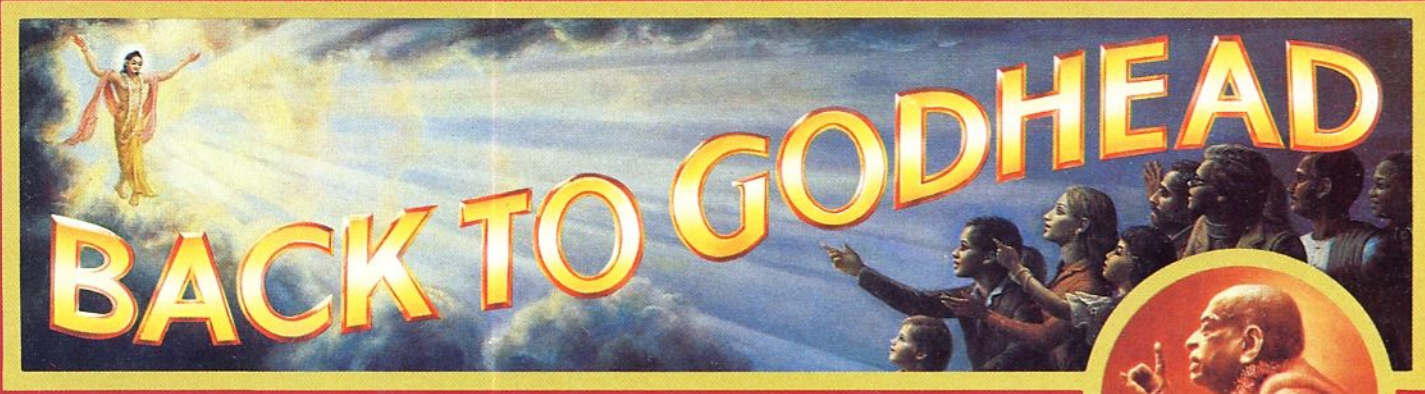


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



Vol. 19 No. 9

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

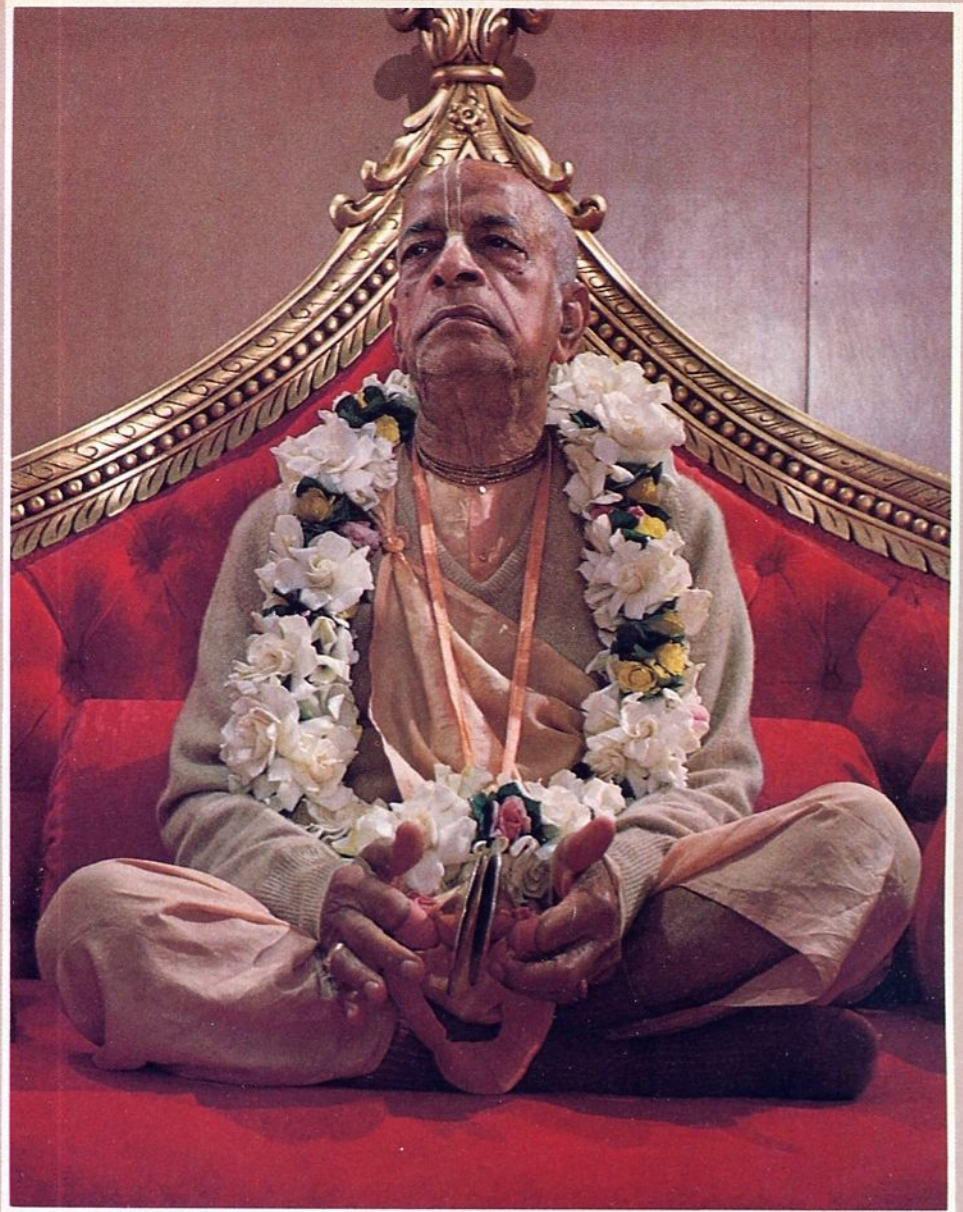
KṚṢṆA CONSCIOUS EDUCATION

The Gurukula System



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. Specific disciples throughout the world have accepted the position of spiritual master, initiating disciples of their own. And these disciples, in turn, become linked with Śrīla Prabhupāda through the transcendental system of disciplic succession.



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

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

BACK TO GODHEAD

FOUNDED 1944 VOL. 19, NO. 9 SEPTEMBER 1984 PRICE: \$1.50

FOUNDER

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

EDITOR IN CHIEF Satsvarūpa dāsa Goswami
SENIOR EDITOR Maṇḍaleśvara dāsa
ASSOCIATE EDITORS Dravida dāsa, Mathureśa dāsa
CONTRIBUTING EDITORS Drutakarmā dāsa,
Kundali dāsa, Ravindra-svarūpa dāsa,
Viśākhā-devī dāsi
DESIGN Yamarāja dāsa
ILLUSTRATOR Dhruva Mahārāja dāsa
CIRCULATION Ādi-keśava dāsa
COMPOSITION Dattātreya dāsa, Tattva-vit dāsa
PRODUCTION Bali Mahārāja dāsa, Bimala-devī dāsi,
Bhakta Subhash
PROOFREADER Kṣamā-devī dāsi
SANSKRIT EDITOR Kuśkratha dāsa
ARCHIVES Kīrtana-rasa dāsa, Nitya-trptā-devī dāsi,
Parama-rūpa dāsa
SUBSCRIPTION SERVICES Gangā-gati-devī dāsi,
Janeśvari-devī dāsi, Kṛṣṇa-kṛpa dāsa, Kuntī-devī dāsi
PRINTING CONSULTANT Paul Bleier

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 *a* in *bat*, *long ā* like the *a* in *far* (and hold it twice as long as the short *a*). Pronounce *e* like the *a* in *evade*, *long ī* like the *i* in *pique*. Pronounce the vowel *ṛ* like the *ri* in *rim*, and *e* 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."

EDITORIAL OFFICES. Send editorial correspondence to BACK TO GODHEAD, 51 West Allens Lane, P.O. Box 18928, Philadelphia, PA 19119. Phone: (215) 848-2350.

SUBSCRIPTIONS. BACK TO GODHEAD is published monthly except March. For a one-year subscription, send \$8.00 to BACK TO GODHEAD, P.O. Box 18928, Philadelphia, PA 19119. (For Canada, add \$2.00. Outside Canada and the U.S.A., add \$3.00 for surface mail, \$22.00 for airmail.)

When writing to change your address or clear up any questions about your subscription, write to Circulation Dept., P.O. Box 18928, Philadelphia, PA 19119. (Or call 215-822-0787.) We can answer your questions faster if you send us a recent mailing label or invoice. Please allow six to eight weeks for changes to show up on your mailing label.

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



© 1984 The Bhaktivedanta Book Trust. All rights reserved. BACK TO GODHEAD (ISSN 0005-3643) is published monthly except March by the Bhaktivedanta Book Trust, a division of the International Society for Krishna Consciousness of America, Inc., 51 West Allens Lane, P.O. Box 18928, Philadelphia, PA 19119. Second-class postage paid at Philadelphia, PA.

POSTMASTER: Send address changes to BACK TO GODHEAD, P.O. Box 18928, Philadelphia, PA 19119.

TO KNOW THE UNKNOWABLE 2

If even learned sages are unable to understand the Supreme Personality of Godhead, then how can we?

Simple Living, High Thinking

THE NATURAL SPIRIT 5

A long, grueling trek toward an equatorial haven ends happily at a Hare Kṛṣṇa farm in Pennsylvania.

HOW HE CREATES 8

The Vedic literatures add an important dimension to the creation debate.

Book Section

ŚRĪMAD-BHĀGAVATAM 15

The continuing presentation of India's great spiritual classic. Translation and commentary by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda.

THE DEATH OF MY FATHER 21

A devotee recalls how his father appreciated Kṛṣṇa consciousness and encouraged him to pursue it.

Lord Kṛṣṇa's Cuisine

ONE POTATO, TWO POTATO, THREE... 24

Here's how to make innumerable main or side dishes with any vegetable.

A HIGHER EDUCATION 26

A father considers the merits of a Kṛṣṇa conscious education.

THE VEDIC OBSERVER 12

ŚRĪLA PRABHUPĀDA SPEAKS OUT 14

EVERY TOWN AND VILLAGE 19

LETTERS 23

FESTIVALS, CALENDAR, AND RESOURCES 31

NOTES FROM THE EDITOR 32

COVER: Human life is a rare opportunity to reawaken our eternal loving relationship with the Supreme Personality of Godhead, Kṛṣṇa, and to see His hand in every step of our daily lives. Children at Hare Kṛṣṇa schools around the world, therefore, learn the glories of the Supreme Lord along with all regular academic subjects. These girls at the Kṛṣṇa school near Valencay, France, enjoy a jaunt through the school gardens. (Photo: Yogeśvara dāsa)

TO KNOW THE UNKNOWABLE

Without submissively hearing from self-realized souls
about the glories of the Supreme Lord, no one can understand Him.

A lecture given in New York in 1967

by HIS DIVINE GRACE

A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA

Founder-Ācārya of the International Society for Krishna Consciousness

*na me viduḥ sura-gaṇāḥ
prabhavaṁ na maharṣayaḥ
aham ādir hi devānāṁ
maharṣiṇāṁ ca sarvaśaḥ*

“Neither the hosts of demigods nor the great sages know My origin or opulences, for in every respect I am the source of the demigods and sages.” (*Bhagavad-gītā* 10.2)

Here Lord Kṛṣṇa is saying that nobody knows Him. Even the demigods on higher planets, who are more intelligent and more advanced than human beings, do not know Kṛṣṇa. Nor do the seven great sages (*maharṣayaḥ*), whose planet is near the polestar. They also do not know Him.

Why don't the demigods and sages know Kṛṣṇa? He explains, *aham ādir hi devānāṁ maharṣiṇāṁ ca sarvaśaḥ*: “Because I am the source of all these demigods and sages.” Kṛṣṇa is the father of everyone. And that means He is the origin of this universe. The *Śrīmad-Bhāgavatam* very nicely describes how this universe took shape, how Brahmā was created, how from Brahmā the *ṛṣi*s [sages] were created, and how the general population increased. These descriptions are there.

So, Lord Kṛṣṇa is the origin of everything. As it is said in the *Vedānta-sūtra*,

janmādy asya yataḥ: “Everything is emanating from Him.” This means He is also the origin of the Paramātmā (the Super-soul) and the *brahmajyoti* (His impersonal effulgence). Kṛṣṇa confirms this here by the word *sarvaśaḥ*, which indicates, “I am the supreme source of anything you have any conception of.” Therefore He is very great, the source of everything.

But if the Supreme Personality of Godhead is so great that nobody knows Him, then how can He be known? If He is not known even to the demigods, if He is not known even to the great sages, then how can we know Him? Yes, we can know Him. When the Supreme Lord comes before you and reveals Himself to you, then you can know Him. You cannot know Him by utilizing your imperfect senses. *Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. Because our senses are imperfect, even though we may expand our sensual power artificially, and even though we may go on speculating for millions of years, we cannot realize the Supreme Personality of Godhead.

But, *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*: When you adopt a submissive attitude and you chant the holy names of the Lord, then you can know Him. The word *jihvādau* means that God realization begins with the tongue. The

tongue's function is to eat and to vibrate sound. So we have to engage in these two processes: vibrating Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and eating *kṛṣṇa-prasādam* [food offered to Kṛṣṇa]. You cannot allow your tongue to taste anything and everything. If you can control your tongue by eating *kṛṣṇa-prasādam*, and if you engage your tongue in vibrating the transcendental sound “Hare Kṛṣṇa,” then one day Kṛṣṇa will reveal Himself to You—simply by this submissive process of surrendering your tongue to the Supreme Personality of Godhead.

By controlling the tongue, you control all the other senses. And if you cannot control your tongue, then you cannot control any of your other senses. So the first and foremost thing is that you have to control your tongue. Don't allow your tongue

When a disciple hears from his spiritual master about the science of Kṛṣṇa consciousness, it is not a whimsical exchange. A bona fide spiritual master has in turn heard from his own *guru* in an age-old chain of disciplic succession. And the message of the disciplic succession is confirmed by the Supersoul, a manifestation of Kṛṣṇa who is present in the heart of both the spiritual master and the disciple.



to taste everything and anything. Kṛṣṇa has given us so many nice preparations. The day before yesterday we had feasting here. Everybody tasted the delicious *prasādam*—so many nice preparations. Our tongue is very fastidious: it wants to taste this and that. Therefore Kṛṣṇa is so kind that He gives us varieties of *prasādam* so we can taste them and satisfy our desire and at the same time become spiritually advanced. This is a nice process.

It is not that you have to do this only in our association. You can learn this art and do it in your own home. You can make nice vegetable preparations at home and offer them to Kṛṣṇa. It is not very difficult. Every day we prepare these dishes and offer them to Kṛṣṇa while we chant,

*namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ*

["Let me offer my respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all brahminical men, who is the well-wisher of the cows and the *brāhmaṇas*, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda."]

This process is not very hard. Everyone can prepare the foodstuffs and offer them to Kṛṣṇa and then partake of them with family members and friends. Then you can all sit down before a picture of Kṛṣṇa and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In this way you can live a pure life. Just try it and see the result.

If every person in every home takes to this principle of understanding Kṛṣṇa, the whole world will become Vaikuṅṭha. Vaikuṅṭha is the place where there is no anxiety. (*Vai* means "without," and *kuṅṭha* means "anxiety.") Now this world is full of anxiety because we have accepted this temporary existence of material life as all in all. But it is just the opposite in Vaikuṅṭha, the spiritual world.

We all want to be free from anxieties, but no one knows how. Taking shelter of intoxication is not how to get oneself free from anxieties. The drug simply produces oblivion. For some time you forget everything, but when you come to your consciousness again the same anxieties are there. So this process will not help you. If you want to be free from anxieties, if you actually want life eternal, full of bliss and knowledge, then you have to understand Kṛṣṇa. And this is possible only by serving Him, beginning with your tongue.

In several places the *Śrīmad-Bhāgavatam* describes this process in a slightly different way. In one place [10.14.3] it is stated:

*jñāne prayāsam udapāśya namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

This verse says that nobody can conquer God. Therefore one of His names is *Ajita*, "He whom nobody can conquer." Still, *Ajita* becomes conquered. Although the Lord is unknowable, although He is unconquerable, still you can conquer Him. How? Remain in your present social position (*sthāne sthitāḥ*) but adopt some specific principles. First, *jñāne prayāsam udapāśya*: Give up this nonsense speculation, this accumulation of millions of books. Every year the world produces millions of books, and they're all useless. After six months they are thrown away. So, don't take to that speculative process—turning the mind

**Nobody can be equal
to or greater than
God. Therefore your
qualification for
knowing Him is to
be submissive. Do
not waste your time
speculating on Him.
Just acknowledge
that you are limited.
Be submissive.**

this way and that way, this way and that way. Our minds and senses are limited; so how can you know the Supreme Truth by these imperfect, blunt mind and senses? My speculative power may be greater than yours, and another person's speculative power may be greater than mine, but nobody's speculative power can reach to the Supreme Personality of Godhead. Here in this verse of the *Bhagavad-gītā* Kṛṣṇa clearly states, *na me viduḥ sura-gaṇāḥ*: "Even the demigods and sages do not know Me." Then what to speak of us? We are human beings, but even the demigods and great sages cannot understand Kṛṣṇa by the speculative process. Therefore Brahmā says, *jñāne prayāsam udapāśya*: "Throw out this process of speculative research."

Then, *namanta eva*: "Just become submissive." Just acknowledge that your senses are limited. You are subordinate even to material nature, what to speak of God.

Everyone is subordinate to the control of the Supreme Lord (*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*). Nobody can be equal to or greater than God. Therefore your qualification for knowing Him is to be submissive. Don't waste your time speculating. Be submissive.

Then the verse says, *san-mukharitām bhavadīya-vārtām*: "Try to hear about the glories of the Supreme Lord from the mouths of realized souls." Don't go to unauthorized persons for spiritual instruction. How can you know the difference between an unauthorized and an authorized person? This is described in the *Bhagavad-gītā*. The Lord says, *evam paramparā-prāptam*: "This authority is handed down by disciplic succession." In the *Bhagavad-gītā* Kṛṣṇa hands the authority down to Arjuna, who understands Kṛṣṇa to be the Supreme Absolute Truth (*param brahma param dhāma pavitraṁ paramaṁ bhavān*). So if we follow Arjuna's process and try to understand Kṛṣṇa as Arjuna understood, then we can know who is a genuine authority. It is not very difficult to understand who a genuine authority is.

So, you have to search out that genuine spiritual authority. That's all. You have to find him and remain in your present situation and try to hear submissively from him. And as soon as you become submissive and hear from a genuine spiritual authority, then *svayam eva sphuraty adaḥ*: Kṛṣṇa will begin to reveal Himself to you.

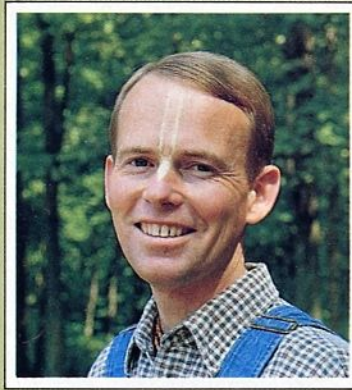
God is always ready to reveal Himself to you. But how does He reveal Himself? He reveals Himself as soon as you become submissive, become a devotee, become Kṛṣṇa conscious, and follow the path traversed by the great devotees and spiritual masters. Then everything will be known to you. Although Kṛṣṇa is not known even to the demigods and great sages, He can be known to you at your home. Although He is unconquerable, if you adopt this process you can conquer Him. You have only to adopt the process. Otherwise you cannot know Him; there is no alternative.

Now, if you follow these principles of understanding the Supreme Personality of Godhead, what will be the result? That is stated in the next verse of the *Bhagavad-gītā* [10.3]:

*yo mām ajam anādim ca
veti loka-maheśvaram
asammūḍhaḥ sa martyeṣu
sarva-pāpaiḥ pramucyate*

You will understand that Kṛṣṇa is *ajam* [unborn] and *anādi* [beginningless]. He is the cause of all causes; He is not caused by any other cause (*sarva-kāraṇa-kāraṇam*). So to understand Kṛṣṇa, the Supreme Lord, is first of all to be thoroughly convinced that He is the cause of all causes.

(continued on page 23)



The Natural Spirit

A former “noble savage” finds the perfection of natural living—as Kṛṣṇa’s dairyman.

by SUREŚVARA DĀSA

Dairyman Śrī Kṛṣṇa dāsa is worried. It’s been more than an hour since Cintāmaṇi, our oldest cow, seemed to “break water.” Still no calf.

Normally, forty-five minutes to an hour before a cow gives birth, the calf’s fetal membranes burst and a lubricating liquid starts to flow out the birth canal. If the canal dries up before the calf emerges, a veterinarian has to come and pull the calf out raw. This really rips up a cow’s insides, and would probably kill old Cintāmaṇi—and her calf.

Śrī Kṛṣṇa paces near Cintāmaṇi’s box stall and chants Hare Kṛṣṇa. Cintāmaṇi’s back end is wide open. Peering inside, he sees what looks like a blood-purple balloon. He puts on a disposable plastic sleeve and reaches in. *Pop!* Water bursts and two hooves appear.

“Haribol!” Śrī Kṛṣṇa cheers. Real “break water.” The other fluid, excessive mucus, had fooled him. But his relief again turns to dismay when he takes another look at the hooves. “They’re upside down.”

When a calf is upside down, its head gets stuck, and it can’t get out. Nor at this point can old Cintāmaṇi push much from the inside. So Śrī Kṛṣṇa ties bailing twine around the calf’s hooves. He pulls hard, but the calf won’t come out. In cases like this, Śrī Kṛṣṇa recalls, the vet reaches way in and flips the calf right-side up. It’s worth a try. He reaches in past the legs—then something brushes his arm. The tail.

“Oh,” he breathes, “it’s just backwards. Right side up and backwards.” Relieved, Śrī Kṛṣṇa gives the hind legs a mighty

yank, and out comes the calf.

It’s a heifer!

But since she came out backwards, part of the baggy afterbirth is smothering and choking her. Quickly, Śrī Kṛṣṇa rips away the placental slop and reaches down her throat. After much blowing, he finally gets the stuff out of her lungs, and she starts to breathe. Had Śrī Kṛṣṇa not been there to help, she would have suffocated.

Cintāmaṇi, meanwhile, is exhausted. A cow—especially an old cow—cannot carry and deliver her precious calf unaided. She

depends upon the care and management given her by the dairyman. And what dairyman cares for her better than a devotee of Kṛṣṇa, the friend of the cows.

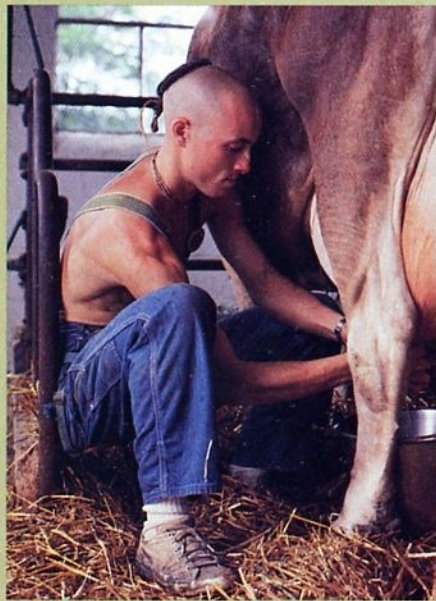
At last, Cintāmaṇi looks over and sees her calf. Mooing and grunting, she leaps up to lick and nudge the little one, who starts to nibble on Cintāmaṇi’s fleshy brisket. Śrī Kṛṣṇa grins and gets a bucket. As he milks Cintāmaṇi, the calf stands and falls. Cintāmaṇi is batting her around and mooing up a storm. Śrī Kṛṣṇa gets a bottle and tries to feed the calf, but all she wants to do is stand up. After repeated rebuffs, he decides to break for lunch and try feeding her afterward. He applies an antiseptic to the calf’s navel, then leaves the barn for the temple.

Śrī Kṛṣṇa looks as if he’s been protecting cows all his life. Like many a red-blooded American, though, he grew up hunting animals and eating “beef.” Just before he became Kṛṣṇa’s devotee, he even took part in killing a cow.

“Mom,” he remembers saying, “I just want to be an animal.”

“But Chris,” his mother replied, “you can’t be an animal. You’re a human being. You have a higher intelligence.”

And yet without Kṛṣṇa consciousness, Chris’s intelligence was dissatisfied. While growing up in his parents’ ninety-thousand-dollar home in Vermont, he watched them pay dearly for all the modern wonders that were supposed to bring them the good life. “My mother was always crying,” Śrī Kṛṣṇa recalls, “because we couldn’t pay all the bills. And my father was always upset



Śrī Kṛṣṇa dāsa cares for a prize-winning herd at the Hare Kṛṣṇa farm in Pennsylvania.

because ‘the good things in life’ were always breaking down.”

Out of high school and determined to live a simple, natural life, the young man and his best friend, Jim, got a summer cabin in the woods.

“We paid the rent with money we’d made working for a landscaper. We looked up to the old lumberjacks in Belmont, who used to chop wood all day and live in tarpaper shacks. We started smoking pipes, rolling our own cigarettes, and wearing weird hats like the old-timers.

“Jim’s sister, Judy, had introduced us to health foods, so we weren’t eating meat. We were cooking seven-grain cereal and eating peanut butter and whole wheat bread. Better than Campbell’s soup, but a long way from *kṛṣṇa-prasādam* [food offered to Kṛṣṇa]. One time a guy came by with pepperoni, and I had some.”

When summer turned to fall, Chris and Jim moved a few miles west into the Green Mountains to build their own log cabin. Using only axes, they chopped down some tamaracks, cut off the limbs, made notches, and stacked the logs up. Very simple. No saws used, not even a nail. “You could see right through the walls.”

Although the growing season was over and Chris and Jim hadn’t stored any food, they were determined to be self-sufficient. They would have to hunt.

“The forest was full of bears, bobcats, wolves, and deer. We were young and strong and crazy as anything. We didn’t know about our higher, spiritual nature, so we thought ‘natural’ meant to be like an animal.”

Shunning firearms, they mostly went after small game. Fisheye lures worked well under the ice; sharp stones found their mark on birds and rodents; wire loops snared as many as a dozen rabbits.

“There were rabbit trails everywhere in the evergreens. We’d tie a wire loop to a branch and drop it over the rabbit’s path. When his head went through the loop, he’d run forward in fear, the slipknot would tighten, and he’d strangle himself.”

As winter set in, the cabin became more remote. A hard crust covered five feet of snow; travel was by snowshoes only. Then one night it snowed three more feet.

“We couldn’t even open the door. Finally, we pushed back the drift a little, jumped outside, and disappeared into eight feet of powder.

“We had an Irish setter with us then, too, named Doolittle. We were having a hard time in the snow that morning, but Doolittle was catching rabbits and squirrels like anything. When we got back to the cabin, Jim turned him upside down and played like he was going to skin him. He wouldn’t do that, of course. Doolittle was like our brother. So were all the animals, for that matter, though we hadn’t thought

of that. We liked the dog because he was better than us at living natural.”

Catching their own meat may have been more honest than buying it from the butcher, but it was also much harder. And the subzero weather made the skinning and cleaning downright hellish. Another problem: as Judy’s health-food book informed them, their staple—rabbit meat—contained only seven of the eight essential amino acids. But it was another book of Judy’s that really started them thinking. About *karma*.

“It was a *yoga* book. It said that the body is a house, the self within is the owner, and there is *karma*, or reaction, for whatever you do. Do something good, you get good *karma*. Do something bad, you get bad *karma*. The book recommended a vegetar-

**We started looking
at National
Geographic spreads
on South America.
We wanted to gather
the lushest fruit.
Not even pick it,
just get it when it
fell—the idea of
avoiding karma. And
we wanted to find
a spiritual guide.**

ian diet, because meat-eating is unhealthy and needlessly cruel. Anything needlessly cruel—like killing animals—is unnatural and therefore bad *karma*.”

So much for the noble savage. Chris and Jim realized that far from living naturally, they had been transgressing the laws of nature, a nature which had given them a human intelligence with a higher responsibility. But now, exactly what was that responsibility? What was the self within? And nature without? And what, really, was the natural way to live? They had more questions than a little *yoga* book could answer, but they were on the right track. To start with, they gave up meat for good.

Back in Belmont for supplies, the two of them stocked up on wheat flour, sunflower seeds, and raw peanuts. Also, Chris swapped his marijuana for a warm woolen shirt. By giving up whatever was unnecessary, they figured they could avoid bad

karma. They combined bread, peanuts, and seeds with apples they’d sliced and dried in the fall, and that was pretty much their diet the rest of the winter.

But man does not live by bread alone—even if it’s whole wheat. A few times they came down from the forest, sneaked into Jim’s parents’ house, and raided the cookie jar. “We knew we were backsliding when we ate an Oreo.”

Back at the cabin, they started to question the necessity of their cast-iron stove. Maybe even the cabin itself was extravagant. After all, there was plenty of softwood in the evergreens. They could make a brush hut and live inside with a simple campfire. It wasn’t long before they started thinking about going south.

“We could see it was going to be really hard if we stayed in Vermont. So rocky and hilly there. The growing season was short, too. And then winter came and you’d have eight feet of snow all the time.

“We started looking at *National Geographic* spreads on South America; especially around the equator. We wanted to gather the lushest fruit. Not even pick it, just get it when it fell—that idea again of avoiding *karma*. And we wanted to find a spiritual guide.”

Before they left, however, destiny entangled them in another hard detail. They needed new boots for the trip, but they wanted to make their own. How to get leather? They heard about a farmer who was going to kill a cow that week. When they approached him, he said if they skinned her, they could keep the hide. He just wanted the meat. They’d heard about the horrendous *karma* for killing a cow, and they cringed at the thought. But then the farmer was going to kill her whether they came or not. Why not use the hide? They were safe, they figured, as long as they didn’t pull the trigger.

“Slaughtering pigs had been part of growing up and proving you were tough (‘Stick that squealer, sissy!’), but a cow was a lot bigger. We had to take her out of her stall and go down a different aisle. She didn’t want to do that, and right from the start there was fear and slipping, as we pushed her toward the barn door. The big farmer was twisting her tail, pushing and beating on her to go outside. When we got her in the road, he shot her, but he didn’t hit her right. So it was really horrible. She was running around with a shot in her head, bellowing and terrified and no wits. Finally he got her again, and she went down. Just being there, we felt guilty.”

They were. The Vedic literature condemns everyone directly and indirectly connected with animal slaughter: “One who orders, one who kills, one who cuts the dead animals into pieces, one who sells, one who buys, one who cooks, one who serves, and one who eats—all are

equally criminals.” And the karmic reaction: “Cow killers are condemned to rot in hellish life for as many thousands of years as there are hairs on the body of the cow.”

Makes “an eye for an eye” sound soft—but there’s good reason. Among the animals, the cow is like our mother. Her milk (especially when farm-fresh, hot, and offered to Kṛṣṇa) empowers our intelligence to understand spiritual knowledge so that we can transcend mortal *karma* and return home to Godhead. How do cows turn common grass into this miraculous milk? Such is the magic and kindness of Lord Kṛṣṇa, the cows’ creator and protector. And to deter us from killing His beloved cows, and our own chances for eternal bliss, what warning could be too severe?

It was April and still snowing. The Appalachian Trail ran just a mile from their cabin. Chris and Jim were ready.

“A lady *yogī* in Belmont had taught us *prāṇāyāma*, breath control. She said that if we ever cut our hair, we’d lose all our spiritual power. Real cuckoo. But anyway, the *yoga* kept our bowels open.”

Their evolution had turned them toward the East. The day they left the cabin, though, they looked less like Siddhartha than like Huck Finn.

“We wore big wool-felt hats and tied our long hair like scarves around our necks. Heavy blankets covered the fifty-pound homemade packs strapped to our backs. The shirts and pants we’d hand-sewn from unbleached cotton. We stepped into those cowhide boots, picked up our craggy sticks, and took off.”

By foot, the equator was some five thousand miles away. The climate would change as they traveled, but walking would be slow enough to let them adapt. And if they couldn’t eat what the woods provided, they had bought enough peanuts and seeds to last for several months.

South of the Green Mountains, the snow turned to rain.

“It was cold, and our only rain gear was those wide-brimmed felt hats. Our tent was three pieces of canvas, which meant that every night we had to find some sapling, cut it, and stretch out the canvas. No ground cloth, just mud.”

The rain followed them all the way to Pennsylvania. After three weeks, the sun finally broke through. Clear skies prevailed over the hilltop trail, giving Chris and Jim a grandstand view of the countryside. But there was a new challenge: rocks.

“The Pennsylvania mountains were all rocks, so many rocks you just couldn’t avoid them. Millions of rocks. And we felt them right through our rawhide boots. We’d tanned the leather American Indian style—with the cow’s brains—but the boots were hardly giving us any protection. Our feet were aching and started to blister.”

Bad-*karma* boots. Luckily, Chris had sewn some good *karma* into his pack: a cashier’s check. Needing relief, they came down from the trail and into a small town to buy sneakers.

“There were two factories in this town, and most of the people there worked in those factories. The fumes from the smokestacks were so bad that all the trees and everything on the mountainside was dead.”

Jim put on his turban (“to catch the *prāṇa* coming in”), while Chris went into a bank. Everybody was afraid of them. They looked like billy goats and smelled worse. After buying sneakers and food, they looked for a place to rest.

“The church bells were ringing that day, the whole day, and as it got darker, we just followed the sound of the bells right to the

It was May now. The cows were out to pasture when Chris and Jim arrived—beautiful Brown Swiss, chewing alfalfa, turning it to milk. Two devotees were plowing a field with oxen, a dozen more cultivated a garden nearby.

church. We slept there, got up, and left.”

More rain for a week. Above Allentown, where the trail crossed the highway, a sign pointed to a nearby hostel. The scowling manager put them up with four young beer-drinkers.

“You guys Jesus freaks?” they asked.

“We’re higher,” said Chris. “*Prāṇāyāma*.”

They had to face it, though, their spirits were sinking. The cold rain, their sore feet—they just couldn’t adapt like the animals. They were human; they wanted to brush their teeth. But what an inhuman world. Even if they made it to some equatorial Eden, supersonic planes would still come to shatter the peace and smite the blue. The planet was too far gone; madmen had long since ruined their garden primeval; and wherever they went, there they were—chased, like everyone else, by the actions and reactions of destiny.

They had the address of a *yoga āśrama* near Harrisburg. Breaking their vow never to ride again in a motor vehicle, they hitchhiked to the city’s outskirts, found the *āśrama*, and parked their walking sticks by the front door.

“We were looking for spiritual guidance, but the people there were scared to death of us. One guy’s wife was sick, and he thought just our presence would kill her—our bad auras. They drove us to their natural-foods store, loaded us up with fruit and vitamins, and dropped us off at a deserted motel.”

Chris and Jim had one last resource. Just before they had left Vermont, Judy had given them a copy of *Back to Godhead* (Judy’s best friend had become a Kṛṣṇa devotee). And now, scanning the list of Hare Kṛṣṇa centers in the magazine, they spotted the address of a Hare Kṛṣṇa farm in Port Royal, Pennsylvania. Their map showed it was only fifty miles away. They called the farm.

“All of a sudden we were talking with the Hare Kṛṣṇa people, and although they didn’t know us, they were ready to drive an hour to pick us up. A real friendly exchange. We were proud, though. We told them we’d hitch in.”

Chris called his father and asked him to ship more of the peanuts and seeds they’d stored to Port Royal. The Kṛṣṇa farm, they figured, would be a rest stop where they would recover their strength and get spiritual stamina for their ongoing march to Paradise.

It was May now. The cows were out to pasture when Chris and Jim arrived—beautiful Brown Swiss, chewing alfalfa, turning it to milk. Two devotees were plowing a field with oxen, a dozen more cultivated a garden nearby. Some children ran out to greet them. Chris and Jim collapsed on the grass, but *kṛṣṇa-prasādam* and the devotees’ kindness soon revived them. How happy these people looked.

“The next day we helped Īśvarī-pati clean out the woods by the temple. We were hauling a dump wagon through tree stumps and underbrush. We wanted to show the devotees we could work really hard, so that they would appreciate us—but we couldn’t keep up with Īśvarī. We got tired real quick, but he just kept on going. He wasn’t trying to show us up; he was just happy doing his service.”

Devotional service to Kṛṣṇa, they soon learned, was the natural happiness of the soul. No wonder they had been frustrated trying to live like animals. Human life was intended for realizing they weren’t animals.

“The self is beyond the gross body and subtle mind,” writes Śrīla Prabhupāda, the Hare Kṛṣṇa movement’s founder and spiritual master. “The body and mind are but

(continued on page 20)

HOW HE CREATES

Did a supremely intelligent being create the universe?
The elaborate Vedic description of creation
can make even an atheist curious.

by MATHUREŚA DĀSA

The universe around us appears to be orderly and symmetrical. The planets rotate perfectly in their orbits. Our bodies possess complex circulatory, respiratory, and digestive systems. Even the atoms are highly structured. All this suggests that the universe was created not by chance, but by an intelligent person. If human beings can create houses, skyscrapers, and many other structures, it is plausible that a person far more powerful than any human created the universe and everything in it.

But although the design evident in every corner of the visible world strongly indicates the plan of an intelligent creator (God), by logic alone we cannot be absolutely certain that He exists. The origin of the cosmos is beyond our experience. We did not observe the creation of the universe, and for all we know it could have happened in any number of ways that we have not considered or are unable to consider. On the platform of logic, therefore, the debate over whether or not there is a Supreme Being, a Creator, must always end in stalemate.

The Vedic literature confirms that we cannot conclusively understand the Su-

preme Being by logic alone. The *Bhagavad-gītā* declares that the Supreme Personality of Godhead, Kṛṣṇa, who is the creator of both this universe and the spiritual world beyond it, can be understood only by His mercy, when He is pleased to reveal Himself to His faithful devotees. Although our logic and mental gymnastics cannot rise to embrace the Lord, He can by His omnipotence pierce through the uncertainty and ignorance of His faithful servants and show Himself to them.

While confirming the fallibility of human reasoning, however, the *Vedas* do not recommend that we abandon reason. If we lack a deep philosophical understanding of God, our faith in Him tends toward sentiment and fanaticism and easily falls prey to atheistic arguments. The Vedic literature therefore includes all manner of logical arguments—including the argument from design—indicating that the universe is the work of a supremely powerful person. But the Vedic literature goes further as well, describing in detail the stages of creation, the age and dimensions of the universe, the purpose of the creation, and the origin of the material elements. The

Vedic literature, in other words, not only proclaims “God created” but also tells us *how* and *why* He created.

To begin with, the Vedic literature asserts that the Supreme Lord is not obliged to participate directly in the creative work. While theists sometimes conceive of God as an extremely hardworking old man, who has little time off from His duties as creator, the Vedic literature explains that God creates by His desire alone, without having to exert Himself in the least. Since He possesses unlimited power and wealth, He can, like any wealthy person, get others to do the work for Him. If a wealthy financier wants to construct an office building, he doesn’t do everything himself. He conceives a general plan or chooses a building

When Lord Mahā-Viṣṇu, a plenary expansion of Lord Kṛṣṇa, exhales, innumerable universes emanate from Him. Within each of these universes Mahā-Viṣṇu expands Himself as Garbhodakaśāyī Viṣṇu and lies down on the water that fills half of each universal shell. We can hardly imagine the greatness of Mahā-Viṣṇu, since according to *Śrīmad-Bhāgavatam* the smallest of the universes is four billion miles in diameter.



site, then hires lawyers, architects, engineers, contractors, and so on to execute His will. The financier doesn't have to dig the foundation, pour the cement, or lay the bricks.

Like the wealthy financier, the Supreme Lord is aloof from the work of creation, but just how He delegates the creative duties, and to whom, is unique. Unlike ordinary persons, Kṛṣṇa can expand Himself into innumerable forms, known as plenary expansions, who are equal to Him in power and opulence. These expansions are all the same Personality of Godhead, Kṛṣṇa Himself, and yet at the same time They are individuals with independent thoughts and actions. *Brahma-saṁhitā* gives the analogy that just as one candle can light many other candles, each with the same power to illuminate, so Kṛṣṇa, the original Personality of Godhead, can expand Himself into innumerable plenary forms and still maintain His identity as the supreme, original person.

A person's appearance on millions of television screens at once partially illustrates Kṛṣṇa's power to expand, the difference being that the television expansions are only images of the original person and must move and speak as that person does, whereas Kṛṣṇa's expansions, although non-different from Him, can act as They please. They are not mere images, but complete individuals.

While the wealthy financier must employ others to fulfill his desires, Kṛṣṇa creates the universe through these individual expansions of His own self. Further elucidating this transcendental phenomenon, the *Śvetāśvatara Upaniṣad* explains that to achieve our goals, we rely on three attributes, knowledge (*jñāna*), strength (*bala*), and activity (*kriyā*). To construct a large building, for example, the architects and engineers need sufficient knowledge of the building sciences, the construction company must have sufficient strength in the form of manpower and machines, and everyone has to engage in various activities. The Supreme Lord, however, possesses within Himself all knowledge, all strength, and all potential to act and can therefore accomplish anything He wants. By investing these powers in His various expansions, Kṛṣṇa effortlessly executes the business of creation. The financier works through his money, while Kṛṣṇa works through His personal expansions and energies.

Kṛṣṇa's ability to expand Himself is inconceivable—beyond the range of ordinary logic. But it is inconceivable only in that we human beings cannot do it and have not seen anyone else do it. Otherwise, accepting that God is all-powerful, nothing He does is inconceivable. Rather, His apparently inconceivable attributes



Within each universe, while lying on a bed of celestial snakes floating on the universal waters, Garbhodakṣāyī Viṣṇu creates Brahmā, whom He empowers to create all planets and all species of life. Brahmā, who in this universe has four heads, is born from a lotus sprouting from the navel of Garbhodakṣāyī Viṣṇu.

serve as testimony to His omnipotence. Therefore the Vedic literature, by describing Kṛṣṇa's attributes in detail, does not preclude a logical approach to understanding the Supreme Lord, but rather draws our use of logic onto a higher, transcendental platform.

Kṛṣṇa's first expansion for the creation is Mahā-Viṣṇu, who begins by manifesting the material elements from His transcendental body. Modern scientists will object to the mention of a creator. The material energy is eternal, they say, so why bring in God? But the Vedic literatures respond

that Mahā-Viṣṇu is also eternal and that the material elements are His eternal energy. God and His energy are like the sun and the sunshine, which exist simultaneously, although one is the origin of the other. Both God and the material energy are eternal, and yet God is the source of the material energy.

We might also wonder how Mahā-Viṣṇu could perform the gigantic act of creating all the material elements without becoming totally depleted, dispersing Himself into the elemental creation. Materially speaking, when we take something from a

particular source, we gradually exhaust that source. Withdraw money from your bank account, and the balance goes down. Pour water from a glass, and the glass empties. Take milk from a cow, and the cow gradually dries up—unless she can replenish her supply from a pasture or feed bin. Since God is by definition the source of everything, there is nothing outside of Him to replenish Him. So what happens to Mahā-Viṣṇu when He creates the material elements from Himself?

The *Īsopaniṣad* says that nothing happens to Him at all. Mahā-Viṣṇu is unaffected and unchanged, even while supplying an unlimited quantity of elements. How could this be? Because depletion and exhaustion are properties of matter. Mahā-Viṣṇu, however, is not matter, but pure spirit, and therefore He has no material properties. He produces the complete cosmic manifestation from His own form, yet remains perfect and complete. As Kṛṣṇa expands into Mahā-Viṣṇu without changing His form or identity, so Mahā-Viṣṇu creates the material elements, yet remains complete in Himself.

The *Śrīmad-Bhāgavatam* informs us that from the material elements Mahā-Viṣṇu produces not one, but innumerable universes, or, rather, universal shells. These gigantic shells are hollow spheres. The lower half is filled with water, and the upper half is—at least initially—empty. The *Bhāgavatam* also states that our particular universe is the smallest of all the universes, and yet the space inside the shell measures four billion miles in diameter, while the shell itself is billions of miles thick.

Mahā-Viṣṇu expands His personality and enters each universe as Garbhodakaśāyī Viṣṇu. Garbhodakaśāyī Viṣṇu then generates Brahmā, the first living entity in the universe.

Although Lord Brahmā is an eternal, individual person, he is not a plenary expansion of the Lord. He, like you and me, is a *jīva-tattva* expansion, in quality equal with Kṛṣṇa but quantitatively minute. The *jīva-tattva* expansions are part and parcel of Kṛṣṇa, and as such their eternal, blissful function is to render loving service to Him. In fact, they have no other function, just as a finger has no other function than to render service to the entire body. When the *jīva* souls are separated from the eternal service of Lord Kṛṣṇa, they lose their eternal blissful nature, just as a finger loses its very life when severed from the body.

Before coming to the material creation, the *jīva* souls live in the eternal spiritual world, which lies beyond the material universes. There they act in their relationships as servants, friends, and associates of the Supreme Personality of Godhead.

Kṛṣṇa. Since these relationships with Kṛṣṇa are based solely on love, however, the *jīva* souls have a minute degree of independence: they can choose to remain subordinate to the all-powerful Supreme Person, or they can desire to neglect His service and become independent lords themselves. Without this choice, this freedom to serve or not to serve, there is no question of loving God, since love is necessarily an act of free will. A minority of *jīva* souls, misusing their independence, desire to enjoy life without Kṛṣṇa.

It is to fulfill—as well as to reform—this unnatural desire of a relatively small number of *jīvas* that Lord Kṛṣṇa creates the material world. Walled within the shells of material universes, the independently-

***The material miseries
are designed to
remind us that this
creation is foreign to
us. They evince God's
concern for our true
welfare. The person
who comes to his
senses and practices
Kṛṣṇa consciousness
can quickly return to
the spiritual world.***

minded *jīvas* are awarded bodies in any of the millions of species and are allowed to forget their eternal life of bliss and knowledge with Kṛṣṇa. According to *Bhagavad-gītā*, a *jīva* soul is situated in each living body just as a driver is situated in an automobile. The driver is different from his car, although he directs its movements. Similarly, the *jīva* soul, although doggedly trying to enjoy a body made of the material elements, is separate from it. Each kind of body—from the microbe to the human being—affords the *jīva* a particular kind of sense enjoyment, a different means for trying to satisfy his godless longings.

Within each of the innumerable universes, Garbhodakaśāyī Viṣṇu expands as Kṣīrodakaśāyī Viṣṇu, who then expands Himself unlimitedly to enter the hearts of all the living entities in His particular universe. This expansion of Kṛṣṇa is known

as Paramātmā, the Supersoul, who accompanies each *jīva* soul in his search for material pleasure. In the *Gītā*, Lord Kṛṣṇa says that, as the Supersoul, He directs the *jīvas'* search by supplying them with memory, knowledge, and forgetfulness. At death, the *jīva* soul is taken from his present body and prepared for his next birth in one of the 8,400,000 species. All this is arranged by the Lord in the heart. The human body is just suitable for austerity, self-realization, and reawakening Kṛṣṇa consciousness, but if a human being acts and desires like an animal, he is allowed, in his next life, to enjoy in the body of an animal.

In marked contrast to the *jīva* soul, the Supersoul, although situated within the material body, is never controlled by a desire to enjoy matter. Kṛṣṇa and His expansions are the controllers of the material energy, whereas the *jīva*, as long as he desires to forget Kṛṣṇa, is controlled by the same energy. In the *Upaniṣads* the *jīva* soul and the Supersoul are compared to two birds sitting in the same tree of the body. One bird (the *jīva*) tries to enjoy the fruits on the tree—material pleasures—forgetting the other bird (the Supersoul), who is patiently watching. The Supersoul observes and directs the *jīva's* activities, unaffected by material desire. Only the *jīva* souls assume material bodies and try to enjoy matter.

We all have experienced, however, that this material world is not a place of unadulterated enjoyment. In fact, it is sometimes argued that even if there is a God, He could not be good or just, since His creation is filled with disease, old age, death, and many other miseries. Kṛṣṇa, however, creates the material world not just for our independent sense enjoyment, but also to remind us that enjoyment outside of His service is illusory. When a man goes mad, forgetting his friends, relatives, and his own self, whatever enjoyment he experiences in that maddened state is worthless. In the same way, the *jīva* souls have forgotten their eternal relationship with their dearest friend, Kṛṣṇa. Until they reestablish that relationship, they will be able to realize but a small fraction of their potential for happiness, even if they acquire wealth, fame, beauty, education, and other temporary material advantages. The material desires are designed to remind the *jīva* that the material creation is foreign to him, and thus they evince God's concern for our true welfare. The *jīva* who comes to his senses and practices Kṛṣṇa consciousness can very quickly return to the spiritual world.

Lord Brahmā, the first *jīva* soul in each universe, is in charge of constructing all the planets and planetary systems. He is
(continued on page 20)

THE VEDIC

Transcendental Comment

PUNCTURING THE "JERK THEORY"

by Satyarāja dāsa

Until recently, most sociobiologists have explained evolution by reference to the tenets of neo-Darwinism, that revamped, updated version of Darwin's theory of slow, adaptive evolution. But a newer, rival theory—"punctuated equilibrium," as it is called by Stephen Gould and others—holds that the production of new animal species occurred in comparatively sudden jumps, or "jerks."

Propounders of the new theory maintain that fossil evidence is in their favor. Why? Because in many cases the intermediate animal forms—which, according to the neo-Darwinists *must* be there—are conspicuously absent from the fossil record. In other words, the fossil records are not nearly as incomplete as the neo-Darwinists have supposed. And to support this idea, the punctuationists point to the fact that jerks always accompany the branching of the evolutionary tree.

Some scientists see punctuated equilibrium as a useless theory with no basis in fact. A recent issue of *New Scientist* (June 1984) quotes Dr. John Turner: "Of the essential jerk theory, one can say as Gould

did of sociobiology, that it brings no new insights, and can cite on its behalf not a single unambiguous fact." That the punctuated equilibrium theory has gained so much popularity among sociobiologists indicates just how unconvincing and inconclusive the evidence is for the traditional evolutionary belief. Apparently neither theory can explain the gaps in the fossil record; therefore, both lack credibility.

For many, many centuries, however, the Vedic literature has contained detailed information about the origin of the species. All life forms, according to the Vedic science, appear in the early stages of the Supreme Lord's cosmic creation, when the Lord impregnates all the living souls within material nature. These indestructible, spiritual souls gradually evolve through the various species—microbes, plants, aquatics, insects, reptiles, birds, animals, and humans. Thus the only evolution is an evolution of consciousness, as the individual souls gradually rise to the human platform. On attaining a human birth, a soul must continue to evolve by cultivating spiritual consciousness; otherwise, according to his desires and *karma*, he will fall again into the lower species.

One who wastes his human life in sinfulness may be reborn as an animal or a plant, whereas one who acts piously may

receive another human body and the opportunity for further evolution through spiritual knowledge and piety. However, one who acts transcendently—that is to say, one who devotes his life to serving the Supreme Lord, Kṛṣṇa—ultimately receives a spiritual body and goes back to Godhead. This is the final and highest link in the evolutionary chain. It is the missing link after which we are all searching.

PROFIT PROBLEMS

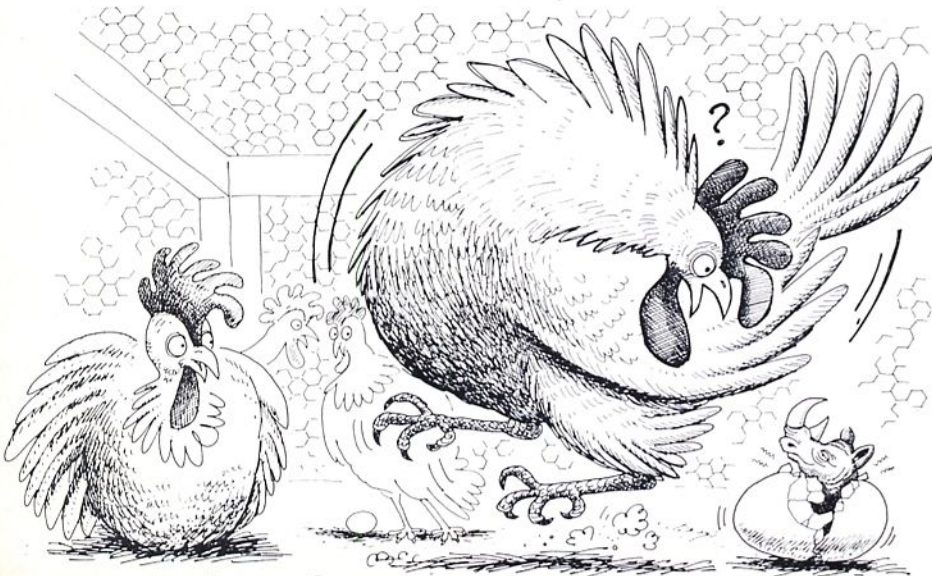
by Mathureśa dāsa

When General Motors and Ford paid their executives a total of \$262 million in bonuses last spring, Owen Beiber, president of United Auto Workers, called the payments "obscene." Beiber vowed he would demand proportionate benefits for the auto workers during negotiations with the auto industry leaders in July. By the time the present Auto Workers contract expires on September 15, Beiber expects to secure added health benefits, greater job security, and significant wage increases.

The controversial executive bonuses came as a result of record profits the U.S. auto industry has raked in since the imposition of the automobile import quota in 1981. With less competition from foreign auto makers, U.S. companies have been able to raise prices by an average of one thousand dollars per vehicle. This one-thousand-dollar-per-car surcharge paid by the American consumer accounts for the record auto-industry profits in 1983—profits that auto workers and executives are now eagerly dividing. Consumers are therefore upset at getting the raw end of the import-quota deal.

Not only in the auto industry but throughout the history of industry and commerce, the question of how to divide the fruits of work has been raised. Isn't it natural that executives, since they are more directly responsible for profits, be paid more than laborers? Yet how can we expect that either laborers or consumers will not get upset over executive salary bonuses? Ford Motor chairman Philip Caldwell, made more than \$7 million in 1983!

The *Bhagavad-gītā* says that the fruits



OBSERVER

ary on the Issues of the Day

of everyone's work belong to the Supreme Lord, Kṛṣṇa, who is the ultimate controller and provider. Although we like to think that we singlehandedly achieve the results of our work, without Lord Kṛṣṇa's sanction we can't claim even a penny.

One practical proof of this is the many intelligent and industrious persons who can't make ends meet. Or consider the many other persons who are neither intelligent nor industrious and yet have no financial problems. And there are still others who accumulate wealth through years of endeavor and yet die paupers. Therefore, although we must work with intelligence, as if everything depended on us, we have to admit that the final results of our work are in Lord Kṛṣṇa's hands.

Since all profits depend on Kṛṣṇa, they should be used in His service. The million-dollar executive should build temples, establish schools, and publish books to educate people in the science of Kṛṣṇa consciousness. The laborer also should contribute to the worship and glorification of the Supreme Lord. And consumers, no matter what their economic status, should purchase only what is necessary for a comfortable, but not extravagant, lifestyle, so that their energy and attention will not be needlessly diverted from achieving life's ultimate goal—love of God.

No one is exempt from the obligation to offer the results of his or her work to the Supreme Lord. In the *Gītā* Lord Kṛṣṇa says that even the poorest person can please Him by offering Him "a leaf, a flower, a fruit, or a little water" with devotion. Kṛṣṇa is impressed neither by the rich man's millions nor by the pauper's pennies; He wants only to see evidence of our exclusive devotion to Him.

Experienced devotees of Kṛṣṇa know, however, that pleasing the Supreme Lord is the most gratifying of all work and that broadcasting His glories is the best service to mankind. Both the million-dollar executive and the wage earner will feel far more satisfaction using their resources in Kṛṣṇa's service than in trying to make extensive arrangements for their own comforts. And when executive, laborer, and consumer are all devotees of Kṛṣṇa, there will be no argument over how to divide profits.

ETERNAL ALIENS

by Baladeva Vidyābhūṣaṇa dāsa

Congress is straining its legislative brain to figure out what to do about the flood of illegal aliens into the U.S.—and what to do about the three to twelve million who are already here. Gone is the benevolent American spirit praised by Emma Lazarus and proclaimed by the Statue of Liberty: "Give me your tired, your poor, your huddled masses yearning to breathe free." Now, although millions



of foreigners apply annually for citizenship, only five to six hundred thousand are allowed to immigrate to the U.S. More than one million are caught each year trying to enter illegally, while an estimated five hundred thousand enter undetected.

A large percentage of these millions of "feet people" now form an exploited underclass, working on farms or in sweatshops

for as little as one dollar per hour. This wage is usually much more than they would have made in their own country, so it remains as a very attractive feature. Thus illegal immigrants easily capture jobs that otherwise would have fallen to America's unemployed.

Few issues on Capitol Hill are stirring as much controversy as the one over amnesty for those aliens already illegally residing in America. While supporters of amnesty point out that America is a melting pot, a nation of immigrants—one in four New Yorkers is foreign born—opponents claim that to reward millions for breaking the law is grossly unfair. Amnesty, says U.S. congressman Bill McCallum, "is unfair to the millions who stood in line to come to this country legally. It is a great slap and a cruel hoax."

Both sides in this debate, however, would do well to take account of just who is an alien. From ancient India's Vedic literature we learn that our real identity is neither American nor Mexican nor any nationality, but spirit soul—eternal, fully knowledgeable, and completely blissful. But because we have chosen to challenge the absolute authority of the Almighty, we have been thrown from our home in the spiritual world into this foreign material world to suffer our lot, life after life. Therefore we are all aliens within this material world. Until we realize that our real business is to lovingly serve the Supreme Personality of Godhead, we have to stay here in America, Mexico, Vietnam, Africa, and so on.

The coveted happiness of being an American (or a citizen of any other country) is paltry when compared to the happiness of returning to our original homeland in the eternal spiritual world. Just as we see the life of certain animals as lowly and abominable, so those who are liberated souls regard our life, even in this land of golden opportunity, as thoroughly miserable. From the enlightened, spiritual viewpoint, we are all aliens, emigrants from the spiritual world. We should realize this and try to help one another go back home, back to Godhead, rather than squabbling over petty issues of amnesty and citizenship.

ŚRĪLA PRABHUPĀDA SPEAKS OUT

“We Don’t Begin from Zero”

The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place in July 1975 on an early-morning walk in Chicago.

Śrīla Prabhupāda: Where does Darwin begin?

Devotee: He begins in the ocean. He says that some fishlike animal climbed out of the ocean and began to breathe the air.

Śrīla Prabhupāda: Then where did the ocean come from?

Devotee: He doesn’t say.

Śrīla Prabhupāda: Then his theory is not perfect.

Devotee: Scientists say there was great turbulence on this planet in the beginning. The oceans were stirring, and then some lightning charges occurred.

Śrīla Prabhupāda: From where did the lightning come? And from where did the ocean come? Where is his philosophy? It is a speculation.

Devotee: They say it all began from a primeval explosion.

Śrīla Prabhupāda: Then I ask the same question: Wherefrom did the explosion come?

Devotee: They say that the explosion took place at time zero. [Laughter]

Śrīla Prabhupāda: Time zero?

Devotee: Time began then, at time zero. And they say that the question “What was before that?” is not a logical, sensible question.

Śrīla Prabhupāda: Why?

Devotee: They say it’s a question that should not even be asked.

Śrīla Prabhupāda: No, then they are rascals. They are beginning from zero. How can you begin from zero?

Devotee: Everything comes from nothing then.

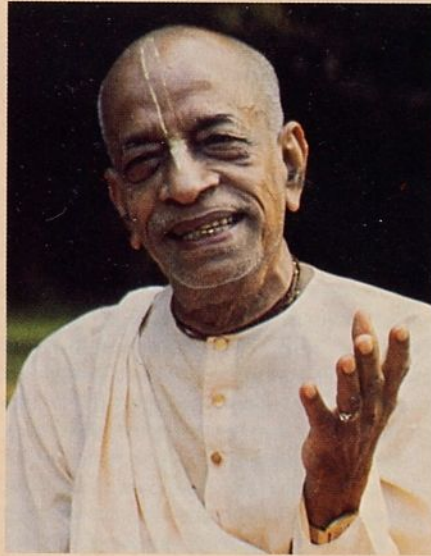
Śrīla Prabhupāda: That is not philosophy.

Devotee: They say it all originates from a giant mass of primordial matter.

Śrīla Prabhupāda: Then the same question arises: From where did the matter come?

Devotee: They say it’s an accident.

Śrīla Prabhupāda: So that is rascaldom. Where is the accident? Nothing is accidental. Everything happens by cause and effect. The Bible says that in the beginning there was God, or the word of God. So God was there. That is the beginning. In our philosophy, too, that is the beginning. The *Śrīmad-Bhāgavatam* gives evidence:



janmādy asya yataḥ . . . aham evāsam evāgre. And the *Bhagavad-gītā*: *aham sarvasya prabhavo mattaḥ sarvaṁ pravartate.* This is our philosophy. Everything begins from God.

Now you can ask, “From where did God come?” But that is God. God is existing. He is not caused by any other cause. He is the original cause. *Anādir ādir*: He has no beginning, but He is the beginning of everything. This is the conception of God given in the statements of Brahmā: *anādir ādir govindaḥ*. That *ādi* is the original person, Govinda, Kṛṣṇa. We find this in the Vedic history. Brahmā is there in the beginning. He is a *deva*, one of the demigods—the first demigod.

Now Kṛṣṇa says, *aham ādir hi devānām*: He is the cause of the demigods. He is the cause of Brahmā also. So this is our philosophy. We don’t begin from zero or from an accident.

Devotee: Darwin never tried to understand the Vedic philosophy.

Śrīla Prabhupāda: No, no, he admitted that he speculated. He is not a philosopher; he is a speculator. He has admitted: “It is my speculation. I think like this.”

Devotee: He started his speculation from the creation of life.

Śrīla Prabhupāda: Anywhere, speculation is neither science nor philosophy.

Devotee: They call the *Vedas* speculation. They say the *Upaniṣads* are speculation.

Śrīla Prabhupāda: No, no, no, not speculation. *Śrī Īsopaniṣad* says, *iśāvāsyam idaṁ sarvaṁ*: everything is beginning from the *iśa*, the supreme controller. Where is the

speculation in the *Vedas*?

Devotee: They say the *Vedas* are written by man. Therefore they are imperfect.

Śrīla Prabhupāda: What is your philosophy? It is written by man. What is the value of your philosophy? It is speculation. We don’t say that the *Vedas* are written by man. They come from a transcendental source. The words spoken by the Lord are called *apauruṣeya*, which indicates that they are not delivered by any mundane person.

They may say whatever they like, but we don’t accept it. Suppose somebody says, “Your father’s name is so-and-so.” What is his authority to say what my father’s name is? I know very well.

So their suggestion is like that: “Your father’s name is this.” Is that a very good suggestion? We can challenge: “You don’t know anything about my family. How can you say, ‘Your father’s name is this?’”

Is it not rascaldom? You do not know anything about my family, and you say, “Your father’s name is this.” What is this logic?

Devotee: Darwin’s whole theory rests on the fact that he showed bones and archeological evidence.

Śrīla Prabhupāda: Anyway, it is not possible that he has seen all the bones. So taking it that he has studied by seeing the bones, I can say very easily that it is not possible for a person like him to see all the bones. That is my challenge.

He says, “Millions and millions of years ago . . .” But he lived for fifty years. How has he seen all the bones? He is a limited person.

Devotee: They admit they haven’t found all the bones, but they say that what they have found is conclusive evidence.

Śrīla Prabhupāda: But they cannot say that. If you have seen all the bones, then you can conclude. But they say some of the bones are missing. Therefore their theory is always imperfect.

Devotee: Just this year they found a skull that was millions of years older than any human skull they found before.

Śrīla Prabhupāda: That’s all right. But still they cannot say they have found all the skulls. They simply guess: “There is some gap of millions of years.”

Devotee: They even say that the missing link is the most important part.

Śrīla Prabhupāda: So that is not science. Therefore we say they are rascals. And other rascals will believe them.

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 FIVE

Vidura’s Talks with Maitreya

As our serialized presentation of Śrīmad-Bhāgavatam continues, the great sage Maitreya praises Vidura, an eternal associate of Lord Kṛṣṇa, for always being absorbed in Transcendence. Then Maitreya describes to him the pastimes by which the Supreme Personality of Godhead creates, maintains, and dissolves the cosmic world.

TEXT 20

माण्डव्यशापाद्भगवान् प्रजासंयमनो यमः ।
भ्रातुः क्षेत्रे भुजिष्यायां जातः सत्यवतीसुतात् ॥२०॥

*māṇḍavya-śāpād bhagavān
prajā-saṁyamano yamaḥ
bhrātuḥ kṣetre bhujīṣyāyām
jātāḥ satyavatī-sutāt*

māṇḍavya—the great ṛṣi Māṇḍavya Muni; *śāpāt*—by his curse; *bhagavān*—the greatly powerful; *prajā*—one who is born; *saṁyama-*
manaḥ—controller of death; *yamaḥ*—known as Yamarāja; *bhrātuḥ*—of
the brother; *kṣetre*—in the wife; *bhujīṣyāyām*—kept; *jātāḥ*—born;
satyavatī—Satyavatī (the mother of both Vicitravīrya and Vyāsadeva);
sutāt—by the son (Vyāsadeva).

TRANSLATION

I know that you are now Vidura due to the cursing of Māṇḍavya Muni and that formerly you were King Yamarāja, the great controller of living entities after their death. You were begotten by the son of Satyavatī, Vyāsadeva, in the kept wife of his brother.

PURPORT

Māṇḍavya Muni was a great sage (cf. *Bhāg.* 1.13.1), and Vidura was formerly the controller Yamarāja, who takes charge of the living entities after death. Birth, maintenance and death are three conditional states of the living entities who are within the material world. As the appointed controller after death, Yamarāja once tried Māṇḍavya Muni for his childhood profligacy and ordered him to be pierced with a lance. Māṇḍavya, being angry at Yamarāja for awarding him undue punishment, cursed him to become a *śūdra* (member of the less intelligent laborer class). Thus Yamarāja took birth in the womb of the kept wife of Vicitravīrya from the semen of Vicitravīrya’s brother, Vyāsadeva. Vyāsadeva is the son of Satyavatī by the great King Śāntanu, the father of Bhiṣmadeva. This mysterious history of Vidura was known to Maitreya Muni because he happened to be a contemporary friend of Vyāsadeva’s. In spite of Vidura’s birth from the womb of a kept wife, because he had otherwise high parentage and great connection he inherited the highest talent of becoming a great devotee of the Lord. To take birth in such a great family is understood to be an advantage for attaining devotional life. Vidura was given this chance due to his previous greatness.

TEXT 21

भवान् भगवतो नित्यं सम्मतः सानुगस्य ह ।
यस्य ज्ञानोपदेशाय मादिशद्भगवान् व्रजन् ॥२१॥

*bhavān bhagavato nityaṁ
sammataḥ sānugasya ha
yasya jñānopadeśāya
mādiśad bhagavān vrajan*

bhavān—your good self; *bhagavataḥ*—of the Personality of Godhead; *nityam*—eternal; *sammataḥ*—recognized; *sa-anugasya*—one of the associates; *ha*—have been; *yasya*—of whom; *jñāna*—knowledge; *upadeśāya*—for instructing; *mā*—unto me; *ādiśat*—so ordered; *bhagavān*—the Personality of Godhead; *vrajan*—while returning to His abode.

TRANSLATION

Your good self is one of the eternal associates of the Supreme Personality of Godhead for whose sake the Lord, while going back to His abode, left instructions with me.

PURPORT

Yamarāja, the great controller of life after death, decides the living entities’ destinies in their next lives. He is surely among the most confidential representatives of the Lord. Such confidential posts are offered to great devotees of the Lord who are as good as His eternal associates in the spiritual sky. And because Vidura happened to be among them, the Lord, while returning to Vaikuṇṭha, left instructions for Vidura with Maitreya Muni. Generally the eternal associates of the Lord in the spiritual sky do not come to the material world. Sometimes they come, however, by the order of the Lord—not to hold any administrative post, but to associate with the Lord in person or to propagate the message of God in human society. Such empowered representatives are called *śaktyavēśa-avatāras*, or incarnations invested with transcendental power of attorney.

TEXT 22

अथ ते भगवल्लीला योगमायोरुर्बृंहिताः ।
विश्वस्थित्युद्भवान्तार्था वर्णयाम्यनुपूर्वशः ॥२२॥

*atha te bhagaval-lilā
yoga-māyorubr̥mhitāḥ
viśva-sthity-udbhavāntārthā
varṇayāmy anupūrvaśaḥ*

atha—therefore; *te*—unto you; *bhagavat*—pertaining to the Personality of Godhead; *lilāḥ*—pastimes; *yoga-māyā*—energy of the Lord; *uru*—greatly; *br̥mhitāḥ*—extended by; *viśva*—of the cosmic world; *sthiti*—maintenance; *udbhava*—creation; *anta*—dissolution; *arthāḥ*—purpose; *varṇayāmi*—I shall describe; *anupūrvaśaḥ*—systematically.

TRANSLATION

I shall therefore describe to you the pastimes by which the Personality of Godhead extends His transcendental potency for the creation, maintenance and dissolution of the cosmic world as they occur one after another.

PURPORT

The omnipotent Lord, by His different energies, can perform anything and everything He likes. The creation of the cosmic world is done by His *yogamāyā* energy.

TEXT 23

भगवानेक आसेदमग्र आत्मात्मनां विशुः ।
आत्मेच्छानुगतावात्मा नानामत्युपलक्षणः ॥२३॥

*bhagavān eka āsedam
agra ātmāmanān vibhuḥ
ātmecchānugatāv ātmā
nānā-maty-upalakṣaṇaḥ*

bhagavān—the Personality of Godhead; *ekah*—one without a second; *āsa*—was there; *idam*—this creation; *agre*—prior to the creation; *ātmā*—in His own form; *ātmānam*—of the living entities; *vibhuḥ*—master; *ātmā*—Self; *icchā*—desire; *anugatau*—being merged in; *ātmā*—Self; *nānā-matī*—different vision; *upalakṣaṇaḥ*—symptoms.

TRANSLATION

The Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him. This Supreme Self is symptomized by different names.

PURPORT

The great sage here begins to explain the purpose of the four original verses of the *Śrīmad-Bhāgavatam*. Although they have no access to the *Śrīmad-Bhāgavatam*, the followers of the Māyāvāda (impersonalist) school sometimes screw out an imaginary explanation of the original four verses, but we must accept the actual explanation given herein by Maitreya Muni because he, along with Uddhava, personally heard it directly from the Lord. The first line of the original four verses runs, *aham evāsam evāgre*. The word *aham* is misinterpreted by the Māyāvāda school into meanings which no one but the interpreter can understand. Here *aham* is explained as the Supreme Personality of Godhead, not the individual living entities. Before the creation, there was only the Personality of Godhead; there were no *puṣa* incarnations and certainly no living entities, nor was there the material energy, by which the manifested creation is effected. The *puṣa* incarnations and all the different energies of the Supreme Lord were merged in Him only.

The Personality of Godhead is described herein as the master of all other living entities. He is like the sun disc, and the living entities are like the molecules of the sun's rays. This existence of the Lord before the creation is confirmed by the *śrutis*: *vāsudevo vā idam agra āsit na brahmā na ca śaṅkaraḥ, eko vai nārāyaṇa āsīn na brahmā neśānāḥ*. Because everything that be is an emanation from the Personality of Godhead, He always exists alone without a second. He can so exist because He is all-perfect and omnipotent. Everything other than Him, including His plenary expansions, the *viṣṇu-tattvas*, is His part and parcel. Before the creation there were no *Kāraṇārṇavaśāyī* or *Garbhodakaśāyī* or *Kṣīrodakaśāyī* Viṣṇus, or was there Brahmā nor Śaṅkara. The Viṣṇu plenary expansion and the living entities beginning from Brahmā are separated parts and parcels. Although the spiritual existence was there with the Lord, the material existence was dormant in Him. By His will only is the material manifestation done and undone. The diversity of the Vaikuṅṭhaloka is one with the Lord, just as the diversity of soldiers is

one with and the same as the king. As explained in *Bhagavad-gītā* (9.7), the material creation takes place at intervals by the will of the Lord, and in the periods between dissolution and creation, the living entities and the material energy remain dormant in Him.

TEXT 24

स वा एष तदा द्रष्टा नापश्यद् दृश्यमेकराट् ।
मेनेऽसन्तमिवात्मानं सुप्तशक्तिरसुप्तद्रक् ॥२४॥

*sa vā eṣa tadā draṣṭā
nāpaśyad dṛśyam ekarāt
mene 'santam ivātmānaṁ
supta-śaktir asupta-drk*

saḥ—the Personality of Godhead; *vā*—either; *eṣaḥ*—all these; *tadā*—at that time; *draṣṭā*—the seer; *na*—did not; *apaśyat*—see; *dṛśyam*—the cosmic creation; *eka-rāt*—undisputed proprietor; *mene*—thought like this; *asantam*—nonexistent; *iva*—like that; *ātmānam*—plenary manifestations; *supta*—unmanifested; *śaktiḥ*—material energy; *asupta*—manifested; *drk*—internal potency.

TRANSLATION

The Lord, the undisputed proprietor of everything, was the only seer. The cosmic manifestation was not present at that time, and thus He felt imperfect without His plenary and separated parts and parcels. The material energy was dormant, whereas the internal potency was manifested.

PURPORT

The Lord is the supreme seer because only by His glance did the material energy become active for cosmic manifestation. At that time the seer was there, but the external energy, over which the glance of the Lord is cast, was not present. He felt somewhat insufficient, like a husband feeling lonely in the absence of his wife. This is a poetic simile. The Lord wanted to create the cosmic manifestation to give another chance to the conditioned souls who were dormant in forgetfulness. The cosmic manifestation gives the conditioned souls a chance to go back home, back to Godhead, and that is its main purpose. The Lord is so kind that in the absence of such a manifestation He feels something wanting, and thus the creation takes place. Although the creation of the internal potency was manifested, the other potency appeared to be sleeping, and the Lord wanted to awaken her to activity, just as a husband wants to awaken his wife from the sleeping state for enjoyment. It is the compassion of the Lord for the sleeping energy that He wants to see her awaken for enjoyment like the other wives who are awake. The whole process is to enliven the sleeping conditioned souls to the real life of spiritual consciousness so that they may thus become as perfect as the ever-liberated souls in the Vaikuṅṭhalokas. Since the Lord is *sac-cid-ānanda-vigraha*, He likes every part and parcel of His different potencies to take part in the blissful *rasa* because participation with the Lord in His eternal *rāsa-līlā* is the highest living condition, perfect in spiritual bliss and eternal knowledge.

TEXT 25

सा वा एतस्य सद्रष्टुः शक्तिः सदसदात्मिका ।
माया नाम महाभाग ययेदं निर्मेमे विशुः ॥२५॥

*sā vā etasya sadraṣṭuḥ
śaktiḥ sad-asad-ātmikā
māyā nāma mahā-bhāga
yayedam nirmame vibhuḥ*

sā—that external energy; *vā*—is either; *etasya*—of the Lord; *sadraṣṭuḥ*—of the perfect seer; *śaktiḥ*—energy; *sat-asat-ātmikā*—as

both the cause and the effect; *māyā nāma*—called by the name *māyā*; *mahā-bhāga*—O fortunate one; *yayā*—by which; *idam*—this material world; *nirmame*—constructed; *vibhuḥ*—the Almighty.

TRANSLATION

The Lord is the seer, and the external energy, which is seen, works as both cause and effect in the cosmic manifestation. O greatly fortunate Vidura, this external energy is known as *māyā* or illusion, and through her agency only is the entire material manifestation made possible.

PURPORT

The material nature, known as *māyā*, is both the material and efficient cause of the cosmos, but in the background the Lord is the consciousness for all activities. As in the individual body the consciousness is the source of all energies of the body, so the supreme consciousness of the Lord is the source of all energies in material nature. This is confirmed in *Bhāgavad-gītā* (9.10) as follows:

*mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate*

“Throughout all the energies of material nature there is the hand of the Supreme Lord as the final superintendent. Due to this supreme cause only, the activities of material nature appear planned and systematic, and all things regularly evolve.”

TEXT 26

कालवृत्त्या तु मायायां गुणमय्यामधोक्षजः ।
पुरुषेणात्मभूतेन वीर्यमात्रेण वीर्यवान् ॥२६॥

*kāla-vṛtṭyā tu māyāyāṁ
guṇa-mayyāṁ adhoṣajah
puruṣeṇātma-bhūtena
vīryam ādhatta vīryavān*

kāla—the eternal time; *vṛtṭyā*—by the influence of; *tu*—but; *māyāyāṁ*—in the external energy; *guṇa-mayyāṁ*—in the qualitative modes of nature; *adhoṣajah*—the Transcendence; *puruṣeṇa*—by the *puruṣa* incarnation; *ātma-bhūtena*—who is the plenary expansion of the Lord; *vīryam*—the seeds of the living entities; *ādhatta*—impregnated; *vīryavān*—the Supreme Living Being.

TRANSLATION

The Supreme Living Being in His feature as the transcendental *puruṣa* incarnation, who is the Lord's plenary expansion, impregnates the material nature of three modes, and thus by the influence of eternal time the living entities appear.

PURPORT

The offspring of any living being is born after the father impregnates the mother with semen, and the living entity floating in the semen of the father takes the shape of the mother's form. Similarly, mother material nature cannot produce any living entity from her material elements unless and until she is impregnated with living entities by the Lord Himself. That is the mystery of the generation of the living entities. This impregnating process is performed by the first *puruṣa* incarnation, *Kāraṇārṇavaśāyī Viṣṇu*. Simply by His glance over material nature, the whole matter is accomplished.

We should not understand the process of impregnation by the Personality of Godhead in terms of our conception of sex. The omnipotent Lord can impregnate just by His eyes, and therefore He is called all-potent. Each and every part of His transcendental body can perform each and every function of the other parts. This is confirmed in the *Brahma-saṁhitā* (5.32): *aṅgāni yasya sakalendriya-vṛttimanti*. In *Bhāgavad-gītā* (14.3) also, the same principle is confirmed: *mama yonir mahad-brahma tasmin garbhaṁ dadhāmy aham*. When the cosmic creation is manifested, the living entities are directly supplied from the Lord; they are never products of material nature. Thus, no scientific advancement of material science can ever produce a living being. That is the whole mystery of the material creation. The living entities are foreign to matter, and thus they cannot be happy unless they are situated in the same spiritual life as the Lord. The mistaken living being, out of forgetfulness of this original condition of life, unnecessarily wastes time trying to become happy in the material world. The whole Vedic process is to remind one of this essential feature of life. The Lord offers the conditioned soul a material body for his so-called enjoyment, but if one does not come to his senses and enter into spiritual consciousness, the Lord again puts him in the unmanifested condition as it existed in the beginning of the creation. The Lord is described here as *vīryavān*, or the greatest potent being, because He impregnates material nature with innumerable living entities who are conditioned from time immemorial.

TEXT 27

ततोऽभवन् महत्तत्त्वमव्यक्तात्कालचोदितात् ।
विज्ञानात्मात्मदेहस्थं विश्वं व्यञ्जन्तमोजुदः ॥२७॥

*tato 'bhavan mahat-tattvam
avyaktāt kāla-coditāt
vijñānātmātma-deha-sthaṁ
viśvaṁ vyañjanṁ tamo-nudaḥ*

tataḥ—thereafter; *abhavat*—came into existence; *mahat*—supreme; *tattvam*—sum total; *avyaktāt*—from the unmanifested; *kāla-coditāt*—by the interaction of time; *vijñāna-ātmā*—unalloyed goodness; *ātma-deha-stham*—situated on the bodily self; *viśvam*—complete universes; *vyañjan*—manifesting; *tamaḥ-nudaḥ*—the supreme light.

TRANSLATION

Thereafter, influenced by the interactions of eternal time, the supreme sum total of matter called the *mahat-tattva* became manifested, and in this *mahat-tattva* the unalloyed goodness, the Supreme Lord, sowed the seeds of universal manifestation out of His own body.

PURPORT

In due course of time, the impregnated material energy was manifested first as the total material ingredients. Everything takes its own time to fructify, and therefore the word *kāla-coditāt*, “influenced by time,” is used herein. The *mahat-tattva* is the total consciousness because a portion of it is represented in everyone as the intellect. The *mahat-tattva* is directly connected with the supreme consciousness of the Supreme Being, but still it appears as matter. The *mahat-tattva*, or shadow of pure consciousness, is the germinating place of all creation. It is pure goodness with the slight addition of the material mode of passion, and therefore activity is generated from this point.

TEXT 28

सोऽप्यंशगुणकालात्मा मगवद्दृष्टिगोचरः ।
आत्मानं व्यकरोदात्मा विश्वस्यास्य सिसृक्षया ॥२८॥

so 'py amśa-guṇa-kālātmā
bhagavad-dṛṣṭi-gocaraḥ
ātmānam vyakarod ātmā
viśvasyāsyā sīrṣṣayā

sah—mahat-tattva; *api*—also; *amśa*—*puruṣa* plenary expansion; *guṇa*—chiefly the quality of ignorance; *kāla*—the duration of time; *ātmā*—full consciousness; *bhagavat*—the Personality of Godhead; *dṛṣṭi-gocaraḥ*—range of sight; *ātmānam*—many different forms; *vyakarod*—differentiated; *ātmā*—reservoir; *viśvasya*—the would-be entities; *asya*—of this; *sīrṣṣayā*—generates the false ego.

TRANSLATION

Thereafter the mahat-tattva differentiated itself into many different forms as the reservoir of the would-be entities. The mahat-tattva is chiefly in the mode of ignorance, and it generates the false ego. It is a plenary expansion of the Personality of Godhead, with full consciousness of creative principles and time for fructification.

PURPORT

The mahat-tattva is the via medium between pure spirit and material existence. It is the junction of matter and spirit wherefrom the false ego of the living entity is generated. All living entities are differentiated parts and parcels of the Personality of Godhead. Under the pressure of false ego, the conditioned souls, although parts and parcels of the Supreme Personality of Godhead, claim to be the enjoyers of material nature. This false ego is the binding force of material existence. The Lord again and again gives a chance to the bewildered conditioned souls to get free from this false ego, and that is why the material creation takes place at intervals. He gives the conditioned souls all facilities for rectifying the activities of the false ego, but He does not interfere with their small independence as parts and parcels of the Lord.

TEXT 29

महत्तत्त्वादिक्ुर्वाणादहंतत्त्वं व्यजायत ।
कार्यकारणकर्त्रात्मा भूतेन्द्रियमनोमयः ।
वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिधा ॥२९॥

mahat-tattvād vikurvāṇād
aham-tattvam vyajāyata
kārya-kāraṇa-hartrātmā
bhūtendriya-mano-mayaḥ
vaikārikas taijasas ca
tāmasas cety aham tridhā

mahat—the great; *tattvāt*—from the causal truth; *vikurvāṇāt*—being transformed; *aham*—false ego; *tattvam*—material truth; *vyajāyata*—became manifested; *kārya*—effects; *kāraṇa*—cause; *hartr*—doer; *ātmā*—soul or source; *bhūta*—material ingredients; *indriya*—senses; *manaḥ-mayaḥ*—hovering on the mental plane; *vaikārikas*—the mode of goodness; *taijasas*—the mode of passion; *ca*—and; *tāmasas*—the mode of ignorance; *ca*—and; *iti*—thus; *aham*—false ego; *tridhā*—three kinds.

TRANSLATION

Mahat-tattva, or the great causal truth, transforms into false ego, which is manifested in three phases—cause, effect and the doer. All such activities are on the mental plane and are based on the ma-

terial elements, gross senses and mental speculation. The false ego is represented in three different modes—goodness, passion and ignorance.

PURPORT

A pure living entity in his original spiritual existence is fully conscious of his constitutional position as an eternal servitor of the Lord. All souls who are situated in such pure consciousness are liberated, and therefore they eternally live in bliss and knowledge in the various Vaikuṇṭha planets in the spiritual sky. When the material creation is manifested, it is not meant for them. The eternally liberated souls are called *nitya-muktas*, and they have nothing to do with the material creation. The material creation is meant for rebellious souls who are not prepared to accept subordination under the Supreme Lord. This spirit of false lordship is called false ego. It is manifested in three modes of material nature, and it exists in mental speculation only. Those who are in the mode of goodness think that each and every person is God, and thus they laugh at the pure devotees, who try to engage in the transcendental loving service of the Lord. Those who are puffed up by the mode of passion try to lord it over material nature in various ways. Some of them engage in altruistic activities as if they were agents appointed to do good to others by their mental speculative plans. Such men accept the standard ways of mundane altruism, but their plans are made on the basis of false ego. This false ego extends to the limit of becoming one with the Lord. The last class of egoistic conditioned souls—those in the mode of ignorance—are misguided by identification of the gross body with the self. Thus, all their activities are centered around the body only. All these persons are given the chance to play with false egoistic ideas, but at the same time the Lord is kind enough to give them a chance to take help from scriptures like *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* so that they may understand the science of Kṛṣṇa and thus make their lives successful. The entire material creation, therefore, is meant for the falsely egoistic living entities hovering on the mental plane under different illusions in the modes of material nature.

TEXT 30

अहंतत्त्वादिकुर्वाणान्मनो वैकारिकादभूत् ।
वैकारिकाश्च ये देवा अर्थाभिव्यञ्जनं यतः ॥३०॥

aham-tattvād vikurvāṇān
mano vaikārikād abhūt
vaikārikās ca ye devā
artha-bhivyañjanam yataḥ

aham-tattvāt—from the principle of false ego; *vikurvāṇāt*—by, transformation; *manaḥ*—the mind; *vaikārikāt*—by interaction with the mode of goodness; *abhūt*—generated; *vaikārikās*—by interaction with goodness; *ca*—also; *ye*—all these; *devāḥ*—demigods; *artha*—the phenomenon; *abhivyañjanam*—physical knowledge; *yataḥ*—the source.

TRANSLATION

The false ego is transformed into mind by interaction with the mode of goodness. All the demigods who control the phenomenal world are also products of the same principle, namely the interaction of false ego and the mode of goodness.

PURPORT

False ego interacting with the different modes of material nature is the source of all materials in the phenomenal world.

(continued in next issue)



Every Town and Village

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



The Dutch Parliament Committee on New Religious Movements recently completed a 320-page report, prepared over the last four years, that says many favorable things about Kṛṣṇa consciousness.

Dutch Parliamentary Report Endorses ISKCON

Amsterdam—As the home of the World Court (the United Nations' International Court of Justice in the Hague) and the International Committee on Human Rights (in Utrecht), the Netherlands is regarded as the nation in which the most difficult international legal disputes are best adjudicated. Rulings from these international bodies frequently cause nations to reverse or radically alter their existing foreign or domestic policies. Therefore it was an event with important worldwide implications when a special Dutch government report recently defined and recognized ISKCON as an official religious body.

The 320-page report, prepared over the last four years by the Dutch Parliament Committee on New Religious Movements, had many favorable things to say about the Hare Kṛṣṇa movement. The committee, which extensively studied the activities of seven groups in the Netherlands, concluded, "The image of Hare Krishna, according to our findings, is that of a pure, genuinely Hinduistic movement without compromise in the face of Western views."

The subcommittee also noted that the Hare Kṛṣṇa movement had matured since the first devotees arrived in Amsterdam in 1970. "Certainly during the first years in our country, Hare Krishna was no more

than a marginal hippy group, whose attraction for some lay mainly in the rejection of the Western cultural pattern. The image shaped during that period seems to have hardly changed in the public eye, even though the movement has considerably gained in maturity in the course of the years."

Hari Kṛṣṇa dāsa, ISKCON's regional secretary for the Netherlands, feels that the very positive tone of the report stems in part from the devotees' willingness and eagerness to cooperate with the investigation. "From the beginning, our position was that we very much appreciated such an investigation. We felt that, considering the authentic spiritual foundation of our movement, we would come out well if they spent sufficient time studying us. So we were very favorable towards the investigation.

"Our policy was to be open and honest," Hari Kṛṣṇa dāsa continues. "If some mistake was made by our movement, we admitted it. At the same time we emphasized that our mistakes were incidental ones, not fundamental ones, and that the integrity of our movement cannot be doubted. I told the subcommittee we don't think that because our philosophy is absolute and, as far as we're concerned, perfect, that all of

our actions are therefore also absolute and perfect. The committee appreciated this approach."

The government had originally begun the study because of the bad images of new religious groups created by the media and by lobbyists from "anti-sect" groups. But the subcommittee ended up severely criticizing both the media and anti-sect groups, pointing out that they had created a one-sided picture which distorted reality. They accused the anti-sect movement of waging a campaign of hatred and exaggerating issues by presenting false evidence.

In the final paragraph of the section of the report dealing with the Kṛṣṇa consciousness movement, the committee said, "The openness that the movement has shown us has enabled us to build for ourselves a clear image of Hare Krishna. If this image has not increased our Krishna consciousness, it has at least increased our consciousness of the movement which is called by that divine name."

Scholar Praises Śrīla Prabhupāda's Books

Ladakh, India—Shiv Sharma, professor of Sanskrit at the College of Buddhist Philosophy, has written this appreciation:

"The manner in which His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda has presented his encyclopedic *Śrīmad-Bhāgavatam* with specially-prepared illustrations, original Devanagari script, word for word synonyms, diacriticised transliterations, clear translation and commentary, glossary, Sanskrit pronunciation guide, index to verses, and extensive general index coupled with a table of contents for ready reference is a literary wonder of the world. Also, the clear and precise Purports make these volumes masterpieces.

"Swami Prabhupāda's books teach the principles of brahminical culture, namely, no intoxication; no illicit sex; no gambling; and no eating of meat, fish, and eggs. The value of his books is seen in that he has molded for the better thousands of lost lives. Thus his spiritual writings actually inject realized knowledge into the heart of the student. . . .

"As an educator I highly recommend these books to all school, college, and university libraries. As a believer in the Vedic principles, I cannot but strongly urge all seekers after Truth to study these books."

The Natural Spirit

(continued from page 7)

superfluous outer coverings of the spirit soul. The need of the spirit soul," Prabhupāda continues, "is that he wants to get out of the limited sphere of material bondage and fulfill his desire for complete freedom. He wants to get out of the covered walls of the greater universe. He wants to see the free light and the spirit. That complete freedom is achieved when he meets the complete spirit, the Personality of Godhead."

By reading Śrīla Prabhupāda's translations and commentaries on the Vedic scriptures, by living with the devotees, and by chanting Hare Kṛṣṇa, Chris and Jim were coming to realize that really Kṛṣṇa consciousness was the natural life of the soul. But what about their earlier *karma*? Wasn't there still hell to pay for all their past activities? They consulted the *Bhagavad-gītā*: "Abandon all paths and just surrender

unto Me," was Lord Kṛṣṇa's climactic instruction. "I shall deliver you from all sinful reactions. Do not fear." The way was clear.

But was their consciousness? The moment of truth came one day when a package arrived from Vermont.

"I was having a hard time," Śrī Kṛṣṇa recalls. "We were working long hours in the garden, and I was thinking I couldn't take much more of this. The plan had been to leave as soon as we got more peanuts and seeds, so when the package arrived, I took Jim aside and said, 'Let's go.'"

Jim was surprised: "What do you mean, Chris? This is it. Don't you see? This is the natural spiritual life we've been looking for. If we don't become Kṛṣṇa conscious, everything is going to be mundane and artificial—even the tropics. Let's stay, Chris. This is the Absolute Truth."

"I hated what he was saying," Śrī Kṛṣṇa chuckles, "because he was right, and that meant I had to stop just serving my body


and start serving God. But I had to be honest. Serving Kṛṣṇa was the most natural thing to do—so we stayed."

That was in the spring of 1978. By the summer, Chris and Jim were taking care of the cows, and the following spring they became formally initiated devotees.

* * *

Lunch over, Śrī Kṛṣṇa returns to the barn and sees Cintāmaṇi lying down with her calf. He scoops Cintāmaṇi some grain and feeds the milk bottle to the calf.

"You've got to be very Kṛṣṇa conscious around cows," he says. "The more you care for them, the more milk they give you. Kṛṣṇa Himself protects cows, works bulls—what could be more natural than living like Him?"

Gunshots sound unnaturally in the distance. Farmers say they can't "make it" without killing their old cows. But inside Kṛṣṇa's barn, old cow, calf, and dairyman are doing just fine. 

HOW HE CREATES

(continued from page 11)

also in charge of creating the 8,400,000 species of life, including aquatics, insects, plants, birds, animals, and human beings. Inspired and empowered by Garbhodakāśāyī Viṣṇu, Brahmā assembles the creation using the material elements. Starting from just above the waters of the ocean that fills half the universe and extending up to his own planet in the topmost reaches of the dome of universal space, Brahmā constructs fourteen planetary systems, one above the other. The earth planet is in the seventh of those fourteen planetary systems.

Brahmā doesn't create his own materials—the elements—and even in manipulating them he is dependent on Lord Viṣṇu for guidance and inspiration. Nor does Brahmā create the life which animates each body, for life is not the result of a combination of the material elements. Brahmā only assists in creating the bodily vehicles, while the life, the eternal *jīva* souls, is supplied by the Supreme Lord.

Of the many differences between this short description of Brahmā's creation and currently popular scientific descriptions, two are especially important. The first is that the Vedic literature portrays the original creature in each universe as highly intelligent, more so than even the greatest modern scientist. Brahmā's intelligence, and his resultant creative accomplishments, are surpassed only by Lord Viṣṇu Himself. Modern scientists, on the other hand, assert that the original creature in the universe was a microbe, and that the

forefathers of modern man were apes and cave-dwellers.

The second contrast is that the Vedic literature asserts that all species were produced more or less simultaneously at the beginning of the creation, while popular evolutionary theory holds that the species have gradually evolved. According to the evolutionists, aquatics evolved into land animals and land animals evolved—only a relatively short time ago—into human beings. Evolutionists acknowledge, however, that one of the many flaws in their theories is that there is still—more than a century after Darwin's debut—no fossil record showing one species evolving from another. For dedicated Darwinists this lack of evidence is only an impetus to revamp their theories. But for the dedicated devotee of Kṛṣṇa it is a confirmation of the Vedic version that all species of life, including the civilized human beings, have existed since the dawn of creation.


In this connection it is also interesting to note the Vedic calculations of the age of the universe. The Vedic literature states that Lord Brahmā lives for one breath of Mahā-Viṣṇu. When Mahā-Viṣṇu exhales, the material elements and universes emanate from Him, and when He inhales, the universes are destroyed and merge back into His body. Thus the universes and their respective Brahmās are created and destroyed with every breath of Mahā-Viṣṇu. The entire cycle—one breath of Mahā-Viṣṇu, or one lifetime of Brahma—takes 310 trillion solar years. According to *Śrīmad-Bhāgavatam*, Brahmā's life is half over at present, which means that this universe has existed, along with all the species,

for 155 trillion years.

There are many other contrasts between the Vedic version of creation and other versions—both theistic and atheistic. The *Bhāgavatam* and other Vedic texts analyze the relation of time to the universe and to the Supreme Lord, the role and development of each material element, the origin of gravity, and many other details of the creation. At each step the *Vedas* reveal a unique understanding of the creative process.

Many people will argue that few if any of the Vedic descriptions can be scientifically proven. But neither can they be "scientifically" disproven. How can you prove or disprove the gigantic form of Mahā-Viṣṇu?

And why should we not at least consider the Vedic literature as evidence? It is the oldest, most voluminous, and most consistent body of literature known to man, and it contains information not only of the creative process, but of every science human society needs, including medicine, economics, and so on. By its comprehensive nature alone, the Vedic literature deserves serious study by researchers in every field.

Devotees of Kṛṣṇa accept Vedic statements as evidence—as axiomatic truths—not due merely to the length and detail of the Vedic texts, but because the author of the *Vedas* is Kṛṣṇa. In the *Bhagavad-gītā* Kṛṣṇa says, "By all the *Vedas*, I am to be known. Indeed, I am the compiler of *Vedānta*, and I am the knower of the *Vedas*." For the devotees, at least, statements made by the Absolute Truth are perfect evidence, irrefutable proof. 

THE DEATH OF MY FATHER

A son's eulogy transforms a funeral service into an unforgettable interreligious experience.

by BRĀHMA-MUHŪRTA DĀSA

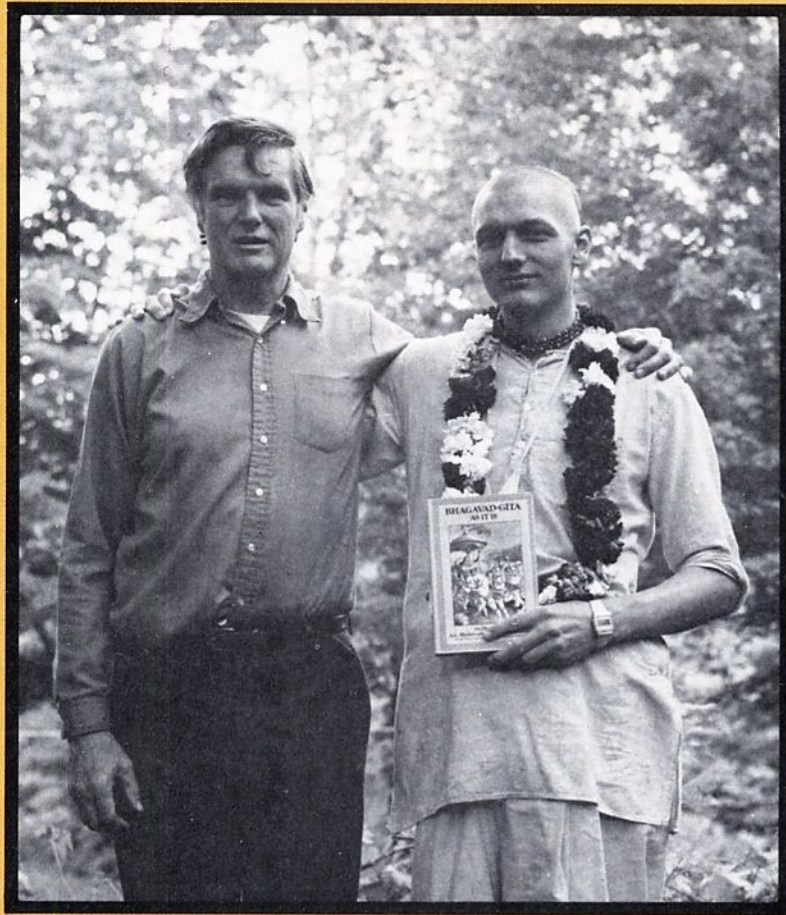
Some time back, my father's mother and sister and my mother's brother all passed away within the space of a year. One day my father called me to his studio and asked me, "Why am I going through this tragedy?"

"Kṛṣṇa," I replied, "is trying to warn you that the material world is just temporary and that you can leave your body at any time. So you should take advantage of your human birth and practice spiritual discipline while you've still got the chance. And the best way to accomplish this is to chant Hare Kṛṣṇa."

He agreed to try, and from then on he chanted on his beads every day. Again and again he would tell me how grateful he was that I had introduced him to Kṛṣṇa consciousness—how it had deeply affected his life and the lives of many of his friends.

A few months later, my father was driving my family to Vermont to see his dying brother, when my father blacked out and swerved off the road. At the hospital the doctors discovered he had cancer—a malignant brain tumor. My sister called and told me, "Dad has cancer, and the doctors say he has, at most, six months to live." I was shocked. It was totally unexpected, as he was only sixty and quite fit for his age.

My father was a professor of architecture at Smith College, where he had been



Brāhma-muhūrta dāsa with his father, Peter Garland, in 1982.

teaching for the last twenty-five years. He had worked hard to support a family of seven and to maintain an old farmhouse on seventy-five acres. Now, despite his condition, he still hoped to keep teaching for a couple of years and then retire. But these plans crumbled as his condition became more and more critical. He consulted many doctors, looking for some cure. He went to an acupuncturist, many charlatans, and even a health institute, where each doctor recommended his own "sure cure." Meanwhile, the tumor was growing fast, and he decided to have an operation, even

he didn't know where he was or what had happened.

When I heard about this, I was living in the ISKCON center in Boston. My father's death seemed imminent, so I took the first opportunity to go and see him. After a big religious celebration at the temple one day on November 12, 1983, I gathered all of the transcendental flower garlands and some of the *caraṇāmṛta* (sacred water) from the festival and brought it all to my father.

When I arrived at home and entered his room, I found him lying motionless in bed,

though the doctor would not make any promises. He might live; he might not. He might never be able to speak again. In effect, the doctors were indicating to us that we should be prepared for the worst.

My father survived the operation, and the pain subsided a little. But the operation had taken its toll. His condition worsened. He lost his ability to read. Speaking became extremely difficult. Late one fall afternoon he told my mother and sisters he was going for a jog down an old dirt road near our house. Several hours later they found him a half mile down the road, lying face down in a ditch. My sister lifted him up. He was unconscious, and his face was covered with blood. As he opened his eyes,

his eyes wide open and glaring upwards. He sensed my presence and strained to smile. I put the garlands on him and around the bed. He squeezed my hand. His temperature was high, and he was breathing heavily. All he said to me was “Hare Kṛṣṇa.”

Two days later, on a very auspicious day (the disappearance anniversary of three great, saintly teachers), my father passed away. He had Śrīla Prabhupāda’s red rose garland around his neck, the sacred *tulasī* garland that had been worn by the Deity of Lord Kṛṣṇa on his chest, *japa-mālā* (prayer beads) in his hands, and a large picture of Rādhā and Kṛṣṇa above his bed. And he was hearing *kīrtana* (devotional prayers) sung by the pure devotee Śrīla Prabhupāda. The last thing I heard him utter was “Hare Kṛṣṇa.” I remembered Lord Kṛṣṇa’s words in the *Bhagavad-gītā*: “Whatever one remembers at the time of death—that state he will attain without fail.” Taking everything into account, I consider my father’s death an auspicious event.

Shortly afterwards, family and friends from around the country arrived for the funeral service, packing an old New England church with four hundred people. It was mainly a Christian group, some of them churchgoers, some not. Many wore gray flannels and blazers. The mood was solemn. After burying the ashes at the cemetery, the congregation went to the church, where in a deep, resonant voice the priest led everyone in singing psalms and reciting passages from the Bible.

The priest had promised a few close family members a few minutes each to speak about my father. When my turn came, I walked up to a spot behind the pulpit and stood there in my bright saffron robes, with *tilaka** on my forehead. I must have been a peculiar sight. Nevertheless, seeing an opportunity to enlighten an attentive audience with the message of Kṛṣṇa consciousness, I spoke:

“If my father were here today, he would want me to speak openly and transmit his presence and the presence of our Almighty Supreme Father, God, in the most enlivening way possible.

“I remember my father for a very rare and attractive quality he had. I can best describe it by remembering our relationship. More important than being responsible for giving me this body, he directed me to spiritual life and encouraged me in it. I remember that in my childhood He never told me I should become like him—an architect, a football star, a Harvard man, head of a big family. In fact, he con-

fidentially told me that the burden he had taken on—although he considered it a burden of love—had deprived him of an opportunity to pursue what he described as ‘the deepest essence of human life.’ So he told me he hoped I would some day do what he couldn’t.

“I never thought of myself as a very religious or spiritual person. On the contrary, without any doubt I caused the most disturbance in our family as a child. Nonetheless, he tolerated me and saw a spark in me that I was not even aware of. He told me he was hoping for the day it would ignite. After a long search for truth, peace, and purpose, I came to Kṛṣṇa consciousness. While I was at the temple in Amsterdam my father came to visit me, wanting to

**As the holy name of
Kṛṣṇa resounded, I
turned around and,
to my surprise,
saw the priest, who
had been so
apprehensive earlier,
also chanting along.
Afterwards he gave
me a bear hug in
front of the
congregation.**

evaluate my decision and commitment. We spent two wonderful and meaningful weeks together, during which he fully participated in chanting Hare Kṛṣṇa and in other spiritual activities. After returning home, he wrote me this fabulous letter I would like to read to you:

Dear Daniel,

I have probably said this before, but if so, pardon the repetition. My visit with you there was a very moving, total experience, and I know I will never be the same again. I think you all are a tremendously impressive and dedicated group of young men and women, who have dedicated your lives in as total, beautiful, and significant a way as anyone possibly could. Also—I am certain the world is helped more by the kind of devotion you are giving each day to the world around you than it is helped by most other human efforts. There must be times when your own inner struggles are extreme and when the behavior of others on the outside, like me, is very disheartening and frustrating to all of you.

It is hard for me to imagine what a totally transformed human being you have become and what your inner life and value system—your whole world of meaning—must be.

Please don’t be too harsh on those of us who, for one reason or another, have not been able to make the total transformation that I am certain you would like to see come about.

It has been nice writing you—thinking about you—and may all the very best be with you.

Much love,
Dad”

(As I read my father’s letter I began thinking, “Here is a once-in-a-lifetime opportunity, something I have been dreaming about for years—to engage all the people I know from the past in the ecstasy of chanting Hare Kṛṣṇa. I don’t know if it will work, but I have a plan. I simply pray that by the mercy of my spiritual master and Lord Caitanya Mahāprabhu, somehow or other these people will be able to taste the nectar of the holy names.”)

“Over the years,” I continued, “our relationship became closer and closer. Whenever we met, he would ask one thing from me—that I would chant Hare Kṛṣṇa with him. He also enjoyed chanting with my mother. The Bible says, ‘Our Father, who art in heaven, hallowed be Thy name.’ God’s name is always considered sacred.

“The name *Kṛṣṇa* in the Hare Kṛṣṇa chant is a name for God that means ‘the All-Attractive One.’ It is from the Sanskrit language, the oldest language in the world. In essence, when we chant Hare Kṛṣṇa we are calling upon the Lord: ‘Please engage me in Your service.’ When my father left this world, he was hearing this prayer, and therefore I am sure he is with our Supreme Father, God, Kṛṣṇa.

“I am sure my father and our Supreme Father would be pleased if we all said this beautiful prayer in their honor. I will repeat two words at a time, and then everyone can respond. Don’t be shy or there will be a dead silence, and it will be very embarrassing for me.”

I led them in chanting—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Practically everyone joined. It was wonderful. As the holy name of Kṛṣṇa resounded, I turned around and, to my surprise, saw the priest, who had been so apprehensively seated behind me earlier, also chanting along. Afterwards he gave me a bear hug in front of the congregation.

Five hundred years ago, Lord Caitanya Mahāprabhu* predicted that in every town and village the chanting of the holy name

(continued on page 30)

*Sacred clay markings on the forehead and other parts of the body signifying that the body is a temple of Viṣṇu, or Kṛṣṇa, and should be used in His service.

*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*.

UNKNOWABLE

(continued from page 4)

Then, *sarva-loka-maheśvaram*: Kṛṣṇa is the supreme proprietor and master of all planets, both in this material world and in the spiritual world. Then, *asammūḍhaḥ*: You will become unbewildered about God. You should not accept blindly. God has given you the power of reasoning and argument. But don't argue falsely. The process of reasoning is also mentioned in the *Bhagavad-gītā*: *tad viddhi praṇipātena pari-prāśnena sevayā*. If you want to understand the transcendental science, you have to follow this principle—you have to surrender. This is the same thing that was mentioned in the *Bhāgavatam* verse as *namanta eva*, to become submissive. Unless you become submissive, you cannot be a surrendered soul. And surrendering to a genuine spiritual authority is the first qualification for understanding the Absolute Truth.

Now, where will you find that person about whom you can say, "Here is a person to whom I can surrender?" This much knowledge you must have. Don't surrender to any nonsense. How to tell the genuine spiritual authority from the nonsense is mentioned in the *Muṇḍaka Upaniṣad* [1.2.12]: *tad-vijñānārtham sa gurum evābhigacchet . . . śrotriyaṁ brahma-niṣṭham*. This word *śrotriyam* means "one who is in disciplic succession." And what is the proof that he has come in the disciplic succession? *Brahma-niṣṭham*: he is fully absorbed in serving the Supreme Absolute Truth, the Personality of Godhead.

So, if you find such an authoritative per-

son, surrender to him without reservation. Surrendering unto him means surrendering unto God, because he is God's representative. But you are allowed to make inquiries—not to waste time, but for understanding. And you should try to serve him and please him. Then Kṛṣṇa will reveal Himself to you. This is the process.

So, the whole process of self-realization is given in the Vedic scripture. You have only to adopt it. But if you don't adopt the process and simply waste your time with intoxication and speculation and all kinds of nonsensical activities, then you'll never understand God. As Lord Kṛṣṇa says here, God is not understandable even by the demigods and the great sages, what to speak of by us with our teeny efforts.

If you follow the principles of Kṛṣṇa consciousness, then slowly but surely, without a doubt, you'll understand, "Yes, I am making some spiritual progress." It is not that you will be blindly following. As you follow the principles, you'll understand more and more about God. If you eat proper, nourishing foodstuffs, you'll feel yourself gaining strength and satisfying your hunger. You haven't got to ask anybody; you'll feel it yourself, directly. Similarly, if you come to the proper spiritual path and follow the principles, you'll understand, "Yes, I am making progress." As Lord Kṛṣṇa says in the ninth chapter of *Bhagavad-gītā* [9.2], *pratyakṣāvagamān dharmyam su-sukham*: "This process of Kṛṣṇa consciousness is very easy, and you can do it in a happy mood."

Now, what is the process? We chant Hare Kṛṣṇa and hear nice musical sounds and eat *kṛṣṇa-prasādam* and study *Bhagavad-*

gītā philosophy. Is it very difficult? Not at all. And by this process you'll become *asammūḍhaḥ*, unbewildered. Nobody will be able to cheat you. But if you want to be cheated, there are so many cheaters ready to give you some bogus process and take your money and go away.

So don't be a part of this civilization of the cheaters and the cheated. Just follow the process of Kṛṣṇa consciousness as it is given by the system of disciplic succession, as it is prescribed in the Vedic literature, as it is recommended by Kṛṣṇa. Try to understand this science from the authoritative source, and try to apply it in your life. Then you will make spiritual progress without a doubt (*asammūḍhaḥ sa martyeṣu*). The word *martya* means "those who are destined to die." Who are they? All conditioned souls, beginning from Brahmā and going down to the insignificant ant—they are all *martya*, they will all die. So among the dying mortals you will become the most intelligent. Why? *Sarva-pāpaiḥ pramucyate*. You will be free from all kinds of reactions to your sinful activities.

In this material world we are always committing sinful acts, knowingly and unknowingly. So we have to get free of the reactions. How? By surrendering to Kṛṣṇa and His authorized representative, the spiritual master. Then, *sarva-pāpaiḥ pramucyate*: you become free of all reactions to your sinful activities. This is the process. And if you adopt this process, ultimately you can get in touch with Kṛṣṇa, and your life becomes successful. This process is very simple and sublime, and everyone should adopt it.

Thank you very much.

We welcome your letters. Write to
BACK TO GODHEAD
51 West Allens Lane
Philadelphia, Pennsylvania 19119

LETTERS

Devotees seem to be antiscientific. Two articles in the July issue ("Śrīla Prabhupāda Speaks Out" and "Science or Skulduggery?") are critical of the theory of evolution. And one article in the June issue ("Exploding the Arms Race") makes fun of the Big Bang theory. Isn't there any room for science in the realm of Kṛṣṇa consciousness?

Ron Delany
Jackson, Mississippi

OUR REPLY: In the articles you refer to, our writers are pointing out just how unscientific many modern scientific theories are. Devotees are not against science, but before they accept a scientific theory they examine it to see if it is founded on logic and on experimental proof. Many so-

called scientific theories have very shaky foundations and appear to have been formulated with the primary motive of denying God. Devotees naturally criticize that kind of "science."

* * *

We have to tell you how wonderful and uplifting our experience has been at New Vrindaban, where we stayed with our three daughters for five days in June.

We had looked forward to this most unique of vacations, and we were amply rewarded. The peace and the pace were both like nowhere in the U.S.A. It was as though it was a piece of Kṛṣṇa's land. We felt a oneness with the devotees, although we are still only in the early stages of be-

coming followers. No doubt with Kṛṣṇa's help everything can be done, and you are all living proof of this. . . . We look forward to many years of "happy returns" to New Vrindaban.

Byravan and Lakshmi Viswanathan
Lebanon, Pennsylvania

* * *

I really liked the articles on your centers in West Bengal and in Los Angeles. This kind of picture article gives me an idea of how your movement is working around the world . . . even in vastly different settings. Reading these articles is like taking a guided world tour. Can we expect more of these?

Alice Gustaf
Fresno, California

OUR REPLY: We're glad you like to see how ISKCON is doing worldwide. You can look forward to an article on our Dallas center in the October issue.



Lord Kṛṣṇa's Cuisine

One Potato, Two Potato, Three...

Or—pick any vegetable, choose one of these three cooking methods, and you're on your way to creating a unique main or side dish.

Text and photo by
VIŚĀKHĀ-DEVĪ DĀSĪ

This month, I'd like to discuss three basic ways of cooking vegetables. As you become thoroughly conversant with these three basic methods and as you observe how each method affects the ingredients, you will learn how to vary the final taste, texture, and appearance of the dish. The characteristics of a particular vegetable determine for you whether it should be cooked until it is tender-crisp, butter-soft, or puréed.

METHOD I makes dry-textured vegetable dishes. Small, uniform pieces of vegetable are briskly sautéed in ghee (clarified butter) and then cooked to tenderness without adding any liquid. If the particular

vegetables that you're cooking have substantial moisture content, you can stir-fry them until they're tender-crisp and softly browned. But if the vegetables are dry or starchy, then set the flame to medium-low, cover the pan, and allow the vegetables to cook in the ghee and their own juices until butter-soft.

METHOD II makes butter-soft braised vegetable dishes. Here you briskly sauté the vegetables, add a liquid, and continue cooking (covered, on low flame) until the vegetables are very tender. Use this method for making vegetable stew, vegetables in gravy, moist vegetables in a concentrated glaze or sauce, or crusty, tender

vegetables coated with seasoned ghee.

METHOD III makes vegetables in seasoned butter, sauce, or broth. Unlike the first two methods, where the vegetables were sautéed before being cooked to tenderness, this time you first cook them to near tenderness and then sauté them. Depending on the vegetable, you may boil it, steam it, pressure cook it, oven or coal bake it, or deep or shallow fry it. You may cook it either whole or cut, peeled or unpeeled. If you cook it whole, you afterwards cut it into uniform pieces and quickly sauté them in seasoned ghee on a medium-high flame. This improves texture and flavor. You can further enhance the finished

(Recipes by Yamunā-devī dāśī)

Three Methods for Cooking Vegetables

Choose one of the combinations of ingredients below—essential, basic, or gourmet—and, using it each time, prepare potatoes with METHOD I, then METHOD II, and then METHOD III.

Essential seasoning ingredients:

- 1 pound peeled potatoes (about 3 medium-size)
- 3 tablespoons ghee (clarified butter) or vegetable oil
- ¼ to 2 dried red chili pods, broken into bits
- ¾ teaspoon turmeric
- about ½ teaspoon salt
- 1 to 2½ cups water (for METHODS II and III)
- 2 tablespoons fresh coriander or parsley leaves, minced
- ¼ teaspoon sugar

Basic seasoning ingredients:

- 1 pound peeled potatoes (about 3 medium-size)
- 3 tablespoons ghee or oil
- 1 tablespoon peeled, fresh ginger root, minced fine
- 1 tablespoon seeded hot green chilies, minced fine
- 1 teaspoon cumin seeds
- ¾ teaspoon turmeric
- ½ tablespoon ground coriander
- about ½ teaspoon salt
- 1 to 2½ cups water (for METHODS II and III)
- 2 tablespoons fresh coriander or parsley leaves, minced
- ¼ teaspoon sugar

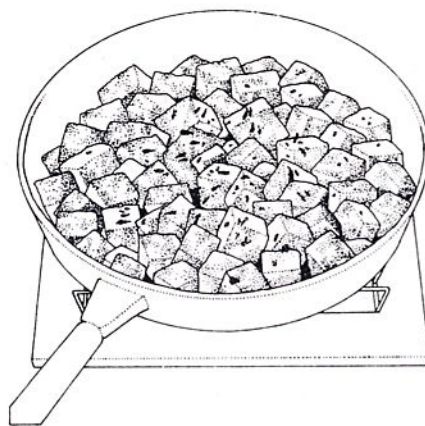
Gourmet seasoning ingredients:

- 1 pound peeled potatoes (about 3 medium-size)
- 3 tablespoons ghee or oil
- 1 tablespoon peeled, fresh ginger root, minced fine
- 1 tablespoon seeded hot green chilies, minced fine
- 1 teaspoon cumin seeds
- ¼ teaspoon mild asafetida powder
- ½ teaspoon black mustard seeds
- ¾ teaspoon turmeric
- ½ tablespoon ground coriander
- about ½ teaspoon salt
- 1 to 1½ cups water (for METHODS II and III)
- ½ tablespoon lemon juice
- 2 tablespoons fresh coriander or parsley leaves, minced
- ¼ teaspoon sugar

METHOD I: Dry-Textured Potatoes

1. Cut the potatoes into ½-inch cubes. Heat the ghee or oil in a heavy frying pan over a medium-high flame until a haze forms over the ghee's surface. Drop in the seeded green or red chilies, whole spice seeds, and minced ginger root (optional). Fry the spices until they reach the desired shade of brown. Add the potatoes and fry, stirring frequently to prevent burning, until they are partially cooked and slightly browned.

2. Reduce flame to medium-low, sprinkle in the powdered spices and salt, add half of the fresh herbs, then loosely cover and cook until the potatoes are tender. Stir in the remaining herbs, the sugar, and the lemon juice (optional). Fry for one or two additional minutes to evaporate any remaining liquid.



METHOD II: Dry-Textured, Tender Braised Potatoes

1. Cut the potatoes into 1-inch cubes. Heat 2½ tablespoons of ghee or oil in a heavy 4- to 6-quart saucepan over medium-high to high flame until a drop of water flicked into the pan instantly dances. Drop in the seeded green or red chilies, whole spice seeds, and minced ginger root (optional). Fry the spices until they reach the desired shade of brown. Stir in the potato cubes and cook, stirring frequently to prevent burning, until they are about ½ cooked and gently browned.

2. Drop in the powdered spices, the salt, half of the fresh herbs, and about 1¼ cups water. Reduce the flame to medium-low, then gently boil the potatoes until they are tender and the water has nearly evaporated. Stir in the remaining ½ tablespoon of ghee, the sugar, and the lemon juice (optional). Then raise the flame to medium-high and fry until the vegetable is dry and slightly crisp. Remove

the pan from the flame and fold in the remaining freshly minced herbs.

METHOD III: Steamed Potatoes, Pan-Fried with Seasonings

1. Cut the potatoes into ¾-inch cubes and place them in a vegetable steamer tray inside a large saucepan. Cover and steam the potatoes over boiling water until they are soft and tender throughout, but not mushy.

2. Heat the ghee or oil in a 10- or 12-inch heavy frying pan over medium-high flame until a haze forms over the surface. Drop in the seeded red or green chilies, whole spice seeds, and minced ginger root (optional). Fry the spices until they reach the desired shade of brown. Add the steamed potatoes, powdered spices, and salt, sugar, and lemon juice (optional). Reduce the flame slightly and stir-fry the potatoes until they are browned. Remove the pan from the flame and mix in the freshly minced herbs.

Here are a few practical suggestions to bring out the best in your vegetable cookery. Generally, try to select small, firm vegetables, as fresh as possible.

To help retain nutrients and freshness, store your vegetables untrimmed and unwashed in a refrigerator or cold cellar. Clean them just before cooking.

To help remove astringency or bitterness from certain vegetables, wash and trim them, cut them into pieces, sprinkle them with salt, and let them sit aside for 30 to 60 minutes. Finally, squeeze the moisture out of the vegetable. Some vegetables should then be washed again and fully dried before they are used.

Try to prepare only as many vegetables as you will need, and as far as possible, serve them as soon as they are cooked. Vegetables tend to lose flavor if they are reheated quickly or kept warm for long periods of time. If you must reheat vegetables, use a medium flame rather than high.

Fresh, natural vegetables keep their fresh, natural vegetable flavors when they are steamed, cooked in dry heat, cooked quickly, or boiled whole and unpeeled until tender, and immediately seasoned with ghee.

Avoid cooking spinach or fresh greens in aluminum or cast iron, for the vegetables easily absorb the flavor of these metals. Stainless steel, nonstick cookware, and enameled cookware are ideal for this purpose.

To remove strong flavors from broccoli, cabbage, or brussels sprouts, blanch the vegetables for 4 to 6 minutes, plunge them into cold water to stop them from cooking, then proceed with normal preparation.

vegetable by swirling it in a prepared sauce, sprinkling it with more butter and lemon juice, or floating it in a delicate broth.

To put these three methods into practice, I'm taking that all-around vegetable, the potato, and cooking it each way. The three results are illustrated in the photo, and the three recipes above explain the steps involved. Depending on the spices

and herbs that you've got, pick one of the three lists of seasonings and prepare the potatoes using the same seasonings for each method. Then you can see the differences created just by varying heat, timing, and the sizes and shapes of the vegetable pieces. With variations in ingredients and seasonings, it's easy to see how you can create innumerable main or side dishes

with any vegetable.

The devotee loves making varieties of dishes and offering them to Lord Kṛṣṇa. And the Lord reciprocates many times over by offering His love to the devotee. Thus Lord Kṛṣṇa's cuisine is an exchange of love. And out of that loving exchange come the most delicious dishes you could ever imagine.

A HIGHER EDUCATION

Will the crisis in American education extend to Kṛṣṇa conscious schools?

by KUNḌALĪ DĀSA

In May of this year, my wife and I had our first child, a boy. Since his birth, I've had to answer many questions from relatives about my intentions for his future education. They were mostly concerned to know whether the education from a *gurukula*, a Kṛṣṇa conscious parochial school, would be comparable to one from a public school. They also wanted to know if my son would be prepared and encouraged to go on to college. Some of them expressed fears that a Kṛṣṇa conscious education would be too limiting, insulating the child and making him overly dependent on the Kṛṣṇa conscious way of life. "You never know," they told me, "he may not want to be a devotee of Kṛṣṇa when he grows up. You should send him to a public school where he'll receive a well-rounded education."

I knew I wouldn't send my son to public school, and I knew that *gurukula* education was more than adequate. But how to fully answer my relatives' questions so that they would be satisfied? I decided to find out about education in America today and see how it compares to a *gurukula* education.

Like most people in the United States,

I've known for a long time that public schools are having serious problems. But my research revealed a situation far more critical than I had imagined. Most of the information I found painted a dismal picture. Probably the most gloomy one was the report by the National Commission on Excellence in Education (NCEE) that came out in early 1983. After an eighteen-month study, the commission turned in its report card:

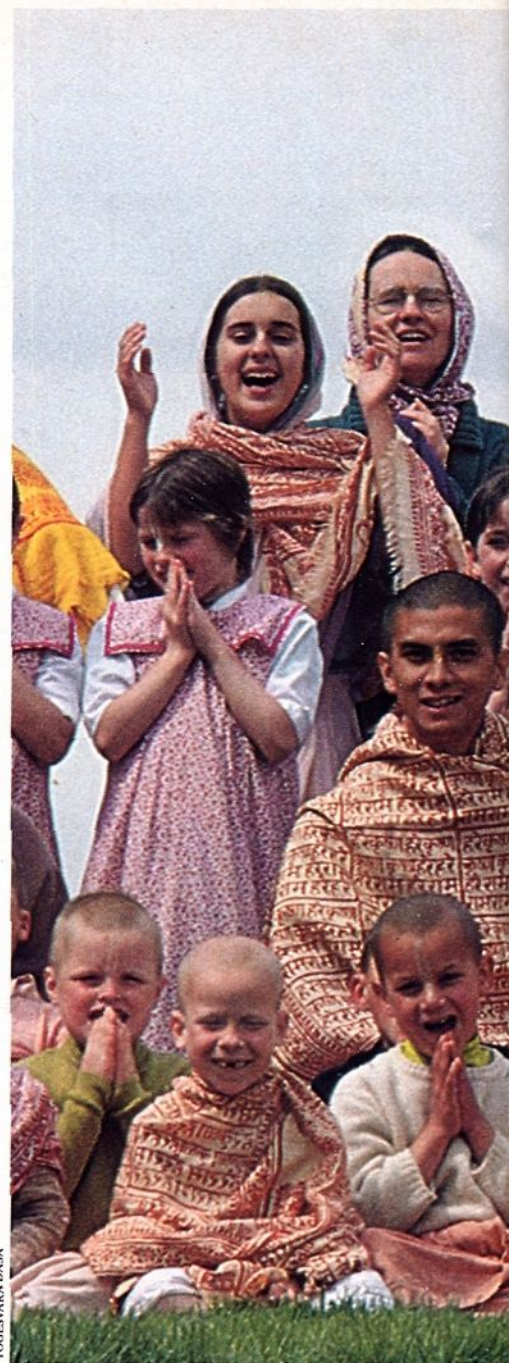
—Twenty-three million Americans are functionally illiterate.

—Since 1963, scores on the College Board Scholastic Achievement Tests (SAT) have steadily declined. The average verbal score has fallen fifty points; the average math score, more than forty.

—Enrollment in remedial math courses accounts for twenty-five percent of all math course enrollment in America's colleges and universities.

—The scholastic achievement of college graduates has grown progressively lower each year. To compensate, many colleges have lowered their academic standards.

—Business and military leaders complain that they must spend millions of dollars for remedial education in basic reading, writ-



YOGESWARA DĀSA

ing, and simple arithmetic.

The NCEE report made no mention of such prominent problems as drug abuse, truancy, violence, and vandalism. Still, the report was negative enough that, while discussing it in a radio broadcast on April 30, 1983, President Reagan described high-school graduates as "prepared for neither work nor higher education."

John Silber, president of Boston University, described the situation in more lucid terms: "Today's high school diploma is a fraudulent credential. . . . What the diploma tells you is that a student was institutionalized for twelve years. That's all. You wouldn't know whether the student had been in a prison colony, a reform school, or a place for mental defectives."



Why is the educational system in the most affluent and powerful nation in the world failing so miserably? The NCEE did not give any specific reasons, but it did give a lengthy list of recommendations. School boards, the NCEE recommended, should improve the content of science, math, and English classes; set more rigorous standards for testing academic performance; devise methods to use classroom time better; put greater stress on teacher competency; provide better leadership; and increase fiscal support. These measures, the commission decided, if implemented over a period of several years, would rectify the situation.

On the surface, the NCEE recommendations sound practical and reasonable.

And a new parent like myself, you might expect, should be optimistic and think, "Good, by the time my child is ready for school, they will have had five years to upgrade the system."

But I don't feel optimistic. In fact, I seriously doubt that implementing the commission's recommendations would significantly improve the quality of education in America. The crisis in education is much more serious and its cause much more fundamental than the NCEE's report indicated. And, as my research has shown me, this is a view that many educators around the country hold. In their opinion, the commission's report aimed at relieving only the symptoms of the problem. The report did not even mention the

Students and teachers at the Hare Kṛṣṇa school near Valencay, France.

cause underlying the symptoms.

Śrīla Prabhupāda, my spiritual master, has summed up the cause of the crisis in modern education:

Modern civilization has advanced considerably in the field of mass education, but the result is that people are more unhappy than ever before because of the stress placed on material advancement to the exclusion of the most important part of life, the spiritual aspect. . . . Modern civilization is a patchwork of activities meant to cover the perpetual miseries of material existence. Such activities are aimed toward sense gratification, but above the senses is the mind, and above the

mind is the intelligence, and above the intelligence there is the soul. Thus the aim of real education should be self-realization, realization of the spiritual values of the soul (*Śrī Īsopaniṣad*)

As a former student myself, I find that Śrīla Prabhupāda's conclusion is precise and correct. And, as I mentioned before, a number of educators would agree with his general assessment of the problem. For example, in an interview with *U.S. News and World Report*, Steven Muller, president of Johns Hopkins University, made essentially the same point. Muller

as 1929, Alfred North Whitehead observed that education in America was in a critical state of decline. In *The Aims of Education*, Whitehead lamented modern education's teaching a plethora of subjects but failing to impart divine wisdom. He considered this "sad evidence of the defeat of human endeavors." Thus Whitehead wrote,

So long as we conceive education as merely consisting in the acquirement of mechanical mental aptitudes and of formulated statements . . . there can be no progress; though there be much activity amid aimless re-arrangement of syllabuses. . . . You cannot

to transform every phase of our immediate experience. If you have much to do with the young as they emerge from school and from university, you soon note the dulled minds of those whose education consisted in the acquirement of inert knowledge.

This is similar to Śrīla Prabhupāda's calling today's educational institutions "slaughterhouses"—they kill rather than satisfy what Whitehead called "a youth's natural craving for wisdom."

"Slaughterhouses," "skilled barbarians," "paralysis of thought," "mental defectives," "fraudulent credentials"—certainly these



said that the biggest problem in education is that students are not taught values. This situation has developed, he explained, because "education today is rooted in the scientific method, having essentially turned its back on religion. . . . The failure to rally around a set of values means that universities today are turning out highly skilled barbarians."

Similarly Professor Andrew Oldenquist of Ohio State University says speculations about the decline of American education have been "incomplete and occasionally silly." In his opinion the problem was caused not by Vietnam or by too much TV or by any number of the myriad causes usually cited. What went wrong, Oldenquist says, "was not a gadget nor an event; it was an *idea*." Educators and social scientists in the sixties and seventies developed a relativistic philosophy which ousted "middle-class values" like morals and academic achievement. Replacing these were self-esteem, feeling good about oneself—or in other words, sense gratification. Oldenquist calls it "individualism gone mad."

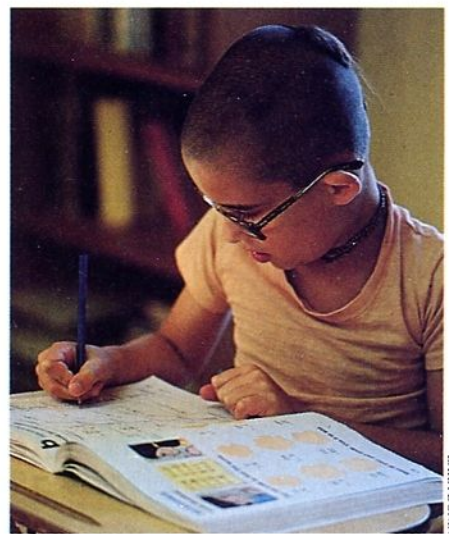
But even before the sixties, as far back

Girls at the gurukula in Lake Huntington (above) study, play, and worship together in a community fully dedicated to Lord Kṛṣṇa. While studying standard academic subjects, *gurukula* students such as these in Lake Huntington (above right) and Vancouver (right) benefit from close relationships with their teachers.

be wise without some basis in knowledge; but you may easily acquire knowledge and remain bare of wisdom.

Whitehead, who is considered one of the keenest intellects of this century, had the insight to perceive what took more than fifty years to become common knowledge. The schools and colleges, he said, induce "paralysis of thought" by subjecting the pupils to the aimless accumulation of knowledge. Whitehead explained:

The importance of knowledge lies in its use, in our active mastery of it—that is to say, it lies in wisdom. It is a convention to speak of mere knowledge apart from wisdom, as of itself imparting dignity to its possessor. I do not share in this reverence for knowledge as such. . . . That knowledge which adds greatness of character is knowledge so handled as



terms conjure up unsavory images. And as a responsible parent, I cringe at the thought of my son's being subjected to such a system. Clearly America's schools are in a mess. But how do the Kṛṣṇa conscious schools compare? Are they also beset with waning academic standards? Are they also without a framework of values, without an idea? Or, are the *gurukulas* a better alternative to public schools?

Well, it's impossible to get any substantial data on Kṛṣṇa conscious schools from the library. *Gurukulas* are still a fairly recent development in America, and very little data on them has been accumulated. I decided, therefore, to visit a *gurukula* in Lake Huntington, New York, just a few hours' drive from where I live in Philadelphia. There I could see for myself what the

An Interview with Muralī-vadaka dāsa



LARA DONIN

Muralī-vadaka dāsa is the headmaster of ISKCON's gurukula at Lake Huntington, New York, and has worked with that project for the past three years. Prior to joining the Kṛṣṇa consciousness movement, he taught for four years

in the New York City public school system and was director of a children's summer camp in New Hampshire for eight years. He was also a social worker in New York City.

What are the major differences between gurukula and public schools?

"Two major differences are prominent in my mind, although one may stem from the other. The first is that in the Kṛṣṇa consciousness movement we have standards by which we educate our children. That is absent in the public schools. In fact, the opposite is predominant—that is, the concept of subjective or relative morality. Whatever Suzy thinks is right is right for her. Whatever Tommy thinks is right is right for him. From a Kṛṣṇa conscious point of view, this leads to so many problems—lack of moral strength, lack of character.

"In *gurukula* we have a standard, an absolute standard. Because Kṛṣṇa is the Supreme Personality of Godhead, the Absolute Truth, the children learn math, social studies, science—everything—in relation to the Absolute Truth, Kṛṣṇa. Nowadays, the direction of sociopsychology is that if you maintain some absolute standard—'This is right and this is wrong'—it's labeled as a 'value-judgment.' Value judgments are no-no's. Because there is no standard, homosexuality is now a 'normal' thing.

"The superiority of the character of children raised according to a set standard was brought home to me when the state inspected our school. Three inspectors reviewed our teachers' credentials, reviewed the curriculum, reviewed the textbooks, and then asked to observe the classroom for a few hours. We walked into the first classroom. All the students stood up with folded hands and smiled. The inspectors said, 'We've seen enough,' and walked out. Then we got a letter saying our school provided equivalent education. Next they called to tell us unofficially that they wished the mood of learning and love in our school was present in their schools.

"The second major difference, and this is based on my personal experience, is that public school teachers don't really care about teaching. They want money. Students can see

the teachers don't really care, and so they don't care about their teachers. Our teachers build strong personal relationships with each child, and they are required to be exemplary in their behavior. But public school teachers can be degenerates and debauchees. As long as they are fairly discreet about it and report to classes, fine. In *gurukula* we teach by example. It is better than precept."

Do you have a discipline problem?

"According to a Gallup poll, discipline is the biggest problem in public education. At *gurukula*, however, the problem is minimal. The teachers see themselves and the students as servants of Kṛṣṇa. And their responsibility is to train Kṛṣṇa's other servants, the students, in the art of pure devotional service. This vision fosters a relationship of love and trust between teachers and students. When there is love and trust, there is obedience. Then a child wants to please his teacher, and discipline becomes a very simple thing."

Are gurukula students cloistered?

"A lawyer who visited here told me, 'Your children are cloistered. Why don't you give them a choice?' I said, 'Oh, no. Your children don't have a choice. Our children understand both Darwinism and creation according to Kṛṣṇa.* In the public schools, however, they are taught only Darwinism. You're the one not giving a choice.' He agreed. It's illegal to teach God's position in the public schools.

"On the practical level, our children get plenty of exposure to the world. They help with the community shopping. They compare prices, talk with the salespeople, figure their change. They know how to interact with society at large. And they go out preaching door to door. Plus our community here is open to the public. They are insulated, not isolated. They may not know what it means to be a pimp on Times Square, but I don't think they have to know that.

"Other children have no choice. They have no opportunity to know what devotion is. Not one of them can tell you the benefits of celibacy. They think it's sick. Our children can tell you about sex life, about why everyone is mad after it, but they can also tell you the benefits of celibacy. They certainly have a choice."

Does gurukula stress spirituality too much?

"Śrīla Prabhupāda said, 'Our *gurukula* system is designed to bring one to the platform of pure, unalloyed devotion to Kṛṣṇa.' We are not interested in comparative IQ tests, or teaching our children trivial details. But Śrīla Prabhupāda also stressed that our students should not be seen as foolish.

*See "How He Creates" on page 8.

"Academically, our children are two or three grades superior to public and private schools. And we are not even all expert teachers, nor do we have the resources that others invest. But these children can certainly stand with the others. About one year ago they entered a statewide poetry contest, and three of our children won in different areas.

"As they get older, they'll be guided to specialize in the subjects or crafts that they show a particular propensity for. We don't waste time, money, and effort to educate a person beyond the intermediate level in a whole range of subjects that he or she has no interest in or desire to learn. Mass education, or education for education's sake, is a mistake as far as we are concerned."

What about higher education?

"There'll definitely be facility for that. But our goal is not to produce children who can go to college. They will be competent to enter the universities, but we are more interested in producing saintly devotees of God."

What about the criticism that God has been taken out of the public schools?

"We differ from other groups who make that complaint. They may object that God is taken out of the schools, but they cannot answer the questions, Who is God? What is He like? Where does He live? What are His activities? Only the Vaiṣṇava philosophy, Kṛṣṇa consciousness, answers these questions. No one else can.

"For example, we had a visitor here who told me, 'Sufism means selfless devotion to God.' I asked him, 'Who is God?' He didn't know. So I said, 'Let's say I cook you a very nice apple turnover, but you hate apples. What good is my so-called devotion and love for you? Unless I know you and how to please you, all my talk about love and service to you is just sentimental speculation.'"

Will gurukula accept children of nondevotee parents?

"Yes, we already have. There are five children in this school whose parents are not and do not profess to be devotees. Because of the moral training and the character-building and the protection children get here, we anticipate that more and more intelligent, pious members of society will want to send their children here. We are straightforward, and the parents understand, 'You send your children here and they'll be trained, along with the good standard of education and character-building, to become devotees of Kṛṣṇa.' For parents who are really concerned about their children's future, there is no alternative to *gurukula*. Any unbiased observer can see that."

gurukula environment is like. (Some of my conversation with Muralī-vadaka dāsa, the *gurukula* headmaster, appears in the interview above.)

I should point out that at present the Kṛṣṇa conscious schools in America consist only of elementary- and intermediate-

level schools. Children ready for secondary school attend the Bhaktivedanta Swami International Gurukula in Vṛndāvana, India. That school is big enough to handle all the secondary school requirements for the Kṛṣṇa consciousness movement for the time being.

A Kṛṣṇa conscious *gurukula* education aims at providing the very things that Oldenquist, Muller, Whitehead (and Śrīla Prabhupāda) consider most wanting in the public schools: a set framework of values and knowledge that builds character, instills divine wisdom, and leads to self-

realization. The idea of *gurukula* is that regardless of a student's propensities, aptitudes, social position, or academic abilities, he or she will have been trained to function on the highest principles of human integrity, on the principles of saintliness. The ultimate end is to create a society wherein every citizen will gradually progress toward spiritual enlightenment and love of God, which is the ultimate goal of human life.

In the *Bhagavad-gītā*, the Supreme Personality of Godhead, Kṛṣṇa, outlines the course of study that leads to such a spiritually enlightened state:

Humility; pridelessness; nonviolence; tolerance; simplicity; approaching a bona fide spiritual master; cleanliness; steadiness; self-control; renunciation of the objects of sense gratification; absence of false ego; the perception of the evil of birth, death, old age, and disease; detachment; freedom from entanglement with children, wife, home, and the rest; even-mindedness amid pleasant and unpleasant events; constant and unalloyed devotion to Me; aspiring to live in a solitary place; detachment from the general mass of people; accepting the importance of self-realization; and philosophical search for the Absolute Truth—all these I declare to be knowledge, and besides this whatever there may be is ignorance.

But the emphasis on spiritual achievement in *gurukula* does not mean neglect of academic standards. Test results prove this fact. Academic achievement among students at the Lake Huntington *gurukula* is higher than average. This came to light in 1981, when the *gurukula* students took the Wide Range Achievement Test (WRAT). The WRAT is a standardized state test that schools administer. It measures skills in reading, spelling, and arithmetic, and compares them with the scores of students nationally. Sixty-three percent of the *gurukula* students were approximately 2.5

grades above average in reading, 1.8 grades above in spelling, and 0.9 above in arithmetic. The remaining thirty-seven percent were about 2.2 grades above average in reading, 1.5 grades above in spelling, and 0.3 above in arithmetic.

But beyond statistics, what I saw at Lake Huntington was most encouraging and attractive. The boys and girls were happy and enthusiastic. They enjoyed a strong camaraderie with each other and with their teachers. And they were exempted from the evils of the public school system.


As with any endeavor, of course, the *gurukula* system has problems. One unique problem, I found, is that the parents of the students, being themselves products of the public school system, have been poorly trained as candidates for the spiritual discipline of Kṛṣṇa consciousness. Some parents, therefore, are not always able to live up to the ideal, exemplary standard of Kṛṣṇa consciousness. And when the children see discrepancies in the behavior of their parents, this tends to work against their *gurukula* training. The children become confused by the double standard. This is not a major problem, however.

At the Lake Huntington *gurukula* I met Dr. Lawrence Lilliston, a clinical child psychologist from Oakland University in Michigan. Dr. Lilliston was conducting a study of the *gurukula* students, covering such categories as cooperativeness, conflict resolution, cognitive functioning, academic performance, emotional maturity, moral reasoning, levels of aggression, and creativity. To the best of my knowledge Lilliston's is the first such scientific study of the *gurukula* children. I would have loved to have gotten the results of his work, but, unfortunately, it will be several months before all his data is collected and analyzed and the results published.

Dr. Lilliston was willing, however, to discuss with me his initial impressions, as

long as I made it clear that his work is not funded by the Kṛṣṇa consciousness movement and that he had no vested interest in any particular outcome. He told me he was certain that analysis of his data would show the *gurukula* children to be lower than the average in their level of aggression and higher than average in their level of cooperative play and academic achievement. He found the children to be respectful and considerate. He also praised the teachers: "One of the things that really impressed me here is the teaching by example that the teachers do in all phases of the program. This school is unlike anything that I've seen. The training is unlike even other parochial schools, and I've seen a lot of those."

I took the opportunity to ask Dr. Lilliston a question my relatives had put to me: "Do you find the emotional and psychological development of these children normal, or would you say they were unable to think for themselves, learned things by rote, and lacked personality?" To this he replied, "The bottom-line statement, in my opinion, is that this is a very healthy environment. Generally, I find the students to be mentally quite healthy, quite stable, to have a good sense of where they are, who they are, and so on. *Gurukula* is a wonderful atmosphere in which kids can learn."

As an advocate of the Kṛṣṇa consciousness philosophy and life, I'm naturally predisposed toward the *gurukula* system of education. I am pleased, therefore, to say that the Lake Huntington *gurukula* is above average academically and also offers an incomparable opportunity for a child to develop sound moral values, greatness of character, divine wisdom and self-realization. I feel satisfied that my son will be able to get the best all-around education in a Kṛṣṇa conscious *gurukula* such as the one I saw at Lake Huntington. 

DEATH OF FATHER

(continued from page 22)

would be heard—even in a little village in New Hampshire. And now I had seen at least a little of this prophecy come true.


After the service, everyone filed out of the church, and I was mobbed with many hugs and congratulations. I hadn't seen many of these people since my childhood, so I couldn't recognize many of them. But they all remembered me. It was as if I had stepped into a dream or a past life I had almost completely forgotten. Never, in all my years of church-going as a child, did I walk out of a church feeling so enlightened and refreshed. This time the whole congregation seemed to be emanating a glow instead of the customary gloom.

Afterwards, there was a party, where

many people accepted *kṛṣṇa-prasādam* (food offered to Kṛṣṇa) and some of Śrīla Prabhupāda's transcendental literature that I had on display. Some of the still-sober people even asked philosophical questions. Since that day I have received letters and phone calls from people who said that it was an experience they will remember for the rest of their lives.

Ironically, as I write this article in my room at our Miami temple, I hear music of the thirties blaring from some loudspeakers outside my window. It's the rest home next door, where the inmates use their last days baking in the sun and recalling fading memories of the past. Their attempts at happiness appear vain and childish, the women with bright lipstick, and heavy makeup on their pale, withered faces, and couples dancing with their aching,

swollen bodies to a song about young love. Every day the sirens come howling, the ambulance appears, and the orderlies scoop up another corpse. What an inglorious and embarrassing way to die!

I feel very happy that my father was interested in Kṛṣṇa consciousness and that he intelligently decided to spend his last days glorifying God by chanting His holy names. Death is usually a gloomy event that we prefer not to talk about. But due to the transcendental influence of the holy names of the Lord, and by the mercy of the pure devotee Śrīla Prabhupāda, what is ordinarily a tragedy became a spiritually purifying and enlightening event. You also should take up this joyful process of chanting the holy names of the Lord and make your life sublime. After all, you never know when you'll have to go. 

FESTIVALS

and the Hare Kṛṣṇa Calendar

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

Month of Hṛṣīkeṣa

(August 12–September 10)

September 1—Appearance anniversary of Śrīmatī Lalitā-devī, the foremost of Śrīmatī Rādhārāṇī's *gopī* friends.

September 2—Śrī Rādhāṣṭamī, the appearance anniversary of Śrīmatī Rādhārāṇī, Lord Kṛṣṇa's eternal consort. (Fasting till noon, followed by feasting.)

September 6—Pārsvā Ekādaśī (Fasting for Lord Vāmanadeva's appearance anniversary.)

September 7—Appearance anniversary of Lord Vāmanadeva, the incarnation of Lord Kṛṣṇa as a dwarf *brāhmaṇa*. Also, the appearance anniversary of Śrīla Jayadeva Gosvāmī, the great Kṛṣṇa conscious poet who wrote the *Gīta-govinda*. Also, Festival of the Chariots in Boston, September 7–8; rain date, Sept. 9.

September 8—Appearance anniversary of Śrīla Bhaktivinoda Ṭhākura, the pioneer of modern-day Kṛṣṇa consciousness. (Fasting till noon, followed by feasting.)

September 9—Disappearance anniversary of Śrīla Haridāsa Ṭhākura, the foremost teacher of the chanting of the Hare Kṛṣṇa *mantra*.

September 10—Anniversary of Śrīla Prabhupāda's *sannyāsa* initiation in 1959. Also, third month of Cāturmāsya begins. (Fasting from milk.)

Month of Padmanābha

(September 11–October 9)

September 21—Indirā Ekādaśī (Fasting from grains and beans.)

September 28—Appearance anniversary of Śrīla Bhavānanda Goswami Viṣṇupāda, one of the present spiritual masters in the Hare Kṛṣṇa movement.

September 29—Festival of the Chariots in New Orleans.

October 4—Rāma-vijayotsava (festival celebrating Lord Rāmacandra's victory over the demon Rāvaṇa). Call your local Hare Kṛṣṇa center for schedule of events. Also, the appearance anniversary of Śrīpāda Madhvācārya, a great teacher of the science of devotional service.

October 5—Pāśāṅkuṣā Ekādaśī (Fasting from grains and beans.)

October 6—Disappearance anniversary of Śrīla Raghunātha dāsa Gosvāmī, Śrīla Raghunātha

nātha Bhaṭṭa Gosvāmī, and Śrīla Kṛṣṇadāsa Kāvīrāja Gosvāmī, great associates and followers of Śrī Caitanya Mahāprabhu.

October 9—Disappearance anniversary of Śrīla Murāri Gupta, an intimate associate of Lord Caitanya. Also, Rāsa Dance of Lord Kṛṣṇa. Also, Dāmodara-vrata begins (offering of lamps for one month). Also, fourth month of Cāturmāsya begins. (Fasting from urad dāl.)

RESOURCES

This fall, visit Prabhupāda's Palace of Gold. You'll find peace and inspiration in this spiritual place of pilgrimage. Tour the gardens, the gilded walkways, the marble halls and rooms. See the inspired works of devotee-painters, sculptors, and craftsmen. And enjoy delicious

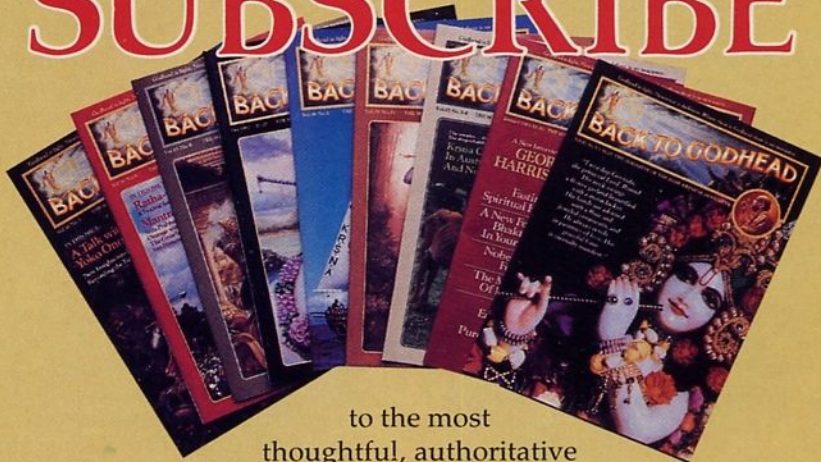
kṛṣṇa-prasādam, spiritual food, in the Palace of Gold Restaurant.

It's at New Vrindaban, the 3,000-acre Hare Kṛṣṇa community in the scenic West Virginia hills. Kṛṣṇa's devotees are here to welcome you, and we have a comfortable guesthouse.

For more information, write to Prabhupāda's Palace of Gold, R.D. 1, Box 319, Hare Kṛṣṇa Ridge, New Vrindaban, West Virginia 26041. Or call (304) 843-1600.

Enjoy the writings of Śrīla Satsvarūpa dāsa Goswami Gurupāda, one of the present spiritual masters in the Hare Kṛṣṇa movement. The author of a six-volume biography of Śrīla Prabhupāda, he continues to produce essays and poems for everyone interested in Kṛṣṇa consciousness. For a brochure, write to The Gītā-nāgarī Press, P.O. Box 18928, Phila., PA 19119.

SUBSCRIBE



to the most
thoughtful, authoritative
journal of spiritual life . . .

BACK TO GODHEAD

When you want a source of deep spiritual understanding and satisfaction, there's no deeper source than Kṛṣṇa Himself, the reservoir of eternal beauty, knowledge, and bliss. Clip the coupon below, and throughout the year your postman will bring you the nectar of Kṛṣṇa consciousness, in the pages of BACK TO GODHEAD magazine.

BACK TO GODHEAD, P.O. Box 18928, Philadelphia, PA 19119

YES! Please enter my subscription to BACK TO GODHEAD.

Payment enclosed:

Bill me later:

One year, \$8.00 (Save 51%)

One year, \$10.00 (Save 39%)

Two years, \$15.00 (Save 54%)

Two years, \$17.00 (Save 48%)

A lifetime subscription, \$175.00 (Offer good only in U.S.)

Please print:

Name _____

Address _____

Apt. _____

City _____

State _____

ZIP _____

For Canada, add \$2.00 per year. Outside Canada and the U.S., contact the ISKCON center nearest you (see address list on back cover) or add \$3.00 for surface mail, \$22.00 for airmail per year. (Payments in U.S. funds must accompany foreign orders for magazines to be mailed from the U.S.)

NOTES FROM THE EDITOR

Religion and the Engines of War

Many violent conflicts erupting around the world today are being billed by the news media as “religious wars.” Fighting between the Sikhs and Hindus in India, between Christians and Moslems in Beirut, between the Moslem sects of Iran and Iraq, and between the Protestants and Catholics of Northern Ireland—all seem to have roots in religious conflict. But we should be careful about blaming religion for wars. In fact, wars involving religious sects should force us to consider what is truly religion and what is mere sectarian fanaticism. The scriptures and practices of Kṛṣṇa consciousness enable us to make this distinction and to see how genuine spirituality can work for peace and liberation among humankind.

Certainly the propagandists of atheism would like to make the case that God consciousness is itself a delusion and a source of evil. “If you feel God is on your side,” states one commentator, “you can justify any atrocity.” But when faced with the charge that some of the worst crimes in history have been committed in the name of religion, U.S. Senator Mark Hatfield replied, “We have to distinguish between what man does to pervert the truth and what it says in the Old Testament. I don’t think we can blame the church as a whole. We have to recognize that it is made up of sinners.”

We would be throwing the baby out with the bath water to say that to obtain peace we must remove religion from human culture. Rather, it is the spiritual dimension which especially raises the human being above a bestial struggle for survival. The valuable force of spirituality is a quality distinct from the perversion of religion as it appears in sectarian violence. True religion, therefore, must be defended against the vicious attacks of atheism, which attempt to make religion a scapegoat.

Today’s so-called religious wars are in fact irreligious. If the leaders and groups involved were truly religious and acted according to the codes of God, they would not be fighting each other. The actual engines of war are nationalism, economic strife, class and racial struggles, and so on. The warring parties may profess religious sentiments, but sentiments are not enough when both parties are acting in disobedience to the eternal precepts of true religion. Former Egyptian president Anwar Sadat once explained this in a discussion

with then President Carter: “If we resurrected Jesus Christ and Prophet Mohammed together, they would not be able to persuade Moslems and Christians to open the borders with Israel after twenty-nine years of hatred, four wars, rivers of blood, and massacres.”

Why would the spiritually-realized founders of the great religions not be able to convince their followers? Because such “followers” are not actually obeying or even aware of eternal religious principles. His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness, describes true eternal religious principles according to the nonsectarian, universal standard of *Śrīmad-Bhāgavatam*:

The sum and substance of religious life is to execute the orders of the Supreme Personality of Godhead, and one who does so is perfectly religious. In the *Bhagavad-gītā* the Supreme Lord Kṛṣṇa says, “Just think of Me always and become My devotee.” Furthermore, the Lord says, “Give up all kinds of material engagements and simply surrender unto Me.” Anyone who directly executes such an order from the Personality of Godhead is actually a religious person. Others are described as pretenders, for there are many activities going on throughout the world in the name of religion which are not actually religious.

From this definition we may conclude that nowadays pure religion is rare. But its importance is very great and it should not be blasphemed. For example, one news feature on the Ayatullah Khomeini’s reign of terror in Iran read, “A Holy Man Who Thrives on Hate.” If he thrives on hate, then why call him a holy man?

To comprehend the actual value of spiritual life requires transcendental understanding. Religion is not merely a social or psychological factor; it is the science of God and the soul, and it teaches us how to attain eternal life. When a person receives true spiritual knowledge from a genuine representative of God and from a genuine scripture, then that person becomes purified and renders devotional service to the Supreme Personality of Godhead, even during this lifetime. Such a self-realized person is always pleasing to the Supreme Lord, and he also leads a sane, peaceful, and productive life within the temporal realm.

The Kṛṣṇa consciousness movement is

based on the Vedic scriptures, which are untinged by sectarian concepts; therefore it can contribute to society by establishing the universal principles of religion. The *Bhagavad-gītā*, for example, teaches that we should respect all living beings, regardless of their race or religion or social position. In fact, according to the *Gītā*, we should respect even animals and plants, because within each body is the spirit soul, and all spirit souls are equal. As explained by Śrīla Prabhupāda, this knowledge will free us from the mentality that leads to sectarian strife:

If one advocates the Hindu religion, Moslem religion, the Christian religion, that religion . . . there will be conflicts. History shows that the followers of religious systems without a clear conception of God have fought with one another. There are many instances of this in human history. But systems of religion that do not concentrate upon service to the Supreme are temporary and cannot last for long because they are full of envy. There are many activities directed against such religious systems and therefore one must give up the idea of my belief and your belief. Everyone should believe in God and surrender unto Him.

One attempt at solving the problem of warring religious factions is found in the secular state that permits religious freedom. Taking “secular” to mean that the government is not partial to any particular religious faith, then this is the view espoused in the philosophy of Kṛṣṇa consciousness. But “secular” should not mean that the government is ignorant of the principles of religion or apathetic toward them. Austerity, cleanliness, truthfulness, mercy, and other such qualities are for all human beings, regardless of religion. And directing people toward these qualities and toward devotional service to the Supreme Personality of Godhead is the responsibility of government leaders. This change would not only end sectarian fanaticism, but it would also relieve society of its present hedonism and immoral atheism, which lead to exploitative conflict and war. The devotees of the International Society for Krishna Consciousness are dedicated to serving humanity by educating people about the universal principles of true religion. Broad-minded government leaders would do well to consider this great potential in the Hare Kṛṣṇa movement. —SDG

Centers of the Hare Kṛṣṇa Movement

(continued from the back cover)

EUROPE (continued)

OTHER COUNTRIES

Athens, Greece—Bhaktivandana Cultural Assoc., 133 Solonos St./ 30-1-364-1618
Barcelona, Spain—Calle Cuatro Caminos 27-29, Barcelona 22/ (9)3-211-0216
Copenhagen, Denmark—Govinda's, Soldalen 21, 2100 Copenhagen/ (01) 18-43-78
Göteborg, Sweden—Paradivägen 11, 43331 Partille/ (031) 444636
Grödinge, Sweden—Korsnäs Gärd, 140 32 Grödinge/ 0753-29151
Helsinki, Finland—Govinda's, Jääkärikatu 10D, Helsinki 15/ (065) 0039
Heidelberg, W. Germany—Kurfürsten Anlage 5, 6900 Heidelberg/ 06221-15101
Madrid, Spain—Calle del Tutor No. 27, Madrid 8/ (91) 247-6667
Oslo, Norway—Tuengen Alle 10B, Oslo 3/ (2) 214-4715
Paris, France—Chateau d'Ermenonville, 60440 Nanteuil le Haudouin, 60950/ (4) 454-0400
Septon, Belgium—Chateau de Petit Somme, Septon 5482/ 086-322480
Stockholm, Sweden—Fridhemsgratan 22, 112 40 Stockholm/ 08-5490002
Vienna, Austria—Lugeck 1-2, A-1010 Wein/ (0222) 529825
Zürich, Switzerland—Bergstrasse 54, 8032 Zürich/ (01) 69-33-88

FARM COMMUNITIES

Almiviks Gärd, Sweden—15300 Järna/ (0755) 52068
Bavarian Forest (Bayrischer Wald), W. Germany (Nava-Jiyāḍa-Nṛsīmha-Kṣetra)—(contact ISKCON Heidelberg)
Brihuega, Spain (New Vraja Mandala)—(Santa Clara) Brihuega, Guadalajara/ (11) 280018
Düdingen, Switzerland—Im Stillen Tal, CH3186 Düdingen (FR)/ (037) 43-26-98
Lugano, Switzerland—The Gokula Project, "La Pampa," CH-6981 Sessa, TI/ (091) 73-25-73
Valencay, France (New Māyāpura)—Lucay-Le-Male, 36 600/ (54) 40-26-88

RESTAURANTS

Lugano, Switzerland—Govinda, Corso Elvezia 22, CH6900/ (091) 23-37-77.
Paris—L'arbre à Souhais, 15 Rue du Jour, 75001 Paris/ 233-27-69.

AUSTRALASIA

AUSTRALIA

Adelaide—13-A Frome St., Adelaide, South Australia 5000 (mail: Box 111, Rundle Street P.O., Adelaide, S.A. 5000)/ (08) 223-2084
Brisbane—95 Bank Road, Graceville, Queensland 4075 (mail: P.O. Box 649, Toowong, Q'land. 4066)/ (07) 379-5008
Cairns—69 Spence St., Cairns, Queensland 4870 (mail: P.O. Box 5238, Cairns Mail Centre Q'land. 4870)/ (070) 51-8601
Canberra—59 Argyle Sq. (cnr. Ainslie Ave. & Kogarah Lane), Reid, Australian Capital Territory 2601 (mail: P.O. Box 567, Civic Square, Canberra, A.C.T. 2608)/ (062) 48-9620
Hobart—63 King St., Sandy Bay, Tasmania 7005/ (mail: P.O. Box 579, Sandy Bay, Tas. 7005)/ (002) 23-4569
Melbourne—197 Danks St., Albert Park, Victoria 3205 (mail: P.O. Box 125/ (03) 699-5122
Perth—590 William St., Mt. Lawley, West Australia 6050 (mail: P.O. Box 598, West Perth, W.A. 6005)/ (09) 328-9171
Surfer's Paradise—2804 Gold Coast Highway, Surfer's Paradise, Q'land. 4217/ (075) 38-5060
Sydney—112 Darlinghurst Rd., Darlinghurst, New South Wales 2010 (mail: P.O. Box 159, Kings Cross, N.S.W. 2011)/ (02) 357-5162

FARM COMMUNITIES

Colo (Bhaktivandana Ashram)—Upper Colo Rd., Central Colo, New South Wales 2756 (mail: Lot 11 Upper Colo Rd., Colo, N.S.W. 2756)/ (045) 75-5284
Murwillumbah (New Govardhana)—'Eungella,' Tyalgum Rd. via Murwillumbah, New South Wales 2484 (mail: P.O. Box 687/ (066) 72-1903
Riverina (New Gaudadesh)—Old Renmark Rd., via Wentworth, New South Wales 2648 (mail: P.O. Box 2446, Mildura, Victoria 3500/ (050) 27-8226

RESTAURANTS

Adelaide—Govinda's (at ISKCON Adelaide)
Cairns—Gopal's (at ISKCON Cairns)
Melbourne—Gopal's, 139 Swanston St., / (03) 63-1578
Melbourne—Crossways, 1st Fl., 11-15 Elizabeth St./ (03) 62-2800
Surfer's Paradise—Gopal's, 2995 Gold Coast Hwy./ (075) 38-5060
Sydney—Gopal's, 18-A Darcy St., Parramatta/ (02) 635-0638
Sydney—Govinda's and Govinda's Take-away (both at ISKCON Sydney)
Sydney—Hare Kṛṣṇa Free Food Centre, Victoria St., King's Cross

NEW ZEALAND AND FIJI

Auckland, New Zealand (New Varshan)—Hwy. 18, Riverhead (next to Huapai Golf Course) (mail: c/o R.D. 2, Kumeu, Auckland/ 412-8075
Christchurch, New Zealand—83 Bealey Ave. (mail: P.O. Box 2298, Christchurch)/ 61-965
Lautoka, Fiji—5 Tavewa Ave. (mail: P.O. Box 125/ 61-633, ext. 48
Suva, Fiji—P.O. Box 6376, Nasinu/ 391-282
Wellington, New Zealand—9 Shalimar Crescent, Khandallah, Wellington (mail: P.O. Box 2753, Wellington/ 79-6157

RESTAURANT

Auckland, New Zealand—Gopal's, 1st fl., Civic House, 291 Queen St./ 3-4885

AFRICA

Abeokuta, Nigeria—behind NET, Ibadan Rd. (mail: P.O. Box 5177, Abeokuta, Ogun State)
Accra, Ghana—582 Blk. 20, Odokor, Official Town (mail: P.O. Box 01568, Osu)
Benin City, Nigeria—22 Akele Dr. (off Upper Mission Rd.), New Benin, Benin City (mail: P.O. Box 3681, Benin City, Bendel State, Nigeria)
Buea, Cameroon—Southwest Province (mail: c/o Yuh Lahan Nkesah, P and T, VHS)
Durban (Natal), S. Africa—P.O. Box 212, Cato Ridge, Natal 3680/ (325) 219-19
Harare, Zimbabwe—55 Belvedere Road (mail: P.O. Box 2090, Harare)/ 20422
Kitwe, Zambia—P.O. Box 20242
Lagos, Nigeria—2b Coker Rd., Ilupeju (mail: P.O. Box 8793/ 962189
Mauritius—White House, Celicourt Antelme St., Quartre Bornes (mail: P.O. Box 108, Quartre Bornes, Mauritius)/ 46804
Mombasa, Kenya—Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa/ 312248
Monrovia, Liberia—Rivoli Building, Broad St. (mail: P.O. Box 050, Paynesville)/ 221623
Nkawakaw, Ghana—P.O. Box 329, Nkawakaw
Nairobi, Kenya—Muhoroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi)/ 744365
Port Harcourt, Nigeria—2 Eligham Rd. (cnr. Eligham and Obana Obhan St.), G.R.A. II (mail: P.O. Box 4429, Trans Amadi)
Takoradi, Ghana—64 Windy Ridge (mail: P.O. Box 328)

FARM COMMUNITY

Mauritius (ISKCON Vedic Farm)—Beau Bois, Bon Accueil

ASIA

INDIA

Ahmedabad, Gujarat—7, Kailas Society, Ashram Rd., 380 009/ 449935
Bangalore, Karnataka—34/A, 9th 'B' Cross, West of Chord Rd., Mahalaxmi Layout, 560 086 (mail: P.O. Box 5181/ 80418

Baroda, Gujarat—18, Sujara Society, Gotri Rd., 390 015/ 66499
Bhubaneswar, Orissa—National Highway No. 5, Nayapali, 751 001/ 53125
Bombay, Maharashtra—Hare Krishna Land, Juhu 400 054/ 626-860
Calcutta, W. Bengal—3 Albert Rd., 700 017/ 443757
Chandigarh, Punjab—Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/ 26674
Chhaygharia (Haridaspur), W. Bengal—Thakur Haridas Sripatri Sevashram, P.O. Chhaygharia, P.S. Bongaon, Dist. 24 Pargonas
Gauhati, Assam—Post Bag No. 127, 781 001
Hyderabad, A.P.—Hare Krishna Land, Nampally Station Rd., 500 001/ 51018
Imphal, Manipur—Hare Krishna Land, Airport Road, 795 001
Madras, Tamil Nadu—232 Kilpauk Garden Road, Madras 600 010
Māyāpura, W. Bengal—Shree Māyāpura Chandrodjaya Mandir, P.O. Shree Māyāpura Dham (Dist. Nadia)
New Delhi—M-119 Greater Kailash I, 110 048/ 642058
Pandharpur, Maharashtra—Hare Krishna Ashram, across Chandrabhaga River, Dist. Sholapur, 413304
Silchar, Assam—Mahaprabhu Colony, Malugam, Cachar District, 788002
Surat, Gujarat—Rander Rd., Jahangirpura, Surat, 395005/ 84215
Tirupati, A.P.—No. 37, B Type, T. T. D. Qrs., Vinayaka Nagar, K. T. Rd., 517501/ 2285
Trivandrum, Kerala—P. B. No. 5098, Fort Post Office, 695023
Vrindavan, U.P.—Krishna-Balarām Mandir, Bhaktivandana Swami Marg, Raman Reti, Mathura/ 178

FARM COMMUNITIES

Hyderabad, A.P.—P.O. Dabulpur Village, Medchal Taluk, Hyderabad District, 501 401
Māyāpura, W. Bengal—(contact ISKCON Māyāpura)

RESTAURANTS

Bombay—Govinda's (at Hare Krishna Land)
Vrindavan—Krishna-Balarām Mandir Guesthouse

OTHER COUNTRIES

Bali, Indonesia—Jalan Sagamona 17, Renon, Denpasar
Bangkok, Thailand—139, Soi Puttha-Osoth, New Road/ 233-2488
Hong Kong—5 Homantin St., Flat 23, Kowloon/ 3-7122630
Jakarta, Indonesia—Yayasan Kesadaran Kṛṣṇa Indonesia, Jl. Kamboja 10-12, Tomang Raya/ 599 301
Kathmandu, Nepal—Sri Kunj, Kamaladi
Kuala Lumpur, Malaysia—Lot. 23 Jalan 18/22, Taman Kanapagarum, Petaling Jaya
Manila, Philippines—41 Guevarra St., San Francisco—Delmonte, Quezon City, P.I./ 971760
Taipei, Taiwan—(mail: c/o ISKCON Hong Kong)
Tehran, Iran—Keshavarz, Dehkedeh Ave., Kamran St., No. 58
Tel Aviv, Israel—P.O. Box 48163, Tel Aviv 61480
Tokyo, Japan—2-41-12 Izumi, Suginami-ku, Tokyo 1168/ (3) 327-1541

FARM COMMUNITY

Cebu, Philippines (Hare Kṛṣṇa Paradise)—231 Pagsabungan Rd., Basak, Mandaue City/ 83254

RESTAURANT

Cebu, Philippines—Govinda's, 26 Sanchiangko St.

LATIN AMERICA

BRAZIL

Belem, PA—Av. Gentil Bitencourt, passagem MacDowell, 96 (entre Dr. Moraes e Benj. Constant)
Belo Horizonte, MG—Rua Gonçalves Dias, 2411, Lurdas 30.000/ (031) 335-1551
Curitiba, PR—Rua Pres. Carlos Cavalcante, 1090, São Francisco 80.000/ 234-0573
Fortaleza, CE—Rua José Lourenço, 2114, Aldeota
Manaus, AM—Rua Leopoldo Neves, 387
Pôrto Alegre, RS—Rua Tomás Flores, 327, Bonfim/ 27-3078
Recife, PE—Rua Parnamirim, 327, Parnamirim 50.000/ (081) 268-1908
Rio de Janeiro, RJ—Rua da Cascaeta, 70, Tijuca
Salvador, BA—Rua Alvaro Adorno, 17, Brotas 40.000/ (071) 244-1072
São Luiz, MA—Rua Deputado José Maria, 93-Fátima
São Paulo, SP—Rua Bom Pastor, 798 (mail: Caixa Postal 4855-01000/ 279-7836

FARM COMMUNITY

Pindamonhangaba, SP (New Gokula)—Ribeiro Grande (mail: C.P. 108, 12.400 Pinda)

MEXICO

Guadalajara—Morelos No. 1514 Sector Hidalgo, Jalisco/ 26-12-78
Mexico City—Gob. Tiburcio Montiel 45, San Miguel Chapultepec, Mexico, D.F. 18/ (905) 271-0132
Monterrey—General Albino Espinoza, 345 Pte., Zona Centro, Monterrey, N.L./ 42-67-66
Morelia—Ticatemé No. 52 pte., Col. Selix Ireta 58070, Morelia, Mich.
Puebla—Rio Nazas 5016, Col. San Manuel/ 459047
Vera Cruz—Calle 3, Carebelas No. 784 (mail: Anuncio de Reforma/ 50759

FARM COMMUNITY

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

OTHER COUNTRIES

Arequipa, Peru—Leticia 204
Buenos Aires, Argentina—Centro Bhaktivandana, Andonaegui 2054, (1431) Buenos Aires
Cali, Colombia—Avenida 9 Norte, 17-33/ 621688
Caracas, Venezuela—Calle Luis Roche 61, Colinas de los Chaguaramos/ 751-3026
Cochabamba, Bolivia—P.O. Box 3988/ 46441
Concepción, Chile—Nongüen, 588/ 23150
Crabwood Creek, Guyana—Grant 1803, Sec. D, Corentyne, Berbice
Cuzco, Peru—Calle Plaza San Francisco No. 360 (altos)
Georgetown, Guyana—24 Utrivlugt Front, West Coast Demerara
Guayaquil, Ecuador—Tungurahua No. 504 y 9 de Octubre/ 368026
La Paz, Bolivia—Avenida Herando Siles 6239 (mail: Casilla 10278 Obrajes)/ 785023
Lima, Peru—Iron Junin 415/ 28-94-91
Montevideo, Uruguay—Casilla 10.531, Suc. Pluma
Panama, Republic of Panama—Via las Cumbres, entrada Villa Zaita, frente a INPSA No. 10 (mail: P.O. Box 6-29-54, Panama)/ 681070
Quito, Ecuador—Oriente 654 y Venezuela (mail: P.O. Box 2384/ 511083
San Jose, Costa Rica—100 mtrs. sureste de aptos Torre Blanca Urbanización Carmiol, Montes de Oca, Casa No. 49 (mail: P.O. Box 166, Paseo Estudiantes, Z-1002)
San Salvador, El Salvador—67 Avenida Sur No. 15, Colonia Escalon
Santiago, Chile—Estudiantes, 150
Santo Domingo, Dominican Republic—Calle Cayetano Rodriguez No. 254/ (809) 688-7242
Trinidad and Tobago, West Indies—Prabhupada Ave., Longdenville, Chaguana

FARM COMMUNITIES

Guayaquil, Ecuador (Nuevo Nilacala)—(contact ISKCON Guayaquil)

Guyana—Seawell Village, Corentyne, East Berbice
San Salvador, El Salvador—Carretera a Santa Ana, Km. 34, Canton Los Indios, Zapotitán, Dpto. de La Libertad

RESTAURANTS

Cuzco, Peru—Calle Procuradores No. 36
Guayaquil, Ecuador—Govinda's (at ISKCON Guayaquil)
Lima, Peru—Azangaro 149
Quito, Ecuador—Govinda's, Esmeraldas 853 y Venezuela/ 511083
San José, Costa Rica—50 metros al este de la casa amarilla, Avenida 7, No. 1325
San Salvador, El Salvador—Govinda's, 7ª Calle Oriente No. 155/ 218035
Santiago, Chile—Govinda's (at ISKCON Santiago)

Enjoy the Taste of Spiritual Life

At the centers of the Hare Kṛṣṇa movement, you'll find classes in the science of self-realization, blissful chanting of Hare Kṛṣṇa, festivals, and—every Sunday afternoon—the famous Hare Kṛṣṇa feast. To find out more, call or visit the Hare Kṛṣṇa center nearest you.



NORTH AMERICA

CANADA

Calgary, Alberta—10516 Oakfield Drive S.W., T2W 2A9/ (403) 238-0602
 Edmonton, Alberta—8957 77th Ave., T5N 2N7/ (403) 466-5119
 Halifax, Nova Scotia—2350 Agricola St., B3K 4B6/ (902) 423-4607
 Hamilton, Ontario—377 Main St. W., L8P 1K3/ (416) 527-4084
 Montreal, Quebec—1626 Pie IX Boulevard, H1V 2C5/ (514) 527-1101
 Ottawa, Ontario—212 Somerset St. E., K1N 6V4/ (613) 233-1884
 Regina, Saskatchewan—2817 Victoria Ave., S4T 1K6/ (306) 522-4973
 Toronto, Ontario—243 Avenue Rd., M5R 2J6/ (416) 922-5415
 Vancouver, B.C.—5462 S.E. Marine Dr., Burnaby V5J 3G8/ (604) 433-9728

FARM COMMUNITY

Ashcroft, B.C. (Saraṅgati-dhāma)—Box 1417, V0K 1A0

RESTAURANTS

Montreal—Chez Govinda, 3678 Saint Denis St./ (514) 843-8510
 Ottawa—The Back Home Buffet, 212 Somerset St. E./ (613) 233-3460

U.S.A.

Ann Arbor, Michigan—606 Packard St., 48104/ (313) 665-9057
 Athens, Ohio—89 Mill St., 45701/ (614) 592-4740
 Atlanta, Georgia—1287 Ponce de Leon Ave. N.E., 30306/ (404) 377-8680
 Baltimore, Maryland—200 Bloomsbury Ave., Catonsville, 21228/ (301) 788-3885
 Boulder, Colorado—917 Pleasant St., 80302/ (303) 344-7005
 Boston, Massachusetts—72 Commonwealth Ave., 02116/ (617) 247-8611
 Chicago, Illinois—1716 W. Lunt Ave., 60626/ (312) 973-0900
 Cleveland, Ohio—15720 Euclid Ave., E. Cleveland, 44112/ (216) 681-3193
 Columbus, Ohio—379 W. 8th Ave., 43201/ (614) 421-1667
 Dallas, Texas—5430 Gurlay Ave., 75223/ (214) 827-6330
 Denver, Colorado—1400 Cherry St., 80220/ (303) 333-5461
 Detroit, Michigan—383 Lenox Ave., 48215/ (313) 824-6000
 Fullerton, California—2011 E. Chapman Ave., 92631/ (714) 870-1156
 Gainesville, Florida—1208 S.W. 1st Ave., 32601/ (904) 371-2579
 Gurabo, Puerto Rico—Rt. 181, Box 215-B, Bo. Sta. Rita, 00658/ (809) 763-9312
 Hartford, Connecticut—1683 Main St., E. Hartford, 06108/ (203) 289-7252
 Honolulu, Hawaii—51 Coelmo Way, 96817/ (808) 595-3947
 Houston, Texas—1111 Rosalie St., (mail: P.O. Box 2927, 77252)/ (713) 526-9860
 Laguna Beach, California—285 Legion St., 92651/ (714) 494-7029
 Lake Huntington, New York—P.O. Box 388, 12752/ (914) 932-8273
 Long Island, New York—197 S. Ocean Ave., Freeport, 11520/ (516) 378-6184
 Los Angeles, California—3764 Watska Ave., 90034/ (213) 836-2676
 Miami Beach, Florida—2445 Collins Ave., 33140/ (305) 531-0331
 Morgantown, West Virginia—322 Beverley Ave., 26505/ (304) 292-6725
 New Orleans, Louisiana—2936 Esplanade Ave., 70019/ (504) 488-0280
 New York, New York—305 Schermerhorn St., Brooklyn, 11217/ (212) 855-6714
 New York, New York—307 6th Ave., Apt. RR, 10014/ (212) 924-1901
 Norman, Oklahoma—312 S. Webster, 73069 (mail: P.O. Box 5997, 73070)/ (405) 360-5536
 Orlando, Florida—627 Little Weekiva Rd., Altamonte Springs, 32701/ (305) 788-0441
 Philadelphia, Pennsylvania—51 W. Allens Lane, 19119/ (215) 247-4600
 Providence, Rhode Island—39 Glendale Ave., 02906/ (401) 273-9010
 St. Louis, Missouri—3926 Lindell Blvd., 63108/ (314) 535-8085
 San Diego, California—1030 Grand Ave., Pacific Beach, 92109/ (619) 483-2500
 San Francisco, CA—Bhaktivedanta Institute & Fellowship, 84 Carl St., 94117/ (415) 664-2397
 Seattle, Washington—3114 E. Pine St., 98122/ (206) 329-7011
 State College, Pennsylvania—103 E. Hamilton Ave., 16801/ (814) 234-1867
 Tallahassee, Florida—1323 Nylis St. (mail: P.O. Box 20224, 32304)/ (904) 681-9258
 Tampa, Florida—2506 Azelee St., 33606/ (813) 872-6694
 Topanga, California—20395 Callon Dr., 90290/ (213) 455-1658
 Washington, D.C.—10310 Oaklyn Rd., Potomac, Maryland, 20854/ (301) 299-2100
 Washington, D.C.—2128 O St. N.W., 20037/ (202) 293-0825

FARM COMMUNITIES

Caddo, Oklahoma (New Kurukṣetra)—Route 1, Box 296, 74729/ (405) 367-2331

Carriere, Mississippi (New Talavan)—Route 2, Box 449, 39426/ (601) 798-8533
 Gainesville, Florida (New Ramaṇa-reti)—Rt. 2, Box 24, Alachua, 32615/ (904) 462-9046
 Gurabo, Puerto Rico (New Govardhana Hill)—(contact ISKCON Gurabo)
 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 318-A, Hare Krishna Ridge, 26041/ (304) 845-8900

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
 New Orleans—Govinda's, 1309 Decatur St., New Orleans, 70116/ (504) 522-3538
 New Vrindaban—Palace of Gold Restaurant/ (304) 843-1233 (open May–Nov.)
 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 BT9 6DL/ 668874
 Dublin, Ireland—Castlefield House, Knocklyon Road, Templeogue, Dublin 16/ 945504
 Dublin, Ireland—6 Dawson Lane, off Dawson St., Dublin 2
 London, England (city)—10 Soho St., London W1/ (01) 437-3662
 London, England (country)—Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP/ (09276) 7244
 Manchester, England—Oaklands, Wilmslow Rd., Alderley Edge, Cheshire/ (0625) 585-173
 Worcester, England—Chaitanya College at Croom Court, Severn Stoke, Worcester WR8 9DW/ (090 567) 214

FARM COMMUNITIES

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

RESTAURANTS

London—Govinda's, 9-10 Soho St./ 01-437-8442
 Manchester—Govinda's, 125 Oxford Rd./ 273-6542

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

RESTAURANTS

Milan—Govinda, Via Valpetrosa 3/5, 20123 Milano/ (2) 862-417
 Rome—Via di San Simone 73/A, 00186 Roma/ (6) 654-8516

OTHER COUNTRIES

Amsterdam, Holland—Keizersgracht 94/ (020) 24-94-10

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