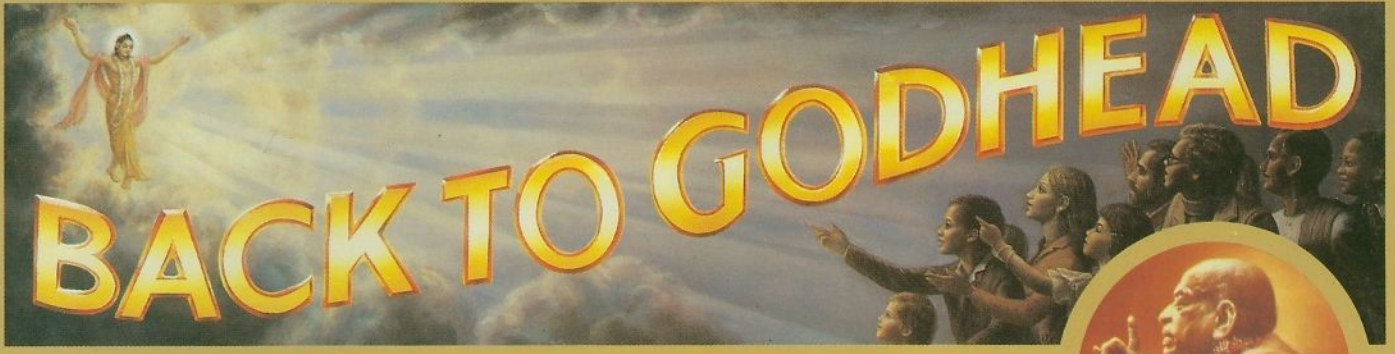


PREMIERE ISSUE

GODHEAD IS LIGHT. NESCIENCE IS DARKNESS. WHERE THERE IS GODHEAD THERE IS NO NESCIENCE.



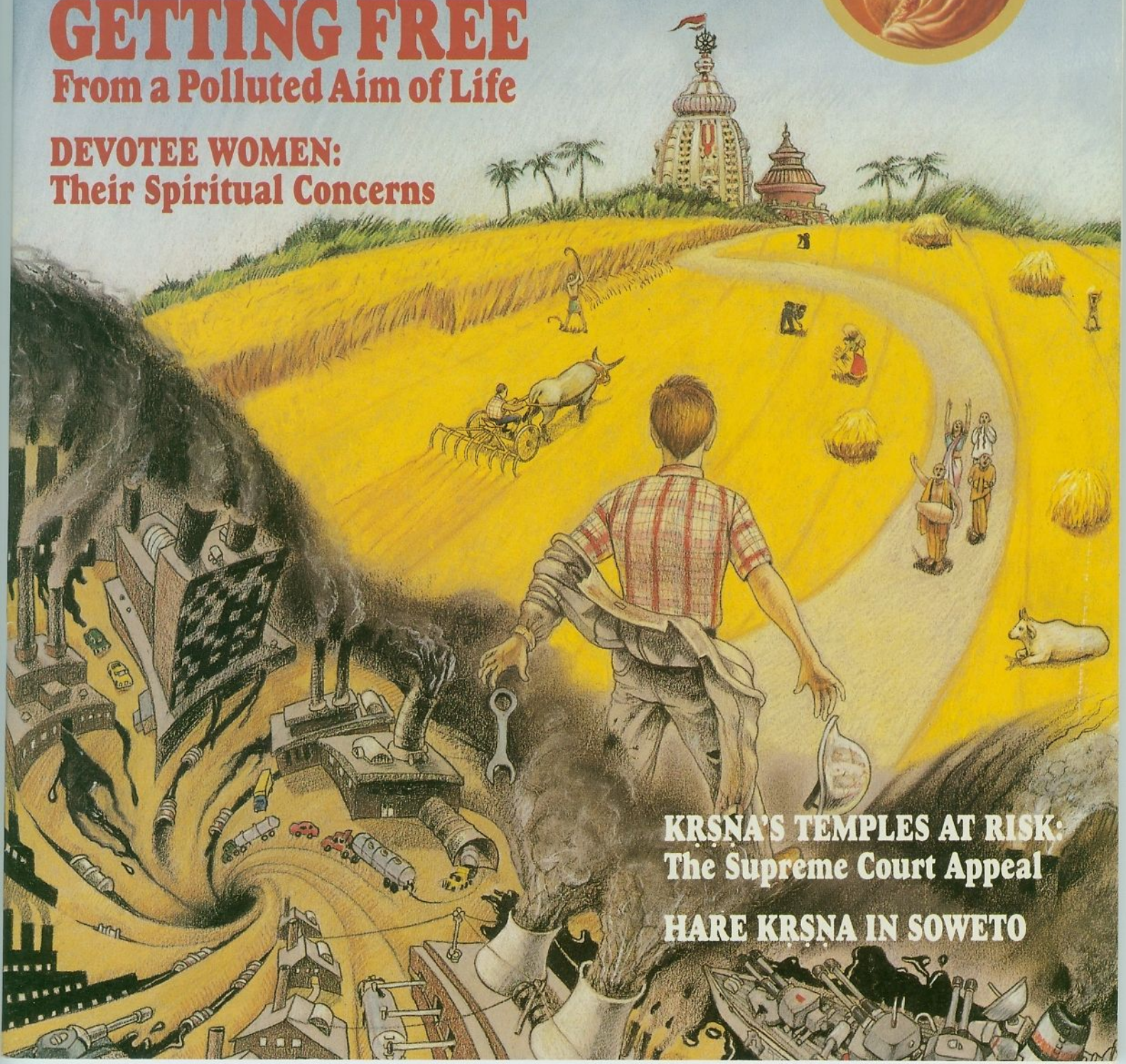
BACK TO GODHEAD

JANUARY / FEBRUARY 1991 • US \$4.00 / UK £3.00

GETTING FREE From a Polluted Aim of Life

DEVOTEE WOMEN: Their Spiritual Concerns

**KṚṢṆA'S TEMPLES AT RISK:
The Supreme Court Appeal**
HARE KṚṢṆA IN SOWETO





“The All-Attractive Couple,” by Viṣṇu Dāsa

Statement of Purposes

Back to Godhead, the magazine of the Hare Kṛṣṇa movement, is a cultural presentation to respiritualize human society. It aims at achieving the following purposes:

1. To help all people distinguish more clearly between reality and illusion, spirit and matter, the eternal and the temporary.
2. To present Kṛṣṇa consciousness as taught in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.
3. To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.
4. To offer guidance in the techniques of spiritual life.
5. To expose the faults of materialism.
6. To promote a balanced, natural way of life, informed by spiritual values.
7. To increase spiritual fellowship among all living beings, in relationship with Lord Śrī Kṛṣṇa.
8. To perpetuate and spread the Vedic culture.
9. To celebrate the chanting of the holy names of God through the *saṅkīrtana* movement of Lord Śrī Caitanya Mahārabhu.

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

Founded 1944 • Vol. 25, No. 1 • January / February 1991

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In the early eighteenth century a scholarly young devotee prepares to meet a challenge to Lord Caitanya's movement.

The Role of Women Today In the Hare Kṛṣṇa Movement 40

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Painting for Prabhupāda 49

A reminiscence on the humble beginnings of ISKCON art.



COVER: Today's industrial civilization steals our vital energy and blinds us to life's ultimate goal: the awakening of our innate love for Kṛṣṇa, or God. The Kṛṣṇa consciousness movement calls for returning to a natural life that reminds us of this goal. Please see the article on page 5. (Illustration by Jagannātha Kṛṣṇa Dāsa.)

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FROM THE EDITOR

All glories to Lord Śrī Kṛṣṇa!
Back to Godhead reappears.

With this issue, we give you an idea of where we're going and what's to come. Our goal is the same as ever—Kṛṣṇa—but our outlook is in many ways new.

We're coming up with new features for *Back to Godhead*—and refining old ones. Read within and see what you think.

The Hare Kṛṣṇa movement is getting older, wiser, more expansive, more mature. And it has run into new problems, new perplexities, new challenges.

I'm convinced that Kṛṣṇa consciousness can solve all problems, resolve all perplexities, meet all challenges. So let's unfold that consciousness here, in the pages of BTG.

Arjuna was lost, bewildered, on the Battlefield of Kurukṣetra. But when he surrendered to Kṛṣṇa, Kṛṣṇa enlightened Him, and all his problems were solved.

That's what will work in our lives too. The more we surrender to Kṛṣṇa, the more our path in life becomes clear. And the more clearly we understand, the more understanding we can offer to the world.

I want to thank my senior God-brother, teacher, and friend Sat-svarūpa Dāsa Goswami, the Editor of BTG for twenty years, who has handed the care of the magazine over to me. In carrying out my duties, I feel fortunate to have his blessings.

The success of BTG depends on the blessings of the devotees: the

blessings of Śrīla Prabhupāda, who started it, the previous ācāryas, who inspired it, and the present devotees of the Kṛṣṇa consciousness movement, whom it is meant to serve and who are spreading its message.

It depends, also, on the good wishes of all its readers, who give of their time and money to receive what *Back to Godhead* has to offer.

Thank you for joining us—or thank you for staying with us and offering us your encouragement, suggestions, and help.

Here I'd also like to thank Mr. Santino Coppolino, of Toronto, Canada, and our longtime friend Ādi Keśava Dāsa. They set us up with the new desktop publishing system we're using to put out BTG. We're sure Lord Kṛṣṇa is pleased with them for their service.

Thanks also to Navīna Kṛṣṇa Dāsa and Advaita Ācārya Dāsa for their valuable encouragement and counsel.

And my special thanks to Mr. Shrikumar Poddar, who has selflessly shared with us his vision, experience, and expertise in magazine publishing—and whose good advice we are only beginning to follow. May Lord Kṛṣṇa bless him more and more.

May Lord Kṛṣṇa bless every one of our readers with transcendental dust from His lotus feet.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Your servant,
Jayādvaita Swami

BACK TO GODHEAD

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

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Urmilā Devī Dāsi, Viśākhā Devī Dāsi

PRONUNCIATION We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **u** like the **u** in **but**, long **a** like the **a** in **far** (and held twice as long as the short **a**). Pronounce **e** like the **a** in **evade**, long **i** like the **i** in **pique**. Pronounce the vowel **r** like the **ri** in **rim**, and **e** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch-heart**, **hedge-hog**, and **red-hot**. Pronounce **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say **KRISHNA**, and for *Caitanya* say **CHAITANYA**.

SPIRITUAL NAMES Members of the International Society for Krishna Consciousness receive names of Lord Kṛṣṇa or His great devotees, combined with Dāsa (Dāsi for women), meaning "servant." For instance, the name Kṛṣṇa Dāsa means "servant of Kṛṣṇa."

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LETTERS

Come Back Soon!

This is the one magazine I usually read cover to cover as soon as it hits the mailbox! I hope to see it there again in the near future.

Patrick L. Garrison
Ithaca, New York

For the past 5 to 7 years it has been an excellent reminder to me as to what my life is supposed to be for.

Chris Goldsmith
Chicago, Illinois

I hope you will come back as soon as possible. I find BTG very inspiring and have learned a great deal from it. Please do not forget me.

Cyril Assent
New York, New York

I feel that it's a great shame and disservice to Śrīla Prabhupāda that you are discontinuing publishing BTG, even if it is just for a "short" time.

Name withheld

I wish you success and reduction of stress in your plans to reconstitute the magazine.

Joan Cook
Baltimore, Maryland

Deeply Touched

I have been deeply touched by the story of A. C. Bhaktivedanta Swami Prabhupāda, and I have been chanting the transcendental *mantra* for a while, introducing my friends to the benefit one can feel by thinking of purity rather than trying to get a "buzz" out of smoking, drinking, etc. I want to find out as much as possible about Kṛṣṇa and the divine wisdom that emanates from Him. I feel that by ordering BTG I can speed this process of learning up.

Richard Hood
N. Humberside, England

Seeking

I'm very much in need of a subscription to *Back to Godhead*. Please, I'm dry spiritually and need to have that magazine for water.

Lance Presley
Littleton, Colorado

I am a fallen soul seeking the mercy of Lord Kṛṣṇa. Please send me information on how I may obtain a subscription to *Back to Godhead* magazine, as well as a listing of books I can order from the Book Trust.

Anthony Morris
Cincinnati, Ohio

Done! Thank you, Anthony. Hare Kṛṣṇa. Other readers looking for information on subscriptions and books will find it on page 57 and the back cover.—Editor

Is ISKCON OK?

I feel uneasy lately about ISKCON. It appears to be disintegrating instead of expanding and growing. I hope my fears are wrong.

Susan Musa
Port Jefferson, New York

We hope so too! And to us the movement looks like it's expanding and growing. Lord Kṛṣṇa's in control, and we look forward to wonderful things.—Editor

Holier Than Thou

Let's not see so much left-brained intellectualization and macho rationalism. Let's hear from the intuitive feminine-spiritual right hemisphere. After all, *bhakti* is love and devotion expressed through emotion.

BTG, as well as ISKCON, needs to be about 100% more open-minded and integrative. Kṛṣṇa conscious philosophy is nonsectarian—but ISKCON policy (and BTG), though claiming to be, does not reflect it but

rather portrays a condescending "holier-than-thou" attitude, as if ISKCON had a monopoly on spiritual truth and Lord Śrī Kṛṣṇa.
Name withheld

A Familiar Problem

I am 16 years old, and I discovered Kṛṣṇa consciousness about a year ago. I soon became a vegetarian, and I am well associated with the local temple. I've been chanting and reading Kṛṣṇa's books for a long time.

My problem is this. I want to leave home and live at a temple to become initiated and become a full-time devotee. My father is against this. If I ran away to live at the temple my father would get me and bring me back home. I don't want to wait until I'm 18 (the legal age) to become a full devotee. What do you think I should do? Should I go to a temple somewhere else in the country where he will be unlikely to find me? Please send me the answer to this important problem.

Name withheld

Please stay home. Finish school. Keep us both out of trouble (see page 23).

Kṛṣṇa is everywhere. So you can serve Kṛṣṇa wherever you may be.

Prahlāda Mahārāja became a devotee even in the womb of his mother. Arjuna served Kṛṣṇa even on a battlefield. To serve Kṛṣṇa, or God, is the natural spiritual function of the soul. So the soul can perform this function anywhere, at any time. Kṛṣṇa consciousness can't be blocked by any material circumstances.

You're welcome to join the temple as soon as you're eighteen. Chant Hare Kṛṣṇa, and the time will pass quickly.
— Editor

We welcome your letters. Send correspondence to The Editors, Back to Godhead, P.O. Box 90946, San Diego, CA 92169-0864, USA.

LIVING BY NAT



Śrīla Prabhupāda in Golden Gate Park, San Francisco, 1967.

URE'S GIFTS



*After several centuries,
the Industrial Revolution has left a legacy
of dissatisfaction, conflict,
and pollution. Śrīla Prabhupāda advises us
to stay away from the factory,
live in harmony with the earth, and make
our goals spiritual, not material.*

*Extracts from the teachings of His Divine
Grace A.C. Bhaktivedanta Swami Prabhu-
pāda, Founder-Ācārya of the International
Society for Krishna Consciousness.*

GIGANTIC INDUSTRIAL enterprises," Śrīla Prabhupāda says, "are products of a godless civilization, and they cause the destruction of the noble aims of human life."

"The more we go on increasing such troublesome industries," the more we "squeeze the vital energy out of the human being" and "the more there will be unrest and dissatisfaction of the people in general, although a few only can live lavishly by exploitation."¹

"The productive energy of the laborer is misused when he is occupied by industrial enterprises. . . . The production of machines and machine tools increases the artificial living fashion of a class of vested interests and keeps thousands of men in starvation and unrest. This should not be the standard of civilization."²

Terrible Industrial Enterprises

"'Factory' is another name for hell. At night, hellishly engaged persons take advantage of wine and women to

satisfy their tired senses, but they are not even able to have sound sleep, because their various mental speculative plans constantly interrupt their sleep."³

"The dungeons of mines, factories, and workshops develop demoniac propensities in the working class." Meanwhile, "the vested interests flourish at the cost of the working class, and consequently there are severe clashes between them in so many ways."⁴

"Manufacture of the 'necessities of life' in factories and workshops, excessively prominent in the Age of Kali, the age of the machine, is the summit of the quality of darkness." Why? "Because factually there is no necessity for the commodities manufactured."⁵

"What is the need of an artificial luxurious life of cinema, cars, radio, flesh, and hotels? Has this civilization produced anything but quarreling individually and nationally? Has this civilization enhanced the cause of equality and fraternity by sending thousands of men into a hellish factory and the war fields at the whims of a particular man?"⁶

"The real problem is how to get free from the bondage of birth, death, and old age. Attaining this freedom, and not inventing unnecessary necessities,

“People are very anxious to make provisions for the future petroleum supply, but they do not make any attempts to ameliorate the conditions of birth, old age, disease, and death.”

• • •

is the basic principle of Vedic civilization. . . . The modern materialistic civilization is just the opposite of the ideal civilization. Every day the so-called leaders of modern society invent something contributing to a cumbersome way of life that implicates people more and more” in the cycle of birth and death.⁷

“Now people are very busy trying to find petroleum in the midst of the ocean. They are very anxious to make provisions for the future petroleum supply, but they do not make any attempts to ameliorate the conditions of birth, old age, disease, and death.”⁸

“The materialists. . . think that they are advancing. But according to *Bhagavad-gītā* they are unintelligent and devoid of all sense. They try to enjoy this material world to the utmost limit and therefore always engage in inventing something for sense gratification. Such materialistic inventions are considered to be advancement of human civilization, but the result is that people grow more and more violent and more and more cruel.”⁹

Natural Gifts

“According to Vedic economics, one is considered to be a rich man by the strength of his store of grains and cows. With only these two things, cows and grain, humanity can solve its eating problem. . . . All other things but these two are artificial necessities created by man to kill his valuable life at the human level and waste his time in things which are not needed.”¹⁰

“If we have sufficient grains, fruits, vegetables, and herbs, then what is the necessity of running a slaughterhouse and killing poor animals? A man need not kill an animal if he has sufficient

grains and vegetables to eat. The flow of river waters fertilizes the field, and there is more than what we need. Minerals are produced in the hills, and jewels in the ocean. If human civilization has sufficient grains, minerals, jewels, water, milk, etc., then why should it hanker after terrible industrial enterprises at the cost of the labor of some unfortunate men?”¹¹

“Advancement of human civilization depends not on industrial enterprises but on possession of natural wealth and natural food, which is all supplied by the Supreme Personality of Godhead so that we may save time for self-realization and success in the human form of body.”¹²

Śrīla Prabhupāda cites the example of Lord Kṛṣṇa’s ancient city of Dvārakā. “Dvārakā was surrounded by flower gardens and fruit orchards along with reservoirs of water and growing lotuses. There is no mention of mills and factories supported by slaughterhouses, which are the necessary paraphernalia of the modern metropolis. . . .

“It is understood that the whole *dhāma*, or residential quarter, was surrounded by gardens and parks with reservoirs of water where lotuses grew All the people depended on nature’s gifts of fruits and flowers without industrial enterprises promoting filthy huts and slums for residential quarters.”¹³

Demoniac Civilization

“The natural gifts such as grains and vegetables, fruits, rivers, the hills of jewels and minerals, and the seas full of pearls are supplied by the order of the Supreme, and as He desires, material nature produces them in abundance

or restricts them at times. The natural law is that the human being may take advantage of these godly gifts by nature and flourish on them without being captivated by the exploitative motive of lording it over material nature.”¹⁴

“All these natural gifts are dependent on the mercy of the Lord. What we need, therefore, is to be obedient to the laws of the Lord and achieve the perfection of human life by devotional service.”¹⁵

“Everyone is acting under the influence of material nature, and only fools think they can improve upon what God has created.”¹⁶

“The prosperity of humanity does not depend on a demoniac civilization that has no culture and no knowledge but only gigantic skyscrapers and huge automobiles always rushing down the highways. The products of nature are sufficient.”¹⁷

“Ample food grains can be produced through agricultural enterprises, and profuse supplies of milk, yogurt, and ghee can be arranged through cow protection. Abundant honey can be obtained if the forests are protected.

“Unfortunately, in 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 from eating
(please turn to page 8)

WHAT OUR READERS HAVE TOLD US

FOR A FULL YEAR, we suspended publishing *Back to Godhead*, so that we could improve our contents, pull our finances in order, and better organize our service to our subscribers.

While we were gone, we sent a survey to ask readers for their thoughts and suggestions about BTG. Our survey called for responses to be anonymous.

One message we got was that BTG was treating its readers too much like outsiders. "The only thing I would wish for," wrote one subscriber, "is more 'intermediate' articles. We don't need to be convinced like strangers and we're not devotees—just laity, if you know what I mean."

We do know what you mean, and we're shifting our sails accordingly.

A woman from Baltimore brought up a related point: "I wonder if others would appreciate a few more articles that would help the person who is not able to live at a temple?"

They would. Here's how another reader put it: "I would like to see articles about how householder devotees who live away from the protective temple atmosphere apply Krishna consciousness to solve problems they face at home and work and in society."

Our new column "Bhakti-yoga at Home" will be a start in this direction.

In our survey we asked our readers to tell us if they were ISKCON congregational members. This turned out to be a confusing question. "How does one see about becoming a congregational member?" one reader asked.

We didn't have anything formal in mind. To us, a member of the ISKCON congregation is anyone who wants to be. But the answers showed us: We need to talk about this.

We need to talk more about how we can come closer to one another, in relationship to Kṛṣṇa. As one reader put it, "I feel that as a congregation we need more unified community, interrelationship, fellowship, apart from just morning, evening, and Sunday programs."

Other readers offered related ideas. "I would like to

see some advertisements of services for devotees who live outside the temple."

So our new "Resources" page tells about books, tapes, and services, especially for readers living outside the ISKCON temples. It also tells of services you might like to take part in. Another new feature—"Project Profile"—gives a closer look at a Kṛṣṇa conscious service you might like to get involved with or support.

Some subscribers asked that the magazine be longer. "The size of BTG should be increased," wrote one subscriber, "if at all possible to at least 50 pages or more." (We've done it.)

Some readers think we've been too shallow. "I would like the articles to go deeper," one reader told us. "Sometimes I feel like I'm eating baby food."

I sometimes feel the same way. When philosophy is boiled down to slogans and all we hear about is simplicity, ease, and bliss, I feel like I'm reading about Lollipop Land. The spiritual world has plenty of room for depth and complexity. That's *more* blissful.

Most readers gave us high marks for our artwork. But some said they'd seen it all before. "The thing that has disappointed me most in the last five years or so has been the over-use of old paintings and drawings. It would be wonderful if BTG could introduce new artists and new artwork." Agreed. You'll find new artists in this issue.

Some readers praised us: "I have enjoyed reading your magazine for some 17 years. I have saved all of them. I have seen and liked the changes over the years."

And, finally, some readers gave us healthy reminders: "Please, whatever happens, do not become a 'new age' magazine. I would not want a wishy-washy yuppie California type of magazine. It would be dreadful."

Again: "I kindly request that the uncompromising nature of the ISKCON preaching be never sacrificed even if it meant loss of some subscribers."

One reader put it perfectly: "BTG must have its own integrity. It can't be all things to all people."

—J.S.

“The more human society engages in the exploitation of undeveloped material resources for sense gratification, the more it will be entrapped by the illusory, material energy of the Lord.”

• • •

NATURE (continued from page 6)
all kinds of nasty things. This is not human civilization.”¹⁸

A Higher Goal of Life

“Advancement of civilization is estimated not on the growth of mills and factories to deteriorate the finer instincts of the human being, but on developing the potent spiritual instincts of human beings and giving them a chance to go back to Godhead. . . . Human energy should be properly utilized in developing the finer senses for spiritual understanding, in which lies the solution of life.”¹⁹

“Nature already has an arrangement to feed us,” Śrīla Prabhupāda says. “The Lord has provided food for both the elephant and the ant. . . .

“Therefore one who is intelligent should not work very hard for material comforts. Rather, one should save his energy for advancing in Kṛṣṇa consciousness.”²⁰

“Demons are very much interested in advancing a plan by which people will labor hard like cats, dogs, and hogs, but Kṛṣṇa’s devotees want to teach Kṛṣṇa consciousness so that people will be satisfied with plain living and Kṛṣṇa conscious advancement.”²¹

“The sufferings of human society are due to a polluted aim of life, namely lording it over the material resources. The more human society engages in the exploitation of undeveloped material resources for sense gratification, the more it will be entrapped by the illusory, material energy of the Lord, and thus the distress of the world will be intensified instead of diminished.”²²

“Advancement of human civilization must be towards the goal of establishing our lost relationship with God,

which is not possible in any form of life other than the human. One must realize the nullity of the material phenomenon, considering it a passing phantasmagoria, and must endeavor to make a solution to the miseries of life. Self-complacency with a polished type of animal civilization geared to sense gratification is delusion, and such a ‘civilization’ is not worthy of the name.”²³

“The materialistic advancement of civilization . . . ultimately ends in wars and scarcity. The transcendentalist is specifically warned to be fixed in mind, so that even if there is difficulty in plain living and high thinking he will not budge even an inch from his stark determination.”²⁴

“All human society is meant to worship Lord Viṣṇu [God]. At the present moment, however, human society does not know that this is the ultimate goal or perfection of life. Therefore instead of worshipping Lord Viṣṇu, people have been educated to worship matter.

“According to the direction of modern society, men think they can advance in civilization by manipulating matter to build skyscrapers, big roads, automobiles and so on. Such a civilization must certainly be called materialistic because its people do not know the goal of life.

“The goal of life is to reach Viṣṇu, but instead of reaching Viṣṇu, people are bewildered by the external manifestation of the material energy. Therefore progress in material advancement is blind, and the leaders of such material advancement are also blind. They are leading their followers in the wrong way.”²⁵

“Life is never made comfortable by artificial needs, but by plain living and high thinking.”²⁶

The Blind Man And the Lame Man Together

“At the present moment, India may be compared to the lame man and the Western countries to the blind man. For the past two thousand years India has been subjugated by the rule of foreigners, and the legs of progress have been broken. In the Western countries the eyes of the people have become blind due to the dazzling glitter of material opulence.

“The blind man of the Western countries and the lame man of India should combine together,” Śrīla Prabhupāda says. “Then the lame man of India can walk with the help of the Westerner, and the blind Westerner can see with the help of the lame man. In short, the material advancement of the Western countries and the spiritual assets of India should combine for the elevation of all human society.”²⁷

“One who understands the purpose of Kṛṣṇa, the Supreme Personality of Godhead, should seriously understand the importance of the Kṛṣṇa consciousness movement and seriously take part in it. One should not endeavor for *ugra-karma*, or unnecessary work for sense gratification.”²⁸ ❀

REFERENCES

Śrīla Prabhupāda’s statements quoted in this article come from his purports to the following verses from *Śrīmad-Bhāgavatam* (SB) and *Bhagavad-gītā* (BG):

- (1) SB 1.8.40, (2) SB 1.9.6, (3) SB 3.9.10,
- (4) SB 1.11.12, (5) SB 2.5.30, (6) SB 1.10.4
- (7) SB 7.14.5, (8) SB 4.28.12, (9) BG 16.9
- (10) SB 3.2.29, (11) SB 1.8.40, (12) SB 4.9.62
- (13) SB 1.11.12, (14) SB 1.8.40, (15) SB 1.8.40
- (16) SB 7.14.7, (17) SB 5.16.24, (18) SB 5.16.25
- (19) SB 1.11.12, (20) SB 7.14.14, (21) SB 9.24.59
- (22) SB 2.2.37, (23) SB 2.2.4, (24) SB 2.2.3
- (25) SB 5.1.14, (26) SB 2.2.37, (27) SB 4.25.15
- (28) SB 9.24.59



A Weekend in Santo Domingo

by Satsvarūpa Dāsa Goswami

Each of our columnists focuses on a specific area of interest. But I suggested to Satsvarūpa Dāsa Goswami that he take on a special portfolio: "Write about whatever you want." So for each issue he'll do precisely that. —J.S.

AS A TRAVELING PREACHER, you pay your dues by the rigors of travel. While you wait an hour for that last piece of luggage to come down the conveyor belt, a woman in orange pants keeps pushing in front of you to see if her luggage has come yet. The formalities of travel—entering and exiting countries, getting your tickets and luggage right—push your attention away from Kṛṣṇa. But it's all worth it when you reach the temple and talk to a roomful of devotees and friends.

A main duty of a traveling preacher in ISKCON is to encourage the devotees. This means you have to speak with conviction about Prabhupāda's movement. According to Vedic etiquette, people receive a *sannyāsi* with honor—sometimes they wash his feet and give him an honorable seat—and in return he's supposed to say something worthwhile.

In Santo Domingo today, we all sat at the feet of the sculptured form of Śrīla Prabhupāda. Only because of Śrīla Prabhupāda's work has Kṛṣṇa consciousness spread to this country and others around the world. We've all been blessed, and we're trying to reciprocate with love. Don't forget—even the slightest Kṛṣṇa consciousness can save a person from the greatest danger at death. So the traveling preacher assures the devotees, "By distributing *prasādam*, chanting the holy name, and giving out books, you're doing important work."

You wake up early in a tropical country, only a few days after being in a snowstorm in the north. You sit up and chant Hare Kṛṣṇa. The lights don't work. From a streetlight outside you make out the form of Kṛṣṇa in a painting within the room. Kṛṣṇa sits playing His flute on the bank of the Yamunā, His toe in the stream.

ISKCON temples are home for the devotees who live there, and certainly for the travelers who go from temple to temple. The traveler is aware that there's no shelter in the cities of the world except the ISKCON places.

After *Śrīmad-Bhāgavatam* class a devotee asks, "Should we regard everyone as a demon who doesn't accept Lord Caitanya as God Himself?" The statements of the *sāstra* are absolute, but BhaktivinodaṬhākura, in *Śrī*

Caitanya Mahāprabhu—His Life and Precepts, gave a humble, tactful reply.

We leave it to our readers to decide how to deal with Mahāprabhu. The Vaiṣṇavas have accepted Him as the great Lord Kṛṣṇa Himself. Some have considered Him as a *bhakta-avatāra* [a divine incarnation to give out love of God]. . . . Those who are not prepared to go with them may accept [Him] as a noble and holy teacher. That is all we want our readers to believe.

In a similar mood, Prabodhānanda Sarasvatī gave advice to preachers. He said to approach the non-devotee humbly, with a straw in your mouth. Praise him for being learned in philosophy and spiritual knowledge. But then ask him: For the time being, please put aside all your knowledge and submissively hear the teachings of Lord Caitanya.

As for the actual identity of Lord Caitanya, the *Caitanya-caritāmṛta* firmly establishes that Lord Caitanya is Kṛṣṇa Himself, the Supreme Personality of Godhead. So devotees in Kṛṣṇa consciousness should be convinced of Lord Caitanya's identity and present it without compromise. But we must also be aware that some people can't accept it right away. So it's even more important to present the teachings of Lord Caitanya and introduce the chanting of the holy name.

We talked together about how to help the guests get more involved in the Sunday feast. One guest complained that the *kīrtana* singing is conducted by a "choir" and that the devotees in the temple don't really want him to sing along. This happens if the devotees sing tunes too hard to follow or play too fast, ignoring the needs of the guests. It didn't seem a problem in Santo Domingo, though. The guests eagerly sing and join in dancing.

Getting the guests to take part in eating the feast shouldn't be a problem, but if it is, then work harder to make the feast sumptuous—and be sure to serve it smartly and see that guests get as much as they want.

If we want our guests to listen to the weekly lecture, we have to know their needs and not give the same old "Sunday feast introductory talk." The *mahā-mantra* is itself a source of unending bliss and variety and can never be exhausted. But we all know what it's like to sit through a halfhearted talk. We can use creativity and

surprise in Kṛṣṇa consciousness to keep menus and lectures fresh.

On Sunday afternoon we went out chanting at the beach. About nine of us stood between two refreshment stands, both blaring with the beat of Latin music. Exotic flowers bloomed on the trees, and a soft breeze blew against our faces and clothes. We sang above the noise, and soon a dozen young men and women danced and sang with us.

I couldn't tell whether they liked chanting Hare Kṛṣṇa or were making fun of us. But the Dominican devotees were smiling and encouraging everyone to dance and sing.

As soon as our *kīrtana* let up even a moment, the Latin music surged forth. But the devotees were used to it. Yadunandana Dāsa handed out flyers with the

mahā-mantra, inviting people back for the evening feast.

The lights went out just before the Sunday lecture, so we spoke, chanted, and feasted by hurricane lamps. I asked the people who attended to promise to chant at least one round on beads every day. With guests like this, you're inspired to reach out and guide them. They seem like children, and you also feel more like a child, simpler and more enthusiastic. Santo Domingo is enlightening and inspiring, especially after a long bout in North America with debates and pressures. All glories to traveling *saṅkīrtana*!

Satsvarūpa Dāsa Goswami is the author of a six-volume biography of Śrīla Prabhupāda and some two dozen other books of essays, stories, and poems.



LORD KRṢṂA'S CUISINE

Beginnings with Prabhupāda

by Yamunā Devī

I'D LIKE TO WELCOME YOU ALL to this cooking column. Vaiṣṇavas, or devotees of Lord Kṛṣṇa, have been exploring this devotional art for millennia. This is a subject of such history, depth, and importance that a lifetime of study barely scratches its surface.

My involvement with both an Indian and a vegetarian way of life began in 1966. I went to New York to attend my sister's wedding and met Śrīla Prabhupāda, founder-*ācārya* of a fledgling ISKCON. Arriving the day before the wedding, I was unexpectedly whisked off to a lunch at his apartment. Everything about the experience was exotic—the menu, the atmosphere, the guests, the hospitality.

The following day, I volunteered to shop and assist Śrīla Prabhupāda with the wedding feast. Within an hour of my arrival, I was introduced to new spices and seasonings, unfamiliar ingredients, and foreign cooking techniques. Given the stationary task of shaping potato-stuffed pastries, called *aloo kacaurīs*, I observed him from the adjoining room.

Working in a narrow galley kitchen, he was organized and impeccably clean, simultaneously preparing up to four dishes at a time. His flow of activity was efficient and graceful, and, save for his instructions to me, his attention focused solely on his craft. He performed a number of tasks by hand, without the help or likely hindrance of tools. He measured each spice in his left palm before use. He hand-kneaded dough, hand-shaped dumplings, and hand-brayed fresh cheese until smooth—and, despite his advanced age, all with lightning speed. I was intrigued by his obvious satisfaction in every task he undertook. After

having cooked all day, he performed the wedding ceremony that evening—the event culminating in the lavish eighteen-course feast he had prepared.

In March of 1967, within six months of our meeting, I asked Prabhupāda to take me as his disciple, and thus Joan Campanella became Yamunā Devī. Off and on over the next eight years, I was fortunate enough to serve as his cook, in America, England, and India.

In the fall of 1970, Śrīla Prabhupāda brought about twenty Western disciples to India, and I was one of the entourage. It was here that many of us began a serious study of Vaiṣṇava cooking. For eight months we accompanied Prabhupāda on extensive tours of the subcontinent. This gave his cooks the opportunity to learn from scores of famous *brāhmaṇa* cooks. In some cases we were the first Westerners, and certainly the first women, privileged to enter previously restricted temple kitchens. Lavish royal kitchens sometimes engage as many as fifty cooks and a hundred servers for festivals—and though India speaks thousands of dialects, kitchen language is universal.

The majority of India's more than 650 million Hindus are vegetarian. Hundreds of millions of these vegetarians are Vaiṣṇavas, and their homes all have small temples in them. Further, there are thousands of established public Kṛṣṇa temples in cities and villages across the country. Traveling with Śrīla Prabhupāda afforded me the opportunity to visit these Vaiṣṇava devotees and study with them.

In the future months, several articles will focus on

Śrīla Prabhupāda's kitchen pastimes or instructions. Nearly eighteen years ago, at a lunch I prepared for him in Calcutta, he casually informed me that if I didn't share this knowledge with others, I would become envious, an edict I am still trying to understand to this day.

Some months we will focus on the traditions and recipes of Vaiṣṇava temple kitchens—Vṛndāvana's Śrī Rādhā Ramaṇa Temple or Jaipur's Śrī Rādhā Govinda Temple. In the process, we will observe the diversities and similarities of these medieval Indian temple kitchens. We will enter the kitchens of Hare Kṛṣṇa restaurants from Hong Kong to London. We will savor the atmosphere and menus created by great Vaiṣṇava cooks in past centuries. We will focus in on subtle but essential aspects

of this devotional art—internal and external cleanliness and purity. We will study the practical master classes on technique, ingredients, menu planning, organization, and serving.

And I welcome you, the reader, to send in requests for topics. Anything and everything related to Vaiṣṇavas in the kitchen. No matter what your involvement with this study, you will be enlivened, inspired, and rewarded.

Yamunā Devī is the author of Lord Krishna's Cuisine: The Art of Indian Vegetarian Cooking, which won the highest award from the International Association of Cooking Professionals for cookbooks published in 1987 in the United States. Write to her c/o BTG.



SCHOOLING KṚṢṆA'S CHILDREN

What We're Up To

by Śrī Rāma Dāsa

IN THIS NEW COLUMN on education in ISKCON, I hope not only to inform but to start with you a lively exchange of ideas about schooling for Kṛṣṇa conscious children. In this issue and the next I'll give you an idea of what we're doing for ISKCON schooling now, and what the future looks like too. After that, I'll mainly respond to issues you tell me you want to hear about. Sometimes I'll also ask guest columnists to speak about their special concerns.

About thirty schools now tie in with ISKCON, and many more are in the planning. These differ from ISKCON's *gurukulas*, or children's schools, of the past because they use a variety of approaches and styles. Now, along with the traditional *gurukulas*, we have day schools, home education, small cooperatives of parents, and (in India) mission schools.

Several years ago, ISKCON's "Ministry of Education" evolved into what we now call our Board of Education. The board works to help diverse programs get off the ground and keep going to give school-age children a chance for a God-centered, Kṛṣṇa conscious education.

Here's what the board tries to do:

First, we speak to those interested in spiritual life about the importance of a spiritual education for their children. Since ISKCON is a young movement (and short on central resources), it's mainly up to parents and local leaders to pull together the teachers, classes, and funds to make a successful school.

We encourage each community of devotees to form a local board of education, made up of teachers, parents, and ISKCON leaders, to set clear goals and work toward them together.

Whenever possible, we travel to ISKCON schools to meet with headmasters, teachers, parents, and students and offer on-the-spot help and training. We also offer guidance by mail through our Los Angeles office.

Eventually, we hope to offer step-by-step help for any kind of Kṛṣṇa conscious school project—help with planning the curriculum, arranging for *āśrama* life, choosing and training teachers, and setting up the organization to keep the school running.

Every month I get at least half a dozen letters saying, "We're a group of devotees who want to start a *gurukula* in our community. Please write and tell us everything we need to know about starting and running a school."

Well, that takes more than a letter. So for the last three years I've worked with Urmilā Devī Dāsi, a *gurukula* teacher, on a comprehensive guide to setting up and running an ISKCON school. The guide tells about planning a curriculum, training teachers, raising funds, and other basics. The guide will be available any day now. You can write to me to reserve yourself a copy.

To train teachers, we work with ISKCON's Vaiṣṇava Institute for Higher Education to offer a two-month intensive teacher-training course in Vṛndāvana, India.

Bhūrījāna Dāsa (of our Vṛndāvana school) is drawing upon his experience with the course to put together a teacher-training manual, for use anywhere. The manual should be out this year.

Twice a year we publish *ISKCON Education Journal*, for parents, teachers, and other devotees involved in starting and maintaining schools. You can write me for a free sample issue (or send \$10.00 for a two-year subscription).

With the next issue of the *Journal* we'll send a detailed

booklet on preventing and dealing with child abuse, a serious danger for any child growing up in the present Age of Kali. Over the last two years we've worked closely with ISKCON's governing body to set up ways to safeguard children in ISKCON from abuse. The booklet tells about this.

Another concern: the shortage of Kṛṣṇa conscious reading matter for children. Recognizing this shortage, we've begun an ambitious program for publishing. With your help, we can publish hundreds of books. We need authors, illustrators—and also donors to subsidize the costs. If you'd like to help, please let me know.

We've also started a permanent endowment fund to provide money for the work you're reading about. We'll

start a fundraising drive this year.

All this is a start—but we need to do much more. I'm looking forward to the next issue, where I can tell you about some ideas for the future that excite me and make me feel glad to be part of this effort.

To get in touch with me about anything mentioned in this column, or to let me know what concerns you'd like to see addressed in future columns, please write to:

Śrī Rāma Dāsa,
ISKCON Board of Education,
3764 Watseka Avenue,
Los Angeles, California 90034, USA.

Śrī Rāma Dāsa is chairman of ISKCON's Board of Education.



BHAKTI-YOGA AT HOME

What About the Rest of Us?

by Rohiṇinandana Dāsa

AT LAST HERE'S A COLUMN especially for us! As a loyal BTG reader for nineteen years, I've often felt the need for a forum to discuss practical, day-to-day issues that come up in our efforts to become Kṛṣṇa conscious.

How to survive in a non-Kṛṣṇa conscious environment? What to do when we get out of practice, feel spiritually lethargic, or suffer a crisis of faith? How to relate to friends, relatives, neighbors, and workmates, or to each other as husband and wife, parent and child, now that we have taken up spiritual life? What to do when our husband or wife isn't "into it" and comes home with an "adorable pup" just when we're trying to set up an altar in the front room? How to find enough time to fit everything in?

Questions such as these have become all the more pertinent for me since my family and I moved away from the vicinity of the ISKCON temples three years ago. We had many years of experience in ISKCON to draw from and were wondering how to create a favorable environment for our spiritual survival and growth in our new setting. We realized how difficult it must be to practice *bhakti-yoga* at home for someone who has no background of temple life and only the high standard of an ISKCON temple as a model.

Temple organization naturally and rightly tends to cater to those who wish to live as renounced celibates. But what about the rest of us? ISKCON has been through many changes. In its infancy married devotees who moved out of the temple compound were often looked on as apostates, doomed to destruction. Later, when temples couldn't support the ever-increasing population of married devotees and their children, temple leaders

changed their thinking. "Move out," they advised, "as soon as possible."

Now financially independent Hare Kṛṣṇa families either live near a temple and take part in temple functions as best they can or, like the majority of BTG readers, live too far away to visit daily. We are therefore pioneers facing the question of what to do: What is the *gṛhasṭha āśrama*, married life in Kṛṣṇa consciousness? And how is it different from other marriages?

One day I was reading in the *Caitanya-caritāmṛta* about Lord Caitanya's south Indian tour. The Lord gave the same advice to all: "Remain at home, chant Hare Kṛṣṇa, and try to teach others about Kṛṣṇa consciousness." He told people that if they followed these simple instructions their home life would not obstruct their spiritual advancement and they would never lose His company.

Śrīla Prabhupāda writes:

This is an opportunity for everyone. If one simply follows the instructions of Śrī Caitanya Mahāprabhu, under the guidance of His representative, and chants the Hare Kṛṣṇa *mantra*, teaching everyone as far as possible the same principle, the contamination of the materialistic way of life will not even touch him. It does not matter whether one lives in a holy place like Vṛndāvana, Navadvīpa, or Jagannātha Purī or in the midst of European cities where the materialistic way of life is very prominent. If a devotee follows the instructions of Śrī Caitanya Mahāprabhu, he lives in the company of the Lord. Wherever he lives, he converts that place into Vṛndāvana and Navadvīpa. This means that materialism cannot touch him. This is the secret of success for one advancing in Kṛṣṇa consciousness.

I felt happy and encouraged to read this, and I thought how ISKCON is shaping up along similar lines. Temples can be compared to Lord Caitanya's headquarters at Jagannātha Puri, where other *sannyāsīs*, *brahmacāris*, and renounced householders assisted Him. "Home devotees," married or single, visit temples regularly, making a pilgrim's journey on Sundays or special occasions. Now it is left to us to understand and discuss how to practice *bhakti-*

yoga at home within the simple framework Lord Caitanya and Śrīla Prabhupāda have described.

Rohiṇīnandana Dāsa was initiated by Śrīla Prabhupāda in 1973. He and his wife, Rādhāpriyā Devī Dāsī, whom he married in 1975, have taken part in a wide range of ISKCON's activities, especially training new devotees. They live with their three children in the south of England.



INDIA'S HERITAGE

Questions We Need to Answer

by Navīna Kṛṣṇa Dāsa

IN 1970 WHEN I WAS STILL IN COLLEGE doing graduate work in Illinois, I felt that as a person from India I was somehow expected to offer Americans some understanding of India and its spirituality. On campus, many *yoga* clubs had sprung up, and meditation groups were becoming popular. Words such as *guru*, incarnation, and of course *yoga* were becoming part of the daily vocabulary. Little did I realize then that I would myself become a dedicated student of the spirituality that my mother country, India, represents.

I soon found myself teaching *yoga* courses on campus and helping students deal with questions about *yoga*, meditation, and spirituality. I became a strict vegetarian, began meditation, and started seriously studying the *Bhagavad-gītā*.

I began investigating the various teachers offering spiritual knowledge, both in India and overseas. I soon concluded that, amongst all these teachers, Śrīla Prabhupāda was offering Indian, or Vedic, spirituality in its pure, unadulterated, and philosophically complete form.

I took great interest in what Śrīla Prabhupāda was teaching, and for almost twenty years I've continued to do whatever I can to serve people in cultural and religious affairs, especially in our Asian Indian community.

Now I have taken on the work of helping the North American ISKCON temples coordinate their programs for the Indian community. This brings me in touch with many Indian temples and organizations, and I hope to be able to offer them my services toward bringing about greater understanding and unity and a common purpose for the benefit of all.

There are a multitude of Hindu temples and organizations all over the world, representing varied beliefs, practices, and goals. We sometimes wonder: What is Hinduism, and who is a Hindu? Is it possible for the members of these diverse Hindu groups to find unity among themselves? I believe that it is.

I believe we can transcend those differences and find a true understanding of India and its spirituality. Indian

culture has been misunderstood and mistreated for centuries, but I believe we can preserve the higher values of Indian life. More than this, we can find within ourselves the strength to offer people of all nations the gift of India's great spiritual culture.

From the Vedic scriptures we understand that in former ages the world was one unified kingdom, a kingdom of spiritual culture, with India as its capital. The *Śrīmad-Bhāgavatam* tells us that even if spiritual culture declines, as it has in the present age, in India and amongst Indians it may at any time be quickly revived.

Śrīla Prabhupāda and other great *ācāryas* therefore dedicated great energy towards revitalizing India's spiritual culture. Śrīla Prabhupāda repeatedly urged people from India to take advantage of their fortunate birth by making their lives perfect and then helping others perfect their lives too.

In talking with leaders of the Indian community in North America, I've found a broad range of topics that we as a community ought to deal with. And judging from what friends and devotees from other countries have told me, Indians in England and other parts of the world have similar concerns.

We are concerned not only for ourselves but also for the future of our younger generations. We are trying to transmit the Indian Vedic culture into the hearts of our young ones. But we all have our doubts. Will our descendants develop the deep understanding, commitment, and appreciation needed for the survival of a great culture? How should we train our children in these matters? If our children are losing their cultural values, are the children failing us, or are we failing them? And in either case, what should we do?

These are topics I'll be talking about in this column.

Navīna Kṛṣṇa Dāsa (Naveen Khurana) was initiated by Śrīla Prabhupāda in 1975. Originally from New Delhi, he holds an M.S. and an M.B.A. from the University of Illinois. You may write to him c/o BTG.



Among Students: September, 1990

by Ravindra Svarūpa Dāsa

“BODILY DECREPITUDE IS WISDOM”: The rueful line of the aging Yeats flashes into my mind as I look over the fifty or so college students sitting in rows before me. They glow with health and vigor; their faces are fresh and unlined; and they are, at this time, a quarter of a century or more my junior. For two decades now I have regularly been speaking about Kṛṣṇa consciousness in colleges. When was it that the physical graces of youth became so striking to my eye? Now the mere sight of students has ruthlessly summoned my sense of bodily decrepitude, no less dismaying for appearing artfully draped in Yeats’s line.

To be sure, this school—the University of Pennsylvania—is the right one for this sort of thing: she is alma mater herself. I myself was just such a student here twenty-five years ago. And so, for that matter, was my wife, Saudāmaṇī Dāśī. We met as sophomores and were married—quaintly, for the 60’s—between our junior and senior years. And now she sits a few feet away in an elegant *sārī*, looking very well turned out, but showing, like me, some wear and tear about the edges, a bit nicked and scraped by the careless handling of time.

This course is called “The Cult Controversy,” and I have an hour and a half to give these students some understanding of the Hare Kṛṣṇa movement. Steve Dunning, the professor, also wishes to build bridges: he introduces my wife and me as alumna and -nus. The students regard us with a sharper interest: old grads in *sārī* and *dhōtī*. Then Steve mentions that our oldest son is currently a sophomore at the same school. Professor Dunning has sufficiently startled his students, and from my angle named what must be the sharpest spur for my pangs of age and loss: the fact that my wife and I are old enough to be parents of such Penn undergraduates is driven home by the even starker fact that we *are*.

I apply myself to the task at hand: to make Kṛṣṇa consciousness intelligible to these students. How do I construct a bridge between two such different worlds? On one side: this pleasant Ivy League school, founded by Benjamin Franklin, where the Philadelphia aristocracy traditionally sent its offspring for a final buffing; where these days talented youth culled from around the nation learn the skills to operate successfully in the upper levels of various branches of the American establishment; a school whose most famous recent grad is, embarrassingly,

the egregious Donald Trump, symbol of 80’s excess.

And on the other side ISKCON, the International Society for Krishna Consciousness: like Penn, a teaching institution and, like Penn, part of an “establishment,” but in this case the institution continues a tradition of sacred knowledge handed down from the beginning of creation, a tradition that once schooled the world’s greatest spiritual and political leaders, a tradition that in these reduced times has spread from India across the globe in a final attempt to reestablish the normative, prescribed human culture, and, as a result of that, a tradition whose representatives find themselves in classroom and courtroom and broadcast studio to answer the name-calling that damns it as that most pernicious and pathological of misbegotten social entities—a “cult.”

I tell the students that people often latch onto half-baked notions of “brainwashing” and “mind control” simply because they cannot understand why someone would choose to join ISKCON. That choice becomes intelligible, however, if one firmly grasps that a person who joins ISKCON has decided to dedicate his or her life to self-realization and hence to reject the pursuit of sense gratification. ISKCON is actually a cultural movement in that it trains one to organize and conduct all the normal activities of life to serve the one central goal of self-realization; as a result, the ideals, values, and attitudes of ISKCON members will be quite inscrutable to those acquainted only with the culture of sense gratification.

As I explain these matters I notice that the students are attending with a sympathetic interest I haven’t encountered for a long time; it piques my curiosity. Neither the cultural nor the generational differences between us seem to present barriers.

It is no wonder, I go on to say, that Śrīla Prabhupāda drew his first committed followers from the 60’s counter-culture. I summarize the familiar history: how through a series of seeming mischances Prabhupāda ended up in 1965 on the Lower East Side, then just starting to fill with the newly hatched “hippies,” “freaks,” and “heads,” many of whom found his storefront temple a congenial place of shelter; how Prabhupāda introduced Kṛṣṇa consciousness to the West Coast scene by chanting at a “Mantra Rock Dance” with the Grateful Dead at the Avalon Ballroom; how at his Haight-Ashbury temple the pre-dawn *kīrtanas* were packed with kids coming down from a night

of tripping on LSD; and every day his *prasādam* filled the bellies of hundreds of runaways from all over the country; how three couples he sent to preach in London connected quickly with the Beatles; and how the Hare Kṛṣṇa *mantra*, arranged by George Harrison and released on Apple, became the number-one song in England.

But, I point out to the students, it is ironic that although ISKCON burgeoned within the hothouse of the counterculture, those who became committed members had to utterly forsake their milieu's ethos of drugs, sex, and rock 'n' roll. They had dropped out from straight society into the counterculture and from the counterculture into ISKCON—this double dropping out giving a message of the cultural distance they had to travel to arrive at last at Kṛṣṇa consciousness.

What was the attraction? I speak from my own experience: Śrīla Prabhupāda made self-realization clearly understandable and convinced us that it was practically possible. None of us was interested in “converting” to “a religion” or “becoming a Hindu.” Rather, we became confident that self-realization is the intrinsic purpose of human life, and consequently we resolved to reject whatever baffled that purpose and to accept whatever furthered it.

What is self-realization? Something like “self-realization” is needed only if we do not, in fact, know ourselves, if we are mistaken about our identity. In my academic studies I had already encountered the first proposition of self-realization, *aham brahmāsmi*, “I am Brahman, spirit.” But no professor ever noted what Śrīla Prabhupāda pointed out: The corollary is “I am not this body.”

Śrīla Prabhupāda explained that we have taken up erroneous identities; nature has assembled for us a false self, the material body-mind complex, and we have identified ourselves with this alien entity, we have sub-merged our being into it. As a result, we lose the ability to experience ourselves as the spiritual entities we are—eternal, full of consciousness and bliss. Instead, we experience ourselves as material products, thrall to birth, old age, disease, and death.

As I speak, my sense of the class's receptive attention grows even stronger. During my recap of the history of the 60's, I could see that these events held some special significance for the students, though they were then yet to be born. It takes me a minute to understand: I had been talking about their own parents' youth. The students are children of “the children of the 60's,” and these deeds are already part of the epic or legendary past. That may explain, in part, their sympathy.

There was a time when a large number of American youth saw no future for themselves in their society, and they dropped out of it. Out of that number, some, a few, saw no future for themselves in the temporary material world and became devotees of Kṛṣṇa. In time, the counterculture vanished, merging back into mainstream America. ISKCON continued on, an alternative culture,

growing, spreading, adapting. And all during that period, mainstream Western culture became gradually more and more open to the convictions, values, and practices of ISKCON: vegetarianism is more and more widely accepted, for example, as are ecology and the sanctity of nature, and the rights of animals. Words like *guru*, *karma*, *avatara*, *ashram*, *mantra* are all English. Look them up in the dictionary. The times, as Bob Dylan promised, have changed; and with that a new generation comes of age.

No one should become a teacher or a parent, *Śrīmad-Bhāgavatam* says, who does not know how to save his charges from death. Human life is designed to solve the death problem, the disease problem, the old-age problem. But no one has told them, warned them. For now, enchanted by the spell of their own vitality, they are not overly troubled. Yet they too will soon come to wage in dead earnest their fatal and futile war on time. And the years will roar by like a great sucking wind, drawing the

• • •

*Nature has assembled for us
a false self, the material
body-mind complex, and we have
identified ourselves with this alien
entity. As a result, we lose the
ability to experience ourselves as
the spiritual entities we are.*

• • •

grace and vigor from their limbs. And finally there will be a tattered army of scarecrows, flapping in the wind, until they topple with a clatter into the dust.

In a memorable passage, Śrīla Prabhupāda refers to modern universities as “slaughterhouses of the young.” Their “education” is fatal because it aims only at the satisfaction of the material mind and senses. And the result is death, for death is an illusion we impose upon ourselves by our desires to enjoy in this world.

The pleasures produced by the conjunction of the senses with their objects, Kṛṣṇa says in *Bhāgavad-gītā*, are in fact the source of all suffering. The reason for this is that enjoying the senses compels us to fall under the illusion that we are our bodies. Sense gratification drugs us, as it were, into a state of false consciousness. As a result, whatever befalls this body we now accept as happening to ourselves. Yet we are eternally safe and well, beyond all harm. We are like a dreamer who, although secure in his own bed, accepts a dream body as himself

and, shrieking and struggling, undergoes the terrors of a nightmare. Human beings are meant to wake up and end this repeated traumatic nightmare of temporary existence.

I explain to the class how Śrīla Prabhupāda made that possibility vividly real, how he guided us with care into the systematic practices of devotional service, and how as a result we experienced our consciousness change. We could monitor the steps of spiritual advancement, measure the decrease of lust and greed and anger as a physician measures the decreasing heat and pus and pain of an abating infection.

Prabhupāda's transcendental knowledge is not only theoretical but also practical. It distinguishes the soul from mind and body not for the recreation of armchair speculators but for the formation of character and the transformation of consciousness. It does not merely teach us to accept in principle that we are eternal beings; it shows us the way to experience ourselves as eternal beings.

I describe some of our practices to the students and then lead them through the responsive chanting of Hare Kṛṣṇa. I call for questions; dozens of hands shoot up. Breaking the trend of the last decade, the questions focus on the philosophy of Kṛṣṇa consciousness. After half an hour of discussion the period ends, but a group stays on, munching *prasādam* cookies, questioning and questioning. When we break up we plan to continue the discussion in a few days, when they come to the temple for the Sunday feast.

After two hours of standing and talking my feet hurt, my back aches, and my neck is stiff—earnest of a headache to come. My body feels its age, but I feel refreshed, rejuvenated, at ease. As we make our way through the halls, afternoon light slants through sheets of smoky glass upon the crowded congregations of the young. I do not envy them. I realize I am at ease now with growing old;

I feel grateful for the wisdom of bodily decrepitude. We can hold on to nothing in this world, and the pain comes from thinking we can, from grasping.

So much has vanished: As we cut through the courtyard bounded by the faceted towers of the classroom buildings, the image comes to mind of that other classroom building that stood on this same site twenty-five years ago, with its long dusky halls, tall ceiling, and high narrow windows set deep in fortress-grade stone block. Something Hall—I've forgotten its name. In it flowed and ebbed the cohorts of the young, and now it is itself demolished and replaced; so generations and worlds go by. In a vanished room in that vanished building, amid the hissing and thumping of ancient radiators, I first read the poetry of Yeats. He sang what he had heard about the soul from Plato and Plotinus:

*sick with desire
And fastened to a dying animal
It knows not what it is . . .*

I sat up, nerves tingling. I had heard the truth. And so a drop of the ancient wisdom of the human race had seeped down to me, conveyed by a poet who in the end didn't know what to do with it. Twenty-five years later I return, and everything is utterly transformed: but now, by the grace of Śrīla Prabhupāda, I know what to do. And I teach them what Śrīla Prabhupāda taught me, and those who hear will teach others, and in this way the unperishing transmission of timeless knowledge shall redeem all dying generations, while world after world wears by.

Ravindra Svarūpa Dāsa, ISKCON's Governing Body Commissioner for the mid-Atlantic region of the United States, lives at the Philadelphia temple, where he joined ISKCON in 1971. He holds a Ph.D. in religion from Temple University.



SCIENCE: THE VEDIC VIEW

Life: Real and Artificial

by Sadāpūta Dāsa

IN SANTA FE, NEW MEXICO, a group of scientists, mainly from the Los Alamos National Laboratories, recently held a conference on "Artificial Life." The theme of the conference, which I attended, was that the essence of life lies not in biological substance but in patterned organization.

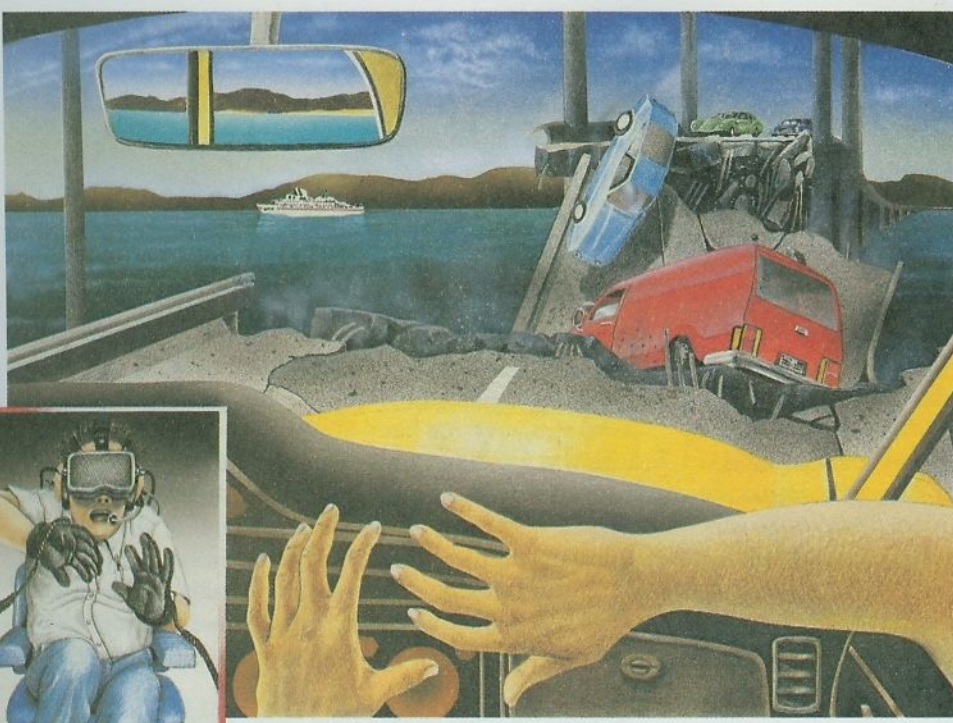
If this idea is valid, the thinking goes, life forms should be able to set themselves up through many different types of material stuff. In particular, life should be able to exist as a pattern of electronic activity in a computer.

The conference organizers, casually dressed, long-

haired men in their thirties and early forties, say that artificial, computer-based life forms are developing even now—and may evolve to dominate the earth.

According to this view, the evolutionary role of man is to give birth to silicon-based life patterns that will eventually look back on him as a primitive ancestor. The conference sponsors counseled a broad-minded attitude toward such evolutionary progress: we should transcend parochial anthropocentrism and welcome advanced life in whatever form it may emerge.

But some attending scientists doubted whether a pro-



When a conscious being is projected into a simulated world, simulated death can result in real suffering.

a computer. According to this idea, life is already a computer simulation running on the “programmable matter” of the universe itself.

Now, if life is but a computer simulation, a series of computational states, then life too must be essentially unreal. Words such as “flower,” “dog,” and “human” are simply names, symbols we attach to pat-

terns of matter. This, in fact, is the Vedic understanding not of life but of the material body. In the eleventh canto of *Śrīmad-Bhāgavatam*, Kṛṣṇa says to Uddhava that the gross and subtle forms of material bodies have no existence of their own; they are only temporary patterns manifested by the eternally existing reality, the Absolute Truth.

gram running on a computer could properly be thought of as alive. Philosopher Elliott Sober argued that when engineers make a computer simulation of a bridge, no one would think of it as a real bridge: the simulation merely shows a picture in which computations tell us something about bridges. In the same way, when a computer simulates an organism, we see a picture in which computations tell us something about life—we’re not seeing life itself.

Tommaso Toffoli, a computer scientist from Massachusetts Institute of Technology, responded to this argument. Suppose, he said, that simulated people were driving in simulated cars on a simulated bridge. If the bridge were to collapse, the people would fall to their simulated deaths.

Kṛṣṇa illustrates this idea with an example: “Gold exists before it is made into gold products, and the gold remains when the products have been destroyed. The gold alone is the reality while used under various names. Similarly, I alone exist before the universe is created and after it is destroyed, and I alone exist while it is maintained. . . .

The patterns in a faithful simulation match the patterns found in reality: the simulated people cross the simulated bridge just as real people cross a real bridge. And since these patterns, Dr. Toffoli proposed, are the essence of what is happening, we can think of the simulation the same way we think of the original.

“That which did not exist in the past and will not exist in the future has no existence of its own while it lasts. . . . Whatever is created and revealed by something else is ultimately only that other thing.” (*Bhāgavatam* 11.28.19, 21)

In principle, then, if a real material scene can exhibit life, so can a simulation.

So we can look at the temporary forms of the material universe as patterns in Kṛṣṇa’s energy to which various names have been assigned. In essence these patterns in Kṛṣṇa’s material energy (*bahirāṅga-śakti*) are the same as the patterns of electrons that form and disappear in the circuitry of a computer during a simulation. So we can view the material universe as the ultimate computer simulation, and Kṛṣṇa as the ultimate simulator.

In practice, of course, present computers, operating with a single processor, are weak at matching the patterns of reality.

But seeing the material body as a succession of flickering patterns doesn’t mean we should view life the same way. Kṛṣṇa says in *Bhagavad-gītā* (2.20) that the soul, the individual conscious self, eternally exists: “For the soul there is never birth or death. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing, and primeval. He is

But Toffoli suggested that the powerful computers of the future will consist of crystallike arrays of many thousands of microminiature processors, nearly atomic in size, all computing at once. Toffoli described such computers as “programmable matter.”

Indeed (though Toffoli didn’t say so), we might regard matter itself, with its interacting atomic subunits, as such

not slain when the body is slain.”

Tommaso Toffoli’s simulated people on the simulated bridge lack one main element: consciousness. A series of computations might simulate the changes a person’s body undergoes, including those in the brain. But why should patterns of electric current generate the conscious experience of these changes?

We may easily imagine that the patterns of current making up a machine’s computations may flow without conscious awareness. This suggests that if consciousness of the results of these computations exists in the computer, this must be due to some element that our understanding of computers has not yet taken into account.

Here’s how some might reply: It may be hard to understand how patterns of computer states could generate consciousness, but we already know that similar patterns generate consciousness in human brains. So why can’t this take place in a computer?

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If it is possible to link human consciousness with an unreal, virtual body in a simulated world, why shouldn’t it be possible to link spiritual consciousness with similarly unreal bodies in the “real” material world?

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The answer is that we don’t know in any scientific sense that patterns of brain states do generate consciousness. Resolving how such patterns might do this in brains would be just as hard as figuring out how they might do it in computers.

Bhagavad-gītā provides a simple solution by postulating that consciousness in the material body is due to the presence of an entity fundamentally different from matter. Given the difficulties philosophers and scientists have run into in trying to understand consciousness as patterns of material elements, they should think about this solution.

If we tentatively adopt this solution, then we may ask: How would the nonmaterial conscious entity be linked to the material body? We can understand how this link might work by returning to Toffoli’s story of the simulated bridge.

How could we introduce consciousness into the simulation? One way would be to make a “real-time” simula-

tion, one in which the simulated events take place at the same pace as corresponding events in the real world. (One would simply need a fast enough computer.) Then one could put consciousness into the simulation by electronically linking the senses of real, conscious people with the simulated senses of the simulated people. The intentions of the conscious people would move the bodies of the people in the simulated world, and the conscious people would have the experiences the simulated people would have.

Far-fetched? Some people in computer science are already working on it. VPL Research in California is experimenting with “virtual realities” in which a person’s eyes, ears, and one hand are hooked up electronically with virtual eyes and ears and a virtual hand in a simulated world. The person looks through “eyephones,” small TV screens placed directly in front of his eyes, and sees as though in the simulated world.

A “data glove” electronically senses his hand movements, and another device the movements of his head; the resulting data control the movements of his simulated hand and head.

Thus the person experiences the simulated world through a simulated body, moves about in that body, and handles simulated objects in that world.

If it is possible to link human consciousness with an unreal, virtual body in a simulated world, why shouldn’t it be possible to link spiritual consciousness with similarly unreal bodies in the “real” material world?

The Vedic philosophy known as Sāṅkhya describes the workings of such a communications link. The third canto of *Śrīmad-Bhāgavatam* describes Kṛṣṇa’s material energy as including an element called “false ego,” or *ahaṅkāra*, which serves as the interface between the nonmaterial soul and the material energy. This false ego serves like the eyephones and data gloves that link a human being with a computer running a virtual-reality program.

Both the material body as understood in Vedic literature and the simulated body in a computer-generated world are merely temporary patterns in an underlying substrate. But the conscious self—the real essence of the living being—has a substantial reality outside the realm of transient patterns.

In the computer-generated reality this conscious self is a human being not part of the computer system, and in the Vedic philosophy this self is a transcendental entity distinct from matter.

One lesson we can learn from the thoughts and experiments of computer scientists is that such a relationship between the self and the material world is possible. And it just might be our actual situation.

Sadāpūta Dāsa (Richard L. Thompson) earned his Ph.D. in mathematics from Cornell University. A frequent contributor to technical journals, he is the author of several books, of which the most recent is Vedic Cosmography and Astronomy. You may write to him c/o BTG in San Diego.



EVERY TOWN & VILLAGE

The worldwide activities of the International Society for Krishna Consciousness (ISKCON)

WORLD NEWS

India **Calcutta's Food for Life program distributes prasādam**—spiritual food—to a thousand people a day. Local ISKCON life members sponsor the program.



Food for Life in Calcutta

Twenty cows will enjoy lifetime safety in a *gośālā* (cow-protection center) ISKCON plans for the Rajpur area of Calcutta. A generous devotee donated two acres of land for the *gośālā*.

ISKCON has acquired Bhakti-kuti, the house in Jagannātha Purī where the great teacher Śrīla Bhaktivinoda Ṭhākura spent his last three years on earth. ISKCON has a renewable 99-year lease. If you'd like to help renovate this holy site, write Jayapatāka Swami at ISKCON Māyāpur.

Devotees are refining their knowledge and skills at courses run by ISKCON's Vaiṣṇava Institute for Higher Education. Twice yearly in Māyāpur and Vṛndāvana, the Institute holds one-month courses in scripture and culture. The next session starts in mid-January. For more information, write: VIHE, P.O. Box 90854, San Diego, CA 92109, USA, or call Janārdana Dāsa, (619) 284-4827.

ISKCON devotees will dedicate ISKCON's Kṛṣṇa-Balarāma temple in Bhubaneswar, the capital of Orissa,

on January 28. A guesthouse, part of the project, is still left to finish.

North America **The Bhaktivedanta Archives is transferring** audio recordings of Śrīla Prabhupāda onto digital audiotape. So far, two hundred of the fifteen hundred hours of recordings have been transferred. The digital tapes are for archival preservation. For distribution, the Archives has begun making recordings on compact disks.

ISKCON Miami has moved to a new location, in lively Coconut Grove.

America's first Vedic college has won accreditation. Run by the Institute of Gaudiya Vaishnavism, a Kṛṣṇa conscious organization, the Florida Vedic College has been approved by the Florida State Board of Independent Colleges and Universities. To write for a catalog, see page 60, under "Education."

United Kingdom **Bhaktivedanta Manor will be off limits** for public worship after 1992, according to a decision by Chris Patten, the Secretary of State for the Environment. The decision came after neighbors of the Manor, north of London, complained that pilgrims visiting for Hindu festivals disturbed the peaceful enjoyment of their village. England's Indian community is outraged. "We'd rather lose our blood than lose the Manor as our temple," said a congregation member. The community has formed the Hare Krishna Temple Defence Movement, with branches in many areas. They are campaigning for the right to worship at the Manor until an alternative temple has been established. The shrine at Bhaktivedanta Manor is considered the most important Hindu shrine in the U.K.

Her Majesty's Government has promised to help ISKCON find a new temple site for worshipers who will be barred



Bhaktivedanta Manor

from Bhakti-vedanta Manor. "But we want the government to work actively with us," says Akhaṇḍadhī Dāsa, president of the Manor. "They're just going to sit

Bhāgavatam is now in print. Latest printing of Polish *Bhagavad-gītā*: 100,000 copies.

Soviet Union

The Soviet Union now has more than one hundred

ISKCON centers, large and small. In thirty-three centers, Gaura-Nitāi Deities preside. These Deities are among fifty sets donated to the Soviet devotees last April by Rādhāpāda Dāsa (Śrī Mahadeo Lal Tulsian), a devotee businessman in Calcutta.

Attendees at the latest Moscow Book Fair purchased 260,000 Kṛṣṇa conscious hardbound books in three days. The books were all in Russian. "We can't print books fast enough to supply all the bookshop orders," says Brahma Muhūrta Dāsa, who oversees the printing. In 1990, the Bhaktivedanta Book Trust printed more than one million hardbound Russian books. By now, they've all been distributed.

Among other printings: 10,000 *Bhagavad-gītās* in Lithuanian, 50,000 in Latvian, and 100,000 each in Ukrainian and Georgian.

Western Europe

Thirty thousand tourists visited ISKCON's Rādhā

Deśa temple in Belgium this summer. Historical interest and Kṛṣṇa curiosity draw tourists to the temple, a chateau in the village of Septon, a hundred kilometers from Brussels.

The Dutch government is helping ISKCON's Food for Life distribute *prasādam* in Amsterdam. The government supplies butter, grains, and vegetables for the program.

Eastern Europe

A touring party of fifteen devotees has been playing

to packed houses in Yugoslavia, Hungary, Romania, Bulgaria, Poland, and Czechoslovakia.

The party offers Hare Kṛṣṇa chanting, a cultural program, and refreshments of Kṛṣṇa *prasādam*. Especially attractive: Kṛṣṇa conscious books in the local language.

In Budapest, 800 people crowded into a hall built for 400. In Prague, 1,200 people came; in Belgrade and other Yugoslavian cities, 2,000 people; and in Bucharest, 3,500 people for two consecutive nights.

The devotees in Yugoslavia say their temples cannot accommodate all the people who want to join; the devotees encourage them to practice Kṛṣṇa consciousness at home.

Devotees in Budapest have acquired a new temple building downtown. They bought the building with money they earned selling books.

Large runs of Śrīla Prabhupāda's books have been rolling off the presses in Hungarian, Bulgarian, Czech, Serbo-Croatian, and Polish. In Serbo-Croatian, the language of Yugoslavia, all of Śrīla Prabhupāda's

Africa

Devotees in Durban plan to start the second phase in building their temple

complex. Joining the already completed temple will be a guesthouse, children's school, meeting hall, restaurant,



Hare Kṛṣṇa temple in Durban, South Africa

bhakti-yoga academy, memorial to Śrīla Prabhupāda, and kitchen for public distribution of food.

The devotees in Mauritius are finishing their temple on the six-acre farm in

northeastern Mauritius. They are building a second temple, in the center of Mauritius, on another six acres. Mauritius, home for many Hindus, lies in the Indian Ocean east of Madagascar, off the southern African coast.

Latin America

ISKCON Guyana has acquired twenty acres of

land from the Guyanese government for use as a Kṛṣṇa conscious rural community.

Donations have provided an ISKCON temple, *āśrama*, and *gurukula* (children's school) in southern Trinidad. A gen-

erous Hindu donated the land—one acre—and devotees arranged the construction, mostly with donated materials.

The Supreme Court of Bolivia has ruled that ISKCON, banned in Bolivia for two years, is entitled to be legal.

Our newly started “news burst” format for these pages allows us to give you a panorama of what’s going on with Kṛṣṇa

consciousness in different parts of the world.

For more detailed news, ISKCON puts out a monthly newspaper, ISKCON World Review. To subscribe, see page 58.

How do we find out what’s going on? Mainly from devotees. So, devotees, when you have some news worth sharing, please send it on. It’s enlivening for us to hear news from all over the Kṛṣṇa consciousness movement. Let’s keep enlivening one another.

MĀYĀPUR-VRNDĀVANA NEWS

The two most important places of pilgrimage for Hare Kṛṣṇa devotees are Vṛndāvana (90 miles south of New Delhi) and Māyāpur (90 miles north of Calcutta). In both places ISKCON has important projects. In every issue of Back to Godhead we’ll bring you news of what’s going on.

Māyāpur

Śrīla Prabhupāda’s Samādhi

The *samādhi* (memorial) for Śrīla Prabhupāda stands structurally complete. Now it needs finishing, inside and out.

Outside, the dome is now covered in polished marble. Matsya Avatāra Dāsa, a professional designer, has finished the design for the interior.

The memorial will be finished in three to five years.

“We’re not going to slow it down, and we’re not going to rush it,” says Nareśvara Dāsa, chairman of the committee managing the construction fund. “We just want to do it nicely.”

Gurukula

“The Māyāpur *gurukula* is full,” says headmaster Bhakti Vidyā Pūrṇa Swami. “We can’t accept any more kids until we get more *āśrama* teachers.” During last year’s annual festival, twenty Western children joined the Māyāpur *gurukula*. Sixty children were already there.

About half the children are Indian, the other half Western.

The *gurukula* village—a secluded palm-shaded cluster of traditional Bengali dwellings—has received about three new acres of land, for three more *āśramas*.



Gurukula village, Māyāpur

brick building with about one thousand books in Sanskrit, Bengali, Tamil, and English. The books are on the second floor, out of reach of the seasonal Māyāpur floods.

New Press

A new German letterpress is rolling in Māyāpur, printing Bengali books. Most of the text for Śrīla Prabhupāda’s books in Bengali is printed in Māyāpur.

Other News

About 100 acres are under cultivation for grains, vegetables, and flowers. This takes care of most of the needs of ISKCON Māyāpur. Māyāpur’s cows give more than enough milk for the devotees and Deities and enough ghee (clarified butter) for the Deities.

Vṛndāvana

More Places to Stay

More housing will soon be available for ISKCON devotees and life members who wish to stay in Vṛndāvana. The Māyāpur-Vṛndāvana Trust is designing apartments to build on 13,000 square feet of land behind ISKCON’s Krishna-Balaram temple. The Trust, established by Śrīla Prabhupāda, recently purchased the land.

Construction of the apartments should begin this year, says Advaita Ācārya Dāsa, secretary of the Trust.

For more information, contact Advaita Ācārya Dāsa, c/o ISKCON San Diego, or Toṣaṇa Kṛṣṇa Dāsa, c/o ISKCON Vṛndāvana.

Samādhi

For Śrīla Prabhupāda’s *samādhi*, where his body is buried, construction is going slow. “It’s not only slow, it’s aggravating,” says Toṣaṇa Kṛṣṇa Dāsa, who is in charge of the project.

The slowness is due to difficulty in getting marble, with which the *samādhi* is clad. The project has used eighty truckloads so far; fifteen more are left to go. To prepare a truckload of marble takes two months. “We do it because it’s the right material, and it’s getting done, but it’s slow

New Library

Also on the new *gurukula* land is a new library, a two-story

and painstaking,” Toṣaṇa Kṛṣṇa says.

In Makranna, Rajasthan, where the marble comes from, competition is fierce. “When any good piece of marble comes out of the ground, there’s twenty people waiting for it. Everybody wants marble.”

And recently Makranna was practically shut down by communal riots.

“It’s difficult,” says Toṣaṇa Kṛṣṇa, “but the work does get done. We’re just going to persevere.”

On a brighter note, the eight bronze bas-reliefs sculptured for the upper level of the *samādhi* have come out “fabulous,” Toṣaṇa Kṛṣṇa says. The reliefs, each about nine feet square, are still to be put into place.

New Thrones

The Kṛṣṇa-Balarāma Deities now stand on teakwood thrones, donated by Rāma Dāsa Adhikāri (Śrī Bhupendra Patel), of Mombasa, Kenya. Rāma Dāsa has also arranged a silver swing for the Deities. New thrones for the other

Deities in the temple are on the way, donated by Śrī B.P. Patel, another devotee from Mombasa.

Gurukula

Following the example set in Māyāpur, the *gurukula* in Vṛndāvana has set up a *gurukula* village on land near the ISKCON *gosaḷā*.

Plenty of Prasādam

Profuse distribution of *prasādam*, food offered to the Deity, is becoming a regular feature at ISKCON’s Krishna-Balarām temple. All guests who visit in the morning receive a big leaf-cup of *halavā*. For guests in the afternoon it’s a leaf-cup of sweet rice. (In India, disposable cups are made not of styrofoam but of leaves—abundant, cheap, and ecologically perfect.) On special occasions, guests are invited for a full feast.

The Vṛndāvana temple has recently been donated a van for collecting grains and distributing *prasādam*.

PADAYĀTRĀ NEWS

Walking down the road, chanting Hare Kṛṣṇa, going from village to village, town to town. This is Padayātrā, “a foot journey,” ISKCON’s walking pilgrimage.

Lokanāth Swami, 41, leads a party of some 30 devotees, Indian and foreign. It’s pure and simple. In the morning they walk, and by afternoon they reach a new town or village they’ve selected for their stay. In the evening they hold a festival for the local people, with chanting, a short talk, and a Kṛṣṇa conscious film. Then the next morning they’re on the road again.

Last August the Padayātrā devotees completed six years on the road. Apart from Punjab, they’ve touched every Indian state south of the Himalayas and west of Bangladesh.

In March last year they left Māyāpur, West Bengal, and headed south. By November they

reached Tirupati, in Andhra Pradesh.

Moving further, by now they’re in the Thanjavur district of Tamil Nadu, on India’s southeastern coast.

“The purpose,” says Lokanāth Swami, “is to spread Kṛṣṇa consciousness and experience Indian culture.”

Padayātrā America

Lokanāth Swami has also started devotees walking in other countries. Last June devotees started a 1,500-mile

walk from Boston to Miami. The walk began at Boston’s Commonwealth Pier, where Śrīla Prabhupāda first landed in America. By now it will have reached northern Florida.

Trans Europe

Padayātrā began its trans-Europe walk in Ireland last summer. “It was a trial run,” says Lokanāth Swami. “Or, rather, a trial walk.” The walk will resume this May in Glasgow, Scotland, and continue into England. After England the planned route goes through Holland, Belgium, France, Spain, Portugal, Italy, Hungary, Czechoslovakia, Poland, and the Soviet Union as far as Moscow.

Padayātrā New Zealand

Padayātrā New Zealand will visit forty towns on the country’s south island in January and February.

For more information about Padayātrā, write to:

International Padayātrā

M-119 Greater Kailash 1, New Delhi 100 048, India
(Phone: 641-2349 or 641-2058)

Padayātrā America

10310 Oaklyn Drive, Potomac, MD 20854, USA
(Phone: 301-983-0274)

Padayātrā Europe

10 Soho Street, London W1, England
(Phone: 017-437-3662)

Padayatra New Zealand

Contact ISKCON Auckland.



Padayātrā India

The \$5 Million “Brainwashing” Case

ISKCON takes it to the U.S. Supreme Court

...

by Umāpati Swami and Jayādvaīta Swami

What happened?

ROBIN GEORGE ran away from home in 1974 to be a devotee. She lived in ISKCON temples for a year and asked the devotees not to tell her parents where she was. But Robin was only fifteen, and legal pressure forced ISKCON to send her home.

Two years later, Robin and her mother, Marcia, sued ISKCON. The devotees, they charged, had brainwashed Robin into running away. Not only that, they said, but the devotees had hid her from her parents, inflicting emotional distress on Marcia and causing the death of Robin's father, Jim.

(Jim, a longtime heart patient, had been through two heart attacks before Robin had met the devotees. He died four months after her return home.)

The jury tore into ISKCON with a \$32 million judgment—one of the largest damage awards in American history. The judge reduced it to \$9 million.

ISKCON appealed. But to do so it

had to post a \$9 million bond. Not having \$9 million, ISKCON's only choice was to put six temples into the hands of a court-appointed receiver. They would be sold, if need be, to pay the judgment. The primary target: ISKCON's Western world headquarters, in Los Angeles.

In 1989, the Fourth District Court of Appeal in San Diego threw out the brainwashing charges. Robin, they said, had joined ISKCON of her own free will, under no threat or force of any kind.

The appeal court, however, left intact an award to Marcia of \$2.9 million (it now comes, with interest, to \$5 million). Most of this was punitive damages—punishment for “intentional infliction of emotional distress.”

But the charge of false imprisonment through brainwashing had been thrown out. And that charge, the Georges' lawyer had told the jury, was “the whole nut of this case.”

“It seems to me,” he had said, “that if there was no false imprisonment the rest of this stuff is a lot of hogwash,

because that means that Robin decided to run away from home and torment her parents and it's all her fault anyway. It just wouldn't be fair to find against the defendants in those circumstances.”

ISKCON appealed to the California Supreme Court. The court refused to hear the case. The next step: an appeal to the United States Supreme Court.

ISKCON appealed to the court to have the remaining charges reduced or thrown out. The Georges appealed to have the brainwashing charges reinstated.

Meanwhile, the Georges had petitioned the original trial court to order the sale of ISKCON's properties. And on March 16, 1990, Judge James A. Jackman, who had presided over the original trial, ordered the sale to begin. Though he surely knew that the case lay before the Supreme Court, Judge Jackman wrote in his order, “Judgment in this matter is now final.”

But the Supreme Court stepped in. At a special meeting, the justices voted 9-0 to overrule Judge Jackman and

Where do things stand now?

THE SUPREME COURT agrees to hear only a few of the cases brought before it. Last spring 212 cases came before the court, and 200 were turned away.

ISKCON's case is still pending: The justices have neither agreed to hear it nor turned it down.

But the court has agreed to hear Pacific Mutual Insurance Company vs. Haslip, a civil case that, like ISKCON's case, revolves around punitive damages. Observers say the court will probably use the case to set a standard for punitive damages—awards made not to compensate for injury but only to punish.

In America, multimillion-dollar punitive awards have become

commonplace, and many would say they've gotten out of hand. "In California," reports *The Wall Street Journal*, "one tenth of jury verdicts now result in punitive damages." Last year's average award: three million dollars.

Punitive damages, as well as damages for "emotional distress," take on a special significance in lawsuits against religions, where they may become tools for persecution.

That the Supreme Court has put off its decision on ISKCON vs. George most likely means that the court first wants to set guidelines for punitive damages through Haslip. The court might then address the issues of religious freedom raised by ISKCON's appeal.

When the court turns to ISKCON's case, it may reduce or annul the award or send the case back down to the lower courts with clarifying instructions.

Or the court may simply refuse to hear the case. The ISKCON temples would then face the auction block.

The justices will most likely rule on Haslip this January or February and then announce their decision on ISKCON's appeal. Till then, ISKCON is continuing the fight to save its temples.

For further information, or to offer your help, write to the ISKCON North American Action Committee, 1030 Grand Avenue, San Diego, CA 92109.

the sale on hold pending their decision on whether to hear the case.

On May 10, the Supreme Court rejected the Georges' appeal for reinstatement of the brainwashing charges. The court has not yet said whether it will hear ISKCON's appeal.

What are the issues?

"This may be the most important single religious liberty case ever filed in this Court," said the National Council of Churches (NCC). The NCC and thirty-four other religious and civil rights groups have filed briefs as amici curiae ("friends of the court"), urging the Supreme Court to hear ISKCON's case.*

ISKCON's appeal brings before the court the following issues:

Should the court allow damage suits

to be used as a tool for religious persecution?

Throughout history, unfamiliar religions have been greeted with hostility, often with persecution.

"Quakers were hung in colonial Massachusetts," the NCC reminded the court. "Baptists in Virginia were jailed for preaching without a license. . . . Congress dissolved the Mormon Church and confiscated all its property. . . . At various times . . . Catholics, Mormons, and Jehovah's Witnesses were the victims of mob violence."

And now the tort (damage) suit, said the NCC, is being used as an instrument of persecution: "Deprogramming attacked the unpopular religions retail, one convert at a time. The tort suit attacks them wholesale, millions of dollars at a time."

Especially targeted, said the NCC,

are high-demand religions, those that call not just for "one hour a week on the weekend" but for fundamental changes in one's way of life.

"This Court," the NCC continued, "first saw the tort suit as a weapon of destruction when public officials in Alabama sought to destroy the Southern Christian Leadership Conference with a series of defamation suits. [The Conference was the civil rights group of Dr. Martin Luther King.] Today, a movement of private citizens is using tort suits to destroy high-demand religions, and this Court must once again respond."

Is it right to make a religious body pay for an offense when the pleadings, arguments, testimony, and instructions to the jury mix within the offense both acts the Constitution protects and acts it doesn't?

*The NCC represents thirty-two national religious communions, who have forty-two million members. Joining with the Council in one brief were the Unitarian Universalist Association, the Mennonite Church, and ten other organizations.

A separate brief was filed by the National Association of Evangelicals. The members of the Association include fifty thousand churches from seventy-seven denominations. They stand for fifteen million people. Joining them in this brief were three other groups, including the Evangelical Lutheran Church in America, the nation's largest Lutheran and fourth largest Protestant body (eleven thousand congregations, with 5.3 million members).

A third brief was filed by the World Hindu Assembly of North America (Vishwa Hindu Parishad) and seventeen other Hindu organizations.

The Hare Kṛṣṇa devotees, admittedly, had no right to conceal Robin from her parents or mislead them about where Robin was.

But they did have a right to persuade her to become a devotee and teach her how to practice Kṛṣṇa consciousness.

Unfortunately, it's clear the devotees were made to defend themselves not just for what they might have done wrong but also—even mainly—for what they had a spiritual and constitutional right to do.

The devotees had distressed the Georges by persuading Robin of Kṛṣṇa consciousness. They had taught her to chant Hare Kṛṣṇa, read *Bhagavad-gītā*, and worship Kṛṣṇa—in short, they had taught her to be a devotee.

And *that*, more than anything, is what the devotees are being made to pay for.

But imparting spiritual teachings is something Americans have a right to do. That's what the first amendment is about.

The Georges tried to get around this by arguing that chanting was “mind control,” vegetarianism was “food deprivation,” Kṛṣṇa consciousness was “brainwashing.”

Days of testimony were dedicated to arguing that Kṛṣṇa consciousness was “a pernicious evil,” a “pious fraud.” It was “Dracula,” luring Robin “to her destruction.”

In short, this was a heresy trial, in which the jury was asked to declare Kṛṣṇa consciousness a “false religion” and condemn its spiritual practices as “brainwashing.”

“The jury’s apparent acceptance of the brainwashing evidence,” said the National Council of Churches, “fatally taints the verdict in this case.”

Is it right to hold church leaders liable for intentionally inflicting emotional distress when they acted on religious motives and there's no finding that they intended to harm anyone?

For “intentional infliction of emotional distress,” the jury hit the Hare Kṛṣṇa devotees for nearly \$17 million.

But in fact the Georges had not shown—or even been required to show—that Hare Kṛṣṇa devotees had *intended* to distress them.

The judge specifically told the jury they could make the devotees pay if the devotees had wanted to cause distress or even had *known* that distress would result from their conduct.

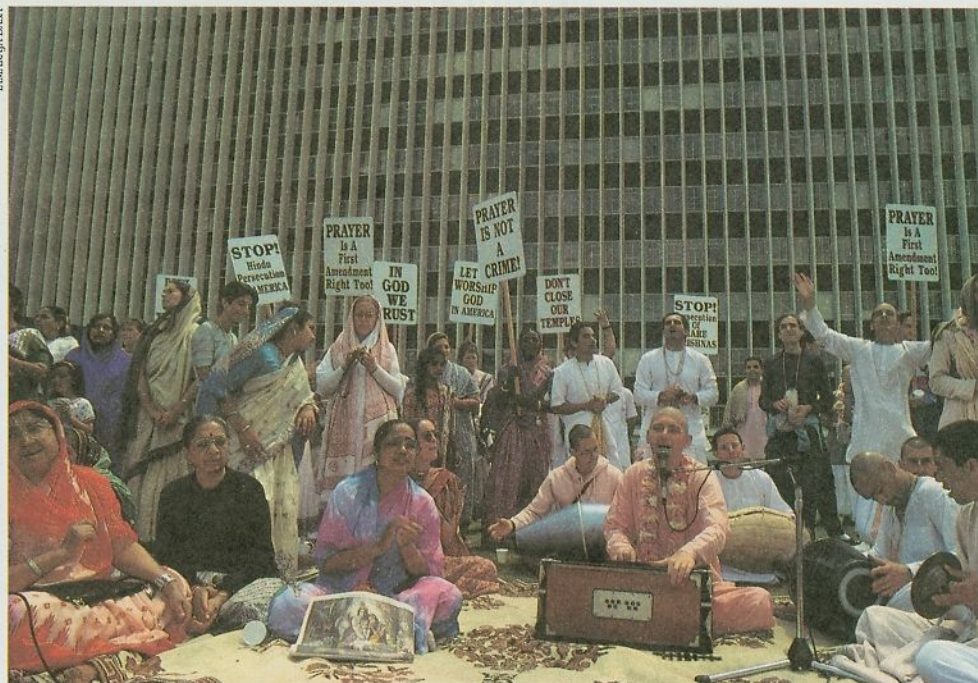
This, the court briefs said, is too much.

As the devotees appealed, “The

on these grounds, said the National Association of Evangelicals, would be to “severely erode” freedom of religion.

Is it right to impose punitive damages that will lead to seizure of church properties essential to the devotional life of people who have done nothing wrong?

Punitive damages are meant to punish, but to punish whom? If the Hare



In front of the Federal Building in Los Angeles

practice of an unfamiliar religion can be expected—“known”—to produce distress in those who are committed to other religious faiths.”

But this point should not serve as grounds for withholding constitutional protection.

“Religious teaching often inflicts emotional distress,” the NCC reminded the court. “A minister confronting a parishioner with his sins, a prophet calling a society to account, or a sermon on the risk of eternal damnation will foreseeably and sometimes intentionally inflict emotional distress. Emotional distress is often the prelude to religious conversion, and emotional distress among the convert’s friends and family is often an unavoidable consequence.”

To allow million-dollar judgments

Kṛṣṇa temples are seized and sold, the lash will fall on thousands of innocent devotees and worshipers who had nothing whatever to do with Robin George. They will lose their temples, their *āśramas*, their schools.

This, the devotees appeal, is a threat to the free exercise of religion.

And if punitive awards are to be imposed, must there not be clear and convincing evidence and clear instructions about how much the award should be?

How is a jury to know when someone has intentionally caused distress? The NCC asked the court to set standards. ISKCON had asked that the court require evidence that the devotees had

(please turn to page 52)

HARE KRṢṂA SOWETO

by Indradyumna Swami

photos by Indradyumna Swami and Dāmodara Dāsa



Kṛṣṇa's holy names are the after-dinner treat for devotees from Johannesburg and children (and their mothers) in Soweto.

RŪPA RAGHUNĀTHA DĀSA picked me up at the Johannesburg airport in his pickup truck, marked "Hare Krishna Food for Life." We swung out of the airport and headed straight for Soweto, the African ghetto ten kilometers away.

"The kids are hungry there," he said. "The main thing in their diet is mealie-meal, a cheap cornmeal preparation. Every day when they see our truck pull up with *prasādam* they literally run for their lives to get a share."

Rūpa knows the kids. He lives with them. After going into the ghetto for years to distribute *prasādam* and work with the people, last year he decided to open a center right in the heart of Soweto. He's the only white man there.

"I don't see them as black, and they don't see me as white," Rūpa said as we neared a town of shacks that spreads twenty miles.

"Just look down the road," he said.

As my eyes focused on the entrance to the shantytown, five hundred meters



away, I saw fifteen or twenty kids chanting the Hare Kṛṣṇa *mantra* and dancing, eager for our visit . . . and *prasādam*.

“Most kids here are into crime of one form or another by the time they’re ten,” Rūpa Raghunātha said. “But the Kṛṣṇa conscious ones stay out of trouble. They’ve got a kind of camaraderie. When a Zulu boy takes to Kṛṣṇa consciousness he right away gets his friends into it. The same for the boys from the Sotho and Pedi tribes from the north. Even when they’re from different tribes they get on together pretty well. . . . Close the window now.”

We drove past garbage dumps and



Soweto’s first Hare Kṛṣṇa devotees, Mahāprabhu Dāsa and his wife, Meli.

Their house was the first Hare Kṛṣṇa temple.

open sewage on the sides of the road. In a moment we came upon the wood and tin huts, smoke rising from coal fires inside. Children played in the streets, some naked, the rest in rags.

“Many parts of Soweto now have decent housing,” Rūpa said. “But conditions like this brought on the riots in ’76. I wasn’t here, but I heard it was pretty ugly. A lot of people were killed. People wanted a revolu-

Lining up along the road, children and adults fill their bowls with prasādam, Kṛṣṇa’s mercy.

tion. They wanted change.” (More recently, Soweto has become the home of the black leader Nelson Mandela.)

We pulled up near a building with a sign that read “Hare Krishna Temple Soweto.”

Within minutes, hundreds of people lined up behind the truck, their hands holding plastic bowls, tin cans, and even paper sacks, waiting for *prasādam*.

The devotees began scooping out liberal portions of *kicchari* from big plastic containers.

“After they’ve eaten, we all go chanting through the streets,” Rūpa said.

“All of us?”

“Yes, they all come, hundreds of them.”

Mahāprabhu and his wife, Meli, soon showed up. Both native Sowetins, they’d been the first to join Kṛṣṇa consciousness full time. Their small three-room house was the first temple.

As we dished out *prasādam*, more Hare Kṛṣṇa Sowetins arrived: Benny, Jonny, Duo, Happy, David, Siphon, all boys in their teens, their bright faces adorned with the white vertical

marks of Vaiṣṇava *tilaka*.

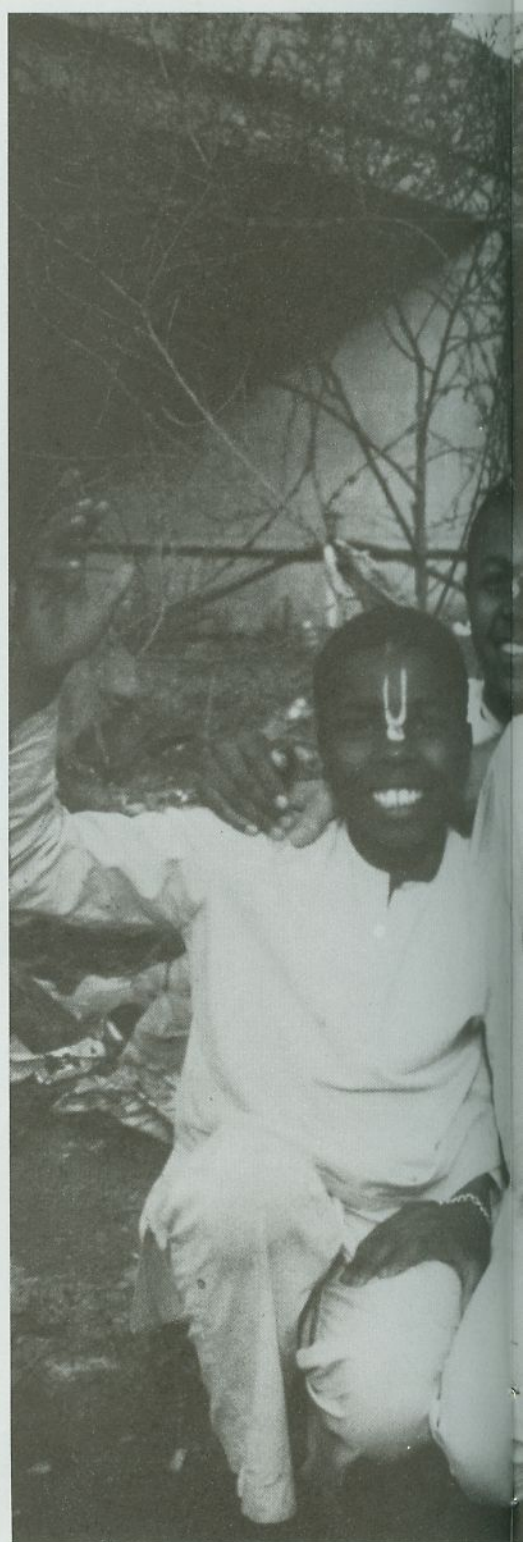
They were eager to tell of their experiences earlier that morning, when they’d gone out in a group to spread Kṛṣṇa consciousness.

“Mahārāja, we met one family and convinced them to chant Hare Kṛṣṇa. After a while all the neighbors came too. We’ve brought them along for *prasādam* and *kirtana*.”

Soon we were chanting and dancing through the streets of Soweto. As the crowd swelled and the holy name of Kṛṣṇa went out in all directions, I remembered a verse from the *Śrīmad-Bhāgavatam*:

*svasty astu viśvasya khalah prasādatām
dhyāyantu bhūtāni śivam mitho dhiyā
manāś ca bhadraṁ bhajatād adhokṣaje
āveśyatām no matir apy ahaitukī*

“May there be good fortune throughout the universe, and may all envious persons be pacified. May all living entities become calm by practicing *bhakti-yoga*, for by accepting devotional service they will think of each other’s welfare. Therefore let us all engage in the service of the supreme



Life is hard in Soweto’s shantytown. Kuntī Devī Dāsī hears about it from a local woman.



transcendence, Lord Kṛṣṇa, and always remain absorbed in thought of Him.”

Indradyumna Swami joined ISKCON in Detroit in 1971. He accepted sannyāsa, the renounced order of life, in 1979. Since then he has preached Kṛṣṇa consciousness in many parts of the world. ☸

Lord Caitanya predicted that Kṛṣṇa consciousness will spread to every town and village in the world. From issue to issue, Back to Godhead will bring you photographic reports of how it's spreading. We'll travel with Kṛṣṇa conscious preachers and visit places where Kṛṣṇa consciousness is alive and active. We'll take photographic

journeys to holy places and look into what devotees do to realize Kṛṣṇa's presence in their lives. Devotee photographers: We invite you to use your talent to show us Kṛṣṇa where we haven't seen Him before. Help make Back to Godhead a showpiece for Kṛṣṇa conscious photojournalism and sensitive, inspired photographic art.—J.S.

BALADEVA VIDYĀBHŪṢANA

The Gauḍīya Vedāntist

by Dayānanda Dāsa and Nandarāṇī Devī Dāsī

Illustrations by Rasapriyā Devī Dāsī



Baladeva Vidyābhūṣana

THEIR VOICES ROSE with the sun. It was early morning in an Indian village school. The boys sat in neat rows behind palm-leaf manuscripts, committing their lessons to memory. As they chanted their grammar rules, their rhetoric lessons, and their logic aphorisms, each boy chanted loud enough to hear himself over his neighbor, resulting in a blend of high-pitched voices.

This school, attended by Baladeva early in the eighteenth century, closely resembled village schools that had existed in India for thousands of years. The system had endured because it was

effective, producing brilliant and disciplined scholars, and Baladeva was among the best of them.

Before coming to school, Baladeva, the son of a merchant, had lived for several years near the Orissan town of Remuṇā. From there he had gone to study with the group of *paṇḍitas* at this school, situated idyllically on the bank of the Cilkahrāda River. The lush Orissan forests and fertile fields provided ample fruits, vegetables, and grains for a wholesome, varied diet. The boys studied hard, played hard, and grew lean, healthy, and discerning.

When Baladeva graduated from school, he did not want to return home to work in his father's shop. He wanted to be a scholar—not an ordinary scholar but a true *ācārya*, one who could teach divine wisdom. A *paṇḍita* had to master logic, philosophy, medicine, or cosmology, but an *ācārya* had to know the scriptures that impart the deepest wisdom. Baladeva decided to study philosophy and theology. He would become a Vedāntist, an authority on the ancient Vedic books of knowledge. He could not think of any greater way to benefit himself or others.

In search of a preceptor, Baladeva went on pilgrimage to the *tīrthas* (holy places), where he would meet monks

and scholars. In Mysore (now Karnā-taka), in southwestern India, he came upon a hermitage of holy men who were also called Tīrthas, followers of the saint and scholar Ānanda Tīrtha (A.D. 1197–1273), who was known formally as Madhva Ācārya. In the monastery, or *maṭha*, Baladeva studied *Vedānta* and mastered the arts of debate and rhetoric. These talents would serve him well in a challenge he would later face while still a young man.

The challenge Baladeva would meet is of critical importance to the history of Gauḍīya Vaiṣṇavism, the spiritual school to which the modern-day Kṛṣṇa consciousness movement belongs.

The Gauḍīyas in Vṛndāvana

By the time Baladeva was born, the Gauḍīya Vaiṣṇavas, or followers of Lord Caitanya Mahāprabhu, were well established in Vṛndāvana, the town in northern India where Lord Kṛṣṇa had enacted His childhood pastimes some five thousand years earlier. But life in that area was often insecure. For thousands of years the Vṛndāvana-Mathurā district had been periodically invaded and pillaged. Yet despite these calamities, Mathurā had thrived as a center of trade and culture. Every ancient reli-

At a traditional Vedic gurukula school, Baladeva is an eager student. His thirst for knowledge ultimately brings him to the teachings of Lord Caitanya.



gion of northern India considered Mathurā an important city.

In 1512 Lord Caitanya arrived in Mathurā. He found that the places where Kṛṣṇa had enjoyed pastimes were now obscured, so He spent two months locating and identifying them. Wanting to reconstruct Vṛndāvana and rededicate it to Kṛṣṇa, He sent Rūpa Gosvāmī and Sanātana Gosvāmī, two of His chief disciples, to the holy city.

Rūpa Gosvāmī and Sanātana Gosvāmī accomplished Lord Caitanya's mission in Vṛndāvana. Not only did they rebuild the sacred places of Kṛṣṇa's life, but they also wrote books that presented Lord Caitanya's

doctrine in a way suitable for both scholars and laymen. Śrīla Jīva Gosvāmī, their nephew and disciple, continued their work. He supervised the construction of magnificent temples for the worship of Kṛṣṇa, wrote exhaustive philosophical treatises on the philosophy of Kṛṣṇa consciousness, and distributed the religious manuscripts of the Vṛndāvana Gosvāmīs throughout the Vaiṣṇava world. Largely due to Jīva Gosvāmī's efforts, the Gauḍīya Vaiṣṇavas succeeded in establishing Vṛndāvana as the principal seat of Vaiṣṇavism in northern India.

Vṛndāvana had always been a holy pilgrimage site, but under Gauḍīya

patronage it flourished as a powerful religious center for 150 years. Gauḍīya *gurus* and temples held sway in Vṛndāvana, even at the time of Baladeva's arrival in the early eighteenth century.

Govinda Leaves Vṛndāvana

Unfortunately, the peaceful leadership of the Gauḍīyas could not last. In 1669 the Mogul ruler Aurangzeb decreed that Hindu temples and carved images, or Deities, should be destroyed. Deities, priests, and pilgrims were in danger, and faithful devotees of Kṛṣṇa stopped visiting Vṛndāvana. Many of those who had the courage to express

*On hearing of Aurangzeb's
plan to destroy the Govinda temple,
the priests secretly move the Deity
to Rādhā-kuṇḍa.*



their faith were beaten or killed.

Subsequently, the Vaiṣṇava priests appealed to the Hindu dynasties of Rajasthan for protection for themselves and their Deities. Protection was guaranteed, and gradually the Deities migrated east, to settle in Mewar and in Amber, the old Jaipur capital. But without Deities, *brāhmaṇas*, and pilgrims, Vṛndāvana-Mathurā lost much of its glory.

One of the principal Deities of Vṛndāvana was Govinda, a twenty-four-inch black marble image of Kṛṣṇa in His original aspect as a cowherd boy. Śrīla Rūpa Gosvāmī had found Him while excavating the holy places of Vṛndāvana. Later, warned that Aurangzeb's army would seek to demolish Govinda's splendid seven-story temple, the priests secretly moved the Deity to Rādhā-kuṇḍa, a sacred pond widely known as one of the holiest places in the Mathurā district.

After a year at Rādhā-kuṇḍa, the priests transferred their divine refugee to Kāman, a fortified city in the Mathurā district, where a suitable complex could be built for Govinda. For more than thirty years He and two other Deities, Gopinātha and Madana-mohana, remained in Kāman. But most pilgrims avoided the area because of danger from the ruling Moguls and a clan of local people called the Jats, who had risen up against the Moguls.

The Rājput kings of Amber found themselves at the pivot of the conflict between the Moguls and the Jat guerrillas. The kings allied themselves with the Moguls against the Jats but patronized the Vṛndāvana Deities, whom the Moguls wanted to destroy.

Rām Singh, the king of Amber, had ordered in 1671 that Govinda be transferred to Kāman, which was then under the jurisdiction of Amber and Jaipur

although it was in the Mathurā district. It is said that the transfer was meant to be temporary: the Deity would return to Vṛndāvana when the political turmoil subsided. But Govinda did not return to Vṛndāvana. After thirty-three years in Kāman, He made another trip, this time to Amber.

Rām Singh had died and been followed quickly to the next life by his son, Viṣṇu Singh. Now there sat on the throne of Amber a child-king, a precocious eleven-year-old named Jai Singh, who had been decorated in the Mogul court at Agra at the age of seven. Under the rule of Jai Singh, Govinda was transferred in 1707 to a village called Govindapura, just outside Amber.

The Rāmānandis' Challenge

Govinda's new home had little in common with the forest of Vṛndāvana, where He had lived so grandly. In Vṛndāvana, a Vaiṣṇava holy place, Govinda was the unchallenged Supreme Lord. His priest, who stood in the direct line of Rūpa Gosvāmī, the acknowledged leader of the Vaiṣṇavas in Vṛndāvana, had enjoyed unchallenged authority on questions about the philosophy and practice of *bhakti*, devotional service to Kṛṣṇa.

In Amber, however, not all the Vaiṣṇavas worshiped Kṛṣṇa. During the

reign of Pṛthvirāj Singh (1503–1527), a devotee of Lord Rāmacandra named Payahari Kṛṣṇadāsa had settled in Galta, a valley near the present-day city of Jaipur. Payahari was a grand-disciple of Rāmānanda, the fourteenth-century North Indian reformer of the South Indian Vaiṣṇava *sampradāya* (lineage) of Rāmānuja. Payahari worshiped Sitā-Rāma, not Rādhā-Kṛṣṇa.

Payahari had settled in a cave in the Galta valley. He had converted Queen Balan Bai to Rāmānandī Vaiṣṇavism, and she in turn had convinced her saintly husband, King Pṛthvirāj, to sponsor the establishment of a Rāmānandī monastery in Galta. Thereafter, Galta had become the northern headquarters for the Rāmānuja sect.

For six generations the Rāmānandī *mahāntas* (temple heads) had enjoyed a privileged position in the Amber kingdom. But Govinda's arrival in Amber and His popularity with the royal family challenged the Rāmānandī hegemony.

To Jai Singh the arrival of Govinda was especially significant. Despite the presence of many Hindu sects in his kingdom, despite his own royal obligations to maintain Vedic and Purāṇic ritual sacrifices, and despite the unchallengeable authority of the Rāmānandī priests, Jai Singh was ultimately a devotee of Govinda. The arrival of Govinda in his kingdom was a high

point in his personal spiritual quest.

The Rāmānandī priests soon realized that if Govinda became the favored Deity of the king, the Gauḍīya priests would assume religious authority in Amber. What would become of the Rāmānandīs' ascendancy?

The Rāmānandīs then approached Jai Singh with a complaint about the Gauḍīyas. They questioned the Gauḍīya lineage. In India, much is made of one's parentage. If one cannot prove natal legitimacy, one may be cast out as a bastard. The same social standard applies to religious organizations. If a religious group cannot prove its descent from one of the recognized traditions, it risks being dismissed as illegitimate.

Jai Singh wrote to the *mahānta* of the Gopinātha temple, Śyāmcaran Śarma, asking him to clarify the matter by explaining the lineage of the Gauḍīya devotees. Śyāmcaran replied with a letter in Sanskrit, quoting various scriptures and other authorities. He explained that the Gauḍīya lineage had begun with Lord Caitanya, who was the Supreme Godhead. After all, a spiritual lineage originating with God is unassailable.

Predictably, the Rāmānandīs were not satisfied. They said, "There are only four *sampradāyas*, not five. Scholars have ascertained this on the basis of the *Padma Purāṇa*."

It is here that our story brings us back to Baladeva.

The Nurturing of Baladeva

Before the Rāmānandīs had complained in Amber, young Baladeva, living in Mysore, had been instructed in the *Vedānta-sūtra* by the followers of the great Vedāntist Madhva Ācārya.

The word *vedānta* consists of two words: *veda* ("knowledge") and *anta* ("end"). So *Vedānta* is the culmination of Vedic knowledge. The *Vedas* are the oldest of the traditional Sanskrit writings compiled by Śrīla Vyāsadeva. Vyāsadeva later composed the *Vedānta-sūtra*, which contains in terse codes the essence of the *Upaniṣads* (the philosophical hymns of the *Vedas*). Because the *Vedānta-sūtra* is written in aphor-

isms, one needs a commentary to understand it. The oldest and most famous extant commentary is that of Śaṅkara Ācārya (A.D. 788–820).

Śaṅkara was a monist; he believed in the ultimate oneness of the *jīva* (living being) and God, and he interpreted the *Vedānta-sūtra* accordingly. After Śaṅkara, four learned Vaiṣṇavas stepped forward over the course of several hundred years to write *Vedānta-sūtra* commentaries. These Vaiṣṇavas wrote to establish the duality of the *jīva* and God and thus refute the monistic teaching of Śaṅkara.

These four Vaiṣṇava preceptors—Śrī Rāmānuja Ācārya, Śrī Nimbārka, Śrī Madhva Ācārya, and Śrī Viṣṇu-svāmī—established the four acknowledged Vaiṣṇava *sampradāyas*. Subsequent Vaiṣṇava religious leaders belonged to one of these *sampradāyas* and were thus considered legitimate. Rāmānanda claimed that his lineage originated with Rāmānuja.

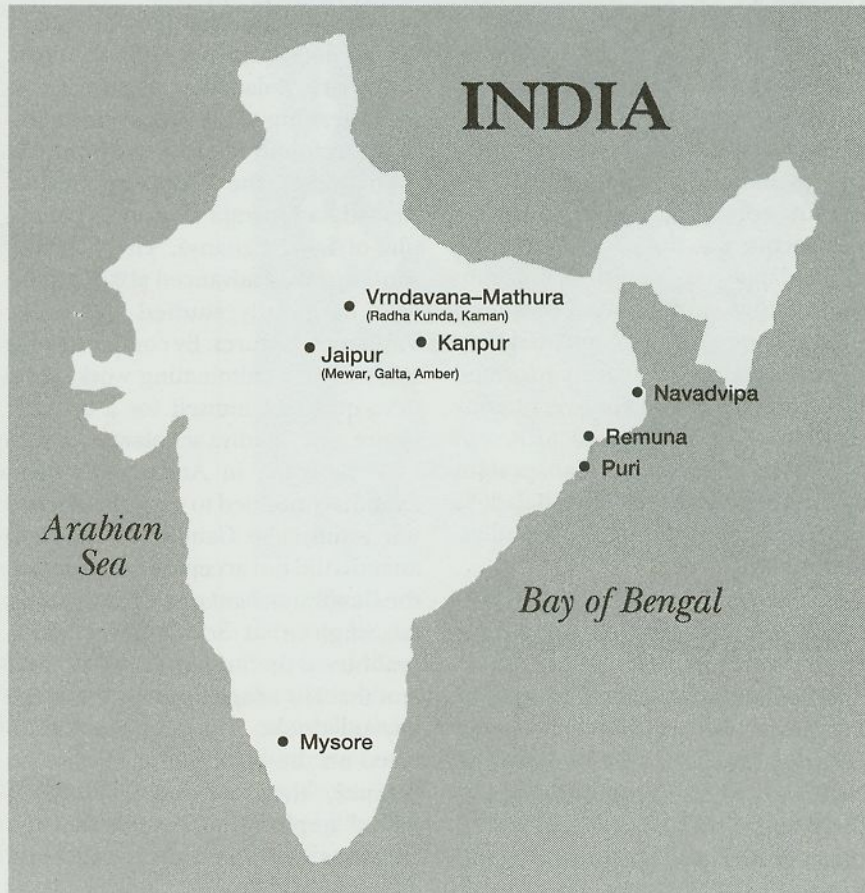
We recall again that Baladeva, in Mysore, had stayed in a *maṭha* of the Madhva-sampradāya and studied the

Vedānta-sūtra commentary of Madhva.

He had enjoyed his education, but he enjoyed even more the application of his learning. He was exhilarated by debates; no challenge was too great for him. And he was eager for the opportunity to enlighten others. Now, after becoming a skilled lecturer and debater, Baladeva left Mysore and went to Purī, in Orissa, where he again took up residence in a Madhva *maṭha*.

At Purī, Baladeva met Rādhādāmodara Dāsa, a *brāhmaṇa* from Kānyakubja (now Kanpur), in north central India. Rādhādāmodara was the grand-disciple of Rasikānanda, a seventeenth-century preacher who had established the Gauḍīya movement throughout Orissa. Rādhādāmodara, a scholar of Gauḍīya philosophy, explained to Baladeva the position of Lord Caitanya, supporting his points with quotations from *Mahābhārata* and *Śrīmad-Bhāgavatam*.

Rādhādāmodara said, "Śrī Kṛṣṇa Caitanya is the Supreme Godhead Himself. He came to flood the world with *Kṛṣṇa-prema*, love of Kṛṣṇa. Śrī



*Baladeva's appetite had been whetted by reading Jīva Gosvāmī's
Bhāgavata-sandarbha in Purī. From Pītāmbara,
Baladeva learned the esoteric meaning of the bhāgavata philosophy.*

• • •

Caitanya was not interested in study of many commentaries on *Vedānta-sūtra*, for He considered *Śrīmad-Bhāgavatam*, written by the same author—Vyāsa—to be the natural commentary. So from the *Bhāgavatam* and by His own example, He taught that we must serve the Supreme Lord, Kṛṣṇa, and absorb ourselves in hearing about Him and glorifying Him. Śrī Caitanya Himself was always absorbed in *kṛṣṇa-prema*. Thus He saw no need to write any books.”

Rādhādāmodara advised Baladeva to study the *Bhāgavata-sandarbha*, by Śrīla Jīva Gosvāmī. For days Rādhādāmodara and Baladeva met and discussed Jīva's work. Baladeva noted that Jīva did not significantly differ from Madhva. Indeed, the philosophies of Jīva and Madhva agreed on most essential points. Still, Jīva's treatise developed Vaiṣṇava philosophy in an elegant and logical way that deeply impressed Baladeva.

Now convinced that the Gauḍīya perspective was true, Baladeva asked Rādhādāmodara to initiate him into the Gauḍīya-sampradāya. Baladeva, however, was already an initiated Vaiṣṇava, so Rādhādāmodara performed not a formal initiation but a ceremony in which Baladeva agreed to accept and serve Śrī Caitanya Mahāprabhu as the Supreme Lord. Thus Baladeva became a member of the Gauḍīya-sampradāya.

Mastering Gauḍīya Philosophy

Baladeva then decided to travel to Vṛndāvana, the spiritual center of the Gauḍīya sect. But first he went to Navadvīpa, where he met the Vaiṣṇavas there and discussed philosophy with them. They all told him to study under Viśvanātha Cakravartī Ṭhākura in

Vṛndāvana. Because Baladeva was so eager to meet Viśvanātha, he stayed only a short time in Navadvīpa before setting out on foot to travel the eight hundred miles to Vṛndāvana.

Arriving in Vṛndāvana, Baladeva soon met Viśvanātha Cakravartī, introduced himself, and explained his background and the story of his meeting with Rādhādāmodara in Purī. Viśvanātha was gratified that Baladeva had come to study *Śrīmad-Bhāgavatam*, and he suggested a suitable day for them to begin their studies. He also decided that Baladeva should study the *rasa-sāstras*, texts of advanced devotion, with another scholar, Pītāmbara Dāsa.

Baladeva's appetite had been whetted by reading Jīva Gosvāmī's *Bhāgavata-sandarbha* in Purī. From Pītāmbara, Baladeva learned the esoteric meaning of the *bhāgavata* philosophy, as found in the *rasa-sāstras*. He then studied the *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī's biography of Lord Caitanya. The *Caitanya-caritāmṛta* is an advanced text for those who have fully studied the other Vaiṣṇava scriptures. By completing his study of this culminating work, Baladeva qualified himself for a brilliant future as a Gauḍīya scholar.

Meanwhile, in Amber the Rāmānandīs continued to wage ideological war against the Gauḍīyas. The Rāmānandīs did not accept the answer that the Gauḍīya *mahānta* had given to King Jai Singh—that Śrī Caitanya Mahāprabhu was the Supreme Lord Himself and that His *sampradāya* was therefore beyond doubt. The Rāmānandīs insisted on the principle of *sampradāya catvараḥ*, “there are only four *sampradāyas*,” implying, of course, that the Gauḍīyas constituted an unauthorized fifth lineage. ❀

In the next issue of BTG, Baladeva defends Gauḍīya Vaiṣṇavism against the charges of the Rāmānandīs.

Dayānanda Dāsa and Nandarāṇī Devī Dāsi joined the Hare Kṛṣṇa movement in 1967 in San Francisco. Soon afterward Śrīla Prabhupāda performed their Vedic marriage ceremony and sent them to Los Angeles to open the first Hare Kṛṣṇa temple there.

In 1971 they traveled to London, where Dayānanda served as the temple president. From '73 to '75 he was the headmaster at the gurukula (Hare Kṛṣṇa school) in Dallas, and from '76 to '79 he and Nandarāṇī taught Kṛṣṇa consciousness in Iran. From 1982 to '84 they helped oversee the Kṛṣṇa center in Washington, D.C., and since then they have been working with the Institute for Vaiṣṇava Studies, located near Washington, D.C. The Institute researches Vaiṣṇava thought, history, and practice.

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REALIZATIONS ON THE LIFE OF MANU

*Rendered from Sanskrit into English,
with commentary,
by His Divine Grace A. C. Bhaktivedanta
Swami Prabhupāda,
Founder-Ācārya of the International Society
For Krishna Consciousness*

Emperor Svāyambhuva Manu has returned to his capital after his daughter's marriage. Now, as Śrīmad-Bhāgavatam continues, the sage Maitreya describes Svāyambhuva Manu's life to Vidura, a great devotee of Lord Kṛṣṇa.

THIRD CANTO / CHAPTER 22

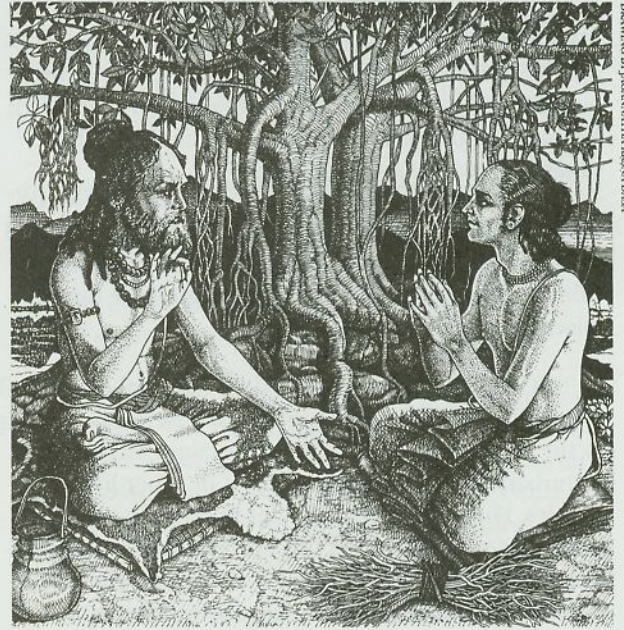
31 कुशकाशमयं बहिरासीर्यं भगवान्मनुः ।
अयजद्यज्ञपुरुषं लब्धा स्थानं यतो भुवम् ॥३१॥

*kuṣa-kāśamayam barhir āstīrya bhagavān manuḥ
ayajad yajña-puruṣam labdhā sthānam yato bhuvam*

kuṣa—of kuṣa grass; kāśa—and of kāśa grass; mayam—made; barhiḥ—a seat; āstīrya—having spread; bhagavān—the greatly fortunate; manuḥ—Svāyambhuva Manu; ayajat—worshiped; yajña-puruṣam—Lord Viṣṇu; labdhā—had achieved; sthānam—the abode; yataḥ—from whom; bhuvam—the earth.

Manu spread a seat of kuṣas and kāśas and worshiped the Lord, the Personality of Godhead, by whose grace he had obtained the rule of the terrestrial globe.

PURPORT: Manu is the father of mankind, and therefore from Manu comes the word *man*, or, in Sanskrit, *manuṣya*. Those who are in a better position in the world, having sufficient wealth, should especially take lessons



from Manu, who acknowledged his kingdom and opulence to be gifts from the Supreme Personality of Godhead and thus always engaged in devotional service. Similarly, the descendants of Manu, or human beings, especially those who are situated in a well-to-do condition, must consider that whatever riches they have are gifts from the Supreme Personality of Godhead. Those riches should be utilized for the service of the Lord in sacrifices performed to please Him. That is the way of utilizing wealth and opulence. No one can achieve

wealth, opulence, good birth, a beautiful body or nice education without the mercy of the Supreme Lord. Therefore, those who are in possession of such valuable facilities must acknowledge their gratefulness to the Lord by worshiping Him and offering what they have received from Him. When such acknowledgment is given, either by a family, nation, or society, their abode becomes almost like *Vaikuṅṭha*, and it becomes free from the operation of the threefold miseries of this material world. In the modern age the mission of Kṛṣṇa consciousness is for everyone to acknowledge the supremacy of Lord Kṛṣṇa; whatever one has in his possession must be considered a gift by the grace of the Lord. Everyone, therefore, should engage in devotional service through Kṛṣṇa consciousness. If one wants to be happy and peaceful in his position, either as a householder or citizen or member of human society, one must promote devotional service for the pleasure of the Lord.

**32 बर्हिष्मतीं नाम विभुर्या निर्विश्य समावसत् ।
तस्यां प्रविष्टो भवनं तापत्रयविनाशनम् ॥३२॥**

*barhiṣmatīm nāma vibhur yām nirviśya samāvasat
tasyām praviṣṭo bhavanam tāpa-traya-vināśanam*

barhiṣmatīm—the city Barhiṣmatī; *nāma*—named; *vibhur*—the very powerful Svāyambhuva Manu; *yām*—which; *nirviśya*—having entered; *samāvasat*—he lived in previously; *tasyām*—in that city; *praviṣṭah*—entered; *bhavanam*—the palace; *tāpa-traya*—the threefold miseries; *vināśanam*—destroying.

Having entered the city of Barhiṣmatī, in which he had previously lived, Manu entered his palace, which was filled with an atmosphere that eradicated the three miseries of material existence.

PURPORT: The material world, or material existential life, is filled with threefold miseries: miseries pertaining to the body and mind, miseries pertaining to natural disturbances and miseries inflicted by other living entities. Human society is meant to create a spiritual atmosphere by spreading the spirit of Kṛṣṇa consciousness. The miseries of material existence cannot affect the status of Kṛṣṇa consciousness. It is not that the miseries of the material world completely vanish when one takes to Kṛṣṇa consciousness, but for one who is Kṛṣṇa conscious the miseries of material existence have no effect. We cannot stop the miseries of the material atmosphere, but Kṛṣṇa consciousness is the antiseptic method to protect us from being affected by the miseries of material existence. For a Kṛṣṇa conscious person, living in heaven and living in hell are equal. How Svāyambhuva Manu created an atmosphere wherein he was not affected by material miseries is explained in the following verses.

**33 सभार्यः सप्रजः कामान् बुभुजेऽन्याविरोधतः ।
सङ्गीयमानसत्कीर्तिः सस्त्रीभिः सुरगायकैः ।
प्रत्यूषेष्वनुबद्धेन हृदा शृण्वन् हरेः कथाः ॥३३॥**

*sabhāryaḥ saprajaḥ kāmān bubhuje 'nyāvirodhataḥ
saṅgīyamāna-sat-kīrtiḥ sastrībhiḥ sura-gāyakaiḥ
pratya-ūṣeṣv anubaddhena hṛdā śṛṇvan hareḥ kathāḥ*

sa-bhāryaḥ—along with his wife; *sa-prajaḥ*—along with his subjects; *kāmān*—the necessities of life; *bubhuje*—he enjoyed; *anya*—from others; *avirodhataḥ*—without disturbance; *saṅgīyamāna*—being praised; *sat-kīrtiḥ*—reputation for pious activities; *sa-śtrībhiḥ*—along with their wives; *sura-gāyakaiḥ*—by celestial musicians; *prati-ūṣeṣu*—at every dawn; *anubaddhena*—being attached; *hṛdā*—with the heart; *śṛṇvan*—listening to; *hareḥ*—of Lord Hari; *kathāḥ*—the topics.

Emperor Svāyambhuva Manu enjoyed life with his wife and subjects and fulfilled his desires without being disturbed by unwanted principles contrary to the process of religion.

PURPORT: Human society is actually meant for realization of perfection in Kṛṣṇa consciousness. There is no restriction against living with a wife and children, but life should be conducted that one may not go against the principles of religion, economic development, regulated sense enjoyment and, ultimately, liberation from material existence. The Vedic principles are designed in such a way that the conditioned souls who have come to this material existence may be guided in fulfilling their material desires and at the same time be liberated and go back to Godhead, back home.

It is understood that Emperor Svāyambhuva Manu enjoyed his household life by following these principles. It is stated here that early in the morning there were musicians who used to sing with musical instruments about the glories of the Lord, and the Emperor, with his family, personally used to hear about the pastimes of the Supreme Person. This custom is still prevalent in India in some of the royal families and temples. Professional musicians sing with *sahnās*, and the sleeping members of the house gradually get up from their beds in a pleasing atmosphere. During bedtime also the singers sing songs in relationship with the pastimes of the Lord, with *sahnāi* accompaniment, and the householders gradually fall asleep remembering the glories of the Lord. In every house, in addition to the singing program, there is an arrangement for *Bhāgavatam* lectures in the evening; family members sit down, hold Hare Kṛṣṇa *kīrtana*, hear narrations from *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* and enjoy music before going to bed. The atmosphere created by this *saṅkīrtana* movement lives in their hearts, and while sleeping they also dream of the singing and glorification of the Lord.

In such a way, perfection of Kṛṣṇa consciousness can be attained. This practice is very old, as learned from this verse of *Śrīmad-Bhāgavatam*; millions of years ago, Svāyambhuva Manu used to avail himself of this opportunity to live householder life in the peace and prosperity of a Kṛṣṇa consciousness atmosphere.

As far as temples are concerned, in each and every royal palace or rich man's house, inevitably there is a nice temple, and the members of the household rise early in the morning and go to the temple to see the *maṅgala-ārati* ceremony. The *maṅgala-ārati* ceremony is the first worship of the morning. In the ceremony a light is offered in circles before the Deities, as are a conchshell and flowers and a fan. The Lord is supposed to rise early in the morning and take some light refreshment and give audience to the devotees. The devotees then go back to the house or sing the glories of the Lord in the temple. The early-morning ceremony still takes place in Indian temples and palaces. Temples are meant for the assembly of the general public. Temples within palaces are especially for the royal families, but in many of these palace temples the public is also allowed to visit. The temple of the King of Jaipur is situated within the palace, but the public is allowed to assemble; if one goes there, he will see that the temple is always crowded with at least five hundred devotees. After the *maṅgala-ārati* ceremony they sit down together and sing the glories of the Lord with musical instruments and thus enjoy life. Temple worship by the royal family is also mentioned in *Bhagavad-gītā*, where it is stated that those who fail to achieve success in the *bhakti-yoga* principles within one life are given a chance to take birth in the next life in a family of rich men or in a royal family or family of learned *brāhmaṇas* or devotees. If one gets the opportunity to take birth in these families, he can achieve the facilities of a Kṛṣṇa conscious atmosphere without difficulty. A child born in that Kṛṣṇa atmosphere is sure to develop Kṛṣṇa consciousness. The perfection which he failed to attain in his last life is again offered in this life, and he can make himself perfect without fail.

34 निष्णातं योगमायासु मुनिं स्वायम्भुवं मनुम् ।

यदाभ्रंशयितुं भोगा न शेकुर्भगवत्परम् ॥३४॥

*niṣṇātam yogamāyāsu munim svāyambhuvam manum
yat ābhraṁśayitum bhogā na śekur bhagavat-param*

niṣṇātam—absorbed; *yoga-māyāsu*—in temporary enjoyment; *munim*—who was equal to a saint; *svāyambhuvam*—Svāyambhuva; *manum*—Manu; *yat*—from which; *ābhraṁśayitum*—to cause to deviate; *bhogāḥ*—material enjoyments; *na*—not; *śekuh*—were able; *bhagavat-param*—who was a great devotee of the Supreme Personality of Godhead.

Thus Svāyambhuva Manu was a saintly king. Although absorbed in material happiness, he was not dragged to

the lowest grade of life, for he always enjoyed his material happiness in a Kṛṣṇa conscious atmosphere.

PURPORT: The kingly happiness of material enjoyment generally drags one to the lowest grade of life, namely degradation to animal life, because of unrestricted sense enjoyment. But Svāyambhuva Manu was considered as good as a saintly sage because the atmosphere created in his kingdom and home was completely Kṛṣṇa conscious. The case is similar with the conditioned souls in general: they have come into this material life for sense gratification, but if they are able to create a Kṛṣṇa conscious atmosphere, as depicted here or as prescribed in revealed scriptures, by temple worship and household Deity worship, then in spite of their material enjoyment they can make advancement in pure Kṛṣṇa consciousness without a doubt. At the present moment, modern civilization is too much attached to the material way of life, or sense gratification. Therefore, the Kṛṣṇa consciousness movement can give the people in general the best opportunity to utilize their human life in the midst of material enjoyment. Kṛṣṇa consciousness does not stop them in their propensity for material enjoyment, but simply regulates their habits in the life of sense enjoyment. In spite of their enjoying the material advantages, they can be liberated in this very life by practicing Kṛṣṇa consciousness by the simple method of chanting the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

35 अयातयामास्तस्यासन् यामाः स्वान्तरयापनाः ।

शृण्वतो ध्यायतो विष्णोः कुर्वतो ब्रुवतः कथाः ॥३५॥

*ayāta-yāmās tasyāsan yāmāḥ svāntara-yāpanāḥ
śṛṅvato dhyāyato viṣṇoḥ kurvato bruvataḥ kathāḥ*

ayāta-yāmāḥ—time never lost; *tasya*—of Manu; *āsan*—were; *yāmāḥ*—the hours; *sva-antara*—his duration of life; *yāpanāḥ*—bringing to an end; *śṛṅvataḥ*—hearing; *dhyāyataḥ*—contemplating; *viṣṇoḥ*—of Lord Viṣṇu; *kurvataḥ*—acting; *bruvataḥ*—speaking; *kathāḥ*—the topics.

Consequently, although his duration of life gradually came to an end, his long life, consisting of a Manvantara era, was not spent in vain, since he ever engaged in hearing, contemplating, writing down and chanting the pastimes of the Lord.

PURPORT: As freshly prepared food is very tasteful but if kept for three or four hours becomes stale and tasteless, so the existence of material enjoyment can endure as long as life is fresh, but at the fag end of life everything becomes tasteless, and everything appears to be vain and painful. The life of Emperor Svāyambhuva

Manu, however, was not tasteless; as he grew older, his life remained as fresh as in the beginning because of his continued Kṛṣṇa consciousness. The life of a man in Kṛṣṇa consciousness is always fresh. It is said that the sun rises in the morning and sets in the evening and its business is to reduce the duration of everyone's life. But the sunrise and sunset cannot diminish the life of one who engages in Kṛṣṇa consciousness. Svāyambhuva Manu's life did not become stale after some time, for he engaged himself always in chanting about and meditating upon Lord Viṣṇu. He was the greatest *yogī* because he never wasted his time. It is especially mentioned here, *viṣṇoḥ kurvato bruvataḥ kathāḥ*. When he talked, he talked only of Kṛṣṇa and Viṣṇu, the Personality of Godhead; when he heard something, it was about Kṛṣṇa; when he meditated, it was upon Kṛṣṇa and His activities.

It is stated that his life was very long, seventy-one *yugas*. One *yuga* is completed in 4,320,000 years, seventy-one of such *yugas* is the duration of the life of a Manu, and fourteen such Manus come and go in one day of Brahmā. For the entire duration of his life—4,320,000 × 71 years—Manu engaged in Kṛṣṇa consciousness by chanting, hearing, talking about and meditating upon Kṛṣṇa. Therefore, his life was not wasted, nor did it become stale.

**36 स एवं स्वान्तरं निन्ये युगानामेकसप्ततिम् ।
वासुदेवप्रसङ्गेन परिभूतगतित्रयः ॥३६॥**

*sa evaṁ svāntaram ninye yugānām eka-saptatim
vāsudeva-prasaṅgena paribhūta-gati-trayaḥ*

saḥ—he (Svāyambhuva Manu); *evaṁ*—thus; *svāntaram*—his own period; *ninye*—passed; *yugānām*—of the cycles of four ages; *eka-saptatim*—seventy-one; *vāsudeva*—with Vāsudeva; *prasaṅgena*—by topics connected; *paribhūta*—transcended; *gati-trayaḥ*—the three destinations.

He passed his time, which lasted seventy-one cycles of the four ages [71 × 4,320,000 years], always thinking of Vāsudeva and always engaged in matters regarding Vāsudeva. Thus he transcended the three destinations.

PURPORT: The three destinations are meant for persons who are under the control of the three modes of material nature. These destinations are sometimes described as the awakened, dreaming, and unconscious stages. In *Bhagavad-gītā* the three destinations are described as the destinations of persons in the modes of goodness, passion and ignorance. It is stated in the *Gītā* that those who are in the mode of goodness are promoted to better living conditions in higher planets, and those who are in the mode of passion remain within this material world on the earth or on heavenly planets, but

those who are in the mode of ignorance are degraded to an animal life on planets where life is lower than human. But one who is Kṛṣṇa conscious is above these three modes of material nature. It is stated in *Bhagavad-gītā* that anyone who engages in devotional service to the Lord automatically becomes transcendental to the three destinations of material nature and is situated in the *brahma-bhūta*, or self-realized, stage. Although Svāyambhuva Manu, the ruler of this material world, appeared to be absorbed in material happiness, he was neither in the mode of goodness nor in the modes of passion or ignorance, but in the transcendental stage.

Therefore, one who fully engages in devotional service is always liberated. Bilvamaṅgala Thākura, a great devotee of the Lord, stated: "If I have unflinching devotion to the lotus feet of Kṛṣṇa, then Mother Liberation is always engaged in my service. The complete perfection of material enjoyment, religion and economic development is at my command." People are after *dharma*, *artha*, *kāma* and *mokṣa*. Generally they perform religious activities to achieve some material gain, and they engage in material activity for sense gratification. After being frustrated in material sense gratification, one wants to be liberated and become one with the Absolute Truth. These four principles form the transcendental path for the less intelligent. Those who are actually intelligent engage in Kṛṣṇa consciousness, not caring for these four principles of the transcendental method. They at once elevate themselves to the transcendental platform, which is above liberation. Liberation is not a very great achievement for a devotee, to say nothing of the results of ritualistic performances in religion, economic development or the materialistic life of sense gratification. Devotees do not care for these. They are situated always on the transcendental platform of the *brahma-bhūta* stage of self-realization.

**37 शरीरा मानसा दिव्यावैयासे ये च मानुषाः ।
भौतिकाश्च कथं क्लेशा बाधन्ते हरिसंश्रयम् ॥३७॥**

*śārīrā mānasā divyā vaiyāse ye ca mānuṣāḥ
bhautikāś ca katham kleśā bādhante hari-saṁśrayam*

śārīrah—pertaining to the body; *mānasah*—pertaining to the mind; *divyāḥ*—pertaining to supernatural powers (demigods); *vaiyāse*—O Vidura; *ye*—those; *ca*—and; *mānuṣāḥ*—pertaining to other men; *bhautikāḥ*—pertaining to other living beings; *ca*—and; *katham*—how; *kleśāḥ*—misereries; *bādhante*—can trouble; *hari-saṁśrayam*—one who has taken shelter of Lord Kṛṣṇa.

Therefore, O Vidura, how can persons completely under the shelter of Lord Kṛṣṇa in devotional service be put into misereries pertaining to the body, the mind, nature, and other men and living creatures?

(continued in the next issue)

PROJECT PROFILE

IN THIS NEW FEATURE, in every issue *Back to Godhead* will focus on one Kṛṣṇa conscious project you may like to support or get involved in. We'll tell you what the goals are, who's involved, what's going on, what's blocking the way, and how you can give a hand.

PROJECT

The Festival of India.

HEADQUARTERS

Spanish Fork, Utah, U.S.A.

PROJECT LEADER

Madhuhā Dāsa, 35, from New York City. Hare Kṛṣṇa devotee since 1972.

GOALS

To put on Kṛṣṇa conscious cultural festivals all over the U.S.A. and Canada—and give a lift to Kṛṣṇa festivals already going on.

DETAILS

Since 1979, the Festival of India has taken part in 390 festivals.

Madhuhā and his fourteen-man crew arrive in a yellow 65-foot semitrailer and set up a Kṛṣṇa conscious tent city of exhibits, art displays, books, music, plays, and *prasādam*.

These festivals have given people half a million plates of *prasādam* and a million Kṛṣṇa conscious books and magazines.

Madhuhā says the festival is "like a traveling transcendental circus." He wants to make it as big and popular as Barnum and Bailey.

"Imagine fourteen or fifteen men living in a cube the size of a walk-in closet for six months at a time," says Madhuhā. "That's what it's like living



Madhuhā Dāsa



The Festival of India at Venice Beach, Los Angeles

in the Festival of India truck. You never have your own space or a place to go for some solitude. It's austere. But traveling to all the temples, meeting so many nice devotees, and giving people chanting and *prasādam* makes it nectar."

OBSTACLES

The festival travels 30,000 miles a year, and the strain is starting to tell on the trucks and equipment. To keep the festival gear in shape, Madhuhā needs about \$30,000 a year.

PLANS

Madhuhā has started an "Annual Sponsor Program." He figures that if three hundred people come forward to become annual sponsors at \$100 each, this will provide the needed \$30,000 to keep the festival going, so that the chanting, dancing, and feasting will continue.

HOW YOU CAN HELP

- Arrange for the festival to come to your city or town.
- Become an Annual Sponsor. (Your contribution is tax deductible)
- Help with your energy or expertise.

For further information, contact:

Madhuhā Dāsa, Festival of India, P.O. Box 801, Spanish Fork, Utah 84660, U.S.A. Phone: (801) 423-2826.

SPECIAL NOTE: Similar festival programs are going on in Australia and Great Britain too. For further information in Great Britain, contact Tribhuvanātha Dāsa, c/o Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP. Phone: 0836-635030. In Australia contact Rāmāi Swami, P.O. Box 83, Indooroopilly 4068, Brisbane, Queensland. Phone: (07) 379-5455.

The Role of Women Today



In Detroit, 1975, Śrīla Prabhupāda gives a new disciple her chanting beads, signifying the beginning of her spiritual life.

WHEN ŚRĪLA PRABHUPĀDA came to the West, he undertook an extraordinary task: to transplant not just a philosophy but an entire culture, to preserve both the philosophy and its context. He carried with him not just the fruit of Vedic knowledge but its roots, its branches, its bark—the entire tree.

As with any tree, the tree of the Kṛṣṇa consciousness movement faces changing seasons and circumstances: floods and dry spells, easy times and

hard. Some people have even tried to axe it.

But the tree grows on.

What you're about to read is talk from a few of the thousands of gardeners—the devotees—who care for that tree and depend on it for their spiritual life.

In short, enter here into a dialogue among devotees in an alive and growing spiritual movement.

The talk this time concerns the role of the movement's women, roughly

half of its devotees. How are *they* doing? What do they need for *their* spiritual growth?

Over the last several years, ISKCON devotees have begun talking about what they call "the women's issue," referring to questions about what the role of women in ISKCON should be.

What are those questions? BTG asked several devotee women to define them for us.

This time, it's all women doing the talking. Five women with their own five

in the Hare Kṛṣṇa Movement



MURALIVADANA DASA

points of view. In future issues, we expect to hear more, both from women and from men.

DOING THINGS “THE PRABHUPĀDA WAY”

by Prāṇadā Devī Dāsī

IN DISCUSSING THE ROLE of women in our movement, we must understand Śrīla Prabhupāda’s teachings and the Vedic social ideal and balance those

YAMARAJA DASA



Prāṇadā Devī Dāsī worships Śrī Śrī Rādhā-Gīrīdhārī, Deities of the San Diego Kṛṣṇa temple.

with the precedents Śrīla Prabhupāda himself set. It’s a “hot topic,” one on which even devotees may have spiritual differences of opinion.

In Vedic culture, women must be protected, they should be chaste and submissive, and they are naturally shy. Beyond this, Śrīla Prabhupāda highlighted a woman’s standing as a devotee of Kṛṣṇa and a preacher in Lord Caitanya’s movement.

Śrīla Prabhupāda was expert in applying Vedic culture and spirituality to the present day, as he showed by fine tuning the roles of his disciples, both men and women. For example, he wanted his *sannyāsīs* teaching in the world, not going to the forest for severe austerities. And he wanted his women disciples spreading Kṛṣṇa conscious-

ness too, not merely practicing it for themselves.

In many ways, Śrīla Prabhupāda adjusted the traditional Vedic culture because we’re in Kali-yuga and we are a Vaiṣṇava preaching society. Our movement is dynamic, not static; so as a young institution we face the challenge of striking the right balances.

How much should we stress that a woman be ideal in the Vedic sense? Should we stress it more than her role as a devotee or preacher? When do Vedic norms of behavior help protect women, and when do we use those norms to slide into stereotyped definitions of shyness and submissiveness that turn women away or cut women off? Do we look at a woman’s enthusiasm and competence in devotional

One way to judge a civilization is by how it treats its women.

Does ISKCON provide women devotees the material and spiritual protection they need? We ought to make sure that it does.

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service as a sign of good fortune or as a sign of independence and looseness?

Śrīla Prabhupāda encouraged devotee women in all types of service. And because his vision for women was not stereotyped by traditional Vedic roles, women helped spread his movement all over the world.

But in the early '70s ISKCON adopted various changes meant, I suppose, to set a higher standard of Vedic custom. For example, in ISKCON's early years the women stood opposite (and separate from) the men during temple functions. Now they stand in the back, where it's difficult to see the Deities on the altar. Newcomers find this strange, and even cultured Indian ladies don't follow this policy, because it is foreign to them.

Other changes limited when women may lecture, offer *āratis*, offer flowers to Śrīla Prabhupāda, and chant in the temple. Perhaps we should now look again at these changes, to see whether they fit what Śrīla Prabhupāda desired.

We may also have to look again at some of our attitudes.

Śrīla Prabhupāda spoke strongly about materialistic men and women, but he spoke differently about devotees—both men and women. But now when men in ISKCON preach about women, they often seem to speak categorically, lumping together materialists and devotees.

What is the proper understanding about devotee women? Are they unintelligent? Or, as aspiring devotees, are they more intelligent than men who fail to devote themselves to Kṛṣṇa? Speakers need to take care with the messages they send out. When the message to devotee women is that they're less intelligent creatures, or agents of illusion, that may easily sap

their inspiration to become Kṛṣṇa conscious. And are those messages philosophically correct? If we want Kṛṣṇa consciousness to spread, here's a place for some Kṛṣṇa conscious sensitivity.

Another point: Philosophically we have to accept that women can become *gurus*. Yet our movement does not have any women initiating. It's certainly not because of a lack of senior women devotees. Is it due to prejudice, or is it something the Vedic tradition tells us about women's psychophysical nature? How do we understand Śrīla Prabhupāda's statement, in several letters, that his women disciples should also initiate?

Again, right now only men serve on ISKCON's Governing Body Commission. Is there a need to add senior devotee women to provide a balance, especially to see to the needs of women and children?

Overall, the women's issue in ISKCON concerns attitudes and behavior—how do we relate to one another as devotees? We have to see one another as devotees, and then everything falls into place.

Śrīla Prabhupāda stressed that to give women protection is essential for a progressive spiritual society. One way to judge a civilization is by how it treats its women. Does ISKCON provide women devotees the material and spiritual protection they need? We ought to make sure that it does.

This discussion within ISKCON is not a result of a battle of the sexes or a power struggle in the material world. It is a sincere attempt to look honestly into our hearts and correct wrongs if there are any so that we can preserve and spread Śrīla Prabhupāda's movement in its purest, most potent form.

In ISKCON we want to do things

“the Prabhupāda way.” So why should we let our way of life in ISKCON depart from Śrīla Prabhupāda's standards and attitudes about women? We shouldn't and certainly we won't.

We will solve the puzzle that confronts us in the “women's issue” by looking closely at Śrīla Prabhupāda's caring, Kṛṣṇa conscious dealings with his women disciples and following his mood. ISKCON consists of Śrīla Prabhupāda's sincere followers. Śrīla Prabhupāda is certainly guiding us, so it's just a matter of time before we address this topic and come to the right understanding.

Śrīla Prabhupāda likened spiritual life to a razor's edge. That razor has to be handled carefully. Each of us must continually reevaluate our internal progress, and so it is too for the movement: As a group we must always re-examine how carefully we are following Prabhupāda's instructions. That will insure ISKCON's purity and longevity.

The present discussion about women's roles in ISKCON is an opportunity for such a reexamination. Our movement faces questions today and will continue to face them for the next ten thousand years as we grow, mature, and flourish. And just as by carefully polishing a diamond one brings out its natural, beautiful shine, the devotees in ISKCON, by advancing in Kṛṣṇa consciousness, will show more and more examples of wonderful spiritual relationships in every sphere.

The topic of women's roles in ISKCON has only recently surfaced. As more devotees become aware of the discussion, surely we will deepen our understanding.

As Yadurāṇī Prabhupāda points out later, our foremost meditation has to be on taking spiritual life seriously our-

A HOUSE FOR THE ENTIRE WORLD

by Sitā Devī Dāsī

ŚRĪLA PRABHUPĀDA accepted women disciples lovingly into the familial embrace of his Hare Kṛṣṇa movement, engaging us and encouraging us in all different types of service. He made us feel wanted and useful; we were devotees assisting in his endeavor to present Kṛṣṇa to the world.

But something happened along the way to change ISKCON's perception of our role. It happened, I think, around 1975 or 1976, when our leaders were trying to relieve Śrīla Prabhupāda of

the burdens of management and free him to concentrate on his *Śrīmad-Bhāgavatam* translation.

ISKCON began adopting new rules, those rules Prāṇadā Prabhu talks about. Some rules were timeless guidelines for *āśrama* life. Others, I'd say, were immature ways for twenty-year-old Westerners to handle their new attempts at celibacy.

Perhaps because it's hard for neophytes to distinguish their new spiritual realizations from their old material attitudes, some men found it easy to justify what we women joked about as the "mean swami syndrome."

And we women were emotionally and spiritually immature ourselves. We did not fully understand our roles, so we often accepted models of behavior that were not what Śrīla Prabhupāda intended.

It's difficult for embryonic spiritual aspirants to perceive themselves as anything other than advanced. So we ISKCON devotees institutionalized patterns of behavior that to some extent made our family relationships dysfunctional.

What we need now, I suggest, are opportunities for Śrīla Prabhupāda's disciples—men and women—to meet and formally discuss these issues so that our lines of dialogue and communication can open.

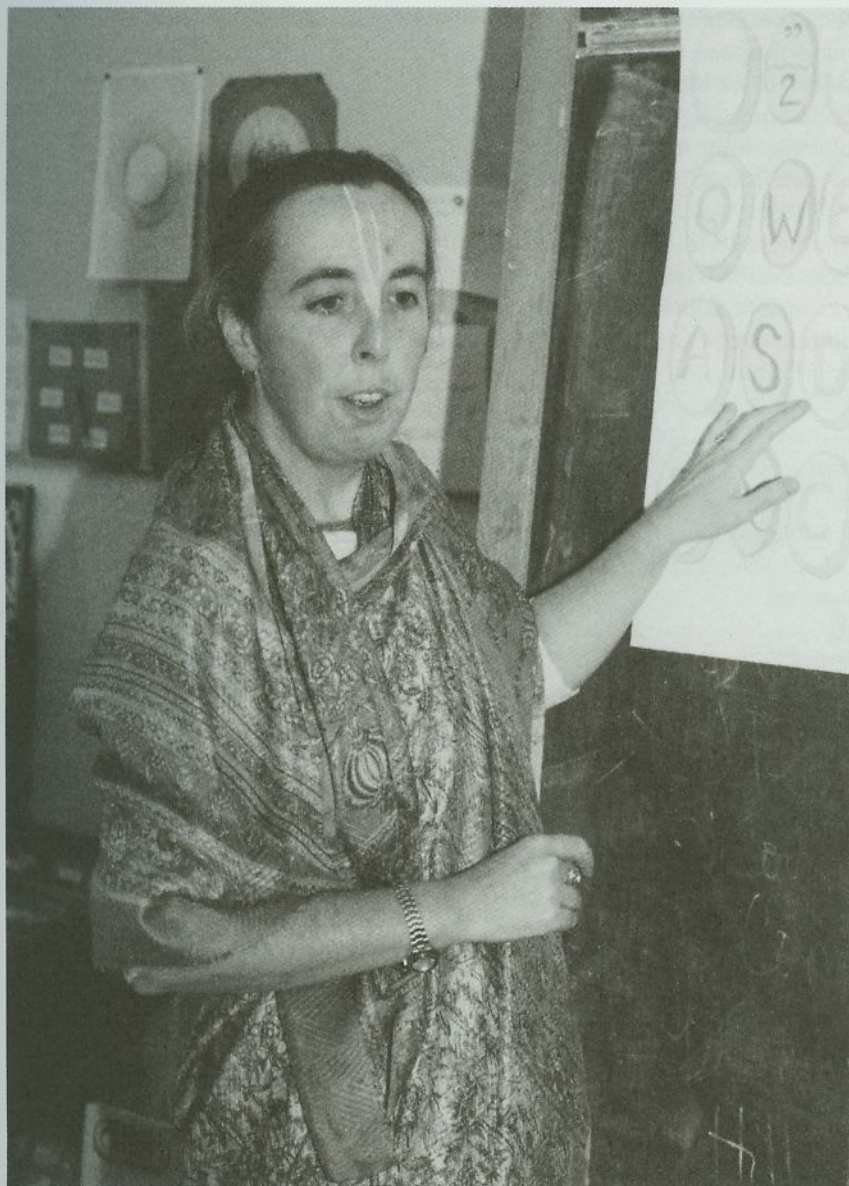
Now, wiser, I hope, both from age and from spiritual maturity, we can retrace our steps, recognize mistakes we've made along the way, and set things right.

Then, by our example we will be able to show the younger devotees Śrīla Prabhupāda's original idea of a house in which the entire world can live.

As Śrīla Prabhupāda fanned our infinitesimal sparks of devotional enthusiasm, we too must learn to appreciate one another's service to Śrīla Prabhupāda, regardless of how inadequate that service might be.

As our Society develops, we should make sure it protects women from serious social neglect, makes it hard for men to abandon their wives and children, and provides support for women and children who need it. We should provide counseling to help devotees

Prāṇadā Devī Dāsī was initiated by Śrīla Prabhupāda in 1976 in Los Angeles. She distributed Śrīla Prabhupāda's books until 1980 and then served in publishing Kṛṣṇa conscious literature. She lives with her husband and twelve-year-old son in San Diego, where she manages a company that represents overseas printers in the United States.



Sitā Devī Dāsī

keep their marriages together, and we should see to it that devotees take their vows of marriage and *sannyāsa* most seriously, in general ensuring that we never leave women unprotected.

I think I speak for many women who feel inclined to accept our role of being protected by men, who we in turn are inclined to serve. I don't want to usurp the managerial roles men have in our movement. I'm just searching for a clearer definition of my role within ISKCON.

Sītā Devī Dāsī, a devotee for twenty years, began her service as a cook in ISKCON's Buffalo temple. Her husband took sannyāsa when she was 25. Since then she has served all over the world, in book publishing, book distribution, and worship of the Deity. For the last ten years she has taught in ISKCON's gurukula schools in Vr̥ndāvana and Europe. She now teaches at Bhaktivedanta Manor, near London.

ŚRĪLA PRABHUPĀDA AND HIS WOMEN DISCIPLES

by Viśākhā Devī Dāsī

BY A QUIRK OF FATE, when my family and I were living on an ISKCON farm some five years ago, I was assigned to once-a-week nursery duty. On my first day, I went to the nursery at the appointed time with my three-year-old daughter and received eight other lively three-year-olds as they were dropped off by their parents. I clapped my hands and said, "All right, children! Let's sit in a circle. We're going to have a *kīrtana*!"

When they were seated, I asked, "Who would like to lead?" Immediately nine eager hands shot up, straining to get my attention, accompanied by a chorus of "Me!" "Me!" "Me!" Then the little boy sitting next to my daughter leaned over to her, his hand still raised, and said, "You can't lead because you're a girl."

I was so stunned by that comment that I can't remember what happened afterwards. At what other nursery, at least in the Western world, would a child have the notion that a girl couldn't

lead others in singing simply because she was a girl? I think none.

Yet here, in a community of those attempting to practice Vaiṣṇavism—a philosophy that acknowledges the spiritual equality of all living beings in all forms of life—we were shackled with "can do's" and "cannot do's" based on the particular body the soul was housed in.

On one hand our Vaiṣṇava scriptures give explicit rules governing womanly conduct. Yet on the other hand the ultimate purpose of these rules is to enable all men and women to grow and blossom fully in Kṛṣṇa consciousness.

For me, any seeming dichotomy this might raise is resolved when I think about the example of Śrīla Prabhupāda, the embodiment of Vaiṣṇava scripture. Since Śrīla Prabhupāda's departure from this world thirteen years ago, little has been written about his unique exchanges with his female followers. This was a relationship free from any tinge of mundane romance or anti-woman sentiment. Śrīla Prabhupāda, being free from sensual desires, did not feel his vow of celibacy threatened by his young female followers. And, being free from false ego, he had no need to assert male superiority or dominance.

In the atmosphere created by Śrīla Prabhupāda's purity, a relationship grew. On Prabhupāda's side it was full of caring and a continuous attempt to fan the spark of devotional service he saw within us. On our side it was fostered by a deep feeling of Prabhupāda's concern for our spiritual advancement and well-being. We were full of excitement—how to serve him, how to please him, how to surrender more fully to him and so taste a tiny bit of the Kṛṣṇa consciousness he was relishing at every moment.

I dearly wish that the little boy in the



Viśākhā Devī Dāsī

nursery and all the people behind the "you can't because" mentality in his mind could have seen Prabhupāda as he asked my friend and Godsister Yamunā Prabhu to lead *kīrtana* time and time again—at gatherings of his disciples, at the homes of life members, and at programs with literally tens of thousands in attendance. Prabhupāda pressed Yamunā into leading even when she had a sore throat and wanted to avoid it. He even asked me to lead once, and I can't sing worth a farthing. (Afterwards he said, "Viśākhā Prabhu, you have sung very nicely.")

But what we could or couldn't do wasn't really a consideration. As women with Prabhupāda, we held within us the most treasured knowledge: that Prabhupāda wanted us to succeed. He wanted us to go back home, back to the spiritual kingdom, and he wanted us to be perpetually enlivened, determined, and patient in our quest of this goal. By his guidance, by his smile, by his selfless love for us, he all but carried us along. What stigma can shackle persons so propelled?

Pages could be filled with stories of Prabhupāda's gentlemanly dealings

and sweet exchanges with us women. I can only bow my head at the feet of my Lords, Śrī Śrī Rādhā-Kṛṣṇa, and thank Them for allowing me to have a little of Śrīla Prabhupāda's association in this life. For without that, I couldn't understand what it means to be an aspiring woman devotee in an international society of aspiring devotees.

Viśākhā Devī Dāsī received an Associate in Applied Science degree, with honors, from Rochester Institute of Technology in 1970. In 1971 she became a disciple of Śrīla Prabhupāda and has served him since then through her writing, photography, and filmmaking. She is now working on a line of Kṛṣṇa conscious greeting cards. She lives with her husband and daughter near the Hare Kṛṣṇa temple in Alachua, in northern Florida.

“WHERE ARE YOUR WOMEN TEACHERS?”

by Mānasa Gaṅgā Devī Dāsī

The first preaching engagement I went to after being initiated was an experience I will always remember. In the fall of 1988, I and several other devotees, armed with *karatālas*, *mantra* cards, *prasādam*, and books, found our way to Temple University's branch campus in center city Philadelphia. Mostly adults filled the evening class on new religious movements. Except for one unfriendly student (a voice for impersonalism), the class responded well to the talk given by Ravindra Svarūpa Prabhū. The students asked thoughtful, penetrating questions. Even after 2½ hours, hands were still in the air.

I was thoroughly enjoying the lively, fast-moving dialogue, especially the philosophical deftness with which Ravindra Svarūpa Prabhū defeated the one baiting antagonist. But then I was jolted from my track when a woman in the class abruptly turned to me and said, “I want to address this question to the only woman member of your organization present. I have the impression that the ISKCON church is male chauvinist. I have only seen men in the role of teacher. What is the role of

women in your church? Do you have a function in teaching?”

I gulped, regretting I had not chosen a less conspicuous seat. The “women's issue” in ISKCON had caused many heated discussions among devotees, and for me it was still a touchy issue. I would have preferred to avoid the topic altogether, but now I was thrust on center stage with forty people awaiting an answer.

My heart accelerated as I quickly inventoried my scanty knowledge of Kṛṣṇa consciousness, looking for an answer that would satisfy both the inquirer and me. After all, the student's assessment was to the point: women had not been encouraged to take up visible leadership in our movement. How was I going to explain why this was so?

My mind sped back over the years I had spent looking for the ideal philosophy that could wipe out the suffering and exploitation that millions of women face every day. I had evolved from a feminist perspective (seeing “men and patriarchal institutions” as the enemy), through Marxism-Leninism (seeing “the capitalists and

their state” as the enemy), to finally finding Kṛṣṇa consciousness (seeing “*māyā* and my own impurities” as the enemy). My goal was to find a truly harmonious society in which all people, including women, could live with mutual care and respect and flourish to their fullest potential. I had recently concluded that such a society could only be one in which we give up self-centeredness and make Kṛṣṇa the center of our lives.

As I gathered myself to speak, I was struck by the irony of the moment. Even though I felt, after years of searching, that I had found my home in ISKCON, I still felt the prejudices toward women that had initiated my search for truth years earlier. But now, instead of me seeing men as the enemy, they saw me as the enemy, as “*Maya Devī*,” or illusion personified.

To be viewed as an embodiment of sin in the eyes of some male devotees would not have been so bad if it stopped there. But because I was seen as a temptress first and a devotee second, I was subtly or overtly denied or discouraged from a host of spiritual activities that I understood to be given to me by

Śrīla Prabhupāda. A frustrating dichotomy presented itself. On one hand, I was welcomed to clean, cook, and make flower garlands, services I enjoyed. But on the other hand I was told that because I am a woman I would disturb the minds of men (that is, sexually agitate them) if in their presence I chanted *japa* in the temple room, led *kīrtana*, stood up near the Deities during *ārati*, offered *pūjā* to Śrīla Prabhupāda, gave *Śrīmad-Bhāgavatam* class, was involved in higher levels of management, and so on. This dichotomy made me feel excluded, and a little schizoid, because I wanted to excel in *all* activities, not just those stereotypically designated as female.

ISKCON is supposed to be a house in which the whole world can live, so there must



Mānasa Gaṅgā Devī Dāsī

RAJESH KUMAR DASA

Lord Caitanya rejected the bodily-based caste system and affirmed spiritual enfranchisement for everyone. Enfranchisement is the heart and soul of Lord Caitanya's saṅkīrtana movement.



be room for all of me, not just the part that fits the female stereotype. Śrīla Prabhupāda taught that Lord Caitanya rejected the bodily-based caste system and affirmed spiritual enfranchisement for everyone. Enfranchisement is the heart and soul of Lord Caitanya's *saṅkīrtana* movement; it is why Śrīla Prabhupāda came to the West. Śrīla Prabhupāda confirms that anyone can be a Vaiṣṇava:

Sometimes persons criticize the Kṛṣṇa consciousness movement because it engages equally both boys and girls in distributing love of Godhead. . . . But these rascals should consider that one cannot suddenly change a community's social customs. . . . These jealous fools who criticize the intermingling of boys and girls will simply have to be satisfied with their own foolishness because they cannot think of how to spread Kṛṣṇa consciousness by adopting ways and means which are favorable for this purpose. Their stereotyped methods will never help spread Kṛṣṇa consciousness. (*Caitanya-caritāmṛta*, *Ādi-līlā*, 7.32)

If Śrīla Prabhupāda accepts women and men equally, then how do I get enfranchised and get all of me into Lord Caitanya's *saṅkīrtana* movement?

Unfortunately, two years ago I didn't know how to answer that question. I acknowledged that in principle there is no service from which a woman is barred but in practice we are actually discouraged in some ways. But I felt that my answer was incomplete.

As the bell rang to end the class, I departed with the other devotees fortified with a new resolve: for the sake of preaching, I would learn to answer her

question. As I continue to struggle, two years later, to follow the process Śrīla Prabhupāda gave us, that answer is becoming clearer to me:

"Yes," I would now tell her, "there are men in ISKCON who are chauvinist in their behavior, and that's a problem that needs to be addressed, but that doesn't mean that the ISKCON church is male chauvinist. Śrīla Prabhupāda, as a pure devotee, was above the dualities of male and female. So in that sense his teachings are radical. He brought us the gift of the *Vedas*, which teach that the purpose of human life is to realize that we are not these bodies but spirit souls meant for serving Kṛṣṇa. The *Vedas* teach us how to achieve this goal and become free from sex life, which is the cause of death.

"To rise above the duality of male and female, we have to understand that the mind of the conditioned soul is perverse, because it is infused with the modes of material nature. The mind looks for so many ways to be the enjoyer, both grossly and subtly. It can even trick us into wanting to become spiritually advanced so it can enjoy having fame, respect, mystic potency, lots of followers, and so on. The conditioned mind leeches onto anything that will make it feel superior to others.

"In ISKCON, some men find mental satisfaction in thinking themselves superior to women. Well, where does this sense of superiority come from? Is Kṛṣṇa speaking to us from within through the Supersoul, or is our mind subtly influenced by lust, greed, and anger because the false ego in us wants to feel important?

"To honestly determine the origin of our thoughts and feelings, we have

to go to *guru* and *śāstra* and carefully study what they say. A description of how our minds are conditioned is given in chapter fourteen of *Bhagavad-gītā*, called 'The Three Modes of Material Nature.' There Kṛṣṇa speaks in detail about the categories He devised for running material nature: passion, goodness, and ignorance. They fit, respectively, with the basic cycle of nature: creation, maintenance, and destruction.

"When a soul takes on a material body, he is forced to act according to one or more of these three modes. And these modes act in all sorts of complicated ways.

"The modes of nature affect everything, including human psychology. In the mode of passion, the mind jumps here and there, unable to sit still. This agitated mind, restless, active, and wanting to create, finds ultimate expression in the sex act.

"In the mode of goodness, where things are maintained, one is calm, peaceful, and reflective. Knowledge and the ability to see things as they are is possible only in this mode. It is the steppingstone to spiritual awareness.

"In the mode of ignorance, one doesn't care about anything. The mind is neither active nor reflective. It is inert. This is the state reached through intoxicants.

"By studying this chapter in *Bhagavad-gītā* we can learn to recognize these modes in ourselves and understand how they affect us. If a man acts to assert his superiority over women, he clearly is under the influence of the modes.

"In the mode of goodness, a person, through detachment, cultivates knowl-

edge, which brings a sense of charitable superiority over those less knowledgeable. But in passion a person aggressively jockeys for some kind of position or control over others. And in ignorance one may be angry and violent.

“From this one could deduce that a male devotee who doesn’t want to hear a qualified woman give class, lead *kīrtana*, and so on, protesting that his mind becomes agitated, is affected by the mode of passion.

“But chauvinism—the desire to feel superior to others (racially, sexually, or however)—is antithetical to spiritual life. Not only does a transcendental person see all living entities as equal parts and parcels of Kṛṣṇa, but because of humility he sees all other devotees as better servants of Kṛṣṇa than himself.

“With this understanding of what makes some male devotees discriminate against women, I am better able to look at myself, for I face a similar struggle: to learn to control my mind and rise above the duality of seeing men as the ones excluding me from devotional service. I must look at the source of my anger and dissatisfaction, because ultimately no one who wants to get out of this material world is unfairly denied access to the means of getting out. As soon as we sincerely desire to get out of this material world, Kṛṣṇa makes every possible arrangement, and *no one* and *nothing* can stand in Kṛṣṇa’s way, not even the male false ego. The facility for devotional service may not always come in the form we expect, but it will be there. That Kṛṣṇa guarantees.

“Naturally, tests will come, and those tests are tailor-made with uncanny precision to goad the false ego. For me, learning to avoid becoming entangled in others’ false egos has been the greatest challenge I have had to face. But I believe that with Lord Caitanya’s mercy it is possible to meet that challenge.

“The storehouse of knowledge that Lord Caitanya has so mercifully unlocked for us is there, ever ready for plundering. By distributing the holy name to the millions of lost souls, Kṛṣṇa helps us transcend the dualities of male and female caused by the modes of

material nature. And if we take His mission to heart, university students will soon no longer be asking, ‘Where are your women teachers?’”

Mānasa Gaṅgā Devī Dāsī lives in the Philadelphia ISKCON community. She is a disciple of Ravindra Svarūpa Dāsa and serves as his secretary. Prior to becoming a devotee, in 1986, she received her B.A. in English from the University of North Carolina, spent six years as a community organizer in New York City, and completed a premedical curriculum at West Chester University.

KṚṢṆA KNOWS WHAT WE NEED

by Yadurāṇī Devī Dāsī

OBVIOUSLY, HAVING THE BODY of a man or a woman is not a qualification or disqualification for spiritual activities. Śrīla Prabhupāda wanted his women disciples to be as qualified as the men in teaching Kṛṣṇa consciousness, and women should be offered full facilities for practicing Kṛṣṇa consciousness and teaching it to others. This shouldn’t even be a question of controversy.



Yadurāṇī Devī Dāsī

But if there is some problem or apparent problem about the role of devotee women, women don’t have to be worried. We can use all situations to our advantage in becoming pure devotees.

To give an example: When we go out to distribute books, some people take a book and some don’t. We don’t run after the ones who don’t. We don’t become discouraged by the no’s. Instead, we concentrate on the yes’s and pray to Kṛṣṇa to help us be more Kṛṣṇa conscious and present things better so that the no’s, if He desires, will in time turn into yes’s.

In the same way, if some devotee men don’t want to hear us, we can go to other groups and speak to them about Kṛṣṇa and train them through Śrīla Prabhupāda’s books.

We can offer our services anywhere, but who accepts our offer is up to Kṛṣṇa.

The men in the temple are already hearing classes, chanting Hare Kṛṣṇa, and making advancement. But other people may not be. So we can distribute books all over the world. We can preach on street corners, on television, in school auditoriums. We can invite people to the temple and speak about

Kṛṣṇa to them. If we have a house or apartment we can talk about Kṛṣṇa to our family and neighbors. We can hold festivals and distribute books and *prasādam*.

If spreading Kṛṣṇa consciousness is the real point, we can do it anywhere.

Kṛṣṇa will recognize us. And when Kṛṣṇa wants us to give a class in the temple or do other such things, He will arrange it.

We don’t need to depend on any facility or position. Nor will such things guarantee our happiness or advancement in Kṛṣṇa consciousness. Many devotees in the past had all sorts of facilities, but because of their own desires

(please turn to page 56)



The Pañca-tattva, painted by Yadurāṇī Devi Dāśī in 1966 under Śrīla Prabhupāda's direct supervision.

PAINTING FOR PRABHUPĀDA

*Śrīla Prabhupāda trains one of his first disciples
in painting the spiritual world.*

by Yadurāṇī Devī Dāsī

WHEN ŚRĪLA PRABHUPĀDA ASKED a devotee named Raṇacora in 1966 what he thought my natural skill was, Raṇacora said I was an artist. But I was no artist. I had just dropped studying fine art during my sophomore year at City College in Harlem. My last term at college had culminated with an art show where all the students were able to display their best works of art. I went to see the show with a friend. When he asked me which painting was mine, I pretended to be humble.

“Just look for the worst painting in the show,” I told him. He picked my painting.

But somehow Śrīla Prabhupāda was able to engage me in painting the spiritual world. Many times my pictures were crude and even disproportionately painted, but Prabhupāda accepted them. “These pictures,” he would say, “are windows to the spiritual sky.”

I commuted every morning from the Bronx to Prabhupāda’s 26 Second Avenue temple to paint, take *prasādam*, and hear Śrīla Prabhupāda’s class with the other devotees. I would sit on the floor of the temple room and paint, surrounded by the canvas, the photo I was working from, newspapers on the floor, and my paints, palette, brushes, and turpentine.

Śrīla Prabhupāda had given me a print of Lord Caitanya Mahāprabhu and His dancing party in Navadvīpa, India. So I started a painting, copying from the print.

When I was halfway through this painting, Prabhupāda asked me if I’d like to move my paraphernalia into a room in his quarters, in the building behind the storefront temple. I

Prabhupāda saw the painting on the wall and commented on it during his lecture. “Now Lord Caitanya is here. Now there should be no more nonsense in the temple. God is here.”

• • •

asked Śrīla Prabhupāda if the paint and turpentine fumes would annoy him, but he assured me I would be welcome. So I moved all my things up into his quarters, where I was given my own space in his altar room.

The painting of Lord Caitanya’s dancing party was developing nicely, I thought. Prabhupāda asked me to paint the Hare Kṛṣṇa *mahā-mantra* at the bottom of the canvas, at the feet of the dancing party. I continued to work and in a few days was ready to paint the *mantra* under the Lord’s dancing feet. Prabhupāda watched me through the glassless window from inside his own room, where he saw guests and devotees, translated his books, and rested.

He then asked me *not* to paint the *mantra* under Lord Caitanya’s feet. When I asked him why he’d changed his mind, he said, “Lord Caitanya’s feet should not be above the Hare Kṛṣṇa *mahā-mantra*, even though Lord Caitanya is Kṛṣṇa Himself. Because Caitanya Mahāprabhu was playing the part of a devotee, it’s not proper etiquette to have the holy name of Kṛṣṇa under the feet of Lord Caitanya.”

Although I felt that the painting was now nearly perfect, the hands and feet were grossly out of proportion. But Prabhupāda accepted the painting. He had a spiritual vision beyond my comprehension. He looked at the painting and said to all the devotees present, “Kṛṣṇa has sent,” meaning that Kṛṣṇa Himself had arranged for me to come to the temple to paint for him.

After I finished the painting, Prabhupāda gave me a print of the Pañca-tattva, also brought from India.

In this print, Lord Caitanya’s principal associates (Śrī Nityānanda, Śrī Advaita, Śrī Gadādhara, and Śrī Śrīvāsa) stood in two descending columns below the Lord, who took the top center position. Behind them was a green background, and above Lord Caitanya’s head were Rādhā and Kṛṣṇa standing in an *om* sign.

I was painting all the figures, and I thought they looked pretty good. The only problem was Lord Caitanya’s hair. The hair style shown on the second print differed from the hair style shown on the print of the dancing party I had just completed.

In this new picture Lord Caitanya’s hair was pulled back into a topknot, with loose hair descending to His shoulders in the back. The other painting showed His hair parted in the middle and cascading to His shoulders. I asked Prabhupāda which style I should use. He said to use the style with the topknot.

The painting was almost done; there were only a few details to be added. Prabhupāda then told me that under each of the five persons of the Pañca-tattva I should paint that person’s name. Prabhupāda wanted to give as much information to the viewer as possible.

Prabhupāda also told me to paint an armband around Lord Caitanya’s right forearm. He said that Lord Caitanya had received this armband from His mother on His birthday to ward off all ill luck.

Being previously practiced in New York hippiedom, I was using the dungarees I wore as a paint rag. I also

smudged the frame and the glass covering the print with my paint-splattered fingers. Prabhupāda saw the smudge marks and fingerprints on the frame and asked me to clean them off. The picture was nondifferent from Lord Caitanya and His associates themselves, so I should keep it as clean as possible.

When the painting was done, I went to the hardware store across the street on Second Avenue, bought some one-inch plywood boards, nailed together a frame, and painted it. Gargamuni put the framed picture on the side altar in the temple, which was previously a junked table the devotees had found on the street. One of the devotees had put a cloth over the table and started using it as the side altar.

When Prabhupāda saw the large painting on the altar instead of hung on the wall, he asked that it be properly hung. He strongly repeated this request for three days, and then finally Gargamuni hung the painting nicely.

That evening, Prabhupāda saw the painting on the wall and commented on it during his lecture. “Now Lord Caitanya is here. Now there should be no more nonsense in the temple. God is here, His expansion, His incarnation, His spiritual energy, and His marginal energy. Everything is here except His material energy. There is nothing material about this painting. And even if you think that it is only color, color is another of God’s energies, and therefore it is also spiritual. If anyone chants Hare Kṛṣṇa and dances in front of this painting, he can become fully Kṛṣṇa conscious.” ❁

Śrīla Prabhupāda Speaks Out

ON THE EDITORIAL POLICY OF BACK TO GODHEAD

In the snowy December of 1969, in a little house in the suburbs of Boston, Śrīla Prabhupāda met with the disciples he had chosen to be the first editors of his *Back to Godhead* magazine. What should the magazine be about? Here are some of the instructions he gave.

THE KṚṢṆA CONSCIOUSNESS MOVEMENT is composed of four different stages. The first stage is to understand one's relationship with the Godhead, or Kṛṣṇa. Because at the present moment the conditioned souls have forgotten themselves, they have forgotten their relationship with Kṛṣṇa. Actually, the relationship is there eternally, but under the influence of *māyā* everyone is thinking, "I'm something of this material world" and identifying himself with his body. So we have to awaken them from that illusory existence, [in which they identify with that] which they are not.

This identification with the body is the whole mistake of the modern status of life. I don't say "of modern civilization," because this mistake is coming up since the creation of this material world. Sometimes it is in greater degree and sometimes in lesser degree. In Satya-yuga [the Age of Goodness] the same condition was present, but in lesser degree. But in Kali-yuga [the present Age of Quarrel] the condition is in greater degree.

So the first business is to awaken the conditioned souls from their illusory position, in which they're thinking, "I am this body, and everything in relationship with this body is very important." (*Janasya moho 'yam aham māmeti.*)

This idea is illusion: "I am this body, and anything in relation with this body is mine." I have a special relationship with a certain woman, so I think, "She is my wife; I cannot do without her." Or another woman, from whom I have taken birth: "She is my mother." Similarly, my father, my sons. In this way I think of country, society, at the most humanity. But all these things are illusion because they are based on bodily relationships. *Yasyātma-buddhiḥ kuṇape tri-dhātuke . . . sa eva go-kharaḥ*: those who are living according to this illusory condition of life—they are compared to the cows and asses.

So our first business is to wake up the general mass of

people from this illusory condition of life. *Back to Godhead* is especially meant for that purpose. We are pushing forward *Back to Godhead* so that people can come to the first status of enlightenment.

Then there will be those who are more enlightened, who are coming forward. "Swamiji," they may say, "please make me a member of your Society. Please initiate me."

When one comes forward, understanding his position, he is in the second stage—training in how to awaken one's dormant love of God. That is another stage—training.

Then, when one actually has love of Godhead, he can understand the higher status of loving exchanges

between Rādhā and Kṛṣṇa and the residents of Vṛndāvana. This is the third stage. And the fourth stage is the *paramahansa* stage, when one is always enjoying. *Prem-āñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti*: when one is completely merged in the ocean of love of Godhead, he'll relish in any condition of life, because Kṛṣṇa is present. "Kṛṣṇa is present" means that Kṛṣṇa's name is present, His form is present, His *līlā* is present, His paraphernalia is present—everything is present.

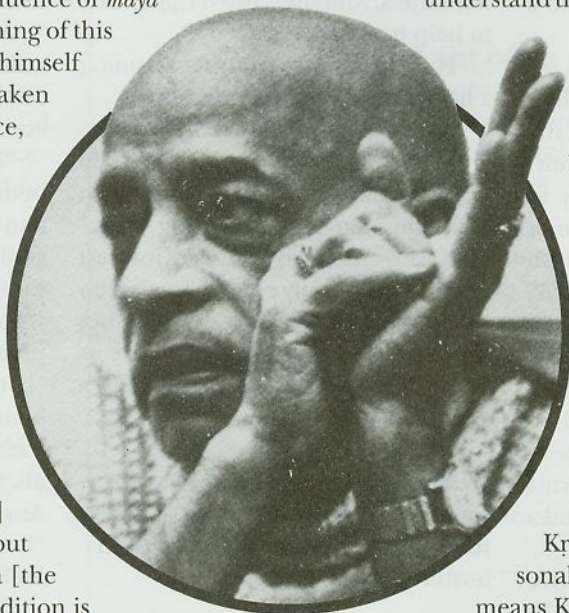
Kṛṣṇa is not alone. We are not impersonalists. As soon as we say "Kṛṣṇa," that means Kṛṣṇa is there with His name, fame, opulence, entourage, pastimes, and so on.

So *Back to Godhead* generally deals with the first two stages of understanding: to awaken the relationship and to train people.

Of course, our aim is to come to the highest platform of loving exchange, but generally our propaganda should be how to convince people by reasoning, by philosophy, by science, and by argument that they're in an illusory state.

These politicians, these scientists, these philosophers—they have no advanced knowledge. Their ultimate goal is reached if they can do some humanitarian work, some welfare work. V—, A— [here Śrīla Prabhupāda mentions some well-known Indian spiritual leaders] and so many others are doing this welfare work. And the *yogīs*—they are trying to be self-satisfied by meditation.

But nobody is concerned with God, or Kṛṣṇa. Nobody



is concerned. This is the position of the world.

So under the circumstances our first business is to awaken people from this illusory condition. They are thinking that "I am this body," and that the greatest well-being is taking care of that body or bodily relationships. So we

have to take them out of that illusory condition. That should be the editorial policy of our *Back to Godhead*.

And as far as the editors are concerned, they are supposed to know all these conclusions.

It is a very important thing, *Back to Godhead*. If our movement is going to

be recognized as a scientific God conscious movement, then this magazine will be referred to as authorized scripture. Therefore, we have to prepare it in an authorized way. Nothing nonconclusive can be introduced in *Back to Godhead*. That should be our policy. ❀

CASE (continued from page 25)

meant to cause distress. The NCC went further.

Guidelines for juries, suggested the NCC, should go beyond mere guessing about feelings and motives: those claiming injury should be required first to show objectively wrongful conduct that would cause distress—physical violence, for example, or verbal harassment for refusing to listen to a speaker's message.

And there must be standards for the amount of awards. Especially when religion is involved, the friends of the court said, allowing "sky's the limit" punitive damages invites the jury to punish people for holding strange or unpopular views. Invited to "punish Dracula," the jury voted to drive a \$32 million stake into his heart.

To put things into perspective: If someone were convicted of enticing a minor into prostitution instead of bringing her to Kṛṣṇa consciousness, the heaviest penalty under California law would be one year in prison and a \$2,000 fine.

"The power to award punitive damages," the NCC told the court, "is the power to destroy. Even the power to award damages for emotional distress is the power to destroy. Until this Court imposes judicially administrable, objective limits on the power of juries, unpopular religious organizations will not be secure even in their right to exist."

Imposing punitive damages on ISKCON did not serve a compelling state interest but only the private advantage of a disgruntled former member.

As stated in the Williamsburg Charter, a bicentennial document cele-

brating religious liberty, "Limitation upon religious liberty is allowable only where the State has borne a heavy burden of proof that the limitation is justified—not by any ordinary public interest, but by a supreme public necessity. . . ."

But what was the necessity here?

Marcia George was on a crusade. She wanted to wipe out Kṛṣṇa consciousness. And she wanted U.S. courts to help her do it.

The courts have no business lending a hand to such campaigns.

The National Association of Evangelicals questioned whether the state may ever have a legitimate interest in "runaway awards of staggering sums." But in any case, they said, state interest never ranks as truly compelling "when the award is made against a *religious body* because of its efforts either to share its religious message or to protect a genuinely religious conversion."

May a state make churches pay for supposed wrongs without clear rules to protect unpopular religions from hostile juries?

"Juries," the NCC pointed out, "are a majoritarian institution; they cannot be relied on to protect the rights of unpopular minorities." And "Given the evidence of rampant jury prejudice in this and other cases, . . . safeguards are essential to the rights of unpopular religions."

Whipped up by inflammatory and derogatory statements, jurors may inflict "punishment awards" on a bona fide religious body. Shouldn't the right to religious freedom rule out such assaults against the beliefs and practices of an ancient and venerable religion?

This was the question asked of the court by the World Hindu Assembly

of North America (Vishwa Hindu Parishad) and seventeen other Hindu organizations.

"The trial court allowed scurrilous attacks . . . on beliefs and practices regarded as sacred by Hindus for centuries. . . . To allow this kind of outrageous behavior in American courtrooms sends a message to Hindus that they are outsiders, disfavored members of the religious community."

As the NCC told the court, "A jury willing to award \$32 million against a small religious body is a jury out of control."

"Invited repeatedly to *punish* the petitioners for their strange beliefs and practices, the jury did just that," said the National Association of Evangelicals.

And the judge himself had shown prejudice in allowing such proceedings. "If the behavior of the jury and the bench in this case is consistent with the 'benevolent neutrality' toward all religions required by the First Amendment," said the Association, "[we] dread to think what real hostility looks like."

On these and other grounds, the Hare Kṛṣṇa devotees and the friends of the court urged the court to hear ISKCON's appeal.

A \$5 million judgment threatens the Hare Kṛṣṇa movement in America with destruction.

And as the National Council of Churches concluded, ". . . punitive destruction of an entire religious movement cannot be a result consistent with the First Amendment. State destruction of entire religions is something that is supposed to happen in Nazi Germany, or in medieval Europe, or in small isolated countries ruled by mad dictators. It is not supposed to happen in America." ❀

An Apology

IN THE DIFFICULT TIMES after Śrīla Prabhupāda departed this world, misunderstandings arose on a crucial issue: Who would be the next spiritual master?

Śrīla Prabhupāda had clearly taught that he wanted all his disciples to follow his teachings, teach them to others, and thus become spiritual masters.

But by the influence of *māyā*, illusion, a different idea soon evolved—that Śrīla Prabhupāda had appointed eleven “pure devotees” to serve as *the* gurus after him. These eleven, the idea went, should each serve as the spiritual master for a specific geographical “zone” of the world.

This zonal *guru* system, as it came to be called, prevailed in ISKCON for about ten years, until its falseness became clear and an ever-growing reform movement overthrew it and reasserted Śrīla Prabhupāda’s original instructions. In 1986, ISKCON’s Governing Body Commission formally dismantled the system.

In the years till then, *Back to Godhead* sometimes reflected and supported the erroneous zonal *guru* system.

Here, therefore, we wish to admit this mistake. I was managing editor for some of those years. And Sat-svarūpa Dāsa Goswami was editor in chief. He joins with me in apologizing to our readers for BTG’s conformity to the “zonal *guru*” error. In particular, we express our heartfelt apologies for contributing to the hurts and wrongs devotees endured when ISKCON diverged from Śrīla Prabhupāda’s instructions.

May Lord Kṛṣṇa henceforward keep us straight on the path of Kṛṣṇa consciousness, as Śrīla Prabhupāda taught it.

Hare Kṛṣṇa.

Jayādvaita Swami
Editor in Chief

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Month of Mādhava

JANUARY

5—Appearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana, direct followers of Lord Caitanya.

6—Disappearance anniversary of Śrīla Jayadeva Gosvāmī, a great spiritual master and the author of *Gīta-govinda*.

8—Disappearance anniversary of Śrīla Locana Dāsa Ṭhākura, a great spiritual master whose Bengali devotional songs perpetuate the simple Kṛṣṇa conscious method of self-realization.

11—Ṣaṭ-tilā Ekādaśī. Fasting from grains and beans.

21—Appearance anniversary of Śrīla Raghunātha Dāsa Gosvāmī, one

Calendar calculated for Śrīdhāma Māyāpur, West Bengal, India.

of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Viśvanātha Cakravartī Ṭhākura, a Vaiṣṇava *ācārya* and author who appeared in the seventeenth century. Appearance anniversary of Śrīmatī Viṣṇupriyā Devī, consort of Lord Caitanya.

23—Appearance anniversary of Śrī Advaita Ācārya, an incarnation of Kṛṣṇa's expansion Mahā-Viṣṇu and a close associate of Lord Caitanya. Fasting till noon, followed by feasting.

24—Disappearance anniversary of Śrīpāda Madhvācārya, the Vaiṣṇava philosopher and spiritual master, who appeared in the thirteenth century.

25—Disappearance anniversary of Śrīla Rāmānujācārya, eleventh-century philosopher and spiritual master.

26—Bhaimī Ekādaśī. Fasting from grains and beans. (Fasting till noon for the appearance of Lord Varāha.)

ing moon are called the "bright fortnight." The full moon marks the end of the month.

The eleventh day after the full moon and the eleventh day after the new moon are called Ekādaśī. Hare Kṛṣṇa devotees observe these as special days for increased remembrance of Kṛṣṇa.

The Lunar Year

Twelve lunar months make a lunar year. Since a lunar month lasts 29.5 days, a lunar year lasts 12 times that long, or 354 days.

But the solar year (the time it takes for the sun to complete one full orbit) lasts

11 days longer—roughly 365.25 days. So by the solar calendar (like the ordinary one found in a date book), the lunar year will begin 11 days earlier every year.

The seasons change in pace with the movements of the sun. The lunar calendar, therefore, is out of synch with the changing of the seasons.

To synchronize the lunar and solar years, the Vedic system therefore adds an extra month about every third year. This keeps the calendar and seasons in tune.

Festival Days

When the various *tithis*, or days of observance, occur depends partly on how

CALENDARS HAVE OFTEN been a topic of perplexity, sometimes a matter of debate, or even a cause for pitched battles. What is the correct day on which to celebrate Easter? In the second century this question formed a dividing line between disputing factions of the Christian Church.

ISKCON faces no such dispute, but it is adjusting its calendar.

Till now, ISKCON has taken its calendar from a Vaiṣṇava almanac published in Māyāpur, West Bengal. Devotees simply translated the calendar from Bengali into English and used it.

But this past year ISKCON's Governing Body, at its annual meeting, decided that ISKCON should follow a new standard, more precisely in tune with the Vedic standard.

The Vedic calendar is lunar. That is, it uses as its main unit a month that lasts one full cycle of the phases of the moon—from new moon to new moon, or from full moon to full moon.

The lunar phases influence various aspects of our world, including ocean tides, plant growth, and human physiological and psychological changes. The cycle of lunar phases takes 29.5 days.

In contrast, a solar month lasts 30.4 days (the time it takes the sun to travel through one sign of the zodiac). Modern months, of course, don't directly correlate with any astronomical events but are merely arbitrary groups of days.

The Lunar Month

In the calendar used by the Hare Kṛṣṇa devotees, the month begins the day after the moon becomes full. As the moon wanes, the days of the month are numbered "first," "second," "third," and so on, until the fifteenth day, when the moon is dark. This is the day of the new moon. These fifteen days of the waning moon are called the "dark fortnight."

Now the moon starts waxing, and again, as the moon grows, the days are numbered "first," "second," "third," and so on. On the fifteenth day the moon is full again. These fifteen days of the wax-

ṣṇa Calendar

27—Appearance anniversary of Lord Varāha, Lord Kṛṣṇa's boar incarnation.

28—Appearance anniversary of Lord Nityānanda Prabhu, a close associate of Lord Caitanya and an incarnation of Kṛṣṇa's elder brother, Balarāma. Fasting till noon.

30—Appearance anniversary of Śrīla Narottama dāsa Ṭhākura, a famous spiritual master in the disciplic line from Lord Caitanya who composed many devotional Bengali songs.

Month of Govinda

FEBRUARY

3—Appearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla A. C. Bhaktivedānta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness. Fasting till noon, then feasting.

the moon's movements mesh with the rising and setting of the sun.

Since the time of sunrise varies from place to place on earth, so should the days on which various observances fall.

The ISKCON Calendar Till Now

ISKCON devotees all over the world have followed a calendar published by a society of devotees in Māyāpur, West Bengal. This has made for simplicity—if Kṛṣṇa's birthday, for example, fell on August 13, devotees worldwide would observe it on that date.

But this has not made for precision. The calendar for Māyāpur takes into

10—Vijayā Ekādaśī. Fasting from grains and beans.

13—Śrī Śiva-rātrī, the appearance anniversary of Lord Śiva.

15—Disappearance anniversary of Śrīla Jagannātha dāsa Bābāji, the great devotee in the disciplic line from Lord Caitanya who confirmed Śrīla Bhaktivinoda Ṭhākura's discovery of Lord Caitanya's birthplace.

25—Āmalakī-vrata Ekādaśī. Fasting from grains and beans.

26—Disappearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master.

28—Śrī Gaura-pūrṇimā, the appearance anniversary of Lord Śrī Caitanya Mahāprabhu, Kṛṣṇa Himself in the role of His own devotee. Fasting till moonrise, followed by feasting. The next day: the festival of Jagannātha Miśra, Lord Caitanya's father, who on this day celebrated Lord Caitanya's appearance.

account what is seen in the sky from Māyāpur. But what happens in the sky in other parts of the world is different. So outside the Māyāpur area the Māyāpur calendar is out of phase with observed astronomical reality.

The New ISKCON Calendar

This year, therefore, ISKCON's governing body decided on a new standard. The local ISKCON centers, they said, should mark festival days by what's going on in the heavens, not by the dates on the civil calendar.

So in choosing between simplicity and precision, the GBC opted for precision.

Figuring It Out

A calendar is easy to read but tough to figure out. In old days, sages used to do it with lengthy and mysterious calculations.

Now ISKCON uses a computer, specifically an IBM 386 clone in Sweden. Devotees did extensive research in India on what goes into making a calendar, then wrote the software. The program writes a separate calendar for every ISKCON center in the world. Even for Māyāpur, the calendar is more accurate than the one published in West Bengal.

What to Do with All This?

If you'd like to observe the various Hare Kṛṣṇa festivals, you can get a copy of the local calendar from the Hare Kṛṣṇa center nearest you.

If there's no center reasonably close but you want to follow the festival dates precisely, you can write to ISKCON's calendar department in Sweden and have a calendar especially calculated for you.

Send the name of the town and the year for which you want the calendar calculated, along with US\$8.00 (make the check out to "Magnus Anderson"). The address to write to is:

Calendar Dept.
Box 12554
10229 Stockholm
Sweden

Alternatively, in *Back to Godhead* we publish the festival dates the computer has figured out for Māyāpur. So you can simply follow the Māyāpur calendar, as Śrīla Prabhupāda did when he was with us.

This is ISKCON's first year with its new calendar. In the long run, let's see whether precision or simplicity prevails.

In every issue of *Back to Godhead* we'll tell of upcoming festivals, with a few words of explanation. And in this issue, we publish the main festivals for January and February. ☸

*If we go through any difficulty because of “women’s issues,”
it is Kṛṣṇa who is putting us into difficulty,
and by knowing this we can serve Him without resentment.*

• • •

WOMEN (continued from page 47)
they left the movement, and now they have no spiritual power to speak about Kṛṣṇa at all, or even to chant Hare Kṛṣṇa. On the other hand, Haridāsa Ṭhākura was kept out of the Jagannātha temple, but that didn’t stop him from becoming the greatest preacher of the holy name. Even Māyā herself was defeated by him and became his disciple.

Sometimes we use apparent “issues” as an excuse to be angry or resentful or as an excuse not to spread Kṛṣṇa consciousness. When we come up against our own limits or shortcomings, we surrender to the “they” philosophy:

They don’t encourage me enough.

They don’t engage me in big enough programs.

They don’t accept my suggestions.

In our modern materialistic society, we’re trained from childhood to blame others for our troubles. Men blame women, women blame men, managers blame workers, workers blame managers.

But *we* are the architects of our own fortune.

About four years ago, I complained to a friend that certain devotees were causing me misery. So she answered that I myself was the cause.

“All right,” I said, “I can understand that I may have been instrumental. But can’t I say that those other devotees were the cause of my suffering?”

But she insisted that I was the cause.

This was hard to believe. But I wanted to believe her, because my own way of thinking wasn’t making me happy or Kṛṣṇa conscious. And then I remembered a verse in *Bhagavad-gītā* (13.21) that confirmed her statements. *Puruṣaḥ sukha-duḥkhanām bhokṛtve hetur*

ucyate: every living being causes his own happiness and distress.

The benefit of understanding that we are the cause of our own problems is that we can then take responsibility for the solutions.

We cause our own problems by our “overlording mentality,” the mentality of trying to *control* everything. We forget that Kṛṣṇa is supreme. So as a father sometimes puts a bad child in a reform school to get him to become good, Kṛṣṇa spins us around like a merry-go-round just to bring us to our senses.

“Well,” you may say, “that’s just philosophy, but then there’s real life. The philosophy is general, but we’re dealing with specific issues.”

But that would be to lose sight of the real issue.

If we go through any difficulty because of “women’s issues,” it is Kṛṣṇa who is putting us into difficulty, and by knowing this we can serve Him without resentment.

Sometimes it looks as if Kṛṣṇa, for no apparent reason, is withholding— withholding facility, position, profit, respect, knowledge, health, the results of our work, or whatever. But Kṛṣṇa does it because He knows what we need to become purified.

Śrīla Prabhupāda once said that if a devotee has an enemy—or thinks he has an enemy—the devotee thinks, “I am trying to become Kṛṣṇa conscious. Why should this person be my enemy? Oh, I know: I have some impurity, and Kṛṣṇa is trying to rectify me.”

At every moment, the choice is ours: We can think dull, mundane thoughts or brilliant thoughts of Kṛṣṇa’s pastimes and ideas for spreading Kṛṣṇa consciousness. We can pray in help-

lessness to develop all the devotional qualities and be used as transparent instruments for Kṛṣṇa’s will. No one can check us.

When we chant sixteen rounds of the Hare Kṛṣṇa *mantra* on our beads, that comes to 28,000 names. So each day we have at least 28,000 opportunities to become pure devotees.

It’s up to us individually how we identify ourselves. In 1966, while reading Śrīla Prabhupāda’s books, I once misunderstood he was saying that women couldn’t make as much advancement as men. I was disturbed, so I told Śrīla Prabhupāda. And his response was “If you think you are a girl, how can you make any advancement?”

According to the law of *karma*, the past makes the present, and the present makes the future. At present we are suffering because of our desires to lord it over material nature.

Who knows? A man who mistreated women in his last life may come back in this life as a mistreated woman. And—who knows?—maybe when I needlessly complain, I may be mistreating someone else.

If we act in Kṛṣṇa consciousness at present, our future will be Kṛṣṇa conscious. ☸

Yadurāṇī Devī Dāśī is one of Śrīla Prabhupāda’s first disciples. For more than twenty years she has painted illustrations for Śrīla Prabhupāda’s books. She is also one of ISKCON’s leading book distributors and one of the few women who regularly give classes in ISKCON temples. She lives in New York, working on Kṛṣṇa conscious picture books and illustrative comics in graphic novel style. Her husband took sannyāsa in 1972.

RESOURCES

Here we bring you listings of products, programs, and services we think you might like to hear about. We include only items directly meant for Kṛṣṇa conscious devotional service. We select who's listed. Those selected give us a nominal \$25 per listing.

If you've got a Kṛṣṇa conscious resource you'd like us to list, please let us know. Contact Hari Sauri Dāsa, Managing Editor, Back to Godhead, P.O. Box 90946, San Diego, CA 92109-0864, U.S.A.

PUBLICATIONS

112 titles in print—Works of the six Gosvāmīs and great ācāryas. For a free catalog write to The Kṛṣṇa Institute, P.O. Box 281, Culver City, CA 90232, or phone (213) 838-3535.

Folk Books—Publishers of Kṛṣṇa conscious books specifically designed for

the college audience. Send \$2 for a catalog. New release: *OM SHALOM: Judaism and Krishna Consciousness*, a series of conversations between Rabbi Jacob N. Shimmel and Satyarāja Dāsa. Send \$6.50 to FOLK BOOKS, P.O. Box 400716, Brooklyn, NY 11240-0716.

New from Sadāpūta Dāsa: *Vedic Cosmography and Astronomy*. The universe described in the Fifth Canto of the

KṚṢṆA CONSCIOUS BOOKS IN THE LANGUAGES OF THE WORLD

Your local temple has books in the language or languages of your area. Here are sources you can turn to for books in other languages. Most of these sources are branches of the Bhaktivedanta Book Trust (BBT), listed with the languages they stock. Your local BBT office may also be able to order for you from other BBTs.

ENGLISH

Contact BBT at ISKCON Los Angeles, Tel. (213) 837-5283. Fax. (213) 837-1056. English, Spanish, and several other languages.

London, England—Bhaktivedanta Books Ltd., P.O. Box 324, Borehamwood, Herts WD6 1NB, England. Tel. (081) 905-1244. Fax. (081) 905-1108. English and several Asian Indian and European languages.

Sydney, Australia—BBT, P.O. Box 262, Botany, N.S.W. 2016, Australia. Tel. 666-6466. Fax. 666-3060. English.

ASIAN INDIAN LANGUAGES

Contact BBT at ISKCON Bombay. Tel. 62092860. Fax. 22-287-1441.

Gujarati, Hindi, Kannada, Malayalam, Marathi, Sindhi, Tamil, Telegu, Urdu, English.

Calcutta—BBT, 1-A Rainey Park, Calcutta 700 019, West Bengal. Bengali, Assamese, Bhajpuri, Maithili, Manipuri, Nepali, Oriya, Hindi, Tamil, English.

SPANISH

Los Angeles, California—Fondo Editorial Bhaktivedanta, 3755 Watsuka Ave., Los Angeles, CA 90034. Tel. (213) 839-1151. Fax. (213) 839-1152. Jalón, Spain—BBT, Denia 10, 03727 Jalón, (Alicante), Spain.

PORTUGUESE

Contact BBT at ISKCON Pindamonhangaba, Brazil. Contact: Veda Diffusion, 320 Rue St. Honore, Paris 75002, France.

ITALIAN and GREEK

Contact BBT at ISKCON Florence, Italy. Tel. 55-828-470. Fax. (55) 807-6630.

FRENCH

Contact: Veda Diffusion, 320 Rue St. Honore, Paris 75002, France.

GERMAN

Contact ISKCON Heidelberg.

DUTCH

Contact ISKCON Amsterdam.

DANISH

Contact ISKCON Copenhagen.

ICELANDIC and ROMANIAN

Contact: Arjuna Dasa, ISKCON Jandelsbrunn, Germany.

NORWEGIAN

Contact ISKCON Oslo.

SWEDISH

Contact ISKCON Stockholm.

FINNISH

Contact ISKCON Helsinki.

POLISH

Contact ISKCON Copenhagen.

CZECH

Contact ISKCON Prague.

HUNGARIAN

Contact ISKCON Budapest.

SERBO-CROATIAN, SLOVANIAN and ALBANIAN

Contact ISKCON Pregrada, Yugoslavia.

BULGARIAN

Contact ISKCON Sophia.

SOVIET LANGUAGES

Contact ISKCON Office of Soviet Affairs, Almviks Gård, 15300 Jarna, Sweden. Tel. 0755-52050. Fax. 0755-52152. (Armenian, Azerbaijani, Estonian, Georgian, Kazakh, Kirghiz, Latvian, Lithuanian, Russian, Tadzhik, Turkmen, Ukrainian, Uzbek)

JAPANESE

Contact BBT at ISKCON Tokyo.

CHINESE

Contact ISKCON Hong Kong. Fax. 3-7242-186.

MALAYSIAN and INDONESIAN

Contact BBT at ISKCON Kuala Lumpur. Fax. 242-2801 (Attn. BBT).

AFRICAN LANGUAGES

Contact ISKCON Durban, South Africa. Fax. 31-438-198. Afrikaans, Zulu, English.

MIDDLE EASTERN LANGUAGES

Contact ISKCON Berkeley, California. Arabic, Armenian, Persian, Turkish.

HEBREW

Contact ISKCON Osafia, Israel.

Śrīmad-Bhāgavatam seems different from that of modern astronomy. This book addresses this conflict in detail and outlines a systematic approach to understanding the Fifth Canto. 242 pages. Also available: *Mechanistic and Nonmechanistic Science*. Sadāpūta Dāsa shows that the phenomena of consciousness, complex life forms, and inspiration cannot be explained by modern science, but can be understood in terms of the Vedic paradigm. This book received favorable reviews from Nobel Prize-winning physicists. To order, contact Bhaktivedanta Institute, P.O. Box 99584, San Diego, CA 92169. Phone: (619) 272-8145.

Subscribe to ISKCON World Review, the newspaper of the Hare Kṛṣṇa movement. Your source for ISKCON news, information, and resources. For 12 issues: U.S. first-class mail, \$15; US bulk mail, \$8; outside US, \$16. Advertising and congregation-building bulk orders available. IWR, P.O. Box 99103, San Diego, CA 92109. Phone: (619) 273-6110. Fax: 270-4183.

Tour Vṛndāvana. Follow in the footsteps of His Divine Grace B.V. Nārāyaṇa Mahārāja as he guides us through Śrī Vraja Maṇḍala following in the footsteps of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, the six Gosvāmīs, Mādhavendra Purī, Prabhu Nityānanda, and Śrī Caitanya Mahāprabhu Himself. *Śrī Vraja-Maṇḍala Parikrama* is a complete and authorized English version of *parikrama* in Śrī Vraja. More than 200 locations are revealed as Nārāyaṇa Mahārāja narrates Kṛṣṇa's nectarean, honey-filled *līlās*. To receive your copy, send only \$19.95 plus \$2 for mailing by certified check or money order to Gauḍīya Vaiṣṇava Press, P.O. Box 450812, Atlanta, GA 30345.

Children's KRṢṂA Books. Three volumes, 9" x 11", 90+ pages and 60+ full-color illustrations per volume, \$8 per book, \$21 for set. Also available: *Honor Thy Mother and Thy Father*, board book for preschoolers (\$3.25); and coloring book (\$1.75). Add shipping: 20% US, 30% Canada. Elsewhere, write for ordering information. Pārvatī Devī Dāsī, 1135 Opal St., San Diego, CA 92109. Phone: (800) 777-4313 or (619) 272-9127.

Conversations with Śrīla Prabhupāda— First set of 20 volumes now available for \$225 plus postage. Also, advance orders now being taken for the final 17 volumes—\$190 plus postage, or \$155 plus postage for current subscribers. Contact Bhaktivedanta Archives, P.O. Box 34453, Los Angeles, CA 90034. Phone: (213) 559-2143. Fax: (213) 559-0935.

AUDIO-VISUAL

Śrīla Prabhupāda Tape Ministry— 711 lecture and conversation tapes, 35 unedited *bhājana* tapes, and other series available. (\$2.50 per tape. We give quantity discounts.) Send \$5.00 for catalog to Bhaktivedanta Tape Ministry, P.O. Box 34453, Los Angeles, CA 90034. Phone: (213) 559-2143. Fax: (213) 559-0935.

Jayapataka Tape Ministry— 108 new tapes. Lecture series now available: "Childhood Pastimes of Lord Caitanya," "Remembering Śrīla Prabhupāda," plus many more. Send SASE (9" x 12") and \$1 for new catalog. JTM, P.O. Box 1223, Picayune, MS 39466.

Hridayananda Tape Ministry. English and Spanish. Over 600 selections. Free catalogs. c/o IWR, P.O. Box 99103, San Diego, CA 92109. Phone: (619) 483-3108.

Satsvarūpa dāsa Goswami Tape Ministry. Over 400 tapes available. \$3 per tape. Subscription rates—3 months (12 tapes): \$30 (\$2.50 ea.), 1 year (48 tapes): \$108 (\$2.25 ea.). Extra charge for airmail outside USA. A list of recent releases is free upon request. Full catalog: \$5. Send orders to Mādhava Dāsa, 72 Commonwealth Avenue, Boston, MA 02116.

Dramatic narrations of Śrīla Prabhupāda's books, by Amala Bhakta Dāsa on audiocassettes with background music and sound effects. Tape sample and catalog: \$2. Catalog only: free. Krishna Productions, P.O. Box 34241, Los Angeles, CA 90034. Phone: (213) 838-4474.

Learn nectar verses easily. Relish and memorize selected verses by Śrīla Rūpa

Gosvāmī, Raghunātha Dāsa Gosvāmī, and others. Package includes cassette tape with Sanskrit chanted slowly and with spaces for response, transliterations and translations by Śrīla Prabhupāda and Kūśakratha Dāsa, and instructions on how to memorize. For first selection of twenty verses by the Gosvāmīs and fifteen from *Śrīmad-Bhāgavatam*, send \$6 to Draviḍa Dāsa, 1380 Garnet Ave., Suite E-270, San Diego, CA 92109.

Lord Kṛṣṇa's complete pastimes on tape. A reading of the English translations of the Tenth Canto of *Śrīmad-Bhāgavatam* with background music. Translation by Śrīla Prabhupāda and the BBT *Śrīmad-Bhāgavatam* editorial committee, recitation by Draviḍa Dāsa. Send \$24 for *Vṛndāvana-līlā* (5 tapes), \$29 for *Dvārakā-līlā* (6 tapes), in sturdy vinyl albums. \$50 for both. For free catalog describing this and many other selections, send a self-addressed stamped envelope to Draviḍa Dāsa, 1380 Garnet Ave., Suite E-270, San Diego, CA 92109.

Mahātma Dāsa's three new orchestrated tapes: *The Mahāmantra*, *The Iṣoṇiṣad*, and *The Brahma-saṁhitā*—plus Lokanāth Swamī's new studio *bhājana* tape. \$5 each, \$6 outside US. Quantity discounts. Send orders to Sounds Divine, 1030 Grand Ave., San Diego, CA 92109.

Now your television can bring you closer to Kṛṣṇa. Videocassettes from ITV (ISKCON Television) bring the spiritual vision of Kṛṣṇa into your home. See the pastimes of Lord Kṛṣṇa and Lord Rāma. . . . Visit the centers of the Hare Kṛṣṇa movement around the world. . . . Attend classes given by Śrīla Prabhupāda himself. . . . Relish the life story of Śrīla Prabhupāda in *Your Ever Well-Wisher*. . . . Puppet shows, devotional movies, documentaries, and instructions. More than 100 shows to choose from. Top-quality, low-priced videocassettes. Available in 1/2-inch, 3/4-inch, NTSC (North American), and PAL (overseas). For a free catalog, write to ITV, P.O. Box 1015, Culver City, CA 90232.

All the Hare Kṛṣṇa movement's music and philosophy in audiocassettes, videos, photographs, and literature. An inter-

RESOURCES

national service by the Sydney Tape Ministry. Call or write for a free catalog. **NEW RELEASE: A Transcendental Diary: Travels with Śrīla Prabhupāda.** A first-hand account by Hari Sauri Dāsa. Ten-tape set, US\$59 plus US\$20 for overseas air mail. Dakṣiṇa Dāsa, GPO Box 2329,

Sydney 2001, Australia. Phone: (61)-2-9582748.

Videos of Sacred India by BhaktiTV (Vāsudeva Dāsa): (1) *Timeless Village* (award winner)/ 35 min. (2) *Kumbha Mela* / 35 min. (3) *500th Anniversary* /

60 min. (4) *A Day on Padayatra* / 40 min. To order pre-programmed video-cassettes, send \$18 for (1); \$28 for (1), (2), and (4); or \$28 for (2), (3), and (4) to ITV, P.O. Box 1015, Culver City, CA 90232, U.S.A.

(Resources continued on page 60)

This is a current list of ISKCON schools, given to us by ISKCON's Ministry of Education. Because enrollment details for each school may change from time to time, contact the school you're interested in for more information.

NORTH AMERICA

Baltimore, Maryland—Vaishnava Academy of Baltimore, 200 Bloomsbury Ave., Catonsville 21228. Day school for boys and girls 5–10 yrs. *Āsrama* for boys. Contact: Mahendranī Devī Dāsī, (301) 744-1621.

Carriere, Mississippi—New Talavan Gurukula, Rt. 2, Box 449, Carriere 39426. Day school for boys and girls 5–12 yrs. (601) 798-8533.

Dallas, Texas—Kalachandji School, 5430 Gurley Ave., Dallas 75223. Day school for boys and girls 5–14 yrs. Contact: Dṛṣṭa Dāsa, (214) 821-6402.

Detroit, Michigan—ISKCON School, 192 Lenox Ave, Detroit 48215. Day school for boys and girls 5–14 yrs. Contact: Pañca Tattva Dāsa, (313) 823-3606.

Gainesville, Florida—Vaishnava Academy, Box 819, Alachua 32615. Day school for boys and girls 5–18 yrs. *Āsramas* for boys and girls 12–18. Contact: Muralivādaka Dāsa, (904) 462-5153.

Los Angeles, California—ISKCON School, 3764 Watsaka Ave., Los Angeles 90034. Day school for boys and girls 5–12 yrs. Contact: Ayonijā Devī Dāsī, (213) 836-1394.

Port Royal, Pennsylvania—Gita Nagari Gurukula, R.D. 1, Box 157, Port Royal 17082. Day school for boys and girls 5–12 years. Contact: Harakāntā Devī Dāsī, (717) 527-4101.

San Diego, California—ISKCON

School, 1030 Grand Ave., Pacific Beach 92109. Day school for boys and girls 5–15 yrs. Contact: Sātyakī Devī Dāsī, (619) 274-3862.

Vancouver, British Columbia—Vancouver Vedic Education Society, 5462 S.E. Marine Dr., Burnaby V5J 3G8. Home education program for boys and girls. (604) 433-9728.

EUROPE

Florence, Italy—ISKCON Gurukula, Via Scopeti 108, S. Andrea in Percussina, 50026 San Casciano Val di Pesa, Fi. *Āsramas* for boys and girls. Contact: Gaura Govinda Dāsa, (055) 82 22 29.

Jandelsbrunn, Germany—Prahlada's Gurukula, Zielburg 20, D-8391 Jandelsbrunn. Just starting. Contact: Sugrīva Dāsa.

Jarna, Sweden—ISKCON Gurukula, Almviks Gard, 15300 Jarna. Day school for boys and girls 5–14 yrs. Contact: Janesvara Dāsa, (0755) 52107.

London, England—Bhaktivedanta Manor Gurukula, Letchmore Heath, Watford, Herts WD2 8EP. *Āsramas* and day school for boys and girls. Contact: Ātmānanda Dāsa, (0923) 857224.

Valencay, France—Nouvelle Mayapur Gurukula, Lucay-le-Male, Valencay 36 600. Contact: Bṛhaspati Dāsa, (054) 402353.

INDIA

Bombay, Maharashtra—Bhaktivedanta Swami Mission School, Hare Krishna Land, Juhu, Bombay 400 054. Day school for boys and girls 5–14 yrs. Contact: Sarvabhāvana Dāsa.

Imphal, Manipur—ISKCON School, Hare Krishna Land, Airport Road, Imphal 795 001.

Māyāpur, West Bengal—Bhaktivedanta Village Gurukula, P.O. Śrī Māyāpur Dhām, District Nadia. *Āsramas* for boys 5–16 yrs. Contact: Bhakti Vidyā-Pūrṇa Swami.

Secunderabad, A.P.—ISKCON School, 27 St. Johns Rd., Secunderabad 500 026.

Vrindāvana, U.P.—Bhaktivedanta Swami Gurukula, Bhaktivedanta Swami Marg, Vrindāvana, Mathura District. *Āsramas* for boys 5–16 yrs. Contact: Dhanurdhara Swami.

AUSTRALASIA

Auckland, New Zealand—Hare Krishna School, New Varshana, R.D. 2, Kumeu, Auckland. Boys and girls. Contact: Bhāva Dāsa, (09) 412-8263.

Bambrah, Australia—New Nandagram Gurukula, Oak Hill, Deans Marsh Road, Bambrah, Victoria 3241. *Āsramas* and day school for boys and girls.

Murwillumbah, Australia—New Govardhana Gurukula, P.O. Box 546, Murwillumbah, NSW 2484. Boys and girls.

LATIN AMERICA

Buenos Aires, Argentina—Bhaktilata Puri Gurukula, Andonaegul 2054, (1431). Contact: Kālinḍī Devī Dāsī.

Sao Paulo, Brazil—Bhaktivedanta Swami Gurukula, Nova Gokula, Caixa Postal 223, 12.400 Pindamonhangaba. Contact: Dhanvantari Swami.

AFRICA

Durban, South Africa—ISKCON Gurukula, P.O. Box 56003, Chatsworth 4030 (Durban).

Muldersdrift, South Africa—ISKCON Gurukula, P.O. Box 723, Muldersdrift 1747 (TUL).

Songs of Krishna. The first Vaiṣṇava music songbook presented in written form for Western instruments. \$10.95 postage paid includes beautiful piano recording by composer. Contact Taylor Marketing, 4879 Lamont St., San Diego, CA 92109.

PROJECTS

Help overturn \$5 million judgment against ISKCON. The case *ISKCON vs. George* is now pending before the U.S. Supreme Court. Send your contributions to ISKCON North American Action Committee, 1030 Grand Ave., San Diego, CA 92109. For more information call Navina Kṛṣṇa Dāsa at (619) 483-1747.

Padayātrā invites all to walk the East Coast, Boston to Miami. Join ecstatic "Every Town and Village—Save the Temples" campaign. Donations accepted. For information: Kṛṣṇa Vilāsiṇī Dāsī, Padayātrā America, 10310 Oaklyn Dr., Pottomac, MD 20854. Phone: (301) 983-0274.

Keep it coming!—The Festival of India needs your help. Send your tax-deductible contribution today to Festival Endowments Fund, Inc., P.O. Box 1986, Provo, Utah 84603.

Cultural Institute for Vedic Arts (CIVA) produces picture books and illustrative comics in graphic novel style—all directly based on Prabhupāda's books. Assistance needed. All positions available: writers, editors, artists, etc. Contact Yadurāṇī Dāsī, 305 Schermerhorn St., Brooklyn, NY 11217. Phone: (718) 858-9459.

EDUCATION

Study Vaiṣṇava scriptures, *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, via correspondence courses, or take Bhakti-sāstrī exam. Cost effective. Write to Institute for Gaudiya Vaishnavism, 10343 Royal Palm Blvd., #207, Coral Springs, FL 33065, for a full catalog.

Keep in touch with ISKCON educational programs. Get a free issue of the ISKCON Education Journal by sending your name and address to ISKCON Board of Educa-

tion, 3764 Watsoka Ave., Los Angeles, CA 90034.

The Bhaktivedanta Gurukula Village in Māyāpur needs *gurukula āsrama* teachers. Qualifications: sincerity, eagerness to hear and chant, and the ability to perform menial service to the *dhāma*. Contact Bhakti Vidya Pūrṇa Swami, The Bhaktivedanta Gurukula Village, P.O. Śrī Māyāpur, Dist. Nadia, W. Bengal, India.

GENERAL

Books, children's books, posters, pictures, video- and audiotapes, scented products, clothing and accessories, Ayurvedic health-care products, *mṛdaṅgas*, Prabhupāda *mūrtis*, etc. ISKCON's largest selection. For new illustrated 60-page catalog, send \$3 or £1.5 (deductible with first order) to BBL, P.O. Box 324, Borehamwood, Herts WD6 1NB, England. Phone: (44) 81-905-1244. Fax: (44) 81-905-1108.

Seminar tapes and publications from the Vṛndāvana Institute for Higher Education, the books of Satsvarūpa Dāsa Goswami, back issues of *Back to Godhead* magazine, and many other books, tapes, videos, and devotional supplies. For a free 26-page catalog with more than 200 illustrations, send us your name and address with postage (US: \$1; outside US: \$2). Krishna Culture, P.O. Box 12380, Philadelphia, PA 19119. Phone: (215) 242-2579.

Custom altars, exhibits, cabinets, furniture. No job too large or small. Will ship. Contact Vatsala Dāsa, 1591 So. Calpac Dr., Spanish Fork, UT 84660. Phone: (801) 798-3150 or 375-0404.

World famous original oil painting by Muralidhara Dāsa. Beautifully framed. "The Butter Thief," 30" x 40" (ref. BBT Calendar, 1990). \$15,775 (5% finder's fee). Serious inquiries only. Phone: (619) 753-4107.

Original art, seen in *Back to Godhead*, *Śrīmad-Bhāgavatam*, etc. Paintings done to order. Contact Puṣkara Dāsa, No. 25, Alachua Villas, Alachua, Florida 32615. Phone: (904) 462-0144.

Bring the Festival of India to your city— anywhere in the U.S. or Canada. You'll get all the exhibits used in the big Rathayātrā festivals. Ideal for college preaching, city festivals, fairs, etc. For information call (801) 423-2826.

Visit a Hare Kṛṣṇa Temple near you. Take advantage of the spiritual programs that go on every morning and evening and the special festival—with a sumptuous feast—every Sunday. Call ahead for the specific schedule at your temple.

ISKCON's Governing Body Commission, the highest ecclesiastical body guiding the Hare Kṛṣṇa movement, can be reached both through its local representatives and its permanent communications secretary. The address for the secretary is GBC Communications Office, P.O. Box 16146, Circus Avenue Office, Calcutta 700 017, W. Bengal, India.

BTG Resource Service. For help with any question about Kṛṣṇa consciousness—philosophical, practical, how-to, where-to, or whatever—please feel free to get in touch with us. BTG Resources, P.O. Box 90946, San Diego, CA 92169, USA. Phone: (619) 272-7384. Fax: (619) 272-3673.

Want to Help BTG? Here are some things you can do to help us spread Kṛṣṇa consciousness through *Back to Godhead*:

1. Subscribe.
2. Give gift subscriptions.
3. Ask your local public or college library to subscribe.
4. Subscribe for your library.
5. Tell your friends and relatives about BTG.
6. Become a BTG agent. (Just ask us, and we'll tell you how.)
7. Send us names of prospective subscribers.
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Founder-Acarya: His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

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Vancouver, B.C.—5462 S.E. Marine Dr., Burnaby, V5J 3G8/ Tel. (604) 433-9728

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- Ashcroft, B.C.**—Saranagati Dhama, Box 99, Ashcroft, B.C., V0K 1A0

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- Manchester, England**—20 Mayfield Road, Whalley Range, Manchester M16 8FT/ Tel. (061) 226 4416
- ★ **Newcastle upon Tyne, England**—21 Leazes Park Rd./ Tel. (091) 222-0150
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- London, England**—Govinda's, 10 Soho St. / Tel. (071) 437-3662

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- Bergamo**—Villaggio Hare Krishna, Via Galileo Galilei, 41, 24040 Chignolo D'isola (BG)/ Tel. (035) 490706
- Bologna**—Via Nazionale 124, 40065-Pianoro (BO)/ Tel. (051) 774-034
- Catania**—Via San Nicola al Borgo 28, 95128 Catania, Sicily/ Tel. (095) 522-252
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- Amsterdam, Holland**—Krishna Dham, 225 Ruysdaelkade, 1072 AW/ Tel. (020) 751 404
- Antwerp, Belgium**—184 Amerikalei 2000/ Tel. (03) 237-0037, 237-0038
- Athens, Greece**—Poseidonos 27, Ilioupoli, 16 345/ Tel. (01) 993-7080
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- ★ **Bellinzona, Switzerland**—New Nandagram, al Chiossascio, 6594 Contone TI/ Tel. (092) 622747
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- ★ **Munich, Germany**—Brodstrasse 12, D-8000 München 82
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- Oslo, Norway**—Senter for Krishnabevisthet, Skolestien 11, 0373 Oslo 3
- Paris, France**—31 Rue Jean Vacquier, 93160 Noisy le Grand/ Tel. (01) 45921018; 43043263
- ★ **Prague, Czechoslovakia**—Hare Krishna, Na Hrazi 5, 18000 Praha 8 / Tel. (2) 821438
- ★ **Pregrada, Yugoslavia**—Davor Bateli, Goricka 5/6, Pregrada / Tel. (049) 49-73176
- Stockholm, Sweden**—Fridhemsgatan 22, 112 40 Stockholm/ Tel. (08) 549002
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- Zurich, Switzerland**—Bergstrasse 54, 8030 Zürich/ Tel. (01) 262-33-88
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- **Jandelsbrunn, Germany (Nava-Jiyada-Nrsimha-Ksetra)**—Zielberg 20, D-8391/ Tel. 85831332
- Järna, Sweden**—Almviks Gärd, 15300 Järna/ Tel. (0755) 52050; 52073.
- ★ **Roch d'Or, Switzerland**—The Gokula Project, Vacherie Dessous, CH-2913 Roch d'Or/ Tel. (066) 766160
- Valençay, France (New Mayapur)**—Luçay-Le-Mâle, 36 600/ Tel. (54) 40-23-53

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- Perth**—Hare Krishna Food for Life, 129 Barrack St., Perth, WA 6000 / Tel. (09) 325 2168
- Sydney**—Govinda's Upstairs and Govinda's Take-away (both at ISKCON Sydney) / Tel. (075) 501642

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- Lautoka, Fiji**—5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. 64112
- Rakiraki, Fiji**—Rewasa, Rakiraki (mail: P.O. Box 94243)
- Suva, Fiji**—Nasinu 7 1/2 miles (P.O. Box 6376)/ Tel. 391-282

- Wellington, New Zealand**—6 Shoter St., Karori (mail: P.O. Box 2753, Wellington)/ Tel. (4) 764445

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- Suva, Fiji**—Gopal's, 18 Pratt St. / Tel. 62990
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- Port Harcourt, Nigeria**—2 Eligbam Rd. (corner of Obana Obhan St.), G.R.A. II (mail: P.O. Box 4429, Trans Amadi)
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- **Mauritius (Vedic Farm)**—ISKCON Vedic Farm, Hare Krishna Road, Beau Bois, Bon Accuel / Tel. 418-3955

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- Bangalore, Karnataka**—Hare Krishna Hill, 1 'R' Block, Chord Road, Rajajinagar, 560 010/ Tel. 359 856
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- Bhubaneswar, Orissa**—National Highway No. 5, Nayapali, 751 001/ Tel. 53125
- Bombay, Maharashtra**—Hare Krishna Land, Juhu, 400 049/ Tel. 6206860
- Calcutta, W. Bengal**—3C Albert Rd., 700 017/ Tel. 443757, 434265, 446075
- Chandigarh, Punjab**—Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/ Tel. 44634
- ★ **Coimbatore, Tamil Nadu**—Padmam 387, VGR Puram, Alagen Road-1, 641-001/ Tel. 4597
- Gauhati, Assam**—Ulubari Charali, Gauhati 781 001/ Tel. 31208
- Guntur, A.P.**—Opp. Sivalayam, Peda Kakani 522 509
- Hardwar, U.P.**—Pahala Mala, Britany Cottage, Kharkhari 249 401 (mail: P.O. Box 14)
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- Imphal, Manipur**—Hare Krishna Land, Airport Road, 795 001/ Tel. 21587
- Madras, Tamil Nadu**—59, Burki Rd., T. Nagar, 600 017/ Tel. 443266
- Mayapur, W. Bengal**—Shree Mayapur Chandrodaya Mandir, P.O. Shree Mayapur Dham, Dist.Nadia/ Tel. 31 (Swarup Ganj)
- Moirang, Manipur**—Nongban Inghkon, Tidim Rd./ Tel. 795133
- Nagpur, Maharashtra**—70 Hill Road, Ramnagar, 440 010/ Tel. 33513
- New Delhi**—M-119 Greater Kailash 1, 110 048/ Tel. 6412058, 6419701
- New Delhi**—14/63, Punjabi Bagh, 110 026/ Tel. 5410782
- Pandharpur, Maharashtra**—Hare Krishna Ashram, across Chandrabhaga River, Dist. Sholapur, 413 304
- Patna, Bihar**—Rajendra Nagar Road No. 12, 800 016/ Tel. 50765
- Pune, Maharashtra**—4 Tarapur Rd., Camp, 411 001/ Tel. 60124 and 64003
- Secunderabad, A.P.**—9-1-1 St. John's Road, 500 026/ Tel. 825232
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- Siliguri, W. Bengal**—Gitalpara 734 401/ Tel. 26619
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- Tirupati, A.P.**—K.T. Road, Vinayaka Nagar 517 507/ Tel. 2285
- Trivandrum, Kerala**—T.C. 224/1485, WC Hospital Rd., Thycaud, 695 014/ Tel. 68197
- Udhampur, Jammu and Kashmir**—Prabhupada Nagar, Udhampur 182 101/ Tel. 496 P.P.
- Vrindavana, U.P.**—Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathura Dist. 281 124/ Tel. (5664) 824787

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- Ahmedabad District, Gujarat**—Hare Krishna Farm, Katwada (contact: ISKCON Ahmedabad)
- ★ **Assam**—Karnamadhu, Dist. Karimganj
- ★ **Chamorshi, Maharashtra**—78 Krishnanagar Dham, District Gadchiroli, 442 603
- ★ **Hyderabad, A.P.**—P.O. Dabilpur Village, Medchal Tq., R.R. District, 501 401/ Tel. 552924
- ★ **Mayapur, W. Bengal**—(contact ISKCON Mayapur)

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



Bombay

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 - ★ **Cagayan de Oro, Philippines**—30 Dahlia St., Ilaya Carmen, 900 Cagayan de Oro (c/o Sepulveda's Compound)
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 - ★ **Colombo, Sri Lanka**—188 New Chetty St., Colombo 13/ Tel. 33325
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- ★ **Tokyo, Japan**—2-41-12 Izumi, Suginami-ku, Tokyo T168/ Tel. (3) 327-1541

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- ★ **Perak, Malaysia**—Jalan Sungai Manik, 36000 Teluk Intan, Perak

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- ★ **Kuala Lumpur, Malaysia**—Govinda's, 16-1 Jalan Bunus Enam, Masjid India/ Tel. 03-2986785

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- ★ **Lima**—Schell 634, Miraflores
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Announcing THE BACK TO GODHEAD BAD PRESS AWARD

THE BACK TO GODHEAD Bad Press Award honors journalism that is not merely unfavorable to the Hare Kṛṣṇa movement but also biased, sloppy, misleading, irresponsible, foolish, or several or all of these.

Many journalists turn out stuff that amply qualifies. But for this, our first award, we have chosen a piece especially deserving of recognition for showing how third-rate journalism and third-rate psychiatry can work hand in hand.

The piece to be honored was written by Lori Cidylo and published on the front page of *The Psychiatric Times*, "The Newspaper of American Psychiatry." The paper, meant for the continuing education of mental-health professionals, is blessed by the presence of twenty-two psychiatrists (and one lawyer) on its editorial board.

The headline said, "Destructive Cultism Gained Momentum Over Last Decade."

"Destructive cultism," of course, is not a clinical term but a buzzword used by groups lined up against what sociologists call, for lack of a better label, "new religious movements." And have those movements gained momentum? The headline says so, but the article gives no evidence by which to measure the supposed gain.

But let us continue.

The author begins with the obligatory gruesome reference to Jonestown—a standard journalistic ritual. She then proceeds to tar with the same brush some 3,000 alleged "cults," lumping among them, of course, Hare Kṛṣṇa.

"Many mental health professionals who are experts on cultism agree" about the evils of these groups, Ms. Cidylo writes. The language is typical. "Many mental-health professionals." How many? Five hundred? One hundred? Fifteen?

And what makes one an "expert on cultism"? Does the psychiatric profes-

sion now recognize "cultism" as a field of medical expertise? Do medical schools offer courses and doctorates in "cultic studies"?

Here's an expert for you. Ms. Cidylo trots out Dr. Margaret Singer, a professor in the department of psychology at the University of California. Dr. Singer was the star witness who testified in ISKCON vs. George to support charges that *mantras* and austerity make for "mind control" and that Kṛṣṇa consciousness is "brainwashing." (See page 23.) In more recent cases, at least two federal courts have held Dr. Singer's testimony inadmissible for failure to show scientific acceptance.¹

"Many mental health professionals agree," Ms. Cidylo writes. And what about the many (indeed, the majority) who don't agree? In this kind of article, those silly fools will not be heard from.

But read on, and you'll find alarming statistics from "several studies" and "random surveys," with no word on who conducted the research, where it was published, what groups were studied, what methods and criteria used. Even in a publication for professionals, footnotes, it seems, are out of style. We're just supposed to read and accept.

Ms. Cidylo treats us to the usual recitation of horror stories, with the slant, all along, that whatever is true of one group can be generalized to 3,000 others: a cult is a cult is a cult.

Cast in enough jargon—"passive-dependent personality," "ego authority," "dissociative disorder"—and it all seems to make sense.

For those familiar with such self-styled "anti-cult" groups as the Citizens Free-

1. As we go to press, we learn of still another court that has turned thumbs down on Dr. Singer's expertise. Dr. Singer and some colleagues, the court noted, had submitted a report on "coercive persuasion" to the American Psychological Association. But the APA had rejected it because it "lacked scientific merit" and "the studies supporting its findings lacked methodological rigor."

dom Foundation and the American Family Foundation (notice the Orwellian names), this is all old news. The horror stories, the "experts," the jargon—it's standard "anti-cult" partyline.

Closely looked at,² the thinking of party line experts like Margaret Singer appears hopelessly muddy. But mud is good stuff for slinging.

And for readers of *The Psychiatric Times*, this mud offers another benefit: play with it for an hour, and you'll gain a certified share in the expertise.

The article, you see, has a coupon that goes with it, asking four questions (one multiple choice and three "true or false").

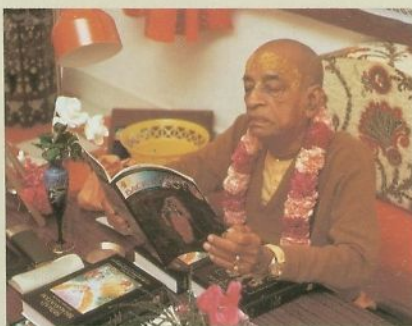
"Group therapy is not recommended for those who have been involved in a cult." True or false? (Answer: "false." Psychiatrists, group your Hare Kṛṣṇa cult victim with other "former cult victims." You'll get him more quickly "back to normal.")

Together, the article and the coupon form a "learning module" that earns you one hour of "Category 1 Credit" in continuing medical education. (As a physician, you need some twenty-five units of that credit every year to keep your license.)

So tick your answers, send in the coupon, and "Gain FREE Category 1 Credit in *The Psychiatric Times*." (Yes, that all-caps FREE is theirs.)

But *The Psychiatric Times* too deserves credit—for the quality of its journalism. So, apart from the coupons, we're mailing the Editor of *The Psychiatric Times* a certificate, suitable for framing, honoring the *Times* as the first distinguished recipient of the *Back to Godhead* Bad Press Award. We're sure this prestigious award is well deserved. ☀

2. See, for example, D. Anthony, "Religious Movements and Brainwashing Litigation: Evaluating Key Testimony," in *In Gods We Trust: New Patterns of Religious Pluralism in America* (T. Robbins & D. Anthony, eds., 2nd ed., 1990).



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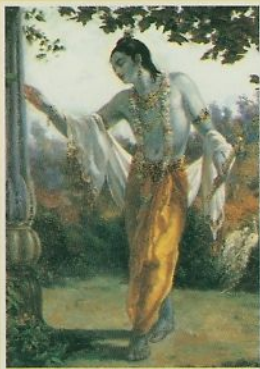
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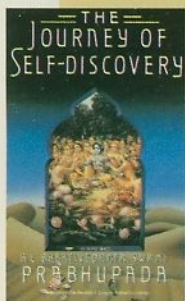


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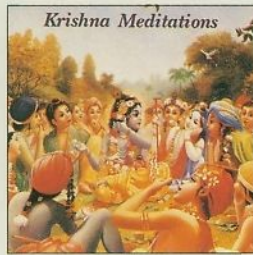
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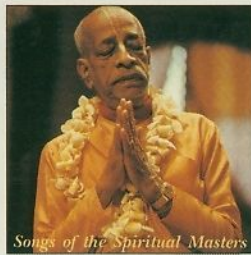
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