

***"Govinda"/"Govinda Jai Jai"***  
**Radha Krishna Temple (London)**

First appearance in trade magazines: March 28, 1970

**Label asdj1**

Apple PRO-5013/4  
 Apple label with "MFD. BY APPLE" on the sliced side.  
 Star on the A-side and "NOT FOR SALE."



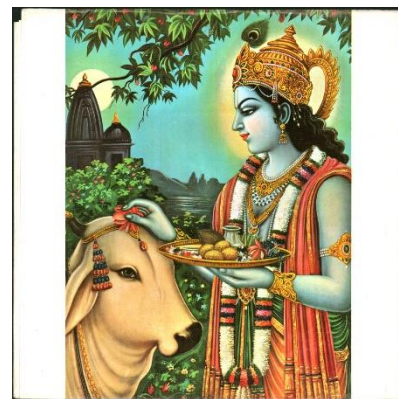
Mono promotional record of both sides. The A-side is edited to 3:18.  
 Issued March 1970.

**Label asdj2**

Apple SPRO-5067/8  
 Apple label with "MFD. BY APPLE" on the sliced side.  
 "PROMOTIONAL RECORD" and "NOT FOR SALE."



Stereo short/long promotional record of both sides. The short is edited to 3:24.  
 Issued c. July 1970.



"Govinda" (Apple, ASCAP) is the primeval Lord of the Hare Krishna believers. George Harrison produced the Radha Krishna Temple (Apple 1821).

## Label as1

Apple

1821

Apple label with "MFD. BY APPLE" on the sliced side.



## RADHA KRISHNA TEMPLE (Apple 1821)

Govinda (4:45) (Apple, ASCAP — Harrison)

From the "Hare Krishna" performers, Apple delivers another work side with time and language operating in the negative and sound alone armed to overcome these problems. Exciting Indic chant in a magnificent production that should climb from FM to top forty and possibly even MOR hit lists. Flip: "Govinda Jai Jai" (5:58) (Same credits)

Factories: Scranton



Factories: Los Angeles

## Label ac1

Apple

1821

Apple label with Capitol logo in the rim print on the sliced side.



We in the Apple press office, as undersigned, are paying for this advertisement ourselves because we believe the record "Govinda" by the devotees of the Krishna temple, produced by George, to be the best record ever made. You too?

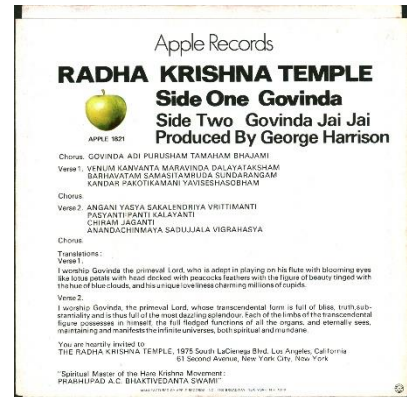
*David Taylor*  
*Veronica Copland*  
*Coral Paddan*  
*Elaine Swick*  
*Alvin Odell*  
*Richard D. Keller*

Factories: Jacksonville

## Picture Sleeve:

The picture sleeve contains the lyrics to both songs and their translations into English. The photo side features a painting of Kṛṣṇa holding a plate of food and petting a cow. The image promotes the ISKCON interpretation of *Bhagavad Gita* 9:26, which reads:

*A leaf, a flower, a fruit, or water,  
Whoever presents to me with devotion,  
I accept that offering of devotion  
From the pious-souled one.*



Commentaries by persons outside of the Bhaktivedanta tradition usually comment on the passage as follows:

In the worship of the *devatās* and the ancestors, there are many rules to propitiate them, which must be strictly followed. But God accepts anything that is offered with a loving heart. If you have only a fruit, offer it to God, and He will be pleased. If there is no fruit available, offer Him a flower. If it is not the season for flowers, offer God a mere leaf; even that will suffice, provided it is a gift of love. If leaves are also scarce, make an offering of water, which is available everywhere, but ensure again that you do it with devotion. The word *bhaktyā* has been used in both the first and second lines of the verse. It is the bhakti of the devotee that is pleasing to God, and not the worth of the offering.

By making this wonderful statement, Shree Krishna reveals the merciful divine nature of God. He is not concerned with the material value of our offering. Rather, He values, above everything else, the love with which we make the offering. (commentary of Swami Mukundananda)

For most, the passage appears to say that no matter what one offers to Kṛṣṇa, it is the person's devotion that matters. However, Bhaktivedanta's interpretation in his book (*Bhagavad-Gita As it Is*) interprets the passage differently, and that interpretation is foundational for the ISKCON movement:

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.

In the Third Chapter, verse thirteen, Śrī Kṛṣṇa explains that only the remains of sacrifice are purified and fit for consumption by those who are seeking advancement in life and release from the clutches of the material entanglement. Those who do not make an offering of their food, He says in the same verse, are eating only sin. In other words, their



every mouthful is simply deepening their involvement in the complexities of material nature. (Bhaktivedanta, commentary on 9:26)

His interpretation caused some debate among scholars. They argue for example that if meat is excluded because it is not mentioned, then so are grains and milk. Still, Bhaktivedanta was a very good advocate for his tradition of Kṛṣṇa devotion, and today most people associate the worship of Kṛṣṇa with vegetarian eating habits. ISKCON published *The Hare Kṛṣṇa Cook Book* in 1973 and *The Higher Taste* in 1983, containing recipes for devotees and interested parties.

