

BASED ON THE TEACHINGS OF HIS DIVINE GRACE
A.C. BHAKTIVEDANTA SWAMI PRABHUPADA
Founder-Acarya of the International Society for
Krishna Consciousness

**Ripped by
Government Victims**

The Higher Taste is a cause for celebration. This book is a practical guide to the exciting new world of gourmet vegetarian cooking...for a higher purpose. In *The Higher Taste* you will discover the health and economic advantages, as well as the important ethical and spiritual considerations, of this all-natural approach to diet and nutrition. *The Higher Taste* will teach you how to dramatically improve your life by changing the way you eat.

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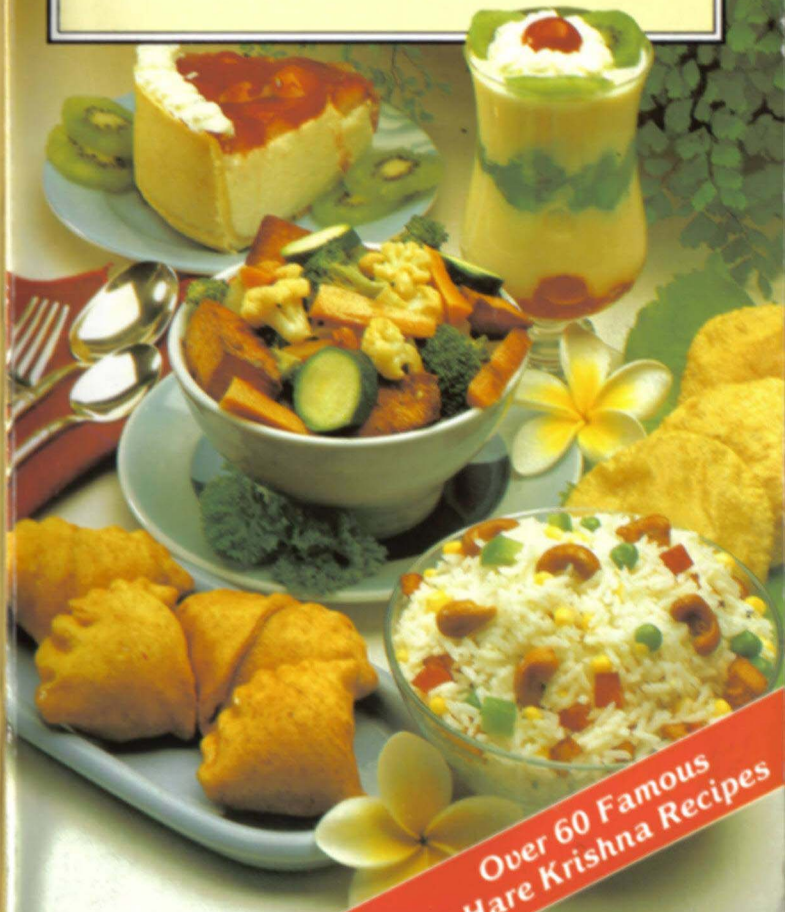
THE HIGHER TASTE

BASED ON THE TEACHINGS OF HIS DIVINE GRACE
A.C. BHAKTIVEDANTA SWAMI PRABHUPADA



The HIGHER TASTE

*A Guide To Gourmet Vegetarian
Cooking and a Karma-Free Diet*



**Over 60 Famous
Hare Krishna Recipes**

“It may indeed be doubted whether butchers’ meat is anywhere a necessary of life. Grain and other vegetables, with the help of milk, cheese, and butter, or oil, where butter is not to be had, afford the most plentiful, the most wholesome, the most nourishing, and the most invigorating diet. Decency nowhere requires than any man should eat butchers’ meat.”

—Adam Smith
The Wealth of Nations

“I do feel that spiritual progress does demand at some stage that we should cease to kill our fellow creatures for the satisfaction of our bodily wants.”

—Gandhi

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The HIGHER TASTE

A Guide to Gourmet Vegetarian Cooking and a Karma-Free Diet

Based on the Teachings of His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-*Ācārya* of
the International Society for Krishna Consciousness



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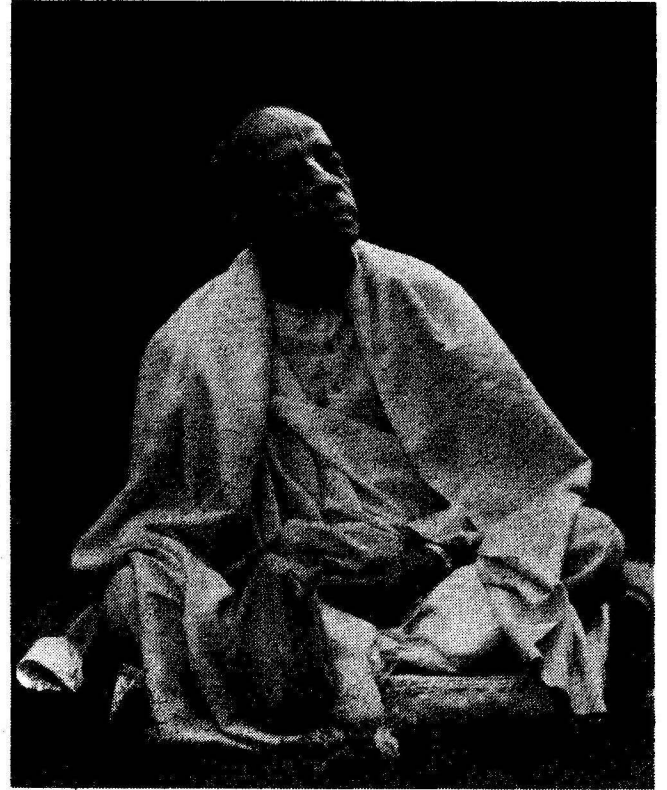
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Nirākulā dāsī (Noreen Faucett)
Black-and-white drawings: Tilaka dāsī (chapter
introductions), Gunamāyī dāsī (recipes)
Color illustrations: Parīksit dāsa, Muralidhāra dāsa
Color photography: Nitya-trptā dāsī
Cover design: Rāma Prasād dāsa (Ross Goode)*

Previous Printings: 2,487,000
Current Printing: 370,000

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Library of Congress Catalog Number: 77-95065
ISBN 0-89213-128-4



Dedication

We dedicate this book to our beloved spiritual master and guide, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who brought the transcendental teachings of Lord Kṛṣṇa to the Western world.

—The Editors

Contemporary Vedic Library Series

The Bhaktivedanta Book Trust Contemporary Vedic Library series explores subjects of current interest from the perspective of the timeless knowledge of India's Vedic wisdom.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* (spiritual master) of the International Society for Krishna Consciousness, established the Bhaktivedanta Book Trust in 1970 to present Vedic literatures, as received through the authorized disciplic succession, to the people of the modern age. For the first time in history, through Śrīla Prabhupāda's translations and commentaries, the world's most profound philosophical tradition soon began to have a major impact upon a widespread Western audience. Hundreds of scholars worldwide have reviewed Śrīla Prabhupāda's books, acclaiming his consummate erudition and devotion to the original Sanskrit texts, as well as his unique ability to communicate the most profound and subtle philosophical subjects in a simple and easy-to-understand manner. The Encyclopaedia Britannica reported that his voluminous translations from the original Sanskrit and his lucid commentaries "have astounded literary and academic communities worldwide."

Vedic knowledge has been a source of inner peace, profound wisdom, and spiritual inspiration for millions of people since the dawn of time. The Contemporary Vedic Library editions have been designed to demonstrate practically how this transcendental knowledge, when properly applied, will become a key factor in surmounting the myriad problems facing modern man as we approach the twenty-first century.

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Introduction

Influenced by factors ranging from health and economics to ethics and religion, millions of people around the world are turning to a vegetarian diet. In America alone, ten million people now consider themselves vegetarian.

Among those who have renounced eating meat are many celebrities: film stars William Shatner, Hayley Mills, Brad Pitt, Brooke Shields, Kim Basinger, Richard Gere, Daryl Hannah, and Michael J. Fox; recording artists Michael Jackson, Paul and Linda McCartney, Natalie Merchant, Sting, George Harrison, John Denver, Johnny Cash, Boy George, Whitney Houston, Annie Lennox, Chrissie Hynde, Stevie Wonder; and model Christie Brinkley. In sports, the list includes Dennis Rodman (Chicago Bulls basketball player), Chris Campbell (1981 World Wrestling Champion), Edwin Moses (World Record holder for 400 meter hurdles), Billie Jean King (tennis player), and Martina Navratilova (tennis player).

The Higher Taste clearly explains the many reasons why people stop eating meat. But beyond that, it contains over sixty gourmet vegetarian recipes that are guaranteed to carry you beyond the pleasures of ordinary food into new realms of epicurean delight. If you ever thought that being a vegetarian means eating only limp, steamed vegetables and cold salads—you're in for a big surprise! In *The Higher Taste* you'll learn how to prepare complete, nourishing, taste-tempting meals. How about an evening in Italy, with savory minestrone

soup, a hearty spaghetti main course, complete with veggie-balls in tomato sauce, breaded zucchini sticks, hot ricotta-stuffed calzone, and a Neapolitan cheese-cake for dessert? *The Higher Taste* will show you how. You'll also find equally delicious Chinese, Indian, French, Mexican, and Middle Eastern dinners. And best of all, these tested recipes have all been chosen for their simplicity, quickness, and ease of preparation.

Just as important as the ingredients we use in cooking is our consciousness. *The Higher Taste* shows how anyone can turn a daily chore into a blissful, enlightening experience. Preparing *karma*-free vegetarian food is an integral part of the topmost system of *yoga* and meditation described in the timeless teachings of India's Vedic literature. In the *Bhagavad-gītā*, Lord Kṛṣṇa says, "If one offers Me with love and devotion a leaf, a flower, a fruit, or water, I will accept it." One who prepares pure, natural vegetarian food and then offers it to the Supreme Lord will automatically feel an awakening of sublime spiritual pleasure in the heart.

The Supreme Lord is described in the *Vedas* as the reservoir of all pleasure, and to increase His pleasure He expands Himself by His pleasure energy into uncounted millions of living beings who are all meant to share in His enjoyment. We are all part of that eternal pleasure potency, and by the simple act of preparing food for the pleasure of God we can experience transcendental enjoyment. You'll notice that as soon as you taste the food you've offered. As George Harrison said in a recent interview, "When you know someone has begrudgingly cooked something, it doesn't taste as nice as when someone has done it to try and please God, to offer it to Him first. Just that in itself makes all the food taste so much nicer." That's what we mean by "the higher taste."

Along with trying the recipes, be sure to have a look at the opening chapters of *The Higher Taste*. They explain the whole philosophy behind spiritual vegetarianism, and reading them will help you prepare food in the best possible state of mind.

Chapter One reveals how modern medical research has shown links between meat-eating and killer diseases such as cancer and heart disease. Chapter Two exposes the myth of a worldwide food scarcity and explains the economic advantages of a vegetarian diet both for society and the individual. In Chapter Three, the ethical foundations of vegetarianism are set forth, focusing on the writings of some of the world's greatest philosophers, authors, and religious leaders, among them Pythagoras, Plato, Leonardo da Vinci, Rousseau, Franklin, Shelley, Tolstoy, Thoreau, and Gandhi. The principle of nonviolence, as found in the teachings of Judaism, Christianity, Buddhism, and Hinduism, is also examined. An analysis of how the laws of *karma* and reincarnation are related to vegetarianism forms the basis of Chapter Four. Chapter Five explains in detail the rationale and procedures for offering vegetarian food to the Supreme Lord as part of the *bhakti-yoga* system. In Chapter Six, excerpts from the writings of Śrīla Prabhupāda, India's greatest authority on Vedic culture, provide a concise, highly readable summary of the philosophy underlying the spiritual vegetarian diet outlined in *The Higher Taste*.

An appendix provides an overview of the Kṛṣṇa consciousness movement's varied food-related activities—vegetarian restaurants, self-sufficient farm communities, food-relief programs for the unemployed and underprivileged, and more.



Medical studies link a meat-centered diet to cancer, heart disease, and other killers.

Health and a Meatless Diet

The central question about vegetarian diets used to be whether it was healthy to eliminate meat and other animal foods. Now, however, the main question has become whether it is healthier to be a vegetarian than to be a meat-eater. The answer to both questions, based on currently available evidence, seems to be yes.

—Jane E. Brody,
New York Times News Service

Today, with increasing evidence of diet's critical effect on good health and longevity, more and more people are investigating this question: Is the human body better suited to a vegetarian diet or one that includes meat?

In the search for answers, two areas should be considered—the anatomical structure of the human body, and the physical effects of meat consumption.

Since eating begins with the hands and mouth, what can the anatomy of these bodily parts tell us? Human teeth, like those of the herbivorous creatures, are designed for grinding and chewing vegetable matter. Humans lack the sharp front teeth for tearing flesh that are characteristic of carnivores. Meat-eating animals generally swallow their food without chewing it and therefore do not require molars or a jaw capable of moving sideways. Also, the human hand, with no sharp claws and with its opposable thumb, is better suited to

PHYSIOLOGICAL COMPARISONS

MEAT-EATER	HERBIVORE	HUMAN
has claws	no claws	no claws
no skin pores, perspires through tongue	perspires through skin pores	perspires through skin pores
sharp front teeth for tearing, no flat molar teeth for grinding	no sharp front teeth has flat rear molars	no sharp front teeth has flat rear molars
intestinal tract 3 times body length so rapidly decaying meat can pass out quickly	intestinal tract 10-12 times body length	intestinal tract 12 times body length
strong hydrochloric acid in stomach to digest meat	stomach acid 20 times weaker than meat-eaters'	stomach acid 20 times weaker than meat-eaters'

harvesting fruits and vegetables than to killing prey.

Digesting Meat

Once within the stomach, meat requires digestive juices high in hydrochloric acid. The stomachs of humans and herbivores produce acid less than one-twentieth the strength of that found in carnivores.

Another crucial difference between the meat-eater and the vegetarian is found in the intestinal tract, where the food is further digested and nutrients are passed into the blood. A piece of meat is just part of a corpse, and its putrefaction creates poisonous wastes within the body. Therefore meat must be quickly eliminated. For this purpose, carnivores possess alimentary canals only three times the length of their bodies. Since human beings, like other non-flesh-eating animals, have alimentary canals twelve times their body length, rapidly decaying flesh is retained for a much longer time, producing a number of undesirable toxic effects.

One body organ adversely affected by these toxins is the kidney. This vital organ, which extracts waste from the blood, is strained by the overload of poisons introduced by meat consumption. Even moderate meat-eaters demand three times more work from their kidneys than do vegetarians. The kidneys of a young person may be able to cope with this stress, but as one grows older the risk of kidney disease and failure greatly increases.

Heart Disease

The inability of the human body to deal with excessive animal fats in the diet is another indication of the unnaturalness of meat-eating. Carnivorous animals can metabolize almost unlimited amounts of cholesterol

and fats without any adverse effects. In experiments with dogs, up to one half pound of butterfat was added to their daily diet over a period of two years, producing absolutely no change in their serum cholesterol level.

On the other hand, the vegetarian species have a very limited ability to deal with any level of cholesterol or saturated fats beyond the amount required by the body. When over a period of many years an excess is consumed, fatty deposits (plaque) accumulate on the inner walls of the arteries, producing a condition known as arteriosclerosis, hardening of the arteries. Because the plaque deposits constrict the flow of blood to the heart, the potential for heart attacks, strokes, and blood clots is tremendously increased.

As early as 1961, the *Journal of the American Medical Association* stated that ninety to ninety-seven percent of heart disease, the cause of more than one half of the deaths in the United States, could be prevented by a vegetarian diet.¹ These findings are supported by an American Heart Association report that states, "In well-documented population studies using standard methods of diet and coronary disease assessment . . . evidence suggests that a high-saturated-fat diet is an essential factor for a high incidence of coronary heart disease."² The National Academy of Sciences also reported recently that the high serum cholesterol level found in most Americans is a major factor in the coronary heart disease "epidemic" in the United States.³ In 1990, the British medical journal *Lancet* reported on a study by Dr. Dean Ornish, of the University of California at San Francisco School of Medicine. Dr. Ornish found that a vegetarian diet reversed clogging of the arteries in patients with serious heart disease.⁴

Cancer

Further evidence of the unsuitability of the human intestinal tract for digestion of flesh is the relationship between colon cancer and meat-eating, a relationship established by numerous studies.⁵ One reason for the incidence of cancer is the high-fat, low-fiber content of the meat-centered diet. This results in a slow transit time through the colon, allowing toxic wastes to do their damage. States Dr. Sharon Fleming of the Department of Nutritional Sciences at the University of California at Berkeley, "Dietary fiber appears to aid in reducing . . . colon and rectal cancer."⁶ Moreover, while being digested, meat is known to generate steroid metabolites possessing carcinogenic (cancer-producing) properties.

In 1990, Dr. Walter Willet, who conducted the largest study of diet and colon cancer in history, said, "If you step back and look at the data, the optimum amount of red meat you eat should be zero."⁷

As research continues, evidence linking meat-eating to other forms of cancer is building up at an alarming rate. The National Academy of Sciences reported in 1983 that "people may be able to prevent many common cancers by eating less fatty meats and more vegetables and grains."⁸ And in his *Notes on the Causation of Cancer*, Rollo Russell writes, "I have found of twenty-five nations eating flesh largely, nineteen had a high cancer rate and only one had a low rate, and that of thirty-five nations eating little or no flesh, none had a high rate."⁹

Some of the most shocking results in cancer research have come from exploration of the effects of nitrosamines. Nitrosamines are formed when secondary amines, prevalent in beer, wine, tea, and tobacco, for example, react with chemical preservatives in meat. The

Food and Drug Administration has labeled nitrosamines "one of the most formidable and versatile groups of carcinogens yet discovered, and their role . . . in the etiology of human cancer has caused growing apprehension among experts." Dr. William Lijinsky of Oak Ridge National Laboratory conducted experiments in which nitrosamines were fed to test animals. Within six months he found malignant tumors in one hundred percent of the animals. "The cancers," he said, "are all over the place; in the brain, lungs, pancreas, stomach, liver, adrenals, and intestines. The animals are a bloody mess."¹⁰

Dangerous Chemicals in Meat

Numerous other potentially hazardous chemicals, of which consumers are generally unaware, are present in meat and meat products. In their book *Poisons in Your Body*, Gary and Steven Null give us an inside look at the latest gimmicks used in the corporate-owned animal factories. "The animals are kept alive and fattened by the continuous administration of tranquilizers, hormones, antibiotics, and 2,700 other drugs," they write. "The process starts even before birth and continues long after death. Although these drugs will still be present in the meat when you eat it, the law does not require that they be listed on the package."

One of these chemicals is diethylstilbestrol (DES), a growth hormone that has been used in the U.S. for decades, despite studies that have shown it to be carcinogenic. Banned as a serious health hazard in thirty-two countries, it continues to be used by the U.S. meat industry, possibly because the FDA estimates it saves meat producers more than \$500 million annually.

Another popular growth stimulant is arsenic. In 1972

this well-known poison was found by the U.S. Department of Agriculture (USDA) to exceed the legal limit in fifteen percent of the nation's poultry.¹¹

Sodium nitrate and sodium nitrite, chemicals used as preservatives to slow down putrefaction in cured meat and meat products, including ham, bacon, bologna, salami, frankfurters, and fish, also endanger health. These chemicals give meat its bright-red appearance by reacting with pigments in the blood and muscle. Without them, the natural gray-brown color of dead meat would turn off many prospective consumers.

Unfortunately, these chemicals do not distinguish between the blood of a corpse and the blood of a living human, and many persons accidentally subjected to excessive amounts have died of poisoning. Even smaller quantities can prove hazardous, especially for young children or babies, and therefore the United Nations' joint FAO/WHO Expert Committee of Food Additives warned, "Nitrate should on no account be added to baby food." A.J. Lehman of the FDA pointed out that "only a small margin of safety exists between the amount of nitrate that is safe and that which may be dangerous."

Because of the filthy, overcrowded conditions forced upon animals by the livestock industry, vast amounts of antibiotics must be used. But such rampant use of antibiotics naturally creates antibiotic-resistant bacteria that are passed on to those who eat the meat. The FDA estimates that penicillin and tetracycline save the meat industry \$1.9 billion a year, giving them sufficient reason to overlook the potential health hazards.

The trauma of being slaughtered also adds "pain poisons" (such as powerful stimulants) to the meat. These join with uneliminated wastes in the animal's blood,

such as urea and uric acid, to further contaminate the flesh the consumers eat.

Diseases in Meat

In addition to dangerous chemicals, meat often carries diseases from the animals themselves. Crammed together in unclean conditions, force-fed, and inhumanely treated, animals destined for slaughter contract many more diseases than they ordinarily would. Meat inspectors attempt to filter out unacceptable meats, but because of pressures from the industry and lack of sufficient time for examination, much of what passes is far less wholesome than the meat purchaser realizes.

A 1972 USDA report lists carcasses that passed inspection after the diseased parts were removed. Examples included nearly 100,000 cows with eye cancer and 3,596,302 cases of abscessed liver. The government also permits the sale of chickens with airsacculitis, a pneumonia-like disease that causes pus-laden mucus to collect in the lungs. In order to meet federal standards, the chicken's chest cavities are cleaned out with air-suction guns. But during this process diseased air sacs burst and pus seeps into the meat.

The USDA has even been found to be lax in enforcing its own low standards. In its capacity of overseeing federal regulatory agencies, the U.S. General Accounting Office cited the USDA for failure to correct various violations by slaughterhouses. Carcasses contaminated with rodent feces, cockroaches, and rust were found in meat-packing companies such as Swift, Armour, and Carnation.¹² Some inspectors rationalize the laxity, explaining that if regulations were enforced, no meat-packers would remain open for business.

In 1996, nine people in the United Kingdom died of a degenerative brain disease linked to bovine spongiform encephalopathy, popularly known as mad cow disease. Medical experts suspected that the victims contracted the disease by eating contaminated beef. This set off a panic, causing many people to give up eating beef. Epidemiologists said that as many as 35,000 could contract the deadly disease.¹³

Nutrition Without Meat

Many times the mention of vegetarianism elicits the predictable reaction, "What about protein?" To this the vegetarian might well reply, "What about the elephant? And the bull? And the rhinoceros?" The ideas that meat has a monopoly on protein and that large amounts of protein are required for energy and strength are both myths. While it is being digested, most protein breaks down into its constituent amino acids, which are reconverted and used by the body for growth and tissue replacement. Of these twenty-two amino acids, all but eight can be synthesized by the body itself, and these eight "essential amino acids" exist in abundance in non-flesh foods. Dairy products, grains, beans, and nuts are all concentrated sources of protein. Cheese, peanuts, and lentils, for instance, contain more protein per ounce than hamburger, pork, or porterhouse steak. A study by Dr. Fred Stare of Harvard and Dr. Mervyn Hardinge of Loma Linda University made extensive comparisons between the protein intake of vegetarians and that of flesh-eaters. They concluded that "each group exceeded twice its requirement for every essential amino acid and surpassed this amount by large margins for most of them."

For many Americans, protein makes up more than

twenty percent of their diet, nearly twice the quantity recommended by the World Health Organization. Although inadequate amounts of protein will cause loss of strength, excess protein cannot be utilized by the body; rather, it is converted into nitrogenous wastes that burden the kidneys. The primary energy source for the body is carbohydrates. Only as a last resort is the body's protein utilized for energy production. Too much protein intake actually reduces the body's energy capacity. In a series of comparative endurance tests conducted by Dr. Irving Fisher of Yale, vegetarians performed twice as well as meat-eaters. By reducing the non-vegetarians' protein consumption by twenty percent, Dr. Fisher found their efficiency increased by thirty-three percent. Numerous other studies have shown that a proper vegetarian diet provides more nutritional energy than meat. Furthermore, a study by Dr. J. Iotekyo and V. Kipani at Brussels University showed that vegetarians were able to perform physical tests two to three times longer than meat-eaters before exhaustion and were fully recovered from fatigue in one fifth the time needed by the meat-eaters.

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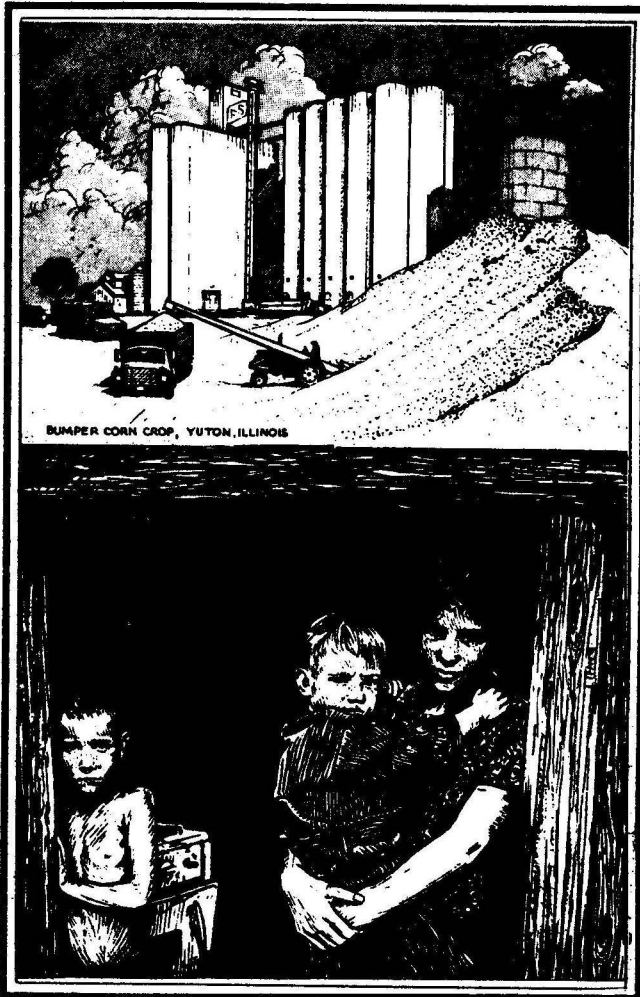
The Hidden Cost of Meat The Myth of Scarcity

In his 1975 bestseller, The Eco-Spasm Report, futurist Alvin Toffler, author of Future Shock and The Third Wave, suggested there's hope for the world's food crisis. He anticipated "the sudden rise of a religious movement in the West that restricts the eating of beef and thereby saves billions of tons of grain and provides a nourishing diet for the world as a whole."

Solving the Hunger Problem

Food expert Francis Moore Lappé, author of the best-selling *Diet for a Small Planet*, said in a recent television interview that we should look at a piece of steak as a Cadillac. "What I mean," she explained, "is that we in America are hooked on gas-guzzling automobiles because of the illusion of cheap petroleum. Likewise, we got hooked on a grain-fed, meat-centered diet because of the illusion of cheap grain."

According to information compiled by the United States Department of Agriculture, over ninety percent of all the grain produced in America is used for feeding livestock—cows, pigs, lambs, and chickens—that wind up on dinner tables. Yet the process of using grain to produce meat is incredibly wasteful. For example, information from the USDA's Economic Research Service shows that we get back only one pound of beef for every sixteen pounds of grain.



In 1983 the U.S. government's surplus food stockpile included 1 million tons of rice, 18 million bushels of wheat, 431 million bushels of corn, 33 million pounds of honey, 715 million pounds of butter, 1.8 billion pounds of dried milk, and 1.1 billion pounds of cheese.

In his book *Proteins: Their Chemistry and Politics*, Dr. Aaron Altshul notes that in terms of calorie units per acre, a diet of grains, vegetables, and beans will support twenty times more people than a diet of meat. As it stands now, about half the harvested acreage in America is used to feed animals. If the earth's arable land were used primarily for the production of vegetarian foods, the planet could easily support a human population of twenty billion and more.

Facts such as these have led food experts to point out that the world hunger problem is largely illusory. The myth of "overpopulation" should not be used by advocates of abortion to justify the killing of more than fifty million unborn children worldwide each year. Even now, we are already producing enough food for everyone on the planet, but unfortunately it is being allocated inefficiently. In a report submitted to the United Nations World Food Conference (Rome, 1974), Rene Dumont, an agricultural economist at France's National Agricultural Institute, made this judgment: "The overconsumption of meat by the rich means hunger for the poor. This wasteful agriculture must be changed—by the suppression of feedlots where beef are fattened on grains, and even a massive reduction of beef cattle."

Living Cows Are an Economic Asset

It is quite clear that a living cow yields society more food than a dead one—in the form of a continuing supply of milk, cheese, butter, yogurt, and other high-protein foods. In 1971, Stewart Odend'hal of the University of Missouri conducted a detailed study of cows in Bengal and found that far from depriving humans of food, they ate only inedible remains of har-

vested crops (rice hulls, tops of sugarcane, etc.) and grass. "Basically," he said, "the cattle convert items of little direct human value into products of immediate utility." This should put to rest the myth that people are starving in India because they will not kill their cows. Interestingly enough, India recently seems to have surmounted its food problems, which have always had more to do with occasional severe drought or political upheaval than with sacred cows. A panel of experts at the Agency for International Development, in a statement cited in the Congressional Record for December 2, 1980, concluded, "India produces enough to feed all its people." The same is true today.

If allowed to live, cows produce high-quality, protein-rich foods in amounts that stagger the imagination. In America and Europe, there is a deliberate attempt to limit dairy production; nevertheless, governments stockpile hundreds of millions of pounds of cheese, butter, and milk. In America, the supply grows by 45 million pounds each week. In fact, the 10 million cows in America provide so much milk that the government periodically releases millions of pounds of dairy products for free distribution to the poor and hungry. It's abundantly clear that cows (living ones) are one of humankind's most valuable food resources.

Movements to save seals, dolphins, and whales from slaughter are flourishing—so why shouldn't there be a movement to save the cow? From the economic standpoint alone, it would seem to be a sound idea—unless you happen to be a part of the meat industry, which is increasingly worried about the growth of vegetarianism. Through organizations such as the Beef Council in America, the meat industry spends millions of dollars to promote beef consumption. Much of this money is

spent on television advertising. The Beef Council was twice given the Harlan Page Hubbard Memorial Award for the year's most deceptive advertising.

You're Paying More than You Think for Meat

The meat industry is a powerful economic and political force, and besides spending millions of its own dollars to promote meat-eating, it has also managed to grab an unfair share of our tax dollars. Practically speaking, the meat production process is so wasteful and costly that the industry needs subsidies in order to survive. Most people are unaware of how heavily national governments support the meat industry by outright grants, favorable loan guarantees, and so forth. In 1977, for example, the USDA bought an extra \$100 million of surplus beef for school lunch programs. That same year, the governments of Western Europe spent almost a half-billion dollars purchasing the farmers' overproduction of meat and spent additional millions for the cost of storing it.

More tax dollars go down the drain in the form of the millions of dollars the U.S. government spends each year to maintain a nationwide network of inspectors to monitor the little-publicized problem of animal diseases. When diseased animals are destroyed, the government pays the owners an indemnity. For instance, in 1978 the American government paid out \$50 million of its citizens' tax money in indemnities for the control of brucellosis, a flulike disease that afflicts cattle and other animals. Under another program, the U.S. government guarantees loans up to \$350,000 for meat producers. Other farmers receive guarantees only up to \$20,000. A *New York Times* editorial called this subsidy bill "outrageous," characterizing it as "a scandalous

steal out of the public treasury." Also, despite much evidence from government health agencies showing the link between meat-eating and cancer and heart disease, the USDA continues to spend millions promoting meat consumption through its publications and school lunch programs.

Environmental Damage

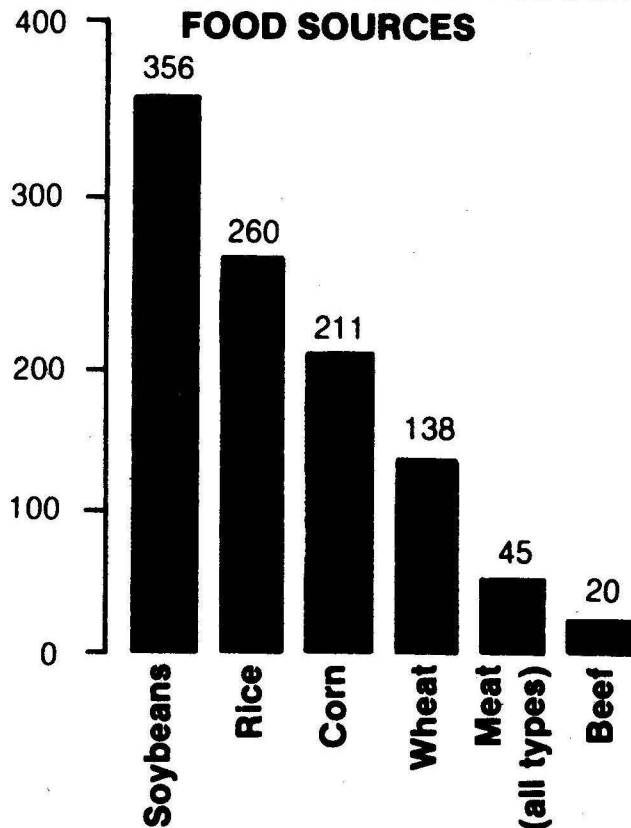
Another price we pay for meat-eating is degradation of the environment. The United States Agricultural Research Service calls the heavily contaminated runoff and sewage from America's thousands of slaughterhouses and feedlots a major source of pollution of the nation's rivers and streams. It is fast becoming apparent that the fresh water resources of this planet are not only becoming polluted but also depleted, and the meat industry is particularly wasteful. In their book *Population, Resources, and Environment*, Paul and Anne Ehrlich found that to grow one pound of wheat requires only 60 pounds of water, whereas production of a pound of meat requires anywhere from 2,500 to 6,000 pounds of water. And in 1973 the *New York Post* uncovered this shocking misuse of a valuable national resource—one large chicken slaughtering plant in America was found to be using 100 million gallons of water daily! This same volume would supply a city of 25,000 people.

Social Conflict

The wasteful process of meat production, which requires far larger acreages of land than vegetable agriculture, has been a source of economic conflict in human society for thousands of years. A study published in *Plant Foods for Human Nutrition* reveals that

an acre of grains produces five times more protein than an acre of pasture set aside for meat production. An acre of beans or peas produces ten times more, and an acre of spinach twenty-eight times more protein. Economic facts like these were known to the ancient

RELATIVE PER-ACRE YIELDS OF USABLE PROTEIN FROM VARIOUS FOOD SOURCES



Greeks. In Plato's *Republic* the great Greek philosopher Socrates recommended a vegetarian diet because it would allow a country to make the most intelligent use of its agricultural resources. He warned that if people began eating animals, there would be need for more pasturing land. "And the country which was enough to support the original inhabitants will be too small now, and not enough?" he asked Glaucon, who replied that this was indeed true. "And so we shall go to war, Glaucon, shall we not?" To which Glaucon replied, "Most certainly."

It is interesting to note that meat-eating played a role in many of the wars during the age of European colonial expansion. The spice trade with India and other countries of the East was an object of great contention. Europeans subsisted on a diet of meat preserved with salt. In order to disguise and vary the monotonous and unpleasant taste of their food, they eagerly purchased vast quantities of spices. So huge were the fortunes to be made in the spice trade that governments and merchants did not hesitate to use arms to secure sources.

In the present era there is still the possibility of mass conflict based on food. Back in August 1974, the Central Intelligence Agency (CIA) published a report warning that in the near future there may not be enough food for the world's population "unless the affluent nations make a quick and drastic cut in their consumption of grain-fed animals."

Saving Money with a Vegetarian Diet

But now let's turn from the world geopolitical situation and get right down to our pocketbooks. Although not widely known, grains, beans, and milk products are an excellent source of high-quality protein. Pound for

pound, many vegetarian foods are better sources of this essential nutrient than meat. A 100-gram portion of meat contains only 20 grams of protein. (Another fact to consider: meat is more than 50% water by weight.) In comparison, a 100-gram portion of cheese or lentils yields 25 grams of protein, while 100 grams of soybeans yields 34 grams of protein. But although meat provides less protein, it costs much more. A spot check of supermarkets in Los Angeles in 1997 showed sirloin steak costing \$4.99 a pound, while staple ingredients for delicious vegetarian meals averaged less than 75 cents a pound. An eight-ounce container of cottage cheese costing \$1.15 cents provides 60% of the minimum daily requirement of protein. Becoming a vegetarian could potentially save an individual shopper at least several hundred dollars each year, thousands of dollars over the course of a lifetime. The savings to America's consumers as a whole would amount to billions of dollars annually. Considering all this, it's hard to see how anyone could afford not to become a vegetarian.

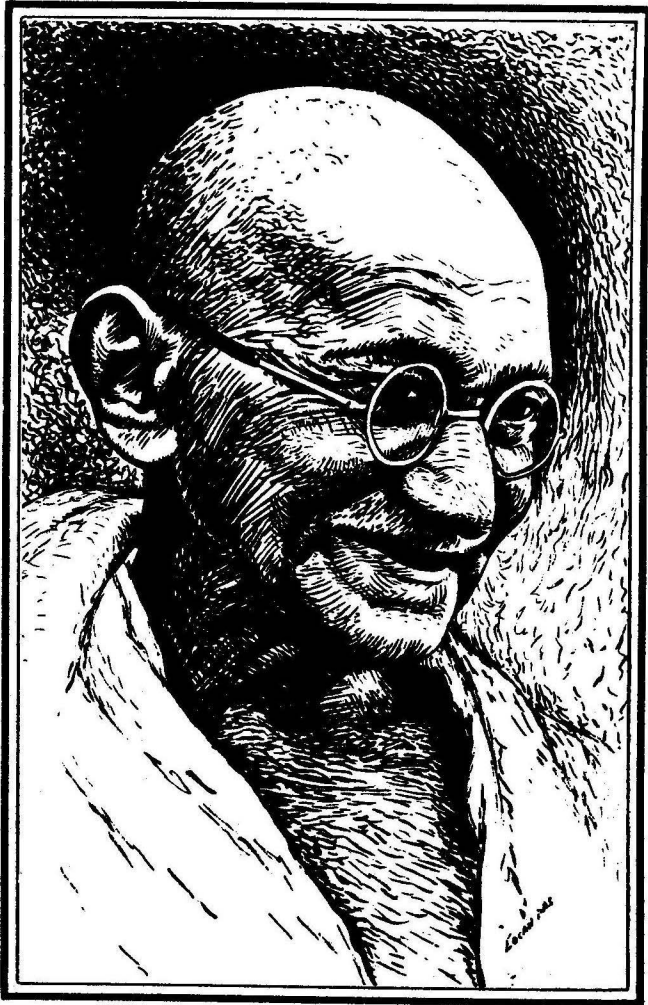
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"I do feel that spiritual progress does demand at some stage that we should cease to kill our fellow creatures for the satisfaction of our bodily wants."
—Gandhi

"Do Unto Others . . ."

I have no doubt that it is a part of the destiny of the human race, in its gradual improvement, to leave off eating animals.

—Thoreau

While we ourselves are the living graves of murdered beasts, how can we expect any ideal conditions on this earth?

—Shaw

Each year about 134 million mammals and 3 billion birds are killed for food in America. But few people make any conscious connection between this slaughter and the meat products that appear on their tables. A case in point: in television commercials a clown called Ronald McDonald tells kiddies that hamburgers grow in "hamburger patches." The truth is not so pleasant—commercial slaughterhouses are like visions of hell. Screaming animals are stunned by hammer blows, electric shock, or concussion guns. They are then hoisted into the air by their feet and moved through the factories of death on mechanized conveyor systems. Often while they are still alive, their throats are sliced and their flesh is cut off. Describing his reaction to a visit to a slaughterhouse, champion tennis player Peter Burwash wrote in his book *A Vegetarian Primer*, "I'm no shrinking violet. I played hockey until half of my teeth were knocked down my throat. And I'm

extremely competitive on a tennis court. . . . But that experience at the slaughterhouse overwhelmed me. When I walked out of there, I knew I would never again harm an animal! I knew all the physiological, economic, and ecological arguments supporting vegetarianism, but it was firsthand experience of man's cruelty to animals that laid the real groundwork for my commitment to vegetarianism."

Ancient Greece and Rome

Ethical considerations have always attracted many of the world's greatest personalities to adopt a vegetarian diet. Pythagoras, famous for his contributions to geometry and mathematics, said, "Oh, my fellow men, do not defile your bodies with sinful foods. We have corn, we have apples bending down the branches with their weight, and grapes swelling on the vines. There are sweet-flavored herbs, and vegetables which can be cooked and softened over the fire, nor are you denied milk or thyme-scented honey. The earth affords a lavish supply of riches, of innocent foods, and offers you banquets that involve no bloodshed or slaughter; only beasts satisfy their hunger with flesh, and not even all of those, because horses, cattle, and sheep live on grass." The biographer Diogenes tells us that Pythagoras ate bread and honey in the morning and raw vegetables at night. He would also pay fishermen to throw their catch back into the sea.

In an essay titled "On Eating Flesh," the Roman author Plutarch wrote: "Can you really ask what reason Pythagoras had for abstinence from flesh? For my part I rather wonder both by what accident and in what state of mind the first man touched his mouth to gore and brought his lips to the flesh of a dead creature, set forth

tables of dead, stale bodies, and ventured to call food and nourishment the parts that had a little before bel-lowed and cried, moved and lived. How could eyes endure the slaughter when throats were slit and hides flayed and limbs torn from limb? How could his nose endure the stench? How was it that the pollution did not turn away his taste, which made contact with sores of others and sucked juices and serums from mortal wounds? It is certainly not lions or wolves that we eat out of self-defense; on the contrary, we ignore these and slaughter harmless, tame creatures without stings or teeth to harm us. For the sake of a little flesh we deprive them of sun, of light, of the duration of life to which they are entitled by birth and being."

He then delivered this challenge to flesh-eaters: "If you declare that you are naturally designed for such a diet, then first kill for yourself what you want to eat. Do it, however, only through your own resources, unaided by cleaver or cudgel or any kind of ax."

Da Vinci, Rousseau, Franklin . . .

The great Renaissance painter, inventor, sculptor, and poet Leonardo da Vinci epitomized the ethical approach to vegetarianism. He wrote, "He who does not value life does not deserve it." He considered the bodies of meat-eaters to be "burial places," graveyards for the animals they eat. His notebooks are full of passages that show his compassion for living creatures. He lamented, "Endless numbers of these animals shall have their little children taken from them, ripped open, and barbarously slaughtered."

French philosopher Jean Jacques Rousseau was an advocate of natural order. He observed that the meat-eating animals are generally more cruel and violent

than herbivores. He therefore reasoned that a vegetarian diet would produce a more compassionate person. He even advised that butchers not be allowed to testify in court or sit on juries.

In *The Wealth of Nations* economist Adam Smith proclaimed the advantages of a vegetarian diet. "It may indeed be doubted whether butchers' meat is anywhere a necessary of life. Grain and other vegetables, with the help of milk, cheese, and butter, or oil, where butter is not to be had, afford the most plentiful, the most wholesome, the most nourishing, and the most invigorating diet. Decency nowhere requires than any man should eat butchers' meat." Similar considerations motivated Benjamin Franklin, who became a vegetarian at age sixteen. Franklin noted "greater progress, from that greater clearness of head and quicker apprehension." In his autobiographical writings, he called flesh-eating "unprovoked murder."

The poet Shelley was a committed vegetarian. In his essay "A Vindication of Natural Diet," he wrote, "Let the advocate of animal food force himself to a decisive experiment on its fitness, and as Plutarch recommends, tear a living lamb with his teeth and, plunging his head into its vitals, slake his thirst with the steaming blood. . . . Then, and then only, would he be consistent." Shelley's interest in vegetarianism began when he was a student at Oxford, and he and his wife, Harriet, took up the diet soon after their marriage. In a letter dated March 14, 1812, his wife wrote to a friend, "We have foresworn meat and adopted the Pythagorean system." Shelley, in his poem "Queen Mab," described a Utopian world where humans do not kill animals for food.

. . . no longer now

He slays the lamb that looks him in the face,

And horribly devours his mangled flesh,
Which, still avenging Nature's broken law,
Kindled all putrid humors in his frame,
All evil passions, and all vain belief,
Hatred, despair, and loathing in his mind,
The germs of misery, death, disease and crime.

The Russian author Leo Tolstoy became a vegetarian in 1885. Giving up the sport of hunting, he advocated "vegetarian pacifism" and was against killing even the smallest living things, such as the ants. He felt there was a natural progression of violence that led inevitably to war in human society. In his essay "The First Step," Tolstoy wrote that flesh-eating is "simply immoral, as it involves the performance of an act which is contrary to moral feeling—killing." By killing, Tolstoy believed, "man suppresses in himself, unnecessarily, the highest spiritual capacity—that of sympathy and pity towards living creatures like himself—and by violating his own feelings becomes cruel."

Composer Richard Wagner believed that all life was sacred. He saw vegetarianism as "nature's diet," which could save humankind from violent tendencies and help us return to the "long-lost Paradise."

At various times in his life, Henry David Thoreau was a vegetarian. Although his own practice of vegetarianism was spotty at best, he recognized its virtues. In *Walden* he wrote, "Is it not a reproach that man is a carnivorous animal? True, he can and does live, in a great measure, by preying on other animals; but this is a miserable way—as any one who will go to snaring rabbits, or slaughtering lambs, may learn—and he will be regarded as a benefactor of his race who shall teach man to confine himself to a more innocent and

wholesome diet. Whatever my own practice may be, I have no doubt that it is a part of the destiny of the human race, in its gradual improvement, to leave off eating animals, as surely as the savage tribes have left off eating each other when they came in contact with the more civilized."

The Twentieth Century

It goes without saying that the great twentieth-century apostle of nonviolence Mohandas Gandhi was a vegetarian. His parents, being devout Hindus, never gave him meat, fish, or eggs. Under British rule, however, there was a great attack on the age-old principles of Indian culture. Under such pressures, many Indians began to adopt the meat-eating habits of the West. Even Gandhi fell victim to the advice of some school-friends, who urged him to eat meat because it would increase his strength and courage. But he later resumed a vegetarian diet and wrote, "It is necessary to correct the error that vegetarianism has made us weak in mind, or passive or inert in action. I do not regard flesh-food as necessary at any stage." He wrote five books on vegetarianism. His own daily diet included wheat sprouts, almond paste, greens, lemons, and honey. He founded Tolstoy Farm, a community based on vegetarian principles. In his *Moral Basis of Vegetarianism* Gandhi wrote, "I hold flesh-food to be unsuited to our species. We err in copying the lower animal world if we are superior to it." He felt that ethical principles are a stronger support for lifelong commitment to a vegetarian diet than reasons of health. "I do feel," he stated, "that spiritual progress does demand at some stage that we should cease to kill our fellow creatures for the satisfaction of our bodily wants."

Playwright George Bernard Shaw first tried to become a vegetarian at age twenty-five. "It was Shelley who first opened my eyes to the savagery of my diet," he wrote in his autobiography. Shaw's doctors warned that the diet would kill him. When an old man, he was asked why he didn't go back and show them what good it had done him. He replied, "I would, but they all passed away years ago." Once someone asked him how it was that he looked so youthful. "I don't," Shaw retorted. "I look my age. It is the other people who look older than they are. What can you expect from people who eat corpses?" On the connection between flesh-eating and violence in human society, Shaw wrote:

We pray on Sundays that we may have light
To guide our footsteps on the path we tread;
We are sick of war, we don't want to fight,
And yet we gorge ourselves upon the dead.

H. G. Wells wrote about vegetarianism in his vision of a future world, *A Modern Utopia*. "In all the round world of Utopia there is no meat. There used to be. But now we cannot stand the thought of slaughterhouses. And, in a population that is all educated, and at about the same level of physical refinement, it is practically impossible to find anyone who will hew a dead ox or pig. . . . I can still remember as a boy the rejoicings over the closing of the last slaughterhouse."

Nobel-prize-winning author Isaac Bashevis Singer became a vegetarian in 1962, at age fifty-eight. He said, "Naturally I am sorry now that I waited so long, but it is better later than never." He finds vegetarianism quite compatible with his mystical variety of Judaism. "We are all God's creatures—that we pray to God for mercy

and justice while we continue to eat the flesh of animals that are slaughtered on our account is not consistent." Although he appreciates the health aspect of vegetarianism, he states very clearly that the ethical consideration is primary. "Even if eating flesh was actually shown to be good for you, I would certainly still not eat it."

Singer has little patience with intellectual rationalizations for meat-eating. "Various philosophers and religious leaders tried to convince their disciples and followers that animals are nothing more than machines without a soul, without feelings. However, anyone who has ever lived with an animal—be it a dog, a bird, or even a mouse—knows that this theory is a brazen lie, invented to justify cruelty."

Vegetarianism and Religion

Avoidance of meat has been a part of religious practice in nearly all faiths. Some Egyptian priests were vegetarians, avoiding meat in order to help them maintain vows of celibacy. They also avoided eggs, which they called "liquid flesh."

Although the Old Testament, the foundation of Judaism, contains some prescriptions for meat-eating, it is clear that the ideal situation is vegetarianism. In Genesis (1:29) we find God Himself proclaiming: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in that which is the fruit of a tree yielding seed; to you it shall be for meat." In the beginning of creation as described in the Bible, it seems that not even the animals ate flesh. In Genesis (1:30) God says, "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat;

and it was so." Genesis (9:4) also directly forbids meat-eating: "But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it."

In later books of the Bible, major prophets also condemn meat-eating. Isaiah (1:5) states, "Saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye spread forth your hands, I will hide Mine eyes from you: yea, when ye makè many prayers, I will not hear, for your hands are full of blood." According to Isaiah (66:3), the killing of cows is particularly abhorrent: "He that killeth an ox is as if he slew a man."

In the Bible we also find the story of Daniel, who while imprisoned in Babylon refused to eat the meat offered by his jailers, preferring instead simple vegetarian food.

Major stumbling blocks for many Christians are the belief that Christ ate meat and the many references to meat in the New Testament. But close study of the original Greek manuscripts shows that the vast majority of the words translated as "meat" are *trophe*, *brome*, and other words that simply mean "food" or "eating" in the broadest sense. For example, in the Gospel of St. Luke (8:55) we read that Jesus raised a woman from the dead and "commanded to give her meat." The original Greek word translated as "meat" is *phago*, which means only "to eat." So what Christ actually said was "Let her eat." The Greek word for meat is *kreas* ("flesh"), and it is never used in connection with Christ. No passage in the New Testament directly refers to Jesus eating meat. This is in line with Isaiah's famous prophecy about

Jesus's appearance: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good."

Clement of Alexandria, an early Church father, recommended a fleshless diet, citing the example of the apostle Matthew, who "partook of seeds, and nuts, and vegetables, without flesh." St. Jerome, another leader of the early Christian Church, who gave the authorized Latin version of the Bible still in use today, wrote, "The preparation of vegetables, fruit, and pulse is easy, and does not require expensive cooks." He felt such a diet was the best for a life devoted to the pursuit of wisdom. St. John Chrysostom considered meat-eating to be a cruel and unnatural habit for Christians. "We imitate but the ways of wolves, but the ways of leopards, or rather we are even worse than these. For to them nature has assigned that they should be thus fed, but us God hath honored with speech and a sense of equity, and we are become worse than the wild beasts." St. Benedict, who founded the Benedictine Order in A.D. 529, stipulated vegetable foods as the staple for his monks. The Trappist order uniformly prohibited meat, eggs, and other flesh foods from its founding in the seventeenth century. The regulations were relaxed by the Vatican Councils of the 1960s, but most of the Trappists still follow the original teachings. Remarkably enough, however, many Trappist monasteries raise cattle for slaughter to support themselves financially.

The Seventh Day Adventist Church strongly recommends vegetarianism for its members. Although little known to the general public, the huge American breakfast cereal industry got its start at an Adventist health resort run by Dr. John H. Kellogg. Dr. Kellogg was con-

stantly devising new varieties of vegetarian breakfast foods for the wealthy patients of his Battle Creek Sanatorium. One of his inventions was cornflakes, which he later marketed nationwide. Over the course of time, he gradually separated his business from the Seventh Day Adventist Church and formed the company that still bears his name.

The largest concentration of vegetarians in the world is found in India, the homeland of Buddhism and Hinduism. Buddhism began as a reaction to widespread animal slaughter that was being carried out through perversion of religious rituals. Buddha put an end to these practices by propounding his doctrine of *ahimsā*, or nonviolence.

Indian Philosophy and Nonviolence

The Vedic scriptures of India, which predate Buddhism, also stress nonviolence as the ethical foundation of vegetarianism. The *Manu-saṁhitā*, the ancient Indian code of law, states, "Meat can never be obtained without injury to living creatures, and injury to sentient beings is detrimental to the attainment of heavenly bliss; let him therefore shun the use of meat." In another section, the *Manu-saṁhitā* warns, "Having well considered the disgusting origin of flesh and the cruelty of fettering and slaying of corporeal beings, let him entirely abstain from eating flesh."

In recent years the Hare Kṛṣṇa movement has introduced these ethical considerations around the world. Śrīla Prabhupāda, the movement's founder-*ācārya* (spiritual master), once stated, "In the *Manu-saṁhitā* the concept of a life for a life is sanctioned, and it is actually observed throughout the world. Similarly, there are other laws which state that one cannot even kill an

ant without being responsible. Since we cannot create, we have no right to kill any living entity, and therefore man-made laws that distinguish between killing a man and killing an animal are imperfect. . . . According to the laws of God, killing an animal is as punishable as killing a man. Those who draw distinctions between the two are concocting their own laws. Even in the Ten Commandments it is prescribed, 'Thou shalt not kill.' This is a perfect law, but by discriminating and speculating men distort it. 'I shall not kill man, but I shall kill animals.' In this way people cheat themselves and inflict suffering on themselves and others."

Emphasizing the Vedic conception of the unity of all life, Śrīla Prabhupāda then stated, "Everyone is God's creature, although in different bodies or dresses. God is considered the one supreme father. A father may have many children, and some may be intelligent and others not very intelligent, but if an intelligent son tells his father, 'My brother is not very intelligent; let me kill him,' will the father agree? . . . Similarly, if God is the supreme father, why should He sanction the killing of animals who are also His sons?"



Is there a connection between the violence human beings inflict upon each other in war and the violence humans inflict upon the animals they slaughter for meat? According to the law of *karma*, the answer is yes.

Karma and Reincarnation

In human society, if one kills a man he has to be hanged [or otherwise punished]. That is the law of the state. Because of ignorance people do not perceive that there is a complete state controlled by the Supreme Lord. Every living creature is the son of the Supreme Lord, and He does not tolerate even an ant's being killed. One has to pay for it.

—Śrīla Prabhupāda

Capital punishment is the state's ultimate act of reprisal, and no sacrifice surpasses offering one's life for the sake of others. But although we seemingly attach great value to life, each year in America hundreds of millions of defenseless animals are butchered. This wholesale slaughter of animals is not necessary to prevent us from starving. Moreover, it is economically extravagant and ethically reprehensible. Most seriously, however, animal killing violates the universal law of *karma*, which is similar to the modern scientific principle of action and reaction.

Scientists clearly understand how the physical law of action and reaction ("for every action there is an equal and opposite reaction") applies to material objects, but most are unaware of the more subtle law of action and reaction in the realm of consciousness. Nevertheless, we do have a kind of instinctive awareness that somehow we all create our own happiness and distress. This realization dawns upon us when in response to some mishap

we reflect, "Well, maybe I had that coming to me."

In fact, we sometimes find people jokingly attributing unfortunate occurrences in their lives to "bad *karma*." But the law of *karma*, like any other law, is ultimately no joking matter. It operates impartially and unerringly, awarding us exactly what we deserve. Specifically, the law of *karma* insures that those who cause violence and suffering to other living beings must themselves experience equivalent violence and suffering—immediately or in the future.

Karma, as many in the West now know, is intimately related with the principle of reincarnation. In India's greatest spiritual classic, *Bhagavad-gītā*, Lord Kṛṣṇa describes the soul as the source of consciousness and the active principle that animates the body of every living being. This vital force, which is of the same spiritual quality in all beings, is distinct from and superior to the matter comprising the temporary material form. At the time of death, the indestructible soul transmigrates into another physical body, just as one changes clothing. All living beings (not just a few select individuals) undergo this process of reincarnation, lifetime after lifetime. The *Bhagavad-gītā* states, "As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones."

The Journey of the Soul

The *Vedas* explain that the soul, known as the *ātmā*, may inhabit any of 8,400,000 general species of material bodies. The physical forms vary in complexity, beginning with the primitive microbes and amoebas, continuing on through the aquatic, plant, insect, reptile, bird, and animal species, and culminating in human

beings and demigods. In consequence of its own desires to enjoy matter, the *ātmā* continuously journeys through these various bodies, on an endless voyage of births and deaths.

The action of the mind is the prime force compelling the living entity to transmigrate from one body to another. The *Gītā* explains, "Whatever state of being one remembers when he quits his body, that state of being he will attain without fail." Our minds are constantly recording all of our thoughts and desires, and the totality of these memories floods our consciousness in the last moments of life. The nature of our thoughts at this critical juncture propels us into the appropriate physical body. Thus the body we now occupy is an accurate physical projection of our state of mind at the time of our last death.

The *Bhagavad-gītā* explains, "The living entity, thus taking another gross body, obtains a certain type of eye, ear, tongue, nose, and sense of touch, which are grouped around the mind. He thus enjoys a particular set of sense objects."

According to the *Vedas*, a soul in a form lower than human automatically evolves to the next-higher species, ultimately arriving at the human form. But because the human being possesses freedom to choose between matter and spirit, there is a chance that the soul will descend again into the lower species. The laws of *karma* are so arranged that if a human lives and dies with the animalistic mentality of a creature such as a dog, then in the next life he will be able to fulfill his doglike desires through the senses and organs of a dog. This is certainly an unfortunate occurrence, but such a fate is a definite possibility for a person immersed in ignorance. The *Gītā* declares, "When he dies in the mode of

ignorance, he takes birth in the animal kingdom.”

So the soul in the body of an animal may once have inhabited a human form and vice versa. Although a soul may successively occupy plant, animal, and human bodies, its intrinsic nature remains the same. Because the soul is pure spiritual energy, it cannot be altered in any way by matter. The *Bhagavad-gītā* explains that the soul is “immutable and unchangeable.” It is only the bodily covering, with its particular combination of mind and senses, that temporarily restricts or releases the conscious energy of the soul.

The Equality of All Living Things

The basic and transcendental equality of all conscious entities is not an abstract notion but is obvious to everyday sense perception—if only we look beyond the superficial differences in the varieties of material bodies. Anyone who has ever had a pet or visited the zoo has experienced that animals behave much like humans as they search for food, protect their young, play, sleep, and fight. The outstanding difference is that their intelligence and emotions are less developed, but this distinction is insufficient to discount the far more numerous and significant similarities in thinking, feeling, and willing that clearly point toward the universal equality of the consciousness within all bodies.

In nonhuman species, the living being is stringently controlled by his natural instincts. He is deprived of freedom of choice in eating, sleeping, mating, and defending, being compelled by bodily demands to follow rigid behavioral patterns. For this reason, the *ātmā* dwelling within forms of life lower than human is not responsible for its actions and thus does not generate new *karma*. A similar principle operates within our

everyday experience—a dog chasing a cat across the roadway is immune from any traffic citations. Animals are not expected to understand or obey a sophisticated set of laws. On the other hand, in both the social order and the universal order, a human being is obliged to be informed and obedient.

Therefore, when a human unnecessarily takes the life of another entity, especially under conditions of great pain and suffering, this act of overt aggression produces a severe karmic reaction. And, if year after year millions of animals are mercilessly butchered in huge, mechanized slaughterhouses, the accumulated negative *karma* produced by all those participating is almost unfathomable.

In his *Bhagavad-gītā* commentary, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda sternly warns about the karmic danger of animal slaughter. “In human society, if one kills a man he has to be hanged. That is the law of the state. Because of ignorance people do not perceive that there is a complete state controlled by the Supreme Lord. Every living creature is the son of the Supreme Lord, and He does not tolerate even an ant’s being killed. One has to pay for it.”

“Do Unto Others . . .”

This same instruction is present in all religious teachings. The Bible emphatically states, “Thou shall not kill,” and Lord Jesus Christ, who always displayed deep compassion for all living beings, stated, “Do unto others as you would have them do unto you.” Lord Buddha also taught the principle of *ahimsā*, nonviolence, specifically to protect innocent creatures from being slaughtered.

People who find that personally killing an animal is

too gruesome tend to believe that merely eating flesh does not implicate them in violence. But this opinion is shortsighted and unsupported by any valid spiritual authority. According to the law of *karma*, all those who are connected to the killing of an animal are liable—the person who gives permission for the killing, the person who kills, the person who helps, the person who purchases the meat, the person who cooks the flesh, and the person who eats it. (These six guilty parties are enumerated in the *Manu-saṁhitā*, ancient India's book of civic and religious codes.) In a court of law all those who conspire in a murder are considered responsible, especially the party who purchases the assassin's services.

Psychological and emotional growth are essential to a progressive life, and all our thoughts and actions influence our character development. The Bible explains, "As you sow, so shall you reap." And the subtle laws of *karma* inform us that negative personality traits such as hostility, cruelty, depression, arrogance, apathy, insensitivity, anxiety, and envy are the psychological harvest of those who directly or indirectly make killing a regular feature of their life. When someone adopts a vegetarian diet, it is much easier for him to remain peaceful, happy, productive, and concerned for the welfare of others. As the brilliant physicist Albert Einstein said, "The vegetarian manner of living, by its purely physical effect on the human temperament, would most beneficially influence the lot of mankind." But when human consciousness is polluted by the effects of the negative *karma* resulting from destructive and injurious actions, its good qualities become covered.

The Cause of Violence

At present, despite impressive progress in science and

technology, the world is faced with a crisis of unremitting violence in the shape of wars, terrorism, murder, vandalism, child abuse, and abortion. More than 140 wars have been fought since the United Nations was formed in 1945, and in America alone, 20,000 people are murdered each year. With social and political solutions conspicuously failing, perhaps it's time to analyze the problem from a different perspective—the law of *karma*. The callous and brutal slaughter of countless helpless animals must be considered as a powerful causative factor in this wave of uncheckable violence.

In his purports to the *Śrīmad-Bhāgavatam*, Śrīla Prabhupāda has pointed out how the widespread violence among humans is a karmic reaction to animal slaughter. "In this age the propensity for mercy is almost nil. Consequently there is always fighting and wars between men and nations. Men do not understand that because they unrestrictedly kill so many animals, they must also be slaughtered like animals in big wars. This is very much evident in the Western countries. In the West, slaughterhouses are maintained without restriction, and therefore every fifth or tenth year there is a big war in which countless people are slaughtered even more cruelly than the animals. Sometimes during war, soldiers keep their enemies in concentration camps and kill them in very cruel ways. These are reactions brought about by unrestricted animal-killing in the slaughterhouse and by hunters in the forest."

The question is sometimes raised that if the *ātmā* (soul) is completely transcendental to the material body, why should killing, if great pain is avoided, be considered wrongful violence? Even the *Bhagavad-gītā* states, "For the soul there is neither birth nor death. He is not slain when the body is slain." In his *Śrīmad-Bhāgavatam* purports, Śrīla Prabhupāda addresses this

question. "All living entities have to fulfill a certain duration for being engaged in a particular type of material body. They have to finish the duration allotted in a particular body before being promoted or evolved to another body. Killing an animal or any other living being simply places an impediment in the way of his completing his term of imprisonment in a certain body. One should therefore not kill bodies for one's sense gratification, for this will implicate one in sinful activity." In short, killing an animal interrupts its progressive evolution through the species.

We can also appreciate the unjustness of animal-killing by seeing that the body is a dwelling place for the *ātmā* residing within. An individual unexpectedly driven out of his comfortable home suffers great inconvenience and distress. Such merciless and unjustified action is undoubtedly criminal. Furthermore, in order to receive his next material body, the living being must suffer extended prebirth tribulations. For the human being this involves months of being tightly packed in the darkness of the womb, where one is constantly disturbed by infections, acid fluids burning the skin, jarring motions, and discomforts resulting from the eating and drinking habits of the mother.

Is Killing Vegetables Wrong?

Another common metaphysical question is, "If all living entities are spiritually equal, then why is it acceptable to eat grains, vegetables, etc., and not meat? Aren't vegetarians guilty of killing vegetables?" In response, it may be pointed out that vegetarian foods such as fruits, nuts, milk, and grains do not require any killing. But even in those cases where a plant's life is taken, the pain involved is much less than when an animal is slaugh-

tered, because the plant's nervous system is less developed. Clearly there is a vast difference between pulling a carrot out of the ground and killing a lamb. But still, one must undoubtedly suffer karmic reactions even for killing plants.

Therefore Lord Kṛṣṇa explains in the *Bhagavad-gītā* that not only should humans eat only vegetarian foods, but they should also offer these eatables to Him. If we follow this process of sacrifice, the Supreme Lord, Kṛṣṇa, protects us from any karmic reactions resulting from the killing of plants. Otherwise, according to the law of *karma*, we are personally responsible. The *Gītā* states, "The devotees of the Lord are released from all sins because they eat food that is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin."

Śrīla Prabhupāda elaborates on this principle of spiritual vegetarianism. "Human beings are provided with food grains, vegetables, fruits, and milk by the grace of the Lord, but it is the duty of human beings to acknowledge the mercy of the Lord. As a matter of gratitude, they should feel obliged to the Lord for their supply of foodstuff, and they must first offer Him food in sacrifice and then partake of the remnants." By eating such sanctified food—*prasādam*—one is protected from karmic reactions and advances spiritually.



Anyone can transform ordinary eating into a spiritual experience by offering vegetarian foods to Lord Kṛṣṇa.

Beyond Vegetarianism

If one offers Me with love and devotion a leaf, a flower, a fruit, or water, I will accept it.

—*Bhagavad-gītā* (9.26)

Beyond concerns of health, psychology, economics, ethics, and even *karma*, vegetarianism has a higher, spiritual dimension that can help us develop our natural appreciation and love for God.

Walking through a supermarket, people may forget a very basic fact of nature—it's not man but God who makes food. There's something mystical about the way food grows. You put a tiny seed into the ground, it sprouts, and by the mysterious life force within it a food factory arises—a tomato plant producing dozens of tasty red tomatoes, an apple tree producing bushels of sweet apples. No team of scientists anywhere has yet invented anything as amazing as the simplest green creation of God.

But rather than admit the existence of a superior intelligence, scientists mislead the public with their theories of chemical evolution. Without substantial evidence, they proclaim that life comes from chemicals. Yet they cannot utilize those chemicals to make a seed that will grow into a shaft of wheat that will produce more seeds that will sprout into hundreds of more shafts of wheat.

Once we admit that life comes only from life, it's

entirely reasonable to suppose that all life originates from a common living source, the one Supreme Lord, known to the Muslims as Allah, to the Jews as Yahweh, to the Christians as Jehovah, and to the followers of the *Vedas* as Kṛṣṇa.

So at the very least we should offer our food to God out of gratitude. Every religion has such a process of thanksgiving. But the spiritual path outlined in the Vedic scriptures of India is unique in that the offering of food to the Lord is part of a highly developed form of *yoga* that helps one develop one's personal loving relationship with God. This is called *bhakti-yoga*.

Originally, each soul has a direct relationship with God in the spiritual world, and according to the *Vedas* the main purpose of life is to revive this lost relationship. The *Śrīmad-Bhāgavatam*, a classic Sanskrit work known as the ripened fruit of the tree of Vedic knowledge, states, "The human form of life affords one a chance to return home, back to Godhead. Therefore every living entity, especially in the human form of life, must engage in devotional service."

Devotional service, or *bhakti-yoga*, is the highest form of *yoga*. In the *Bhagavad-gītā*, after discussing various kinds of *yoga*, Lord Kṛṣṇa, the master of all *yoga*, declares, "Of all *yogis*, one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me [*bhakti*]—he is the most intimately united with Me in *yoga* and is highest of all." Lord Kṛṣṇa further states, "One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God."

The Yoga of Eating

Summarizing the process of *bhakti-yoga*, the *yoga* of

devotion, the Lord says, "Whatever you do, *whatever you eat*, whatever you offer and give away, and whatever austerities you may perform—do that as an offering unto Me." So offering food is an integral part of the *bhakti-yoga* system.

The Lord also describes the types of offerings that He will accept. "If one offers Me with love and devotion a leaf, a flower, a fruit, or water, I will accept it." Kṛṣṇa specifically does not include meat, fish, or eggs in this list; therefore a devotee does not offer them to Him. Out of love, the devotee offers Kṛṣṇa only the purest and choicest foods—and these certainly do not include the weeks-old rotting corpses of slaughtered animals or the potential embryos of chickens.

In most religious systems people ask God to feed them ("Give us this day our daily bread"), but in Kṛṣṇa consciousness the devotee offers food to God as an expression of love for Him. Even in ordinary dealings, somebody will prepare a meal as a sign of love and affection. It isn't only the meal itself that is appreciated, but the love and consideration that goes into it. In the same way, the process of offering food to God is intended to help us increase our love and devotion toward Him. Of course, it is very difficult to love someone we have never seen. Fortunately, the Vedic scriptures, unique in all the world, describe God's personal features in great detail.

The Vedic conception of God is not vague. In the scriptures of other major religions God is briefly mentioned as the Supreme Father, but surprisingly little information is given about His personality. Christ spoke of himself as being the son of God, and Muhammad was His prophet; but what of God Himself? He appears only indirectly—as a voice from heaven, a burning bush, and so on.

However, once we admit that God has created us,

then we cannot reasonably deny that He Himself possesses all the attributes of personhood—a distinct form and appearance, and all the powers and abilities of various senses and organs. It is illogical to suppose that man, the creation of God, can in any way surpass his creator. Since we possess distinct forms and personalities, if God did not possess them we would be superior to Him in that respect. So just as we are persons, God is also a person—the Supreme Person, with an infinitely powerful spiritual form, but nevertheless a person. After all, it is said that we are created in the image and likeness of God.

Using their imaginations, Western artists have generally depicted God as a powerfully built old man with a beard. But the Vedic scriptures of India give direct descriptions of God's personality—information found nowhere else. First of all, God is eternally youthful, and He possesses wonderful spiritual qualities that attract the minds of liberated souls. He is the supreme artist, the supreme musician. He speaks wonderfully and manifests unlimited intelligence, humor, and genius. Moreover, He displays incomparable transcendental pastimes with His eternal associates. There is no end to the descriptions of the attractive features of the Personality of Godhead found in the *Vedas*. Therefore He is called Kṛṣṇa, or “all-attractive.” When we understand God's personal identity, it becomes much easier to meditate upon Him, especially when offering Him food.

Because Kṛṣṇa is supremely powerful and completely spiritual, anything that comes in contact with Him also becomes completely pure and spiritual. Even in the realm of physical nature certain things have the ability to purify various substances. For instance, the sun, with its powerful rays, can distill fresh, pure water from a

lake contaminated with pollutants. If a material object like the sun can act in this way, then we can only imagine the purifying potency of the Supreme Personality of Godhead, who has effortlessly created millions of suns.

Spiritual Food

By His immense transcendental energies, Kṛṣṇa can actually convert matter to spirit. If we place an iron rod in fire, before long the iron rod becomes red hot and takes on all the essential qualities of fire. In the same way, the material substance of food that is offered to Kṛṣṇa becomes completely spiritualized. Such food is called *prasādam*, a Sanskrit word meaning “the mercy of the Lord.”

Eating *prasādam* is a fundamental practice of *bhakti-yoga*. In other forms of *yoga*, one is required to restrain the senses, but the *bhakti-yogī* is free to use his senses in a variety of pleasing spiritual activities. For instance, he can use his tongue to taste the delicious foods offered to Lord Kṛṣṇa. By such activities, the senses gradually become spiritualized and automatically become attracted to divine pleasures that far surpass any material experience.

The Vedic scriptures contain many descriptions of *prasādam* and its effects. Lord Caitanya, an incarnation of the Supreme Lord who appeared in India five hundred years ago, said of *prasādam*, “Everyone has tasted these material substances before. However, in these ingredients there are extraordinary tastes and uncommon fragrances. Just taste them and see the difference in the experience. Apart from the taste, even the fragrance pleases the mind and makes one forget any other sweetness besides its own. Therefore it is to be understood that the spiritual nectar of Kṛṣṇa's lips has touched these ordinary ingredients and transferred to

them all their spiritual qualities.”

Eating only food offered to Kṛṣṇa is the ultimate perfection of a vegetarian diet. After all, even many animals such as pigeons and monkeys are vegetarian, so becoming a vegetarian is in itself not the greatest accomplishment. The *Vedas* inform us that the purpose of human life is reawakening the soul's original relationship with God, and only when we go beyond vegetarianism to *prasādam* can our eating be helpful in achieving this goal.

How to Prepare and Offer Prasādam

Our consciousness of the higher purpose of vegetarianism begins as we walk down the supermarket aisles selecting the foods we will offer to Kṛṣṇa. In the *Bhagavad-gītā*, Lord Kṛṣṇa states that all foods can be classified according to the three modes of material nature—goodness, passion, and ignorance. Milk products, sugar, vegetables, fruits, nuts, and grains are foods in the mode of goodness and may be offered to Kṛṣṇa. As a general rule, foods in the modes of passion and ignorance are not offerable to Kṛṣṇa, who says in the *Gītā* that such eatables “cause pain, distress, and disease” and are “putrid, decomposed, and unclean.” As may be guessed, meat, fish, and eggs are foods in the lower modes. But there are also a few vegetarian items that are classified in the lower modes—garlic and onions, for example. They should not be offered to Kṛṣṇa. (Hing, sometimes called asafetida, is an acceptable substitute for them in cooking and is available in most Oriental or Indian specialty shops.) Coffees and teas that contain caffeine are also considered to be in the lower modes. If you like beverages of this sort, purchase caffeine-free coffees and herbal teas.

In shopping, you should be aware that you may find

meat, fish, and egg products mixed in with other foods, so be sure to study labels carefully. For instance, some brands of yogurt and sour cream contain gelatin, which is prepared from the horns, hooves, and bones of slaughtered animals. Make sure any cheese you purchase is rennetless, because rennet is an enzyme extracted from the stomach tissues of calves.

You should also avoid foods precooked by people who are not devotees of Kṛṣṇa. According to the subtle laws of nature, the cook acts upon the food not only physically but mentally as well. Food thus becomes an agency for subtle influences on our consciousness. To give another example of this principle, a painting is not simply a collection of strokes on a canvas. It is also an expression of the artist's state of mind, and this mental content is absorbed by the person who looks at the painting. Similarly, if we eat foods cooked by people devoid of spiritual consciousness—employees working in a factory somewhere—then we are sure to absorb a dose of materialistic mental energies. As far as possible, use only fresh, natural ingredients.

In preparing food, cleanliness is the most important principle. Nothing impure should be offered to God, so keep your kitchen work-area very clean. Always wash your hands thoroughly before preparing food. While preparing food, do not taste it. This is part of meditating that you are cooking the meal not simply for yourself but for the pleasure of Kṛṣṇa, who should be the first to enjoy it. When the meal is prepared, you are ready to offer it. Arrange portions of the food on diningware kept especially for this purpose. (No one else should eat from these dishes.) The very simplest form of offering is to simply pray, “My dear Lord Kṛṣṇa, please accept this food.”

Remember that the real purpose of this is to show

your devotion and gratitude to the Lord; the actual food you are offering is secondary. Without this devotional feeling, the offering will not be accepted. God is complete in Himself; He has no need of anything. Our offering is simply a means for us to show our love and gratitude toward Him. After the offering, for a few minutes one should chant the Hare Kṛṣṇa *mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then the *prasādam* may be served. Try to appreciate the spiritual quality of *prasādam* by remembering how it frees one from the effects of *karma*. But above all, enjoy it.

Eventually you may wish to make a more formal offering according to the procedures established by the Hare Kṛṣṇa movement for persons who desire to practice Kṛṣṇa consciousness in their own homes. Briefly, this involves setting up a simple altar with pictures of Lord Kṛṣṇa and the spiritual master, learning some simple Sanskrit *mantras*, and so forth. If you would like to learn how to do this, please contact the Kṛṣṇa temple nearest you or write to the secretary for ISKCON Educational Services (3764 Watseka Avenue, Los Angeles, CA 90034).

Other Principles of Bhakti-yoga

Of course, offering *prasādam* is only part of the process of *bhakti-yoga*. In order to further purify your consciousness and spiritualize your senses, you can practice other items of devotional service. The first of these is the regular chanting of the Hare Kṛṣṇa *mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The *Kalī-santarāṇa Upaniṣad* states, “These sixteen names composed of thirty-two syllables are the only means to

counteract the evil effects of Kali-yuga [the present age of quarrel and hypocrisy]. In all the *Vedas* it is seen that to cross the ocean of nescience there is no alternative to the chanting of the holy name.” The Hare Kṛṣṇa *mantra* may be chanted either congregationally, sometimes to the accompaniment of musical instruments, or quietly as a private meditation. For private meditation, the recommended procedure is to chant the Hare Kṛṣṇa *mantra* on beads especially made for this purpose. For further information, see the Contemporary Vedic Library Series book *Chant and Be Happy*, which fully explains the process of Hare Kṛṣṇa *mantra* meditation.

To improve the quality of your spiritual life, you should also avoid the use of intoxicants—drugs, alcohol, and cigarettes, as well as soft drinks, coffee, and tea if they contain caffeine. Using these substances unnecessarily clouds the mind, which is already clouded with all kinds of material concepts of life. The *Vedas* also recommend that a person attempting to advance in spiritual life have nothing to do with gambling, for it invariably puts one in anxiety and fuels greed, envy, and anger. Another activity that increases material desires and blocks the growth of spiritual awareness is illicit sex. The regulations of *bhakti-yoga* do, however, allow sex within the context of marriage.

By following the principles mentioned above, one can always experience increasing spiritual pleasure as a tangible part of one’s life. In particular, one’s offerings of food become more pleasing to Kṛṣṇa. God does not require the food we offer; rather, He appreciates the degree of purity and devotion in our hearts as we offer it.

Eventually, one should take initiation from a bona fide spiritual master, without whose instruction and guidance it is not possible to attain the perfection of

Kṛṣṇa consciousness. In the *Bhagavad-gītā* Lord Kṛṣṇa says, “Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.”

The original spiritual master of the Kṛṣṇa consciousness movement in the Western world is His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Śrīla Prabhupāda is a member of the authorized chain of disciplic succession reaching back through time to Lord Kṛṣṇa Himself, the supreme spiritual master. Shortly before he departed this world in 1977, Śrīla Prabhupāda authorized a system in which advanced and qualified devotees would carry on his work by initiating disciples in accordance with his instructions.

Śrīla Prabhupāda, renowned as India’s greatest cultural and spiritual ambassador to the world, personally instructed his disciples in the art of preparing and distributing *prasādam*. Furthermore, in his books and public lectures, he extensively explained the Vedic philosophy underlying the practice of offering food to Kṛṣṇa. “We should remember then that it is not vegetarianism which is important,” Śrīla Prabhupāda once said. “The important thing is that we simply have to try to learn how to love Kṛṣṇa. Love begins with give and take. We give something to our lover, he gives something to us, and in this way love develops.” Anyone can enter into this loving transaction by offering vegetarian foods to Kṛṣṇa and accepting the remnants as *prasādam*.



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

The Higher Taste

*(Excerpts from the writings of
His Divine Grace*

A. C. Bhaktivedanta Swami Prabhupāda)

The Myth of Scarcity

With the good will of the Supreme Personality of Godhead there can be enough fruits, grains, and other foodstuffs produced so that all the people in the world could not finish them, even if they ate ten times their capacity. In this material world there is actually no scarcity of anything but Kṛṣṇa consciousness. If people become Kṛṣṇa conscious, by the transcendental will of the Supreme Personality of Godhead there will be enough foodstuffs produced so that people will have no economic problems at all. One can very easily understand this fact. The production of fruits and flowers depends not upon our will but upon the supreme will of the Personality of Godhead. If He is pleased, He can supply enough fruits, flowers, etc., but if people are atheistic and godless, then nature, by His will, restricts the supply of food.

Śrī Caitanya-caritāmṛta (Ādi 9.38, purport)

God Is a Vegetarian

Mr. Faill: Is it necessary to follow certain eating habits to practice spiritual life?

Śrīla Prabhupāda: Yes, the whole process is meant to purify us, and eating is part of that purification. I think you have a saying, “You are what you eat,” and that’s a fact. Our bodily constitution and mental atmosphere are determined according to how and what we eat. Therefore the *śāstras* [scriptures] recommend that to become Kṛṣṇa conscious you should eat remnants of food left by Kṛṣṇa [*kṛṣṇa-prasādam*]. If a tuberculosis patient eats something and you eat the remnants, you will be infected with tuberculosis. Similarly, if you eat *kṛṣṇa-prasādam*, then you will be infected with Kṛṣṇa consciousness. Thus our process is that we don’t eat anything immediately. First we offer the food to Kṛṣṇa, then we eat it. This helps us advance in Kṛṣṇa consciousness.

Mr. Faill: You are all vegetarians?

Śrīla Prabhupāda: Yes, because Kṛṣṇa is a vegetarian. Kṛṣṇa can eat anything because He is God, but in the *Bhagavad-gītā* [9.26] He says, “If one offers Me with love and devotion a leaf, a flower, a fruit, or water, I will accept it.” He never says, “Give Me meat and wine.”

The Science of Self-Realization (p. 185)

There Is No Scarcity

If we throw a bag of grain into the street, pigeons may come and eat four or five small grains and then go away. They will not take more than they can eat, and having eaten they go freely on their way. But if we were to put

many bags of flour on the sidewalk and invite people to come and get them, one man would take ten or twenty bags and another would take fifteen or thirty bags and so on. But those who do not have the means to carry so much away will not be able to take more than a bag or two. Thus the distribution will be uneven. This is called advancement of civilization; we are even lacking in the knowledge which the pigeons, dogs, and cats have. Everything belongs to the Supreme Lord, and we can accept whatever we need, but not more. That is knowledge. By the Lord’s arrangement the world is so made that there is no scarcity of anything. Everything is sufficient, provided that we know how to distribute it. However, the deplorable condition today is that one is taking more than he needs while another is starving.

Rāja-vidyā (p. 91)

“Thou Shalt Not Kill”

Śrīla Prabhupāda: We have to accept all the injunctions of the scripture as they are given, not only those that suit us. If you do not follow the first order, “Thou shalt not kill,” then where is the question of love of God?

Visitor: Christians take this commandment to be applicable to human beings, not to animals.

Śrīla Prabhupāda: That would mean that Christ was not intelligent enough to use the right word: *murder*. There is *killing*, and there is *murder*. *Murder* refers to human beings. Do you think Jesus was not intelligent enough to use the right word—*murder*—instead of the word *killing*? *Killing* means any kind of killing, and especially animal-killing. If Jesus had meant simply the

killing of humans, he would have used the word *murder*. . . . If you want to interpret these words, that is something else. We understand the direct meaning. "Thou shalt not kill" means "The Christians should not kill."

Father Emmanuel: Isn't the eating of plants also killing?

Śrīla Prabhupāda: The Vaiṣṇava philosophy teaches that we should not even kill plants unnecessarily. In the *Bhagavad-gītā* [9.26] Kṛṣṇa says: "If someone offers Me with love and devotion a leaf, a flower, a fruit, or a little water, I will accept it." We offer Kṛṣṇa only the kind of food He demands, and then we eat the remnants. If offering vegetarian food to Kṛṣṇa were sinful, then it would be Kṛṣṇa's sin, not ours. But God is *apāpa-viddha*—sinful reactions are not applicable to Him. . . . Eating food first offered to the Lord is also something like a soldier's killing during wartime. In a war, when the commander orders a soldier to attack, the obedient soldier who kills the enemy will get a medal. But if the same soldier kills someone on his own, he will be punished. Similarly, when we eat only *prasādam* [the remnants of food offered to Kṛṣṇa], we do not commit any sin. This is confirmed in the *Bhagavad-gītā* [3.13]: "The devotees of the Lord are released from all kinds of sins because they eat food that is first offered for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin."

Father Emmanuel: Kṛṣṇa cannot give permission to eat animals?

Śrīla Prabhupāda: Yes—in the animal kingdom. But the civilized human being, the religious human being, is not meant to kill and eat animals. If you stop killing animals and chant the holy name of Christ, everything will

be perfect. . . . I think the Christian priests should cooperate with the Kṛṣṇa consciousness movement. They should chant the name Christ or Christos and should stop condoning the slaughter of animals. This program follows the teachings of the Bible; it is not my philosophy. Please act accordingly and you will see how the world situation will change.

The Science of Self-Realization (pp. 129–33)

Physical Effects of Meat-Eating

Ample food grains can be produced through agricultural enterprises, and profuse milk, yogurt, and ghee can be arranged through cow protection. Abundant honey can be obtained if the forests are protected. Unfortunately, in the modern civilization men are busy killing the cows that are the source of yogurt, milk, and ghee; they are cutting down all the trees that supply honey, and they are opening factories to manufacture nuts, bolts, automobiles, and wine instead of engaging in agriculture. How can the people be happy? They must suffer from all the misery of materialism. Their bodies become wrinkled and gradually deteriorate until they become almost like dwarves, and a bad odor emanates from their bodies because of unclean perspiration resulting from eating all kinds of nasty things. This is not human civilization.

Śrīmad-Bhāgavatam (5.16.25, purport)

Vegetarians Are Also Committing Violence

Sometimes the question is put before us: "You ask us not to eat meat, but you are eating vegetables. Do you think that is not violence? The answer is that eating

vegetables is violence, and vegetarians are also committing violence against other living entities because vegetables also have life. Nondevotees are killing cows, goats, and so many other animals for eating purposes, and one who is vegetarian is also killing. . . . That is the law of nature. *Jīvo jīvasya jīvanam*: one living entity is the life for another living entity. But for a human being that violence should be committed only as much as necessary.

Śrīmad-Bhāgavatam (3.29.15, purport)

The Cow Should Be Protected

Milk is compared to nectar, which one can drink to become immortal. Of course, simply drinking milk will not make one immortal, but it can increase the duration of one's life. In modern civilization, men do not think milk to be important, and therefore they do not live very long. Although in this age men can live up to one hundred years, their duration of life is reduced because they do not drink large quantities of milk. . . . Instead of drinking milk, people prefer to slaughter an animal and eat its flesh. [Editor's note: *Beef has six times the cholesterol of milk. High cholesterol causes heart disease, America's major cause of death.*] The Supreme Personality of Godhead, in His instructions of *Bhagavad-gītā*, advises *gorākṣya*, which means cow protection. The cow should be protected, milk should be drawn from the cows, and this milk should be prepared in various ways. One should take ample milk, and thus

one can prolong one's life, develop his brain, execute devotional service, and ultimately attain the favor of the Supreme Personality of Godhead.

Śrīmad-Bhāgavatam (8.6.12, purport)

Prasādam Frees One from Material Contamination

When there is an epidemic disease, an antiseptic vaccine protects a person from the attack of such an epidemic. Similarly, food offered to Lord Viṣṇu [Kṛṣṇa] and then taken by us makes us sufficiently resistant to material affection, and one who is accustomed to this practice is called a devotee of the Lord. Therefore, a person in Kṛṣṇa consciousness, who eats only food offered to Kṛṣṇa, can counteract all reactions of past material infections, which are impediments to the progress of self-realization. On the other hand, one who does not do so continues to increase the volume of sinful action, and this prepares the next body to resemble hogs and dogs, to suffer the resultant reactions of all sins. The material world is full of contaminations, and one who is immunized by accepting *prasādam* of the Lord (food offered to Viṣṇu) is saved from the attack, whereas one who does not do so become subjected to contamination.

Bhagavad-gītā (3.14)

Those Who Kill Will Be Killed

If one kills many thousands of animals in a professional

way so that other people can purchase the meat to eat, one must be ready to be killed in a similar way in his next life and in life after life. There are many rascals who violate their own religious principles. According to Judeo-Christian scriptures, it is clearly said, "Thou shalt not kill." Nonetheless, giving all kinds of excuses, even the heads of religions indulge in killing animals while trying to pass as saintly persons. This mockery and hypocrisy in human society bring about unlimited calamities; therefore occasionally there are great wars. Masses of such people go out onto battlefields and kill themselves. Presently they have discovered the atomic bomb, which is simply awaiting wholesale destruction.

Śrī Caitanya-caritāmṛta (Madhya 24.251, purport)

Showing Devotion to God by Offering Food with Love

It is prescribed in *Bhagavad-gītā*: "If a devotee offers Me a small flower, a leaf, some water, or a little fruit, I will accept it." The real purpose is to exhibit one's loving devotion to the Lord; the offerings themselves are secondary. If one has not developed loving devotion to the Lord and simply offers many kinds of foodstuffs, fruits, and flowers without real devotion, the offering will not be accepted by the Lord. We cannot bribe the Personality of Godhead. He is so great that our bribery has no value. Nor has He any scarcity; since He is full in Himself, what can we offer Him? Everything is produced by Him. We simply offer to show our love and gratitude to the Lord.

Śrīmad-Bhāgavatam (3.29.24, purport)

Animal-Killing Is Not Civilized

Civilized men know the art of preparing nutritious foods from milk. For instance, on our New Vrindaban farm in West Virginia [*and on the other ISKCON farms throughout the world*], we make hundreds of first-class preparations from milk. Whenever visitors come, they are astonished that from milk such nice foods can be prepared. The blood of the cow is very nutritious, but civilized men utilize it in the form of milk. Milk is nothing but cow's blood transformed. You can make milk into so many things—yogurt, curd, ghee (clarified butter), and so on—and by combining these milk products with grains, fruits, and vegetables, you can make hundreds of preparations. This is civilized life—not directly killing an animal and eating its flesh.

The Science of Self-Realization (p. 14)

Offering Food to Kṛṣṇa Is an Exchange of Love

Kṛṣṇa is so kind that if anyone offers Him a leaf, a flower, fruit, or some water, He will immediately accept it. The only condition is that these things should be offered with *bhakti* [devotion]. Otherwise, if one is puffed up with false prestige, thinking, "I have so much opulence, and I am giving something to Kṛṣṇa," one's offering will not be accepted by Kṛṣṇa. . . . For anything offered to Kṛṣṇa with love and affection, Kṛṣṇa can reciprocate many millions of times over, both materially and spiritually. The basic principle involved is an exchange of love. Therefore Kṛṣṇa teaches in *Bhagavad-gītā* (9.27): "O son of Kuntī, all that you do,

all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.”

Śrīmad-Bhāgavatam (10.11.11, purport)

Animals Also Have the Right to Life

Interviewer: Another point in the Declaration of Independence is that all men are endowed by God with certain natural rights that cannot be taken away from them. These are the rights of life, liberty, and . . .

Śrīla Prabhupāda: But animals also have the right to life. Why don't animals also have the right to live? The rabbits, for instance, are living in their own way in the forest. Why does the government allow hunters to go and shoot them?

Interviewer: They were simply talking about human beings.

Śrīla Prabhupāda: Then they have no real philosophy. The narrow idea that my family or my brother is good, and that I can kill all others, is criminal. Suppose that for my family's sake I kill your father. Is that philosophy? Real philosophy is *suhṛdam sarva-bhūtānām*: friendliness to all living entities.

The Science of Self-Realization (p. 209)

The Root of War: Animal-Killing

To be nonviolent to human beings and to be a killer or enemy of the poor animals is Satan's philosophy. In this

age there is always enmity against poor animals, and therefore the poor creatures are always anxious. The reaction of the poor animals is being forced on human society, and therefore there is always the strain of cold or hot war between men, individually, collectively or nationally.

Śrīmad-Bhāgavatam (1.10.6)

Do Animals Have Souls?

Śrīla Prabhupāda: Some people say, “We believe that animals have no soul.” That is not correct. They believe animals have no soul because they want to eat the animals, but actually animals do have a soul.

Reporter: How do you know that the animal has a soul?

Śrīla Prabhupāda: You can know, also. Here is the scientific proof: the animal is eating, you are eating; the animal is sleeping, you are sleeping; the animal is defending, you are defending; the animal is having sex, you are having sex; the animals have children, you have children; they have a living place, you have a living place. If the animal's body is cut, there is blood; if your body is cut, there is blood. So, all these similarities are there. Now, why do you deny this one similarity, the presence of the soul? That is not logical. You have studied logic? In logic there is something called analogy. Analogy means drawing a conclusion by finding many points of similarity. If there are so many points of similarity between human beings and animals, why deny one similarity? That is not logic. That is not science.

The Science of Self-Realization (pp. 35–36)

The Danger of Starvation

In the *Bhagavad-gītā* it is confirmed that one who takes foodstuff after a performance of sacrifice eats real food for proper maintenance of the body and soul, but one who cooks for himself and does not perform any sacrifice eats only lumps of sin in the shape of foodstuffs. Such sinful eating can never make one happy or free from scarcity. Famine is not due to an increase in population, as less intelligent economists think. When human society is grateful to the Lord for all His gifts for the maintenance of the living entities, then there is certainly no scarcity or want in society. But when humans are unaware of the intrinsic value of such gifts from the Lord, surely they are in want. A person who has no God consciousness may live in opulence for the time being due to his past virtuous acts, but if one forgets his relationship with the Lord, certainly he must await the stage of starvation by the law of the powerful material nature.

Śrīmad-Bhāgavatam (3.5.49, purport)

Killers of Animals Are Stone-hearted

Some rascals put forward the theory that an animal has no soul or is something like dead stone. In this way they rationalize that there is no sin in animal-killing. Actually animals are not dead stone, but the killers of animals are stone-hearted. Consequently no reason or philosophy appeals to them. They continue keeping slaughterhouses and killing animals in the forest.

Śrīmad-Bhāgavatam (4.26.9, purport)

The Animal-Killer Will Become an Animal and Be Killed

By killing animals, not only will we be bereft of the human form but we will have to take an animal form and somehow or other be killed by the same type of animal we have killed. This is the law of nature. The Sanskrit word *māmsa* means “meat.” It is said: *mām saḥ khādatīti māmsaḥ*. That is, “I am now eating the flesh of an animal who will some day in the future be eating my flesh.”

Śrī Caitanya-caritāmṛta (*Madhya* 24.252, purport)

Whether in the Name of Religion or for Food, Animal Slaughter Is Condemned

Animal sacrifice in the name of religion is current practically all over the world in every established religion. It is said that Lord Jesus Christ, when twelve years old, was shocked to see the Jews sacrificing birds and animals in the synagogues and that he therefore rejected the Jewish system of religion and started the religious system of Christianity, adhering to the Old Testament commandment “Thou shalt not kill.” At the present day, however, not only are animals killed in the name of sacrifice, but the killing of animals has increased enormously because of the increasing number of slaughterhouses. Slaughtering animals, either for religion or for food, is most abominable and is condemned.

Śrīmad-Bhāgavatam (7.15.10, purport)

There Is Already Enough Food

As human society is presently structured, there is sufficient production of grains all over the world. Therefore the opening of slaughterhouses cannot be supported. In some nations there is so much surplus grain that sometimes extra grain is thrown into the sea, and sometimes the government forbids further production of grain. The conclusion is that the earth produces sufficient grain to feed the entire population, but the distribution of this grain is restricted due to trade regulations and a desire for profit. Consequently in some places there is scarcity of grain and in others profuse production. If there were one government on the surface of the earth to handle the distribution of grain, there would be no question of scarcity, no necessity to open slaughterhouses, and no need to present false theories about overpopulation.

Śrīmad-Bhāgavatam (4.17.25, purport)

A Diet to Cure the Disease of the Soul

Everyone should know that there are two kinds of diseases in human society. One disease, which is called *adhyātmika*, or material disease, pertains to the body, but the main disease is spiritual. The living entity is eternal, but somehow or other, when in contact with the material energy, he is subjected to the repetition of birth, death, old age, and disease. . . . The Kṛṣṇa consciousness movement has taken up the mission of curing this disease, but people are not very appreciative because they do not know what this disease is. A diseased person needs both proper medicine and a proper

diet, and therefore the Kṛṣṇa consciousness movement supplies materially stricken people with the medicine of the chanting of the holy name, or the Hare Kṛṣṇa *mahā-mantra*, and the diet of *prasādam* [vegetarian foods offered to Lord Kṛṣṇa].

Śrī Caitanya-caritāmṛta (Ādi 10.51, purport)

Elevation to the Transcendental Position

Our Kṛṣṇa consciousness movement acts on this principle. We simply give people the chance to hear about the Supreme Personality of Godhead and give them *prasādam* to eat, and the actual result is that all over the world people are responding to this process and becoming pure devotees of Lord Kṛṣṇa. We open hundreds of centers all over the world just to give people in general a chance to hear about Kṛṣṇa and accept Kṛṣṇa's *prasādam*. These two processes can be accepted by anyone, even a child. It doesn't matter whether one is poor or rich, learned or foolish, black or white, old or still a child—anyone who simply hears about the Supreme Personality of Godhead and takes *prasādam* is certainly elevated to the transcendental position of devotional service.

Śrī Caitanya-caritāmṛta (Ādi 7.141, purport)

Spiritual Food

A flower accepted for one's sense gratification is material, but when the same flower is offered to the

Supreme Personality of Godhead by a devotee, it is spiritual. Food taken and cooked for oneself is material, but food cooked for the Supreme is spiritual *prasādam*. This is a question of realization.

Śrīmad-Bhāgavatam (8.12.8, purport)

An Ideal Diet

The purpose of food is to increase the duration of life, purify the mind, and aid bodily strength. This is its only purpose. In the past, great authorities selected those foods that best aid health and increase life's duration, such as milk products, sugar, rice, wheat, fruits, and vegetables.

Animal fat is available in the form of milk, which is the most wonderful of all foods. Milk, butter, cheese, and similar products give animal fat in a form which rules out any need for the killing of innocent creatures. . . . Protein is amply available through split peas, *dāl*, whole wheat, etc.

The best food is the remnant of what is offered to the Supreme Personality of Godhead. In *Bhagavad-gītā* the Supreme Lord says that He accepts preparations of vegetables, flour, and milk when offered with devotion. Of course, devotion and love are the chief things which the Supreme Personality of Godhead accepts.

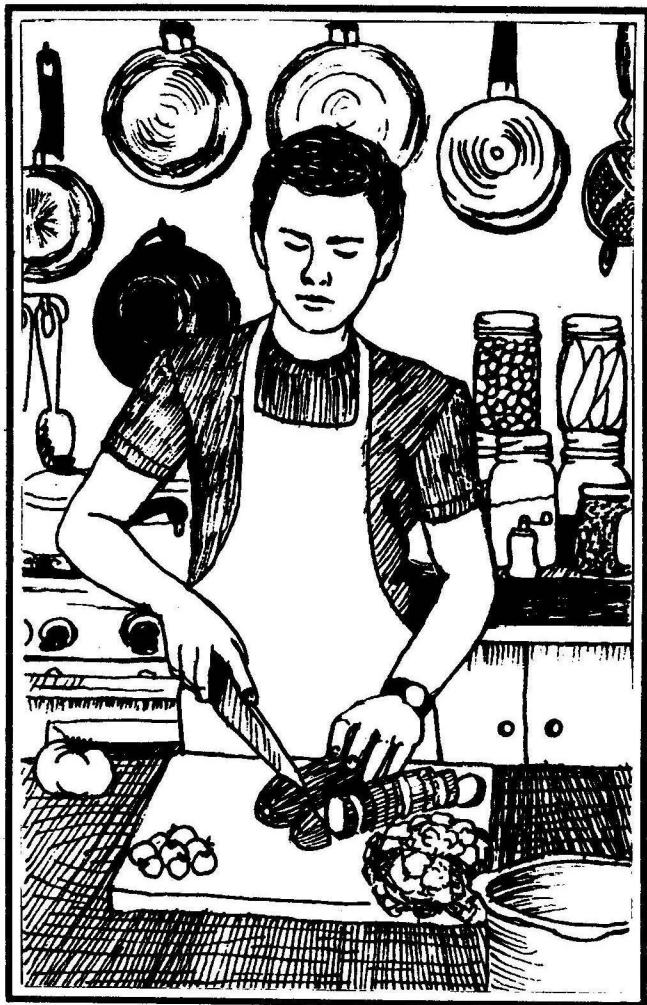
Therefore to make food antiseptic, eatable, and palatable for all persons, one should offer food to the Supreme Personality of Godhead.

Bhagavad-gītā (17.8–10, purport)

Food Offered to Kṛṣṇa Becomes Transcendental

In the *Bhagavad-gītā* (9.26) Kṛṣṇa says, "If one offers Me with love and devotion a leaf, a flower, a fruit, or water, I will accept it." The Lord is *pūrṇa*, complete, and therefore He eats everything offered by His devotees. However, by the touch of His transcendental hand, all the food remains exactly as before. It is the quality that is changed. Before the food was offered it was something else, but after it is offered the food acquires a transcendental quality. Because the Lord is *pūrṇa*, He remains the same even after eating. . . . The food offered to Kṛṣṇa is qualitatively as good as Kṛṣṇa; just as Kṛṣṇa is *avyaya*, indestructible, the food eaten by Kṛṣṇa, being identical with Him, remains as before. Apart from this, Kṛṣṇa can eat the food with any one of His transcendental senses. He can eat by seeing the food or by touching it. Nor should one think that it is necessary for Kṛṣṇa to eat. He does not become hungry like an ordinary human being; nonetheless, He presents Himself as being hungry, and as such, He can eat everything and anything, regardless of quantity.

Śrī Caitanya-caritāmṛta (*Madhya* 4.77, purport)



Recipes

Remember . . .

After preparing any of these recipes, please offer the food to Lord Kṛṣṇa before serving. Here is a summary of the procedure.

1. Do not taste the food while cooking.
2. After cooking, place the food on a plate for offering to Kṛṣṇa. This plate should not be used for any other purpose.
3. Set the plate before a picture of Lord Kṛṣṇa. You may use the one in the color section of this book.
4. In a devotional mood, ask the Lord to please accept your offering.
5. Repeat the Hare Kṛṣṇa *māha-mantra* several times: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
6. Afterwards, remove the food from the offering plate. This food and any food remaining in the cooking pots may now be served.

See Chapter 5 for more details.

Notes on Ingredients

Almost all of the ingredients in this cookbook will be familiar to you and readily available at most food stores. A very few items, however, may have to be purchased at specialty shops.

- *hing*—also known as asafetida. This spice is used in several of the recipes and can serve as a substitute for garlic and onions, which are not offerable to Lord Kṛṣṇa. Hing may be purchased at most Indian, Chinese, or Middle Eastern specialty shops.

- *garam masala*—a mixture of spices, typically including ground coriander, ground cumin, and ginger, available from Indian specialty shops.

- *garbanzo bean flour*—available at Indian specialty shops, where it is called “besan flour.” Garbanzo bean (or chickpea) flour may also be found at Middle Eastern specialty shops.

- *tofu*—this protein-rich, cheeselike substance prepared from soybeans is available from most health food stores and Oriental specialty shops.

- *Chinese sesame oil*—this roasted sesame seed oil, with its unique nutty flavor, is available from most Oriental specialty shops.

- *filo*—thin sheets of pastry available from Middle Eastern or Greek specialty shops.

Specially Prepared Ingredients

Curd and ghee are two easy-to-make basic ingredients of many recipes found in *The Higher Taste*. They have no substitute. Curd is a light, natural, protein-rich cheese. Ghee is the purified essence of butter. The butter you bring home from the store is eighty percent

butterfat, eighteen percent water, and two percent protein solids. If you slowly cook the butter, the water boils off and the protein solids separate from the butterfat. Finally, you are left with a golden liquid that you can use for deepfrying. The advantage of ghee is that it does not smoke, bubble, or burn, as butter does, at high temperatures. Also, ghee does not require refrigeration for storage. No cooking oil can match ghee for its pleasant taste and ease of digestion.

Ghee

Place five pounds of butter into a large, heavy saucepan. Heat over medium-high heat, stirring occasionally, until the butter melts and comes to a boil. When the surface of the butter is covered with a frothy white foam, reduce the heat to a very low temperature. Simmer, uncovered and undisturbed, until the gelatinous protein solids have collected on the bottom of the pan, and a thin layer of pale golden, crusty solids has formed on the surface. The cooking time will be about three hours. With a wire-meshed skimmer, skim off the thin crust on the surface. (If you don't have one, you can use a large, metal spoon.) The ideal finished ghee is crystal clear and pale gold in color. Ghee becomes dark when it is cooked on excessively high heat or is cooked too long.

Over a large pan or bowl, arrange a strainer lined with three thicknesses of cheesecloth or one thickness of good-quality paper towel. Don't use paper towels with plastic reinforcing threads, as the plastic will melt. Ladle the clear ghee through the filter system to collect the protein solids from the ghee until you have ladled off as much clear ghee as you can without disturbing the milky solids on the bottom of the pan. These

solids may be discarded.

Be sure to cool the ghee to room temperature before covering. Store in an airtight container in a cool, dark, dry place, or refrigerate. Ghee that has been well purified, filtered, and properly stored will last for months. After ghee has been used for cooking it can be strained and stored in the same manner.

Making Curd

1/2 gallon milk

5 tablespoons strained lemon juice

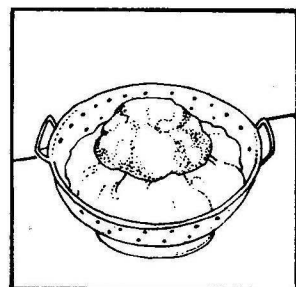
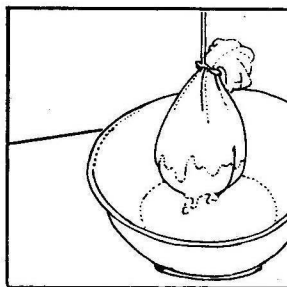
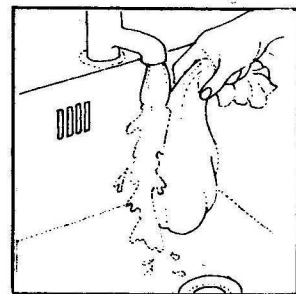
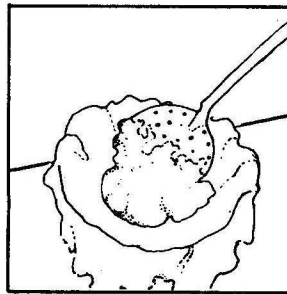
In a 1-gallon pot heat milk on high heat, stirring occasionally, making sure that milk is not sticking to bottom of pan. Bring to a boil. Lower heat and add lemon juice.

Stir gently around sides of pan until all the milk has separated into curds and whey. The liquid (whey) should be clear. If not, add a little more lemon juice. Turn off heat.

In a colander place cheesecloth and strain curd. (Whey can be used in soups.) Rinse the curd with cold water.

Gather up sides of cheesecloth and twist to seal curd tightly inside. Put something heavy on top of the curd to press it (a heavy stone or a pot filled with water).

Keep the weight on anywhere from 15 minutes to 2 hours, depending on the recipe.



Italian Dinner #1

Pesto
Stuffed Eggplant
Herb Rolls
Batter-Fried Mozzarella
Vegetable Salad
Lemon Sherbet

Pesto

1 pound linguine noodles
2½ cups fresh basil leaves
6 tablespoons olive oil
½ cup pine nuts (when not available, blanched almonds may be used)
¾ cup rennetless Parmesan cheese
¾ teaspoon salt
¾ teaspoon black pepper

In blender crush up basil leaves, olive oil, pine nuts, cheese, salt, and pepper. Blend until a thick sauce.

In a 1-gallon pot add linguine to boiling water to which you have added ½ teaspoon salt. Boil linguine 10 minutes until pasta is cooked. Drain thoroughly. Rinse with cold water. Put pasta in a warm serving dish, and spoon pesto sauce over pasta. Serve immediately.

Serves 4.

Stuffed Eggplant

2 eggplants (cut in half, lengthwise)
1 cup tomato puree (8 oz.)
1 cup bread crumbs
2 zucchini (chopped into ¼-inch cubes)
1 pound mozzarella cheese (grated)
1½ cups oil or ghee
1½ teaspoons black pepper
1½ teaspoons salt
¼ teaspoon hing
1 teaspoon lemon juice
1 tablespoon basil leaves
1 tablespoon oregano flakes

In a large skillet heat 1 cup oil or ghee. Cut eggplants lengthwise in equal halves. Place all four halves of eggplants face down in hot oil. Adjust to low heat. Cook eggplant for about 10 minutes on each side or until very tender. It's ready when you can push a knife point through easily. Turn off flame and set aside.

In a one-quart saucepan add ¼ cup oil or ghee. When heated, add 1 teaspoon black pepper, hing, and lemon juice. Quickly add tomato puree. Add ½ cup water, 1 teaspoon salt, and basil leaves. Cook on medium heat for ½ hour, stirring often.

In a small skillet add last ¼ cup of oil or ghee. When hot add ½ teaspoon black pepper. Quickly add chopped zucchini, add ½ teaspoon salt, and fry at high heat for 5 minutes, stirring frequently. Add bread crumbs and lower heat. (Spiced bread crumbs may be used, but then refrain from using salt.) Cook for 2 more minutes.

Return to skillet with cooked eggplants. Divide zucchini stuffing in four parts, put evenly on top of eggplants, and cover with sauce and grated cheese. Cover and put on a low flame until cheese is melted. Garnish with parsley and oregano. Serve hot.

Serves 4.

Herb Rolls

2 tablespoons yeast
 1 ½ cups warm water (105°)
 ⅓ cup buttermilk
 1 tablespoon sugar
 1 teaspoon salt
 ½ cup melted butter
 3 cups flour
 1 teaspoon oregano
 1½ teaspoons basil leaves
 1 tablespoon chopped parsley
 ⅓ teaspoon hing

In large bowl add yeast to water and let sit for 30 seconds. Add melted butter, spices, buttermilk, salt, and sugar.

Gradually stir in flour and knead for 8 minutes. If too wet add a little more flour.

Grease large bowl with a little butter and add dough. Cover and let rise in warm kitchen area until doubled in bulk (approximately 45 minutes). Fold dough over, punch down, and knead 1 minute.

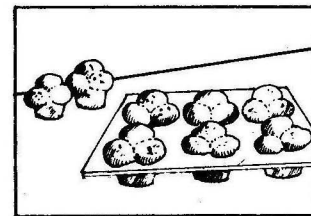
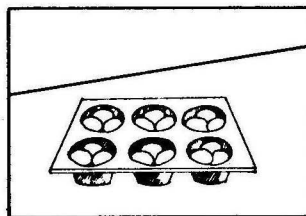
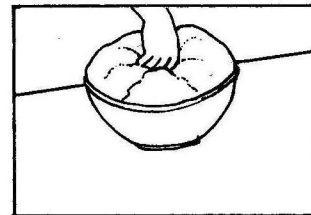
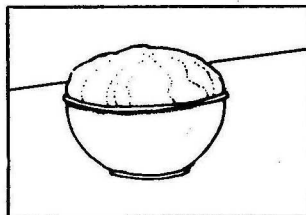
Preheat oven to 375°F. Grease muffin pans.

Make 36 small balls about 1-inch each. Fill greased muffin tins with 3 balls each. They will look like a cloverleaf.

Cover and let rise for 1 hour.

Bake for 15 minutes or until golden brown. Serve hot with butter.

Makes 1 dozen rolls.



Herb Rolls

Batter-Fried Mozzarella

1 pound rennetless mozzarella cheese (cut into 1½-inch cubes)
 flour for coating
 1 cup buttermilk
 breadcrumbs for coating (spiced)
 oil or ghee for deepfrying
 basil leaves for garnishing

Coat the cheese in flour, dip into the buttermilk, then into the breadcrumbs. Repeat the process.

Deepfry cubes a few at a time in hot oil or ghee until golden brown. Drain on absorbent paper. Serve hot, garnished with basil leaves.

This dish can also be served with sweet-and-sour sauce or tomato chutney (see page 103).

Serves 4.

Vegetable Salad

1 cup pitted black olives (drained)
2 cups water-packed artichoke hearts (drained)
½ pound rennetless hard Italian cheese (cut into ½-inch slices)
3 medium-size tomatoes (cut in eighths)
3 tablespoons olive oil
1½ teaspoons lemon juice,
2 teaspoons chopped fresh basil leaves
½ teaspoon salt
½ teaspoon black pepper
pinch of hing

In bowl combine all of the above ingredients and set in refrigerator for 1 hour before serving.

Serves 4.

Lemon Sherbet

1 cup whipping cream
1 cup yogurt (plain)
¾ cup sugar
juice from 1 lemon
a drop of yellow food coloring (if desired)
1½ teaspoons grated lemon peel

In bowl combine whipping cream and sugar. Whip with mixer on high speed until cream is stiff. Fold in lemon juice, yogurt, and lemon peel. Add coloring at this time if desired. Put in freezer. Stir every 45 minutes until frozen (about 5 hours).

Serves 4.

Italian Dinner #2

Minestrone Soup
Kofta Balls in Tomato Sauce
Breaded Zucchini Sticks
Green Beans and Tomato
Calzone
Neapolitan Cheesecake

Minestrone Soup

2 tablespoons olive oil
1 cup tomato (skinned and chopped)
½ cup chickpeas (soaked overnight)
¼ cup basil leaves
1 parsley sprig (chopped)
9 cups water
1 carrot (peeled and diced)
1 celery stalk (diced)
1 cup diced potatoes
1 large zucchini (diced)
1 cup shredded cabbage
salt
freshly ground pepper
½ cup barley
½ cup rennetless Parmesan cheese
½ teaspoon hing

Heat oil in large saucepan, add hing and cabbage. Sauté for 1 minute. Add tomatoes, chickpeas, basil, parsley, and water. Bring to a boil, cover, and simmer for 1 hour.

Add carrots and celery, and cook for 20 more minutes.

Add remaining ingredients, except for cheese. Cook 45 more minutes. Add salt to taste.

Let the soup stand for 15 minutes. Stir in Parmesan cheese and serve hot.

Serves 6.

Kofta Balls in Tomato SauceSauce:

3 pounds tomatoes, blended (preferably Italian, plum type)
 ¼ cup olive oil
 2 tablespoons butter
 ½ teaspoon hing
 1 medium carrot, cut into 8 pieces
 2 teaspoons sweet basil
 2 teaspoons salt
 1 teaspoon brown sugar
 ¼ teaspoon black pepper
 2 bay leaves
 1 pound spaghetti

Heat oil and butter over medium heat. Add hing and fry for 30 seconds. Add carrot pieces and fry for 1 minute. Stir in blended tomatoes and remaining seasonings. Raise the heat and bring to a boil, then reduce the heat and simmer for 1 hour. Remove carrot pieces and bay leaves.

Kofta:

2 cups grated cauliflower
 2 cups grated cabbage
 1 ½ cups chickpea flour
 1 ½ teaspoons salt
 ½ teaspoon hing
 1 teaspoon garam masala
 1 teaspoon ground cumin
 ½ teaspoon coriander powder
 ½ teaspoon turmeric
 pinch of cayenne
 ghee or oil for deepfrying

Heat ghee in a wok or 2-quart saucepan. Combine all ingredients in a bowl. Roll in 24 balls, 1 inch in diameter. Place as many balls in the ghee as possible, leaving enough room for

them to float comfortably. Fry over medium heat for 10 minutes, until the *kofta* is a rich golden brown. Drain in colander.

Place the *kofta* in the tomato sauce 5 minutes before serving. If after sitting the *kofta* soaks up most of the sauce, add a little water to produce more liquid.

Cook spaghetti as directed on box. Serve *kofta* and sauce over spaghetti.

Serves 4.

Breaded Zucchini Sticks

3 zucchini
 1 cup flour
 ½ cup breadcrumbs
 1½ cups water
 ½ teaspoon salt
 1 teaspoon basil leaves
 pinch of black pepper
 pinch of hing
 oil for frying

Quarter zucchini lengthwise and cut each piece in half.

In bowl combine flour, breadcrumbs, and spices. Add water and stir.

Fill skillet ¼ full with oil and then heat. Dip zucchini pieces in batter and then into hot oil. Fry on all sides until tender and crisp. Serve hot.

Serves 4.

Green Beans and Tomato

1½ pounds green beans (cut in half)
1 large tomato (skinned and chopped)
4 tablespoons olive oil
½ teaspoon salt
¼ teaspoon freshly ground pepper
pinch of hing

Heat oil in nonstick skillet. Add hing. Stir in tomato, then add beans. Add enough water to barely cover beans. Add salt and pepper, and bring to a boil. Cover and lower heat. Simmer for 15 minutes or until beans are tender. Remove cover and increase heat to thicken liquid (about 3 minutes). Serve warm or cool.

Serves 4.

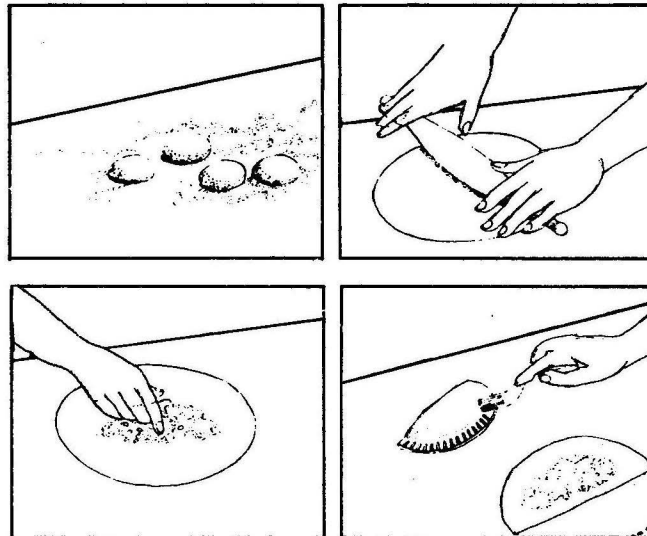
Calzone

Dough:

2 tablespoons yeast
1 cup warm water (105°F)
1 teaspoon salt
½ cup oil (not olive oil)
2 cups flour

Filling:

½ cup chopped mozzarella cheese
½ cup Parmesan cheese
1½ cups ricotta cheese
½ cup chopped parsley
1 cup deepfried eggplant cubes
2 teaspoons salt
1 teaspoon pepper
¼ teaspoon hing
oil for deepfrying



Add yeast to warm water and let sit for 1 minute. Add salt, oil, and flour. Knead for 3 minutes.

Sprinkle tabletop with flour. Separate dough into 2-inch balls. Cover with damp cloth and let them rise for 45 minutes.

While dough is rising mix all the filling ingredients together. Heat oil in wok until very hot.

Roll out balls into 6-inch circles. Divide stuffing into 8 portions. Place stuffing in center and fold over. Place fork in flour and use to seal edges. Fry calzones in hot oil for about 1 minute on each side until they are reddish brown. Serve hot.

Makes 8.

Neapolitan Cheesecake

Use a 8½-inch springform pan.

Preheat oven to 375°F.

Crust:

⅓ cup ground walnuts

1½ tablespoons melted butter

2 tablespoons brown sugar

¾ cup flour

2 tablespoons water

Combine ingredients and press down on bottom of buttered springform pan.

Bottom layer of cake (carob):

4 tablespoons carob powder

⅓ cup whipping cream

½ cup sour cream

12 ounces cream cheese (softened)

½ cup turbinado sugar

1 teaspoon cornstarch

Blend all ingredients in a blender until smooth. Pour on top of crust.

Middle layer of cake (vanilla):

1½ teaspoons vanilla

⅓ cup whipping cream

½ cup sour cream

12 ounces cream cheese (softened)

½ cup turbinado sugar

1 teaspoon cornstarch

Blend all ingredients in a blender until smooth. Pour gently over carob layer.

Top layer of cake (strawberry)

3 tablespoons strawberry jam

½ teaspoon strawberry flavoring (optional)

⅓ cup whipping cream

½ cup sour cream

12 ounces cream cheese (softened)

½ cup turbinado sugar

1 teaspoon cornstarch

Blend all ingredients in blender until smooth. Pour gently over vanilla layer.

Bake in oven for 50 minutes. Let stand on cooling rack for ½ hour and then refrigerate for at least 3 hours. Serve cool.

Makes 12 slices.

Indian Dinner #1*Eggplant, Tomato, and Panir**Cashew Rice and Peas**Samosas**Cucumber Raita**Puris**Coconut Burfy***Eggplant, Tomato, and Panir***5 large, ripe tomatoes (peeled and quartered)**½ cup whey (from making curd)**1 large eggplant (cut into 1-inch cubes)**ghee for deepfrying**½ tablespoon minced fresh ginger**½ teaspoon minced fresh chili**1½ teaspoons black mustard seeds**¼ teaspoon hing**pinch of turmeric**1 teaspoon ground coriander**½ teaspoons garam masala**1 teaspoon brown sugar**2 teaspoons salt**6 cups milk*

From milk, make curd (see recipe, page 80). Press for 20 minutes. Cut curd into ½-inch cubes and deepfry until golden.

Place the tomatoes and whey in a covered saucepan. Simmer for 15 minutes. Pour the contents through a sieve and strain into a bowl. Discard seeds and skin.

In a wok heat ghee to medium-hot temperature. Deep fry eggplant cubes until golden brown and tender. Set colander over bowl. Drain eggplant. Save ghee.

The ghee that has been drained off the eggplant can be used to fry the spices. In a large frying pan heat the ghee over high heat for 30 seconds. Stir in ginger, chili, mustard seeds, and hing. Fry until the seeds start popping. Add tomato puree, remaining spices, and fried eggplant. Simmer uncovered for 8 minutes. Add panir (curd squares) and cover. Cook for 2 more minutes. Serve hot. Serves 4.

Cashew Rice with Peas

Basmati rice is a traditional Indian rice. It is imported from the East and may be purchased at all Indian grocery stores and most health food stores. White rice or brown rice may be used, but basmati rice is extra special in that it is nutritious and has a very good flavor.

*1 cup basmati rice**½ cup roasted cashew pieces**½ cup peas**2 tablespoons ghee**pinch of turmeric**pinch of hing**½ teaspoon salt**1¼ cups water*

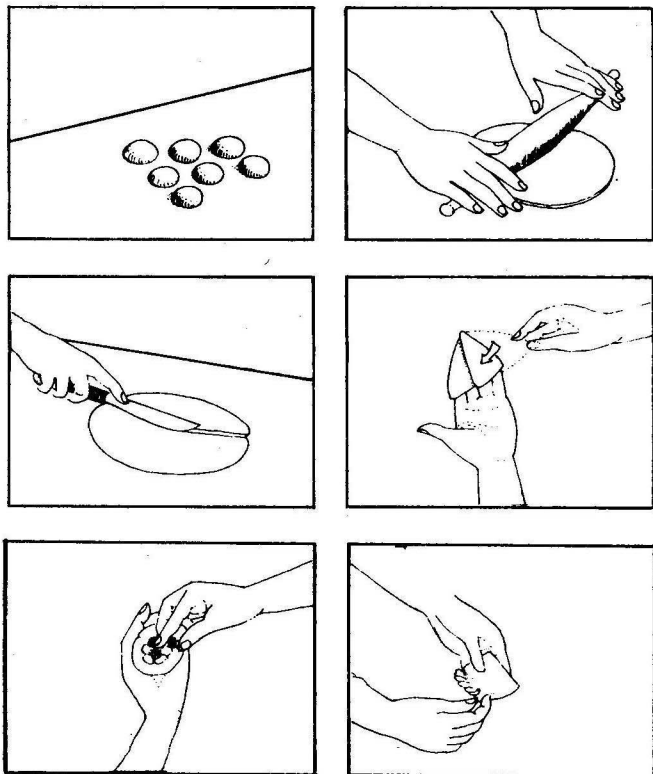
Wash rice.

In 1-quart pan put 2 tablespoons ghee, hing, and rice. Stir over medium heat for 30 seconds. Add water, turmeric, and salt. Add peas. Bring to a full boil, then cover and cook on very low heat for 18 minutes. Stir in cashew pieces.

Garnish with coriander leaves.

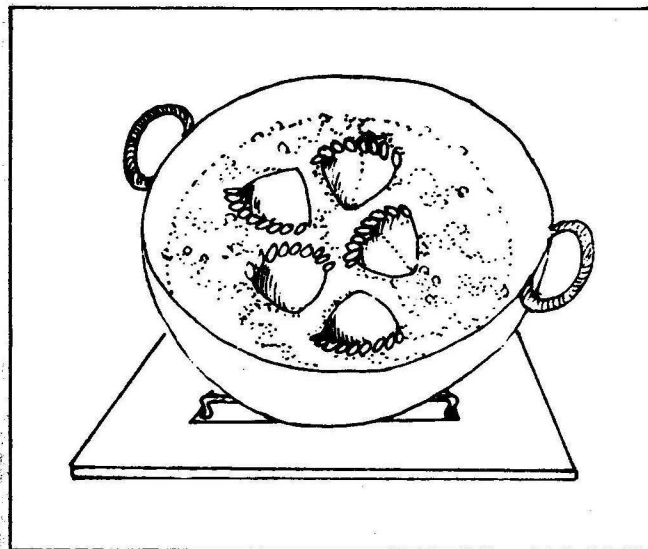
Serves 4.

Samosas*2 cups cauliflower (cut in small pieces)**1 cup peas**ghee for deepfrying**1 cup white flour**1 cup whole wheat flour**½ cup plus 1 tablespoon ghee**1 green chili (minced)**1½ teaspoons salt**1 teaspoon cumin seeds**1 teaspoon black mustard seeds**½ teaspoon turmeric**¼ teaspoon hing**1 teaspoon garam masala**1 teaspoon coriander powder*



Steam cauliflower and peas until very tender.

In frying pan put 3 tablespoons ghee. Add green chili, black mustard seeds, and cumin seeds. When they begin to crackle add turmeric and hing. Add steamed vegetables and all remaining spices. Mash vegetables and cook over medium heat until you have a thick paste for stuffing. This takes about 20 minutes. Cool.



Dough:

Combine flour with $\frac{1}{4}$ cup ghee. Add enough water to make a rollable dough (about $\frac{1}{2}$ cup).

Roll dough into twelve balls. With rolling pin roll each ball into a 5-inch circle. Cut the circles in half. Seal two ends together and put 1 tablespoon stuffing into each triangle. Seal edges and turn over, making decorative loops. Seal *samosas* tightly enough to hold together when frying.

Heat ghee in wok until it is medium hot. Add *samosas* and fry in ghee for 15–20 minutes, stirring and turning over occasionally. Serve hot.

Makes 2 dozen.

Cucumber Raita

- 1 cup yogurt
- 1 large cucumber (peeled and sliced into 1/4-inch rounds)
- 1 teaspoon salt
- 1/4 teaspoon cumin powder
- 1/4 cup fresh coriander leaves

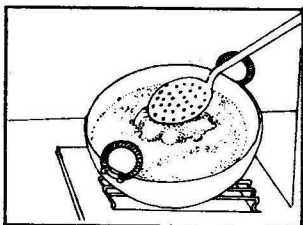
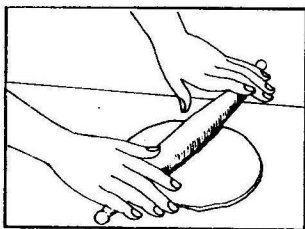
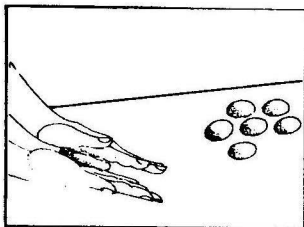
The best cumin powder to use for a *raita* is dry roasted. If you can take the time (just 5 minutes), bake the cumin seeds until they are a little dark, and then grind them in a spice grinder, or under a rolling pin. This process gives extra-special flavor.

In bowl mix yogurt, salt, and cayenne. Add cucumbers to yogurt mixture. Sprinkle cumin powder on top. Garnish with coriander leaves.

Serves 4.

Puris

- 1 cup white flour
- 1 cup whole wheat flour
- 1 tablespoon ghee
- 1/2 cup water
- ghee for deepfrying*



In bowl combine flour, ghee, and water. Knead for 3 minutes. If too wet add more flour.

Divide dough into 12 balls. Flatten balls in your palm. On tabletop, with a light rolling motion roll out each piece of dough into an even 4-inch circle.

Heat ghee or oil in wok. Ghee should be very hot. Put in 1 *purī*. It will drop to the bottom, then float to the top and puff up. Cook *purī* on both sides until golden. This takes about 45 seconds. Do not be discouraged if they do not always inflate.

Makes 1 dozen.

Coconut Burfi

- 4 cups milk
- 1/2 cup heavy cream
- 1/3 cup raw sugar
- 1/3 cup shredded or flaked coconut (unsweetened)
- 1 teaspoon vanilla

In large heavy saucepan (preferably nonstick) put milk and cream. Bring to a boil over medium-high heat, stirring occasionally to prevent sticking. Stirring often and scraping the bottom of the saucepan, keep the milk boiling (but reduce the heat if the milk starts to boil over). The milk will begin to thicken after approximately 1/2 hour. When the boiling action slows to a rolling boil, reduce heat and add the sugar and vanilla. Continue cooking, stirring constantly until a small amount of the mixture dropped into very cold water forms a small, soft ball. Stir in coconut and cook just 3 minutes longer.

Empty burfi onto a flat, buttered tray and mold into a square 1/2-inch thick. Cool at room temperature. Cut into desired portions.

This burfi can be made up to 2 days in advance of serving, but must be refrigerated. Remove from refrigerator 1 hour before serving.

Indian Dinner #2*Potato and Cabbage Vegetable**Mung Dal**Basmati Rice**Cauliflower Pakoras**Tomato Chutney**Chapatis**Bengali Kheer***Potato and Cabbage Vegetable***¼ large cabbage (sliced very thin)**3 large potatoes (cut into ½-inch cubes)**2 tablespoons ghee**1 small hot chili (diced fine)**2 teaspoons black mustard seeds**¼ teaspoon turmeric**¼ teaspoon hing**2 teaspoons coriander powder**1 teaspoon salt**1 small slice of lemon*

In pan heat ghee, mustard seeds, chili, and turmeric. When mustard seeds start to crackle add potatoes. Stir for 5 minutes on medium heat. Add cabbage and cook for 15 more minutes until cabbage and potatoes are both tender. Add salt and coriander powder. Sprinkle with lemon juice. Serve hot.

Serves 4.

Mung Dhal

Mung beans are split yellow mung beans, which can be purchased at all Indian grocery stores. If they are not available, use green split peas or yellow split peas with this recipe.

*½ cup beans**7 cups water**1 cup chopped tomatoes**1 medium zucchini (peeled and chopped in 1-inch cubes)**3 tablespoons ghee**½ tablespoon minced ginger**1 tablespoon cumin seeds**1 tablespoon black mustard seeds**1 green chili (minced)**¼ teaspoon hing**1 teaspoon turmeric**1 tablespoon salt**fresh coriander leaves for garnish*

In 1-gallon saucepan put 2 tablespoons ghee, turmeric, hing, and beans. Fry for 30 seconds on medium heat. Add vegetables and fry for 1 more minute. Add water, salt, fresh chili, and diced ginger. Bring to a boil over high heat, then cover, lower heat, and let dhal simmer for 1 hour or until the beans have dissolved into a thick soup. Set aside.

In small skillet add remaining ghee. When hot add cumin seeds and black mustard seeds. When the seeds start to crackle pour the mixture into the pot of dhal. Garnish with fresh coriander leaves or parsley. Serve hot.

Serves 6.

Basmati Rice

1½ cups rice
2 tablespoons ghee (or butter)
½ teaspoon salt
½ teaspoon black pepper
2¾ cups water

In saucepan heat ghee and then add rice. Stir rice on medium heat for 1 minute. Add water and spices and bring to a boil. Cover and put on low heat to simmer for 18 minutes. Serve hot.

Serves 4.

Cauliflower Pakoras

1 medium-size cauliflower (cut into flowerets)
1½ cups chickpea flour
½ to ¾ cup water
1 teaspoon salt
1 teaspoon cumin powder
1 tablespoon coriander powder
pinch of cayenne
½ teaspoon hing
½ teaspoon turmeric
1 teaspoon garam masala
ghee for deepfrying

In bowl combine flour and spices. Add water until it becomes a medium-thick pancake batter.

Heat ghee in wok until it is very hot.

Dip cauliflower pieces into batter. Put pieces in hot ghee. They will first sink to the bottom of the wok and then rise. Fry for 5 minutes and then stir occasionally until they are a dark golden brown (about 15 minutes).

Serve with tomato chutney. This recipe can also be used with potato, eggplant, or zucchini pieces.

Serves 4.

Tomato Chutney

6 ripe peeled tomatoes (cut into small pieces)
1 tablespoon ghee
1 small jalapeño chili (minced)
½ tablespoon mustard seeds
1 teaspoon grated fresh ginger
½ teaspoon salt
4 tablespoons brown sugar
1 tablespoon coriander powder

In skillet heat ghee, then add mustard seeds, chili, and ginger. Add tomato pieces. Cover and fry on medium heat for 15 minutes or until tomatoes have become a chunky sauce.

Remove from pan and put in blender on low speed for 5 seconds.

Put back in skillet and add salt, sugar, and coriander powder. Cook for 3 minutes uncovered. Serve hot or cold.

Serves 4.

Chapatis

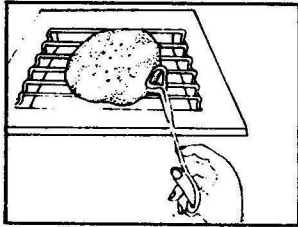
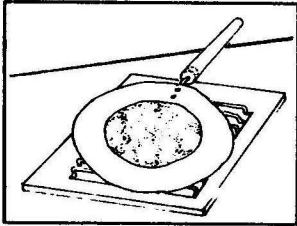
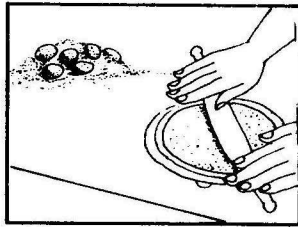
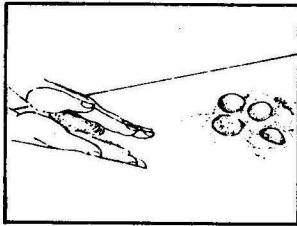
2 cups whole wheat flour
½ cup yogurt
½ to ¾ cup water as needed
ghee or melted butter

In bowl combine flour and yogurt. Gradually add water until you have a soft dough. Knead on floured tabletop.

Divide dough into 12 pieces. Roll each piece into a ball and then press flat in the palms of your hands.

Place a cast-iron skillet on medium heat so it will be slightly hot by the time you are ready to cook the first chapati.

Roll flattened balls into 5-inch circles on a table or board covered with flour. Try to make the chapati as round as possible. After it is rolled, place on skillet. When the chapati starts bubbling on one side, turn it over and cook on the other side. This takes about 20 seconds on each side.



While first chapati is cooking in skillet, turn second burner on to medium heat. (If you have an electric range, use a small grill over the burner.)

After the chapati has been cooked in skillet, quickly take a pair of tongs and hold the chapati gently over medium heat until it puffs up. This should take about 5 seconds. Then hold chapati with tongs on other side and cook for another 5 seconds. Chapati will look like it is freckled with brown spots. Don't be discouraged if the chapati doesn't puff up all the time. This takes practice.

Brush with melted butter or ghee.

Makes 1 dozen.

Bengali Kheer (Rice Pudding)

6 cups milk

1/4 cup rice

1/4 cup sultanas (seedless raisins)

1/4 teaspoon fresh cardamom powder

1/2 bay leaf

1/2 cup raw sugar

In large saucepan combine milk, rice, and bay leaf. Cook on high heat for 15 minutes, stirring very frequently. Bring to a rolling boil and then lower heat. Simmer for 40 more minutes until it thickens. Remove bay leaf and add sugar, sultanas, and cardamom. Refrigerate until cold. Kheer thickens as it cools. Serve cool.

Serves 4.

Chinese Dinner #1

Hot-and-Sour Vegetable Soup
Manapua
Fried Rice
Sweet-and-Sour Tofu Vegetable
Almond Cookies

Hot-and-Sour Vegetable Soup

4 cups vegetable broth
2 tablespoons soy sauce
½ teaspoon salt (omit if broth is salted)
¼ teaspoon hing
½ teaspoon white pepper
½ cup corn kernels
1 cup shredded Chinese cabbage
½ cup chopped celery
½ pound diced tofu
2 tablespoons lemon juice
2 tablespoons cornstarch
¼ cup water
1 teaspoon sesame oil

In a 3-quart saucepan combine vegetable broth, soy sauce, and seasonings. Bring to a boil and add vegetables. Cover and simmer for 15 minutes. Add tofu and lemon juice, and cook uncovered for 5 minutes longer. Mix together cornstarch and ¼ cup water. Stir the paste into the soup, and continue to cook until the soup becomes slightly thicker, about 3 minutes. Mix in sesame oil and serve hot.

Serves 4.

Manapua

1 package dried yeast
1 cup warm water (105°F)
1 tablespoon turbinado sugar
2 tablespoons salad oil
1 teaspoon salt
3 cups flour (1 unbleached white, 2 whole wheat)
Vegetable-cashew filling (recipe follows)
2 tablespoons butter

In large bowl dissolve yeast in warm water, add sugar, salt, and salad oil. Set aside for approximately 10 minutes, or until the mixture is bubbly. Stir in flour a little at a time, until the dough holds together. Turn dough onto a lightly floured board and knead until smooth and elastic (about 5 minutes). You may need to add a little flour to prevent sticking. Place dough into a lightly greased bowl, cover, and let rise in a warm place until doubled in bulk (about 50 minutes).

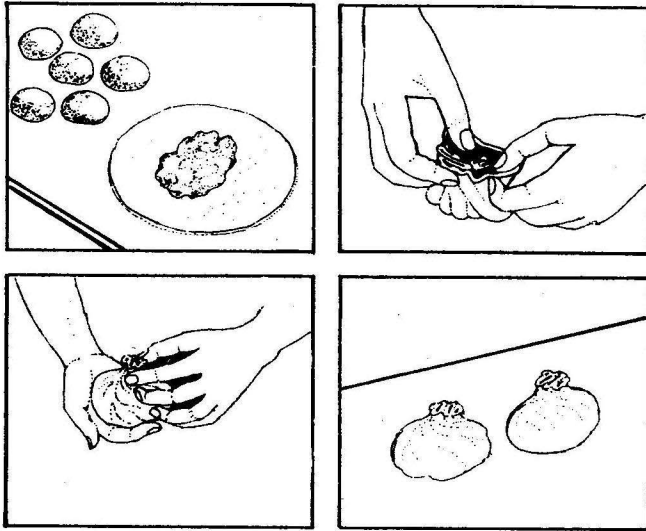
While the dough is rising the filling should be made.

Filling:

2 cups finely chopped broccoli
2 cups chopped Chinese cabbage
1 teaspoon minced fresh ginger
½ cup sliced water chestnuts
1 cup chopped cashews
¼ teaspoon hing
1 tablespoon oil
3 tablespoons soy sauce
1 teaspoon turbinado sugar
¼ cup water
1 tablespoon cornstarch
¼ teaspoon lemon juice
1 tablespoon Chinese sesame oil

In small bowl mix together soy sauce, sugar, water, cornstarch, and lemon juice. Set aside.

Heat 1 tablespoon oil in skillet. Add hing and fresh ginger.



Fry for 1 minute. Stir in broccoli and cabbage and fry on high heat for 3 minutes. Mix in water chestnuts and cashews, and continue to fry for 3 more minutes.

Pour the soy sauce mixture into the vegetables, and cook until the liquid thickens. This should take about 2 minutes. Remove from heat; mix in 1 tablespoon sesame oil, and cool.

When dough has risen, punch down and knead on lightly floured board for 1 minute.

Preheat oven to 350°F.

Divide dough into 12 equal balls. Roll each ball into a 5-inch circle. Place two rounded tablespoons of filling in the center of each circle. Bring dough up around filling, pleating it as you pull it along. Twist to seal.

Place the buns 2 inches apart on a greased baking sheet. Cover and let rise for 30 minutes.

Bake at 350°F for approximately 20 minutes, or until golden brown. Brush with butter and serve warm.

Makes 1 dozen.

Fried Rice

1 cup rice
2 cups water
7 tablespoons Chinese sesame oil
1/3 cup chopped tofu
1/2 cup bamboo shoots
1 medium carrot (coarsely grated)
1 small zucchini (chopped into fine pieces)
2 stalks celery (sliced in 1/2-inch slices)
1 cup thinly sliced cabbage
1/4 pound fresh bean sprouts
1/4 cup chopped almonds
2 teaspoons salt
1 tablespoon soy sauce
1 teaspoon grated fresh ginger
1/4 teaspoon hing
1 tablespoon ground coriander

In a 1-quart saucepan heat 1 tablespoon sesame oil, add rice, and fry for 30 seconds. Add water and 1/2 teaspoon salt and bring to a boil. Cover and cook on low heat for 18 minutes. Set aside.

In skillet heat 4 tablespoons sesame oil, grated ginger, and hing. Add carrots, zucchini, and celery. Cover and fry for 10 minutes on medium heat, stirring occasionally. Add cabbage, and fry for 5 more minutes uncovered. Add bean sprouts and bamboo shoots, and fry on high heat for 3 more minutes. Stir in soy sauce. Empty fried vegetables into a bowl.

In skillet heat remaining 2 tablespoons sesame oil. Add chopped almonds and chopped tofu and fry for 1 minute. Add rice and fry for 2 minutes on high heat. Sprinkle with ground coriander and remaining salt. Add to vegetables and stir gently.

Serves 4.

Sweet-and-Sour Tofu Vegetable

- ½ cup orange juice*
- ½ cup apple juice*
- ¼ cup lemon juice*
- 2 tablespoons turbinado sugar*
- 2 tablespoons cornstarch*
- ½ pound firm tofu (cut into 1-inch cubes)*
- 2 cups oil*
- 3 tablespoons ghee or oil*
- 1 tablespoon grated fresh ginger*
- ¼ teaspoon hing*
- 1 large green pepper (cut into ½-inch wide strips)*
- 2 medium carrots (cut into 2-inch sticks)*
- 2 medium zucchini*
- ¼ pound Chinese pea pods (ends removed)*
- 1 cup pineapple chunks (fresh, or canned in unsweetened juice)*
- ½ cup water*
- 3 tablespoons soy sauce*
- ½ teaspoon salt*
- ¼ teaspoon black pepper*
- 1 tablespoon Chinese sesame oil*

Combine orange, apple, and lemon juices, turbinado sugar, and cornstarch in a small bowl. Set aside.

In a small saucepan heat 2 cups oil. Fry tofu cubes until golden brown, about 5 minutes. Set aside.

Cut zucchini lengthwise in half, then slice into pieces ½-inch wide.

Heat 3 tablespoons oil in wok over medium heat, add ginger and hing. Fry for 30 seconds, then add pepper strips. After 2 minutes add carrots, zucchini, and pea pods, and stir fry for 3 minutes longer. Add water, soy sauce, salt, pepper, and pineapple chunks, if fresh. Cover and simmer for 8 minutes or just until vegetables are slightly tender.

Stir in fried tofu cubes and juice mixture. If canned fruit is being used it should also be added at this time. Stirring gently, cook until the sauce thickens, about 3 minutes. Remove from heat, stir in sesame oil, and serve immediately.

Serves 4.

Almond Cookies

- ½ cup soft butter*
- 1 cup flour*
- ½ cup turbinado sugar*
- 3 tablespoons ground almonds*
- 12 whole almonds*
- 1 drop almond flavoring*

Preheat oven to 350°F.

Combine all above ingredients except whole almonds.

When thoroughly mixed, roll into 12 balls. Then press each ball firmly in palms of hands. Put one almond in the center of each cookie.

Place on ungreased cookie sheet. Bake for 10–12 minutes or until golden around edges.

Makes 1 dozen.

Chinese Dinner #2

Watercress Salad
Spring Rolls
Vegetable Lo Mein
Spicy Eggplant
Vanilla Ice Cream

Watercress Salad

1 small cauliflower
½ cup Chinese sesame oil
juice of 1 lemon
¼ teaspoon chervil
¼ teaspoon tarragon
¼ teaspoon basil leaves
¼ teaspoon dry mustard
salt and pepper to taste
2 bunches watercress (remove stems)
½ cup slivered almonds (roasted)
2 cups water-packed artichoke hearts (drained and sliced)

Cut cauliflower into small flowerets and steam for 5 minutes. Cool.

Place cauliflower, oil, lemon juice, and seasonings in a container. Cover and chill for at least 1 hour.

Place watercress leaves in colander and rinse with cold water. Drain excess water.

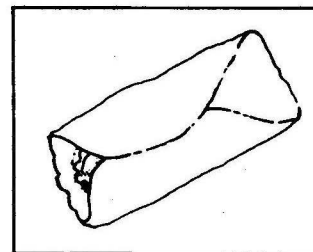
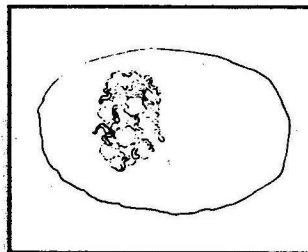
Arrange the leaves on 4 small plates. Place artichoke slices on watercress leaves. Pour cauliflower mixture on top of artichoke slices. Top with slivered almonds and serve.

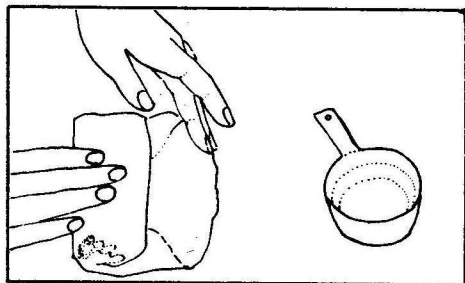
Serves 4.

Spring Rolls

½ pound broccoli (cut into small flowerets)
2 cups Chinese cabbage (sliced fine)
1 cup bamboo shoots
1 cup sliced water chestnuts
¾ pound bean sprouts
1 cup chopped tofu
1 package eggless pastry wrappers (thawed)
5 tablespoons Chinese sesame oil
1 tablespoon minced fresh ginger
¼ teaspoon hing
¼ teaspoon black pepper
1½ tablespoons soy sauce
1½ teaspoons salt
1½ tablespoons ground coriander
4 cups oil for frying

In wok heat sesame oil, then add hing, fresh ginger, black pepper, and broccoli. Cover and cook on medium heat for 10 minutes. Add cabbage and fry for 3 more minutes. Add bamboo shoots, water chestnuts, and chopped tofu. Fry for 3 more minutes. Add bean sprouts, salt, ground coriander, and soy sauce. Fry for 2 more minutes. Put in colander to drain excess juices.





Heat 4 cups oil in wok.

Unwrap pastry. Have a small bowl of water handy to seal pastries. In center of pastry put 4 tablespoons stuffing. Fold sides over toward center, roll, and seal. Repeat with all 12 rolls.

Oil should be very hot. Fry each roll on each side for 30 seconds. They will be reddish brown. Drain on paper towels. Serve warm with a sweet-and-sour sauce if desired.

Makes 1 dozen.

Note: Eggless pastry wrappers may be purchased at Chinese, Thai, Philippine, or other specialty shops.

Vegetable Lo Mein

- 1/2 pound thin spaghetti*
- 3 tablespoons vegetable oil*
- 1 medium carrot (cut into sticks)*
- 2 cups cauliflower (cut into small flowerets)*
- 1 green pepper (thinly sliced)*
- 1/4 pound Chinese pea pods (ends removed and left whole)*
- 1/2 pound crumbled tofu*
- 3 tablespoons soy sauce*
- 2 tablespoons Chinese sesame oil*

Cook spaghetti, just until tender. Drain and rinse in cold water. Place in a large bowl, toss with 1 tablespoon oil, and refrigerate for 1 hour.

Combine all the vegetables with the tofu and set aside.

In wok heat 2 tablespoons oil and add spaghetti. Stir gently until it is evenly coated. Continue to fry the spaghetti over medium heat until lightly browned (about 5 minutes). Mix in the vegetables and tofu. Stir fry for 5 minutes longer. Add soy sauce, cover, and steam over low heat for 5 minutes. Remove lid, stir in sesame oil, and serve hot.

Serves 4.

Spicy Eggplant

- 2 medium eggplants (peeled and cut into 1/4-inch strips)*
- 1 tablespoon minced ginger*
- 3 tablespoons vegetable oil*
- 1/4 teaspoon hing*
- 1 green chili (minced)*
- 1 teaspoon mustard powder*
- 1/3 cup water*
- 1 tablespoon Chinese sesame oil*
- 1 tablespoon turbinado sugar*
- 1 1/2 teaspoons salt*
- 1 1/2 teaspoons lemon juice*
- 1 1/2 tablespoons soy sauce*
- 1 teaspoon cornstarch*

In wok heat oil, add ginger, hing, green chili, and mustard powder. Add eggplant, cover, and fry on high heat for 15 minutes, stirring occasionally.

In small bowl combine water, sesame oil, sugar, salt, lemon juice, soy sauce, and cornstarch. Add this sauce to eggplant and fry for 1 minute. Garnish with parsley or Chinese parsley leaves. Serve hot.

Serves 4.

Vanilla Ice Cream*1½ cups whipping cream**½ cup evaporated milk**½ cup yogurt**½ cup turbinado sugar**1½ teaspoons vanilla*

In bowl combine whipping cream, sugar, and vanilla. Whip with mixer until stiff. Add evaporated milk and yogurt. Mix 30 seconds on low speed.

Cover and put in freezer. Stir every 45 minutes until frozen (about 5 hours).

Serves 4.

Mexican Dinner*Gazpacho**Avocado Salad**Enchiladas**Creamed Peas and Carrots**Mango Dessert***Gazpacho***2 cups tomato juice**2 cups vegetable stock, or 2 cups water and 2 vegetable bouillon cubes**2 tablespoons lemon juice**1 teaspoon turbinado sugar**pinch of hing**pinch of cayenne**1 teaspoon salt**1 cucumber (peeled, seeded, and diced)**1 green pepper (diced)**4 medium tomatoes (peeled and chopped coarse)*

In a 3-quart saucepan over medium heat combine tomato juice, vegetable stock, lemon juice, sugar, hing, and cayenne. Leaving the pot uncovered, bring the mixture to a boil. Stir in remaining ingredients and again bring to a boil, uncovered. Remove from heat and cool. Cover and chill.

Serves 4.

Avocado Salad

Spicy Dressing (recipe follows)

2 ripe avocados

2 small tomatoes

1 cup pitted black olives

1 head lettuce

Cut avocados into small pieces and tomatoes into wedges. Place in a medium bowl along with the olives. Pour the salad dressing on and mix lightly. Marinate for at least ½ hour in the refrigerator. Serve on a bed of lettuce.

Spicy Dressing

½ cup olive oil

juice of 1½ lemons

2 tablespoons tomato paste

1 teaspoon salt

1 teaspoon chili powder

½ teaspoon ground cumin

pinch of black pepper

Place all the ingredients in a blender, and blend on a low speed for 1 minute.

Serves 4.

Enchiladas

Sauce:

2 cups tomato puree

1 cup tomato paste

¼ cup oil

1 small green chili (minced)

3 tablespoons ground cumin

2 tablespoons ground coriander

¼ teaspoon hing (optional)

2 teaspoons salt

2 teaspoons turbinado sugar

Heat oil in a saucepan, add chili, and fry for 30 seconds. Stir in ground spices and hing, frying for 30 seconds longer. Add tomato paste, and stir to soak up the oil and spices. Mix in the tomato puree, salt, and sugar. Simmer for 30 minutes.

Filling:

3 cups ricotta cheese

3 cups cheddar or monterrey jack cheese (grated)

2 cups fresh corn kernels (2 ears)

1 bunch spinach (chopped)

½ teaspoon hing

1 tablespoon black pepper

2 teaspoons brown sugar

¼ teaspoon nutmeg

½ teaspoon salt (optional)

1 dozen corn tortillas

1 cup sour cream

oil for deepfrying

Preheat oven to 350°F.

Steam corn for 8 minutes, add chopped spinach, and steam for 3 minutes longer. Drain excess water.

Heat oil over high heat. Fry tortillas one at a time for 15 seconds on each side. Use smooth-tipped tongs to flip the tortillas in the oil. Place on paper towels on a flat surface to cool. The tortillas should be pliable, not crispy.

In a large bowl mix together ricotta cheese, 2 cups grated cheese, vegetables, and seasonings. Place 3 tablespoons filling in a strip down the center of each tortilla. Roll each tortilla and place seam-down in a large, oiled baking pan. Cover with sauce and sprinkle with remaining grated cheese. Bake for 15 minutes. Top each enchilada with 1 rounded tablespoon of sour cream.

Serves 4.

Creamed Peas and Carrots

3 cups peas (fresh or frozen)
5 tablespoons butter
2 medium carrots (peeled and diced)
pinch of hing
¼ teaspoon marjoram
¼ teaspoon thyme
salt and pepper to taste
1 tablespoon flour
1 cup light cream

Cover peas in lightly salted water and cook until tender. Drain and set aside. In a heavy pan melt 4 tablespoons butter, and add hing, carrots, and seasonings. Cover and cook over low heat, stirring occasionally, until carrots are tender, about 15 minutes.

In another small pan melt 1 tablespoon butter and stir in flour. Gently stir for 1 minute. Do not allow the mixture to brown. Gradually add cream, stirring constantly, until mixture is smooth and begins to boil. When the sauce has thickened remove from heat. This takes about 3 minutes.

Combine peas with seasoned carrots. Fold in the cream sauce and serve.

Serves 4.

Mango Dessert

3 ripe mangos (peeled and pitted)
2 cups sweetened condensed milk
juice from 1 lemon
1 cup raspberries (fresh or frozen)
¼ cup orange juice
4 tablespoons chopped pistachio nuts

Marinate raspberries in orange juice.

Place mangos, sweetened condensed milk, and lemon juice in a blender. Blend until smooth. Pour half of this mixture evenly into 4 dessert dishes. Divide ¾ cup raspberries evenly into the dishes, then add the remainder of the mango mixture. Chill for several hours.

Immediately before serving, top with remaining berries and garnish with pistachio nuts.

Serves 4.

French Dinner

Stuffed Tomatoes
Vegetable Quiche
Green Beans Almondine
Vegetable Rice Casserole
Fruit Juice Gel

Stuffed Tomatoes

4 large stuffing tomatoes
2 cups peeled and chopped potatoes (1/4-inch cubes)
2 tablespoons ghee
2 tablespoons sour cream
1 tablespoon yogurt
1 tablespoon sesame seeds
1 teaspoon black mustard seeds
1/2 teaspoon salt
pinch of hing
1/4 teaspoon black pepper
1 tablespoon prepared mustard

In skillet heat ghee, black mustard seeds, hing, and black pepper. Add potatoes, cover, and fry on medium heat for 10 minutes. Add sesame seeds and fry for 1 minute until the seeds are a little golden. Add sour cream, yogurt, mustard, and salt. Set aside.

Slice the tops off the tomatoes and scoop out the insides. Fill tomatoes with stuffing and cool. Garnish with parsley and paprika. Serve cold.

Serves 4.

Vegetable Quiche

1 cup cauliflower (cut into flowerets)
1/2 cup sliced carrots
3/4 cup sliced zucchini
3/4 cup water-packed artichoke hearts
12 ounces sour cream
1/2 cup Parmesan cheese
1 cup cheddar or monterrey jack cheese (grated)
2 tablespoons cornstarch
3 teaspoons ghee
1/2 teaspoon hing (optional)
1 1/2 teaspoons salt
1/4 teaspoon black pepper
pinch of turmeric
Crust:
1 1/2 cups whole wheat flour
1/2 cup melted butter
1/3 cup Parmesan cheese
3 tablespoons water

Blend together flour, cheese, and butter. Texture will resemble wet sand. Add water a little at a time. Pat mixture on bottom and along sides of 9-inch quiche pan. Bake at 400° for 8 minutes.

In frying skillet heat ghee and add hing. Add cauliflower and carrots, and stir until they are evenly coated. Cover and cook for 10 minutes over medium heat, stirring occasionally. Add zucchini and cook 5 more minutes.

In large bowl combine sour cream, cornstarch, salt, pepper, and turmeric. Add Parmesan cheese and 1/2 cup monterrey jack cheese. Fold in vegetables and artichoke hearts. Pour into quiche pan and top with remaining monterrey jack cheese. Bake at 400°F for 40 minutes or until the edges of the quiche are dark and the center is slightly golden.

Allow the quiche to set about 30 minutes before cutting and serving.

Green Beans Almondine

1½ pounds fresh string beans
3 tablespoons ghee
¼ teaspoon hing
1 teaspoon salt
¼ teaspoon black pepper
1 teaspoon ground coriander
½ cup slivered almonds

Remove ends of green beans, and slice lengthwise into strips.

Heat ghee in heavy skillet, and add hing. Add green beans, salt, pepper, and 2 tablespoons water. Cover and cook on medium-low heat for 15 minutes. Remove cover and cook for 5 minutes or until all the water has evaporated. Add almonds and cook 5 minutes longer. Sprinkle with coriander powder.

Serves 4.

Vegetable Rice Casserole

4 cups cooked rice
1½ cups broccoli flowerets
1 medium carrot (sliced)
1 bunch spinach (chopped)
2 medium tomatoes (cut into eighths)
¼ cup olive oil
¼ teaspoon hing
⅓ cup Parmesan cheese
1½ cups grated cheddar cheese
¼ cup breadcrumbs
½ teaspoon salt
¼ teaspoon black pepper

Preheat oven to 350°F

Partially steam the broccoli and carrots. Heat oil in a 12-inch frying pan, add hing, stir in tomatoes, and sauté for 5 minutes. Add well-rinsed spinach and continue to sauté for 3 minutes longer.

In a large bowl combine rice and vegetables. Add ½ teaspoon salt (more may be needed if rice is not already salted). Add remaining ingredients (except ½ cup grated cheese). Do not over-mix. Transfer to a 2-quart casserole dish and top with remaining cheese. Cover and bake for 10 minutes, remove lid, and bake 10 minutes longer. Serve immediately.

Serves 4.

Fruit Juice Gel

2 cups orange juice
2 cups pineapple juice
4 teaspoons agar flakes
1 cup pineapple chunks
1 cup orange sections

Pour the juices into a saucepan and sprinkle in the agar flakes. Allow the agar to soften, about 3 minutes. Bring the juice to a boil, stirring to dissolve the agar. Simmer for 5 minutes.

Pour the juice into a mold or 4 dessert dishes. Refrigerate for 20 minutes or until the juice begins to gel. Stir in the fruit pieces. Chill to set.

Serves 4.

Middle East*Lemon Lentil Soup**Spinach Filo**Eggplant Salad**Stuffed Zucchini**Sweet Pastry***Lemon Lentil Soup***1 cup lentils**6 cups water**1 potato (peeled and cut into 1/2-inch cubes)**1 cup chopped celery**1 cup chopped Swiss chard**3 tablespoons olive oil**1/4 cup chopped coriander leaves**1/4 cup chopped parsley leaves**1/4 teaspoon hing**1/2 teaspoon black pepper**1 tablespoon ground coriander**1/2 teaspoon cumin powder**2 tablespoons lemon juice**salt to taste*

Rinse lentils. Bring lentils and water to boil in large pot. Simmer for 35 minutes.

In a separate pan heat oil, add hing, black pepper, and potatoes. Fry for 2 minutes on high heat. Add celery and fry for 1 more minute. Add to lentil broth and cook 10 minutes.

Add Swiss chard, ground coriander, cumin powder, and lemon juice. Cook 10 minutes. Add parsley, coriander leaves, and salt. Serve hot.

Serves 6

Spinach Filo*2 bunches spinach (washed, chopped, and steamed)**1 cup ricotta cheese**6 ounces feta cheese (crumbled)**1/2 cup Parmesan cheese**2 tablespoons sour cream**2 teaspoons flour**1/2 teaspoon nutmeg**1/2 teaspoon salt (optional)**1/4 teaspoon black pepper**1/4 cup chopped fresh parsley**1 package filo sheets (thawed)**1/2 cup melted butter*

With wooden spoon beat ricotta, feta, and Parmesan cheeses with sour cream, flour, black pepper, salt, and nutmeg until well mixed. (The cheeses used in this recipe are sometimes salty, so salt may be omitted if you like.) Stir in parsley and spinach.

Cut filo in half, crosswise. Cover it loosely with a damp paper towel to keep it from drying out. With a pastry brush lightly coat the bottom of a 9 x 13-inch baking pan with butter. Line the pan with one sheet of filo, and brush lightly with melted butter. Place another sheet of filo in the pan, and brush with butter. Repeat this until you have used half of the filo.

Spread the spinach-cheese mixture evenly over the filo. Cover with another sheet of filo and brush lightly with butter. Repeat with the remainder of the filo. Cover the top layer with butter. Cover with aluminum foil and refrigerate for at least 2 hours.

Preheat oven to 375°F.

Immediately before baking, score top layer of filo with a sharp knife to mark serving-size portions. Bake uncovered for 45 minutes, or until the top is golden. Cool slightly before serving.

Eggplant Salad

2 pounds small eggplants
 1/3 cup olive oil
 1/4 cup chopped parsley
 1/2 teaspoon salt
 2 heaping teaspoons minced fresh ginger
 2 tablespoons turbinado sugar
 2 tablespoons lemon juice

Preheat oven to 400°F.

Prick the eggplants with a fork and bake in oven until very tender (about 30 minutes). When they are cool enough to handle, cut in half lengthwise and remove seeds. Scoop the pulp out of the skin and place in a sieve to drain. When the eggplant is well drained, put into a large bowl and mash with a wooden spoon. Add the remaining ingredients, mix well, and chill for a few hours.

Serve on a lettuce leaf, surrounded by tomato wedges and olives.

Serves 4.

Stuffed Zucchini

6 medium zucchini (sliced in half lengthwise)
 1/4 cup rice
 1/2 cup water
 2 tablespoons butter
 1/4 teaspoon hing
 1 stalk celery (chopped)
 1 1/2 teaspoons salt
 1/4 cup olive oil
 1/2 cup breadcrumbs
 juice of 1 lemon
 1 cup Parmesan cheese
 1/4 cup chopped parsley

Preheat oven to 350°F.

Scoop out insides of zucchinis and set aside.

In a pan melt butter, and add hing and rice. Stir for 1 minute and then add water, salt, and celery. Bring to a boil and then cover, lower heat, and simmer until rice is cooked (about 10 minutes).

Steam the chopped insides of the zucchini for 5 minutes. Add this along with olive oil, breadcrumbs, lemon juice, and parsley to the cooked rice.

Place the filling into the zucchini shells. Arrange the shells in a shallow baking dish. Sprinkle with Parmesan cheese. Cover the pan with aluminum foil and bake for approximately 30 minutes. Remove the cover and bake 8 minutes longer, or until cheese begins to brown.

Serves 4.

Sweet PastryFilling:

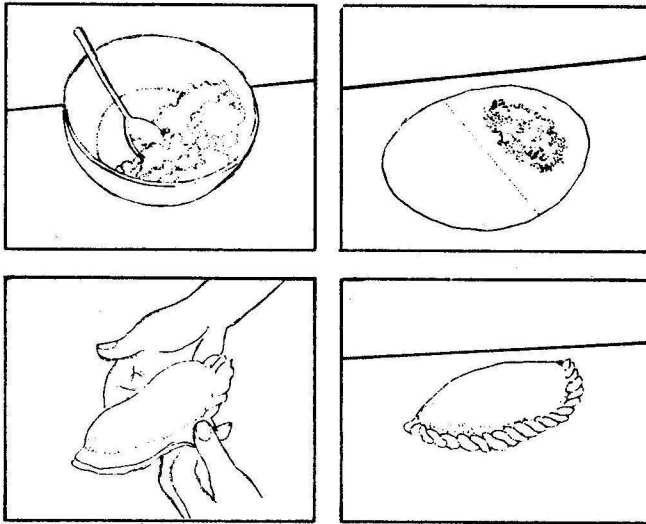
6 cups milk
 1/2 cup toasted coconut
 1/2 teaspoon vanilla
 1/3 cup turbinado sugar
 1 teaspoon cornstarch

Dough:

1 cup flour
 2 teaspoons turbinado sugar
 1 tablespoon heavy cream
 1 1/2 tablespoons melted butter
 1/4 cup plus 1 tablespoon water

Glaze:

3 tablespoons honey
 1/4 cup chopped pistachio nuts
 ghee or oil for deepfrying



Using milk, make curd (see recipe, page 80), and press it for 10 minutes.

Mix together curd, toasted coconut, vanilla, sugar, and cornstarch. Set aside.

In another bowl combine flour, sugar, cream, melted butter, and water. Knead for 5 minutes.

Heat ghee or oil in wok.

Divide dough into eight balls. Roll out each ball into a 5-inch circle and place 3 tablespoons stuffing in the center. Fold over and press. Seal edges to form loops.

Fry in medium-hot ghee for about 15 minutes, turning occasionally until both sides are golden brown. Remove from ghee and drain on paper towels.

Glaze each sweet with a little honey and sprinkle with chopped nuts. Serve warm or cool.

Makes 8.

Vegetables

Stuffed Peppers

Upma

Cauliflower, Pea Pods, and Cashews

Asparagus Casserole

Mixed Vegetable Curry

Fried Eggplant Slices

Gouranga Potatoes

Cauliflower Parmesan

Potato "Omelet"

Creamed Spinach and Cauliflower

Stuffed Peppers

4 large green peppers

1½ cups cooked rice (salted)

1 tablespoon oil or ghee

¼ teaspoon hing

1 teaspoon black pepper

1 cup chopped zucchini

½ cup chopped black olives

½ cup pine nuts

1 teaspoon salt

1 cup ricotta cheese

½ cup Parmesan cheese

Cut tops off peppers, remove seeds, and steam peppers until tender (about 10 minutes).

In skillet heat 1 tablespoon oil and add hing and black pepper. Add zucchini and fry on medium heat for 8 minutes. Add olives and pine nuts. Fry for 3 more minutes, then add ricotta cheese and salt. Fry 1 more minute and remove from heat. Add rice to fried mixture and stir well. Spoon stuffing into peppers.

Bake in moderate oven until capsicums are soft and browning. Sprinkle with Parmesan cheese. Serve hot.

Serves 4.

Upma

2 cups cauliflower pieces
 1 cup peas
 1 cup semolina
 ½ cup fried cashews
 2 cups water or whey
 handful of chopped coriander leaves
 4 tablespoons ghee
 1 teaspoon mustard seeds
 1 ½ teaspoons salt
 pinch of turmeric
 ¼ teaspoon hing

Heat 2 tablespoons ghee in a heavy-bottomed pan and add semolina. Roast slowly until golden and set aside. Heat remaining ghee in a pot, add mustard seeds and when they finish popping add hing and turmeric. Add cauliflower, peas, and water (or whey), cover and bring to a boil.

When vegetables are soft, add salt, chopped coriander, roasted semolina, and cashews. Mix in well. Cover and leave for 5 minutes. Fluff up with spoon.

Serves 3.

Cauliflower, Pea Pods, and Cashews

3 cups cauliflower (cut into flowerets)
 2 cups Chinese pea pods (remove ends)
 ½ cup whole cashews
 1 cup sour cream
 1 teaspoon salt
 ½ teaspoon black pepper
 pinch of turmeric
 pinch of hing

In wok, deepfry cauliflower pieces over medium-hot heat until golden and tender.

Put cashews in a small strainer and dip into hot ghee for about 10 seconds until golden. Strain.

Steam pea pods for 3 minutes.

Combine pea pods, cauliflower, cashews, and sour cream. Add spices. Heat in saucepan for 1 minute. Serve hot.

Serves 2.

Asparagus Casserole

2 pounds asparagus (cut into diagonal slices)
 1 cup cherry tomatoes
 ½ cup butter
 1½ cups milk
 ½ cup evaporated milk
 ⅓ cup flour
 ½ teaspoon curry powder
 pinch of hing
 1 teaspoon salt
 1 teaspoon black pepper
 ⅓ cup grated Romano cheese
 ¼ cup cheddar or monterrey jack cheese (grated)

Steam asparagus until tender. Drain.

Preheat oven to 400°F.

In saucepan melt butter, add hing, black pepper, and curry. Add flour and both kinds of milk. Cook over low heat until mixture thickens.

In casserole dish combine asparagus, cherry tomatoes, milk sauce, cheeses, and salt. Bake uncovered for 20 minutes.

Garnish with parsley.

Serves 4.

Mixed Vegetable Curry

2 cups broccoli (cut into small flowerets)

1 large potato (peeled and cut into 3/4-inch cubes)

2 carrots (cut into 1/2-inch slices)

1/2 cup sour cream

1 cup milk

2 tablespoons flour

1/2 teaspoon turmeric

1 teaspoon cumin powder

1 tablespoon coriander powder

pinch of hing

1 1/2 teaspoons salt

ghee for deepfrying

Steam broccoli until tender. Deep fry potatoes on high heat until golden and tender. Then deepfry carrots until golden and tender. Drain and set aside vegetables.

In small saucepan put 1 tablespoon ghee and add flour and milk. Bring to a boil and cook until mixture thickens. Add all spices except salt and cook 30 seconds more. Then stir in sour cream and salt. Mix vegetables into sauce. Serve hot.

Serves 4.

Fried Eggplant Slices

1 large eggplant

3 teaspoons turmeric

1 teaspoon salt

4 teaspoons water

ghee for deepfrying

Cut eggplant into 1-inch-thick circles. Cut each circle in half. Heat ghee to very hot temperature.

Mix turmeric, salt, and water. Rub mixture into both sides of eggplant slices. Deep fry eggplant pieces until dark, golden, and crisp. Drain on paper towels and serve hot.

Serves 4.

Gouranga Potatoes

8 medium potatoes

1/2 cup melted butter

2 cups sour cream

1 teaspoon turmeric

2 teaspoons salt

1/4 teaspoon hing

1/2 teaspoon ground rosemary

1 teaspoon black pepper

1 teaspoon paprika

In large saucepan parboil potatoes. Drain and refrigerate. When potatoes are cooled, peel and cut into 1/2-inch slices.

Preheat oven to 400°.

In bowl combine sour cream, butter, and spices. Add potatoes to sour-cream mixture. Stir gently and place into casserole dish. Bake uncovered for 25 minutes. Serve hot.

Serves 4.

Cauliflower Parmesan

1 medium cauliflower (cut into flowerets)
2 cups tomato puree
¼ cup water
2 cups grated mozzarella cheese
1 cup breadcrumbs
¼ cup Parmesan cheese
2 teaspoons salt
2 tablespoons olive oil
1 tablespoon sweet basil
1 teaspoon black pepper
pinch of hing
ghee for deepfrying

Deep fry cauliflower flowerets in hot ghee until golden and tender. Drain and set aside.

In skillet heat olive oil, and add hing and black pepper. Add breadcrumbs and fry for 2 minutes. Add tomato puree, water, and sweet basil. Cover and cook for 15 minutes on medium heat, stirring occasionally.

Stir cauliflower pieces into sauce. Cover with grated mozzarella cheese. Do not stir. Cover and simmer for 4 minutes. Sprinkle with Parmesan cheese. Serve hot.

Serves 4.

Potato "Omelet"

6 medium red or white potatoes
8 teaspoons ghee or oil
salt
pepper
turmeric
hing
2 medium tomatoes (thinly sliced)
8 large English spinach leaves
½ pound cheddar or monterrey jack cheese (grated)

Grate potatoes and place in a bowl of cold water. In 8-inch nonstick or wrought-iron frying pan heat 1 teaspoon ghee over medium heat. Take a handful of grated potatoes, squeeze out the excess water, and spread evenly on the bottom of the pan. Sprinkle a pinch each of salt, pepper, turmeric, and hing evenly over the potatoes. Cover and cook on low heat until the potatoes are tender and hold together. Flip the "omelet" over, cover, and cook for 2 minutes longer until bottom is golden brown.

Cover half of the "omelet" with some sliced tomatoes, grated cheese, and a spinach leaf. Fold in half and fry until the cheese begins to melt and the tomato and spinach soften. Remove from heat and place on a baking sheet. Place in warm oven while you continue making the remaining "omelets." Serve warm.

Makes 7.

Creamed Spinach and Cauliflower

2 tablespoons ghee
2 cups cooked spinach (pressed and sliced)
2 cups cauliflower (cut into small flowerets)
1 cup cream cheese
1 teaspoon salt
½ teaspoon black pepper
¼ teaspoon hing

In skillet heat butter on low heat. When melted add black pepper, hing, and cauliflower and fry on medium heat for 6 minutes. Add spinach and fry on medium heat for 15 minutes. Turn heat off when all moisture is absorbed. Add salt and cream cheese. Stir and serve hot.

Serves 4.

Miscellaneous Side Dishes

Tostadas
Pita Pizza
Bharats in Yogurt Sauce
Stuffed Parathas
Banana Vadis
Potato-and-Pea Croquettes
Curd Patties
Scrambled-Pepper-and-Curd Hero
Vegetarian Nutloaf

Tostadas

6 corn tortillas
2 cups cooked pinto beans
2 tablespoons butter
¼ teaspoon hing
1 teaspoon chili powder
½ teaspoon cumin powder
¼ cup water
oil for deepfrying

Garnishings:

shredded lettuce
thin tomato wedges
sliced black olives
grated cheddar cheese
sour cream
Mexican Hot Sauce (recipe follows)

Fry tortillas in very hot oil until crispy and lightly browned. Drain on paper towels and set aside.

In skillet heat butter. Add hing and chili powder. Stir in beans and cumin powder, and mash to a thick paste. Later you may need to add a little water to keep the paste spreadable.

Spread refried beans on fried tortilla and top with garnishings.

Mexican Hot Sauce:

¼ teaspoon hing
1 teaspoon minced green chili
1 tablespoon oil
1 teaspoon chili powder
½ teaspoon lemon juice
1 cup tomato puree
½ teaspoon salt
pinch of brown sugar

Heat oil in pan, and add hing and green chili. Fry until chili begins to brown. Add chili powder, lemon juice, and tomato puree. Simmer uncovered for 5 minutes, or until slightly thickened. Add salt and sugar.

Pita Pizza

4 7-inch whole wheat pita breads
2 cups sliced zucchini
1 cup sliced black olives
1 cup chopped green peppers
1½ cups grated mozzarella cheese
1½ cups cheddar or monterrey jack cheese (grated)
¼ cup Parmesan cheese
oregano
Tomato Sauce (recipe follows)

Preheat oven to 500°F.

Place 2 pita breads on baking sheet. Spread each with ¼ of tomato sauce. Top with vegetables and cheese. Sprinkle with oregano. Bake 15 minutes or until the cheese begins to bubble and brown. Repeat with remaining pita breads.

Tomato Sauce:

1½ cups tomato puree
 ¼ cup water
 2 tablespoons olive oil
 ¼ teaspoon hing
 1 teaspoon dried sweet basil
 1 teaspoon salt
 1 teaspoon oregano

In saucepan heat olive oil over medium heat. Add hing and basil, and stir in puree, water, and salt. Cover and bring to a boil, reduce heat, and simmer for 15 minutes, stirring occasionally. Remove from heat and stir in oregano.

Bharats in Yogurt Sauce

1½ cups green split peas (soaked in water overnight)
 2 cups yogurt
 ½ cup sour cream
 ½ cup water
 1½ teaspoons salt
 1 teaspoon ground coriander
 1 teaspoon cumin powder
 1 teaspoon garam masala
 pinch of hing
 pinch of cayenne
 ½ teaspoon turmeric
 ghee for deepfrying

Drain beans and grind in blender or food processor, adding a few tablespoons of water if necessary. Add spices and mix.

Heat ghee in wok until very hot. Mold ground bean mixture into 3-inch patties. Gently place patties in hot ghee and cook until dark golden brown (about 10 minutes). Do not stir *bharats* immediately. Let them first cook for 2 minutes, or until firm, before stirring. Drain and set in casserole dish.

Preheat oven to 350°F.

In bowl combine yogurt, sour cream, and water. Pour mixture over *bharats*. Cover and bake in oven for 30 minutes. Serve hot, garnished with parsley.

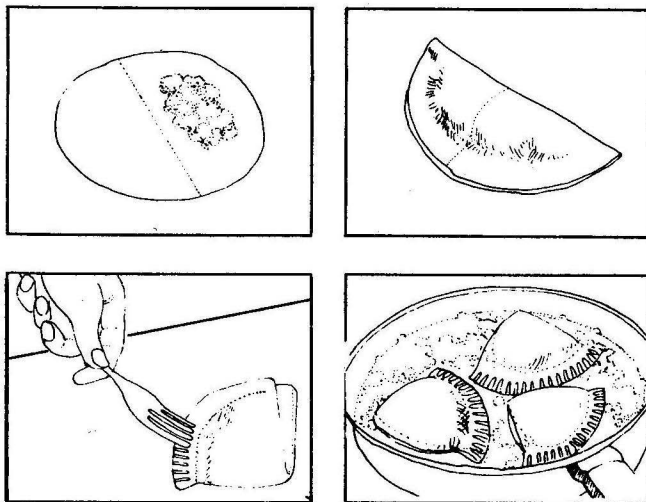
Serves 4.

Stuffed ParathasFilling:

½ gallon milk
 1 bunch spinach (chopped)
 2 tablespoons ghee
 pinch of hing
 1½ teaspoons mustard seeds
 pinch of turmeric
 ½ teaspoon salt
 ¼ teaspoon black pepper
 2 cups ghee for frying

From milk, make curd (see recipe, page 80). Curd does not have to be pressed for this preparation but should sit in colander for 10 minutes and drain.

Heat ghee in a nonstick skillet, and add mustard seeds. When they begin to crackle add hing and turmeric. Add spinach and fry for 5 minutes longer. Add curd, salt, and pepper, and fry for 5 more minutes or until all liquid has evaporated. Set aside and cool.

**Dough:***1½ cups white flour**1½ cups whole wheat flour**¼ teaspoon salt**¼ cup ghee**¾ cup water*

Combine flours and salt, mix in ghee, and then add water until mixture is a rollable dough. Knead for 5 minutes.

Divide dough into 12 balls and roll each ball into a circle 5 inches in diameter. Place 2 tablespoons of stuffing on half of the circle, making sure it is not too close to the edges. Fold the circle in half, pressing edges together. Carefully pat down to remove any air bubbles. Again fold the dough in half and press edges together. You will have what resembles a triangle.

Heat ghee in skillet. Place 4 *parathas* in the pan at a time. Fry on each side on medium heat for about 3 minutes. They will be reddish golden.

Serve warm—plain or with a chutney.

Makes 1 dozen.

Banana Vadis*2 large, unripened green bananas**1 tablespoon ground pistachio nuts**2 tablespoons blanched and ground almonds**2 tablespoons raisins (soaked in hot water)**¼ cup flour**1 tablespoon garam masala**½ teaspoon salt**pinch of hing**¼ teaspoon grated fresh ginger**½ small green chili (minced)**2 cups yogurt**2 cups ghee*

Boil green bananas until skins pop open. Drain and cool, then peel and mash. Add flour, hing, grated ginger, and chili.

Mash together raisins and ground nuts. Make 12 pellet-size balls with this fruit-and-nut combination.

Now make 12 2-inch balls with the banana mixture. With your index finger, make an indentation in a banana ball and place a fruit-and-nut pellet in it. Mold banana mixture around pellet. Then in the palm of your hand form each ball into an oval shape.

Heat ghee in skillet over medium heat. When hot add stuffed banana *vadis* and fry for 4 minutes on each side or until golden brown. Drain and put into serving dish. Cover with yogurt and sprinkle with garam masala. Serve cold.

Makes 1 dozen.

Potato-and-Pea Croquettes

3 medium-large potatoes (peeled and cut into ½-inch cubes)
 1 cup peas
 ¼ cup minced fresh coriander leaves (or parsley)
 1 cup breadcrumbs
 1 teaspoon salt
 1 teaspoon black pepper
 1 cup sour cream
 ¼ cup ghee or oil for frying

Boil potatoes in saucepan until very tender. Mash and set aside. Steam peas and set aside.

Add spices and breadcrumbs to mashed potatoes. Then add peas. Divide the mixture into 12 3-inch balls. Flatten each ball in the palms of your hands to make into patties.

In nonstick skillet heat ½ of the ghee. Fry 6 of the patties on both sides until golden (about 3 minutes on each side).

Add remaining ghee and fry remaining 6 patties.

Serve hot, with sour cream on the side.

Makes 1 dozen.

Curd Patties

1 gallon milk
 2 teaspoons salt
 1 tablespoon chopped fresh coriander leaves
 4 tablespoons ghee
 ½ teaspoon black pepper

From milk, make curd (see recipe, page 80). Press curd for 20 minutes. Knead curd into a smooth consistency by pressing against counter top or board with palm of hand.

Add coriander leaves and spices to curd. Make 12 balls and form into patties 2 inches in diameter.

Heat ghee in nonstick skillet over medium heat. Fry patties on both sides until golden brown (about 5 minutes).

Serve hot—plain or with tomato chutney.

Makes 1 dozen.

Scrambled-Pepper-and-Curd Hero

3 quarts milk
 2 large green peppers (sliced into 1-inch strips)
 4 6-inch French breads
 3 tablespoons olive oil
 ¾ teaspoon salt
 pinch of hing
 pinch of turmeric
 pinch of black pepper

From milk, make curd (see recipe, page 80). Do not press curd. Drain in colander for 10 minutes.

In skillet heat 3 tablespoons olive oil. Add hing and pepper strips. Fry over high heat until peppers are tender and brownish (about 8 minutes). Reduce heat. Add salt, turmeric, and curd. Fry for 5 more minutes.

Preheat oven to 450°.

Slice French breads (not all the way through). Heat in oven for 1 minute. Evenly divide pepper-and-curd mixture on breads. Serve hot.

Makes 4 heros.

Vegetarian Nutloaf

½ cup chopped celery
 ½ cup chopped green pepper
 ½ cup walnuts
 ½ cup cashews
 ½ cup almonds (blanched)
 1¾ cups cooked rice
 1½ cups cheddar or monterrey jack cheese (grated)
 1 tablespoon sage
 ½ tablespoon thyme
 1 teaspoon basil
 ½ tablespoon salt
 ¼ teaspoon hing
 ½ teaspoon black pepper
 1½ cups Tomato Sauce (recipe follows)

Grind nuts together. Combine ground nuts and rice. Add 1 cup grated cheese. Add spices and chopped vegetables. Add ½ cup tomato sauce. Mix well.

Preheat oven to 390°F.

Mold ingredients into a greased loaf pan.

Bake uncovered for 50 minutes. Top with remaining tomato sauce and cheese. Bake for 10 more minutes. Serve hot.

Tomato Sauce:

1 cup tomato puree (8 ozs)

1 tablespoon oil or ghee

½ teaspoon black pepper

pinch of hing

1 teaspoon salt

1 tablespoon fresh basil leaves

pinch of sugar

In 1-quart saucepan add ghee. When hot add black pepper and hing. Quickly add tomato puree. Add ½ cup water, pinch of sugar, salt, and basil leaves. Cook on medium heat for 10–15 minutes, stirring often.

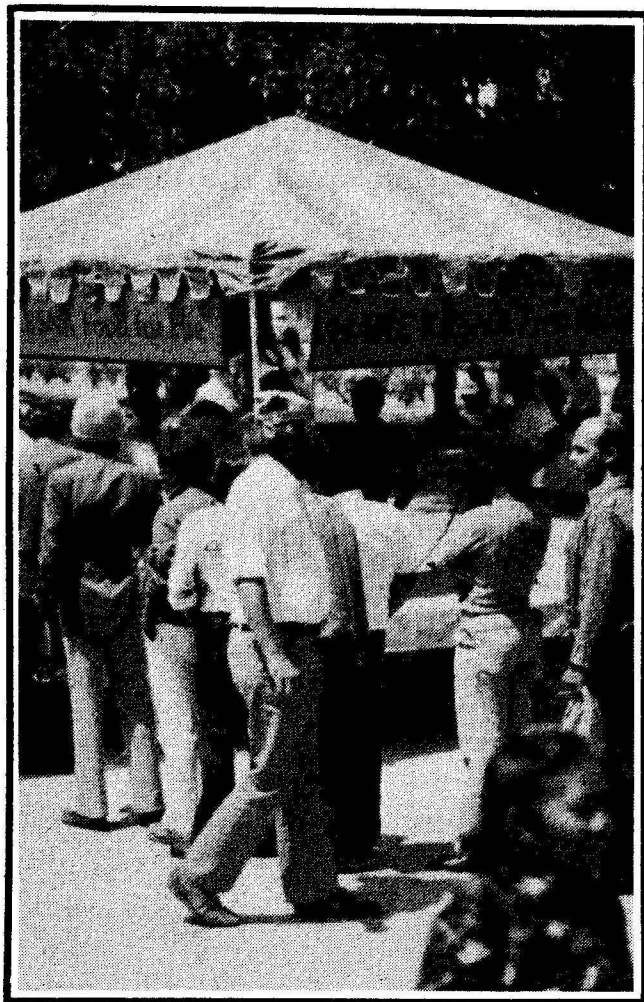
Serves 4.

Hare Kṛṣṇa Food for Life

The International Society for Krishna Consciousness is doing a superb job of letting people know that vegetarian food is healthful, delicious, and pleasing to the eye. Over the past fifteen years the Hare Krishna people have distributed more than 150 million plates of prasādam, which is vegetarian food prepared and offered to God with love and devotion. They are master cooks, their food is stunningly delicious, and they cannot be praised enough for their success in promoting the cause of vegetarianism worldwide.

—Scott Smith, Associate Editor,
Vegetarian Times

The meticulous preparation and vast distribution of sanctified vegetarian food (*prasādam*) has always been an essential part of the ancient Vedic culture of India. Since 1966, devotees of the International Society for Krishna Consciousness (ISKCON) have honored this tradition by serving over half a billion vegetarian dinners through their chain of 90 vegetarian restaurants, public festivals, and food relief programs in 63 countries. The movement has also widely publicized the value of a spiritual vegetarian diet through books, magazines, films, videos, and many *prasādam* businesses, which produce a wide variety of health foods. All this makes the Kṛṣṇa consciousness movement—unique in its spiritual approach to diet—what is arguably one of the strongest and most well-organized forces for vegetarianism in the world today.



Hare Kṛṣṇa Food for Life distributes nutritious free vegetarian food to the hungry in major cities throughout Australia and New Zealand.

Free Sunday Feast

The founder-*ācārya* (spiritual master) of the Hare Kṛṣṇa movement, Śrīla Prabhupāda, started the now-famous Sunday feasts in 1966. At the first Kṛṣṇa temple in the Western world, located in New York's Lower East Side, he would personally help cook the 12-course meals. Regular attendance at the feasts rapidly increased to three or four hundred people. Generally, these feasts consisted of:

- *puris*—a light, whole wheat pocket bread fried in ghee (clarified butter) or vegetable oil.
- *pushpanna rice*—an opulent and colorful rice dish, prepared with nuts, vegetables, and spices.
- *subjis* (two or more)—vegetable stews, usually consisting of lightly sautéed, fried, or steamed vegetables.
- *pakorās*—vegetable fritters, dipped in chick-pea flour and lightly fried in ghee or vegetable oil.
- *chutney*—sweet and spicy sauce flavored with Indian herbs.
- *halava*—hot pudding made from toasted semolina flour and dried fruits.
- *kheer*—a dessert of sweetened, cooked-down milk with rice.
- *nectar*—a cooling, fruit punch drink.

In 1967 Hare Kṛṣṇa devotees opened their second temple in the U.S., in San Francisco's Haight-Ashbury district, where they served *prasādam* meals to over 250 people daily. By the mid-90's, ISKCON's Sunday feasts had become a regular feature at all Hare Kṛṣṇa temples throughout the world, including those in New York, Washington, D.C., Los Angeles, Mexico City, Montreal, London, Stockholm, Paris, Rome, Frankfurt, Moscow, St. Petersburg, Prague, Budapest, Belgrade,

Manila, Ljubljana, Nairobi, Calcutta, Mumbai, Sydney, Auckland, Melbourne, Warsaw, Hong Kong, and Johannesburg. Śrīla Prabhupāda often light-heartedly referred to the Hare Kṛṣṇa movement as the “kitchen religion,” thus expressing his satisfaction with how well his followers were carrying out his desire to widely distribute *prasādam*.

Festivals

In addition to serving *prasādam* each Sunday at Hare Kṛṣṇa temples, devotees also began to bring their spiritual vegetarian food to the public in a variety of ways. Ever since the days of Woodstock, devotees have set up *prasādam* kitchens at outdoor gatherings to provide sumptuous vegetarian food to the public. Some of the events have included: Rainbow gatherings in the U.S., Mind/Body/Spirit festivals in England and Australia, the Glastonbury festival near Stonehenge, England, the New Zealand Sweetwater festivals, Vegetarian and Environmental conferences, and many other events throughout Central and South America, Eastern Europe, and India.

The Hare Kṛṣṇa movement also stages its own public festivals, such as Ratha-yātrā (the Festival of the Chariots), held annually in over a hundred cities around the world. At each event, devotees cook and distribute tens of thousands of plates of delicious vegetarian/vegan food. Scott Smith, former associate editor of the *Vegetarian Times*, the world's leading alternative health magazine, remarked, “The Hare Kṛṣṇa cooks are the only mass preparers of foodstuffs who maintain such an extraordinarily and consistently high quality of culinary excellence, even when catering for as many as twelve thousand people at a go.”

Celebrities Enjoy Prasādam

Since 1966, devotees of Kṛṣṇa have appeared in numerous feature films and network television programs. The chanting of Hare Kṛṣṇa has also been recorded by many popular musicians. These occurrences afforded Hare Kṛṣṇa members the opportunity to share delicious *prasādam* meals with many of the entertainment industry's stars, who deeply appreciated their experiences with the spiritual vegetarian foods. Along with the celebrities mentioned in the introduction to this book, the list includes Madonna, Dustin Hoffman, Sally Struthers, Ed Asner, Elliott Gould, Muhammad Ali, Steve Allen, Richie Havens, Dick Gregory, Julie Christie, Ringo Star, John Lennon, Paul and Linda McCartney, Marsha Mason, Bob Dylan, Jerry Garcia and other members of the Grateful Dead, Jackson Browne, Ray Davies of the Kinks, and Crispian Mills of Kulashekhara.

George Harrison said of *prasādam*, "I think it's great. It's a pity you don't have restaurants or temples on all the main streets of every little town and village, like those hamburger and fried chicken places. You should put them out of business."

Restaurants

By the mid-1990s, members of the Hare Kṛṣṇa movement had opened over 80 restaurants, including those in Los Angeles, Denver, Dallas, Miami, Paris, London, Mumbai, Guayaquil, Cusco, Lima, Christchurch, Melbourne, St. Petersburg, Vladivostok, Toronto, Hong Kong, Prague, Durban, Budapest, Alma Ata, and Riga. Each restaurant had built up a steady, satisfied clientele, and restaurant reviewers had given stunning praise in leading magazines and newspapers.

Marveling at the decor of the restaurant at the Hare

Kṛṣṇa movement's Detroit Cultural Center, originally built by Cadillac Motor's founder, Lawrence P. Fisher, *People Magazine* said, "Tourists dine at *Govinda's*, a gourmet restaurant whose opulent marble-and-onyx decor makes Manhattan's legendary Russian Tea Room look like an interstate truck stop." The food served there lives up to the surroundings. Devotee chefs in the restaurants of the Hare Kṛṣṇa movement follow the Vedic tradition of preparing a variety of exotic dishes fit for kings and queens.

Suzanne Moore of *Diet Times* writes, "A feast of food, a feast of culture, and a feast of happiness. They lovingly prepare and serve an amazing array of Indian vegetarian dishes. And what a spread—it makes the Taj Mahal look plain."

Although all ISKCON restaurants strive to offer their clientele a sublime atmosphere for dining, their main business is to provide high quality, healthful, delicious *prasādam* at a cost everyone can afford. The Cleveland City Council passed this resolution in praise of the Hare Kṛṣṇa movement's restaurant there: "Whereas *Govinda's* is a benefit to the poor, for the elderly, men and women, black and white; and whereas *Govinda's* presence is greatly appreciated by the masses of this community... this council wishes to express its most heartfelt appreciation for the selfless effort of the International Society for Krishna Consciousness for their many services to the community."

Farm Communities

Śrīla Prabhupāda often stated that the world's economic problems—including the food problem—could be easily solved if people simply depended upon the land and protected cows from slaughter. The cow

supplies ample milk, butter, cheese, and yogurt, and by using the bull one can plow fields and produce abundant grains and vegetables. From the forest, one can obtain honey, nuts, and fruits. To practically demonstrate this simple truth, Śrīla Prabhupāda organized Vedic farm communities around the world. Visitors can taste wonderful *prasādam* meals prepared from healthful, natural, vegetarian ingredients grown and produced on the farms themselves.

International Vegetarian Food Relief

The International Society for Krishna Consciousness (ISKCON) is doing its part to combat world hunger by providing free meals to the needy. Since 1970, ISKCON's "Hare Kṛṣṇa Food for Life" program has served more than 500 million free vegetarian meals throughout the world.

Śrīla Prabhupāda began the "Food for Life" project (originally called ISKCON Food Relief) after seeing a group of village children fighting with dogs over scraps of food. Shocked and saddened, he turned to his disciples and said, "Imagine how hungry they are. . . . God is the father. Wherever there is the father, should the children be hungry? A temple therefore means: free food distribution. . . . No one within a ten-mile radius of our temples should go hungry."

These prophetic words rang loudly, inspiring his followers to expand the service into a global network of free food kitchens, cafes, vans, and emergency services. Hare Kṛṣṇa Food for Life is now the world's largest vegetarian/vegan food relief organization, with 170 programs in 63 countries.

Throughout the four-year conflict in Sarajevo, Bosnia, Kṛṣṇa devotees delivered over 20 tons of fresh

bread to orphanages, shelters, hospitals, and institutes for handicapped children. One of Hare Kṛṣṇa Food for Life's most valiant efforts occurred during the recent conflict in Grozny, Chechnya. From the beginning of the Russian counterinsurgency in March, 1995, Food for Life volunteers were at work in Chechnya. A *New York Times* article (December 12, 1995) stated: "Here, they have a reputation like the one that Mother Teresa has in Calcutta: it's not hard finding people to swear they are saints."

A Complete Welfare Service

"Hare Kṛṣṇa Food for Life is a unique program for bringing food and life to pockets of deprived and undernourished people throughout the world," says Australian-born Pṛiyavrata Dās, global director of Hare Kṛṣṇa Food for Life. "Kṛṣṇa devotees are dedicating themselves to preparing and distributing healthy, sanctified, vegetarian meals wherever the need arises in the world." But these are not ordinary meals, he points out. "All our food is first sanctified to make it '*karma-free*' so that it becomes a source of complete nourishment for both body and soul."

Feed the World Day

Saturday, November 23, 1996, marked the inauguration of Feed the World Day (FWD), which the Hare Kṛṣṇa movement expects will become the world's largest annual free food event. On this day, Food for Life volunteers and friends from around the world served free vegetarian meals in honor of the Centennial of Śrīla Prabhupāda (1896–1977), the founder of Hare Kṛṣṇa Food for Life.

Feed the World Day is also an action statement.

According to the World Food Programme (WFP), up to one billion people in the world suffer from malnutrition; yet, ironically, the earth has a capacity to feed ten times the present population. Unfortunately, about 30% of the world's grain production is fed to livestock destined for slaughter. This same land could grow food for people, thus relieving hunger, while a 10% reduction per year in overall consumption of meat would release 60 million pounds of grain. That same grain could feed people. Hare Kṛṣṇa Food for Life attempts to address this imbalance by encouraging people to move toward the more humane nonflesh diet. Feed the World Day is based on the simple principle that, for at least one day, the world can experience a wholesome, nonviolent, *karma*-free diet, inspiring the vision of a peaceful and hunger-free human society. On the first Feed the World Day, four million people enjoyed Kṛṣṇa *prasādam*.

Publicity

Through its award-winning and popular vegetarian cookbooks, including *The Higher Taste*, the Hare Kṛṣṇa movement has introduced the philosophy behind the preparation of and recipes for *prasādam* to millions of people throughout the world. Devotees also distribute millions of copies of the most essential books of Vedic knowledge, such as *Śrīmad-Bhāgavatam*, *Bhagavad-gītā*, and *Caitanya-caritāmṛta*, which fully explain the law of *karma*, the concept of *ahimsā* (nonviolence), and other principles of a spiritual approach to vegetarianism. Devotees disseminate information about *prasādam* through radio, television, videotapes, the film media, and the Internet. Devotees also conduct vegetarian cooking classes at Hare Kṛṣṇa temples and restaurants, at colleges and universities, and in private homes.

Centres of the International Society for Krishna Consciousness

Founder-*Ācārya*: His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

May 1995

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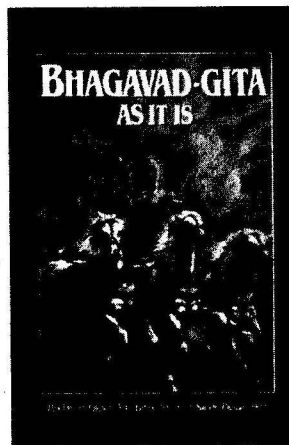
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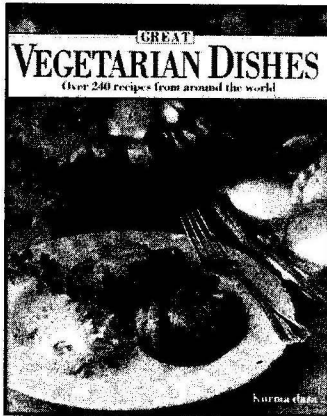


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