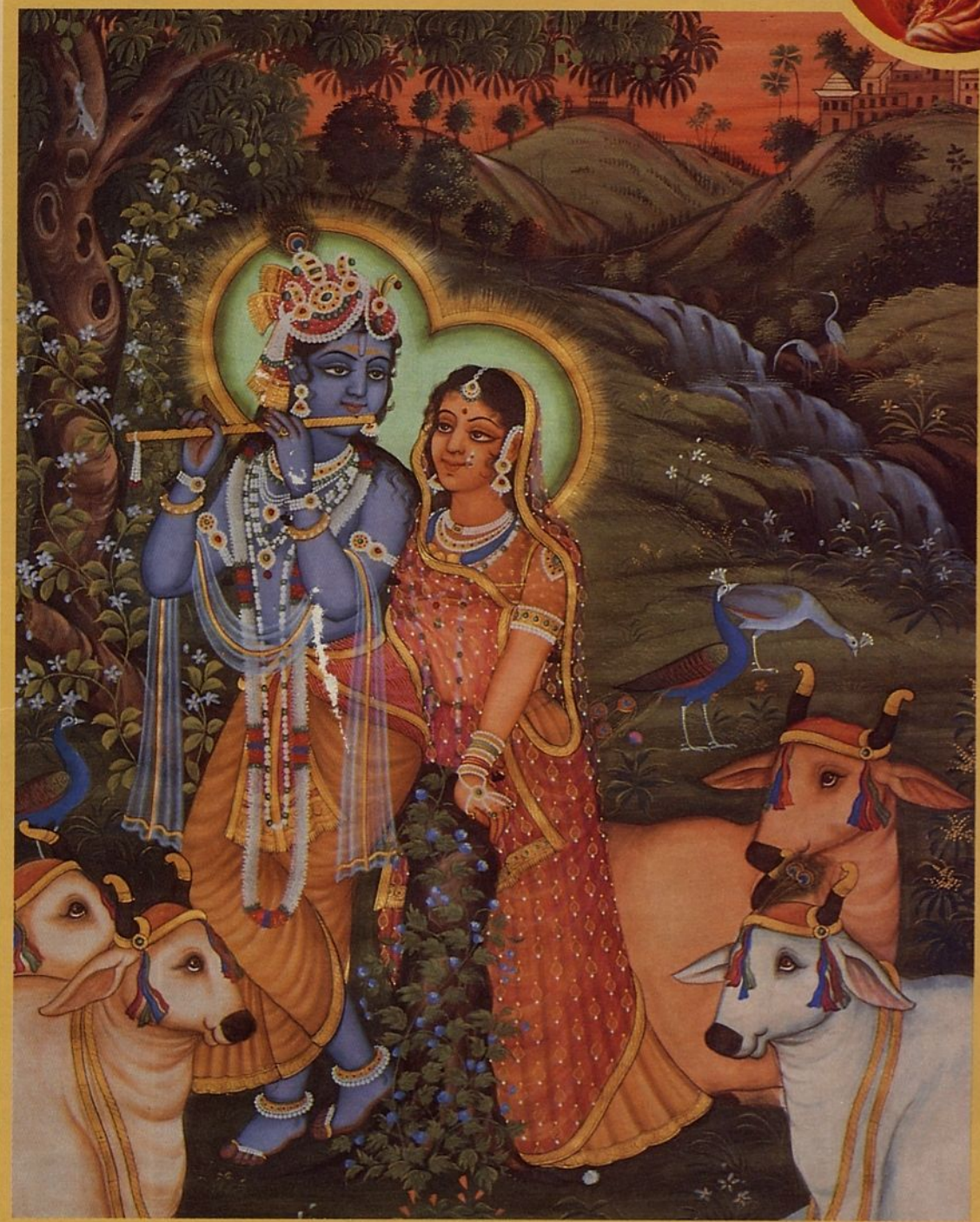


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

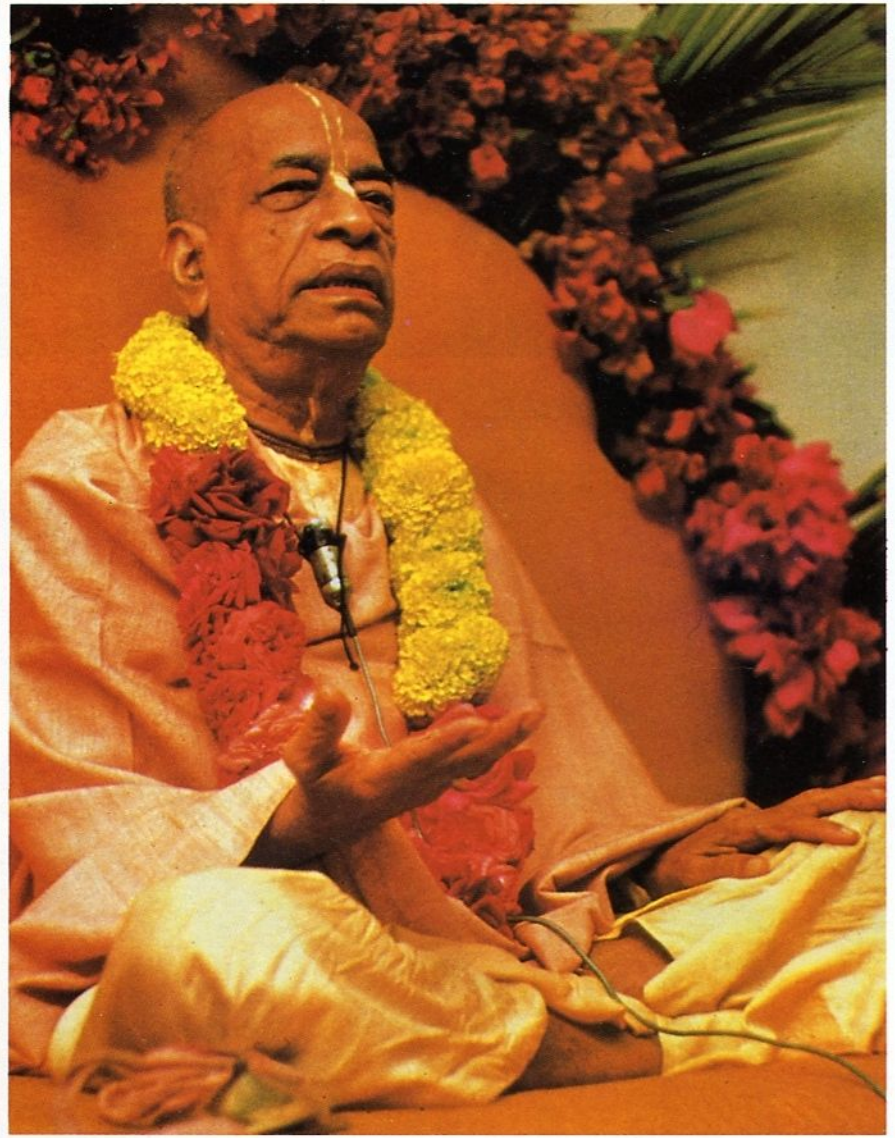


Vol.24 No.5

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 Vṛndāvana, India, the place most sacred to Lord Kṛṣṇa. His disciples are carrying forward the movement he started.



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

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

# BACK TO GODHEAD

FOUNDED 1944 VOL. 24, NO. 5 MAY 1989

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


**EDITOR IN CHIEF** Satsvarūpa dāsa Goswami  
**MANAGING EDITOR** Śeṣa dāsa  
**ASSOCIATE EDITORS** Draviḍa dāsa,  
Mathureśa dāsa, Nāgarāja dāsa  
**CONTRIBUTING EDITORS** Drutakarmā dāsa,  
Dvārakādhīśa-devī dāstī, Kuṇḍalī dāsa,  
Viśakha-devī dāstī  
**DESIGN** Yamarāja dāsa  
**ILLUSTRATOR** Keśitsūdana dāsa  
**COMPOSITION** Prāṇadā-devī dāstī  
**PROOFREADER** Kṣamā-devī dāstī  
**ARCHIVES** Ravīndranātha dāsa  
**SUBSCRIPTION SERVICES** Prāṇadā-devī dāstī,  
Virginia Ishizaki  
**ADVERTISING** Puruṣārtha dāsa

**PRONUNCIATION.** We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in **but**, long **ā** like the **a** in **far** (and hold it twice as long as the short **a**). Pronounce **e** like the **a** in **evade**, long **ī** like the **i** in **pique**. Pronounce the vowel **ṛ** like the **r** in **rim**, and **e** like the **ch** in **chair**. Pronounce the aspirated consonants (**ch**, **jh**, **dh**, etc.) as in **staunch-heart**, **hedge-hog**, and **red-hot**. 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 (dāstī for women), meaning "servant." For instance, the name *Kṛṣṇa dāsa* means "servant of Kṛṣṇa."

**EDITORIAL OFFICES.** Send editorial correspondence to **BACK TO GODHEAD**, P.O. Box 18983, Philadelphia, PA 19119-0483. Phone: (215) 247-4040. In Australia: **BACK TO GODHEAD**, P.O. Box 262, Botany, N.S.W. 2019. Phone: (02) 666 6466.

**SUBSCRIPTIONS.** **BACK TO GODHEAD** (ISSN 0005-3643) is published eleven times a year. For inquiries regarding subscriptions, write to **BACK TO GODHEAD**, P.O. Box 18983, Philadelphia, PA 19119, or call (215) 248-9411. In Australia: P.O. Box 262, Botany, N.S.W. 2019. In New Zealand: P.O. Box 5662, Auckland, NZ. In Great Britain: P.O. Box 151, Watford, Herts WD2 4AD.

 ©1989 The Bhaktivedanta Book Trust (publisher). All rights reserved. Design and editorial services by **BACK TO GODHEAD**, 41 West Allens Lane, Philadelphia, PA 19119.

**POSTMASTER:** Send address changes to **BACK TO GODHEAD**, P.O. Box 18983, Philadelphia, PA 19119.

Printed in Singapore by Singapore National Printers, Ltd.

## IN EVERY HEART 2

Śrīla Prabhupāda explains that Kṛṣṇa is in our hearts, and He takes special care of those who turn to Him.

## GOD AS THE UNIVERSE 6

Devotees of Kṛṣṇa can see Him as the universe, but that's not the form they can love.

## SPIRITUAL FRIENDSHIP 11

Our relationships will be free from disillusionment and pain when they're formed around serving God and free from selfish interests.

## A Course in Vedic Knowledge

### LESSON SIX: VEDIC SOCIETY (PART I) 13

Having strayed from Vedic injunctions, India's modern caste system has given a bad name to an ideal social system.

## Book Section

### ŚRĪMAD-BHĀGAVATAM 25

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

### SUBWAY SAVIORS 28

Seven Hare Kṛṣṇa kids leave Florida at Christmastime to spend eight days below the streets of New York City.

### THE HARE KṚṢṆA MANTRA 9

### COOKING WITH KŪRMA 15

### CENTERS AROUND THE WORLD 16

### PULLOUT POSTER 18

### THE VEDIC OBSERVER 20

### EVERY TOWN AND VILLAGE 23

### LETTERS 34

### ŚRĪLA PRABHUPĀDA SPEAKS OUT 35

### NOTES FROM THE EDITOR 36

**COVER:** Lord Kṛṣṇa, the Supreme Personality of Godhead, and Śrīmatī Rādhārāṇī, His eternal consort, have been the subjects of Indian art, drama, music, and literature for thousands of years. Descriptions of the forms and pastimes of Rādhā and Kṛṣṇa are found in the Vedic literature. Because the supreme couple are the Absolute Truth, artists, writers, and musicians who glorify Them with their particular talents gain great spiritual merit. This painting is done in the traditional Rajasthani style, which emerged during India's Mogul period.

It's time we got to know the other knower in our body.

# IN EVERY HEART

A lecture in Bombay on September 26, 1973

by HIS DIVINE GRACE

A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA

Founder-Ācārya of the International Society for Krishna Consciousness

---

*kṣetra-jñāṁ cāpi mām viddhi  
sarva-kṣetreṣu bhārata  
kṣetra-kṣetrañāyora jñānaṁ  
yat taj jñānaṁ mataṁ mama*

“O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its knower is called knowledge. That is My opinion.”

(*Bhagavad-gītā* 13.3)

While discussing the subject matter of the body and the owner of the body, the soul and the Supersoul, we shall find three topics of study: the Lord, the living entity, and matter. In every field of activity, or in every body, there are two souls: the Supersoul and the individual soul. The Māyāvādī philosophers say that there is only one soul—the Supersoul. But here Kṛṣṇa, the authoritative source of knowledge, says there are two souls: the individual soul and the Supersoul, *ātmā* and *Paramātmā*.

Because the Supersoul is the plenary expansion of Kṛṣṇa, the Supreme Person-

ality of Godhead, Kṛṣṇa says, “I am also the knower, but I am not the individual owner of the body.” The Supersoul, or Kṛṣṇa, is the knower of the pains and pleasures of every body, whereas the individual soul is the knower of the pains and pleasures of his own body only. Kṛṣṇa says, *avināśi tu tad viddhi yena sarvaṁ idaṁ tatam*: “The consciousness of the individual soul is spread all over the body.” The soul, by his potency, spreads all over the body. Similarly, because Kṛṣṇa is the Supersoul, His consciousness is spread not only in my individual body but in all bodies.

There are 8,400,000 species, and Kṛṣṇa’s

---

**The soul and the Supersoul**, which are both within the body, are compared in the *Vedas* to two birds sitting on the same tree. One of the birds (the individual atomic soul) is eating the fruit of the tree, and the other bird (Kṛṣṇa) is simply watching His friend. The atomic soul is captivated by the fruits of the material tree and is struggling hard to enjoy them, but if he turns to his friend Lord Kṛṣṇa and learns His glories, he will become free from all anxieties.



consciousness pervades them all. He knows everything that is taking place in every body. So Kṛṣṇa understands when we become conscious of Him. Kṛṣṇa is within your heart, so He can understand your purpose. We cannot cheat Kṛṣṇa. Kṛṣṇa can immediately understand how serious and sincere you are to understand Him, to approach Him, or to go back home, back to Godhead.

As soon as Kṛṣṇa understands that you are very serious, He takes care of you especially. Being the Supreme Personality of Godhead, Kṛṣṇa is equal to everyone. *Samo 'ham sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ*: Kṛṣṇa is not envious, nor is He especially inclined to anyone. God's position is neutrality. He likes everyone. That is also stated in the *Bhagavad-gītā*: *su-hṛdam sarva-bhūtānām jñātvā mām śāntim ṛcchati*. He is the friend of everyone. We are seeking friendship with so many people to satisfy our desires, but if we make Kṛṣṇa our friend, all our desires will be fulfilled.

In the *Upaniṣads* it is said that two birds are sitting as friends in the same tree, the body. So you should understand that Kṛṣṇa is your best friend. Kṛṣṇa says He's the friend of everyone. That friendship is equally distributed. But if one becomes a special devotee, engaged in the service of the Lord with love and affection, Kṛṣṇa is especially inclined to him. That is Kṛṣṇa's mercy to the devotee. Kṛṣṇa is equal to everyone, but He is especially inclined to the devotee who is engaged in His service with love and faith. He takes special care of the devotee; He guides him and gives him intelligence. What kind of intelligence? *Yena mām upayānti te*: He gives the devotee the clue how to go back home, back to Godhead.

Kṛṣṇa does not give him intelligence for gaining material prosperity. That is entrusted to Māyā, or Durgādevī, Kṛṣṇa's illusory energy. Therefore people are not much interested in worshiping Kṛṣṇa. They are generally interested in worshiping Goddess Durgā or Lord Śiva, because by worshiping Śiva or Durgā, they get material opulence. Worship of the demigods is a hundred percent materialism. There is no question of spiritual life. Therefore Kṛṣṇa says, *kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ*: "The intelligence of those who are interested in worshiping demigods is taken away."

Māyā is working in two ways: *prakṣep-ātmikā-śakti* and *āvaraṇātmikā-śakti*. *Āvaraṇātmikā-śakti* means she is covering the reality, just as when the cloud covers the sunshine and we cannot see. For a few days now it's been cloudy. We cannot see the sun. But that does not mean there is no sun in the sky.

So Māyā does not allow us to see Kṛṣṇa.

That is one *śakti*, or energy: *āvaraṇātmikā-śakti*. And another *śakti* is *prakṣepātmikā-śakti*: after covering the consciousness, she throws one away from Kṛṣṇa. In this way *māyā-śakti* is acting. Kṛṣṇa therefore says:

*daivī hy eṣā guṇa-mayī  
mama māyā duratyayā  
mām eva ye prapadyante  
māyām eṭāḥ taranti te*

"Māyā is very powerful, but if one is very rigid in devotional service, he can overcome the influence of Māyā." Kṛṣṇa is there in the body. He's always ready to help us, provided we are serious about Him. That is Kṛṣṇa's mercy.

This is the process of pleasing Kṛṣṇa. We are sitting here together, and we are

**K**ṛṣṇa is equal to everyone, but He is especially inclined to the devotee who is engaged in His service with love and faith. He takes special care of the devotee. He guides him and gives him the clue how to go back home, back to Godhead.

talking about Kṛṣṇa and Caitanya Mahāprabhu's mission. Caitanya Mahāprabhu ordered, *yāre dekha, tāre kaha 'kṛṣṇa-upadeśa/ āmāra ājñāya guru hañā tāra' ei deśa*: "Instruct everyone to follow the orders of Lord Kṛṣṇa as they are given in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this way become a spiritual master and try to liberate everyone in this land."

This is our mission. The Kṛṣṇa consciousness movement is for preaching the teachings of Kṛṣṇa: *Bhagavad-gītā As It Is*. This is called *kṛṣṇa-upadeśa*. Another *kṛṣṇa-upadeśa* is instruction about Kṛṣṇa. *Bhagavad-gītā* is the instruction given by Kṛṣṇa, and *Śrīmad-Bhāgavatam* is the instruction given by Vyāsadeva and other sages about Kṛṣṇa. Both of them are *kṛṣṇa-kathā*: topics of Kṛṣṇa.

If we want to improve, if we want to

make our life successful, then we must engage ourselves in this program of Kṛṣṇa consciousness, or hearing about Kṛṣṇa. Kṛṣṇa is within your heart, and so as soon as you are very serious and eager to know about Kṛṣṇa, you become liberated. Simply try to understand Kṛṣṇa. This is the Vedic instruction: *kasmin bhagavo vijñāte sarvam idaṁ vijñātam bhavati*—if you simply understand Kṛṣṇa, then all other things become automatically known. You don't have to make a separate endeavor to know. You will know what Paramātmā is, what Brahman is, what this material world is, what our relationship with this world is—everything will be revealed.

In the *Bhagavad-gītā* [10.11] Kṛṣṇa says,

*teṣāṁ evānukampārtham  
āham ajñāna-jaṁ tamaḥ  
nāśayāmy ātma-bhāva-stho  
jñāna-dīpena bhāsvatā*

"To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance." If you actually become Kṛṣṇa conscious, the result will be that you'll get special favor from Kṛṣṇa. Kṛṣṇa is especially favorable to the devotees.

Hearing about Kṛṣṇa is the beginning of becoming Kṛṣṇa conscious. Caitanya Mahāprabhu also accepted this. We have to be submissive, not like the speculators who think, "Now I have become Brahman." But everyone is Brahman. There is no question of becoming Brahman. We have now forgotten that we are Brahman. We are misidentifying with this body. This is *māyā*. It is not that by some process I become Brahman. I am Brahman, but on account of *māyā* my knowledge is covered. I am thinking I am a product of this material world—that I am American or I am Indian. I am thinking in terms of the soil where I have taken birth. All over the world, instead of worshiping Kṛṣṇa, everyone is worshiping the land of his birth. That is going on under the name of so many "isms."

Actually, we are part and parcel of Kṛṣṇa. Kṛṣṇa is Parabrahman; therefore we, being part and parcel of Kṛṣṇa, are also Brahman, just as particles of gold are also gold. So there is no question of becoming Brahman. We are already Brahman. We simply have to know, "I am not this body; I am spirit soul, part and parcel of Kṛṣṇa." That is knowledge: that I am Brahman.

Now, as soon as we are perfectly situated in that spiritual knowledge, there is no lamentation: *brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati*. Everyone is lamenting because he's a *sūdra*. The *sūdra*'s business is to lament. But when one understands Brahman, he does not lament.

We have seen many *brāhmaṇas* who are not very materially opulent, but they are happy. They are happy with Kṛṣṇa. That is the *brāhmaṇa's* business. A *brāhmaṇa* must be a Vaiṣṇava—Kṛṣṇa conscious.

If a *brāhmaṇa* is not a Vaiṣṇava, then he cannot become a *guru*. That is the injunction of the *śāstra* [scripture]: *ṣaṭ-karmānīpuṇo vipro mantra-tantra-viśāradaḥ/avaīṣṇavo gurur na syād vaiṣṇavaḥ śva-paco gurur*. A *vipra* is a learned *brāhmaṇa*. One who has studied all the Vedic literatures and has acquired knowledge is called *vipra*. Simply studying Vedic literature will not do. One must realize what Brahman is; then he becomes a *brāhmaṇa*.

*Brāhmaṇa* is a qualification. It is not by birth. Just as a high-court judge's son is not a high-court judge unless he has the qualifications of a high-court judge, similarly the son of a *brāhmaṇa* is not a *brāhmaṇa* by birth. When he has the brahminical qualifications, he becomes a *brāhmaṇa*. Those qualifications are described in the *Bhagavad-gītā* [18.42]:

*śamo damas tapaḥ śaucam  
kṣāntir ārjavam eva ca  
jñānam vijñānam āstikyam  
brahma-karma svabhāva-jam*

"Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom, and religiousness—these are the natural qualities by which the *brāhmaṇas* work."

So these things are lost. Therefore India's position is now chaos and confusion because you have lost this Vedic civilization. You have lost Kṛṣṇa consciousness. You have lost God consciousness. You are being directed by your whims. This is the very lamentable condition of India. Kṛṣṇa consciousness is India's original culture. Kṛṣṇa appeared on this land. Kṛṣṇa is not for any particular land, but still, Kṛṣṇa appeared in this holy land of Bhārata-varṣa, in Mathurā.

It is the duty of the Indians to understand Kṛṣṇa culture—the Kṛṣṇa consciousness cultural movement—and take part in it seriously. That is the instruction of Caitanya Mahāprabhu. He says, *bhārata-bhūmite haila manuṣya-janma yāra/ janma sārthaka kari' kara para-upakāra*: "Anyone who has taken birth in the holy land of Bhārata-varṣa must take advantage of the Vedic knowledge and work for the welfare of others."

In the other part of the world, there is no such advantage as Vedic literature and Vedic knowledge. Unfortunately, the Indians are neglecting this Vedic perfection, whereas Europeans and Americans are taking interest. So we are not of course concerned with any particular nation or country. Our business is to carry out the

order of Śrī Caitanya Mahāprabhu: *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*. Whom ever you meet—it doesn't matter whether he is Indian, European, American, or African—he should be instructed about Kṛṣṇa consciousness. Then his life will be successful, and the life of the preacher of Kṛṣṇa consciousness will also become successful.

This is the Kṛṣṇa consciousness movement. The beginning is to hear about Kṛṣṇa in order to understand Him. We give everyone the chance to hear about Kṛṣṇa. This is our program. We are trying to construct a temple here, not for making any profit, but to give people a chance to hear about Kṛṣṇa. We are opening temples all over the world just to give people the chance to hear about Kṛṣṇa.

*As soon as the individual soul is seriously engaged in hearing about Lord Kṛṣṇa, the dirty things within his heart become cleansed. And as soon as the heart is cleansed, all his problems in this material world are solved.*

As soon as the individual soul is seriously engaged in hearing about Kṛṣṇa, the dirty things within his heart become cleansed. And as soon as the heart is cleansed, all his problems in this material world are solved. Cleansing the heart means to understand that we are not Kṛṣṇa but part and parcel of Kṛṣṇa, and our duty is to serve Kṛṣṇa.

The Māyāvādī philosophers are thinking that they are Kṛṣṇa: "I am God." That is unclean. Because their intelligence is not yet clear, they are thinking that they are Kṛṣṇa. No. Kṛṣṇa is the Supreme Personality of Godhead, and we are eternal servants of Kṛṣṇa. Therefore Kṛṣṇa demands in the *Bhagavad-gītā* [18.66], *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*: "Just surrender to Me."

It is the right of the master to tell the ser-

vant, "You surrender." Similarly, Kṛṣṇa comes to teach this, because we are eternal servants of Kṛṣṇa. The Māyāvādī philosophers cannot understand this. The servant wants to become the master. That is not possible. If the servant remains a faithful servant, that is the perfection of his life. If the servant wants to artificially become the master, that is only a botheration.

The Kṛṣṇa consciousness movement is educating everyone to understand this fact: that everyone is the eternal servant of Kṛṣṇa. Don't try to imitate Kṛṣṇa. That is a botheration. You cannot be happy that way. If one wants to artificially become something he is not, then it is simply a botheration. There is no happiness. Artificial life is not happiness. Natural life is happiness.

Naturally we are servants of Kṛṣṇa. If we don't serve Kṛṣṇa, then we have to serve *māyā*. Those who are not Kṛṣṇa conscious have given up the service of Kṛṣṇa, but they have accepted the service of so many other things. Somebody is thinking, "I am the servant of my country"; somebody is thinking, "I am the servant of my family"; somebody is thinking, "I am the servant of my wife"; or someone is thinking, "I am the servant of my office boss." Or somebody is thinking, "I am the servant of my dog." That is also going on.

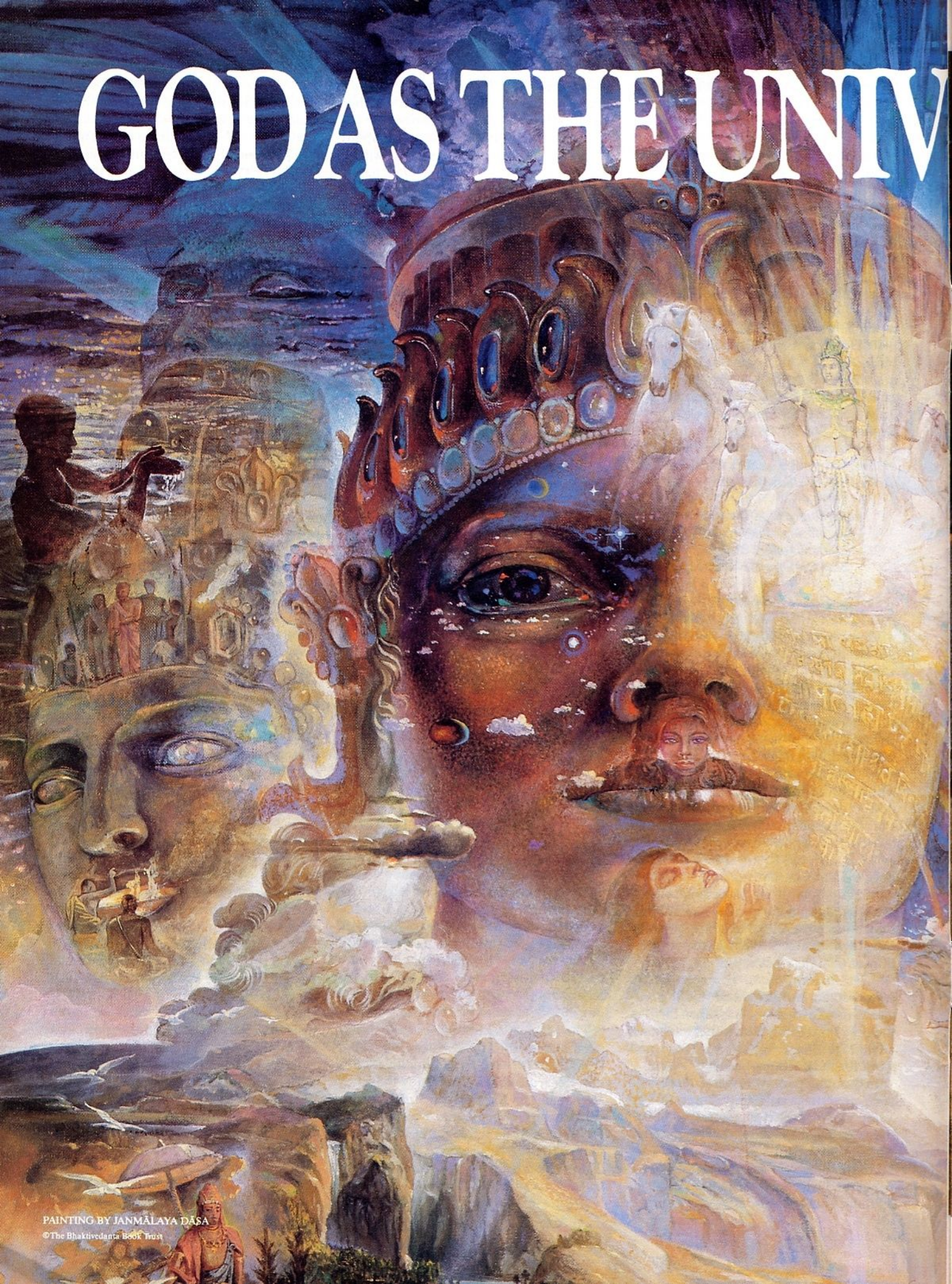
So one must remain a servant, but if he does not become the servant of Kṛṣṇa, he has to become the servant of so many things. He cannot give up his position as a servant; that's a fact. Therefore one who is intelligent—one who is actually intelligent—thinks, "If my position is to become a servant, why not become the servant of the Supreme?" This is intelligence.

We are the servant of our senses. Our senses are dictating so many nonsense things, and we are serving them. Therefore one who is not a servant of the senses, one who becomes the servant of Kṛṣṇa, becomes the master of his senses. Such a person is called *svāmī* or *gosvāmī*. All over the world, everyone is the servant of the senses: *godāsa*. One has to become *gosvāmī*.

So Kṛṣṇa is advising: "I am in everyone's heart." You can take advice from Kṛṣṇa. Kṛṣṇa is ready. One name for Kṛṣṇa is *caitya-guru*, "the *guru* situated within your heart." Kṛṣṇa comes out as the instructor *guru* or the initiator *guru*, and He is sitting within the heart as *caitya-guru*. Kṛṣṇa is ready to help us in two ways: as the external *guru* and the internal *guru*. The internal *guru* is Kṛṣṇa Himself, and the external *guru* is His manifestation as the spiritual master. So we should take advantage of these two *gurus* and make our life successful. This is the Kṛṣṇa consciousness movement.

Thank you very much. Hare Kṛṣṇa. ❏

# GOD AS THE UNIV



PAINTING BY JANMĀLAYA DĀSA

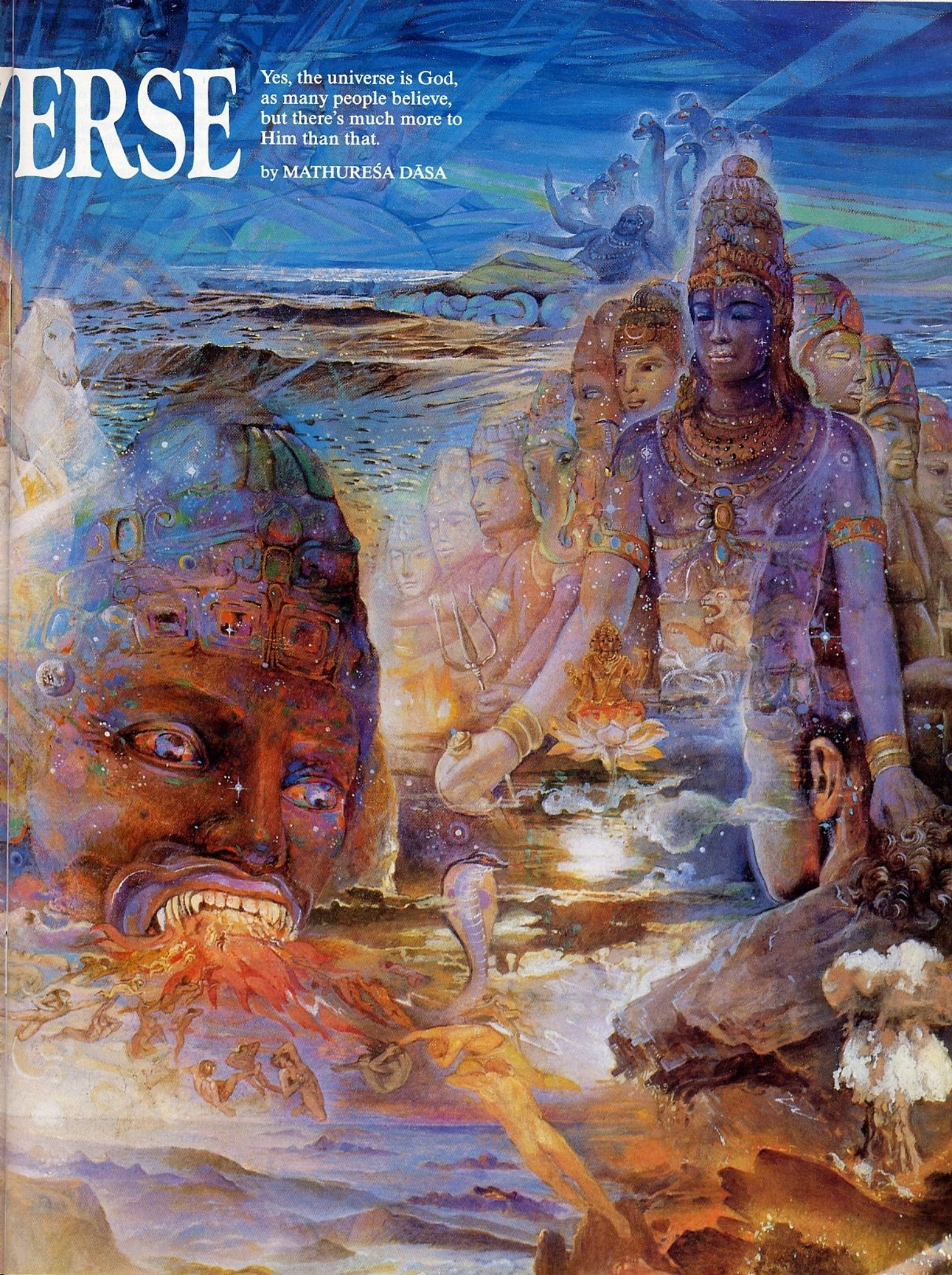
©The Bhaktivedanta Book Trust



# UNIVERSE

Yes, the universe is God, as many people believe, but there's much more to Him than that.

by MATHURESA DASA



In contemplating God as “the greatest,” people sometimes conceive of Him (Her, It) in terms of expansive natural phenomena like the sky, the wind, or space. Even aborigines are known to wonder at and worship such natural spectacles as a great mountain, a waterfall, lightning, or an earthquake. And the same tendency is present in civilized societies as well. This search for the greatest may finally lead us to the concept of God-as-everything or God-as-the-universe, the complete and all-inclusive ultimate entity.

The Vedic literature describes many forms and conceptions of God, including this God-as-the-universe conception, which Vedic scholars call the *Virāṭ-rūpa*, or the universal form. The universal form is a material conception of God in that it is composed of the material elements, and in that it can therefore be grasped by materialists—by those who believe that nothing but matter exists, and who are prone to deny God in the forms in which He is most conventionally worshiped.

To say that the universe is God, however, is only a half-truth, since the material nature is one of God’s energies, not His personal self. God is both identical with and different from His energies, just as the sun is different from the sunshine. Full-truth God, according to Vedic sources, is the Supreme Personality of Godhead, Kṛṣṇa, whose material energy we contemplate in the universal form. The *Brahma-samhitā* states, “The supreme controller is Kṛṣṇa. He has an eternal, blissful, spiritual body. He is the origin of everything. He has no origin. He is the cause of all causes.”

The trouble is, individuals who have in all sincerity undertaken the search for the greatest and who have arrived at the conception of God-as-the-universe have almost inevitably, along the way, left behind all concepts of personality. Persons, in their experience, are imperfect, incomplete, and limited. Therefore God, the unlimited, must be impersonal.

While the universal form is indeed made of an impersonal energy, Vedic authorities seek to correct the notion that God Himself is ultimately impersonal. God is a person, they insist, though not a limited person like us. He is complete, perfect, and unlimited, and when we limited persons redirect our attention and service to Him, we rise above His impersonal material energy and regain our completeness as parts of His entourage. Kṛṣṇa declares, “This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.”

To re-acustom the sincere searcher to

the idea of personality, the Vedic literature makes a more or less imaginary comparison of the universe with God’s personal body. Here, in a prayer from the Tenth Canto of the *Srīmad-Bhāgavatam*, is one of many descriptions of the universal form:

My dear Lord, fire is Your mouth, the earth is Your feet, the sun is Your eye, the sky is Your navel, and the directions are Your ears. Space is Your head, the demigods are Your arms, the oceans and seas are Your abdomen, and the winds and air are Your strength and vitality. All the plants and herbs are the hair on Your body; the clouds are Your hair, the mountains are Your bones and nails, the days and nights are the twinkling of Your eyelids, and the rains are Your semen.

*While the universal form is indeed made of an impersonal energy, Vedic authorities seek to correct the notion that God Himself is ultimately impersonal. God is a person, though not a limited person like us. He’s complete, perfect, and unlimited.*

And again in the Second Canto:

The hairs on His body are the cause of all vegetation. . . . The hairs on His head and face are reservoirs for the clouds, and His nails are the breeding ground of electricity, stones, and iron ores. The back of the Lord is the place for all kinds of frustration, ignorance, and immorality. From His veins flow the great rivers and rivulets, and on His bones are stacked the great mountains.

The *Bhagavad-gītā* contains perhaps the best-known description of the universal form. But in the *Gītā* the universal form appears not merely as a pleasant poetic vision but as a fierce, all-devouring, many-mouthed monster. Trembling before this terrible apparition, Arjuna offers reverent prayers. Here are some excerpts:

O Lord of the universe, O universal form, I see in Your body many, many arms, bellies, mouths, and eyes, expanded everywhere,

without limit. I see in You no end, no middle, and no beginning.

You have numberless arms, and the sun and moon are Your eyes. I see You with blazing fire coming forth from Your mouth, burning this entire universe by Your own radiance.

O Lord of lords, O refuge of the worlds, please be gracious to me. I cannot keep my balance seeing thus Your blazing deathlike faces and awful teeth.

I see all people rushing full-speed into Your mouths, as moths dash to destruction in a blazing fire.

The *Gītā*’s description of the universal form is so vivid, and Arjuna’s fear so palpable, that the assertion that the universal form is imaginary seems curious. The apparition not only scared Arjuna, it talked to him. At Kurukṣetra, where the *Gītā* was spoken, Kṛṣṇa was personally present, and He directly displayed His universal form. In general, however, we can say that Kṛṣṇa is not personally present in the universal form, and that its personification is a device to start materialists on the path to the transcendental plane of God realization. The *Bhāgavatam* (1.3.10) confirms:

The conception of the universal form is imaginary. It is to enable the less intelligent to adjust to the idea of the Lord’s having a form. But factually the Lord has no material form.

Kṛṣṇa’s original form is His *sac-cid-ānanda* spiritual body, and His supreme personality is identical with that transcendental body.

But at Kurukṣetra, with Kṛṣṇa present, the universal form looked real enough, to put it mildly. Bewildered and terrified by all the ferocity, Arjuna inquired:

O Lord of lords, so fierce of form, please tell me who You are. . . . I want to know about You, for I do not know what Your mission is.

To this request, Lord Kṛṣṇa in His universal form replies:

Time I am, the destroyer of the worlds, and I have come to destroy all people. With the exception of you [Arjuna and his brothers], all soldiers on both sides will be slain.

So the fearsomeness of the form before Arjuna was a representation of time. Time, another energy of God, pervades, controls, and finally destroys the universe and everything in it. Time is truly an all-devouring monster, smashing us with its horrible teeth.

But why was an exception made for Arjuna and his brothers? Was Lord Kṛṣṇa showing favoritism toward His friends, or sectarian preference for His devotees?

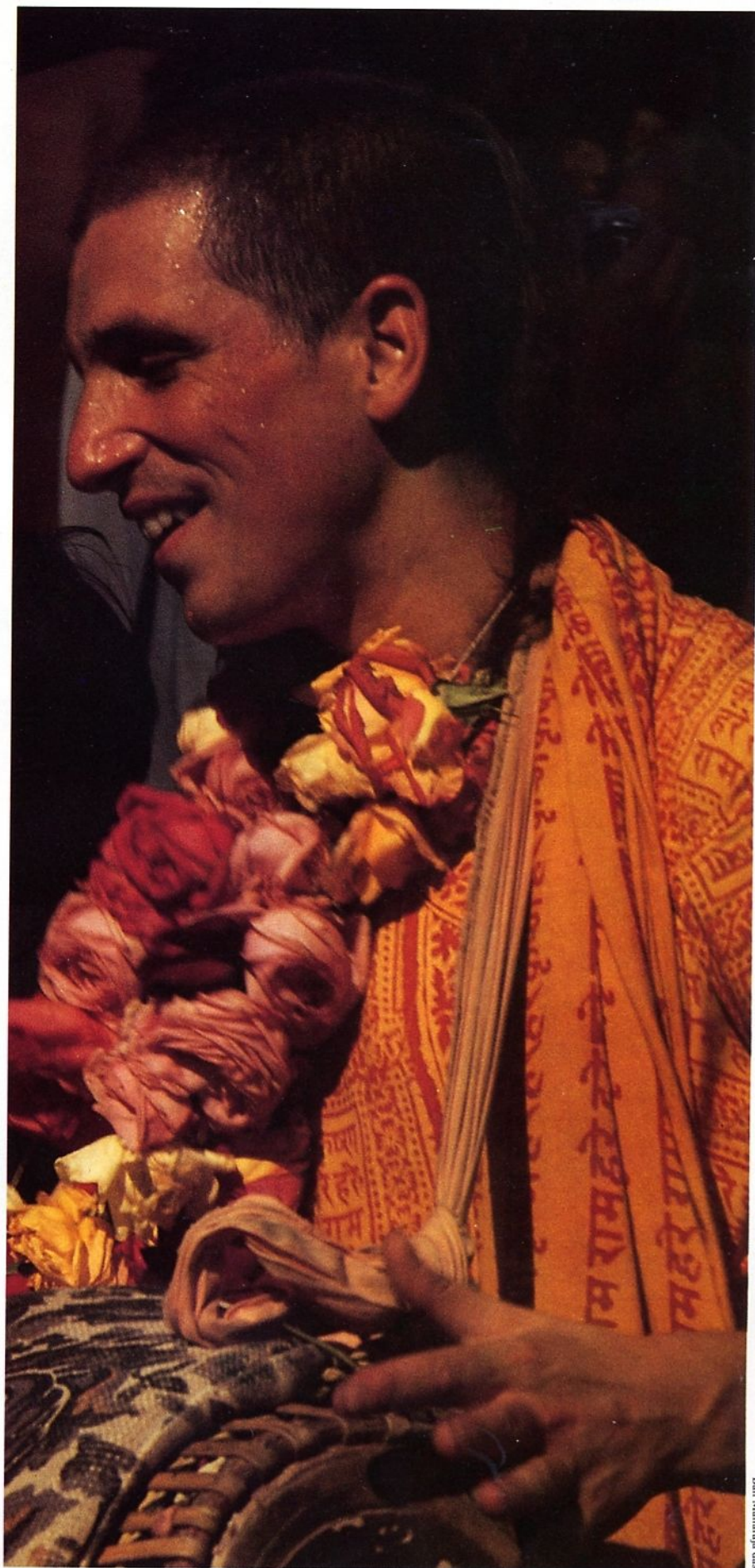
Not exactly. Yes, Kṛṣṇa specifically protected Arjuna on the Battlefield of  
(continued on page 22)

# Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

**Y**ou might not think this picture shows someone practicing *yoga*. But chanting the names of God is actually the supreme form of *yoga*. Of course, devotees chanting Hare Kṛṣṇa certainly don't look much like *yogīs*. At least not the kind of *yogīs* most people think of when they hear the word. But most people, it seems, have little understanding of what *yoga* is really all about.

*Yoga* is a Sanskrit word meaning "union." India's ancient Sanskrit literatures, the *Vedas*, explain that the purpose of *yoga* is to purify our consciousness so that we can re-establish our eternal relationship with God. The sitting postures and breathing exercises most people associate with *yoga* are part of a certain type of *yoga* system—known as *hatha-yoga*—that was practiced thousands of years ago. By practicing *hatha-yoga*, great sages could completely withdraw their mind and senses from the material world and, after a very long time, find God within their hearts.

In this age the *Vedas* discourage us from trying to reach God through *hatha-yoga*. We just don't have the time or the determination. But in this age God, or Kṛṣṇa, has come in the form of His name. The goal of *yoga*, union with God, is easily attained through chanting Hare Kṛṣṇa. And unlike other forms of *yoga*, the results come quickly. So, you too can be a *yogī*. Just try chanting Hare Kṛṣṇa—and feel yourself coming closer to God.





Can there ever be close relationships,  
with nothing to mar their perfection?

# SPIRITUAL FRIENDSHIP

by ROHIṆĀNDANA DĀSA

---

In London, some years before I took up the practice of Kṛṣṇa consciousness, I once met a girl when I was feeling lonely on a crowded street. I made some excuse to talk to her, and we quickly became friends. Afraid of the disillusionment and pain that often accompanies relationships, we made a pact to stay together for a short time and view some of London's sights, and then to part company with no plan or foreseeable way to ever meet again.

We had a good time together. We were enlivened by each other's company, and the lonely, drab day turned out a happy one for us. We climbed St. Paul's Cathedral and viewed the panorama of the city stretching into the misty distance. I felt tempted to embrace her, but I remembered our agreement and checked my lusty desires.

After a few fleeting hours, it was time to part company. I saw her off on the underground train. We held hands and looked into each others eyes. "You are like my brother," she

---

**Nothing can compare to the friendship** of Lord Kṛṣṇa and His devotees. Because Arjuna was free of all envy of the Lord, he enjoyed a most intimate relationship with Him. Kṛṣṇa and Arjuna used to live together and enjoy leisure hours together. Sometimes Arjuna would even make jokes at Kṛṣṇa's expense, but Kṛṣṇa would enjoy such exchanges with His dear friend, and He too would joke and smile in a most pleasing way.

said with a smile. She turned and boarded the train.

I immediately thought of running down the tracks after the train or jumping on the next one. But I again resisted my surging emotions. I remember wondering if this was the only way to have a spotless exchange with another person. Actually it wasn't spotless, because there was the pain of separation even after so short a time. I wondered why there couldn't be close relationships, with nothing to mar their perfection.

And now, almost twenty years later, my wandering mind sometimes churns up a poignant regret. Although such lamentation is certainly unreasonable, it reminds me of the essence of material life. Are we not all hankering for someone to be close to—someone to "possess"—and don't we all lament about losing someone dear to us?

We all want friendship. Nobody likes to be lonely. Sometimes a person may prefer to be alone for a while, but never permanently. We wish to share ourselves with others. This inclination of ours is one of the qualities we have in common with God because we are part of Him. You never see a picture of Kṛṣṇa alone; He is always with His friends and devotees.

The material world is a perverted reflection of our real home, the spiritual world. As such, every relationship is imperfect, only partially mirroring what it could be and what

---

PAINTING BY YADURĀṆI-DEVĪ DĀSĪ

we yearn for. Nevertheless we keep trying. Yet material existence imposes powerful restrictions on developing satisfactory relationships with others. Because we have willfully separated ourselves from Lord Kṛṣṇa, the reservoir of all loving relationships, we are now suffering from a spiritual psychosis and consequent inability to understand and experience love. Desires push us around the world, and we switch from one partner to the next. The small bud of love, however, is unfailingly snapped off before it can unfold, bloom, and produce a fruit.

When we take up Kṛṣṇa consciousness, we turn once again toward the sweetest loving friend of all, Lord Śrī Kṛṣṇa, and our outlook changes back to what it should be. We cease to be limited by the puny material body in its temporary setting, and our vision expands to eternity. Our life begins to revolve around the Lord, and as soon as we understand Him to be the supreme controller and enjoyer of all that exists, as well as our best friend, we attain relief from the pangs of material miseries. We do not struggle anymore to control every detail of our lives but put ourselves securely under His direction. Our motivation changes from self-centered calculation to a constant desire to please Kṛṣṇa. Loneliness vanishes as we begin to relish the constant company of the Lord. It is only by developing, in the course of time, such a blissful state of consciousness that one is able to perfectly relate to others without the least trace of friction or flaw.

A self-realized soul can be depended on because he or she is not restricted by selfish desires. In fact, a Kṛṣṇa conscious person, being satisfied, is in a position to perfectly relate with others. A study of Śrīla Prabhupāda's life will reveal this secret of perfection. Śrīla Prabhupāda did not want anything from anyone, and yet he was always requesting people to do things. His disciples knew that he was asking on Kṛṣṇa's behalf, and therefore they did not feel imposed upon or threatened. They felt it was in their own interest to carry out his desires.

Śrīla Prabhupāda was always deeply absorbed in his meditation on and relationship with his *guru* and Kṛṣṇa, and so would never become sentimental about temporary things related to the material body. Yet he displayed all kinds of emotion, from soft, tender empathy to hard, blazing anger. In fact, he exhibited a much wider range of emotions than anyone I have ever met. But he never entangled his disciples in painful emotional knots. Even if they became depressed because he was displeased, that depression became an impetus for them to render more sincere service, which in turn be-

came the source of spiritual inspiration and bliss.

When a disciple wrote to Śrīla Prabhupāda expressing a sense of loss at being separated from him, Śrīla Prabhupāda replied, "The separation you are feeling on account of my physical absence is a good sign. The more you feel such separation, the more you will be situated in Kṛṣṇa consciousness. Lord Caitanya felt this separation, and His process of approaching Kṛṣṇa is the feeling of separation." He also explained that spiritual separation is another feature of meeting, and so his disciples gradually learned to associate with him in more meaningful and lasting ways than just by physical proximity. In short, he taught us how to develop perfect spiritual relationships.

*We all wish to share ourselves with others. This inclination of ours is one of the qualities we have in common with God because we are part of Him. You never see a picture of Kṛṣṇa alone; He's always with His friends and devotees.*

Friendship in Kṛṣṇa consciousness is very different from friendship on the material platform. Śrīla Prabhupāda gave an analogy of airplane pilots. On the ground before take-off, a squadron of pilots may sit closely together for training and briefing sessions. But in the air, each pilot is on his own. Similarly, at the time of death, when we finally lose control of this body, we are externally all alone. But because spiritual relationships are beyond the body, the devotee still has spiritual association. At the time of death, he tries to remember his friend Lord Kṛṣṇa and chant His holy name.

During his life, a devotee concentrates on internal spiritual growth, while performing external activities conducive to Kṛṣṇa consciousness. Friendship in Kṛṣṇa consciousness is a most meaningful op-

portunity for one's personal development. In fact, Kṛṣṇa conscious relationships in this world serve as a preparation for associating with the Lord and His devotees when we return to the spiritual world, which awaits anyone who seriously follows the process of Kṛṣṇa consciousness.

Śrīla Prabhupāda explained that because we are by nature social beings, if we don't find satisfaction in our Kṛṣṇa conscious relationships, we will certainly look for friendship elsewhere. If we associate with persons with little interest in spiritual life, our own Kṛṣṇa consciousness will dim. When Lord Caitanya was asked to define what a devotee is, He replied, "A devotee is one who avoids the association of nondevotees." Attachment to nondevotees and their habits opens the door to material life, whereas attachment to self-realized souls opens the door to spiritual reality. As it is said, "A man is known by the company he keeps."

If you have little opportunity to associate with devotees, you can try to find potential devotees where you live and induce them to become serious about spiritual life. Of course, it is not easy to do this. Śrīla Prabhupāda, a topmost devotee, went alone to the West, where there were no devotees of Kṛṣṇa. Yet he was able to inspire others to become devotees. But because we are nowhere near Śrīla Prabhupāda's level of spiritual realization, we need spiritual association. Otherwise, we can neither maintain our own Kṛṣṇa consciousness nor give it to others.

There is an art of spiritual association, and it has been described in the scriptures. If we meet someone less spiritually advanced than ourselves, we should be compassionate and try to inspire that person in Kṛṣṇa consciousness. If we associate with someone equally advanced, we should befriend him and share our realizations with him. And if we have the opportunity to meet a much more advanced devotee than ourselves, we should respectfully hear from him and serve him.

If we learn the art of properly associating with others, we will find that every relationship becomes a great impetus for our own development of Kṛṣṇa consciousness and therefore a source of great joy. Persons avowedly inimical to Kṛṣṇa should be avoided because they will destroy our faith and devotion.

The basic principle of spiritual relationships is one of sharing and giving rather than taking. Often in this world of exploitation, people's exchanges with one another are just the opposite of ideal spiritual relationships. If a materialist meets someone less materially qualified or fortunate than himself, he feels happy. He thinks, "That's one less competitor." If he

*(continued on page 22)*

*This series systematically explains some of the important philosophical concepts that form the foundation of the Vedic culture and the Kṛṣṇa consciousness movement.*

# LESSON SIX: Vedic Society

by PAVANEŚANA DĀSA

---

**PART I:** The term *Vedic society* refers to a state that is organized according to directions given in the ancient Vedic literature. The Vedic social structure is not manmade but divinely inspired. And it is not an idealistic, imaginary system, but it existed in the past for thousands of years. The Hare Kṛṣṇa movement is trying to revive an ideal society founded on the teachings of the Vedic literature. Although in the modern age it would be impossible to adopt all the aspects of the traditional Vedic society, the principles upon which the society ran are as appropriate today as they ever were.

The original Vedic society was different from India's modern-day caste system. The Vedic society is called *varṇāśrama*, which refers to

its four material divisions (*varṇas*) and four spiritual divisions (*āśramas*). These divisions are not arbitrary; they are made according to natural differences in individuals. By organizing society into the divisions of *varṇāśrama*, the state allows people to work according to their propensities and at the same time gradually elevate their consciousness. The ultimate goal of the *varṇāśrama* system is self-realization, or Kṛṣṇa consciousness.

The four *varṇas* are:

1. *sūdra* (laborer class)
2. *vaiśya* (productive class)
3. *kṣatriya* (administrative class)
4. *brāhmaṇa* (intellectual class)

If we analyze any society, we will find these divisions. Some people are inclined to crafts and manual work, some are inclined to business or agriculture, some to administration, and some to intellectual pursuits.

Modern secular, egalitarian society fails to recognize basic differences in individual propensities but adopts systems that use the individual as a commodity regardless of his nature or inclinations. Ultimately, no one benefits from such systems, because they are not natural. There cannot be equality on the physical platform. People obviously have different abilities and inclinations.

In the *Bhagavad-gītā* (4.13), Lord Kṛṣṇa says, "According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me." In other words, the four divisions of *varṇa* are determined by *guṇa* and *karma*, by one's qualities and one's work—not by birth.

Therefore, if the son of a *sūdra* (laborer) exhibits the symptoms of a *brāhmaṇa* (intellectual), he must be accepted as a *brāhmaṇa*. And if the son of a *brāhmaṇa* either has the qualities of a *sūdra* or does the work of a *sūdra*, he is considered a *sūdra*. The saint Nārada Muni, one of the great authorities of Vedic culture, makes this same point in *Śrīmad-Bhāgavatam*.

The failing of modern Hinduism is that its followers disregard this scriptural injunction. In Vedic culture there is a natural respect for the "higher" classes, especially the *brāhmaṇas*. Today, however, the higher classes cling to their status even when they are unqualified. In order to maintain their false status, they have concocted the idea of caste by birthright. This allows them to enjoy privileges, and it bars the members of the other castes from ever questioning their qualifications. The practice of recognizing caste by birthright has caused much resentment in modern Indian civilization.

The Vedic literature compares the four divisions of society to the human body. The legs represent the *sūdras*, the belly the *vaiśyas*, the arms the *kṣatriyas*, and the

head the *brāhmaṇas*. All these parts work together for the benefit of the whole body. When one part of the body is sick, the whole body suffers. Similarly, when one part of society is not functioning properly, the whole system suffers. Therefore, each part is important.

Now let us discuss the functions of the four *varṇas*:

#### *Brāhmaṇas*

The *brāhmaṇas* are considered the head of society, and their duty is to teach and guide all other *varṇas*. *Bhagavad-gītā* (18.42) lists the qualifications by which they are recognized:

Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom, and religiousness—these are the natural qualities by which the *brāhmaṇas* work.

*Vedic monarchs had to not only qualify as good administrators and military leaders but also exhibit the saintly qualities of a devotee of Kṛṣṇa. The goal of their leadership was to enable all people to make progress on the path of spiritual enlightenment.*

Formerly, *brāhmaṇas* would study the Vedic scriptures and become expert in one or several fields of knowledge. They were teachers, doctors, priests, astrologers, political advisers, and so on. They never charged for teaching, but those who took advantage of their knowledge supplied them with their necessities of life. The *brāhmaṇas* would not accept more than necessary for a simple, austere life, and if they owned more, they would give it away in charity.

#### *Kṣatriyas*

The *kṣatriyas* are the arms of society. They provide all levels of administrative service up to the king, and they are the soldiers and the police. Their qualifications are listed in *Bhagavad-gītā* (18.43):

Heroism, power, determination, resourcefulness, courage in battle, generosity, and leadership are the natural qualities of work for the *kṣatriyas*.

Vedic society was a monarchy. Unlike modern political leaders, the *kṣatriya* kings were extremely powerful and would lead their men in battle. Civilians were never involved in warfare, and on the battlefield, fighting was only between equals.

The power of the king was not unlimited. Every king had an advisory staff of *brāhmaṇas*, and he followed their advice, recognizing their wisdom. Thus a monarch would treat even a poor *brāhmaṇa* very respectfully as his superior.

A *kṣatriya* king was responsible for the well-being of his citizens. He would never think of exploiting them, and he knew he had to accept karmic reaction for their sinful activities and for his own mismanagement.

The Vedic monarchs had to not only qualify as good administrators and military leaders but also exhibit the saintly qualities of a devotee of Kṛṣṇa. The goal of their leadership was to enable all people to make progress on the path of spiritual enlightenment. Therefore, all activities detrimental to this goal were severely restricted. Vedic *kṣatriyas* enforced injunctions against meat-eating, illicit sex, intoxication, and gambling. According to Vedic science meat-eating destroys the quality of mercy, gambling destroys honesty, intoxication destroys austerity, and sexual promiscuity destroys physical and mental cleanliness.

There are instances in Vedic history of kings who deviated from their duties of protecting the citizens and encouraging them to follow religious principles. These deviant kings were removed from their post by the spiritual power of the *brāhmaṇas*. But such cases were rare, since kings were not elected by the politically uneducated masses but were selected by the most enlightened members of society.

Kingdoms would flourish under the rule of saintly and powerful monarchs. There was justice for everyone, even for people without money. Unemployment was unknown, because society was basically agrarian. Vedic society encouraged individual ownership of land so that people could be self-sufficient, without artificial dependence on machines, bank loans, and complicated marketing procedures.

Life under saintly monarchs centered on Kṛṣṇa, the Supreme Personality of Godhead, and because of regular sacrifices and spiritual practices, nature responded with ideal weather, abundant food, water, and other natural resources. The people were happy and satisfied, and they progressed toward the goal of life, self-realization.



## Vaiśyas

The *vaiśyas* represent the belly of society. Their responsibility in Vedic culture was farming, business, and cow protection. Nowadays wealth consists of paper that can lose its value at any time. People have left the land by the millions, trading a simple and natural life for hellish factories, polluted cities, and stressful jobs. Often their dreams of enjoyment are frustrated by unemployment, poverty, crime, and other harsh urban realities.

In Vedic times, however, land, cows, grains, and gold were considered wealth. They represent natural wealth, and their value is much more consistent than that of stocks and bonds.

In *Bhagavad-gītā*, Lord Kṛṣṇa states that the *vaiśyas* have the specific duty to protect cows. The cow is the most useful animal. According to Vedic understanding, she is considered our mother because she gives us her milk. From milk a large variety of dairy products can be made: yogurt, cheese, butter, curd, buttermilk, ghee (clarified butter), various sweets, and so on. Ghee is an important ingredient in Vedic sacrifices, and therefore the cow is considered the mother of religion. Even after the cow dies a natural death, she leaves us her hide for many useful purposes. Therefore cow protection is essential for the *vaiśya* community.

Although *vaiśyas* engaged in business, in the Vedic society business and money-making were not regarded as the goal of life. Nor were people indoctrinated to work hard for an endless variety of products no one really needs. They were not constantly bombarded with advertisements designed to agitate their senses. Every morning people would go to the temple, and in the evenings they would assemble and listen to the scriptures.

## Śūdras

The *śūdras* are naturally inclined toward manual labor and service to others. They represent the legs of society. The *śūdras* in Vedic society were not considered "untouchables." Their services were seen as a valuable contribution to the smooth functioning of the Vedic society. Imagine a society without a work force to take care of construction, maintenance, cleaning, or general services. It obviously couldn't exist.

The head, arms, belly, and legs all have to perform their part in order to be a complete body. These four *varṇas* can cooperate peacefully for the benefit of society—but this is possible only if this system has a proper spiritual foundation. Without that, people become polluted by material qualities. In the next issue, we will discuss the spiritual divisions of Vedic culture. ❖

# Cooking with KŪRMA



Anupma dāsa

Based on the three-part videotape series *Cooking With Kūrma*, produced by ISKCON Television (ITV)\*, this column features the gourmet recipes and authentic Indian techniques of ISKCON's famous Australian chef Kūrma dāsa.

## Carrot Halavā

(Serves 10-12)

### Ingredients

4½ cups shredded carrots	1½ cups heavy cream
½ cup melted butter	1 cup sugar
1 teaspoon coarse powdered cardamom	¼ cup walnut bits
2½ cups milk	¼ cup golden raisins
	pure silver foil (optional)

1. Combine the carrots, butter, and cardamom in a heavy pot. Place over a medium flame and stir-fry for 10 minutes. Add the milk and cream and cook until the mixture begins to thicken (approximately 25 minutes).
2. Add the sugar, walnuts, and raisins and cook until thick and dry (15 to 20 minutes).
3. Remove and transfer to a serving tray, or refrigerate in a mold. Decorate with silver if desired. Offer to Kṛṣṇa warm or cold.

\* For information about ITV, see "Resources" on page 24.



Puruṣārtha dāsa

## CENTERS AROU

Founder-Ācārya: His Divine Grace A

## NORTH AMERICA

## CANADA

Calgary, Alberta—10516 Oakfield Drive S.W., T2W 2A9/ Tel. (403) 238-0602  
 Montreal, Quebec—1626 Pie IX Boulevard, H1V 2C5/ Tel. (514) 521-1301  
 Ottawa, Ontario—212 Somerset St. E., K1N 6V4/ Tel. (613) 233-1884  
 Regina, Saskatchewan—2817 Victoria Ave., S4T 1K6/ Tel. (306) 522-4973  
 Toronto, Ontario—243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415  
 Vancouver, B.C.—5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728

## RESTAURANTS

Ottawa—Govinda's (at ISKCON Ottawa)  
 Toronto—Govinda's Dining Room (at ISKCON Toronto)

## U.S.A.

Atlanta, Georgia—1287 Ponce de Leon Ave. N.E., 30306/ Tel. (404) 377-8680  
 Baltimore, Maryland—200 Bloomsbury Ave., Catonsville 21228/ Tel. (301) 744-9537  
 Boulder, Colorado—917 Pleasant St., 80302/ Tel. (303) 444-7005  
 Boston, Massachusetts—72 Commonwealth Ave., 02116/ Tel. (617) 247-8611  
 Charleston, So. Carolina—1730 Savannah Hwy., 29407/ Tel. (803) 763-6959  
 Chicago, Illinois—1716 W. Lunt Ave., 60626/ Tel. (312) 973-0900  
 Dallas, Texas—5430 Gurley Ave., 75223/ Tel. (214) 827-6330  
 Denver, Colorado—1400 Cherry St., 80202/ Tel. (303) 333-5461  
 Detroit, Michigan—383 Lenox Ave., 48215/ Tel. (313) 824-8000  
 Fullerton, California—2011 E. Chapman Ave., 92631/ Tel. (714) 870-1156  
 Gurabo, Puerto Rico—Rt. 181, Box 215-B, Bo. Sta. Rita, 00658/ Tel. (809) 737-5222  
 Gainesville, Florida—214 N.W. 14th St., 32603/ Tel. (904) 336-4183  
 Hartford, Connecticut—1683 Main St., E. Hartford, 06108/ Tel. (203) 289-7252  
 Honolulu, Hawaii—51 Coe Way, 96817/ Tel. (808) 595-3947  
 Houston, Texas—1320 W. 34th St., 77018/ Tel. (713) 686-4482  
 Laguna Beach, California—285 Legion St., 92651/ Tel. (714) 494-7029  
 Lansing, Michigan—1914 E. Michigan Ave., 48912/ Tel. (517) 332-1823  
 Long Island, New York—197 S. Ocean Ave., Freeport, 11520/ Tel. (516) 378-6184  
 Los Angeles, California—3784 Watseka Ave., 90034/ Tel. (213) 836-2676  
 Miami, Florida—135 Ponce de Leon Blvd., Coral Gables 33160  
 Miami Beach, Florida—2445 Collins Ave., 33140/ Tel. (305) 531-0331  
 New Orleans, Louisiana—2936 Esplanade Ave., 70119/ Tel. (504) 488-7433  
 New York, New York—305 Schermerhorn St., Brooklyn 11217/ Tel. (718) 855-6714  
 New York, New York—1629 Lexington Ave., Manhattan 10029/ Tel. (212) 722-7261  
 Orlando, Florida—1926 Central Park Ave., 32807/ Tel. (407) 275-3282  
 Philadelphia, Pennsylvania—51 W. Allens Lane, 19119/ Tel. (215) 247-4600  
 Philadelphia, Pennsylvania—529 South St., 19147/ Tel. (215) 829-0399  
 St. Louis, Missouri—3926 Lindell Blvd., 63108/ Tel. (314) 535-8085  
 San Diego, California—1030 Grand Ave., Pacific Beach 92109/ Tel. (619) 483-2500  
 San Francisco, California—84 Carl St., 94117/ Tel. (415) 753-8647  
 San Francisco, California—2334 Stuart St., Berkeley 94705/ Tel. (415) 644-1113  
 Seattle, Washington—3114 E. Pine St., 98122/ Tel. (206) 329-7011  
 State College, Pennsylvania—(contact Gītā-nāgarī Farm)  
 Tallahassee, Florida—1323 N. Lytle St. (mail: P.O. Box 20224, 32304)/ Tel. (904) 881-9258  
 Tampa, Florida—13821 N. 37 St., 33613/ Tel. (813) 977-0026  
 Topanga, California—20395 Callon Dr., 90290/ Tel. (213) 455-1658  
 Towaco, New Jersey—(mail: P.O. Box 109, 07082) Tel. (201) 299-0970  
 Walla Walla, Washington—314 E. Poplar, 99362/ Tel. (509) 529-9556  
 Washington, D.C.—10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100

## FARM COMMUNITIES

Carriere, Mississippi (New Talavan)—Route 2, Box 449, 39426/ Tel. (601) 798-8533  
 Church Hill, Mississippi (New Jayapura)—Route 2, Box 298, 39005/ Tel. (601) 445-2222  
 Gainesville, Florida (New Ramana-reti)—Box 819, Alachua, Florida 32615/ Tel. (904) 462-9046  
 Greenfield, Illinois—Rt. 2, Box 27, 62044 (contact ISKCON St. Louis)  
 Gurabo, Puerto Rico (New Govardana Hill)—(contact ISKCON Gurabo)  
 Hillsborough, North Carolina (New Gokula)—Rt. 6, Box 701, 27278/ Tel. (919) 732-6492  
 Mulberry, Tennessee (Murārī-sevaka)—Murārī Project, Rt. No. 1, Box 146-A, 37359/ Tel. (615) 759-7331  
 Port Royal, Pennsylvania (Gītā-nāgarī)—R.D. No. 1, Box 839, 17082/ Tel. (717) 527-4101

## RESTAURANTS

Dallas—Kalachandji's (at ISKCON Dallas)  
 Detroit—Govinda's (at ISKCON Detroit)/ Tel. (313) 331-6740  
 Laguna Beach—Gauranga's (at ISKCON Laguna Beach)  
 Los Angeles—Govinda's, 9624 Venice Blvd., Culver City, 90230/ Tel. (213) 836-1269  
 Miami Beach—Govinda's (at ISKCON Miami Beach)  
 Philadelphia—Govinda's, 529 South St., 19147/ Tel. (215) 829-0077  
 St. Louis—Govinda's (at ISKCON St. Louis)/ Tel. (314) 535-8085  
 San Diego—3102 University Ave., North Park, CA 92104/ Tel. (619) 284-4827  
 San Francisco—Govinda's, 86 Carl St., 94117/ Tel. (415) 753-9703  
 San Juan, Puerto Rico—Govinda, Tetuan 153, Viejo San Juan 00903/ Tel. (809) 725-4885

## EUROPE

## GREAT BRITAIN AND NORTHERN IRELAND

Belfast, Northern Ireland—140 Upper Dunmurray Lane, Belfast/ Tel. 621757  
 Leicester, England—30 Rendell Road, Leicester/ Tel. (0533) 681256  
 Manchester, England—20 Mayfield Road, Whalley Range, Manchester M16 8FT/ Tel. (061) 2264416  
 London, England (city)—10 Soho St., London W1/ Tel. (01) 437-3662  
 London, England (country)—Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP/ Tel. (092385) 7244  
 Scotland—Karuna Bhavan, Bankhouse Road, Lesmahagow, Lanarkshire/ Tel. (0555) 894790

## FARM COMMUNITIES

Lake Island of Inish Rath—Lisnaskea, County Fermanagh, Northern Ireland/ Tel. (3657) 2152  
 London, England—(contact Bhaktivedanta Manor)

## RESTAURANT

London, England—Govinda's, 9-10 Soho St./ Tel. (01) 437-3662

## ITALY

Bologna—Via Nazionale 124, 40065-Pianoro (BO)/ Tel. (51) 774-034

Catania—Via San Nicolò al Borgo 28, 95128 Catania, Sicily/ Tel. (95) 522-252  
 Naples—Via Torricelli 77, 80059 Torre del Greco (NA)/ Tel. (81) 881-5431  
 Padua—Via delle Granze 107, 35040 Loc. Camin (PD)/ Tel. (49) 760-007  
 Pisa—Via delle Colline, Loc. La Meridiana, 56030 Perignano (PI)/ Tel. (587) 616-194  
 Rome—Via di Tor Tre Teste 142, 00169 Roma/ Tel. (06) 262913  
 Turin—Strada Berra 15/1, Loc. Tetti Gariglio, 10025 Pino Torinese (TO)/ Tel. (11) 840-957  
 Varese—Via Volta 19, 21013 Gallarate (VA)/ Tel. (331) 783-268

## FARM COMMUNITY

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

## RESTAURANTS

Milan—Govinda's, Via Valpurga 3/5, 20123 Milano/ Tel. (2) 862-417  
 Rome—Govinda's, Via di San Simone 73/A, 00186 Roma/ Tel. (6) 654-1973

## OTHER COUNTRIES

Amsterdam, Holland—Krsna Dham, 225 Ruysdaelkade, 1072 AW/ Tel. (020) 751 404  
 Athens, Greece—Poseidonos 27, Ilioupoli, 16 345/ Tel. 01-993-7080  
 Barcelona, Spain—c/de L'Oblit, 67-08026/ (93) 347-9933  
 Brussels, Belgium—49 rue Marché aux Poulets-1000 Bruxelles/ Tel. (02) 513 86 05/04  
 Copenhagen, Denmark—Kongens Tvaeruej 11, 2000 Copenhagen f/ Tel. (01) 86-85-81  
 Dürdingen, Switzerland—Im Stillen Tal, CH3186 Dürdingen (FR)/ Tel. (037) 43-26-98  
 Durbuy, Belgium—Chateau de Petit Somme, Durbuy 5482/ Tel. 086-322926  
 Göttenburg, Sweden—Hare Krishna Center, Grimmeredsvägen 103 42169 Västra Frölunda/ Tel. 031-290966  
 Grödinge, Sweden—Korsnäs Gard, 140 32 Grödinge/ Tel. 0753-29151  
 Helsinki, Finland—Govinda's, Jäkärrinkatu 100, Helsinki 15/ Tel. (065) 0039  
 Heidelberg, W. Germany—Kürfürstern Anlage 5, 6900 Heidelberg/ Tel. 06221-15101  
 Lisbon, Portugal—Rua Fernao Lopes, 6, Cascais 2750 (mail: Apartado 2489, Lisboa 1112)/ Tel. (11) 286 7133  
 Moscow, USSR—Contact ISKCON Office of Soviet Affairs, Almviks Gärd, 15300 Jäma, Sweden/ Tel. (46) 0755-52068  
 Oslo, Norway—Skolestien 11, 0373 Ris, Oslo 3  
 Paris, France—31 rue Jean Vacquier, 93160 Noisy le Grand/ Tel. 45921018; 43043263  
 Stockholm, Sweden—Fridhemsgatan 22, 112 40 Stockholm/ Tel. 08-549002  
 Valencia, Spain—c/de Almirante Cadsaro #12, Vedat de Torrente/ Tel. (961) 55962  
 Vienna, Austria—Center for Vedic Studies, Liechtensteinstrasse 23/II, 1090 Vienna/ Tel. (0222) 310-10-33  
 Warsaw, Poland—"Towarzystwo Swiadomosci Kryszny Bhakti Yoga—w P.R.L." skr. pocztowa nr. 257, 02-770 Warasawa VPT 130  
 Zürich, Switzerland—Bergstrasse 54, 8032 Zürich/ Tel. (01) 69-32-79

## FARM COMMUNITIES

Bavarian Forest (Bayrischer Wald), W. Germany (Nava-Jiyada-Nrsinīha-Kṣetra)—(contact ISKCON Heidelberg)  
 Brihuega, Spain (New Vraja Mandala)—(Santa Clara) Brihuega, Guadalajara/ Tel. (11) 280018  
 Denmark—Gl. Kirkevej 3, 6650 Broerup/ Tel. 5-392921  
 Järna, Sweden—Almviks Gärd, 15300 Jäma/ Tel. (46) 755-52068  
 Lugano, Switzerland—The Gokula Project, La Pampa, 6981 Sessa (Malcantone) TI/ Tel. (091) 73-25-73  
 Valencia, France (New Māyāpur)—Lucay-Le-Male, 36 600/ Tel. (54) 40-23-53

## AUSTRALASIA

## AUSTRALIA

Adelaide—69 Belair Rd., Kingswood, S.A. (mail: P.O. Box 235, Kingswood 5062)/ Tel. (08) 272-0488  
 Brisbane—95 Bank Road, Graceville, Q.L.D. (mail: P.O. Box 83, Indooroopilly 4068)/ Tel. (07) 379-5008  
 Cairns—89 Spence St., Cairns, Q.L.D. (mail: P.O. Box 5238, Cairns Mail Centre, Q.L.D. 4870)/ Tel. (07) 516946  
 Lismore—Hare Krishna Yoga Center, 17 Kyoole St., Lismore South, N.S.W. 2484  
 Melbourne—197 Danks St., Albert Park, Victoria 3206 (mail: P.O. Box 125)/ Tel. (03) 699-5122  
 North Sydney—180 Falcon St., N. Sydney, N.S.W. 2060 (mail: P.O. Box 220, Cammeray, N.S.W. 2060)/ Tel. (02) 926164  
 Perth—129 Barrack St., W.A. 6000 (mail: P.O. Box 598, W. Perth, W.A. 6005)/ Tel. (09) 3289171  
 Sydney—112 Darlinghurst Rd., Darlinghurst, N.S.W. 2010 (mail: P.O. Box 159, Kings Cross, N.S.W. 2011)/ Tel. (02) 3575162

## FARM COMMUNITIES

Bambra (New Nandagram)—Oak Hill, Dean's Marsh Road, Bambra, VIC 3241/ Tel. (052) 887383  
 Murwillumbah (New Govardhana)—Tyalgum Rd., Eungella, via Murwillumbah, N.S.W. 2484 (mail: P.O. Box 687)/ Tel. (066) 721903

## RESTAURANTS

Adelaide—Crossways, 79 Hindley St., Adelaide, S.A. 5000/ Tel. (08) 2515258  
 Brisbane—Crossways, First Floor, 99 Elisabeth Street  
 Melbourne—Crossways, First Floor, 123 Swanston St., Melbourne, Victoria 3000/ Tel. (03) 650 2939  
 Melbourne—Gopāl's, 139 Swanston St., Melbourne, Victoria 3000/ Tel. (03) 650-1578  
 North Sydney—Gopāl's, 180 Falcon St., N. Sydney, N.S.W. 2060/ Tel. (02) 926164  
 Perth—Gopāl's, 129 Barrack St., Perth, WA 6000/ Tel. (09) 325-2168  
 Sydney—Govinda's Upstairs and Govinda's Take-away (both at ISKCON Sydney)/ Tel. (075) 501642

## NEW ZEALAND AND FIJI

Auckland, New Zealand (New Varshan)—Hwy. 18, Riverhead (next to Huapai Golf Course) (mail: R.D. 2, Kumeu, Auckland)/ Tel. (9) 4128075  
 Christchurch, New Zealand—83 Bealey Ave. (mail: P.O. Box 25-190 Christchurch)/ Tel. (3) 61955  
 Labasa, Fiji—Delaibabasa (mail: Box 133)/ Tel. 82916  
 Lautoka, Fiji—5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. 61-833  
 Rakira, Fiji—Rewasa (mail: Box 129)/ Tel. 94243  
 Suva, Fiji—P.O. Box 6376, Nasinu/ Tel. 391-282  
 Wellington, New Zealand—17 Kio Bay, Evans Bay Parade, Wellington (mail: P.O. Box 2753, Wellington)/ Tel. (4) 861441

## RESTAURANTS

Auckland, New Zealand—Gopāl's, 1st Floor, Civic House, 291 Queen St./ Tel. (9) 34885  
 Christchurch, New Zealand—Gopāl's, 143 Worcester St./ Tel. 67-035  
 Lautoka, Fiji—Gopāl's, Corner of Yasawa St. & Naviti St./ Tel. 62990  
 Suva, Fiji—Gopāl's, Corner of Pratt St. & Joske St. (opp. Reserve Bank)/ Tel. 314154

## AFRICA

Abeokuta, Nigeria—Ibadan Rd., Obantoko, behind NET (mail: P.O. Box 5177)  
 Abidjan, Ivory Coast—01 BP 8366, Abidjan  
 Accra, Ghana—582 Blik. 20, Odokor, Official Town (mail: P.O. Box 01568, Osu)  
 Buea, Cameroon—Southwest Province (mail: c/o Yuh Laban Nkeshah, P and T, VHS)  
 Cape Town, South Africa—17 St. Andrews Rd., Rondebosch 7700/ Tel. (21) 689 1529  
 Durban (Natal), S. Africa—Chatsworth Circle, Chatsworth 4030 (mail: P.O. Box 56003/ Tel. (31) 435-815  
 Freetown, Sierra Leone—13 Bright St. Brookfields (mail: P.O. Box 812, Freetown)

# Krishna Consciousness

# ND THE WORLD

## C. Bhaktivedanta Swami Prabhupāda

**Johannesburg, South Africa**—"Misty Hills," Plot 69, Reitfontein Rd. (mail: P.O. Box 723, Muldersdrift (Tvl.), 1747/ Tel. (11) 666-2716  
**Harare, Zimbabwe**—46 Crowhill Rd. (mail: P.O. Box 2090/ Tel. 8877801  
**Kitwe, Zambia**—3122 Gandhi Close, Buyantanshi (mail: P.O. Box 20242, Kitwe/ Tel. 215-630  
**Lagos, Nigeria**—No. 2 Murtala Mohammed International Airport Expressway, Mafaluku (mail: P.O. Box 8793, Lagos)  
**Mauritius**—123 Sir Guy Forget Ave., Quatre Bomes (mail: P.O. Box 108, Quatre Bomes, Mauritius/ Tel. 46804  
**Mombasa, Kenya**—Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa/ Tel. 312248  
**Nkawkw, Ghana**—P.O. Box 69, Nkawkw  
**Nairobi, Kenya**—Muhoroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi/ Tel. 744365  
**Port Harcourt, Nigeria**—2 Eligbam Rd. (corner of Obana Obhan St.), G.R.A. II (mail: P.O. Box 4429, Trans Amadi)  
**Tokoradi, Ghana**—64 Windy Ridge (mail: P.O. Box 328)  
**Warri, Nigeria**—1 Ogunu St., Bendel Housing Estate, Ugorikoro (P.O. Box 1922, Warri/ Tel. 053-230-262

### FARM COMMUNITIES

**Lusaka, Zambia**—Plot 4/288 Chingololo Rd., Makeni (mail: P.O. Box 35658, Lusaka/ Tel. 210-578  
**Mauritius (ISKCON Vedic Farm)**—Beau Bois, Bon Aceuill

### RESTAURANT

**Durban, S. Africa**—Govinda's (contact ISKCON Durban)

## ASIA

### INDIA

**Agartala, Tripura**—Assam-Agartala Rd., Banamalipur, 799001  
**Ahmedabad, Gujarat**—7, Kailas Society, Ashram Rd., 380 009/ Tel. 449935  
**Bambore, Gujarat**—N.H. 88, Surendranagar Dist./ Tel. 97  
**Bangalore, Karnataka**—Hare Krishna Hill, 1 'R' Block, Chord Road, Rajajinagar 560 010/ Tel. 359 856  
**Baroda, Gujarat**—Hare Krishna Land, Gotri Rd., 390 015/ Tel. 326299 and 66499  
**Bhayandar, Maharashtra**—Walchand Shopping Center, Bhayandar (w), Dist. Thana 401 101/ Tel. 692 2987  
**Bhubaneswar, Orissa**—National Highway No. 5, Nayapali, 751 001/ Tel. 53125  
**Bombay, Maharashtra**—Hare Krishna Land, Juhu 400 049/ Tel. 6206860  
**Calcutta, W. Bengal**—3C Albert Rd., 700 017/ Tel. 443757, 434265, 446075  
**Chandigarh, Punjab**—Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/ Tel. 44634  
**Chhaygharia (Haridaspur), W. Bengal**—Thakur Haridas Sripatbari Sevashram, P.O. Chhaygharia, P.S. Bongaon, Dist. 24 Paraganas  
**Gauhati, Assam**—Ulubari Charali, Gauhati 781 001/ Tel. 31208  
**Guntur, A.P.**—Opp. Sivalayam, Peda Kakani 522 509  
**Hardwar, U.P.**—Pahala Mala, Britanny Cottage, Kharkhari 249 401 (mail: P.O. Box 14)  
**Hyderabad, A.P.**—Hare Krishna Land, Nampally Station Rd., 500 001/ Tel. 551018, 552924  
**Imphal, Manipur**—Hare Krishna Land, Airport Road, 795 001/ Tel. 21587  
**Madras, Tamil Nadu**—59, Burkil Rd., T. Nagar, 600017/ Tel. 443266  
**Máyápur, W. Bengal**—Shree Mâyápur Chandrodaya Mandir, P.O. Shree Mâyápur Dham, Dist. Nadia/ Tel. 31 (Swarup Gunj)  
**Moirang, Manipur**—Nongban Inkhon, Tidim Rd./ Tel. 795133  
**Nagpur, Maharashtra**—70 Hill Road, Ramnagar, 440 010/ Tel. 33513  
**New Delhi**—M-119 Greater Kailash 1, 110 048/ Tel. 6412058, 6419701  
**Pandharpur, Maharashtra**—Hare Krishna Asrama, across Chandrabhaga River, Dist. Sholapur, 413 304  
**Patna, Bihar**—Rajendra Nagar Road No. 12, 800 016/ Tel. 50765  
**Pune, Maharashtra**—4 Tarapur Rd., Camp, 411 001/ Tel. 60124 and 64003  
**Secunderabad, A.P.**—9-1-1 St. John's Road 500 026/ Tel. 825232  
**Silchar, Assam**—Ambikapatti, Silchar, Cachar Dist., 788004  
**Siliguri, W. Bengal**—Gitalpada, near Hariderpada, Anchal Office, Darjeeling Dist. 734 401  
**Surat, Gujarat**—Rander Rd., Jahangirpur, 395 005/ Tel. 84215  
**Tirupati, A.P.**—K.T. Road, Vinayaka Nagar 517 507/ Tel. 2285  
**Trivandrum, Kerala**—T.C. 224/1485, WC Hospital Rd., Thycaud, 695 014/ Tel. 68197  
**Udhampur, Jammu and Kashmir**—Prabhupada Nagar, Udhampur 182 101/ Tel. 496 P.P.  
**Vrindavana, U.P.**—Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathura Dist. 281 124/ Tel. 82478

### FARM COMMUNITIES

**Ahmedabad, Gujarat**—Nityananda Seva Ashram, Odhav Rd. (near Octroi Naka), Odhav 382 410/ Tel. 886 382  
**Ahmedabad District, Gujarat**—Hare Krishna Farm, Katwada (contact: ISKCON Ahmedabad)  
**Chamorshi, Maharashtra**—78 Krishnanagar Dham, District Gadchiroli, 442 603  
**Hyderabad, A.P.**—P.O. Dabilpur Village, Medchal Tq., R.R. District 501 401/ Tel. 552924 (Hyderabad)  
**Máyápur, W. Bengal**—(contact Mâyápur)

### RESTAURANTS

**Bombay, Maharashtra**—Govinda's (at Hare Krishna Land)  
**Vrindavana**—Krishna-Balaram Mandir Guesthouse

## OTHER COUNTRIES

**Bali, Indonesia**—(Contact ISKCON Jakarta)  
**Bangkok, Thailand**—139, Soi Puttha-Osoth, New Road/ Tel. 233-2488  
**Chittagong, Bangladesh**—Caitanya Cultural Society, Sri Pundarik Dham, Mekhala, Hathazari/ Tel. 108 (city office and mail: 23 Nandan Kanan, Chittagong/ Tel. 20-2219  
**Colombo, Sri Lanka**—188 New Chetty St., Colombo 13/ Tel. 33325  
**Hong Kong**—27 Chatam Road South, 6/F, Kowloon, Tel. 3-7396818  
**Jakarta, Indonesia**—P.O. Box 2964, Jakarta Pusat 10001  
**Kathmandu, Nepal**—Vishnu Gaun Panchayat Ward No. 2, Budhanilkantha/ Tel. 4-10368  
**Kuala Lumpur, Malaysia**—Lot 9901, Jalan Awan Jawa, Taman Yari, off 5½ Mile, Jalan Kelang Lama, Petaling/ Tel. 730172  
**Manila, Philippines**—170 R. Fernandez, San Juan, Metro Manila/ Tel. 707410  
**Taipei, Taiwan**—(mail: c/o ISKCON Hong Kong)  
**Tehran, Iran**—Keshavarz-Dehkedeh Ave., Kamran St. No. 58/ Tel. 658870  
**Tel Aviv, Israel**—[17 B] Gordon St., P.O. Box 48163, Tel Aviv 61480/ Tel. 03-238-239  
**Tokyo, Japan**—2-41-12 Izumi, Suginami-ku, Tokyo 1168/ Tel. (3) 327-1541

### FARM COMMUNITY

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

### RESTAURANTS

**Cebu, Philippines**—Govinda's, 26 Sanchiango St.  
**Hong Kong**—The Higher Taste Vegetarian Dining Club (at ISKCON Hong Kong)

## LATIN AMERICA

### BRAZIL

**Belém, PA**—Av. Gentil Bittencourt, 1002 (entre Generalissimo e Quintino Bocaiuva/ Tel. (091) 222-1886

**Belo Horizonte, MG**—Av. Gentílio Vargas, 167, Funcionários/ Tel. (031) 223-2776  
**Brasília, DF**—HIGS 706-Bloco C, Casa 29/ Tel. (061) 242-7579  
**Campo Grande, MS**—Rua Carlos Chagas, 32-Caicara  
**Campos, RJ**—Av. Bezamath, 35, Pq. Califórnia  
**Curitiba, PR**—Av. 7 de Setembro, 1594, Alto da Rua 15/ Tel. (041) 264-6634  
**Florianópolis, SC**—Rua Duarte Schutel, 61-Centro  
**Fortaleza, CE**—Rua José Laureço, 2114, Aldeota/ Tel. (085) 244-7068  
**Goiania, GO**—Rua 88-C, No. 2-Setor Sul/ Tel. (062) 241-7492  
**Manaus, AM**—Rua dos Andradas, 465, Centro/ Tel. (092) 233-3709  
**Pôrto Alegre, RS**—Rua Dr. Thimoteo, 753-Moinhos de Vento  
**Ribeirão Preto, SP**—Rua Cerqueira Cesar, 480, Centro  
**Rio de Janeiro, RJ**—Ladeira da Glória, 98, Glória/ Tel. (021) 285-5643  
**Salvador, BA**—Rua Álvaro Adorno, 17, Brotas/ Tel. (071) 244-1072  
**Santos, SP**—Rua Nabuco de Araújo, 151-Embaré/ Tel. (0132) 21-3596  
**Sao Jose dos Campos, SP**—Rua Paraná, 266-Vila Maria  
**São Paulo, SP**—Rua Bom Pastor, 798, Ipiranga (mail: C. P. 4855/ Tel. (011) 63-1674  
**São Paulo, SP (Centro Cultural)**—Rua Itavuru, 269-Indianapolis  
**Sorocaba, SP**—Rua Cesário Motta, 130, Centro  
**Vitória, ES**—Rua Chafic Murad, 218, Praia do Soá/ Tel. (027) 227-9860

### FARM COMMUNITIES

**Caruaru, Pernambuco**—Distrito de Murici (mail: Rua do Norte, 61, Sala 3, Centro)  
**Pindamonhangaba, SP (New Gokula)**—Bairro Riberao Grande (mail: Caixa Postal 108, CEP 12.400/ Tel. (0122) 42-5002

### RESTAURANT

**Belém, Pará (Śrī Kṛṣṇa Prasāda)**—Av. Gentil Bittencourt, Passagem Mac Dowell, 96 (entre Dr. Moraes e Benjamin Constant/ Tel. (091) 222-1886

## MEXICO

**Guadalajara**—Pedro Moreno 1791, Sector Juarez, Jalisco/ Tel. 26-12-78  
**Mexico City**—Gob. Tiburcio Montiel 45, San Miguel Chapultepec, Mexico, D.F. 18/ Tel. (905) 271-0132  
**Mexico City**—Govinda's Cultural Center, Insurgentes Sur 2384-1, Mexico City 01000 D.F./ Tel. 548-9323  
**Monterrey**—Zaragoza 1007, nte. Zona centro/ Tel. 74-6974  
**Morelia**—Ticatemé No. 52 pte., Col. Selix Ireta 58070, Morelia, Mich.  
**Vera Cruz**—Calle 3, Carebelas No. 784, Fraccionamiento Reforma/ Tel. 50759

### FARM COMMUNITY

**Tulancingo, Hidalgo (Nueva Gauja-Manjāla Bhūmī)**—(contact ISKCON Mexico City)

## PERU

**Arequipa**—Jerusalén 402/ Tel. 229523  
**Cuzco**—San Juan de Dios 285/ Tel. 222353  
**Lima**—Pasaje Soles 101 Santa Maria-Chosica/ Tel. 910891  
**Lima**—Schell 615 Miraflores  
**Trujillo**—Bolívar 738/ Tel. 259523

### FARM COMMUNITY

**Hare Krishna-Correo De Bella Vista**—DPTO De San Martín

### RESTAURANTS

**Arequipa**—(at ISKCON Arequipa)  
**Cuzco**—Espaderos 128  
**Lima**—Schell 634 Miraflores

## OTHER COUNTRIES

**Bogota, Colombia**—Calle 63A, # 10-62, Chapinero/ Tel. 249-5797  
**Bogota, Colombia**—Transversal 1a, # 56-22, Alto Chapinero/ Tel. 255-8742  
**Buenos Aires, Argentina**—Centro Bhaktivedanta, Andonaequi 2054, (1431/ Tel. 515567  
**Calli, Colombia**—Avenida 2 EN, # 24N-39/ Tel. 68-88-53  
**Caracas, Venezuela**—Prolongación Ave. Las Palmas, Calle Capriles, Quinta Pollita/ Tel. 782-1939  
**Christ Church, Barbados**—31 Goodland Park/ Tel. (809) 42-84209  
**Cochabamba, Bolivia**—P.O. Box 3988/ Tel. 46441  
**Concepción, Chile**—Nonguen, 588/ Tel. 23150  
**Córdoba, Argentina**—Montevideo 950, Paso de los Andes/ Tel. (051) 262229  
**Crabwood Creek, Guyana**—Grant 1803, Sec. D, Corentyne, Berbice  
**Essequibo Coast, Guyana**—New Navadvipa Dham, Mainstay, Essequibo Coast  
**Georgetown, Guyana**—24 Uitvlugt Front, West Coast Demerara  
**Guatemala, Guatemala**—Apartado Postal 1534  
**Guayaquil, Ecuador**—Ave 6 de Marzo # 4313 y Rosendo Aviles/ Tel. 348697  
**La Paz, Bolivia**—Calle 16 Obrajes 460 (mail: P.O. Box 10278/ Tel. 783556  
**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)  
**Pereira, Colombia**—Carrera 5a, # 19-36  
**Rosario, Argentina**—Centro Bhaktivedanta, Corrientes 925, Rosario 2000  
**Santa Cruz, Bolivia**—P.O. Box 4920/ Tel. 40146 (31571)  
**San Jose, Costa Rica**—Centro Cultural govinda, 235 mtrs. norte del Banco Anglo, San Pedro (mail: Apdo. 166, 1002/ Tel. 34-1218  
**San Salvador, El Salvador**—Avenida Universitaria 1132, Media Cuadra al sur de la Embajada Americana, San Salvador (mail: P.O. Box 1506/ Tel. 25-96-17  
**Santiago, Chile**—Manuel Carvallo 771, Nunoe/ Tel. 392734  
**Santo Domingo, Dominican Republic**—Calle Cayetano Rodriguez No. 254  
**Trinidad and Tobago, West Indies**—Prabhupada Ave., Longdenville, Chaguanas

### FARM COMMUNITIES

**Buenos Aires, Argentina (Bhaktilata Puri)**—(contact Centro Bhaktivedanta, Buenos Aires)  
**Colombia (Nueva Mathura)**—Cruzero del Guali, Municipio de Galote, Valle del Cauca/ Tel. 612688 en Cali  
**Guayaquil, Ecuador (Nuevo Nilacala)**—(contact ISKCON Guayaquil)  
**Guyana**—Seawell Village, Corentyne, East Berbice  
**San Jose, Costa Rica**—Granja Nueva Goloka Vrindavana, Carretera a Paraiso, de la entrada del Jardin Lancaster (por Calle Concava), 200 metros as sur (mano derecha) Cartago (mail: Apdo. 166, 1002/ Tel. 51-6752  
**San Salvador, El Salvador**—Carretera a Santa Ana, Km. 34, Canton Los Indios, Zapotitán, Dpto. de La Libertad

### RESTAURANTS

**Cuenca, Ecuador**—Govinda's, Annexo Hotel, Crespo  
**Guatemala, Guatemala**—Callejón Santandés a una cuadra abajo de Guatel, Panajachel Solola  
**Guayaquil, Ecuador**—Govinda's (contact ISKCON Guayaquil)  
**La Paz, Bolivia**—Restaurant Mañjari, Calle Potosí 1315, esq. Colón  
**San Salvador, El Salvador**—25 Avenida Norte 1132  
**Santa Cruz, Bolivia**—Restaurant Govinda's, Calle Florida 594, esq. Cañoto  
**Santa Cruz, Bolivia**—Snack Govinda, Av. Argomosa (1° anillo), esq. Bolívar





**Kṛṣṇa, the Lord of All Living Entities**

# THE VEDIC

## Transcendental Comment

### GIVING MY LIFE FOR NOBLE BILGE

by Jayādvaīta Swami  
(Vṛndāvana, India)

**L**ima, Peru: Several feet overhead against a gray-and-white marble wall on the departures side of the Jorge Chavez International Airport, foot-high black letters, all capitals, announce, “TENGO EL ORGULLO DE SER PERUANO.” That is, “I have the pride of being Peruvian.”

Well, for crying out loud, what is there to be so proud of? I have the pride of belonging to a small Latin American nation whose empire got wiped out four centuries ago. Now really! And why should I be so proud to be Peruvian rather than, say, Argentinean, or Chilean, or Colombian, or for that matter Australian, Bulgarian, or Japanese?

This national pride reminds me of my days at Dwight Morrow High School in Englewood, New Jersey. Whether in basketball, football, or whatever, our Maroon Raiders were supposed to be the best. When they trounced Tenafly, Bergenfield, or Cresskill, we were victorious. And when our Raiders lost—damn!

But I did for one could never figure it out. What did I care for Englewood? After all, tomorrow my family might move a few miles over into Tenafly, and then the victories and damns would be reversed. As far as I could see, it was stupid.

And I grew up feeling the same way about national pride. Why should I feel so proud to be American? Cross the border into Canada, and everything's pretty much the same. So what's the big deal? If I'm born in New York, I'm supposed to get all worked up about the Stars and Stripes? And guys born in Montreal are supposed to get all teary-eyed over a Maple Leaf?

That's one thing I liked about Kṛṣṇa consciousness. It came right out and said, “This is stupid.” And it had even better reasons than I did.

According to the philosophy of Lord Kṛṣṇa, I'm not my body. I'm the spark of consciousness within the body. My body is a *thing*, a machine, a vehicle, a tempo-

rary physical arrangement of muscles, nerves, blood, guts, skin, hair, eyeballs. That's *me*? The very idea is absurd.

Yet I stand up for that absurdity with great pride. “I'm an American,” I announce. Yet what am I really saying but “I am this body”? My body was born in America, so *I* am American. What nonsense.

According to Lord Kṛṣṇa, for the real me, the conscious self within the body, there is no birth or death. So where's the question of being American, Canadian, Peruvian, or any such noble bilge?



I am eternal. But in illusion—in utter ignorance and bewilderment—I identify myself with something I'm not. I get scrambled in a mess of bodily labels, and I get so serious about them that I'm even ready to give my life for them.

“I only regret,” said the American patriot Nathan Hale just before the British hanged him, “that I have but one life to lose for my country.”

Wrong again!

Lord Śrī Kṛṣṇa says that we don't have “but one life”; we've got scads of them—thousands, millions, an inestimably long

queue of them, stretching back to since no one remembers when.

But while living within one such body, I, the bewildered spark of consciousness, get so wrapped up in my false bodily identity that I devote myself, surrender myself, to that pitifully ridiculous thing. I live for it and die for it. And at the time of death my fixation on it, my engrossment in it, my stupid corporeal idealism carries me forward to another round of birth and death in another body of the same crummy, perishable nature. *Mens insana in corpore insano.*

According to Lord Śrī Kṛṣṇa, the sane person is the one who devotes himself to getting out of illusion, to breaking free from bewilderment and putting an end to birth and death. When we give up our false identity, Lord Kṛṣṇa says, and realize our real identity as spiritual beings, we regain our spiritual nature. And then birth and death cease to exist, like a bad dream when a person wakes up.

To bring about this awakening is the purpose of chanting the Hare Kṛṣṇa mantra. When our mind gets off the body and back to the spirit and comes back in touch with Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, we return to our eternal, natural consciousness, or Kṛṣṇa consciousness.

Meanwhile, as long as we devote ourselves to a messy mechanism of blood, bones, hair, and guts, and the labels that go with it—those proud designations of family, nation, race, and gender—we are no better, Lord Kṛṣṇa says, than foolish asses. That's why, seen spiritually, “I am proud of being American” or “I am proud of being Peruvian” translates into “I am proud of being an ass.”

### BACK TO YOU

by Kṛṣṇa Dharma dāsa  
(Manchester, England)

**A**s we are all too well aware, we have lately had our share of disasters, and many people are left still trying to cope with the effects of them.

Whether a tragedy is manmade or natu-

# OBSERVER

ary on the Issues of the Day

ral, its aftermath leaves everyone asking, "Why did it happen?" Public inquiries and disaster committees do little to assuage the grief of those most affected and always fail to answer the question "Why did the tragedy befall us and not others?" People look to their religions for answers and solace, but how well do they provide these? Many people suffer quite a test—and often a loss—of faith in God when subjected to terrible suffering.

Soon after the crash of the airliner in Scotland last December, relatives of victims admitted they had lost much faith in the existence of God. "If God is good and just, then how can innocent children and good men die in such a way?" This is the essence of their doubt, and it seems like a good question. And since most major disasters are taken as "acts of God," the question becomes even more pertinent.

Perhaps we should start with a definition of God before considering this question. Dictionaries define God as "the Supreme Being" and "the creator and controller of the universe." These definitions should not provoke any argument. Therefore, being supreme, God must have the ability to prevent the death of seemingly innocent people. Yet He does not do so. Why? We cannot say He is incapable, for we then reduce Him to something less than supreme and therefore not God.

Could it be, then, that God is not always good? Perhaps He enjoys killing, as some persons do. But what kind of people are these? Are they godly? Do saints devoted to the service of the Lord act like that? Obviously not. Then neither does God, the source of godly qualities.

Recently, I attended a church service and heard in the sermon that God suffers along with us. I thought this didn't make any sense. Suffering is unwanted. If God suffers, again He loses His supremacy and thus His position as God.

Some may think that these considerations prove that God cannot exist. If He does exist, He must be all-good and all-powerful. But since innocent people are suffering, He obviously is not there, or else He would have prevented it.

There is, though, another possibility

not yet considered: The suffering inflicted on us is not occurring by chance; it is deserved. An all-powerful and all-knowing God is awarding us the results of our own actions. This would surely be a fair system; we are already bound by a similar system in the form of state laws. If we break the law, we become fugitives until caught and punished. This is called justice.

Yet there still seem to be certain problems even with this idea. Perhaps I have been guilty of unpleasant deeds worthy of retribution, but what about the children, who are so often the victims of suffering?



"Why me?"

How could they deserve it?

The *Bhagavad-gītā* (2.22) offers a plausible solution: "As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones." What we are now seeing is not the complete picture; we have lived before.

Imagine that you go to the cinema and arrive late, just in time to see on the screen a boy being beaten with a stick. You might feel sorry for him and become angry at his aggressor. But perhaps in the previous

scene he had been shown stealing from a helpless old lady. Similarly, in real life we are seeing the results of previous activities, of which we are now unaware.

Someone might argue, "Well, all right, that appears to make sense, but I cannot remember any previous lives. Even if I did something wrong, what is the use of getting the reaction now? Will it serve as a punishment if the crime is forgotten?"

But would it be a valid excuse if a criminal on trial claimed amnesia and that he therefore had no recollection of his alleged crime? If eyewitnesses prove his guilt, should he be punished, even if, as he claims, he really has forgotten?

Punishment may not be the best word to use when referring to God's dealings with us. We learn from the Vedic literature that God acts only out of love, just like the father who sees his child acting foolishly and endangering himself. He may scold the child quite severely, but that is out of love. He does not want the child to hurt himself by acting in a dangerous way. It is not that the father derives pleasure from punishing the child.

Sometimes the reaction for a particular act is obvious. If we overeat, we'll have to endure stomachache. Sometimes the reaction is not so obvious. In any case, all of us have to endure many types of suffering despite our best efforts to avoid them. These are all reactions to past deeds. The *Bhagavad-gītā* (13.21) states, "The living entity is the cause of the various sufferings and enjoyments in this world."

The cycle of action and reaction is called *karma*. The word and the concept are fairly well known, but how does *karma* work? What type of action produces what type of reaction? These are important questions indeed when we consider large-scale suffering. Can it be averted?

This raises another question: How can many people share the same fate and die together in big disasters? But consider: How can many innocent animals die together in one slaughterhouse? The Vedic literature suggests there is a connection.

As I read the newspaper account of the airplane tragedy in Scotland, something caught my eye. Lockerbie, where the plane

fell, is famous for its "lamb fairs," fetes put on for and by the meat industry. In fact, there is an abattoir in the very center of the village. The wording of the report went as follows: "On the slope above the abattoir was a scene of utter devastation." I reflected that within the abattoir there was another scene of devastation.

Implicit in the acceptance of the idea of *karma* is the need to accept a whole value structure: What is right and what is wrong? The frame of reference is provided by Vedic knowledge: "The right path of action is given by the Supreme Lord Himself."

Some people have difficulty accepting

that God makes the rules and that when we break them we suffer. But it is impossible to find an alternative explanation that accounts for events as we witness them, if we include God in the picture—which we must. For is it not the exclusion of God that brings about all of the calamities in the first place? ❧

## FRIENDSHIP

(continued from page 12)

meets someone equally qualified, he feels threatened, and he will want to challenge that person. And if he meets someone more qualified, he will criticize and denigrate him to try to bring him down. If a materialist's superior falls from grace, or even dies, a materialist feels glad because of the new opportunity for himself.

In contrast, a devotee does not feel pressure from anyone else's existence or actions, because he is convinced that Kṛṣṇa is unlimited and that everything in relation to the Lord has unlimited potential. He knows that the wealth of his own spiritual knowledge will increase the more he tries to share it with others. If it is not distributed freely, it will dry up. He knows that his *guru* and Kṛṣṇa are pleased if he tries to reach out to those less advanced or less fortunate. If Kṛṣṇa is pleased, what is there left to achieve?

A devotee likes to work as a humble member of a team, and therefore he is relaxed with his peers and happy to serve Kṛṣṇa with them. Together they can relish hearing and chanting Lord Kṛṣṇa's glories. To advance in Kṛṣṇa consciousness, one must learn how to associate with devotees and how to hear from the right persons about Kṛṣṇa. A devotee is delighted to receive an advanced devotee of the Lord. In-

stead of trying to pull him down, he wishes to see that devotee become even more elevated. He thinks, "How nicely this person is serving Kṛṣṇa! Let me try to serve Kṛṣṇa like him."

In *The Nectar of Instruction*, Śrīla Rūpa Gosvāmī discusses six ways in which devotees can relish spiritual relationships. The first two are "giving and receiving charity and gifts." The next two are "revealing one's mind to another devotee and inquiring about the confidential service of the Lord." We should reveal our mind openly to our friends and learn to inquire confidentially about spiritual matters. We should primarily be concerned with each other's spiritual health because the soul is the real person within the body.

A Kṛṣṇa conscious person can talk about anything, but the basis of the conversation is always Kṛṣṇa. Once in England Śrīla Prabhupāda was talking with race-car driver Graham Hill, who didn't know much about spiritual life. For half an hour they jovially talked about car racing. Then Mr. Hill mentioned that when driving at high speeds, he sometimes felt he was a hair's breadth away from death. Immediately Śrīla Prabhupāda began speaking about more important matters, related to Mr. Hill's eternal existence beyond the body, expertly elevating him to a higher level of consciousness. This is the real meaning of friendship—to inspire confidence and friendship in a person by

genuine concern and then point him in the right direction.

The last two features of exchange mentioned by Rūpa Gosvāmī are "offering and accepting *kṛṣṇa-prasādam* [food offered to Kṛṣṇa]." Giving and accepting gifts of food have always been symptoms of friendship. In the Vedic culture a person is not enthusiastic to eat alone with his family. He likes to have a guest for lunch. Traditionally, in the absence of a guest a householder would go to the street and request any hungry person to come and share the meal.

My father once told me I would be lucky if I made one or two real friends throughout my life. When I joined ISKCON, I thought, "I've got thousands of friends now." In an ideal spiritual society, one no doubt does have millions of friends, but deep, spiritual friendship requires spiritual maturity. For a lasting friendship, friends must have a common goal, a common object of love. If our friendship is founded on pleasing Kṛṣṇa without material considerations, there is hope of achieving an absolute and perfect friendship. To the degree that selfishness creeps in, the sanctity of the relationship suffers. Because Kṛṣṇa is the reservoir of all pleasure, His devotee becomes fully satisfied in His blissful association. In such a position, the devotee can always give to others without motivation or interruption. That is the basis of spiritual friendship. ❧

## UNIVERSE

(continued from page 8)

Kurukṣetra, but that protection is available to every devotee of God who transcends the material conception of life. Kṛṣṇa explains in the *Gītā* that we are not our material bodies, which time controls and destroys, but rather eternal, spiritual individuals within the body. Through the agency of material nature, Kṛṣṇa has awarded us these bodies to fulfill our desires to enjoy separately from Him. As pure souls, however, we have nothing to do with matter, our eternal constitutional position being to enjoy blissful, deathless life by serving Kṛṣṇa, the complete Personality of Godhead.

Although Kṛṣṇa, out of love, has let us

leave His service, He also, through His energy of time, reminds us that our desires to enjoy on our own are illusory. We simply can't enjoy apart from Him, just as a finger cannot nourish itself apart from the whole body. Even while wandering life after life through material nature, we are indirectly connected to Him, since matter is His energy. And while wandering, we have a lesson to learn from the fact that time over and over again destroys our material bodies and all the other manifestations of material nature.

Arjuna and his brothers were exempt from time's devastation because they were pure devotees of Kṛṣṇa. They had no interest in the material world, even while discharging their royal duties. Such devotion as theirs is transcendental and eternal, beyond the jurisdiction of time. Not only Ar-

juna, but every pure devotee is safe from time's all-devouring mouths. Even when devotees' bodies are destroyed in time, it is superficial to say the devotees have died.

After seeing the universal form, Arjuna prayed for Kṛṣṇa to reveal again His original, two-armed form, and Kṛṣṇa consented. As a devotee, Arjuna specifically loved Kṛṣṇa, the original Personality of Godhead. He had appreciated the universal form; it had awed him and elicited his respectful prayers. But you can't *love* the universal form's terrifying, all-devouring features, so Arjuna was not, in the final account, much interested in them.

Following Arjuna's example, we may also desire to serve the original Personality of Godhead, Kṛṣṇa, rather than contemplate His universal form and confront the devastating faces of time. ❧

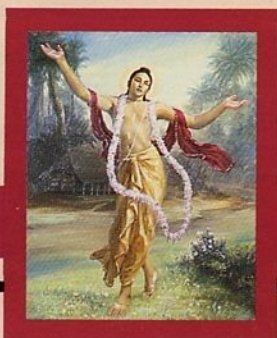


# Every Town

# And Village

The worldwide activities of the International

Society for Krishna Consciousness (ISKCON)



## Ratha-yātrā Comes to Durban

**Durban, South Africa**—More than fifty thousand people flocked to Durban's beachfront on December 29 and 30 for the ancient Indian celebration of Ratha-yātrā—the Festival of the Chariots—held by ISKCON devotees for the first time on a large scale in South



South Africa's first full-scale Ratha-yātrā proceeds along a seaside drive in Durban.

Africa. Durban temple president Indradyumna Swami coordinated the festival. His efforts and those of devotees and members of the congregation of the Rādhā-Rādhānātha Temple of Understanding in Chatsworth helped make the festival a resounding success.

Hundreds of chanting devotees pulled on the ropes drawing the fifteen-meter-high chariot, which carried the deities of Lord Jagannātha, Lord Balarāma, Lady Subhadrā, and Śrīla Prabhupāda. As the parade moved along Durban's popular Marine Parade, spectators jostled for positions to get their share of the fifty thousand sweets that were tossed out.

The parade culminated in a two-

day festival at the beachfront amphitheater. The festival included open-air exhibits and a stage show of continuous entertainment: devotional chanting, drama, films, discourses, and classical Indian music and dance by local artists. Seventy thousand plates of *prasādam* (food offered to Kṛṣṇa) were distributed.

Durban's mayor, Mr. Derek Watterson, delivered the opening address. He gave great credit to ISKCON for having built the spectacular temple in Chatsworth, for putting on the Festival of the Chariots, and for promoting love and peace among all races of people in South Africa.

All the major newspapers in Natal gave the festival extensive coverage. The *Natal Mercury* ran a large full-color photo of the chariot on the front page with the caption "Beachfront Spectacle." The South African Broadcasting Corporation filmed the festival.

Durban's Publicity Association director, Andrzej Kiepiela, remarked, "In addition to providing both local residents and visitors with free entertainment, the



Guest speaker at the Ratha-yātrā, Mayor Derek Watterson, with Indradyumna Swami (left) and Girirāja Swami.

festival will contribute toward harmony between communities, as it provides an insight into the cultural and religious life of India. I believe it will become a traditional part of the Durban summer holiday festivities, as it has in other cities throughout the world."

## Gurukula Cake-and-Book Drive

**Gainesville, Florida**—The girls of the Vaiṣṇava Academy here spent the two weeks before Christmas last year on the school's eighth annual Prabhupāda Marathon, distributing Śrīla Prabhupāda's books and *Back to Godhead* magazines and raising money for the school



Aditi dāsī presents a *Back to Godhead* magazine, while Caitanya dāsī (second from right) and Nītai Karuṇa dāsī look on.

by selling cakes. The girls baked the cakes themselves and offered them to the Deities of Śrī Śrī Gaura-Nītai at ISKCON's New Ramaṇa-reti farm here before distributing them to the public. Going door-to-door to stores and homes, the ten girls, ages ten to sixteen, sold almost six hundred cakes and distributed two thousand

pieces of literature about Kṛṣṇa.

The girls' academy, headed by Lakṣmīmaṇi-devī dāsī, was originally located in Lake Huntington, New York. Before coming to Gainesville, the school spent a couple of years in State College, Pennsylvania, home of Pennsylvania State University. While the girls were selling their cakes in Tampa, Florida, they met former Pennsylvania State University football stars Joe and Larry Hamilton, who now play for the Tampa Buccaneers. "God must have sent you," one of them said. The brothers invited the girls in, took five books and four cakes, and eagerly spent time hearing about Kṛṣṇa consciousness.

The girls had many similar

experiences. People often eagerly took several issues of *Back to Godhead*.

"It's important to recognize," said Lakṣmīmaṇi dāsī, "that although these are normal teen-age girls—with all the distractions that entails—still, they enthusiastically worked eight hours a day for two weeks preaching Kṛṣṇa consciousness."

The leading distributor, twelve-year-old Caitanya dāsī, sold 150 cakes.

## NEWS BRIEFS

The Pakistani Bhaktivedanta Book Trust recently published

Sindhi editions of *Bhagavad-gītā As It Is* and *Kṛṣṇa, the Supreme Personality of Godhead*. Earlier publications include *Kṛṣṇa, the Reservoir of Pleasure* in Sindhi, and *The Perfection of Yoga, Śrī Īsopaniṣad*, and *Kṛṣṇa, the Reservoir of Pleasure* in Urdu. Pakistani devotees have distributed fifty thousand books in Sindhi and Urdu.

ISKCON's Mayāpura Candrodaya Mandir in West Bengal is a popular attraction for pilgrims to the land of Lord Caitanya's pastimes. Jayapatāka Swami, who has been overseeing the project for many years, recently gave India's director general of police a tour of the complex. He explained the plans for a Vedic city that will be built there. The director general accepted a copy of the *Śrīmad-Bhāgavatam*, and his wife took beads for chanting Hare Kṛṣṇa.

The education minister of the Indian state of Manipur also visited recently and expressed his appreciation of Lord Caitanya's teachings.

## RESOURCES

Now your television can bring you closer to Kṛṣṇa. Videocassettes from ITV (ISKCON Television) bring the spiritual vision of Kṛṣṇa into your home.

See the pastimes of Lord Kṛṣṇa and Lord Rāma. . . . Visit the centers of the Hare Kṛṣṇa movement around the world. . . . Attend classes given by Śrīla Prabhupāda himself. . . . Relish the life story of Śrīla Prabhupāda in *Your Ever Well-Wisher*.

Almost 100 shows to choose from. Top-quality, low-priced videocassettes. Available in 1/2-inch, 3/4-inch, NTSC (American), and PAL (overseas).

For a full catalog, send \$1.00 (U.S.) to ITV, P.O. Box 1015, Culver California 90232, USA.

In Australasia, write to ITV, P.O. Box 2329, Sydney, N.S.W. 2001, Australia.

### Have a computer and modem?

Log on to the ISKCON Education BBS: (213) 837-9713. Daily: 6:00 P.M. to 9:00 A.M. Weekends: twenty-four hours.

## 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 any Hare Kṛṣṇa center will gladly tell you more about the meaning of the festivals listed here.

### Month of Madhusūdana (April 22–May 20)

**May 1**—Disappearance anniversary of Śrīla Vṛndāvana dāsa Ṭhākura, author of *Śrī Caitanya Bhāgavata*, a famous biography of Lord Caitanya Mahāprabhu.

**May 2**—Trisprśā Mahā-dvādaśī. Fasting from grains and beans.

**May 5**—Appearance anniversary of Śrīla Gadādhara Paṇḍita, a close associate of Lord Caitanya.

**May 8**—Beginning of Candana-yātrā, the festival of anointing Lord Jagannātha with sandalwood pulp for twenty-one days.

**May 14**—Appearance anniversary of Śrīmatī Sītā-devī, the consort of Lord Rāmacandra. Appearance anniversary of Śrīmatī Jāhnavā-devī, the consort of Lord Nityānanda. Disappearance anniversary of Śrīla Madhu Paṇḍita, a great devotee of Lord Caitanya.

**May 16**—Mohinī Ekādaśī. Fasting from grains and beans.

**May 18**—Disappearance anniversary of Śrīla Jayānanda Prabhu.

**May 19**—Nṛsīṁha Caturdaśī, the appearance anniversary of Lord Nṛsīṁhadeva, the half-man, half-lion incarnation. Fasting till 2:00 P.M., followed by feasting.

**May 20**—Appearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master. Appearance anniversary of Śrīla Śrīnivāsa Ācārya, one of the principal associates of Lord Caitanya. Disappearance anniversary of Śrīla Parameśvara Purī, an associate of Lord Caitanya.

### Month of Trivikrama (May 21–June 19)

**May 25**—Disappearance anniversary of Śrīla Rāmānanda Rāya, an intimate associate of Lord Caitanya.

**May 31**—Aparā Ekādaśī. Fasting from grains and beans.

**June 1**—Appearance anniversary of Śrīla Vṛndāvana dāsa Ṭhākura, author of *Śrī Caitanya-Bhāgavata*, a famous biography on Lord Caitanya.

**June 13**—Disappearance anniversary of Śrīla Baladeva Vidyābhūṣaṇa, a famous spiritual master in the Gauḍīya Vaiṣṇava *sampradāya* (disciplic succession), and the author of *Govinda Bhāṣya*, an important commentary on the *Vedānta-sūtra*. Appearance anniversary of Śrīmatī Gaṅgamātā Gosvāmī, a famous woman spiritual master in the Gauḍīya Vaiṣṇava *sampradāya*.

**June 15**—Pāṇḍava Nirjalā Ekādaśī. Fasting from grains and beans.

## Book Section

# 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 TWENTY-ONE

#### Conversation Between Manu and Kardama

In this installment of our continuing presentation of *Śrīmad-Bhāgavatam*, the sage Maitreya describes to Vidura, a great devotee of Lord Kṛṣṇa, the Lord's conversation with Kardama Muni, in which the Lord foretells Kardama's marriage to Devahūtī, the daughter of Svāyambhuva Manu.

#### TEXT 28

समाहितं ते हृदयं यत्रेमान् परिवत्सरान् ।  
सा त्वां ब्रह्मन्नुपवधुः काममाशु भजिष्यति ॥२८॥

*samāhitam te hr̥dayam  
yatremān parivatsarān  
sā tvām brahman nr̥pa-vadhūḥ  
kāmam āśu bhajisyati*

*samāhitam*—has been fixed; *te*—your; *hr̥dayam*—heart; *yatra*—on whom; *imān*—for all these; *parivatsarān*—years; *sā*—she; *tvām*—you; *brahman*—O *brāhmaṇa*; *nr̥pa-vadhūḥ*—the princess; *kāmam*—as you desire; *āśu*—very soon; *bhajisyati*—will serve.

#### TRANSLATION

That princess, O holy sage, will be just the type you have been thinking of in your heart for all these long years. She will soon be yours and will serve you to your heart's content.

#### PURPORT

The Lord awards all benedictions according to the heart's desire of a devotee, so the Lord informed Kardama Muni, “The girl who is coming to be married with you is a princess, the daughter of Emperor Svāyambhuva, and so just suitable for your purpose.” Only by God's grace can one get a nice wife just as he desires. Similarly, it is only by God's grace that a girl gets a husband suitable to her heart. Thus it is said that if we pray to the Supreme Lord in every transaction of our material existence, everything will be done very nicely and just suitable to our heart's desire. In other words, in all circumstances we must take shelter of the Supreme Personality of Godhead and depend completely on His decision. Man proposes, God disposes. The fulfillment of desires, therefore, should be entrusted to the Supreme Personality of Godhead; that is the nicest solution. Kardama Muni desired only a wife, but because he was a devotee of the Lord, the Lord selected a wife for him who was the Emperor's daughter, a princess. Thus Kardama Muni got a wife beyond his expectation. If we depend on the choice of the Supreme Personality of Godhead, we will receive benedictions in greater opulence than we desire.

It was also significantly noted here that Kardama Muni was a *brāhmaṇa*, whereas Emperor Svāyambhuva was a *kṣatriya*. Therefore, intercaste marriage was current even in those days. The system was that a *brāhmaṇa* could marry the daughter of a *kṣatriya*, but a *kṣatriya* could not marry the daughter of a *brāhmaṇa*. We have evidences from the history of the Vedic age that Śukrācārya offered his daughter to Mahārāja Yayāti, but the King had to refuse to marry the daughter of a *brāhmaṇa*;

only with the special permission of the *brāhmaṇa* could they marry. Intercaste marriage, therefore, was not prohibited in the olden days, many millions of years ago, but there was a regular system of social behavior.

#### TEXT 29

या त आत्मभृतं वीर्यं नवधा प्रसविष्यति ।  
वीर्ये त्वदीये ऋषय आधास्यन्त्यञ्जसात्मनः ॥२९॥

*yā ta ātma-bhṛtam vīryam  
navadhā prasaviṣyati  
vīrye tvādīye ṛṣaya  
ādhāsyantyañjasātmanah*

*yā*—she; *te*—by you; *ātma-bhṛtam*—sown in her; *vīryam*—the seed; *nava-dhā*—nine daughters; *prasaviṣyati*—will bring forth; *vīrye tvādīye*—in the daughters begotten by you; *ṛṣayaḥ*—the sages; *ādhāsanti*—will beget; *añjasā*—in total; *ātmanah*—children.

#### TRANSLATION

She will bring forth nine daughters from the seed sown in her by you, and through the daughters you beget, the sages will duly beget children.

#### TEXT 30

त्वं च सम्यगनुष्ठाय निदेशं म उशत्तमः ।  
मयि तीर्थाकृतान्नेषक्रियार्थो मां प्रपत्स्यसे ॥३०॥

*tvam ca samyag anuṣṭhāya  
nideśam ma uśattamaḥ  
mayi tīrthi-kṛtāṣeṣa-  
kriyārtho mām prapatsyase*

*tvam*—you; *ca*—and; *samyak*—properly; *anuṣṭhāya*—having carried out; *nideśam*—command; *me*—My; *uśattamaḥ*—completely cleansed; *mayi*—unto Me; *tīrthi-kṛta*—having resigned; *aṣeṣa*—all; *kriyā*—of actions; *arthah*—the fruits; *mām*—to Me; *prapatsyase*—you will attain.

#### TRANSLATION

With your heart cleansed by properly carrying out My command, resigning to Me the fruits of all your acts, you will finally attain to Me.

#### PURPORT

Here the words *tīrthi-kṛtāṣeṣa-kriyārthah* are significant. *Tīrtha* means a sanctified place where charity is given. People used to go to places of pilgrimage and give munificently in charity. This system is still current. Therefore the Lord said, “In order to sanctify your activities and the results of your actions, you will offer everything unto Me.” This is also confirmed in *Bhagavad-gītā*: “Whatever you do, whatever you eat, whatever you sacrifice, the result should be given to Me only.” In another place in *Bhagavad-gītā* the Lord said, “I am the enjoyer of all sacrifices, all penances and everything done for the welfare of mankind or society.” All activities, therefore, whether for the welfare of family, society, country or humanity at large, must be performed in Kṛṣṇa consciousness. That is the instruction given by the Lord to Kardama Muni. Mahārāja Yudhiṣṭhira welcomed Nārada Muni: “Wherever you are pres-

ent, that place becomes sanctified because the Lord Himself is always seated in your heart." Similarly, if we act in Kṛṣṇa consciousness under the direction of the Lord and His representative, then everything is sanctified. This is the indication given to Kardama Muni, who acted on it and therefore received the most excellent wife and child, as will be disclosed in later verses.

#### TEXT 31

कृत्वा दयां च जीवेषु दत्त्वा चाभयमात्मवान् ।  
मय्यात्मानं सह जगद् द्रक्ष्यस्यात्मनि चापि माम् ॥३१॥

*kṛtvā dayāṁ ca jīveṣu  
dattvā cābhayam ātmavān  
mayy ātmānaṁ saha jagad  
drakṣyasy ātmani cāpi mām*

*kṛtvā*—having shown; *dayāṁ*—compassion; *ca*—and; *jīveṣu*—toward living beings; *dattvā*—having given; *ca*—and; *abhayam*—assurance of safety; *ātma-vān*—self-realized; *mayi*—in Me; *ātmānam*—yourself; *saha jagat*—along with the universe; *drakṣyasi*—you will perceive; *ātmani*—in yourself; *ca*—and; *api*—also; *mām*—Me.

#### TRANSLATION

Showing compassion to all living entities, you will attain self-realization. Giving assurance of safety to all, you will perceive your own self as well as all the universes in Me, and Myself in you.

#### PURPORT

The simple process of self-realization for every living entity is described here. The first principle to be understood is that this world is a product of the supreme will. There is an identity of this world with the Supreme Lord. This identity is accepted in a misconceived way by the impersonalists; they say that the Supreme Absolute Truth, transforming Himself into the universe, loses His separate existence. Thus they accept the world and everything in it to be the Lord. That is pantheism, wherein everything is considered to be the Lord. This is the view of the impersonalist. But those who are personal devotees of the Lord take everything to be the property of the Supreme Lord. Everything, whatever we see, is the manifestation of the Supreme Lord; therefore, everything should be engaged in the service of the Lord. This is oneness. The difference between the impersonalist and the personalist is that the impersonalist does not accept the separate existence of the Lord, but the personalist accepts the Lord; he understands that although He distributes Himself in so many ways, He has His separate personal existence. This is described in *Bhagavad-gītā*: "I am spread all over the universe in My impersonal form. Everything is resting on Me, but I am not present." There is a nice example regarding the sun and the sunshine. The sun, by its sunshine, is spread all over the universe, and all the planets rest on the sunshine. But all the planets are different from the sun planet; one cannot say that because the planets are resting on the sunshine, these planets are also the sun. Similarly, the impersonal or pantheistic view that everything is God is not a very intelligent proposal. The real position, as explained by the Lord Himself, is that although nothing can exist without Him, it is not a fact that everything is Him. He is different from everything. So here also the Lord says: "You will see everything in the world to be nondifferent from Me." This means that everything should be considered a product of the Lord's energy, and therefore everything should be employed in the service of the Lord. One's energy should be utilized for one's self-interest. That is the perfection of the energy.

This energy can be utilized for real self-interest if one is compassionate. A person in Kṛṣṇa consciousness, a devotee of the Lord, is always compassionate. He is not satisfied that only he himself is a devotee, but he tries to distribute the knowledge of devotional service to everyone. There are many devotees of the Lord who faced many risks in distributing the devotional service of the Lord to people in general.

It is also said that a person who goes to the temple of the Lord and worships with great devotion, but who does not show sympathy to people in general or show respect to other devotees, is considered to be a third-class devotee. The second-class devotee is he who is merciful and compassionate to the fallen soul. The second-class devotee is always cognizant of his position as an eternal servant of the Lord; he therefore makes friendships with devotees of the Lord, acts compassionately toward the general public in teaching them devotional service, and refuses to cooperate or associate with nondevotees. As long as one is not compassionate to people in general in his devotional service to the Lord, he is a

third-class devotee. The first-class devotee gives assurance to every living being that there is no fear of this material existence: "Let us live in Kṛṣṇa consciousness and conquer the nescience of material existence."

It is indicated here that Kardama Muni was directed by the Lord to be very compassionate and liberal in his householder life and to give assurance to the people in his renounced life. A *sannyāsī*, one in the renounced order of life, is meant to give enlightenment to the people. He should travel, going from home to home to enlighten. The householder, by the spell of *māyā*, becomes absorbed in family affairs and forgets his relationship with Kṛṣṇa. If he dies in forgetfulness, like the cats and dogs, then his life is spoiled. It is the duty of a *sannyāsī*, therefore, to go and awaken the forgetful souls with enlightenment of their eternal relationship with the Lord and to engage them in devotional service. The devotee should show mercy to the fallen souls and also give them the assurance of fearlessness. As soon as one becomes a devotee of the Lord, he is convinced that he is protected by the Lord. Fear itself is afraid of the Lord; therefore, what has he to do with fearfulness?

To award fearlessness to the common man is the greatest act of charity. A *sannyāsī*, or one who is in the renounced order of life, should wander from door to door, from village to village, from town to town and from country to country, all over the world as far as he is able to travel, and enlighten the householders about Kṛṣṇa consciousness. A person who is a householder but is initiated by a *sannyāsī* has the duty to spread Kṛṣṇa consciousness at home; as far as possible, he should call his friends and neighbors to his house and hold classes in Kṛṣṇa consciousness. Holding a class means chanting the holy name of Kṛṣṇa and speaking from *Bhagavad-gītā* or *Śrīmad-Bhāgavatam*. There are immense literatures for spreading Kṛṣṇa consciousness, and it is the duty of each and every householder to learn about Kṛṣṇa from his *sannyāsī* spiritual master. There is a division of labor in the Lord's service. The householder's duty is to earn money because a *sannyāsī* is not supposed to earn money but is completely dependent on the householder. The householder should earn money by business or by profession and spend at least fifty percent of his income to spread Kṛṣṇa consciousness; twenty-five percent he can spend for his family, and twenty-five percent he should save to meet emergencies. This example was shown by Rūpa Gosvāmī, so devotees should follow it.

Actually, to be one with the Supreme Lord means to be one with the interest of the Lord. Becoming one with the Supreme Lord does not imply becoming as great as the Supreme Lord. It is impossible. The part is never equal to the whole. The living entity is always a minute part. Therefore his oneness with the Lord is that he is interested in the one interest of the Lord. The Lord wants every living entity to always think about Him, to be His devotee and always worship Him. This is clearly stated in *Bhagavad-gītā*: *man-manā bhava mad-bhaktaḥ*. Kṛṣṇa wants everyone always to think of Him. Everyone should always offer obeisances to Kṛṣṇa. This is the will of the Supreme Lord, and devotees should try to fulfill His desire. Since the Lord is unlimited, His desire is also unlimited. There is no stoppage, and therefore the service of the devotee is also unlimited. In the transcendental world there is unlimited competition between the Lord and the servitor. The Lord wants to fulfill His desires unlimitedly, and the devotee also serves Him to fulfill His unlimited desires. There is an unlimited oneness of interest between the Lord and His devotee.

#### TEXT 32

सहाहं स्वांशकलया त्वद्वीर्येण महामुने ।  
तव क्षेत्रे देवहृत्यां प्रणेष्ये तत्त्वसंहिताम् ॥३२॥

*sahāhaṁ svāṁśa-kalayā  
tvad-vīryeṇa mahā-mune  
tava kṣetre devahūtyāṁ  
praṇeṣye tattva-saṁhitām*

*saha*—with; *aham*—I; *sva-amśa-kalayā*—My own plenary portion; *tvad-vīryeṇa*—by your semen; *mahā-mune*—O great sage; *tava kṣetre*—in your wife; *devahūtyām*—in Devahūti; *praṇeṣye*—I shall instruct; *tattva*—of the ultimate principles; *saṁhitām*—the doctrine.

#### TRANSLATION

O great sage, I shall manifest My own plenary portion through your wife, Devahūti, along with your nine daughters, and I shall instruct her in the system of philosophy that deals with the ultimate principles or categories.

## PURPORT

Herein the word *svāṁśa-kalayā* indicates that the Lord would appear as the son of Devahūti and Kārdama Muni as Kapiladeva, the first proponent of the Sāṅkhya philosophy, which is mentioned here as *tattva-saṁhītā*. The Lord foretold to Kārdama Muni that He would appear in His incarnation Kapiladeva and would propagate the philosophy of Sāṅkhya. Sāṅkhya philosophy is very well known in the world as propagated by another Kapiladeva, but that Sāṅkhya philosophy is different from the Sāṅkhya which was propounded by the Lord Himself. There are two kinds of Sāṅkhya philosophy: one is godless Sāṅkhya philosophy, and the other is godly Sāṅkhya philosophy. The Sāṅkhya propagated by Kapiladeva, son of Devahūti, is godly philosophy.

There are different manifestations of the Lord. He is one, but He has become many. He divides Himself into two different expansions, one called *kalā* and the other *vibhinnāṁśa*. Ordinary living entities are called *vibhinnāṁśa* expansions, and the unlimited expansions of *viṣṇu-tattva*, such as Vāmana, Govinda, Nārāyaṇa, Pradyumna, Vāsudeva and Ananta, are called *svāṁśa-kalā*. *Svāṁśa* refers to a direct expansion, and *kalā* denotes an expansion from the expansion of the original Lord. Baladeva is an expansion of Kṛṣṇa, and from Baladeva the next expansion is Saṅkarṣaṇa; thus Saṅkarṣaṇa is *kalā*, but Baladeva is *svāṁśa*. There is no difference, however, among Them. This is very nicely explained in the *Brahma-saṁhītā* (5.46): *dīpārcir eva hi daśāntaram abhyupetya*. With one candle one may light a second candle, with the second a third and then a fourth, and in this way one can light up thousands of candles, and no candle is inferior to another in distributing light. Every candle has the full potential candlepower, but there is still the distinction that one candle is the first, another the second, another the third and another the fourth. Similarly, there is no difference between the immediate expansion of the Lord and His secondary expansion. The Lord's names are considered in exactly the same way; since the Lord is absolute, His name, His form, His pastimes, His paraphernalia and His quality all have the same potency. In the absolute world, the name Kṛṣṇa is the transcendental sound representation of the Lord. There is no potential difference between His quality, name, form, etc. If we chant the name of the Lord, Hare Kṛṣṇa, that has as much potency as the Lord Himself. There is no potential difference between the form of the Lord whom we worship and the form of the Lord in the temple. One should not think that one is worshipping a doll or statue of the Lord, even if others consider it to be a statue. Because there is not potential difference, one gets the same result by worshipping the statue of the Lord or the Lord Himself. This is the science of Kṛṣṇa consciousness.

## TEXT 33

मैत्रेय उवाच

एवं तमनुभाष्याथ भगवान् प्रत्यगक्षजः ।  
जगाम बिन्दुसरसः सरस्वत्या परित्रितात् ॥३३॥

*maitreya uvāca*  
*evam tam anubhāṣyātha*  
*bhagavān pratyag-akṣajaḥ*  
*jaḡāma bindusarasah*  
*sarasvatyā pariśrītāt*

*maitreyaḥ uvāca*—the great sage Maitreya said; *evam*—thus; *tam*—to him; *anubhāṣya*—having spoken; *atha*—then; *bhagavān*—the Lord; *pratyak*—directly; *akṣa*—by senses; *jaḥ*—who is perceived; *jaḡāma*—went away; *bindu-sarasaḥ*—from Lake Bindu-sarovara; *sarasvatyā*—by the River Sarasvatī; *pariśrītāt*—encircled.

## TRANSLATION

Maitreya went on: Thus having spoken to Kārdama Muni, the Lord, who reveals Himself only when the senses are in Kṛṣṇa consciousness, departed from that lake called Bindu-sarovara, which was encircled by the River Sarasvatī.

## PURPORT

One word in this verse is very significant. The Lord is stated here to be *pratyag-akṣaja*. He is imperceptible to material senses, but still He can be seen. This appears to be contradictory. We have material senses, but how can we see the Supreme Lord? He is called *adhokṣaja*, which means that He cannot be seen by the material senses. *Akṣaja* means "knowledge perceived by material senses." Because the Lord is not an object that can

be understood by speculation with our material senses. He is also called *ajita*; He will conquer, but no one can conquer Him. What does it mean, then, that still He can be seen? It is explained that no one can hear the transcendental name of Kṛṣṇa, no one can understand His transcendental form, and no one can assimilate His transcendental pastimes. It is not possible. Then how is it possible that He can be seen and understood? When one is trained in devotional service and renders service unto Him, gradually one's senses are purified of material contamination. When one's senses are thus purified, then one can see, one can understand, one can hear and so on. The purification of the material senses and perception of the transcendental form, name and quality of Kṛṣṇa are combined together in one word, *pratyag-akṣaja*, which is used here.

## TEXT 34

निरीक्षतस्तस्य ययावदेष-  
सिद्धेश्वराभिष्टुतसिद्धमार्गः ।  
आकर्णयन् पत्ररयेन्द्रपक्षै-  
रुच्चारितं स्तोममुदीर्णसाम ॥३४॥

*nirīkṣataḥ tasya yayāu aśeṣa-*  
*siddheśvarābhiṣṭuta-siddha-mārgaḥ*  
*ākarnayan patra-rathendra-pakṣair*  
*uccāritaṁ stomam udīrṇa-sāma*

*nirīkṣataḥ tasya*—while he was looking on; *yayāu*—He left; *aśeṣa*—all; *siddha-īvara*—by liberated souls; *abhiṣṭuta*—is praised; *siddha-mārgaḥ*—the way to the spiritual world; *ākarnayan*—hearing; *patra-ratha-indra*—of Garuda (king of birds); *pakṣaiḥ*—by the wings; *uccāritaṁ*—vibrated; *stomam*—hymns; *udīrṇa-sāma*—forming the *Sāma Veda*.

## TRANSLATION

While the sage stood looking on, the Lord left by the pathway leading to Vaikuṅṭha, a path extolled by all great liberated souls. The sage stood listening as the hymns forming the basis of the *Sāma Veda* were vibrated by the flapping wings of the Lord's carrier, Garuda.

## PURPORT

In the Vedic literature it is stated that the two wings of the transcendental bird Garuda, who carries the Lord everywhere, are two divisions of the *Sāma Veda* known as *bṛhat* and *rathāntara*. Garuda works as the carrier of the Lord; therefore he is considered the transcendental prince of all carriers. With his two wings Garuda began to vibrate the *Sāma Veda*, which is chanted by great sages to pacify the Lord. The Lord is worshiped by Brahmā, by Lord Śiva, by Garuda and other demigods with selected poems, and great sages worship Him with the hymns of Vedic literatures, such as the *Upaniṣads* and *Sāma Veda*. These *Sāma Veda* utterances are automatically heard by the devotee when another great devotee of the Lord, Garuda, flaps his wings.

It is clearly stated here that the sage Kārdama began to look to the path by which the Lord was being carried to Vaikuṅṭha. It is thus confirmed that the Lord descends from His abode, Vaikuṅṭha, in the spiritual sky, and is carried by Garuda. The path which leads to Vaikuṅṭha is not worshiped by the ordinary class of transcendentalists. Only those who are already liberated from material bondage can become devotees of the Lord. Those who are not liberated from material bondage cannot understand transcendental devotional service. In *Bhagavad-gītā* it is clearly stated, *yatatām api siddhānām*. There are many persons who are trying to attain perfection by striving for liberation from material bondage, and those who are actually liberated are called *brahma-bhūta* or *siddha*. Only the *siddhas*, or persons liberated from material bondage, can become devotees. This is also confirmed in *Bhagavad-gītā*: anyone who is engaged in Kṛṣṇa consciousness, or devotional service, is already liberated from the influence of the modes of material nature. Here it is also confirmed that the path of devotional service is worshiped by liberated persons, not the conditioned souls. The conditioned soul cannot understand the devotional service of the Lord. Kārdama Muni was a liberated soul who saw the Supreme Lord in person, face to face. There was no doubt that he was liberated, and thus he could see Garuda carrying the Lord on the way to Vaikuṅṭha and hear the flapping of his wings vibrating the sound of Hare Kṛṣṇa, the essence of the *Sāma Veda*.

(continued in next issue)

At Christmastime these kids  
go underground—to give the gift of love.

# SUBWAY SAVIORS

by MURALĪVĀDAKA DĀSA  
PHOTOS BY MARINO A. GALLO

The screeching of the subway car announces our arrival at the next station. “Gentlemen, this is it!” I say, lifting a box of *Back to Godhead* magazines as I get up. The subway grinds to a halt, and seven young men surge toward the sliding doors. As we step onto the platform, a disembodied voice crackles: “Thirty-fourth Street-Harold Square—Macy’s. Have a nice holiday.”

“Is this where we distribute?” Nine-year-old Jaya Śacī, the youngest member of our intrepid band, is on his first Christmas book-distribution marathon in New York City.

“No, not here. We go upstairs to the next level. It’s much better there!” replies fourteen-year-old Kīrtana, veteran of four subway campaigns. Kīrtana is not only the senior “man” in distribution experience, but his hard work and enthusiasm over the years have established him as one of the best. In fact, he wasn’t even scheduled to go this year, but he begged his parents and his teacher, me, to allow him to come.

Moving amid the bustling crowd and incessant noise of the subways, I remember the beginning of last year’s marathon. When we first arrived, a New York City policeman began to stare intently at us. He pointed and waved, indicating that someone should come over. As I started toward him, I noticed he was pointing vigorously to someone other than me. He called out, “You! You!” He wanted Kīrtana.

Glancing apprehensively at me for per-

mission, Kīrtana slowly went over to the officer. Engrossed, we all watched as the policeman and Kīrtana had a short, animated conversation. Suddenly the officer grabbed Kīrtana by the arm and began shaking his hand. Both of them broke into huge smiles.

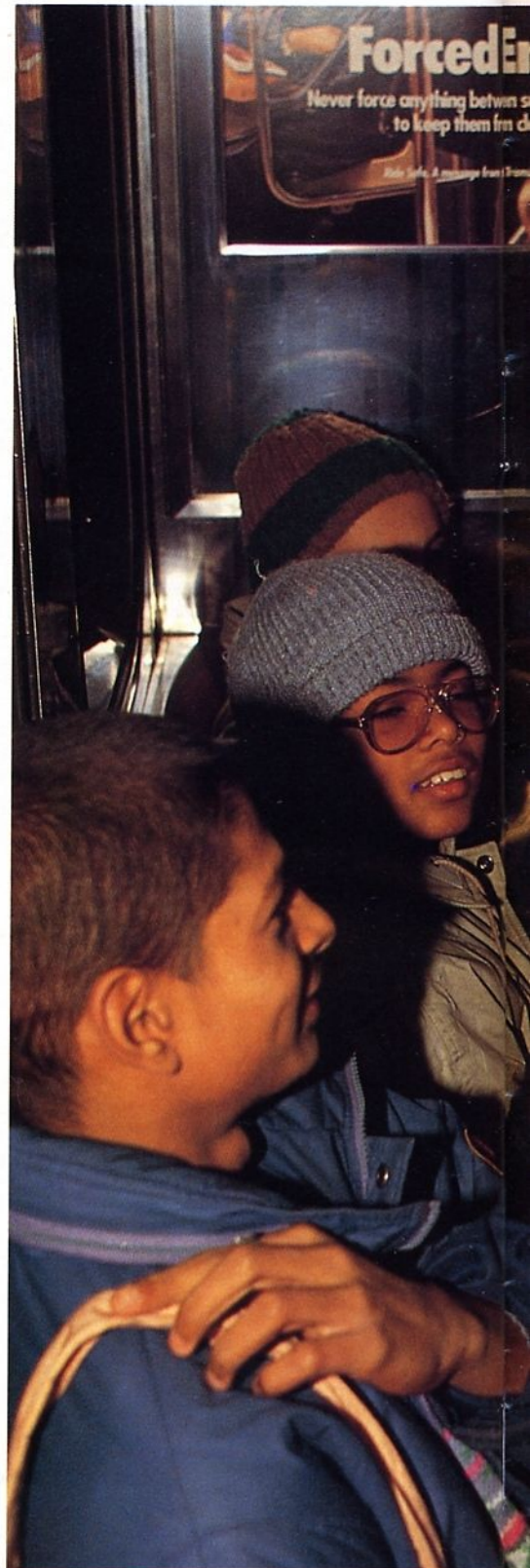
Kīrtana came running back. “Muralī-vādaka Prabhu, you know what happened? When I got over there, the policeman said, ‘I know you, young man. Isn’t your name Kīrtana? I remember you from last year.’ Then he grabbed my hand and started shaking it, saying, ‘Keep up the good work, son!’”

Thirty-fourth Street station is well patrolled by police, who have always looked kindly on our efforts to distribute our Society’s literature here every Christmas. That’s one reason I keep bringing the boys back here. And because the station is underground, the boys are sheltered from the inclement weather.

Coming to the top of the stairs, we’re greeted by the acrid smell of perspiration and urine.

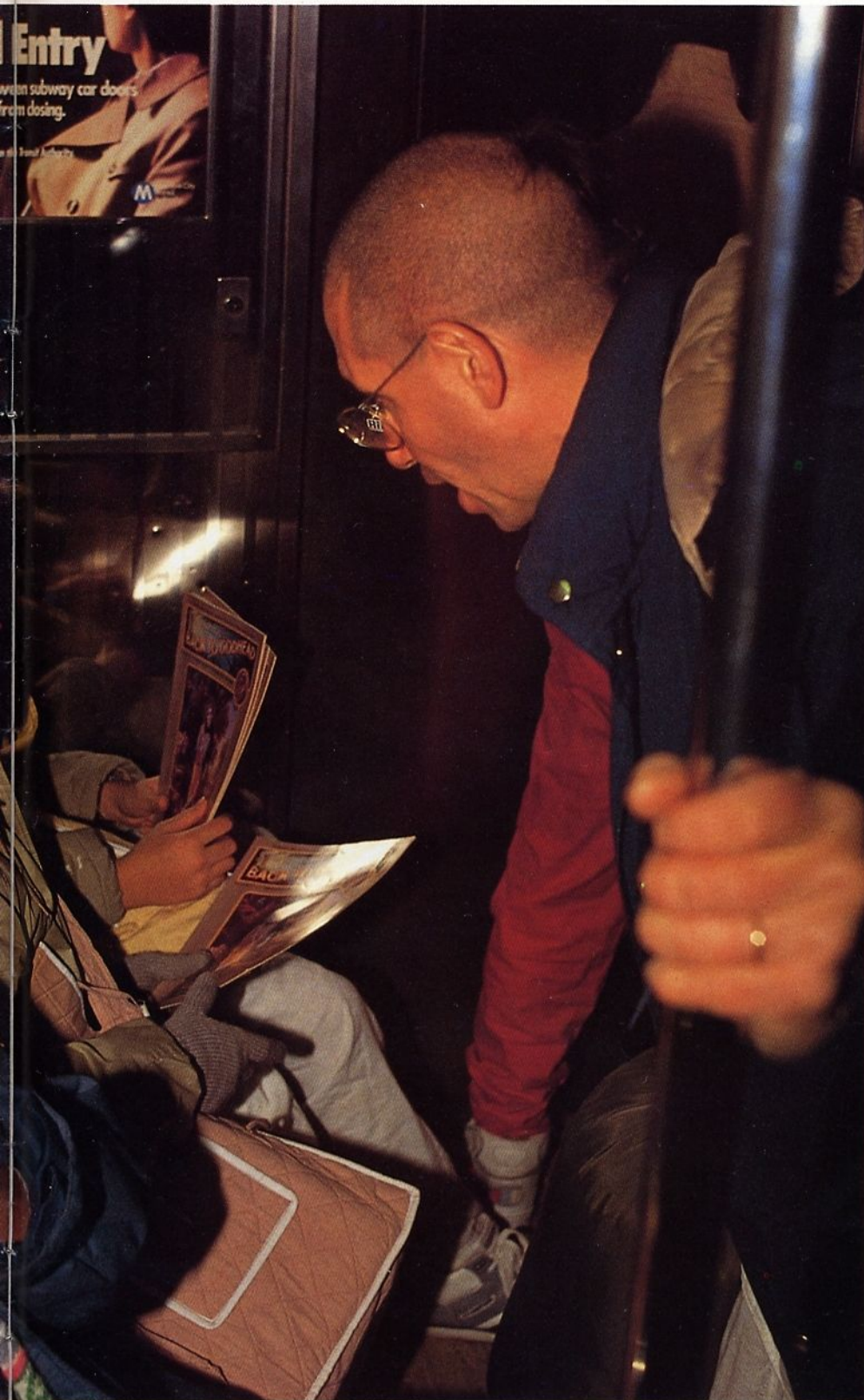
“Look! Look!” says Jaya Śacī, pointing to two vagrants sleeping atop sheets of cardboard and covered with an assortment of coats long ago discarded by their original owners. “Do they live here?” His innocence contrasts sharply with the callous, unseeing attitude of the New Yorkers racing past the prostrate figures.

“That’s nothing!” replies Govinda dāsa, who will turn twelve on Christmas day. This is his third year, and he speaks with

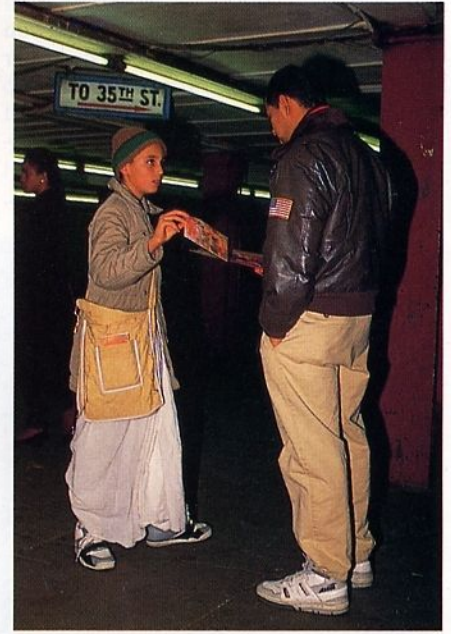


confidence. “Coming down here is like going to one of the hellish planets described in the Fifth Canto of the *Bhāgavatam*. You’ll see lots of strange things.”

A group of Peruvian musicians is performing to a large crowd in a spot designated for such activities. “Who are they?” asks Sītā Rāma, as I hurry to the pole that for the last four years sheltered our books,



A pre-mission briefing in a subway car (left) from Muralivādaka dāsa prepares the boys for a challenging day of book distribution in New York City. Below, Govinda dāsa captures a local's interest with a BTG and follows with a Spanish book.



But when the spiritual sparks come into this material world, they become covered with a material body and forget the Lord and their relationship with Him.

We can awaken our original, eternal consciousness of God through *bhakti-yoga*, or devotional service. It begins with hearing about God and culminates in pure love for Him. By giving someone a magazine about Kṛṣṇa, these boys are helping the forgetful souls progress toward life's perfection.

Kṛṣṇa is very eager for us to return to His kingdom. Therefore He sends His representatives and even comes Himself. Out of His infinite love for His fallen children, the Lord descended five hundred years ago as Śrī Caitanya Mahāprabhu just to show by His example the process of reaching out and giving the forgetful souls an opportunity to reawaken their eternal love for Him and to return back home to Godhead. Thus the activity these boys are about to begin is the highest welfare work, and it follows the tradition set by Kṛṣṇa Himself.

As I look out at the seven bright faces straining to hear what I'm about to say, I realize that they are as familiar with this philosophy as I am. As students in the *gurukula*, a school where spiritual values are an integral part of the curriculum, they learn that the act of reaching out to others

coats, and any weary warrior in need of a break. Sītā Rāma, eleven, has been affectionately nicknamed "Pundit" by the adults who live on the farm in Florida where our school is located. The next eight days will often find him happily engaged in lengthy philosophical discussions with people three, four, and five times his age.

One, two, three, four, five, six, seven. I

count heads silently. "Everyone come here for a second." As they gather round, I think of what last-minute encouragement or inspiration I can offer them.

This activity of trying to give people literature about the Supreme Lord is based on a very profound philosophy. According to the Vedic literature, the self is purely spiritual, an infinitesimal part of the Lord.

with knowledge about Kṛṣṇa is the logical and practical culmination of their studies.

"Approach as many people as possible. You can give the magazine for free if they really want it, but ask everyone for a donation; they'll be more likely to read the magazine and reluctant to throw it away. OK, ready?" They all nod.

"Oh, one more thing." Eight years of experience in training children in book distribution has taught me a little about what difficulties to expect. "The number of books you distribute and how much you collect is up to Kṛṣṇa. He's the controller of all results. But we can try really hard, no matter what happens. That's a practical demonstration of our love for Him. Remember, it's not going to be easy to get someone to take a book about God. OK, go to it."

Like a well-drilled football team breaking the huddle, the boys whirl and enter the masses of people whizzing by.

"Excuse me, sir; here's your gift."



"A holiday gift, Ma'am. Here you go."  
"Get your Christmas gift yet?"

The girls and boys of our Vaiṣṇava Academy have been distributing books for eight years now, and yet as I watch I'm struck anew at this amazing experience: children trying to stop frenzied New Yorkers to give them a book about Kṛṣṇa.

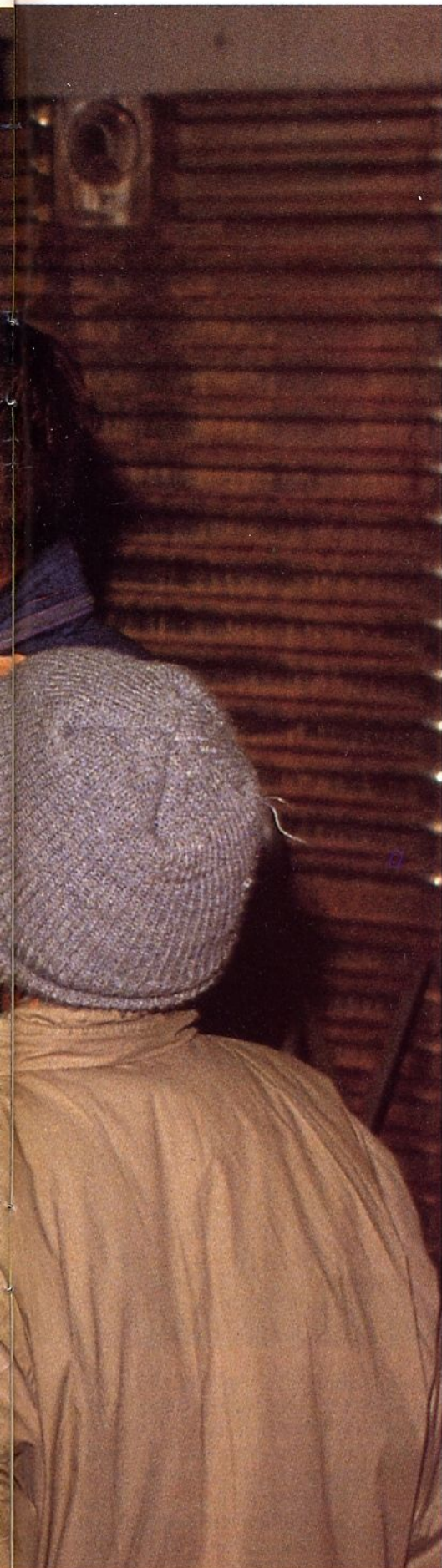
I focus in on Kṛṣṇa dāsa. Although he's only nine and this is his first time in New York City, he goes about the distribution as if he were in the familiar setting of our farm in Florida or his home in Dallas.

"Here's your gift," he says to a fashionably dressed man in his early thirties. The man stops, reaches down, and, taking the magazine in his hand, stares at Kṛṣṇa dāsa. "This is for me? Is it free?" the man says, a bit surprised at the sight of a shaven-headed boy wearing a *dhotī* and standing just about even with his belly.

"You can have it free," Kṛṣṇa dāsa replies gravely, "if you promise to read it. But it would be nice if you gave a donation." This is too much for the cosmopoli-







tan New Yorker. He bursts out laughing while he reaches into his pocket to give Kṛṣṇa dāsa some change. "Is this all right?"

"Yes, thank you very much. Hare Kṛṣṇa." Kṛṣṇa dāsa replies very seriously. Carefully putting the money away, he takes out another magazine. "Excuse me, Ma'am; here's your gift!"

The boys quickly settle into a routine. Approaching person after person until one finally stops, they patiently try to persuade people of all sizes, shapes, and philosophies to take a *Back to Godhead* magazine or a book and give a donation.

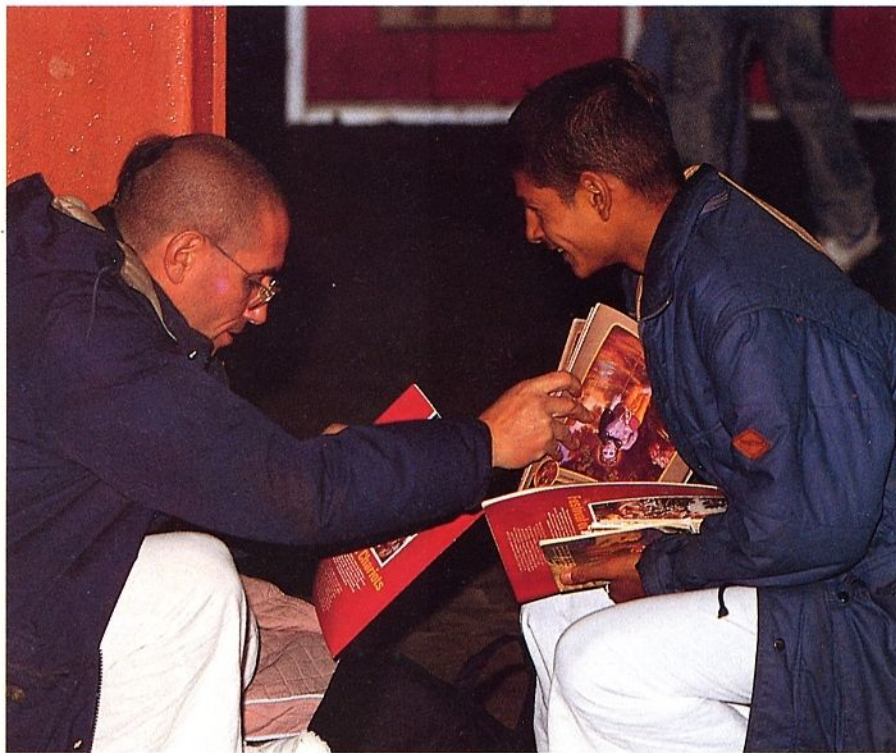
"More magazines, please!" Pavan Kumar, at sixteen the oldest of the boys, comes over to where I'm standing. Pavan's father is a seventh-generation Āyur-vedic

Pavan continues, smiling, "you have several names, so why can't God?" The man liked that. He took a magazine and gave me a dollar."

Of course, not everyone's nice. Uddhava is thirteen and from Trinidad. He walks slowly toward me, a look of frustration on his face. "I give up! No one will even stop! Take a book? They won't even look at me or say anything. They act just like I'm not even there. And then, finally, one man stops. That guy!"

Uddhava points out an immaculately groomed man about forty, an overcoat over his dark, well-tailored suit. But he's staring in our direction as if trying to burn us to ashes with his glance.

Uddhava continues: "He took the magazine in his hand and said to me, 'Is this gift



The joy of serving Kṛṣṇa is revealed in the face of Uddhava dāsa (far left). At left, a subway conductor hears about Kṛṣṇa after getting a BTG from Pavan Kumar. Above, Muralivādaka loads up Pavan Kumar with spiritual ammunition.

physician in Lucknow, India. Pavan, who will be the eighth-generation practitioner, joined us a year and a half ago. Last year was his first marathon, and the culture shock of coming from a well-to-do neighborhood in Lucknow to the depths of the New York subways was a bit much for him. This year, it's a different story.

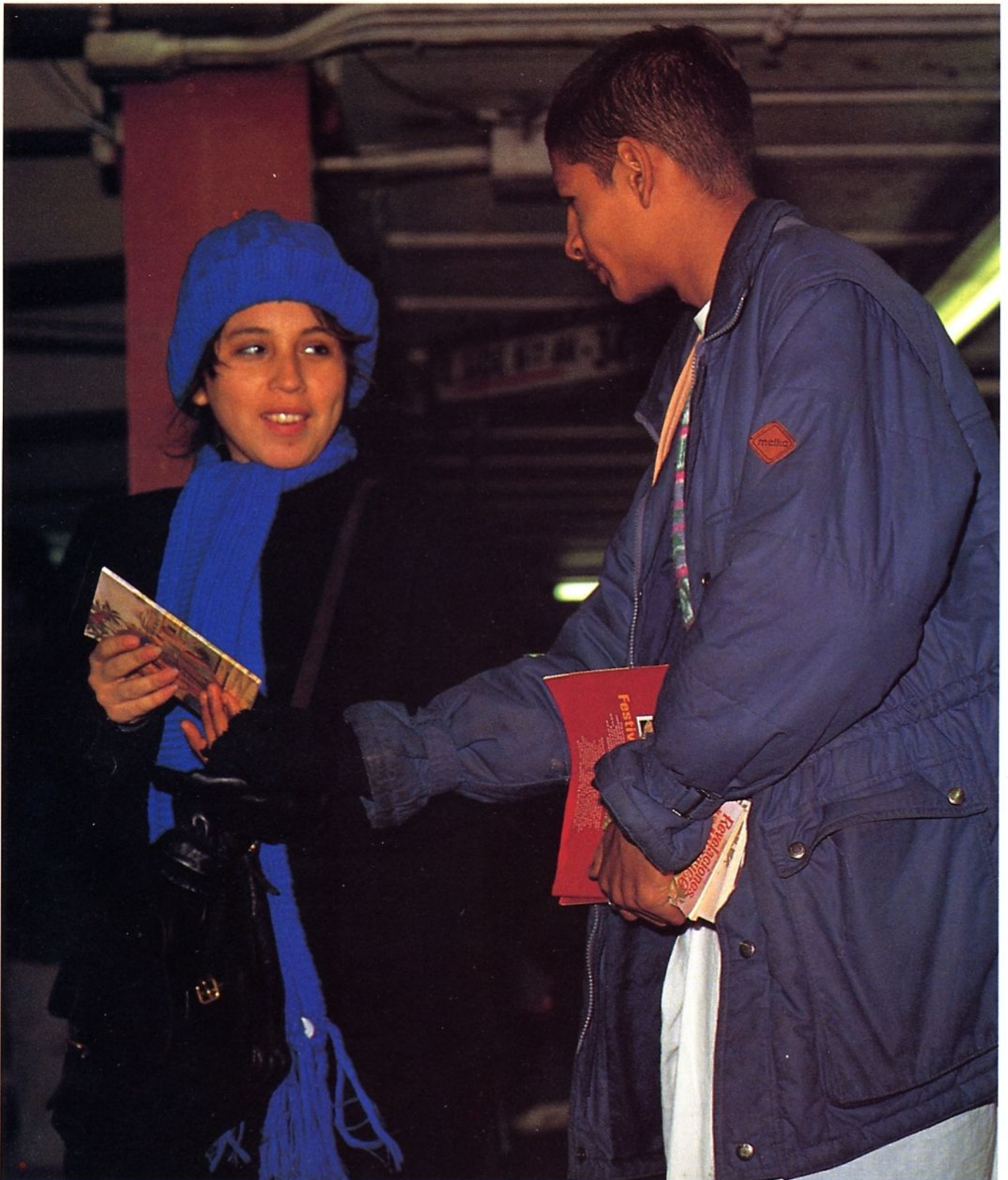
"The last man I approached was a Muslim," Pavan says as I ready more books for him. "He was nice. I explained to him that we all worship the same God; it's just that He has different names. 'Just like you,' "

for me?" I told him yes. Then with a grotesque smile, he held the magazine right in front of my face and ripped it to pieces!"

We talk about how hard it is to get people to listen to God's message, and not only for Hare Kṛṣṇa devotees. In all religious traditions, great souls encounter difficulties. Christmas celebrates the birth of one such personality who met a violent reaction to his preaching.

This short discussion rekindles Uddhava's enthusiasm, and he's off. The *Vedas* say that this material world is a place where people want to forget God, and our young heroes are getting firsthand experience of this.

As the days go by, the boys become more and more absorbed in the marathon. They ask if I can take a group out early, before breakfast, and a group out



after everyone else is done at night.

And so the “special forces” are inaugurated. Two and a half hours before the nine o’clock breakfast is served at the Brooklyn temple, three boys and I go out to the subways. This time we don’t go to any one station but simply ride the trains. Walking through the cars, the boys ask each of the passengers to take a magazine.

Often they sit down next to a person and talk about Kṛṣṇa consciousness. When the train stops, it’s off to the next car.

Our main arena is still Thirty-fourth Street. The boys get a wide range of responses. Govinda tells of a woman interrupting his conversation with someone: “This is horrible, disgusting. Stop immediately!” She raves on while a second

woman enters the scene talking even louder—“This is wonderful. I love what you’re doing. Please continue.” The first woman, stunned by this sudden turn of events, becomes silent and then storms away. Then the second lady turns to the person Govinda first approached and says “Now take a magazine, and give a donation!” Kīrtana meets someone who saw



Śrīla Prabhupāda at 26 Second Avenue. Govinda meets a professional boxer. Pavan gives a conductor a magazine through a window and gets a donation.

The boys confront many misconceptions about Hare Kṛṣṇa children.

"Do your parents know what you're doing?"

"Yes. They're very proud of me. Would

you like to call and ask them?"

"Why aren't you in school?"

"We are. There's our teacher. We're learning to help people understand God. Isn't that the essence of Christmas?"

"It's horrible that you're forced to do this!"

"Forced? It's fun! As Christmas approaches we can't wait to begin."

Frequently the money collected is the issue at hand.

"You boys are being exploited. You're working hard to collect money and someone is living off the results!"

Kirtana patiently explains: "The money first goes for our expenses. Whatever is left goes to a school project. For example, the money from last year's marathon helped pay for our four-month school trip around America."

Back at the temple, the boys trade stories while taking their meals.

"One nice old lady told me I was the cutest little girl she'd ever seen. So I took off my hat and showed her my shaved head. Boy, was she surprised!" The boys all laugh.

Often the difficulties come up.

"No one would stop for me. They'd just go by and yell curse words at me."

"One man told me if I were his son, he'd beat me bad if he ever caught me doing this."

"One woman told me to get out of there before she called the police! When I offered to take her over and introduce her to one of the policemen, she got all flustered and stormed away."

Occasionally the boys are asked about our girls. They explain that the Vedic system of education is to separate the boys and girls at an early age to insure that each group can concentrate on their studies. But the girls are also out distributing, the boys proudly conclude; they're down south in Florida.

At the Thirty-fourth Street station, a priest comes up to me, shakes my hand, and tells me how intelligent these boys are. "Keep up the good work, and God bless you." A moment later Uddhava dāsa moves in to deliver the mercy. In a moment of discouragement (left), the teacher's there to help.

Kṛṣṇa dāsa had stopped the priest and a conversation had ensued. Uddhava soon joined the discussion.

"When he said he follows Christ, I asked him if he eats meat. He said yes, and I asked, 'Why? When Lord Jesus said "Thou shall not kill," why are you killing the cow?' He tried to say that the cow has no soul. I said, 'The Vedas explain that all living entities are spiritually equal, but they inhabit different kinds of bodies. The cows are living entities just like us. I've got personal realization of this because I take care of the cows and milk them every day on our farm.' Then he stopped arguing, took a magazine, and gave a donation."

Sitā Rāma talks for forty-five minutes with a Christian who finally takes a magazine and gives a dollar. "She couldn't answer the question about a sincere pious person who lives his whole life without any contact with Christians and never hears about Christ. Does he go to hell because he hasn't accepted Jesus? Or is there another way? I told her the Vedas accept

any religion as bona fide if it leads to love of God. That's when she took the magazine and gave a dollar."

Here is the essence of this unique program. When the philosophy of Kṛṣṇa consciousness is challenged and the boys must speak up in its defense, their beliefs and realizations become strengthened. The truth and beauty of the Vedic philosophy become alive and meaningful.

As we head back to the temple on Christmas eve, our marathon finished, we

pass a laundromat. "Can we try in there?" Govinda and Uddhava ask. Mynod sends them running inside. Soon they return, big smiles on their faces. "The last man I approached," Govinda says, "was just sitting and reading a newspaper. 'Here's something much better to read,' I said, giving him a magazine. He looked through it and then took out a ten dollar bill, gave it to me, and said, 'I think what you're doing is great.'" The boys were both laughing. "We think it's great too; a great way to end

a great marathon!"

The *Vedas* reveal that Kṛṣṇa lives within everyone's heart and He is the witness of all our activities. Thus He can reciprocate according to the desires and activities of each person. These children, by their valiant effort to distribute books about Kṛṣṇa, are experiencing realization of the reciprocation a person can feel when he tries to serve God. That's the spiritual lesson our students learn by this program of trying to share a gift of love. ❏

---

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

---

You tell of the soul as being pure consciousness and that we have an original role in the kingdom of God that lies dormant while we experience matter. Some *gurus*, such as the one whose page I'm sending you, teach that we are not the soul, that the soul is only a reflection of the Self, and that in the final realization we understand this. We are absorbed into the effulgence of God when we lose our ego completely. The extinguishing of the individual identity carries with it all *karma*. To become God in the end answers all questions. God is the silent mystery man.

There are many different conceptions of afterlife. But I know that there can't be any separation in our view. There has to be Oneness. Are we all divine beings just playing roles in matter? Why do we want to enter matter?

We are not the mind or the body. We are the spirit soul. Is this statement correct? Is matter only a playground for the soul? And can we experience intensity only in matter?

Walter Seaman, Jr.  
Oxford, Maine

OUR REPLY: You sent a page from a teacher who stated: "You are the Self. The Self never undergoes any change. . . . It doesn't need religion. Does the Self need to realize itself? When did God forget Himself?"

This is the Māyāvāda philosophy—the loose logic that because I am spirit and God is spirit, therefore I am God, you are God, and we don't need religion. According to this philosophy, everything is *māyā*, or illusion: religion is illusion, suffering is illusion, individual identity is illusion, and a personal God is illusion.

The same teacher says, "I've given you some points. Please know that I am not just quoting books or producing some prerecorded ideas. I tell you what I feel." He implies that God-given scripture is untrue or useless, but that his teachings or

feelings are useful.

So, either he is God or he is not God. If he is God, why does he reject his own previous religious teachings? And how can an all-powerful God be under the control of material laws? If we are all one God, why has he realized it when I have not? It seems, then, that he is not God. So of what value are his errant ideas? If everything is illusion, his teachings are also illusion. We should definitely look for a more reliable source of knowledge.

The Absolute is beyond our sense perception and intelligence. We *can* know God, however, because He has communicated with men, and there are records of such communications. Perennial religion teaches that God reveals Himself to qualified devotees and saints. Revelations are contained in many scriptures, the most cogent and complete of which are the Vedic scriptures.

These scriptures explain that just as the emanations of heat and light are different but inseparable from (and therefore one with) the sun, similarly, the Supreme Personality of Godhead's multifarious potencies are simultaneously different and nondifferent from Him. These energies are broadly categorized as three: spiritual, marginal, and material.

The spiritual energy sustains an imperishable transcendental realm. The material energy, or *māyā*, conducts the material realm. And we living entities are called "marginal" because we can enter into either realm.

The living entities, or *jīvātmas*, are individual spiritual parts of the supreme whole, Kṛṣṇa, and like Him are eternal, cognizant, and blissful. We are tiny unique individuals with free will. Thus we are one with yet different from God—one in quality but different in quantity.

As a part of the body serves the whole body, the *jīvātmā* naturally serves and loves Kṛṣṇa. But because love cannot be forced, we have free will and indepen-

## LETTERS

dence to turn from Kṛṣṇa at any time.

The material world offers a tempting alternative, an illusory opportunity to become master rather than servant. *Māyā* misinforms us that we can be the controllers of nature.

Still, it is very difficult to understand how we fell into this material world. Śrīla Prabhupāda recommends that if you fall into the ocean, your first priority is to get out; never mind how you fell in. In our illusioned, conditioned state, it is a waste of time to wonder how we got here. Yet if we simply apply ourselves to the process of getting free of illusion and death, everything will automatically become clear.

Our environment and our bodies sicken, age, and die, despite our best efforts to maintain the status quo. But *māyā* is so strong that despite repeated defeat, we still imagine that we are, or soon will be, God. Kṛṣṇa controls *māyā*, but when we try to imitate Kṛṣṇa, *māyā* controls us.

It is not possible to get out of *māyā*'s control by our own strength. But when we turn to Kṛṣṇa, our perfect friend, He helps us. We may forget Him, but He never forgets us. He remains with us as Supersoul and acts to enlighten us and bring us back to Godhead.

Kṛṣṇa says, "When you surrender to Me, you can easily cross over illusion and material miseries." If we turn to Him, He causes the illusory energy to subside and enriches us with knowledge. But first we must give up our false ego of denying Him or competing with Him. Our real ego and unity with God are in service and love.

We cannot conquer the Absolute by forceful assault. But if we approach Him with love and service, then He may be pleased to reveal Himself to us. This process of approach is called *bhakti-yoga* and must be performed under the guidance of a spiritual master who is a pure devotee of the Lord.

You ask if we can experience intensity only in matter. The answer is that experience is possible only for *conscious* entities. As we become purified of the dulling effects of matter, our consciousness clears and our experience intensifies. In the spiritual realm, pleasure and realization increase without end. ❏

# ŚRĪLA PRABHUPĀDA SPEAKS OUT

## Contending with Crime and Conflict

*This is the continuation of a conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples in New Vrindaban, West Virginia, on June 26, 1976.*

**Śrīla Prabhupāda:** Actually, I've seen in New York that in some quarters, it is so nasty. Disaster. So many storefronts and houses lying vacant. Just after my arrival there, I would sometimes walk to see various parts of the city. Hellish condition. People said it was risky, but [laughing] I did not know that it was risky.

One electrician who was my friend said, "Oh, Swamiji, you are going to that quarter? It is not for you. Don't."

"Oh, I do not care. What have I got that they could take from me?"

So I was going here and there in New York City. So many nasty quarters. London, also. So many houses vacant.

**Disciple:** Śrīla Prabhupāda, some say there is more chance of being killed in New York City than in the jungle. Violent criminals are roaming the neighborhoods to rob and rape, because they know that very often, modern society isn't going to do much to stop them. These thugs can literally get away with murder.

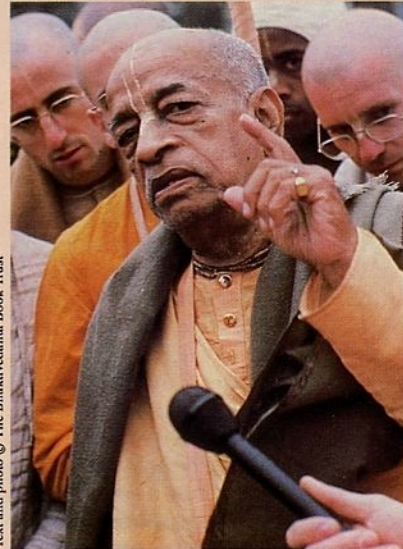
**Śrīla Prabhupāda:** Yes. People warned me not to go to Central Park in the evening. They said at night nobody goes there.

**Disciple:** That's quite true, Śrīla Prabhupāda. At night, ordinary people are afraid to go there. They have to stay inside, behind locked doors. Nobody can go to the park. Except the muggers and killers. They practically own the place.

**Śrīla Prabhupāda:** Such an important park in such an important city, and no one can go there.

**Disciple:** Śrīla Prabhupāda, it seems people are realizing how bad this modern civilization is. But is there anything this civilization has done that's good—even if just by accident? People are hoping against hope, because their civilization is so bad.

**Śrīla Prabhupāda:** Yes. That is why they support this "accident" theory of the universe. Because ordinarily in their civilization, there is no good. There is no possibility of good. But some good may come by accident,



Text and photo © The Bhaktivedanta Book Trust

that's all. Otherwise, *jagato 'hitāḥ*: world destruction—in their civilization, there is only fault.

But accidentally, good sometimes comes. Accidentally, this Kṛṣṇa consciousness movement came here [laughing], although it was already going on in India. Nobody here called for Kṛṣṇa consciousness—the scientists, the politicians. But as if by accident, it came. As if by accident, they got this benefit. They cannot explain the workings of God; therefore, they take everything as an accident.

[To disciple:] Go on reading.

**Disciple** [reading from *Bhagavad-gītā* 16.9]: "The demoniac are engaged in activities that will lead the world to destruction. The Lord states here that they are less intelligent. The materialists, who have no concept of God, think that they are advancing. But according to *Bhagavad-gītā*, they are unintelligent and devoid of all sense. They try to enjoy this material world to the utmost limit and therefore always engage in inventing something for sense gratification. Such materialistic inventions are considered to be advancement of human civilization, but the result is that people grow more and more violent and more and more cruel—cruel to animals and cruel to other human beings. They have no idea how to behave toward one another. Animal killing is very prominent amongst demoniac people. Such people are considered the

enemies of the world, because ultimately they will invent or create something which will bring destruction to all. Indirectly, this verse anticipates the invention of nuclear weapons, of which the whole world is today very proud. At any moment war may take place, and these atomic weapons may create havoc. Such things are created solely for the destruction of the world, and this is indicated here. Due to godlessness, such weapons are invented in human society; they are not meant for the peace and prosperity of the world."

**Śrīla Prabhupāda:** Now discuss.

**Disciple:** If we look back over this century, Śrīla Prabhupāda, we can't find many years of peace. The Russo-Japanese War, the First World War, the Second World War, the Korean War, the Vietnam War, and hundreds of what they call "low-intensity conflicts." But always some kind of war going on. Whether in the Middle East or Latin America or Africa, people are always fighting over land and industrial resources. It seems some kind of war always has to be going on.

**Śrīla Prabhupāda:** Yes, always some war. "Cold war" or "hot war," as they say. When there is the fire of physical combat, that is a hot war. And when there are diplomacy and politics, that is a cold war. So war is going on. Sometimes it is hot; sometimes it is cold. There is no peace.

**Disciple:** And what's more, Śrīla Prabhupāda, we even see that among the so-called God conscious communities, still there are such horrible activities going on. Fighting.

**Śrīla Prabhupāda:** No, no, we don't say that all fighting has to stop. We are drawing a distinction between fighting by demons and fighting by demigods. If you are a demon and you come to attack me, then I must defend myself. What can I do?

If you start a war, you are a demon. Shall I decline from fighting you? "No, no, I am a demigod—I shall not fight. You can kill me." Is that intelligent? I'll have to fight.

But war starts by the instigation of the demoniac. The Kurukṣetra war—it was not started by Arjuna. It was started by Duryodhana.

(To be continued.)

# NOTES FROM THE EDITOR

## Answering the Skeptics

After I lectured recently to a class of philosophy students, an articulate young man raised his doubts. "I can't see the difference between what you said and what the atheists say," he said. "How do you mystics, who maintain the absolute incomprehensibility of the Deity, differ from skeptics and atheists who assert that the first cause is unknown and unintelligible?"

I replied that the Absolute Truth is not *absolutely* incomprehensible. He is often defined in a negative way, because the nondevotional mentality cannot find Him in the material world, yet He is knowable to some extent through devotional service. Atheists claim that God cannot be known by human beings, and that therefore there is no God. But the theist says that God is so great that He cannot be known by us *unless He reveals Himself*. And even then we can never know Him in full.

My reply didn't silence the skeptical student. He said, "I don't know if you're aware of what Immanuel Kant had to say about this. He said that all these arguments for the existence of God are illusory. Their defect is that they are attempts to understand or justify the existence of God based on phenomena that we encounter in space and time. But if you give an example within space and time—such as the argument that a creation requires a creator—and then extend it to realities lying beyond these phenomena, then it is contradictory. What do you have to say to that?"

I replied, "The basis of your doubt, or Kant's, is that the Supreme Being is beyond the grasp of our finite minds. We also say that. But that doesn't prove Him nonexistent. You must investigate all methods of knowledge before you say that God can never be understood. We Kṛṣṇa conscious theists respect the natural theistic explanation of God. Yes, the mysterious and complicated nature of the universe does suggest a superior intelligence or designer. But explanations such as this are only partial. The ultimate knowledge of God comes by revelation, through scripture and from persons who are realized in God consciousness."

Our classroom discussion did not go much beyond this, but later I began to think more about the problems raised by skeptics. It seems that Hume, Kant, and their agnostic successors often reject an idea of God that is really an

inadequate one. They seem to think of Him either as a meddler who sometimes makes miracles happen, or as some very, very distant Deity who has no connection with people or the universe. Fortunately, this is not the God we learn of in Kṛṣṇa consciousness.

As the atheists' concept of God is defective, so is their idea of knowledge of God. The Supreme Being is not an object that can be studied like an ordinary fact or object. Lord Kṛṣṇa is called Adhokṣaja, "beyond material conception." He actively resists all attempts to measure Him. Therefore any valid approach to knowledge of Kṛṣṇa must involve communion with Him. We can't, for example, understand our next-door neighbor if we treat him only as an object to be studied. So we have to enter into a relationship with Kṛṣṇa, and then He might allow Himself to be known to us.

One reason the skeptics are so influential is that even the believers are often unclear in their conception of God. For example, God is often presented in a one-sided way. Sometimes a theologian or scripture, while stressing that God is transcendental to the world, doesn't give us much hope that He is also very much within the world. Another one-sided version of the Deity is that He is all-powerful but without a humanlike compassion for suffering. And still another problem: Some think that if God is personal, He must be a fallible person and therefore not worthy of our worship. Such impersonal speculations can never satisfy a sincerely religious quest. Yet despite secularism and confusion in theism, the conception of God in Kṛṣṇa consciousness is *pūrṇam*, complete and satisfying.

Lord Caitanya's teachings of *acintya-bhedābheda-tattva* (God as inconceivably, simultaneously one with and yet different from His creation) is the culmination of centuries of Vaiṣṇava thought. In describing Śrī Kṛṣṇa as the Supreme Personality of Godhead, Lord Caitanya and His followers draw from the essence of all the Vedic scriptures, especially from *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. Thus we learn of the Supreme Personality of Godhead as "two-sided," or complete. As Mahā-Viṣṇu, He is greater than the greatest, and as the

Supersoul, He is smaller than the smallest. He is transcendental to the material world and the modes of nature, and yet by His energies (which are nondifferent from Him), He exists within every particle of matter. He also comes to this material world—in the forms of His incarnations and His representatives, who teach the compassionate message of liberation and love of God.

Śrī Kṛṣṇa is a person; yet He is not a person in any limited sense. According to *Śrīmad-Bhāgavatam*, His personality is neither anthropomorphic nor mythical. He possesses very attractive characteristics that make Him approachable and lovable. Lord Kṛṣṇa's lovable or intimate nature does not, however, detract from His inconceivable greatness as the source of all the material and spiritual worlds.

Lord Brahmā, the most learned person in the universe, partly appreciated the completeness of Kṛṣṇa in His prayers in the Tenth Canto of *Śrīmad-Bhāgavatam*:

You are very affectionate toward Your devotees. But in spite of Your affection for me, I cannot estimate the potency of Your activities. If I cannot estimate the spiritual potency of Your childlike body, then what can I understand about Your transcendental pastimes?

Lord Brahmā goes on to say that the inconceivable Supreme Personality of Godhead cannot be understood by any kind of speculation, but only by hearing about Him from authorized scriptures and realized devotees. Śrīla Jīva Gosvāmī has also informed us that unless we accept the inconceivable potency of God, it is not possible for us to understand Him at all. But anyone who can understand a little about the transcendental pastimes, appearance, and disappearance of the Supreme Lord becomes eligible to enter the kingdom of God after quitting the material body.

As we go on hearing and appreciating the complete nature of the science of God, we also understand better why Śrīla Prabhupāda wanted this knowledge distributed. In an age when God has become mostly irrelevant or the vague Deity of ill-informed believers, descriptions of Lord Kṛṣṇa, the complete Personality of Godhead, achieve victory for pure theism.—SDG



# Godhead Is Light.

“The process of going back home, back to Godhead, is to hear about the Supreme Lord and His name, form, attributes, pastimes, paraphernalia, and variegatedness. Foolish people do not know this. They want to hear something about the name, form, etc., of everything temporary, and they do not know how to utilize this propensity of hearing for the ultimate good.”

—From *Śrīmad-Bhāgavatam* (2.1.2, purport)  
by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

YES! Please enter my subscription to *Back to Godhead*.

In Australia (P.O. Box 262, Botany, N.S.W. 2019):

Payment enclosed:  One year, A\$18.00  Two years, A\$36.00

In New Zealand (P.O. Box 5662, Auckland, NZ):

Payment enclosed:  One year, NZ\$24.95

In Great Britain (P.O. Box 151, Watford, Herts, WD2 4AD):

Payment enclosed:  One year, £10.50  Two years, £20.00

In U.S. and all other countries (P.O. Box 18983, Philadelphia, PA 19119):

Payment enclosed:  One year, US\$20.00  Two years, US\$38.00

Bill me (For orders from U.S. only):  One year, US\$22.00  Two years, \$40.00

Please print:

Name \_\_\_\_\_

Address \_\_\_\_\_

City (County) \_\_\_\_\_ State \_\_\_\_\_ Zip (Postcode) \_\_\_\_\_

Country \_\_\_\_\_

Note: Prices include postage.

# Soul Food.

At the Sunday Feast, you'll enjoy a delicious meal that's nourishing to the body *and* the soul. Every Sunday at hundreds of Hare Kṛṣṇa centers all over the world, devotees prepare an opulent vegetarian feast for the pleasure of the Supreme Lord. Fresh grains, fruits, vegetables, and choice spices are cooked with devotion and offered to Lord Kṛṣṇa—and then to you. Because this *kṛṣṇa-prasādam*, or mercy of the Lord, is spiritual, it's sure to uplift your spirit. Come to the Sunday Feast—for a taste of real food for the soul. See address list inside for the center nearest you.

