

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

BACK TO GODHEAD

Vol. 20 No. 12

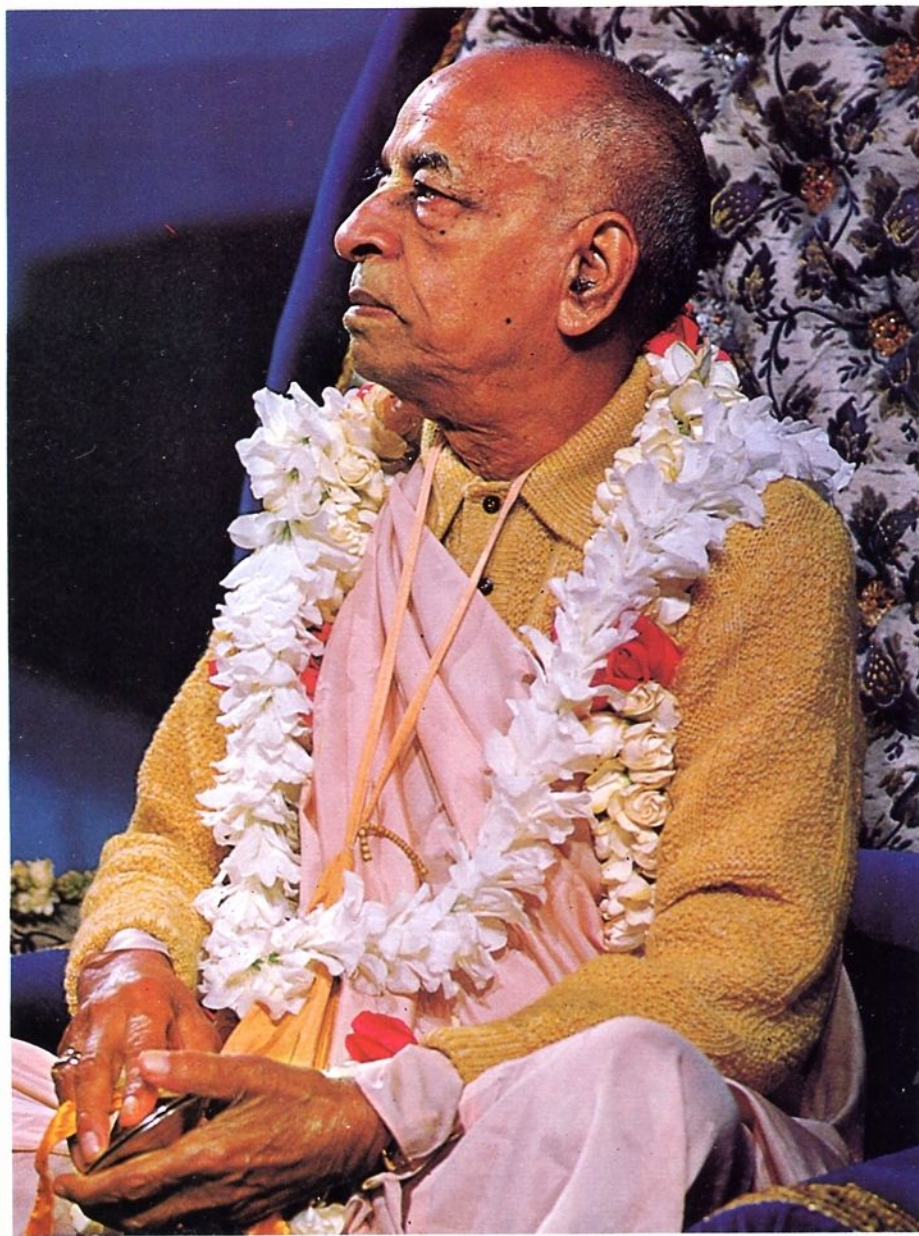
THE MAGAZINE OF THE HARE KRISHNA MOVEMENT



His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda,
Founder-Ācārya of the

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

Vṛndāvana, the place most sacred to Lord Kṛṣṇa. His disciples are carrying forward the movement he started. Advanced disciples throughout the world have been authorized to serve in 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 discipleship 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.

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


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

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BETTER THAN THE ANIMALS

The first lesson in spiritual education
draws a clear line between who is and who isn't.

A lecture in Los Angeles in April 1973
by HIS DIVINE GRACE

A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA
Founder-Ācārya of the International Society for Krishna Consciousness

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

“As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.”
(*Bhagavad-gītā* 2.13)

Here the Supreme Personality of Godhead states that you are not the body. This is the first instruction for spiritual understanding—to know, “I am not this body.”

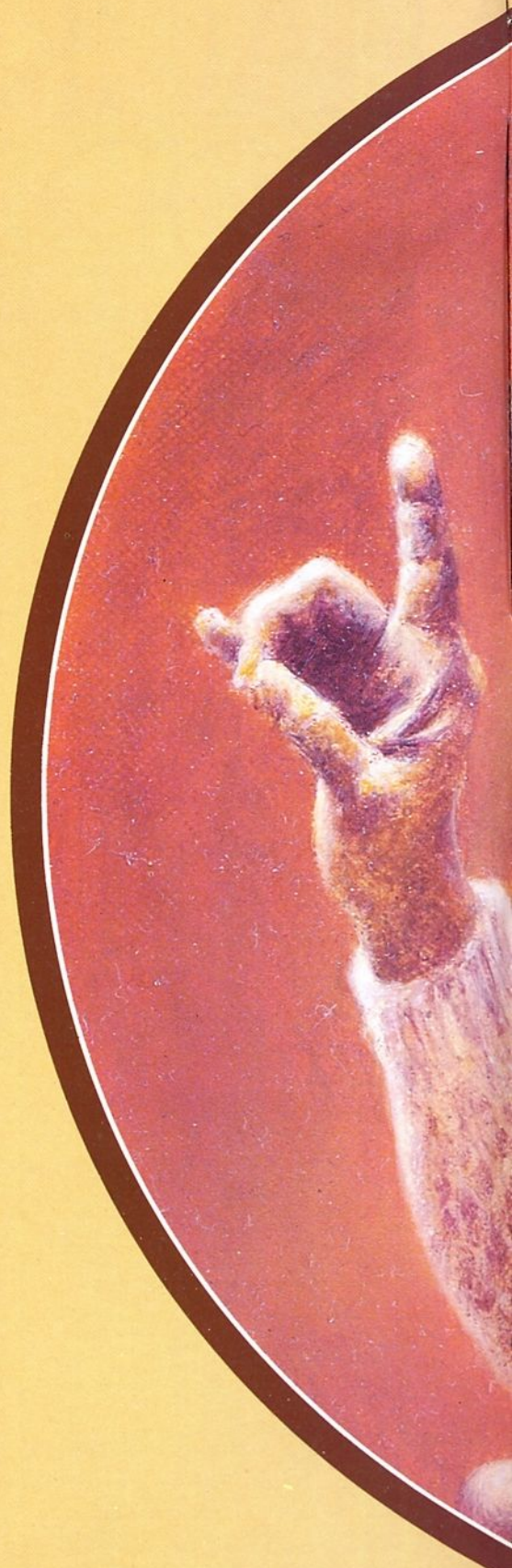
The so-called *yogīs* are exercising the body and studying the psychology of the mind according to so many charts and humbug methods. But our philosophy is teaching that since we are not this body, where is the question of exercising the body for spiritual realization? If I am not this body, then how can I realize my *self* simply by a gymnastic process? This is the *yogīs'* mistake.

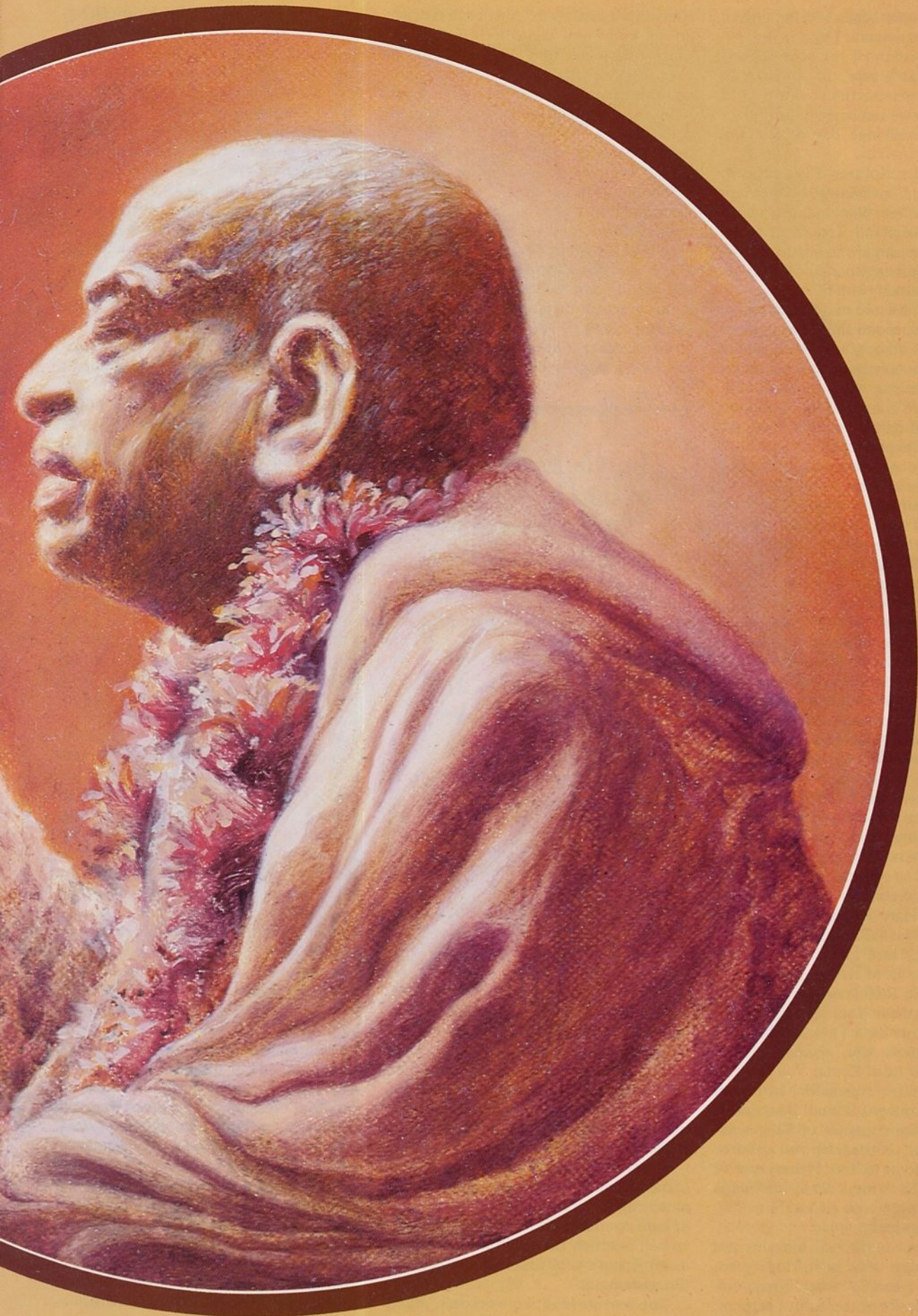
Then there are the *karmīs*—

fruitive workers, or materialistic persons—who want bodily comforts. Their only idea is how to get the best comfort for the body, or, in other words, the senses. We have eyes, ears, a nose, a mouth, a tongue, hands, genitals. So many senses we have, and as soon as we are in the bodily concept of life, we immediately feel the need for sense gratification.

But Kṛṣṇa says to Arjuna, “You are not this body.” Therefore my self-interest does not depend on bodily comforts. The materialists do not know this. In the present age, everyone is busy gratifying his senses. In India, where all kinds of philosophies have been cultivated, the atheist philosophy of sense gratification is also present. Cārvāka Muni used to be the leader of the atheist class of philosophers. His philosophy is like the Western philosophy of hedonism: “As long as you have this body, eat, drink, and be merry.” Cārvāka Muni also said that: *ṛṇaṁ kṛtvā ghṛtaṁ pibet*. “Somehow get ghee [clarified butter] and enjoy nicely cooked foods.”

PAINTING BY DHRTI-DEVI DĀSĪ





Bodily enjoyment begins with the tongue. Therefore Bhaktivinoda Ṭhākura, following in the footsteps of previous *ācāryas* [spiritual masters], says, “If you want to control your senses, first control your tongue.” Then we can begin to purify our senses so we will one day understand Kṛṣṇa.

In the Vedic scriptures it is said, *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*: “With these blunt material senses we cannot understand Kṛṣṇa.” It is not possible. The senses are so imperfect that you cannot acquire any perfect knowledge, material or spiritual, with them.

Now the scientists are studying the moon. But besides the moon there are millions and trillions of other planets they cannot say anything about because their senses are imperfect. I can see, say, up to one mile. But when there is a question of millions and trillions of miles, how can I use my senses to acquire perfect knowledge?

So, we cannot get even perfect material knowledge by using these senses; then what to speak of spiritual knowledge, knowledge of God? That is beyond your conception. Therefore the scriptures say, *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*: “Kṛṣṇa cannot be known by our material mind and senses.”

If you try to know God by mental speculation, that is frog philosophy. Dr. Frog tried to calculate the length and breadth of the Atlantic Ocean while sitting in his well. Similarly, trying to understand God with our limited mind and senses is hopeless.

Then how is it possible to understand God? *Sevonmukhe hi jīhvādaḥ svayam eva sphuraty adaḥ*: “If you employ your tongue in the service of the Lord, He’ll reveal Himself to you.” Revelation. Therefore we have to control the tongue. What is the tongue’s business? The tongue’s business is to taste and to vibrate. So vibrate your tongue in the service of the Lord: chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Hare Kṛṣṇa means, “O my Lord Kṛṣṇa, O energy of Kṛṣṇa—Śrīmatī Rādhārāṇī—both of You kindly engage me in Your service.”

As Narottama dāsa Ṭhākura sings, *hā hā prabhu nanda-suta, vṛṣabhānu-sutājuta*: “My dear Lord Kṛṣṇa, You are well known as the son of Nanda Mahārāja, and Your eternal consort, Śrīmatī Rādhārāṇī, is known as the daughter of King Vṛṣabhānu.” Then, *koruṇā karoho ei-bāro*: “Now I have come to You. Please, both of You be merciful to me.” *Nā theliho rāṅgā pāy*: “Don’t neglect me or kick me away with Your lotus feet.”

Of course, even if Kṛṣṇa kicks us and pushes us away, that is still our great fortune. For example, when Kṛṣṇa was kicking the hoods of the Kāliya serpent,

Kāliya’s wives prayed, “My dear Lord, we do not know how this culprit Kāliya became so fortunate that You are now kicking his hoods. All the great, great sages and saintly persons meditate upon Your lotus feet for millions of years, trying to get a glimpse of them, but this Kāliya is being repeatedly kicked by those feet. We do not know what he did in his past life that he’s so fortunate.”

So, we cannot understand Kṛṣṇa by our mental speculation, our limited senses. That is not possible. We have to engage in His service. How? *Sevonmukhe hi jīhvādaḥ*: “Beginning with the tongue.” The tongue is our greatest enemy, and it is also our greatest friend. If you allow your tongue to do whatever it likes—smoking, drinking, eating meat—then it is your greatest

The yogīs are trying to understand the self by bodily exercise, the jñānīs are trying to understand fully that they are not the material body, and the karmīs, like animals, cannot understand that they are not the body.

enemy. But if you can control the tongue, then you can control all the other senses automatically.

The tongue should always be used for glorifying the Supreme Lord. That is our business with the tongue. And the tongue should not be allowed to eat anything except *kṛṣṇa-prasādam* [vegetarian food offered to Kṛṣṇa]. Then you become liberated, simply by controlling the tongue. But if you allow the tongue to do anything and everything, then it is very difficult to make any spiritual advancement.

Spiritual education begins when I understand, “I am not this body, and therefore satisfying the senses is not my business.” If I am not this body, why should I bother myself to satisfy the bodily senses? This is Lord Kṛṣṇa’s very first instruction in the *Bhagavad-gītā*.

The *karmīs* [fruitive workers], *jñānīs*

[mental speculators], and *yogīs* are all trying to satisfy the demands of the body. The *karmīs* are directly doing that: “Eat, drink, be merry, and enjoy.” That is their philosophy. And the goal of the *jñānīs* is simply to understand that they are not this body (*neti neti*). And the *yogīs* are all trying to come to the point of controlling the senses by bodily exercises, *haṭha-yoga*. So their center of activity is also the body.

But our philosophy begins with the understanding that you are not the body. You see? When the *karmīs*, *jñānīs*, and *yogīs* pass their B.A. examination in studying this body, then they may be able to understand their real function as spirit souls. But our philosophy begins with Kṛṣṇa’s instruction that “You are not this body.” So Kṛṣṇa consciousness is a postgraduate study of spiritual philosophy.

We have seen so many big, big politicians and scholars in India who write commentaries on the *Bhagavad-gītā*, but what they write is based on the bodily conception of life. The great leader Mahatma Gandhi had his photograph taken with the *Bhagavad-gītā*. But throughout his whole life he worked under the bodily conception: “I am Indian,” “I am American,” “I am Canadian.” But if we are not this body, where is the question of being Indian, American, or Canadian?

Yet even though these commentators are absorbed in the bodily concept of life, they still preach from the *Bhagavad-gītā*. What can they understand of the *Bhagavad-gītā*? If one feels, “I belong to this nation, I belong to this family, I belong to this community, I belong to this race, I belong to this religion,” then he is deeply in the bodily concept of life. But in the very beginning the *Bhagavad-gītā* teaches that you are not this body.

So, the *yogīs* are trying to understand the self by bodily exercise, the *jñānīs* are trying to understand fully that they are not the body, and the *karmīs*, like animals, cannot understand that they are not the body. So, factually, the *karmīs*, *jñānīs*, and *yogīs* are only a little bit elevated above the animals. That’s all.

Here is an example. In India people pass stool in the open field, and at the end of the day, because there is so much sunshine, the upper side of the stool becomes dry. The lower side is still moist. So somebody may say, “This upper side is very good because it is dry.” But after all, it is all stool, whether this side or that side. Similarly, these rascals who are in the bodily concept of life are thinking, “I am a nationalist,” “I am a *yogī*,” “I am this,” “I am that.” But as long as you are in the bodily concept of life, you are no better than an animal.

That is the exact statement of the *Śrīmad-Bhāgavatam* [10.84.13]: *Yasyātmā-buddhiḥ kuṅape tri-dhātuke sva-dhīḥ kalatrādiṣu . . .*



Our physical self, the body, is always changing—from childhood to youth to old age, from lifetime to lifetime, and even from species to species. Yet our spiritual self—the consciousness, or inner spark—is always the same. Our actions and desires determine whether we will be transferred to a material body or a spiritual body in the next life.

sa eva gokharaḥ. Go-kharaḥ means “a cow or an ass.” Animals. Who is an animal? *Yasyātma-buddhiḥ kuṇape tri-dhātuke* means “a bag of mucus, bile, and air.” So one is an animal if he thinks, “I am this body, this bag full of mucus, bile, and air.” And one is also an animal if he thinks, “I have my family, society, children, wife, and country. They are all mine.”

Through the wife we beget children. We expand. The Sanskrit word is *strī*, “expansion.” I am one, but as soon as I get a wife I

become two, then three, then four, then five. But extending these material expansions, these bodily expansions, means to deepen our illusion. *Janasya moho 'yam ahaṁ mameti*. Our illusion is to think, “I am this body, and everything in relation to this body is mine.” So as long as we remain in the bodily concept of life, our illusion will increase. It will never decrease. Therefore Kṛṣṇa’s first instruction to Arjuna in the *Bhagavad-gītā* is, “You are not this body.” Arjuna was in illusion, thinking, “I

am this body, and those on the other side—my brothers, my nephews, my grandfather—they are all my relations. How can I kill them?” This is illusion. To dissipate this illusion, this darkness, Kṛṣṇa says in the first lesson, “You are not this body.”

The Lord says, *dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā/ tathā dehāntara-prāptiḥ*: “You’ll have to change this body, as you have already changed it. You were once a baby. Then you changed your body to a child’s body, then to boyhood, and then to youthhood. And you’ll change your body to an old man’s body. As you have already changed it so many times, there will be another change at death. Then you’ll have to take another body.” Very simple logic. And in the following verses Kṛṣṇa says, “So don’t fear that your nephews or grandfather or *guru* will die. They’ll not die; they will simply change their bodies. That’s all.”

Kṛṣṇa also says, *dhīras tatra na muhyati. Dhīra* means “one who is sober, whose brain is nice and cool.” Such a person will not be bewildered when there is a change of body at death. He will think, “What kind of body am I going to get next?” That is the real problem.

But these rascals in the colleges and universities do not know about the next life. Still they are proud of their intelligence. They do not know how they have come to their present body or what kind of body they’re going to get next. No intelligence. Sometimes they even say, “Suppose I get a dog’s body in my next life. What is the harm?” Yes. In a university in Hawaii a student said that. Supposedly he’s being educated, but he does not care if he’s going to become a dog in his next life. This is the education. And in Moscow, Professor Kotovsky said to me,

(continued on page 33)



ROGER ANNEY

Lord Kṛṣṇa's Cuisine

A Special Kind of Vegetarian

Health and economic advantages are only secondary considerations for devotees of Lord Kṛṣṇa.

by DVĀRAKĀDHĪŚA-DEVĪ DĀSĪ

One Sunday afternoon last fall I was speaking with Sharon, a guest visiting our Hare Kṛṣṇa center for the first time. The topic turned to vegetarianism. Ruefully, Sharon confessed she had always *wanted* to become a vegetarian. But how? It seemed impossible. Some sort of meat product tainted most of the foods in the supermarkets and restaurants. The thought of cooking for herself was bewildering. "I don't even like salads," she sighed. "And I get tired of peanut butter and jelly. So what else is there to eat?"

What else? I was momentarily struck si-

lent, as visions of freshly puffed *purīs*, elegant *sabjis*, flaking *samosās*, and steaming hot rice dishes raced through my mind. There was so much else. It was simply our misfortune as born-and-bred Americans that we had no knowledge of the science of Vedic cooking, where varieties of grains, vegetables, and milk products are wonderfully combined in numberless ways to satisfy the appetite.

Yes, at first I was speechless, but I could also sympathize. I could remember my own tentative attempts at vegetarianism, before I moved into a Hare Kṛṣṇa temple.

I would push my empty cart up and down the aisles of the grocery store, searching for something suitable for human consumption. Reluctantly I would drag myself over to the produce section and dubiously eye the strange forms of vegetables: the mysterious eggplants, the thick-skinned pumpkins, the ears of corn tightly wrapped in husks that concealed the familiar kernels. I was even uncertain of how to cut into these vegetables, what to speak of preparing a meal with them. The few brave attempts I did make were so troublesome, and the results so bland, that I soon fell into living off peanut butter and jelly sandwiches and leftovers from my visits to the Hare Kṛṣṇa center.

There are many reasons for becoming attracted to vegetarianism, and you will find great diversity among those who consider themselves vegetarian. Some vegetarians merely abstain from red meat while continuing to eat chicken and fish. Others avoid all meats, but eat eggs. Still others abstain from all animal products, including milk.

These diets may be inspired by moralistic concerns, or they might be based on health considerations. Whatever the reason, today's vegetarian, at least in America, is in a minority. At a typical restaurant, for example, the vegetarian finds fruits and vegetables restricted to side dishes and garnishes. Despite medical and moral evidence to the contrary, Americans seem convinced that a meal is incomplete without meat. Fortunately we are now witnessing a growing awareness of the ills of meat-eating and a resultant increase in vegetarianism.

Devotees of Lord Kṛṣṇa are a special kind of vegetarian. While we are certainly quick to point out the health and economic advantages of our vegetarian diet, such concerns are, frankly, secondary. We eat the way we do because this diet is recommended by the Supreme Lord Himself.

The Vedic tradition of cooking is not simply another style of food preparation and seasoning, such as Mexican or Italian; it is the cuisine Lord Kṛṣṇa personally enjoyed when He appeared on this planet some five thousand years ago. The pages of Vaiṣṇava scriptures contain descriptions of Lord Kṛṣṇa relishing the vegetarian dishes lovingly prepared by His devotees: sweets made from milk and sugar, opulent vegetables cooked in clarified butter, yogurt combined with fresh fruit and rice, and much more. Kṛṣṇa is the engineer of the entire universe; He can easily arrange a diet that is simultaneously tasty, nutritionally balanced, and free from *karma*.

These Vedic dishes reach their perfection when they are cooked by devotees for the Lord's pleasure and offered to Him with selfless love. Then the devotee can savor both the delicious results of the cooking

(continued on page 32)

(Recipes by Yamunā-devī dāsi)

Simple Glazed Carrots (Gajar Sabji)

Preparation time: 45 minutes
Servings: 4

2 tablespoons ghee (clarified butter) or vegetable oil
½ teaspoon fresh green chilies, minced
½ teaspoon fresh ginger root, minced
1 teaspoon cumin seeds
2 tablespoons honey or sugar
½ teaspoon turmeric powder
1 pound carrots
⅔ cup water
1 teaspoon salt
⅛ teaspoon black pepper or powdered chili
2 tablespoons fresh parsley or coriander leaves, minced
1 teaspoon lemon juice

1. Wash and scrape the carrots and cut them diagonally into slices ⅛-inch thick.

2. Heat the ghee in a 3- to 4-quart saucepan over a medium-high flame until a drop of water flicked in sputters instantly. Stir in the minced green chilies, ginger root, and cumin seeds, and fry until light brown. Then add the honey or sugar and fry until the cumin seeds are deep brown. Drop in the turmeric powder, and immediately pour in the sliced carrots. Stir well. Now fry the carrots for 3 to 4 minutes, pour in the water, cover tightly, reduce the flame to low, and gently boil for about 20 minutes, or until the carrots are nearly cooked.

3. Remove the lid, add the salt and black pepper or chili powder, and cook until the liquid is almost entirely cooked off and the carrots are tender. Stir in the fresh parsley or coriander leaves and lemon juice. Offer to Kṛṣṇa.

Simple Potato-and-Green-Pea Stew (Aloo-Mattar)

Preparation time: 25 minutes
Servings: 4 to 6

This is a popular gravylike pea-and-potato combination. For a thicker, drier gravy, reduce the water to 1 cup.

3 tablespoons ghee or vegetable oil
1 to 3 teaspoons fresh green chilies, minced fine
1½ teaspoons cumin seeds
½ teaspoon peeled fresh ginger root, minced fine
½ teaspoon black mustard seeds
2 medium-size firm ripe tomatoes, peeled and diced
½ tablespoon coriander powder
1 teaspoon turmeric powder
¼ teaspoon *garam masāla*
1¼ pounds medium-size boiling potatoes
2 cups green peas
3 tablespoons minced fresh coriander or parsley leaves, minced fine
1½ to 2 teaspoons salt
1½ cups hot water
1 teaspoon lemon juice or ¼ teaspoon mango powder

1. Peel the potatoes and dice into ¾-inch chunks.

2. Heat the ghee in a 4-quart saucepan over a medium-high flame until a haze forms over the surface. Drop in the chilies, ginger, cumin seeds, and black mustard seeds, and fry until the mustard seeds sputter and pop.

3. Stir in the tomatoes, coriander powder, turmeric, *garam masāla*, and potatoes, and stir-fry for 5 to 8 minutes, or until the mixture is slightly dry.

4. Pour in the green peas, salt, hot water, and half the fresh herbs, and bring to a full boil. Reduce the flame to low, cover, and gently boil until the potatoes are tender but not mushy and broken down. Before offering to Kṛṣṇa, stir in the remaining minced herbs and lemon juice or mango powder.

Deep-Fried Whole Chick-pea Chips (Masāla-Kabli Chana)

Soaking and drying time: 30 hours
Preparation time: 30 minutes
Servings: 4

2 cups whole chick-peas
1 tablespoon baking soda
1½ teaspoons fine popcorn salt or equivalent of fine sea salt
¼ teaspoon powdered chili
¼ teaspoon *chat masāla*
2½ to 3 cups ghee or vegetable oil for deep-frying.

1. Sort through the dry chick-peas and remove any foreign matter or broken peas. Place them in a 1½-quart bowl full of cool water, add the soda, and stir until it dissolves. Loosely cover with a cloth and allow the peas to soak in a cool place for 12 hours.

2. Drain and rinse the chick-peas. Fill the bowl half full with clean water, and soak the chick-peas for another 12 hours. Slip off the loose skins by gently rubbing the chick-peas between your palms.

3. Drain the chick-peas in a colander for 10 minutes. Lay them out on a cookie sheet, and tap each chick-pea with a small stone pestle or wooden mallet to flatten it into a roundish disc. Allow the chick-peas to dry for 2 or 3 hours in a warm, sunny window or porch. Turn each chip over and dry an additional 3 hours.

4. In a suitable deep-frying vessel, heat the ghee or oil over a medium-high flame to about 350°F. Sprinkle in a handful of the chips. Initially they will sink to the bottom of the pan, but they will rise to the surface within a few minutes. Allow the peas to blister slightly, become crispy, and brown to a soft color. Remove with a frying spoon and transfer to absorbent paper to drain. Fry the remaining batches of chick-pea chips in the same manner.

5. Sprinkle with the salt and powdered spices while still warm. Toss well. Offer to Kṛṣṇa.

Deep-Fried or Roasted Wafers (Papara/Pappadam)

Preparation time: 20 minutes

Although technically not a "bread," these thin wafers are shaped like flat-breads and are often served at the conclusion of a Vedic meal.

Round, thin wafers from three to eight inches in diameter, they are prepared from ground *dāl* doughs, either plain or spiced, and laid out in the hot sun to dry until brittle. You may purchase these wafers ready-made at any Indo-Asian grocer. Store them in a well-sealed container, and they will last for months. When you need some, simply deep-fry or roast them.

To deep-fry Paparas:

Heat 2 to 3 cups of ghee or vegetable oil over a medium flame in a large frying vessel with at least 3-inch-high walls. When the temperature reaches 360°F, slip in a wafer. It will immediately swell and expand to nearly twice its original size. Fry on each side for a few seconds until crisp and pale gold. Remove, drain, and offer to Kṛṣṇa piping hot.

To dry-roast Paparas:

Glowing coal embers are the most effective heat source for dry-roasting *paparas*. However, if a gas or electric stove is most practical, simply rest a dry *papara* on a cake rack about 1½ inches above the heat source. As each area of the *papara* expands and toasts, rotate the rack so an untoasted area is above the heat. Cook each side until it's fully expanded and toasted and has small charred flecks. The *papara* will become brittle. Offer to Kṛṣṇa hot.

Creamy Rice-Flour Custard (Phirni)

Preparation time: 30 minutes
Servings: 8 to 10

This milk pudding selection is similar to the custards of the West. But it requires less milk, takes less time to prepare, and yields surprisingly dainty results.

5½ cups fresh milk
½ cup rice flour, ground fine
½ to ½ cup sugar or equivalent natural sweetener
⅛ to ¼ teaspoon cardamom powder
⅛ teaspoon nutmeg powder
¼ cup slivered almonds
3 tablespoons slivered pistachio nuts
5 or 6 drops *kewra* or *ruh* essence

1. Combine the rice flour with 1 cup of the cold milk, and mix well until creamy and completely free of any lumps.

2. Pour the remaining milk into a medium-size saucepan and, while stirring constantly, bring to a full boil over a high flame.

3. Reduce the flame to medium. Slowly pour the rice-milk mixture into the gently boiling milk and, stirring constantly, cook for approximately 8 to 12 minutes. (The stirring must be constant and rhythmic to prevent lumps from forming and to keep the mixture smooth.)

4. Add the sweetener and powdered spices and continue gently boiling and stirring for about ten minutes, or until the pudding has a creamy consistency.

5. Remove from the flame and cool for ten minutes. Stir, add half the nuts and, if desired, the essences. Pour into 8 or 10 small bowls and chill. Garnish each portion with a sprinkle of the remaining nuts just before offering to Kṛṣṇa.

The Glories of LORD CAITANYA

Part 11: Revealing the Land of Kṛṣṇa

Śrī Caitanya Mahāprabhu's visit to Vṛndāvana opened the doors to the spiritual world for all humanity.

by DRUTAKARMĀ DĀSA

Among the sacred cities of the world, Vṛndāvana is probably the least well known. Yet this small town in northern India ranks with Rome, Jerusalem, and Mecca as a center of worship. It was in Vṛndāvana that the Supreme Personality of Godhead, Lord Kṛṣṇa, displayed His transcendental pastimes during His appearance on this planet some five thousand years ago. Over the course of centuries, the places of Kṛṣṇa's pastimes were lost to human memory, until they were rediscovered in the sixteenth century by Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself in the role of His own devotee.

But Vṛndāvana is more than a place of historical importance. According to the teachings of Lord Caitanya, the earthly Vṛndāvana is a replica of Goloka Vṛndāvana, Lord Kṛṣṇa's eternal abode in the spiritual sky. Great souls with transcendental vision can actually perceive this and worship Vṛndāvana as nondifferent from the Lord Himself.

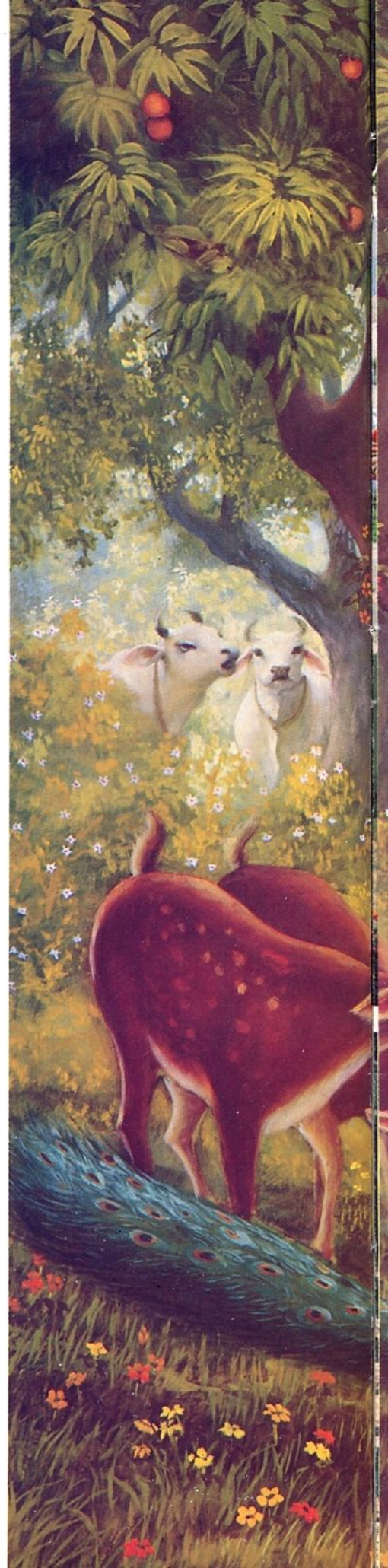
This consideration led one of Lord Caitanya's dearest associates, Śrī Gadādhara Paṇḍita, to say to Lord Caitanya as He departed from the city of Jagannātha Purī on

His journey to Vṛndāvana, "Wherever You stay is Vṛndāvana. Although where You stay is Vṛndāvana, You still go to Vṛndāvana just to instruct people."

Śrīla Prabhupāda explains, "It was not essential for Śrī Caitanya Mahāprabhu to go to Vṛndāvana, for wherever He stayed was immediately transformed into Vṛndāvana. . . . He said that His very mind was Vṛndāvana (*mora mana—vṛndāvana*). Because His mind was Vṛndāvana, all the pastimes of Rādhā [Lord Kṛṣṇa's eternal consort and the personification of His supreme pleasure energy] and Kṛṣṇa were taking place within Himself. Nonetheless, just to teach people, He visited *bhauma-vṛndāvana*, Vṛndāvana-dhāma in this material world. In this way the Lord instructed everyone to visit Vṛndāvana-dhāma, which is a very holy place."

The Lord departed Jagannātha Purī at the end of the night, unseen by others.

The animals in Vṛndāvana's forests surrounded Śrī Caitanya Mahāprabhu, treating Him as an old friend. This was not unusual, since Lord Caitanya is Kṛṣṇa Himself, the heart and soul of all Vṛndāvana's residents.





Taking only two *brāhmaṇa* assistants with Him, He avoided the main roads and passed into the Jhārikhaṇḍa forest. Caitanya's biographer, Kṛṣṇadāsa Kavirāja, states that while Śrī Caitanya Mahāprabhu was passing through the jungle, all the does and five or seven tigers came and began to follow the Lord. "Seeing the tigers and deer following Him, Śrī Caitanya Mahāprabhu immediately remembered the land of Vṛndāvana. He then began to recite a verse describing the transcendental quality of Vṛndāvana: 'Vṛndāvana is the transcendental abode of the Lord. There is no hunger, anger, or thirst there. Though naturally inimical, human beings and fierce animals live together there in transcendental friendship.' When Śrī Caitanya Mahāprabhu said, 'Chant Kṛṣṇa! Kṛṣṇa!' the tigers and deer began to dance and chant "Kṛṣṇa!"

After passing through the Jhārikhaṇḍa forest, Lord Caitanya arrived in Benares and proceeded to Prayāga, finally arriving at Mathurā, where forty-five centuries before, Kṛṣṇa had taken birth in the prison-house of King Kaṁsa. Immediately after Kṛṣṇa appeared, His father Vasudeva had carried Him across the river Yamunā to the region of Vṛndāvana, where Kṛṣṇa displayed His childhood pastimes for the pleasure of His devotees. In Mathurā, Lord Caitanya met a *brāhmaṇa* devotee of Lord Kṛṣṇa, who served as His guide to the Vṛndāvana area.

Kṛṣṇadāsa Kavirāja states, "The mind of Śrī Caitanya was absorbed in ecstatic love at Jagannātha Purī, but when He passed along the road on the way to Vṛndāvana, that love increased a hundred times. The Lord's ecstatic love increased a hundred times when He visited Mathurā, but it increased a thousand times when He wandered in the forests of Vṛndāvana. When Śrī Caitanya Mahāprabhu was elsewhere, the very name of Vṛndāvana was sufficient to increase His ecstatic love. Now, when He was actually traveling in Vṛndāvana Forest, His mind was absorbed in great ecstatic love day and night. He ate and bathed simply out of habit."

While in Vṛndāvana, the Lord rediscovered many important places of Kṛṣṇa's pastimes. Among such places are Rādhākuṇḍa and Śyāma-kuṇḍa, two ponds that featured prominently in Kṛṣṇa's Vṛndāvana pastimes five thousand years ago. When Śrī Caitanya asked the local inhabitants about the location of these two places, they were not able to tell Him. By virtue of His supreme knowledge, the Lord then located the two ponds (in areas that were then being used as rice fields) and took His bath there. He prayed, "Of all the *gopīs* [Kṛṣṇa's confidential spiritual associates, the cowherd girls of Vṛndāvana], Rādhārāṇī is the dearest. Similarly, the lake known as Rādhā-kuṇḍa is very dear to the

Lord because it is very dear to Śrīmatī Rādhārāṇī. In that lake, Lord Kṛṣṇa and Śrīmatī Rādhārāṇī used to sport daily in the water and have a *rāsa* dance on the bank. Indeed, Lord Kṛṣṇa gives ecstatic love like that of Śrīmatī Rādhārāṇī to whoever bathes in that lake even once."

The Lord then visited Govardhana Hill. Seeing it from a distance, He was overcome with ecstasy, and when He arrived He fell down upon the ground as if mad. Dancing and chanting, He recited this verse: "O My friends, this hill supplies Kṛṣṇa and Balarāma [Kṛṣṇa's elder brother in His Vṛndāvana pastimes], as well as Their calves, cows, and cowherd friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers, and vegetables. In this way the hill offers respect to the Lord. Being touched by the feet of Kṛṣṇa and Balarāma, Govardhana Hill appears jubilant."

***Vṛndāvana is more
than a place of
historical importance.
Lord Caitanya taught
that the earthly
Vṛndāvana is a replica
of Lord Kṛṣṇa's
eternal abode.***

In this spirit, the Lord visited all the places connected with Lord Kṛṣṇa's pastimes in Vṛndāvana. Eventually, the Lord returned to Purī in Orissa. On the return journey He gave confidential instructions to His chief disciples, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī. He advised them to reside in Vṛndāvana and reconstruct the places of Kṛṣṇa's pastimes.


Kṛṣṇadāsa Kavirāja states, "Śrīla Sanātana Gosvāmī collected some books about archeological excavations in Mathurā, and wandering in the forest, he sought to renovate all those holy places." Śrī Kavikarṇapura states in *Caitanya-candrodaya*: "In the course of time, the transcendental news of Kṛṣṇa's pastimes in Vṛndāvana was almost lost. To enunciate explicitly those transcendental pastimes, Śrī Caitanya Mahāprabhu, at Prayāga, empowered Rūpa Gosvāmī and Sanātana Gosvāmī with the nectar of His mercy to carry out this work in Vṛndāvana." In addition to discovering the sites of Kṛṣṇa's pastimes, Rūpa Gosvāmī and Sanātana Gosvāmī, along with other followers of Lord Cai-

tanya, erected many beautiful temples that pilgrims may still visit.

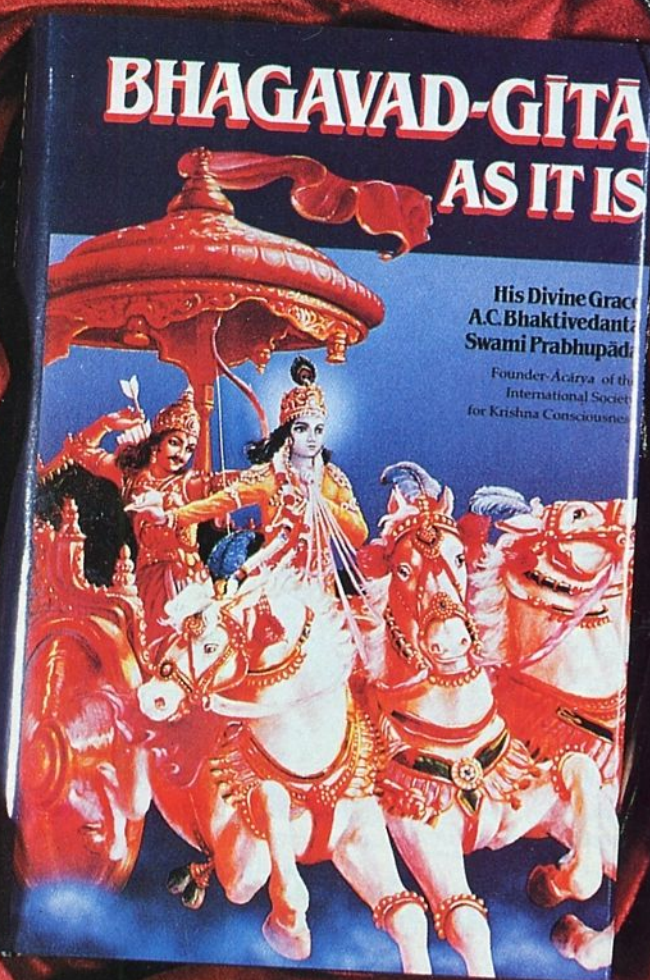
Śrīla Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness (ISKCON), following in the footsteps of Lord Caitanya and His confidential associates, also assisted in the renovation of Vṛndāvana as an important place of pilgrimage. He was especially eager to give Westerners the opportunity to visit Vṛndāvana, which lies off the main tourist routes and lacked accommodation suitable for those unaccustomed to the austere facilities preferred by Indian pilgrims. For this purpose Śrīla Prabhupāda established the Krishna-Balarām temple and the adjoining international guesthouse, with clean, nicely furnished rooms with baths. A first-class vegetarian restaurant provides nourishing, spiritually purifying meals of *kṛṣṇa-prasādam*, food offered to the Supreme Lord with love and devotion.

In the opulent temple itself, very much beloved by the residents of Vṛndāvana, are found exquisite Deities of Kṛṣṇa and Balarāma, who five thousand years ago played with Their cowherd friends in the very same area, called Ramaṇa-retī. On separate altars, worshipers also may find Deities of Rādhā and Kṛṣṇa—and of Lord Caitanya, whose visit to Vṛndāvana in the sixteenth century reestablished its importance as a place of pilgrimage.

The price of passage to Vṛndāvana cannot be calculated in monetary terms. Śrīla Prabhupāda once said, "Sometimes, materialistic people who have no spiritual understanding go to Vṛndāvana as tourists. One who goes to Vṛndāvana with such materialistic vision cannot derive any spiritual benefit." The real price is purification of consciousness through the process taught by Lord Caitanya: chanting the Hare Kṛṣṇa *mantra* and avoiding the sinful activities of meat-eating, gambling, intoxication, and illicit sex. Anyone can start their journey to Vṛndāvana by putting Lord Caitanya's process into practice in their own life. (Travel preparations can also include a visit to the nearest ISKCON temple, where you can experience the spiritual atmosphere of Vṛndāvana. Śrīla Prabhupāda explains, "Because we live in the temples of Rādhā-Kṛṣṇa and continuously hold *hari-nāma saṅkīrtana*—chanting of Hare Kṛṣṇa—we consequently live in Vṛndāvana and nowhere else.")

Knowledge of Vṛndāvana and the opportunity to visit this important holy place are great gifts to humanity, and we are indebted to Śrī Caitanya Mahāprabhu and His followers. If life is a journey, we should carefully choose our destination. Lord Caitanya taught that life's goal should be to return to Goloka Vṛndāvana, Kṛṣṇa's eternal abode in the spiritual sky. A journey to the earthly Vṛndāvana can be a vital part of that greater journey. 

A Treasure of Transcendental Knowledge...



“A deeply felt, powerfully conceived and beautifully explained work. . . . I have never seen any other work on the *Gītā* with such an important voice and style. It is a work of undoubted integrity. . . . It will occupy a significant place in the intellectual and ethical life of modern man for a long time to come.”

—Dr. S. Shukla
Asst. Professor of Linguistics
Georgetown University

BHAGAVAD-GĪTĀ AS IT IS

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda
Founder-Acārya of the International Society for Krishna Consciousness

Revised and enlarged. With the original Sanskrit text, Roman transliterations, English synonyms, translation, and elaborate purports. Plus 25 original, full-color illustrations.

Arafat Expected to Reject

By JOHN KIFNER King

withdraw from occupied territory in return for recognition of Israel's right to exist. King Hussein made his call in a well-known address to the Palestinian parliament in exile that Mr. Arafat would accept a ceasefire against Israel.

AMMAN, Jordan — Hussein's call for a resolution approving the formation of a government, "we're not in a hurry to do it," the King said. "We're not in a hurry to do it," the King said.

Rocker Little Richard 'serious' after crash

Post Wire Services HOLLYWOOD, Cal. — Little Richard, the '50s rock sensation, today after smashing his sports car into a telephone pole.

Richard was broken between the broken steering wheel and the seat.

He was taken to Cedars-Sinai Hospital with a broken leg and multiple head injuries.

Little Richard — real name Richard Penniman — gained fame from songs with sardonic lyrics.

Mitterrand's Grand Plan In Statecraft Goes Awry

By JOHN VINOCUR

AS grand designs go, this one soared: France was to persuade Libya to pull out of the desert with that accomplished, become Col. Muammar's privileged Western friend and special ally of what's left of his great pile of cash. Then, Francois Mitterrand was to meet with the leader of Israel, an extension of the series of conversations he started during the summer in Morocco. After that, Mr. Mitterrand was to lead a summit meeting of French leaders in mid-December.

John Lennon Opens Today

Continued From Page B1

to like him. But then he mentioned his birthday, Dec. 8, was the day which John Lennon was shot to death in front of the Dakota. The singer's widow, who sees something mystical about the occurrences, looked at Mr. King such a moment and then laughed.

The architect decided to put in a species of suitable plants for the 161st edition of the world. He gave up on rocks altogether. "A girl from California came by and gave one of the gardeners a rock and we buried it somewhere," he said.

Koch Denounces Farrakhan Speech

Mayor Koch, responding to a speech by Louis Farrakhan at Madison Square Garden, yesterday compared the Black Muslim minister to Nazi Hitler and his supporters to Nazi brown shirts.

James Buckley to Be Washington Co

weeks ago that Mr. Buckley might be nominated to the New York court had stirred opposition from the New York City Bar Association, which said he had failed to prove his qualifications.

Mer father? Nobel Prize conveys a ray of hope

WASHINGTON — Sitting on beige pillows, he th political...

Soares Still Seeking Presidency of Portugal

LISBON, Oct. 8 (Reuters) — Prime Minister Mario Soares said today that he would still run for the presidency in January despite his Socialist Party's defeat in the general election Sunday.

The Man Hijackers Want

JERUSALEM, Oct. 8 — The hijackers of the Achille Lauro were said to have mentioned only one name in demanding the release of 10 Palestinian guerrillas held here in Israel. He is Samir al-Qantari, whom they describe as "a hero of the operation Nahariya."

raeli policeman also was killed. The two remaining terrorists first thought of using Mr. ... and his daughter as ... they changed the ...

Kasparov and Kasparov Draw 13th Chess Game

MOSCOW, Oct. 8 (AP) — Anatoly Kasparov and Garry Kasparov agreed to draw the 13th game of their world championship chess match today after 24 moves.



Kṛṣṇa Rescues Friend as Fratricidal War Rages

Kurukṣetra, India — In an apparent breach of His official policy, Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead and crown prince of Dvārakā, took up arms in the fratricidal battle here. Grasping a broken chariot wheel, He rushed at the Kuru dynasty's General Bhīṣma to kill him. Kṛṣṇa thus protected His friend, the Paṇḍavas' General Arjuna, from certain death at the hand of General Bhīṣma.

As it turned out, Kṛṣṇa did not have to kill Bhīṣma, and thus He kept at least part of His promise.



Reagan Curbs Entry of Cuban Officials

WASHINGTON, Oct. 8 — President Reagan today imposed restrictions on the entry of Cuban officials to the United States of America.

ing standards our people have worked so hard to build. Once unleashed, it will set in motion a cycle of reaction and paralysis, eventually destroying those it claims to protect.

Black student calls concert plan a 'slap in the face'

By Dick Pothier Inquirer Staff Writer

Former "Saturday Night Live" comedian Garrett Morris is coming to help celebrate Black History Month at Rutgers University's Camden campus, and the event has caused some racial controversy — not because Morris is black, but because he may not be "black" enough.

Profit n

erskowitz E, Ky. — When Dr. Willes, the only U.S. sued to implant artificial ... announced in July ... the University of ... Today — the

Greek Leader Views on Relations With United States

ATHENS, Nov. 24 — Prime Minister Andreas Papandreu says his government is following a moderate course toward the United States and will continue to pursue independent foreign policy even if it pleases other Western nations.

In an interview published in the Greek newspaper, the Socialist Party leader said the frictions with the United States arise mainly because Athens does not share American views on the Communist threat and because Washington is not listening to Greek views.

"We have followed a moderate course toward the United States, and it is on its role as a superpower that we do not want a confrontation."

treating 100 Barney ... be viewed as an ... future, a future in ... realized procedure ... implant works wi ... dily in highly soph ... plexes. ... n Nov. 8, DeVri ... approval to perfor ... t. He began sc...

PEOPLE IN THE NEWS

A look at who we are, why we read the news, and what we're missing.

by MATHUREŚA DĀSA

Reading the newspaper this morning: Officials at the University of Nevada have OK'd a site in Reno for a shepherd monument. Two young female tourists have drifted ashore in their disabled motorboat near Jakarta, Indonesia, after living for twenty-two days on short rations and rainwater. And Israeli foreign minister Itzhak Shamir has announced plans to release a group of Shiite Moslem prisoners.

Some stories are more earthshaking than others, but apparently none of them is worth much. It will all soon be old news, and most papers will lie crumpled in wastebaskets from Jakarta to Reno.

Yet despite the fleeting value of newspaper tidings, we're hooked. Tomorrow millions of us will have our noses buried in the latest editions, again reading all about who did what when, where, and how.

We need to hear about people. That as much accounts for our addiction to the daily papers as does our need to know about events that might directly affect our lives. How does a shepherd monument affect us anyway? In the papers we find people talking, people fighting, people buying, selling, voting, getting married, dying. It's endless. People make the news. They people the papers.

At least at some point in our lives, each of us, stepping back to survey the overall phenomenon of peopledom, has asked, "What exactly are people?" or "What is a person?" The same question may also arise in the form of "Who am I?" But it must arise, because self-examination is

part of being a person.

The *Bhagavad-gītā* declares that out of millions of human beings, one may be serious enough about self-examination to devote full time to the people, or person, question. Perhaps the late Gordon Allport was one such rare soul. In his book *Personality: A Psychological Interpretation*, he traced the long history of the concepts of personhood and personality and compiled a list of fifty definitions, including one of his own. Even after all that tracing, however, Allport's definition is vague—nothing I'd want to repeat here, nothing to divert your attention from those juicy headlines.

More definitive than Allport's definition was this statement of his:

Personality is one of the most abstract words in our language, and like any abstract word suffering from excessive use, its connotative significance is very broad, its denotative significance negligible.

Allport also quotes F. Max Müller:

"Let us consider the word *person*. Nothing could be more abstract. It is neither male nor female, neither young nor old. In French it may even come to mean nobody. For if we ask our concierge in Paris whether anybody has called on us during our absence, he will reply, 'Personne, monsieur,' which means, 'Not a soul, sir.'"

In short, although the terms "person," "personality," and "people" conjure up a lot of things in our minds, nobody can say for sure what a person is. The *Gītā* there-

fore declares that even among those rare souls who dedicate themselves to the people question, hardly anyone obtains a perfect answer.

So why go to so much trouble? Most of us, after all, are newspaper buffs, not psychologists or etymologists. Why not just accept that *persons* is what we are, and that one aspect of our personalities, as evidenced by our dependence on a daily dose of newsprint, is the need to hear about other persons? Instead of bothering to define "person," let's go ahead and answer the person question by experiencing our own personhood. Give us action. Give us headlines!

But wait. Not so fast. In the *Gītā* and other Vedic literature, Lord Kṛṣṇa and the Vedic sages give us both a clear definition of "person" and an elaborate description of how to actively experience our full personhood.

The *Gītā's* first definition is negative: a person is not the material body, not temporary flesh and bone, but an eternal individual who, for now, resides in the fleshly tabernacle, falsely identifying with it. Unlike the body, the person is indestructible and "can never be cut into pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by wind" (Bg. 2.23). Our bodies, the *Gītā* points out, change from childhood to old age, but our selves remain the same, observing the changes.

Returning to our daily paper, is this negative definition very practical? The true

(continued on page 32)

ŚRĪLA PRABHUPĀDA SPEAKS OUT

Christ Is Our Guru

The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place in Bhubanesvara, India, in February 1977.

Devotee: Prabhupāda, you have said, “Preaching God’s message is a thankless task.”

Śrīla Prabhupāda: Yes, just look at Jesus Christ—crucified. What was his fault? He was simply teaching God consciousness. Of course, he was not killed. Nobody can kill the Lord’s pure devotee.

Devotee: But ungrateful people tried to.

Śrīla Prabhupāda: Yes. Such a great personality, the son of God. He wanted to deliver God consciousness. And in return, he was crucified. We don’t take Jesus Christ as insignificant. We give him all honor. He is a pure representative of God. Of course, he directed his preaching according to time, place, and circumstance, the era and region and people’s mentality. In any case, he is a pure representative of God.

Devotee: And he was able to do all his preaching in just three years, too.

Śrīla Prabhupāda: He had so little time to preach—but still, what he did in three years is so wonderful.

Devotee: Yes. He’s been world-famous for the last two thousand years.

Śrīla Prabhupāda: Yes, it is not a joke. Unless Christ is God’s representative, how can he be so enduringly famous? That we know—Christ represents God.

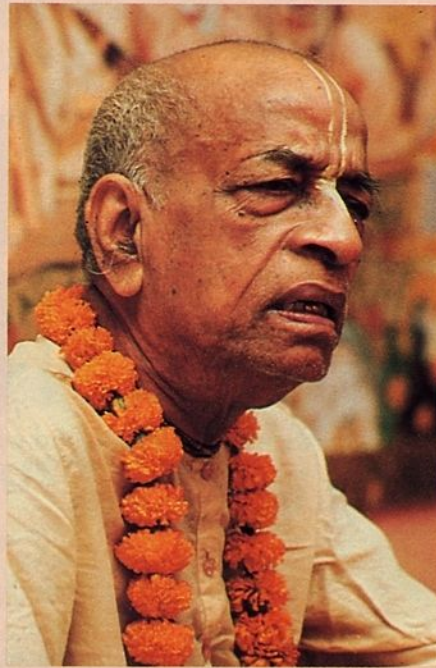
In Melbourne, when a priest asked me, “What is your idea of Jesus Christ?” I told them, “He’s our *guru*.” This they very much appreciated. Christ is preaching consciousness of God. So he is our *guru*, our spiritual master. That’s a fact. Don’t take him otherwise. He’s our *guru*.

And Christ’s name—originally he was called “Jesus of the Christ.” Isn’t it so?

Devotee: Yes.

Śrīla Prabhupāda: Jesus of the Father. Jesus of the Christ. And that Father, that Christ, is Kṛṣṇa. *Christa* is simply another pronunciation of *Kṛṣṇa*. And of course, from his teachings we can understand that Jesus Christ represents God.

Devotee: Oh, yes. What he was teach-



ing, what he was giving to his original disciples—he gave them examples like, “The birds are not worrying about their food. And yet God is supplying all their wants. So why should you worry about your food or other needs? Simply follow God’s laws and teach others to do the same. God is feeding the birds. Do you think He will not feed you?”

Śrīla Prabhupāda: Yes, he said that, didn’t he? That’s a fact. That is our mission: simple living and high thinking. No need for such a big bombastic economic arrangement. Depend on God’s natural economic arrangements—the earth’s produce and the cow’s milk. And the main thing, use your priceless human life for becoming God conscious.

Devotee: So Christ was a pure devotee of God, teaching devotional principles.

Śrīla Prabhupāda: Oh, yes. Sometimes people make propaganda that Christ may have eaten fish or even meat. But even if this were true, it would only have been because nothing else was available, not because he wanted to eat such abominable things for his own personal sense gratification. If nothing else were available, what could be done?

It is not that in your America—with such bountiful grains and nuts and milk

and cheese—you can keep slaughterhouses and daily kill millions of poor animals on the plea of “protein,” or “Christ may have eaten this.” That is rascaldom.

Devotee: And because it wasn’t always easy to get fresh water, people in those days used to drink a very cheap wine that was hardly alcoholic at all. Really it was just mildly fermented grape juice. They used to drink this because there was often very little fresh water.

Śrīla Prabhupāda: Not that they made the plea, “Now we shall drink bottle after bottle of strong wine and beer and liquor and intoxicate ourselves, since Christ may have taken some grape juice.”

Anyone who is preaching the Lord’s glories—he is a bona fide *guru* or spiritual master. So how can these people today take Christ so lightly? The *Vedas* say, *tad-vijñānārthaṁ sa gurum evābhigacchet*: “Only a bona fide spiritual master can impart the Supreme Truth.” Now, Christ imparted the Supreme Truth to the whole world. So how could he do this unless he is a bona fide spiritual master?

Devotee: Yes. Really we have a much better appreciation of Christ than some of his nominal followers . . .

Śrīla Prabhupāda: Better. Yes. Oh, yes.

Devotee: . . . because we know that we can’t just shrug him off as “God’s sacrificial lamb” and use him as an excuse to go on sinning.

Śrīla Prabhupāda: Yes, if Christ is a bona fide representative of God, a true spiritual master, then we must strictly follow his instructions. So my disciples are the greatest Christians. We accept Christ as our spiritual master—we follow his instructions.

Now, if the Christians want to be reformed, we can help them reform. On the basis of the Bible, we can help them reform. There is no difficulty. Most of my disciples come from the Christian group. So the Christians can reform; they can return to following God’s laws. And the Bible also recommends chanting God’s holy names—the Lord’s glories. This age is most degraded. So the best way to spiritual success and happiness—live your life in the Lord’s glories. ❀

ŚRĪMAD-BHĀGAVATAM

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

Third Canto: “The Status Quo”

CHAPTER TEN

Divisions of the Creation

As our serialized presentation of Śrīmad-Bhāgavatam continues, the great sage Maitreya describes to Vidura, an eternal associate of the Lord, the various types of creation and annihilation that take place in the cosmic manifestation.

TEXT 9

एतावाञ्जीवलोकस्य संस्थाभेदः समाहृतः ।
धर्मस्य ह्यनिमित्तस्य विपाकः परमेष्ठयसौ ॥ ९ ॥

*etāvāñ jīva-lokasya
samsthā-bhedaḥ samāhṛtaḥ
dharmasya hy animittasya
vipākaḥ parameṣṭhy asau*

etāvāñ—up to this; *jīva-lokasya*—of the planets inhabited by the living entities; *samsthā-bhedaḥ*—different situations of habitation; *samāhṛtaḥ*—performed completely; *dharmasya*—of religion; *hi*—certainly; *animittasya*—of causelessness; *vipākaḥ*—mature stage; *parameṣṭhi*—the highest personality in the universe; *asau*—that.

TRANSLATION

Lord Brahmā is the most exalted personality in the universe because of his causeless devotional service unto the Lord in mature transcendental knowledge. He therefore created all the fourteen planetary divisions for inhabitation by the different types of living entities.

PURPORT

The Supreme Lord is the reservoir of all the qualities of the living entities. The conditioned souls in the material world reflect only part of those qualities, and therefore they are sometimes called *pratibimbās*. These *pratibimba* living entities, as parts and parcels of the Supreme Lord, have inherited different proportions of His original qualities, and in terms of their inheritance of these qualities, they appear as different species of life and are accommodated in different planets according to the plan of Brahmā. Brahmā is the creator of the three worlds, namely the lower planets, called the Pātālalokas, the middle planets, called the Bhūralokas, and the upper planets, called the Svarlokas. Still higher planets, such as Maharloka, Tapaloka, Satyaloka and Brahmaloaka, do not dissolve in the devastating water. This is because of the causeless devotional service rendered unto the Lord by their inhabitants, whose existence continues up to the end of *dvi-parārdha* time, when they are generally liberated from the chain of birth and death in the material world.

TEXT 10

विदुर उवाच

यथात्थ बहुरूपस्य हरेरद्भुतकर्मणः ।
कालाख्यं लक्षणं ब्रह्मन् यथा वर्णय नः प्रभो ॥ १० ॥

*vidura uvāca
yathāttha bahu-rūpasya
harer adbhuta-karmaṇaḥ
kālakhyam lakṣaṇam brahman
yathā varṇaya naḥ prabho*

viduraḥ uvāca—Vidura said; *yathā*—as; *āttha*—you have said; *bahu-rūpasya*—having varieties of forms; *hareḥ*—of the Lord; *adbhuta*—wonderful; *karmaṇaḥ*—of the actor; *kāla*—time; *ākhyam*—of the name; *lakṣaṇam*—symptoms; *brahman*—O learned *brāhmaṇa*; *yathā*—as it is; *varṇaya*—please describe; *naḥ*—unto us; *prabho*—O lord.

TRANSLATION

Vidura inquired from Maitreya: O my lord, O greatly learned sage, kindly describe eternal time, which is another form of the Supreme Lord, the wonderful actor. What are the symptoms of that eternal time? Please describe them to us in detail.

PURPORT

The complete universe is a manifestation of varieties of entities, beginning from the atoms up to the gigantic universe itself, and all is under the control of the Supreme Lord in His form of *kāla*, or eternal time. The controlling time has different dimensions in relation to particular physical embodiments. There is a time for atomic dissolution and a time for the universal dissolution. There is a time for the annihilation of the body of the human being, and there is a time for the annihilation of the universal body. Also, growth, development and resultant actions all depend on the time factor. Vidura wanted to know in detail the different physical manifestations and their times of annihilation.

TEXT 11

मैत्रेय उवाच

गुणव्यतिकराकारो निर्विशेषोऽप्रतिष्ठितः ।
पुरुषस्तदुपादानमात्मानं लीलयासृजत् ॥ ११ ॥

*maitreya uvāca
guṇa-vyatīkarākāro
nirviśeṣo 'pratiṣṭhitaḥ
puruṣas tad-upādānam
ātmānam līlayāsṛjat*

maitreyaḥ uvāca—Maitreya said; *guṇa-vyatīkara*—of the interactions of the modes of material nature; *ākāraḥ*—source; *nirviśeṣaḥ*—without diversity; *apṛatiṣṭhitaḥ*—unlimited; *puruṣaḥ*—of the Supreme Person; *tat*—that; *upādānam*—instrument; *ātmānam*—the material creation; *līlayā*—by pastimes; *asṛjat*—created.

TRANSLATION

Maitreya said: Eternal time is the primeval source of the interactions of the three modes of material nature. It is unchangeable and

limitless, and it works as the instrument of the Supreme Personality of Godhead for His pastimes in the material creation.

PURPORT

The impersonal time factor is the background of the material manifestation as the instrument of the Supreme Lord. It is the ingredient of assistance offered to material nature. No one knows where time began and where it ends, and it is time only which can keep a record of the creation, maintenance and destruction of the material manifestation. This time factor is the material cause of creation and is therefore a self-expansion of the Personality of Godhead. Time is considered the impersonal feature of the Lord.

The time factor is also explained by modern men in various ways. Some accept it almost as it is explained in the *Śrīmad-Bhāgavatam*. For example, in Hebrew literature time is accepted, in the same spirit, as a representation of God. It is stated therein: "God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets. . . ." Metaphysically, time is distinguished as absolute and real. Absolute time is continuous and is unaffected by the speed or slowness of material things. Time is astronomically and mathematically calculated in relation to the speed, change and life of a particular object. Factually, however, time has nothing to do with the relativities of things; rather, everything is shaped and calculated in terms of the facility offered by time. Time is the basic measurement of the activity of our senses, by which we calculate past, present and future; but in factual calculation, time has no beginning and no end. Paṇḍita Cāṇakya says that even a slight fraction of time cannot be purchased with millions of dollars, and therefore even a moment of time lost without profit must be calculated as the greatest loss in life. Time is not subject to any form of psychology, nor are the moments objective realities in themselves, but they are dependent on particular experiences.

Therefore, Śrīla Jīva Gosvāmī concludes that the time factor is intermixed with the activities—actions and reactions—of the external energy of the Lord. The external energy, or material nature, works under the superintendence of the time factor as the Lord Himself, and that is why material nature appears to have produced so many wonderful things in the cosmic manifestation. *Bhagavad-gītā* (9.10) confirms this conclusion as follows:

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

TEXT 12

विश्वं वै ब्रह्मतन्मात्रं संस्थितं विष्णुमायया ।
ईश्वरेण परिच्छिन्नं कालेनाव्यक्तमूर्तिना ॥१२॥

*viśvaṁ vai brahma-tan-mātram
saṁsthitaṁ viṣṇu-māyayā
īśvareṇa paricchinnam
kālenāvvyakta-mūrtinā*

viśvam—the material phenomenon; *vai*—certainly; *brahma*—the Supreme; *tat-mātram*—the same as; *saṁsthitaṁ*—situated; *viṣṇu-māyayā*—by the energy of Viṣṇu; *īśvareṇa*—by the Personality of Godhead; *paricchinnam*—separated; *kālena*—by the eternal time; *avyakta*—unmanifested; *mūrtinā*—by such a feature.

TRANSLATION

This cosmic manifestation is separated from the Supreme Lord as material energy by means of *kāla*, which is the unmanifested, impersonal feature of the Lord. It is situated as the objective manifestation of the Lord under the influence of the same material energy of Viṣṇu.

PURPORT

As stated previously by Nārada before Vyāsadeva (*Bhāg.* 1.5.20), *idaṁ hi viśvaṁ bhagavān ivetaraḥ*: this unmanifested world is the selfsame Personality of Godhead, but it appears to be something else beyond or besides the Lord. It appears so because of its being separated from the Lord by means of *kāla*. It is something like the tape-recorded voice of a person who is now separated from the voice. As the tape recording is situated on the tape, so the whole cosmic manifestation is situated on the material energy and appears separate by means of *kāla*. The material manifestation is therefore the objective manifestation of the Supreme Lord and exhibits His impersonal feature so much adored by impersonalist philosophers.

TEXT 13

यथेदानीं तथाग्रे च पश्चादप्येतदीदृशम् ॥१३॥

*yathedānīm tathāgre ca
paścād apy etad idṛśam*

yathā—as it is; *idānīm*—at present; *tathā*—so it was; *agre*—in the beginning; *ca*—and; *paścāt*—at the end; *api*—also; *etad idṛśam*—it continues to be the same.

TRANSLATION

This cosmic manifestation is as it is now, it was the same in the past, and it will continue in the same way in the future.

PURPORT

There is a systematic schedule for the perpetual manifestation, maintenance and annihilation of the material world, as stated in *Bhagavad-gītā* (9.8): *bhūta-grāmam imaṁ kṛtsnam avasāṁ prakṛter vaśāt*. As it is created now and as it will be destroyed later on, so also it existed in the past and again will be created, maintained and destroyed in due course of time. Therefore, the systematic activities of the time factor are perpetual and eternal and cannot be stated to be false. The manifestation is temporary and occasional, but it is not false as claimed by the Māyāvādī philosophers.

TEXT 14

सर्गो नवविधस्तस्य प्राकृतो वैकृतस्तु यः ।
कालद्रव्यगुणैरस्य त्रिविधः प्रतिसंक्रमः ॥१४॥

*sargo nava-vidhas tasya
prākṛto vaikṛtas tu yaḥ
kāla-dravya-guṇair asya
tri-vidhaḥ pratisaṅkramaḥ*

sargaḥ—creation; *nava-vidhaḥ*—of nine different kinds; *tasya*—its; *prākṛtaḥ*—material; *vaikṛtaḥ*—by the modes of material nature; *tu*—but; *yaḥ*—that which; *kāla*—eternal time; *dravya*—matter; *guṇaiḥ*—qualities; *asya*—its; *tri-vidhaḥ*—three kinds; *pratisaṅkramaḥ*—annihilation.

TRANSLATION

There are nine different kinds of creations besides the one which naturally occurs due to the interactions of the modes. There are three kinds of annihilations due to eternal time, the material elements and the quality of one's work.

PURPORT

The scheduled creations and annihilations take place in terms of the supreme will. There are other creations due to interactions of material elements which take place by the intelligence of Brahmā. Later these will be more explicitly explained. At present, only preliminary information is given. The three kinds of annihilations are (1) due to the scheduled time of the annihilation of the entire universe, (2) due to a fire which emanates from the mouth of Ananta, and (3) due to one's qualitative actions and reactions.

TEXT 15

आद्यस्तु महतः सर्गो गुणवैषम्यमात्मनः ।
द्वितीयस्त्वहमो यत्र द्रव्यज्ञानक्रियोदयः ॥१५॥

*ādyas tu mahataḥ sargo
guṇa-vaiṣamyam ātmanah
dviṭīyas tv ahamo yatra
dravya-jñāna-kriyodayaḥ*

ādyah—the first; *tu*—but; *mahataḥ*—of the total emanation from the Lord; *sargaḥ*—creation; *guṇa-vaiṣamyam*—interaction of the material modes; *ātmanah*—of the Supreme; *dviṭīyah*—the second; *tu*—but; *ahamaḥ*—false ego; *yatra*—wherein; *dravya*—material ingredients; *jñāna*—material knowledge; *kriyā-udayaḥ*—awakening of activities (work).

TRANSLATION

Of the nine creations, the first one is the creation of the mahat-tattva, or the sum total of the material ingredients, wherein the modes interact due to the presence of the Supreme Lord. In the second, the false ego is generated in which the material ingredients, material knowledge and material activities arise.

PURPORT

The first emanation from the Supreme Lord for material creation is called the mahat-tattva. The interaction of the material modes is the cause of false identification, or the sense that a living being is made of material elements. This false ego is the cause of identifying the body and mind with the soul proper. Material resources and the capacity and knowledge to work are all generated in the second term of creation, after the mahat-tattva. Jñāna indicates the senses which are sources of knowledge, and their controlling deities. Work entails the working organs and their controlling deities. All these are generated in the second creation.

TEXT 16

भूतसर्गस्त्वृतीयस्तु तन्मात्रो द्रव्यशक्तिमान् ।
चतुर्थ ऐन्द्रियः सर्गो यस्तु ज्ञानक्रियात्मकः ॥१६॥

*bhūta-sargaḥ tvṛṭīyas tu
tan-mātro dravya-śaktimān
caturtha aindriyaḥ sargo
yas tu jñāna-kriyātmakaḥ*

bhūta-sargaḥ—creation of matter; *tvṛṭīyah*—is the third; *tu*—but; *tat-mātraḥ*—sense perception; *dravya*—of the elements; *śaktimān*—generator; *caturthaḥ*—the fourth; *aindriyaḥ*—in the matter of the senses; *sargaḥ*—creation; *yaḥ*—that which; *tu*—but; *jñāna*—knowledge-acquiring; *kriyā*—working; *ātmakaḥ*—basically.

TRANSLATION

The sense perceptions are created in the third creation, and from these the elements are generated. The fourth creation is the creation of knowledge and of working capacity.

TEXT 17

वैकारिको देवसर्गः पञ्चमो यन्मयं मनः ।
षष्ठस्तु तमसः सर्गो यस्त्वबुद्धिकृतः प्रभोः ॥१७॥

*vaikāriko deva-sargaḥ
pañcamo yan-mayaṁ manah
ṣaṣṭhas tu tamaśaḥ sargo
yas tv abuddhi-kṛtaḥ prabhoḥ*

vaikārikaḥ—interaction of the mode of goodness; *deva*—the demigods, or controlling deities; *sargaḥ*—creation; *pañcamah*—fifth; *yaḥ*—that which; *mayam*—sum total; *manah*—mind; *ṣaṣṭhaḥ*—sixth; *tu*—but; *tamaśaḥ*—of darkness; *sargaḥ*—creation; *yaḥ*—that which; *tu*—expletive; *abuddhi-kṛtaḥ*—made foolish; *prabhoḥ*—of the master.

TRANSLATION

The fifth creation is that of the controlling deities by the interaction of the mode of goodness, of which the mind is the sum total. The sixth creation is the ignorant darkness of the living entity, by which the master acts as a fool.

PURPORT

The demigods in the higher planets are called *devas* because they are all devotees of Lord Viṣṇu. *Viṣṇu-bhaktāḥ smṛto daiva āsuras tad-viparyayaḥ*: all the devotees of Lord Viṣṇu are *devas*, or demigods, whereas all others are *asuras*. That is the division of the *devas* and the *asuras*. *Devas* are situated in the mode of goodness of material nature, whereas the *asuras* are situated in the modes of passion or ignorance. The demigods, or controlling deities, are entrusted with departmental management of all the different functions of the material world. For example, one of our sense organs, the eye, is controlled by light, light is distributed by the sun rays, and their controlling deity is the sun. Similarly, mind is controlled by the moon. All other senses, both for working and for acquiring knowledge, are controlled by the different demigods. The demigods are assistants of the Lord in the management of material affairs.

After the creation of the demigods, all entities are covered by the darkness of ignorance. Each and every living being in the material world is conditioned by his mentality of lording it over the resources of material nature. Although a living entity is the master of the material world, he is conditioned by ignorance, by the false impression of being the proprietor of material things.

The energy of the Lord called *avidyā* is the bewildering factor of the conditioned souls. The material nature is called *avidyā*, or ignorance, but to the devotees of the Lord engaged in pure devotional service, this energy becomes *vidyā*, or pure knowledge. This is confirmed in *Bhagavad-gītā*. The energy of the Lord transforms from *mahāmāyā* to *yogamāyā* and appears to pure devotees in her real feature. The material nature therefore appears to function in three phases: as the creative principle of the material world, as ignorance and as knowledge. As disclosed in the previous verse, in the fourth creation the power of knowledge is also created. The conditioned souls are not originally fools, but by the influence of the *avidyā* function of material nature they are made fools, and thus they are unable to utilize knowledge in the proper channel.

By the influence of darkness, the conditioned soul forgets his relationship with the Supreme Lord and is overwhelmed by attachment, hatred, pride, ignorance and false identification, the five kinds of illusion that cause material bondage.

TEXT 18

षडिमे प्राकृताः सर्गा वैकृतानपि मे शृणु ।
रजोभाजो भगवतो लीलेयं हरिमेघसः ॥१८॥

*ṣaḍ ime prākṛtāḥ sargā
vaikṛtān api me śṛṇu
rajo-bhājo bhagavato
līleyaṁ hari-medhasaḥ*

ṣaḥ—six; *ime*—all these; *prākṛtāḥ*—of the material energy; *sargāḥ*—creations; *vaikṛtān*—secondary creations by Brahmā; *api*—also; *me*—from me; *śṛṇu*—just hear; *rajaḥ-bhājaḥ*—of the incarnation of the mode of passion (Brahmā); *bhagavataḥ*—of the greatly powerful; *līlā*—pastime; *iyam*—this; *hari*—the Supreme Personality of Godhead; *medhasaḥ*—of one who has such a brain.

TRANSLATION

All the above are natural creations by the external energy of the Lord. Now hear from me about the creations by Brahmā, who is an incarnation of the mode of passion and who, in the matter of creation, has a brain like that of the Personality of Godhead.

TEXT 19

सप्तमो मुख्यसर्गस्तु षड्विधस्तस्थुषां च यः ।
वनस्पत्योषधिलतात्वक्सारा वीरुधो द्रुमाः ॥१९॥

*saptamo mukhya-sargas tu
ṣaḍ-vidhas tasthusāṁ ca yaḥ
vanaspaty-ōṣadhi-latā-
tvaksārā vīrudho drumāḥ*

saptamaḥ—the seventh; *mukhya*—principle; *sargaḥ*—creation; *tu*—indeed; *ṣaḍ-vidhaḥ*—six kinds of; *tasthusāṁ*—of those who do not move; *ca*—also; *yaḥ*—those; *vanaspati*—fruit trees without flowers; *ōṣadhi*—trees and plants existing until the fruit is ripe; *latā*—creepers; *tvaksārāḥ*—pipe plants; *vīrudhaḥ*—creepers without support; *drumāḥ*—trees with flowers and fruits.

TRANSLATION

The seventh creation is that of the immovable entities, which are of six kinds: the fruit trees without flowers, trees and plants which exist until the fruit is ripe, creepers, pipe plants, creepers which have no support, and trees with flowers and fruits.

TEXT 20

उत्स्रोतसस्तमः प्राया अन्तःस्पर्शा विशेषिणः ॥२०॥

*utsrotasas tamaḥ-prāyā
antaḥ-sparśā viśeṣiṇaḥ*

utsrotasah—they seek their subsistence upwards; *tamaḥ-prāyāḥ*—almost unconscious; *antaḥ-sparśāḥ*—slightly feeling within; *viśeṣiṇaḥ*—with varieties of manifestation.

TRANSLATION

All the immovable trees and plants seek their subsistence upwards. They are almost unconscious but have feelings of pain within. They are manifested in variegatedness.

TEXT 21

तिरश्चामष्टमः सर्गः सोऽष्टाविंशद्विधो मतः ।
अविदो भूरितमसो घ्राणज्ञा हृद्यवेदिनः ॥२१॥

*tiraścām aṣṭamaḥ sargaḥ
so 'ṣṭāvīṁśad-vidho mataḥ
avidō bhūri-tamaso
ghrāṇa-jñā hr̥dy avedinaḥ*

tiraścām—species of lower animals; *aṣṭamaḥ*—the eighth; *sargaḥ*—creation; *saḥ*—they are; *aṣṭāvīṁśat*—twenty-eight; *vidhaḥ*—varieties; *mataḥ*—considered; *avidah*—without knowledge of tomorrow; *bhūri*—extensively; *tamasah*—ignorant; *ghrāṇa-jñāḥ*—can know desirables by smell; *hr̥di avedinaḥ*—can remember very little in the heart.

TRANSLATION

The eighth creation is that of the lower species of life, and they are of different varieties, numbering twenty-eight. They are all extensively foolish and ignorant. They know their desirables by smell, but are unable to remember anything within the heart.

PURPORT

In the *Vedas* the symptoms of the lower animals are described as follows: *athetareṣām paśūnāḥ aśanāpipāse evābhivijñānaṁ na vijñātaṁ vadanti na vijñātaṁ paśyanti na viduḥ śvastanaṁ na lokālokāv iti; yad vā, bhūri-tamaso bahu-rusaḥ ghrāṇenaiva jānanti hr̥dyam prati svapriyam vastv eva vindanti bhojana-śayanādy-artham gr̥hṇanti.* “Lower animals have knowledge only of their hunger and thirst. They have no acquired knowledge, no vision. Their behavior exhibits no dependence on formalities. Extensively ignorant, they can know their desirables only by smell, and by such intelligence only can they understand what is favorable and unfavorable. Their knowledge is concerned only with eating and sleeping.” Therefore, even the most ferocious lower animals, such as tigers, can be tamed simply by regularly supplying meals and accommodations for sleeping. Only snakes cannot be tamed by such an arrangement.

TEXT 22

गौरजो महिषः कृष्णः सूकरो गवयो रुरुः ।
द्विशफाः पशवश्चमे अविरुद्रश्च सत्तम ॥२२॥

*gaur ajo mahiṣaḥ kṛṣṇaḥ
sūkaro gavayo ruruḥ
dvi-śaphāḥ paśavaś ceme
avir uṣṭraś ca sattama*

gauḥ—the cow; *ajah*—the goat; *mahiṣaḥ*—the buffalo; *kṛṣṇaḥ*—a kind of stag; *sūkaraḥ*—hog; *gavayaḥ*—a species of animal; *ruruḥ*—deer; *dvi-śaphāḥ*—having two hooves; *paśavaḥ*—animals; *ca*—also; *ime*—all these; *aviḥ*—lamb; *uṣṭraḥ*—camel; *ca*—and; *sattama*—O purest.

TRANSLATION

O purest Vidura, of the lower animals the cow, goat, buffalo, kṛṣṇa-stag, hog, gavaya animal, deer, lamb and camel all have two hooves.

TEXT 23

खरोऽश्वोऽश्वतरो गौरः शरभश्चमरी तथा ।
एते चैकशफाः क्षत्तः शृणु पञ्चनखान् पशून् ॥२३॥

*khara 'śvo 'śvataro gaurah
śarabhaś camari tathā
ete caika-śaphāḥ kṣattaḥ
śṛṇu pañca-nakhān paśūn*

kharaḥ—ass; *aśvaḥ*—horse; *aśvatarah*—mule; *gaurah*—white deer; *śarabhaḥ*—bison; *camari*—wild cow; *tathā*—thus; *ete*—all these; *ca*—and; *eka*—only one; *śaphāḥ*—hoof; *kṣattaḥ*—O Vidura; *śṛṇu*—just hear now; *pañca*—five; *nakhān*—nails; *paśūn*—animals.

TRANSLATION

The horse, mule, ass, gaura, śarabha bison and wild cow all have only one hoof. Now you may hear from me about the animals who have five nails.

TEXT 24

श्वसृगालो वृको व्याघ्रो मार्जारः शशशल्लुकौ ।
सिंहः कपिर्गजः कूर्मो गोधा च मकरादयः ॥२४॥

*śvā sṛgālo vṛko vyāghro
mārjārah śaśa-śallakau
siṁhaḥ kapir gajaḥ kūrmo
godhā ca makarādayaḥ*

śvā—dog; *sṛgālah*—jackal; *vṛkaḥ*—fox; *vyāghraḥ*—tiger; *mārjārah*—cat; *śaśa*—rabbit; *śallakau*—*sajāru* (with thorns on the body); *siṁhaḥ*—lion; *kapiḥ*—monkey; *gajaḥ*—elephant; *kūrmaḥ*—tortoise; *godhā*—*gōṣāpa* (snake with four legs); *ca*—also; *makara-ādayaḥ*—the alligator and others.

TRANSLATION

The dog, jackal, tiger, fox, cat, rabbit, sajāru, lion, monkey, elephant, tortoise, alligator, gosāpa, etc., all have five nails in their claws. They are known as pañca-nakhas, or animals having five nails.

TEXT 25

कङ्कगृध्रकश्येनभासभल्लुकवर्हिणः ।
हंससारसचक्राह्वकाकोलूकादयः खगाः ॥२५॥

kaṅka-gṛdhra-baka-śyena-
bhāsa-bhallūka-barhiṇaḥ
haṁsa-sārasa-cakrāhva-
kākolūkādayaḥ khagāḥ

kaṅka—heron; gṛdhra—vulture; baka—crane; śyena—hawk; bhāsa—the bhāsa; bhallūka—the bhallūka; barhiṇaḥ—the peacock; haṁsa—swan; sārasa—the sārasa; cakrāhva—the cakravāka; kāka—crow; ulūka—owl; ādayaḥ—and others; khagāḥ—the birds.

TRANSLATION

The heron, vulture, crane, hawk, bhāsa, bhallūka, peacock, swan, sārasa, cakravāka, crow, owl and others are the birds.

TEXT 26

अर्वाक्स्तोतस्तु नवमः क्षत्तरेकविधो नृणाम् ।
रजोऽधिकाः कर्मपरा दुःखे च सुखमानिनः ॥२६॥

arvāk-srotas tu navamaḥ
kṣattar eka-vidho nṛṇām
rajo 'dhikāḥ karma-parā
duḥkhe ca sukha-māninaḥ

arvāk—downwards; srotas—passage of food; tu—but; navamaḥ—the ninth; kṣattar—O Vidura; eka-vidhaḥ—one species; nṛṇām—of human beings; rajah—the mode of passion; adhikāḥ—very prominent; karma-parāḥ—interested in working; duḥkhe—in misery; ca—but; sukha—happiness; māninaḥ—thinking.

TRANSLATION

The creation of the human beings, who are of one species only and who stock their eatables in the belly, is the ninth in the rotation. In the human race, the mode of passion is very prominent. Humans are always busy in the midst of miserable life, but they think themselves happy in all respects.

PURPORT

The human being is more passionate than the animals, and thus the sex life of the human being is more irregular. The animals have their due time for sexual intercourse, but the human being has no regular time for such activities. The human being is endowed with a higher, advanced stage of consciousness for getting relief from the existence of material miseries, but due to his ignorance he thinks that his higher consciousness is meant for advancing in the material comforts of life. Thus his intelligence is misused in the animal propensities—eating, sleeping, defending and mating—instead of spiritual realization. By advancing in material comforts the human being puts himself into a more miserable condition, but, illusioned by the material energy, he always thinks himself happy, even while in the midst of misery. Such misery of human life is distinct from the natural comfortable life enjoyed even by the animals.

TEXT 27

वैकृतास्त्रय एवैते देवसर्गश्च सत्तम ।
वैकारिकस्तु यः प्रोक्तः कौमारस्तुभयात्मकः ॥२७॥

vaikṛtās traya evaite
deva-sargaś ca sattama
vaikārikas tu yaḥ proktaḥ
kaumāras tūbhayaātmakāḥ

vaikṛtāḥ—creations of Brahmā; trayaḥ—three kinds; eva—certainly; etc—all these; deva-sargaḥ—appearance of the demigods; ca—also; sattama—O good Vidura; vaikārikāḥ—creation of demigods by nature; tu—but; yaḥ—which; proktaḥ—described before; kumāraḥ—the four Kumāras; tu—but; ubhaya-ātmakāḥ—both ways (namely vaikṛta and prakṛta).

TRANSLATION

O good Vidura, these last three creations and the creation of demigods (the tenth creation) are vaikṛta creations, which are different from the previously described prakṛta (natural) creations. The appearance of the Kumāras is both.

TEXTS 28–29

देवसर्गश्चाष्टविधो विबुधाः पितरोऽसुराः ।
गन्धर्वाप्सरसः सिद्धा यक्षरक्षांसि चारणाः ॥२८॥
भूतप्रेतपिशाचाश्च विद्याधराः किन्नरादयः ।
दशैते विदुराख्याताः सर्गास्ते विश्वसुकृताः ॥२९॥

deva-sargaś caṣṭa-vidho
vibudhāḥ pitaro 'suraḥ
gandharvāpsarasasḥ siddhā
yakṣa-rakṣāṁsi cāraṇāḥ

bhūta-preta-piśācās ca
vidyādhraḥ kinnarādayaḥ
daśaite vidurākhyatāḥ
sargās te viśva-sṛk-kṛtāḥ

deva-sargaḥ—creation of the demigods; ca—also; aṣṭa-vidhaḥ—eight kinds; vibudhāḥ—the demigods; pitarāḥ—the forefathers; asurāḥ—the demons; gandharva—the expert artisans in the higher planets; apsarasasḥ—the angels; siddhāḥ—persons who are perfect in mystic powers; yakṣa—the superprotectors; rakṣāṁsi—giants; cāraṇāḥ—the celestial singers; bhūta—jinn; preta—evil spirits; piśācāḥ—attendant spirits; ca—also; vidyādhraḥ—the celestial denizens named Vidyādharas; kinnara—superhuman beings; ādayaḥ—and others; daśa etc—all these ten (creations); vidura—O Vidura; ākhyatāḥ—described; sargāḥ—creations; te—unto you; viśva-sṛk—the creator of the universe (Brahmā); kṛtāḥ—done by him.

TRANSLATION

The creation of the demigods is of eight varieties: (1) the demigods, (2) the forefathers, (3) the asuras, or demons, (4) the Gandharvas and Apsarās, or angels, (5) the Yakṣas and Rākṣasas, (6) the Siddhas, Cāraṇas and Vidyādharas, (7) the Bhūtas, Pretas and Piśācas, and (8) the superhuman beings, celestial singers, etc. All are created by Brahmā, the creator of the universe.

PURPORT

As explained in the Second Canto of Śrīmad-Bhāgavatam, the Siddhas are inhabitants of Siddhaloka, where the residents travel in space without vehicles. At their mere will they can pass from one planet to another without difficulty. Therefore, in the upper planets the inhabitants are far superior to the inhabitants of this planet in all matters of art, culture and science, since they possess brains superior to those of human beings. The spirits and jinn mentioned in this connection are also counted among the demigods because they are able to perform uncommon functions not possible for men.

(continued in next issue)

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Durban (Natal), S. Africa—P.O. Box 212, Cato Ridge, Natal 3680/ (325) 219-19
Ibadan, Nigeria—Oba Akintoba St., opp. Unibadan (mail: P.O. Box 9996 U.I.)
Johannesburg, South Africa—69 Misty Hills, Box 723, Muldersdrif 1747/666-2716
Kitwe, Zambia—P.O. Box 20242
Lagos, Nigeria—No. 2 Murtala Mohammed International Airport Expressway, Mafaluku (mail: P.O. Box 8793, Lagos)
Mauritius—White House, Celicourt Antelme St., Quatre Bornes (mail: P.O. Box 108, Quatre Bornes, Mauritius/46804)
Mombasa, Kenya—Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa/312248)
Nkawkaw, Ghana—P.O. Box 69, Nkawkaw
Nairobi, Kenya—Muhoroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi/744365)
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Takoradi, Ghana—64 Windy Ridge (mail: P.O. Box 328)
Warri, Nigeria—1 Ogunu St., Bendel Housing Estate, Ugborikoro (P.O. Box 1922, Warri/053-230-262)

FARM COMMUNITY

Mauritius (ISKCON Vedic Farm)—Beau Bois, Bon Aceuil
RESTAURANT
Mauritius—Govinda's, 78, St. Jean Rd., Quatre Bornes/42409

ASIA

INDIA

Agartala, Tripura—Assam-Agartala Rd., Banamalipur, 799001
Ahmedabad, Gujarat—7, Kailas Society, Ashram Rd., 380 009/449935
Bamanore, Gujarat—N.H. 8-B, Surendranagar (city office: 32 Ananta Nagar, Kalavad Rd., Rajkot 360 003)
Bangalore, Karnataka—210, Bellary Road, Sadashiva Nagar, 560 080/361 539
Baroda, Gujarat—18, Sujata 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, 160 036/44634
Chhaygharia (Haridaspur), W. Bengal—Thakur Haridas Sripatbari Sevashram, P.O. Chhaygharia, P.S. Bongaon, Dist. 24 Parganas
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 Kilpaik Garden Road, Madras 600 010/662286
Mâyâpur, W. Bengal—Shree Mâyâpur Chandrodya Mandir, P.O. Shree Mâyâpur Dham (Dist. Nadia)
Moirang, Manipur—Nongban Ingkhon, Tidim Rd.
Nagpur, Maharashtra—70, Hill Road, Ramnagar, 440010/33513
New Delhi—M-119 Greater Kailash I, 110 048/6412058
Pandharpur, Maharashtra—Hare Kṛṣṇa Āśrama, across Chandrabhaga River, Dist. Sholapur, 413304
Patna, Bihar—Rajendra Nagar Road No. 12, 800 016/50765
Peta-Kakani, Andhra Pradesh—Guntur District
Pune, Maharashtra—4 Tarapoor Rd.
Silchar, Assam—Ambikapatti, Silichar—788004, Cachar District
Siliguri, W. Bengal—Subash Pally, Siliguri
Surat, Gujarat—Rander Rd., Jahangirpura, Surat, 395005/84215
Trupati, A.P.—No. 37, B Type, T. T. D. Qrs., Vinayaka Nagar, K. T. Rd., 517501/2285
Trivandrum, Kerala—T. C. 24/1485, WC Hospital Rd., Thycud, 695 014/68197
Vrindavan, U.P.—Krishna-Balarām Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathurā/178

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Mâyâpur, W. Bengal—(contact Mâyâpur)

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Vrindavan—Krishna-Balarām Mandir Guesthouse

OTHER COUNTRIES

Bali, Indonesia—Jalan Sagamona 17, Renon, Denpasar
Bangkok, Thailand—139, Soi Puttha-Osoth, New Road/233-2488
Chittagong, Bangladesh—Caitanya Cultural Society, Sri Pundarik Dham, Mekhala, Hathazari/108 (city office and mail: 23 Nandan Kanan, Chittagong/20-2219)
Colombo, Sri Lanka—188 New Chetty St., Colombo 13/33325
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/2-16368
Kuala Lumpur, Malaysia—Lot 9901, Jalan Awan Jawa, Taman Yarl, off 5 1/2 Mile, Jalan Kelang Lama, Petaling/730172
Manila, Philippines—170 R. Fernandez, San Juan, Metro Manila/707410

Taipei, Taiwan—(mail: c/o ISKCON Hong Kong)

Tel Aviv, Israel—P.O. Box 48163, Tel Aviv 61480

Tokyo, Japan—2-41-12 Izumi, Suginami-ku, Tokyo T168/ (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

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Belo Horizonte, MG—Av. Getúlio Vargas, 167, Funcionários/ (031)223-2776
Brasília, DF—MSPW Quadra 13, conj. 6, Casa 8/ (061) 553-1173
Curitiba, PR—Av. 7 de Setembro, 1594, Alto da Rua 15/ (041) 264-6634
Florianópolis, SC—Rua Ivo Reis Montenegro, 421, Itaguaçu
Fortaleza, CE—Rua José Lourenço, 2114, Aldeota
Goiania, GO—Rua 104 Bloco 14, Setor Sul
Manaus, AM—Rua dos Andradas, 465, Centro
Pindamonhangaba, SP—Av. Cel. Fernando Prestes, 405
aPôrto Alegre, RS—Rua Tomas Flores, 331, Bonfim
Recife, PE—Rua Maria Digna Carneiro, 6960, Candeias, Jaboatão
Ribeirão Preto, SP—Rua Cerqueira Cesar, 480, Centro
Rio de Janeiro, RJ—Ladeira da Glória, 98, Glória/ (021) 285-5643
Salvador, BA—Rua Alvaro Adorno, 17, Brotas/ (071) 244-1072
Santos, SP—Rua Antonio Bento, 92
São Paulo, SP—Rua Bom Pastor, 798, Ipiranga (mail: C. P. 4855/63-1674)
Vitória, ES—Rua Chafic Murad, 218, Praia do Soá

FARM COMMUNITIES

Pindamonhangaba, SP (New Gokula)—Bairro Riberao Grande/ (0122) 42-2466
Vrjabhumi—(contact ISKCON Rio)

MEXICO

Guadalajara—Morelos No. 1514, Sector Hildago, Jalisco/26-12-78
Mexico City—Gob. Tiburcio Montiel 45, San Miguel Chapultepec, Mexico, D.F. 18/ (905) 271-0132
Mexico City—Govinda's Cultural Center, Insurgentes Sur 2384-1, Mexico City 01000 D.F./548-9323
Monterrey—Calle Casas Grandes, No. 320-A (second floor), Col. Mitras Centro/483600
Morelia—Ticatem No. 52 pte., Col. Selix Ireta 58070, Morelia, Mich.
Veracruz—Calle 3, Carebelas No. 784, Fraccionamiento Reforma/50759

FARM COMMUNITY

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

PERU

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Cuzco—San Juan de Dios 285 Altos/222353
Chosica—Parque Echenique 122
Huancayo—(contact ISKCON Lima)
Lima—Avenida San Martín 135, Barranco/670405
Lima, Peru—Jiron Junin No. 415/289491
Trujillo—Bolívar 738

FARM COMMUNITY

Asociacion Krishna—Correo De Bella Vista, DPTO. De San Martin

RESTAURANTS

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Chosica—(at ISKCON Chosica)
Cuzco—Calle Espaderos 128 (near Plaza de Armas)
Lima—Av. Grau 137, Barranco
Lima—Av. Schell 634, Miraflores

OTHER COUNTRIES

Bogota, Colombia—Carrera 44A, No. 22D-bis-57/269-3118
Buenos Aires, Argentina—Centro Bhaktivedanta, Ardonaequi 2054, (1431) Buenos Aires
Cali, Colombia—Avenida 9 Norte, 17-33/621688
Caracas, Venezuela—Calle Valparaiso con Callejón Wash., Quinta "Mamá Vieja," El Paraíso/461-6559
Christ Church, Barbados—31 Goodland Park/ (809) 42-84209
Cochabamba, Bolivia—P.O. Box 3988/46441
Concepción, Chile—Nonguen, 588/23150
Córdoba, Argentina—Montevideo 950, Paso de los Andes/ (051) 262229
Crabwood Creek, Guyana—Grant 1803, Sec. D, Corentyne, Berbice
Cuenca, Ecuador—Pje. Paucarabamba & Gral. Veintimilla Barrio-las-Chirimollas/ (07) 82-93-58
Georgetown, Guyana—24 Uitvlugt Front, West Coast Demerara
Guayaquil, Ecuador—Velez 1915 (between Carchi & Tulcan)/36-16-47
La Paz, Bolivia—Calle 16 Obrajes 460, (mail: P.O. Box 10278)/783556
Medellin, Colombia—Calle 56 (Bolivia), Parque de Bolívar
Montevideo, Uruguay—Pablo de Maria 1427
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—Carron 641 Amazonas/520466
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—Avenida Universitaria 1132, Media Quadra al sur de la Embajada Americana, San Salvador (mail: P.O. Box 1506)/25-96-17
Santiago, Chile—Manuel Carvallo 771, Nunoa/392734
Santo Domingo, Dominican Republic—Calle Cayetano Rodriguez No. 254
Trinidad and Tobago, West Indies—Prabhupada Ave., Longdenville, Chaguanas

FARM COMMUNITIES

Guayaquil, Ecuador (Nuevo Nilcala)—(contact 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

Cuenca, Ecuador—Govinda's, Anexo Hotel, Crespo
Guayaquil, Ecuador—Govinda's (contact Guayaquil)
San Salvador, El Salvador—25 Avenida Norte 1132
Santiago, Chile—Govinda's (contact Santiago)

For Your Information

RESOURCES

Plain living, high thinking. Get out of the city—away from the noise, pollution, and the anxiety and madness of city life. Come back to a simpler, more natural way of life. Live close to the earth, close to God. The Hare Kṛṣṇa movement has thirty-four farm communities throughout the world. These are sacred places where your spirit can unfold. And at the same time, they're realistic, practical places, where you can build a sane, stable life for yourself and, if you're married, for your family.

To find out more, get in touch with the ISKCON farm community nearest you (you'll find them in the list of centers on pages 20–21 of this magazine).

Or write or call Paramānanda dāsa, who is the ISKCON minister for farm communities. His address is the Gītā-nāgarī Farm, R.D. No. 1, Box 839, Port Royal, Pennsylvania 17082; phone: (717) 527-4101.

"At present, it seems the more 'educated' one becomes, the less he believes in God, in God's law, and in the next life. . . . Thus modern education prepares men to become animals. If there is no education to teach a human being whether or not he is this body, he remains no better than an ass." Read the complete compilation of Śrīla Prabhupāda's words on *gurukula*, the Kṛṣṇa conscious educational system. *Śrīla Prabhupāda on Gurukula* is available from the ISKCON Ministry of Education, P.O. Box 11093, Dallas, TX 75223. \$3.50 plus \$1 postage; \$2 overseas postage.

Color photos: Order any photo from past BACK TO GODHEAD magazines or any other ISKCON publication. For an eight-by-ten, just send \$8 with a description and a reference to the volume, number, and page. Also send for a free price list. ISKCON Photo Dept., 3755 Watseka Ave., Apt. 1, Los Angeles, CA 90034.

Own a full set of Śrīla Prabhupāda's books. Now you can have a full library of the Vedic classics in your home. Translated and explained by the world's foremost scholar and devotee, these books open up new realms of spiritual life. Each book is a deluxe, beautifully illustrated hardbound volume. And now we make it far easier for you than ever before to get a full set of Śrīla Prabhupāda's books. For details, check with the Hare Kṛṣṇa center nearest you.

ISKCON REVIEW, a biannual, interdisciplinary journal dedicated to the academic study of ISKCON, includes articles from both inside and outside the movement, in-depth interviews with devotees, book reviews, and so on. To subscribe for one year, mail a check or money order for \$6 payable to ISKCON (\$10 foreign) to Śubhānanda dāsa, Editor,

ISKCON REVIEW, 41 W. Allens Lane, Philadelphia, PA 19119.

Join the Hare Kṛṣṇa walking tour of sacred India. You're with Hare Kṛṣṇa devotees from around the world, touring India by foot, visiting her most sacred places. Guided by two senior ISKCON *sannyāsīs*, you travel from village to village, town to town, seeing spiritual India as it really is, up close, and getting to know her people. Every evening you take part in an ecstatic festival, with chanting, dancing, and giving out *kṛṣṇa-prasādam* (food offered to Kṛṣṇa). It's a once-in-a-lifetime event, celebrating 500 years since the advent of Lord Caitanya Mahāprabhu.

It's already underway, so join now. Stay a few weeks, a few months. Or stay all the way till March, for the grand celebrations at Lord Caitanya's birthplace, Śrīdhāma Māyāpur, West Bengal. It's a spiritual experience you'll remember the rest of your life.

For free details, write Śrīdhara Swami, Pada-yātrā Touring Party, Hare Krishna Land, Juhu, Bombay 400 054, India.

FESTIVALS & 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 Keśava

(November 28–December 27)

December 8—Utpannā Ekādaśī. Fasting from grains and beans. Also, appearance anniversary of Śrīla Satsvarūpa dāsa Goswami Gurupāda, one of the present spiritual masters in the Hare Kṛṣṇa movement.

December 17—Appearance anniversary of Śrīla Bhaktisvarūpa Dāmodara Swami Śrīpāda, one of the present spiritual masters in the Hare Kṛṣṇa movement.

December 23—Vyañjuli Mahā-dvādaśī. Fasting from grains and beans.

Month of Nārāyaṇa

(December 28–January 25)

December 31—Disappearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, the spiritual master of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda. Fasting till noon.

January 7—Trisrṣā Mahā-dvādaśī. Fasting from grains and beans.

January 11—Appearance anniversary of Śrīla Locana dāsa Ṭhākura, a great spiritual master whose songs perpetuate the simple Kṛṣṇa conscious method of self-realization. Also,

disappearance anniversary of Śrīla Jīva Gosvāmī, an intimate follower of Lord Caitanya and the author of numerous highly respected philosophical works.

January 21—Putradā Ekādaśī. Fasting from grains and beans.

Month of Mādhava

(January 26–February 24)

January 30—Appearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the principal followers of Lord Caitanya.

January 31—Disappearance anniversary of Śrīla Jayadeva Gosvāmī, a great spiritual master and the author of *Gīta-govinda*.

February 2—Disappearance anniversary of Śrīla Locana dāsa Ṭhākura.

February 5—Ṣaṭ-tilā Ekādaśī. Fasting from grains and beans.

February 12—Appearance anniversary of Śrīla Pañcadraviḍa Swami Tridaṇḍipāda, one of the present spiritual masters in the Hare Kṛṣṇa movement.

February 13—Appearance anniversary of Śrīla Raghunātha dāsa Gosvāmī, one of the six *gosvāmīs* of Vṛndāvana, direct followers of Lord Caitanya. Disappearance anniversary of Śrīla Viśvanātha Cakravartī Ṭhākura, a Vaiṣṇava *ācārya* and author who appeared in the seventeenth century. Appearance anniversary of Śrīmatī Viṣṇupriyā-devī, consort of Lord Caitanya.

February 16—Appearance anniversary of Śrī Advaita Ācārya, an incarnation of Kṛṣṇa's expansion Mahā-Viṣṇu and a close associate of Lord Caitanya. Fasting till noon, followed by feasting.

February 18—Disappearance anniversary of Śrīpāda Madhvācārya, a famous Vaiṣṇava philosopher and spiritual master who appeared in the thirteenth century.

February 19—Disappearance anniversary of Śrīla Rāmānujācārya, a famous eleventh-century philosopher and spiritual master.

February 20—Bhaimī Ekādaśī. Fasting from grains and beans.

February 21—Appearance anniversary of Lord Varāha, Lord Kṛṣṇa's boar incarnation.

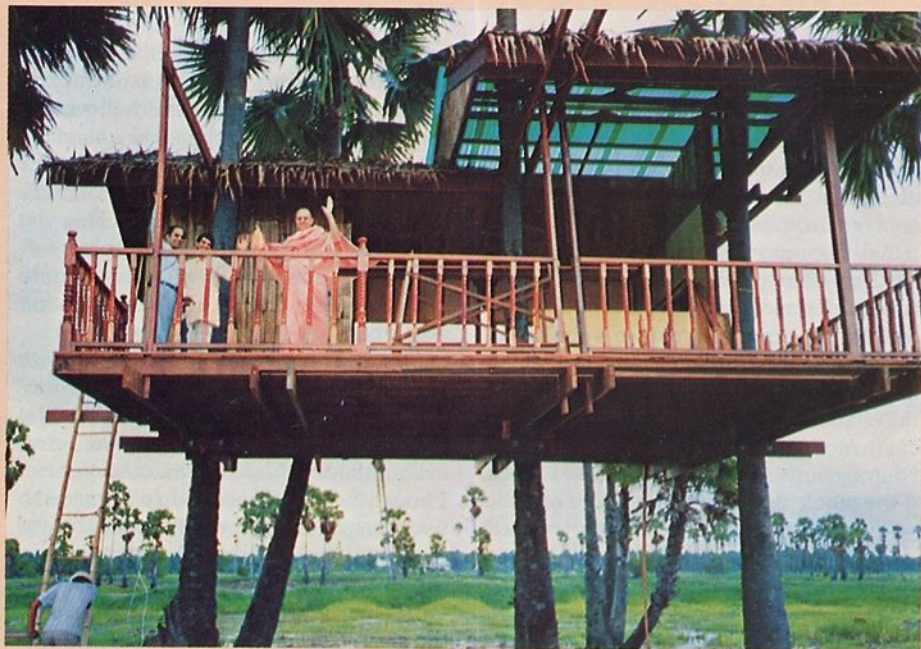
February 22—Appearance anniversary of Śrī Nityānanda Prabhu, a close associate of Lord Caitanya Mahāprabhu and an incarnation of Lord Kṛṣṇa's elder brother, Lord Balarāma.



Every Town and Village

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

ISKCON Adds a Center in Thailand, Reprints Thai Books by Śrīla Prabhupāda



From the veranda of a tree house built for ISKCON, Śrīla Jayapataka Swami waves a greeting. One of the spiritual masters in the Hare Kṛṣṇa movement, he is the overseer of its affairs in parts of the Far East. Below, Ilāpati dāsa (in saffron) heads a program that provides free meals to the hungry.



Bangkok—Hare Krishna Food for Life now makes trips to the Thai-Cambodia border here to feed Cambodian refugees. Also underway is a weekly program of food distribution at orphanages and schools.

Recently, the devotees opened a preaching center and invited Phawin Ransibrahmanakul, the head priest to the royal family,

to be the honored guest. An adjunct to the established temple, the new center will serve especially as a place for dinners with businessmen, administrators, and scholars.

Devotees here are increasing their distribution of literature with the reprinting of Thai editions of Śrīla Prabhupāda's *Beyond Birth and Death* and *The Golden Avatar*.

Church Advised to Follow the Devotees

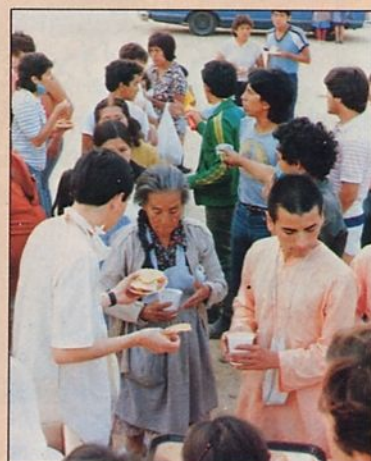
Sydney—Dianne Feeney, a guest speaker at a national conference here of Catholic clergy, told the assembly that if they wanted to counteract the decline in the number of Catholics, they had better take to the streets, as the members of the Hare Kṛṣṇa movement do.

Catholic leaders in Australia have expressed much concern that young people often have a negative view of orthodox faiths, seeing them as "irrelevant" and "too institutionalized." Feeney, who is the academic dean of the Churches of Christ Theological College, spoke in favor of a new approach.

"Eastern religions like the Hare Kṛṣṇa movement," said Feeney, "are getting out into the street where young people are. . . . They meet them in their own territory and accept them in their own territory, then set out to reform certain types of behavior and inculcate a certain moral code."

Ms. Feeney also presented findings that twenty-five percent of the Australians accept the idea of reincarnation.

Devotees Feed Quake Victims in Mexico



The earthquakes in Mexico City in September left unscathed two ISKCON centers. Devotees at Centro Cultural Govinda distributed *prasādam* (food offered to Kṛṣṇa) to thousands of the homeless.

THE VEDIC

Transcendental Commenta

FOSSIL FUNDING

by Satyarāja dāsa

According to a recent article in *The New York Times*, paleoanthropology is “a science long on dramatic assertions and short on sure knowledge. Paleoanthropology draws upon the rigorous disciplines of anatomy and geology but includes so much room for conjecture that theories of how man came to be tend to tell more about their author than their subject.” In other words, science and fiction have merged. But for some time now the merger has been passed off as reality.

The *Times* points out that despite almost one hundred years of research in evolution, paleoanthropologists have not given us a clear understanding of man and his origins. The book *Missing Links* is cited:

of a new skull often seems to redraw the family tree of man, with his discovery on the center line that leads to man and everyone else’s skulls on side lines leading nowhere.” Despite generous funding, says the *Times*, “most of the evidence would fit on a billiard table.”

Aside from monetary gain, there is a more subtle reason for contrived scientific conclusions and forced conceptions of man and the universe. In *Evolution from Space*, noted British astronomer Sir Fred Hoyle and Chandra Wickramasinghe assert that the chances of life’s arising from some ancient random mixing of chemicals are so “outrageously small” as to be absurd “even if the whole universe consisted of organic soup.” The incensed authors are amazed that although the situation is well known to geneticists, evolutionists, and paleoanthropologists, nobody seems concerned

exceedingly hard to change the pattern.” They conclude by offering an astute observation: “You either have to believe the concepts or you will be branded a heretic.” Evolutionists thus fear that any retreat would “open the floodgates of irrationalism.” In other words, even cracking the door to the only possible alternative—creation by a higher intelligence—would force scientists to face all the issues that such a conclusion implies.

Those issues are elaborately dealt with in the many books of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder and spiritual master of the International Society for Krishna Consciousness. Thoughtful people should fully research these books. Then it will become obvious that the popular assumption that life can be fully explained through material laws is unfounded and unscientific.

FROM FOUR LEGS TO FOREARMS

by Drutakarmā dāsa

Scientists who believe in evolution despise nothing more than the suggestion that an intelligent designer could be responsible for the variety of living beings we see around us. They insist that the only logical explanation is that all living beings have developed from a common single-celled ancestor. But some of their arguments against design are transparently ridiculous.

One such argument appeared in a recent issue of *Discover* magazine. In words dripping with scorn, the author declared, “Careful study of living creatures reveals innumerable features that would never exist if species had been designed ex nihilo, as the creationists claim. . . . A fish’s fin, the flipper of a penguin or porpoise, the leg of a lizard or lamb, the wing of a bird or bat, and the well-shaped forearm of Sophia Loren: each is used for its own distinct purpose, yet all share the same basic arrangement of bones.”

Comparing Sophia Loren and the fish, the author says that “there’s no way, if evolution hadn’t occurred, that her arm



“[Modern paleoanthropologists] are no less likely to cling to erroneous data that support their preconceptions than were earlier investigators.”

The *Times* offers a sound explanation for the lack of scientific objectivity, explaining that “some theories attract more material support than others. . . . The finder

enough to “blow the whistle decisively on the false theories.”

Hoyle and Wickramasinghe explain why: “If Darwinism were not considered socially desirable . . . [the situation] would of course be otherwise.” But when an entire society “becomes committed to a particular set of concepts, educational continuity makes it

OBSERVER

ary on the Issues of the Day

would have had any internal resemblance to a fish's. The similarity of anatomy is evidence of evolution: the fish's forelimb and Sophia's show a common ancestry."

How many people have read that passage and uncritically accepted this patently false line of reasoning? Perhaps many millions. But a simple truth is apparent: similarity of structures can also be taken as evidence for an intelligent designer.

Let's consider an example. Over the past century, the first automobiles have spawned a number of offspring. There are tractors, buses, high-performance sports cars, stretch limos, military vehicles that scurry along the seabeds, and more. All of them have similar mechanical anatomies. Yet all of them were independently designed. An intelligent engineer would not find it necessary to literally reinvent the wheel every time he designed a variation of the original motorcar. So it is quite possible that God could have come up with a basic structure for a forelimb and modified it in various ways in the design of the different bodily forms.

The idea of design rather than evolution fits in well with the fossil record, which fails to show the myriad transitional forms that would lead from a fish to Sophia Loren. George Gaylord Simpson, one of the leading figures in modern evolutionary theory, noted that fossil evidence shows all thirty-two orders of mammals appear on the scene fully developed. "This regular absence of transitional forms," he said, "is not confined to mammals, but is an almost universal phenomenon, as has long been noted by paleontologists." Some evolutionists have made some very creative suggestions for getting around this difficulty, but all in all there is to date no compelling reason to exclude intelligent design as an explanation for the origin of species.

The Vedic scriptures of India are clear on this point. Śrīla Prabhupāda, in his commentary on the *Śrīmad-Bhāgavatam*, states, "Various types of living entities were created simultaneously at the very beginning of creation. The nonsensical Darwinian theory of evolution is not applicable here."

STAR-WARS PIE

by Mathureśa dāsa

The military-industrial complex is alive and well in the United States. Experts estimate that President Reagan's Strategic Defense Initiative program (SDI), better known as Star Wars, will spend up-

and the worker class. Lord Kṛṣṇa, the Supreme Personality of Godhead, created these four classes when He created human society, so in analyzing any social phenomenon we should look for all four. In the social body, the intellectual class is the head, the military class the arms. The business class is the stomach of society, nourishing the social body by putting bread on the



wards of \$1 trillion to research and build a space shield impregnable to nuclear attack.

Top corporations are heroically lending a hand. For a price, of course. Boeing gets \$131 million, TRW \$57 million, and Lockheed \$33 million for Star Wars projects this year. AT&T eagerly offered to develop a lightning-quick battle-management computer system but, to its great disappointment, was turned down. "No competitive high-tech company can afford not to be a part of SDI," says Wolfgang Demisch, an analyst at the First Boston investment firm.

To describe the functioning of SDI, the term "military-industrial complex" is apt but incomplete. According to India's Vedic literature, human society has four principal classes: the military class, the industrial or business class, the intellectual class,

table. And the worker class acts as the legs of the social body, assisting the other three classes. "Military-industrial" indicates only the arms and the stomach. Aren't the legs and head important too?

Sure enough, to make the Star Wars dream come true, SDI is counting heavily on the intellectual community for scientific breakthroughs. Thus high-tech corporations aren't alone in scurrying for SDI dollars. Scientists from Carnegie-Mellon and eight other institutions have landed a \$9 million SDI contract, and a consortium of five universities has accepted \$19 million to develop a power system for space weapons. The intellectual community also has its finger in the Star Wars pie-in-the-sky.

The worker class too has vested interests. It will directly benefit from the billions of

(continued on page 32)

THE CULTURE OF THE SOUL

Living naturally, studying the basics, cultivating transcendental knowledge—these students from five continents know the real meaning of higher education.

Text and photos by VIŚĀKHA-DEVĪ DĀSĪ

Rāma-prasāda's father earns ten rupees (eighty-five cents) a day as a farm laborer. He and his wife live in Nārasimhāpoli and regularly cross the river near their home to visit their six-year-old son in the Śrī Māyāpur *gurukula*. They're happy that Rāma is studying English and other academics and is becoming a good singer. As Rāma says, "If I wasn't in *gurukula*, I'd just play all day until I was old enough to work with my father in the fields."

Dilip Saraf's father is a life member of the International Society for Krishna Consciousness (ISKCON) who owns four nylon-thread factories. He and his wife weren't satisfied with Dilip's progress in private school, so they sent him to the Māyāpur *gurukula* for education.

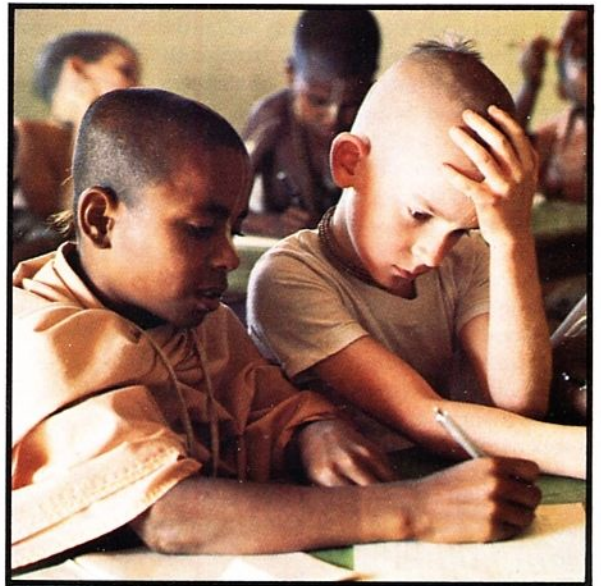
Nineteen-year-old Kṛṣṇa-bhakti has been in the *gurukula* since 1975. His eighty-year-old father is retired. Kṛṣṇa-bhakti has

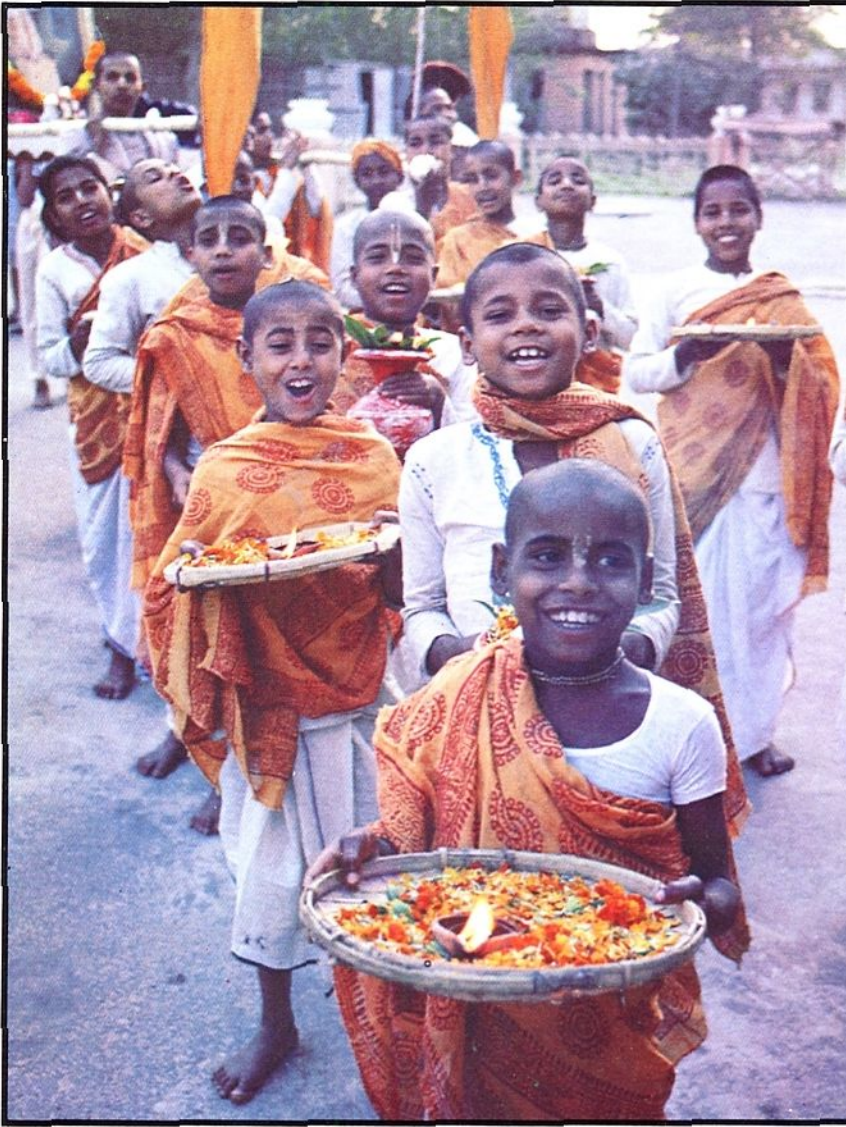
The sweet atmosphere and natural beauty of

ISKCON's Māyāpur school (below) is a source of inspiration for students.

Their lives are enriched with spiritual understanding and activities like the weekly ceremonial procession (far right) and daily study (right). In

the future, a transcendental international city will be built in Māyāpur, and these students will fully use their talents and energy in creating, maintaining, and developing it.





learned fluent English and is in charge of the *gurukula*'s kitchen, overseeing the accounting, marketing, menu planning, and supply inventory. When he graduates next year, he plans to become either an assistant teacher in the school or an assistant manager in the temple.

Kṛṣṇa-bhakti, Dilip, and Rāma-prasāda, as well as some ninety other boys of diverse ages, economic circumstances, and cultural backgrounds (Europe, Bangladesh, New Zealand, Australia, and North and South America), live together in Māyāpur's *gurukula*, a cluster of thirteen thatched-roof earth-and-bamboo cottages. The school is part of ISKCON's Māyāpur Chandrodaya Mandir complex, located near the junction of the Ganges and Jalāṅgī rivers, ninety miles north of Calcutta.

"This is a natural way to live," Anirdeśya, the school's good-natured, lanky principal, told me as we sat on a raised earthen platform on the veranda of the cottage he shares with the older students. The sweet atmosphere and natural beauty of the cottage made me feel at home. As I peered out from where I sat beneath the low overhang of the thatched roof, I was inspired by the serene vista of lush, verdant fields stretching into the distance, bathed in the morning sunlight.

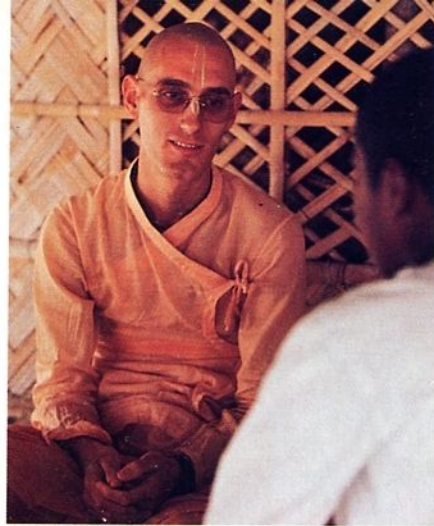
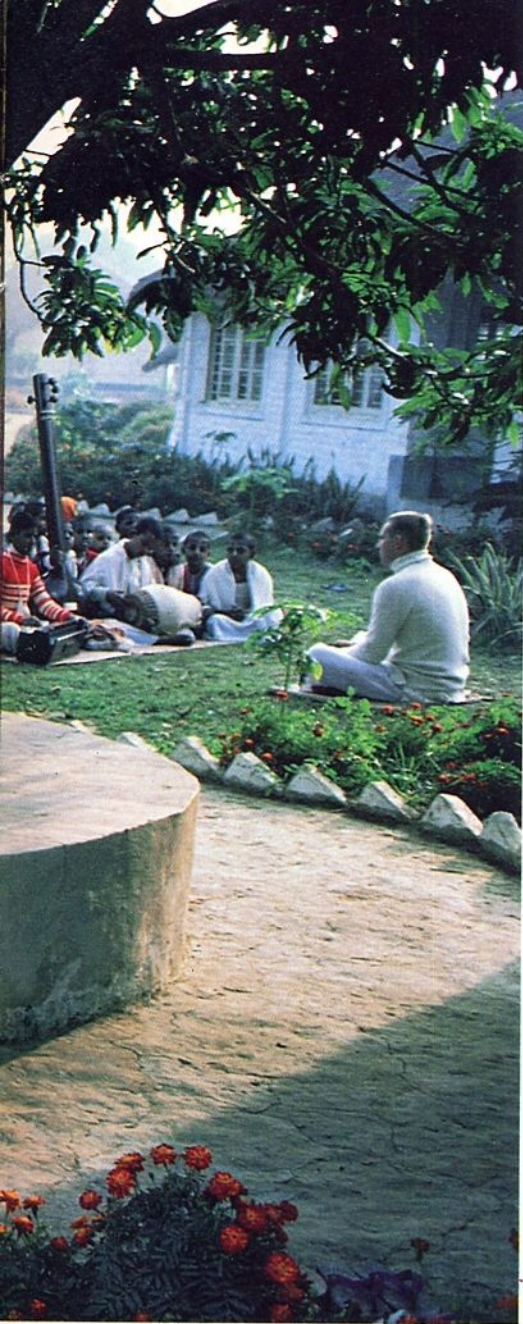
"When you use a hand pump," Anirdeśya said, "you'll find the water warm in the morning and cool in the afternoon. No need for a boiler, and no trouble with breakdowns. And these traditional cottages are made entirely with local materials, so they're easy to maintain. They're also warm in the winter and cool in the summer. We don't need heaters or fans."



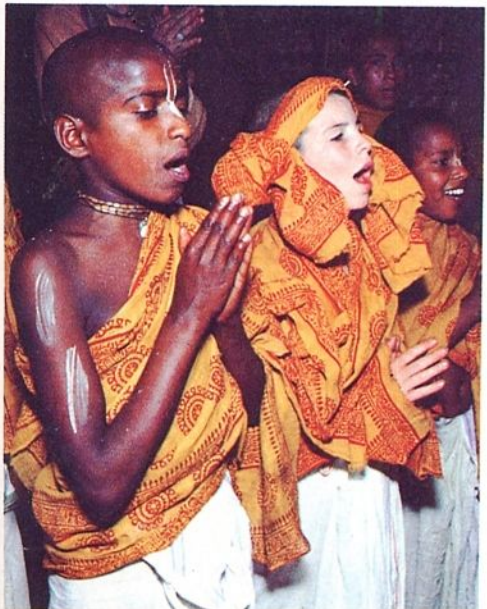
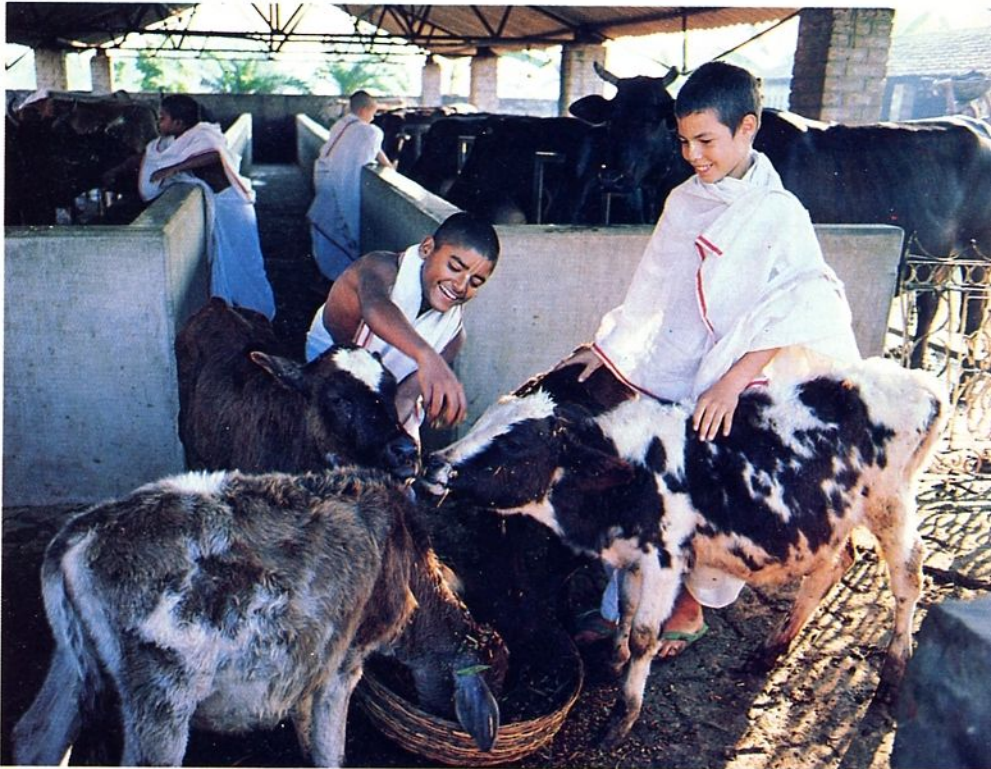


Above, Mr. Mukherji gives a class on the *Bhagavad-gītā*. Gurukula, "the place of the spiritual master," trains children to become secure and successful in life by doing everything as loving service to the Supreme. Vigorous physical activity is an integral part of the students' development. Each day they either swim, play soccer, or wrestle (right). They also offer daily prayers and respect to the Lord (far right).





At left, Anirdeśya, principal of the Māyāpur school, works closely with the boys, counseling them, guiding them, and organizing their personalized courses of study. The boys are encouraged to develop their individual propensities, such as caring for Kṛṣṇa's favorite animals, the cows and calves (below).



The quaint, rustic cottages were utterly practical. And quite inviting. Especially when I compared them to the cold concrete room I'd been staying in during my four-month visit to Māyāpur; daily I experienced aggravations from mechanical and electrical problems with the room's modern "conveniences." I thought, "Next time I come to Māyāpur, I'd prefer to stay in a cottage like this."

"We purposely preserved this relaxed, natural atmosphere," Anirdeśya continued, "to help the children imbibe the transcendental culture of Kṛṣṇa consciousness. Ours is a spiritual culture based on a devotional mood of service to Kṛṣṇa. The activities of Lord Kṛṣṇa's pure devotees spring from this mood and are expressed in many art forms.

"Lord Caitanya* taught that this transcendental culture is already within the heart of every living being. It is not artifi-

cially taught or imposed from without but must simply be uncovered, or evoked, by the purifying process of *bhakti-yoga*.

"To this end, each child in our school, in addition to taking standard academic courses, practices *bhakti-yoga*, just as Lord Caitanya exemplified in His own life. And we encourage each child to develop in his particular field of interest and to offer his activity to Lord Kṛṣṇa with devotion.

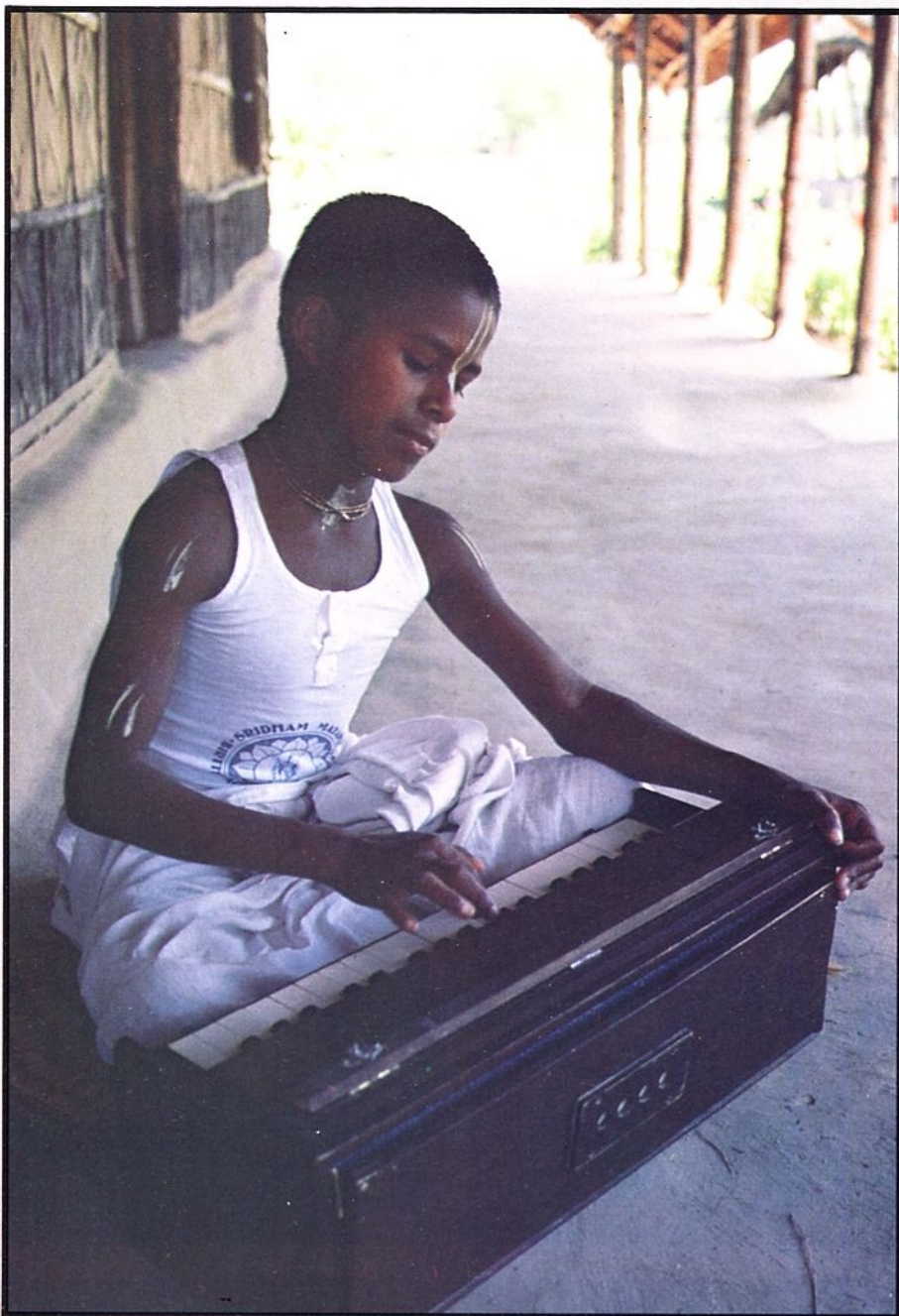
"Everyone has a natural genius in some particular activity. You or I, for instance, couldn't mend shoes as well as a cobbler. However seemingly exalted or lowly one's propensity is, if it's allowed to flourish, it gives rise to a satisfying and practical way to awaken one's love for Kṛṣṇa."

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

As we sat talking, the boys kept coming to Anirdeśya for their assignments—*mṛdaṅga* (clay drum) lessons, *bhajana* (devotional singing) classes, preparing for the daily fire sacrifice, cleaning, and so on. The academic term had just ended, and the boys were preparing for the thirteenth annual Māyāpur pilgrimage festival, which draws hundreds of devotees from around the world. On the desk in front of Anirdeśya were many sheets of paper, neatly arranged in rows. Each sheet bore a particular boy's name, class schedule, and new duties. Gradually Anirdeśya became busy counseling and directing students.

In the meantime, I studied the school's course offerings and spoke to a number of students. Dilip Sarif told me how he wakes up at 4 A.M. along with all the other boys, bathes, dresses, and attends *maṅgala-aratī* in the temple. After that he has time for *mantra* meditation and some gardening before a class in spiritual philosophy at seven. There's a big breakfast at eight, and from nine to twelve o'clock (during the school term), he has classes in math, Hindi, English, and natural science. By the time he washes his clothes and bathes, it's time for lunch. In the afternoon he attends geography and history classes, has a two-hour break to play with his friends, and goes to the evening temple program. Before bedtime there's hot milk and fresh homemade bread. On the weekends, when many guests come to the temple, Dilip helps in the gift store, and when the next school term starts in a month, he'll be adding the management course to his schedule. While other students, like Rāma-prasāda, are sponsored by a devotee, and still others, like Kṛṣṇa-bhakti, receive a full scholarship from ISKCON, Dilip's parents pay for his education.

Dilip is ten years old; he's in the primary level educational program. The secondary level, for twelve-year-olds and up, is called Varṇāśrama College. *Varṇa* refers to the



four occupational divisions inherent within every human society: intellectuals, administrators, businessmen, and laborers (although they may not be so distinctly defined). And *āśrama* refers to the four spiritual divisions of society: celibate students, householders, retirees, and renunciants.

The boys twelve and over may either continue a full academic schedule or begin vocational training. "At first a teenager will want to do everything," Anirdeśya told me. "He'll sign up for fifty classes, and gradually, by trying them one after another, he'll realize there are only two or three he wants to pursue seriously. Just like when we opened the martial arts course, half the school signed up for the first term. The second term the enrollment dropped to fifteen. And that's where it has remained, because those fifteen

boys are suited to it. They're steady and enthusiastic.

"The boys gravitate toward their own specialty," Anirdeśya continued, "just as a hungry man gravitates toward food. They may not be able to analyze their psychophysical conditioning, but they find what they like to do and keep at it." He said that he keeps an open mind about which extracurricular activities a student should take, and he's often surprised to see a boy doing well in an activity he would have thought unsuitable for him.

The *gurukula* students in Māyāpur are preparing for their future roles in society by performing simple character-building austerities and cultivating qualities like honesty and compassion. "This self-control, combined with varied spiritual engagements, is ideal for awakening one's spiri-

tual consciousness," Anirdeśya said. "In later years these students will be satisfied, because they'll be doing what they always wanted to do for Kṛṣṇa."

Śrīla Prabhupāda established Māyāpur as the world headquarters of ISKCON and as "a world center for teaching spiritual life." He wanted to fulfill his spiritual predecessors' vision of a spiritual city here in the holy place of Lord Caitanya's birth. He wanted to show the world how material and spiritual life can be harmonized for the advantage of everyone. His followers, both in Māyāpur and around the world, are working toward that goal. Certainly graduates of the Māyāpur Varṇāśrama College will have plenty of engagement in planning, constructing, and maintaining this international transcendental city.

Śrīla Prabhupāda once noted how the



A boat ride across the Jalāngī (below) takes the children to sacred sites connected with Lord Caitanya's pastimes and devotees. The Lord's foremost teaching was to chant the holy names of God (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare). The children do that, whether alone on their cottage porch (far left) or with classmates on the main street in Māyāpur (left).



Māyāpur students saw all their activities—whether soccer, sweeping, or Sanskrit—as fun. He said this was the proper attitude: a devotee does any service for Kṛṣṇa and sees it as transcendental recreation.

The Māyāpur *gurukula* students I spoke with were in many ways like any other students. Some wanted to be teachers, some managers, some computer programmers,

tailors, electricians, and so on (all of which will be needed in the Māyāpur city). But there was one big difference: these students wanted to perfect their particular service for pleasing Lord Kṛṣṇa and their *guru*.

Guru (as in *gurukula*) refers, of course, to the spiritual master, the representative of God. *Kula* means “place.” *Gurukula*,

therefore, is the place where the spiritual master teaches his students how to attain freedom from the cycle of birth and death. The spiritual master must be expert in training his students, regardless of their social or occupational status, as exemplary citizens, ever mindful of the purpose of human life. This is the business of *gurukula*. This is the culture of the soul. 🌸

IN THE NEWS

(continued from page 13)

person, we now understand, is not a sheep-herder, not a prime minister, not a young woman adrift in the Indonesian archipelago, but a resident of a particular body with which it falsely identifies. But what does this person look like? What does it do? What can we report about such a negative entity? The true person may be more durable than its bodily abode, but it isn't at all newsworthy. Again, we need action, headlines, positive identification.

So in the *Gītā* Lord Kṛṣṇa also gives us a positive definition. “All living entities,” He says, “are My eternal fragmental parts” (Bg. 15.7). Kṛṣṇa is the Supreme Person, the Absolute Truth, the origin of everything. All other persons, without exception, are eternally part and parcel of Him, just as leaves are part and parcel of a tree.

Thus the consummate definition of *person* is “an eternal part of Kṛṣṇa, the Supreme Person.” Since there is nothing beyond Kṛṣṇa, there is no better definition than this.

What?! But we still don't know what *person* means. You've only told us who the Supreme Person is and where we stand in relation to Him.

But that is as far as definitions go. So now is the time to abandon definition-hunting and get down to the business of experiencing our personhood. And since we are part and parcel of Kṛṣṇa, the perfection of such experience is to hear about and interact with Him. Hearing about, talking about, remembering, and serving Kṛṣṇa under the direction of the Vedic literature is known as *bhakti-yoga*, the science of getting to know the Supreme Person through devotion. As we get to know Kṛṣṇa, we also understand ourselves, be-

cause we are tiny “samples” of Him.

Unlike the “negative person,” Kṛṣṇa and His devotees are supremely newsworthy. The Vedic literature overflows with descriptions of their activities, their fame, their teachings, their beauty, their wealth, their loving dealings. The *Gītā* itself is one chapter in a blow-by-blow account of Kṛṣṇa's successful bid to establish a peaceful, prosperous, and spiritually productive world community. And since news of Kṛṣṇa is eternally relevant to every person, you never need to trash it.

So for action, for headlines, we should bury our noses in news of Kṛṣṇa. Ordinary news gives us an inkling of a person's bodily experiences. But since we are not these bodies, we ought to take more interest in our spiritual potential as Kṛṣṇa's servants.

Keep those presses rolling. People the papers. But let us hear about the Supreme Person and His devotees. 🌸

STAR-WARS PIE

(continued from page 25)

dollars pumped into the industries for which it works. An old story repeats itself: It was the heavy demands on U.S. industry made by the U.S. and Allied armed forces during World War II that finally pulled the U.S. economy out of the Great Depression, sent millions of workers back to work, and prompted Charles E. Wilson, head of General Electric, to comment in 1944 that what the country needed was “a permanent war economy.” Not to disappoint Mr. Wilson, Star Wars continues the tradition.

Petitions are circulating at many university campuses to block Star Wars research. Fifty-three physics professors at the Uni-

versity of Illinois have signed a statement condemning the SDI program as “deeply misguided, dangerous, and enormously expensive” and pointing out that space weapons research will only escalate the arms race.

Despite this warning from a part of the “head”—the intellectual class—the social body is charging forward into Star Wars. Much of the intellectual class has fallen for the lure of research contracts and is therefore encouraging, not warning against, space research. “The only ones who complain about money being thrown around are those who are not in the way of the money,” says astrophysicist James Ionson, an SDI staff member. Like businessmen and corporations, many professors and universities believe that the first purpose

of life is to put more bread on the table, and that they must therefore compete for SDI grants to survive. The social body appears to be quite a goon: a big stomach and hardly any brains.

The Vedic literature urges the intellectual community to research the possibilities of spiritual advancement through self-realization and devotional service to the Absolute Truth, Lord Kṛṣṇa, and to teach the principles of self-realization to society at large. With the consciousness of all four social orders thus directed up toward spiritual objectives, rather than down toward the stomach, the present goony social body will tend to be less gluttonous over the Star-Wars pie and more inclined toward clear-headed planning for our national security. 🌸

Vegetarian

(continued from page 6)

and the transcendental pleasure of devotional service. Although eating is in many respects only a minor aspect of our lives, it can become a sacred meditation.

In the *Bhagavad-gītā* Kṛṣṇa says, “Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that as an offering to Me” (Bg. 9.27). The offering may

be simple—a leaf, a flower, some fruit, or water—but it must be done with love and devotion. Then Lord Kṛṣṇa will accept it. The ingredients are vegetarian, but the essence—the love and devotion—makes Kṛṣṇa's devotees unique vegetarians.

My new friend, Sharon, and I shared the experience of a superb vegetarian feast that Sunday. The dishes had all been prepared by the devotees and offered to our beautiful Deities. As Sharon marveled over the richness and variety of the dishes, I

reflected on how perfectly uncomplicated the process of eating can be. There's no need for mass slaughter of innocent animals or for expensively processed food or for frustrated vegetarians starving themselves in the midst of plenty. Learning to prepare satisfying vegetarian meals is not difficult, as this month's simple recipes will attest. After some practice the basic ingredients become familiar friends, even to those of us raised on peanut butter and jelly sandwiches. 🌸

ANIMALS

(continued from page 5)

“Swamiji, after this body is finished, everything is finished.” Just see!

This is the position of the so-called professors and students in the universities. All rascals. This is our challenge. They are all rascals because they are in the bodily concept of life. They are directly seeing that the body is changing in this life, but still they'll not believe that after this body is finished, they'll get another body.

It is very logical. *Dehino 'smin yathā deha kaumāraṁ yauvanaṁ jarā tathā dehāntara-prāptiḥ*. Exactly in the same way as we have changed our body so many times, we'll have to change it again at death. Therefore one who is intelligent should try to understand what kind of body he is going to get next. That is intelligence.

Now, what kind of body you can get is also explained in the *Bhagavad-gītā* [9.25]:

*yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejā
yānti mad-yājino 'pi mām*

If you want to, you can go to the higher planetary system, where the demigods live for hundreds and thousands and millions of years. There you will have thousands and thousands of times better facilities for

sense gratification. Otherwise, why would people want to go to the heavenly planets?

Kṛṣṇa says that if you try to go to the higher planetary system, you can go. There is a process. For example, to go to the moon planet one must be expert in *karmakāṇḍa*, pious fruitive activities. Then by the result of pious activities you can be promoted to the moon. That is mentioned in the *Śrīmad-Bhāgavatam*. But you cannot enter the moon by force, with your rocket ships. That's not possible. Suppose I've got a nice motorcar in America. If I want to enter another country forcibly, is it possible? No. I must get a passport or visa. I must get the sanction of the government; then I can enter. It is not that because I have a very good car I'll be allowed in.

So, the scientists' attempt to go to the moon is foolish and childish. They cannot go. Therefore nowadays they've stopped going. They do not speak of their moon trips anymore. They are realizing their failure. But there is a possibility of going to the moon. You can go if you adopt the real process. Similarly, you can go to the Pitṛloka, the planet of the ancestors, by offering *śrāddha* and *piṇḍa* to the forefathers. Or you can remain on this earthly planet by worshiping ghosts and spirits (*bhūtas*). Similarly, you can go back home, back to Godhead, by worshiping Kṛṣṇa.

Now, one may ask, What is the benefit

of going back home, back to Godhead? Kṛṣṇa explains in the *Bhagavad-gītā* [8.15]: *mām upetya punar janma duḥkhālayam aśāvataṁ nāpnvanti*: “If you come to Me, you won't have to again accept a material body, which is full of miserable conditions. You will remain in your spiritual body.”

So, our Kṛṣṇa consciousness movement is meant for elevating all living entities to Kṛṣṇa's spiritual kingdom. Anyone who follows the principles of Kṛṣṇa consciousness will surely go back home, back to Godhead. That is certain. Of course, if you deviate, if you become attracted by *māyā* [illusion], that is your business. But we are giving you all the information you need.

The process is simple. Chant the Hare Kṛṣṇa *mahā-mantra*, become purified, always remain liberated from the material clutches, and try to understand Kṛṣṇa. As Kṛṣṇa says in the *Bhagavad-gītā* [4.9], *janma karma ca me divyam evaṁ yo veti tattvataḥ! tyaktvā dehaṁ punar janma naiti mām eti*: “If you simply try to understand Me, then after quitting this body you'll come to Me.” This is our philosophy. It is very simple, and everything is explained by Kṛṣṇa in the *Bhagavad-gītā*. Try to realize this philosophy and preach it for the benefit of the whole world. Then everyone will be happy.

Thank you very much. Hare Kṛṣṇa. 🙏

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CHANT!

“What *are* you people doing?”

“We’re practicing *yoga*.”

“*Yoga*? You call this *yoga*?”

Chanting and dancing, playing on drums and hand cymbals, passing out magazines and sweets—all in one big group?”

“Absolutely! *Yoga* means ‘to link

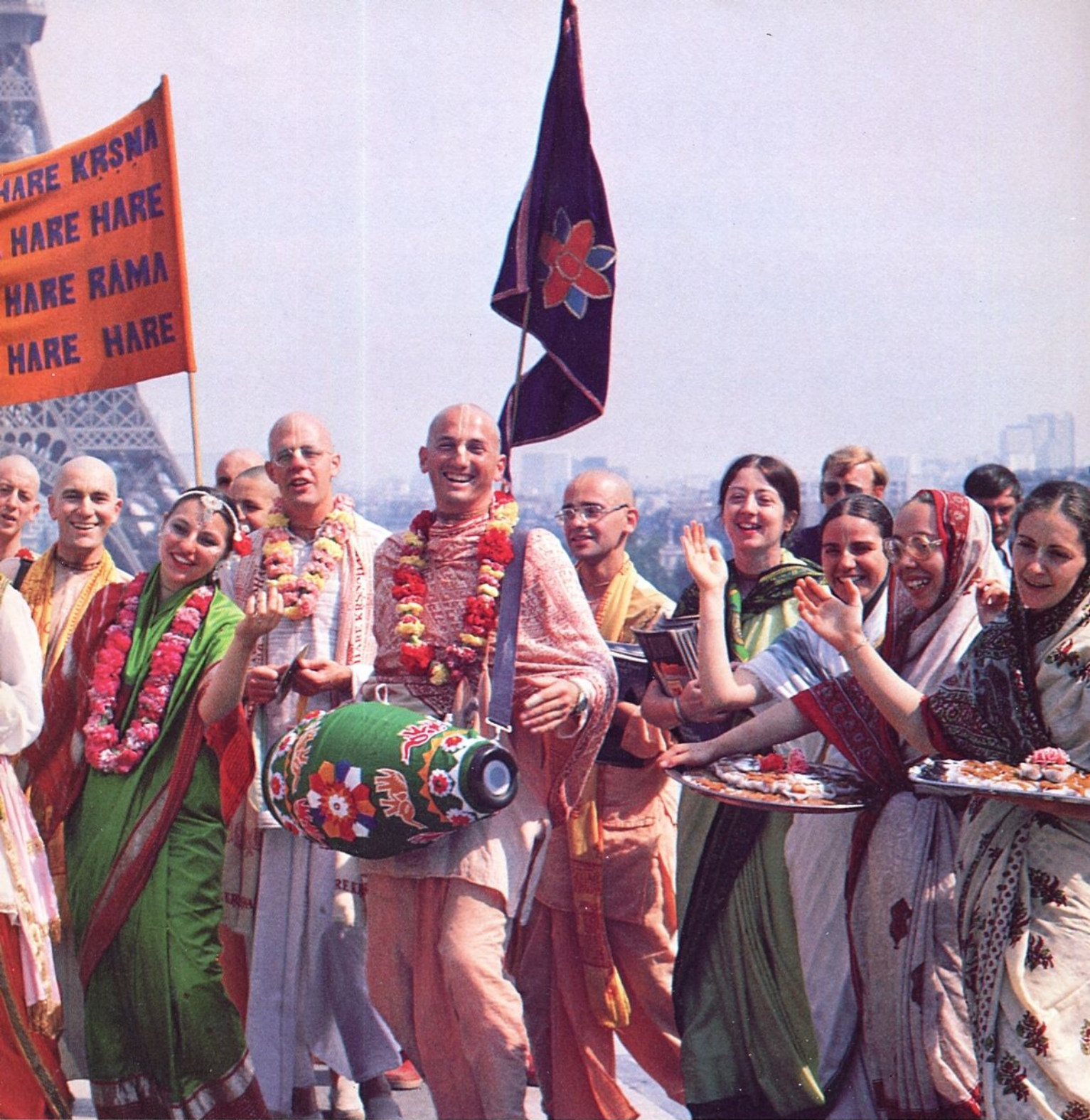


PHOTO BY YOGESVARA DĀSA

with God,' and this congregational chanting of God's names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is the best way to link with Him. Chanting Hare Kṛṣṇa is an important part of *bhakti-yoga*, the *yoga*

of devotion."

"Hmm. You look happy enough."

"Yes. Kṛṣṇa Himself says in the *Bhagavad-gītā* that *bhakti-yoga* is joyful and everlasting."

"And these magazines?"

"Here, take one. And why don't you come to our Sunday Feast and

find out more about *bhakti-yoga*? We serve delicious vegetarian food to hundreds of guests every Sunday at every Hare Kṛṣṇa center."

"Well, I just might do that. Thank you."

"Hare Kṛṣṇa."

[Addresses are on pages 20–21.]

NOTES FROM THE EDITOR

Perfect Health

My spiritual master, Śrīla Prabhupāda, would always close his letters to his disciples with the phrase “Hoping this meets you in good health. . . .” Of course, everyone wishes good health to those they love. But what actually constitutes good health? There are many different opinions.

For years Americans have heard that a balanced diet must include meat. The National Academy of Sciences has long recommended minimum daily requirements of vitamins and minerals. But controversy abounds. Recently the Academy advised lower recommendations. The American Heart Association advocates stricter dietary controls. Evidence from the American Medical Association linking a vegetarian diet to better health prompted the meat and dairy industry to advocate a slackening of government supervision of diet.

It isn't surprising that in the face of today's many divergent views on health the public takes its own course. Time and time again we engage in activities that we know are hazardous to our health. As psychiatrist Norman Tamarkin attests, “We don't take care of ourselves, we drug ourselves, we overeat, we don't exercise enough. It's bound to have a depressing effect. It generally lessens our resistance to emotional stresses as well as physical viruses.”

To live a satisfying life in perfect health is possible, but one must have actual knowledge of the body and the soul and of the purpose of health. This knowledge is given in the Vedic literature. By turning to the *Vedas*, we can go beyond the confusion caused by shortsighted views of health and happiness.

In the *Bhagavad-gītā* Lord Kṛṣṇa, the Supreme Personality of Godhead, explains that although we are eternal by nature, we are presently dwelling inside temporary material bodies. It is by ignorance and illusion only that we accept the body, which is so prone to disease and discomfort, to be our self.

To render loving devotional service to Kṛṣṇa is the ultimate goal of life, and it is toward that end only that we should maintain good health. To remain fit in

body and mind in order to better practice Kṛṣṇa consciousness is the ultimate purpose of health. We should not keep healthy just so we can better enjoy sex or gain an edge on our business competitors. Rather than pursue those short-term, illusory pleasures, we should keep healthy for the pleasure of Kṛṣṇa.

Essential to health is diet. But whose authority are we to trust when it comes to selecting a diet? In the *Bhagavad-gītā*, Lord Kṛṣṇa describes various diets and their effects.

Everything in the material world, Lord Kṛṣṇa explains, acts under the influence of three factors, or forces, known as the three modes of material nature. These three modes—goodness, passion, and ignorance—and their interactions create the great variety of thoughts, feelings, and sensory perceptions that we experience in material consciousness. Just as the three primary colors—yellow, red, and blue—combine to produce all other colors, so the three modes of material nature—goodness, passion, and ignorance—combine to create all the varieties, gradations, and nuances of our experience. And that includes diet.

In the *Bhagavad-gītā* Kṛṣṇa explains, “Foods in the mode of goodness increase the duration of life, purify one's existence, and give strength, health, happiness, and satisfaction” (Bg. 17.8). These palatable and nourishing foods include grains, milk products, fruits, and vegetables. Foods that are overly bitter, sour, salty, dry, or hot are in the mode of passion. These foods disturb the mind and cause disease. We also read, “Food cooked more than three hours before being eaten, which is tasteless, stale, putrid, decomposed, and unclean, is enjoyed by people in the mode of ignorance.”

In commenting on these verses, Śrīla Prabhupāda writes, “The purpose of food is to increase the duration of life, purify the mind, and aid bodily strength. This is its only purpose.”

So we should not eat just to gratify our tongues; rather, we should eat to have strength and vitality for serving Kṛṣṇa. This is a very important factor in

maintaining health. And the foods that give the most vitality are those which may be eaten in natural form, such as fruits and vegetables prepared in salads or lightly steamed. (It is best to eat sparingly of fried foods and sweets.) By dieting according to Kṛṣṇa's instructions, we can best appreciate the purpose of eating. And of course everything one eats should first be offered to Kṛṣṇa.

Good health results naturally when we live and eat in a regulated, spiritual lifestyle. When the mind is filled with spiritual thought and is thus free from greed and envy, the body will naturally be healthy and lustrous. The ancient sage Kardama Muni exhibited such a state of health even while practicing severe physical austerities:

His body shone most brilliantly, though he had engaged in austere penance for a long time. He was not emaciated, for the Lord had cast His affectionate sidelong glance upon him, and he had also heard the nectar flowing from the moonlike words of the Lord. (*Śrīmad-Bhāgavatam* 3.21.45–47)

Devotees practicing Kṛṣṇa consciousness today enjoy similar health. Śrīla Prabhupāda, in *Kṛṣṇa, The Supreme Personality of Godhead*, describes the benefits of Kṛṣṇa consciousness to mental and physical health as follows:

We have practical experience of this with our students in the International Society for Krishna Consciousness. Before becoming students, they were dirty-looking, although they had naturally beautiful personal features; but due to having no information of Kṛṣṇa consciousness, they appeared very dirty and wretched. Since they have taken to Kṛṣṇa consciousness, their health has improved, and by following the rules and regulations, their bodily luster has increased.

Good health is the natural condition of the body, as is Kṛṣṇa consciousness, and as one practices *bhakti-yoga*, one's health improves naturally. By chanting Hare Kṛṣṇa and by avoiding sinful habits such as meat-eating, intoxication, illicit sex, and gambling, one can achieve far better results than he would by any concocted health program. —SDG



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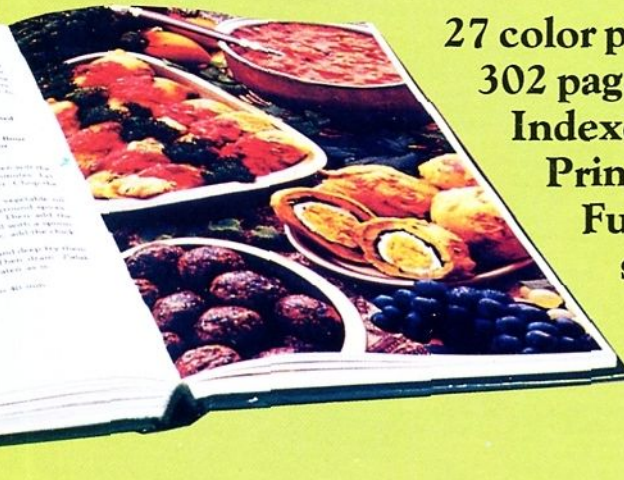
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