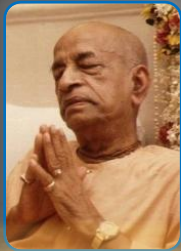


Freedom Newsletter



Dedicated to His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-Acarya of the International Society for Kṛṣṇa Consciousness

ISKCON Prison Ministry / March 2026

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Alachua, FL 32616

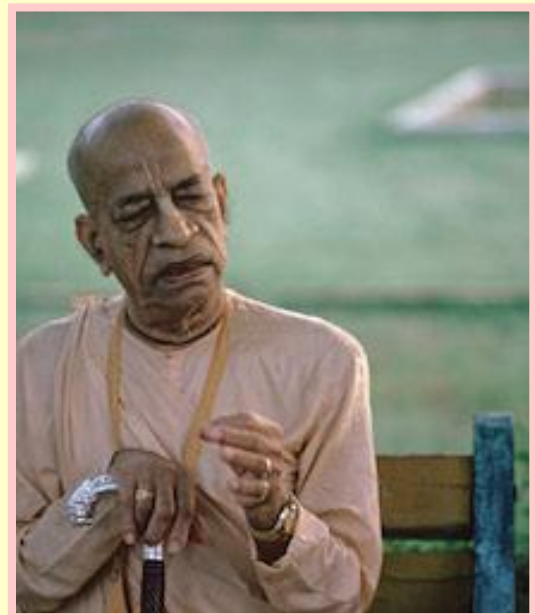
PRABHUPADA SPEAKS OUT: Useless Endeavors For Peace

This exchange between His Divine Grace A. C. Bhaktivedanta Swami Prabhupada and some of his disciples took place in Geneva, Switzerland, on June 2, 1974.

Disciple: Srila Prabhupada, in a recent study by U.S. agricultural officials, they found that it's uneconomical to eat meat. It takes so much energy and man hours to raise and transport and slaughter the cows that it's very wasteful.

Srila Prabhupada: Wasteful, yes. Therefore I say they have no brain. They are all rascals. Rascal leaders. A little labor in agriculture will be sufficient to produce the family's food stock for the whole year. You work only three months, and you get sufficient food for your whole family. And in the remaining nine months, you chant Hare Krishna. But these rascals will not do that. They will work hard like asses simply for eating. *Nunam pramattah kurute vikarma yad indriya-pritaya aprinoti.* They will not accept an easy life.

Disciple: In that agricultural report it said that if people were to eat all the grains they give to the cows and animals, they could get twenty times more calories than by eating meat.



Srila Prabhupada: Yes. Wrong civilization, rascal civilization. And this is due to this rascaldom called nationalism – “This is my land.” At any moment a person will be kicked out by death, but still he claims, “It is my land.” *Janasya moho 'yam aham mameti*. This is the illusion. Nothing belongs to him; still he is fighting, “This is mine. This is mine.” “I” and “mine” –

identifying oneself with the body and wrongly conceiving that “This is mine.” This is the basic principle of a wrong civilization. Nothing belongs to us. I have come here to Switzerland. Suppose I remain here for one month and I claim, “Oh, this is mine.” What is this?

So, similarly, we come to this world as guests. We come to the womb of a mother and live here for seventy years or so. And we claim, “This is my land.” But when did it become yours? The land was there long, long before your birth. How has it become yours? But people have no sense. “It is mine – my land, my nation, my family, my society.” In this way they are wasting time. These things have been introduced by Western civilization. In the Vedic civilization there is no such thing as nationalism. You won’t find it there. Have you seen the word “nationalism” in the *Bhagavad-gita*? No such thing.

Nationalism is the idea of tribes. In Africa there are still groups of tribes. Nationalism is the most crude idea of civilization. It is nothing but developed tribalism. Modern man is not advanced in civilization. This nationalism is another form of tribalism, that’s all.

Disciple: Today, so-called civilized people are actually just cannibals because they maintain themselves on eating the cow.



Srila Prabhupada: Yes. And they are suffering. Therefore you’ll find that in recent history, every twenty-five years there is a big war with mass slaughter of people. Nature does not tolerate animal slaughter. Now India has learned to slaughter animals, imitating the Western countries. And now there is war between India and Pakistan. During two wars between Pakistan and Hindustan, millions of people were killed unnecessarily, without any gain.

Disciple: Just recently India exploded an atomic bomb, and now Pakistan is hurrying to get an atomic bomb also.

Srila Prabhupada: Yes. This is going on.

Disciple: The Indian government promised that nuclear energy would be only for peaceful purposes.

Srila Prabhupada: No, what do they know about peaceful conditions? They are all rascals. They do not know what a peaceful condition is. The actual

peaceful condition is described in the *Bhagavad-gita* (5.29):

bhoktaram yajna-tapasam
sarva-loka-maheshvaram
suhridam sarva-bhutanam
jnatva mam shantim ricchati

“A person in full consciousness of Me [Krishna], knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.”

This is peace. Unless there is Krishna consciousness, where is peace? There cannot be peace. All rascaldom. *Na mam dushkritino mudhah prapadyante naradhamah*. These rascals and fools – *mayayapahrita-jnana* – have lost all knowledge. How can there be peace? Their endeavors for peace are all useless. 🌸



Nectar from Srila Prabhupada

Devotee: When Krsna lifted up Govardhana Hill, nobody said that was a miracle. But when Jesus Christ made so much food, they say it's a miracle. Why is that?

Prabhupada: The difference is that in Vrndavana they are pure devotees. They knew that "Oh, this is not a miracle for Krsna. Krsna can do anything and everything." So they were not surprised. If I lift one mountain, you will be surprised, because you know that "Swamiji is man. How he is lifting?" But they know that Krsna is all-powerful. So there was no surprise. It is just like natural work. They were so much affectionate to Krsna that... He was not only lifting; every day He was doing so much great performances. And His boyfriends, they will come home, and they will narrate the story to their mothers: "Oh, Mother, today Krsna performed like this. There was a great demon, and He killed him immediately." And the mother will say, "Oh, Krsna did that? He is very nice boy, very nice." [laughter] Because they were so affectionate to Krsna, they always think, "Everything is possible for Krsna. Krsna is so nice. Krsna is so great." That is their idea. So that is not miracle. That is ordinary thing for us.

Srimad-Bhagavatam Lecture 7.9.8 – July 2, 1968, Montreal

THE BENEFITS OF MILK —By Hamsini Devi Dasi

The excerpts below, from A.C. Bhaktivedanta Swami Prabhupada's books and conversations, outline the importance of cow protection and the benefits of cow's milk in the human diet.

By friction one can get fire from wood, by digging the earth one can get food grains and water, and by agitating the milk bag of the cow one can get nectarean milk. 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 [Kali yuga] men can live up to one hundred years, their duration of life is reduced because they do not drink large quantities of milk. This is a sign of Kali-yuga. In Kali-yuga, instead of drinking milk, people prefer to slaughter an animal and eat its flesh. The Supreme Personality of Godhead, in His instructions of Bhagavad-gītā, advises go-rakṣya, 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. As it is essential to get food grains and water by digging the earth, it is also essential to give protection to the cows and take nectarean milk from their milk bags.

Srimad-Bhagavatam 8.6.12, Purport

If we really want to cultivate the human spirit in society we must have first-class intelligent men to guide the society, and to develop the finer tissues of our brains we must assimilate vitamin values from milk. Devotees worship Lord Śrī Krishna by addressing Him as the

well-wisher of the brāhmaṇas and the cows. The most intelligent class of men, who have perfectly attained knowledge in spiritual values, are called the brāhmaṇas. No society can improve in transcendental knowledge without the guidance of such first-class men, and no brain can assimilate the subtle form of knowledge without fine brain tissues. For such important brain tissues we require a sufficient quantity of milk and milk preparations. Ultimately, we need to protect the cow to derive the highest benefit from this important animal. The protection of cows, therefore, is not merely a religious sentiment but a means to secure the highest benefit for human society.

Light of the Bhagavata 27, Purport

Even if you are meat-eater, don't eat cow. You can eat others animals. But don't eat... "We are śvapacas," śvapaca is there. So if you are at all meat-eater, you can eat pigs, goats, but don't eat cows' flesh. That is very sinful. Why it is sinful? Because it's a very, very important animal in the human society, very important animal. You get milk and milk products. Then your brain becomes very nice, memory sharpened. That is, therefore, important. Don't eat. It is economically.

Lecture on Srimad-Bhagavatam 7.9.10 —Mayapur, February 17, 1976

Rādhāvallabha: Sometimes there is too much milk.

Prabhupāda: (laughter) Huh? That he can send to us. Milk is so nice that it cannot be wasted, even a drop. First of all you get milk, that is the Indian system. So there is a big milk pan, and as soon as the milk is drawn

it is put into the pan. The pan is in the fire. So as much as you like, drink milk, children, elderly persons. Then at night, when there is no demand for milk, it is converted into yogurt, not wasted. Whatever balance milk is there is converted into yogurt. Then in daytime also you take yogurt, as much as you like. If it is not all consumed, then it is stored in a pot. Then when that pot is enough stored, then you churn it. Churn it, and you get butter and Buttermilk. So again you take buttermilk with cāpāti and everything, not a single drop is lost. Then the butter, you melt it, convert into ghee and store it, it will stay for years. So not a drop of milk can be

wasted. And this butter, because in the village they are eating so much milk products, they do not require butter or ghee. Maybe little, so that is stored. They go to the city. The city men they require, especially. Ghee is very important thing in the city. So they purchase. So in exchange of that money, whatever they want, they purchase in the city and come back. But the simply maintaining the cows, their economic problem is solved. Simply maintaining the cows.

Garden Conversation -- June 10, 1976 —Los Angeles



A PRAYER FROM A PURE DEVOTEE

This is a prayer composed by A.C. Bhaktivedanta Swami Prabhupada upon his arrival to Boston Harbor, on September 18th, 1965. The poem was written in Bengali and this is an English translation. It is a heartfelt request to Lord Krishna for guidance and strength to fulfill the instruction of his spiritual master Srila Bhaktisiddhanta Saraswati Thakur, who instructed Srila Prabhupada to preach the message of Srimad-Bhagavatam in the Western world. With only a few rupees, a pair of kartals and few sets of 3-volume Bhagavatams, he arrived in the USA. Although it seems like he had nothing, he had the most important thing that the whole Western world didn't even know it was greatly lacking. He had full faith in Lord Krishna and his spiritual master and the knowledge of Bhagavata Dharma. This poem is a perfect example of the humble attitude and full renunciation of a pure devotee. We should aim to achieve such attitude. Please listen to his humble prayers...

MĀRKINE BHĀGAVATA-DHARMA

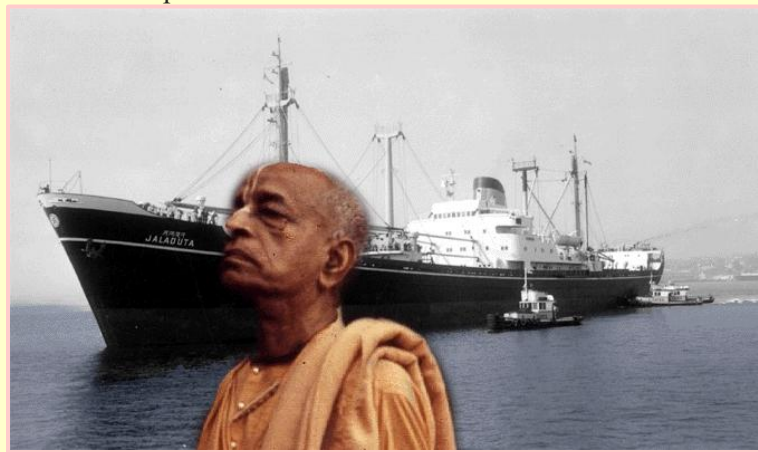
My dear Lord Kṛṣṇa, You are so kind upon this useless soul, but I do not know why You have brought me here. Now You can do whatever You like with me.

But I guess You have some business here, otherwise why would You bring me to this terrible place?

Most of the population here is covered by the material modes of ignorance and passion. Absorbed in material life, they think themselves very happy and satisfied, and therefore they have no taste for the transcendental message of Vāsudeva. I do not know how they will be able to understand it.

But I know Your causeless mercy can make everything possible, because You are the most expert mystic.

How will they understand the mellows of devotional service? O Lord, I am simply praying for Your mercy so that I will be able to convince them about Your message.



All living entities have come under the control of the illusory energy by Your will, and therefore, if You like, by Your will they can also be released from the clutches of illusion.

I wish that You may deliver them. Therefore, if You so desire their deliverance, then only will they be able to

understand Your message.

The words of Śrīmad-Bhāgavatam are Your incarnation, and if a sober person repeatedly receives it

with submissive aural reception, then he will be able to understand Your message.

It is said in the Śrīmad-Bhāgavatam (1.2.17–21): “Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone’s heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted. By regularly hearing the Bhāgavatam and rendering service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact. At the time loving service is established in the heart, the modes of passion [rajas] and ignorance [tamas] and lust and desire [kāma] disappear from the heart. Then the devotee is established in goodness and he becomes happy. Thus, established in the mode of goodness, the man rejuvenated by loving service to the Lord gains liberation from material association [mukti] and comes to know scientifically of the Personality of Godhead. Thus the knots of the heart and all misgivings are cut to pieces. The chain of fruitive actions [karma] is terminated when one sees the Self as master.”

He will become liberated from the influence of the modes of ignorance and passion and thus all inauspicious things accumulated in the core of the heart will disappear.

How will I make them understand this message of Kṛṣṇa consciousness? I am very unfortunate, unqualified, and the most fallen. Therefore, I am seeking Your benediction so that I can convince them, for I am powerless to do so on my own.

Somehow or other, O Lord, You have brought me here to speak about You. Now, my Lord, it is up to You to make me a success or failure, as You like.



O spiritual master of all the worlds! I can simply repeat Your message, so if You like You can make my power of speaking suitable for their understanding.

Only by Your causeless mercy will my words become pure. I am sure that when this transcendental message penetrates their hearts, they will certainly feel englanded and thus become liberated from all unhappy conditions of life.

O Lord, I am just like a puppet in Your hands. So if You have brought me here to dance, then make me dance, make me dance, O Lord, make me dance as You like.

I have no devotion, nor do I have any knowledge, but I have strong faith in the holy name of Kṛṣṇa. I have been designated as Bhaktivedanta, and now, if You like, You can fulfill the real purport of Bhaktivedanta.

Signed – the most unfortunate, insignificant beggar, A. C. Bhaktivedanta Swami, on board the ship Jaladuta, Commonwealth Pier, Boston, Massachusetts, U.S.A. —**dated** 18th of September, 1965 🌸



ARE YOU A SWAN OR A CROW?

Any literature that has no connection with god is just like a place where crows take enjoyment. Where do crows enjoy? In a filthy place. But white swans take pleasure in nice clear waters surrounded by gardens. So even among animals there are natural divisions. The crows will not go to the swans, and the swans will not go to the crows.



Similarly, in human society there are men who are like crows and men who are like swans. The swanlike men will come to centers of Kṛṣṇa consciousness, where everything is clear, where there is good philosophy, good transcendental food, good education, good intelligence – everything good – whereas crowlike men will go to clubs, parties, naked dance shows, and so many other such things.

So the Kṛṣṇa consciousness movement is meant for swanlike men, not for men who are like crows. But we can convert the crows into swans. That is our philosophy. Those who were crows are now swimming like swans. That is the benefit of Kṛṣṇa consciousness. The material world is the world where swans have become crows. In the material world the living entity



is engaged in a material body, and he tries to gratify his senses in one body after another. But the reestablishment of dharma [religion] will gradually turn crows into swans.

From **Teachings of Queen Kunti** -
by A.C. Bhaktivedanta Swami
Prabhupada
(*Returning to our natural
consciousness*)

WORLD NEWS

THIS INDIAN CITY HAS BANNED MEAT, Eggs and Animal Slaughter Entirely

— Becoming The World’s First Place To Go 100% Vegetarian

An Indian city has rewritten global food history by legally banning meat, eggs and animal slaughter within its limits. Driven by faith, protests and pilgrimage culture, the move has transformed daily life, reshaped local businesses and sparked debate on food freedom. As vegetarian-only eateries flourish, the city stands as a rare experiment in belief-led urban living.

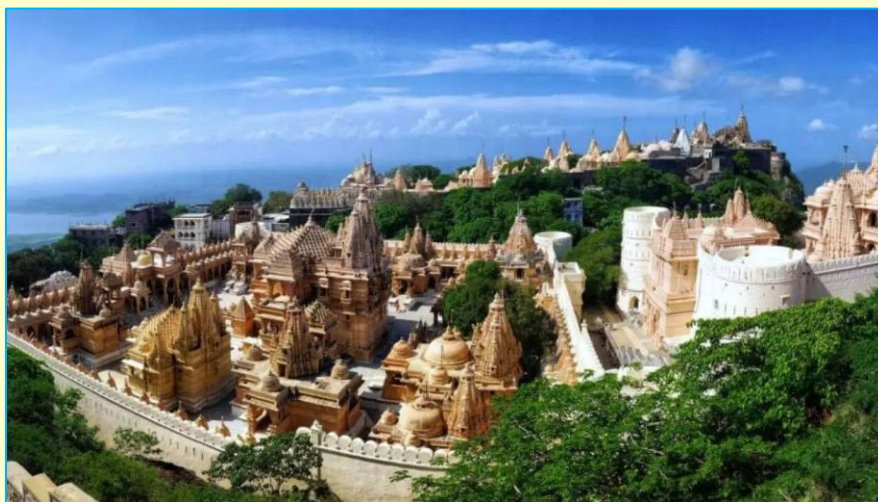
In a country where food maps change every 50 kilometers and kebabs, curries and coastal seafood coexist with temple thalis, one small city quietly rewrote global food history. Tucked into Gujarat’s Bhavnagar district, Palitana did something no other city in the world had formally attempted before: it banned non-vegetarian food altogether. No meat, no eggs, no animal slaughter. Not as a festival rule, not as a temporary order—but as a permanent civic reality.

The decision instantly placed Palitana at the center of international debate. Was this an act of religious respect or a troubling precedent for food freedom? Could a city

truly survive—economically, socially and culturally—on vegetables alone? And why did this town, of all places, become the epicenter of such a radical shift? To understand Palitana’s vegetarian-only identity, one has to look beyond food and into faith, protest, pilgrimage and the politics of belief.

A Town Built Around A Sacred Hill

Palitana is not an ordinary Gujarati town. It sits at the foothills of Shatrunjaya Hill, one of the holiest pilgrimage sites in Jainism (an ancient Indian religion



emphasizing non-violence). The hill is crowned with over 800 marble temples, some dating back nearly a thousand years. For Jains, Shatrunjaya is not just sacred—it is eternal. Scriptures hold that every Jain Tirthankara, except one, has sanctified this hill. Pilgrims climb thousands of stone steps daily,

often barefoot, observing strict vows of non-violence. In Jain philosophy, ahimsa—absolute non-harm to living beings—is not symbolic. It governs food, clothing, professions and daily conduct. Against this backdrop, butcher shops and meat markets within city limits had long been viewed as deeply offensive.

The Protests That Changed Everything

The tipping point came in 2014, after years of sustained agitation by Jain monks and community leaders. Nearly 200 monks undertook a hunger strike, demanding the closure of around 250 butcher shops operating in Palitana. Their argument was not new—but the scale and moral pressure were unprecedented.

The monks framed the issue not as a lifestyle choice but as the protection of a sacred ecosystem. In Jain belief, violence committed near holy spaces carries heavier karmic consequences. The presence of meat markets near Shatrunjaya was, for them, incompatible with the town's spiritual identity. Under mounting pressure and citing public sentiment, the Gujarat government intervened.



What The Ban Actually Means

The final order prohibited the sale and consumption of meat and eggs within Palitana's municipal limits. Animal slaughter was also banned entirely. Shops selling non-vegetarian food were shut down, and violations attracted penalties under municipal and state regulations.

Importantly, the ban applied to city limits—not surrounding rural areas—making Palitana a unique case of urban food regulation driven by religious ethics. While vegetarianism is common across many Indian temple towns, Palitana became the first city to codify it into law.

A Victory For Jainism, A Test For Secularism

For the Jain community, the decision was historic. Many leaders described it as a rare moment when state policy aligned fully with religious values of non-violence. It also reinforced Palitana's identity as a sacred town rather than a commercial hub.

Critics, however, raised uncomfortable questions. Does banning food infringe on personal liberty? What happens to communities whose livelihoods depended on meat trade? Can religious sentiment justify civic restrictions in a secular democracy?

Civil rights advocates pointed out that food choices are deeply personal and that tourism towns, especially, thrive on diversity. Others countered that Palitana's primary visitors are Jain pilgrims who already follow strict vegetarian diets, making the ban more symbolic than disruptive.

The Economic Shift No One Expected

Interestingly, Palitana did not collapse economically after the ban. Instead, it pivoted. Vegetarian restaurants multiplied, offering everything from traditional Jain thalis to modern plant-based menus designed for pilgrims from Mumbai, Jaipur and abroad. Many eateries advertise "satvik" cooking—no onion, no garlic, no root vegetables—adhering

to the strictest Jain norms.

Guesthouses and dharamshalas upgraded kitchens, and food entrepreneurs began experimenting with protein-rich vegetarian alternatives. The city's culinary scene became niche but intentional. Palitana's temple complex reportedly generates significant daily footfall, with tens of thousands of pilgrims during peak seasons—most of whom actively seek vegetarian food, not tolerate it.

Tourism: Loss Or Reinvention?

The biggest fear surrounding the ban was tourism loss. Would non-Jain travelers avoid Palitana?

The answer has been mixed. While the city may no longer attract travelers looking for food variety, it has doubled down on spiritual tourism. Palitana does not sell itself as a leisure destination; it sells sanctity, discipline and devotion. In that sense, the ban sharpened its brand rather than diluted it. For visitors, the city now offers clarity. What you eat here is part of where you are.

A City That Sparked A Global Conversation

Palitana's decision continues to be cited in debates about plant-based cities, ethical eating and religious influence on public policy. In an era where sustainability and climate-friendly diets dominate global conversations, this small Gujarati town often surfaces as an unexpected case study—though its motivations were spiritual long before they were environmental. 🌸



What is the Difference Between Jainism and Kṛṣṇa Consciousness?

Jainism is based on the principle of non-violence, adopting a strict vegetarian diet. Although the devotees of Lord Kṛṣṇa also adopt a strict vegetarian diet, they do not eat anything that is not first offered to Him. Since everything belongs to God, Kṛṣṇa, devotees carefully offer Him everything first, with love and devotion, before tasting or even smelling the food. Lord Krishna is pleased by such love, and He accepts the offering, which then becomes “prasadam” (mercy), spiritual food, that not only nourishes the body but also purifies one’s consciousness. These points are elaborated in the excerpts below.

patraṁ puṣpaṁ phalaṁ toyam
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatāmanah

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

PURPORT (excerpt)

“It does not matter what one is or where one is situated. The process [of Krishna consciousness] is so easy that even a leaf or a little water or fruit can be offered to the Supreme Lord in genuine love and the Lord will be pleased to accept it. No one, therefore, can be barred from Kṛṣṇa consciousness, because it is so easy and universal. Who is such a fool that he does not want to be Kṛṣṇa conscious by this simple method and thus attain the highest perfectional life of eternity, bliss and knowledge? Kṛṣṇa wants only loving service and nothing more. Kṛṣṇa accepts even a little flower from His pure devotee. He does not want any kind of offering from a nondevotee. He is not in need of anything from anyone, because He is self-sufficient, and yet He accepts the offering of His devotee in an exchange of love and affection. To develop Kṛṣṇa consciousness is the highest perfection of life.

(...) One should find out what the Lord desires of him. One who loves Kṛṣṇa will give Him whatever He wants, and he avoids offering anything which is undesirable or unasked. Thus meat, fish and eggs should not be offered to Kṛṣṇa. If He desired such things as offerings, He would have said so. Instead He clearly requests that a leaf, fruit, flowers and water be given to Him, and He says of this offering, “I will accept it.” Therefore, we should understand that He will not accept meat, fish and eggs. Vegetables, grains, fruits, milk and water are the proper foods for human beings and are prescribed by Lord Kṛṣṇa Himself. Whatever else we eat cannot be offered to Him, since He will not accept it. Thus we cannot be acting on the level of loving devotion if we offer such foods. (...) Above all, the offering should be made with an attitude

of love. Kṛṣṇa has no need of food, since He already possesses everything that be, yet He will accept the offering of one who desires to please Him in that way. The important element, in preparation, in serving and in offering, is to act with love for Kṛṣṇa.”

Bhagavad-gita, 9.26

“The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice.”

Bhagavad-gita 3.13

It was a question-and-answer period. And the girl stood up and said, “I believe that when I eat meat I don't kill, because the meat becomes a part of me.” So Prabhupada looked at her, she was standing, and he said, “So why don't you eat your father?” And

she said, “Because I love him.” “Why don't you eat your boyfriend?” “Yes, I love them.” And Prabhupada said, “Your love, then, is restricted. You love your father, your boyfriend, but you kill the animal, who is also brother.”

So she was silent. She said, “But you kill when you eat vegetables.” And Prabhupada said, “Yes, it is a law of nature.” But when... I don't know if Prabhupada said this sentence; I am not sure. “When you take fruit from the tree, it is not killing.” I'm not sure if Prabhupada said it then. Then he said, “But we do not eat vegetables only because of health or moral reasons. We eat because Kṛṣṇa says to in the Bhagavad-gita. If Kṛṣṇa said to eat meat, we would also eat meat.” And she said, “Thank you very much. I accept that.”

Memory from Gurudas Dasa

As far as being vegetarian goes, Prabhupada told us about a Jain monk who came to meet him in Berkeley, America. When Prabhupada had asked him what the results of his preaching were, the man replied that he had converted one million people to vegetarianism. But Prabhupada didn't give him much credit for that. Although the Jains advocate nonviolence, Prabhupada pointed out that being vegetarian is violence, since one has to kill the vegetables. Nor does being vegetarian or nonviolent mean one is on the spiritual



platform. Garuda is the personal carrier of Lord Visnu, yet he eats snakes; and Kṛṣṇa ordered Arjuna to kill his enemies. He said that the real point is to follow the order of Kṛṣṇa.

From Hari-sauri Dasa's *Transcendental Diary*

Prabhupāda: We are not even vegetarian.

Reverend Powell: You're not?

Prabhupāda: No. We are negative of vegetarian and non-vegetarian. We are not vegetarian, neither non-vegetarian. We eat Kṛṣṇa *prasāda*. Rather, "prasādarian." We are neither vegetarian nor non-vegetarian, because we don't eat which is not offered to Kṛṣṇa. Things are prepared according to the order of Kṛṣṇa, and when Kṛṣṇa eats, we take the remnants of foodstuff. Therefore we do not fall in the group of vegetarian or non-vegetarian. We are transcendental.

**Room Conversation with Reverend
Gordon Powell, Head of Scots
Church -- June 28, 1974, Melbourne**

Another significant phrase in this verse is *nātihimsreṇa* ("with minimum violence or sacrifice of life"). Even if a devotee has to commit violence, it should not be done beyond what is necessary. 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 a devotee, who is vegetarian, is also killing. But here, significantly, it is stated that every living entity has to live by killing another entity; 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.

A human being is not to eat anything which is not offered to the Supreme Personality of Godhead. *Yajña-śiṣṭāśinaḥ santaḥ*: one becomes freed from all sinful reactions by eating foodstuffs which are offered to Yajña, the Supreme Personality of Godhead. A devotee therefore eats only *prasāda*, or foodstuffs offered to the Supreme Lord, and Kṛṣṇa says that when a devotee



offers Him foodstuffs from the vegetable kingdom, with devotion, He eats that. A devotee is to offer to Kṛṣṇa foodstuffs prepared from vegetables. If the Supreme Lord wanted foodstuffs prepared from animal food, the devotee could offer this, but He does not order to do that.

We have to commit violence; that is a natural law. We should not, however, commit violence extravagantly, but only as much as ordered by the Lord. Arjuna engaged in the art of killing [he was a *ksatrya*, a soldier], and although killing is, of course, violence, he killed the enemy [in the battle of Kuruksetra] simply on Kṛṣṇa's order. In the same way, if we commit violence as it is necessary, by the order of the Lord, that is called *nātihimsā*. We cannot avoid violence, for we are put into a conditional life in which we have to commit violence, but we should not commit more violence than necessary or than ordered by the Supreme Personality of Godhead.

Srimad-Bhagavatam, 3.29.15 —purport

Prabhupāda: Yes. Lord Buddha was patronized by the then emperor, Ashoka. And anything patronized by the state, it becomes very popular. *Yad yad ācarati śreṣṭhaḥ lokas tad anuvartate* (BG 3.21). So Lord Buddha converted Ashoka, Emperor Ashoka, to this religion. Therefore whole India became Buddhist. And later on, when Buddhism was driven out of India, the Jainism and similar other religious principles became visible. *Ahimsā paramo dharmah*. Lord Buddha... *Ahimsā paramo dharmah* is also Vedic religion, but they stressed especially on *ahimsā*.

Lecture on SB 6.1.40 -- Surat, December 22, 1970

Śukadeva Gosvāmī continued speaking to Mahārāja Parīkṣit: My dear King, the King of Koṅka, Veṅka and Kuṭaka whose name was Arhat, heard of the activities of Rṣabhadeva and, imitating Rṣabhadeva's principles, introduced a new system of religion. Taking advantage of Kali-yuga, the age of sinful activity, King Arhat, being bewildered, gave up the Vedic principles, which are free from risk, and concocted a new system of religion opposed to the Vedas. That was the beginning of the Jain dharma. Many other so-called religions followed this atheistic system.

Srimad-Bhagavatam 5.6.9



HOW DO I OFFER MY FOOD WHILE IN PRISON?

When you are in your cell, you can set up a simple altar, with a picture of Srila Prabhupada. If you have them, you can also add pictures of Lord Caitanya and Lord Kṛṣṇa. If you don't have any pictures, you can visualize Them, or use this newsletter as your altar, with the picture of Prabhupada that is on the first page. Place your

food in front of your altar and pray to Srila Prabhupada, Lord Caitanya, and Lord Kṛṣṇa; in your own words, something like: “My dear Srila Prabhupada, my dear Lord Caitanya, my dear Lord Kṛṣṇa, please accept my humble offering. That is all I have to offer You.” After a minute, thank Them for accepting your offering, and honor it [eat it], as prasadam, the mercy of the Lord.

When you are in the chow hall (cafeteria), or anywhere in public, you can do the same process by visualizing your altar and saying your prayers. If doing so in public would embarrass or even endanger you, you can simply do the whole process quickly, and entirely in your mind.

Devotees recite more elaborate prayers, in Sanskrit, but start with your own words and your whole heart, and Kṛṣṇa will be pleased. 🌸

Calendar

MARCH 2026

- 03 Mar 2026 - **GAURA PURNIMA - Appearance of Sri Gauranga Mahaprabhu**
- 11 Mar 2026 - Appearance Day of Sri Srivasa Pandita
- 15 Mar 2026 - **Papamochani Ekadashi**
- 16 Mar 2026 - Disappearance Day of Sri Govinda Ghosh
- 23 Mar 2026 - Appearance Day of Sri Ramanujacharya
- 27 Mar 2026 - **Rama Navami - Appearance day of Lord Rama**
- 29 Mar 2026 - **Kamada Ekadashi**



APRIL 2026

- 02 April 2026 - Appearance Day of Sri Vamsivadananda Thakura
- 02 April 2026 - Appearance Day of Sri Syamananda Prabhu
- 09 April 2026 - Disappearance Day of Sri Abhirama Thakura
- 12 April 2026 - Disappearance Day of Srila Vrndavana Dasa Thakura

- 13 April 2026 - **Varuthini Ekadashi**
- 17 April 2026 - Appearance Day of Sri Gadadhara Pandita
- 25 April 2026 - Appearance Day of Srimati Sita Devi (wife of Lord Rama)
- 25 April 2026 - Disappearance Day of Sri Madhu Pandita
- 25 April 2026 - Appearance Day of Srimati Jahnava Devi (wife of Lord Nityananda)
- 27 April 2026 - **Mohini Ekadasi**
- 29 April 2026 - **Disappearance Day of Sri Jayananda Prabhu**
- 30 April 2026 - **Narasimha Caturdasi – Appearance of Lord Narasimhadeva**

MAY 2026

- 01 May 2026 - Appearance Day of Sri Madhavendra Puri
- 01 May 2026 - Appearance Day of Sri Srinivasa Acharya
- 01 May 2026 - Disappearance Day of Sri Paramesvari Dasa Thakura
- 07 May 2026 - Disappearance Day of Sri Ramananda Raya
- 13 May 2026 - **Apara Ekadasi**
- 14 May 2026 - Appearance Day of Srila Vrndavana Dasa Thakura
- 27 May 2026 - **Padmini Ekadashi**



Above right: The *Paramatma*, Supersoul (the expansion of Lord Kṛṣṇa) in the heart of every living entity, acting as the witness of all our thoughts, desires, and actions. He is our eternal **Friend**, never leaving our side for even one second, throughout all of our lives in the material world. He is patiently, lovingly, waiting for us to turn toward Him once again, to engage in eternal loving exchanges, free from pain, anxiety, birth, death, old age, or disease. He is anxious to have us back Home with Him for an eternal life of bliss and knowledge. Surrender to Him equals the greatest joy and freedom of the soul.