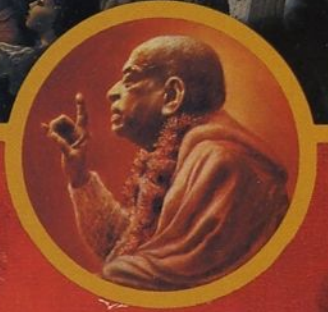


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

Vol. 19 No. 4

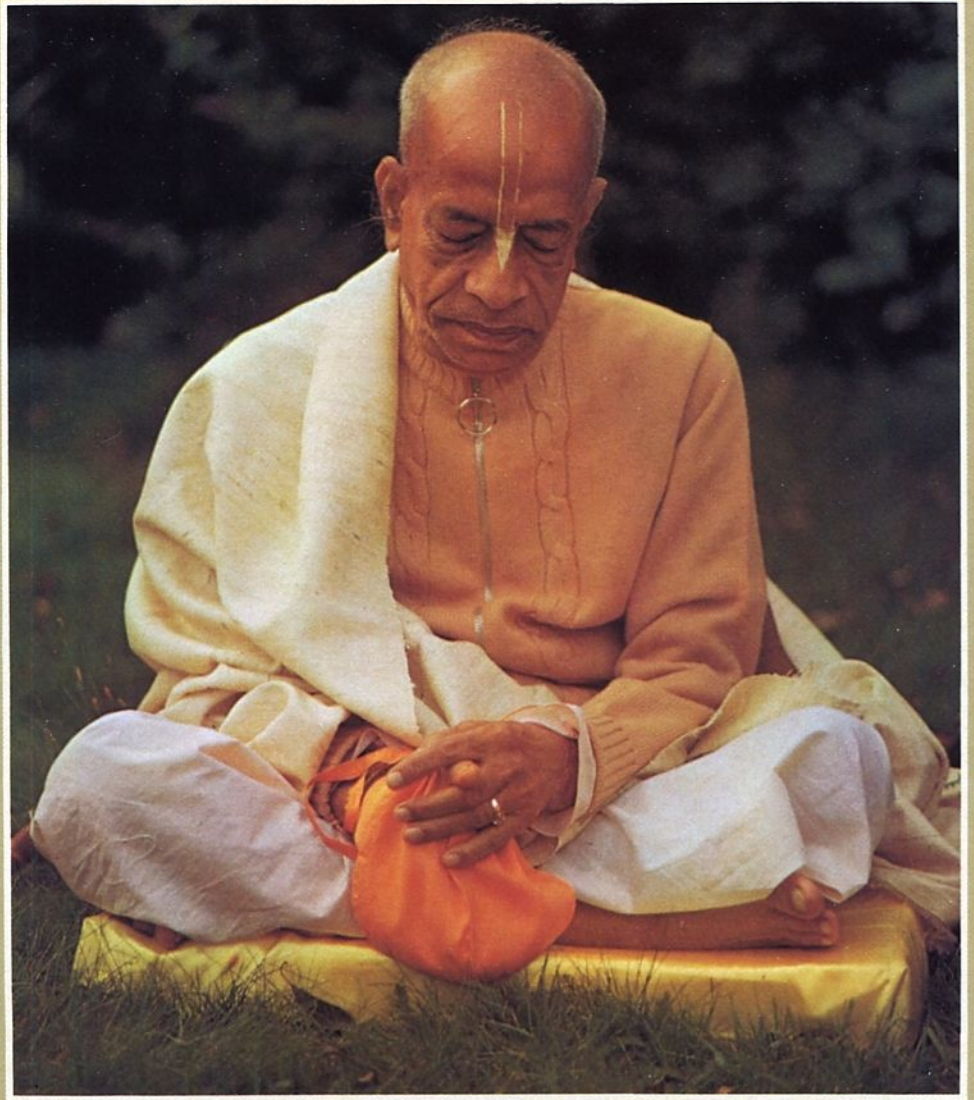
THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



Dhruva 84

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.

The Magazine of the Hare Krishna Movement

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His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

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


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

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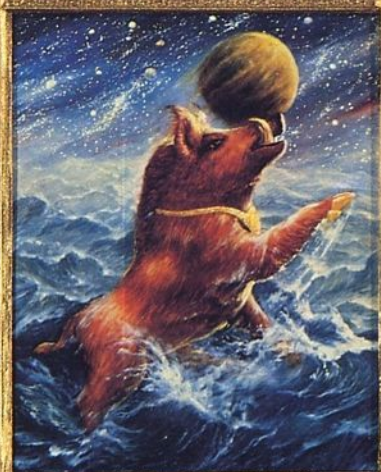
COVER: The Supreme Personality of Godhead, Kṛṣṇa, is also known as Śyāmasundara, "the dark, beautiful boy." Whenever He plays His flute in His transcendental abode, Vṛndāvana, all the residents become enchanted by the sound and stop what they're doing to listen. On one occasion, while Śyāmasundara played on His flute, the full moon rose in the east, tinting the Vṛndāvana sky red. This soothing evening atmosphere made the sound of Lord Kṛṣṇa's flute even more attractive. (Painting: Dhruva Mahārāja dāsa)

The true principles of religion—

which transcend all man-made social, racial, national, and religious differences—can be enunciated only by God. When Lord Śrī Kṛṣṇa (center), the original Personality of Godhead, appears within this material world, He establishes the topmost religious principle: full surrender to Him.

Although Lord Kṛṣṇa has many transcendental forms, They are still one and the same Supreme Personality of Godhead.

Counterclockwise from top left are His incarnations as Matsya, the fish; Kūrma, the tortoise; Varāha, the boar; Nṛsiṃha, the half man, half lion; Vāmana, the dwarf brāhmana; Paraśurāma, the warrior; Rāma, the ideal monarch; Kṛṣṇa and Balarāma; Lord Buddha; and Kalki, the annihilator.





WHY GOD DESCENDS

Without favoring one religion over another,
Lord Kṛṣṇa appears among us to teach the essence of all religion.

A lecture given in Bombay in 1974

by HIS DIVINE GRACE

A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA

Founder-Ācārya of the International Society for Krishna Consciousness

*yadā yadā hi dharmasya
glānir bhavati bhārata
abhyuत्thānam adharmasya
tadātmānaṁ sṛjāmy aham*

“Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I manifest Myself.”

This is a very important verse in the *Bhagavad-gītā*. The Sanskrit word *dharma* in this verse is usually translated into English as “religion,” and *religion* is defined in the dictionary as “a particular type of faith.” But actually *dharma* does not mean a particular type of faith, because while there is one universal *dharma*, there are many faiths. You may accept one faith, I may accept a different faith, and someone else may accept another faith. And if everyone’s faith were equally satisfactory, then there would be no need for Kṛṣṇa to descend to this planet.

Many people say, “I may not like your religion and you may not like my religion, but everyone’s religion is right.” But if everyone’s religion is right, what is the use of Kṛṣṇa’s coming here to rectify *adharmā*, irreligion? Just try to understand. If religion is just a question of liking, then there is no question of irreligion. For example, some people think killing animals is approved by their religion, and others think killing animals is irreligious. Who is right? Only Kṛṣṇa can decide.

So, you cannot manufacture *dharma*—it is not something you can concoct at home or some resolution passed in an assembly. In the Western countries, and here in India also, a resolution passed in the government assembly is accepted as *dharma*, or law. But Kṛṣṇa is not speaking of that kind of *dharma*. No. As stated in the *Śrīmad-Bhāgavatam*, *dharmam tu sāksād bhagavat-praṇītam*: *dharma* means “the orders given by the Supreme Lord, or Supreme Being, God.”

In the state, the laws are given by the government. You cannot manufacture laws at home. That is not possible. For example, in some countries the law for driving is “Keep to the right,” and in others it is “Keep to the left.” Now, which is correct—“Keep to the right” or “Keep to the left”? They are both correct, depending on which government is ruling. If the government says, “Keep to the right,” that is correct, and you have to accept it. And if the government says, “Keep to the left,” then that is correct. We cannot say, “In my country I keep to the left, so why should I keep to the right here?” No. That argument will not be allowed. Similarly, whatever God says—that constitutes the laws of religion, and we must accept them.

In the next verse Kṛṣṇa says,

*paritrāṇāya sādḥūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge*

"In every age, whenever there are discrepancies in the execution of *dharma*, I come to protect the devotees and punish the demons." This is just like the government's duty of giving protection to the law-abiding citizens and punishing the outlaws. These are the two main duties of the government. And where has this idea come from? From the supreme government, Kṛṣṇa.

Now, another meaning of *dharma* is "natural characteristic." For example, sugar is sweet; so the *dharma* of sugar is sweetness. A chili is very hot; so the *dharma* of chilies is hotness. If sugar somehow becomes hot or chilies become sweet, that is *adharmā*. And the *dharma*, or natural characteristic, of the living entity is to surrender. If you analyze, you will see that every one of us has surrendered to somebody or something—whether it be his wife, his family, his community, his society, his political party, his government, or whatever. Wherever you go, the characteristic of the living being is to surrender. He cannot avoid it.

In my talk with Professor Kotovsky in Moscow, I said to him, "Now, you have your Communist philosophy and we have our Kṛṣṇa philosophy, but both of us have surrendered to a superior authority. You have surrendered to Marx and Lenin, and we have surrendered to Kṛṣṇa. That's all."

So, everyone has to surrender. If one surrenders to the right person, then things will go nicely. But if one surrenders to the wrong person, there will be so many troubles. Who is the right person? As Caitanya Mahāprabhu* has explained, *jīvera svarūpa haya kṛṣṇera nitya-dāsa*: "We are all eternally servants of Kṛṣṇa." Therefore we should all surrender to Him.

Unfortunately, although we are all surrendering, we are not surrendering to Kṛṣṇa. This is the disease. The Kṛṣṇa consciousness movement is trying to cure this disease. When people do not surrender to Lord Kṛṣṇa, they concoct so many "Gods," so many rascals, to surrender to. That is *adharmā*, irreligion. *Dharma* means to surrender to Kṛṣṇa, but instead of surrendering to Kṛṣṇa, people want to surrender to cats, dogs, this, that—so many things. That is *adharmā*, which Kṛṣṇa came to rectify five thousand years ago.

Kṛṣṇa did not come to establish the so-called Hindu religion. Real religion means surrendering to the supreme person, Kṛṣṇa. Now we do not know where to surrender. That is the difficulty. And because the surrender is misplaced, the whole world is in a chaotic condition.

*Caitanya Mahāprabhu is Kṛṣṇa Himself in the role of His own devotee. He appeared in India five hundred years ago to teach love of God through the chanting of the Hare Kṛṣṇa *mantra*.

We change from one object of surrender to another: "No more Congress party; now Communist party." This party, that party... What is the use of changing parties? Whether you surrender to this party or that party, you are not surrendering to Kṛṣṇa, and unless you come to the point of surrendering to Kṛṣṇa, you cannot have any peace. That is the point. Simply changing from the frying pan to the fire will not save you.

Therefore, Kṛṣṇa's last instruction in the *Bhagavad-gītā* is,

*sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
aham tvāṁ sarva-pāpēbhyo
mokṣayiṣyāmi mā śucaḥ*

Everyone is serving his senses, and this is what Kṛṣṇa calls irreligion. As soon as we agree to serve Kṛṣṇa's senses, that is religion. This is Kṛṣṇa's instruction. Since Kṛṣṇa is the Supreme Lord, His senses should be satisfied.

"Just give up all this nonsense and surrender to Me. I will protect you; do not fear." This is the perfection of *dharma*. Also, as stated in the *Śrīmad-Bhāgavatam* [1.2.6], *sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje*: "First-class, or superior, *dharma* is to surrender to Adhokṣaja." The name *Adhokṣaja* means "the Supreme Transcendence," or Kṛṣṇa. Then the *Bhāgavatam* says this surrender must be *ahaitukī* and *apratihatā*. *Ahaitukī* means "without any personal motivation." We shouldn't think, "If Kṛṣṇa will give me such-and-such, I will surrender." No, our surrender must be unmotivated. And then, *apratihatā*—our surrender must also be undeviating. It cannot be checked. If you actually want to surrender to Kṛṣṇa, there can be no hindrance. You can do it in any condition. Then, *yenātmā suprasīdati*: "If you surrender to Kṛṣṇa in this way, your soul, your mind, and your body will become

satisfied." This is Kṛṣṇa consciousness.

Unfortunately, instead of surrendering to Kṛṣṇa for His satisfaction, we are surrendering to many others for our own satisfaction. We join some political party so we can get the opportunity to become a minister or to capture some power. This is our real aim—not to serve our country. Maybe one or two have this idea. But usually our purpose is to get some power and position. So we are not serving the party; we are serving our ambition.

As one learned scholar has said, *kāmādīnāṁ kati na katidhā pālītā durnideśāḥ*. Our so-called service is service to *kāmādīnām*—lust, anger, greed, illusion, intoxication, and envy. All these things are our masters. Somebody is serving his lust, another is serving his anger, another is serving his greediness, and so on. In this way, we are serving our senses, not any particular person. When we go to the office, we supposedly serve the proprietor. But actually we serve not the proprietor but the money he pays us. As soon as he says, "From tomorrow I cannot pay you," we say, "Good-bye." So we are serving the money. And why do we serve the money? Because money will help us satisfy our senses. Therefore, ultimately we are serving our senses.

Everyone is serving his senses, and this is what Kṛṣṇa here calls *dharmasya glāniḥ*, irreligion. When we serve our senses, that is irreligion, *adharmā*, and as soon as we agree to serve Kṛṣṇa's senses, that is *dharma*, religion. This is Kṛṣṇa's instruction in the *Bhagavad-gītā*.

At the beginning of the *Bhagavad-gītā*, Arjuna was trying to justify serving his senses: "My dear Kṛṣṇa, if I kill my relatives and my *guru*, Droṇācārya, I'll be entangled in sinful activities. I'll go to hell." So he concluded, "I shall not fight." But Arjuna was trying to satisfy his own senses. He thought, "By killing the other party, I'll be very much aggrieved." That means he was serving his own senses.

So, Kṛṣṇa instructed him, "You are a *kṣatriya* [warrior]. It is your duty to fight. You should not consider whether you have to kill your relatives or your grandfather or your *guru*. When there is an opponent, you must fight." This is how they were talking.

Kṛṣṇa wanted Arjuna to satisfy His senses, and Arjuna wanted to satisfy his own senses. This was the argument. But since Kṛṣṇa is the Supreme Lord, His senses *should* be satisfied. This is the whole purport of the *Bhagavad-gītā*. At first, Arjuna refused to serve Kṛṣṇa. Then Kṛṣṇa told him, "This Kurukṣetra War has been arranged by Me. You simply be My instrument [*nimitta-mātraṁ bhava savyasācin*]." Kṛṣṇa's purpose was *paritrāṇāya*

(continued on page 22)

ANIMAL FORUM

Scientists are asking, "What is it like to be an animal?" before they've understood what it means to be human.

by DVĀRAKĀDHĪŚA-DEVĪ DĀSĪ



When Spot sees Timmy riding his bike up the street, he leaps up and races to the front gate. Frantically dancing around the boy, pressing affectionately against him, he accompanies him to the front door, where Timmy disappears inside the house.

Spot gazes after him mournfully, giving a reproachful "Woof." After a few hopeful minutes, he resigns himself to his loss and resettles himself beneath the porch.

Spot's behavior is typical, as every dog lover will attest: man's best friend has unwavering devotion for his beloved master. Yet according to many authorities (including Timmy's father), Spot, being only an animal, doesn't have feelings; he's little more than a furry machine that reacts automatically to various stimuli. He doesn't have feelings like we do, merely conditioned responses. Nevertheless, he puts on a good show, sometimes seeming to per-

ceive Timmy's emotional needs more astutely than Timmy's own family members. He seems to understand and relate to Timmy with far more sensitivity than Timmy's fourteen-year-old sister, for example, and Timmy's relationship with Spot constitutes Timmy's most satisfying friendship. So how can it be that Spot has no feelings?

Can an elephant feel sorrow? Do butterflies have worries or aspirations? Can you embarrass a squirrel, or a tiger, or a whale? What do animals think about? Or do they think at all? How is it that certain animals display such humanlike characteristics? These questions, although often asked by precocious six-year-olds, are generally considered to fall within the realm of speculative fiction and have long been ignored by investigative scientists.

Yet in 1981, under the auspices of the prestigious Dahlem Conference in Berlin, approximately fifty noted psy-

chologists, philosophers, and scientists met to address this very issue. The conference was entitled "Animal Mind/Human Mind," and discussion focused on the concepts of experience and consciousness in relation to animal behavior. Or, as one conferee, Donald Griffin of Rockefeller University in New York City, put it, "What's it like to be an animal of a particular species?"

Highlighting the conference were a number of presentations displaying the undeniable aptitude of various chimps, bumblebees, and dolphins. Lively debate flourished as distinguished scientists and philosophers attempted to define such terms as "consciousness" and "intelligence." Although much of the discussion dealt with the difficulty of agreeing on the usage of these terms, the conclusion was revolutionary. The conferees agreed that the most important question about the animal mind is no longer whether animals possess


consciousness, but to what extent they possess consciousness.

For a student of Vedānta philosophy, the answers to such questions on animal behavior are clear. There are 8,400,000 different species of life or, to put it differently, 8,400,000 choices of bodies for the spirit soul. The particular body awarded to a spirit soul is determined by the state of consciousness that soul has developed in previous lives. Lower consciousness leads the soul to lower life forms, and higher consciousness leads to higher life forms. The lower species facilitate only the very basic functions of existence: eating, reproducing, defending, and sleeping. These lower species, however, are not merely functional machines created to fill up space and supply amusement for human beings. The spirit souls in these species have feelings and desires, although very limited and self-centered. Enwrapped in thoughts

of "Where will I sleep? Where is my food?" the animals completely identify with the body as the self and must live in constant fear of death.

In contrast, human life is especially suited to inquiring philosophically, "Who am I? Why am I suffering? What is the purpose of my life?" By utilizing the advanced intelligence of the human mind, one can understand the temporary nature of this material world and also the eternal, spiritual nature of the self, as distinguished from the bodily covering. When one is thus self-realized, he can understand the spiritual identity of all creatures. The *Bhagavad-gītā* teaches that one who is self-realized "sees with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog, and a dog-eater" (Bg. 5.18). Every human being has the responsibility of seeking this higher knowledge and acting in such a way that the less developed living beings are not

exploited. If a human being, however, neglects this duty of self-realization, his position is no better than that of an animal.

So, it's encouraging to see that the scientific community is cautiously beginning to confirm the Vedic truth of the spiritual unity of all living beings. But through their arduous process of research, the full understanding will be slow in coming, although that full understanding has been recorded for thousands of years in the Vedic literature. To properly study the animal mentality one must first understand his own identity beyond the temporary material body. In other words, the question shouldn't be, "What's it like to be an animal?" but "What does it mean to be a human being?" If the scientists can provide the answer to the second question, then they can save themselves from experiencing firsthand the answer to the first. 

We welcome your letters. Write to
BACK TO GODHEAD
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Philadelphia, Pennsylvania 19119

I want to praise Sureśvara dāsa for his recent article "You Can Talk of Peace Till the Cows Come Home." Certainly cow slaughter is undermining the moral strength of this country as much as slavery did, and just as surely, it must stop, one way or another. If we are not shocked by the killing of innocent cows who do us service by giving us their milk, then why should we be shocked that people from this country can go out and shoot women and babies in other lands? Even the most basic familiarity with human psychology should tell us that animal slaughter and world peace cannot exist together.

Sureśvara certainly had courage to endure the horrors of the slaughterhouse in order to write his article. His position was more painful than that of Red Cross members who inspected Nazi prison camps in World War II. At least the Nazis tried to hide their worst sins, but the managers of modern slaughterhouses are so inured to carnage that they don't even realize how abominable their actions are.

Noma Petroff
Bowdoinham, Maine

* * *

In one of your BACK TO GODHEAD magazines, in an article by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, I was not surprised to read that "Human prosperity flourishes by natural gifts and not by gigantic industrial enterprises." This is a fact every Christian or highly religious person of any sect knows and believes.

LETTERS

But regrettably enough the members of the Kṛṣṇa consciousness movement are not practicing what they preach. My question is, Have they forgotten that these gigantic industries are making the Hare Kṛṣṇa movement prosperous by printing magazines, by providing building materials for temples all over the world, by providing cars, trucks, and other means of transportation to spread their gospel, and by manufacturing and providing almost all the necessities of the movement?

I conclude, therefore, that ISKCON is surviving by means of a godless civilization as elaborated in the second paragraph of that article.

Chapman Brown Tandoh
Takoradi, Ghana

OUR REPLY: The basic philosophical principle of the Kṛṣṇa consciousness movement is that everything in this universe is the property of the Supreme Personality of Godhead, Lord Kṛṣṇa. Those rebellious souls who deny God's authority are illusioned, misidentifying themselves with their material body and mind, and thus they work for sense enjoyment. Because men have built gigantic industries in order to exploit God's creation for their own sense enjoyment, those industries cause the destruction of the noble aims of human life.

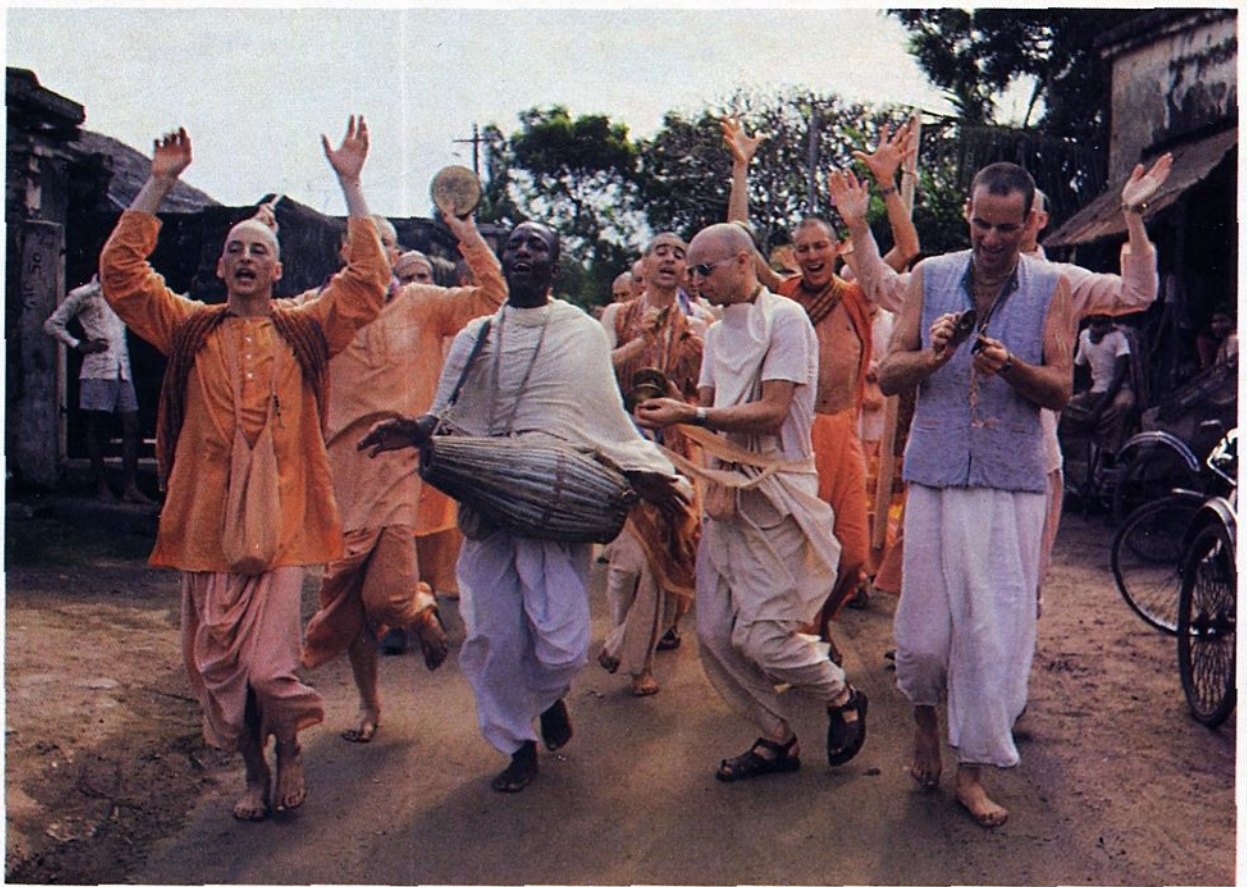
The *Bhagavad-gītā*, however, teaches that we should use our body, mind, and possessions in Lord Kṛṣṇa's service, not misuse them for sense gratification. As

you note in your letter, the Kṛṣṇa consciousness movement utilizes cars, trucks, printing presses, and so on. But we use these things—as you have also noted—to spread the gospel of Kṛṣṇa consciousness, not for our sense enjoyment. Thus even the energy mankind has misdirected toward godlessness is being turned toward the service of God. Devotional service means to utilize the kingdom of God for God, not for fulfilling material desires.

As Śrīla Prabhupāda explains in *The Nectar of Devotion*, "Anything that can be utilized in advancing Kṛṣṇa consciousness and devotional service should be accepted. For instance, we are using many machines for the advancement of our present Kṛṣṇa consciousness movement, machines like typewriters, dictating machines, tape recorders, microphones, and airplanes. Sometimes people ask us, 'Why are you utilizing material products if you condemn the advancement of material civilization?' But actually we do not condemn. We simply ask people to do whatever they're doing in Kṛṣṇa consciousness. This is the same principle on which, in *Bhagavad-gītā*, Kṛṣṇa advised Arjuna to utilize his fighting abilities in devotional service. Similarly, we are utilizing these machines for Kṛṣṇa's service. With such sentiment for Kṛṣṇa, or Kṛṣṇa consciousness, we can accept everything. If the typewriter can be utilized for advancing our Kṛṣṇa consciousness movement, we must accept it. Similarly, the dictating machine or any other machine must be used. Our vision is that Kṛṣṇa is everything. Kṛṣṇa is the cause and effect, and nothing belongs to us. Kṛṣṇa's things must be used in the service of Kṛṣṇa. That is our vision."

(continued on page 31)

CHANT!



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

What is a *mantra*? In Sanskrit, *man* means “mind” and *tra* means “freeing.” So a *mantra* is a combination of transcendental sounds that frees our minds from the anxieties of living in the material world.

Ancient India’s Vedic literatures single out one *mantra* as the *mahā* (supreme) *mantra*. The *Kali-santaraṇa Upaniṣad* explains, “These sixteen words—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—are especially meant for counteracting the ill effects of the present age of quarrel and anxiety.”

The *Nārada-pañcarātra* adds, “All *mantras*

and all processes for self-realization are compressed into the Hare Kṛṣṇa *mahā-mantra*.”

Five centuries ago, while spreading the *mahā-mantra* throughout the Indian subcontinent, Śrī Caitanya Mahāprabhu prayed, “O Supreme Personality of Godhead, in Your name You have invested all Your transcendental energies.”

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

PHOTO BY YAMARĀJA DĀSA

Lord Caitanya And the Renaissance Of Devotion

While Europe, as if weary of its medieval concepts of God, turned with new interest toward man and the mundane, a spiritual revolution in India—destined to spread worldwide—was revealing the dynamic nature of the Absolute Truth.

by RAVĪNDRA-SVARŪPA DĀSA

Europe in the fifteenth century was undergoing that awesome social and cultural transformation that the historian Jules Michelet, looking back in reverence, named the Renaissance, the “rebirth.” That long medieval period, with its vision so entranced by splendid images of the eternal that it could hardly spare a glance for this fleeting world, with its mind so obsessed by last things—Death, Judgment, Heaven and Hell—that it endured this life only as a hard trial and preparation, with its social body constructed of rigid hierarchies and maintained by a plodding economy—all that was finished. Like a man awakening from sleep and shaking fuzzy images of dreams from his head, Europe came alive to the senses and beheld as if for the first time the whole vast world that lay so enchantingly before it, rich with mysterious promise, beckoning with limitless possibilities.

Pico della Mirandola composed an *Oration on the Dignity of Man*. Still depicting pious subjects, Michelangelo carved in rock the grace and strength of a perfectly proportioned, smoothly muscled David and shaped a hymn in glorification of the male body, while everywhere painters adorned walls with the supple limbs and lustrous complexions of ripely rounded, exquisitely charming Madonnas. Bold navi-

gators turned their prows into uncharted seas and found new worlds for exploration and exploitation. In the grip of a relentless fascination, Leonardo da Vinci limned in notebooks painstaking studies that delved into the intricacies of human anatomy and the mechanics of birds in flight. Based on a new, manmade kind of wealth, a new, self-made aristocracy arose—“merchant princes” who created far-flung empires of trade, banking, and manufacture. And so it happened that in a great shift of human vision from God to man and matter, the modern world was born.

India in the fifteenth century was also undergoing a renaissance—of a quite different sort. It was indeed almost the opposite of the European one; scholars have called it the “*bhakti* renaissance,” a great rebirth of devotion to God. The preeminent figure of this powerful religious upsurge was Śrī Caitanya Mahāprabhu.

When modern researchers explain historical changes, they, of course, consider only mundane causes—social, political, economic, and other such factors. However, I want to explore here another kind of cause: the divine. The *Bhagavad-gītā* explains briefly how and why God periodically intervenes in human history: “Whenever and wherever there is a decline in religious practice,” Kṛṣṇa declares, “and a

predominant rise of irreligion—at that time I manifest Myself. To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium” (Bg. 4.7–8).

As an introductory text, the *Bhagavad-gītā* succinctly presents general principles. More advanced texts, like the *Śrīmad-Bhāgavatam*, furnish further information. Drawing on such works, Śrīla Prabhupāda comments on the statement of the *Bhagavad-gītā*: “It is not a fact that the Lord appears only on Indian soil. He can manifest Himself anywhere and everywhere, and whenever He desires to appear. In each and every incarnation, He speaks as much about religion as can be understood by the particular people under their particular circumstances. But the mission is the same—to lead people to God consciousness and obedience to the principles of religion. Sometimes He descends personally, and sometimes He sends

Lord Caitanya appeared five hundred years ago in what is now West Bengal, India, to revive and rejuvenate the ancient tradition of *bhakti*, pure devotion to God. Lord Caitanya stressed the chanting of the Hare Kṛṣṇa *mantra* as the only means in this age for understanding the most intimate personal feature of the Supreme Lord.



His bona fide representative in the form of His son, or servant, or Himself in some disguised form.”

Why should God have to appear over and over again? After all, if God is perfect, shouldn't He be able to establish religion perfectly? Shouldn't once suffice for all? It is, however, the nature of the material world that all things decay in time, and while God is infallible, the human beings who receive and transmit God's instructions are fallible. Consequently, the religious traditions God establishes become compromised and undermined by a worldly spirit, and so in time they disintegrate. When religion thus declines, and irreligion consequently rises, God descends to rectify the imbalance and restore the principles of righteousness. God's periodic intervention is crucial. Kṛṣṇa notes in the *Bhagavad-gītā* that if He did not act in this way, “all these worlds would be put to ruination” (Bg. 3.24).

The Renaissance in Europe offers a clear instance of the decline of religion. Fifteen hundred years earlier, Jesus Christ, the son of God, had appeared in a remote corner of the Roman Empire and had taught, as far as possible, the principles of religion. His followers, adopting and transforming the philosophical heritage of the Greeks and the practical and material legacy of the Romans, had eventually created in Europe a God-centered civilization. But the Renaissance, as a great movement of secularization, signaled the destruction of that civilization. Priestly worldliness and corruption had vitiated the spiritual power of the Church (as anyone familiar with the history of the Renaissance popes can attest). Although Martin Luther and other reformers attempted to restore the purity of Christianity, they unintentionally provided the means for European rulers to break loose from religious control. Thus the Reformation greatly contributed to the dismantling of the medieval God-centered civilization.

If Europe during the fifteenth and sixteenth centuries illustrates the sort of religious decline described in the *Bhagavad-gītā*, India in the same period illustrates the divine restoration. The transcendental agent in this case was Śrī Caitanya, who appeared in what is now West Bengal in 1486, just four years after Luther's birth in Germany.

A person should be accepted as an incarnation of God only if He is referred to in scriptures. Many scriptures foretell the advent of Lord Caitanya. The *Śrīmad-Bhāgavatam* (11.5.32) says: “In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, His ser-

vants, His weapons, and His confidential companions.”

This verse identifies Lord Caitanya as a special kind of incarnation called a “*yuga-avatāra*.” Vedic literature describes history as cyclical, progressing through repeated revolutions of four great ages called *yugas*. The first age of the cycle, *satya-yuga*, is a golden age of immense spiritual and material well-being; each subsequent age ushers in a decline. We are now five thousand years into Kali-yuga, the final and most debased age. “In this iron age of Kali,” the *Bhāgavatam* says, “men have but short lives. They are quarrelsome, lazy, misguided, unlucky, and, above all, always disturbed” (*Bhāg.* 1.1.10).

Religious practice has to be tailored to fit the particular characteristics of each of

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the *yugas*. The meditational practices suitable for Satya-yuga, for example, will be ineffective in the Kali-yuga. People no longer have the time, the determination, and the peace of mind to meditate properly. The Lord therefore descends in each *yuga*—as the *yuga-avatāra*—in order to establish the appropriate form of religion. According to the *Śrīmad-Bhāgavatam*, Lord Caitanya is the *yuga-avatāra* for this age of Kali.

The *Bhāgavatam* also notes the specific religious practice Lord Caitanya will propagate: *saṅkīrtana*, the congregational chanting of the name of God. *Saṅkīrtana* is especially suitable for Kali-yuga, because it is both easy to do and extremely powerful. In this age we are in such a morbid condition of soul that only the strongest of remedies can heal us. And we will refuse the medicine unless it is sweet and easy to take. Therefore, Lord Caitanya disseminated the holy name. No matter how quarrelsome, lazy, misguided, unlucky, and disturbed we may be, we can easily chant Hare Kṛṣṇa with perceptible spiritual results. We will at once have a taste of transcendental bliss and feel lust, greed,

and anger diminish. The immeasurable potency of the divine names will rid even the most polluted mind of the putrefaction of material existence.

Lord Caitanya possessed such immense spiritual power that waves of devotion spread out from Him and inundated all of India with love of God. His life and teachings have been expertly recounted by Kṛṣṇadāsa Kavirāja Gosvāmī in *Śrī Caitanya-caritāmṛta*, universally recognized as a classic of Bengali literature. We can get some idea of Lord Caitanya's potency from this description of the Lord's impact on people during His tour of South India:

Whenever Lord Caitanya met anyone, Kṛṣṇadāsa Kavirāja says, He would ask them to chant Hare Kṛṣṇa. “Whoever heard Lord Caitanya Mahāprabhu chant ‘Hari, Hari,’ also chanted the holy name of Lord Hari and Kṛṣṇa. In this way, they all followed the Lord, very eager to see Him. After some time, the Lord would embrace these people and bid them to return home, after investing them with spiritual potency. Being thus empowered, they would return to their own villages, always chanting the holy name of Kṛṣṇa and sometimes laughing, crying, and dancing. These empowered people used to request everyone and anyone—whomever they saw—to chant the holy name of Kṛṣṇa. In this way all the villagers would also become devotees of the Supreme Personality of Godhead. And simply by seeing such empowered individuals, people from different villages would become like them by the mercy of their glance. When these individuals returned to their villages, they also converted others into devotees. When others came to see them, they were also converted. In this way, as those men went from one village to another, all the people of South India became devotees. Thus many hundreds of people became Vaiṣṇava [devotees of Kṛṣṇa] when they passed the Lord on the way and were embraced by Him” (Cc. *Madhya* 7.98–105).

A unique feature of Kṛṣṇa's appearing as Lord Caitanya is that although Lord Caitanya is Kṛṣṇa Himself, He does not appear as God but rather as a devotee of God. There are two reasons why God assumes the role of His own devotee, one of them external and public, the other internal and private.

The public reason God comes as a devotee is to teach the chanting of the names of God in the most attractive and powerful way. By playing the part of His own devotee—the greatest devotee of all—Kṛṣṇa is able to show by His own peerless example the splendor of pure devotional service. Since Lord Caitanya is God Himself revealing to us how He wishes to be served, the teachings of Lord Caitanya are most authorized.

God's private reason for descending as

Lord Caitanya is more difficult to grasp, and to understand it we will have to enter into some of God's confidential, internal affairs. Indeed, it is principally through Lord Caitanya that these matters have become known to us at all. (They are, to be sure, described in ancient scriptures, but Lord Caitanya illuminated the meaning of those texts and made their importance shine forth.)

Kṛṣṇa's appearance as Lord Caitanya is really Kṛṣṇa's own tribute and testament to the overwhelming attractiveness of pure devotional service and, especially, of His pure devotee. Moreover, when Kṛṣṇa assumes the features of His own greatest devotee, He has, in fact, a particular devotee in mind: His highest and most intimate devotee, Śrīmatī Rādhārāṇī.

You may have seen paintings that depict Rādhā and Kṛṣṇa together; Lord Kṛṣṇa appears as a beautiful young man with a dark-blue complexion that glows like a newly formed rain cloud illuminated within by lightning. Śrīmatī Rādhārāṇī is an equally beautiful young girl; Her complexion is lustrous like molten gold. Kṛṣṇa plays on His flute, and Rādhārāṇī, Her hand resting lightly on Kṛṣṇa's shoulder, listens in enchantment. It is clear from Their posture and from the way They glance at each other that They are deeply in love.

Westerners often misunderstand Rādhā and Kṛṣṇa. An earlier, puritanical generation was appalled at the notion that God should have a consort and enter into a conjugal relationship. Nowadays, one encounters people from a younger generation who are very much "into" sex and are delighted to think that God is too. Both groups radically misunderstand Rādhā and Kṛṣṇa, because both share in a common error: that the relationship between Rādhārāṇī and Kṛṣṇa is like a mundane sexual relationship.

Male and female and the attraction between them are found in this world only because sexual polarity and attraction exist originally in God, in Rādhā-Kṛṣṇa. As above, so here below. But there is a difference also. Worldly sexual relationships are merely perverted reflections of the original and transcendental conjugal relationship between Rādhā and Kṛṣṇa, which is pure and spiritual and devoid of any tinge of lust. As long as our materially besmirched minds are conditioned by worldly desire, we are unable to conceive of the immaculate love between Rādhā and Kṛṣṇa. We project our own unwholesome relationships and unholy loves onto God. This is surely a mistake. A person can understand the conjugal love of Rādhā and Kṛṣṇa as it is only if he himself becomes free from lust. Lord Caitanya was able to make an unprecedented disclosure of the confidential relationship between Rādhārāṇī and Kṛṣṇa because He also taught the chanting of

Hare Kṛṣṇa, which destroys lust and other material impurities with unrivaled efficacy.

We can understand the position of Śrīmatī Rādhārāṇī by means of the ideas of "potency" (*śakti*) and the "potent" (*śaktimān*), that is, of power or energy, on the one hand, and of the possessor of the power, the energetic source, on the other. To use an illustration, fire is the potent, and heat and light are the fire's potency. But the supremely potent, the ultimate source of *all* energies, is Kṛṣṇa; everything else, material or spiritual, is His potency, emanating from Him as heat and light emanate from a fire. (Heat and light are potency in relation to the potent fire; fire, potency in relation to the potent sun; the sun, potency in relation to Kṛṣṇa, the supremely potent.) The entire content of

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what is can be exhaustively described as Kṛṣṇa and His energies.

Three of Kṛṣṇa's multitudinous potencies are prominent. One of them manifests the whole material world; another, the innumerable spiritual souls. The third—called the internal potency—manifests the transcendental kingdom of God. This internal potency has three further subdivisions. By one of these transcendental potencies, Kṛṣṇa maintains His existence and that of the eternal kingdom of God; by another, He knows Himself and causes others to know Him. And by the third internal potency He enjoys transcendental bliss and causes His devotees to feel bliss.

This internal potency of bliss, called *hlādinī-śakti*, is Śrīmatī Rādhārāṇī. As the embodiment of Kṛṣṇa's transcendental pleasure-giving potency, Śrīmatī Rādhārāṇī is Kṛṣṇa's most perfect devotee; She lives only for satisfying Him with Her pure devotional love. All devotional service falls under the auspices of Śrīmatī Rādhārāṇī, and only by Her mercy and care are the devotees able to please Her beloved Kṛṣṇa. She is the ideal devotee, the exemplar of unconditioned love.

Kṛṣṇa and Rādhā are simultaneously one and yet different, just as a fire and its light are one and yet different at the same time. Thus, although Rādhārāṇī and Kṛṣṇa are one in Their identity, They have separated Themselves eternally. Rādhā and Kṛṣṇa together exemplify the simultaneous oneness and difference of the Supreme Personality of Godhead and His energy, constituting the whole of the Absolute Truth. Thus they illustrate the most profound metaphysical principle.

Rādhārāṇī and Kṛṣṇa show that the ultimate nature of God contains internal varieties, and Their endless reciprocation of love is the basis of an internal transcendental dynamic by which Kṛṣṇa is eternally increasing in beauty and bliss. Although Rādhā has no desire for her own enjoyment, when She sees Kṛṣṇa, Her joy increases without bound. Because Her joy increases, Her sweetness and beauty also increase. When Kṛṣṇa sees Rādhā becoming more and more beautiful, His joy also becomes greater, making His beauty and His sweetness grow. When Rādhā sees that She has pleased Kṛṣṇa, She becomes overjoyed, and as Her joy multiplies, She becomes even more beautiful and sweet. This again increases Kṛṣṇa's own joy, beauty, and sweetness. . . . And so the reciprocation goes on and on, without limit or end.

The name *Kṛṣṇa* means "all-attractive," and knowing the reciprocation of ever-increasing love between Rādhā and Kṛṣṇa allows us to appreciate how attractive God is—much more attractive than anything in this world. When God is misconceived as static and without variegatedness, it makes the material world seem more interesting and alluring by comparison. Just this sort of static conception was borrowed by Christian philosophers from Aristotle and enshrined in medieval theology; and this is one reason why the Renaissance turned to the material world for a sense of promise, adventure, and expanding possibilities. For God was philosophically understood as *actus purus*, which meant that He was everything that He could ever be; He was entirely static, a kind of crystallized, frozen perfection.

It was thought that if God possesses the fullness of infinite perfection, then the divine perfection would be at an absolute maximum and could not increase. But Kṛṣṇadāsa Kavirāja says that although God is at the fullness of perfection, He still does increase. The apparent paradox may be easier to accept if you consider a similar "paradox" discovered by modern mathematicians in their investigation of the properties of infinite sets. Let us consider, for example, a hotel with infinite rooms, all of which are occupied. Although the hotel is full, you can always add more guests—in

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THE VEDIC

Transcendental Comment

SCARCITY IN THE LAND OF SURPLUS

by Mathureśa dāsa

The United States has enough surplus wheat to provide more than two tons of cereal and baked goods for every American family and enough surplus cheese, butter, and powdered milk to put forty pounds of dairy products in every kitchen in the country. Yet while these and other surplus foods sit in government warehouses, a debate over hunger in the United States is in progress.

On one side, President Reagan has said that he is puzzled by news that hunger is on the rise, and a special presidential task force has agreed: no "rampant hunger problem" exists in the U.S. The task force has also asserted that the Reagan administration's cuts in food aid have not harmed the poor. These findings, however, contradict earlier reports.

In October the United States Conference of Mayors announced a marked increase in the numbers of hungry and homeless. One month later, after a five-state tour, Senator Edward Kennedy reported a similar finding. And in January, Kennedy referred to the presidential task force's report as "a transparent cover-up of the serious and worsening problem of hunger in America." The President's economic policies are to blame, say Kennedy and other Democrats.

Both sides in the election-year hunger debate, however, seem to be ignoring a most important question: How could even a trace of hunger exist in a country so rich in agricultural resources as America? Even if the unemployment rate were double what it is now, what excuse is there for even one hungry person? A recent study by the Economic Research Services shows that a mere fraction of the U.S. surpluses would be enough to end hunger in the sixty-seven poorest nations of Africa, Asia, Latin America, and the Middle East—what to speak of the United States.

This contradictory state of affairs throws into question not just the Reagan administration's economic policies but modern

economic planning in general. What is it about our modern industrial economies that prevents food surpluses from reaching those who need them? In trying to answer this question, let us briefly consider the Vedic outlook on economics.

The *Bhagavad-gītā* reminds us that the primary function of any economy is not to develop industry or commerce but to produce food through agriculture. As Lord Kṛṣṇa explains, both men and animals live by eating products of the field. But because many Western countries, America in particular, are accustomed to food sur-

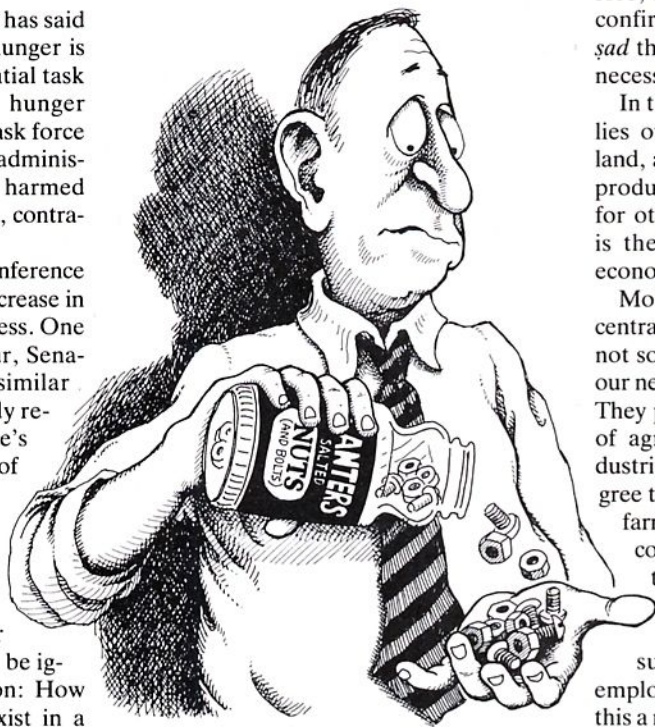
under Kṛṣṇa's direction, not one stalk of wheat can grow. The severe droughts that over the past several years have baked large sections of America's farmlands are one example of just how useless modern technology is without nature's assistance.

Not only are the products of industrial technology inedible, they are all more or less unnecessary. When nature can profusely supply grains, fruit, milk, cotton, silk, wood, and other raw materials, why the overemphasis on heavy industry? We can't live without nature's gifts, but we can live without man's. For the devotee, therefore, America's enormous food surpluses confirm the statement of the *Kaṭha Upaniṣad* that the Supreme Lord provides life's necessities for all living beings.

In the ideal economic system, most families own some cows and a few acres of land, and whatever surplus grains and milk products they accumulate they can trade for other necessities. That, in a nutshell, is the commonsense Vedic outlook on economics.

Modern economists also recognize the central importance of agriculture, although not so much for its potential to supply all our needs as for its role in industrial growth. They point especially to the mechanization of agriculture as the foundation for industrial development, because to the degree that a nation frees its labor force from farm work it is able to build industry. Of course, taking men off their farms ends their direct access to nature's tangible wealth, making them dependent on others for their livelihood and subjecting them to the danger of unemployment. But most analysts consider this a negligible drawback since they judge a nation's wealth in terms of industrial development rather than in terms of the dignity and security of the labor force. The wealthiest nations, they say, are the ones with the smallest farm populations. In the U.S., for example, less than five percent of the labor force works on farms, whereas in many third-world countries the figure is fifty percent or more.

Agriculture (or the agribusiness industry), in addition to serving as the foundation for industrial growth, plays an integral role in the economic superstructure of the industrialized nations. In America the



pluses, they tend to minimize or ignore this simple truth. Automobiles, televisions, home computers, and the many other elements of technological advancement are useless without the fundamental wealth of agricultural abundance. We can't eat nuts, bolts, transistors, and microchips.

Agricultural wealth depends in turn on the mercy of the Supreme Lord. While the atheist credits bumper crops to advances in farming techniques and technology, the devotee of Lord Kṛṣṇa sees that without the cooperation of nature, which works

OBSERVER

ary on the Issues of the Day

hundred-billion-dollar food processing and distribution industries are, of course, directly dependent on agribusiness, as are industries which produce farm machinery, insecticides, and fertilizers. The American consumer spends twenty percent of his income on food, so there is in fact no sector of the economy that is not deeply affected by the ups and downs of the food industry or, more specifically, by fluctuations in food prices.

While the consumer naturally appreciates low food prices, they spell bankruptcy for the agribusiness and food distribution industries and therefore threaten the entire industrial economy with collapse. The government is thus obliged to support food prices by buying up surplus commodities and keeping them off the market.

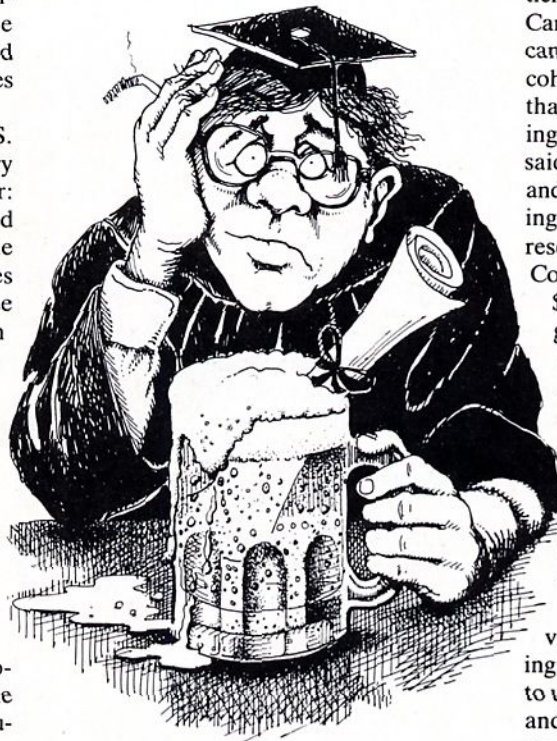
So if we are wondering why the vast U.S. surpluses can't be used to feed the hungry at home and abroad, the answer is clear: widespread distribution of surpluses would cripple the economy. A case in point is the U.S. food stamp program, which enables the needy and unemployed to purchase goods from retail outlets. If this program were curtailed and surpluses were instead given directly to the needy, retail businesses would lose billions of dollars each year and the entire economy would suffer. In much the same way, large-scale distribution of America's food surpluses abroad would have a detrimental effect on international trade. U.S. surpluses must, therefore, remain in U.S. warehouses—all in the name of economic development.

Thus our manmade industrial economies now stand in direct opposition to the natural economic arrangements of the Supreme Lord—a fact that both sides of the hunger debate have failed to realize. As the father of all living beings, Kṛṣṇa is ready to provide generously for every one of His children. But instead of fulfilling Lord Kṛṣṇa's desire, economic planners the world over seem to consider it their duty to keep Him from flooding the market. Therefore, as one of this century's great Kṛṣṇa conscious leaders used to say, the only shortage in this world is a shortage of Kṛṣṇa consciousness—a shortage of surrender to the plans of the Supreme Person.

ACADEMIA ON THE ROCKS

by Drutakarmā dāsa

Material enjoyments, which are due to contact with the material senses, are sources of misery," says Lord Kṛṣṇa in the *Bhagavad-gītā*. "Such pleasures have a beginning and an end, and so the wise man does not delight in them." With alcohol abuse epidemic on the nation's college campuses, students should consider this advice.



Thomas Adams, the dean of students at Loyola University in Chicago, states, "The single greatest drug abuse on this or any other campus is undoubtedly alcohol." A research study by Boston's Medical Foundation on 7,000 New England students at 34 campuses found:

- 95% of undergraduates drink.
- 20% of the men students and 10% of the women say that getting drunk is "important" to them.
- 29% of the men and 11% of the women are heavy drinkers.

Gerardo M. Gonzalez, a specialist on alcohol at the University of Florida, stated, "People assumed you went to college, drank up, had a good time, and graduated. Now they're beginning to realize that the problem of alcohol abuse is a national problem with tremendous personal and economic cost."

One naturally wonders why, despite the dangers of alcohol, more and more of the nation's college students are drinking. Industry advertising practices may have a great deal to do with it. Washington columnist Colman McCarthy reported in his article "The Booze Business is Booming on Campus" about "the beer industry's fierce campaign to capture not only the youth alcohol market but also create early loyalty that may last a drinking lifetime." Outlining the methods of the industry, McCarthy said, "Beer companies like Coors, Miller, and Anheuser-Busch have college marketing programs. Miller employs student representatives on 550 or so campuses. . . .

Coors is on 182 campuses. It pays between \$150 and \$300 a month. . . . The aim is to get as many student activities as possible centered around the beer can or keg." An especially successful gimmick is for a beer company to give student governments money to put on rock concerts at which the company's beer is exclusively sold.

William F. Plymat, Sr., director of the American Council on Alcohol Problems, said in a message before the British Parliament, "Immature youth are very susceptible to the clever advertising messages that are often aimed at them to use alcohol to achieve social acceptance and happiness. We owe a special duty to youth to protect them as much as possible from an industry that seeks to recruit them into using an extremely dangerous drug."

Although complete prohibition has not proven practical, Mr. Plymat's recommendation for a nationwide ban on all advertising for alcoholic beverages seems reasonable, as does placing the production of alcoholic beverages under government monopoly, for sale through limited outlets to adults registered as alcohol users. In addition, the government could fund programs to educate the public in the

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ŚRĪLA PRABHUPĀDA SPEAKS OUT

Working Like Pigs

The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place in September 1975 during an early-morning walk in Vṛndāvana, India.

Śrīla Prabhupāda: Life can be easily maintained by agriculture and cow protection. But no, with great difficulty the leaders of the so-called modern civilization build big, big mills and factories to produce motor cars, skyscrapers, and so on. In the *Bhagavad-gītā* Lord Kṛṣṇa calls this *ugra-karma*, horrible activities. Unnecessarily creating problems, one after another.

For example, formerly paper was used only to print books of Vedic knowledge. Now paper is used for so many useless publications—volumes and volumes of newspapers, magazines, and sex books. Simply creating agitation of the mind. And if you explain these things, people will say, “These are all primitive ideas.” The modern idea is that one must work very hard day and night just to get a little piece of *capātī* [bread].

Devotee: If a person doesn’t work hard day and night, they say, “You are just living off society.”

Śrīla Prabhupāda: Pigs are also working day and night. Then what is the difference between the pig and me, if I am also working hard like the pig?

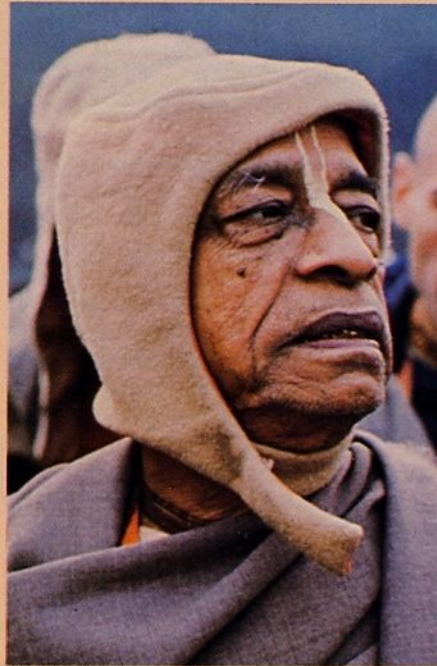
Devotee: There’s no difference.

Śrīla Prabhupāda: Then why do you say that you have an advanced civilization? *Kaṣṭhān kāmān na arhati*: the *Śrīmad-Bhāgavatam* says it is not desirable; it is not good. You have been given a body different from that of the hogs so you can live peacefully and happily. Why should you accept *kaṣṭhān kāmān*, so much hardship?

Actually, people do not want to work hard. Otherwise, why do the proprietors, the capitalists, leave the factory and go to a solitary place in the country whenever they can?

Devotee: They don’t find any happiness in the hard work.

Śrīla Prabhupāda: Then the other workers think, “This rascal has engaged us in hard work, and he’s enjoying. Let us drive him out! Kill him!” This is communism. Everyone wants comfort and peaceful living. Therefore this civiliza-



tion of hard work is condemned. If hard work is desirable, why are the capitalists avoiding it?

Devotee: They say they worked hard to get the comforts of life. Now they are relaxing.

Śrīla Prabhupāda: I am also relaxing. Why are you inducing me to work hard? Chant Hare Kṛṣṇa and take a little *prasādam* [food offered to Kṛṣṇa]. That’s all. Why are you inducing me?

Devotee: They say you have to earn your relaxation. You’re not entitled to it unless you work very hard.

Śrīla Prabhupāda: But earn or not earn, I am enjoying relaxation. If I am already enjoying, why should I pay for it? I have already paid for it. By my *karma* in my previous life I have already paid for it.

Devotee: They don’t believe in the law of *karma*.

Śrīla Prabhupāda: Therefore they are rascals, and this is a rascal civilization. On one side, they promote contraceptives, and on the other side they encourage women to marry three times a week. This is their civilization. If you want to stop increasing the population, why are you inducing people: “Indulge in sex”? Everything is contradictory. And it is all based on sense gratification.

Devotee: If a person is not satisfying his senses, they think he is crazy.

Śrīla Prabhupāda: But who is actually satisfying his senses? *You* are crazy. In your attempt to satisfy your senses, you are repeatedly being kicked by nature, and your senses will never be satisfied. Still, you are trying for that. Even the eighty-year-old man is going to the nightclub. When will his senses be satisfied?

But if somebody is relaxing, calmly chanting Hare Kṛṣṇa and avoiding sense gratification, they will condemn him: “Oh, you are escaping reality.”

Devotee: Misery loves company.

Śrīla Prabhupāda: Yes. The world is working so hard, but where is the peace and happiness?

Devotee: It’s coming.

Śrīla Prabhupāda: [Laughs.] When will it come? That is unknown.

Devotee: Maybe at the end of this century.

Śrīla Prabhupāda: Or maybe at the end of your life. Just like an insurance policy. You work hard and go on paying the premium, thinking you’ll be happy after death. But if one is going to be a dog after death, how will he be happy?

Devotee: It is evident that the miseries of this age are becoming greater and greater.

Śrīla Prabhupāda: That must be, because people are all under nature’s laws. How can they avoid the miseries? According to how they work in this life, they will get the result. *Karmaṇā daivane treṇa*: There is a superior power to supervise how they are working. Everyone is bound up tightly by the reactions of his previous work (*karma-bandhana*).

But people do not know this. They have a poor fund of knowledge. So Kṛṣṇa comes to inform these rascals: “You are all the lowest of men—fools.” That is Kṛṣṇa’s declaration. Therefore Kṛṣṇa says, “Surrender unto Me.” This is the whole purpose of the *Bhagavad-gītā*.

As Kṛṣṇa sees, we see. This is Kṛṣṇa consciousness. We are not perfect. But we are perfect so long as we follow Kṛṣṇa. That’s all. Suppose that I am a blind man: I am not perfect. But if you have got eyes—if you take me, and I follow you—then I am perfect. Kṛṣṇa assures, “You surrender to Me, and I will make you free from all dangers,” and we accept Kṛṣṇa. Our method is very easy. 🙏

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 *purāna*, or history, to explain the essence of spiritual knowledge. The original Sanskrit text is presented here with transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness.

Third Canto: “The Status Quo”

CHAPTER FOUR

Vidura Approaches Maitreya

In this installment of our continuing presentation of Śrīmad-Bhāgavatam, Uddhava tells of a conversation he had with Lord Kṛṣṇa on the bank of the River Sarasvatī just prior to the Lord’s departure from this universe.

TEXT 10

तस्यानुरक्तस्य मुनेर्मुकुन्दः
प्रमोदभावानतकन्धरस्य ।
आशृष्वतो मामनुरागहास-
समीक्षया विश्रमयन्नुवाच ॥१०॥

*tasyānuraktasya muner mukundah
pramoda-bhāvānata-kandharasya
āśṛṣvato mām anurāga-hāsa-
samīkṣayā viśramayann uvāca*

tasya—his (Maitreya’s); *anuraktasya*—although attached; *muneḥ*—of the sage; *mukundah*—the Lord who awards salvation; *pramoda-bhāva*—in a pleasing attitude; *ānata*—lowered; *kandharasya*—of the shoulder; *āśṛṣvataḥ*—while thus hearing; *mām*—unto me; *anurāga-hāsa*—with kind smiling; *samīkṣayā*—particularly seeing me; *viśramayan*—allowing me complete rest; *uvāca*—said.

TRANSLATION

Maitreya Muni was greatly attached to Him [the Lord], and he was listening in a pleasing attitude, with his shoulder lowered. With a smile and a particular glance upon me, having allowed me to rest, the Lord spoke as follows.

PURPORT

Although both Uddhava and Maitreya were great souls, the Lord’s attention was more on Uddhava because he was a spotlessly pure devotee. A *jñāna-bhakta*, or one whose devotion is mixed with the monistic viewpoint, is not a pure devotee. Although Maitreya was a devotee, his devotion was mixed. The Lord reciprocates with His devotees on the basis of transcendental love and not on the basis of philosophical knowledge or fruitive activities. In the transcendental loving service of the Lord, there is no place for monistic knowledge or fruitive activities. The *gopīs* in Vṛndāvana were neither highly learned scholars nor mystic *yogīs*. They had spontaneous love for the Lord, and thus He became their heart and soul, and the *gopīs* also became the heart and soul of the Lord. Lord Caitanya approved the relationship of the *gopīs* with the Lord as supreme. Herein the Lord’s attitude towards Uddhava was more intimate than with Maitreya Muni.

TEXT 11

श्रीभगवानुवाच
वेदाहमन्तर्मनसीप्सितं ते
ददामि यत्तद् दुरवापमन्यैः ।
सत्रे पुरा विश्वसृजां वसुतां
मत्सिद्धिकामेन वसो त्वयेष्टः ॥११॥

*śrī-bhagavān uvāca
vedāham antar manasīpsitaṁ te
dadāmi yat tad duravāpam anyaiḥ
satre purā viśva-sṛjāṁ vasūnām
mat-siddhi-kāmena vaso twayeṣṭaḥ*

śrī-bhagavān uvāca—the Personality of Godhead said; *veda*—know; *aham*—I; *antaḥ*—within; *manasi*—the mind; *īpsitam*—what you desired; *te*—your; *dadāmi*—I give you; *yat*—which is; *tad*—that; *duravāpam*—very difficult to achieve; *anyaiḥ*—by others; *satre*—in the sacrifice; *purā*—in the days of yore; *viśva-sṛjām*—of those who expanded this creation; *vasūnām*—of the Vasus; *mat-siddhi-kāmena*—with a desire to achieve My association; *vaso*—O Vasu; *twayā*—by you; *iṣṭaḥ*—ultimate goal of life.

TRANSLATION

O Vasu, I know from within your mind what you desired in the days of yore when the Vasus and other demigods responsible for expanding the universal affairs performed sacrifices. You particularly desired to achieve My association. This is very difficult to obtain for others, but I award it unto you.

PURPORT

Uddhava is one of the eternal associates of the Lord, and a plenary portion of Uddhava was one of the eight Vasus in the days of yore. The eight Vasus and the demigods in the upper planetary system, who are responsible for the management of the universal affairs, performed a sacrifice in the days of yore, desiring to fulfill their respective ultimate goals in life. At that time an expansion of Uddhava, acting as one of the Vasus, desired to become an associate of the Lord. The Lord knew this because He is present in the heart of every living entity as Paramātmā, the Superconsciousness. In everyone’s heart there is the representation of the Superconsciousness, who gives memory to the partial consciousness of every living entity. The living entity, as partial consciousness, forgets incidents of his past life, but the Superconsciousness reminds him how to act in terms of his past cultivation of knowledge. *Bhagavad-gītā* confirms this fact in various ways: *ye yathā mām prapadyante tāris tathaiḥ bhajāmy aham* (Bg. 4.11), *sarvasya cāhaṁ hṛdi sanniviṣṭo mataḥ smṛtir jñānam apohanām ca* (Bg. 15.15).

Everyone is at liberty to desire as he likes, but the desire is fulfilled by the Supreme Lord. Everyone is independent to think or desire, but the fulfillment of one’s desire depends on the supreme will. This law is ex-

pressed as "Man proposes, God disposes." In the days of yore, when the demigods and Vasus performed sacrifice, Uddhava, as one of the Vasus, desired to enter into the association of the Lord, which is very difficult for those busy in empiric philosophical speculation or fruitive activities. Such persons have practically no information of the facts about becoming an associate of the Lord. Only the pure devotees can know, by the mercy of the Lord, that the personal association of the Lord is the highest perfection of life. The Lord assured Uddhava that He would fulfill his desire. It appears that when the Lord informed him by His indication to Uddhava, the great sage Maitreya finally became aware of the importance of entering into the association of the Lord.

TEXT 12

स एष साधो चरमो भवाना-
मासादितस्ते मदनुग्रहो यत् ।
यन्मां नृलोकान् रह उत्सृजन्तं
दिष्टया ददृश्वान् विशदानुवृत्त्या ॥१२॥

sa eṣa sādho caramo bhavānām
āsādītas te mad-anugraho yat
yan mām nṛlokān raha utsrjantam
diṣṭyā dadṛśvān viśadānūvṛṭtyā

saḥ—that; eṣaḥ—of those; sādho—O honest one; caramaḥ—the ultimate; bhavānām—of all your incarnations (as Vasu); āsādītaḥ—now achieved; te—unto you; mat—My; anugrahaḥ—mercy; yat—as it is; yat—because; mām—Me; nṛ-lokān—the planets of the conditioned souls; rahaḥ—in seclusion; utsrjantam—while quitting; diṣṭyā—by seeing; dadṛśvān—what you have seen; viśada-anūvṛṭtyā—by unflinching devotion.

TRANSLATION

O honest one, your present life is the last and the supermost because in this term of life you have been awarded My ultimate favor. Now you can go to My transcendental abode, Vaikuṅṭha, by leaving this universe of conditioned living entities. Your visit to Me in this lonely place because of your pure and unflinching devotional service is a great boon for you.

PURPORT

When a person is fully conversant with knowledge of the Lord as far as can be known by a perfect living entity in the liberated state, he is allowed to enter into the spiritual sky, where the Vaikuṅṭha planets exist. The Lord was sitting in a lonely place just about to disappear from the vision of the inhabitants of this universe, and Uddhava was fortunate to see Him even at that time and thus receive the Lord's permission to enter Vaikuṅṭha. The Lord is everywhere at all times, and His appearance and disappearance are merely the experience of the inhabitants of a particular universe. He is just like the sun. The sun does not appear or disappear in the sky; it is only in the experience of men that in the morning the sun rises and in the evening the sun sets. The Lord is simultaneously both in Vaikuṅṭha and everywhere within and without Vaikuṅṭha.

TEXT 13

पुरा मया प्रोक्तमजाय नाभ्ये
पद्मे निषण्णाय ममादिसर्गे ।
ज्ञानं परं मन्महिमावभासं
यत्सूरयो भागवतं वदन्ति ॥१३॥

purā mayā proktaṁ ajāya nābhye
padme niṣaṅṅāya māmādi-sarge

jñānaṁ paraṁ maṁ-mahimāvabhāsaṁ
yat sūrayo bhāgavatam vadanti

purā—in the days of yore; mayā—by Me; proktaṁ—was said; ajāya—unto Brahmā; nābhye—out of the navel; padme—on the lotus; niṣaṅṅāya—unto the one situated on; mām—My; ādi-sarge—in the beginning of creation; jñānam—knowledge; param—sublime; mat-mahimā—My transcendental glories; avabhāsam—that which clarifies; yat—which; sūrayaḥ—the great learned sages; bhāgavatam—Śrīmad-Bhāgavatam; vadanti—do say.

TRANSLATION

O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahmā, who is situated on the lotus that grows out of My navel, about My transcendental glories, which the great sages describe as Śrīmad-Bhāgavatam.

PURPORT

The explanation of the Supreme Self, as given to Brahmā and already explained in the Second Canto of this great literature, is further clarified herein. The Lord said that the concise form of Śrīmad-Bhāgavatam as explained to Brahmā was meant to elucidate His personality. The impersonal explanation of those four verses in the Second Canto is nullified herewith. Śrīdhara Svāmī also explains in this connection that the same concise form of the Bhāgavatam concerned the pastimes of Lord Kṛṣṇa and was never meant for impersonal indulgence.

TEXT 14

इत्यादृतोक्तः परमस्य पुंसः
प्रतिक्षणानुग्रहभाजनोऽहम् ।
स्नेहोत्थरोमा स्वलितक्षरस्तं
मुञ्चुचुः प्राञ्जलिरावभाषे ॥१४॥

ity ādṛtōktaḥ paramasya puṁsaḥ
pratiṣṣaṇānugraha-bhājano 'ham
snehottha-romā skhalitākṣaras taṁ
muñcañ chuchaḥ prāñjalir ābabhāṣe

iti—thus; ādṛta—being favored; uktaḥ—addressed; paramasya—of the Supreme; puṁsaḥ—Personality of Godhead; pratiṣṣaṇa—every moment; anugraha-bhājanāḥ—object of favor; aham—myself; sneha—affection; uttha—eruption; romā—hairs on the body; skhalita—slackened; akṣaraḥ—of the eyes; taṁ—that; muñcañ—smearing; śucaḥ—tears; prāñjalīḥ—with folded hands; ābabhāṣe—said.

TRANSLATION

Uddhava said: O Vidura, when I was thus favored at every moment by the Supreme Personality of Godhead and addressed by Him with great affection, my words failed in tears, and the hairs on my body erupted. After smearing my tears, I, with folded hands, spoke like this.

TEXT 15

को न्वीश ते पादसरोजमाजां
सुदुर्लभोऽर्थेषु चतुर्ष्वपीह ।
तथापि नाहं प्रवृणोमि भूमन्
भवत्पदाम्भोजनिषेवणोत्सुकः ॥१५॥

ko nv īśa te pāda-saroja-bhājāṁ
sudurlabho 'rtheṣu caturṣv apiha
tathāpi nāhaṁ pravṛṇomi bhūman
bhavat-padāmbhoja-niṣevaṇotsukaḥ

kaḥ nu īśa—O my Lord; *te*—Your; *pāda-saroja-bhājām*—of the devotees engaged in the transcendental loving service of Your lotus feet; *su-durlabhaḥ*—very difficult to obtain; *artheṣu*—in the matter of; *caturṣu*—in the four objectives; *api*—in spite of; *iha*—in this world; *tathā api*—yet; *na*—do not; *aham*—I; *pravṛṇomi*—prefer; *bhūman*—O great one; *bhavat*—Your; *pada-ambhoja*—lotus feet; *niṣevaṇa-utsukaḥ*—anxious to serve.

TRANSLATION

O my Lord, devotees who engage in the transcendental loving service of Your lotus feet have no difficulty in achieving anything within the realm of the four principles of religiosity, economic development, sense gratification and liberation. But, O great one, as far as I am concerned, I have preferred only to engage in the loving service of Your lotus feet.

PURPORT

Those who are associated with the Lord in the Vaikuṅṭha planets achieve all the bodily features of the Lord and appear to be the same as Lord Viṣṇu. Such liberation is called *sārūpya-mukti*, which is one of the five kinds of liberation. The devotees engaged in the transcendental loving service of the Lord never accept the *sāyujya-mukti*, or merging in the rays of the Lord called the *brahmajyoti*. The devotees can achieve not only liberation but any success in the realm of religiosity, economic development or sense gratification up to the standard of the demigods in the heavenly planets. But such a pure devotee as Uddhava refuses to accept all such facilities. A pure devotee wants simply to engage in the service of the Lord and does not consider his own personal benefit.

TEXT 16

कर्माण्यनीहस्य भवोऽभवस्य ते
दुर्गाश्रयोऽथारिभयात्पलायनम् ।
कालात्मनो यत्प्रमदायुताश्रमः
स्वात्मन्तेः विद्यति धीर्विदामिह ॥१६॥

karmāṇy anīhasya bhavo 'bhavasya te
durgāśrayo 'thāri-bhayāt palāyanam
kālātmano yat pramadā-ayutaśramah
svātman-rateḥ khidyati dhīr vidām iha

karmāṇi—activities; *anīhasya*—of one who has no desire; *bhavaḥ*—birth; *abhavasya*—of one who is never born; *te*—your; *durgāśrayaḥ*—taking shelter of the fort; *atha*—thereafter; *ari-bhayāt*—out of fear of the enemies; *palāyanam*—flee; *kāla-ātmanaḥ*—of He who is the controller of eternal time; *yat*—that; *pramadā-ayuta*—in the association of women; *āśramah*—household life; *sva-ātman*—in Your own Self; *rateḥ*—one who enjoys; *khidyati*—is disturbed; *dhīḥ*—intelligence; *vidām*—of the learned; *iha*—in this world.

TRANSLATION

My Lord, even the learned sages become disturbed in their intelligence when they see that Your Greatness engages in fruitive work although You are free from all desires, that You take birth although You are unborn, that You flee out of fear of the enemy and take shelter in a fort although You are the controller of invincible time, and that You enjoy householder life surrounded by many women although You enjoy in Your Self.

PURPORT

Pure devotees of the Lord are not very much concerned with philosophical speculation in regard to transcendental knowledge of the Lord.

Nor is it possible to acquire complete knowledge of the Lord. Whatever little knowledge they have about the Lord is sufficient for them because devotees are simply satisfied in hearing and chanting about the transcendental pastimes of the Lord. This gives them all transcendental bliss. But some of the pastimes of the Lord appear contradictory, even to such pure devotees, and thus Uddhava asked the Lord about some of the contradictory incidents in His pastimes. The Lord is described as having nothing to do personally, and it is actually so because even in the creation and sustenance of the material world, the Lord has nothing to do. It seems contradictory, then, to hear that the Lord personally lifts the Govardhana Hill for the protection of His unalloyed devotees. The Lord is the Supreme Brahman, the Absolute Truth, the Personality of Godhead appearing like a man, but Uddhava had doubts whether He could have so many transcendental activities.

There is no difference between the Personality of Godhead and the impersonal Brahman. How then can the Lord have so many things to do, whereas the impersonal Brahman is stated to have nothing to do either materially or spiritually? If the Lord is ever unborn, how then is He born as the son of Vasudeva and Devakī? He is fearful even to *kāla*, the supreme fear, and yet the Lord is afraid of fighting Jarāsandha and takes shelter in a fort. How can one who is full in Himself take pleasure in the association of many women? How can He take wives and, just like a householder, take pleasure in the association of family members, children, relatives and parents? All these apparently contradictory happenings bewilder even the greatest learned scholars, who, thus bewildered, cannot understand whether inactivity is a fact or whether His activities are only imitations.

The solution is that the Lord has nothing to do with anything mundane. All His activities are transcendental. This cannot be understood by the mundane speculators. For the mundane speculators there is certainly a kind of bewilderment, but for the transcendental devotees there is nothing astonishing in this. The Brahman conception of the Absolute Truth is certainly the negation of all mundane activities, but the Parabrahman conception is full with transcendental activities. One who knows the distinctions between the conception of Brahman and the conception of Supreme Brahman is certainly the real transcendentalist. There is no bewilderment for such transcendentalists. The Lord Himself also declares in *Bhagavad-gītā* (10.2), "Even the great sages and demigods can know hardly anything about My activities and transcendental potencies." The right explanation of the Lord's activities is given by Grandfather Bhiṣmadeva (*Bhāg.* 1.9.16) as follows:

na hy asya karhicid rājan
pumān veda vidhīsitam
yad-vijjñāsayā yuktā
muhyanti kavayo 'pi hi

TEXT 17

मन्त्रेषु मां वा उपहृय यच्च-
मकुण्ठिताखण्डसदात्मबोधः ।
पृच्छेः प्रभो मुग्ध इवाप्रमत्त-
स्तन्नो मनो मोहयतीव देव ॥१७॥

mantraṣu māṁ vā upahūya yat tvam
akuṅṭhītākhaṇḍa-sadātma-bodhaḥ
prccheḥ prabho mugdha ivāpramattas
tan no mano mohayatīva deva

mantraṣu—in consultations; *mām*—unto me; *vai*—as either; *upahūya*—by calling; *yat*—as much as; *tvam*—Your Lordship; *akuṅṭhīta*—without hesitation; *akhaṇḍa*—without being separated; *sadā*—eternally; *ātma*—self; *bodhaḥ*—intelligent; *prccheḥ*—asked; *prabho*—O my Lord; *mugdhaḥ*—bewildered; *iva*—as if it were so; *apramattaḥ*—although never bewildered; *tat*—that; *naḥ*—our; *manaḥ*—mind; *mohayati*—bewilders; *iva*—as it is so; *deva*—O my Lord.

TRANSLATION

O my Lord, Your eternal Self is never divided by the influence of time, and there is no limitation to Your perfect knowledge. Thus You were sufficiently able to consult with Yourself, yet You called upon me for consultation, as if bewildered, although You are never bewildered. And this act of Yours bewilders me.

PURPORT

Uddhava was never actually bewildered, but he says that all these contradictions appear to be bewildering. The whole discussion between Kṛṣṇa and Uddhava was meant for the benefit of Maitreya, who was sitting nearby. The Lord used to call Uddhava for consultation when the city was attacked by Jarāsandha and others and when He executed great sacrifices as part of His routine royal work as Lord of Dvārakā. The Lord has no past, present and future because He is unhampered by the influence of eternal time and thus nothing is hidden from Him. He is eternally self-intelligent. Therefore His calling for Uddhava to give Him enlightenment is certainly astonishing. All these actions of the Lord appear to be contradictory, although there is no contradiction in the routine activities of the Lord. Therefore it is better to see them as they are and not attempt to explain them.

TEXT 18

ज्ञानं परं स्वात्मरहःप्रकाशं
प्रोवाच कस्मै भगवान् समग्रम् ।
अपि क्षमं नो ग्राहणाय भर्त-
र्वदाञ्जसा यद् वृजिनं तरेम ॥१८॥

*jñānaṁ paraṁ svātma-rahah-prakāśaṁ
provāca kasmāi bhagavān samagram
api kṣamaṁ no grahaṇāya bharta-
vadañjasā yad vṛjinaṁ tarema*

jñānam—knowledge; *param*—supreme; *sva-ātma*—own self; *rahah*—mystery; *prakāśam*—enlightening; *provāca*—said; *kasmāi*—unto Ka (Brahmāji); *bhagavān*—the Personality of Godhead; *sagram*—in sum total; *api*—if so; *kṣamaṁ*—able; *naḥ*—unto me; *grahaṇāya*—acceptable; *bhartah*—O my Lord; *vada*—say; *añjasā*—in detail; *yat*—that which; *vṛjinam*—miseries; *tarema*—can cross over.

TRANSLATION

My Lord, kindly explain to us, if You think us competent to receive it, that transcendental knowledge which gives enlightenment about Yourself and which You explained before to Brahmāji.

PURPORT

A pure devotee like Uddhava has no material afflictions because he engages constantly in the transcendental loving service of the Lord. A devotee feels afflicted without the association of the Lord. Constant remembrance of the Lord's activities keeps the devotee alive, and therefore Uddhava requested that the Lord please enlighten him with the knowledge of Śrīmad-Bhāgavatam, as previously instructed to Brahmāji.

TEXT 19

इत्यावेदितहार्दायि मखं स भगवान् परः ।
आदिदेशारविन्दाक्ष आत्मनः परमां स्थितिम् ॥१९॥

*ity āvedīta-hārdāya
mahyaṁ sa bhagavān paraḥ
ādīdeśa-aravindākṣa
ātmanaḥ paramām sthitim*

ity āvedīta—thus being prayed to by me; *hārdāya*—from the core of my heart; *mahyam*—unto me; *saḥ*—He; *bhagavān*—the Personality of Godhead; *paraḥ*—Supreme; *ādīdeśa*—instructed; *aravinda-akṣaḥ*—the lotus-eyed; *ātmanaḥ*—of Himself; *paramām*—transcendental; *sthitim*—situation.

TRANSLATION

When I thus expressed my heartfelt desires unto the Supreme Personality of Godhead, the lotus-eyed Lord instructed me about His transcendental situation.

PURPORT

The words *paramām sthitim* are significant in this verse. The Lord's transcendental situation was not even spoken of to Brahmā when the four verses of Śrīmad-Bhāgavatam (2.9.33–36) were explained. This transcendental situation comprises His dealings with devotees engaged in transcendental loving service, as exhibited at Dvārakā and Vṛndāvana. When the Lord explained His specific transcendental situation, it was meant for Uddhava only, and therefore Uddhava particularly said *mahyam* ("unto me"), although the great sage Maitreya was also sitting there. Such a transcendental situation is hardly understood by those whose devotion is mixed with speculative knowledge or fruitive activities. The Lord's activities in confidential love are very rarely disclosed to the general devotees who are attracted by devotion mixed with knowledge and mysticism. Such activities are the inconceivable pastimes of the Lord.

TEXT 20

स एवमाराधितपादतीर्था-
दधीततत्त्वात्मविबोधमार्गः ।
प्रणम्य पादौ परिवृत्य देव-
मिहागतोऽहं विरहातुरात्मा ॥२०॥

*sa evam ārādhitā-pāda-tīrthā-
adhīta-tattvātma-vibodha-mārgaḥ
praṇamya pādau parivṛtya devam
ihāgato 'haṁ virahātura-ātmā*

saḥ—so myself; *evam*—thus; *ārādhitā*—worshiped; *pāda-tīrthāt*—from the Personality of Godhead; *adhīta*—studied; *tattva-ātma*—self-knowledge; *vibodha*—understanding; *mārgaḥ*—path; *praṇamya*—after saluting; *pādau*—at His lotus feet; *parivṛtya*—after circumambulating; *devam*—the Lord; *iha*—at this place; *āgataḥ*—reached; *aham*—I; *viraha*—separation; *ātura-ātmā*—aggrieved in self.

TRANSLATION

I have studied the path of understanding self-knowledge from my spiritual master, the Personality of Godhead, and thus after circumambulating Him I have come to this place, very much aggrieved due to separation.

(continued in next issue)



Every Town and Village

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

Lotus-Flower Float Dazzles Cotton Bowl Crowd



Drawn by a shimmering golden swan, Dallas ISKCON's lotus float glides past spectators at the twenty-seventh annual Cotton Bowl Parade.

Dallas, Texas—The new year began here on an ecstatic note at the twenty-seventh annual Cotton Bowl Festival and Parade as a crowd of one hundred thousand and a national television audience of millions viewed the award-winning float built by "the Texas Hare Krishnas."

Designed and built by members of Dallas ISKCON, the float featured a gigantic golden swan pulling a 45-foot-high lotus flower. Atop the swan, surrounded by several Hare Kṛṣṇa children, rode a *mūrti* (statue) of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder and spiritual master of ISKCON. Persons portraying Śrī Śrī Rādhā-Kṛṣṇa and six of Their personal attendants rode on the lotus flower. Completing the display were ISKCON devotees, along with Indian musicians and dancers. The float reflected the theme of this year's parade, "That's Entertainment," and demonstrated that art, music, dance, and all human talents should glorify the Supreme Lord's eternal spiritual pastimes.

Even though the crowd of Texans was surprised to see the transcendental float, the devotees met with a warm reception.

"Seeing the devotees waving, especially the little children," said Bhaktisāraṅga Swami, ISKCON's regional secretary for Texas, "melted the Texans' hearts."

A group of only three devotees, headed by Yaśomatī-nandana dāsa, worked five weeks to construct the float. Three days prior to the parade, the float received the "Judges' Award for Special Merit," taking fourth place out of twenty-two floats. According to Sunanda dāsa, who directed the project, "The most difficult task wasn't building the float—it was getting into the parade. Generally only after four or five years on a waiting list can a group get into the Cotton Bowl parade, so we had little hope, but we tried anyway. And by the grace of Lord Kṛṣṇa and the desire of Śrīla Tamāla Krishna Goswami [ISKCON's spiritual master in charge of Dallas], we were accepted, and the project was a great success."

The International Society for Krishna Consciousness has participated in other parades as well. Hare Kṛṣṇa floats won awards in Hawaii at the 1981 Aloha Week Floral Parade and in Australia at the 1983 Moomba Parade.

Scholar Praises Śrīla Prabhupāda's Books

Dortmund, West Germany—Paul Schwarzenau, professor of theology at the University of Dortmund, recently wrote:

"Now that most of the writings of A. C. Bhaktivedanta Swami Prabhupāda exist in German translation, German-speaking people have direct access to the profound philosophy and theology of the *Bhagavad-gītā* and that of the great Indian saint Śrī Caitanya Mahāprabhu, in their original setting within a living Indian tradition.

"I have found that by studying the works of Śrī Bhaktivedanta Swami, my insight into the Christian tradition, to which I belong, has expanded considerably. I have no doubt that, ultimately, God is the fundamental common basis of Kṛṣṇa consciousness and Christianity. . . . Now, I believe, is the time to explore the common spiritual foundations of these two traditions and learn from each other about our common Father.

"One who seeks a true ecumenical dialogue between Indian and Christian spirituality cannot but become drawn to the spiritual authority of these works, which embody and reflect the oldest Indian traditions."

ISKCON Doubles Book Distribution

Los Angeles—The distribution of Śrīla Prabhupāda's books is booming, according to a recent newsletter from the Bhaktivedanta Book Trust (BBT), the publishing arm of ISKCON. In 1983, the BBT's India division tripled its book distribution volume over the previous year's, while Ireland, Israel, New York, Texas, Switzerland, and Trinidad doubled theirs. Los Angeles and Northern Europe increased by about forty percent. *BACK TO GODHEAD* magazine doubled its circulation during 1983.

Some observers have doubted whether the Hare Kṛṣṇa movement could maintain its momentum after its founder and spiritual master, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, passed away in 1977. But as a testament to the continuing vitality of ISKCON and to ISKCON's dedication to Śrīla Prabhupāda's instructions, global book distribution has doubled since 1977.



Lord Kṛṣṇa's Cuisine

Almost Instant

On a tight schedule? These delicious dishes for Kṛṣṇa are quick and easy.

Text and photo by
VIŚĀKHĀ-DEVĪ DĀSĪ

I was looking through a new cookbook on making meals in twenty minutes, and I read, "Never before have so many people wanted so much out of life and had so little time to enjoy it. Between inflation, two-job marriages, and the quest for self-improvement, the momentum of our life style has us all dancing at a furious reel of achieving and coping. Something has to give. And usually the first thing to go is the time spent preparing our daily meals...."

When it comes to food, we want it effortlessly and fast. That's why forty per-

cent of the American food dollar is spent in restaurants and why an uncalculated amount is spent on fast foods at home—precooked, frozen, canned, and instant.

But why, in the "momentum of our life style," is cooking the first thing to go? Why not TV? Or the movies? Or the baseball game? Well, maybe it's because cooking takes a lot of effort and the reward is often small and fleeting. We may labor for a few hours to make an elegant luncheon, only to be left with a pile of dirty dishes an hour after it's served; and then a few

hours later, everyone's ready for another meal. Was it worth the effort? From the statistics, most of us must think not. We'd rather phone for a take-out pizza and sit back for *Star Trek* reruns. There are just more important things to do than cook.

Kṛṣṇa's devotees, however, have a different attitude. Our desire to get a lot out of life has led us on a quest for self-realization—to understand who we are, who God is, and what our relationship with Him is. In the *Bhagavad-gītā*, Lord Kṛṣṇa explains that the process for achieving this goal is devotional service. (That's accepted by all authentic scriptures.)

Time spent in devotional service is important. Time spent in other ways is wasted and can never be regained—even at the cost of millions of dollars. The *Śrīmad-Bhāgavatam* (2.3.17) confirms, "Both by rising and setting, the sun decreases the duration of life of everyone, except one who utilizes the time in devotional service to the all-good Personality of Godhead." Similarly, Lord Caitanya Mahāprabhu said, "With every rising and setting of the sun, a day passes and is lost. Why then do you remain idle and not serve the Lord of the heart?" And a great devotee of the Lord prayed, "O my Lord, I have spent my life uselessly. Having obtained a human birth and having not served Rādhā and Kṛṣṇa, I have knowingly drunk poison."

A devotee understands that if we're slapping a meal together so we can get out of the kitchen and watch TV, we're wasting our time—both in the kitchen and out of it. Cooking, or anything else done for our sense pleasure, is useless as far as spiritual realization goes; ultimately it won't help us enjoy life or get much out of it. But if we're cooking for Kṛṣṇa (or doing any other activity for His satisfaction), our time is perfectly spent.

The care we take in finding the proper ingredients for cooking, as well as the love and devotion we give to preparing and offering dishes to the Lord, are all part of our quest for self-realization; they're all devotional service. Those who purchase the food for Kṛṣṇa, those who cook it, those who offer it, those who serve it, those who taste it, and those who clean up afterward—all get a reward that's neither small nor fleeting. They get eternal, spiritual benefit. In one way or another, they are engaging in devotional service, and that will lead them to the highest enjoyment in life.

As Kṛṣṇa says in the *Bhagavad-gītā*, by devotional service one can "relish and rejoice in the self. In that joyous state one is situated in boundless transcendental happiness and enjoys himself through transcendental senses." Despite the fast-food cookbook's claim, there is time to enjoy life and attain the highest stage of "self-improvement" while cooking our meals.

(Recipes by Yamunā-devī dāśī)

Puffed Rice with Fried Nuts and Peas (*Mourri Chidwa*)

Preparation time: 30 minutes
Servings: 4 to 6

½ cup ghee (clarified butter) or vegetable oil
½ cup split raw peanuts
½ cup split raw cashews
1 teaspoon hot green chilies, minced fine
1 teaspoon peeled fresh ginger root, minced fine
1 teaspoon turmeric
1 teaspoon ground coriander
1 teaspoon ground cumin
⅛ to ¼ teaspoon mild asafetida
¾ cup green peas, steamed until tender
2½ cups puffed rice
½ teaspoon salt
½ teaspoon sugar, if desired

1. Heat the ghee or oil in a large 5- to 6-quart saucepan over a medium-low flame for about 1½ minutes. Add the peanuts and stir-fry for about ten minutes or until they turn golden brown. Remove the peanuts with a slotted spoon and set aside to drain. Fry the cashews for 5 to 7 minutes or until golden brown. Remove with a slotted spoon and set aside to drain.

2. Drop in the ginger, chilies, turmeric, coriander, cumin, and asafetida in quick succession, and stir-fry for no more than 3 to 4 seconds. Immediately toss in the steamed peas, raise the flame to medium high, and stir-fry for 2 to 3 minutes.

3. Pour in the puffed rice and, stirring constantly, fry until the puffed rice is slightly crisp and well coated with powdered spices. Add the nuts, salt, and sugar; mix well. The puffed rice loses its crispness if it sits, so offer to Kṛṣṇa immediately.

Quick-Roasted Farina with Braised Cabbage and Bell Peppers (*Suji-bandhgobi Uppma*)

Preparation time: 20 minutes
Servings: 4 or 5

3 tablespoons ghee or vegetable oil
1½ to 3 teaspoons hot green chilies, minced fine
1½ to 3 teaspoons fresh ginger root, minced fine
1 teaspoon split *urad dāl*, if available
1½ teaspoons cumin seeds
¾ teaspoon black mustard seeds
1 teaspoon turmeric
3 cups cabbage, chopped fine
½ cup chopped green peppers
¾ cup *Malt-O-Meal* (Other brands of farina

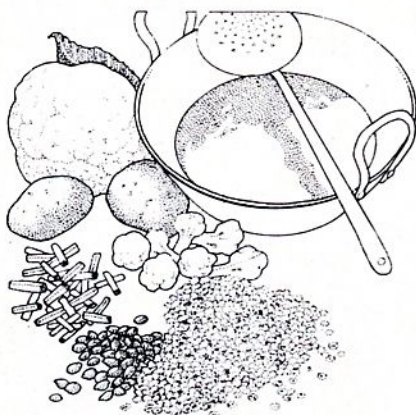
need to be stir-fried in a heavy frying pan over a low flame until toasted.)

2¼ cups water
1¼ teaspoons salt
1 firm, ripe tomato, cut into 8 pieces
½ tablespoon lemon or lime juice

1. Heat the ghee or oil over a medium-high flame in a 4- or 5-quart casserole for about 1 minute. Toss in the raw *urad dāl*, chilies, ginger root, cumin seeds, and mustard seeds, and fry until the mustard seeds sputter and pop.

2. Add the cabbage, peppers, and turmeric and, stirring frequently, fry for approximately 5 minutes or until the vegetables are braised and slightly limp.

3. Add the farina and stir-fry for 2 minutes. Stir in the water, salt, and tomatoes and boil for almost 1 minute. Remove the pan from the flame, cover, and allow the preparation to sit for 2 or 3 minutes. Stir, sprinkle with lemon juice, and offer to Kṛṣṇa.



Roasted Farina with Coconut and Nuts (*Masala Suji Uppma*)

Preparation time: 25 minutes
Servings: 4 to 6

4 tablespoons ghee or vegetable oil
2 to 3 teaspoons hot green chilies, seeded and minced fine or puréed
2 to 3 teaspoons peeled fresh ginger root, minced fine or puréed
½ tablespoon split *urad dāl*
1 teaspoon black mustard seeds
12 to 14 fresh or dried curry leaves (*nim*), if available
¾ cup *Malt-O-Meal* (see previous recipe)
½ cup dried ribbon coconut, packed loose
½ cup chopped raw cashews
2½ cups water
1¼ to 1½ teaspoons salt
1½ teaspoons dry-roasted, crushed cumin seeds
½ tablespoon fresh lemon or lime juice

1 tablespoon coriander or parsley leaves, chopped fine

1. Heat the ghee or oil in a 3- or 4-quart casserole over a medium flame until a drop of water flicked in sputters instantly. Drop in the ginger root, chilies, *dāl*, and mustard seeds and fry until the mustard seeds pop and sputter.

2. Reduce the flame to low, add the curry leaves and farina, and stir-fry for about 5 minutes. Add the coconut and nuts. Still stirring, roast over a low flame for 5 to 7 minutes or until the ingredients are golden brown.

3. While stirring with one hand, add water with the other. Bring the liquid to a boil over a high flame. Add the salt and cumin seeds. Reduce the flame to medium and cook until the farina absorbs the liquid. Remove, cover, and allow to sit for 3 to 4 minutes.

4. Stir, sprinkle with lemon juice, and garnish each portion with a sprinkle of chopped coriander leaves. Then offer to Kṛṣṇa.

Puffed Rice with Fried Vegetables (*Mourri-aloo Chidwa*)

Preparation time: 20 minutes
Servings: 4 or 5

Ingredients for Deep-Fried Vegetables:

½ cup peanuts, slowly deep-fried until golden brown
½ cup potatoes, diced into ¼-inch cubes and quickly deep-fried until golden brown
¾ cup cauliflower flowerets in ¼-inch pieces, quickly deep-fried till golden brown
1 small fresh hot green chili, seeded, sliced paper-thin, and deep-fried till golden brown
½ teaspoon salt
1 teaspoon *garam masālā*, if available

Ingredients for Puffed Rice:

3 tablespoons ghee or vegetable oil
1½ teaspoons ground coriander
½ teaspoon turmeric
1 teaspoon ground cumin
⅛ teaspoon powdered red chilies
about 1 teaspoon salt
2¼ cups puffed rice

1. Combine the deep-fried vegetables and sprinkle with ½ teaspoon salt and *garam masālā*; set aside.

2. Heat the ghee or oil in a 3-quart saucepan over a medium flame for 1 to 1½ minutes. Combine the coriander, cumin, turmeric, powdered chilies, and salt; drop the powdered seasonings in, stir, and immediately add the puffed rice. Stir-fry for 4 to 5 minutes or until the puffed rice is crispy.

3. Add the nuts and vegetables, sprinkle in the rest of the salt, and mix thoroughly. Offer warm to Kṛṣṇa.

It's all a matter of knowing the process.

Sometimes it seems that the dishes Lord Kṛṣṇa favors most take the longest time to make—like milk sweets that must be boiled down for forty-five minutes, or *kacauris* (stuffed savories) that are deep-fried for twenty-five minutes. Yet, even in

the momentum of our devotional lifestyle, we're often fully engaged doing other services and don't have as much time as we'd like to cook for Kṛṣṇa. So this month, we're featuring dishes that are quick and easy and that are also pleasing to the Lord. Puffed rice, for example, is a light meal,

great for breakfast, brunch, or an afternoon or evening snack. Not exactly "instant," but almost. And every second that we give to making, offering, serving, and tasting these foods brings us closer to our goal: an eternal life full of bliss and knowledge with Kṛṣṇa.

GOD DESCENDS

(continued from page 4)

sādhūnām vināśāya ca duṣkṛtām—to protect the devotees and annihilate the demons. Kṛṣṇa wanted to install *dharma* personified, Mahārāja Yudhiṣṭhira, on the throne, and He wanted to kill *adharm* personified, Duryodhana and company. That was Kṛṣṇa's plan. Therefore Kṛṣṇa arranged the Kurukṣetra War, and He wanted Arjuna's help, because Arjuna was His friend and devotee.

Kṛṣṇa wanted Arjuna to get the credit for the victory. Just as the devotee wants to glorify Kṛṣṇa, Kṛṣṇa wants His devotee to be glorified. This is the relationship between the Lord and His devotee. Kṛṣṇa could have done everything Himself; He was fully competent. But He wanted to give Arjuna the credit. That was His plan.

In the *Bhagavad-gītā*, for our benefit Arjuna plays the role of the common man. Actually, Arjuna knew, "Kṛṣṇa is the Supreme Personality of Godhead; it is my duty to serve Him." Arjuna was a *bhakta*, a devotee. In other words, he had dedicated his life to serving Kṛṣṇa. And at the end of the *Bhagavad-gītā*, he accepts Kṛṣṇa's instruction: "Yes," says Arjuna, "I will give up all my false designations and fight." This is real *bhakti*, devotion.

*sarvopādhi-vinirmuktam
tat-paratvena nirmalam
hr̥ṣīkeṣa hr̥ṣīkeṣa-
sevanam bhaktir ucyate*

"*Bhakti* means to serve Kṛṣṇa with our senses, giving up all false designations." One must become free of all false designations—"I am American," "I am Indian," "I am a *brāhmaṇa*," "I am a *kṣatriya*," and so on. One has to become free of all these designations, because they all pertain to the body. We must know, "I'm not the body; I'm a spirit soul [*aham brahmāsmi*]." And when one understands, "I am not this body; I am a spirit soul, part and parcel of the Supreme," that is self-realization. As long as one is in the bodily conception, he is no better than the animals. For animals there is no question of religion. Therefore, as long as we are in the bodily conception of life, we are in ignorance of our real religion, and whatever we do has no benefit either for us or for anyone else.

So, at the present moment practically everyone in the whole world is laboring under this bodily concept of life, adopting false designations—"I am Indian," "I am American," "I am this," "I am that." And on the basis of these false designations they create so many "*dharmas*." But these *dharmas* are not real *dharma*. Therefore, at the end of the *Bhagavad-gītā* Kṛṣṇa says, *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*: "Just give up all these nonsense *dharmas* and surrender to Me."

The religion of the *Bhagavad-gītā* is not Hindu religion or Christian religion or Muhammadan religion. It is the essence of religion—the reciprocation, the exchange of dealings, between God and the soul, the Supreme and the subordinate living entity. To accept Kṛṣṇa as our Lord, to surrender to the lotus feet of Kṛṣṇa—this is *bhakti*, or real religion.

When this religion is forgotten in human society, people become averse to God, or Kṛṣṇa. They become godless and think they can enjoy like God. That is *dharmasya glāniḥ*, perverted religion. Naturally, every one of us has come to this material world to enjoy. But material enjoyment is not real enjoyment. Real enjoyment is spiritual enjoyment, which comes from surrendering to Kṛṣṇa. When

**When we serve the
lotus feet of Kṛṣṇa,
we'll be satisfied. He
is so kind that just a
little service will
make our life
successful. He will
accept our service.
So why should we
serve so many others?**

there is *dharmasya glāniḥ*, a discrepancy in the understanding of our spiritual identity, people forget this real enjoyment, and Kṛṣṇa comes to revive it.

The beginning of Kṛṣṇa's teachings in the *Bhagavad-gītā* is "I am not this body but rather a spirit soul." This is the spiritual understanding. When one understands this, his devotional service begins and he becomes joyful (*brahma-bhūtaḥ prasan-nātmā*). Because we are in darkness, we are not joyful; we are always morose. Although we are serving our family, our community, our government, and so forth, we are not happy, because that is not our real religion. When we direct this same service attitude toward the lotus feet of Kṛṣṇa, we'll be satisfied.

You cannot satisfy anyone by material service. Mahatma Gandhi served India to his best ability. Still, he could not satisfy everyone: somebody killed him. So, as long as we engage in materialistic service—whether to the society or family or community or whatever—we'll never be

able to satisfy anyone. No one will ever say, "Now I am completely satisfied."

But if we try to serve Kṛṣṇa, He is so kind that just a little service will make our life successful. I'll give you an example. When Kṛṣṇa was a child, the Pūtanā demoness wanted to kill Him. (That is the plan of the demons—to kill God somehow or other.) Pūtanā thought, "I will smear some poison on my breast, and when I allow Kṛṣṇa to suck it He'll die." That was her plan. But when she took Kṛṣṇa on her lap and offered Him her breast, Kṛṣṇa sucked out Pūtanā's life along with the poison. This was Kṛṣṇa's kindness. Kṛṣṇa thought, "This demoness has come to kill Me, but after all, I have sucked her breast. Therefore she is My mother, and she must get the position of My mother in the spiritual world." Kṛṣṇa is so kind. If you try to serve Him somehow or other, even if you do it with a bad purpose, He will accept your service. So why should we serve so many others?

Also, if you serve Kṛṣṇa, you automatically perform all other services—services to the society, to the family, to the country, and so on. Why? Because Kṛṣṇa is the root of everything. If you pour water on the root of a tree, the entire tree will be nourished (*yathā taror mūla-niṣcanena tṛpyanti tat-skandha-bhujopaśākhāḥ*). And similarly, because Kṛṣṇa is the root of everything (*aham sarvasya prabhavaḥ*), if you serve Him, everyone else will automatically be served.

The purpose of this Kṛṣṇa consciousness movement is to serve Kṛṣṇa—that is our only aim—yet automatically we are giving social service. How? Because as soon as one becomes Kṛṣṇa conscious, he gives up all kinds of intoxication, all kinds of illicit sex, all kinds of meat-eating, and all kinds of gambling. Is that not social service? It is the best social service. In America the government is appreciating our movement. There are so many young people addicted to LSD, and the government is seeing that as soon as one of them comes to Kṛṣṇa consciousness, he gives up all this nonsense. Although the government is spending millions of dollars, they cannot stop this intoxication. But we can stop it simply by giving young people Kṛṣṇa consciousness.

So, it is a fact that if you accept this *dharma*—surrendering to Kṛṣṇa—then all the problems of the world will be solved. Therefore Kṛṣṇa consciousness is so much needed. And to give this education, to teach the people, Kṛṣṇa comes (*yadā yadā hi dharmasya glāniḥ bhavati bhārata*). Kṛṣṇa and Kṛṣṇa's instructions are identical. Don't think that Kṛṣṇa is no longer present. He is present by His words, the *Bhagavad-gītā*. Take His instructions, apply them in your life, and you will be happy. This is Kṛṣṇa consciousness. 🌸

THE MAGIC OF A REAL GURU

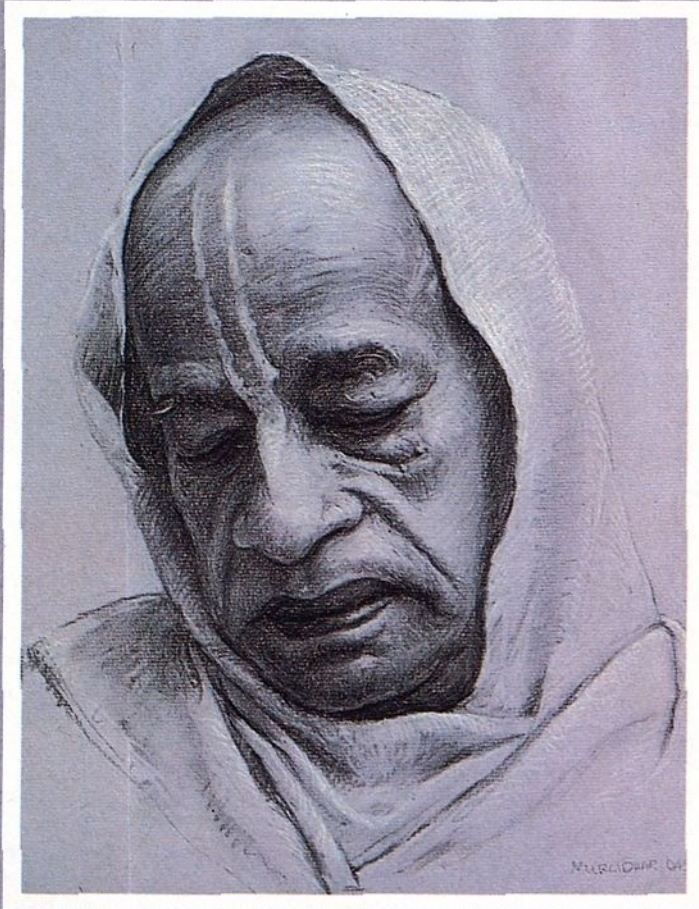
Without sleight of hand or word jugglery,
Śrīla Prabhupāda performed the greatest miracle.

by DEBARATI DATTA

The other day I was at a party and the host was talking about famous magicians and their tricks. Then he mentioned that if a *guru* could perform magic tricks, he would no doubt enjoy unlimited success. My host reasoned that performing magic would be the *guru's* way of telling his disciples, "As you can see, I am superior to you because I have some powers that you do not have; therefore, you should follow me."

Although I couldn't agree with my host, I could see the point he was making, because I knew from experience that some people will inevitably fall into such a trap. One of the other guests mentioned a certain *guru* who did, in fact, perform magic tricks, thus attracting many followers. As this conversation continued, some very sobering thoughts entered my mind.

I recalled the strong statement of the *Śrīmad-Bhāgavatam* (11.3.21): "Any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation." And another quote from the Vedic literature also came to mind: "To understand transcendental science one must approach a bona fide spiritual master." This passage goes on to explain that a *guru* must be *brahma-*



His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

niṣṭha, fixed in God consciousness.

Considering all this, we can see that the foremost qualification of a *guru* is not that the *guru* establish *his* superiority (whether by magic tricks or whatever) but that he establish the superiority of God and be able to arouse the dormant love for God in the hearts of others. Learning about our relationship with God and how to approach God, therefore, should be our purpose in approaching a *guru*.

The only superiority that we should expect the *guru* to establish about himself is that he loves God above all else, that he

has dedicated his life to cultivating and disseminating knowledge of God, and that he follows the disciplic line of pure devotees of God. Such a self-realized soul will not concoct his own philosophy but will strictly adhere to the authorized scriptures. Thus he is a bona fide *guru*, fit to instruct and initiate disciples.

Certainly a real *guru* does not need to perform magic tricks to please or impress his disciples. He will not try to please or impress his disciples at all; rather the disciples must try to please and impress him with their sincerity, respect, humility, and service. This is confirmed by Lord Kṛṣṇa Himself in the *Bhagavad-gītā*: "Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him.

The self-realized souls can impart knowledge unto you because they have seen the truth" (Bg. 4.34).

We members of ISKCON have the great fortune of having known, directly or indirectly, a real *guru*—His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda—who set the most glorious example for all *gurus* to follow. From his life we can understand that a real *guru* always directs our attention not to himself but to Lord Kṛṣṇa. Therefore, although Śrīla Prabhupāda told us very little about himself, what he had to say about Lord Kṛṣṇa

MRS. DEBARATI DATTA, an active member of the Hare Kṛṣṇa movement, lives in Denver.

comprises more than fifty volumes and fills thousands of hours of audio and video tapes. Certainly this lack of pride and egoism, this absolute preoccupation with Kṛṣṇa, is befitting a real *guru*.

We accept Śrīla Prabhupāda as great because he taught us how God is great. We worship Śrīla Prabhupāda because he has taught us how to worship God. And we are grateful to him for bringing God into the lives of so many sincere people all over the world. We are overwhelmed by the glory of the saint who walked among us, because we see people all around us behaving in a way that is most unsaintly.

Śrīla Prabhupāda taught us that the reason society is becoming more and more degraded is that people are forgetful of God. He taught us that a life without God consciousness is a wasted life and that loving and serving God is like watering the tree of life at its root. In other words, he taught us that from God consciousness come all good things: peace, prosperity, happiness, and morality.

A real *guru* does not compromise. He doesn't say, for example, "Yes, you can eat the flesh of slaughtered animals. I love you too much to impose any restrictions in your already miserable life. So do whatever you were doing before, but just become my disciple. By becoming my disciple, you need not be overly concerned about following God's laws." No. A real *guru* will

give us the bitter medicine of truth. Like a compassionate doctor, he acts in our best interest, even at the risk of not being appreciated. Śrīla Prabhupāda writes in the *Bhagavad-gītā As It Is*, "In the pursuit of self-realization, one has to follow many rules and regulations to control the mind and the senses and to concentrate the mind on the self. All these procedures are very difficult, bitter like poison, but if one is successful in following those regulations and comes to the transcendental position, he enjoys life as though always drinking nectar." So the restrictions a real *guru* imposes are necessary and beneficial.

When a *guru* who does not impose any restrictions on his disciples gains thousands of followers, it is no wonder. But when a *guru* like Śrīla Prabhupāda—who restricts his disciples from meat-eating, illicit sex, intoxication, and gambling—has as many followers, it's truly extraordinary. Only a real *guru* can convince his disciples that life is meant for self-realization, for loving and serving God unconditionally, for plain living and high thinking.

Being Indian, I'm sometimes approached by Westerners who ask my opinion of such-and-such swami or *guru*. And usually I just refer them to Śrīla Prabhupāda's books, which I have found competent to answer all questions about spiritual life. Of course, not everyone who inquires about spiritual life is genuinely interested in the

real thing. Many people, I find, are more impressed by magic tricks and other material alternatives than by transcendental knowledge and devotion to God. And for those who want to be cheated, Śrīla Prabhupāda has said, Kṛṣṇa will send a cheater.

But Śrīla Prabhupāda sincerely desired that we obtain the genuine article, true spiritual life. He desired that we embrace the spiritual principles of avoiding sinful habits (meat-eating, intoxication, illicit sex, and gambling), reading Vedic literatures like the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, and chanting the holy names of God: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Śrīla Prabhupāda's great desire was that people all over the world would realize the magic in the holy names of God. He wanted us to know that by chanting Hare Kṛṣṇa we can transform our lives from suffering repeated birth and death to loving God and returning to our original home in the spiritual world.

The life that Śrīla Prabhupāda has given to his followers is beautiful and complete. It is a very open, honest, and practical life of poetry and dance and music, of good and nourishing food, of healthy habits, enriched family relationships, and indispensable knowledge. To transform so many lives in such a powerful, beneficial way is a bit of the real magic of a real *guru*. 🌸

Renaissance

(continued from page 11)

fact, an infinite number of guests. Let us imagine that the desk clerk wants to check in a new guest. He blows a whistle, and all the doors open. The occupant of room 1 moves to room 2, of 2 to room 3, . . . and so on, *ad infinitum*. The new guest enters the now-empty room 1. Similarly, even though an infinite number of guests check out of the hotel, it will retain full occupancy. The *Īsopaniṣad* makes a similar point about the Supreme Personality of Godhead: He is so complete that even though countless energies emanate from Him, He remains complete and wholly undiminished. And although Kṛṣṇa is full and complete, yet, through His loving reciprocation with Rādhā, He eternally increases without limit.

Lord Caitanya also embodies another phase in the transcendental psychology of the loving reciprocation between Rādhā and Kṛṣṇa. We have already seen how Kṛṣṇa is ceaselessly fascinated and attracted by Rādhā. He finds Her love for Him equally amazing. Its selfless purity and its intensity fill Him with wonder. Kṛṣṇadāsa Kavirāja tells us that Kṛṣṇa thinks to Himself, "Whatever pleasure I get from tasting My love for Śrīmatī Rādhārāṇī, She tastes ten million times more than Me by Her

love" (Cc. *Ādi* 4.126). Kṛṣṇa is the supreme enjoyer, but He realizes that Śrīmatī Rādhārāṇī, by Her love for Him, enjoys even more bliss than He does. Thus Kṛṣṇa becomes eager to experience for Himself the flavor of Śrīmatī Rādhārāṇī's love for Him.

Kṛṣṇa's beauty and sweetness are so limitless that they attract the whole universe. Kṛṣṇadāsa Kavirāja says: "The beauty of Kṛṣṇa has one natural strength: it thrills the hearts of all men and women, beginning with Lord Kṛṣṇa Himself. All minds are attracted by hearing his sweet voice and flute, or by seeing His beauty. Even Lord Kṛṣṇa Himself makes efforts to taste that sweetness" (Cc. *Ādi* 4.147-48). But the one who relishes Kṛṣṇa's beauty and sweetness the most is Śrīmatī Rādhārāṇī. Her immaculate love is like a flawless mirror, and in that mirror Kṛṣṇa's own beauty and sweetness shine with ever greater brightness. Thus Kṛṣṇa desires to experience His own attractiveness in the way that Śrīmatī Rādhārāṇī does.

For these reasons, then, Kṛṣṇa desires to take the position of Śrīmatī Rādhārāṇī. That desire is eternally fulfilled in the person of Lord Caitanya. In His form as Lord Caitanya, Kṛṣṇa assumes the golden complexion and the devotional feelings of Rādhā, and tastes for Himself the un-

limited bliss of devotional service.

Kṛṣṇadāsa Kavirāja sets down two verses in which he summarizes the nature of Lord Caitanya: "The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself. Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacīdevī, as the moon appeared from the ocean" (Cc. *Ādi* 1.5-6).

The three transcendental personalities of Rādhā, Kṛṣṇa, and Caitanya together manifest the eternal dialectics of divine love, the timeless dynamics of the ever-expanding ocean of transcendental bliss. Lord Caitanya descended to flood the world with that ocean of love by distributing to everyone the chanting of the names of God. Simply by chanting Hare Kṛṣṇa,

anyone can enter into that limitless ocean of the nectar of devotion.

Lord Caitanya inaugurated a *bhakti* renaissance and turned people's vision to God at the same time that the Renaissance in Europe turned people's vision to man and the world. Men like da Vinci, fascinated by the marvelous and cunning complexities of material nature, began to delve into her secrets with an insatiable curiosity and were rewarded with discovery. At the same time, as if in counterbalance, Lord Caitanya, through the renaissance of *bhakti*, gave to the world an unprecedented view into the inner dynamics of infinite love in the all-attractive Supreme Personality of Godhead. Just as men of the Renaissance tried to open up the world and unlock the secrets of nature, Lord Caitanya and His

associates opened up the kingdom of God and unlocked the secrets of love of God.

To the people of the Renaissance, the world and man seemed imbued with limitless possibility and promise. Western civilization to the present day has been following up on that vision, and it becomes more and more apparent that the world and man have not lived up to their promise. The Renaissance shift of vision from God to man and matter has cut people off from any transcendent source of meaning and value, and the resultant relativism and nihilism—the ripened fruit of the Renaissance—have released demonic energies that have devastated the earth in our time. And there is more to come.

Therefore, Lord Caitanya's appearance was most timely. The civilization born in

Europe during the Renaissance has grown to straddle the earth. But there has been a most fortunate counterflux, as the *sai-kīrtana* movement of Lord Caitanya has also spread over the globe, in fulfillment of Lord Caitanya's own prophecy. By showing how Kṛṣṇa is supremely loving and all-attractive, and by making Kṛṣṇa easily accessible through the chanting of His names, Lord Caitanya has made it possible for us to shift our vision back to God once more. This is necessary. Man and the world cannot answer to the demand we have placed upon them. Only Kṛṣṇa and His transcendental kingdom, where He eternally revels in pastimes of love, can do that. This alone is the realm that is rich with infinite promise, beckoning to us with limitless possibilities. ❀

ACADEMIA

(continued from page 13)

dangers of alcohol consumption and to provide rehabilitation for alcoholics.

Nevertheless, even such drastic measures will not be successful as long as people still feel an inner need for alcohol. Śrīla Prabhupāda states, "Unless one is transcendently situated, it is not possible to cease from sense enjoyment. The process of restriction from sense enjoyment by rules and regulations is something like restricting a diseased person from certain types of eatables. The patient, however, neither likes such restrictions nor loses his taste for eatables."

How to become transcendently situated is described in the *Bhagavad-gītā*. "A liberated person is not attracted to material sense pleasure or external objects but is always in trance, enjoying the pleasure within. In this way the self-realized person enjoys unlimited happiness, for he concentrates on the Supreme."

The process of concentrating upon the Supreme is technically called meditation. In *This Side Up*, a publication of the U.S. government's Alcohol, Drug Abuse, and Mental Health Administration, *mantra* meditation is recommended as a genuine technique for providing positive experiences that will help young people overcome the psychological need for alcohol and other drugs. "*Mantra* meditation is a simple and popular way to meditate. . . . Usually a *mantra* is given to you by the person who teaches you to meditate. It is a word or syllable that can be focused upon or repeated over and over." The publication goes on to state that by meditation one can "achieve a high level of relaxation and a definite 'up' feeling."

The authors of *This Side Up* recognize the spiritual foundations of meditation, and the Hare Kṛṣṇa *mantra* is especially effective, being the transcendental sound

vibration of Godhead. The Vedic literature teaches that God's transcendental energies are concentrated in *mantras*—such as the Hare Kṛṣṇa *mantra*—that contain the names of God. Among these energies is the Lord's transcendental pleasure energy, *harā* (*hare* in the vocative). Thus by meditating upon the sound of the Hare Kṛṣṇa *mantra*, one can experience a spiritual pleasure that far surpasses any material experience. Chanting Hare Kṛṣṇa should be a part of everyone's education.

THE POPE AND SAINTLY QUALITIES

by Kuṇḍalī dāsa

Back in January of 1984, when Pope John Paul II personally visited and forgave "as a brother" Mehmet Ali Ağca, who had attempted to assassinate him almost three years before, the Pontiff's message to the world was clear: "Love your enemies. Do good to those who hate you." His example befits a follower of Lord Jesus, who showed mercy even to his tormentors: "Father, forgive them, for they know not what they do."

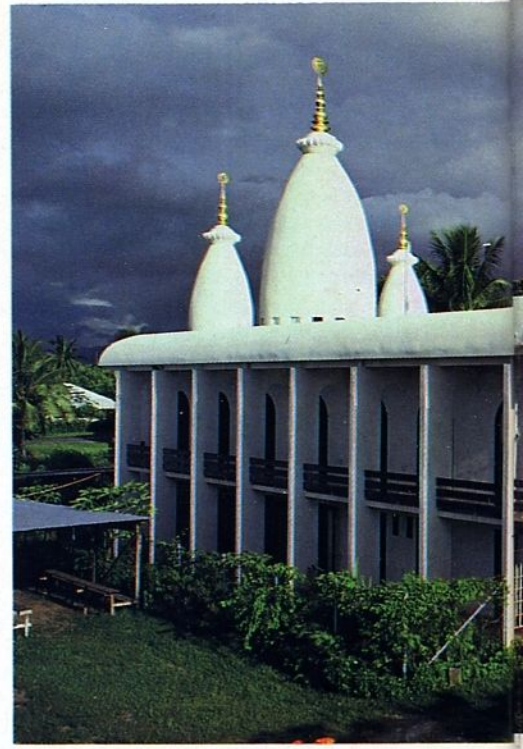
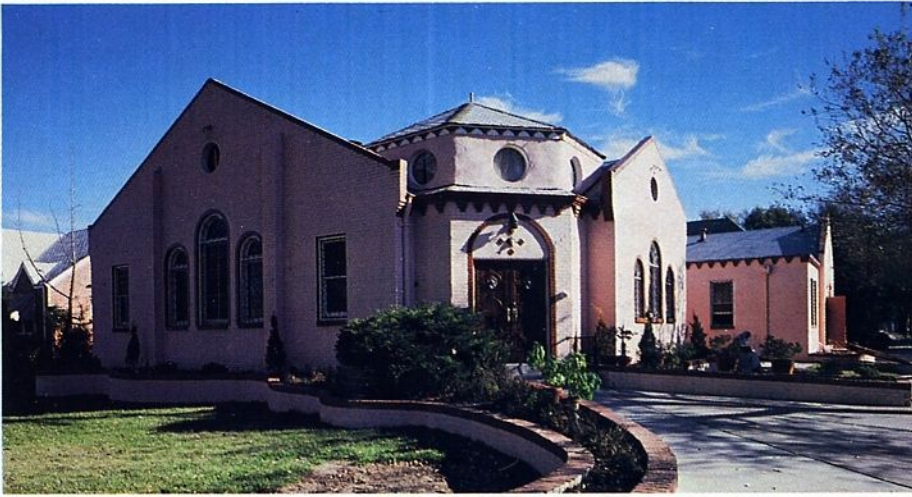
Judging from the media's coverage of this simple act of forgiveness, Pope John Paul's reputation as a man of God has now increased. People the world over, Catholic and non-Catholic alike, were moved by the Pope's example of saintly conduct. Thus we are reminded that saintly conduct can transcend all barriers of class, culture, and religious creed. I found the worldwide approval the Pope received to be heartwarming, and I took it to be a positive sign for the members of the Kṛṣṇa consciousness movement, who are all endeavoring to develop the qualities of saintliness, one of which is forgiveness.

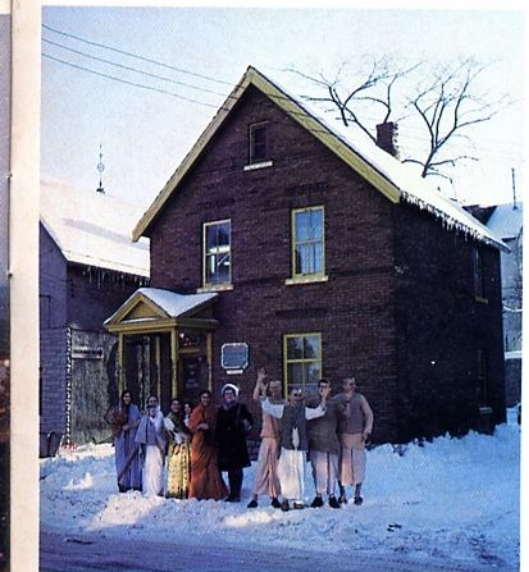
The science of Kṛṣṇa consciousness teaches that to nurture a saintly character one must become a devotee of God; this is

absolutely essential. Once one resolves to do this, his next step is to associate with persons of similar conviction. Consciousness is like a mirror, reflecting whatever it associates with. Therefore, if we want saintly qualities, we must seek saintly association.

The Kṛṣṇa consciousness movement is a society of persons who have chosen to become saintly. Like most people, the devotees of Lord Kṛṣṇa see the many problems of the world and want to bring about a change for the better; but they also know that the first step in effecting that change is to purify themselves. As I have already mentioned, forgiveness is but one saintly quality. A pure devotee of the Supreme Lord is also humble, truthful, equal to everyone, faultless, mild, magnanimous, and clean; he is without material possessions, he performs welfare work for everyone, and he is peaceful, surrendered to the Supreme Lord, devoid of selfish desires and indifferent to material acquisitions; he is fixed in devotional service to the Lord, he completely controls the six bad qualities (lust, anger, greed, illusion, madness, and envy), eats only as much as required, and is sane; he is respectful, grave, compassionate, friendly, poetic, expert, and devoid of false prestige; and he speaks only of God and devotional service to Him.

Sometimes misinformed persons try to discredit the process of Kṛṣṇa consciousness, claiming that the devotees will fail; it's too difficult to be good in a bad world, they say. Granted, it's a struggle to be good in a bad world, but what else can we do? Shall we compromise? Give up? Become part of the bad world? Of course not. Even the people who make the world bad have to struggle to do so. Struggle is there in either case. One simply has to choose whether to struggle as part of the solution or struggle as part of the problem. But struggle we cannot avoid. ❀





WHAT IS A TEMPLE?

The form may vary, but the function doesn't.

by SATYARĀJA DĀSA

A temple of Lord Kṛṣṇa is a “house of God” and is completely spiritual. But what exactly does that mean?

Consider the following analogy. If you were to take an iron rod and place it in fire, the rod would become hotter and hotter until it would glow red hot. Then, practically speaking, your iron rod would have become fire, giving off its own heat and light. Indeed, if you dared touch it, it would burn you.

Similarly, if a building is actually functioning as a house of God, a place where the Supreme Lord is worshiped with love and devotion, then it should be accepted as totally spiritual, as a part of the kingdom of God. Of course, an iron rod has the capacity to burn you only when it is put into fire, and a building may appropriately be called a temple only when it is

used in the service of the Supreme Lord. Its use in the sincere service of God, therefore, distinguishes a temple from an ordinary building. And such a temple will purify all who enter, just as a red-hot iron rod will burn whoever touches it.

Sometimes people avoid the temple. Understanding that God is everywhere, they say, “God is all-pervading. I don't have to go into your building.” But if God is all-pervading, then He is certainly in the temple.

Actually, God's presence in the temple is especially beneficial for us, for despite His omnipresence, He is not readily perceivable, except to one with spiritual vision. In a genuine temple, we're able to associate with people trained in such spiritual vision, and we get to enhance our own realization of the all-pervading

Domes, spires, ringing bells, stained glass—these are a few of the outward signs that might indicate that a particular building is a “house of God.” As this sampling (at left) of ISKCON's many centers shows, however, a temple's external features may be deceiving. It's not so much what you see from without as what goes on inside that distinguishes an ordinary building from a temple of God. Whether in a small clapboard house, a European castle, or a traditional Indian-style temple, ISKCON devotees fully engage themselves in serving, worshiping, and glorifying the Supreme Personality of Godhead, Kṛṣṇa. Clockwise from top left are temples in Denver, Colorado; Lautoka, Fiji; Ermenonville, France; Ottawa, Ontario; New Vrindaban, West Virginia; Longdenville, Trinidad; and Vṛndāvana, India.



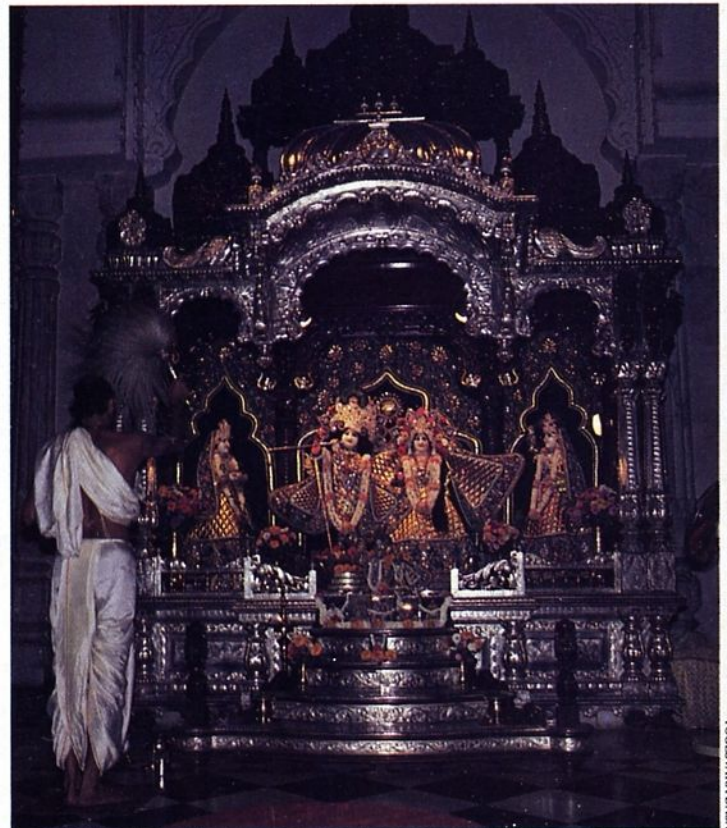
nature of the Lord by hearing transcendental philosophy. Furthermore, we learn to perceive the Lord's personal presence in the Deity (*arcā-vigraha*) on the altar.

Thus, by taking advantage of spiritual association, by hearing transcendental philosophy, and by worshiping the Deity in the temple, an ordinary person is more likely to remember the Lord's all-pervasiveness in day-to-day life. Moreover, the temple offers us an opportunity to meet others who are also interested in broadening their spiritual perception. So, if a building cannot afford one all these facilities, then it should not be called a temple.

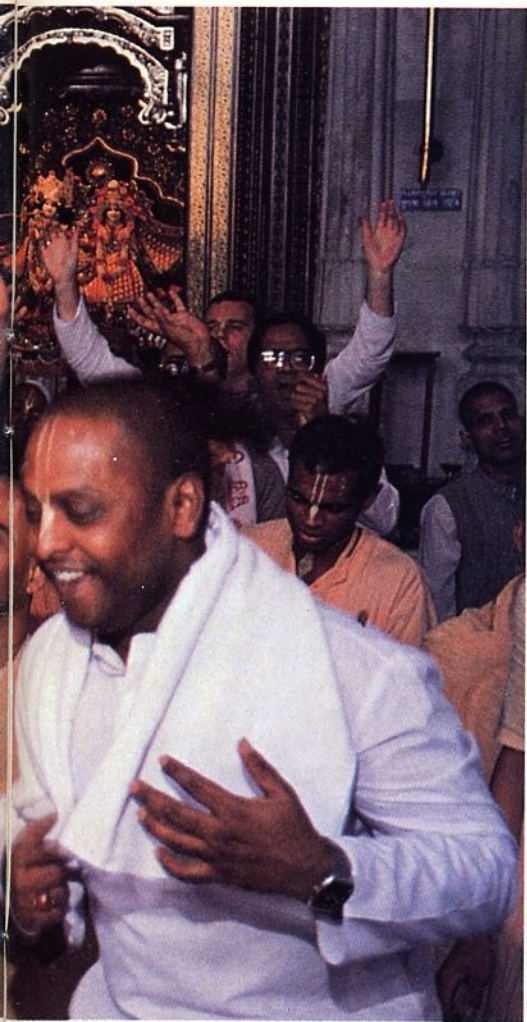
The activities within a genuine temple are intrinsic to the soul—they are natural. A temple of Lord Kṛṣṇa affords one the opportunity to sing the holy names of God, to worship the Deity, to eat food offered to the Deity, to perform various services for the pleasure of the Deity, and to hear transcendental philosophy from Vedic texts like the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. Such activities are inherently pleasing. One need simply acquaint himself with these things to know for sure that devotional service to Lord Kṛṣṇa is the natural activity of the soul.

A bona fide temple is actually a sample

Neither whimsy nor blind faith have any place in ISKCON temples. At right, following the ancient tradition of Deity worship, a devotee-priest carefully performs an *ārati* ceremony in worship of the Deities of Rādhā-Kṛṣṇa. A daily class (far right) on the *Śrīmad-Bhāgavatam*, features open discussion on the philosophy of Kṛṣṇa consciousness.



YOGESWARA DASA



YOGESHVAR DASA

Joyous glorification of the Supreme Lord pervades a genuine temple. At left, to the accompaniment of drums and hand cymbals, devotees of Lord Kṛṣṇa of various ages and nationalities chant the Hare Kṛṣṇa mantra and dance during one of the daily services at the ISKCON center in Bombay. A sumptuous feast of vegetarian dishes offered to Kṛṣṇa is the feature attraction at the Sunday afternoon festival held each week at every ISKCON temple. Below, the Sunday feast in San Diego.



VISAKHA DEVI DASA



YOGESHVAR DASA

of the spiritual world. Thus, in the material world, genuine temples are few and far between. When we enter such a temple, however, we need no one to tell us it is genuine. Does one who is well fed need someone to tell him that he is no longer hungry? When we enter a bona fide temple, we are naturally uplifted and reminded of

our original relationship with God in the transcendental kingdom. We feel at home.

After all, the spirit souls in this material world have a sort of "amnesia." We identify with our gross material bodies and forget our real identity in our eternal relationship with God. Thus there is no end to our misery, birth after birth. But when

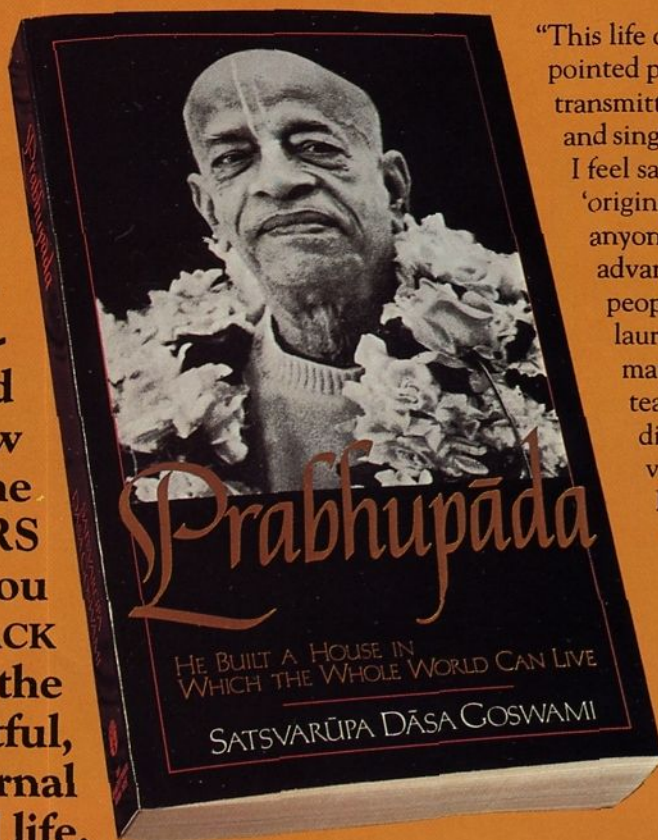
we enter a temple, we feel relief. This is because a place where the Supreme Lord is worshiped according to the rules and regulations of the revealed scriptures is reminiscent of the spiritual world, our original home.

Even in the conventional sense, when someone has amnesia, expert psychologists agree that the most reliable cure is to place the patient in the environments he should be most familiar with. No other remedy is quite as effective. Similarly, when one goes to the temple, associates with devotees, and chants the holy names of God—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—one is cured of the amnesia of material life. Soon one becomes spiritually aware, naturally happy.

The temples of the International Society for Krishna Consciousness, being genuine temples by all the above standards, are fully spiritual. Therefore, although they appear to be within the major cities of the world, they are also within the spiritual world—a transcendental phenomenon visitors everywhere are experiencing daily. If you visit, you too might remember something you've long forgotten.

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—Harvey Cox
Professor of Divinity
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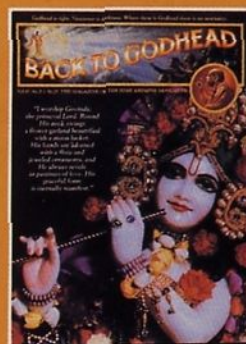
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LETTERS

(continued from page 6)

However, we cannot neglect the prescribed rules and regulations regarding devotional service. Since sinful activities such as meat-eating, illicit sex, intoxication, and gambling interfere with Kṛṣṇa consciousness, devotees never attempt to utilize such things in the service of the Lord.

ISKCON is expanding by the will of God. It does not depend on industrial enterprises, because everything, including the raw materials utilized by the factories, are ultimately gifts of God. So although you have suggested that the Kṛṣṇa consciousness movement "survives by means of a godless civilization," the fact is that everyone—God conscious devotee and godless materialist alike—exists by the gifts and mercy of the Supreme Personality of Godhead. The devotee recognizes this; the atheist does not.

* * *

I must mention my special appreciation of the articles by Ravindra-svarūpa dāsa, most recently, "Endless Love" and "Encounter at Kurukṣetra." His explanations of the value and qualities of spiritual pleasure compared with material pleasure are so clear and thorough and strikingly poetic that his words enter my mind and heart to arouse my dormant feelings of love for Kṛṣṇa. His articles, one by one, are helping me realize that "there is no society like Kṛṣṇa's society, and no love like Kṛṣṇa's love." I certainly hope he continues writing about the nectar of devotional service so that we may all benefit from his mature insights. Also, the illustrations are supremely beautiful!

Patricia Jurczyk
Lake Huntington, N. Y.

RESOURCES

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

For more information, write to Śrī Rāma dāsa, ISKCON Gurukula Education Office, P.O. Box 388, Lake Huntington, N.Y. 12752.

If you're a scientific person, apply your mind to the science of self-realization. Read *Mechanistic and Nonmechanistic Science*, an investigation into the nature of consciousness and form by Richard L. Thompson, Ph.D. (Sadā-pūta dāsa).

In this book, Dr. Thompson shows how physics breaks down when it tries to deal with

consciousness. He examines how biology runs in circles when it tries to account for complex forms of life. For scientists seeking a unified view of the world, he suggests looking beyond theories that boil everything down to impersonal arrangements of numbers. And he gives some revolutionary ideas of what science has yet to find. Includes rigorous technical sections you can read if they're for you, or skip over without hindrance if they're not.

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This spring or summer, visit Prabhupāda's Palace of Gold. You'll find peace and inspiration in this spiritual place of pilgrimage. Tour the gar-

dens, the gilded walkways, the marble halls and rooms. See the inspired works of devotee-painters, sculptors, and craftsmen. And enjoy delicious *kṛṣṇa-prasādam*, spiritual food, in the Palace of Gold Restaurant.

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NOTES FROM THE EDITOR

A Kṛṣṇa Conscious Response to Terrorism

Whenever we hear of a sensational act of terrorism somewhere in the world, especially when it involves the random killing and maiming of innocent people, we ask, "Why?" And when a particular terrorist group comes forward and claims credit for some atrocity, we ask the same question, this time more deeply—"Why? Why do they hate so much? What can be done to stop them?"

The experts say to explain, what to speak of to remedy, terrorism is difficult, because it is such a complex and varied phenomenon. In his book *Terrorism*, Robert A. Lifton discusses such explanations as the moral breakdown of society, psychological aberrations of the individuals involved, the terrorists' desire to change the existing system, motives of frustration and revenge, a syndrome of hate, and the terrorists' conscious effort to appear unpredictable and irrational—a "strategy of the absurd." Mr. Lifton concludes that the sheer variety of these opinions indicates "what a complex problem modern terrorism is." Brian Jenkins, director of the Rand Corporation program on political violence, has said of terrorism, "It's a lot more complex than simply saying, 'Take two aspirin and call me in the morning.'"

In the face of such a painful complexity, I won't attempt to advocate that terrorism can be easily solved by everyone's chanting Hare Kṛṣṇa and becoming Kṛṣṇa conscious. It's not so easy. What to speak of teaching peace and equanimity to terrorists, presenting such principles of God consciousness to the millions of normal persons is difficult. Yet the Kṛṣṇa conscious devotee has the duty of presenting with conviction the message of God consciousness as the remedy to ills such as terrorism, even though he knows that most people will find these teachings difficult to apply. The devotee remains undaunted, however, confident in his understanding that the Kṛṣṇa conscious solution is possible and practical.

A Kṛṣṇa conscious analysis of terrorism shows sectarianism to be the common denominator of the widely varied terrorist groups. Ignorant sectarianism,

churned into hate by people already accustomed to violence, produces terrorism. In the Mideast the Palestinians justify their violent acts of terrorism by the sectarian claim that they are fighting for their homeland. In Northern Ireland the fighting is mainly based on nationalistic and economic differences. And the Basques in Spain, the Puerto Rican national groups like FALN, and many other groups throughout the world all stand on their various sectarian concepts of racism and nationalism in their struggle for power.

Some terrorist groups are based on ideologies rather than differences in race or nationality, but in either case the violent results are the same. The pitting of one speculative ideology against another cannot create an atmosphere in which the world's population can peacefully and cooperatively live together. Nor will malicious, vengeful acts convince one group of the rightness of another. Tensions due to differences in ideology, race, and national allegiance will continue to confuse us, and they cannot be resolved simply by political diplomacy. What is required is a change in consciousness, a change that will lift the vengeful parties above their petty concerns of sectarianism.

The *Bhagavad-gītā* and other Vedic literatures give relevant advice for alleviating the distorted sectarian mentality. The *Śrī Īsopaniṣad* states that all land and resources are ultimately the property of the Supreme Personality of Godhead, and while we may lawfully use these resources, we must conform to a God-given quota. World leaders should recognize this and act accordingly. Otherwise, if nations disregard the proprietorship of God and thus exploit the laws of nature in a sectarian way, then the "fanatic" have-nots will only imitate the bad example. Furthermore, the *Śrīmad-Bhāgavatam* informs us that when a person is enlightened with absolute knowledge, he will see that sectarian issues are not worth hating and killing for.

To a Kṛṣṇa conscious person, the basic principles of God consciousness are not sentimental, theoretical, or dogmatic

but are facts of nature and life. And a Kṛṣṇa conscious person is capable of applying those principles to the most complex situations of daily living. Political experts and analysts are often called in to combat terrorism, but why not call in the best self-realized spiritual teachers, who know the science of God and can spot the deficiencies in the present Age of Quarrel? Persons who are free of sectarianism, who see the spirit soul in all beings despite the bodily covering, are the most qualified when a nation's leaders are considering how to avert terrorism.

Once on a morning walk in Rome, my spiritual master, Śrīla Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness, was being asked how Kṛṣṇa consciousness could solve the various problems of modern society. When asked about terrorism, Śrīla Prabhupāda replied that people should not expect to do away with terrorism as long as the vast majority of human beings were behaving as animals. It is natural that one ferocious beast fight with another, he said. So we shouldn't be surprised when persons already accustomed to inhuman acts become terrorists. In other words, as long as the members of society are being taught that certain kinds of exploitative sectarianism are good and that certain kinds of violence for sense gratification are approved (such as animal slaughter and abortion), then we should not be surprised to see a few agitated members of such a society committing acts of terrorism. Violence will always breed violence.

While there is an obvious, immediate need to barricade embassies and presidential buildings against the terrorists' dynamite-loaded trucks, and while there is a need for police and military surveillance to prevent terrorism from erupting in public places, more lasting solutions must be taken up. Kṛṣṇa conscious persons have knowledge of the nonsectarian, nonviolent spiritual essence at the heart of every human being, and they see that the most important step in combating terrorism is to propagate this knowledge.—SDG

Centers of the Hare Kṛṣṇa Movement

(continued from the back cover)

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Caddo, Oklahoma (New Kuruṅsetra)—Route 1, Box 296-A, 74729/ (405) 367-2784
 Carriere, Mississippi (New Talavan)—Route 2, Box 449, 39426/ (601) 798-8533
 Gainesville, Florida—Rt. 2, Box 24, Alachua, 32615/ (904) 462-9046

Gurabo, Puerto Rico (New Govardhana Hill)—(contact ISKCON Río Piedras)
 Hillsborough, North Carolina (New Goloka)—Rt. 6, Box 701, 27278/ (919) 732-6492
 Mulberry, Tennessee (Murāri-sevaka)—Murari Project, Rt. No. 1, Box 146-A, 37359/ (615) 759-7331
 New Vrindaban, W. Virginia—R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/ (304) 843-1600
 New Vrindaban Membership Service—R.D. 1, Box 296, Hare Krishna Ridge, 26041/ (304) 845-8900
 Ninole, Hawaii (New Kṛṣṇaloka)—P.O. Box 108, 96773/ (808) 955-3947
 Philo, California (Gaura-maṅḍala-giri)—P.O. Box 179, 95466/ (707) 895-2300
 Port Royal, Pennsylvania (Gitā-nāgari)—R.D. No. 1, Box 163, 17082/ (717) 527-4101
 Roadhouse, Illinois (Nectarland)—Rt. 1, Box 70, 62082 (contact ISKCON St. Louis)/ (314) 535-8085
 Three Rivers, CA (Bhaktivedanta Village)—44799 Dinley Dr., 93271/ (209) 561-3302

RESTAURANTS

Dallas—Kalachandji's (at ISKCON Dallas)
 Detroit—Govinda's (at ISKCON Detroit)/ (313) 331-6740
 Los Angeles—Govinda's, 9624 Venice Blvd., Culver City, 90230/ (213) 836-1269
 Miami Beach—Govinda's (at ISKCON Miami Beach)
 New Orleans—Govinda's, 1309 Decatur St., New Orleans, 70116/ (504) 522-3538
 New Vrindaban—Palace of Gold Restaurant/ (304) 843-1233 (closed Dec.—April)
 St. Louis—Govinda's (at ISKCON St. Louis)/ (314) 535-8085
 San Diego—Govinda's, 1470 N. Hwy. 101, Leucadia 92024/ (619) 942-2330
 San Francisco—Jagannatha's Cart, 57 Jessie St., 94105/ (415) 495-3083
 San Francisco—The Higher Taste, 775 Frederick St., 94117/ (415) 661-7290
 San Francisco—The Seven Mothers, 86 Carl St., 94117/ (415) 753-9703
 San Juan, Puerto Rico—Govinda, Tetuan 153, Viejo San Juan 00903/ (809) 725-4885

EUROPE

ENGLAND AND IRELAND

Belfast, Northern Ireland—23 Wellington Park, Malone Rd., Belfast 9
 London, England (city)—10 Soho St., London W1/ (01) 437-3662
 London, England (country)—Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP/ (09276) 7244
 Worcester, England—Chaitanya College at Croom Court, Severn Stoke, Worcester WR8 9DW/ (090 567) 214

FARM COMMUNITIES

Glengariff, Ireland (Hare Kṛṣṇa Farm)—County Cork
 London, England—(contact Bhaktivedanta Manor)

RESTAURANT

London—Healthy, Wealthy, and Wise, 9-10 Soho St./ 01-437-1835

ITALY

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

FARM COMMUNITY

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

RESTAURANTS

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

OTHER COUNTRIES

Amsterdam, Holland—Keizersgracht 94/ (020) 24-94-10
 Athens, Greece—Bhaktivedanta Cultural Assoc., 133 Solonos St./ 30-1-364-1618
 Barcelona, Spain—Calle Cuatro Caminos 27-29, Barcelona 22/ (93)-211-0216
 Copenhagen, Denmark—Govinda's, Soldalen 21, 2100 Copenhagen/ (01) 18-43-78

(This list of worldwide Hare Kṛṣṇa centers continues on the inside back cover.)