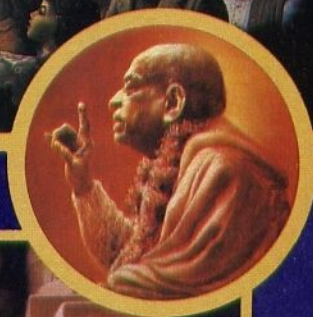


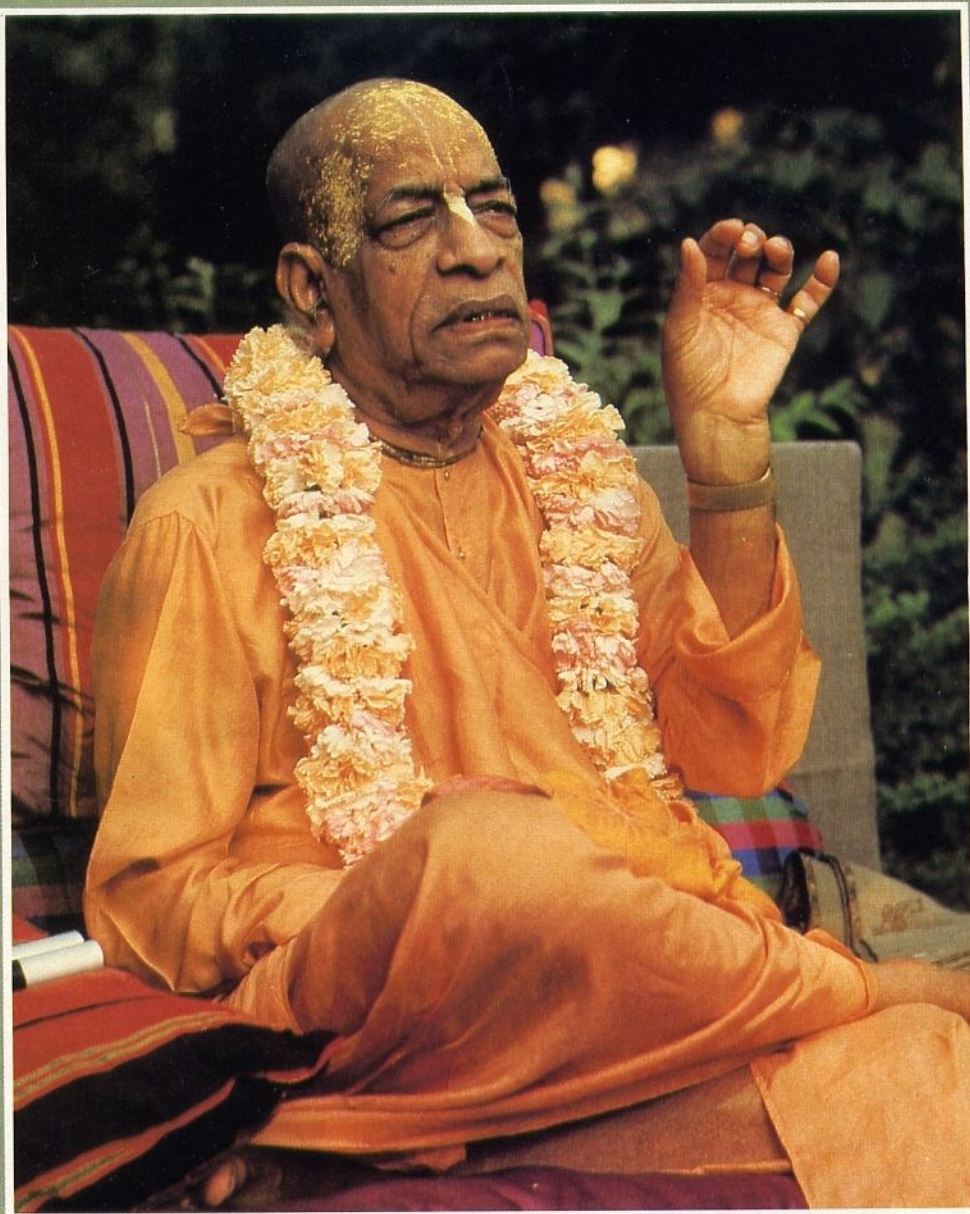
Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

# BACK TO GODHEAD

August 1982 \$1.25 THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



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

# BACK TO GODHEAD

FOUNDED 1944 VOL. 17, NO. 8 AUGUST 1982

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(under the direction of His Divine Grace  
Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda)  
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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 **r** in **rim**, and **ṛ** like the **ch** in **chair**. Pronounce the aspirated consonants (**ch**, **jh**, **dh**, etc.) as in **staunch-heart**, **hedgehog**, 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* (*dāsi* for women), meaning "servant." For instance, the name *Kṛṣṇa dāsa* means "servant of Kṛṣṇa."

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**COVER:** In Bengal, India, 500 years ago, Lord Kṛṣṇa, the Supreme Personality of Godhead, appeared in this material world. His purpose was to spread love of God through the chanting of Hare Kṛṣṇa. And He fulfilled this purpose by appearing in five varied features at once. The central figure in this multiple descent (and the central figure on our cover) was Śrī Caitanya Mahāprabhu, who was Kṛṣṇa Himself in His fullness. Appearing with Him were Śrī Nityānanda Prabhu (in blue), the Lord's first divine expansion, and Śrī Advaita Ācārya (in white), the Lord's aspect as a divine incarnation. Assisting Them were Śrī Gadādhara Paṇḍita (in red), who embodied the Lord's devotional energy, and Śrīvāsa Thākura (in saffron), representing the Lord's pure devotees. (Painting: Muralīdhara dāsa)



# WHEN MEN BECOME ANIMALS

A lecture given in October 1968  
by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda,  
Founder-Ācārya of the International Society for Krishna Consciousness,  
at the University of Washington, in Seattle.

*om ajñāna-timirāndhasya  
jñānāñjana-śalākayā  
cakṣur unmlītaṁ yena  
tasmai śrī-gurave namaḥ*

"I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge."

Everyone in this material world is born into ignorance, or darkness. Actually, the nature of this material world is that it is dark. It may be lighted with sunlight, moonlight, fire, or electricity, but its nature is dark. That is a scientific fact. So everyone born in this material world—from Brahmā, the chief personality in the topmost planet of this universe, down to the ant—is born into the darkness of ignorance.

Now, the Vedic injunction is *tamaṣi mā jyotir gama*: "Don't remain in darkness; come to the light." And for this, a spiritual master is needed. It is the duty of the spiritual master to open the eyes of the person

in darkness with the torch of knowledge, and one should offer one's respectful obeisances unto such a spiritual master.

People should not be kept in darkness; they should be brought into the light. Therefore, in every human society there is a religious institution of some sort. What is the purpose of Hinduism, Mohammedanism, Christianity, or Buddhism? The purpose is to bring people to the light. That is the purpose of religion.

And what is that light? That light is the Supreme Personality of Godhead. The *Śrīmad-Bhāgavatam* states, *dharmam tu sākṣād bhagavat-praṇītam*: "The codes of religion are directly given by the Supreme Personality of Godhead." In the state there are laws that you must follow. The head of the state gives some laws, and if you are a good citizen you obey those laws and live peacefully. These laws may be different according to time, circumstances, or people—the state laws of India may not agree cent percent with the laws of the United States—but in every state there are laws that you must obey. One has to abide by the

PAINTING BY ARCIMBOLDO, 16th CENTURY

law. Otherwise one is considered the lowest in society, a criminal, and is subject to punishment. That is the general principle.

Similarly, religion means to obey the laws of God. That's all. And if a human being does not obey the laws of God, he is no better than an animal. All scriptures, all religious principles are meant to elevate man from the animal platform to the human platform. Therefore, a person without religious principles, without God consciousness, is no better than an animal. That is the verdict of the Vedic literature:

*āhāra-nidrā-bhaya-maithunam ca  
sāmānyam etat paśubhir narānām  
dharma hi teṣām adhiko viśeṣo  
dharmena hināḥ paśubhiḥ samānāḥ*

Eating, sleeping, sex, and defense—these four principles are common to both human beings and animals. The distinction between human life and animal life is that a man can search after God but an animal cannot. That is the difference. Therefore a man without that urge for searching after God is no better than an animal.

Unfortunately, at the present moment in every state and every society people are trying to forget God. Some people publicly say there is no God; others say that if there is a God, He is dead; and so on. They have built such a so-called advanced civilization, with so many skyscraper buildings, but they are forgetting that all of their advancement is dependent on God, on Kṛṣṇa. This is a very precarious condition for the human society.

There is a very nice story that describes what happens to a society that forgets the Supreme Personality of Godhead.

Once a rat was being troubled by a cat. So the rat went to a saintly person who had mystic powers and said, "My dear sir, I am very much troubled."

"What is the difficulty?"

The rat said, "A cat always chases me, so I have no peace of mind."

"Then what do you want?"

"Please make me into a cat."

"All right, become a cat."

After a few days, the cat came to the saintly person and said, "My dear sir, again I am in trouble."

"What is that trouble?"

"The dogs are chasing me."

"Then what do you want?"

"Make me a dog."

"All right, become a dog."

Then after a few days the dog came and said, "Sir, again I am in trouble."

"What is the trouble?"

"The foxes are chasing me."

"Then, what do you want?"

"To become a fox."

"All right, become a fox."

Then the fox came and said, "Oh, tigers are chasing me."

"Then, what do you want?"

"I want to become a tiger."

"All right, become a tiger."

Now the tiger began to stare at the saintly person. "I shall eat you," the tiger said.

"Oh, you shall eat me? I have made you a tiger, and you want to eat me!"

"Yes. I am a tiger, and now I shall eat you."

Then the saintly person cursed him, "Again become a rat!"

And the tiger became a rat.

So, our human civilization is like this. The other day I was reading the *World Almanac*. It said that within the next hundred years people will be living underground—like rats. Scientific advancement has created the atomic bomb to kill men,

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## We have created circumstances in which our love is being frustrated. Why? Because we have forgotten to love the Supreme Person.

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and when it will be used people will have to go underground and become like rats. From tiger to rat. That is going to happen; it is nature's law.

If you defy the laws of your state, you will be put into difficulty. Similarly, if you continue to defy the authority, the supremacy of the Supreme Lord, you will suffer. Again you will become rats. As soon as the atomic bombs explode, all civilization on the surface of the globe will be finished. You may not like to think of these things—they may be very unpalatable—but these are the facts.

*Satyam grhyāt priyam grhyān mā priyāḥ satyam apriyam.* It is a social convention that if you want to speak the truth you should speak it very palatably. But we are not meant for social convention. We are preachers, servants of God, and we must speak the real truth, whether you like it or not.

A godless civilization cannot be happy. That is a fact. So we have started the Kṛṣṇa consciousness movement to awaken this godless civilization. Just try to love God; this is our simple request. You have love within you—you want to love somebody. A young boy tries to love a young

girl; a young girl tries to love a young boy. This is natural, because the loving propensity is within everybody. But we have created circumstances in which our love is being frustrated. Everyone is frustrated—husbands, wives, boys, girls. Everywhere there is frustration, because our loving propensity is not being utilized properly. Why? Because we have forgotten to love the Supreme Person. That is our disease.

So the purpose of religion is to train people how to love God. That is the purpose of all religion. Whether your religion is Christianity or Hinduism or Mohammedanism, the purpose of your religion is to train you how to love God, because that is your constitutional position.

In the *Śrīmad-Bhāgavatam* [1.2.6] it is said, *sa vai puṁsām paro dharmo yato bhaktir adhokṣaje*. Now, in English dictionaries this word *dharma* is generally translated as "religion," a kind of faith, but the actual meaning of *dharma* is "essential characteristic." For example, sugar's *dharma*, or essential characteristic, is sweetness. If you are given some white powder and you find that it is not sweet, you will at once say, "Oh, this is not sugar; it is something else." So sweetness is the *dharma* of sugar. Similarly, a salty taste is the essential characteristic of salt, and pungency is the essential characteristic of chili.

Now, what is *your* essential characteristic? You are a living entity, and you have to understand your essential characteristic. That characteristic is your *dharma*, or religion—not the Christian religion, the Hindu religion, this religion, that religion. Your eternal, essential characteristic—that is your religion.

And what is that characteristic? Your essential characteristic is that you want to love somebody, and therefore you want to serve him. That is your essential characteristic. You love your family, you love your society, you love your community, you love your country. And because you love them, you want to serve them. That tendency to engage in loving service is your essential characteristic, your *dharma*. Whether you are a Christian, a Mohammedan, or a Hindu, this characteristic will remain. Suppose today you are a Christian. Tomorrow you may become a Hindu, but your serving mood, that loving spirit, will stay with you. Therefore, the tendency to love and serve others is your *dharma*, or your religion. This is the universal form of religion.

Now, you have to apply your loving service in such a way that you will be completely satisfied. Because your loving spirit is now misplaced, you are not happy. You are frustrated and confused. The *Śrīmad-Bhāgavatam* tells us how to apply our spirit of loving devotion perfectly:

(continued on page 25)

The Vedic Observer

# EXPLODING THE MYTH OF THE INNOCENT CITIZEN

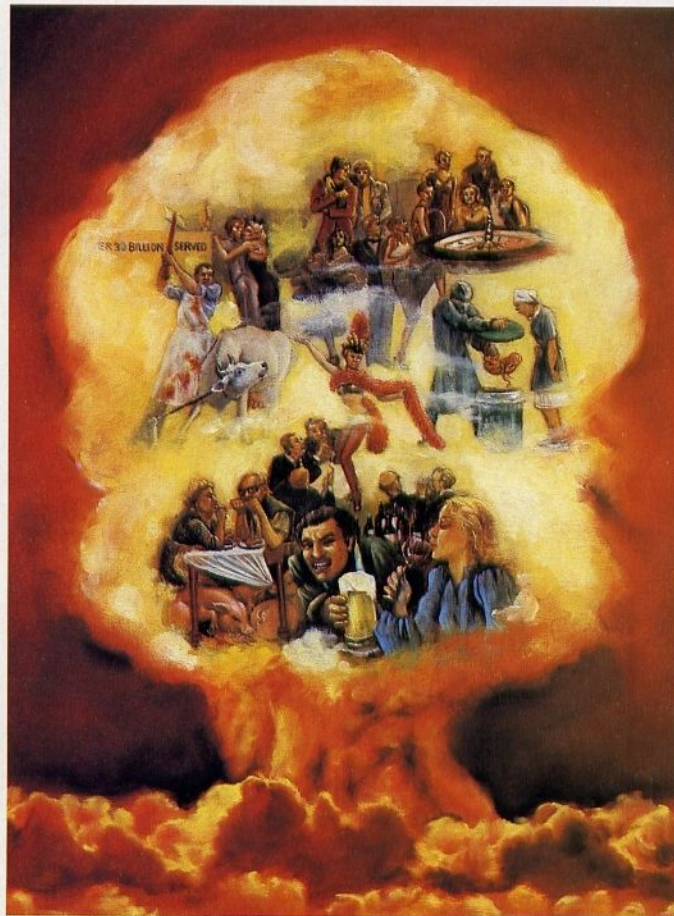
East and West, bad *karma* is building  
to a critical mass, and catastrophe.

by DRUTAKARMĀ DĀSA

Catching many political leaders unawares, nuclear disarmament has once more surfaced as a major public issue. From Vermont to California, a dozen state legislatures have sponsored nuclear freeze resolutions; the latest *New York Times*/CBS poll shows that more than 70% of all Americans favor an immediate halt in the production of nuclear weapons; and antinuke demonstrations in Europe threaten the NATO alliance. Even the communist countries are not immune to the upheaval.

So what's new about all this? Haven't the dire predictions of nuclear holocaust and the patient, reasoned pleadings for peace been echoing ever since the nuclear age dawned with ghastly suddenness at Hiroshima? Can we really expect that another UN conference, another summit meeting, another round of grass-roots demonstrations will cause nuclear weapons to vanish?

A lot of people seem to think so, and one thing they're very good at is educating the public about the details of nuclear war. Official-looking maps with neatly drawn concentric circles, appearing lately in local newspapers and national news magazines, show the effects emanating from ground zero of a 20-megaton air-burst over Your Home Town. (*Twenty megatons* means a blast equivalent to the explosion of twenty million tons of TNT.) Both the U.S. and the U.S.S.R. have thousands of such



weapons in their nuclear stockpiles. There are some 50,000 nuclear warheads on earth, with an explosive yield 1.6 million times that of the antique bomb dropped on Hiroshima. If a 20-megaton bomb exploded above a major U.S. city, it would:

- produce a fireball with temperatures of 20 to 30 million degrees Fahrenheit that would vaporize everything within a 1.5 mile radius, leaving a crater several hundred feet deep;

- create a silent heat flash traveling at the speed of light that would instantly kill anyone within a 6-mile radius;
- emanate supersonic shock waves and 300-mph winds that would knock down all structures within a 6-mile radius;
- kill 50% of the population within a 10-mile radius by direct thermal radiation and blast pressures;
- ignite a firestorm that would turn bomb shelters into crematoriums, asphyxiating and dry-roasting anyone inside them;
- disperse lethal doses of fallout that within 24 hours would kill most survivors downwind from the blast.

That's the basic holocaust scenario most everyone's protesting about. That's why young people in skull masks are out in the streets of New York, Paris, Bonn, Rome, Washington, Boston, etc.—out there demonstrating against their governments.

The world's religious leaders are out there, too—the Pope, Catholic bishops, Methodist ministers, Buddhist monks. And astute politicians, picking up their constituents' vibes, are scrambling onto the antinuke bandwagon. And the doctors. And the scientists. And the lawyers. And the movie stars. And the rock musicians.

Everyone's wailing about the irrationality of the national leaders, the big bad guys with their grubby fingers on the buttons, who for the sake of national pride and

prestige are ready to invoke the full horrors of nuclear Armageddon upon millions of innocent citizens.

At last we arrive at the central myth of the whole nuclear disarmament movement—the myth of the innocent citizen. These hordes of “innocent citizens” surmise that if they can just get Ronnie and Leonid to sit down together, these two could sign some papers, shake hands, and solve the whole thing. The U.S. and the Soviet Union could bury the nuclear hatchet. It all sounds quite sane and rational. But it’s based on a faulty analysis of the whole problem.

The truth is, neither the U.S. nor the U.S.S.R. is a free agent. They are both acting under the influence of the inescapable law of *karma*.

An example from the Vedic literatures, the timeless books of knowledge from ancient India, may help us understand. The sages explain that although two bamboo trees rubbing together sometimes ignite a forest fire, the real cause of the fire is not the trees themselves but the wind that brings them together. The trees are only instruments. In the same way, the U.S. and the U.S.S.R. are not the real causes of the friction between them—the friction that may well result in the forest fire of nuclear war. The real cause is the invisible wind of *karma*. And that *karma* is being generated by none other than allegedly innocent John Q. Public.

*Karma* is a force of nature, like time or gravity. And the law of *karma* states that for every action we perform there must be a reaction. No one can escape the law of *karma*. A major axiom of the law of *karma* is that if we cause pain and suffering to other living beings, we must experience an equivalent amount of pain and suffering in return, both individually and collectively.

When we properly understand the law of *karma*, we can see just how the neighborhood McDonald’s hamburger stand has much more to do with nuclear war than Reagan and Brezhnev. If you think the descriptions of nuclear war are terrifying, you should read the descriptions of what goes on inside the world’s heavily automated slaughterhouses. Millions of animals are butchered daily on modern, cost-effective, computerized production lines.

When challenged, the person who eats the meat will often say, “Well, I haven’t killed anything.” But by purchasing the neatly packaged meat in the supermarket, he’s paying those who do the actual dirty work. And he’s just as guilty.

It’s the height of hypocrisy for someone to march for peace and then go to McDonald’s for a hamburger or home to grill a steak, roast a chicken, or fry some fish. This mentality prompted George Bernard

Shaw, one of the world’s famous vegetarians, to write,

We pray on Sundays that we may have light  
To guide our footsteps on the path we tread.  
We are sick of war, we don’t want to fight,  
And yet we gorge ourselves upon the dead.

The hypocrisy of the “peace-loving” meat-eater has been even more thoroughly condemned by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the great spiritual leader who is the founder and spiritual guide of the Hare Kṛṣṇa movement:

“Those who kill animals and give them unnecessary pain—as people do in slaugh-

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## When we understand the law of karma, we can see how the neighborhood McDonald’s has much more to do with nuclear war than Reagan and Brezhnev.

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terhouses—will be killed in a similar way in the next life and in many lives to come. One can never be excused from such an offense. . . . There are many rascals who violate their own religious principles. Judaeo-Christian scriptures clearly say, ‘Thou shalt not kill.’ Nonetheless, even the heads of religion, giving all kinds of excuses, indulge in killing animals while trying to pass as saintly persons. This mockery and hypocrisy in human society bring about unlimited calamities; therefore occasionally there are great wars. Masses of people go out onto battlefields and kill each other. Now they have discovered the atomic bomb, which is simply waiting to be used for wholesale destruction.”

For those who understand the laws of *karma*, the cause of nuclear war is very clear. They realize the utter futility of protest marches, signatures on nuclear freeze initiatives, and peace negotiations between heads of state. The real problem is that the Americans, Russians, Euro-

peans, and practically everyone else on the planet are building up a huge debt of bad *karma*, which can result only in disasters of the most terrible kind.

Just consider the 50 million abortions performed each year throughout the world. Again, the terrifying descriptions of nuclear war are easily matched by the descriptions of the atrocities committed against unborn children. They are ripped into pieces by vacuum suction devices, sliced and diced by surgical knives, and scalded by saline solutions. The karmic reaction for these abortion deaths is incalculable. And when it’s combined with the *karma* from animal killing, the total *karma* awaiting the world’s people is multiplying so rapidly that unless drastic action is soon taken nuclear war is inevitable.

What’s needed to prevent a full-scale global holocaust is not a broad campaign of marches and petitions, but rather a broad campaign to educate people about the laws of *karma* and to convince them of the consequences of murdering millions of innocent animals and unborn children. Such a campaign will go a long way toward preventing any increase in the world’s enormous burden of *karma*.

But what about the mountain of bad *karma* that has already piled up?

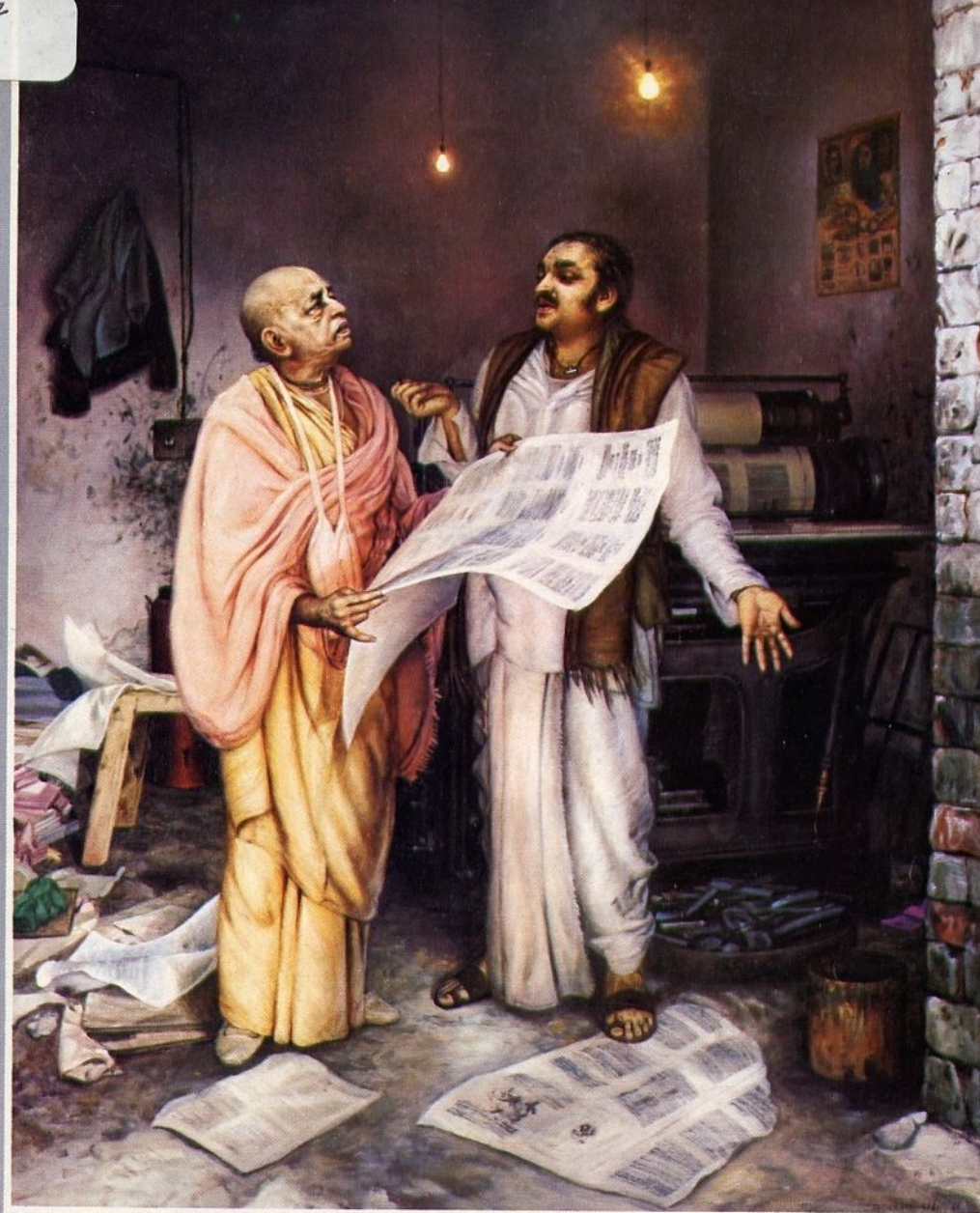
The Vedic literatures describe that the subtle, destructive energies of *karma* can be counteracted only by even more powerful energies—transcendental, or spiritual, energies. Vastly more powerful than even nuclear energy, spiritual energies are stored within certain *mantras*. When properly chanted, these combinations of sounds release their potencies and produce a tremendous effect.

The most powerful force on earth is the Hare Kṛṣṇa *mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—which is composed entirely of the holy names of God. The Vedic literatures teach us that God’s name, being nondifferent from God Himself, is supremely potent. So if a person chants the holy name of Kṛṣṇa even once, he can be freed from the karmic reactions of more sins than he could ever imagine committing.

The chanting of the Hare Kṛṣṇa *mantra* is now going on all over the world. It is going on openly in the major cities of the West, a fact almost everyone knows. And, though few in the West know about it, it is going on underground in the Soviet Union, where the Hare Kṛṣṇa movement has attracted thousands of followers.

It is this powerful chanting alone, on both sides of the Iron Curtain, that is the greatest hope for world peace—a peace that will never be achieved by people who have failed to understand the problem of violence in their own hearts.





The Biography of a Pure Devotee  
**Carrying Kṛṣṇa's Message to the West**

1953–1965: India.

After writing and printing three volumes of Vedic knowledge, Śrīla Prabhupāda was ready to embark on his journey to America.

by ŚRĪLA SATSVARŪPA DĀSA GOSWAMI

*In October of 1952, Abhay Charan De, as Śrīla Prabhupāda was then known, began preaching Kṛṣṇa consciousness in Jhansi, India, about 150 miles west of Allahabad. With the support of local doctors and businessmen, he began an organization—the*

*League of Devotees—dedicated to spreading Kṛṣṇa consciousness in India and abroad.*

*The organization failed, but Śrīla Prabhupāda persevered. He retired from his business and family life, and on September 17, 1959, he accepted sannyāsa, the order of renunciation. Thus he became known as A. C. Bhaktivedanta Swami.*

*He continued working to spread Kṛṣṇa*

*consciousness—in Delhi, Vṛndāvana, Bombay, and elsewhere. He published several issues of his newspaper, Back to Godhead. But then a librarian suggested that he write books, since books were permanent whereas newspapers would be read once and then thrown away. Śrīla Prabhupāda took this suggestion most seriously, considering it to have come to him by the grace of his spiritual master.*

(Condensed from *Śrīla Prabhupāda-līlāmṛta*, by Satsvarūpa dāsa Goswami, © 1981 by the Bhaktivedanta Book Trust.

As a dependent servant constantly meditating on the desires of his transcendental master and seeking his guidance, Bhaktivedanta Swami felt his spiritual master's reciprocal blessings and personal presence. More and more he was feeling confidential contact with Śrīla Bhaktisiddhānta, and now he was feeling an inspiration to write books.

He considered *Śrīmad-Bhāgavatam*, because it was the most important and authoritative Vaiṣṇava scripture. Although *Bhagavad-gītā* was the essence of all Vedic knowledge, presented in a brief ABC fashion, *Śrīmad-Bhāgavatam* was elaborate. An English translation and commentary for this book could one day change the hearts of the entire world. And if he could publish even a few books, his preaching would be enhanced; he could go abroad with confidence and not appear empty-handed.

In presenting the literary incarnation of God, *Śrīmad-Bhāgavatam*, for the benefit of the Western world, Bhaktivedanta Swami realized that he was performing an important task, following in the footsteps of the book's original author, Śrīla Vyāsadeva. As Śrīla Vyāsadeva had had a vision of Kṛṣṇa and had received direction from his spiritual master before beginning his literary mission, Bhaktivedanta Swami had his vision and had received instructions from his spiritual master. Bhaktivedanta Swami envisioned distributing in mass the book of Śrīla Vyāsadeva. He would not merely translate it; he would personally take it to the West, present it, and teach people in the West—through the book and in person—how to develop pure love of God.

While residing in the holy city Vṛndāvana, Bhaktivedanta Swami immersed himself in his work of translation and commentary.

But writing was only half the battle; the other half was publishing. Bhaktivedanta Swami personally had to shoulder all the responsibility for raising funds, printing the books, and getting the copies sold.

Moving back and forth between Vṛndāvana and Delhi, he managed to write and publish the first two volumes of what he aspired to present as a sixty-volume set.

To raise funds for Volume Three, Bhaktivedanta Swami decided to try Bombay. He traveled there in July and stayed at the Premkutir Dharmashala, a free *āśrama*. He made his rounds of the institutions and booksellers in Bombay. He now had an advertisement showing himself with Prime Minister Shastri, and he also had the prime minister's letter recommending the book to government libraries, and the Ministry of Education's purchase order for fifty volumes. Still, he

was getting only small orders.

Then he decided to visit Sumati Morarji, head of the Scindia Steamship Company. He had heard from his Godbrothers in Bombay that she was known for helping *sādhus*, saintly persons, and had donated to the Bombay Gaudiya Math. He had never met her, but he well remembered the 1958 promise by one of her officers to arrange half-fare passage for him to America. Now he wanted her help for printing *Śrīmad-Bhāgavatam*.

But his first attempts to arrange a meeting were unsuccessful. Frustrated at being put off by Mrs. Morarji's officers, he sat

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down on the front steps of her office building, determined to catch her attention as she left for the day. The lone *sādhu* certainly caused some attention as he sat quietly chanting for five hours on the steps of the Scindia Steamship Company building. Finally, late that afternoon, Mrs. Morarji emerged in a flurry of business talk with her secretary, Mr. Choksi. Upon seeing Bhaktivedanta Swami, she stopped. "Who is this gentleman sitting here?" she asked Mr. Choksi.

"He's been here for five hours," the secretary said.

"All right, I'll come," she said and walked up to where Bhaktivedanta Swami was sitting. He smiled and stood, offering *namaskāras* with his folded palms. "Swamiji, what can I do for you?" she said.

Bhaktivedanta Swami told her briefly of his intentions to print the third volume of his *Śrīmad-Bhāgavatam*. "I want you to help me," he said.

"All right," Mrs. Morarji replied. "We can meet tomorrow, because it is getting

late. Tomorrow you can come, and we will discuss."

The next day, Bhaktivedanta Swami met with Mrs. Morarji in her office, where she looked at the typed manuscript and the published volumes. "All right," she said, "if you want to print it, I will give you the aid. Whatever you want. You can get it printed."

With Mrs. Morarji's guarantee, Bhaktivedanta Swami was free to return to Vṛndāvana to finish writing the manuscript. As with the previous volumes, he set a demanding schedule for writing and publishing. The third volume would complete the First Canto. Then, with a supply of impressive literature, he would be ready to go to the West.

With the manuscript for Volume Three complete and with the money to print it, Bhaktivedanta Swami once again entered the printing world, purchasing paper, correcting proofs, and keeping the printer on schedule so that the book would be finished by January 1965. Thus, by his persistence, he who had almost no money of his own managed to publish his third large hardbound volume within a little more than two years.

At this rate, with his respect in the scholarly world increasing, he might soon become a recognized figure amongst his countrymen. But he had his vision set on the West. And with the third volume now printed, he felt he was at last prepared. He was sixty-eight and would have to go soon. It had been more than forty years since Śrīla Bhaktisiddhānta Sarasvatī had first asked a young householder in Calcutta to preach Kṛṣṇa consciousness in the West. At first it had seemed impossible to Abhay Charan, who had so recently entered family responsibilities. That obstacle, however, had long ago been removed, and for more than ten years he had been free to travel. But he had been penniless (and still was). And he had wanted first to publish some volumes of *Śrīmad-Bhāgavatam* to take with him; it had seemed necessary if he were to do something solid. Now, by Kṛṣṇa's grace, three volumes were on hand.

Then Bhaktivedanta Swami met Mr. Agarwal, a Mathurā businessman, and mentioned to him in passing, as he did to almost everyone he met, that he wanted to go to the West. Although Mr. Agarwal had known Bhaktivedanta Swami for only a few minutes, he volunteered to try to get him a sponsor in America. It was something Mr. Agarwal had done a number of times; when he met a *sādhu* who mentioned something about going abroad to teach Hindu culture, he would ask his son Gopal, an engineer in Pennsylvania, to send back a sponsorship form. When Mr. Agarwal offered to help in this way, Bhakti-

vedanta Swami urged him to please do so.

Śrīla Prabhupāda: *I did not say anything seriously to Mr. Agarwal, but perhaps he took it very seriously. I asked him, "Well, why don't you ask your son Gopal to sponsor so that I can go there? I want to preach there."*

To Bhaktivedanta Swami's surprise, he was soon contacted by the Ministry of External Affairs and informed that his No Objection certificate for going to the U.S. was ready. Since he had not instigated any proceedings for leaving the country, Bhaktivedanta Swami had to inquire from the ministry about what had happened. They showed him the Statutory Declaration Form signed by Mr. Gopal Agarwal of Butler, Pennsylvania; Mr. Agarwal solemnly declared that he would bear the expenses of Bhaktivedanta Swami during his stay in the U.S.

Now Bhaktivedanta Swami had a sponsor. But he still needed a passport, visa, P-form, and travel fare. After securing his passport without much difficulty, he went to Bombay, not to sell books or raise funds for printing; he wanted a ticket for America. Again he tried approaching Sumati Morarji. He showed his sponsorship papers to her secretary, Mr. Choksi, who was impressed and who went to Mrs. Morarji on his behalf. "The Swamiji from Vṛndāvana is back," he told her. "He has published his book on your donation. He has a sponsor, and he wants to go to America. He wants you to send him on a Scindia ship." Mrs. Morarji said no, the Swami was too old to go to the United States and expect to accomplish anything. As Mr. Choksi conveyed to him Mrs. Morarji's words, Bhaktivedanta Swami listened disapprovingly. She wanted him to stay in India and complete the *Śrīmad-Bhāgavatam*. Why go to the States? Finish the job here.

But Bhaktivedanta Swami was fixed on going. He told Mr. Choksi that he should convince Mrs. Morarji. He coached Mr. Choksi on what he should say: "I find this gentleman very inspired to go to the United States and preach something to the people there. . . ." But when he told Mrs. Morarji, she again said no. The Swami was not healthy. It would be too cold there. He might not be able to come back, and she doubted whether he would be able to accomplish much there. People in America were not so cooperative, and they would probably not listen to him.

Exasperated with Mr. Choksi's ineffectiveness, Bhaktivedanta Swami demanded a personal interview. It was granted, and a grey-haired, determined Bhaktivedanta Swami presented his emphatic request: "Please give me one ticket."

Sumati Morarji was concerned. "Swamiji, you are so old—you are taking this

responsibility. Do you think it is all right?"

"No," he reassured her, lifting his hand as if to reassure a doubting daughter, "it is all right."

"But do you know what my secretaries think? They say, 'Swamiji is going to die there.'"

Bhaktivedanta made a face as if to dismiss a foolish rumor. Again he insisted that she give him a ticket. "All right," she said. "Get your P-form, and I will make an arrangement to send you by our ship." Bhaktivedanta Swami smiled brilliantly and happily left her offices, past her amazed and skeptical clerks.

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I asked him, "Why do you want to go to the States, at this age?" His idea was that someone should be there to go near people who were lost in life and teach them what the correct thing is.

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A "P-form"—another necessity for an Indian national who wants to leave the country—is a certificate given by the State Bank of India, certifying that the person has no excessive debts in India and is cleared by the banks. That would take a while to obtain. And he also did not yet have a U.S. visa. He needed to pursue these government permissions in Bombay, but he had no place to stay. So Mrs. Morarji agreed to let him reside at the Scindia Colony, a compound of apartments for employees of the Scindia Company.

He stayed in a small, unfurnished apartment with only his trunk and typewriter. The resident Scindia employees all knew that Mrs. Morarji was sending him to the West, and some of them became interested in his cause. They were impressed, for although he was so old, he was going abroad to preach. He was a special *sādhu*, a scholar. They heard from him how he was taking hundreds of copies of his books with him, but no money. He became a celebrity at the Scindia Colony. Various families

brought him rice, vegetables, and fruit. They brought so much that he could not eat it all, and he mentioned this to Mr. Choksi. Just accept it and distribute it, Mr. Choksi advised. Bhaktivedanta Swami then began giving remnants of his food to the children. Some of the older residents gathered to hear him as he read and spoke from *Śrīmad-Bhāgavatam*. Mr. Vasavada, the chief cashier of Scindia, was particularly impressed and came regularly to learn from the *sādhu*. Mr. Vasavada obtained copies of Bhaktivedanta Swami's books and read them in his home.

The Swami's backing by Scindia and his sponsorship in the U.S. were a strong presentation, and with the help of the people at Scindia he obtained his visa on July 28, 1965. But the P-form proceedings went slowly and even threatened to be a last, insurmountable obstacle.

Śrīla Prabhupāda: *I had so much difficulty obtaining the government permission to go out. I had applied for the P-form sanction, but no sanction was coming. Then I went to the State Bank of India. The officer was Mr. Martarchari. He told me, "Swamiji, you are sponsored by a private man. So we cannot accept. If you were invited by some institution, then we could consider. But you are invited by a private man for one month. And after one month, if you are in difficulty, there will be so many obstacles." But I had already prepared everything to go. So I said, "What have you done?" He said, "I have decided not to sanction your P-form." I said, "No, no, don't do this. You better send me to your superior. It should not be like that."*

*So he took my request, and he sent the file to the chief official of foreign exchange—something like that. So he was the supreme man in the State Bank of India. I went to see him. I asked his secretary, "Do you have such-and-such a file. You kindly put it to Mr. Rao. I want to see him." So the secretary agreed, and he put the file, and he put my name down to see him. I was waiting. So Mr. Rao came personally. He said, "Swamiji, I passed your case. Don't worry."*

Following Mrs. Morarji's instruction, her secretary, Mr. Choksi, made final arrangements for Bhaktivedanta Swami. Since he had no warm clothes, Mr. Choksi took him to buy a wool jacket and other woolen clothes. Mr. Choksi spent about 250 rupees on new clothes, including some new *dhōtīs*. At Bhaktivedanta Swami's request, Mr. Choksi printed five hundred copies of a small pamphlet containing the eight verses written by Lord Caitanya and an advertisement for *Śrīmad-Bhāgavatam*, in the context of an advertisement for the Scindia Steamship Company.

Mr. Choksi: *I asked him, "Why couldn't*  
*(continued on page 22)*

# “A Great Fortune for The People of Trinidad”

Devotion, hard work, and Kṛṣṇa’s mercy produce a fine  
new center for Kṛṣṇa consciousness in the Caribbean.

by DRAVIḌA DĀSA

PHOTOS BY BALI MAHĀRĀJA DĀSA



The growth of the Kṛṣṇa consciousness movement in Trinidad, West Indies, helps fulfill a prediction made five hundred years ago by Lord Caitanya, a divine incarnation who appeared in Bengal and spread love of God throughout India. Lord Caitanya said, "In every town and village of the world, the chanting of Hare Kṛṣṇa will be heard." Since Lord Caitanya's time many generations of His followers (known as Gauḍīya Vaiṣṇavas) have come and gone, and though they all believed His prediction would one day be fulfilled, they wondered how this miracle would happen. It seemed that the rest of the world was too remote, the language barrier too impenetrable, and the Vedic knowledge too spiritually refined for Kṛṣṇa

consciousness ever to leave India.

It was not until His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda came to the West in 1965 and began the International Society for Krishna Consciousness (ISKCON) that Lord Caitanya's prophecy began to become a reality.

Just before Śrīla Prabhupāda left India, as he was considering where to begin his worldwide preaching, he received an invitation to Trinidad from a Mr. Ramacharitan Rickhai, who had received a copy of Śrīla Prabhupāda's magazine, BACK TO GODHEAD. Śrīla Prabhupāda replied, "I am glad to learn that a number of noble gentlemen of Trinidad promise to cooperate with me. It is very kind of you that you have already invited me to become your

guest when I go to your shore. If through your good organization you can secure a no-objection certificate from the Indian embassy of your place, then I can arrange for my passport and visa, and I shall at once start. I am looking forward to your cooperation."

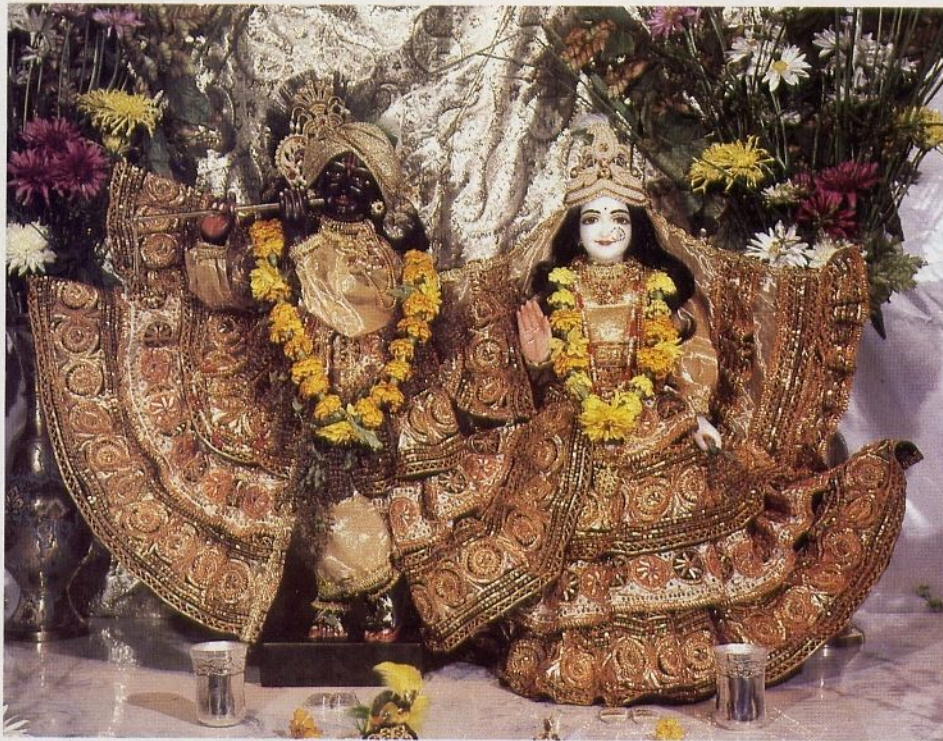
Although several letters were exchanged, Mr. Rickhai never followed through on his invitation, and Śrīla Prabhupāda eventually got free passage to New York City, where he began the Kṛṣṇa consciousness movement.

But Śrīla Prabhupāda did not forget Trinidad, and in 1968 he sent some of his disciples there to start a center. As Śrīla Prabhupāda had taught by his own example, the disciples began by chanting Hare Kṛṣṇa and distributing BACK TO GODHEAD in the streets. The people of Trinidad were attracted. They appreciated the Hare Kṛṣṇa chanters and showed interest in reading Kṛṣṇa consciousness literature.

Among the first Trinidadians to take up Kṛṣṇa consciousness in earnest was Trevor Worrell, an intense young man with a political bent who soon received spiritual initiation and the name Tārṅṣya dāsa from Śrīla Prabhupāda. Tārṅṣya proved to be a very enthusiastic student of Vaiṣṇava philosophy, and he decided to dedicate himself to preaching Kṛṣṇa consciousness to the people of Trinidad.

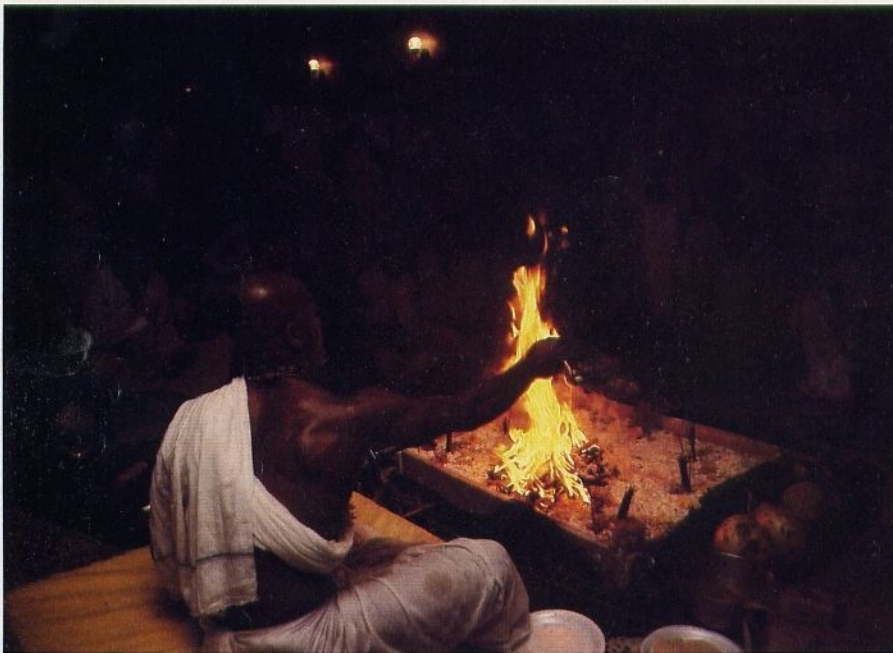
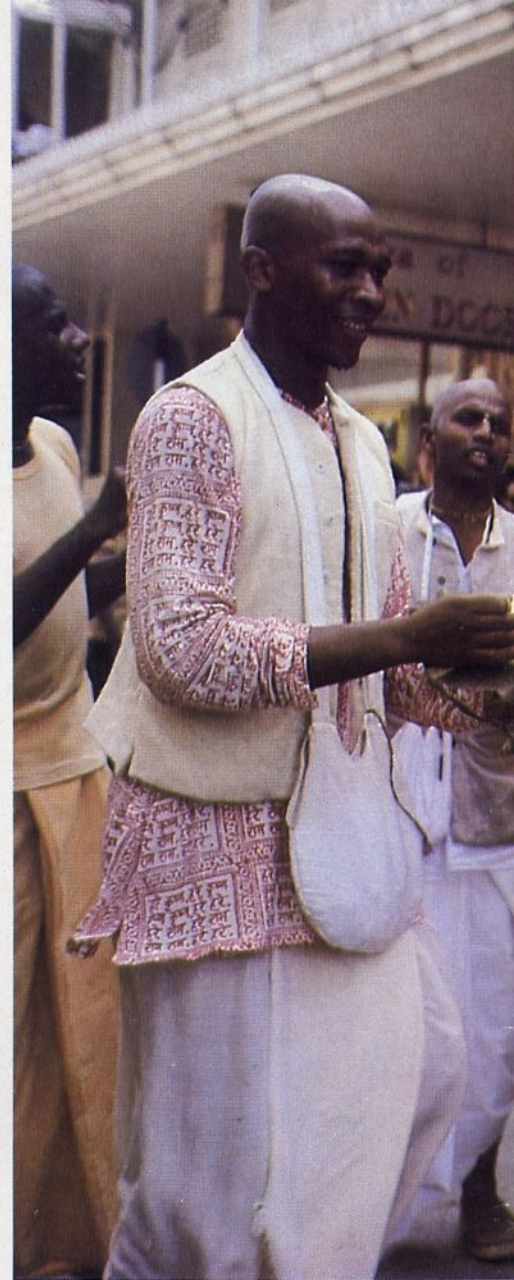
Trinidad's Hindus (40% of the population) received the devotees warmly and invited them to chant and speak in their temples. When they saw Americans and the local boys taking up genuine Vedic culture, they appreciated the youngsters' enthusiasm, but some of them doubted that the young Westerners could actually become *brāhmaṇas* (priests). In India Lord Caitanya had strongly opposed the sectarian notion that only a person born in a Hindu family could become a *brāhmaṇa*. On the authority of the Vedic scriptures, He declared that love of God is dormant in everyone and that anyone who associates with a pure devotee and accepts the process of Kṛṣṇa consciousness can become a pure devotee himself and thus earn the right to perform all religious functions connected with the worship of Kṛṣṇa. As time passed the people of Trinidad could see that Lord Caitanya was right: The ISKCON devotees proved themselves to be qualified *brāhmaṇas*.

By tradition, many Hindus in Trinidad worshiped various demigods and considered the Absolute Truth ultimately impersonal. Śrīla Prabhupāda's followers opposed these practices and ideas. On the authority of the *Bhagavad-gītā* and other Vedic scriptures, they established that although worshiping the demigods may secure the worshiper some temporary,



**Setting sun highlights dome** of new Hare Kṛṣṇa temple in Londonville, Trinidad (far left), new home for the Deities of Rādhā-Gopīnātha (above). (*Rādhā* means "She who worships Kṛṣṇa best," and Gopīnātha is a name for Kṛṣṇa that means "master of the *gopīs*, the milkmaids of Vṛndāvana.") Tārṅṣya dāsa (left), leader of the Kṛṣṇa Society in Trinidad, mobilized the devotees to raise funds for construction.

**The grand opening of the temple** (right) featured a traditional Vedic fire sacrifice and classical Indian dance (below). After the ceremonies in the temple, the celebrating went on with ecstatic chanting in town (far right). Kṛṣṇa-kṛpā dāsa (right, below) tells why a policeman would join the Hare Kṛṣṇa movement: “I was raised as a devotee of Kṛṣṇa—my family is from India—and when I saw the purity in the Hare Kṛṣṇa movement, naturally I wanted to join. Race or social status doesn’t matter. Kṛṣṇa consciousness is for everyone.”



material benefits, it cannot elevate him to the eternal, spiritual world. Only by worshipping Kṛṣṇa, the Supreme Personality of Godhead, can one become free of all material desires, attain pure love of God in this life, and go back to Godhead in the next.

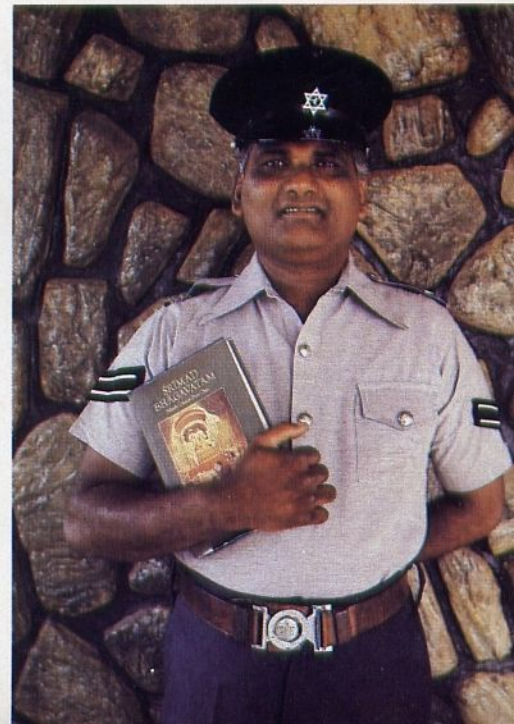
These purifying and revolutionary concepts soon began to impress the people of Trinidad.

At first it was mostly young people who joined Tārṅṣya in chanting Hare Kṛṣṇa and studying Śrīla Prabhupāda’s books. The older generation didn’t know whether to take the devotees seriously, although it was clear that they were achieving remarkable racial harmony among themselves by bringing Hindus, blacks, and whites together in peaceful spiritual congregation.

Gradually, by distributing Kṛṣṇa conscious literature, speaking in Hindu temples, and sponsoring public festivals, the devotees won over the people of Trinidad. Observ-



ing that the young men and women practicing Kṛṣṇa consciousness were actually austere—they never took intoxicants, ate meat, or indulged in gambling or illicit sex—people began to see them in a new light. Even nondevotees got into the spirit and would sometimes greet each other by saying, “Haribol!” (“Chant Hare Kṛṣṇa!”). Older, established members of the community began attending the temple functions regularly. Businessmen, government





BHARGAVA DĀSA

officers, and priests from local Hindu temples began joining the young, full-time devotees at the temple for Sunday feast programs.

Several years ago Tārṅṣya dāsa realized that the best way to firmly establish ISKCON in Trinidad would be to erect a large Kṛṣṇa temple. Determined to raise the necessary funds, he organized a retail clothing business with the devotees as salesmen, and after years of hard work they were able to purchase a piece of land and begin construction. The Hindu community also pitched in, and by February 1982 the temple was ready for the grand opening.

The two days of festivities for the temple opening culminated with the installation of the Deities of Śrī Śrī Rādhā-Kṛṣṇa. A thousand guests took part in chanting and feasting. Attending the program was Śrīla Satsvarūpa dāsa Goswami, who has been initiating disciples in Trinidad since Śrīla Prabhupāda passed away

in 1977 and who oversees ISKCON's affairs in the Caribbean. In his address he said, "I would like to acknowledge all the hard devotional work and austerity that have been done here. And I'm sure all of you responsible for this temple will say, 'Whatever we did was simply due to the mercy of Śrīla Prabhupāda.' Yes, Śrīla Prabhupāda has certainly given his mercy to you—and to all your countrymen. This temple is a place where all the people of Trinidad can come and worship Kṛṣṇa and learn about Kṛṣṇa consciousness."

Satsvarūpa dāsa Goswami was not alone in his praise of the new temple and those who built it. Said one Indian gentleman who is the head of a chain of department stores in Trinidad and a long-time supporter of the Hare Kṛṣṇa movement: "The construction of this temple is a great triumph for *sanātana-dharma* [Kṛṣṇa consciousness]. I have witnessed the Hare Kṛṣṇa movement grow in Trinidad from a

few struggling devotees to a flourishing and influential spiritual force. I think we all owe the devotees a lot—not just for the magnificent new temple, but also for their wonderful example of how devotion to Kṛṣṇa can break down all class and race barriers and inspire people to do the impossible." And Mr. Ramaharry Garbdass, another leading business figure in Trinidad, summed up the mood of the temple inauguration like this: "This temple is a great credit for the devotees of the Hare Kṛṣṇa movement, and a great fortune for the people of Trinidad."

Although Lord Caitanya never personally went to the West, and although Śrīla Prabhupāda never set foot in Trinidad, the chanting of Hare Kṛṣṇa is nonetheless resounding today throughout this Caribbean island. No one need wonder any longer how Lord Caitanya's miracle will come to pass: At least for Trinidad, the miracle has become a reality. 🌸

# ŚRĪLA PRABHUPĀDA SPEAKS OUT

## A Stroll Through the Tuileries Gardens

The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place in June 1974 during an early-morning walk in the Tuileries Gardens in Paris.

**Śrīla Prabhupāda:** What do you understand the word *māyā* to mean?

**Devotee:** Placing value on something without seeing its relation to Kṛṣṇa.

**Śrīla Prabhupāda:** Yes. *Māyā* is explained very nicely in the *Śrīmad-Bhāgavatam* [2.9.34]:

*ṛte 'rthaṁ yat pratīyeta  
na pratīyeta cātmani  
tad vidyād ātmano māyāṁ  
yathābhāso yathā tamaḥ*

Seeing something to be disconnected from Kṛṣṇa is *māyā*, or illusion, because we are forgetting the original reality while taking the reflection to be very important. For example, suppose the sun is reflected in the water and then shines on the wall. If we take the light on the wall to be very important and forget the sun, the original reality, that is *māyā*.

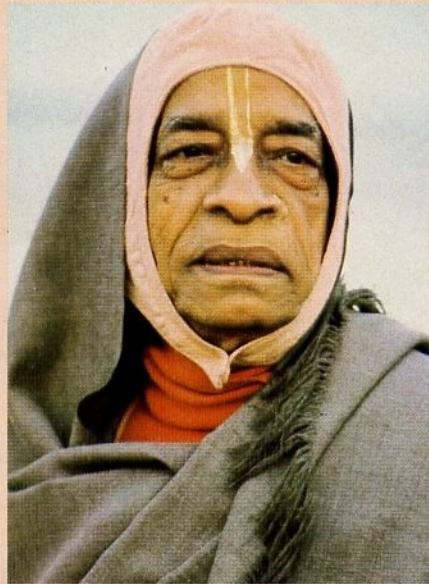
[*Śrīla Prabhupāda points to some nearby buildings*] These buildings were constructed without any thought of Kṛṣṇa, but people regarded them with great enthusiasm. Now all that remains are relics. So, the energy expended for manufacturing these buildings is *māyā*, and the enthusiasm people now have for visiting these relics—that is also *māyā*. All these things are expansions of *māyā*, illusion.

**Devotee:** Parisians might complain that you don't appreciate the architectural skill that went into—

**Śrīla Prabhupāda:** No, we appreciate very much the intelligence of the architect, but if you forget Kṛṣṇa while constructing a big building, then it is *māyā*. Otherwise, it is reality. If the people of Paris would have installed the Deity of Kṛṣṇa in these buildings, how nice that would have been! People chanting, dancing, and taking *prasādam* [food offered to Kṛṣṇa] every day. Then there would have been no *māyā*. These big buildings should have been places for people to worship Kṛṣṇa, but instead they're worshipping bones, some dead bones.

**Devotee:** People must be taught that everything belongs to Kṛṣṇa.

**Śrīla Prabhupāda:** It is a fact that everything belongs to Kṛṣṇa. Why do they not understand?



**Devotee:** When we say, "Everything belongs to Kṛṣṇa," they say, "We don't know Kṛṣṇa."

**Śrīla Prabhupāda:** That is nonsense. You may not know that everything belongs to Kṛṣṇa, but you know that it belongs to somebody besides you. He may be called Kṛṣṇa or something else—that doesn't matter—but nothing belongs to you. How can you deny it? Suppose I come here to Paris and stay for one week. Does that mean Paris is mine? Similarly, you come from the womb of your mother and stay in the world for, say, eighty years. Does that mean the world belongs to you?

So why are you claiming, "This is France," "This is Europe," "This is America," "This is my country"? Before your birth the land was here, and when you go it will remain here. So how can you claim that it is yours? What is the answer?

**Devotee:** The land belongs to the person who created it.

**Śrīla Prabhupāda:** And who created it?

**Devotee:** Nature.

**Śrīla Prabhupāda:** What is that nature?

**Devotee:** The life force working behind—  
**Śrīla Prabhupāda:** Nature is Kṛṣṇa's energy (*mayādhyaṅga prakṛtiḥ sūyate sa-carācaram*). So everything is created by Kṛṣṇa, and everything belongs to Kṛṣṇa.

**Devotee:** Śrīla Prabhupāda, the scriptures teach that we are actually tiny spirit souls—one ten-thousandth the tip of a hair—and yet we become so puffed up that we think, "I am God" or "I am the controller of the material nature." How is this illusion possible?

**Śrīla Prabhupāda:** Because you are in the bodily concept of life. You do not know that you are a tiny spirit soul, a particle of consciousness. You are thinking, "I am this big fatty body," just as a dog is thinking, "I am a strong bulldog." It is the same illusion.

**Devotee:** But the materialist will insist that he is acting independently of God.

**Śrīla Prabhupāda:** How is he independent of God? Napoleon wanted to finish his task, to conquer Europe, but he was kicked out of his position. Such a strong person, but he was not allowed to finish the task. How could he think that he was independent of God? That is foolishness. He was subject to being kicked out of his body at any moment, yet he was still thinking, "I am independent." Where was his independence? He was simply falsely puffed up. And now, after being kicked out, if he has taken the body of a cat or dog, what was the benefit of all his previous activities? In the *Bhagavad-gītā* [3.27] Kṛṣṇa says, *prakṛteḥ kriyamāṇāni guṇaiḥ karmaṇi sarvaśaḥ*: "Everything is going on under the stringent laws of nature." But we are such fools that we think we are independent.

**Devotee:** Śrīla Prabhupāda, in *Bhagavad-gītā* Kṛṣṇa says that whatever we think of when we die will determine our next birth. So is it true that a materialist's accumulated mental impressions force him to take another body?

**Śrīla Prabhupāda:** Yes.

**Devotee:** And a devotee doesn't accumulate any mental impressions?

**Śrīla Prabhupāda:** No. He has mental impressions; his mental impressions are of Kṛṣṇa. He's always thinking of Kṛṣṇa. For example, we may have some propensity to create a beautiful place like this park. We have creative energies. Therefore it is advised, *nirbandhaḥ kṛṣṇa-sambandhe*: create for Kṛṣṇa. In India people have also created big fortlike buildings, but they are temples for worshipping Kṛṣṇa. If the people who built this park had spent their energy for creating it in relationship to Kṛṣṇa, they would have been purified. But because this park is simply meant for sense gratification, we know that the people who built it were under the laws of nature. So they increased their material contamination. You may create so many things, but if you become contaminated by the modes of material nature and have to accept the body of a cat or dog, then what is your benefit?



# 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

In this installment of our continuing presentation of Śrīmad-Bhāgavatam, Lord Kṛṣṇa concludes His instructions to His devotee Brahmā and vanishes from Brahmā's vision. Then Brahmā, encouraged by the Lord's assurances, begins creating the universe. Śrīla Prabhupāda illuminates these important verses with extensive purports.

#### TEXT 36

एतावदेव जिज्ञास्यं तच्चजिज्ञासुनात्मनः ।  
अन्वयव्यतिरेकभ्यां यत् स्यात् सर्वत्र सर्वदा ॥३६॥

etāvad eva jijñāsyam  
tattva-jijñāsunātmanaḥ  
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; ātmanaḥ—of the Self; anvaya—directly; vyatirekābhyām—indirectly; yat—what-ever; 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

(continued from previous issue)

te vai vidanty atitaranti ca deva-māyām  
stri-śūdra-hūṇa-śabarā api pāpa-jivāḥ  
yady adbhuta-krama-parāyaṇa-śīlaśikṣā  
tiryag-jaṇā api kimu śruta-dhāraṇā ye  
(Bhāg. 2.7.46)

The lowest of human beings can be elevated to the highest stage of devotional life if they are trained by the bona fide spiritual master well versed in the transcendental loving service of the Lord. If the lowest can be so elevated, then what to speak of the highest, who are well versed in the Vedic knowledge? The conclusion is that devotional service to the Lord is open for all, regardless of who they are. That is the confirmation of its application for all kinds of performers of the service.

Therefore the devotional service of the Lord with perfect knowledge through the training of a bona fide spiritual master is advised for everyone, even if one happens not to be a human being. This is confirmed in the *Garuḍa Purāṇa* as follows:

kīṭa-pakṣi-mṛgāṇām ca  
harau sanniyasta-cetasām

ūrdhvām eva gatiṁ manye  
kiṁ punar jñāninām nṛṇām

"Even the worms, birds and beasts are assured of elevation to the highest perfectional life if they are completely surrendered to the transcendental loving service of the Lord, so what to speak of the philosophers amongst the human beings?"

Therefore there is no need to seek properly qualified candidates for discharging devotional service to the Lord. Let them be either well behaved or ill trained, let them be either learned or fools, let them be either grossly attached or in the renounced order of life, let them be liberated souls or desirous of salvation, let them be inexpert in the discharge of devotional service or expert in the same, all of them can be elevated to the supreme position by discharging devotional service under the proper guidance. This is also confirmed in the *Bhagavad-gītā* (9.30,32) as follows:

api cet sudurācāro  
bhajate mām ananya-bhāk  
sādhur eva sa mantavyaḥ  
samyag vyavasito hi sah

mām hi pārtha vyapāśritya  
ye 'pi syuḥ pāpa-yonayaḥ  
striyo vaiśyās tathā śūdrās  
te 'pi yānti parām gatim

Even if a person is fully addicted to all sorts of sinful acts, if he happens to be engaged in the loving transcendental service of the Lord under proper guidance, he is to be considered the most perfect holy man without a doubt. And thus any person, whatsoever and whosoever he or she may be—even the fallen woman, the less intelligent laborer, the dull mercantile man, or even a man lower than all these—can attain the highest perfection of life by going back home, back to Godhead, provided he or she takes shelter of the lotus feet of the Lord in all earnestness. This sincere earnestness is the only qualification that can lead one to the highest perfectional stage of life, and unless and until such real earnestness is aroused, there is a difference between cleanliness or uncleanness, learning or nonlearning, in the material estimation. Fire is always fire, and thus if someone touches the fire, knowingly or unknowingly, the fire will act in its own way without discrimination. The principle is: *harir harati pāpāni duṣṭa-cittair api smṛtaḥ*. The all-powerful Lord can purify the devotee of all sinful reactions, just as the sun can sterilize all sorts of infections by its powerful rays. "Attraction for material enjoyment cannot act upon a pure devotee of the Lord." There are hundreds and thousands of aphorisms in the revealed scriptures. *Ātmārāmās ca munayaḥ*: "Even the self-realized souls are also attracted by the transcendental loving service of the Lord." *Keçiḥ kevalayā bhaktiyā vāsudeva-parāyaṇāḥ*: "Simply by hearing and chanting, one becomes a great devotee of Lord Vāsudeva." *Na calati bhagavat-padāravindāl lavaniṁśārdham api sa vaiṣṇavāgryaḥ*: "A person who does not move from the lotus feet of the Lord even for a moment or a second is to be considered the greatest of all

Vaiṣṇavas." *Bhagavat-pārśadatām prāpte mat-sevayā pratītam te*: "The pure devotees are convinced of attaining the association of the Personality of Godhead, and thus they are always engaged in the transcendental loving service of the Lord." Therefore in all continents, in all planets, in all universes, devotional service to the Lord, or *bhakti-yoga*, is current, and that is the statement of the *Śrīmad-Bhāgavatam* and allied scriptures. Everywhere means in every part of the creation of the Lord. The Lord can be served by all the senses, or even simply by the mind. The South Indian *brāhmaṇa* who served the Lord simply on the strength of his mind also factually realized the Lord. Success is guaranteed for a devotee who fully engages any one of his senses in the mode of devotional service. The Lord can be served by any ingredient, even the most common commodity—a flower, a leaf, a fruit or a little water, which are available in any part of the universe and without cost—and thus the Lord is served universally by the universal entities. He can be served simply by hearing, He can be served simply by chanting or reading about His activities, He can be served simply by adoring Him and accepting Him.

In the *Bhagavad-gītā* it is stated that one can serve the Lord by offering the result of one's own work; it does not matter what one does. Generally men may say that whatever they are doing is inspired by God, but that is not all. One should actually work on behalf of God as a servant of God. The Lord says in the *Bhagavad-gītā* (9.27):

*yat karoṣi yad aśnāsi  
yaj juhoṣi dadāsi yat  
yat tapasyasi kaunteya  
tat kuruṣva mad-arpanam*

Do whatever you like or whatever may be easier for you to do, eat whatever you may eat, sacrifice whatever you can sacrifice, give whatever you may give in charity, and do whatever you may undertake in penance, but everything must be done for Him only. If you do business or if you accept some employment, do so on behalf of the Lord. Whatever you may eat, you may offer the same to the Lord and be assured that He will return the food after eating it Himself. He is the complete whole, and therefore whatever He may eat as offered by the devotee is accepted because of the devotee's love, but again it is returned as *prasāda* for the devotee so that he can be happy by eating. In other words, be a servant of God and live peacefully in that consciousness, ultimately returning home, back to Godhead.

It is said in the *Skanda Purāna*:

*yasya smṛtyā ca nāmoktyā  
tapo-yajña-kriyādiṣu  
nūnaṁ sampūrṇatām eti  
sadyo vande tam acyutam*

"I offer my obeisances unto Him, the infallible, because simply by either remembering Him or vibrating His holy name one can attain the perfection of all penances, sacrifices or fruitive activities, and this process can be universally followed." It is enjoined (*Bhāg.* 2.3.10):

*akāmaḥ sarva-kāmo vā  
mokṣa-kāma udāra-dhīḥ  
tivreṇa bhakti-yogena  
yajeta puruṣaṁ param*

Though a person be full of desires or have no desires, he may follow this path of infallible *bhakti-yoga* for complete perfection." One need not be anxious to propitiate each and every demigod and goddess because the root of all of them is the Personality of Godhead. As by pouring water on the root of the tree one serves and enlivens all the branches and leaves, so by rendering service unto the Supreme Lord one automatically serves every god and goddess without extraneous effort. The Lord is all-pervading, and therefore service unto Him is also all-pervading. This fact is corroborated in the *Skanda Purāna* as follows:

*arcite deva-deveṣu  
śaṅkha-cakra-gadā-dhare  
arcitāḥ sarva-devāḥ syur  
yataḥ sarva-gato hariḥ*

When the Supreme Lord, the Personality of Godhead, who carries in His hands a conchshell, wheel, club and lotus flower, is worshiped, certainly all other demigods are worshiped automatically because Hari, the Personality of Godhead, is all-pervading. Therefore, in all cases, namely nominative, objective, causative, dative, ablative, possessive and supportive, everyone is benefited by such transcendental loving service to the Lord. The man who worships the Lord, the Lord Himself who is worshiped, the cause for which the Lord is worshiped, the source of supply, the place where such worship is done, etc.—everything is benefited by such an action.

Even during the annihilation of the material world, the process of *bhakti-yoga* can be applied. *Kālena naṣṭā pralaye vāṇiyam*: the Lord is worshiped in devastation because He protects the *Vedas* from being annihilated. He is worshiped in every millennium or *yuga*. As it is said in *Śrīmad-Bhāgavatam* (12.3.52):

*krte yad dhyāyato viṣṇum  
tretāyāṁ yajato makhaiḥ  
dvāpare paricaryāyāṁ  
kalau tad dhari-kīrtanāt*

In the *Viṣṇu Purāna* it is written:

*sa hānis tan mahac chidram  
sa mohah sa ca vibhramah  
yan-muhūrtaṁ kṣaṇaṁ vāpi  
vāsudevam na cintayet*

"If even for a moment remembrance of Vāsudeva, the Supreme Personality of Godhead, is missed, that is the greatest loss, that is the greatest illusion, and that is the greatest anomaly." The Lord can be worshiped in all stages of life. For instance, even in the wombs of their mothers Mahārāja Prahlāda and Mahārāja Parīkṣit worshiped the Lord; even in his very childhood, at the age of only five years, Dhruva Mahārāja worshiped the Lord; even in full youth, Mahārāja Ambarīṣa worshiped the Lord; and even at the last stage of his frustration and old age Mahārāja Dhṛtarāṣṭra worshiped the Lord. Ajāmila worshiped the Lord even at the point of death, and Citraketu worshiped the Lord even in heaven and in hell. In the *Narasimha Purāna* it is said that as the hellish inhabitants began to chant the holy name of the Lord they began to be elevated from hell towards heaven. Durvāsā Muni has also supported this view: *mucyeta yan-nāmnī udite nārako 'pi*. "Simply by chanting the holy name of the Lord the inhabitants of hell became released from their hellish persecution." So the conclusion of *Śrīmad-Bhāgavatam*, as given by Śukadeva Gosvāmī to Mahārāja Parīkṣit, is:

*etan nirvidyamānānām  
icchatām akuto-bhayam  
yoginām nṛpa nirṇītam  
harer nāmānukīrtanam*

"O King, it is finally decided that everyone, namely those in the renounced order of life, the mystics, and the enjoyers of fruitive work, should chant the holy name of the Lord fearlessly to achieve the desired success in their pursuits." (*Bhāg.* 2.1.11)

Similarly, as indicated indirectly in various places in revealed scriptures:

1. Even though one is well versed in all the *Vedas* and scriptures, if one is not a devotee of the Supreme Lord, the Personality of Godhead, he is considered to be the lowest of mankind.

2. In the *Garuḍa Purāna*, *Brhan-nāradya Purāna* and *Padma Purāna*, the same is repeated: What is the use of Vedic knowledge and

penances for one who is devoid of devotional service to the Lord?

3. What is the comparison of thousands of *prajāpatīs* to one devotee of the Lord?

4. Śukadeva Gosvāmī said (*Bhāg.* 2.4.17) that neither the ascetic, nor one who is greatly munificent, nor one who is famous, nor the great philosopher, nor the great occultist, nor anyone else can achieve the desired result without being engaged in the service of the Lord.

5. Even if a place is more glorious than heaven, if there is no glorification of the Lord of Vaikuṅṭha or His pure devotee, it should at once be quitted.

6. The pure devotee refuses to accept all the five different types of liberation in order to be engaged in the service of the Lord.

The final conclusion, therefore, is that the glories of the Lord must be always and everywhere proclaimed. One should hear about His glories, one should chant about His glories, and one should always remember His glories because that is the highest perfectional stage of life. As far as fruitive work is concerned, it is limited to an enjoyable body; as far as *yoga* is concerned, it is limited to the acquirement of mystic power; as far as empiric philosophy is concerned, it is limited to the attainment of transcendental knowledge; and as far as transcendental knowledge is concerned, it is limited to attainment of salvation. Even if they are adopted, there is every chance of discrepancies in discharging the particular type of functions. But adoption of the transcendental devotional service of the Lord has no limit, nor is there fear of falling down. The process automatically reaches the final stage by the grace of the Lord. In the preliminary stage of devotional service there is an apparent requisite for knowledge, but in the higher stage there is no necessity of such knowledge. The best and guaranteed path of progress is therefore engagement in *bhakti-yoga*, pure devotional service.

The cream of *Śrīmad-Bhāgavatam* in the foregoing four *ślokas* is sometimes squeezed out by the impersonalist for different interpretations in their favor, but it should be carefully noted that the four *ślokas* were first described by the Personality of Godhead Himself, and thus the impersonalist has no scope to enter into them because he has no conception of the Personality of Godhead. Therefore, the impersonalist may squeeze out any interpretations from them, but such interpretations will never be accepted by those who are taught in the disciplic succession from Brahmā, as will be cleared up in the following verses. Besides that, the *śruti* confirms that the Supreme Truth Absolute Personality of Godhead never reveals Himself to anyone who is falsely proud of his academic knowledge. The *śruti-mantra* clearly says (*Kaṭha Up.* 1.2.23):

nāyam ātmā pravacanena labhyo  
na medhayā na bahudhā śruteṇa  
yam evaiṣa vṛṇute tena labhyas  
tasyaiṣa ātmā vivṛṇute tanuṃ svām

The whole matter is explained by the Lord Himself, and one who has no approach to the Lord in His personal feature can rarely understand the purport of *Śrīmad-Bhāgavatam* without being taught by the *bhāgavatas* in the disciplic succession.

### TEXT 37

एतन्मतं समातिष्ठ परमेण समाधिना ।  
भवान् कल्पविकल्पेषु न विमुहति किञ्चित् ॥३७॥

etat mataṃ samātiṣṭha  
parameṇa samādhinā  
bhavān kalpa-vikalpeṣu  
na vimuhyati karhicit

etat—this; mataṃ—the conclusion; samātiṣṭha—remain fixed; parameṇa—by the supreme; samādhinā—concentration of the mind; bhavān—yourself; kalpa—intermediate devastation; vikalpeṣu—in the final devastation; na vimuhyati—will never bewilder; karhicit—anything like complacency.

### TRANSLATION

O Brahmā, just follow this conclusion by fixed concentration of mind, and no pride will disturb you, neither in the partial nor in the final devastation.

### PURPORT

As in the *Bhagavad-gītā*, Tenth Chapter, the Personality of Godhead, Lord Kṛṣṇa, has summarized the whole text in four verses, namely, *aham sarvasya prabhavaḥ*, etc., so the complete *Śrīmad-Bhāgavatam* has also been summarized in four verses, as *aham evaiṣam evāgre*, etc. Thus the secret purpose of the most important *Bhāgavate* conclusion has been explained by the original speaker of the *Śrīmad-Bhāgavatam*, who was also the original speaker of the *Bhagavad-gītā*, the Personality of Godhead, Lord Śrī Kṛṣṇa. There are many grammarians and nondevotee material wranglers who have tried to present false interpretations of these four verses of the *Śrīmad-Bhāgavatam* but the Lord Himself advised Brahmājī not to be deviated from the fixed conclusion the Lord had taught him. The Lord was the teacher of the nucleus of *Śrīmad-Bhāgavatam* in four verses, and Brahmā was the receiver of the knowledge. Misinterpretation of the word *aham* by the word jugglery of the impersonalist should not disturb the mind of the strict followers of the *Śrīmad-Bhāgavatam*. *Śrīmad-Bhāgavatam* is the text of the Personality of Godhead and His unalloyed devotees, who are also known as the *bhāgavatas*, and any outsider should have no access to this confidential literature of devotional service. But unfortunately the impersonalist, who has no relation to the Supreme Personality of Godhead, sometimes tries to interpret *Śrīmad-Bhāgavatam* by his poor fund of knowledge in grammar and dry speculation. Therefore, the Lord warns Brahmā (and, through Brahmā, all future devotees of the Lord in the disciplic succession of Brahmā) that one should never be misled by the conclusion of the so-called grammarians or by other men with a poor fund of knowledge, but must always fix the mind properly, via the *paramparā* system. No one should try to give a new interpretation by dint of mundane knowledge. And the first step, therefore, in pursuance of the system of knowledge received by Brahmā, is to approach a bona fide *guru* who is the representative of the Lord following the *paramparā* system. No one should try to squeeze out his own meaning by imperfect mundane knowledge. The *guru*, or the bona fide spiritual master, is competent to teach the disciple in the right path with reference to the context of all authentic Vedic literature. He does not attempt to juggle words to bewilder the student. The bona fide spiritual master, by his personal activities, teaches the disciple the principles of devotional service. Without personal service, one would go on speculating like the impersonalists and dry speculators life after life and would be unable to reach the final conclusion. By following the instructions of the bona fide spiritual master in conjunction with the principles of revealed scriptures, the student will rise to the plane of complete knowledge, which will be exhibited by development of detachment from the world of sense gratification. The mundane wranglers are surprised that one can detach himself from the world of sense gratification, and thus any attempt to be fixed in God realization appears to them to be mysticism. This detachment from the sensory world is called the *brahma-bhūta* stage of realization, the preliminary stage of transcendental devotional life (*parā bhaktiḥ*). The *brahma-bhūta* stage of life is also known as the *ātmārāma* stage, in which one is fully self-satisfied and does not hanker for the world of sense enjoyment. This stage of full satisfaction is the proper situation for understanding the transcendental knowledge of the Personality of Godhead. The *Śrīmad-Bhāgavatam* (1.2.20) affirms this:

evam prasanna-manaso  
bhagavad-bhakti-yogataḥ  
bhagavat-tattva-vijñānaṃ  
mukta-saṅgasya jāyate

Thus in the completely satisfied stage of life, exhibited by full detachment from the world of sense enjoyment as a result of performing devo-

tional service, one can understand the science of God in the liberated stage.

In this stage of full satisfaction and detachment from the sensory world, one can know the mystery of the science of God with all its confidential intricacies, and not by grammar or academic speculation. Because Brahmā qualified himself for such reception, the Lord was pleased to disclose the purpose of *Śrīmad-Bhāgavatam*. This direct instruction by the Lord to any devotee who is detached from the world of sense gratification is possible, as stated in the *Bhagavad-gītā* (10.10):

*teṣāṁ satata-yuktānāṁ  
bhajatām prīti-pūrvakam  
dadāmi buddhi-yogaṁ taṁ  
yena mām upayānti te*

Unto the devotees who are constantly engaged in the Lord's transcendental loving service (*prīti-pūrvakam*), the Lord, out of His causeless mercy upon the devotee, gives direct instructions so that the devotee may make accurate progress on the path returning home, back to Godhead. One should not, therefore, try to understand these four verses of *Śrīmad-Bhāgavatam* by mental speculation. Rather, by direct perception of the Supreme Personality of Godhead, one is able to know all about His abode, Vaikuṅṭha, as was seen and experienced by Brahmāji. Such Vaikuṅṭha realization is possible by any devotee of the Lord situated in the transcendental position as a result of devotional service.

In the *Gopāla-tāpanī Upaniṣad* (*śruti*) it is said, *gopa-veśo me puruṣaḥ purastād āvirbabhuva*: the Lord appeared before Brahmā as a cowboy, that is, as the original Personality of Godhead, Lord Śrī Kṛṣṇa, Govinda, who is later described by Brahmāji in his *Brahma-saṁhītā* (5.29):

*cintāmaṇi-prakara-sadmasu kalpavṛkṣa-  
lakṣāvṛteṣu surabhīr abhipālayantam  
lakṣmī-sahasra-śata-sambhrama-sevya-mānārāṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

Brahmāji desires to worship the original Personality of Godhead, Lord Śrī Kṛṣṇa, who resides in the topmost Vaikuṅṭha planet, known as Goloka Vṛndāvana, where He is in the habit of keeping *surabhi* cows as a cowboy and where He is served by hundreds and thousands of goddesses of fortune (the *gopīs*) with love and respect.

Therefore Lord Śrī Kṛṣṇa is the original form of the Supreme Lord (*kṛṣṇas tu bhagavān svayam*). This is also clear from this instruction. The Supreme Personality of Godhead is Lord Kṛṣṇa, and not directly Nārāyaṇa or the *puruṣa-avatāras*, which are subsequent manifestations. Therefore *Śrīmad-Bhāgavatam* means consciousness of the Supreme Personality of Godhead Lord Śrī Kṛṣṇa, and *Śrīmad-Bhāgavatam* is the sound representation of the Lord as much as the *Bhagavad-gītā* is. Thus the conclusion is that *Śrīmad-Bhāgavatam* is the science of the Lord in which the Lord and His abode are perfectly realized.

#### TEXT 38

श्रीशुक उवाच

सम्प्रदिश्यैवमजनो जनानां परमेष्ठिनम् ।  
पश्यतस्तस्य तद् रूपमात्मनो न्यरुणद्धरिः ॥३८॥

*śrī-śuka uvāca  
sampradiśyaivam ajano  
janānāṁ parameṣṭhinam  
paśyatas tasya tad rūpam  
ātmano nyarunad dhariḥ*

*śrī-śukaḥ uvāca*—Śrī Śukadeva Gosvāmī said; *sampradiśya*—fully instructing Brahmāji; *evam*—thus; *ajanaḥ*—the Supreme Lord; *janānām*—of the living entities; *parameṣṭhinam*—unto the supreme leader, Brahmā; *paśyataḥ*—while he was seeing; *tasya*—His; *tad rūpam*—that transcendental form; *ātmanaḥ*—of the Absolute; *nyarunat*—disappeared; *hariḥ*—the Lord, the Personality of Godhead.

#### TRANSLATION

Śukadeva Gosvāmī said to Mahārāja Parikṣit: The Supreme Personality of Godhead, Hari, after being seen in His transcendental form, instructing Brahmāji, the leader of the living entities, disappeared.

#### PURPORT

In this verse it is clearly mentioned that the Lord is *ajanaḥ*, or the Supreme Person, and that He was showing His transcendental form (*ātmano rūpam*) to Brahmāji while instructing him in the summarization of *Śrīmad-Bhāgavatam* in four verses. He is *ajanaḥ*, or the Supreme Person, amongst *janānām*, or all persons. All living entities are individual persons, and amongst all such persons Lord Hari is supreme, as confirmed in the *śruti-mantra*, *nityo nityānāṁ cetanaś cetanānām*. So there is no place for impersonal features in the transcendental world as there are impersonal features in the material world. Whenever there is *cetana*, or knowledge, the personal feature comes in. In the spiritual world everything is full of knowledge, and therefore everything in the transcendental world, the land, the water, the tree, the mountain, the river, the man, the animal, the bird—everything—is of the same quality, namely *cetana*, and therefore everything there is individual and personal. *Śrīmad-Bhāgavatam* gives us this information as the supreme Vedic literature, and it was personally instructed by the Supreme Personality of Godhead to Brahmāji so that the leader of the living entities might broadcast the message to all in the universe in order to teach the supreme knowledge of *bhakti-yoga*. Brahmāji in his turn instructed Nārada, his beloved son, the same message of *Śrīmad-Bhāgavatam*, and Nārada, in his turn, taught the same to Vyāsadeva, who again taught it to Śukadeva Gosvāmī. Through Śukadeva Gosvāmī's grace and by the mercy of Mahārāja Parikṣit we are all given *Śrīmad-Bhāgavatam* perpetually to learn the science of the Absolute Personality of Godhead, Lord Kṛṣṇa.

#### TEXT 39

अन्तर्हितेन्द्रियार्थाय हरये विहिताञ्जलिः ।  
सर्वभूतमयो विश्वं ससर्जेदं स पूर्ववत् ॥३९॥

*antarhitendriyārthāya  
haraye vihītāñjaliḥ  
sarva-bhūtamayo viśvaṁ  
sasarjedam sa pūrvavat*

*antarhīta*—on the disappearance; *indriya-arthāya*—unto the Personality of Godhead, the objective of all senses; *haraye*—unto the Lord; *vihīta-añjaliḥ*—in folded hands; *sarva-bhūta*—all living entities; *mayaḥ*—full of; *viśvaṁ*—the universe; *sasarja*—created; *idam*—this; *saḥ*—he (Brahmāji); *pūrvavat*—exactly like before.

#### TRANSLATION

On the disappearance of the Supreme Personality of Godhead, Hari, who is the object of transcendental enjoyment for the senses of devotees, Brahmā, with folded hands, began to re-create the universe, full with living entities, as it was previously.

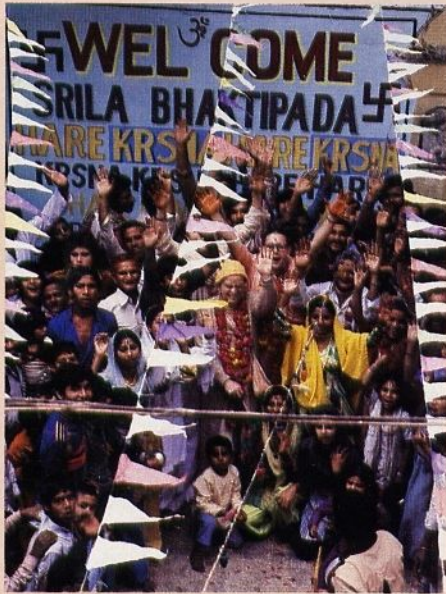
(continued in next issue)



# Every Town and Village

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

## Hare Kṛṣṇa Guru Visits Pakistan, Africa



NITYODITA DASA



NITYODITA DASA

Receiving a tumultuous welcome in Pakistan . . . and awarding spiritual initiation to new devotees at the Hare Kṛṣṇa center in Lagos, Nigeria.

**Karachi, Pakistan**—For the first time, a spiritual master in the Hare Kṛṣṇa movement has visited this nearly all-Muslim nation.

Recently Śrīla Kīrtanānanda Swami Bhaktipāda stepped from a jetliner's ramp onto the tarmac at the international airport here and was engulfed by hundreds of joyous Pakistani Hindus chanting "Jaya Bhaktipāda! Jaya Prabhupāda!" As his car neared the temple in downtown Karachi, throngs of people filled the streets, chanting Hare Kṛṣṇa to the accompaniment of homemade cymbals and gongs. Flags, festoons, colored lights, and huge banners proclaiming "The People of Karachi Welcome Śrīla Bhaktipāda" added to the festive atmosphere.

Amogha-līla dāsa, director of the Hare Kṛṣṇa movement's activities in Pakistan, explained the big turnout: "The Hindus of Pakistan are starving for Kṛṣṇa consciousness. As an isolated community in a nation of Muslims, they are deeply grateful for ISKCON's programs and publications, which lift their spirits and rejuvenate their faith." (ISKCON is the International Society for Krishna Consciousness.)

Kīrtanānanda Swami spoke to an audience of thousands from a stage erected in the street outside the temple. He enjoined them to attend to their spiritual needs and beware of the entanglement of materialis-

tic life. Before leaving for Africa he held ISKCON's first initiation in Pakistan and met with many local residents, Hindu and Muslim alike.

Kīrtanānanda Swami's first stop in Africa was Ghana, where he made a guest appearance on national television and explained that spiritual knowledge is the key to a developing country's real progress. Later he met with several prominent Ghanians, including a supreme court justice who studies Śrīla Prabhupāda's *Bhagavad-gītā As It Is* and wears the devo-

tional clay *tilaka* marks to court. At the temple, Kīrtanānanda Swami initiated L. Ankira, the son of one of Ghana's former presidents.

In Lagos, Nigeria, a police escort was waiting to take Kīrtanānanda Swami from the airport to the temple, where he initiated the chief of police and gave him the name Arjuna dāsa. To news reporters Kīrtanānanda Swami said, "It is crucial for Nigeria to take up Kṛṣṇa consciousness before the Western materialistic influence becomes too prominent."

### French Police, Supreme Court Affirm Devotees' Rights

**Paris**—In a surprise reversal, the newly elected Paris police prefect has affirmed that the members of the International Society for Krishna Consciousness (ISKCON) have the right to chant Hare Kṛṣṇa publicly in the streets of Paris. The previous administration had banned the street chanting, saying that it violated public assembly guidelines.

The same day, the French Supreme Court reversed yet another decision against the devotees. Under anti-Krishna pressure, the previous Paris prefect had issued an order restraining the devotees from performing the traditional devotional ceremonies in their temple, a historic build-

ing in central Paris. Now, after a long legal battle, the Supreme Court has overruled that order.

Pitavāsa dāsa, ISKCON's director of legal affairs in France, said the reversals show that the French administration now recognizes ISKCON to be a bona fide religious organization. "There used to be many attacks on our Society," he said. "Our former Paris temple was located two blocks from City Hall, so we were surrounded by political interest groups. 'Get the Kṛṣṇas' had become a cause célèbre. These decisions prove that France is still a country where freedom of religion is more than a slogan."

## Professor Lauds Book by Devotee-Scientist

**Atlanta**—*Mechanistic and Nonmechanistic Science*, a recent book by Dr. Richard Thompson (Sadāpūta dāsa), is stimulating some favorable response from the scientific community. Here are some comments from F.M. Menger, a professor at Atlanta's Emory University.

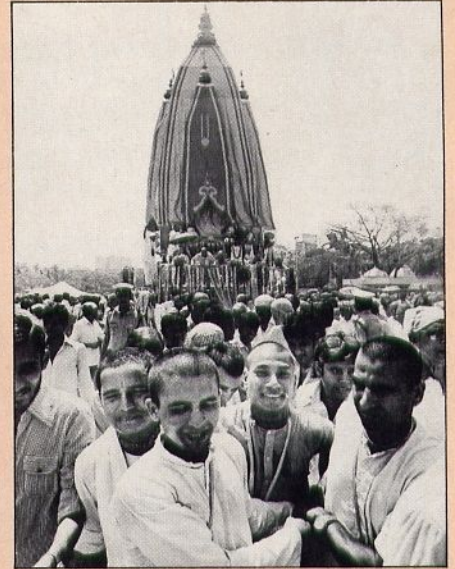
"Each chapter of this well written book can be divided into two sections. The first part deals with an area of science or technology (computers, quantum mechanics, information theory, statistics, evolution, etc.). The author obviously has a broad appreciation of these areas and discusses them with an appealing clarity.

"The thrust of the scientific or 'mechanistic' portion of the chapters pertains to the limitations of science. It is here where I feel the book has its major strength. The incredible successes of science tend to obscure certain of its assumptions, weaknesses, and inadequacies. For example, the author makes a special point of the fact that science has not satisfactor-

ily described such enormously complex but real elements of life as creativity, inspiration, hope, love, and consciousness. This reviewer feels that it never hurts a scientist to be humbled, and at times the book will do exactly that.

"Once having accomplished this, the author presents a 'nonmechanistic' system for handling aspects of life that science has not yet treated. This is based strongly on Eastern philosophy derived from the *Bhagavad-gītā* and other literatures from the Vedic tradition of India. Thus, science gives way to religion, the appeal of which will undoubtedly vary from reader to reader.

"In summary, *Mechanistic and Nonmechanistic Science* treats the two cultures while professing the power of 'nonmechanistic' aspects of nature. The topic has been written about many times before, of course, but the wide perspective of the author gives this book a special touch."



## Bombay Ratha-yātrā Draws 200,000

**Bombay**—The people of this city, the film capital of India, are used to grandly staged spectacles shining from the silver screen. But they witnessed a different kind of spectacle recently when the devotees of the Bombay Hare Kṛṣṇa temple mounted a week-long Ratha-yātrā festival.

Thousands lined the street to watch the majestic fifty-foot-high chariot carrying Deity forms of Jagannātha, Balarāma, and Subhadrā make its way from Sivaji Park to Chopatty Park on the beach. Many did more than watch, however. The ring of cymbals, the boom of drums, the devotees' nonstop chanting of Hare Kṛṣṇa, the stately chariot itself—all created a spiritual excitement that drew many bystanders from the sidelines into the street, where they joined the devotees in chanting Hare Kṛṣṇa and pulling the chariot.

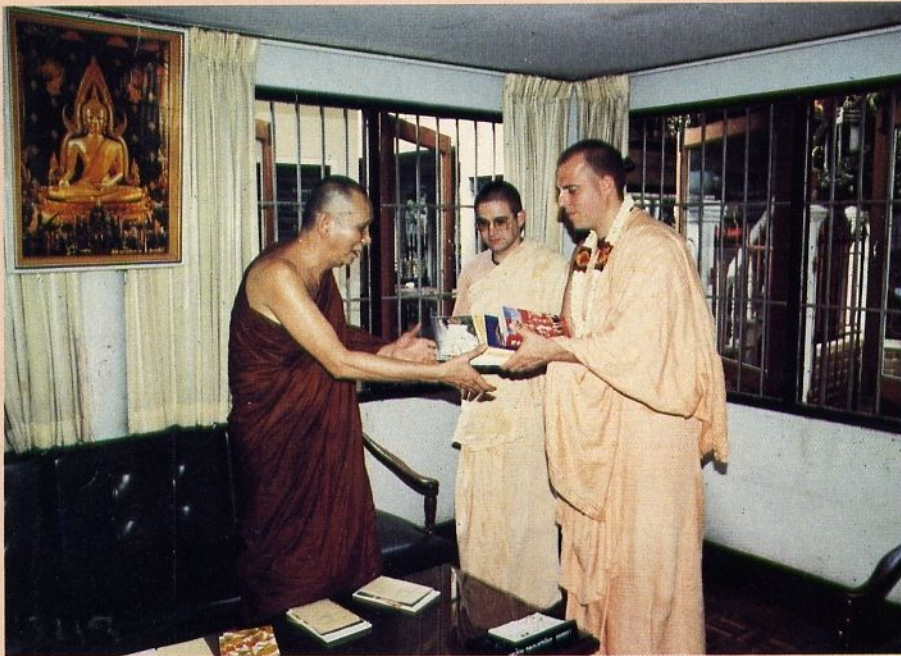
For seven days at Chowpatty Park people chanted Hare Kṛṣṇa and danced, heard devotional music, saw Kṛṣṇa conscious plays and movies, relished delicious *kṛṣṇa-prasādam* (food offered to Kṛṣṇa), and listened to talks by Śrīla Kīrtanānanda Swami Bhaktipāda and Śrīla Pañcadraviḍa Swami, two spiritual masters in the Hare Kṛṣṇa movement. By the time the return procession had brought the chariot back to the temple, more than 200,000 people had taken part in Bombay Ratha-yātrā '82.

## Hare Kṛṣṇa Chant Unsettles Soviet

By Theodore Shabad  
(reprinted from *The New York Times*)

The Hare Krishna movement, whose saffron-robed devotees have long been familiar in the United States, has begun making inroads in the Soviet Union, and

## New Books in Thai and Indonesian



In Bangkok Śrīla Jayapatāka Swami, a spiritual master in the Hare Kṛṣṇa movement, presents new Thai books and other literature to Somdet Phra Nyanasamvara, the spiritual master of the King of Thailand.

**Bangkok**—The Bangkok branch of the Bhaktivedanta Book Trust (BBT) has published two new books in Thai: *Beyond Birth and Death* and *The Perfection of Yoga*. Both books were originally written in English by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda and translated into Thai by Sammohinī-devī dāsī.

Meanwhile, fifteen hundred miles to the south, the Indonesian BBT has released three new titles: *Search for Liberation*, *Rāja-vidyā*, and *Easy Journey to Other Planets*. The three new books, all translated by Gaura-maṇḍala-bhūmī dāsa, bring to seven the number of Indonesian books offered by the BBT.

the Kremlin does not appear to be pleased.

According to a published Soviet account, the group has won disciples among educated people such as engineers and technicians who were thought to be toughened against what the Kremlin regards as Western ideological subversion but who found themselves poorly prepared to cope with mantra-reciting youngsters.

Their chanting and meditation appear to have found fertile ground in the Soviet Union, a country where the practice of yoga to achieve a higher level of consciousness has long had a following among intellectuals. The Hare Krishna group teaches a kind of devotional yoga known as bhakti, calling for selfless dedication to Krishna, a Hindu god.

The Soviet newspaper Sotsialisticheskaya Industriya, a national daily read by industrial managers, conceded that the beliefs and precepts of yoga appealed to knowledgeable people because some of its avowed objectives were close to those of Communism.

"It has become fashionable in the Soviet Union to fast for health reasons and to follow all sorts of diets, and yoga advocates vegetarianism," the paper said. "We are fighting against drunkenness and condemn smoking, and yoga prohibits the use of both alcohol and nicotine. We are trying to put crass materialism to shame, and yoga calls for asceticism and for renouncing the attributes of well-being."

But the newspaper, intent on portraying the Hare Krishna movement as a subversive device imported from the West, pointed out that while teaching ancient Indian philosophy, the movement had in fact had an American base and received most of its financial support from Americans.

The movement, known formally as the International Society for Krishna Consciousness, was founded in the United States in July 1966 by an Indian-born ascetic named A.C. Bhaktivedanta Swami Prabhupāda. He died in 1977 at age 81.

What makes the movement unacceptable in the Soviet Union, the newspaper said, is that its emphasis on simple living and meditation diverts devotees from problems of everyday life and useful work and slows social and economic progress.

The industrial daily, which is published by the Communist Party's Central Committee, conceded that the Soviet authorities themselves had in effect opened the doors to the Hare Krishna movement by admitting its publishing arm, the Bhaktivedanta Book Trust of Los Angeles, to the Moscow International Book Fair in 1979.

While refusing visas to leading American publishing executives such as Robert L. Bernstein, chairman of Random House, and weeding out undesirable titles from

## Hare Kṛṣṇa Temple Wins Gandhi Community Award



Chicago's *India Tribune* (circulation 15,000) gave its annual Gandhi Community Award to the Chicago Hare Kṛṣṇa Temple—represented by His Holiness Tripurāri Swami—and to eight other leaders among America's Asian Indian community. Those shown here are Dr. Ricardo Melo (on Tripurāri Swami's left), who received the award on behalf of Swami Rama of the Himalayan International Institute of Yoga; Dr. Ghanashyam Pandey, president of the Illinois chapter of the Association of Indians in America; Sushila Gidwani, president of the Association of Asian Indian Women of America; and Kanak Dutta, Democratic candidate for the Maryland state assembly.

displays, the authorities appear to have given virtually free rein to the Krishna publishing house to exhibit books on India's ancient Vedic philosophy and other religious and philosophical literature.

The 1979 book fair was attended by thousands of Russians, predominantly young and with the dress and bearing of the better educated. Some of them, apparently predisposed to the discipline of yoga, readily found their way to the exhibit.

By the fall of 1980, according to Sotsialisticheskaya Industriya, the movement had spread as far as 2,000 miles east of Moscow, to the Siberian city of Krasnoyarsk, where a Hare Krishna chapter installed itself at the local House of Culture, the community center, under the guise of a health club.

The young Russian who had helped prepare sweets at the book exhibit, a man named Yevgeny Tretyakov, appeared at the first meeting in saffron garb, recited mantras and explained that the way to health was through Krishna consciousness. In the end, the law caught up with Mr. Tretyakov. He was sentenced to an unspecified term as a "social parasite."

The Soviet press tends to seize on specific examples to make a more general point, and the publication of the Hare Krishna exposé in a major newspaper with a national circulation suggested that the devotional movement had won followers not only in Krasnoyarsk.

"Most of them understand by now," the paper said, "that they have allowed them-

selves to succumb to alien influence, swallowing the lure cast out by our ideological foes. But there are others," it went on pointedly, "who have yet to understand." [The preceding article also appeared on the front page of *The Times of India*.]

### Hare Kṛṣṇa Calendar

Krishna 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 Śrīdhara		
August 1	August 4	
Disappearance of Śrīla Rūpa Gosvāmī.	Jhulana-yātrā of Śrī Śrī Rādhā-Govinda ends. Appearance of Lord Balarāma (fasting till moonrise). Second month of Cāturmāsya begins (fasting from yogurt).	
Vaiṣṇava Month of Hrīṣīkeśa		
August 12	August 13	
Śrī Kṛṣṇa-janmāṣṭamī (appearance of Lord Śrī Kṛṣṇa; fasting till midnight).	Śrī Nandotsava. Appearance of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda (fasting till noon).	
August 15	August 22	August 26
Annadā Ekādāśī (fasting from grains and beans).	Appearance of Śrīmatī Sitādevī, consort of Śrī Advaita Ācārya.	Śrī Rādhāṣṭamī (appearance of Śrīmatī Rādhārānī); fasting till noon).
August 30	August 31	September 1
Pārsvā Ekādāśī (fasting for Lord Vāmana's appearance).	Śrī Vāmana-dvādāśī (appearance of Lord Vāmana). Appearance of Śrīla Jayadeva Gosvāmī.	Appearance of Śrīla Bhaktivinoda Thākura (fasting till noon).
September 2	September 3	
Disappearance of Śrīla Hanāḍā Thākura.	Third month of Cāturmāsya begins (fasting from milk).	
Vaiṣṇava Month of Padmanābha		
September 13	September 17	
Indrā Ekādāśī (fasting from grains and beans).	Śrīla Prabhupāda's arrival in U.S., 1965.	

# Kṛṣṇa's Message

(continued from page 9)

you go earlier? Why do you want to go to the States, at this age?" He replied that, "I will be able to do something good, I am sure." His idea was that someone should be there who would be able to go near people who were lost in life and teach them and tell them what the correct thing is. I asked him so many times, "Why do you want to go to the States? Why don't you start something in Bombay or Delhi or Vṛndāvana?" I was teasing him also: "You are interested in seeing the States. All Swamijis want to go to the States, and you want to enjoy there." He said, "What have I got to see? I have finished my life."

Finally Mrs. Morarji scheduled a place for him on one of her ships, the *Jaladuta*, which was sailing from Calcutta on August 13. She had made certain that he would travel on a ship whose captain understood the needs of a vegetarian and a *brāhmaṇa*. Mrs. Morarji told the *Jaladuta's* captain, Arun Pandia, to carry extra vegetables and fruits for the Swami. Mr. Choksi spent the last two days with Bhaktivedanta Swami in Bombay, picking up the pamphlets at the press, purchasing clothes, and driving him to the station to catch the train for Calcutta.

He arrived in Calcutta only a few days before the *Jaladuta's* departure. Although he had lived much of his life in the city, he now had nowhere to stay. Although in this city he had been so carefully nurtured as a child, those early days were also gone forever. As he had written in a poem, "Vṛndāvana-bhajana," "Where have my loving mother and father gone to now? And where are all my elders, who were my own folk? Who will give me news of them, tell me who? All that is left of this family life is a list of names."

Out of the hundreds of people in Calcutta whom Bhaktivedanta Swami knew, he chose to call on Mr. Sisir Bhattacharya, the flamboyant *kīrtana* singer he had met a year before at the governor's house in Lucknow. Mr. Bhattacharya was not a relative, not a disciple, nor even a close friend; but he was willing to help. Bhaktivedanta Swami called at his place and informed him that he would be leaving on a cargo ship in a few days; he needed a place to stay, and he would like to give some lectures. Mr. Bhattacharya immediately began to arrange a few private meetings at friends' homes, where he would sing and Bhaktivedanta Swami would then speak.

The day before his departure, Bhaktivedanta Swami traveled to nearby Māyāpur to visit the *samādhi* tomb of Śrīla Bhaktisiddhānta Sarasvatī. Then he returned to Calcutta. He was ready.

He had only a suitcase, an umbrella, and

a supply of dry cereal. He did not know what he would find to eat in America; perhaps there would be only meat. If so, he was prepared to live on boiled potatoes and the cereal. His main baggage, several trunks of his books, was being handled separately by Scindia Cargo. Two hundred three-volume sets—the very thought of the books gave him confidence.

When the day came for him to leave, he needed that confidence. He was making a momentous break with his previous life, and he was dangerously old and not in strong health. And he was going to an unknown and probably unwelcoming country. To be poor and unknown in India was

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**“He was alone.  
A lone fighter.  
When he left,  
there was no one to  
bid him good-bye.  
No friends,  
no supporter, no  
disciple, nobody.  
So I was the only  
person standing  
on the shore.”**

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one thing. Even in these Kali-yuga days, when India's leaders were rejecting Vedic culture and imitating the West, it was still India; it was still the remains of Vedic civilization. He had been able to see millionaires, governors, the prime minister, simply by showing up at their doors and waiting. A *sannyāsī* was respected; the *Śrīmad-Bhāgavatam* was respected. But in America it would be different. He would be no one, a foreigner, and there were no temples, no free *āśramas*, and no tradition of *sādhus*. But when he thought of the books he was bringing—transcendental knowledge in English—he became confident. When he met someone in the States he would give them a flyer: "Srimad-Bhagavatam, India's Message of Peace and Goodwill."

It was August 13, just a few days before Janmāṣṭamī, the appearance day anniversary of Lord Kṛṣṇa—the next day would be his own sixty-ninth birthday. During these years, he had been in Vṛndāvana for

Janmāṣṭamī. Many Vṛndāvana residents would never leave there; they were old and at peace in Vṛndāvana. Bhaktivedanta Swami was also concerned that he might die away from Vṛndāvana. That was why all the Vaiṣṇava *sādhus* and widows had taken vows not to leave, even for Mathurā—because to die in Vṛndāvana was the perfection of life. And the Hindu tradition was that a *sannyāsī* should not cross the ocean and go to the land of the *mlecchas* (meat-eaters). But beyond all that was the desire of Śrīla Bhaktisiddhānta Sarasvatī, and his desire was nondifferent from that of Lord Kṛṣṇa. And Lord Caitanya Mahāprabhu had predicted that the chanting of Hare Kṛṣṇa would be known in every town and village of the world.

Mr. Bhattacharya and Bhaktivedanta Swami took a taxi down to the Calcutta port. Bhaktivedanta Swami was carrying a Bengali copy of *Caitanya-caritāmṛta*, which he intended to read during the crossing. Somehow he would be able to cook on board. Or if not, he could starve—whatever Kṛṣṇa desired. He checked his essentials: passenger ticket, passport, visa, P-form, sponsor's address. Finally it was happening.

The black cargo ship, small and weathered, was moored at dockside, a gangway leading from the dock to the ship's deck. Indian merchant sailors curiously eyed the elderly saffron-dressed *sādhu* as he spoke last words to his companion in the taxi and then left him and walked determinedly towards the boat.

Mr. Bhattacharya: *He was alone. A lone fighter. When he left, there was no one to bid him good-bye. No friends, no supporter, no disciple, nobody. So, I was the only person standing on the shore to say him good-bye. I could not know that it was such an important thing.*

For thousands of years, *kṛṣṇa-bhakti* had been known only in India, not outside, except in twisted, faithless reports by foreigners. And the only swamis to have reached America had been nondevotees, Māyāvādī impersonalists. But now Kṛṣṇa was sending Bhaktivedanta Swami as His emissary. ❀

*This installment from Śrīla Prabhupāda-līlāmṛta, the biography of a pure devotee, brings us to the end of Volume One. It also ends our BACK TO GODHEAD series of excerpts from this multivolume work. The first three volumes are now in print, and the fourth is soon going to press. We expect the work to be complete in six or seven volumes.*

*To keep reading this story of Śrīla Prabhupāda's life, ask for the books in this series from your local ISKCON center. Or write to ISKCON Educational Services, 3764 Watseka Avenue, Los Angeles, CA 90034.*



# TRAVELER'S NIGHTMARE

It could happen to you . . .

by AGRĀHYA DĀSA

As the train speeds on through the grey light of early morning, I think of my destination and make plans; my mission is most important.

Suddenly the train begins screeching to a halt. "Your stop," the conductor says. I protest, "But—but—I don't *want* to get off here. I'm going to . . ."

"No arguments! You must get off!" He pushes me out of the train onto the platform, without even a chance to collect my luggage from the rack.

Here I am in an unknown place, with no friends, no possessions, and all my plans ruined. What am I to do?

Now the alarm saves me, ringing opportunely to bring me back awake. What a horrible dream! It hits on one aspect of our existence so dismal we usually prefer to ignore it.

Yet when we view death objectively, it's not such a difficult thing to understand. At one time or another, by disease, by accident, or by providence, every one of us will be forced out of our body for what seems an unknown destination. Death's stroke doesn't wait for us to resolve our unfinished business, nor does it heed our careful moves to stave it off. When it's time to go, you go.

What actually goes on at the time of death? *Bhagavad-gītā* explains that just as we take off old garments and put on new ones, each of us must leave our present body and accept another. It's not so difficult to understand.

Still, though we're not able to escape the harsh reality of death, we're scarcely ready to face it when it comes. Every person reading this article will come face to face with death. How many of us will be prepared for it?

We all fear death. Witness how carefully we protect our bodies against unknown enemies. We spend millions for medicine, billions for defense, practically every home has some kind of weapon. We've invested everything in this body—to lose it would mean to lose our facility to enjoy. Only an insane man would want harm to come to his body. Especially for one who knows nothing of the eternal self within the body, death means the end of everything. But the Vedic literatures explain that one who is self-realized, who has understood himself to be a spiritual entity, is not bewildered by the changing of bodies that takes place at death.

Man is proud of his achievements in science and technology, yet he has failed to come to a scientific understanding of death. Recently we have been trying harder, but more often than not we simply try to ignore that death is approaching. Our technological sophistication insulates us. In the Western countries, we never see a dead body: someone covers the corpse with a clean white sheet and whisks it away. Birth and death are things that happen to other people, off in a hospital somewhere. It's easy to forget that this will happen to us some day.

A great saintly king named Yudhiṣṭhira was once asked, "What is the most wonderful thing within this world?" He replied, "Everyone is seeing his family and

friends die one by one, yet he is thinking, 'I will not die.' That is the most wonderful thing."

Our fear of death arises from this duality: on the one hand we want to enjoy bodily pleasures, but on the other we never seem to have enough time. This duality is explained in the Vedic literatures. Every living entity is pleasure-seeking by nature (*ānanda-mayo 'bhyāsāt*). He doesn't want death and suffering. But they are forced on him for his foolishness in accepting the material body as a source of pleasure. Instead of getting pleasure from this body, however, we experience constant

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**For one who knows  
nothing of the  
eternal self, death  
means the end  
of everything.  
But one who is  
self-realized  
is not bewildered  
by the changing of  
bodies that takes  
place at death.**

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frustration. There is a story of a man on his deathbed who asked the doctor to prolong his life another four years. "Sir," the doctor said, "I can't give you another four minutes."

Modern scientific research doesn't aim at understanding this dilemma, but ancient Vedic literatures describe it clearly:

*bhayaṁ dvitīyābhīniveśataḥ syād  
īśād apetasya viparyayo 'smṛtiḥ*

"Fear arises from the duality of material existence [*dvitīya*]. When one is attracted by material illusion, his conception of life is reversed. Instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa's competitor." In other words, we accept an illusory existence because of our rebelling against the Supreme Lord. Material nature then awards us a temporary body so that we can try to fulfill our plans for independence, but along with the body comes suffering. The material body is made in such a way that it will give us trouble and eventually break down. Planned obsolescence.

We are all eternal spiritual beings, meant to serve the Supreme Lord, but we have forgotten this connection with Kṛṣṇa and have accepted bodies that grow old and die. This is what puts us in duality and fear. I am eternal, I am not meant to die, but I have to undergo death because I have identified myself with the temporary. When we come to understand that we are eternal—when we no longer identify with the body—we have nothing more to fear.

The soul in the material world continually changes from one body to the next, just as in one lifetime we change from boyhood to youth to old age. Death simply means that the spirit soul changes from his residence in one body to a residence in another. So if one has realized his eternal relationship as a servant of Kṛṣṇa, he cannot be frightened or bewildered by this change.

This is the real solution to the problems of life. We must awaken to our forgotten relationship with Kṛṣṇa before we are forced out of the body:

*tan māyayāto budha ābhajet taṁ  
bhaktyaikayeśaṁ guru-devatātmā*

"To nullify the mistake of duality, one who is actually learned and advanced worships the Supreme Personality of Godhead under the guidance of a bona fide spiritual master, whom he should regard as his worshipful deity and as his very source of life. He thus worships the Lord by unalloyed devotional service."

Anyone can take to this process of Kṛṣṇa consciousness, or pure devotional service, and become completely fearless. We have made the mistake of identifying ourselves with the temporary body, and therefore we must always live in fear of its demise. But by practice of Kṛṣṇa consciousness we take up our eternal identity as servants of Kṛṣṇa, and this fear of material existence is nullified.

*Bhakti-yoga*, or Kṛṣṇa consciousness, is the process for establishing our long-forgotten relationship with Kṛṣṇa. It is not an artificial practice; it is the reawakening of our dormant consciousness of Kṛṣṇa. As soon as we awaken our Kṛṣṇa consciousness even slightly, all fear departs, and we begin to relish the pleasure we are seeking—on the eternal, spiritual platform. We begin this process easily by chanting the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Not only do the Vedic scriptures analyze the problems of life; they also give us the perfect solution. The centers of the Kṛṣṇa consciousness movement have been established so that anyone can take up this process and become fearless. We invite everyone to come and experience an atmosphere free from fear and anxiety. ❀

# ANIMALS

(continued from page 4)

sa vai puṁsām paro dharmo  
yato bhaktir adhokṣaje  
ahaituky apratihātā  
yayātmā suprasīdati

That religion is first class which trains you to love God. And by this religion you will become completely satisfied.

If you develop your love of God to the fullest extent, you will become a perfect person. You will feel perfection within yourself. You are hankering after satisfaction, full satisfaction, but that full satisfaction can be obtained only when you love God. Loving God is the natural function of every living entity. It doesn't matter whether you are a Christian or a Hindu or a Mohammedan. Just try to develop your love of God. Then your religion is very nice. Otherwise it is simply a waste of time (*śrama eva hi kevalam*). If after executing rituals in a particular type of religion throughout your whole life you have no love for God, then you have simply wasted your time.

The Kṛṣṇa consciousness movement is the postgraduate movement of all kinds of religion. We are inviting all Christians, Muslims, and Hindus—everyone—to please come associate with us and try to love God. And the method is very simple: just chant His holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

All my students are Americans, and they have come from either Christian or Jewish families. None of them have come from Hindu families. So the process I have given them—the process of chanting the Hare Kṛṣṇa *mantra*—is universal. It is not Hindu, or Indian.

The Sanskrit word *mantra* is a combination of two syllables, *man* and *tra*. *Man* means “mind,” and *tra* means “deliverance.” Therefore a *mantra* is that which delivers you from mental concoction, from hovering on the mental plane. So if you chant this *mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—very soon you'll find that you are coming from the darkness to the light.

I do not wish to take much of your time, but I simply want to impress upon you the importance of chanting Hare Kṛṣṇa. Try an experiment: Chant Hare Kṛṣṇa for one week, and see how much spiritual progress you make. We don't charge anything, so there is no loss. But there is great profit; that is guaranteed. Therefore please chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Thank you very much.

## THE YOGA DICTIONARY

The Sanskrit language is rich in words to communicate ideas about spiritual life, yoga, and God realization. This dictionary, appearing by installments in *BACK TO GODHEAD*, focuses upon the most important of these words (and, occasionally, upon relevant English terms) and explains what they mean. (For a guide to proper pronunciation, please see page 1.)

**Cakra**—The word *cakra* (literally, “wheel” or “circle”) refers to various centers of energy within the body. These *cakras*, six in all, are situated one above another, beginning from the pelvic region and proceeding to the stomach, the heart, and the head. In *haṭha-yoga* or *aṣṭāṅga-yoga*, the *yogī* focuses his attention on these *cakras*, one by one, and so raises his life force gradually to the head. He is then supposed to become perfect in *yoga* and thus attain liberation.

This *yoga* system trains one to master the gross and subtle aspects of the physical, material body. And in fact it is meant for those not yet free from the mistake of identifying the body with the self, those too attached to the body. In any case, the physical disciplines of such *yoga* are long, rigorous, and troublesome. The *bhakti-yoga* system is much to be preferred.

Another type of *cakra* is the discus or wheel that Lord Śrī Kṛṣṇa, or Lord Viṣṇu, carries in His hand. This *cakra*, known as the *Sudarśana cakra*, is a kind of supernatural weapon, glowing with effulgence and spinning with a thousand spokes. The Lord uses this weapon to kill demons such as Śiśupāla and Śālva and to protect His devotees such as Arjuna and Mahārāja Ambarīṣa. When the great devotee Mahārāja Ambarīṣa was threatened by the *yogī* Durvāsā, Lord Kṛṣṇa's *Sudarśana cakra* chased Durvāsā throughout the universe. It was only when Durvāsā surrendered at the feet of Mahārāja Ambarīṣa and begged his pardon that Durvāsā's life was spared.

**Candraloka**—According to Vedic terminology, the moon is known as Candraloka.

But the moon the Vedic writings describe is far different from the moon described by modern science.

According to the Vedic writings, the moon is not barren, desolate, and hostile to life. If you go to the moon, the *Vedas* say, you'll find pious, intelligent living beings. They look like the people of earth, but far greater in beauty. And they live for ten thousand years, in a luxuriant atmosphere of refined enjoyment. Since time is relative, for each day that passes here on earth the people on Candraloka have a full year to enjoy.

You can get there, the *Vedas* say, only

by performing unusually pious acts. If you're mean, nasty, or sinful, the moon will be far beyond your reach. But exalted *yogīs* who fail to attain liberation can go there, in compensation for giving mystic *yoga* a good try.

On the moon, you can also enjoy a celestial beverage called *soma-rasa*. But the pleasure it gives you isn't like the chemically induced highs of earth: it's not a mere intoxicant, and has no ill effects.

Unfortunately, even going to the moon won't free you from nature's handcuffs. After ten thousand years of enjoyment, you have to die. And then you must be born again on earth and continue in the perpetual cycle of birth and death. You can't escape.

The Vedic description, obviously, is quite at odds with modern scientific ideas about the moon. According to the Vedic account, you can't go there merely by flying through space in a capsule. And if you're a smoking, drinking meat-eater, you can't go there at all.

But can we disbelieve what science tells us and what we see on our own TVs? The *Vedas* point out that when we try to know the universe by exploring it on our own, we often get everything wrong, because we are plagued by four perennial bugs: We tend to make mistakes (like the scientists who thought the earth was flat). We fall into illusion (that's what makes hoaxes fun). We have weak, imperfect senses (our eyes can't even see our own eyelids). And on top of all that, we have a tendency to lie and cheat.

On a visit to the National Air and Space Museum in Washington, D.C., the author of this “Yoga Dictionary” saw a vivid exhibit dramatizing man's first steps on the moon. Among the lunar artifacts on display was a small silver plaque. In July 1969, the plaque said, “We came in peace for all mankind.” The plaque was signed by American astronauts Neil A. Armstrong and Edwin E. Aldrin, Jr. And below their signatures was a third:

Richard M. Nixon, President of the United States.

Whether or not you believe this man might lie to you, the followers of the *Vedas* say that rather than spending 24 billion dollars to go walking on the moon and fetch 47 pounds of rocks, you're better off seeking self-realization and going back to Godhead for a life of eternity, knowledge, and bliss.



### Lord Kṛṣṇa's Cuisine

# Remembering How My Spiritual Master Cooked

Like everything about Śrīla Prabhupāda, his cooking was totally transcendental and irresistibly attractive.

Text and photos  
by VIŚĀKHĀ-DEVĪ DĀSĪ

On August 13th we will celebrate the eighty-seventh anniversary of the appearance of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. An important part of the celebration will be the preparation and partaking of a sumptuous vegetarian feast. This is entirely appropriate, for along with introducing the Hare Kṛṣṇa movement to the world, Śrīla Prabhupāda introduced *kṛṣṇa-prasādam*, delicious vegetarian dishes that have been prepared for and offered to Lord Kṛṣṇa.

In memory of Śrīla Prabhupāda, we shall relate how, from a young age, he expertly prepared and distributed *prasādam*, and how he taught this devotional art to us, his grateful disciples.

When discussing the expertise of a pure devotee of the Lord, it is irrelevant in one sense to ask how, when, where, or from whom he learned an art, because ultimately it is the Lord Himself who directly gives a devotee expertise. So it is with Śrīla Prabhupāda. Where he learned to

speak and write with the eloquence, profundity, and authority that has changed the lives of thousands of people and has been eulogized by scholars worldwide, why he could evoke the most sincere religious feelings from those around him, when he mastered Sanskrit, how he became a consummate cook . . . While these skills may be explained in terms of time, place, and circumstance, ultimately they are Kṛṣṇa's gifts to His pure servant, as are all of Śrīla Prabhupāda's qualities.

Yet, for our instruction and encouragement, Śrīla Prabhupāda sometimes told us about his background and training. In regard to preparing and distributing *kṛṣṇa-prasādam*, he said that when he was a small boy (this was in Calcutta around the turn of the century), he led his playmates in *Ratha-yātrā*, a traditional eight-day parade and festival held yearly in commemoration of one of Kṛṣṇa's eternal pastimes. At Śrīla Prabhupāda's entreaty, his mother and the other women in the neighborhood cooked special dishes so that he could distribute *prasādam* during the celebration.

When he was six, Śrīla Prabhupāda asked his father for Rādhā-Kṛṣṇa Deities to worship. His father complied, and Śrīla Prabhupāda and his sister began offering their food to the little Deities, imitating their father and the priests they'd seen in a nearby temple.

"I learned to cook by watching others—my mother, my aunt, and even the 'walas' [restaurant and street-stand cooks] in Calcutta," Śrīla Prabhupāda said. Later on, in his householder days, he occasionally joined his wife in the kitchen. Together they would quickly and masterfully cook large quantities of food for Kṛṣṇa conscious gatherings in their home.

Many years later, when Śrīla Prabhupāda began the first Hare Kṛṣṇa center at 26 Second Avenue in New York, he again cooked large quantities of sumptuous *prasādam* for Kṛṣṇa conscious gatherings. On Sundays and festival days, Śrīla Prabhupāda would cook special sweet and savory dishes and serve them himself with pleasure. Even after the devotees had taken full plates, Śrīla Prabhupāda would come back and ask them to take more.

To help him make a lavish feast for the first Kṛṣṇa conscious wedding ceremony in America, Śrīla Prabhupāda enlisted Joan Campanella, the bride's sister. For six hours on the afternoon before the wedding, Joan sat in Śrīla Prabhupāda's front room preparing potato *kachoris*, deep-fried pastries stuffed with a spiced potato filling. Meanwhile Śrīla Prabhupāda was in the kitchen single-handedly making fifteen other special vegetarian dishes, each in a large enough quantity for forty people. Periodically he would come in to guide Joan in making the *kachoris*, gently ex-

plaining the standards of purity and cleanliness necessary for cooking in Kṛṣṇa consciousness. (Later, Joan was initiated by Śrīla Prabhupāda and received the spiritual name Yamunā-devī dāsī. She has recently written a Kṛṣṇa conscious cookbook with 650 recipes, some of which we are presenting on these pages.)

The wedding feast turned out to be a great success. Both guests and devotees ate with gusto, asked for more, and raved about the sensational tastes. The consensus was, in the words of the bride, "God, he's a great cook!" One young man, after tasting the *kachoris*, resolved on the spot to dedicate himself to Kṛṣṇa consciousness and become one of Śrīla Prabhupāda's disciples as soon as possible.

Soon after this, Śrīla Prabhupāda started the Sunday Love Feast. Every Sunday he and his disciples would cook special dishes and invite the public to attend, free of charge. Śrīla Satsvarūpa dāsa Goswami remembers, "Eating the feast was an intense experience. We were supposed to be subduing our senses all week, following strict regulations, controlling the tongue. And the feast was a kind of reward. Swamiji and Kṛṣṇa were giving us a taste of full spiritual ecstasy, even though we were still beginners."

In 1967 San Francisco's Haight-Ashbury

district became the home of the second Hare Kṛṣṇa temple. There Śrīla Prabhupāda gave his disciples cooking classes and instructed them that besides the morning and evening chanting and classes, cooking and distributing *prasādam* should be their main activity. Needless to say, this program of delicious free food made the temple very popular in the community.

That summer, under Śrīla Prabhupāda's direction, the devotees in San Francisco held America's first Rathayātrā festival. They distributed *prasādam* during and after the parade, just as Śrīla Prabhupāda had done as a boy and as millions of Kṛṣṇa's devotees had done in India for many centuries. Śrīla Prabhupāda explained that just by eating *prasādam* one makes spiritual advancement and that when Lord Kṛṣṇa appeared five hundred years ago as Lord Caitanya Mahāprabhu He simply requested everyone to chant the Lord's holy names, dance in ecstasy, and take sumptuous *kṛṣṇa-prasādam*.

Through the years, besides writing, preaching, traveling extensively, and managing the Hare Kṛṣṇa movement, Śrīla Prabhupāda continued to teach his disciples how to cook for Kṛṣṇa.

In May 1977, just six months before Śrīla Prabhupāda departed from this

world, he visited the famous pilgrimage city of Hṛṣīkeśa with a few disciples. There he vigorously explained the personal nature of the Supreme Lord to the impersonalists who visited him, and he gave his followers cooking classes. My husband, Yadubara dāsa, wrote this in his diary:

"May 9. Yesterday we arrived in Rishikesh. Srila Prabhupada said we should not eat outside but should cook ourselves. This morning he came into the kitchen to teach us how to cook.

"May 11. Yesterday I assisted Gopinatha with the lunch prasadam and today Gopinatha assisted me. Srila Prabhupada said everything was very nice. It was so good to see him eat. He had three chapaties, three vegetables, shukta, dal, rice, chutney, and lassi. He said everyone should learn to cook—it is a great art. He wanted me to cook for several days and then let others do it. Later Prabhupada said to me, 'A person who is expert in one thing becomes expert in other things. Now become expert in all aspects of devotional service.'"

To His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who showed that devotional expertise at every second—and who lovingly taught it to his disciples—we express our most heartfelt, eternal gratitude.

(Recipes by Yamunā-devī dāsī)

### Śrīla Prabhupāda's Simple Tomato Chutney

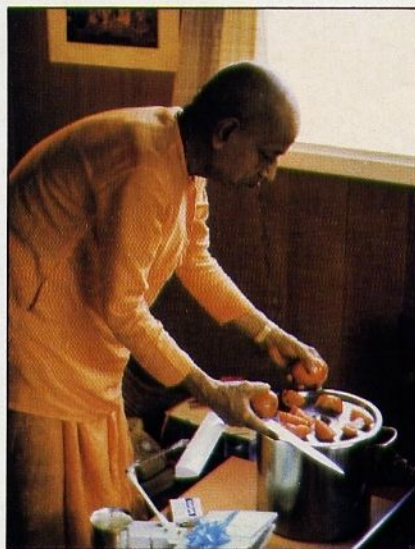
Śrīla Prabhupāda gave the instructions and ingredients for this classic variation of cooked tomato chutney in the spring of 1977, in Hṛṣīkeśa. You may adjust the sweetener, chili, and salt to taste.

- 1½ tablespoons ghee or vegetable oil
- ⅓ to 2 dried whole red chili pods, broken into small bits
- ⅓-inch to 1-inch square piece of peeled fresh ginger root, finely minced or sliced julienne style
- 1 teaspoon black mustard seeds
- 1¼ pounds firm ripe tomatoes, cut into chunks
- ½ teaspoon salt
- 3 tablespoons brown sugar or equivalent sweetener
- ½ cup water

1. Heat the ghee or vegetable oil in a 2½- to 3-quart saucepan (nonstick cookware is ideal) over a medium flame until it is hot. Toss in the chili pod bits, ginger root, and black mustard seeds, and fry until the seeds crackle, sputter, and pop.

2. Immediately drop in the tomatoes and stir-fry for 4 or 5 minutes. Add the remaining ingredients, reduce the flame to low, and simmer, stirring occasionally, for 40 to 60 minutes, or until the chutney has thickened to the desired texture.

3. Remove the saucepan from the flame and allow the chutney to cool to room temperature before offering to Kṛṣṇa.



### Śrīla Prabhupāda's Creamy Fruit-and-Rice Salad

In 1967, to the delight of all present, Śrīla Prabhupāda whipped up this ambrosial, creamy-sweet chilled fruit salad in his kitchen in San Francisco. The impetus for the creation came when one of his personal attendants offered him a large bowl of farm-fresh whipped cream. This preparation is a proven favorite

on any special menu, and it can be served at any time of the day.

Preparation time: 15 minutes  
Servings: 8 to 10

- 1½ cups Bhasmati rice or any other superior quality long-grain white rice
- 2 tablespoons vegetable oil or *ghee* (clarified butter)
- 1¼ cups heavy whipping cream
- ⅓ cup sugar
- ½ teaspoon cinnamon powder
- ½ teaspoon cardamom powder
- ⅓ teaspoon nutmeg powder
- ⅛ teaspoon powdered cloves
- ½ teaspoon currants or raisins
- 3 cups well-drained fresh pineapple chunks, about 1 inch long, ½ inch wide, and ¼ inch thick
- 3 tablespoons toasted almonds, slivered or sliced

1. Cook the rice (it should yield about 3 cups) and then mix it well with the ghee or oil and spread it on a large plate. Cool to room temperature.

2. Whip the cream into soft peaks, and then fold in the sugar, powdered spices, raisins or currants, and pineapple.

3. Combine the rice and whipped cream, and blend well. Place the salad on a decorative tray or platter and chill for 1 to 3 hours. Before offering to Kṛṣṇa, garnish with almonds and decorative, freshly cut pineapple pieces.



# With Kṛṣṇa In the Peaceable Kingdom

by RAVĪNDRA-SVARŪPA DĀSA

The forest of Vṛndāvana is lush with tropical fecundity; an exuberant nature has spilled out life in more abundance and variety than bush, treetop, glade, and stream could seem to hold. Myriads of varicolored birds, their bright plumes flashing in the foliage, fill the air with their musical calls, to which the monkeys tumbling in the treetops add a chattering counterpoint. The vagrant breezes gather scents from a multitude of flowers, stirring them together into a heady perfume that enchants the deer and leaves the leopards languorous and tame.

Then the forest creatures smell a far richer fragrance—a delectable, ambrosial musk that diffuses through the thickets. Breathing deeply, they shiver with joy. The enthralled animals begin to move into the wind, helplessly following the irresistible lure. As the intoxicating aroma intensifies, the creatures glimpse its source moving among the dense flower-burdened shrubs. It is Kṛṣṇa, the ultimate object of all vision, wandering through the Vṛndāvana forest. The animals all follow, completely captivated by the unparalleled beauty of His exquisitely formed body with its bluish-black luster. Ecstatic love fills their hearts, overflows, and pours out of their throats in sounds of delight. Surrounded by their songs, Kṛṣṇa moves through a chorus of creaturely praise that extends from the bass lowing of the cows to the soprano trilling of the birds. And then Kṛṣṇa answers, calling back to each kind in its own language.

\* \* \*

Among the sixty-four outstanding transcendental qualities of Kṛṣṇa that Śrīla Rūpa Gosvāmī enumerated half a millennium ago in his *Bhakti-rasāmṛta-sindhu*, one is the quality of being “a wonderful

linguist.” Witnesses heard Kṛṣṇa conversing with the demigods in pure Sanskrit, but He would also speak with the residents of Vṛndāvana and the inhabitants of Kashmir in their own native languages. And He was observed addressing various species of animals, also in their own tongues.

Thus when Kṛṣṇa descended onto our planet five thousand years ago to exhibit Himself to the souls ensnared in matter as the ultimate delectable object for all the senses—indeed, precisely as *Kṛṣṇa*, “the all-attractive”—He did not exclude the subhuman species. In His dealings with the animals of Vṛndāvana, Kṛṣṇa confirms the statement He makes to Arjuna in the *Bhagavad-gītā* (14.4), namely, that it is He who impregnates material nature with all living souls, and that although they may be born in the diverse forms of demigods, humans, animals, or plants, He remains the “seed-giving father” (*bīja-pradaḥ pitā*) of all of them. Kṛṣṇa acknowledges all living beings to be His children.

The material body of every living being is animated by a spiritual soul, who is the eternal offspring of Kṛṣṇa. Each soul’s individual history of good or bad deeds causes him to become fastened into a higher or a lower body, yet all souls remain in essence equal as children of God. God never forgets them, and a godly person, Kṛṣṇa tells us, sees all animate beings as spiritually equal sparks of the divine (Bg. 5.18).

But if we forget God and consequently develop eclipsed material vision, the transcendental unity of life eludes us. Once we have become estranged from Kṛṣṇa, we become estranged from all other living beings—even those of our own kind. The symptom of our divorce from God is our inability to sustain peaceful, harmonious,

loving relations with others. We incessantly make war upon our fellow humans, and we wantonly prey upon innocent animals, needlessly slaughtering them for food. At the same time we feel a need to rectify all our relationships—within our own families and communities, among races and nations, and between humans and subhumans.

Yet the disorder that has invaded all our relations is a symptom of one central enduring dislocation—our severance from God. Only when that is repaired will the disruption between ourselves and all other beings be healed.

There is no use in crying “Peace! Peace!” unless one makes peace with God. And no professed peacemaker, no matter how religious he appears, can be at peace with God until he stops preying upon His fellow beings in animal forms.

In a world where a fragile, so-called peace is maintained by the chief belligerents’ keeping each other paralyzed with terror, we long for the true repose of the real peaceable kingdom. That kingdom can indeed be restored. But there will never be the peaceable kingdom of God without God, the all-attractive.

We must invite Kṛṣṇa back as the central object of all our senses. He is as available to us today as He was when He wandered at will in the Vṛndāvana forest, charming all beings. We need only chant His holy names. If we chant the Hare Kṛṣṇa *mantra*, the veil of material vision will lift, our estrangement from God will be healed, and He will move before us always, just as He moves eternally in Vṛndāvana, the kingdom of God. In fact, Kṛṣṇa never leaves that kingdom; so if He comes to us, His kingdom will come with Him. Only in this way can we establish that peaceable kingdom here and now. 🌸

I read with interest some of the books sold by your vendors, and I would like to ask the following questions:

- (1) Who am I?
- (2) Where do I come from?
- (3) What is the purpose of my existence?
- (4) How can I get out of the cycle of repeated birth and death?

Inasmuch as I have a keen interest in knowing the science of self-realization, I would be grateful if my questions are considered and answered at your earliest convenience.

Abraham Dick-Ab Isiotu  
Unyengala Doni Town

OUR REPLY: According to the ancient Vedic scripture *Bhagavad-gītā*, the answers to your questions are as follows:

(1) You are an eternal spirit soul, and your physical body is merely a temporary vehicle in which you are riding. The soul can be in either the materially conditioned state or the liberated state. In the conditioned state the soul transmigrates from one material body to another. In the liberated state the soul can return to the eternal kingdom of God.

(2) You come originally from God. God is the eternal Supreme Person, the creator of all things, and the cause of all causes. He is known in the *Bhagavad-gītā* as Kṛṣṇa, and He is known by many other names in other religions. The spirit souls are of the same spiritual nature as Kṛṣṇa, but they are minute and dependent, whereas He is infinite and completely independent. Since God is an eternal person and the spirit souls are of the same nature as God, they are also eternal persons. The spirit souls, however, are always subordinate to God.

(3) The real purpose of your existence is to serve Kṛṣṇa. The nature of the soul is to render service, but because people are bewildered by material illusion they wind up serving many false masters. In the liberated state, the soul becomes completely free from material entanglement, serves Kṛṣṇa directly, and achieves unlimited happiness.

(4) The most effective way to get out of the cycle of birth and death is to take up the process of *bhakti-yoga*, devotional service to Kṛṣṇa. The basic idea of this process is that you can come to the stage of directly serving and associating with Kṛṣṇa by beginning to serve Him in a practical way here and now.

You can obtain more information about *bhakti-yoga* from any of the centers of the International Society for Krishna Consciousness.

\* \* \*

I have just finished reading the latest issue of Back to Godhead magazine. It is hard to describe how it makes me feel to find it in the mailbox. It makes my day. I found

## LETTERS

the Book Section about "The Cosmic Manifestation" so good to read. It's so full of knowledge and wisdom, along with the answers to many questions that I have. I want to thank you and every one in the Hare Krishna movement for the great work you are doing and for having mercy on me and other fallen souls like me. Thank you. Thank you.

Steve D. Harold  
Denver, Colorado

\* \* \*

Your magazine is a great blessing, especially to those who desire more knowledge of Christ!

John J. Bryant  
Glen Elly, Illinois

\* \* \*

Over the past few years I have had an ever-increasing interest in Krishna consciousness, and during the course of this

past year Lord Krishna has provided several opportunities to associate with His devotees. The most memorable of these occasions was hearing Bhavananda Vishnupada Goswami speak in Auckland early in the year. This has demonstrated that those situated in spiritual life are much better off than those in the material world.

For myself, I have never been really satisfied with life, no matter what position or employment I have taken. I have, however, seen the happiness and peace of mind that devotees have, and feel that devotional service to Lord Krishna is the best path to tread.

Here in Wellington, I have no chance to associate with devotees and can but chant and read about Krishna.

I think the time has come for me to do something about my position. I would like to join your movement, as this would allow me to serve Krishna much more effectively than I can at present.

If I might be permitted to join your movement and accept a spiritual master, I would be very happy.

Tony Grimwood  
Wellington, New Zealand

## Challenge to the Anti-Cult Community

*BACK TO GODHEAD's Senior Editor recently sent the following letter to several leaders of "anti-cult" groups.*

Dear Sir:

Despite our desire that the work of the Hare Kṛṣṇa movement in the Soviet Union continue unpublicized, the article *Hare Krishna Chant Unsettles Soviet* recently appeared in the *New York Times* (see page 20). It reveals that the Hare Kṛṣṇa movement, to the disgruntlement of Soviet authorities, has for several years been vigorously working to spread Lord Kṛṣṇa's teachings of God consciousness among the people of the Soviet Union.

As leading scholars in Indian religion and culture have repeatedly and unequivocally affirmed, the Hare Kṛṣṇa movement authentically embodies a devotional tradition that some 700 million people have honored as part of their religious and cultural mainstream for hundreds if not thousands of years. But you and others devoted to a self-styled "anti-cult" crusade have for several years publicized your view that the Hare Kṛṣṇa movement, on the contrary, is a "cult," an evil, wicked enterprise meant to enslave and exploit the young and innocent so that the movement's leaders can live in luxury and power.

Now, our question is this: how in the world can you reconcile such a view with the facts reported in this article from the *Times*? Why do you suppose that self-serving money-grabbers (as you believe us to be) would waste time and money printing ancient Sanskrit religious books in Russian? And why should we risk our necks to travel about the Soviet Union and teach people to chant the holy names of God? Are we merely robots whose programs have run amuck and sent us blindly marching into Moscow? Maybe we hope to form an army of brainwashed Russians to help us recruit gullible Christian and Jewish kids from Beverly Hills and Scarsdale. Or maybe you think we're just in it for the rubles.

In all seriousness, I humbly suggest that the reasonable explanation is that we're just what we and those professors who study us say we are—members of a genuine, traditional religious movement, sincerely trying to spread love of God all over the world.

If you feel you have an explanation that makes more sense, I humbly request that you let me know what it is at your earliest opportunity.

Sincerely,  
Jayādvaita Swami  
Senior Editor



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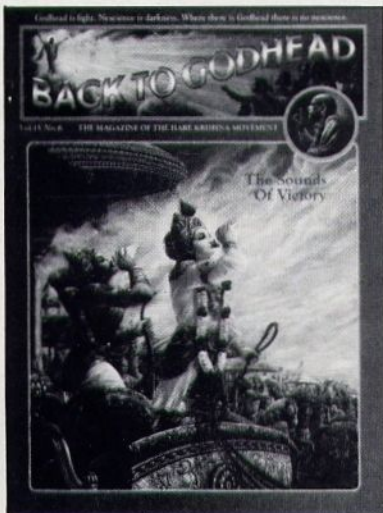
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# NOTES FROM THE EDITOR

## Can War Have God's Sanction?

The news reports of the Falkland Islands War revealed one fact that went unrecognized by most commentators: both Britain and Argentina were confident that God was on their side. During Pope John Paul II's visit to England, millions of Britons cheered him and prayed with him for peace. The United Kingdom felt united with God—confident of His blessings in peace and war. On the other side, Argentina's then leader, General Leopoldo Galtieri, stood before TV cameras and vowed, "We will never surrender to Britain, for it is only before God that Argentines kneel." And, of course, the Argentines greeted the Pope with as much fervor as did the Britons.

For warring nations to claim divine sanction is nothing new. *Praise the Lord and Pass the Ammunition* was a hit song in America during World War II, while Nazi stormtroopers wore the slogan "Gott Mit Uns" imprinted on their belt buckles. In the recent war between Iran and Iraq, soldiers on both sides shouted "Allah-U-Akbar!" ("God is great!") as they flung themselves into battle. No, claiming divine sanction for war is nothing new. It's as old as religion, as old as war itself.

But *claiming* divine sanction is a far cry from actually *having* it. Since God is all-powerful, there is no question of defeat for the side He favors. Yet history is full of military campaigns launched, fought, and lost under the banner of divine sanction. One may well ask, "Does God *ever* approve of war?"

The answer is yes, but only in special cases. Perhaps the most famous of these is told of in the *Bhagavad-gītā*, a part of the world's longest epic, the *Mahābhārata*. The war in question was fought in India five thousand years ago on a sacred plain called Kurukṣetra. In this great struggle for world rule, God (Lord Kṛṣṇa) actually *did* take sides—the side of Arjuna, His devotee. What's more, God *ordered* the reluctant Arjuna to fight and even took a role in the battle itself.

That Lord Kṛṣṇa, the Supreme Personality of Godhead, was present during the fighting sharply distinguishes the War of Kurukṣetra from today's wars. Unlike modern combatants, the five Pāṇḍavas (Arjuna and his brothers) were neither pietistic generals, religious fanatics, nor misguided victims. They were pure servants of Lord Kṛṣṇa, totally devoted to carrying out His will. As such, they could count on his

protection in every difficulty.

Here is a brief account of what led to the War of Kurukṣetra:

Yudhiṣṭhira, the eldest of the five Pāṇḍavas, was cheated out of his rightful claim to the throne by his envious cousin Duryodhana. Duryodhana exiled the Pāṇḍavas for fourteen years, and when they returned to claim their kingdom he refused them even so much as a village to rule. "If they want as much land as fits under a pin," he sneered, "they will have to fight for it."

Despite such insults, the Pāṇḍavas still wanted to maintain peace. On their behalf Lord Kṛṣṇa went to Duryodhana to seek a peaceful settlement, but Duryodhana was totally bent on war. Only as a last resort did Kṛṣṇa direct Arjuna to fight.

Although Lord Kṛṣṇa was Arjuna's benefactor, He wanted to remain neutral in the actual combat. After declaring that He would wield no weapons on the battlefield, He proposed that one side could have His army and the other side could have Him personally. Naturally Duryodhana, thinking to strengthen his forces, chose Kṛṣṇa's army. But Arjuna chose His dearest friend and master, Kṛṣṇa Himself. Lord Kṛṣṇa took the role of Arjuna's chariot driver.

The Kurukṣetra War was a religious war in the true sense, for it pitted the pious devotees against the impious demons. In his commentary on the *Gītā*, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda explains: "As in the paddy field the unnecessary plants are taken out, so it is expected from the very beginning of these topics [*Bhagavad-gītā*] that in the religious field of Kurukṣetra, where the father of religion, Śrī Kṛṣṇa, was present, the unwanted plants like Dhṛtarāṣṭra's son Duryodhana and the other Kurus would be wiped out and the thoroughly religious persons, headed by Yudhiṣṭhira, would be established by the Lord."

Men today wage war not for principles of religion but for selfish, national interests. The Vedic scriptures condemn such base motives. Indeed, they declare that a person who considers his country worthy of worship is no better than an animal. Nationalism is simply an extension of our basic misidentification: thinking the body to be the self. The body is a fleshy bag of bones, muscle, blood, mucus, and various other ingredients; it is an outer covering of the eternal spiritual soul, the

real self. When the spiritual soul leaves the body, the body becomes valueless. And the nation to which we pledge our allegiance is dear only because the body, which we are mistaking for our real self, was born there.

One's homeland has no real connection with the eternal soul. That a person takes birth in England or Argentina does not mean his eternal identity is English or Argentine. One may be an Englishman in this life and an Argentine in the next, depending on the actions one performs and the desires one cultivates. The law of *karma* knows no nationality.

Having obtained the human form of life, we should move beyond bodily self-identification and its expansions, such as nationalism. A self-realized person sees that all other beings are of the same spiritual nature as himself; therefore such an enlightened soul never acts on the false basis of body or nation.

Those who fight for selfish and nationalistic interests forfeit any claim to God's sanction, despite their sanctimonious rhetoric. Such sectarian parties may claim God's sanction, but their claim is as meaningless as the goals for which they fight. God, the father of everyone, is equal to all; He doesn't favor a certain nation, group, or person. But to accomplish His mission of establishing the principles of God consciousness, protecting His devotees, and punishing the sinful atheists, He may have His surrendered devotees fight on His behalf. The War of Kurukṣetra was one among many such instances related in the Vedic literature.

Devotees of God are by nature non-violent in the deepest sense: in the normal course of events they refrain from hurting any other living entity, and they strive to propagate the knowledge that can release one from the painful cycle of birth and death. Yet devotees also understand that war, when fought for the right cause—the cause of God—has its place in the world.

For a nation actually to have God on its side, its leaders must govern according to the instructions given in the revealed scriptures and imparted by great spiritual teachers. In the *Gītā* Lord Kṛṣṇa promises that the God-conscious citizens of such a nation are never vanquished. Not only do they conquer the enemies of God, as the Pāṇḍavas did, but by breaking free of material entanglement and returning to God's kingdom, they conquer even death. —SDG

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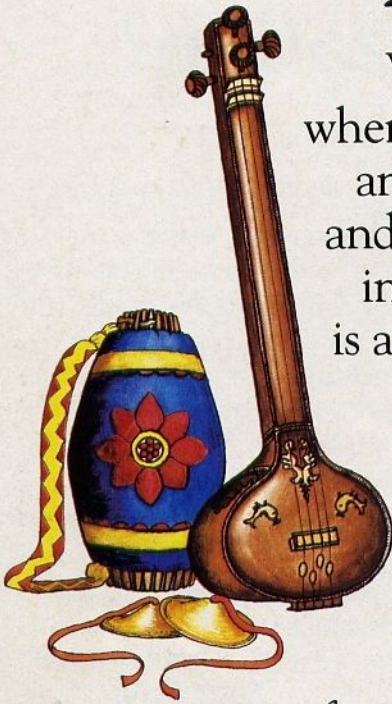
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