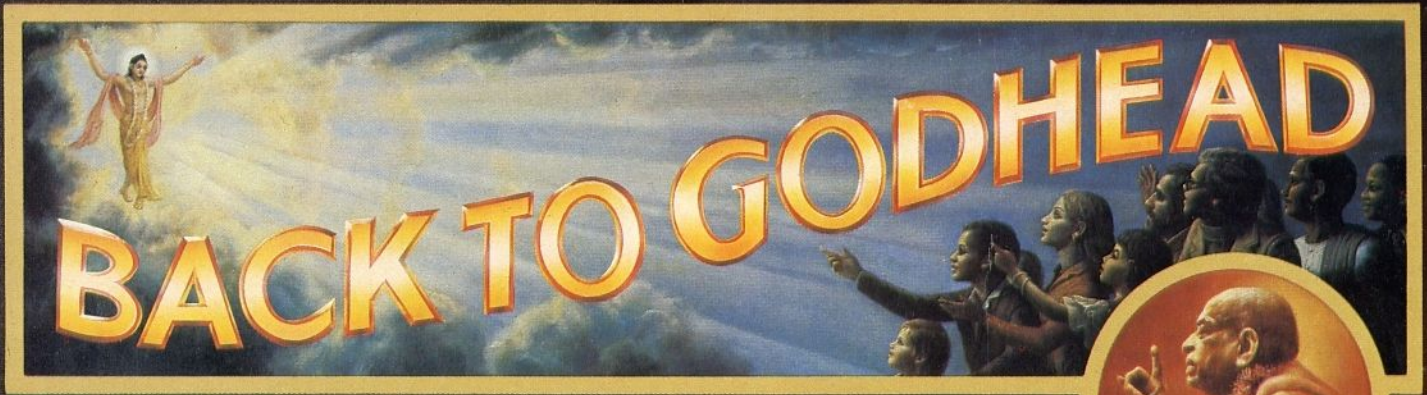


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



Vol.17 No.7 \$1.25 THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

Hare Kṛṣṇa In New Zealand

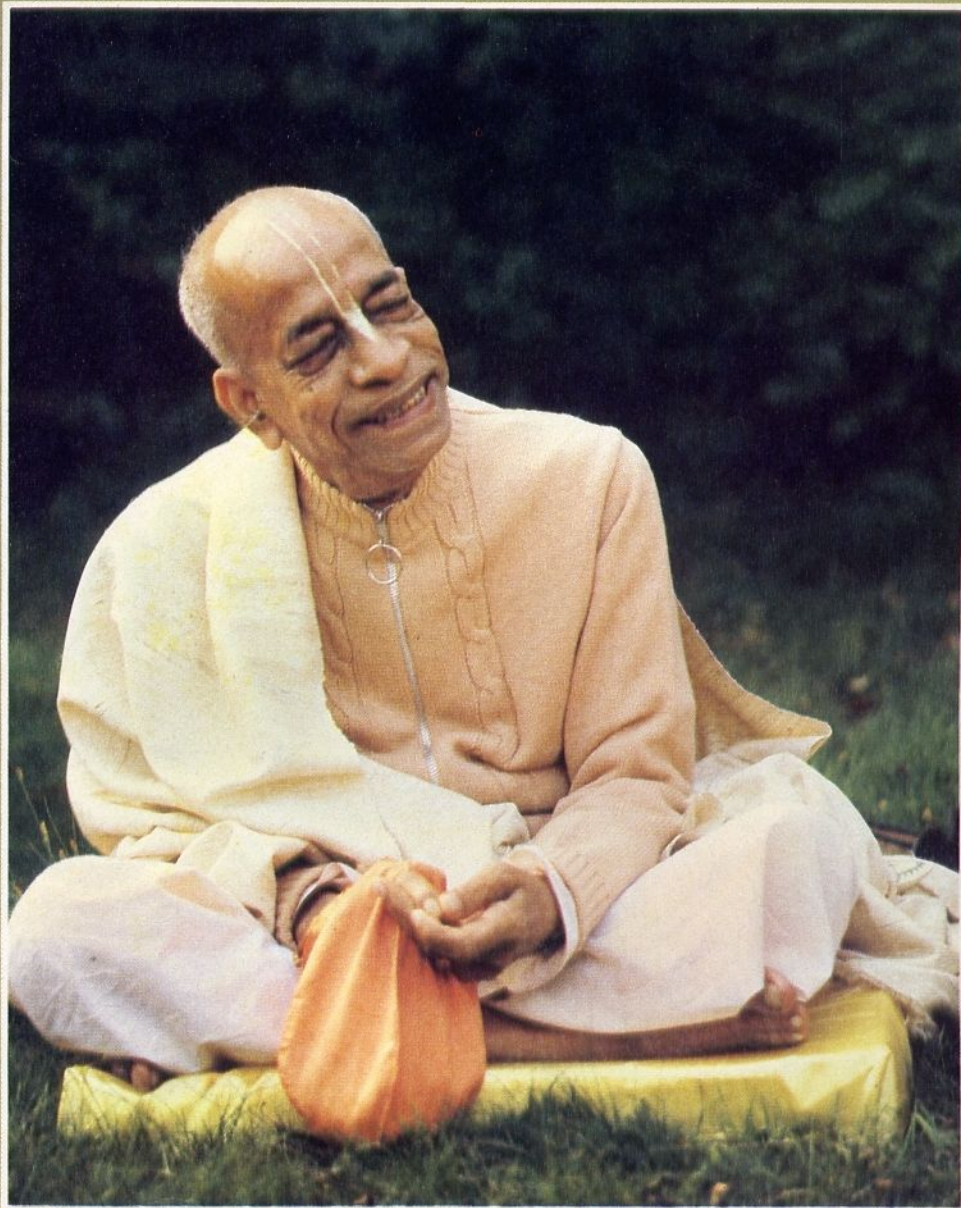
A shower of nectar
falls on The Land of the
Long White Cloud

SPECIAL COVERAGE:

The Sweetwaters Festival
New Zealand's Woodstock

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

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



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

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

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(under the direction of His Divine Grace
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PRONUNCIATION. We spell Sanskrit words and names by a scholarly system that lets you know how to say each word. Pronounce short **a** like the **u** in **but**, long **ā** like the **a** in **far** (and hold it twice as long as the short **a**). Pronounce **e** like the **a** in **evade**, long **ī** like the **i** in **pique**. Pronounce the vowel **ṛ** like the **ri** in **rim**, and **ṛ** like the **ch** in **chair**. Pronounce the aspirated consonants (**ch**, **jh**, **dh**, etc.) as in **staunch**-heart, **hedg**-hog, and **red-hot**. Finally, pronounce the sibilants **ś** and **ṣ** like **sh**, and **s** like the **s** in **sun**. 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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Calcutta: 1944. Śrīla Prabhupāda starts **BACK TO GODHEAD** magazine at the height of World War II.

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From all over New Zealand they came, young people looking for a good time and good vibes—and they found everything they were looking for, and more, in the Hare Kṛṣṇa "city within a city" at Sweetwaters.

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FROM HAUTE COUTURE TO HARE KṚṢṆA 28

How a New Zealander became one of the top fashion models in the world, and then a devotee of Kṛṣṇa.

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COVER: The chanting of the holy name of Kṛṣṇa. When Maori tribesmen first reached New Zealand some 650 years ago, they named it "the Land of the Long White Cloud" because of the frequent thundershowers. Today a different kind of shower is falling on New Zealand—a shower of the nectar of Kṛṣṇa consciousness. During the Sweetwaters festival every summer, devotees give thousands of New Zealanders a taste of the ecstasy of singing, dancing, and eating for Kṛṣṇa. Find out more about Hare Kṛṣṇa at Sweetwaters, and in all New Zealand, in this special issue. (Photo: Amogha dāsa.)

A CAUSE FOR JUBILATION

A lecture given in 1972 by
His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda,
Founder-Ācārya of the International Society
for Krishna Consciousness,
at the University of Auckland.

The Kṛṣṇa consciousness movement is also known as the *saṅkīrtana* movement, the movement for spreading the chanting of the Hare Kṛṣṇa *mantra*. Superficially, this chanting may appear to be the repetition of some ordinary words, but it is not. We simply require to practice it a little to experience its effect.

The effect of chanting Hare Kṛṣṇa is stated by Lord Caitanya Mahāprabhu: *ceto-darpaṇa-mārjanam*. "It will cleanse your heart." If we go on chanting the Hare Kṛṣṇa *mantra*, gradually the dirty things accumulated within our heart will be cleansed away. This is Lord Caitanya's promise. The dirtiest thing within our heart is the bodily concept of life. Actually, the whole modern world is suffering from this misconception. If one is in the bodily concept of life, thinking "I am my body," then the basic principle of his life is false. So this bodily identification is the dirtiest thing within our heart.

Now, if we chant the Hare Kṛṣṇa *mantra*, gradually we shall understand, "I am not my body; I am a spirit soul (*aham brahmāsmi*)." And if we come to the point of understanding that we are not the body but a spirit soul, then other things will follow.

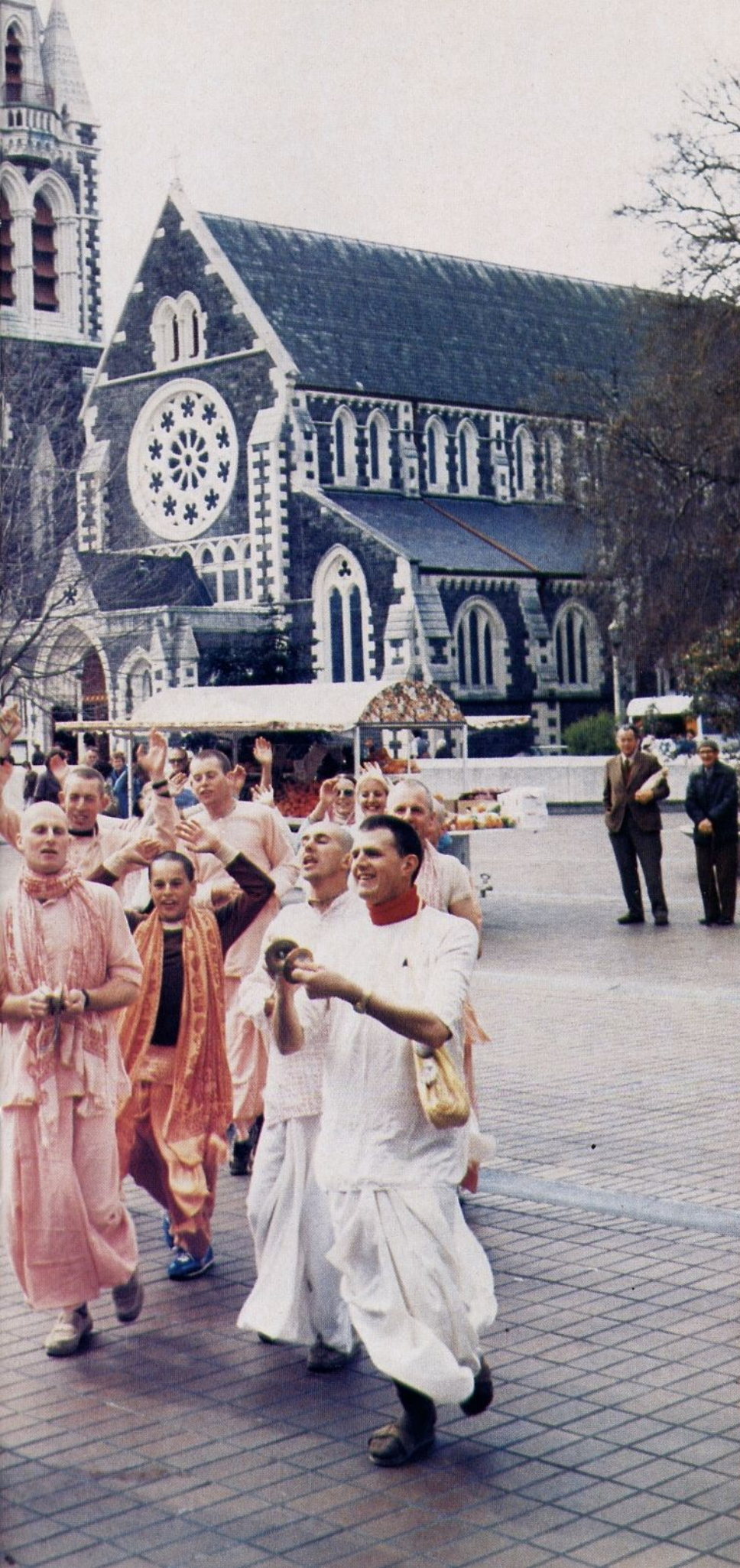
As the *Bhagavad-gītā* states, *brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati*: "When a person becomes Brahman realized, when he understands he is a spirit soul, the first benefit is that he becomes free from all kinds of hankering and lamentation." In this material world two

things are going on: hankering and lamentation. Things we do not possess we hanker after, and things we do possess and somehow or other lose, we lament over. Actually, the whole situation is full of lamentation, because we are constantly losing. Take, for example, our body, which we have received from our father and mother on a certain date. Gradually we are losing it. Suppose you are twenty years old. That means you have already lost twenty years of your life. I am now seventy-six years old. That means I have lost seventy-six years of my life.

So, the duration of our life is limited, and its end is already destined. According to our past activities, we have received a body whose duration of life is already fixed. And the standard of our happiness and distress is also fixed. You cannot change it. You are all students here at the University of Auckland. Is there any science being taught here that can increase the duration of life or stop death? No. That is not possible.

Birth, old age, disease, and death—these are the main problems of life. Nobody wants to die, but death is sure. We must die. Nobody wants to take birth, but there is birth. Now there are so many contraceptive methods for checking birth, but the population of the world is still increasing. Nobody wants to become old; everyone wants to remain young and fresh. But old age overcomes everyone. Similarly, disease is inevitable. There have been many advances in scientific





knowledge, but there is no science to stop disease or to stop death.

So birth, old age, disease, and death are our actual problems. But these problems pertain to the body. The soul is different from the body. I am a soul, you are a soul, but somehow or other we have become entrapped in these material bodies and are experiencing the changes of the body. You can all understand that your body is changing while you, the soul, remain unchanged. Once you had the body of a baby, then you had the body of a child, and now you have a youthful body. And some days from now you will have a body like mine, an old body.

So the body is changing, but I, the soul, am remaining the same. Therefore our real identity is that we are eternal souls in changing bodies. Lord Kṛṣṇa explains this in *Bhagavad-gītā* [2.13]:

*dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati*

In this verse of *Bhagavad-gītā* Kṛṣṇa explains how the soul transmigrates from one body to another. If we simply study this one verse, our life will become different. We will understand that the soul is eternal, and that it is transmigrating from one type of body to another. There are 8,400,000 species, or types of bodies, and we have been transmigrating from one to another of them since time immemorial, entrapped in the cycle of birth, old age, disease, and death. This is our real problem.

But in the universities and other educational institutions there is no department to find out what that thing is which is entrapped within the body. To get this information we must turn to the *Bhagavad-gītā*: *dehino 'smin yathā dehe*. *Dehe* means “in the body”; and *dehinaḥ*, “the possessor of the body.” The body is just like a shirt and coat. You are the possessor of the shirt and coat, but the shirt and coat are not *you*. You are different from the shirt and coat. Similarly, we have two kinds of bodies: the gross body and the subtle body. The gross body is made of earth, water, fire, air, and ether. And the subtle body is made of mind, intelligence, and ego. So when we quit the gross body, the subtle body carries us to another gross body.

(continued on page 31)

Famous Cathedral Square in Christchurch, New Zealand, provides an appropriate site for Hare Kṛṣṇa devotees to chant the holy names of God. To passersby the chanting may seem like a meaningless incantation, but in reality the repetition of the Hare Kṛṣṇa *mantra*— especially when sung in congregation— quickly brings the chanters to a joyful state of self-realization and realization of God. As the Vedic scriptures say, “In this age there is no way to spiritual perfection other than the chanting of God’s names.”

YOU CAN BE HAPPY...

But You Must Stop Killing the Cow

An interview with
Śrīla Bhavānanda Goswami Viṣṇupāda,
Hare Kṛṣṇa spiritual master
in New Zealand.

Śrīla Bhavānanda Goswami Viṣṇupāda is one of the leaders of the Hare Kṛṣṇa movement. He oversees the movement's projects in the Indian pilgrimage cities of Māyāpur and Vṛndāvana. And he is the spiritual master of hundreds of Hare Kṛṣṇa devotees in Australia and New Zealand, which he visits three times a year. BACK TO GOD-HEAD interviewed him in New York City during a recent visit to the United States.

Bhavānanda Goswami: My first impression was that New Zealand had all the makings for an idyllic society. It's so green, there's so much grass, there are gentle rolling hills, and the weather's very mild. I thought, "This is a perfect place for dairies and agriculture. It's just wonderful!" And the people are very gentle and peaceful. At least they appeared that way to me.

BTG: And honest also.

Bhavānanda Goswami: Very honest. I was amazed at the honesty boxes—you just drive along the road and a man will leave out bushels of fruit, and you just stop and put the money in the box and take the fruit and go. To buy a newspaper

in downtown Auckland, you can just take it from the rack, put in your change, and go. No one steals. It's honest. New Zealand is one of the last places that people are so honest.

BTG: Then what's the difficulty?

Bhavānanda Goswami: The difficulty is that although originally it was a dairy place, now, due to economic pressure, they've turned to cow slaughter and sheep raising—and not for wool. They used to have a lot of sheep for wool—New Zealand wool is famous—but now they raise them for slaughter. Because they're not satisfied.

No one is satisfied with the simple things in life. Even in New Zealand, where they can't get so much anyway, they still want more than is necessary.

The last time I was in Indonesia, the government—they're a very unusual government—banned all television commercials. They said, "Why agitate the people into wanting something they'll never be able to get? Let them be satisfied with the simple things." And they gave the example of shampoo. There were so many shampoo commercials: "Buy this sham-

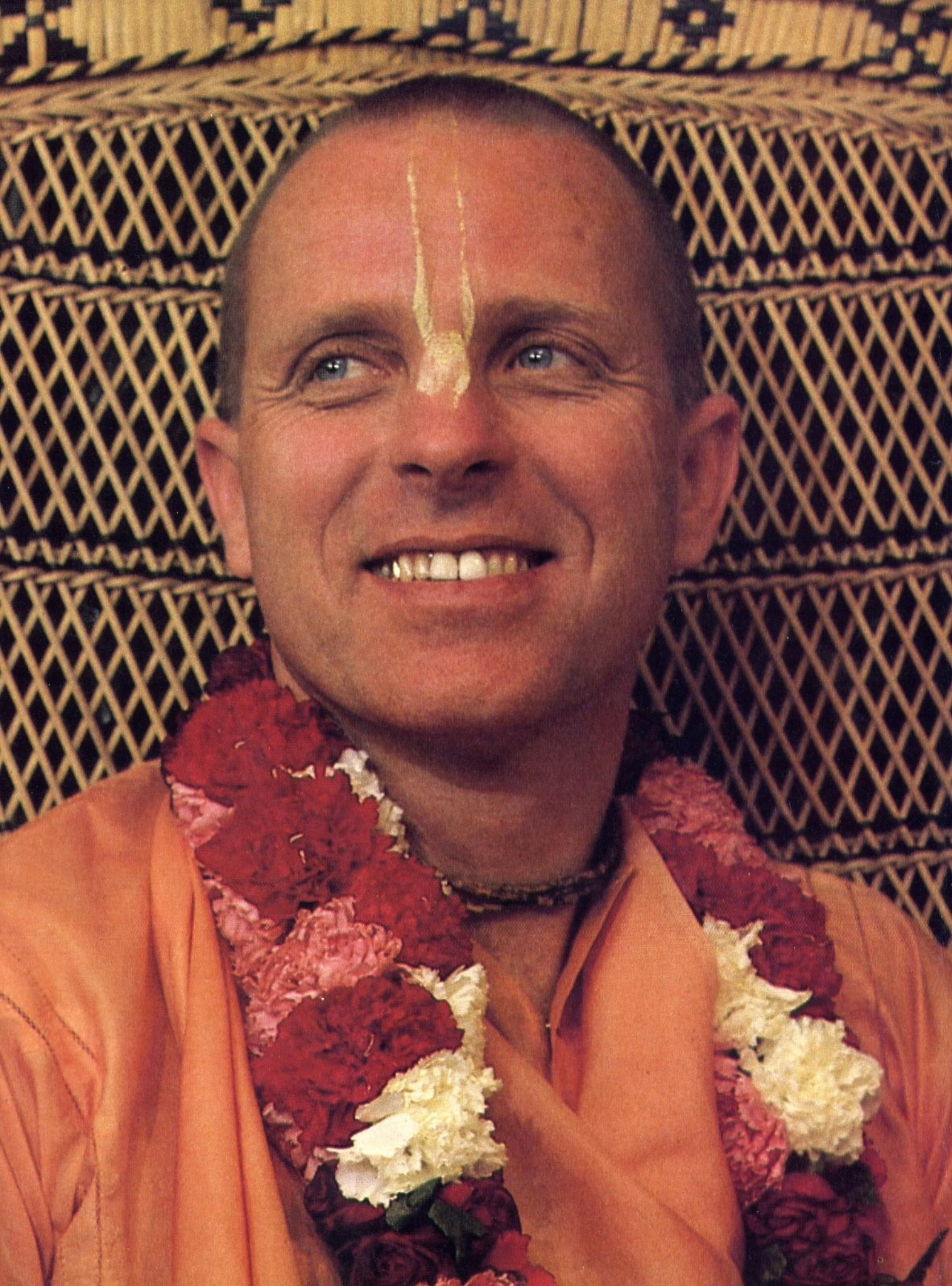
poo. Buy that shampoo." But the country shampoo the village women have been using for centuries to wash their hair is perfectly nice—made from coconut oil and different things like that. Right? But suddenly everyone wanted this commercial shampoo, which was *expensive*. And the village people are *poor*, and they can't afford it. So they become frustrated and filled with anxiety: "Oh, I have to have . . ." And the result is you're going to have a revolution—over some shampoo. So the government said, "No more commercials on television." Why? "Why agitate them by holding up a standard which we cannot promise them they'll ever meet?" Very intelligent.

BTG: But in New Zealand . . .

Bhavānanda Goswami: In New Zealand, of course, you have the Western-English-American mentality. "More and more and more." Originally they were farmers—wool merchants and dairy farmers.

BTG: So you'd keep it that way?

Bhavānanda Goswami: Oh, definitely. New Zealand *ghee* [clarified butter] is famous as the very best *ghee* you can get. They're one of the biggest producers of



ghee and dairy products.

BTG: So you think the people should capitalize on the advantages of the land.

Bhavananda Goswami: Oh, yes. Even in the commercial market, they should capitalize on their butter and their milk. When you live by the land and the cow, you can have everything. The residents of Vṛndāvana, like Nanda Mahārāja and Mother Yaśodā, had so much opulence. All the residents had gold and jewels and silk. They were simple cowherd people. But they got it all by trading their butter and milk products. By trading milk and butter you can have everything. There's a great need for butter. Russia wants butter. There's always a need for grains and butter and milk. Always. Big countries of the world want it. So New Zealand can actually be just like a big Vṛndāvana. You just need someone in charge who's very clever in your commercial market and can use all the natural opulences of the cows and the land to increase the prosperity of the citizens.

But now they're rapidly changing over to slaughter, to meat. Because there's quick money in it.

BTG: What will that do?

Bhavananda Goswami: That will completely distort people's minds. You know, even now the favorite pastime of the New Zealanders is reading. But that won't last as they become more and more implicated in the sinful activity of cow slaughter. And it will result in more and more prostitution, more and more perversity, more and more sex murders. All of these things come from this meat-eating.

BTG: Why? One wouldn't see, on the surface, a connection. Why should meat-eating result in more perversity or an increase in prostitution?

Bhavananda Goswami: Because meat-eating increases passion—passion and ignorance. Meat-eating, intoxication, and prostitution all go hand in hand. First you want to satisfy your tongue and your belly by eating meat. And to digest it you drink wine, alcohol. And then from alcohol you lose control over your senses. Then everything breaks down. You go out hunting for prostitutes. It's a famous thing that a man will go out and drink and then go searching for a prostitute to satisfy his genitals. And when you're very drunk, you're crazy. You may even kill someone and not even remember it.

So everyone should just cool off. Just stay on the land, chant Hare Kṛṣṇa, eat a vegetarian diet, a diet of *kṛṣṇa-prasādam*, and become peaceful.

People are going here and there, flying all over the place, wasting so much money, wasting so much time—just for sense gratification. When I was in Hong Kong, there was a whole plane of geriatrics—eighty- and ninety-year-old people,

taking their last world tour. You know, hobbling on crutches and wheelchairs in Hong Kong. What is the use of it?

Let everyone cool off. What does it matter if Britain and Argentina are having a battle over some crummy islands? Why does the whole world have to know about it immediately? Every action. Every blink of the eye. The anxiety level increases. Centuries ago, if one country had a war with another country, the war would be over before anyone in the world knew about it. And it wasn't very important, ultimately. But this modern communication

**Practically everyone
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That's the
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has made everyone an armchair philosopher, an armchair politician, an armchair president. So everyone just has to cool off. Just stay on the land and become peaceful. The whole world is so fevered. Let them just cool off.

BTG: So this fever, you'd say, is the greatest problem facing the people of New Zealand.

Bhavananda Goswami: The greatest problem is that they are becoming more and more implicated in cow slaughter and this slaughterhouse mentality. That's the biggest problem. They don't understand it, but that is actually their biggest problem.

And in Christchurch—note the name of the town. Christchurch, one of the biggest cities in New Zealand, is in the center of the slaughterhouses. Practically everyone you meet in Christchurch works in the slaughterhouse, killing. Everyone is implicated—in *Christ Church*, which has a big Christian community. They're very proud that they're Christians. But they all work in the slaughterhouses. That's the biggest problem. Not the economy. What economic problem do they have? They're

so worried if they can't get a car or this or that. But they have so much ghee and butter and milk, wonderful land, fruits like anything—apples, strawberries, blueberries, plums, grapes, peaches. So many nice vegetables—cauliflowers, eggplants, tomatoes, broccoli. It all grows there splendidly. Our farm is right in the middle of it. And it's very enlivening to the heart when you can see all these orchards. Why do they have to—

BTG: Ruin everything?

Bhavananda Goswami: Yes. And because of this seventy thousand people leave New Zealand every year.


BTG: How's that?

Bhavananda Goswami: Because they're not happy. They're frustrated, and they can't understand why they're frustrated. Life in New Zealand is relatively peaceful. It has a quiet, country atmosphere. Even the biggest city, Auckland, is like a country town. So for reaching the perfection of life they have more facility, I think, than anywhere in the world. But although they have all the facility, they don't have the philosophy. People are becoming agitated, wanting more and more. So they're seeing the simplicity of New Zealand as detrimental, rather than seeing that it's the most wonderful place. Therefore they're all going to Australia, which is completely caught up in gross sense gratification. That standard of sense gratification is not so available yet in New Zealand, so they're all leaving—seventy thousand people a year leaving New Zealand.

BTG: For Australia and the United States.

Bhavananda Goswami: And that's out of a country of three million people. If a country is losing seventy thousand of its youth, that's not a good sign. The people who are leaving are not hippies. Mostly they're respectable young people, in their twenties and thirties. But they're leaving. Why? Because somehow they've come to think that they'll have more advantages in Australia. And in terms of gross sense gratification they may be right. But in terms of reaching the perfection of life they're wrong. To achieve perfection, everything they need is in New Zealand.

BTG: If you could give advice to people in New Zealand—in a very simple message to sum up your feelings about New Zealand—what would you advise them?

Bhavananda Goswami: Of course, I could say the obvious—chant Hare Kṛṣṇa. But also I would advise them to look to what Kṛṣṇa, God, has given them, use it to its fullest advantage, and not be implicated in sinful activity. And hear the philosophy of Kṛṣṇa consciousness. They will not be the losers. They have a perfect situation for simple living and lofty philosophy. And if they make the right use of this perfect situation, they'll become happy. 

A while ago I went on holiday to Auckland, and outside a market I saw some people sitting on the grass singing and chanting. I sat down and listened until I had to go. A woman was handing out magazines called "Back to Godhead." I had heard of Hare Krishna consciousness, but that was all. I had no idea whatsoever of what the religion was all about. I read the magazine, and now I want to know more. I am genuinely interested. The devotees were chanting Hare Krishna Hare Rama, and I have never seen people's faces so happy and peaceful, as though they really loved living. I guess watching and listening made me realize that perhaps their happiness is every person's dream.

Tania Price
Hastings, New Zealand

* * *

I am a practicing Catholic and for the last five years have chosen to be very involved in our church. I've also for the last four years been involved in the Catholic charismatic renewal, which no doubt you've heard of. Although I've been very interested in other religious sects and cults to the extent that I've read a lot of literature on them, I've never felt compelled or "threatened" enough to question my own faith. Well, what a shock I received at Sweetwaters! Especially there since I wasn't too keen to spend much time listening to the bands and really had only two other options: to join in with the Christian activities or to interest myself with the Hare Krishna movement. Well, I opted for the second of those choices for various reasons.

To get to the point, when I saw the devotion that the Hare Krishnas had for God I was really amazed. And not only that but frightened too. In my own church I'm constantly with people who love God, people who are honestly seeking the Father, and through this are aiming to loosen the bonds of material existence. Seldom, though, have I come across the kind of love I witnessed at Sweetwaters. So you see in a way it scared me and I hope that you can understand that. . . . I guess what I'm trying to say is that I'm interested from a distance. I have a hundred questions that would really be neat to discuss, but before there's any point in asking them, there are two fairly basic ones that I need answered.

In the Bible, Jesus states many times that the only way to the Father is through him. How is it then that you believe God speaks only through your divine master when He should be sought through one another, where Jesus Christ abides?

Secondly, throughout the New Testament it is stated that God lives within us,

LETTERS

He dwells amongst us. Therefore to truly love God, it is not enough to appear to honor Him, but we must show it through our actions. Jesus said love one's neighbor, our brother, as he loves us! So please tell me what emphasis you place on seeking God in one another through Christ, and also where does love for another come into your beliefs? Please do not feel that I am getting either respect or passion mixed up in this. I'm referring to the type of love Jesus preached.

It's obvious that you're very learned and I needn't quote scripture to you, as you probably know it better than me. I hope that one day I might discuss these things with the devotees. I have no doubt that your knowledge far surpasses mine. In spite of my eagerness to learn I have to constantly remind myself that although knowledge is a good thing, it is only a human achievement. However, true wisdom is a gift of the Holy Spirit. I always have and always will pray for wisdom. God Bless You.

Mary McCulloch
Hamilton, New Zealand

OUR REPLY: It is not true that the only way to God is through our divine master. It is true that the only way to God is through a pure devotee of God, who becomes the spiritual master of a sincere soul in order to lead him back to Godhead. The principle is that to serve God favorably you must seek out God's pure servant and become that servant's servant. Such pure servants act as God's representatives in this world. Of course, God is omnipresent, being situated in the heart of each of us as the indwelling Supersoul. When He sees that we are ready to reestablish our loving relationship with Him, He arranges for us to encounter one of His bona fide representatives, the spiritual master, who acts as the external manifestation of the Supersoul. If one is so proud as to think he can directly serve God, God will not accept his service. But if one humbly strives to please the beloved servant of God, God becomes very pleased. Indeed, only through the mercy of a pure servant is God available to us. Therefore Jesus Christ emphasized the necessity of surrendering to him, God's pure son. "He that hath seen me hath seen the Father" (John 14:9).

In the most advanced spiritual literature revealed by God, "postgraduate" scriptures like the *Upadesāmṛta* and *Śrīmad-Bhāgavatam*, you will find careful direc-

tions by which you can recognize one who is a true representative of God and distinguish him from pretenders, hypocrites, and cheaters. During his missionary work, Jesus found it circumstantially not possible to deliver such advanced instruction: "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). Consequently, he simply emphasized that he was the only way. Since the word of God is one and is manifest identically through every pure devotee, Jesus told the truth. Anyone who serves any of God's pure devotees also serves Jesus, and keeps his commandments. It seems that you have recognized this spiritual stature in the ISKCON devotees you met at Sweetwaters. It is wise to remember that Jesus remarked, "Not everyone that sayeth unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21).

In the *Bhagavad-gītā*, Kṛṣṇa, God the Father, claims all living beings as His children, for all emanate from Him and are maintained by Him; all souls are part and parcel of Him. Therefore, if we obey the first great commandment of Jesus and love his Father with all our heart, soul, and mind (Matthew 22:37), we will naturally follow the second great commandment and love our neighbor as ourself. It is just like pouring water on the root of a tree, or giving food to the stomach of the body. Only in this way are the branches and leaves watered, the other limbs and organs nourished. If we tried to water the leaves while ignoring the root, or to feed the hand independently of the stomach, nothing would be accomplished. Similarly, we cannot really love or serve anyone independently of God. But when we love and serve God our love and service automatically spreads to embrace all God's children. Thus you will discover that the real servants of God do not needlessly kill and eat innocent animals, who are, after all, our brothers, our neighbors. And among human beings such servants of God engage in the highest welfare work—freeing their brothers from the bondage of material existence and leading them back to Godhead.

There is no reason to be frightened by any of this. It is no betrayal of Christian principles to serve the devotees of Kṛṣṇa, and it is no betrayal of Kṛṣṇa to follow the teachings of Jesus Christ. True religion is service to God. The only necessity is to find a devotee who is serving God purely, without any motivation and without any interruption. That is the one you should serve. If you find such devotees in the Kṛṣṇa consciousness movement, it will not be because we have come to abolish the teachings of Jesus, but because we have come to fulfill them.

NATURAL GIFTS, NOBLE AIMS

The Hare Kṛṣṇa Movement In New Zealand

by YAŚOMATĪNANDANA DĀSA
photos by AMOGHA DĀSA

I used to run a citrus orchard down on the Coromandel Peninsula," says Nārāyaṇa dāsa, the manager of New Varshan, the ninety-acre Hare Kṛṣṇa farm in Riverhead, about twenty miles north of Auckland. "It was nice living out in the country, but I always felt the lack of any real purpose in my life. But since I have been farming here in New Varshan, things have changed. I still get satisfaction from seeing the crops grow and from living a healthy country life with my family. But more important, I see myself and my family growing in spiritual consciousness."

With New Zealand's moderate climate, Nārāyaṇa and his crew of devotee-farmers can grow crops all year round. The bounty includes potatoes, pumpkins, beans, carrots, squash, eggplant, cauliflower, cabbages, lettuce, zucchini, corn, asparagus, Brussels sprouts, tomatoes, spinach, and a wide variety of nuts, fruits, and flowers. And since New Zealand is often likened to the Biblical "land of milk and honey," naturally there are lots of cows and bees. The devotees wondered what to do with all that food.

The answer soon came with the arrival of Jaya Śīla dāsa from Melbourne. It was October 1980, and his new assignment was to head up the Auckland Kṛṣṇa center. In Melbourne he had been managing a most successful Kṛṣṇa conscious vegetarian restaurant, and he at once saw the potential for a similar restaurant in Auckland. It wasn't going to be just a money-making venture, either. Here was a chance to use the excess produce of New Varshan to benefit the people of Auckland spiritually. Turned into succulent vegetarian dishes and then offered to Kṛṣṇa, the fruits, vegetables, and milk products of New Varshan would become spiritualized by Kṛṣṇa's inconceivable potency. And anyone partaking of such *prasādam* (literally "the Lord's mercy") would get great spiritual benefit.

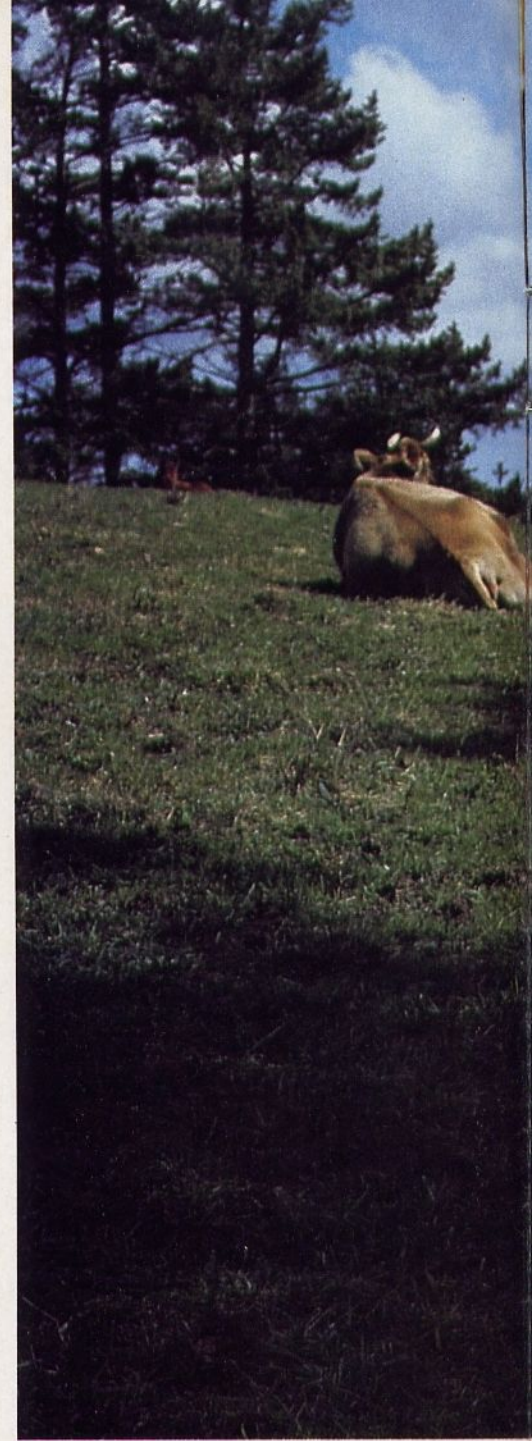
So in June 1981, Gopal's restaurant was born.

Jaya Śīla: "Kṛṣṇa provided a perfect situation for the restaurant. At 291 Queen Street, it's right in the center of Auckland's main entertainment area. We've gone to great pains to decorate the restau-

rant nicely, and people like the view of Queen Street. Also, the food is delicious; it's prepared with the finest vegetarian ingredients, using all the arts of Vedic cooking. Of course, what we're offering is much more than just good food and a pleasant atmosphere. Because everything we serve here is *kṛṣṇa-prasādam*, when people come to Gopal's they get a unique transcendental experience."

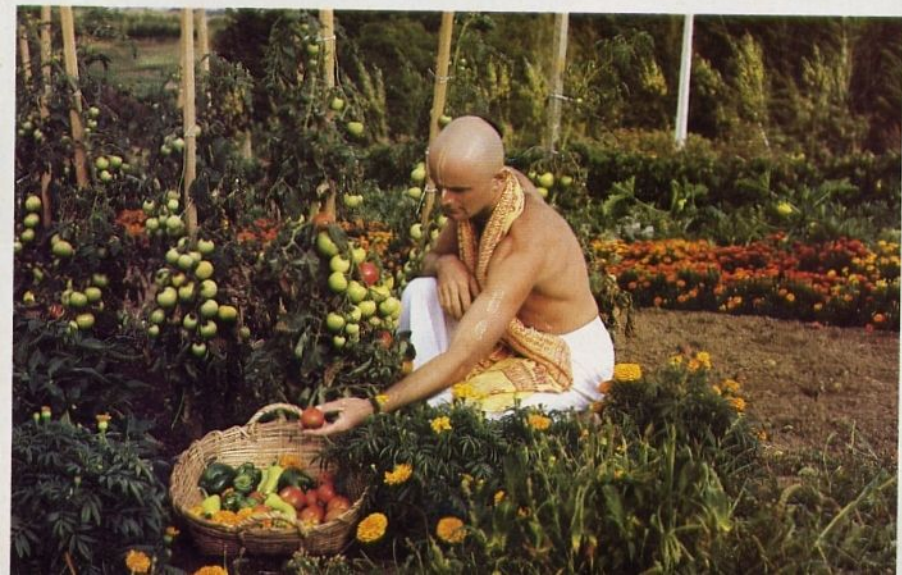
The restaurant has become so popular that on Friday nights the devotees can hardly keep up with the orders. The menu includes four or five different kinds of salad, two or three vegetable preparations, fried rice with cashews, spicy fried vegetable patties, several varieties

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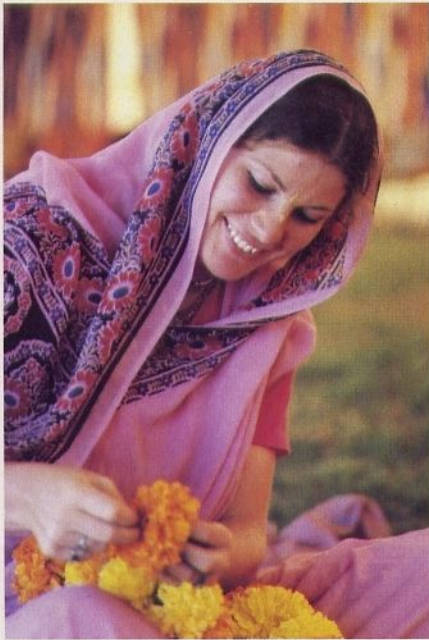




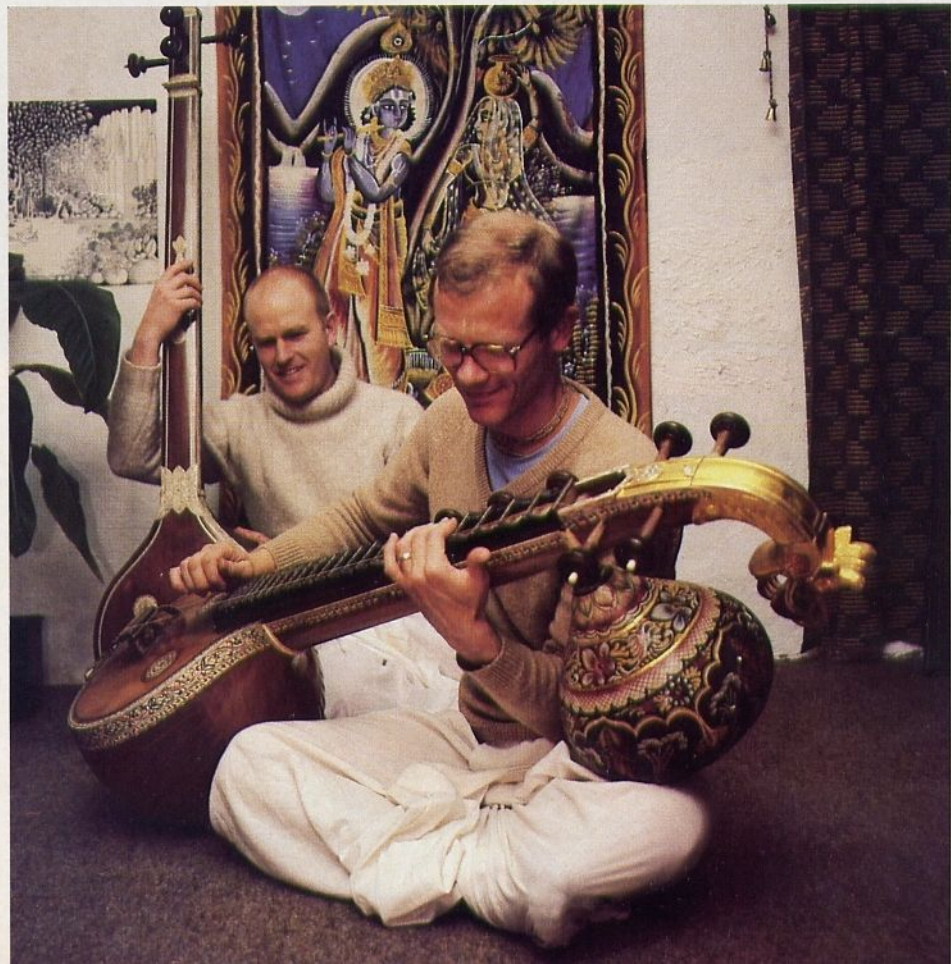
Land and cows provide the economic basis for a prosperous, happy, healthy life of Kṛṣṇa consciousness at New Varshan, the Hare Kṛṣṇa farm near Auckland, New Zealand (above). At left Bhāva dāsa, who grew up on a farm, harvests produce in the organic garden he planned and planted.

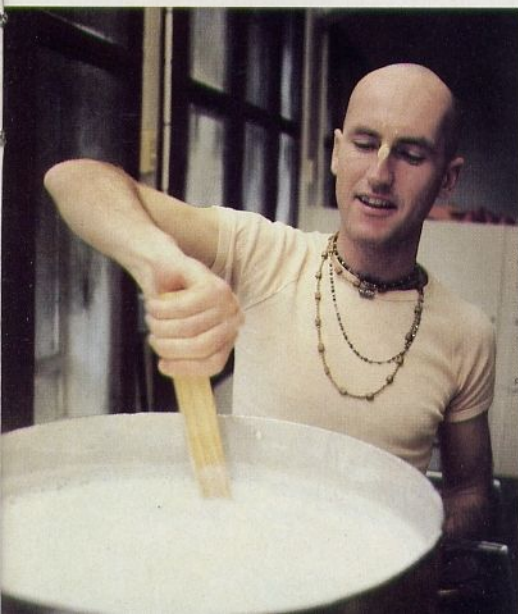


Nature's bounty is put to good use, below, as a devotee strings a garland that will later adorn the Deity of Kṛṣṇa; and at right, as New Varshan's fresh produce, in the form of delectable vegetarian dishes, finds its way to the table at



Gopal's restaurant in Auckland. When people ask, "Why does everything taste so delicious?" devotees explain that it all starts with pure consciousness. Whether baking oatmeal cookies (shown at far right) or simply stirring up a pot of sweetened milk (far right, below), devotees know they're cooking for Kṛṣṇa's pleasure. When pure vegetarian food is prepared and offered to God in this consciousness, naturally it turns out delicious. An added attraction at Gopal's on Friday and Sunday nights is traditional Indian music (right).





South Island Story

Christchurch Hare Kṛṣṇa leader Ālālanātha dāsa tells how he traded in his surfboard for self-realization.

When I first came to New Zealand in 1972, the farthest thing from my mind was opening a Hare Kṛṣṇa temple. I was on a world surfing safari that ranged from the beaches of South America to South Africa, from Europe to Australia, and the closest idea I had to spiritual life was finding “the perfect wave.” After eight months of looking for it on the Mahia Peninsula and at Raglan Beach, I returned home to Margaret River on the west coast of Australia to build surfboards and compete professionally.

I won my share of prizes and had my share of admirers, but after some time I realized that I couldn’t compete forever. As my powers began to ebb, I had to face the fact that younger surfers would replace me. But surfing was the only life I knew, and my anxiety increased day by day as I watched the force of time taking it all away from me.

I’d been using *yoga* and meditational techniques to help my balance and concentration while surfing. Now I turned to them to try to find some balance in my life. About this time, I met a Hare Kṛṣṇa devotee who gave me Śrīla Prabhupāda’s *Bhagavad-gītā As It Is*. As I read about *bhakti-yoga*, it became clear that the real purpose of *yoga* was much different than I had thought. The life of professional competition had meant a constant effort at building up a false ego—an image of myself as the supreme enjoyer. Now I saw my real identity as just a servant of the actual Supreme Enjoyer—God. By the time I finished the *Bhagavad-gītā* in early 1976, I was a full-time devotee of Kṛṣṇa in the Melbourne temple.

Three years later I moved to Auckland, and two years after that I was asked to head up the newly acquired temple in Christchurch, where I live today with my wife and our infant daughter. The location of the temple is ideal—just two blocks from the center of town, in Latimer Square. It has quickly become the focal point in the spiritual lives of many South Islanders and a base from which the devotees travel to all parts of the island holding Kṛṣṇa conscious festivals. At one recent festival in Nelson, the sunshine and ag-

ricultural capital of the South Island, people responded so favorably that the devotees have begun making plans to start a farm community there modeled after New Varshan on the North Island. We’re looking for interested people to take part in this project.

We’re often invited to lecture at high school and college classes. And at Canterbury University in Christchurch the



Ālālanātha dāsa, president of the Christchurch Kṛṣṇa center, meets an interested pedestrian in Cathedral Square.

Hare Kṛṣṇa Vegetarian Cooking Club teaches the classic art of Vedic cuisine and scientifically looks at the nutritional, economic, ethical, and spiritual advantages of a diet of *kṛṣṇa-prasādam*. Because of the club, many students have become sensitive to the cruelty and waste of a meat-centered diet. One result: meatless meals are now available in the cafeteria.

But things don’t always run so smoothly. At Christ’s College, the oldest private secondary school for boys in New Zealand, a group of young men had taken an interest in Kṛṣṇa consciousness and were regularly visiting the temple after classes. This created some controversy, and finally their dorm master forbade them from coming. Then one day in Cathedral Square, the dorm master himself received a free copy of the biography of the founder of the Hare Kṛṣṇa movement, Śrīla Prabhupāda. After staying up all night to finish the book, he woke the boys early next morning to ask them questions about Kṛṣṇa consciousness and rescind the prohibition. Later, at their graduation ceremonies, he also assured the boys’ parents about the sincerity of our Society.

(continued from page 8)

of buttery cakes and cookies, and traditional Indian sweets like *halavā*, *gulāb-jāmun*s, and *sandēśa*.

Several of Gopal's regular patrons have become more deeply involved in Kṛṣṇa consciousness, and a few have become full-time devotees. Two of these are Bhāva dāsa and his wife, Kāmālaya-devī dāsī. Formerly high-school teachers in New Zealand, they now live at New Varshan, where they're busy establishing a traditional Vedic *gurukula* school. Like the other Hare Kṛṣṇa *gurukulas* throughout the world, New Zealand's *gurukula* will teach the standard academic subjects along with the philosophy and practice of Kṛṣṇa consciousness.

Bhāva dāsa explains why he thinks the *gurukula* will provide a significant educational alternative in New Zealand: "You've got to have a deep understanding of what the actual *goal* of education is—to develop a loving relationship with God and break free from the painful cycle of birth and death. Western education completely ignores this essential aspect of knowledge. You may know so much about how to operate computers or manipulate the financial markets, but if you don't know who you are, who God is, and what your relationship is with Him, whatever other knowledge you have will only get you deeper into material entanglement. *Gurukula* students learn the science of God as well as the three R's, so they get a

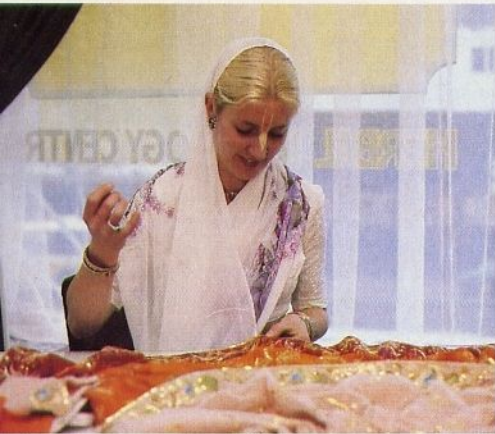
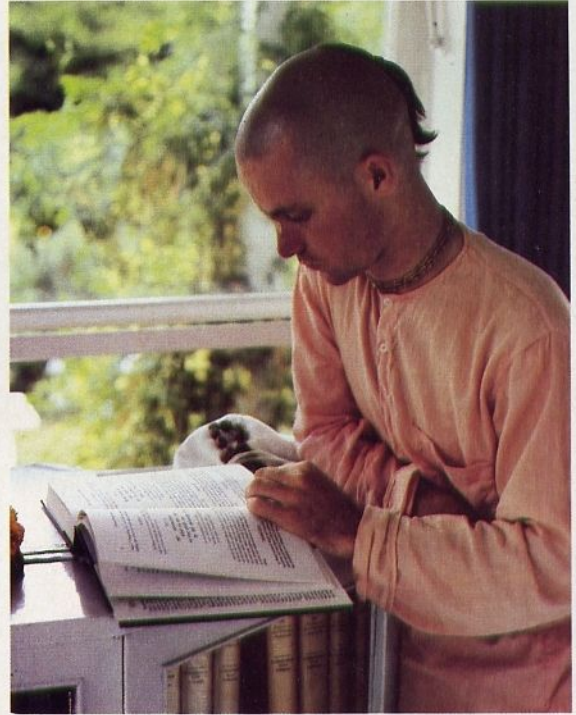
prised at how happy and secure the children are. We often get comments like, 'Your children's faces glow with a joy that we never see on other children. What's the secret?'

"Of course, the main reason our children are so happy is that they're Kṛṣṇa conscious. Kṛṣṇa is the reservoir of all happiness, and when you come in touch

with Him by practicing Kṛṣṇa consciousness, naturally you become joyful. Another reason is that Kṛṣṇa conscious marriages are based on devotion to Kṛṣṇa, not on mutual exploitation. Like all members of the Hare Kṛṣṇa movement, married devotees follow four regulative principles: They don't eat meat, fish, or eggs. They don't take any kind of intoxicant.

Daily study of Vedic scriptures

(right) is part of the rich program of spiritual activity New Varshan offers. Below left, a devotee uses her sewing skills to prepare an ornate outfit for the New Varshan Deities, Rādhā-Giridhārī, below. (*Rādhā* means "She who worships Kṛṣṇa best," and *Giridhārī* is a name for Kṛṣṇa that means "He who lifted Govardhana Hill.")



truly balanced education. And because the teachers have a high moral character, they can teach the children the qualities of self-control, peacefulness, cleanliness, compassion, and austerity—and all in an atmosphere of love. I think that when the parents in New Zealand learn of our *gurukula* here, they'll be very interested in visiting and maybe even enrolling their children. I've seen both kinds of education, and I know where I want *my* children to go."

Kāmālaya dāsī adds, "Many people who visit us here at New Varshan are sur-





They don't gamble. And they don't have illicit sex. For single men and women this means complete abstinence, and for married devotees it means sex no more than once a month, for the purpose of having a child. The point is, from the very beginning of their lives our children are wanted. So there's no question of abortion, child abuse, abandoned children, or abandoned wives. Husbands, wives, and children alike are all seen as devotees of Kṛṣṇa, not as objects to enjoy."

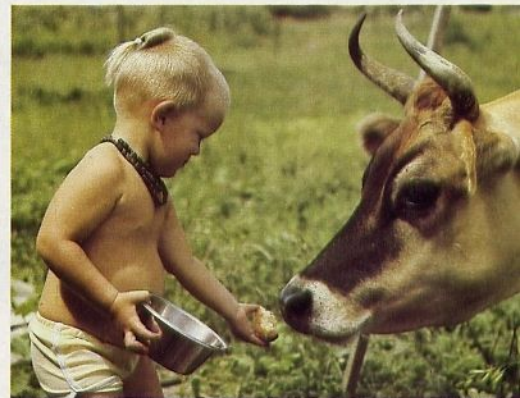
In the Vedic social system, the training for such a controlled and God-centered household life is called the *brahmacārī āśrama* (celibate student life). This gives both men and women the freedom from

distraction and the peace of mind to concentrate on their spiritual development. New Varshan gives full scope to such serious students of Kṛṣṇa consciousness by providing a calm atmosphere and a rich program of spiritual guidance and activities. Devakinandana dāsa describes his experiences as a *brahmacārī* at New Varshan.

"Before I came to Kṛṣṇa consciousness I could never have imagined giving up sex. I thought that by repressing my desires I would become neurotic. But the devotees showed me a book called the *Bhagavad-gītā*, where Lord Kṛṣṇa explains that you can conquer the desire for sense gratification by getting a higher taste. By rising early and bathing, chanting Hare Kṛṣṇa

The New Varshan farm is an ideal environment for children to grow up in.

Whether helping their elders gather flowers to decorate the Deity (left) or playfully feeding a cow some leftovers (below), children feel happy and secure because of the God-conscious atmosphere on the farm. And when they're five, it's off to the *gurukula* school (one is now in planning at New Varshan) to learn academics and the philosophy and practice of Kṛṣṇa consciousness.



meditatively during the quiet predawn hours, worshiping the Deity of the Lord, studying the Vedic scriptures, and performing all my other duties in Kṛṣṇa consciousness, I got that higher taste here at New Varshan. Now, although I'm not having any sex, instead of becoming neurotic, I'm becoming ecstatic!"

Nārāyaṇa, Jaya Śīla, Bhāva and his wife, Ālānātha, and Devakīnandana are just a few of the many devotees of Kṛṣṇa in New Zealand. You could hardly find people whose background, character, and work are more different. Yet what ties them together is much more important. They're all serious about self-realization, and they've all taken vows to follow the rules Kāmālaya talked about and to chant Hare Kṛṣṇa regularly every day. They've all promised to follow the instructions of their *guru*, who comes in a long line of God-realized souls and who has promised, in his turn, to guide them to perfection. They all worship the Deity of Kṛṣṇa, eat only *kṛṣṇa-prasādam*, study scriptures like *Bhagavad-gītā* every day, and, in short, do all the things that make them part of Kṛṣṇa's family.

And this is the family we invite you to join.



Every Town and Village

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

Bhaktivedanta Hilltop School Enrolls 425



Guwahati, Assam, India—Here in this northeasternmost province of India, the devotees of the Hare Kṛṣṇa movement have opened a *gurukula* school that has won a warm response from local parents. More than 425 children have enrolled in Bhaktivedanta Hilltop School and are studying the usual academic subjects side by side with Kṛṣṇa conscious philosophy and practice. Residents pitched in to help build the school, along with a temple and a guesthouse.

Srimati Ulupee Devi Dasi, the school's principal, comments, "The real need of the hour in India is for the people to wake up to their eternal position of serving Kṛṣṇa. This will prevent them from falling prey to the godlessness that pervades the Western countries. If we teach children from the youngest age about their eternal relationship with Lord Kṛṣṇa, their lives will always remain centered on God."

Auckland Mayor Hosts Top New Zealand Devotees



Last April Mr. Colin Kay, the mayor of Auckland, New Zealand, hosted several of New Zealand's leading Kṛṣṇa devotees in council chambers. Standing to the mayor's left is His Holiness Prabhupāda-kṛpā Goswami, who oversees the activities of the Hare Kṛṣṇa movement in Australasia. To the mayor's far left is Jaya Śīla dāsa, president of Auckland's Kṛṣṇa center, and on the mayor's right is Jayaśrī-devī dāsi, an old family friend of the mayor's. The mayor holds a tray of *prasādam* (sanctified food), which he later found "fantastic." He was also pleased to receive the literature the devotees gave him: the first volume of Śrīla Prabhupāda's biography, and a brochure called "The Wonderful World of Hare Krishna in Australia and New Zealand."

Hare Kṛṣṇa Calendar

Kṛṣṇa conscious devotees follow a spiritual calendar that divides the year into twelve months, each named for a different form of Kṛṣṇa. The devotees at the ISKCON center nearest you will gladly tell you about the meaning of the festivals listed here.

Year 496 Caitanya Era—Month of Vāmana		
June 17	June 18	
Disappearance of Śrīla Śrīvāsa Paṇḍita.	Yoginī Ekādaśī (fasting from grains and beans).	
June 21	June 22	
Disappearance of Śrīla Gadādhara Paṇḍita Goswāmī. Disappearance of Śrīla Bhaktivinoda Thākura (fasting till noon).	Śrī Guṇḍicā-mārjana (cleansing of the Guṇḍicā temple).	
June 23	June 27	
Ratha-yātrā of Lord Jagannātha. Disappearance of Śrīla Svarūpa Dāmodara Goswāmī. Disappearance of Śrīla Sivanānda Sena.	Herā-pañcamī.	
July 1	July 2	July 6
Return Yātrā of Lord Jagannātha.	Śayanā Ekādaśī (fasting from grains and beans).	Disappearance of Śrīla Sanātana Goswāmī. Cāturmāsya begins (fasting from spinach for one month).
Vaiṣṇava Month of Sridhara		
July 11	July 13	
Disappearance of Śrīla Gopāla Bhaṭṭa Goswāmī.	ISKCON founded in 1966 by Śrīla Prabhupāda.	
July 14	July 17	July 31
Disappearance of Śrīla Lokanātha Goswāmī.	Kāmikā Ekādaśī (fasting from grains and beans).	Pavitrāraṇī Ekādaśī (fasting from grains and beans). Jhūana-yātrā (swing festival) of Śrī Śrī Rādhā-Govinda begins.

ŚRĪMAD-BHĀGAVATAM

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

Second Canto: "The Cosmic Manifestation"

CHAPTER NINE

Answers by Citing the Lord's Version

As our serialized presentation of Śrīmad-Bhāgavatam continues, Lord Kṛṣṇa concludes speaking the four "nutshell" verses to His devotee Brahmā. In Text 36, the last of the four, Kṛṣṇa enjoins all seekers of the Absolute Truth to search it out up to the point of realizing Him, the Supreme Personality of Godhead.

TEXT 34

ऋतेऽर्थं यत् प्रतीयेत न प्रतीयेत चात्मनि ।
तद्विद्यादात्मनो मायां यथाभसो यथा तमः ॥३४॥

*rte 'rtham yat pratīyeta
na pratīyeta cātmani
tad vidyād ātmano māyāṁ
yathābhāso yathā tamah*

rte—without; *artham*—value; *yat*—that which; *pratīyeta*—appears to be; *na*—not; *pratīyeta*—appears to be; *ca*—and; *ātmani*—in relation to Me; *tat*—that; *vidyāt*—you must know; *ātmanah*—My; *māyām*—illusory energy; *yathā*—just as; *abhāso*—the reflection; *yathā*—as; *tamah*—the darkness.

TRANSLATION

O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.

PURPORT

(Continued from previous issue.)

There is one Supreme Person who is the progenitor of this cosmic manifestation and whose energy acts as *prakṛti*, or the material nature, dazzling like a reflection. By such illusory action of *prakṛti*, even dead matter is caused to move by the cooperation of living energy of the Lord, and the material world appears like a dramatic performance to the ignorant eyes. The ignorant person, therefore, may even be a scientist or physiologist in the drama of *prakṛti*, while the sane person knows *prakṛti* as the illusory energy of the Lord. By such a conclusion, as confirmed by the *Bhagavad-gītā*, it is clear that the living entities are also a display of the Lord's superior energy (*parā prakṛti*), just as the material world is a display of the Lord's inferior energy (*aparā prakṛti*). The superior energy of the Lord cannot be as good as the Lord, although there is very little difference between the energy and the possessor of the energy, or the fire and the heat. Fire is possessed of heat, but heat is not fire. This simple thing is not understood by the man with a poor fund of knowledge who falsely claims that the fire and heat are the same. This energy of the fire (namely heat) is explained here as a reflection, and not directly fire.

Therefore the living energy represented by the living entities is the reflection of the Lord, and never the Lord Himself. Being the reflection of the Lord, the existence of the living entity is dependent on the Supreme Lord, who is the original light. This material energy may be compared to darkness, as actually it is darkness, and the activities of the living entities in the darkness are reflections of the original light. The Lord should be understood by the context of this verse. Nondependence of both the energies of the Lord is explained as *māyā*, or illusion. No one can make a solution of the darkness of ignorance simply by the reflection of light. Similarly, no one can come out of material existence simply by the reflected light of the common man; one has to receive the light from the original light itself. The reflection of sunlight in the darkness is unable to drive out the darkness, but the sunlight outside the reflection can drive out the darkness completely. In darkness no one can see the things in a room. Therefore a person in the dark is afraid of snakes and scorpions, although there may not be such things. But in the light the things in the room can be clearly seen, and the fear of snakes and scorpions is at once removed. Therefore one has to take shelter of the light of the Lord, as in the *Bhagavad-gītā* or the *Śrīmad-Bhāgavatam*, and not the reflective personalities who have no touch with the Lord. No one should hear *Bhagavad-gītā* or *Śrīmad-Bhāgavatam* from a person who does not believe in the existence of the Lord. Such a person is already doomed, and any association with such a doomed person makes the associator also doomed.

According to the *Padma Purāṇa*, within the material compass there are innumerable material universes, and all of them are full of darkness. Any living being, beginning from the Brahmās (there are innumerable Brahmās in innumerable universes) to the insignificant ant, are all born in darkness, and they require factual light from the Lord to see Him directly, just as the sun can be seen only by the direct light of the sun. No lamp or manmade torchlight, however powerful it may be, can help one see the sun. The sun reveals itself. Therefore the action of different energies of the Lord, or the Personality of Godhead Himself, can be realized by the light manifested by the causeless mercy of the Lord. The impersonalists say that God cannot be seen. God can be seen by the light of God and not by man-made speculations. Here this light is specifically mentioned as *vidyāt*, which is an order by the Lord to Brahmā. This direct order of the Lord is a manifestation of His internal energy, and this particular energy is the means of seeing the Lord face to face. Not only Brahmā but anyone who may be graced by the Lord to see such merciful direct internal energy can also realize the Personality of Godhead without any mental speculation.

TEXT 35

यथा महान्ति भूतानि भूतेषु च्चावेष्वनु ।
प्रविष्टान्यप्रविष्टानि तथा तेषु न तेष्वहम् ॥३५॥

*yathā mahānti bhūtāni
bhūteṣūccāveṣv anu
praviṣṭāny apraviṣṭāni
tathā teṣu na teṣv aham*

yathā—just as; *mahānti*—the universal; *bhūtāni*—elements; *bhūteṣu ucca-avaceṣu*—in the minute and gigantic; *anu*—after; *praviṣṭāni*—entered; *apraviṣṭāni*—not entered; *tathā*—so; *teṣu*—in them; *na*—not; *teṣu*—in them; *aham*—Myself.

TRANSLATION

O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.

PURPORT

The great elements of material creation, namely earth, water, fire, air and ether, all enter into the body of all manifested entities—the seas, mountains, aquatics, plants, reptiles, birds, beasts, human beings, demigods and everyone materially manifested—and at the same time such elements are differently situated. In the developed stage of consciousness, the human being can study both physiological and physical science, but the basic principles of such sciences are nothing but the material elements and nothing more. The body of the human being and the body of the mountain, as also the bodies of the demigods, including Brahmā, are all of the same ingredients—earth, water, etc.—and at the same time the elements are beyond the body. The elements were created first, and therefore they entered into the bodily construction later, but in both circumstances they entered the cosmos and also did not enter. Similarly, the Supreme Lord, by His different energies, namely the internal and external, is within everything in the manifested cosmos, and at the same time He is outside of everything, situated in the kingdom of God (Vaikuṅṭhaloka) as described before. This is very nicely stated in the *Brahma-saṁhitā* (5.37) as follows:

*ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rupatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

“I worship the Personality of Godhead, Govinda, who, by expansion of His internal potency of transcendental existence, knowledge and bliss, enjoys in His own and expanded forms. Simultaneously He enters into every atom of the creation.”

This expansion of His plenary parts is also more definitely explained in the same *Brahma-saṁhitā* (5.35) as follows:

*eko 'py asau racayitūṁ jagad-aṅḍa-koṭiṁ
yac-chaktir asti jagad-aṅḍa-cayā yad-antaḥ
aṅḍāntara-stha-paramāṇu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

“I worship the Personality of Godhead, Govinda, who, by one of His plenary portions, enters into the existence of every universe and every particle of the atoms and thus unlimitedly manifests His infinite energy all over the material creation.”

The impersonalists can imagine or even perceive that the Supreme Brahman is thus all-pervading, and therefore they conclude that there is no possibility of His personal form. Herein lies the mystery of His transcendental knowledge. This mystery is transcendental love of Godhead, and one who is surcharged with such transcendental love of Godhead can without difficulty see the Personality of Godhead in every atom and every movable or immovable object. And at the same time he can see the Personality of Godhead in His own abode, Goloka, enjoying eternal pastimes with His eternal associates, who are also expansions of His transcendental existence. This vision is the real mystery of spiritual knowledge, as stated by the Lord in the beginning (*sarahasyaṁ tad-aṅgaṁ ca*). This mystery is the most confidential part of the knowledge of the Supreme, and it is impossible for the mental speculators to discover by dint of intellectual gymnastics. The mystery can be revealed through the

process recommended by Brahmājī in his *Brahma-saṁhitā* (5.38) as follows:

*premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.*

“I worship the original Personality of Godhead, Govinda, whom the pure devotees, their eyes smeared with the ointment of love of Godhead, always observe within their hearts. This Govinda, the original Personality of Godhead, is Śyāmasundara with all transcendental qualities.”

Therefore, although He is present in every atom, the Supreme Personality of Godhead may not be visible to the dry speculators; still the mystery is unfolded before the eyes of the pure devotees because their eyes are anointed with love of Godhead. And this love of Godhead can be attained only by the practice of transcendental loving service of the Lord, and nothing else. The vision of the devotees is not ordinary; it is purified by the process of devotional service. In other words, as the universal elements are both within and without, similarly the Lord's name, form, quality, pastimes, entourage, etc., as they are described in the revealed scriptures or as performed in the Vaikuṅṭhalokas, far, far beyond the material cosmic manifestation, are factually being televised in the heart of the devotee. The man with a poor fund of knowledge cannot understand, although by material science one can see things far away by means of television. Factually, the spiritually developed person is able to have the television of the kingdom of God always reflected within his heart. That is the mystery of knowledge of the Personality of Godhead.

The Lord can award anyone and everyone liberation (*mukti*) from the bondage of material existence, yet He rarely awards the privilege of love of Godhead, as confirmed by Nārada (*muktim dadhāti karhicit sma na bhakti-yogam*). This transcendental devotional service of the Lord is so wonderful that the occupation keeps the deserving devotee always rapt in psychological activities, without deviation from the absolute touch. Thus love of Godhead, developed in the heart of the devotee, is a great mystery. Brahmājī previously told Nārada that the desires of Brahmājī are never unfulfilled because he is always absorbed in the transcendental loving service of the Lord; nor has he any desire in his heart save and except the transcendental service of the Lord. That is the beauty and mystery of the process of *bhakti-yoga*. As the Lord's desire is infallible because He is *acyuta*, similarly the desires of the devotees in the transcendental service of the Lord are also *acyuta*, infallible. This is very difficult, however, for the layman to understand without knowledge of the mystery of devotional service, as it is very difficult to know the potency of touchstone. As touchstone is rarely found, a pure devotee of the Lord is also rarely to be seen, even amongst millions of liberated souls (*koṭiṣv api mahāmune*). Out of all kinds of perfections attained by the process of knowledge, *yoga* perfection in devotional service is the highest of all and the most mysterious also, even more mysterious than the eight kinds of mystic perfection attained by the process of yogic performances. In the *Bhagavad-gītā* (18.64) the Lord therefore advised Arjuna about this *bhakti-yoga*:

*sarva-guhyatamaṁ bhūyaḥ
śṛṇu me paramaṁ vacaḥ*

“Just hear from Me again about the most confidential part of the instructions in *Bhagavad-gītā*.” The same was confirmed by Brahmājī to Nārada in the following words:

*idaṁ bhāgavatam nāma
yaṁ me bhagavatoditam
saṅgraho 'yaṁ vibhūtinām
tvam etad vipulīkuru*

Brahmājī said to Nārada, “Whatever I have spoken to you about the *Bhāgavatam* was explained to me by the Supreme Personality of Godhead, and I am advising you to expand these topics nicely so that people may easily understand the mysterious *bhakti-yoga* by transcendental

loving service to the Lord." It is to be noted here that the mystery of *bhakti-yoga* was disclosed to Brahmāji by the Lord Himself. Brahmāji explained the same mystery to Nārada, Nārada explained it to Vyāsa, Vyāsa explained it to Śukadeva Gosvāmī, and that same knowledge is coming down in the unalloyed chain of disciplic succession. If one is fortunate enough to have received the knowledge in the transcendental disciplic succession, surely he will have the chance to understand the mystery of the Lord and that of the *Śrīmad-Bhāgavatam*, the sound incarnation of the Lord.

TEXT 36

एतावदेव जिज्ञास्यं तच्च जिज्ञासुनात्मनः ।
अन्वयन्यतिरेकाभ्यां यत् स्यात् सर्वत्र सर्वदा ॥३६॥

etāvad eva jijñāsyam
tattva-jijñāsunātmanah
anvaya-vyatirekābhyām
yat syāt sarvatra sarvadā

etāvat—up to this; *eva*—certainly; *jijñāsyam*—is to be inquired; *tattva*—the Absolute Truth; *jijñāsunā*—by the student; *ātmanah*—of the Self; *anvaya*—directly; *vyatirekābhyām*—indirectly; *yat*—whatever; *syāt*—it may be; *sarvatra*—in all space and time; *sarvadā*—in all circumstances.

TRANSLATION

A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.

PURPORT

To unfold the mystery of *bhakti-yoga*, as it is explained in the previous verse, is the ultimate stage of all inquiries or the highest objective for the inquisitive. Everyone is searching after self-realization in different ways—by *karma-yoga*, by *jñāna-yoga*, by *dhyāna-yoga*, by *rāja-yoga*, by *bhakti-yoga*, etc. To engage in self-realization is the responsibility of every living entity developed in consciousness. One who is developed in consciousness certainly makes inquiries into the mystery of the self, of the cosmic situation and of the problems of life, in all spheres and fields—social, political, economic, cultural, religious, moral, etc.—and in their different branches. But here the goal of all such inquiries is explained.

The *Vedānta-sūtra* philosophy begins with this inquiry about life, and the *Bhāgavatam* answers such inquiries up to this point, or the mystery of all inquiries. Lord Brahmā wanted to be perfectly educated by the Personality of Godhead, and here is the answer by the Lord, finished in four nutshell verses, from *aham eva* to this verse, *etāvad eva*. This is the end of all self-realization processes. Men do not know that the ultimate goal of life is Viṣṇu, or the Supreme Personality of Godhead, due to being bewildered by the glaring reflection in the darkness, and as such everyone is entering into the darkest region of material existence, driven by the uncontrolled senses. The whole material existence has sprung up because of sense gratification, desires based principally on the sex desire, and the result is that in spite of all advancement of knowledge, the final goal of all the activities of the living entities is sense gratification. But here is the real goal of life, and everyone should know it by inquiries put before a bona fide spiritual master expert in the science of *bhakti-yoga*, or from a living personality of *Bhāgavatam* life. Everyone is engaged in various kinds of scriptural inquiries, but the *Śrīmad-Bhāgavatam* gives answers to all of the various students of self-realization: this ultimate objective of life is not to be searched out without great labor or perseverance. One who is imbued with such sincere inquiries must ask the bona fide spiritual master in the disciplic succession from Brahmāji, and that is the direction given here. Because the mystery was disclosed before Brahmāji by the Supreme Personality of Godhead, the mystery of all such inquiries regarding self-realization must be put before such a spiritual master, who is directly the representative of the Lord, acknowledged

in that disciplic succession. Such a bona fide spiritual master is able to clear up the whole thing by evidence from the revealed scriptures, both direct and indirect. Although everyone is free to consult the revealed scriptures in this connection, one still requires the guidance of a bona fide spiritual master, and that is the direction in this verse. The bona fide spiritual master is the most confidential representative of the Lord, and one must receive direction from the spiritual master in the same spirit that Brahmāji received it from the Personality of Godhead, Lord Kṛṣṇa. The bona fide spiritual master in that bona fide chain of disciplic succession never claims to be the Lord Himself, although such a spiritual master is greater than the Lord in the sense that he can deliver the Lord by his personally realized experience. The Lord is not to be found simply by education or by a good fertile brain, but surely He can be found by the sincere student through the transparent medium of the bona fide spiritual master.

The revealed scriptures give directions directly to this end, but because the bewildered living entities are blinded by the glaring reflection in the darkness, they are unable to find the truth of the revealed scriptures. For example, in the *Bhāgavad-gītā* the whole direction is targeted toward the Personality of Godhead Lord Śrī Kṛṣṇa, but for want of a bona fide spiritual master in the line of Brahmāji or the direct hearer, Arjuna, there are different distortions of the revealed knowledge by many unauthorized persons who just want to satisfy their own whims. Undoubtedly the *Bhāgavad-gītā* is accepted as one of the most brilliant stars in the horizon of the spiritual sky, yet the interpretations of this great book of knowledge have so grossly been distorted that every student of the *Bhāgavad-gītā* is still in the same darkness of glaring material reflections. Such students are hardly enlightened by the *Bhāgavad-gītā*. In the *Gītā* practically the same instruction is imparted as in the four prime verses of the *Bhāgavatam*, but due to wrong and fashionable interpretations by unauthorized persons, one cannot reach the ultimate conclusion. In the *Bhāgavad-gītā* (18.61) it is clearly said:

īśvaraḥ sarva-bhūtānām
hrd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

The Lord is situated in the hearts of all living beings (as Paramātmā), and He is controlling all of them in the material world under the agency of His external energy. Therefore it is clearly mentioned that the Lord is the supreme controller and that the living entities are controlled by the Lord. In the same *Bhāgavad-gītā* (18.65) the Lord directs as follows:

man-manā bhava mad-bhaktō
mad-yājī mām namaskuru
mām evaiṣyasi satyaṁ te
prati jāne priyo 'si me

It is clear from this verse of the *Bhāgavad-gītā* that the direction of the Lord is that one should be God-minded, a devotee of the Lord, a worshiper of the Lord, and must offer all obeisances unto Lord Kṛṣṇa. By so doing, the devotee will undoubtedly go back to Godhead, back to home.

Indirectly it is said that the whole Vedic social construction of human society is so made that everyone acts as a part and parcel of the complete body of the Lord. The intelligent class of men, or the *brāhmaṇas*, are situated on the face of the Lord; the administrative class of men, the *kṣatriyas*, are situated on the arms of the Lord; the productive class of men, the *vaiśyas*, are situated on the belt of the Lord; and the laborer class of men, the *śūdras*, are situated on the legs of the Lord. Therefore the complete social construction is the body of the Lord, and all the parts of the body, namely the *brāhmaṇas*, the *kṣatriyas*, the *vaiśyas* and the *śūdras*, are meant to serve the Lord's whole body conjointly; otherwise the parts become unfit to be coordinated with the supreme consciousness of oneness. Universal consciousness is factually achieved by coordinated service of all concerned to the Supreme Personality of Godhead, and that

alone can insure total perfection. Therefore even the great scientists, the great philosophers, the great mental speculators, the great politicians, the great industrialists, the great social reformers, etc., cannot give any relief to the restless society of the material world because they do not know the secret of success as mentioned in this verse of the *Bhāgavatam*, namely that one must know the mystery of *bhakti-yoga*. In the *Bhagavad-gītā* (7.15) also it is said:

*na mām duṣkṛtino mūdhāh
prapadyante narādhamāh
māyayā 'pahṛta-jñānā
āsuram bhāvam āsritāh*

Because the so-called great leaders of human society are ignorant of this great knowledge of *bhakti-yoga* and are always engaged in ignoble acts of sense gratification, bewildered by the external energy of the Lord, they are stubborn rebels against the supremacy of the Supreme Personality of Godhead, and they never agree to surrender unto Him because they are fools, miscreants and the lowest type of human beings. Such faithless nonbelievers may be highly educated in the material sense of the term, but factually they are the greatest fools of the world because by the influence of the external, material nature all their so-called acquisition of knowledge has been made null and void. Therefore all advancement of knowledge in the present context of things is being misused by cats and dogs fighting with one another for sense gratification, and all acquisition of knowledge in science, philosophy, fine arts, nationalism, economic development, religion and great activities are being spoiled by being used as dresses for dead men. There is no utility in the dresses used for covering a coffin of a dead body save getting false applause from the ignorant public. The *Śrīmad-Bhāgavatam* therefore says again and again that without attainment of the status of *bhakti-yoga*, all the activities of human society are to be considered absolute failures only. It is said:

*parābhavas tāvad abodha-jāto
yāvan na jñānāsata ātma-tattvam
yāvat kriyās tāvad idam mano vai
karmātmakam yena śarīra-bandhaḥ
(Bhāg. 5.5.5)*

As long as one is blind to inquiring after self-realization, all material activities, however great they may be, are all different kinds of defeat because the aim of human life is not fulfilled by such unwanted and profitless activities. The function of the human body is to attain freedom from material bondage, but as long as one is fully absorbed in material activities, his mind will be overwhelmed in the whirlpool of matter, and thus he will continue to be engaged in material bodies life after life.

*evam manaḥ karma-vaśam prayuñkte
avidyayātmany upadhīyamāne
pṛitir na yāvan mayi vāsudeve
na mucyate deha-yogena tāvat
(Bhāg. 5.5.6)*

It is one's mind that generates different kinds of bodies for suffering different kinds of material pangs. Therefore as long as the mind is absorbed in fruitive activities, the mind is understood to be absorbed in nescience, and thus one is sure to be subjected to material bondage in different bodies again and again until one develops a transcendental love for Godhead, Vāsudeva, the Supreme Person. To become absorbed in the transcendental name, quality, form and activities of the Supreme Person, Vāsudeva, means to change the temper of the mind from matter to absolute knowledge, which leads one to the path of absolute realization and thus frees one from the bondage of material contact and engagements in different material bodies.

Śrīla Jīva Gosvāmī Prabhupāda therefore comments on the words *sarvatra sarvadā* in the sense that the principles of *bhakti-yoga*, or devo-

tional service to the Lord, are apt in all circumstances; i.e., *bhakti-yoga* is recommended in all the revealed scriptures, it is performed by all authorities, it is important in all places, it is useful in all causes and effects, etc. As far as all the revealed scriptures are concerned, he quotes from the *Skanda Purāna* on the topics of Brahmā and Nārada as follows:

*samsāre 'smin mahā-ghore
janma-mṛtyu-samākule
pūjanam vāsudevasya
tārakam vādibhiḥ smṛtam*

In the material world, which is full of darkness and dangers, combined with birth and death and full of different anxieties, the only way to get out of the great entanglement is to accept loving transcendental devotional service to Lord Vāsudeva. This is accepted by all classes of philosophers.

Śrīla Jīva Gosvāmī also quotes another common passage, which is found in three *Purānas*, namely the *Padma Purāna*, *Skanda Purāna* and *Līnga Purāna*. It runs as follows:

*āloḍya sarva-śāstrāni
vicārya ca punaḥ punaḥ
idam ekaṁ suniṣpannam
dhyeyo nārāyaṇaḥ śadā*

“By scrutinizingly reviewing all the revealed scriptures and judging them again and again, it is now concluded that Lord Nārāyaṇa is the Supreme Absolute Truth, and thus He alone should be worshiped.”

The same truth is also indirectly described in the *Garuḍa Purāna* as follows:

*pāram gato 'pi vedānam
sarva-śāstrārtha-vedy api
yo na sarveśvare bhaktas
taṁ vidyāt puruṣādhamam*

“Even though one may have gone to the other side of all the *Vedas*, and even though one is well versed in all the revealed scriptures, if one is not a devotee of the Supreme Lord, he must be considered the lowest of mankind.” Similarly, it is also stated in *Śrīmad-Bhāgavatam* (5.18.12) indirectly as follows:

*yasyāsti bhaktir bhagavaty akūncanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ*

One who has unflinching devotion unto the Supreme Personality of Godhead must have all the good qualities of the demigods, and contrarily one who is not a devotee of the Lord must be hovering in the darkness of mental speculation and thus must be engaged in material impermanence. *Śrīmad-Bhāgavatam* (11.11.18) says:

*śabda-brahmaṇi niṣṇāto
na niṣṇāyāt pare yadi
śramas tasya śrama-phalo
hy adhenum iva rakṣataḥ*

“One may be well versed in all the transcendental literature of the *Vedas*, but if he fails to be acquainted with the Supreme, then it must be concluded that all of his education is like the burden of a beast or like one's keeping a cow without milking capacity.”

Similarly, the liberty of discharging loving transcendental service to the Lord is invested in everyone, even the women, the *śūdras*, the forest tribes, or any other living beings born in sinful conditions.

(continued in next issue)



The Biography of a Pure Devotee

“If You Ever Get Money, Print Books!”

1944: Calcutta.

With World War II raging in Europe and the Far East, Śrīla Prabhupāda launches BACK TO GODHEAD magazine and addresses the issues of the day from a Kṛṣṇa conscious viewpoint.

by ŚRĪLA SATSVARŪPA DĀSA GOSWAMI

In November 1935 Śrīla Prabhupāda had traveled from Bombay to Vṛndāvana, near Delhi, to see his spiritual master. As they had walked on the bank of the sacred pond Rādhā-kuṇḍa, Śrīla Bhaktisiddhānta Sarasvatī had suddenly turned to his disciple and given him an essential instruction: “I had a desire to print some books. If you ever get money, print books.” Now, nearly a decade later, Śrīla Prabhupāda was still without substantial funds. But his Kṛṣṇa conscious message was too urgent to wait. So he began BACK TO GODHEAD magazine.

Abhay felt more than ever the need to propagate Kṛṣṇa consciousness. He had something to say to the war-weary citizens of the world, and he longed for a

more effective forum—a publication of some kind, a way to present the world’s crises through the eyes of scripture in the same bold style as had his spiritual master. There was no shortage of ideas, and he had been saving money from his business for this very purpose.

From his front room at 6 Sita Kanta Banerjee, Abhay conceived, wrote, edited, and typed the manuscript for a magazine. He designed a logo, a long rectangle across the top of the page. In the upper left-hand corner was a figure of Lord Caitanya, effulgent with rays of light like rays from the sun. In the lower right were silhouettes of a crowd of people, in darkness but groping to receive light from Lord Caitanya. And between Lord Caitanya and the people,

the title unfurled like a banner—BACK TO GODHEAD. In the lower right corner was a picture of Śrīla Bhaktisiddhānta Sarasvatī seated at his writing, looking up thoughtfully as he composed. Above the logo ran the motto “Godhead is Light, Nescience is darkness. Where there is Godhead there is no Nescience.” Below the logo were the following lines:

EDITED & FOUNDED

(Under the direct order of His Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada)

By Mr. ABHAY CHARAN DE.

Abhay had already gained some printing experience in connection with his business, and after completing the manuscript

he brought it to Saraswaty Press, the best printers in Bengal. He also hired an agent, Calcutta's prestigious booksellers Thacker, Spink, and Company, who would take responsibility for distributing the journal to bookstores and libraries, including outlets in several foreign countries.

But when he went to buy paper, he met government restrictions. Because of the war and the subsequent paper shortage, the government wanted to assay what he had written in terms of the national needs; during this time of world crisis, an ordinary citizen's religious newspaper was hardly top priority.

Abhay's request for paper was perfunctorily denied, but he persisted. He appealed that using paper to print the teachings of the Personality of Godhead was not a waste and not untimely in the present troubled atmosphere. Finally he obtained permission to print his first edition.

Abhay Charan greeted his readers by defining his motto: "Godhead is Light, Nescience is darkness." When man forgets that he is the son of Godhead and identifies himself with the body, then he's in ignorance. He's like a man who's very concerned with the automobile's mechanism yet has no knowledge of the driver.

The defect of the present day civilisation is just like that. This is actually the civilisation of Nescience or illusion and therefore civilisation has been turned into militarisation. Everyone is fully concerned with the comforts of the body and everything related with the body and no one is concerned with the Spirit that moves the body, although even a little boy can realize that the motor-car mechanism has little value if there is no driver of the car. "BACK TO GODHEAD" is a feeble attempt by the undersigned under the direction of His Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada, the celebrated founder and organiser of the Gaudiya Math—just to bring up a real relation of humanity with central relation of the Supreme Personality of Godhead.

That there is a great and urgent need of a literature like this is keenly felt by the leaders of all countries.

It was 1944, and Abhay specifically addressed the crisis of world war. The world's political leaders were expressing their disgust at their people's suffering and scarcity. After four years of fighting, costing millions of human lives, the second world war within twenty years was still scourging the earth. Although the end was in sight, leaders expressed not so much happiness and hope as weariness and uncertainty. Even if this war ended, would there be yet another war? Had man not yet grasped the vital lesson of how to live in peace?

Abhay quoted the Archbishop of India: "India guided by God can lead the world back to sanity." He quoted the President of the United States: "A programme,

therefore, of moral re-armament for the world cannot fail to lessen the dangers of armed conflict."

He quoted the Archbishop of Canterbury:

In every quarter of earth men long to be delivered from the curse of War and to find in a world which has regained its peace, respite from the harshness and bitterness of the world they have known till now. But so often they want the Kingdom of Heaven without its King. The kingdom of God without God. And they cannot have it.

OUR RESOLVE MUST BE BACK TO GOD. We make plans for the future for peace amongst the nations, and for civil se-

So many world leaders were seeking relief from the war, but all their attempts for peace were useless, because they were all within the material conception of life.

curity at home. That is quite right enough and it would be wrong to neglect it. But all our plans will come to ship-wreck on the rock of human selfishness unless we turn to God. *BACK TO GOD*, that is the chief need of England and of every nation.

He also quoted Sir Francis Youngblood of Britain: "Now that religion is everywhere attacked brutally, *we look to India, the very home of religion, for a sign.*" And finally he quoted Sir Sarvapalli Radhakrishnan:

This war, when it would be won, would prove to be the breeding ground of other wars if the peace was not saved. It could happen only if powerful nations ceased to take pride and glory in their possessions which were based on labour and tribute of other weaker nations. This perhaps was what Sir Harcourt Butler meant when he said that the principles of Hinduism contained the essential elements for the saving of world civilisations.

And in another quote from Dr. Radhakrishnan, Abhay offered a statement he also used as one of the mottoes of the magazine:

We have to defeat tyranny in the realm of thought and create a will for world peace. Instruments for training the mind and educating human nature should be used to develop a proper social outlook without which institutional machinery is of little use.

Abhay expressed his confidence that the spiritual resources of India could be used by everyone, not only to enhance the glory of India but to benefit the whole world.

Next he told how he had come to begin *Back to Godhead* magazine—how he had written a letter two weeks before the disappearance of Śrīla Bhaktisiddhānta Sarasvatī, and how his spiritual master had instructed him to preach in English.

Abhay stated that his paper would contain only the transcendental messages of the great sages of India, especially Lord Caitanya, and that his duty would be simply to repeat them, just like a translator. He would not manufacture anything, and so his words would descend as transcendental sound for guiding people back to Godhead. He admitted that the subject matters of *Back to Godhead*, being from a totally different sphere of consciousness, might seem dry to his readers, but he held that anyone who actually gave attention to his message would benefit.

Abhay focused on presenting the timeless message of the *Vedas*, but in the context of current crises. In his essay "Godhead and His Potentialities," he presented Vedic evidence and logical arguments to explain the transcendental nature of Godhead and the individual souls, both being deathless, blissful, and full of knowledge. Because men have forgotten and neglected their vital connection with God, they can never be satisfied in the material world, which is temporary and beset with unavoidable miseries. As spiritual souls, everyone is eternal by nature, and therefore everyone tries to avoid the onslaught of distresses and dangers, which come one after another. But the material body is meant for suffering and ultimately for destruction.

Abhay wrote that never by their own devices could men escape the conditions of destruction. So many world leaders were seeking relief from the war, but all were useless, because their attempts for peace were within the material conception of life. Their attempts were like attempts to alleviate darkness with darkness; but darkness can be removed only by light.

Abhay did not deal exclusively with the war. In "Theosophy Ends in Vaishnavism," he criticized the shortcomings of the fashionable ideas of Theosophy, which the followers of Madame Blavatsky had popularized in India.

In "Congregational Chanting," he upheld the scriptural prediction that the *sankīrtana* movement of Lord Caitanya would spread to every town and village on

the surface of the earth.

The central theme of *Back to Godhead* was clearly the order of Bhaktisiddhānta Sarasvatī. In its cover with its picture of a thoughtful Śrīla Bhaktisiddhānta, in its "Dedication," in its statement of the magazine's purpose, in its handling of issues, its analysis of Theosophy, its prediction of the spread of *saṅkīrtana*—in its every aspect, the theme of *Back to Godhead* was the order of Śrīla Bhaktisiddhānta Sarasvatī.

In attempting to print the second issue of *Back to Godhead*, Abhay encountered the same difficulty as before. Twice he requested permission to purchase newsprint, and twice the government denied his request. Paper was restricted on account of the war. On July 10, 1944, Abhay wrote a third letter.

He remarked that the editorial board of *Back to Godhead* felt that there was not so much a scarcity of paper as a scarcity of education. Taking the opportunity to preach, Abhay explained that although the ultimate supplier was the Personality of Godhead, godless men consider themselves the proprietors of all things.

Catastrophe that is now in vogue in the present war of supremacy is guided by this false sense of proprietorship and therefore there is need of making propaganda amongst all human beings, in order to bring them back to the sense of the ultimate proprietorship of Godhead.

Abhay conceded that there might indeed be a paper shortage in India. But in ancient times, he wrote, enlightened Indians had regularly sacrificed tons of *ghee* (clarified butter) and grains in the fire during religious sacrifices, and in those times there had not been any scarcity. People, however, having abandoned all sacrifices to the Supreme Lord, were producing only scarcity.

Can we not therefore sacrifice a few reams of paper in the midst of many wastages, for the same purpose in order to derive greater benefit for the humankind? Let there be a page only if not more for the publication of "Back to Godhead." My earnest request is that the Government should at least let there be a ventilation of the atmosphere for which my paper "Back to Godhead" [is] meant.

The letter was successful. Now, with veiled sarcasm, he headlined his second issue, "Thanks to the Government of India." He informed his readers, many of whom had been disappointed to learn that the government had curtailed his printing, that he would be able to continue his magazine every month. Abhay printed his letter to the government paper officer and also the reply granting him permission.

His articles were shorter, this time displaying the flair of a news columnist, as

with philosophical criticism, verve, and a touch of ironic humor he commented on world leaders and crises. "Gandhi-Jinnah Talks," "Mr. Churchill's 'Humane World,'" "Mr. Bernard Shaw's Wishful Desire," and "Spontaneous Love of Godhead" comprised the issue.

"Gandhi-Jinnah Talks": "We are sorry to learn that Gandhi-Jinnah talks about unity of the Indian people have failed for the present." Abhay was not very optimistic about the results of such "occasional talks between several heads of communities." Even if they made a successful solution, it would break up and take the shape of another problem. They were looking

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for unity between Muslims and Hindus, but in Europe the fighting parties were Christians, and in Asia they were mostly Buddhists—but still they were fighting. "So fighting will go on between Hindu and Mohammedan, between Hindus and Hindus or between Mohammedan and Mohammedan, between Christians and Christians and between Buddhist and Buddhist till the day of annihilation." As long as there was the contaminated self-interest of sense gratification, there would be fighting between brother and brother, father and son, and nation and nation. Real unity would stand only on a plane of transcendental service to the Supreme.

"Mr. Churchill's 'Humane World'":

We are pleased to find that leaders of world politics such as Mr. Churchill have nowadays begun to think of a humane world and trying to get rid of the terrible national frenzy of hate. The frenzy of hatred is another side of the frenzy of love. The frenzy of love of Hitler's own countrymen has produced the concomitant frenzy of hatred for others and the present war is the result of such dual side of a frenzy called love and

hatred. So when we wish to get rid of the frenzy of hate, we must be prepared to get rid of the frenzy of so-called love. This position of equilibrium free from love and hatred is attained only when men are sufficiently educated.

Until men were educated to see the soul within the body, the dual frenzy of love and hate would continue, and a humane world would not be possible. "This introspection," Abhay concluded, "is . . . easily attained by the service of Godhead. So Mr. Churchill's Humane World implies that we must go 'Back to Godhead.'"

"Mr. Bernard Shaw's Wishful Desire":

Mr. Bernard Shaw has congratulated Mahatma Gandhi on the occasion of the latter's 76th birthday in the following words: "I can only wish this were Gandhi's 35th birthday instead of his 76th." We heartily join with Mr. Shaw in his attempt to subtract 41 years from the present age of Mahatma Gandhi.

But death does not respect our "wishful desire." Neither Mr. Shaw nor Mahatma Gandhi, nor any other great personality, had ever been able to solve the problem of death.

The leaders of nations have . . . opened many factories for manufacturing weapons for the art of killing, but none has opened a factory to manufacture weapons for protecting man from the cruel hands of death, although our wishful desire is always not to die.

Men were preoccupied with the problem of how to get bread, although this problem was actually solved by nature. Man should try to solve the problem of death.

Bhagavad-gītā tells that the problem of death can be solved. Although death is everywhere in the material world, "One who attains to Me," says Kṛṣṇa, "never has to take his birth again in the material world." There is a spiritual world, non-destructible, and one who goes there does not come back to the region of death. Why should the leaders of nations cling to the planet of their birth, where death is inevitable? Abhay concluded, "We wish that in their ripe old age Mr. Shaw and Mahatma Gandhi will make combined effort to educate men to learn how to go back home, back to Godhead."

After two issues of *Back to Godhead*, Abhay had to stop. Printing was costly. But he kept writing regularly, working at his *Bhagavad-gītā* manuscript, turning out new articles and philosophical purports on the scriptures—even in the same book in which he wrote his pharmaceutical formulas. 🌿

The biography of Śrīla Prabhupāda continues next month with an account of how he began the League of Devotees in Jhansi, a town about 150 miles west of Allahabad.



SWEETWATERS 82

Beneath the Hare Kṛṣṇa banner, festival-goers find the sweet taste they came looking for.

Text and photos by AMOGHA DĀSA



While the Northern Hemisphere froze last January, seventy thousand young people were basking in perfect weather at the annual Sweetwaters Rock Festival—New Zealand’s Woodstock.

Overnight, several square miles of idyllic pastureland next to the Waikato River (south of Auckland) were transformed into a bustling tent-and-caravan metropolis. Hastily constructed booths supplying all manner of food, drink, and handicrafts flanked a mall extending from the main camping area to the stage and natural amphitheater half a mile away.

On a ridge overlooking the valley mall, tents offered everything from “Coffee and a Chat about Christ” to Tai Chi and Swedish massage.

Below the ridge, at the main entrance to the mall, something else was happening. There a seventy-five-foot banner atop two forty-foot masts announced HARE KRISHNA in eight-foot letters visible throughout the entire expanse of the festival. And all night colorful flashing lights kept these holy names of the Lord uppermost in people’s thoughts.

Lined up in formation were four tents: one to explain it in books and picture displays, one to show it in video movies, one to cook it up, and a big one (six thousand square feet) in which to sing and dance about it. What was “it”? Kṛṣṇa’s mercy!

In the first tent, a statue of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, the founder and spiritual guide of the Hare Kṛṣṇa movement, sat on a massive gold-and-velvet throne. As people crowded in to see who he was, they exclaimed, “He looks so *real!*” “Is he meditating?” At the tables displaying his books, they learned who he was and what it is he taught. Day and night people clustered around the book tables lining the tent, asking questions, taking and reading the free books—the devotees passed out twenty thousand in all.

The video tent next door played Kṛṣṇa conscious shows nonstop to packed houses. The most popular was the illusion-dispelling tour of Hollywood with a spiritual teacher who was once a director and actor himself—His Divine Grace Bhavānanda Goswami Viṣṇupāda, who has served as the spiritual master for new disciples in New Zealand since Śrīla Prabhupāda passed away some five years ago.

In the main tent, His Holiness Dhṛṣṭadyumna Swami Mahārāja would kick off the daily program at 6 A.M. with a class in the Vedic scriptures. Then at 7, the Mahārāja would hold a *mantra* meditation class. “Now I’m going to teach everybody how to chant Hare Kṛṣṇa on these beads. It’s a very nice way of meditating on God, so whoever wants to learn this meditation come sit up front here close.” About one hundred people would crowd forward and





get a set of beads. You could see people everywhere wearing their beads around their necks and chanting.

After the meditation, Dhr̥ṣṭadyumna Mahārāja would thoughtfully and patiently answer questions from the audience: sometimes deeply personal, sometimes challenging, sometimes humorous.

“If you don’t believe in material things, then why do you have so much equipment—tents, trucks, amplifiers?”

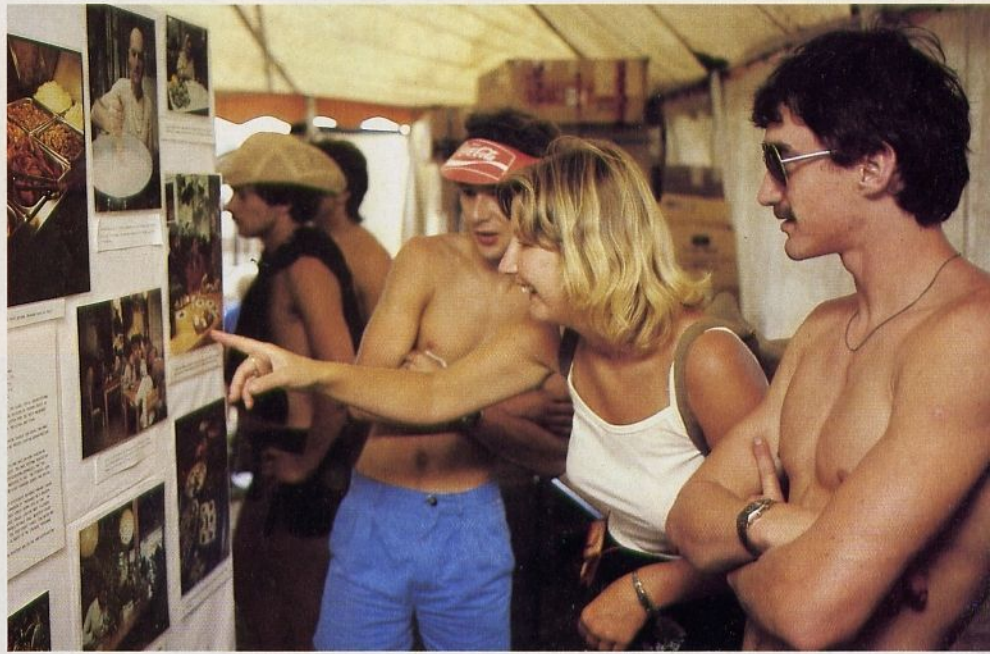
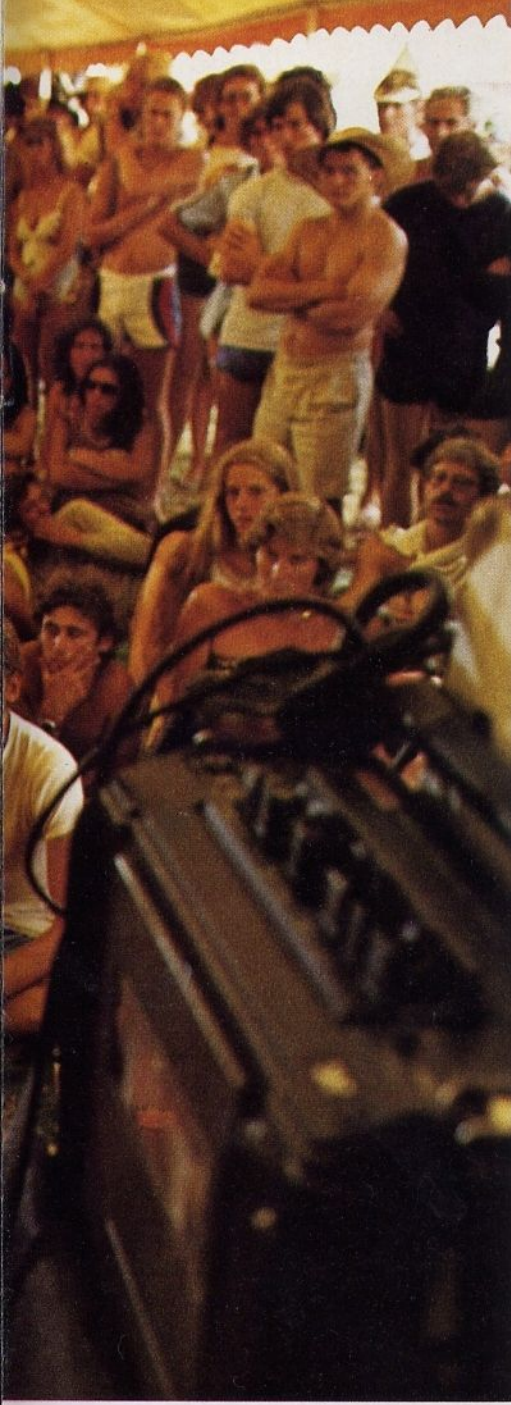
“We have to understand the difference between *material* and *spiritual*. Originally everything is spiritual, because everything emanates from the Supreme Spirit, God. But when we selfishly use something—whatever it may be—for our own sense gratification, that thing becomes material, because we’ve forgotten its relationship to

God. And when we take that same thing and use it for the pleasure and service of God, then it regains its spiritual nature. So Kṛṣṇa consciousness doesn’t involve giving up material things. It means giving up the perverted mentality of trying to enjoy these things apart from our relationship to God. If we came here today to sing and play about sex, violence, and drugs—well, that would be material. But instead we’ve come to glorify God and remind everyone of our eternal loving relationship with Him. So even our tents, trucks, and amplifiers are spiritual.”

When the tent was filled to overflowing, the Mahārāja led the Hare Kṛṣṇa Band on stage for a three-hour concert of transcendental music. Between songs, he explained the philosophical concepts be-

hind the lyrics—*karma*, reincarnation, eternal life. The Mahārāja explained, “Music is an expression of love. People try to love one another, but in the end they’re frustrated. Everyone’s singing, ‘Oh, give me a love that lasts forever’—but in the material world it never does. The ultimate love is the soul’s love for Kṛṣṇa and His love for all souls. The highest form of music expresses love for God. That music is a transmission of Kṛṣṇa’s tangible presence and loving pastimes.”

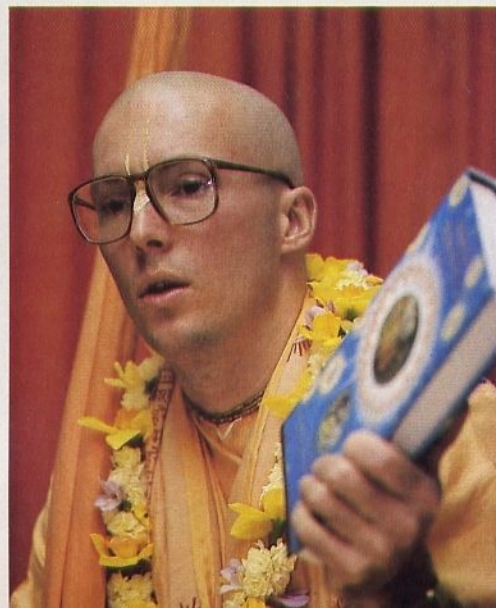
At the peak of the performance, Dhr̥ṣṭadyumna Swami jumped up and got the whole tent of onlookers on their feet to chant Hare Kṛṣṇa and dance. Everyone enthusiastically chanted, clapped, twirled, and reached high in the air with upraised hands—the “liberated” position, free from



all the anxieties of material life. Then the Mahārāja began throwing the marigolds decorating the stage. The devotees manifested huge baskets of flowers and suddenly there were flowers flying everywhere. It was a flower riot! The band rocked on for a solid hour. You could never forget it if you were there.

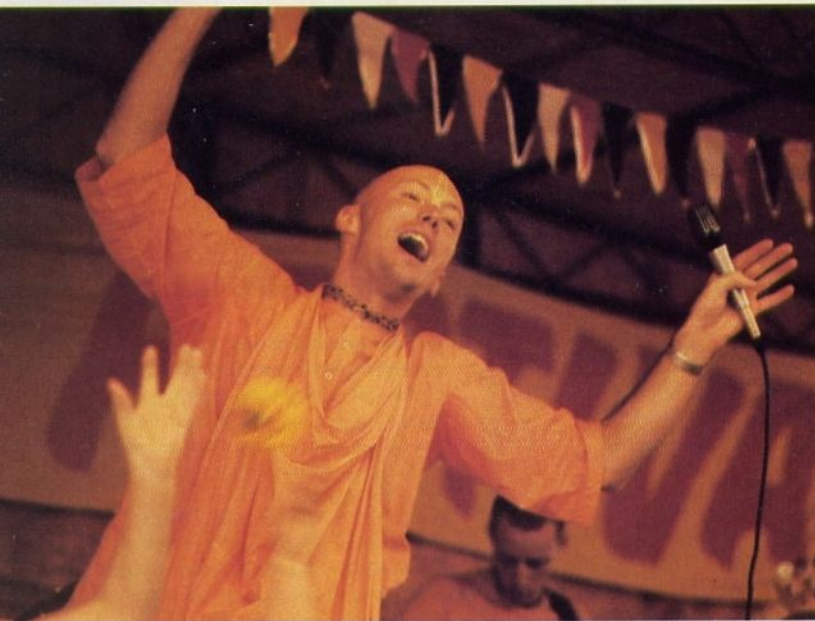
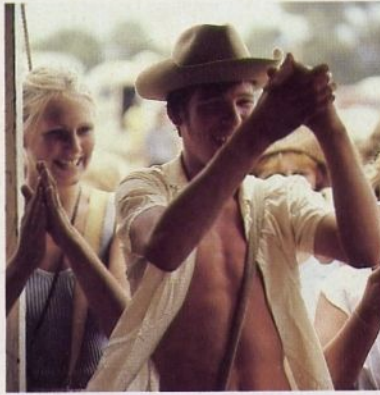
Then it was time. Twenty devotees were ready. Thousands of plates, cups, and spoons were ready. Huge buckets of vegetable, rice, sweets, juice nectar, *purīs*, and poppers were ready. And thousands of hungry guests were *really* ready for the free lunch of delicious *kṛṣṇa-prasādam*, food offered to God.

Serving spoons flew in and out of pots almost faster than you could see. And plateful after plateful went down into

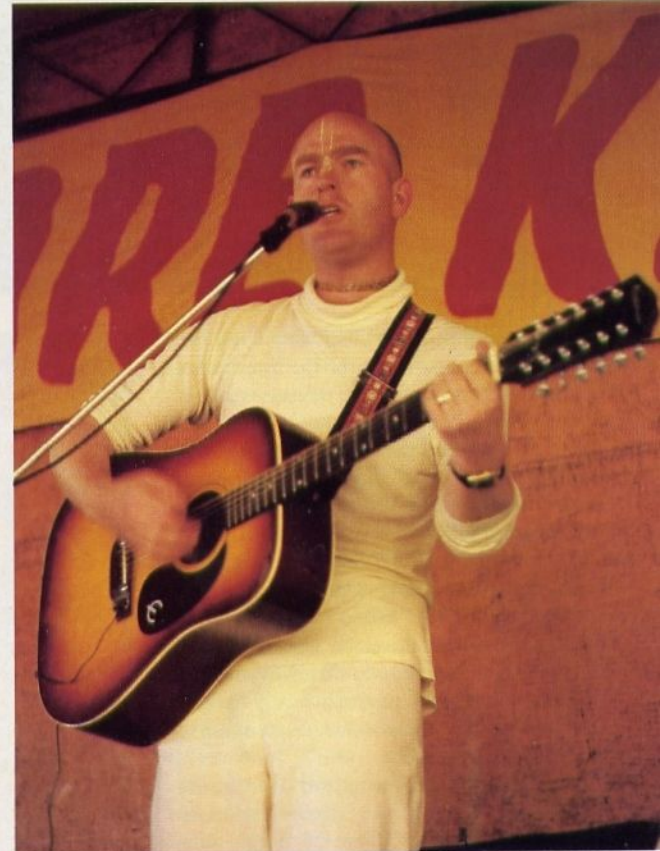


Festival-goers sit in rapt attention (far left) as Dhṛṣṭadyumna Swami explains *karma* and reincarnation during a break between songs. His own ideas? No, he says, they're the time-tested teachings of *Śrīmad-Bhāgavatam* (left), the essence of all Vedic literature. As the day wears on, thousands of people find themselves drawn to the Hare Kṛṣṇa "city within a city" at Sweetwaters (top). As the *Hamilton Times* put it, "There's always something going on at the Hare Kṛṣṇa city." Above, a photo in the book tent triggers a burst of appreciation from a visitor.

The beat is infectious.
 As Yaśomatīnandana
 dāsa pounds away
 (right), everyone claps,
 dances, and chants Hare
 Kṛṣṇa (below and
 below right).

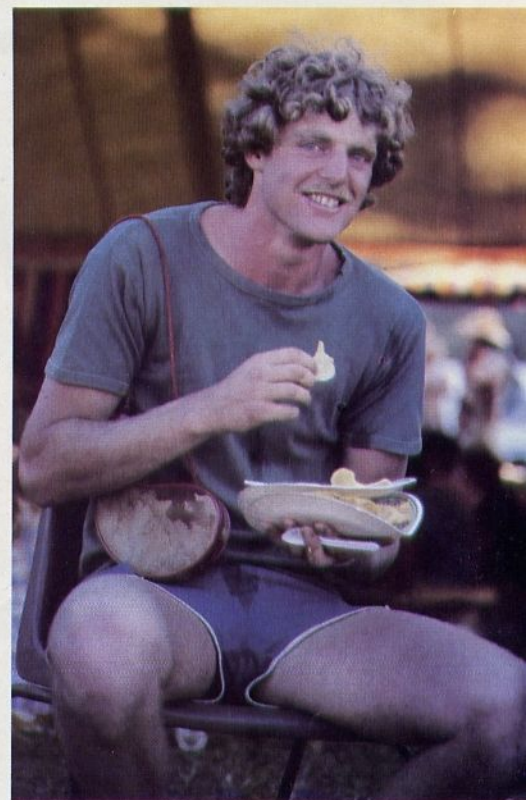


Leaping in ecstasy, the irrepressible Dhr̥ṣṭadyumna Swami leads a number as flowers fly (above). Parivādī dāsa (right) writes all the lyrics and music for the Hare Kṛṣṇa Band. Some of his hits at Sweetwaters: *Transcendancer*, a song about Kṛṣṇa's pastimes in the holy land of Vṛndāvana, India; *Whirlpool*, about our best friend (and worst enemy), the mind; and *Light of a New Day*, about how the chanting of Hare Kṛṣṇa will usher in a new age of worldwide peace and happiness.





The crowd rises to its feet as the band pumps out a rhythmic rendition of the Hare Kṛṣṇa mantra (left). As one girl said, "I don't want to go anywhere else. This is the only thing happening at the festival." And after the concert, a free feast of *prasādam*, sanctified vegetarian food. In three days the devotees served more than 25,000 plates to Sweetwaters festival-goers (below left). Was it worth waiting for? Just ask the man below.



waiting mouths. After lunch: more music, plays, and an evening dinner to rival lunch.

For three days the kids kept coming and staying late into the night. They had tasted the ecstasy! One girl said, "I don't want to go anywhere else. This is the only thing happening at the festival." Others would ask, "What do you get out of this? It's all free. Free books, free food. Someone has to pay. What do you get?"


And the answer: "Well it's our ecstasy to serve you with Kṛṣṇa, and Kṛṣṇa provides. What's more, the whole world could run like this. That's right—a constant festival of Kṛṣṇa consciousness.

"If we simply used the land to grow grains, fruits, vegetables, and nuts instead of for useless industries, we could produce more than enough for every New Zealander. Protect the cows, milk them, and distribute the milk. Chant Hare Kṛṣṇa and dance joyfully, glorifying the Supreme Lord. This way of life solves all economic problems.

"After all, prosperity means having plenty of food, fresh air, clean water, a comfortable place to live, but above all, inner happiness—happiness that beams from your face. Why live a concocted life apart from God in concrete jungles where

people hoarding big piles of paper are misunderstood to be wealthy?"

A lot of people agreed. As one man put it, "I could see the devotees were happier than all the other people at Sweetwaters, who were high on drugs and booze—the devotees were *naturally* high on their love of God."

Dhṛṣṭadyumna Swami explained, "Kṛṣṇa consciousness is the real sweet water. Ordinary water can put out an ordinary fire. But the nectar of Kṛṣṇa consciousness is so sweet that as soon as you taste it, the whole blazing fire of material existence is immediately extinguished." 

People

From Haute Couture To Hare Kṛṣṇa

How an “ugly duckling” became
a swanlike devotee of God.

When Vicki Overton was growing up in Auckland in the 1950's, duly attentive to her studies at St. Cuthbert's College for girls, no one would have imagined she would one day be among the most sought-after fashion models in the world. (“My friends and I both thought I was an ugly duckling.”) But her admission to the University of Auckland at age seventeen proved to be the unlikely start of a meteoric modeling career that would take her to Europe and finally bring her, most amazingly of all, to the Hare Kṛṣṇa movement. Recently we talked to Vicki, now thirty-three and re-named Jayaśrī-devī dāśī, to get the story of her odyssey to Kṛṣṇa.

Jayaśrī-devī dāśī: Before we begin I would like to thank Śrīla Bhagavān Goswami,* my gurudeva, with all my heart and all my soul. Without his mercy I simply could not exist, and without him my life would have absolutely no meaning at all.

BTG: Jayaśrī, maybe you could start by telling us a little about how you first got into modeling.

Jayaśrī: Well, I entered the University of Auckland when I was seventeen, and my first year I spent in America—on scholarship in a school in Louisiana. I was staying with a photographer and his family. He took some pictures of me and sent them in to *Seventeen* magazine—they were running a competition—and somehow I won. So I flew up to Mississippi and did a whole series of advertisements for a big clothing firm. All of this got into the newspapers in

New Zealand, and when I went back there a photographer for *Vogue* rang me up and asked if I would like to do some modeling. I started combining modeling with my university career. That went on for two years. Then, through my contacts at Australian *Vogue*, the biggest model agent in the world—Eileen Ford—got in touch with me and I left for New York.

BTG: And how did your career go from there? Did you stay in New York?

Jayaśrī: I stayed in New York from '69 till '73, and during that time I did covers for some of the biggest magazines: *Seventeen*, *Mademoiselle*, *Glamour*, *Harpers Bazaar*, *Vogue* of course. Then I went to Europe and did covers for *Marie Claire*, *Jardin de Mode*, *Elle* magazine. I worked for most of the big magazines.

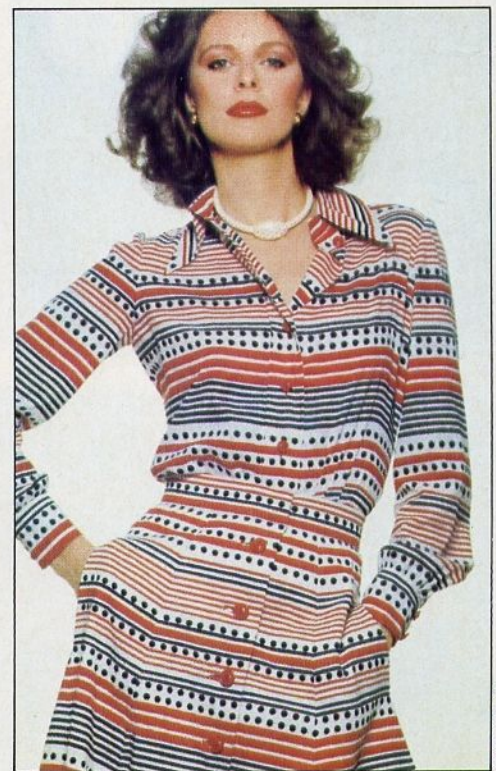
BTG: What was it that first stimulated your interest in Kṛṣṇa consciousness?

Jayaśrī: I'd always been looking for some sort of spiritual life. I remember when I was about ten years old I made a promise to God that I would be a teacher and a nun. But I didn't want to be a nun in a convent, and I didn't want to be a teacher in a school. I prayed to Him that if He would show me the way to do it, I would dedicate my life to Him.

And so for many years this interest continued. My studies at the university were tied up with my search for God. I used to read everything I could about spiritual life. When I arrived in New York in '69, the era of the flower children was just ending, and I became very interested in several schools there—esoteric schools, schools that taught *yoga* and philosophy.

BTG: Did you attend *yoga* classes?

Jayaśrī: Yes. I did *kuṇḍalini-yoga* for two years. I studied Buddhism, Zen. I studied



After years of modeling the creations of Europe's top fashion designers, Jayaśrī-devī dāśī now fashions her own creations for the Deity of Kṛṣṇa to wear. “I feel transformed,” she says.

at the Gurdjieff-Ouspensky Institute. I got into various philosophical and psychological groups and practiced mind control and all sorts of things. But I never found any satisfaction or developed any attachment for these things. They were all very interesting and some of them contained a grain of truth. But nothing that I thought could give me the complete answer.

So when I came to Europe in '73 I continued this interest in spiritual life. But it

*Śrīla Bhagavān Goswami and Śrīla Bhavānanda Goswami (see page four) are among the present spiritual masters initiating disciples in the Hare Kṛṣṇa movement.



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diminished—I think because the Europeans are very much straighter, generally speaking, than the Americans. In any case, after some years in Europe I entered a time in my life that was full of great distress. The man I had been living with for the previous seven years became very sick with spinal meningitis and almost died. He recovered reasonably well, physically, but he became disturbed emotionally and mentally, and because of this I was feeling

a lot of distress. We'd been very close, and I didn't know how to cope with it. The doctors couldn't help us, either.

So, this man's son had met Śrīla Gurudeva, Śrīla Bhagavān Goswami—

BTG: How old was the son at the time?

Jayaśrī: He was about nineteen. He had met Śrīla Gurudeva, and he suggested that his father and I go see him. The boy's father refused, but I said, "Yes, all right." Actually, my reply was, "Oh, there are so

many 'gurus.' They're all bogus. But I guess it won't hurt to go and see another one." At that time I had no idea Śrīla Gurudeva was connected with the Hare Kṛṣṇa movement.

So I went to see him. I asked him a few questions, and he gave me the first complete answers I'd ever heard. They were simple answers that I could understand, but they seemed to embrace everything, answer every question I'd ever had about

spiritual philosophy. I remember thinking as I listened to him speak, “It’s no accident that I’m here today. This is what I’ve been looking for all my life.” I saw that Kṛṣṇa consciousness was a way for me to serve God in my life—something I had never been able to find before. All the other schools emphasized *self*-development, and perhaps helping mankind, but they didn’t explain the whole purpose of human life, what we are doing here, how we’re servants of God, and how we can practically serve God with love and devotion.

So Śrīla Gurudeva suggested that I start coming to the temple, which I did. Actually, I remember thinking when I left his room: “Well, God has brought me here.” The night before I had been on my knees for hours and hours, praying to Jesus Christ to please show me the way. I had felt I was losing the desire to be pure and to do good. It was just slipping out of my fingers as I grew older. It was leaving me—the desire to serve God. So for maybe eight hours I’d been meditating and crying on my knees, praying. And when I left Śrīla Gurudeva I realized that somebody had heard me and had brought me to him the very next morning.

So I decided I would give Kṛṣṇa consciousness a try. I would do everything I was told to do, and I was sure the results would come. And they did.

BTG: What happened in your life from that point?

Jayaśrī: I felt like I was completely transformed. I had been battling vices—you know, smoking, drinking. I was smoking a pack and a half a day. But I just gave it up in a week.

BTG: Really?

Jayaśrī: Actually, overnight. Before I met Śrīla Gurudeva I was eating meat and so on. Of course I’d been interested in natural foods for many years, but I’d never made a serious commitment to vegetarianism. But when I learned that eating meat was an act of violence, when the philosophy was explained to me, I easily gave it up.

Then there were those things that my parents had tried to teach me through their own religion—you know, chastity and all that kind of thing. But there was no reason behind anything. No philosophy. No substance.

Before I started practicing Kṛṣṇa consciousness I always felt a little dirty and contaminated by all these vices, and then suddenly I stopped them. I felt suddenly transformed. I’d tried for so many years to stop smoking, but you can’t take something away from someone unless you give him something better. I found that just by starting to chant Hare Kṛṣṇa and do devotional service, I felt such a tremendous feeling of ecstasy that I didn’t want any of those things. Kṛṣṇa consciousness immediately had that effect.

BTG: What about modeling? How did that fit in with Kṛṣṇa consciousness?

Jayaśrī: As far as my career was concerned, Śrīla Gurudeva suggested that I continue to model, that this should become my devotional service. He explained that beauty, fame, wealth, etc., don’t have to be renounced in the ordinary sense. They should be used in devotional service. Everything can be used for Kṛṣṇa.

And you know, my career as a model suddenly blossomed. Tremendously. I made more money in my first year as a devotee than I had in any single previous year. And for the first time modeling became a pleasant experience for me. I had never actually enjoyed mixing with people



KARL JOBBIS

in that very artificial, superficial world. It would just bring me to tears.

BTG: Modeling is usually thought of as very glamorous, exciting—

Jayaśrī: Well, I always found it terribly boring. Of course, I don’t put modeling down completely, since it was a wonderful way to travel, to see the world, to expose myself to various experiences. And finally, of course, it brought me to the understanding that although I had all the things I could possibly want in the material world, happiness doesn’t lie in those things but in a higher truth.

But during my career I always felt that there was something lacking. Modeling provided the vehicle for me to see the whole world, but I never found anything that satisfied me in all those experiences I had and all those people I met.

And now suddenly modeling took on a completely new light, because it was my devotional service. It became a joyous occupation. It was a tremendous opportunity to preach to people, especially in the modeling business, where they’re pretty rocky. I mean, they’re pretty wobbly, these models. Often, when a model becomes successful, she becomes quite unbalanced; she has this terrible insecurity, because all her success is based on the

beauty of the body and it can be taken away at any second. So they’re tremendously insecure people, even though they have all this money.

BTG: How did all your friends react when they saw you’d become a devotee?

Jayaśrī: Just by seeing me chanting Hare Kṛṣṇa on my beads in between shots, the other models would become curious and ask me what I was doing. Also, it wasn’t just models I was meeting. I was mixing with some of the richest and most influential people in Europe: talented musicians and artists, cinema people, a lot of nobility, industrialists, bankers, politicians. I felt it was Kṛṣṇa’s mercy that I knew all these people so I could tell them about Kṛṣṇa consciousness.

They could see I was happy, and they were curious, because they themselves were so *unhappy*. Especially those people who have everything according to the material standard—they’re some of the most unhappy people I’ve ever met, because they have nothing to hold on to. Their lives are meaningless, and the more they have, the more they want. I found that those very elite groups are taking refuge in drugs and very liberated sex lives, and this is just making them *more* unhappy. Their families are breaking down, their human relations are messed up, because they’re getting farther and farther away from reality. It’s a very sad situation.

Even before I became a devotee, I always felt that the satisfaction that came with success—riches, fame, etc.—was very empty, because it had no depth, no profundity. It had no relation to my actual search. I always felt that my thing in life was my spiritual search, my search for God. That was also part of the reason I left New Zealand in the first place.

BTG: But now you’ve come full circle—you’ve returned to New Zealand. Why?

Jayaśrī: After I had modeled for some time as a devotee, I felt the need to live in a temple for some time and experience a regulated program of devotional service. Śrīla Gurudeva agreed with my request and sent me here to New Zealand. I want to learn Kṛṣṇa conscious philosophy thoroughly and then go back out again and, by Kṛṣṇa’s mercy and the mercy of my spiritual master, be able to really preach to all the people I know.

I may not go as a model. Perhaps I will just get back into contact with all those people I know. And I feel that all these years Kṛṣṇa has somehow or other been guiding me, preparing me for this. Although I was certainly not a devotee, I felt there was some plan. Perhaps now that He’s brought me to the point of being a devotee, I can use all those contacts, all that experience, to help other people in the same position I was in myself.

JUBILATION

(continued from page 3)

This is the process of transmigration of the soul.

Transmigration is not a question of belief. It is a fact. If we neglect to study this scientific knowledge, we will miss a great opportunity, because only in this human form of life do we have the developed intelligence to be able to understand what is within the body that is so important.

So the Kṛṣṇa consciousness movement is teaching the importance of the soul. What is the soul? What are the needs of the soul? Why is the soul entrapped within the material body? How can the soul be liberated? And after liberation, what is the function of the soul? These are the questions we are dealing with. And they are very nicely answered in the preliminary spiritual study, *Bhagavad-gītā*. For higher study, graduate study, we have the *Śrīmad-Bhāgavatam*. Our only request is that you do not neglect this subject matter, this science. Try to understand the soul.

At the present moment no science professor can explain that thing which is present in a living body but missing from a dead body. Actually, according to the Vedic literature, the body is *always* dead. But as long as the soul is in the body, the body appears to be living. As long as you are wearing your coat, it appears to be alive—it moves. The coat has no life, but because your body moves, the coat also moves and seems alive. Similarly, the body itself is moving because the soul within it is moving. As soon as the soul goes out of the body, the body does not move, and we call it "dead." But actually the body is always dead.

So, the science of Kṛṣṇa consciousness is very important, and its basic principle is to understand the soul. One may believe in the existence of the soul, or one may not believe. But fact is fact. Two plus two equals four, whether we believe it or not. If somebody does not believe it and says two plus two equals five or three, that does not change the fact. Similarly, we may not believe in the existence of the soul, but the existence of the soul is nevertheless a fact. And if we study the subject matter very seriously and scientifically, it will be possible for us to understand the soul.

The simple method for understanding the soul, the one recommended in the Vedic literature, is to chant the Hare Kṛṣṇa *mantra*. Then gradually your intelligence, or consciousness, will be cleansed, and you will be able to understand that you are not the body but a spirit soul. And if you understand that you are a spirit soul, that you are *brahman* [spirit], you will become free from the blazing fire of material existence

(*bhava-mahā-dāvāgni-nirvāpanam*).

This morning one of our *sannyāsīs* [advanced disciples] told me that more and more young people are committing suicide. Why? Why are young people feeling such frustration and confusion in spite of so much education? In the Western countries there is no question of poverty. You are all well-to-do. I have traveled in Australia and come to your country, New Zealand, and as far as material necessities are concerned you are all well-to-do. So why this frustration, as our *sannyāsī* reported to me?

Actually, there is no cause for frustration—there is very good cause for *jubilation*. Why? Because of the Kṛṣṇa consciousness movement. Don't be frustrated. Try to understand the Kṛṣṇa consciousness

movement: how it is scientific; how it is authorized; how it goes back to ancient Vedic times; how it is accepted by great *ācāryas*, stalwart learned scholars; and how it is highly regarded by leading men all over the world.

So our request is that you young people not feel confused and frustrated. Those who are taking to Kṛṣṇa consciousness are mostly young people. Ask them how hopeful they are now, how jubilant they are. So I ask all you young boys and girls, the flowers of your country: Please don't feel frustrated and confused. There is nice hope in Kṛṣṇa consciousness. My only request is that you try to understand this philosophy and science and become happy. That is my request.

Thank you very much. Hare Kṛṣṇa. 🙏

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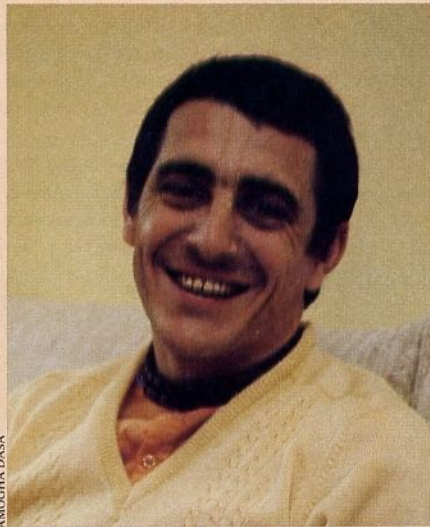
GUEST EDITORIAL: The Devotees of Lord Kṛṣṇa Are Optimistic

1982. Another year passing us by with its tidings of yet more disturbances and suffering. The headlines jump out at us . . . CRISIS! FLASHPOINT! RIOT! WAR! . . . and our anxiety increases. Even if tucked away in the most insignificant, isolated place in the world, we won't be left at peace. As the elected and unelected leaders of the world battle it out for political supremacy, innocent citizens wonder, "Will we ever have happiness and peace in our lifetime?" Millions now worry about devastations that could transform whole countries into slaughterhouses at the flick of a few switches. Antinuclear demonstrations gather momentum across the globe.

That people are actively seeking a lasting solution to these seemingly insurmountable problems is good. But the prospects of success are not. Since the two world wars, nothing seems to have come along that could stop us from having a third. In fact, the old adage "history repeats itself" seems certain soon to prove itself again.

But despite all the gloom, the devotees of Lord Kṛṣṇa are optimistic, unfazed. Indeed, they're positively joyful. Why? And if they are, can others be? Yes—if people are willing to make a few simple adjustments in their lives.

History repeats itself because human behavior repeats itself. According to the Vedic literature, the natural laws of *karma* guarantee that every act we perform will bring us a precise reaction. If we perform good acts that help others, good results will follow. But if, for example, we maim and slaughter innocent living beings, the



AMOGHA DĀSA

His Holiness Prabhupāda-kṛpā Goswami oversees the activities of the Hare Kṛṣṇa movement in Australia and New Zealand.

world will be transformed into a giant slaughterhouse for human beings also.

Changing the course of the world is not a matter of politics—moving parties in and out of power does little to change people's lives.

No. There has to be a change in consciousness—a change big enough to inspire people to give up meat-eating, intoxicants, illicit sex, and gambling, for the reactions of these are the causes of the mess we're in today. For peace and harmony, we must replace these with a life that is spiritual and pure.

Impossible? No. And the Hare Kṛṣṇa devotees are living testimony to the benefits of living purely and simply, in obedi-

ence to God's laws. Their bright eyes and clear faces shine with the inner pleasure of *bhakti-yoga*, the process of attaining God through love and devotion.

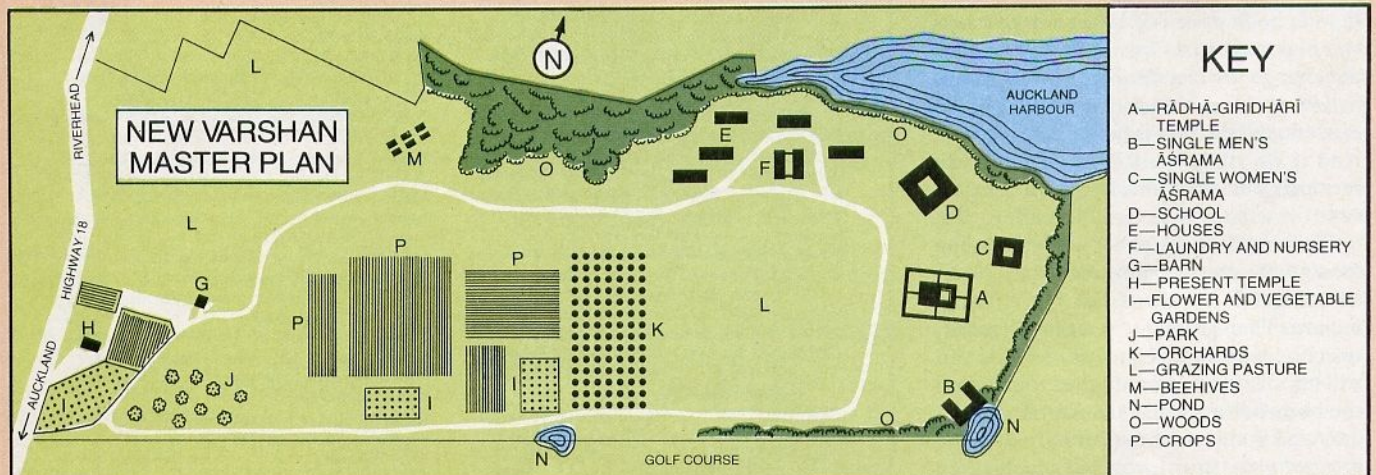
To give everyone a chance to share in this joyful process, the devotees are building transcendental villages like New Varshan, which is situated in the lush New Zealand countryside in Riverhead, near Auckland.

This community of Kṛṣṇa conscious families is showing how people, regardless of background, race, and religion, can live together in sweet harmony, working for the pleasure of the Supreme Lord. Anyone who wishes to learn the secrets of successful, blissful life can come for a day, a week, a month, or even a lifetime.

We invite you to come and inquire about this spiritual way of life. You may even want to join us as we build this genuine positive alternative to today's materialistic chaos. We can show the leaders of the world that the way to peace and harmony is not through diplomacy and military might but through a pure and selfless life of glorifying the real, eternal leader of all living beings, Lord Kṛṣṇa, by chanting His holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—and living according to His plan.

We'd like to share with you the peace and happiness we've found. And you have nothing to lose but your anxieties. So please take advantage of this wonderful opportunity and give us a call or visit. We know you won't be sorry.

—Prabhupāda-kṛpā Goswami



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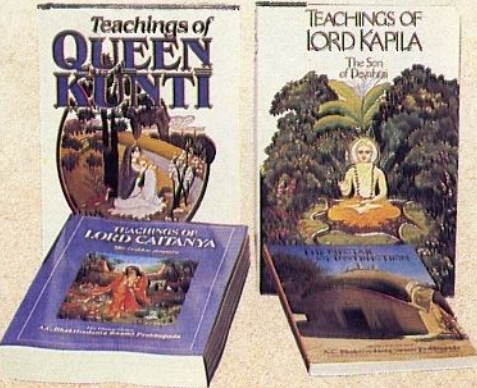
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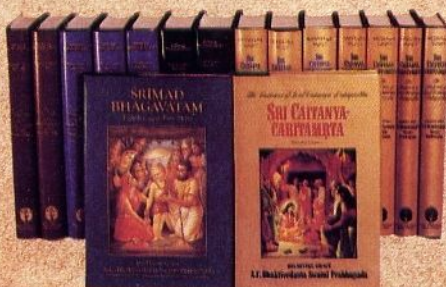
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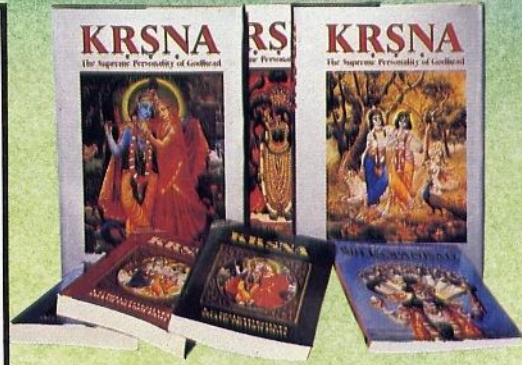
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