

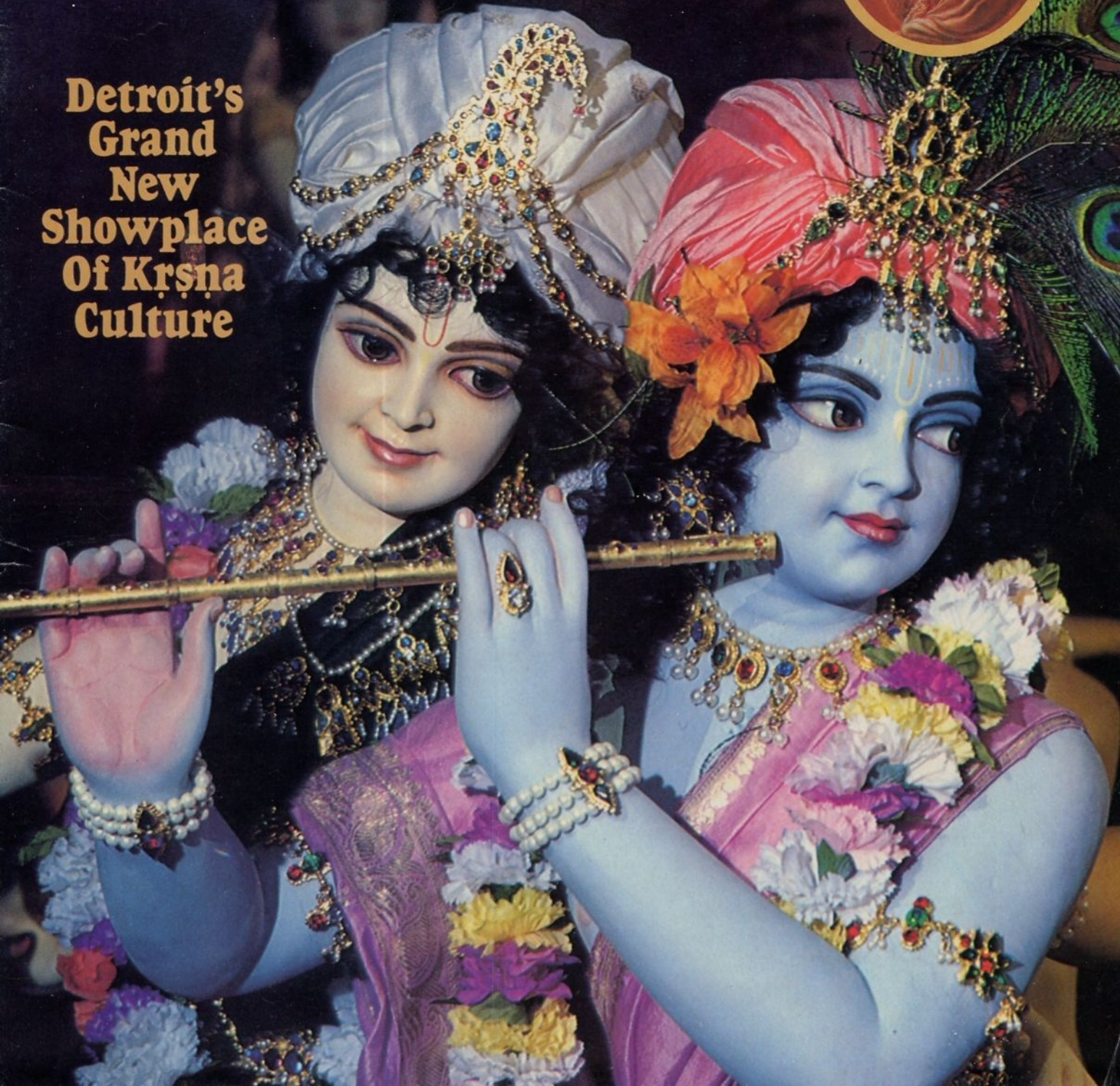
Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

# BACK TO GODHEAD

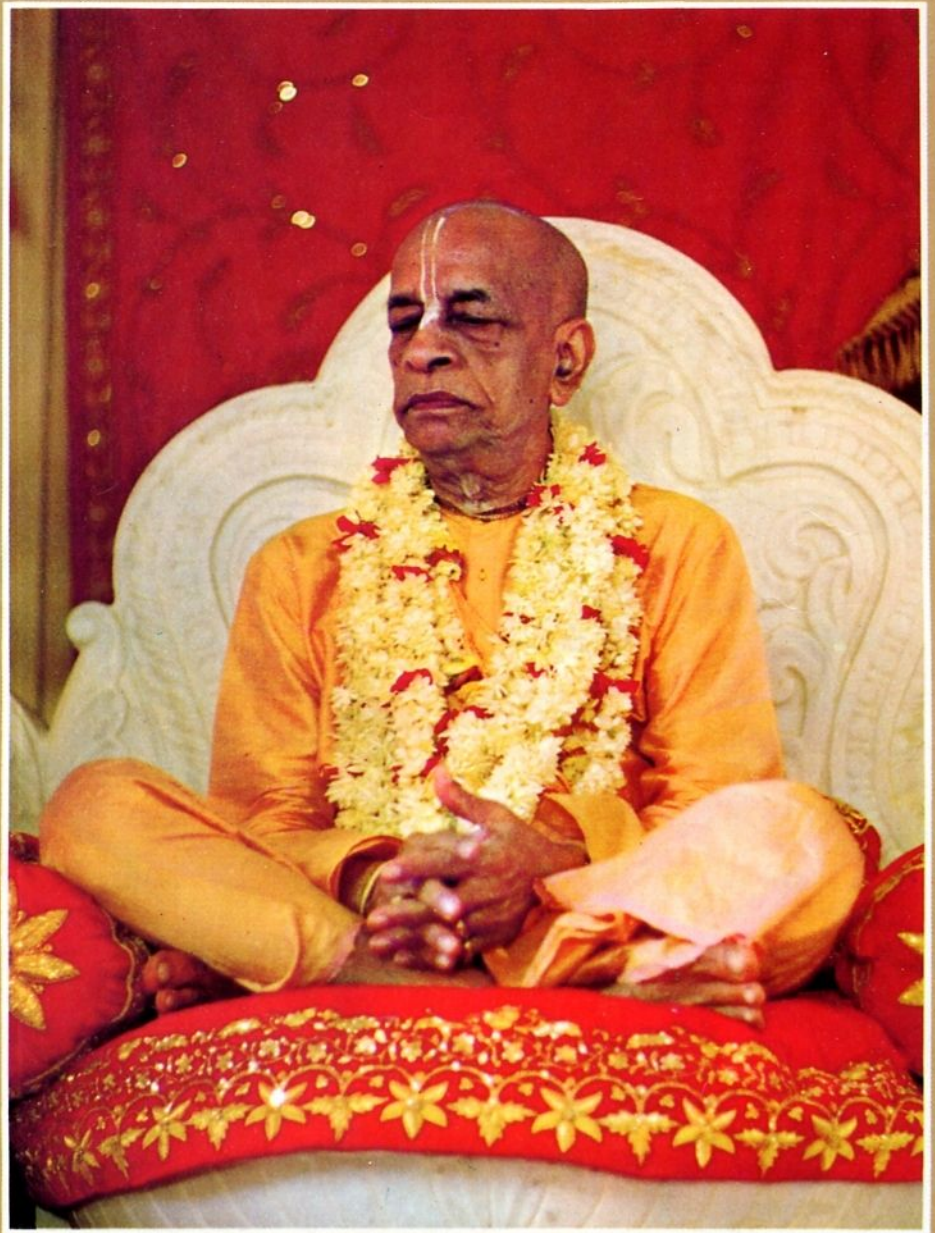
Vol. 18 No. 8

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

**Detroit's  
Grand  
New  
Showplace  
Of Kṛṣṇa  
Culture**



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



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

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

# BACK TO GODHEAD

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(under the direction of His Divine Grace  
Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda)  
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**SPIRITUAL NAMES.** Members of the International Society for Krishna Consciousness receive names of Lord Kṛṣṇa or His great devotees, combined with *dāsa* (dāśī for women), meaning "servant." For instance, the name *Kṛṣṇa dāsa* means "servant of Kṛṣṇa."

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## SPIRITUAL KNOWLEDGE TO CURE THE ILLS OF THE AGE 3

Śrīla Prabhupāda diagnoses the disease of the soul and prescribes a sure remedy.

### Simple Living, High Thinking

## CINTĀMAṆI: THE JEWEL OF A PRIZE HERD 5

Reflecting on the cow's contribution to society, BACK TO GODHEAD's farm correspondent gives us some fresh insights into motherhood.

## "NOT TO BEG, BUT TO GIVE" 7

Advice to Indians abroad.

### Lord Kṛṣṇa's Cuisine

## THE HOLY COW AND HER WHOLESOME MILK 8

A tribute to Lord Kṛṣṇa's favorite animal and His favorite food.

## TIME WILL TELL 11

One of the Hare Kṛṣṇa movement's present spiritual masters offers an homage to Śrīla Prabhupāda.

### Book Section

## ŚRĪMAD-BHĀGAVATAM 15

The continuing presentation of India's great spiritual classic.

Translation and commentary by His Divine Grace

A. C. Bhaktivedānta Swamī Prabhupāda.

### Spiritual Places

## DETROIT'S GRAND NEW SHOWPLACE OF KṚṢṆA CULTURE 21

Amid the architectural splendor of a millionaire's mansion, East meets West to create a dazzling multimedia exhibit glorifying Lord Kṛṣṇa. A picture essay.

### The Vedic Observer

## PROMISCUITY'S BACKLASH 29

Herpes, chancroid, AIDS—maybe Mother Nature is trying to tell us something.

## LETTERS 12

### THE HARE KṚṢṆA MANTRA 13

### ŚRĪLA PRABHUPĀDA SPEAKS OUT 14

### EVERY TOWN AND VILLAGE 19

### RESOURCES AND FESTIVALS 31

### NOTES FROM THE EDITOR 32

**COVER:** Beyond this temporary, misery-filled material world lies the spiritual world, where Lord Kṛṣṇa and His brother, Balarāma, enjoy eternally. Unfortunately, because our spiritual vision is now covered, we can't see Them in Their original, spiritual forms. Yet, out of Their mercy They appear to us through matter—as here, in the form of a diorama at the First American Transcendental Experience, part of the newly opened Bhaktivedānta Cultural Center in Detroit. (Diorama: Ādi-deva dāsa/ Photo: Nitya-ṭṛptā-devī dāśī)



HANS OLSON

# SPIRITUAL KNOWLEDGE TO CURE THE ILLS OF THE AGE

Fifty centuries ago, a far-seeing sage  
wrote a book of Vedic wisdom  
that speaks directly to our troubled times.

A lecture by HIS DIVINE GRACE  
A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA  
Founder-Ācārya of the International Society for Krishna Consciousness

*anarthopaśamaṁ sākṣād  
bhakti-yogam adhokṣaje  
lokasyājānato vidvāṁś  
cakre sāvata-saṁhitām*

“The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service to Lord Kṛṣṇa. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature [the *Śrīmad-Bhāgavatam*], which is in relation to the Supreme Truth” (*Śrīmad-Bhāgavatam* 1.7.6).

There are two kinds of knowledge: material knowledge and spiritual knowledge. Material knowledge is knowledge regarding the necessities of the body, and spiritual knowledge is knowledge regarding the necessities of the spirit soul, the conscious self *within* the body. The modern educational system is simply imparting material knowledge. But material knowledge is superfluous, because the body itself is superfluous.

Everyone knows that his body is impermanent, but no one knows what the cause of his present body is or what kind of body he will have in his future life. We created a certain type of mentality in our past life,

The literary incarnation of God, Śrīla Vyāsadeva, writes the *Śrīmad-Bhāgavatam* in his Himalayan āśrama.

and by our *karma* we have gotten a particular type of body in this life, through which we are enjoying or suffering. Actually, there is no question of enjoyment: it is all suffering. For example, we run a fan because the body is suffering. Otherwise, there is no necessity for a fan. And we require a light because without light the eyes will suffer. So, we have discovered electricity just to counteract the sufferings of the material body. The body is therefore *anartha*, “that which is not required.” *Artha* means “something we require,” and *anartha* means “that which we do not require,” or “things unnecessarily imposed upon us.”

Unfortunately, people do not know that we can exist without the material body. Actually, we are existing in a spiritual body, and the material body is simply a covering. Just as your shirt and coat are covering your material body, your material body is covering your spiritual body.

When a person comes to the understanding that his material body is unnecessary, he has real knowledge, or *brahma-jñāna*. We are trying to educate people in this understanding—the basic principle of all Vedic knowledge—that we are not matter but spirit and that we must search out the ultimate goal of our spiritual body.

Now, some transcendentalists, known as *jñānīs*, think that if the spirit soul merges into the Supreme Soul and becomes one with Brahman, there will be an

end to the sufferings caused by the body. And other transcendentalists, the *yogīs*, think that if with their spiritual vision they can continuously observe the Paramātmā, the Supreme Spirit within the heart, then that is the solution to their suffering. Then there are those who have no spiritual knowledge, the fools and rascals, who think that if they can satisfy their senses they have reached the perfection of life. These are the *karmīs*.

So there are three kinds of people who try to relieve the sufferings caused by the material body. But the actual solution is to remain in your spiritual body and meet the Supreme Personality of Godhead face to face and live with Him in an eternal, blissful life of knowledge. This is the goal of Kṛṣṇa consciousness, or *bhakti-yoga*.

Most people are trying to enjoy bliss by gratifying their senses, and therefore they are becoming implicated in sinful activity, which produces suffering. For example, certain foods are prescribed for human beings—vegetables, rice, wheat, milk, sugar, and so on. These are the foods allotted by the Lord to the human being. But if one doesn’t restrict his foods to those allotted to him by the Lord, he acts sinfully and must suffer. The Supreme Lord is supplying food to everyone, but the dog’s food and hog’s food are not the same as the human being’s. No. *Tena tyaktena buñjīhāḥ*: “You should enjoy only those foods allotted to you by the Supreme Lord.” And if

we transgress this law, we commit sin.

We are anatomically fit to eat fruits, vegetables, rice, wheat, milk, milk products, and so on. But if we imitate the cats and dogs and eat anything and everything, without discrimination, then our next body may be a hog's body or a dog's body or a cat's body. This is nature's law. As Kṛṣṇa says in the *Bhagavad-gītā*: *kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu*: Depending on how you associate with the various modes of nature, you get your next body accordingly.

Therefore, on the whole, whether your body is a human body or a demigod's body or a cat's body or a dog's body or a tree's body or a plant's body, it is unnecessary. We are all eternal spirit souls, but we have accepted a material body as ourself. And since the body is constantly changing, we think that we are changing.

People are such fools and rascals that they never ask, "If I am eternal, why do I have to change my body?" This is intelligence—to ask why we are subjected to the suffering caused by the body. This inquiry is called *brahma-jijñāsā*, inquiry into the Absolute Truth. Only by making this inquiry can one mitigate the suffering caused by the material body. Unfortunately, people are not interested in the Absolute Truth. If you ask anybody in this world, "What is the cause of your suffering, and how can you mitigate it?" they cannot answer. They do not know how to mitigate their suffering.

Therefore, Śrīla Vyāsadeva, who has full knowledge, wrote this *sāvata-saṁhitā*, the *Śrīmad-Bhāgavatam*. *Saṁhitā* means "book of Vedic knowledge," and *sāvata* means "completely pure" or "for the perfect spiritualists."

How then can we utilize the *Śrīmad-Bhāgavatam*? That is explained in the next verse:

*yasyāṁ vai śrūyamānāyām  
kṛṣṇe parama-pūruṣe  
bhaktir utpadyate puṁsah  
śoka-moha-bhayāpahā*

"Just by hearing the *Śrīmad-Bhāgavatam*, one immediately comes to the platform of rendering devotional service unto Lord Kṛṣṇa, the Supreme Personality of Godhead. Then one becomes free of lamentation, illusion, and fear."

*Śoka*, *moha*, and *bhaya*—these are our constant companions. *Śoka* means "lamentation," *moha* means "illusion," and *bhaya* means "fear." We are always embarrassed by these things. Sometimes we lament, "Oh, I have lost my business, I have lost my son, I have lost so many things." After all, life in this material world is a losing business. Ultimately, there will be no profit. Therefore, whatever we are working for in this material world, however we

are searching after happiness, if we are not performing devotional service we are simply working for nothing (*śrama eva hi kevalam*). Our gain is only the labor itself.

Yet although people are suffering in this way, they do not know that they are suffering. They are taking the suffering as enjoyment. And that is illusion, or *moha*. We are always lamenting, out of illusion we are accepting a life of lamentation as enjoyable, and the result is that we are always fearful: "What will happen next? What will happen next?"

So, all these conditions are *anarthas*, unnecessary things imposed on us. Actually, we are part and parcel of Kṛṣṇa, who is *sac-cid-ānanda*—eternal, full of knowledge, and full of bliss. This is our life—not the life of eating, sleeping, mating,

that Kṛṣṇa is one of them.

So, Kṛṣṇa is *adhokṣaja*, beyond material vision. If you try to see Kṛṣṇa by your material investigation, you will never be able to see Him. But one may say, "I can see Kṛṣṇa by my pious activities." No, that is also not possible. "I can see Kṛṣṇa by my philosophical speculation." No, that is also not possible. "I can see Kṛṣṇa by practicing mystic yoga." That is also not possible. Then how is it possible to see Kṛṣṇa? Kṛṣṇa says, *bhaktiyā mām abhijānāti*: "I can be known only by pure devotional service." If you want to see God, you have to adopt this particular process—*bhakti-yoga*, or devotional service. The more you engage in the service of the Lord, the more you realize Kṛṣṇa. Otherwise it is not possible to know Him. This is the message of the *Bhagavad-gītā*.

Now, the *Śrīmad-Bhāgavatam* is a further explanation of the knowledge given in the *Bhagavad-gītā*. We should hear the *Bhāgavatam* every day (*nityam bhāgavata-sevayā*). The temples of the Kṛṣṇa consciousness movement are meant for hearing the *Śrīmad-Bhāgavatam* daily. You have to hear the *Bhāgavatam* daily, regularly, and then all your *anarthas* will be cleansed away. Then you will come to know that Kṛṣṇa is *parama-puruṣa*, the Supreme Person.

The Supreme Person is Kṛṣṇa, and Kṛṣṇa confirms this in the *Bhagavad-gītā*: *mataḥ paratarāṅ nānyat*: "There is no authority superior to Me." Unfortunately, because we are envious we don't accept Kṛṣṇa as the Supreme Person. We say, "Why should Kṛṣṇa be the Supreme Person? Someone else may be the Supreme." That is envy. We begin by being envious of Kṛṣṇa, and then we expand our envy in so many ways. In ordinary life we are envious of our friends, our father, even our son, what to speak of others—businessmen, teachers, and so on. We think, "Why should anyone go ahead of me?" This is material consciousness.

But when one understands Kṛṣṇa, when one becomes Kṛṣṇa conscious, he becomes nonenvious. He becomes the friend of everyone, and because people are suffering due to a lack of Kṛṣṇa consciousness, he wants to help them. That is why we are going door to door, village to village, town to town, city to city. We are simply trying to spread Kṛṣṇa consciousness. And by the grace of Kṛṣṇa, we are having some success.

The nature of the devotee is that he is *para-duḥkha-duḥkhī*: he becomes very unhappy to see others in a miserable condition. Everyone is suffering for want of Kṛṣṇa consciousness. So our only business is to awaken them to Kṛṣṇa consciousness; then the whole world will be happy.

Thank you very much.

---

**Whatever  
we are working  
for in this  
material world,  
if we are not  
performing  
devotional service  
we are simply  
working for nothing.**

---

and fearing. These things are imposed on us only when we identify ourselves with the material body. So when our thoughts are absorbed in the material body, we suffer.

If we want to get relief from suffering, we should regularly hear the *Śrīmad-Bhāgavatam* (*yasyāṁ vai śrūyamānāyām*). What will the effect be? *Kṛṣṇe parama-pūruṣe bhaktir utpadyate*: our devotional service unto Kṛṣṇa, the Supreme Person, will be awakened. And ultimately we will understand Kṛṣṇa in truth.

Kṛṣṇa is described as *adhokṣaja*, "He who is beyond material experience." You cannot understand Kṛṣṇa by material knowledge. The so-called scholars study Kṛṣṇa with material knowledge. But it is not possible to know Him in this way. That is said by Kṛṣṇa Himself in the *Bhagavad-gītā*: *nāhaṁ prakāśah sarvasya yoga-māyā-samāvṛtaḥ*: "I am not exposed to everyone, because My potency of illusion is covering their eyes." In another place Kṛṣṇa says, *avajānanti mām mūdhā mānuṣīṁ tanum āśritam*: "Because I have come to this world in the form of a human being, the rascals deride Me." The fools think

Simple Living, High Thinking

# CINTĀMAṆI

## The Jewel of a Prize Herd

On a farm in Pennsylvania, a hardworking Brown Swiss serves as the emblem of an “honest cow”—and of a dedicated mother.

by SUREŚVARA DĀSA



Cintāmaṇi and the writer at Gītā-nāgarī, the Hare Kṛṣṇa farm in central Pennsylvania.

Earlier this year, when the Pennsylvania Dairymen’s Association honored the Hare Kṛṣṇa farm in Port Royal for having the best herd of Brown Swiss cows in the state, what struck us at the PDA’s awards banquet was that all the applause went to the folks with two legs. To top it off, the State Dairy Princess was a high-school cheerleader.

So, to give credit where it’s due, we present the all-state herd’s queen—Cintāmaṇi the Cow.

Cintāmaṇi (“Spiritual Gem”) is what farmers call “an honest cow.” In other words, she puts all her energy into making milk. Since Lord Kṛṣṇa’s devotees began taking care of her in 1975, each year she’s given them upwards of twenty thousand pounds of milk. That’s a lot of milk. And a lot of work, when you consider that for each pound of milk a cow pumps practically a ton of blood. Cintāmaṇi is so serious about her life’s work that she doesn’t

spend a bit of her energy playing with the other cows. And with her high-bridged “Roman” nose, she shows her disdain for doting petters. She just eats, chews her cud, and makes milk.

Cintāmaṇi’s bearing is graceful, her disposition always peaceful—even at feeding time. When the devotees break out the corn silage, the other cows usually become a little excited about getting their share of the feast. But Cintāmaṇi sits quietly, waits until everyone else is done, and at last gets up slowly to eat. She consumes more than any other cow in the herd, but she never gets fat, because she turns it all into milk. An old brown coat and a bony body dress her dedication, giving her a look of austere elegance.

At fifteen years, Cintāmaṇi is the herd’s oldest. But she doesn’t have to worry about some day “outliving her usefulness” and being slaughtered. She remains contented—and productive—because she

knows the devotees will protect her always, even after she stops giving milk.

“We are giving proper protection to the cows,” writes His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, “and receiving more than enough milk. At other farms the cows do not deliver as much milk as at our farms. Because our cows know very well that we are not going to kill them,” he explains, “they are happy, and they give ample milk.”

Generally, as soon as a cow’s milk output starts to slip, modern dairymen sell her for slaughter. Ignorant of the Supreme Lord’s instruction in the *Bhagavad-gītā* (18.44) to protect the cow, they take their “dominion over the cattle” (Genesis 1.26) as a license to kill. When they look the cow in the eye, somehow they don’t see a sentient soul like themselves; they see a dollar sign. And the less said the better about people who breed cows strictly for slaughter.

At a Pennsylvania state fair last fall, one

big advertisement above some cow pens showed a number of Charolais grazing on lush Texas grasslands. The ad gave quotes telling why these robust, wheat- to cream-colored cows were a good buy.

Producer: "Fast, efficient growth—profitable for me to raise."

Processor: "Ideal in weight, finish, cutability, quality—efficient for me to process."

Consumer: "Young, lean, tender, juicy, flavorful—economical for me to buy."

Below the ad, in the pens, were some real live Charolais. And people were leaning over the fencing and petting them. When I began taking notes, a plump man from York looked over my shoulder.

"Do you know why that cow is crying?" I said, pointing to a cow licking her calf. The man shook his head. "She knows she and her calf are going to be slaughtered."

"No. . . . Really? I never knew that." The man had a kind face and, apparently, a simple heart, so I went on.

"She knows the people who keep her don't really care about her. And those people petting her—you think they care about her kind? What do you think they'll eat tonight for dinner? If you don't mind my asking, sir, do you eat meat?"

The man confided that ever since he saw his wife cut off the head of a live chicken, he feels funny whenever he eats meat.

"But let me ask you one thing," he said. "When the cow gets old, what do you do with her?"

"When your mother gets old, what do you do with her?"

"Take care of her."

"There you go. At our farm, we have about a hundred Brown Swiss. They give us tons of rich milk, and we appreciate it. And so when a cow gets old, we don't turn around and sell her for slaughter. We protect her."

Really, when you think about it, cow protection is mother protection. Although as babies we get some milk from our "birth mother," for most of our life we get our milk from another mother, Mother Cow. She gives us milk, and milk—the miracle food—gives us cream, yogurt, cheese, and butter. Butter, especially when clarified, is the perfect cooking medium. But most of us are so ungrateful that we cook Mother Cow. How can we do this? How can we kill and eat our own mother?

The realization that the cow is our mother moved W. D. Hoard (who a century ago founded America's leading dairy publication, *Hoard's Dairyman*) to post a notice in his barn:

Remember that this is the Home of Mothers. Treat each cow as a mother should be treated. The giving of milk is a function of motherhood; rough treatment lessens the flow.

And lessens the money. What happened to Mr. Hoard's cows when they passed their prime you can perhaps only imagine, unless, that is, you've been to a slaughterhouse. For all his fine sentiments, very likely he also bowed to the sacred cow of "profitability." But would he or the rest of us ever sell a cow for slaughter, or eat her, if we had to be the one to cut her throat? Or if we knew that by nature's law, in a future life we cow-eaters will ourselves have to walk on four trembling legs into some slaughterhouse?

Modern dairymen can't understand why Lord Kṛṣṇa's devotees keep a cow when she's no longer "profitable." And yet they see that while the devotees' "old-fashioned method" is bringing prosperity, their own dairy industry is in big trouble. They're neglecting their cows—and Providence is neglecting them. They're neglecting life's real profit—love for God, which starts with following His laws, like "Thou shalt not kill."

The devotees of Lord Kṛṣṇa also know Him as Gopāla, the friend of the cows. The Lord has created a wonderful cow like Cintāmaṇi so that we can draw our nourishment—not by spilling her blood, but by drinking her milk. Her milk fills us with goodness, and as we give protection to her, Lord Kṛṣṇa smiles and blesses us with peace, prosperity, and love for Him. 🌸

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# “Not to Beg, But to Give”

An American swami exhorts India's elite to shoulder their God-given responsibility.

A lecture by  
HIS HOLINESS GIRIRĀJA SWAMI

*This address was given in Bombay, at the fourth world conference of The Friends of India Society International.*

Until recently, the knowledge of devotional service to Lord Kṛṣṇa contained in the *Bhagavad-gītā* has been more or less imprisoned in India. That knowledge has not been distributed to the world. But, *sarasvatī jñāna-khale*: “One who has knowledge but does not distribute it cannot be appreciated.” Therefore it is our duty to take the knowledge of the *Bhagavad-gītā*, which has remained locked up, and distribute it for the benefit of the world. I think that this will be the greatest service we can do for humanity in general.

The *Caitanya-caritāmṛta* states,

*bhārata-bhumite haile manusya-janma yāra  
janma sārthaka kari kara para-upakāra*

Anyone who has taken his birth in Bhārata-varṣa, or India, should make his life successful according to the standard of the *Bhagavad-gītā* and perform the greatest welfare activity by spreading the knowledge of the *Bhagavad-gītā* for the benefit of the entire human society.

This is India's mission—*para-upakāra*, performing welfare activities. So many Indians want to find a place where they can make money, get some big position, and enjoy. But this is not their real duty. Their real duty is to go and preach Kṛṣṇa consciousness for the benefit of others.

Generally speaking, people all over the world have the idea that India is a backward, poverty-stricken country of beggars. Foreigners come to India and see so many beggars in the street, so many people lying on the footpath. And Indians who go abroad are also like beggars if they simply want to get something material for themselves and don't teach the spiritual knowledge of the *Bhagavad-gītā*. Even India's ambassadors tend to neglect the treasure of India's knowledge and to try to benefit their country materially.

But my spiritual master, His Divine



Girirāja Swami

Grace A. C. Bhaktivedanta Swami Prabhupāda, went to the Western world all alone at the age of sixty-nine not to beg, but to give. He sat down under a tree in Tompkins Square Park, in New York City, and began chanting Hare Kṛṣṇa and preaching the *Bhagavad-gītā*. And from that humble beginning he established more than one hundred centers all over the world, published and distributed millions of books, and made millions of people Kṛṣṇa conscious.

And Śrīla Prabhupāda was loved and respected wherever he went. Why? Because he didn't go to the West to beg something or to take something but to give something sublime: the knowledge of the *Bhagavad-gītā*.

So on behalf of Śrī Caitanya Mahāprabhu\* and Śrīla Prabhupāda, my request to all of you is that you make your lives perfect according to the standard of the *Bhagavad-gītā*. And what is that standard of perfection?

\*Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself in the role of His own devotee. He appeared in Bengal, India, five hundred years ago to demonstrate how one could realize the essential teaching of the *Bhagavad-gītā*—full surrender to Kṛṣṇa—simply by chanting the Hare Kṛṣṇa mantra.

*janma karma ca me divyam  
evaṁ yo vetti tattvataḥ  
tyaktvā dehaṁ punar janma  
naiti mām eti so 'rjuna*

From the *Bhagavad-gītā* you must understand the transcendental nature of Kṛṣṇa's appearance and activities in this world. Then, at the end of this lifetime you will not be forced to take birth again in this miserable world; you will go back home, back to Godhead. So make your life successful according to this standard and then benefit others by giving them the same knowledge.

Every nation should contribute something to the world. Despite the technology that India has developed in recent years, I don't think people are really interested in coming to India to learn how to manufacture airplanes or motorcycles or transistor radios. But people from all over the world are interested in coming to India to understand spiritual life, to understand the *Bhagavad-gītā*.

It is common sense that a businessman will export his best product. And the best product India has is the spiritual knowledge contained in the *Bhagavad-gītā*. So we should promote that product. Many times Śrīla Prabhupāda requested India's leaders to create a Department of the *Bhagavad-gītā*, which would train men in Kṛṣṇa consciousness and then send them throughout the world to teach this knowledge. But unfortunately India's leaders have not taken up this work.

Now the responsibility has come to all of you gathered here. You are the leaders among the Indians dispersed throughout the world. Now please take up this mission of spreading Kṛṣṇa consciousness. You will do the greatest benefit for yourselves, for your families, for your community, for the entire world. You will increase the glory of India throughout the world, and in the end Lord Kṛṣṇa will be pleased with you and you will go back home, back to Godhead. Hare Kṛṣṇa.



## Lord Kṛṣṇa's Cuisine

# The Holy Cow And Her Wholesome Milk

In honor of Lord Kṛṣṇa's appearance day:  
A tribute to His favorite animal and His favorite food.

Text and photo by  
VIŚĀKHĀ-DEVĪ DĀSĪ

August 31 marks the anniversary of Lord Kṛṣṇa's appearance in the world some fifty centuries ago. In the *Bhagavad-gītā* Kṛṣṇa explains that He periodically appears on earth to protect His devotees, subdue the atheists, and establish the principles of religion. But He comes for a more intimate reason as well: to enjoy

transcendental pastimes with His pure devotees and to attract the rest of us to love Him and serve Him.

Although Lord Kṛṣṇa could have chosen a family of intellectuals (*brāhmaṇas*) or leaders (*kṣatriyas*) in which to enact His childhood pastimes, He chose instead a family of simple cowherds (*vaiśyas*) resid-

ing in Vṛndāvana, a town in India ninety miles south of present-day Delhi. Naturally, in those pastimes cows, calves, milk, and milk products all played important roles.

Sometimes Kṛṣṇa would sneak into the houses of the cowherd women, or *gopīs*, and steal their yogurt and butter. Then He would run off to a hidden spot to enjoy His booty and share it with the monkeys from the nearby forest. When the *gopīs* would catch Kṛṣṇa in this mischief, He'd feign innocence and say, "Why do you call Me a thief? Do you think butter and yogurt are scarce in My house?" Confronted with the evidence—the remains of the stolen butter and yogurt—Kṛṣṇa would chide the *gopīs*: "This butter and yogurt are useless anyway. Even the monkeys won't eat it." (Of course not: Kṛṣṇa had fed them so much that they couldn't eat another bite!)

Kṛṣṇa's mother, Yaśodā, thought that little Kṛṣṇa was stealing butter from the other *gopīs'* houses because He didn't like the butter in her house. To improve her own butter, Yaśodā picked out several of her best cows and had them eat special grass that made their milk very rich, fragrant, and flavorful. After collecting a pailful of this milk, she began churning butter for her transcendental child.

As Yaśodā busily churned, Kṛṣṇa woke up from His nap and felt hungry. He went to His mother and caught hold of the churning rod. Yaśodā stopped churning and looked at her divine son with great love. Then she lifted Him tenderly onto her lap and began to nurse Him with her breast milk. But suddenly she saw that the milk on the stove was boiling over. So she quickly put her son down and rushed to tend the overflowing milk.

Kṛṣṇa, angry at being left unsatisfied, picked up a stone, broke the container of freshly churned butter, and ran off to a secluded spot to eat it.

Meanwhile, Yaśodā returned. Seeing the broken pot, she concluded that Kṛṣṇa was the culprit. She followed His butter-smearing footprints until she found Him sitting on an overturned wooden mortar used for grinding spices. He was giving out butter to the monkeys, just as He'd done after plundering the *gopīs'* houses.

Yaśodā had such intense love for Kṛṣṇa that she thought of Him as her little son; she didn't care to know that He was the Supreme Personality of Godhead, greater than the greatest. Thus, in a pique at her naughty child, she bound Him to the mortar to punish Him—and Kṛṣṇa greatly relished her motherly anger saturated with affection.

When Lord Kṛṣṇa had grown up a little, He and the other cowherd boys His age  
(continued on page 12)

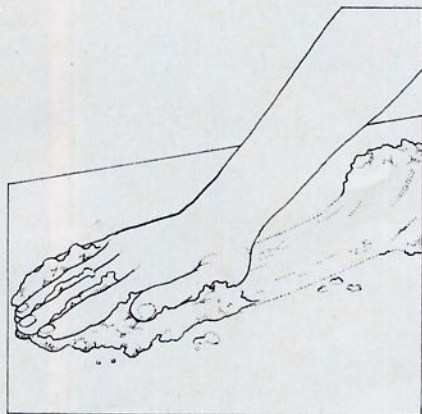
(Recipes by Yamunā-devī dāsī)

### Creamy Cheese Fudge (Sandeśa)

Yield: 18 to 20 small decorative molds or round patties

Preparation time: about 1 hour

8 cups whole milk  
1/3 to 1/2 cup sugar  
1 tablespoon fresh powdered cardamom (optional)  
1/4 teaspoon rose essence (optional)



1. Prepare curd according to the recipe in BACK TO GODHEAD, Vol. 18, No. 6. (If you don't have that issue, write us and we'll send you the recipe.)

Place a 5- or 6-pound weight on the curd for 15 minutes to a half hour, or until the whey has stopped dripping steadily. Unwrap the cheesecloth, break open the cheese, and remove the excess liquid by pressing the cheese with a clean, absorbent towel. On a clean counter-top or slab of marble, spread the cheese thin with your palms. Then gather the curd into a ball. Repeat this process several times until the curd becomes firm, velvety smooth, and slightly oily. Now gather it into a ball, add the sugar and (if you wish) cardamom powder or rose essence, and mix well.

2. Place a 10- to 12-inch, well polished heavy metal frying pan over a very low flame. Stirring constantly with a wide wooden spoon, cook the sweetened cheese for 15 to 20 minutes, or until its surface is faintly glossy and it begins to draw away from the sides of the pan.

3. Transfer the cheese to a clean tray and allow it to cool. Then roll it into balls or patties or press it into decorative molds, and offer to Kṛṣṇa.

#### Variation: Vanilla Sandeśa

Prepare as directed, but add a 1-inch piece of pure vanilla bean during the cooking. Remove the vanilla as the *sandeśa* cools.

#### Solidified Milk (Khoa)

When fresh whole milk is boiled until nearly

all the water is evaporated, the remaining creamy paste is called *khoa*. This creamy milk-dough is the foundation of smooth milk fudge (*burfi*), daintily solidified milk cakes (*pera*), and many other milk sweets.

Condensing milk may sound simple, but it's a bit tricky. The milk progresses through various stages: first a full foaming boil, then a full boil, later a gentle boil, and finally a gentle simmer. At the last stage, you'll have to stir the viscous condensed milk rhythmically, continuously, and thoroughly to prevent scorching. With a little patience and practice, you'll become expert at producing batch after batch of creamy *khoa*.

Yield: 10 to 12 ounces  
Preparation time: about 1/2 hour

8 cups whole milk

1. Pour half the milk into a heavy 4- to 6-quart saucepan and bring to a full, foaming boil over a high flame. To prevent the milk from sticking, stir constantly with a wide wooden spatula. If necessary, lower the flame slightly to prevent the milk from boiling over, but continue to boil vigorously for 12 to 15 minutes.

2. Add the remaining milk and continue stirring as the milk comes again to a full boil. Stirring constantly, maintain a full boil for 12 to 15 minutes.

3. Lower the flame slightly to the medium-high range and boil the milk until it thickens to the consistency of heavy cream.

4. Reduce the flame to the medium to medium-high range and cook the milk down while vigorously, constantly, rhythmically, and thoroughly stirring. Continue until the milk reduces to a thick paste that draws away from the sides of the pan. The volume should be about 1/6 of what you started with.

5. Remove the pan from the flame, transfer the *khoa* to a platter, and allow it to cool. It will harden to a fudge-like milk pastry as it cools to room temperature.

#### Dainty Solidified Milk Cakes (Pera)

Yield: about 12 pieces  
Preparation time: about 3/4 hour

5 to 6 ounces *khoa* (see above)  
4 to 5 tablespoons sugar  
1/2 teaspoon cardamom powder  
a dab of ghee (clarified butter) or sweet butter  
1 1/2 tablespoons blanched raw pistachio nuts, sliced paper-thin

1. Combine the *khoa*, sugar, and cardamom powder and mix well. Place the mixture in a 10-inch frying pan (nonstick cookware is ideal) over a medium flame. Stirring constantly, cook until the mixture is thick and dry. Remove from the flame and cool until the preparation is comfortable to handle, firm, and slightly warm.

2. Butter a shallow tray. Place the spiced *khoa* on a clean surface and knead it until it's creamy smooth. The texture should be firm

enough to shape. If it's too loose or moist, knead in some extra-fine skim-milk powder. If it's too thick, sprinkle in a little milk.

3. Divide the mass of *pera* and roll it into 12 balls. Press them into decorative molds, or flatten them slightly into patties and press your thumb gently in the center of each to form a small dent. For a garnish, press a few slivers of pistachio into each patty. Offer to Kṛṣṇa.

#### Pistachio Milk Fudge (Pista Burfi)

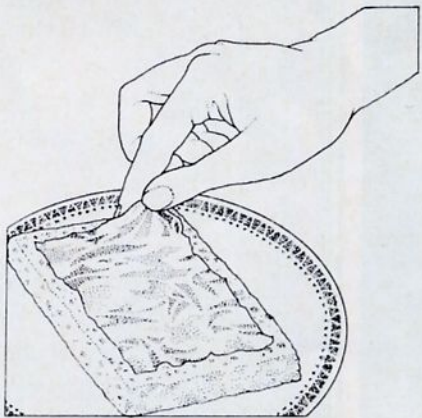
Yield: about 25 small pieces  
Preparation time: about 3/4 hour

7 to 8 ounces of *khoa* (see above)  
1/2 to 3/4 cup sugar  
1 cup blanched pistachio nuts, chopped fine  
1/2 teaspoon cardamom seeds, pulverized to a powder  
6 drops almond oil or essence  
a dab of ghee or sweet butter  
2 sheets edible silver-leaf foil or gold-leaf foil (optional)

1. Combine the *khoa*, sugar, nuts, and cardamom and blend thoroughly until the mixture is smooth.

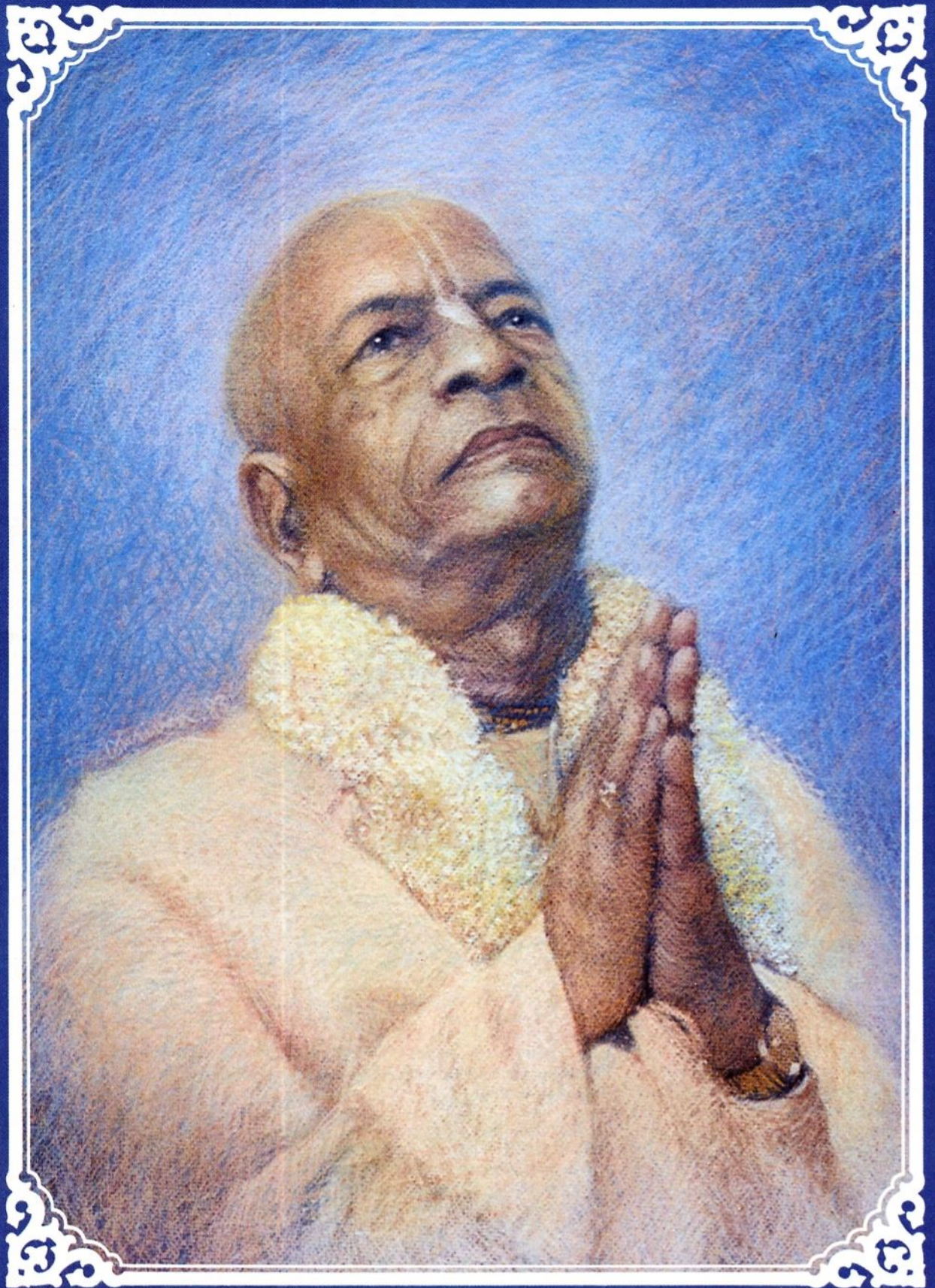
2. Place the mixture in a 10- to 12-inch frying pan (nonstick cookware is ideal) and begin heating it over a medium flame. While stirring vigorously, thoroughly, and constantly, cook for about 10 minutes, or until the mixture is thick and dry. It should pull away from the sides of the pan into a compact mass.

3. Remove the pan from the heat and allow the mixture to cool for about 1 minute. Blend in the almond oil or essence. Now transfer the thick mass to a shallow buttered tray at least 8 inches square. As the mixture cools, use a buttered rubber spatula to shape it into a smooth, flat cake about 7 inches square. Cool for about an hour.



4. Carefully cover the surface of the *burfi* with silver foil. When the cake is firm, cut it into 25 small squares with a sharp, buttered knife. (If necessary, wipe the knife clean after each cut.) Offer Kṛṣṇa the first pieces.

Note: *Burfi* will harden as it sits. If you keep it well covered, you can safely store it for up to 3 days in the refrigerator.



# TIME WILL TELL

An homage to His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda,  
in honor of his appearance anniversary, September 1, 1983.

by ŚRĪLA BHAGAVĀN DĀSA GOSWAMI

---

*Time will tell the world  
that never has there been  
and never will there be  
One who gave as much as you  
To set all jīvas\* free.*

*Time will carve your image  
in the hearts of generations;  
it was you who gave the answers  
How to free ourselves from death,  
As the Lord's eternal dancers.*

*Time will bring your writings  
to the hands of all mankind  
by those who understand your heart,  
As always you are next to them  
Whose service does not part.*

*Time will tell the story  
of who have taken up  
the mace which you have left,  
To spread Caitanya's† holy name  
And repay to you our debt.*

*Time will tell it clearly  
who have kept you in their hearts;  
although your orders clear to find,  
Time will tell why some fell  
And who were left behind. '*

*Time will give the world  
that blessing of our masters,  
a city on Gaurāṅga's land,  
Our gift to you within our life  
Through you we understand.*

*Kṛṣṇa in His form of time  
reveals you to the world—  
that none has given love so free.  
Prabhupāda remains in sound  
For all eternity.*

*Time will tell the world  
that never has there been  
and never will there be  
One who gave as much as you  
To set all jīvas free.*

---

\*A jīva is an individual spirit soul.

†Lord Caitanya (also known as Gaurāṅga, "The Golden Avatāra") is Lord Kṛṣṇa in the role of His own devotee. He appeared in Māyāpur, West Bengal, some five hundred years ago to teach love of God through the chanting of Hare Kṛṣṇa.

# The Holy Cow

(continued from page 8)

began taking care of the calves, and after Kṛṣṇa turned six the boys were put in charge of some of the cows. Each day the boys would play together while the cows ate the soft grasses in Vṛndāvana's forests and pasturing grounds. The cows Kṛṣṇa tended had names, and Kṛṣṇa would call them with love. They would immediately respond by mooing, and the boys would enjoy this exchange to their heart's content.

Lord Kṛṣṇa's uncommon love for the cow is recorded in a prayer from the Vedic literature: "I offer my respectful obeisances again and again unto Govinda [Lord Kṛṣṇa], who is the worshipable Deity for all brahminical men, the well-wisher of the cows and *brāhmaṇas*, and the benefactor of the whole world."

As we can see, the cow is no ordinary

animal, and her milk isn't ordinary either. In Vedic culture the cow is known as "mother," because after a child has been weaned from His mother's breast milk and his digestive system has sufficiently developed, he gets essential nutrients from cow's milk.

What's more, the cow is the basis of a prosperous and peaceful society. Cow's milk nourishes us, cow dung fertilizes the fields, and the bull tills the land to provide grains and vegetables. (See *Ox Power*, BACK TO GODHEAD, Vol. 18, No. 5.) By living a simple agrarian life based on the cow and brahminical principles—a way of life Lord Kṛṣṇa Himself showed us how to lead during His childhood pastimes—everyone can be healthy, happy, peaceful, and prosperous.

So when we hear so-called nutritionists condemn milk as a mucus-forming menace to health, and when we hear others claim

that their "science" shows us it's perfectly all right to slaughter the cow and eat her flesh, we can only feel pity that such people haven't heard enough of Lord Kṛṣṇa's philosophy to know better. Unfortunately, in our "advanced" civilization, people neglect spiritual knowledge and promote cow-killing on a massive scale. "It is to be understood, then," writes Śrīla Prabhupāda, "that human society is advancing in the wrong direction and is clearing the path to its own condemnation."

A civilized society enjoys the cow's blood not directly, in meat, but indirectly, as milk. And milk is so extraordinary that from it you can prepare hundreds of other dishes—not only yogurt, butter, and cheese but also milk sweets (some are featured this month). If you've never tasted a milk sweet that's been offered to Lord Kṛṣṇa, get ready for a delightful, transcendental treat. ❀

We welcome your letters. Write to

BACK TO GODHEAD

51 West Allens Lane

Philadelphia, Pennsylvania 19119

## LETTERS

I have been reading BACK TO GODHEAD magazine for many years now. It is a truly sublime magazine.

But one question has been puzzling me for a long time. Since we are part and parcel of the Divine, we must have been in the divine, eternal, spiritual world at one time. Also, in the *Bhagavad-gītā* Lord Krishna proclaims, "Those who come to My supreme abode will never return to the material world."

So if we were in the divine world at one time, why did we come to this material world in the first place?

Krishnan K. Nijhawan  
Stoke-on-Trent, England

OUR REPLY: It is indeed remarkable to think that each of us left our eternal, blissful life of service to Kṛṣṇa and came to the material world. Not only have we come here, but we insist on staying, even though Kṛṣṇa warns us that the material world is temporary and full of miseries such as birth, old age, disease, and death. Choosing to live in the material world instead of the spiritual world is like choosing to live in a cold, dark prison cell instead of a warm, sunny apartment. And yet that is exactly what we have done. How could we have been so foolish?

Being part and parcel of Kṛṣṇa, we are qualitatively equal to Him. Kṛṣṇa is the fully independent Supreme Personality of Godhead, and we are therefore minutely, or partially, independent. Without in-

dependence, or free will, we could not have a loving relationship with Kṛṣṇa, because loving service must be rendered willingly. By refusing to serve Kṛṣṇa and desiring instead to be the Supreme ourselves, we fall into this material world.

But Kṛṣṇa promises that if we revive our service to Him we will return to Him in the spiritual world at the end of our present lifetime.

As you mentioned in your letter, those who attain the spiritual world never return to this world of birth and death. In the *Bhagavad-gītā* (8.15), Kṛṣṇa says, "After attaining Me, the great souls, who are *yogīs* in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection." Once we attain the highest perfection, pure Kṛṣṇa consciousness, we won't want to return to this material world. Of course, as minutely independent parts of Kṛṣṇa, we *could* return if we chose to. But we should be determined not to be *that* foolish.

\* \* \*

When I was admitted to the hospital, I came across an old issue of your devotional magazine [Vol. 16, No. 7] in the hospital library. I was really taken with it. All your articles and photographs are heart-warming, especially "Swamiji in San Francisco."

Every day I went through the same magazine, and when I was discharged

from the hospital I had a very pleasant surprise waiting for me at home: a gift subscription to your "Back to Godhead" from my husband. Your magazine has become a part of our family.

Thank you very much for building the knowledge of Śrī Krishna in us; I am expecting more of it in the near future.

Meena Ashok  
Bangalore, India

\* \* \*

I was reading in the *Bhagavad Gita* how if you chant "Hare Krishna" when you die you automatically achieve perfection. But what about someone who is very sinful during all of his life, and then just at the end he chants "Hare Krishna"? Does he also go back to God? It just doesn't seem right to me that just by chanting "Hare Krishna" once you can be free of all responsibility for sin. Is God so capricious?

Larry Gaines  
Atlanta, Georgia

OUR REPLY: There's no question of caprice on God's part. Rather, out of His unlimited mercy He endows His holy name with all His potencies, including the potency to purify us of sin. This is confirmed in the authoritative Vedic scripture known as the *Viṣṇu Purāṇa*: "Simply by chanting one holy name of Hari [Kṛṣṇa], a sinful man can counteract the effects of more sins than he is able to commit."

Of course, what we think of at the time of death will be determined by what we've thought and done throughout our life. So to be on the safe side we should stop sinning and start chanting Hare Kṛṣṇa as much as possible. Then we're sure to go back to Godhead. ❀

# CHANT!



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

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

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

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

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

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

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

# ŚRĪLA PRABHUPĀDA SPEAKS OUT

## On Seeking the Right Thing in the Wrong Place

*The following is the conclusion of the conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples that took place in May, 1975, during an early-morning walk in Perth, Australia.*

**Devotee:** Śrīla Prabhupāda, people often think that devotees are inhibited or repressed—that they never get any pleasure.

**Śrīla Prabhupāda:** Everyone is looking for pleasure, because we're meant for that. But because people have forgotten Kṛṣṇa, the reservoir of pleasure, they're trying to find pleasure in things other than Kṛṣṇa. Therefore they are becoming frustrated. They do not know that unless they come to Kṛṣṇa consciousness, they will find no real pleasure.

Suppose a child is crying. If some woman other than his mother takes him on her lap, he will continue crying. But as soon as he's on the lap of his mother, he immediately stops crying. Why? He can understand, "Now I have the real thing." He sucks his mother's breast and is satisfied.

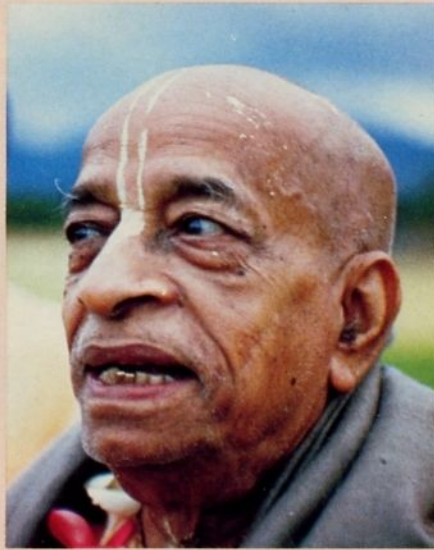
Similarly, when we finally come to Kṛṣṇa, we'll be fully satisfied. We won't want anything further.

**Devotee:** Śrīla Prabhupāda, earlier you were speaking about the importance of being inquisitive.

**Śrīla Prabhupāda:** Being inquisitive about the ultimate source of happiness is the standard of human life. That inquisitiveness cannot be found in the cats and dogs. And unless a person becomes inquisitive about the ultimate source of happiness, he's an animal, not a human being. Ninety-nine point nine percent of all people are not inquisitive in this way. They're searching after happiness, but they are not inquisitive about the ultimate source of happiness. So they are being baffled.

**Devotee:** It seems as if the very things that they think will make them happy turn out to be the causes of misery.

**Śrīla Prabhupāda:** Yes. For example, in the name of happiness they have invented the motorcar. But when two motorcars crash head on, life is lost.



Yet people aren't inquisitive enough to ask, "We have invented this machine for happiness; so why has this disaster happened?" They don't have the intelligence to ask this question. They simply go on searching after happiness in the material world. And when we say, "No, not in that way; come *this* way, to Kṛṣṇa consciousness, and you'll find real happiness," they laugh.

**Devotee:** What about the scientists, Śrīla Prabhupāda? They're very inquisitive; they're trying to find the cause of the material world.

**Śrīla Prabhupāda:** Yes. We give them credit for that. But they are looking for the cause of this world in the wrong place. And when they're given correct information, they do not take it. We say to the scientists, "You are searching for the cause of the world? Here is Kṛṣṇa, the original source of everything." But they will not accept Him. That is their foolishness.

**Devotee:** You were just saying that everyone is looking for happiness. But shouldn't that desire be purified? Shouldn't we give up all desire for happiness?

**Śrīla Prabhupāda:** No, no. Happiness is life. How can you give it up?

**Devotee:** But if we desire happiness, we're being selfish—

**Śrīla Prabhupāda:** The problem is, you do not know that the ultimate goal

of your selfishness is to realize Kṛṣṇa (*na te viduḥ svārtha-gatiṁ hi viṣṇum*). Everyone is self-interested, but no one knows how to fulfill his real self-interest.

**Devotee:** But isn't it better to give up ego altogether?

**Śrīla Prabhupāda:** Why? That is *māyāvāda* [impersonalistic] philosophy. We want to make our ego purified. We want to understand, "I am a servant of Kṛṣṇa." That egoism is wanted—not that I make my egoism zero.

**Devotee:** Why do the Māyāvādī impersonalists want to eradicate the ego?

**Śrīla Prabhupāda:** The Māyāvādīs are disappointed in life, so they think, "Let me finish my ego. Let me become zero." But egoism cannot be finished. Because you are an individual soul, you will always have a sense of "I am." Now I am thinking I am Indian, you are thinking you are American, someone else is thinking he is Russian, and so on. But I am not Indian and you are not American; we are all part and parcel of Kṛṣṇa. We have to come to this egoism, the real egoism—that I am an eternal servant of Kṛṣṇa.

**Devotee:** Śrīla Prabhupāda, the materialistic scientists are so inquisitive. Why aren't they able to come to the point of understanding that Kṛṣṇa is the source of everything?

**Śrīla Prabhupāda:** Because they are envious of Him. They are unwilling to accept His instructions. You have to take direction from Kṛṣṇa. He says, "I am the goal of all knowledge. I am the destination. Come to Me." If you don't take this instruction, you are unfortunate. You will be baffled in your attempt to acquire knowledge.

**Devotee:** Śrīla Prabhupāda, I saw a report that said atheism is much greater among scientists than among people in general. And the scientists are very influential in the universities and high schools, in government, in industry—

**Śrīla Prabhupāda:** Therefore we say, "You blind leaders, you rascals, don't try to lead unless you are willing to take Kṛṣṇa's instructions." We must make our inquiries to Kṛṣṇa and take His direction. Then we'll be happy. 🙏



# 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-*Acarya* of the International Society for Krishna Consciousness.

## Third Canto: “The Status Quo”

### CHAPTER ONE

#### Questions by Vidura

*As our serialized presentation of Śrīmad-Bhāgavatam continues, Lord Kṛṣṇa's great devotee Vidura continues questioning Uddhava, an intimate associate of the Lord's, about the welfare of Kṛṣṇa's family members. Uddhava, absorbed in remembering Kṛṣṇa, enters a trance of ecstatic love.*

#### TEXT 42

सोऽहं हरेर्मर्त्यविडम्बनेन  
दृशो नृणां चालयतो विधातुः ।  
नान्योपलक्ष्यः पदवीं प्रसादा-  
च्चरामि पश्यन् गतविस्मयोऽत्र ॥४२॥

so 'ham harer martya-vidambanena  
dṛśo nṛṇāṃ cālayato vidhātuḥ  
nānyopalakṣyaḥ padavīm prasādāc  
carāmi paśyan gata-vismayo 'tra

*saḥ aham*—therefore, I; *hareḥ*—of the Personality of Godhead; *martya*—in this mortal world; *vidambanena*—without being recognized; *dṛśo*—on sight; *nṛṇām*—of the people in general; *cālayataḥ*—bewildering; *vidhātuḥ*—in order to do it; *na*—not; *anya*—other; *upalakṣyaḥ*—seen by others; *padavīm*—glories; *prasādāt*—by the grace of; *carāmi*—do travel; *paśyan*—by seeing; *gata-vismayaḥ*—without doubt; *atra*—in this matter.

#### TRANSLATION

I am not astonished at this, having traveled over the world without being seen by others. The activities of the Personality of Godhead, which are like those of a man in this mortal world, are bewildering to others, but I know of His greatness by His grace, and thus I am happy in all respects.

#### PURPORT

Although he was the brother of Dhṛtarāṣṭra, Vidura was completely different. By the grace of Lord Kṛṣṇa, he was not foolish like his brother, and thus his brother's association could not influence him. Dhṛtarāṣṭra and his materialistic sons wanted to falsely lord it over the world by dint of their own strength. The Lord encouraged them in this, and thus they became more and more bewildered. But Vidura wanted to achieve sincere devotional service of the Lord and therefore became a soul absolutely surrendered to the Absolute Personality of Godhead. He could realize this in the progress of his pilgrim's journey, and thus he was freed from all doubts. He was not at all sorry to be bereft of his hearth and home because he now had experience that dependence on the mercy of the Lord is a greater freedom than so-called freedom at home. A person should not be in the renounced order of life unless he is firmly

convinced of being protected by the Lord. This stage of life is explained in *Bhagavad-gītā* as *abhayaṁ sattva-saṁsuddhiḥ*: every living entity is factually completely dependent on the mercy of the Lord, but unless one is in the pure state of existence, he cannot be established in this position. This stage of dependence is called *sattva-saṁsuddhiḥ*, or purification of one's existence. The result of such purification is exhibited in fearlessness. A devotee of the Lord, who is called *nārāyaṇa-pāra*, is never afraid of anything because he is always aware of the fact that the Lord protects him in all circumstances. With this conviction, Vidura traveled alone, and he was not seen or recognized by any friend or foe. Thus he enjoyed freedom of life without obligation to the many duties of the world.

When Lord Śrī Kṛṣṇa was personally present in the mortal world in His eternal, blissful form of Śyāmasundara, those who were not pure devotees of the Lord could not recognize Him or know His glories. *Avajānānti mām mūḍhā mānuṣīm tanum āśritam* (Bg. 9.11): He is always bewildering to the nondevotees, but He is always seen by the devotees by dint of their pure devotional service to Him.

#### TEXT 43

नूनं नृपाणां त्रिमदोत्पथानां  
महीं मुहुश्चालयतां चमूभिः ।  
वधात्प्रपन्नार्तिजिहीषयेषो-  
ऽप्युपैक्षतावं भगवान् कुरूणाम् ॥४३॥

nūnaṁ nṛpāṇāṁ tri-madotpathānām  
mahīm muhuś cālayatām camūbhiḥ  
vadhāt prapannārṭi-jihīṣayeṣo  
'py upaiḥṣatāghaṁ bhagavān kurūṇām

*nūnam*—of course; *nṛpāṇām*—of the kings; *tri*—three; *mada-utpathānām*—going astray out of false pride; *mahīm*—earth; *muhuḥ*—constantly; *cālayatām*—agitating; *camūbhiḥ*—by movement of soldiers; *vadhāt*—from the act of killing; *prapanna*—surrendered; *ārti-jihīṣaya*—willing to relieve the distress of the sufferers; *iśaḥ*—the Lord; *api*—in spite of; *upaiḥṣata*—waited; *agham*—offenses; *bhagavān*—the Supreme Lord; *kurūṇām*—of the Kurus.

#### TRANSLATION

Despite His being the Lord and being always willing to relieve the distress of sufferers, He [Kṛṣṇa] refrained from killing the Kurus, although they committed all sorts of sins and although He saw other kings constantly agitating the earth by their strong military movements carried out under the dictation of three kinds of false pride.

#### PURPORT

As declared in *Bhagavad-gītā*, the Lord appears in the mortal world to execute His much-needed mission of killing the miscreants and giving

protection to the suffering faithful. In spite of that mission, Lord Kṛṣṇa tolerated the insult to Draupadī by the Kurus and the injustices perpetrated against the Pāṇḍavas, as well as insults to Himself. The question may be raised, "Why did He tolerate such injustices and insults in His presence? Why did He not chastise the Kurus immediately?" When Draupadī was insulted in the assembly by the Kurus by their attempt to see her naked in the presence of all, the Lord protected Draupadī by supplying an unlimited length of clothing. But He did not chastise the insulting party immediately. This silence of the Lord did not mean, however, that He excused the offenses of the Kurus. There were many other kings on earth who had become very proud of three kinds of possessions—wealth, education and followers—and they were constantly agitating the earth by movements of military strength. The Lord was just waiting to get them together on the Battlefield of Kurukṣetra and kill them all at one time, just to make a short-cut in His killing mission. Godless kings or heads of state, when puffed up by advancement of material wealth, education and increase of population, always make a show of military strength and give trouble to the innocent. When Lord Kṛṣṇa was personally present, there were many such kings all over the world, and He thus arranged for the Battle of Kurukṣetra. In His manifestation of *viśva-rūpa*, the Lord expressed His mission of killing as follows: "I have willingly descended on the earth in My capacity of inexorable Time in order to decrease the unwanted population. I shall finish all those who have assembled here except you, the Pāṇḍavas. This killing does not wait for you to take part in it. It is already arranged: all will be killed by Me. If you want to become famous as the hero of the battlefield and thus enjoy the booty of war, then, O Savyasācī, just become the immediate cause of this killing and thus take the credit. I have already killed all the great warriors—Bhīṣma, Droṇa, Jayadratha, Karṇa and many other great generals. Do not worry. Fight the battle and be famous as a great hero." (Bg. 11.32-34)

The Lord always wants to see His devotee as the hero of some episode which He Himself performs. He wanted to see His devotee and friend Arjuna as the hero of the Battle of Kurukṣetra, and thus He waited for all the miscreants of the world to assemble. That, and nothing else, is the explanation of His waiting.

## TEXT 44

अजस्य जन्मोत्पथनाशनाय  
कर्माण्यकर्तुर्ग्राहणाय पुंसाम् ।  
नन्वन्यथा कोऽर्हति देहयोगं  
परो गुणानामुत कर्मतन्त्रम् ॥४४॥

*ajasya janmotpatha-nāśanāya  
karmāṇy akartur grahaṇāya puṁsām  
nanv anyathā ko 'rhati deha-yogaṁ  
paro guṇānām uta karma-tantram*

*ajasya*—of the unborn; *janma*—appearance; *utpatha-nāśanāya*—for the sake of annihilating the upstarts; *karmāṇi*—works; *akartuḥ*—of one who has nothing to do; *grahaṇāya*—to take up; *puṁsām*—of all persons; *nanv anyathā*—otherwise; *kaḥ*—who; *arhati*—may deserve; *deha-yogaṁ*—contact of the body; *paraḥ*—transcendental; *guṇānām*—of the three modes of nature; *uta*—what to speak of; *karma-tantram*—the law of action and reaction.

## TRANSLATION

The appearance of the Lord is manifested for the annihilation of the upstarts. His activities are transcendental and are enacted for the understanding of all persons. Otherwise, since the Lord is transcendental to all material modes, what purpose could He serve by coming to earth?

## PURPORT

*Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ* (Brahma-saṁhitā 5.1): the form of the Lord is eternal, blissful and all-knowing. His so-

called birth is therefore an appearance only, like the birth of the sun on the horizon. His birth does not, like that of the living entities, take place under the influence of material nature and the bondage of the reactions of past deeds. His works and activities are independent pastimes and are not subject to the reactions of material nature. In *Bhagavad-gītā* (4.14) it is said:

*na mām karmāṇi limpanti  
na me karma-phale sprhā  
iti mām yo 'bhijānāti  
karmabhir na sa badhyate*

The law of *karma* enacted by the Supreme Lord for the living entities cannot be applicable to Him, nor has the Lord any desire to improve Himself by activities like those of ordinary living beings. Ordinary living beings work for the improvement of their conditional lives. But the Lord is already full of all opulence, all strength, all fame, all beauty, all knowledge and all renunciation. Why should He desire improvement? No one can excel Him in any opulence, and therefore the desire for improvement is absolutely useless for Him. One should always discriminate between the activities of the Lord and those of ordinary living beings. Thus one may come to the right conclusion regarding the Lord's transcendental position. One who can come to the conclusion of the Lord's transcendence can become a devotee of the Lord and can at once be free from all reactions of past deeds. It is said, *karmāṇi nirdahati kintu ca bhakti-bhāṅgā*: the Lord minimizes or nullifies the reactionary influence of the devotee's past deeds. (Brahma-saṁhitā 5.54)

The activities of the Lord are to be accepted and relished by all living entities. His activities are to attract the ordinary man towards the Lord. The Lord always acts in favor of the devotees, and therefore ordinary men who are fruitive actors or seekers of salvation may be attracted to the Lord when He acts as protector of the devotees. The fruitive actors can attain their goals by devotional service, and the salvationists can also attain their goal in life by devotional service to the Lord. The devotees do not want the fruitive results of their work, nor do they want any kind of salvation. They relish the glorious superhuman activities of the Lord, such as His lifting Govardhana Hill and His killing the demon Pūtana in infancy. His activities are enacted to attract all kinds of men—*karmīs*, *jñānīs* and *bhaktas*. Because He is transcendental to all laws of *karma*, there is no possibility of His accepting a form of *māyā* as is forced on the ordinary living entities who are bound by the actions and reactions of their own deeds.

The secondary purpose of His appearance is to annihilate the upstart *asuras* and to stop the nonsense of atheistic propaganda by less intelligent persons. By the Lord's causeless mercy, the *asuras* who are killed personally by the Personality of Godhead get salvation. The meaningful appearance of the Lord is always distinct from ordinary birth. Even the pure devotees have no connection with the material body, and certainly the Lord, who appears as He is, in His *sac-cid-ānanda* form, is not limited by a material form.

## TEXT 45

तस्य प्रपन्नाखिललोकपाना-  
मवस्थितानामनुशासने स्वे ।  
अर्थाय जातस्य यदुष्वजस्य  
वार्ता सखे कीर्तय तीर्थकीर्तेः ॥४५॥

*tasya prapannākhila-lokapānām  
avasthitānām anuśāsane sve  
arthāya jātasya yaduṣv ajasya  
vārtāṁ sakhe kīrtaya tīrtha-kīrteḥ*

*tasya*—His; *prapanna*—surrendered; *akhila-loka-pānām*—all rulers of the entire universe; *avasthitānām*—situated in; *anuśāsane*—under the control of; *sve*—own self; *arthāya*—for the interest of; *jātasya*—of

the born; *yaduṣu*—in the family of the Yadus; *ajasya*—of the unborn; *vārtām*—topics; *sakhe*—O my friend; *kīrtaya*—please narrate; *tīrtha-kīrteḥ*—of the Lord, whose glories are chanted in the places of pilgrimage.

## TRANSLATION

O my friend, please, therefore, chant the glories of the Lord, who is meant to be glorified in the places of pilgrimage. He is unborn, and yet He appears by His causeless mercy upon the surrendered rulers of all parts of the universe. Only for their interest did He appear in the family of His unalloyed devotees the Yadus.

## PURPORT

There are innumerable rulers all over the universe in different varieties of planets: the sun-god in the sun planet, the moon-god in the moon planet, Indra in the heavenly planet, Vāyu, Varuṇa, and those in the Brahmāloka planet, where Lord Brahmā is living. All are obedient servants of the Lord. Whenever there is any trouble in the administration of the innumerable planets in different universes, the rulers pray for an appearance, and the Lord appears. The *Bhāgavatam* (1.3.28) has already confirmed this in the following verse:

*ete cāṁśa-kalāḥ pumsaḥ  
kṛṣṇas tu bhagavān svayam  
indrāri-vyākulaṁ lokam  
mṛḍayanti yuge yuge*

In every millennium, whenever there is any trouble for the obedient rulers, the Lord appears. He also appears for the sake of His pure unalloyed devotees. The surrendered rulers and the pure devotees are always strictly under the control of the Lord, and they are never disobedient to the desires of the Lord. The Lord is therefore always attentive to them.

The purpose of pilgrimages is to remember the Lord constantly, and therefore the Lord is known as *tīrtha-kīrti*. The purpose of going to a place of pilgrimage is to get the chance to glorify the Lord. Even today, although times have changed, there are still pilgrimage sites in India. For example, in Mathurā and Vṛndāvana, where we had a chance to stay, people are awake from early in the morning at 4 A.M. up until nighttime and are constantly engaged, some way or other, in chanting the holy glories of the Lord. The beauty of such a pilgrimage site is that automatically one remembers the holy glories of the Lord. His name, fame, quality, form, pastimes and entourage are all identical to the Lord, and therefore chanting the glories of the Lord invokes the personal presence of the Lord. Anytime or anywhere pure devotees meet and chant the glories of the Lord, the Lord is present without any doubt. It is said by the Lord Himself that He always stays where His pure devotees chant His glories.

*Thus end the Bhaktivedanta purports of the Third Canto, First Chapter, of the Śrīmad-Bhāgavatam, entitled "Questions by Vidura."*

## CHAPTER TWO

## Remembrance of Lord Kṛṣṇa

## TEXT 1

श्रीशुक उवाच

इति मागवतः पृष्टः क्षत्रा वार्ता प्रियाश्रयाम् ।  
प्रतिवक्तुं न चोत्सेह औत्कण्ठ्यात्सारितेश्वरः ॥ १ ॥

*śrī-śuka uvāca  
iti bhāgavataḥ pṛṣṭaḥ  
kṣattrā vārtām priyāśrayām*

*prativaktum na coteḥa  
autkaṅṭhyāt smāriteśvaraḥ*

*śrī-śukaḥ uvāca*—Śrī Śukadeva said; *iti*—thus; *bhāgavataḥ*—the great devotee; *pṛṣṭaḥ*—being asked; *kṣattrā*—by Vidura; *vārtām*—message; *priyā-śrayām*—regarding the dearest; *prativaktum*—to reply; *na*—not; *ca*—also; *utsehe*—became eager; *autkaṅṭhyāt*—by excessive anxiety; *smārita*—remembrance; *iśvaraḥ*—the Lord.

## TRANSLATION

Śrī Śukadeva Gosvāmī said: When the great devotee Uddhava was asked by Vidura to speak on the messages of the dearest [Lord Kṛṣṇa], Uddhava was unable to answer immediately due to excessive anxiety at the remembrance of the Lord.

## TEXT 2

यः पञ्चहायनो मात्रा प्रातराशय याचितः ।  
तन्नैच्छद्रचयन् यस्य सपर्या बाललीलाया ॥ २ ॥

*yaḥ pañca-hāyano mātṛā  
prātar-āśāya yācitaḥ  
tan naicchat racayan yasya  
sapyāṁ bāla-līlayā*

*yaḥ*—one who; *pañca*—five; *hāyanaḥ*—years old; *mātṛā*—by his mother; *prātar-āśāya*—for breakfast; *yācitaḥ*—called for; *ta*—that; *na*—not; *aicchat*—liked; *racayan*—playing; *yasya*—whose; *sapyāṁ*—service; *bāla-līlayā*—childhood.

## TRANSLATION

He was one who even in his childhood, at the age of five years, was so absorbed in the service of Lord Kṛṣṇa that when he was called by his mother for morning breakfast, he did not wish to have it.

## PURPORT

From his very birth, Uddhava was a natural devotee of Lord Kṛṣṇa, or a *nitya-siddha*, a liberated soul. From natural instinct he used to serve Lord Kṛṣṇa, even in his childhood. He used to play with dolls in the form of Kṛṣṇa, he would serve the dolls by dressing, feeding and worshiping them, and thus he was constantly absorbed in the play of transcendental realization. These are the signs of an eternally liberated soul. An eternally liberated soul is a devotee of the Lord who never forgets Him. Human life is meant for reviving one's eternal relation with the Lord, and all religious injunctions are meant for awakening this dormant instinct of the living entity. The sooner this awakening is brought about, the quicker the mission of human life is fulfilled. In a good family of devotees, the child gets the opportunity to serve the Lord in many ways. A soul who is already advanced in devotional service has the opportunity to take birth in such an enlightened family. This is confirmed in the *Bhagavad-gītā* (6.41). *Śucinām śrīmatām gehe yoga-bhraṣṭo bhijāyate*: even the fallen devotee gets the opportunity to take his birth in the family of a well-situated *brāhmaṇa* or in a rich, well-to-do mercantile family. In both these families there is a good opportunity to revive one's sense of God consciousness automatically because particularly in these families the worship of Lord Kṛṣṇa is regularly performed and the child gets the opportunity to imitate the process of worship called *arcana*.

The *pañcarātrikī* formula for training persons in devotional service is temple worship, whereby the neophytes get the opportunity to learn devotional service to the Lord. Mahārāja Parikṣit also used to play with Kṛṣṇa dolls in his childhood. In India the children in good families are still given dolls of the Lord like Rāma and Kṛṣṇa, or sometimes the demigods, so that they may develop the aptitude of service to the Lord. By the grace of the Lord we were given the same opportunity by our parents, and the beginning of our life was based on this principle.

## TEXT 3

स कथं सेवया तस्य कालेन जरसं गतः ।  
पृष्टो वार्ता प्रतिब्रूयाद्भर्तुः पादत्वत्सरन् ॥ ३ ॥

sa katham sevayā tasya  
kālena jarasam gataḥ  
pṛṣṭo vārtām pratibrūyād  
bhartuḥ pādāv anusmaran

saḥ—Uddhava; katham—how; sevayā—by such service; tasya—his; kālena—in course of time; jarasam—in validity; gataḥ—undergone; pṛṣṭaḥ—asked for; vārtām—message; pratibrūyāt—just to reply; bhartuḥ—of the Lord; pādau—His lotus feet; anusmaran—remembering.

## TRANSLATION

Uddhava thus served the Lord continually from childhood, and in his old age that attitude of service never slackened. As soon as he was asked about the message of the Lord, he at once remembered all about Him.

## PURPORT

Transcendental service to the Lord is not mundane. The service attitude of the devotee gradually increases and never becomes slackened. Generally, in old age a person is allowed retirement from mundane service. But in the transcendental service of the Lord there is no retirement at all; on the contrary, the service attitude increases more and more with the progress of age. In the transcendental service there is no satiation, and therefore there is no retirement. Materially, when a man becomes tired by rendering service in his physical body, he is allowed retirement, but in the transcendental service there is no feeling of fatigue because it is spiritual service and is not on the bodily plane. Service on the bodily plane dwindles as the body grows older, but the spirit is never old, and therefore on the spiritual plane the service is never tiresome.

Uddhava undoubtedly became old, but that does not mean that his spirit became old. His service attitude matured on the transcendental plane, and therefore as soon as he was questioned by Vidura about Lord Kṛṣṇa, he at once remembered his Lord by reference to the context and forgot himself on the physical plane. That is the sign of pure devotional service to the Lord, as will be explained later on (*lakṣaṇam bhakti-yogasya*, etc.) in Lord Kapila's instructions to His mother, Devahūti.

## TEXT 4

स मुहूर्तमभूत्तूष्णीं कृष्णाङ्घ्रिसुधया शृणुम् ।  
तीव्रेण भक्तियोगेन निमग्नः साधु निर्वृतः ॥ ४ ॥

sa muhūrtam abhūt tūṣṇīm  
kṛṣṇāṅghri-sudhayā bhṛṣam  
tīvreṇa bhakti-yogena  
nimagnaḥ sādhu nirvṛtaḥ

saḥ—Uddhava; muhūrtam—for a moment; abhūt—became; tūṣṇīm—dead silent; kṛṣṇa-āṅghri—the lotus feet of the Lord; sudhayā—by the nectar; bhṛṣam—well matured; tīvreṇa—by very strong; bhakti-yogena—devotional service; nimagnaḥ—absorbed in; sādhu—good; nirvṛtaḥ—fully in love.

## TRANSLATION

For a moment he remained dead silent, and his body did not move. He became absorbed in the nectar of remembering the Lord's lotus feet in devotional ecstasy, and he appeared to be going increasingly deeper into that ecstasy.

## PURPORT

On the inquiry by Vidura about Kṛṣṇa, Uddhava appeared to be awakened from slumber. He appeared to regret that he had forgotten the lotus feet of the Lord. Thus he again remembered the lotus feet of the Lord and remembered all his transcendental loving service unto Him, and by so doing he felt the same ecstasy that he used to feel in the presence of the Lord. Because the Lord is absolute, there is no difference between His remembrance and His personal presence. Thus Uddhava remained completely silent for a moment, but then he appeared to be going deeper and deeper into ecstasy. Feelings of ecstasy are displayed by highly advanced devotees of the Lord. There are eight kinds of transcendental changes in the body—tears, shivering of the body, perspiration, restlessness, throbbing, choking of the throat, etc.—and all were manifested by Uddhava in the presence of Vidura.

## TEXT 5

पुलकोद्भिन्नसर्वाङ्गो मुञ्चन्मीलदृशश्चुचः ।  
पूर्णार्थो लक्षितस्तेन खेदप्रसरसंप्लुतः ॥ ५ ॥

pulakodbhinna-sarvāṅgo  
muñcan mīlad-dṛśā śucaḥ  
pūrṇārtho lakṣitaḥ tena  
sneha-prasara-samplutaḥ

pulaka-udbhinna—bodily changes of transcendental ecstasy; sarvāṅgaḥ—every part of the body; muñcan—smearing; mīlat—opening; dṛśā—by the eyes; śucaḥ—tears of grief; pūrṇa-arthah—complete achievement; lakṣitaḥ—thus observed; tena—by Vidura; sneha-prasara—extensive love; samplutaḥ—thoroughly assimilated.

## TRANSLATION

It was so observed by Vidura that Uddhava had all the transcendental bodily changes due to total ecstasy, and he was trying to wipe away tears of separation from his eyes. Thus Vidura could understand that Uddhava had completely assimilated extensive love for the Lord.

## PURPORT

The symptoms of the highest order of devotional life were observed by Vidura, an experienced devotee of the Lord, and he confirmed Uddhava's perfectional stage of love of Godhead. Ecstatic bodily changes are manifested from the spiritual plane and are not artificial expressions developed by practice. There are three different stages of development in devotional service. The first stage is that of following the regulative principles prescribed in the codes of devotional service, the second stage is that of assimilation and realization of the steady condition of devotional service, and the last stage is that of ecstasy symptomized by transcendental bodily expression. The nine different modes of devotional service, such as hearing, chanting and remembering, are the beginning of the process. By regular hearing of the glories and pastimes of the Lord, the impurities in the student's heart begin to be washed off. The more one is cleansed of impurities, the more one becomes fixed in devotional service. Gradually the activities take the forms of steadiness, firm faith, taste, realization and assimilation, one after another. These different stages of gradual development increase love of God to the highest stage, and in the highest stage there are still more symptoms, such as affection, anger and attachment, gradually rising in exceptional cases to the *mahā-bhāva* stage, which is generally not possible for the living entities. All these were manifested by Lord Śrī Caitanya Mahāprabhu, the personification of love of God.

In the *Bhakti-rasāmṛta-sindhu* by Śrīla Rūpa Gosvāmī, the chief disciple of Lord Śrī Caitanya Mahāprabhu, these transcendental symptoms displayed by pure devotees like Uddhava are systematically described. We have written a summary study of *Bhakti-rasāmṛta-sindhu* entitled *The Nectar of Devotion*, and one may consult this book for more detailed information on the science of devotional service.

(continued in next issue)



# Every Town and Village

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

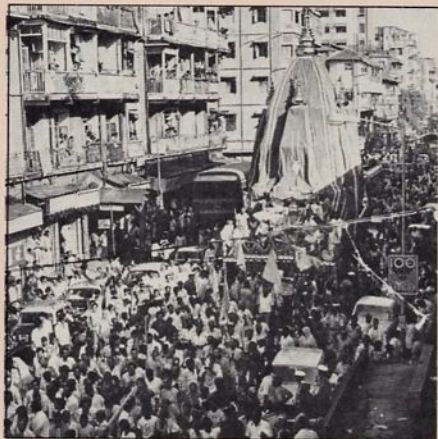
## Bombay's Mayor Leads 200,000 in Chariot Parade

**Bombay**—The mayor of this most cosmopolitan Indian city was the guest of honor at ISKCON's recent Ratha-yātrā Chariot Festival.

Manmohan Singh Bedi rode the fifty-foot-high canopied chariot for more than an hour. Sitting at the feet of the carved Deity form of Lord Jagannātha ("Lord of the Universe"), the mayor and Śrīla Gopāla Kṛṣṇa Goswami Bhāgavatpāda, who oversees ISKCON's affairs in Bombay, delighted the crowds along Jagannatha Shenker Seth Road by tossing them thousands of packets of sanctified food.

A high point in the parade came when the mayor dismounted, took up a broom, and humbly swept the street before the majestically moving chariot. Everyone cheered, recalling how a great devotee of Lord Caitanya's named King Pratāparūdra had won the Lord's favor by doing the same thing five hundred years ago during a Rathā-yātra procession in Purī, Orissa.

After a four-hour procession, devotees began a nine-day spiritual festival at a beach-front park. It featured devotional discourses, music, film, and feasting (more than ten tons of sanctified food were given out). All told, upwards of a million people took part, and fifteen Bombay newspapers gave the event elaborate coverage.



Throng of Bombayites join the procession. More than one million participated.



Śrīla Bhāgavatpāda and Mayor Bedi ride together with Lord Jagannātha.

## U.S. Senator Gets Śrīmad-Bhāgavatam



RAJAN DEVADAS/NEWS PHOTO INTERNATIONAL

"I am overwhelmed," said Senator Charles Mathias (R-Md.) recently upon receiving the *Śrīmad-Bhāgavatam* from ISKCON life member Dr. Vibhakara Mody. "I'll read the entire thirty volumes. Perhaps when I have read them all I'll know the answer to the budget problem," he quipped. The occasion was the seventh annual dinner of the Indian Medical Association of America, held in Washington, D.C. Senator Mathias and Ambassador R. K. Narayanan (another ISKCON life member) were the guests of honor. After addressing the assembly, the senator and the ambassador received sacred food and garlands that had been offered to Lord Kṛṣṇa.



In a gesture of devotion, Bombay's mayor, Manmohan Singh Bedi, sweeps the street before Lord Jagannātha's chariot.



**One of the finest examples of Moorish architecture** in the United States, the Lawrence P. Fisher Mansion (above) had suffered from neglect until devotees of Kṛṣṇa restored it to its original splendor and transformed it into the Bhaktivedanta Cultural Center. Now the estate's immaculately manicured lawns and carefully tended gardens are graced by sculpted fountains (right) and ten gazebos that display molded forms of Lord Kṛṣṇa's principal incarnations, such as Lord Matsya (far right).





AMOGHA DĀSA



YAMARĀJA DĀSA

## Spiritual Places

# DETROIT'S GRAND NEW SHOWPLACE OF KṚṢṆA CULTURE

At the famous Lawrence P. Fisher Mansion, Indian spirituality and American ingenuity unite for the glorification of Lord Kṛṣṇa.

by MADHYAMĀ-DEVĪ DĀSĪ

The setting for the party was perfect. In fact, the setting seemed to be what the occasion was all about. The grand opening of the Bhaktivedanta Cultural Center, located on the richly landscaped four-and-a-half acres of Detroit's famous Lawrence P. Fisher Mansion, even drew the attention of the Michigan State Senate, which passed a resolution thanking the guests of honor, Alfred Brush Ford (Ambarīṣa dāsa) and Elisabeth Reuther Dickmeyer (Lekhāśravantī-devī dāśī) for contributing the funds that made the center a reality. The party was a tremendous suc-

cess; there was no doubt about that.

And who would have expected the simultaneous and amicable appearance of members of the traditionally feuding Ford and Reuther families? A fascinating variety of people—billionaires and *brahmachārīs*, capitalists and craftsmen, Indian diplomats and American *brāhmanas*, and the cream of Detroit's society-page personalities—all received their fragrant garlands at the massive, ornately carved front doors and went on to enjoy the ceremony, the museum exhibitions, and the eighteen-course feast of sanctified vegetarian food.



YADUVARA DĀSA

**Śrīla Prabhupāda** (depicted in the portrait), who conceived of making the Fisher Mansion "a gorgeous showplace for Kṛṣṇa culture"; Ambarīṣa dāsa, the great-grandson of Henry Ford, who donated half the \$300,000 needed to purchase the mansion and later donated \$2,000,000 to develop it; and Lekhāśravantī-devī dāśī (the daughter of the late union leader Walter Reuther), who donated the other half of the purchase price.

**The mansion's ballroom-turned-temple** (right) is a fitting home for Their Lordships Śrī Śrī Rādhā-Kuṅjavihārī (“Rādhā and Kṛṣṇa, Who Enjoy Pastimes in the Groves of Vṛndāvana”), shown below.

At lower right, amid fine Italian Renaissance decor, patrons relish sanctified vegetarian fare at Govinda's.



YAMARAJA DASA



The media, of course, turned out in force. As I read over the published reports and listened to the newscasts, I was encouraged by the amount of coverage and astounded at the wealth of detail. The beautiful formal gardens, in which peacocks wandered amid fountains, pools, and sculptures, the Moorish architecture of the mansion, with its handmade tiles, intricate rosewood and mahogany carvings, gold-and-silver-leaved ceilings, all restored in authentic detail and further enhanced by the newly finished multimedia exhibition—the press reports missed nothing of this.

But while the coverage was lavish and (for the most part) favorable, I gradually began to feel that the reporters had missed the most amazing fact about the opening of the Bhaktivedanta Cultural Center: The dozens of people who had spent two and a half million dollars and nearly a decade of their lives to build it didn't expect to make a dime off it.

What motivated them to make such a tremendous sacrifice of their talents and wealth? Why did they do it?

It's only human nature to assume that what motivates us must also be motivating others. Thus one major newspaper pegged the International Society for Krishna Con-



AMOGHA DASA

sciousness as a kind of “evangelical Amway,” an organization of former radical street beggars who've evolved into rational, middle-aged, middle-class, family-raising citizens—the underlying assumption being, of course, that affluence and bodily comfort are really what life is all about and that

the Hare Kṛṣṇas, beneath their veneer of odd dress and strict lifestyle, must really believe this as much as everyone else does.

Nothing could be further from the truth. And the best way to prove this, I feel, is to let the people responsible for the





NITYA-TRIPRA-DEVIDASI

Bhaktivedanta Cultural Center speak for themselves.

The first person to inquire from, of course, should be the person whom the center is named after: His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Without question, Śrīla Prabhupāda played the most important role in the center's completion. Back in 1975, it was he who first saw the potential of the then run-down building on Detroit's rough East Side. He personally negotiated the purchase price, and he inspired Ambarīṣa and

Lekhāśravantī to purchase and develop the mansion as a showplace of Kṛṣṇa consciousness. And finally, he had the vision to create the First American Transcendental Experience, FATE, the group of devoted artists who constructed a multimedia museum, first in Los Angeles and now in Detroit.

Although Śrīla Prabhupāda passed away in 1977, we can derive the benefit of his personal presence by hearing his teachings. He continues to speak to us today, meaningfully and succinctly, through the



BRAHMANANDA SWAMI



The architectural magnificence of the Fisher Mansion shines through in the arches, chandeliers, stained-glass windows, and wrought-iron ballustrade (top), the cherub-atop-a-pedestal and tilework (left), and the painstakingly restored study (above).



AMOGHIA DASA



YAMARAJA DASA

The art directors of the First American Transcendental Experience, the multimedia exhibit at the Bhaktivedanta Cultural Center, are Adi-deva dāsa and his wife, Śilādityā-devī dāsī (top). At right, they put the finishing touches on a figure of Lord Rāma. Above, a figure of Lord Buddha they created sits under an ornate gazebo.



YAMARAJA DASA

medium of his published works.

In his translation, with commentary, of the *Śrīmad-Bhāgavatam*, Śrīla Prabhupāda explains that mankind is fast entering a spiritual void and is thus in desperate need of “a cultural presentation for the spiritualization of the entire human society.”

A cultural presentation. Music, dance, painting, sculpture, film—the world has plenty of culture already. Why then did Śrīla Prabhupāda want to make *another* cultural presentation? How was this cul-

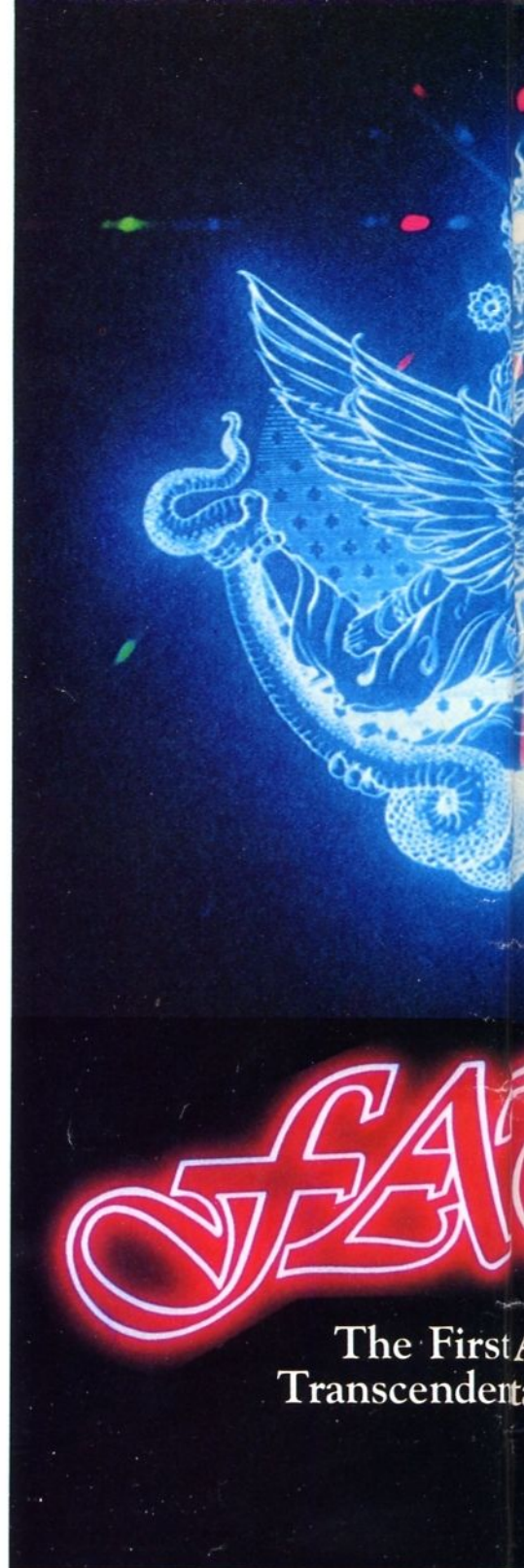
tural presentation going to do what other cultural presentations couldn’t—namely, spiritualize the entire human society?

Śrīla Prabhupāda explains that the ideal culture is one that reminds us of God—that encourages us to learn about Him, love Him, and serve Him. And that culture is being presented by the Bhaktivedanta Cultural Center.

Ādi-deva dāsa, the director of FATE, explained to me that the spiritual ideals he learned from Śrīla Prabhupāda have grown

stronger with time and with his mature experience as a devotee-artist.

“Nothing is impossible in spiritual life,” he said. “Śrīla Prabhupāda told us, in fact, that *impossible* is a word in a fool’s dictionary. Śrīla Prabhupāda sent us to India to be trained in a special method of figure sculpture known only in Bengal. It was austere, of course, living in a straw hut with the mosquitoes. And our years in Los Angeles, trying to get a studio started—marathon, round-the-clock work sessions





## American tal Experience



**FATE's dazzling emblem** (left): Lord Viṣṇu rides triumphantly on His bird-carrier Garuda. At lower left, Ameyātmā dāsa, who designed the electronics of FATE's computerized multimedia exhibit, operates a bank of synchronized slide projectors. At top, Akhilānanda dāsa prepares one of the figures for the Changing Bodies exhibit, (above), which depicts the soul's journey from fetus to corpse—and to a new body.

to meet deadlines—no one could say it was easy.

"All of our talent and energies went into making these exhibits. But the greatest happiness an artist can feel is to have a meaningful outlet for his skills. And the greatest happiness a spirit soul can feel is to use the gifts Kṛṣṇa has given him to glorify the giver Himself. This is a happiness that transcends the bodily situation, and because we've felt it, we want to give it to others.

"Śrīla Prabhupāda gave all of his energies to translating the *Śrīmad-Bhāgavatam* for us. So the exhibits in the Bhaktivedanta Cultural Center are all based on this scrip-

ture. Everyone who sees them is learning about spiritual life. Śrīla Prabhupāda wrote me a letter explaining the potency of what he called 'these living books.' He said, 'In London there is a museum—Madame Tussaud's Wax Museum—and people are lining up for blocks just to see some mundane dead bodies. You should go to India and learn how to make dolls. Then we will have our own museum, and simply by seeing our exhibits people will make spiritual advancement.'

"I've personally taken hundreds of people through the museum. Everyone who's gone through has gotten a better understanding of the philosophy of Kṛṣṇa consciousness, as well as transcendental pleasure from seeing Kṛṣṇa's beauty portrayed through art. Śrīla Prabhupāda has given us the most wonderful gift. We're doing our best to pass it on."

Ambarīṣa dāsa, great-grandson of Henry Ford, donated most of the money that developed the Bhaktivedanta Cultural Center. When I asked him why he'd done it, he said it was simply because Śrīla Prabhupāda had asked him to.

AMEYĀTMĀ DĀSA

AMOGHA DĀSA



“I was traveling in India with Śrīla Prabhupāda,” he said, “when he first told me we could ‘conquer’ the West by Vedic culture. Personally, I was eager to spread Kṛṣṇa consciousness among the class of people I knew and grew up with. I felt there had to be a way to do it, some way to tell them about our philosophy that they could relate to. Śrīla Prabhupāda was giving me the clue.

“When Lekhāśravantī [the daughter of the late Walter Reuther] and I purchased the Fisher Mansion in 1975, Śrīla Prabhupāda told us we should make it into ‘a gorgeous showplace of Kṛṣṇa conscious culture.’ He felt that although the mansion had been built for material reasons, simply by being used to house the FATE exhibits, which all center on Kṛṣṇa, it would become spiritualized.

“The grand opening has proven Śrīla Prabhupāda right. My parents attended, and many friends of my family. Everyone there was satisfied. They weren’t in the least bit turned off or skeptical.

“I can understand now why Śrīla Prabhupāda told me, ‘These exhibits will revolutionize our preaching in the West.’”

Lekhāśravantī stood before the audience

“Living books”—Śrīla Prabhupāda’s description of transcendental dioramas—bring Lord Kṛṣṇa’s pastimes to life at the FATE exhibit. At right, Kṛṣṇa’s father, Vasudeva, is sheltered by an expansion of the Lord known as Śeṣa Nāga as he carries his newborn son across the raging Yamunā River. Below, Lord Kṛṣṇa, playing His flute, enters Vṛndāvana with His cows, friends, and brother, Balarāma (dressed in purple).



AMEYATMA DASA



JITYA-TRPTĀ DEVI DĀSĪ



NITYA-TRIPĀ-DEVĪ DĀS

Lord Kṛṣṇa appears in King Kāṁsa's dungeon (left) and receives the prayers of His parents Devakī and Vasudeva. The Lord first appeared in His four-armed Viṣṇu form and then transformed Himself into a humanlike infant (visible at Viṣṇu's feet). Below, Kṛṣṇa's foster mother, Yaśodā, gazes into His mouth and sees the entire cosmos. At bottom, Kṛṣṇa enjoys dancing with the milkmaids of Vṛndāvana.



AMOGHĀ DĀSĀ



AMEYĀTĀ DĀSĀ

of some three hundred fifty distinguished guests at the ribbon-cutting ceremony, listening to the speeches made by the other noteworthy persons, patiently waiting her turn. Nearly everyone knows that she contributed half the purchase price of the Fisher Mansion back in 1975. Few know that it took virtually her entire savings to do so. As she spoke, I felt that her simple statement represented the attitude of so many other devotees—cooks, gardeners, waiters, carpenters, painters, window-washers, floor-moppers—everyone who gave freely, no matter how seemingly unnoticed the gift, to complete the Bhaktivedanta Cultural Center.

“Śrīla Prabhupāda gave us all a wonderful gift—the gift of Kṛṣṇa conscious philosophy, that loving God will make us happy. We just want to share this happiness with the people of Detroit.”

# Highlights from the Opening



YAMARAJA DASA

Srila Ramesvara Swami welcomes Mr. and Mrs. Walter Buhl Ford II to the Bhaktivedanta Cultural Center. Mrs. Ford's son Ambarisa dasa, who donated \$2,000,000 to develop the center, summed up their reaction to it: "They were satisfied. They weren't in the least bit turned off."



YAMARAJA DASA

On behalf of the Michigan State Senate, a spokesperson reads a declaration honoring Ambarisa dasa, Lekhasravanti-devi dasi, and the Bhaktivedanta Cultural Center. The co-directors of the center, Srila Visnupada and Srila Ramesvara Swami (seated, wearing saffron robes), look on.

• The Michigan State Senate resolution read at the ribbon-cutting ceremony called the grand opening of the Bhaktivedanta Cultural Center at the Lawrence P. Fisher Mansion "a momentous occasion for glad rejoicing. . . . The center is awe-inspiring. . . . We are proud that it is available to the people of Detroit."

• Srila Ramesvara Swami, who, with Srila Bhavananda Goswami Visnupada, oversaw the completion of the center, spoke of the wealth of architectural craftsmanship displayed by the Fisher Mansion, including Govinda's vegetarian restaurant, which is finished in elegant Italian Renaissance decor. He also described the multimedia FATE museum, with its electronically coordinated exhibits depicting themes from Vedic scripture; the grounds, with their fountains, gardens, strutting peacocks, and sculptured renditions of divine incarnations; the auditorium, which will be used for presenting the best in Indian classical music, dance, and drama; the painting exhibit, which contains the finest examples of Indian and Western Kṛṣṇa conscious art; and, most important, the Bhakti-Yoga Center, where people can take free classes in the highest spiritual science India has to offer—the science of devotional service to Kṛṣṇa.

• Srila Visnupada spoke of the soon-to-be-inaugurated Food for Life program. "It's such a shame that in such an affluent society as ours, anyone should have to go hungry. Srila Prabhupada told us that no one within a ten-mile radius of any ISKCON temple should ever lack for food. So, besides our regular, traditional free Sunday feasts, we're going to start giving out free meals of *kṛṣṇa-prasadam* [food offered to Kṛṣṇa] to all comers during the week as well."

Srila Visnupada also said that Srila Prabhupada wanted the Detroit cultural center to be a showcase for the blending of American technology and Indian spiritual science. "A lame man riding on a blind man's shoulders is able to get around, while the blind man can benefit from the lame man's directions. Similarly, the less materially well-off nation of India can give spiritual eyes to vigorously wealthy but spiritually blind America. This partnership is of great benefit to the people of both nations."

• In a letter to Lekhasravanti, Michigan Governor James J. Blanchard wrote, "I wish you and the other members of the Krishna society every success on this great occasion. The restored Fisher Mansion and the cultural center are an ornament to the neighborhood. . . . I hope they will serve as a catalyst for renewal, not only physical but spiritual."

# Promiscuity's Backlash

A chain of new diseases is shackling the freedom of the sexually liberated.

by SATYARĀJA DĀSA

The free-wheeling sexual revolution is upwards of a decade old, and it seems there's no going back. We've shrugged off the foolish and primitive shackles of sexual restraint and opened ourselves to progressive and liberating conceptions of male and female sexuality. But there's one catch: Those who feel free to have unrestricted sex contract sexually transmitted diseases just as freely.

And the diseases now raging through the ranks of the sexually liberated are not merely the simple syphilis and gonorrhea we knew in more innocent times, when sex was hardly mentionable in public. Today's sexual encounters engender such risks as herpes and chancroid.

As many as twenty million Americans have genital herpes, and up to half a million more catch it every year. And once you've got herpes, you've got it for life. The virus burrows into nerve cells and stays there, unaffected by any known treatment. The psychological effects of the herpes stigma are often worse than the physical effects of the disease itself.

Chancroid, a newly discovered venereal disease that features painful genital ulcers and blisters, was relatively rare a year or so ago. But now it has become quite common, with a growth rate that rivals herpes. We should not wonder at the astronomical growth rates for venereal diseases, however, for every year many more individuals join the march for sexual freedom.

Where has this march led us recently? AIDS. (AIDS is an acronym for Acquired Immune Deficiency Syndrome.) AIDS victims, due to a breakdown of their immune systems, are prone to a grab bag of ravaging diseases. Once thought to be a condition peculiar to homosexuals, AIDS is now affecting many heterosexuals as well. The number of cases has doubled every six months since 1981, and so far almost forty percent of all AIDS cases have proven fatal. Some researchers believe that no

one who has it will survive it.

Even if AIDS doesn't kill you, in time you may wish it had. When you first get the disease, you feel like you've got the flu. But a year later the "flu" hasn't gone away. Gradually the AIDS victim loses his ability to fight off even the mildest disease. AIDS victims are prone to an arm-long list of so-called opportunistic infections—rare cancers and other diseases that don't affect people whose immune systems are working properly. About a third of all victims have developed Kaposi's sarcoma, a cancer of the skin and internal organs. Many others have come down with an unusual pneumonia caused by a protozoan, *Pneumocystis carinii*.

In addition to the mounting plague of sexually transmitted diseases, promiscuity also generates detrimental social effects. Unwanted children, despite having escaped the gauntlet of birth control and abortion, are often neglected. Many times the father abandons the mother and child, and sometimes both parents abandon the child. Such unwanted children are raised with insufficient affection and guidance and easily fall prey to bad association. City streets and jails abound with these youngsters. And it all began with sexually preoccupied parents.

Why has nature engulfed us in such a nightmare? Why can't we enjoy a full, healthy sex life, free from horrible side effects? Perhaps we should seriously reassess the purpose of sex. Perhaps we are abusing sex, and being abused by sex in turn. Perhaps our ideas of sexuality are more perverse than progressive, more lewd than liberating.

Sex is meant for having children—the natural result of sexual enjoyment is pregnancy. Bent on avoiding nature's arrangement, however, people use contraceptives, have abortions, incur diseases—and spoil society. So we shouldn't consider promiscuity's backlash an unjust retribution from


a merciless God. It's simply one of nature's ways of telling us that unrestricted sexuality is unnatural.

The difficulty is that sex is the source of the strongest sensual and emotional stimulation, and to restrict it—what to speak of giving it up all together—appears impossible. To put aside *any* enjoyment is certainly difficult. But if we find something *more* enjoyable, then it is equally as natural to give up our previous enjoyment—especially if that enjoyment, like unrestricted sex, has detrimental side effects.

In the *Bhagavad-gītā* (2.59) Lord Kṛṣṇa explains, "Although one may artificially repress the desires of the senses, the taste for sense enjoyment remains. But by getting a higher taste, one remains fixed in consciousness."

In the Kṛṣṇa consciousness movement we practice *bhakti-yoga*, or devotional service to the Supreme Lord, Kṛṣṇa, the reservoir of all pleasure. The central point of *bhakti-yoga* is chanting the holy names of Kṛṣṇa—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Because Kṛṣṇa is absolute, He is nondifferent from His names, and we can associate with Him through sound vibration. Associating with the reservoir of pleasure makes sex pleasure look pale by comparison.

We therefore find no unwanted children in the Hare Kṛṣṇa movement, nor do we find abortion or contraception. We indulge in sex only in marriage, and then only to have children. And we raise the children in Kṛṣṇa consciousness. This is the original purpose of sex, and when one uses sex only for this purpose, nature does not retaliate—no herpes, no AIDS.

But don't believe us just because we say so. Try the process of *bhakti-yoga* and see if your desire for enjoyment does not become refined. See for yourself whether or not you develop a higher taste. 



**The Bathing of Baby Kṛṣṇa**  
(Parīkṣit dāsa, 1977)

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## FESTIVALS

and the Hare Kṛṣṇa Calendar

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

### Month of Śrīdhara (July 25–August 23)

**August 2**—Disappearance anniversary of Śrīla Lokanātha Gosvāmī, a great devotee of Kṛṣṇa coming in disciplic line from Lord Caitanya.

**August 5**—Kāmikā Ekādaśī (fasting from grains and beans). Also, the appearance anniversary of Śrīla Gopāla Kṛṣṇa Goswami Bhāgavat-pāda, one of the present spiritual masters in the Hare Kṛṣṇa movement.

**August 19**—Pavitrāropanī Ekādaśī (fasting from grains and beans). Also, beginning of Jhulana-yātrā (The Swing Festival). Every morning for five days, devotees gently push small Deities of Rādhā and Kṛṣṇa on a gaily decorated swing in the temple. Call your local Hare Kṛṣṇa center for details.

**August 20**—Disappearance anniversary of Śrīla Rūpa Gosvāmī, an intimate disciple of Lord Caitanya's and the author of many Sanskrit devotional works of great authority and poetic beauty.

**August 23**—Appearance anniversary of Lord Balarāma, Lord Kṛṣṇa's elder brother and first expansion. Devotees mark this day by recounting Balarāma's heroic pastimes and presenting gifts to Him (He's especially fond of honey). (Fasting till moonrise, followed by feasting.) Also, the second month of Cāturmāsya begins. (Fasting from yogurt for one month.)

### Month of Hṛṣīkeśa (August 24–September 22)

**August 29**—Appearance anniversary of Śrīla Kīrtanānanda Swami Bhaktipāda, one of the

present spiritual masters in the Hare Kṛṣṇa movement.

**August 31**—Śrī Kṛṣṇa-janmāṣṭamī, the appearance anniversary of Lord Kṛṣṇa. Devotees celebrate this day by recounting Kṛṣṇa's glories and presenting Him gifts. Festivities throughout the day include drama, dance, or musical events glorifying the Lord. Call your local Hare Kṛṣṇa center for details. (Fasting till midnight, followed by feasting.)

**September 1**—Appearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness. Devotees mark this day with personal remembrances of Śrīla Prabhupāda, readings from his biography,

and fasting till noon, followed by feasting. Call your local Hare Kṛṣṇa center for details.

**September 3**—Annadā Ekādaśī (fasting from grains and beans).

**September 11**—Appearance anniversary of Śrīmatī Sītādevī, the consort of Śrī Advaita Ācārya.

**September 12**—Appearance anniversary of Śrīmatī Lalitā-devī, the foremost of Śrīmatī Rādhārāṇī's *gopī* friends.

**September 14**—Śrī Rādhāṣṭamī, the appearance anniversary of Śrīmatī Rādhārāṇī, Lord Kṛṣṇa's eternal consort. (Fasting till noon, followed by feasting.)



## KRISHNA CONSCIOUSNESS IS THE GENUINE INDIAN CULTURE

Over the years, ISKCON has steadily grown in popularity and influence. And now, throughout the world, scholars, government officials, and laymen recognize ISKCON as the embodiment of genuine Indian culture. The reason? ISKCON has established numerous programs for social and spiritual upliftment—exactly according to Vedic principles—and the devotees of ISKCON strictly follow the *bhakti-yoga* system as practiced in India for centuries. Visit the centres of the International Society for Krishna Consciousness and see for yourself.

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# NOTES FROM THE EDITOR

## “Religion” vs. Love of God

On a television program in Gainesville, Florida, in 1971, the interviewer asked Śrīla Prabhupāda a controversial question:

“In what way, sir, do you think that the teaching of love of God that you are preaching is different and perhaps better than the teachings of love of God that were being conducted in this country and have been conducted in the rest of the world for centuries?”

Śrīla Prabhupāda replied that he was not opposed to any religion and that anyone in the world could chant the name of God.

But the interviewer was looking for debate:

“There must have been an element of dissatisfaction on your part with the way Godhead was being professed in this part of the world before you came. Otherwise, there would have been no sense in your coming.”

“Not just in this part of the world,” Śrīla Prabhupāda admitted, “but practically everywhere there is very little interest in God. They have more interest in dog.”

But we may well ask, “Why such criticism? Aren’t today’s religions teaching people to love God?”

Not necessarily. People often cultivate a materialistic approach to God. They pray for material possessions and worldly happiness, regarding God more as their order supplier than as their object of love. Some television evangelists, for instance, hint at the instant material benefits God can give to those who simply phone in and pledge a donation. On one show, a young husband admitted that at first he had given to the TV church only because his wife had nagged him. But when he discovered that his financial condition was improving, he too became a believer.

Giving to God for profit is common to religions and denominations the world over; but it constitutes the poorest, lowest class of religion. It affords *some* spiritual benefit, of course, since the practitioner at least recognizes God’s control, but it is more business than devotion.

A more advanced (though still defi-

cient) approach to God is salvationism. When one realizes that this world is temporary and full of suffering, he doesn’t try to enjoy it anymore; he seeks release. He sees God as the savior—the mitigator of suffering and sorrow, the deliverer from the cycle of birth and death. Thus the salvationist, like the materialist, also approaches God only for what God will do for him.

The Vedic scriptures teach us that the path of salvation is not only selfish but also unsuccessful. By meditating on the eternal and by subduing material desires, a salvationist may enter the eternal realm, but he must return to the material world because of his failure in developing a personal, loving relationship with the Supreme Lord.

So why is love of God—love free of ulterior motives—so rarely understood? One reason is that most scriptures give but little information of God as a person. We hear “God is great,” but we don’t hear much detail about His greatness. Therefore, people find little impetus to love God and serve Him. There’s an old atheistic joke that going to hell is better than going to heaven because in hell you’ll be with all your friends. Such ignorance of God as the greatest personality and the most lovable, attractive friend is lamentable.

The Vedic scriptures abound with information of *how* God is great. In the *Bhagavad-gītā*, Kṛṣṇa explains how He works in the spiritual world and in the material world. Conditioned souls caught in the material world are described in terms of *karma* and reincarnation, and the entire material world is described as God’s energy. The spiritual world is also described, as are God’s activities, His name, His form, and His relationships with His eternal loving associates. Anyone who hears these descriptions in a spirit of submissive inquiry will come to know the Supreme Lord within his heart.

Many worshipers, both materialistic and salvationistic, consider God to be ultimately impersonal. Although they may speak of God as “the Father,” if pressed for a description of the Father they say that He is without form, with-

out face, a nonperson, an energy, an all-pervading light. According to the Vedic scriptures, however, these impersonal aspects are subordinate to the eternal, personal form of the Supreme Personality of Godhead. Yes, God has His impersonal aspects, but ultimately He is the Supreme Person.

When, through the practice of genuine spiritual life, we come to know God, we become no longer interested in religions that do not propound the highest truth. God then attracts us by His own being, and we simply want to serve Him. Lord Caitanya prays, “I do not want any wealth, women, or followers. I want only Your causeless devotional service, birth after birth.”

The special contribution of the Kṛṣṇa consciousness movement is that it gives us the method for practicing pure love of God, even while we’re engaged in our daily activities in the material world. The chanting of the holy name of God, for example, is not a method for gaining material benefits or for merging with the all-pervading consciousness. But by chanting God’s holy name, God reveals Himself to us—as the all-attractive friend, the eternal well-wisher, the most beloved.

Formerly, such realization of our loving relationship with God was obtained only by great saints and mystics, but through the mercy of Lord Caitanya it is available to anyone. It’s not difficult. All of us can chant the names of God, and if we do so under the guidance of a bona fide spiritual master, we can attain the highest stage of spiritual realization: pure love of God.

Religious denominations abound, but one seriously looking for the essence of spiritual life can easily become disappointed. We invite those who are looking for their pure relationship with God to consider the path of Kṛṣṇa consciousness as it is presented through the Vedic scriptures like *Bhagavad-gītā As It Is* and the *Śrīmad-Bhāgavatam*, and through the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.—SDG

# Centers of the Hare Kṛṣṇa Movement

(continued from the back cover)

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## AUSTRALASIA

### AUSTRALIA

- Adelaide**—13a Frome St., Adelaide, South Australia 5000 (mail: Box 111, Rundle Street Post Office, Adelaide, S.A. 5000)/(08) 223-2084  
**Brisbane**—17 Armadale St., St. Lucia, Queensland 4067 (mail: P.O. Box 649, Toowong, Q'ld. 4066)/(07) 370-7478  
**Cairns**—69 Spence St., Cairns, Queensland 4870 (mail: P.O. Box 5238, Cairns Mail Centre Q'ld. 4870)/(07) 51-8601  
**Canberra**—59 Angley Sq. (cnr. Ainsley Ave. & Kogarah Lane), Reid, Australian Capital Territory 2601 (mail: P.O. Box 567, Civic Square, Canberra, A.C.T. 2608)/(062) 48-9620  
**Hobart**—63 King St., Sandy Bay, Tasmania 7005 (mail: P.O. Box 579, Sandy Bay, Tas. 7005) (002) 23 4569  
**Melbourne**—197 Danks St., Albert Park, Victoria 3205 (mail: P.O. Box 125)/(03) 699-5122  
**Newcastle**—2nd Fl., 580 Hunter St., Newcastle, New South Wales 2300 (mail: P.O. Box 169, Merewether, N.S.W. 2291)/(049) 2-1391  
**Perth**—60 Havelock St., West Perth, West Australia 6005 (mail: P.O. Box 598, West Perth, W.A. 6005)/(09) 322-3243  
**Surfer's Paradise**—2804 Gold Coast Highway, Surfer's Paradise, Q'ld. 4217/(075) 38 5060  
**Sydney**—112 Darlinghurst Rd., Darlinghurst, New South Wales 2010 (mail: P.O. Box 159, Kings Cross, N.S.W. 2011)/(02) 357-5162

### FARM COMMUNITIES

- Colo (Bhaktivedanta Ashram)**—Upper Colo Rd., Central Colo, New South Wales 2756 (mail: P.O. Box 493, St. Mary's, N.S.W. 2760)/(045) 75-5284  
**Murwillumbah (New Govardhana)**—'Eungella,' Tyalgum Rd. via Murwillumbah, New South Wales 2484 (mail: P.O. Box 687)/(066) 72-1903  
**Riverina (New Gaudadesh)**—Old Renmark Rd., via Wentworth, New South Wales 2648 (mail: P.O. Box 2446, Mildura, Victoria 3500)/(050) 27-8226

### RESTAURANTS

- Adelaide**—Govinda's (at ISKCON Adelaide)  
**Cairns**—Gopal's (at ISKCON Cairns)  
**Melbourne**—Gopal's, 139 Swanston St., (03) 63-1578  
**Melbourne**—Crossways, 1st Fl., 11-15 Elizabeth St./ (03) 62-2800  
**Surfer's Paradise**—Gopal's, 2995 Gold Coast Hwy./ (075) 39-9310  
**Sydney**—Gopal's, 18a Darcy St., Parramatta  
**Sydney**—Govinda's and Govinda's Take-away (both at ISKCON Sydney)  
**Sydney**—Hare Kṛṣṇa Free Food Centre, Victoria St., King's Cross

### NEW ZEALAND AND FIJI

- Auckland, New Zealand (New Varshan)**—Hwy. 18, Riverhead (next to Huapai Golf Course) (mail: c/o R.D. 2, Kumeu, Auckland)/ 412-8075  
**Christchurch, New Zealand**—83 Bealey Ave. (mail: P.O. Box 2298, Christchurch)/ 61-965  
**Lautoka, Fiji**—5 Tavewa Ave. (mail: c/o P.O. Box 125)/ 61-633, ext. 48  
**Suva, Fiji**—P.O. Box 6376, Nasinu/ 391 282  
**Wellington, New Zealand**—9 Shalimar Crescent, Khandallah, Wellington (mail: P.O. Box 2753, Wellington)/ 79 6157  
**RESTAURANT**  
**Auckland, New Zealand**—Gopal's, 1st Fl., Civic House, 291 Queen St./ 3 4885

## ASIA

### INDIA

- Ahmedabad, Gujarat**—7, Kailas Society, Ashram Rd., 380 009/ 449935  
**Bangalore, Karnataka**—34/A, 9th 'B' Cross, West of Chord Rd., Mahalaxmi Layout, 560 086 (mail: P.O. Box 5181)/ 80418  
**Baroda, Gujarat**—18, Sujata Society, Gotri Rd., 390 015/ 66499  
**Bhubaneswar, Orissa**—National Highway No. 5, Nayapali, 751 001/ 53125  
**Bombay, Maharashtra**—Hare Krishna Land, Juhu 400 054/ 626-860  
**Calcutta, W. Bengal**—3 Albert Rd., 700 017/ 443757

- Chandigarh, Punjab**—Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/ 26674  
**Chhaygharia (Haridaspur), W. Bengal**—Thakur Haridas Sripatbari Sevashram, P.O. Chhaygharia, P.S. Bongaon, Dist. 24 Parganas

- Guwahati, Assam**—Post Bag No. 127, 781 001

- Hyderabad, A.P.**—Hare Krishna Land, Nampally Station Rd., 500 001/ 51018

- Imphal, Manipur**—Hare Krishna Land, Airport Road, 795 001

- Madras, Tamil Nadu**—232 Kilpaik Garden Road, Madras 600 010

- Mâyâpur, W. Bengal**—Shree Mâyâpur Chandrodaya Mandir, P.O. Shree Mâyâpur Dham (Dist. Nadia)

- New Delhi**—M-119 Greater Kailash I, 110 048/ 642058

- Silichar, Assam**—Mahaprabhu Colony, Malugram, Cachar District, 788002

- Singapore, Singapore**—P.O. Box 20, Sembawang Post Office

- Surat, Gujarat**—21-A Dhawalgiri Apts., Athwa Lines, 395 007/ 87668

- Tirupati, A.P.**—No. 37, B Type, T. T. D. Qrs., Vinayaka Nagar, K. T. Rd., 517501/ 2285

- Trivandrum, Kerala**—P. B. No. 5098, Fort Post Office, 695023

- Vrindâvan, U.P.**—Krishna-Balarâm Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathurâ/ 178

### FARM COMMUNITIES

- Hyderabad, A.P.**—P.O. Dabilpur Village, Medchal Taluc, Hyderabad District, 501 401

- Mâyâpur, W. Bengal**—(contact ISKCON Mâyâpur)

### RESTAURANTS

- Bombay**—Govinda's (at Hare Krishna Land)

- Vrindâvan**—Krishna-Balarâm Mandir Guesthouse

### OTHER COUNTRIES

- Bali, Indonesia**—Jalan Sagamona 17, Renon, Denpasar  
**Bangkok, Thailand**—139, Soi Puttha-Osoth, New Road/ 233-2488  
**Colombo, Sri Lanka**—188, New Chetty St., Colombo 13/ 33325  
**Hong Kong**—5 Homantin St., Flat 23, Kowloon/ 3-7122630  
**Jakarta, Indonesia**—Jalan Rawamangun Muka Timur 80/ 4835-19  
**Kathmandu, Nepal**—Śrī Kunj, Kamaladi  
**Mandaue City, Philippines**—231 Pagabungan Rd., Basak, Cebu/ 83254  
**Manila, Philippines**—1446 Looban St. Paco/ 593652  
**Selangor, Malaysia**—No. 18 Jalan 6/6, off Jalan Anak Gassing, Petaling Jaya/ 564957  
**Singapore**—103, Wellington Rd., Sembawang, 2775  
**Tehran, Iran**—Felistin Ave., Shemstad St., No. 3/644-272  
**Tokyo, Japan**—3-13-4 Kamirenjyaku, Mitakashi, Tokyo T181/ (0422) 475847

### FARM COMMUNITY

- Luzon, Philippines**—Comillas Cervantes, Ilocos, Sur

## NORTH AMERICA

### CANADA

- Edmonton, Alberta**—8957 77th Ave., T5N 2N7/ (403) 466-9037  
**Montreal, Quebec**—1626 Pie IX Boulevard, H1V 2C5/ (514) 527-1101  
**Montreal, Quebec**—1469 Mansfield St., H3A 1Y5/ (514) 845-5624  
**Ottawa, Ontario**—212 Somerset St. E., K1N 6V4/ (613) 233-1884  
**Regina, Saskatchewan**—2817 Victoria Ave., S4T 1K6/ (306) 522-4973  
**Toronto, Ontario**—243 Avenue Rd., M5R 2J6/ (416) 922-5415  
**Vancouver, B.C.**—5462 S.E. Marine Dr., Burnaby V5J 3G8/ (604) 433-9728  
**Waterloo, Ontario**—51 Amos Ave., N2L 2W6/ (519) 888-7321

### FARM COMMUNITY

- Woburn, Quebec (New Badarinâtha)**—145 Rang Louise, G0Y 1R0/ (819) 566-2282

### RESTAURANTS

- Montreal**—Chez Govinda, 3678 Saint Denis St./ (514) 843-8510

- Ottawa**—The Back Home Buffet, 212 Somerset St. E./ (613) 233-460

### U.S.A.

- Ann Arbor, Michigan**—606 Packard St., 48104/ (313) 665-9057

- Atlanta, Georgia**—1287 Ponce de Leon Ave. N.E., 30306/ (404) 377-8680

- Baltimore, Maryland**—200 Bloomsbury Ave., Catonsville, 21228/ (301) 788-3885

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