁

*Madirekṣanā Devī Dāsī, age 19, attended Kṛṣṇa conscious schools for all but one year of her education. She took many college courses by independent study and has begun attending the University of North Carolina as a sophomore. After graduation, she plans to teach at a Kṛṣṇa conscious high school.*

# Giving Food for Life in South Africa

*South Africa's "king of the highways" becomes the servant of the Lord of the heart.*

by Kapiladeva Dāsa

Photos by Rod Bathfield



THE MAIN DEPOT of Sentinel Transport in Durban is abuzz with activity. A convoy of spotlessly clean trucks—each bearing the distinctive silver-and-aquamarine Sentinel markings—is preparing to leave. Workers at the loading docks are scrambling to get other trucks ready to go. In fact, it's hard to find anything that doesn't move at high speed at Sentinel Trans-



*Mr. Ranjit Ramnarain (left) with Kapiladeva Dāsa, director of the South Africa Food for Life program.*



*The Hare Kṛṣṇa temple serves as headquarters for the Food for Life program in Durban. The Food for Life kitchens, not seen here, stand behind the temple. Vigorous Food for Life programs also go on in Johannesburg and Cape Town.*

port, one of the largest and most successful trucking companies in South Africa.

Inside the office, Mr. Ranjit Ramnarain is surrounded by his administrative staff. There are contracts and requisitions to be signed, heavy decisions to be made, and phones ringing constantly. Mr. Ram, as he is affectionately known by his staff, sorts out the

problems, and his staff go running off in different directions. Then he tells his secretary he won't take any calls for the next fifteen minutes. He sits down behind the big oak desk, pulls out his bead bag, and begins chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare . . .

"If I don't chant my rounds even one day, I feel like a big thief, like I am

stealing Kṛṣṇa's time," says Ranjit. "I chant as much as possible during the early morning, before I leave home, because once I step into the office I'm fighting for time."

Running a company the size and sophistication of Sentinel, that's no wonder. With a staff of more than 700, a fleet of over 150 Mercedes "horses" (the front ends of tractor trailers), and



*Kapiladeva Dāsa (center) and the Food for Life devotees distribute prasādam mainly at schools and squatter camps. In the Durban area alone, devotees give out about twenty thousand plates each week. With the help of a new kitchen, that number will soon jump to forty thousand. Ranjit Ramnarain is sponsoring the kitchen.*

*Done! A jeep full of prasādam often empties out in less than an hour.*



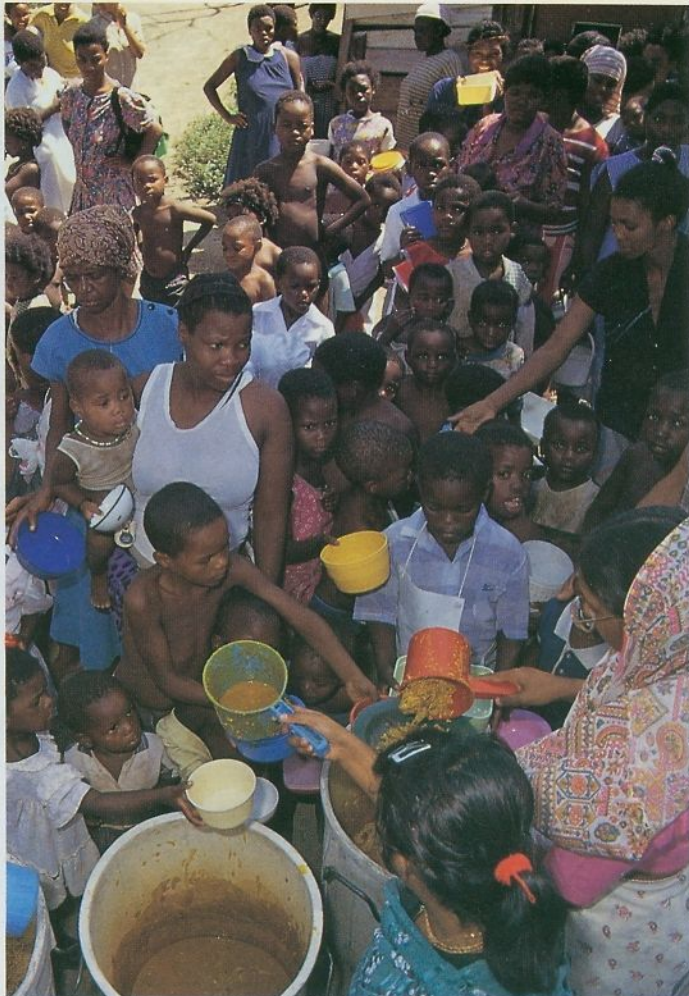


300 trailers, all running at full capacity, Sentinel Transport is a well-tuned machine. But the man calling the shots at Sentinel is more than a successful businessman and community leader. He is a devotee of Lord Kṛṣṇa.

How did “the king of the highways,” as Ranjit is known in South Africa, become a servant of the Lord of the heart?

Ranjit Ramnarain came from an extremely poor family, the fifth of ten children. “My mother would collect empty flour bags, bleach them, and sew them into shirts for the children. Most of us didn’t have shoes. I got my first pair of shoes when I was fifteen years old. I had only one pair of trousers. When I washed them, I had to wait for them to dry and then put them on again.”

A decisive moment came in his life



*Dāl and rice with vegetables is the usual fare—satisfying, easy to cook in big batches, and easy to serve.*



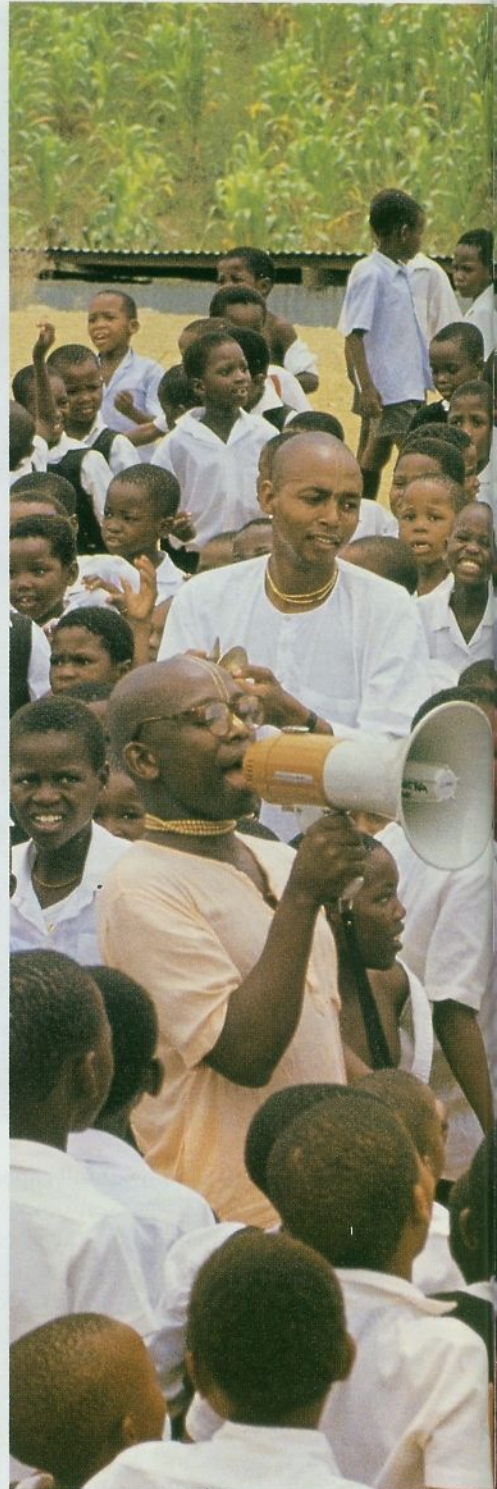
*Children at a squatter camp.*



*Hare Kṛṣṇa!*



*Satyabhāmā Devī Dāsī reads to the kids about Kṛṣṇa. The kids here are well off: they've got uniforms and shoes. But some kids are extremely poor, and what they get from Food for Life may be their only meal for the day.*



when he was accepted at Sastri College, South Africa's first high school for Indian boys. Although money was tight, his mother bought him a school uniform. But he didn't have any books. So when he came across another boy who had books but no uniform, Ranjit gave the boy his own uniform and two shillings, in exchange for the books. Then he walked to the Rank Cafe to cel-

ebate. He ordered beans and bread and enjoyed it, but when the waiter brought the bill, Ranjit realized he didn't have any money. He was unceremoniously thrown out of the cafe.

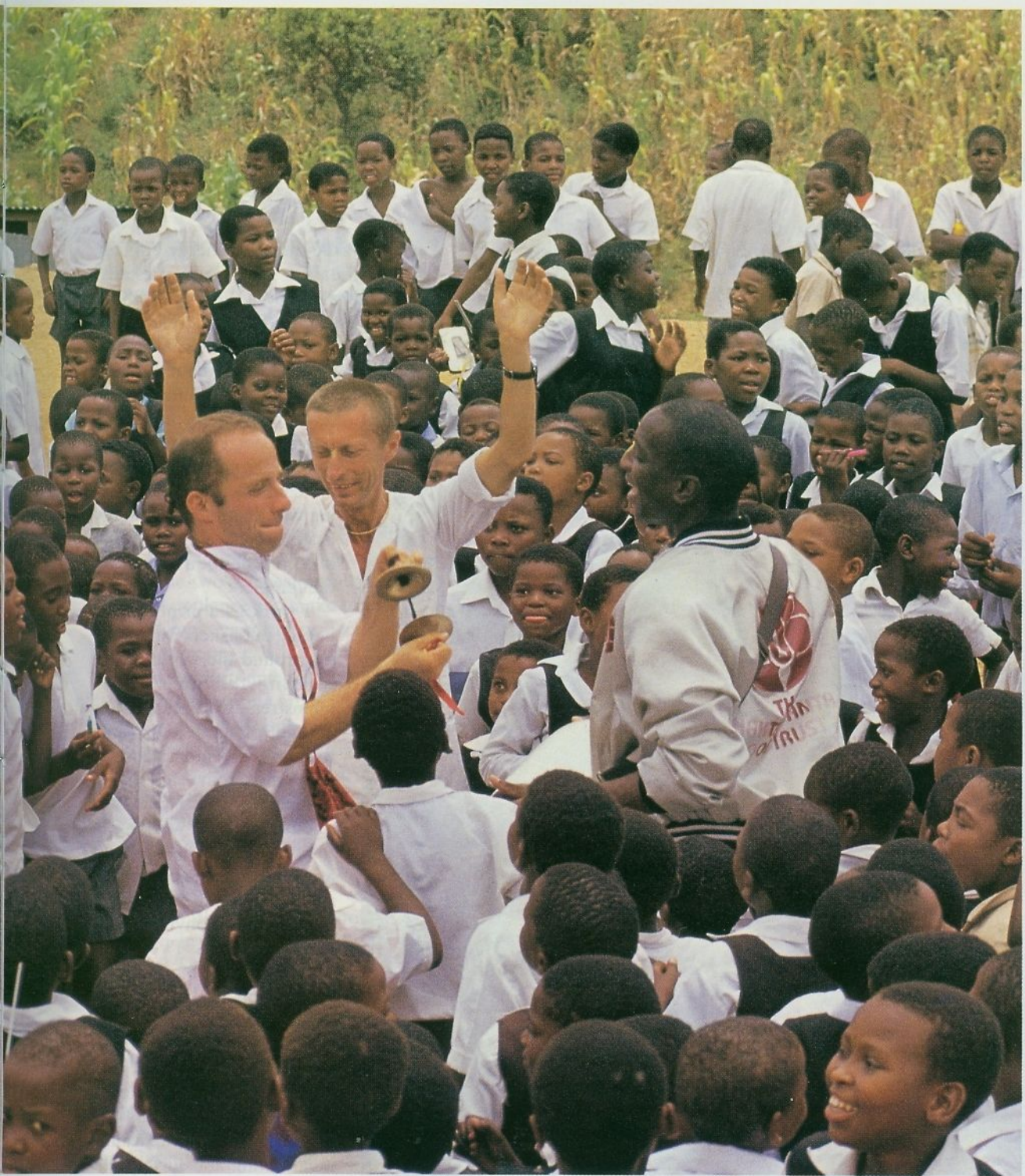
"It was then that I told myself that as it appeared that money was the root of all success, I would be determined to make as much money as possible."

He left school and from that point

dedicated himself single-mindedly to making money. In 1968 he bought a run-down truck, fixed it up, and began a small trucking business. Twenty-five years later, he found himself at the helm of the largest privately owned transport company in South Africa.

But although he had achieved so much, still he felt that something was missing. With the death of his wife in





At schools like this, or wherever devotees go, they start and end their program with chanting of Hare Kṛṣṇa.

1990, this feeling of emptiness came to the forefront. Ranjit became more and more involved in community service and religious life. After he met the devotees from the Durban Hare Kṛṣṇa temple, he began chanting and getting involved in the temple's projects. When he heard about the Food for Life program, he decided to get behind it. The result: Hundreds of thousands of people

have benefited, both materially and spiritually.

"The delicious *prasādam* we are serving out is really Food for Life," says Ranjit proudly. "It is lifting people out of darkness by feeding them and giving them a chance for spiritual progress. Our country has many problems—malnutrition amongst the children, deep ethnic and racial divisions that

threaten to tear our society apart. I sincerely believe that massive distribution of *prasādam* can heal all these wounds.

"It has been a great source of satisfaction to me that I have been able to play a part in the growth of Food for Life. My sincere prayer is that Kṛṣṇa will bless this *prasādam* distribution so that it will grow unlimitedly." ❁

# AT WORK WITH

*When you leave for work,  
don't leave without your Kṛṣṇa Consciousness.*

by Prāṇadā Devī Dāsī

mix with the material energy but stay aloof by staying fixed on Kṛṣṇa's mission. But what about those of us whose jobs take us into the mainstream work force without a single external sign of spiritual life? We leave behind devo-

tional dress, devotional food, devotional sounds, and devotional association to be surrounded by mundane talk and enticements to sex. Our mixing with the material energy is certainly different from that of a preacher or a devotee in the temple.

I work as a print broker, linking publishers with printers around the world. After working full time in the mainstream and having a fair amount of success, I'm able to answer my initial question with an unequivocal yes. We *can* maintain our Kṛṣṇa consciousness while working in the material world—as long as we keep Kṛṣṇa consciousness the priority in our life.

In fact I'm convinced that whatever success I've had in business is due to my staying focused on my Kṛṣṇa conscious goals. To work in the world without getting entangled, the foundation of success is to purify our life by chanting Hare Kṛṣṇa and giving up gambling, intoxicants, meat-eating, and illicit sex. In other words, to succeed in

working *outside* the temple, we have to apply the same formula Prabhupāda gave for spiritual life *in* the temple.

So my guiding motto has been: My business can't be "business as usual."

"Business as usual" means degradation to lower births, because people usually conduct business only to make money. The desire for money can turn into a fever, making us forget life's real

few devotees who had been able to keep their Kṛṣṇa consciousness while working outside.

I wondered, Is it possible to stay untouched by the power of the material energy while exposing yourself to it so openly?

We see that devotees who regularly go out dressed in conventional Western attire to spread Kṛṣṇa consciousness



Yamunā Devī Dāsī

**E**IGHT YEARS AGO I ventured from the protective environment of a life guided by full-time devotional service in ISKCON temples to the American work force. I did so with some trepidation. I had seen many devotees take jobs outside the Hare Kṛṣṇa movement and then set aside, temporarily or long term, their Kṛṣṇa conscious goals and practices. I knew of

# KṚṢṆA

purpose, especially when we get a little success. When have our endeavors become delirious? As soon as our family and business become more important than our spiritual practices. If we're losing enthusiasm for our spiritual commitments, we're too absorbed in material affairs.

## AVOIDING THE MONEY TRAP

The desire for money is one of the illusory energy's best traps. The Vedic scriptures caution us that money and sex are the two greatest pitfalls in life. Material opulence can make us proud. After all, money can buy respect, status, sex enjoyment, and a full range of material comforts and gadgets. The sad fallacy is to think that financial security is real security. It isn't. So we don't need to prostitute our lives to meet the needs of our family. We can become satisfied with whatever Kṛṣṇa gives us. He generally gives plenty, and we'll appreciate that if we stay simple and humble.

So how to protect ourselves from becoming like so many thousands absorbed in hard work for flickering rewards? The only guarantee that our life in the work force won't ever become business as usual is a steady, daily spiritual health regime.

Just as for physical fitness one might jog, visit a health club, or take vitamins every day, a devotee knows that to stay spiritually fit one must chant a quota of the Hare Kṛṣṇa mahā-mantra daily, worship the Deity in the home or the temple daily, and daily read *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.

I'm able to spend four to five hours a day on my spiritual program and still put in a fifty-plus-hour workweek, cook my family's meals, and perform other household duties. I don't have any toddlers running around, so that helps. But whether or not you have that much time to devote to spiritual practices, the secret

is to set aside a specific amount of time for them each day (don't skimp). Try to choose the best time of the day, and follow your program without fail. For me, that's the only way to ensure I can remember Kṛṣṇa throughout the day, or at least have Him periodically enter my thoughts. The *Nārada-bhakti-sūtra* (37) tells us, "One achieves bhakti by hearing and chanting about the Supreme Lord's special qualities, even while engaged in the ordinary activities of this world."

Our good habits will keep us fixed in Kṛṣṇa consciousness even when we're faced with material allurements—and we will be faced with them.

## PURITY ON THE JOB

Perhaps the first thing to examine is the line of work you're in. Is it opposed to Kṛṣṇa consciousness? Obviously, a devotee wouldn't want to become a butcher, a bartender, or a prostitute, but many other professions may implicate us in impure activities. We should examine what we're doing and decide whether we need to make changes.

Most jobs today have us working with the opposite sex in a social environment that promotes promiscuity. But we don't have to promote it in our own consciousness. We can protect ourselves by, for one thing, dressing conservatively. Pay attention to this seemingly insignificant detail. It can make a big difference in the way you think of yourself and the way others see you. Conservative dressing can help keep interactions sober and to the point.

We must check the mood of enjoyment when dealing with the opposite sex. You don't have to be mean, but there's no need to be frivolous either. Be careful how you deal with flirtatious comments or gestures. Always make it clear that you are not, and never will be, attracted by that sort of behavior.

Another way for māyā to catch you is through the mundane media. TV, radio, movies, magazines, newspapers—these can sap your spiritual vitality. Watching TV or reading newspapers and magazines is habit-forming, and to break free isn't always easy. If we're caught up, we may not even notice just how polluting those things are. But try giving up all media for a month or two and see how your mind becomes clearer to think of Kṛṣṇa.

We may need to check in on the news now and then or read trade magazines for business. But we should be honest and give up everything we don't need. We can seek entertainment in simpler, purer acts like a walk in nature or a family picnic, and we must give ourselves time to read *Śrīmad-Bhāgavatam* instead of mundane news.

Another point: Eating only food offered to Kṛṣṇa is very important for keeping our consciousness clear and pure. Without mental cleanliness there's no question of remembering Kṛṣṇa or gaining practical realization of spiritual truths.

We may like to eat out, it may be the easiest thing to do, or our work may force us to do it. Whatever the case, we shouldn't foolishly underestimate the effects of eating food prepared by those without devotion to God, what to speak of eating food—even "vegetarian" food—made in kitchens filled with dead animals.

In *Bhagavad-gītā* Kṛṣṇa describes eating unoffered food as tantamount to eating mouthfuls of sin. And in *Caitanya-caritāmṛta* Śrīla Prabhupāda explains that especially contaminating to the consciousness are grains cooked by nondevotees. In fact, he says, you take on the sinful karma of the person who cooked the food. That's an extra burden we'd do well to avoid.

By all means, if our work doesn't force us to eat out, we shouldn't. There are lots of healthful, delicious options

# When people see you're a principled person, conversations can sometimes go a little deeper, into philosophy. If you're lucky, you'll be able to share some Kṛṣṇa consciousness.

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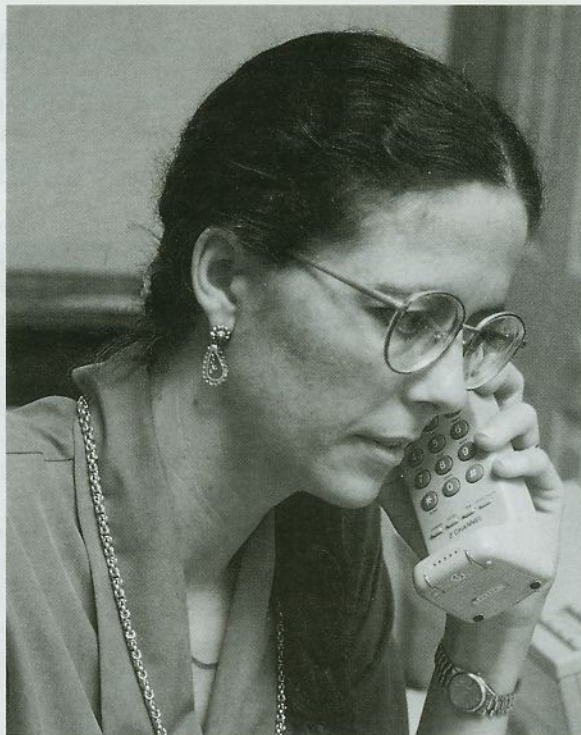
for packed lunches. (Those interested can inquire, and I'll share some ideas—or you can try getting a job next to a Govinda's restaurant. . . .)

On occasion I have to entertain clients, and my travels sometimes make it impossible to cook or be near ISKCON restaurants or temples. So then I try to stick to fruits, nuts, cheeses, and occasionally potato chips, or I carry travel *prasādam* like *samosās*, *chidwa*, granola, or date-nut breads. When I have to take a client out, I order a salad, but I avoid the dressings—they all have garlic and onions in them, and sometimes eggs. So I just ask for olive oil and lemon juice on the side. When I've simply had to have more than a salad, I've stretched things and gone for a baked potato. But I've always been able to get away with a silent prayer to offer my food, even at the most important formal gatherings.

When making large business deals, we don't have to eat full dinners, drink wine, or compromise in other ways to successfully "wine and dine" our clients. My nonconformity has never lost me a contract. In fact, I've found that my clients respect me more for being a strict vegetarian and not smoking or drinking alcohol, or even coffee or tea. It's a bit harder to explain why I don't eat onions, garlic, or mushrooms, so I just skip the topic. When people see you're a principled person, conversations can sometimes go a little deeper, into philosophy. If you're lucky, you'll be able to share some Kṛṣṇa consciousness—but not if you're in any way hypocritical.

## SPREADING KṚṢṆA'S MERCY AROUND

When you're excited about Kṛṣṇa consciousness you'll want to share it



Yamaraṅga Dāsa

chanting or doing with your life, tell them. You can be proud and confident, because you have something of true, lasting value to offer them.

## GIVE SOME OF THOSE FRUITS

Switching from full-time service at the temple to working a job was hard for me. I'd become accustomed to offering for Kṛṣṇa's pleasure everything I did. It made me feel free from the bondage of actions and reactions. I thought that working to pay rent was going to generate karma for me. Though I took consolation in remembering that I was working to support a family of devotees, was trying to be a devotee myself, and was still doing some service for the temple, somehow I wasn't fully

satisfied with that. I felt uneasy about spending so many hours of my life in work not directly related to Kṛṣṇa.

Now I've become more settled about the loss of so many hours, because I regularly give Kṛṣṇa some of the fruits of my labor—money. That offering makes my ordinary work devotional service. If possible, we should give some time to help spread Kṛṣṇa consciousness—there's always plenty to do. But if we have no time, we should at least spare some of that precious commodity we earn and engage it directly for Kṛṣṇa. We don't have to look far to find wonderful projects to support, with project directors we can trust to spend the money properly and do valuable service.

I make monthly contributions to three ISKCON projects and yearly contributions to another four or five. And there are dozens more. Choose a project that inspires you, decide on a monthly amount you can give, even if it's only a little, and pay it every month

(please turn to page 60)

with others. But though my employees have always known I'm a devotee of Kṛṣṇa, I've never been able to share this fact with a client. So I take great satisfaction in seeing to it that my clients receive *prasādam*. *Prasādam* is a wonderful way to share Kṛṣṇa. Don't overlook your chances. Every time I visit a client I take some *prasādam* along, and every year I send *prasādam* packages during the holiday season. People love *prasādam*. Although *prasādam* does not necessarily get business for me, it helps make my relationships with clients more personal, and it makes me feel I'm fulfilling, at least to some degree, my obligation to spiritually help the people I meet.

And since you have to spend many hours a day with your co-workers, think about how you can inject Kṛṣṇa consciousness into your workplace. Many sincere souls are just waiting to hear about Kṛṣṇa, and you have knowledge other people don't. So at least with your co-workers, don't be shy. If someone asks what you're reading or

# EVERY TOWN & VILLAGE

The worldwide activities of the International Society for Krishna Consciousness (ISKCON)

## WORLD NEWS

### North America

**Devotees in New York City held** their first annual Śrīla Prabhupāda Family Reunion on July 10, twenty-eight years from Śrīla Prabhupāda's founding of ISKCON. The reunion took place at 26 Second Avenue, in the storefront where ISKCON started.

### The Bhaktivedanta Archives has published

a new set of books, titled *Collected Teachings of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda*. The seven-volume set contains all of Śrīla Prabhupāda's lectures not found in two previously published sets: *Collected Lectures on Śrīmad-Bhāgavatam* (eleven volumes) and *Collected Lectures on Bhagavad-gītā* (seven volumes). To order, see page 54.

### Devotees have consecrated

the ground for a temple they will build this year in Alachua, Florida. The temple is meant to meet the needs of the Alachua devotee community, which in the last few years has grown from less than two dozen devotees to more than 250. Alachua is also home for the offices of BTG.

**Children from ISKCON's school in Dallas performed** a Kṛṣṇa conscious play for 150 religious leaders at a recent Dallas interfaith gathering.



Where it all started. Devotees stand below Prabhupāda's first apartment on Second Avenue in New York City.

### Europe

**Devotees in Zagreb, Croatia, now worship** Deities of Gaura-Nitāi (Caitanya Mahāprabhu and Nityānanda Prabhu). About a hundred guests attended the installation ceremony in May.

**Devotees in Armenia report** being subjected to ongoing religious repression and harassment. The reports attribute the problems to the Armenian government and the Armenian Church. Scriptural books meant for distribution have been seized, the reports say, and religious organizations outside the official Armenian Church have been subjected to repressive bureaucratic restrictions.

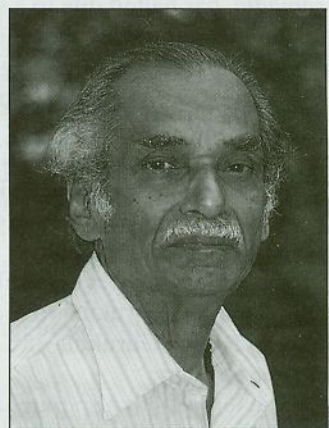
### India

**The Union Minister for Urban Development has presented** the Great Master's Award to Mr. A. P. Kanvinde, the main architect for the ISKCON-Hinduja Glory of India project. Mr. Kanvinde received the award for his distinguished contributions to Indian architecture.

### Devotees in Secunderabad recently organized

a three-day youth seminar on "Vedic Science and Its Benefits to Modern Students." Eighty students and several faculty members attended from local colleges.

**A noted South African artist who had become a devotee of Kṛṣṇa passed away** in Vṇdāvana during the spring. Three years earlier, Arcā Vīgraha Devī Dāsī, a disciple of Girirāja Swami, had traveled to Vṇdāvana after becoming



A.P. Kanvinde

Yamarāja Dāsa

To get much of our news, *Back to Godhead* teams up with *ISKCON World Review*, the newspaper of the Hare Kṛṣṇa movement. For more detailed news, subscribe to *ISKCON World Review* (see page 54).

terminally ill. While there she inspired visiting devotees to begin the work of setting up a clinic to treat terminally ill devotees in Vṛndāvana. During her last months, she was fully absorbed in hearing Śrīla Prabhupāda's books and the Hare Kṛṣṇa mahā-mantra.

**Mauritius**

**More than six thousand people enjoyed** *prasādam* and celebrations at the annual Festival of the Chariots. The focal point of the festival: the Jagannātha deities discovered in a dingy temple on the northern end of the island ten years ago.

**South Africa**

**Businessmen in South Africa sponsored** the distribution of about 100,000 copies of *Bhagavad-gītā As It Is* for Gītā Week, the week of August 21. This ISKCON-organized "Gītāthon" made books available to high school and university stu-

dents unable to afford them, especially students in black areas. The devotees in South Africa plan to make the Gītāthon an annual event.

**More than sixty-thousand people attended** a three-day festival at ISKCON Durban for Janmāṣṭamī (Lord Kṛṣṇa's appearance day) and the appearance day of Śrīla Prabhupāda.

**Durban will celebrate** the Festival of the Chariots December 15-19.

**West Africa**

**Devotees in West Africa try** to grow whatever they eat and make whatever they use. They grow food for themselves and for *prasādam* distribution. Their cottage industries make many things devotees usually have to get from India—drums, hand cymbals, shawls, bead bags, and Deities.

NEWS FROM VRINDĀVANA

The main gate to ISKCON's Kṛṣṇa-Balarāma temple is now open again, for the first time since 1979. The gate was closed for the construction of Śrīla Prabhupāda's *samādhi*, the monument that marks the place where his body is buried. The *samādhi* construction, inside and out, has been completed. But work on the museum, opposite the *samādhi*, has halted due to a shortage of funds. Still needed to get the job done: about \$30,000. Anyone interested in helping should get in touch with Kadamba Kānana Dāsa, the president of ISKCON Vṛndāvana.

ISKCON Vṛndāvana has acquired an acre of land adjacent to the Gurukula and the temple. The land has a house on it, and several rooms on a boundary wall. Temple offices and residences for celibate men will shift from the Gurukula to the new land, freeing for the Gurukula 35% more space than it now has.

The temple has also purchased three acres of land on Bhaktivedanta Swami Road, across from the Sharaf Hospital. The land will be used for temple guesthouses.

Also acquired: an old Rajasthani summer palace in the area known as Dan Gati, at the foot of Govardhana Hill. It will serve as an āśrama for visiting ISKCON devotees.

The Mayapur-Vrindavan Trust has completed the first group of apartments on its land, near the ISKCON temple. The apartments are being leased to devotees who wish to reside in Vṛndāvana. More

apartments are still available. For information, contact Kīrtirāja Dāsa, P.O. Box 1445, Alachua, Florida, 32615.

ISKCON is planning to build a large hall for cultural programs and distribution of *prasādam*. The site: ISKCON's land next to the Gurukula on Bhaktivedanta Swami Road. The work at hand: raising funds for the project. The goal: to finish the building in 1996.

The Vṛndāvana Institute for Higher Education will hold its next round of courses in January.



Śrīla Prabhupāda's samādhi.

Yamrajā Dāsa

# Let Hindus Share All Our Freedoms

*A protest over one of Britain's important shrines deserves the support of those who believe in liberty.*

by Lord William Rees-Mogg

LAST THURSDAY evening I was walking past the Liberal Democrat head office in Cowley Street, a quiet Queen Anne street just behind Westminster Abbey. There were two Hindu monks standing outside the office, and some yellow posters placed against the railings. I stopped to talk to them, to find out why they were conducting a hunger strike outside the Liberal Democrats building. The protest was held not with any hostile intent but in the hopes that the Liberal Democrats on Hertsmere District Council would support Bhaktivedanta Manor's planning problems. There was a larger demonstration of Hindus outside Parliament earlier in the week.

As we talked, one of the monks continued to pray, while the other acted as spokesman. The scene was a peaceful one; the spokesman argued his case with gentleness and moderation, showing understanding for those who are opposed to the Hindus. The planning question now has a 20-year history. In 1973 the Bhaktivedanta Manor was bought for the International Society for Krishna Consciousness by George Harrison, who had been one of the four Beatles. The house is a large mock-Tudor building, built about 100 years ago. It is now a Hindu temple and a theological college for 50 student priests. The Hare Krishnas claim that it is now "the most important Hindu shrine in Britain", and on certain festivals it attracts congregations of 20,000 people or more.

The founder of this shrine of Radha

and Krishna was Bhaktivedanta Swami Prabhupada, who had been instructed by his spiritual master in 1922 to take the message of Krishna to the West. Although he died in India in 1977, his rooms at the Manor are themselves regarded as a separate shrine, and it attracts many visitors. The work of the manor as a theological college is important to Hindus throughout Britain. Most British temples have to bring in priests from India, but these priests do not always find it easy to communicate with young Hindus who have been born in this country. The primary function of the manor is similar to that of an Anglican theological college or a Roman Catholic seminary.

The success of the manor has, however, created the planning difficulties; the shrines have become a magnet for Hindu worshippers. In 1973 Watford Rural District Council decided there was no need for a change of planning consent, as the manor had previously been used as a training lodge for nurses. In the late 1970s the growth of the outside congregations, particularly on festival days, led to discussions with the new Hertsmere council, and a large car park was built inside the 17-acre grounds in 1983. At the same time a Section 52 planning agreement was signed, "allowing the use of the manor for public worship and festivals" under certain conditions. On six festival days unlimited congregations were allowed, while the Society for Krishna Consciousness agreed not to arrange ceremonies likely to attract more than 1,000 people on any other day.

This Section 52 agreement became the cause of the dispute. One might

think that the Section 52 agreement was itself oppressive. No Christian shrine, established before the planning laws came into effect, is subject to such an agreement. In 1986, Hertsmere district went to the High Court for an injunction, alleging breaches of the agreement. It had employed private detectives to stand outside the manor to count how many people entered, in one case dividing them into "coloured persons" and "white persons". There was of course nothing in the Section 52 agreement which referred to the ethnic origin of the congregation. The council lost its case; the court found that there had been no breach because the authorities at the manor had in fact scheduled no special event on that particular day. Thereupon Hertsmere council unilaterally revoked the Section 52 agreement and issued an enforcement order prohibiting all festivals and public worship. That, on the face of it, was a thoroughly undesirable use of the planning powers to restrict the freedom of public worship at an established religious centre.

Worse was to come. In 1987, the society appealed to the Department of Environment, and the appeal was rejected. Attempts were made to find an alternative site for a temple in the same area, but they failed on planning grounds. The society then proposed to draw all the traffic away from the local village of Letchmore Heath, where there has been considerable congestion, particularly on festival days, by developing a new access route at the rear of the property.

Tomorrow Hertsmere district, which  
*(please turn to page 60)*

# RESOURCES

If you have an item for our Resources section, send it in. If we think it will help our readers—and it fits our space—we'll put it in, as a free service. Hare Kṛṣṇa.

## PUBLICATIONS

**Nectar Books**—*Cowherd Boys Nectar* (Nayānanda Ṭhākura's *Preyo-Bhakti-Rasārṇava*), transcendental science of *sakhya-rasa*, including Kṛṣṇa's and Balarāma's ecstatic daily cowherding *līlās*, \$15; *Songs of the Vaiṣṇava Ācāryas Word-for-Word*, invaluable companion to the songbook, \$5. Overseas add 40%. Nectar Books, P. O. Box 574, Union City, Georgia 30291, USA.

**Hare Kṛṣṇa Rural Life**—a newsletter devoted to the development of *varṇ-āśrama*, cow protection, ox power, and self-sufficiency in the Hare Kṛṣṇa movement—now available. Published twice a year. Subscriptions \$10, payable to H.K.R.L. c/o Hare Kṛṣṇa Dāsi, 9B Stetson St., Brunswick, ME 04011.

**A Transcendental Diary—Volume 2**, by Hari Śauri Dāsa. Experience the nectar of traveling with Prabhupāda on his last world tour to the South

## ISKCON World Review

Get connected to all of our dynamic worldwide movement. Exciting news, information, marketplace, and Kṛṣṇa conscious opportunities. For 12 issues: U.S., \$18 for First Class mail, \$10 for Third Class. Outside the U.S., \$20. For subscriptions, ads, bulk orders, and news submissions, please write IWR at P. O. Box 238, Alachua, FL 32615-0238. Phone: (904) 462-5054.

Seas and North America in 1976. Over 550 pages, 24 pages in color. Hardbound—\$30. Softbound—\$20. USA add \$4 shipping and handling; overseas add \$10 surface, \$20 airmail. Orders *must* be paid in US dollars. Florida residents add 6% sales tax. Send check or money order to Lotus Imprints, P. O. Box 2280, Alachua, FL 32615-2280. Phone: (904) 462-7768.

**NEW BOOK!**—*The Beggar*, by Bhaktitīrtha Swami. Meditations on and prayers to the Supreme Lord. Softbound, 176 pages, 20 black-and-white photos. \$11.95. Add \$2 for shipping and handling (outside U.S. add \$5). Hari-Nama Press, P. O. Box 76451, Washington, DC 20013. Phone: (202) 332-0575.

**Caitanya Maṅgala**, by Śrī Locana Dāsa Ṭhākura, a sixteenth-century biography of Śrī Caitanya Mahāprabhu. Packed full of *rasa* and “new” ever-fresh ecstatic pastimes of Lord Gaurāṅga and His eternal associates. First complete English edition—translated as it is from the original Bengali. Color plates, hardbound. Available from Mahānidhi Swami, ISKCON Vṛndāvana.

**As It Is: The Voice of the Second Generation.** A magazine by and about ISKCON's *gurukula* graduates. Share their special lives and thoughts. Find out what they're about. Six-issue subscription: U.S. \$20; other \$30 (U.S. funds only). Make checks payable to Gurukula Alumni, Inc., P. O. Box 1395, Culver City, CA 90232, U.S.A.

**Books by Sadāpūta Dāsa.** Issues in scientific understanding, explored by a scientist trained in the Vedic paradigm. Write to Govardhana Hill Publishing, P. O. Box 52-211, Badger, California, 93603.

**ISKCON Communications Journal**, an internal forum of news and views on preacher training, practice, and communication. Each issue contains articles written by ISKCON devotees,

members of other religious traditions, and scholars. Subscription rates: One year—\$18 or £10 or 25DM; two years—\$32 or £18 or 45DM. Write to ICJ, 6 Quarry Court, Helen's Bay, BT19 1TY, Northern Ireland.

**Śrī Gaurāṅga Mahimā**—*The Glories of Śrī Gaurāṅga*, one hundred verses by Sārvabhauma Bhaṭṭācārya and verses by Śrī Advaita Ācārya. Translated from Sanskrit by Jaya Balarāma Dāsa Brahmācārī. Postpaid, \$10. Nectar Books, P.O. Box 574, Union City, Georgia 30291.

### Books from the Bhaktivedanta

**Archives:** *Collected Lectures on Śrīmad-Bhāgavatam* (11 volumes), *Collected Lectures on Bhagavad-gītā As It Is* (7 volumes), *Conversations with Śrīla Prabhupāda* (37 volumes), *Śrīla Prabhupāda Śikṣāmṛta* (selected letters, 3 volumes). The Bhaktivedanta Archives, P. O. Box 255, Sandy Ridge, NC 27046; phone: (910) 871-3636; fax: (910) 871-3641.

**The Nectar of Govinda Līlā**, ecstatic *hari-kathā* by Nārāyaṇa Mahārāja. Who is Śukadeva Gosvāmī? Vṛndāvana's first day of spring. And more. Send £5 to Rasika Publications, 35 Dering Rd., Croyden CR0 1DS, England. (Non-UK residents can buy sterling pounds at most banks.)

## AUDIO-VISUAL

### Now available in Europe—

VIHE seminar tapes from Vṛndāvana 1994. Free catalog. Contact Radhadesh Tape Ministry, Chateau de Petite Somme, 6940 Septon-Durbuy, Belgium.

**Ātmatattva Tape Ministry.** Lectures by Ātmatattva Dāsa on *Rāmāyaṇa*, four *sampradāyas*, six systems of philosophy, Bhakti-śāstri, Śrīla Prabhupāda, and more. Free catalog. Ātmatattva Tape Ministry, 3056 Castro Valley Blvd. #60, Castro Valley, CA 94546; phone: (510) 581-7687.



## Durban Festival of the Chariots

December 15-19

**Five years of lectures** by Krishnafest co-director Dānavīra Dāsa on Bhakta Program, Education, Human Purpose, Beginning Kṛṣṇa Consciousness, much more. Also, *Magic Is the Chanting*, by the Krishnafest Kirtana Band (\$5). All other tapes \$3 per tape, or \$2.50 per tape by subscription. Free catalog available. Write: Danavir Tape Ministry, 1507 Cliffwood, Euless, TX 76040. In the U.S. call toll free: (800) 243-3292.

**For a complete list of tapes** of Mahātmā Dāsa, Krishnafest, and others, send for catalog: 5430 Gurley Avenue, Dallas, TX 75223.

**Studio bhajana tape of Indradyumna Swami (Param Gati)** accompanied by harmonium, *mṛdaṅga*, guitar, and other instrumentation. \$5.95. Overseas, \$6.95. Payable to Krishnafest, 5430 Gurley Avenue, Dallas, TX 75223.

**Prabhuviṣṇu Swami Tape Ministry.** Inspirational classes and nectarean *bhajan*s. Also some videos available. Write to Carsani Dasi, ISKCON, P.O. Box 102, Bayswater, W.A. 6053, Australia.

**All the Hare Kṛṣṇa movement's music and philosophy** in audio-cassettes, videos, photographs, and literature. An international service by the Sydney Tape Ministry. Call or write for a free catalog. Guru Dakṣiṇā Dāsa, GPO 2329, Sydney 2001, Australia. Phone: +61 (02) 9582748.

**The Indradyumna Swami Tape Ministry.** Pure association on tape. Send for your free catalog now. Also, a new book by Indradyumna Swami—*Daso 'Smi*, a nectarean collection of *Back to Godhead* articles and Vyāsa Pūjā offerings to Śrīla Prabhupāda.

Indradyumna Swami Correspondence Office, c/o Racitambara Dāsī, Bhaktivedanta Manor, Letchmore Heath, Watford, Herts. WD2 8EP, England.

**Bhakti Cāru Swami Tape Ministry.** 300+ classes, 11 music (3 new studio releases). For a free catalog, write to P. O. Box 116, 8030 Zurich, Switzerland. Fax: +41 (1) 2623114.

**Transcendental music.** CDs and cassettes produced by Harikeśa Swami. Gauranga Bhajan Band: *Chant. Bliss. Connected, Wings to Fly, and The Future Belongs to Me.* The music is recorded at the North European BBT's midi studio and is of the highest possible quality. CDs US\$8; cassettes \$5. Add 15% for postage and handling. The Bhaktivedanta Book Trust, c/o The Srini, Korsnas Gard, 14792 Grodinge, Sweden. Phone: +46-8-530-25345; fax: +46-8-530-25062.

## PROJECTS

**Kṛṣṇa temple construction, Vṛndāvana style.** 108 arches, 15 domes, off Interstate 15 near Salt Lake City. Designer: Vaibhavī Dāsī; architect: Sangeeta Goswami. Groundbreaking: 1995. For a free brochure and newsletter call (801) 798-3559.

**ISKCON Prison Ministry needs soft-bound books, japa beads, money** for postage, and compassionate Vaiṣṇava preachers. Please contact: Candrasēkhara Dāsa, IPM, 2936 Esplanade Ave., New Orleans, LA 70119.

**ISKCON Board of Education,** now the ISKCON Education Office, has relocated. For a free back issue of the *ISKCON Education Journal* (no longer being printed) and a list of available materials, write to: The ISKCON Education Office, 1842 Bushy Cook Road, Efland, NC 27243.

**Children's education through correspondence.** Students who live at a distance from a *gurukula* can get an

education supervised by devotees. Available for kindergarten through high school. Contact Ūrmilā Devī Dāsī, 1842 Bushy Cook Road, Efland, NC 27243. Phone: (919) 563-4176; E-mail:urmila.acbsp@iskcon.com.

## GENERAL

**Celebrate the Twenty-Fifth Anniversary** of the installation of Śrī Śrī Rādhā-London-īśvara. Camden Town Hall (where Prabhupāda spoke), the weekend of November 27, 1994. For details contact Dāmodara Dāsa at ISKCON London (Soho St.).

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# Gatherings

Perhaps the nearest temple is too far away and you wish there were some place closer you could go to. Perhaps you'd like to meet others in your area who are interested in Kṛṣṇa consciousness.

If so, get in touch with the people listed here. They and their friends regularly gather in their homes—or they want to start. They'll be happy to hear from you.

If you'd like to be added to the list, please send your name, city, and phone number to: Gatherings, BTG, P. O. Box 430, Alachua, FL 32615, USA.

In each issue we'll add new gatherings and list as many old ones as space allows.

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(614) 594-4496  
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Regular gatherings take place in more than twenty cities. To find the one nearest you, or for help in starting one, contact Bhaktivedanta Books Ltd., Reader Services Dept., P. O. Box 324, Borehamwood, Herts., WD6 1NB. Phone: (081) 9051244

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Programs are held in more than 50 locations. For information contact one of the ISKCON centers in South Africa listed on page 62.

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**AT WORK** (continued from page 50) with the rest of your bills. By serving Kṛṣṇa in this way, you and your family will derive great satisfaction and spiritual benefit. Helping those directly engaged in spreading Kṛṣṇa consciousness will make you dear to Kṛṣṇa's devotees and dear to Kṛṣṇa.

## KEEP KṚṢṆA IN THE CENTER

If you live anywhere near a temple, visit often, daily if possible. Ask what you can do to help. Association with like-minded devotees will help you advance in Kṛṣṇa consciousness. In fact, you may find, as I have, that the only way to stay firm in your vows is to associate with devotees who share your convictions.

When you're with devotees, stick to talking about Kṛṣṇa. They're the only ones you can talk with confidentially, so don't get sidetracked into mundane talk. By Kṛṣṇa's grace I live only a few miles from a temple, so I go every day. And I have the special benefit of being married to a serious devotee. Seek association

wherever you can find it, even if only through the mail or by reading Śrīla Prabhupāda's books.

The stricter we are in the matters I've mentioned, the more we'll be protected from material influences. Even the slightest inattention can create havoc and spiritually set us back. Sometimes we may not even notice for years that we've strayed. We can't afford to take that kind of risk. No amount of material pleasure or financial security can match the pleasure of reconnecting with Kṛṣṇa. So seek that relationship with Kṛṣṇa by being pure in your activities, if necessary by recommitting yourself to a stricter devotional life. Don't get diverted to pursuing pleasure and security, only to find out later that even if you achieve them your happiness isn't there. You may lose your chance to fully develop, in this lifetime, your relationship with Kṛṣṇa. As Prabhupāda has said, spiritual life is like a razor's edge—a little carelessness can mean bloodshed.

Making the commitment to a pure life may not be easy. It requires focus, determination, and clarity about your

goals. But making that commitment is possible and desirable. So do whatever is needed—make whatever sacrifice or change, however big—to ensure that you keep Kṛṣṇa in the center of your life. The results will be glorious and fulfilling.

The choice is yours. Will it be business as usual for who knows how many births? Or will you cut the tie with the material energy even while working within it? Make a stand: "It's not business as usual"—at least it doesn't have to be. ☸

*Prāṇadā Devī Dāsi was initiated by Śrīla Prabhupāda in 1976. She lives in Alachua, Florida, with her teenage son, Patita Pāvana, and her husband, Nāgarāja Dāsa, Back to Godhead's managing editor. Apart from her outside career, she serves Back to Godhead as a proof-reader and as a business and printing consultant. She is also a trustee for ISKCON Foundation and the president of Krishna Community Fund, a non-profit corporation formed to raise money to build a temple in Alachua (construction is underway).*

**HINDUS** (continued from page 53) is now a hung council, will be considering this application for a new route, which would solve the worst part of the congestion problems. If it does not accept this route, the enforcement order will come into effect. Public Hindu worship at the manor is already technically illegal, and it would then become so in fact.\*

One can understand the resentment in the village at the manor attracting more than 20,000 Hindus on six festival days in the year, and large numbers on other days. There are similar inconveniences caused by such events as the Glastonbury Festival or the Epsom Derby, both of which attract large crowds. The local authority would certainly have been justified if it had insisted at an earlier stage that a route to the manor should be developed which bypassed the village. Yet the balance of public sympathy should lie with the

manor and the Hindu community. The original Section 52 agreement was an interference with worship. It was abrogated after the council had lost an application to the courts. The society has offered an alternative route which would greatly improve the traffic situation. The manor is an important training college for Hindu priests. If it attracts very large congregations on festivals, that demonstrates its importance to Hindu life in Britain. It is a centre of worship and deserves to be respected as such.

Apart from quite legitimate concern about traffic and numbers, there has been colour prejudice, which may have influenced the council. It is regrettable that the Department of the Environment, which should take a more detached view, has contributed so little to resolving the problem.

The council should now make every effort to overcome any difficulties about the new access. During the period when the council's conduct was most open to criticism, it was under Conservative control. The Conservatives ought to take the lead now in trying to remedy

past failures. Before the 1994 council elections, the council had negotiated approval of the new entrance at the rear of the grounds. The elections deferred that, but the Liberal Democrats should support the new plan, even though local opinion is divided.

There are always practical problems to be worked out, although British planning rules tend to be stifling and obstructive. The principle, however, is clear. Freedom of worship is part of the tolerance which is a core belief of British life. The Hindus are one of the largest non-Christian communities in Britain. Their freedom to worship demands not only our tolerance, but our active support. It would be an outrage if Canterbury Cathedral were to be closed to worship because it caused congestion in the narrow medieval streets of that city. It will not be less of an outrage if Bhaktivedanta Manor is closed to worship and it will incidentally do particular damage to Britain's reputation in India. ☸

*Lord William Rees-Mogg is a member of the British House of Lords and a former editor of The (London) Times.*

\*The council never reached a decision on the new access road. The devotees have appealed to the national government, which should hear the appeal in January.

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### FARM COMMUNITY

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### ADDITIONAL RESTAURANTS

Hamilton, Ontario — Govinda's, 195 Locke Street, South, L8T 4B5/ Tel. (416) 523-6209  
Vancouver — The Hare Krishna Place, 46 Begbie Street, New Westminster

## U.S.A.

- ♦ Atlanta, Georgia — 1287 South Ponce de Leon Avenue N.E., 30306/ Tel. (404) 378-9234
- Baltimore, Maryland — 200 Bloomsbury Avenue, Catonsville, 21228/ Tel. (410) 744-1624 or 4069
- Boise, Idaho — 1615 Martha Street, 83706/ Tel. (208) 344-4274
- Boston, Massachusetts — 72 Commonwealth Avenue, 02116/ Tel. (617) 247-8611
- ♦ Champaign, Illinois — 210 W. Green Street, 61820/ Tel. (217) 351-4053
- ♦ Chicago, Illinois — 1716 W. Lunt Avenue, 60626/ Tel. (312) 973-0900
- Cleveland, Ohio — 2704 Bridge Avenue, 44113/ Tel. (216) 579-9510
- ★ Columbus, Ohio — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661
- ♦ Dallas, Texas — 5430 Gurley Avenue, 75223/ Tel. (214) 827-6330
- ♦ Denver, Colorado — 1400 Cherry Street, 80220/ Tel. (303) 333-5461
- ♦ Detroit, Michigan — 383 Lenox Avenue, 48215/ Tel. (313) 824-6000
- Encinitas, California — 468 First Street, 92024/ Tel. (619) 634-1698
- Gainesville, Florida — 214 N.W. 14th Street, 32603/ Tel. (904) 336-4183
- Gurabo, Puerto Rico — Route 181, P.O. Box 8440 HC-01, 00778-9763/ Tel. (809) 737-5222
- Hartford, Connecticut — 1683 Main Street, E. Hartford, 06108/ Tel. (203) 289-7252
- Honolulu, Hawaii — 51 Coelmo Way, 96817/ Tel. (808) 595-3947
- ♦ Houston, Texas — 1320 W. 34th Street, 77018/ Tel. (713) 686-4482
- ♦ Laguna Beach, California — 285 Legion Street, 92651/ Tel. (714) 494-7029
- Long Island, New York — 197 S. Ocean Avenue, Freeport, 11520/ Tel. (516) 867-9045
- ♦ Los Angeles, California — 3764 Watska Avenue, 90034/ Tel. (310) 836-2676
- ♦ Miami, Florida — 3220 Virginia Street, 33133 (mail: P.O. Box 337, Coconut Grove, FL 33233)/ Tel. (305) 442-7218
- ♦ New Orleans, Louisiana — 2936 Esplanade Avenue, 70119/ Tel. (504) 484-6084
- New York, New York — 305 Schermerhorn Street, Brooklyn, 11217/ Tel. (718) 855-6714
- New York, New York — 26 Second Avenue, 10003/ Tel. (212) 420-8803
- Philadelphia, Pennsylvania — 41 West Allens Lane, 19119/ Tel. (215) 247-4600
- Philadelphia, Pennsylvania — 529 South Street, 19147/ Tel. (215) 829-0077
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- ♦ San Diego, California — 1030 Grand Avenue, Pacific Beach, 92109/ Tel. (619) 483-2500
- San Francisco, California — 84 Carl Street, 94117/ Tel. (415) 661-7320
- ♦ San Francisco, California — 2334 Stuart Street, Berkeley, 94705
- Seattle, Washington — 1420 228th Avenue S.E., Issaquah, 98027/ Tel. (206) 391-3293
- Tallahassee, Florida — 1323 Nlyic Street (mail: P.O. Box 20224, 32304)/ Tel. (904) 681-9258
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- Walla Walla, Washington — 314 E. Poplar, 99362/ Tel. (509) 525-7133
- Washington, D.C. — 600 Ninth Street, NE, 20002/ Tel. (202) 547-1444
- Washington, D.C. — 10310 Oaklyn Drive, Potomac, Maryland 20854/ Tel. (301) 299-2100

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- Alachua, Florida (New Ramana-reti) — P.O. Box 819, 32615/ Tel. (904) 462-2017
- Carriere, Mississippi (New Talavan) — 31492 Anner Road, 39426/ Tel. (601) 798-2083
- Gurabo, Puerto Rico (New Govardhana Hill) — (contact ISKCON Gurabo)
- Hillsborough, North Carolina (New Goloka) — 1032 Dimmocks Mill Road, 27278/ Tel. (919) 732-6492
- Mulberry, Tennessee (Murari-sevaka) — Rt. No. 1, Box 146-A, 37359/ Tel. (615) 759-6888
- Port Royal, Pennsylvania (Gita Nagari) — R.D. No. 1, Box 839, 17082/ Tel. (717) 527-4101

### ADDITIONAL RESTAURANTS AND DINING

- Boise, Idaho — Govinda's, 500 W. Main Street, 83702/ Tel. (208) 338-9710
- Carrboro, North Carolina — Govinda's Natural Foods Restaurant, 102 Main St., 27510/ Tel. (919) 942-7262
- Eugene, Oregon — Govinda's Vegetarian Buffet, 270 W. 8th St., 97401/ Tel. (503) 686-3531
- Gainesville, Florida — Govinda's, 1222 W. University Ave., 32602/ Tel. (904) 376-9393
- Ojai, California — Govinda's Veggie Buffet, 1002 E. Ojai Ave., 93023/ Tel. (805) 646-1133
- Puho, Utah — Govinda's Buffet, 260 North University, 84601/ Tel. (801) 375-0404

## UNITED KINGDOM AND IRELAND

- Belfast, Northern Ireland — 140 Upper Dunmurray Lane, BT17 OHE/ Tel. +44 (0232) 620530
- Birmingham, England — 84 Stanmore Rd., Edgbaston, B16 9TB/ Tel. +44 (021) 420-4999
- Bristol, England — 2 Perry Rd., Bristol BS1 5BQ
- Coventry, England — Sri Sri Radha Krishna Cultural Centre, Kingfield Rd., Radford (mail: 19 Gloucester St., CV1 3BZ)/ Tel. +44 (0203) 555420
- Dublin, Ireland — 56 Dame St., Dublin 2/ Tel. +353 (01) 679-1306
- Glasgow, Scotland — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire ML11 0ES/ Tel. +44 (0555) 894790
- Leicester, England — 21 Thoresby St., North Evington, Leicester LE5 4GU/ Tel. +44 (0533) 762587
- Liverpool, England — 114 Bold St., Liverpool L1 4HY
- ♦ London, England (city) — 10 Soho St., London W1V 5DA/ Tel. +44 (071) 4373662
- London, England (country) — Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP/ Tel. +44 (0923) 857244
- London, England (south) — 42 Enmore Road, South Norwood, London SE25/ Tel. +44 (081) 656-4296
- Manchester, England — 20 Mayfield Rd., Whalley Range, Manchester M16 8FT/ Tel. +44 (061) 2264416
- Newcastle upon Tyne, England — 21 Leazes Park Rd., NE1 4PF/ Tel. +44 (091) 2220150
- Rathgorragh, Ireland — Kiltegan, County Wicklow/ Tel. +353 508-73305

### FARM COMMUNITIES

- Lisnaskea, N. Ireland — Hare Krishna Island, BT92 9GN Lisnaskea, Co. Fermanagh/ Tel. +44 (03657) 21512
- London, England — (contact Bhaktivedanta Manor)

### ADDITIONAL RESTAURANT

Manchester, England — Krishna's, 20 Cyril St., Manchester 14/ Tel. +44 (061) 226 965

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## INDIA

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- ♦ Ahmedabad, Gujarat — Sattelite Rd., Gandhinagar Highway Crossing, Ahmedabad 380054/ Tel. (079) 649945
- Allahabad, U.P. — 403 Baghambari Housing Scheme, Bharadwaj Puram, Allahapur, Allahabad 211006/ Tel. (0532) 609213 or 607885
- Bambore, Gujarat — N.H. 8A, Surendra-nagar District
- Bangalore, Karnataka — Hare Krishna Hill, 1 'R' Block, Chord Road, Rajaji Nagar 560010/ Tel. (080) 321 956 or 342 818 or 322 346
- Baroda, Gujarat — Hare Krishna Land, Gotri Rd., 390021/ Tel. (0265) 326299
- Belgaum, Karnataka — Shukravar Peth, Tilak Wadi, 590006
- Bhayandar, Maharashtra — Shivaji Chowk, Station Rd., Bhayandar (West), Thane 401101/ Tel. (022) 8191920
- Bhubaneswar, Orissa — National Highway No. 5, Nayapali, 751001/ Tel. (0674) 53125
- ★ Burdwan, Bengal — ISKCON, P.O. Radhakanta Pur, Dist. Burdwan 713146
- ♦ Bombay, Maharashtra — Hare Krishna Land, Juhu 400 049/ Tel. (022) 6206860
- Bombay, Maharashtra — 7 K. M. Munshi Marg, Chowpatty, 400007/ Tel. (022) 3634078
- Calcutta, W. Bengal — 3C Albert Rd., 700017/ Tel. (033) 2473757 or 2476075
- Chandigarh — Hare Krishna Land, Dakshin Marg, Sector 36-B, 160036/ Tel. (0172) 601590 and 603232
- Coimbatore, Tamil Nadu — Padmam 387, VGR Puram, Alagesan Rd.1, 641011/ Tel. (0422) 45978
- Gauhati, Assam — Ulubari Charali, Gauhati 781001/ Tel. (0361) 31208
- Guntur, A.P. — Opp. Sivalayam, Peda Kakani 522509
- Hanumkonda, A.P. — Neeladri Rd., Kapuwada, 506011/ Tel. (08712) 77399
- ♦ Hyderabad, A.P. — Hare Krishna Land, Nampally Station Rd., 500001/ Tel. (040) 592018, 552924
- Imphal, Manipur — Hare Krishna Land, Airport Road, 795001/ Tel. (0385) 21587
- Kollur, Karnataka — Garuda Guha Ashram, Kollur 576220/ Tel. (08254) 58211
- Kurukshetra, Haryana — Hare Krishna Dham, 805, Sector 13/ Tel. 31408
- Kurukshetra, Haryana — 369 Gudri Muhalla, Main Bazaar, 132118
- Madras, Tamil Nadu — 59, Burkitt Rd., T. Nagar, 600017/ Tel. 443266
- Mangalore, Karnataka — New Bungalow, D. No. 22-3-524, near Morgans Gate, Jeppu, Mangalore (mail: P.O. Box 15, Mangalore 575001)/ Tel. (0824) 28895
- ♦ Mayapur, W. Bengal — Shree Mayapur Chandrodaya Mandir, P.O. Shree Mayapur Dham, Dist. Nadia/ Tel. (034) 762 45218
- Moirang, Manipur — Nongban Inghkon, Tidim Rd./ Tel. 795133
- Nagpur, Maharashtra — 70 Hill Road, Ramnagar, 440010/ Tel. (0712) 533513
- New Delhi — Sant Nagar Main Road (Garhi), behind Nehru Place Complex (mail: P.O. Box 7061), 110065/ Tel. (011) 6419701 or 6412058
- New Delhi — 14/63, Punjabi Bagh, 110026/ Tel. (011) 5410782
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- Puri, Orissa — Sivasurubili Puri, Dist. Puri

Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91).

♦ Temples with restaurants or dining. ★ New listing. ● Revised listing.





# The Hare Kṛṣṇa Calendar

This calendar is calculated for Śrīdhām Māyāpur, West Bengal, India. Dates may vary by one day for other locations. Consult your local Hare Kṛṣṇa temple for the exact dates for your area.

## Month of Dāmodara

(October 20–November 18)

### NOVEMBER

3—Diwali, the festival of illuminating Kṛṣṇa's temples with lamps. Call your local Hare Kṛṣṇa temple for details.

4—Govardhana Pūjā, the festival commemorating the worship of Govardhana Hill by the residents of Vṛndāvana and Kṛṣṇa's lifting the hill. Call your local Hare Kṛṣṇa temple for details.

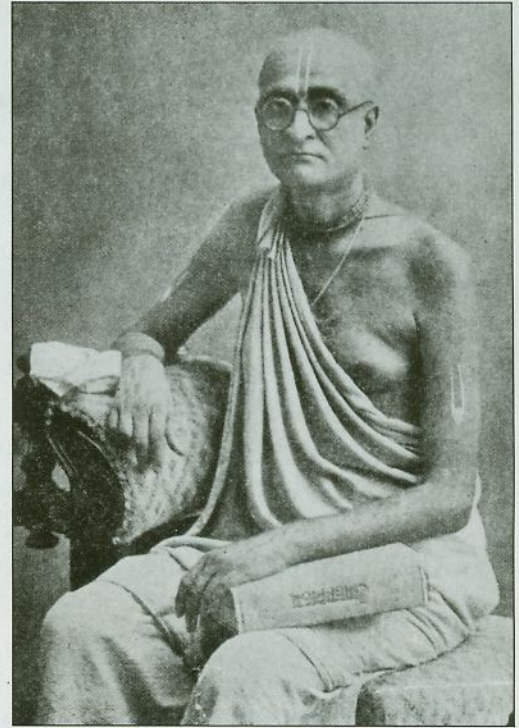
6—Disappearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness. Devotees

observe this day with personal remembrances of Śrīla Prabhupāda, readings from his biography, and fasting till noon, followed by feasting.

10—Disappearance anniversary of Śrīla Śrīnivāsa Ācārya, a great follower of the six Gosvāmīs of Vṛndāvana.

13—Utthānā Ekādaśī. Fasting from grains and beans. Also, the disappearance anniversary of Śrīla Gaurakiśora Dāsa Bābājī, the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who was Śrīla Prabhupāda's spiritual master. Fasting till noon.

18—Śrī Kṛṣṇa Rāsa-yātrā. Last day of Dāmodara-vrata and Cāturmāsya.



Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

## Month of Keśava

(November 19–December 18)

29—Utpannā Ekādaśī. Fasting from grains and beans.

### DECEMBER

14—Pakṣavardhinī Mahādvādaśī. Fasting from grains and beans for Mokṣadā Ekādaśī.

## Month of Nārāyaṇa

(December 19–January 16)

22—Disappearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla A. C. Bhaktivedanta Swami Prabhupāda.

29—Saphalā Ekādaśī. Fasting from grains and beans.

### JANUARY

2—Appearance anniversary

of Śrīla Locana Dāsa Ṭhākura, a great devotee of Kṛṣṇa known for his Bengali devotional songs. Disappearance anniversary of Śrīla Jīva Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

12—Putradā Ekādaśī. Fasting from grains and beans.

## Month of Mādhava

(January 17–February 15)

21—Appearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

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

24—Disappearance anniversary of Śrīla Locana Dāsa Ṭhākura, a great spiritual master whose Bengali devotional songs perpetuate the simple Kṛṣṇa conscious method of self-realization.

27—Ṣaṭ-tilā Ekādaśī. Fasting from grains and beans.



His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

The Vedic statements are self-evident.

Whatever is stated there must be accepted. If we interpret according to our own imagination, the authority of the *Vedas* is lost.

*Śrī Caitanya Mahāprabhu*  
Śrī Caitanya-caritāmṛta, Madhya-līlā 6.137



To prepare oneself for the next life is common sense, and it is a principle of the Vedic civilization, but presently people throughout the world do not believe in a next life.

Even influential professors and other educators say that as soon as the body is finished, everything is finished. This atheistic philosophy is killing human civilization.

*His Divine Grace*  
A. C. Bhaktivedanta Swami Prabhupāda  
Caitanya-caritāmṛta, Ādi-līlā 9.43, purport



Just as a deer, because of ignorance, cannot see the water within a well covered by grass, but runs after water elsewhere, the living entity covered by the material body does not see the happiness within himself, but runs after happiness in the material world.

*An unnamed brāhmaṇa*  
Śrīmad-Bhāgavatam 7.13.29



The ideal place to execute Kṛṣṇa consciousness is Vrajabhūmi, or Vṛndāvana, where the people are naturally inclined to love Kṛṣṇa and Kṛṣṇa is naturally inclined to love them.

*Kṛṣṇadāsa Kavirāja Gosvāmī*  
Śrī Caitanya-caritāmṛta, Madhya-līlā 4.95

What relish can there be for material enjoyment when we are exposed to hunger, thirst, disease, decrepitude, emaciation, growth, decline, and death.

The universe is tending to decay—grass, trees, animals spring up and die.

Mighty men are gone, leaving their joys and glories. Beings still greater than these have passed away.

Vast oceans have dried, mountains have been thrown down, the polar star displaced, the cords that bind planets rent asunder, the whole earth deluged with flood.

In such a world, what relish can there be in fleeting enjoyments?

Living in such a world, are we not like frogs jumping in a dried-up well?

*Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura*  
Immanent and Transcendent  
(The Scorpion and the Fire)



The great personality Brahmā, with great attention and concentration of mind, studied the *Vedas* three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Śrī Kṛṣṇa is the highest perfection of religion.

*Śukadeva Gosvāmī*  
Śrīmad-Bhāgavatam 2.2.34



For a person who has suitable shoes on his feet, there is no danger even when he walks on pebbles and thorns. For him, everything is auspicious. Similarly, for one who is always self-satisfied there is no distress; indeed, he feels happiness everywhere.

*Nārada Muni*  
Śrīmad-Bhāgavatam 7.15.17



## Airāvata Bathes Lord Kṛṣṇa

While Indra bows with respect, his elephant, Airāvata, bathes Lord Kṛṣṇa with celestial Ganges water.

Indra has just finished offering prayers to Kṛṣṇa after Kṛṣṇa defeated him by lifting Govardhana Hill.

On November 4 this year, devotees will celebrate the festival commemorating Kṛṣṇa's lifting of Govardhana Hill.

(The date may vary by one day for your location. Call your local Hare Kṛṣṇa temple for details.)

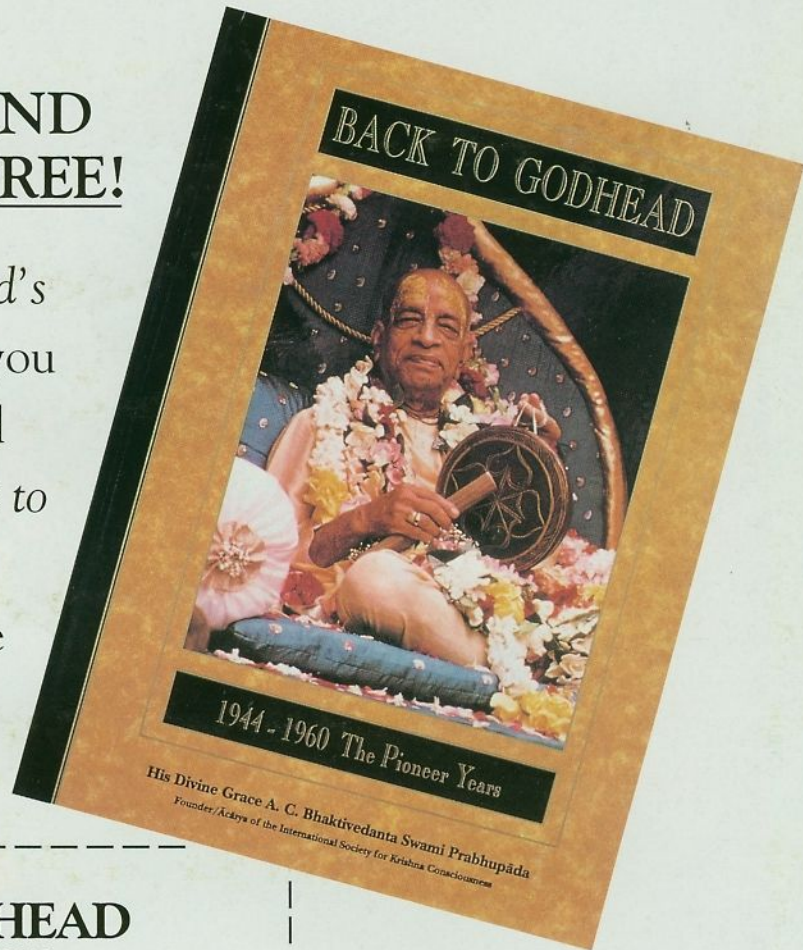
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