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PLUS:

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AND VEDĀNTA**

Do They Mix?

OX POWER!

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**DETERMINISTIC
CHAOS**

Is God Ruled Out
By the Laws of Physics?

**MODERN
EDUCATION**

A Dog's Life

**VEDIC
OBSERVATIONS**

At the Library
And on the Street





“Rādhā and Kṛṣṇa” by Rāma Prasāda 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 *sankīrtana* movement of Lord Śrī Caitanya Mahāprabhu.

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

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To defend Lord Caitanya's movement, Baladeva pledges to write a commentary on Vedānta—within only a few days.

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What to do with bull calves? Lord Kṛṣṇa gives the practical alternative to cruelty.

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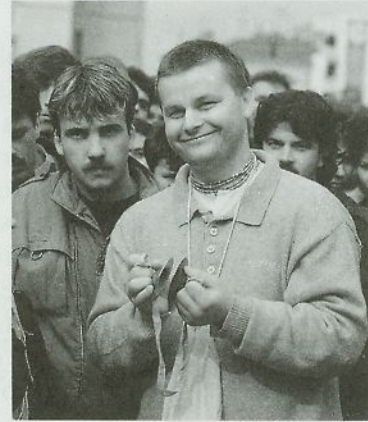
Hare Kṛṣṇa among Romanians is no longer subterranean. Czechs also check it out. A photo essay.

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Some popular misconceptions bite the dust.

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What's the role of women today in the Hare Kṛṣṇa movement? The discussion continues (and not everyone agrees).



COVER: In Timisoara, Romania, where citizens not long ago endured the scourge of the Ceausescu regime, Hare Kṛṣṇa devotee Arjuna Dāsa leads the chanting of the Hare Kṛṣṇa *mantra*. Devotees recently traveled through Romania and Czechoslovakia putting on Kṛṣṇa conscious programs. Please see the story beginning on page 40. (Photo by Nitya Tṛptā Devī Dāsi.)

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FROM THE EDITOR

HISTORY AND THE MACHINERY OF WAR

AMERICA AND HER ALLIES have plunged into war with Iraq. As you read these words, the war may well be over, and the land of the Tigris and Euphrates, the ancient “cradle of civilization,” may by now be a bombed-out graveyard.

In the newspapers, words blow around like sand in a Middle Eastern desert. Saddam Hussein is “a madman,” America “can’t tolerate aggression,” the “international community” demands that “the sovereignty of Kuwait” be restored. Meanwhile—more sand—Iraq calls for “peace, stability, and security in the region” and vows that its enemies will “swim in their own blood.”

Beneath all the sand, of course, lies oil. The machinery of progress runs on it, billionaires swim in it, and leaders of nations are ready to fight for it, like dogs fighting over territory, bitches, and bones.

For that precious oil of progress, armies growl and bite, at once both aggressive and helpless, locked into their maneuvers by another kind of machinery, subtle, unseen, its wheels and gears turning to the vast and exquisite movements of time.

Whirring and humming, that machinery works everywhere, shuttling living beings from one lifetime to the next, weaving them in and out of history.

Someone becomes a Hussein, someone a Bush, someone a name on a dog tag. And each with a body destined, war or no war, for a slot at the end as a corpse.

And then a new body, a new name. More sand, more history.

This is the history of forgetfulness, a story stretching back to before there was America, before Kuwait and Iraq, before Mesopotamia. Before sand, before oil. It is the history of forgetfulness of Kṛṣṇa.

It’s the history of tiny sparks of Kṛṣṇa, servants of Kṛṣṇa, who forget that they are servants and crave to be masters. And soon we find them in the headlines, struggling for mastery over land and oil.

Yet the land and oil belong to Kṛṣṇa, so the would-be masters can only be master thieves, bickering over how to divide fairly the lands they have stolen to exploit and enjoy. The true enjoyer is Kṛṣṇa, and we will enjoy when we serve Kṛṣṇa, using everything to give pleasure to Him.

For it is Kṛṣṇa—not the politicians and dictators of this world—who is the true friend, the eternal friend, of all living beings. It is He who can free us from the cycle of birth and death.

The *Bhagavad-gītā* says that when we know Kṛṣṇa as the supreme owner, the supreme enjoyer, and the supreme friend of all, then we can have peace.

Otherwise, we can gear up our war machines. And the greater machinery of nature, whirring and humming away unseen, will have us blast one another to our next lifetimes with our own tools.

—Jayādvaitya Swami

BACK TO GODHEAD

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

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PRONUNCIATION We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in **but**, long **ā** like the **a** in **far** (and held twice as long as the short **a**). Pronounce **e** like the **a** in **evade**, long **ī** like the **i** in **pike**. Pronounce the vowel **ṛ** like the **ri** in **rim**, and **ḥ** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch-heart**, **hedge-hog**, and **red-hot**. Pronounce **ṣ** 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

Accepting Śrīla Prabhupāda

Can I accept Swami Prabhupada as my spiritual master even though I have not had the opportunity to meet with him in person because I was too young? Can I be accepted as a devotee of Swami Prabhupada through his teachings left in his books?

Tom Martin
Lake Geneva, Florida

OUR REPLY: Śrīla Prabhupāda lives on among us through his teachings. So by accepting these teachings we accept him as our spiritual master. Still, one essential teaching he gave us is that to become fully Kṛṣṇa conscious one must accept initiation from a spiritual master still physically present in this world.

Therefore, to get the full benefit of Kṛṣṇa consciousness, one should try to find a bona fide spiritual master in the disciplic succession and receive initiation from him.

The spiritual master initiates disciples during his physical presence, and after his departure his disciples initiate. In this way the disciplic succession continues. By becoming a disciple of Śrīla Prabhupāda's disciple, one becomes linked with Śrīla Prabhupāda and with the entire disciplic succession, all the way back to Lord Kṛṣṇa Himself.

Send Your Library Back to Godhead

I'd like to help put BTG in libraries, by Kṛṣṇa's grace. Let me know what to do.
Candraśekhara Dāsa
Vallejo, California

OUR REPLY: We are most eager for libraries to have subscriptions to BTG. You can visit your local library and suggest that the librarian subscribe. You may give a gift subscription to your library. Or you may like to sponsor subscriptions for several libraries.

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send us a list of the libraries you'd like the subscriptions to go to, or let us pick them for you. Send your payment and list to Arcita Dāsa, c/o BTG, P.O. Box 90946, San Diego, CA 92169.

Back to Godhead On Death Row

I write from Death Row. Here, what little one has is used to write, to prepare legal briefs, to stay in contact with a world spiraling away. BTG is to one such as I a luxury. If your resources allow you to provide a gratis subscription, I would truly appreciate it.

M. A. Jamal
Huntingdon, Pennsylvania

OUR REPLY: Done.

Who Is an Āryan?

One definition of Āryan is a spiritually advanced person. But does it also designate a particular race of humans? If not, then can a black or an oriental person be considered an Āryan?

Ketan Trivedi
Floral Park, New York

OUR REPLY: According to the Sanskrit dictionary of Monier-Monier Williams, the word *ārya* derives from the root word *ār* (*āryanti*), meaning "to praise." The Āryans, then, are the praiseworthy, honorable, respectable people, the people advanced in spiritual culture and understanding.

Historically, the land between the Himalayas and the Vindhya Hills was called Āryavarta because its people followed the principles of Āryan civilization. Sometimes the word *Āryan* is also used for the nations of Indo-European stock, who are said to have descended from the ancient king Yayāti.

But the main meaning of Āryan, as you have mentioned, is "spiritually advanced." And spiritual advancement is open to anyone.

In particular, anyone can become

advanced in spiritual knowledge and culture by chanting the holy name of the Lord. As stated in *Śrīmad-Bhāgavatam* (3.33.7):

*aho bata śva-paco 'to gariyān
yaj-jihvāgre varitate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛhṇanti ye te*

According to this verse, a person who always chants the holy name of the Lord is glorious, even if born in a degraded family of dog-eaters. Such a person is understood to have already performed all the Vedic austerities and sacrifices, bathed in all the sacred rivers, and studied all the *Vedas*. Such a person is factually an Āryan.

And, in contrast, if a person born in an exalted family gives up the principles of spiritual realization, he becomes a non-Āryan, as mentioned in *Bhagavad-gītā* (*anārya-juṣṭam asvargyam*).

To be an Āryan, then, is not the exclusive privilege of a particular race. Anyone, from any race, any family, or any country of the world, can become an Āryan. The factual Āryans are those who always chant the holy name of the Lord.

Well Done

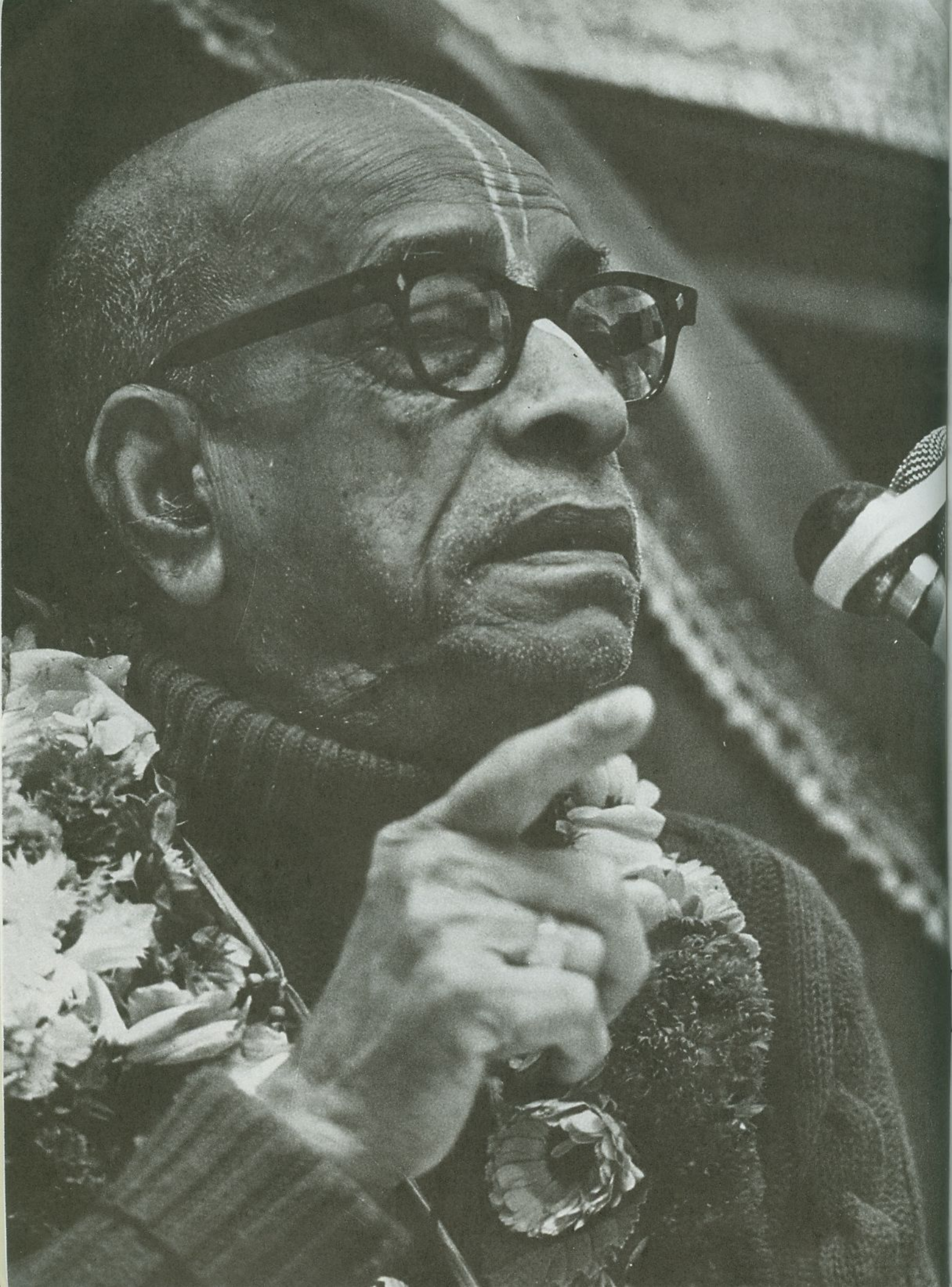
I find BTG completely transformed into an interesting and lively magazine which makes me want to be a devotee and encourages me to think more positively about ISKCON. I think your time has been well spent on revitalising it, and I congratulate you on a job well done.

Ranchor Dāsa
London, England

Stop Blaming ISKCON

I was taken aback not by the subject matter of "The Role of Women Today in ISKCON" [BTG January/February] but by the presentation. The sometimes

(please turn to page 55)



RISKY EDUCATION

*Where does the search for knowledge lead
when the scholars we follow are hollow?*

FROM THE TEACHINGS OF
His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

• • •

“WHEN SANĀTANA GOSVĀMĪ left his government post and came to Caitanya Mahāprabhu for the first time, he asked the Lord, ‘What is education?’ Although Sanātana Gosvāmī knew a number of languages, including Sanskrit, he still inquired about real education.

“‘The general populace calls me highly educated,’ Sanātana Gosvāmī told the Lord, ‘and I am such a fool that I actually believe them.’

“The Lord replied, ‘Why should you not think you’re well educated? You’re a great scholar in Sanskrit and Persian.’

“‘That may be,’ Sanātana Gosvāmī said, ‘but I know neither where I’ve come from nor where I’m going. People are calling me educated, and when they call me a great scholar I am satisfied, but in truth I am such a great fool that I know not what I am.’

“Sanātana Gosvāmī was actually speaking for all of us, for this is our present situation. We

COMPILED BY DRUTAKARMĀ DĀSA
AND JAYĀDVAITA SWAMI

“Modern educators do not know the aim of human life; they are simply concerned how to develop the economic condition of their countries or of human society.”

• • •

may be proud of our academic education, but if asked what we are, we are not able to say.”¹

In recounting this incident, Śrīla Prabhupāda makes clear the defect he saw in modern education: it values mundane knowledge but offers hardly a clue to one’s real identity.

“Everyone is under the conception that this body is the self, but we learn from Vedic sources that this is not so. Only after realizing that we are not these bodies can we enter into real knowledge and understand what we actually are. This, then, is the beginning of knowledge.”²

Śrīla Prabhupāda further explains, “Above the senses is the mind, and above the mind is the intelligence, and above the intelligence is the soul. Thus the aim of real education should be self-realization, realization of the spiritual values of the soul. Any education that does not lead to such realization must be considered *avidyā*, or nescience.”³

But today nescience prevails.

“Especially in the present age, every man is in darkness, in the bodily conception of life, not knowing anything of the spirit soul and its needs. Misguided by the blind leaders of society, people consider the body to be everything, and they are engaged in trying to keep the body materially comfortable. Such a civilization is condemned because it does not lead humanity toward knowing the real goal of life.”⁴

A Doggish Mentality

“If one does not ask, ‘Who am I? What is the goal of my life?’ but instead follows the same animal propensities as cats and dogs, what is the use of his education?

“As cats, dogs, and other animals, not knowing their true interest in life, become increasingly involved in igno-

rance, the so-called educated person who does not know his own self-interest or the true goal of life becomes increasingly involved in materialism.”⁵

“We see materialistic persons busily engaged in economic development all day and all night, trying to increase their material opulence, but even if we suppose that they get some benefit from such endeavors, that does not solve the real problem of their lives. Nor do they know what the real problem of life is.”⁶

The real problem, Śrīla Prabhupāda teaches, is how to get free from the miseries of material existence. These miseries—principally birth, death, disease, and old age—come with the body but are foreign to the soul. The aim of life, then, should be to get free from these miseries and be restored to one’s true spiritual nature.

But this is not what concerns our schools, colleges, and universities.

“Modern educators do not know the aim of human life; they are simply concerned with how to develop the economic condition of their countries or of human society.”⁷

“Modern university education practically prepares one to acquire a doggish mentality with which to accept the service of a greater master. After finishing a so-called education, the so-called educated persons move like dogs from door to door with applications for some service, and mostly they are driven away, informed of no vacancy. As dogs are negligible animals and serve the master faithfully for bits of bread, a man serves a master faithfully without sufficient rewards.”⁸

Where Is the Science Of the Spirit?

Śrīla Prabhupāda contrasts this sort of training with the training offered by

the Vedic culture.

“The Vedic civilization is based on spiritual education, and spiritual education is the special basis on which *Bhagavad-gītā* was spoken to Arjuna. In the beginning of *Bhagavad-gītā*, Kṛṣṇa instructed Arjuna to understand that the spirit soul is different from the body.

*dehino ’smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati*

‘As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change’ (Bg. 2.13). Unfortunately, this spiritual education is completely absent from modern human civilization. No one understands his real self-interest, which lies with the spirit soul, not with the material body.”⁹

“There are so many departments of knowledge all over the world and many huge universities, but there is, unfortunately, no university or educational institution where the science of the spirit soul is instructed. Yet the soul is the most important part of the body; without the presence of the soul, the body has no value. Still people are placing great stress on the bodily necessities of life, not caring for the vital soul.”¹⁰

Blind Professors

This stress on the needs of the body, Śrīla Prabhupāda teaches, is a sign of absence of true education.

“Education means spiritual education. To work hard in the bodily conception of life, without spiritual education, is to live like an animal . . .”¹¹
(please turn to page 56)

Serving the Vaiṣṇavas

by Satsvarūpa Dāsa Goswami



LAST WEEK MARKED the grand opening of the second ISKCON temple in Trinidad. It's not a huge temple, but it has a high-ceilinged *kīrtana* hall and separate rooms for men's and women's *āśramas*. The neighbors come in the evenings for *ārati* and lectures.

Last night I asked the temple president, Rājarsī Dāsa, for a lecture topic suitable for the people of Trinidad. He said they like to hear about how forces such as the government mislead people and how to practice Kṛṣṇa consciousness in the Age of Kali.

Taking that as a cue, I chose the verse that says that the *Bhāgavatam* is "as brilliant as the sun." And I also spoke on the verse praising Vyāsa-deva for composing the "*sātvata-saṁhitā*," or book of knowledge about the Supreme Truth, to free people from miseries in the Age of Kali.

It's easy to speak here because the people know "Hindu" philosophy and expect to hear Sanskrit verses. They respect the Vedic line of teaching coming from Śrīla Prabhupāda. So you can repeat the same examples Śrīla Prabhupāda gave, and it doesn't bore them. For instance, last night a guest asked me, "Why is it that many people hear the *Bhāgavatam* but don't find it relishable?" So I replied that they are licking the outside of the bottle of honey; they are unwilling to take the *Bhāgavatam*'s teachings to heart.

Today I asked Rājarsī for another topic for a Trinidad audience. He said that everyone respects the *Bhagavad-gītā* but they hear so many misinterpretations, so I might speak on the actual conclusion of *Bhagavad-gītā*. With this hint, I selected four popular misinterpretations and pointed out their shortcomings.

I may say that lecturing is easy, but the devotees here know how hard it is to persuade someone to become a

serious practicing devotee. Trinidad is a land of frivolous sense enjoyment, even when the national economy is down. The highway billboards for Guinness Stout advertise "inner strength." Carnival and rum, pay cuts, tax climbs, hodgepodge Hinduism, calypso bacchanal—and hardly anyone is interested in Kṛṣṇa.

Yet because of some remnants of Vedic culture, they come to our temple and hear respectfully.

Sunday morning, Rājarsī asked me to read selections of Śrīla Prabhupāda from *Preaching Is the Essence* and comment on them. I have come to think that everything in Kṛṣṇa consciousness is part of preaching. The distribution of books is the front line, but even private practices, even how a husband and wife get along together in Kṛṣṇa consciousness, is part of the preaching mission.

People want to see whether the Kṛṣṇa consciousness movement is sincere or hypocritical. So even the way we walk or dress or how we deal with merchants is preaching. No one need feel guilty that he or she is not preaching; everyone can take part in some way.

Prabhupāda speaks of "an organized effort to turn the citizens into devotees of the Lord." So there must be deliberate work to give them books and invitations to practice Kṛṣṇa consciousness. Initiated devotees also need to be sustained by sharing Kṛṣṇa consciousness, encouraging one another. All this is preaching. If we keep spiritually alive, we're always preaching.

After I read from *Preaching Is the Essence*, one devotee told me how while out preaching he had been challenged. We devotees, someone had said, are not really compassionate; we only preach in hopes that we will get good *karma*.

I replied that the scriptures speak

of devotees as *para-duḥkha-duḥkhi*, unhappy over the unhappiness of others. And even if a neophyte doesn't have compassion in his heart but preaches out of duty—to be blessed by his *guru* and Kṛṣṇa—that is not wrong.

Another devotee asked, "Does a preacher's compassion have limits? How about when people are inimical?"

I said that great preachers such as Lord Jesus Christ and Lord Nityānanda Prabhu had no limit to their compassion. They were ready to give their lives. On the other hand, it's natural to preach where preaching is favorable. We shouldn't needlessly preach the glories of the Lord to the faithless or inimical.

Another question: "How do we understand that within the spiritual master's order is the potency to carry it out?"

I said that this potency is something for the devotee to earn. For example, a geologist may say that within a certain area of earth, rubies are present. This doesn't mean that as soon as we scratch the ground we get gems. We have to work hard and dig. In spiritual life, as soon as you begin you benefit. But to fully realize the potency of the *guru's* order, we have to give our full surrender.

In the life of Śrīla Prabhupāda we see this in perfection. When Śrīla Prabhupāda was a young man, his spiritual master told him to become a preacher. Yet Prabhupāda had to wait many years in household life. Then when he tried to spread Kṛṣṇa consciousness, he went through many rejections. But Prabhupāda writes, "Success or failure has no meaning for the pure devotee, who is like a soldier on the field." And in time success came to him in spreading Kṛṣṇa consciousness worldwide.

The devotees liked when I stressed that preaching in Trinidad should be

done especially by example. The island has only a few million people, so everyone knows what everyone else is up to. When people see a devotee they chant “*Haribol*.” We have to act carefully so that they will become more and more confident that the devotees are sincere, peaceful, and realized in love of God. We have to beg for compassion to preach. Otherwise *māyā* will close in on us.

On Sunday afternoon we drove to the other ISKCON temple in Trinidad. When I asked some of the devotees what they thought would be a fitting topic for the Sunday lecture, they suggested I advise the congregation not to be critical of devotees.

At first I was sorry I had asked for a suggestion. The topic sounded too pointed. If the temple devotees have some misunderstanding with their congregation, I thought, why not call

an open meeting to discuss it?

But, party politics aside, the theme “don’t criticize devotees” is important. Śrīla Prabhupāda always defended his devotees from unfair criticisms. And if we are going to respect devotees, we should respect not just those in the temple but the guests also and anyone who renders any devotional service. In *Bhagavad-gītā* Lord Kṛṣṇa praises “even a little advancement on this path.”

Aside from special requests from temple presidents, a traveling preacher is asked to speak on a different *Bhāgavatam* verse every day. You don’t go around speaking your own thing. One day you may arrive at a temple where they’re reading from the Second Canto about the universal form, and the next day, in another temple, they’re talking about Kṛṣṇa’s *rāsa-līlā*. It’s a challenge to be flexible

and serve Kṛṣṇa and the devotees as the situation demands.

Sometimes you’re put on the spot by guests who want to debate their doubts about Kṛṣṇa conscious philosophy, and sometimes the devotees also express doubts. The preacher himself is not always perfect or free from doubts. But when he faithfully represents the tradition and he answers as he has heard from his spiritual master and the scriptures, his own faith grows.

And so the traveling *sannyāsī* has to serve wherever he goes, according to his realization. Simply by serving the Vaiṣṇavas, the devotees, one is molded into a serviceable preacher.

Satsvarūpa Dāsa Goswami is the author of more than two dozen books, including a six-volume biography of Śrīla Prabhupāda.



LORD KRṢṆA’S CUISINE

Pishima, My Bengali “Aunt”

by Yamuna Devi

INDIA IS HOME to many unsung chefs. You find them in temple, household, and restaurant kitchens. They are unpublished, unpretentious, and uninterested in fame or fortune. Many work up to fifteen hours a day in the kitchen yet still find time for family and other obligations. One such person was Bhavatāriṇī De, Śrīla Prabhupāda’s younger sister.

Before I met her in Calcutta, I learned of her through photographs and stories. During Śrīla Prabhupāda’s first visit to San Francisco in 1967, he received numerous air letters from India. A few of them, handwritten in Bengali and smelling faintly of mustard oil, came from his sister. As he sat in his rocking chair, he translated the letters into English, sometimes reflecting on his childhood pastimes with her. On more than one occasion, he spoke of her cooking abilities, though I had no inkling of her expertise. When a grainy black-and-white group photo arrived one

day, she was easy to identify. Her face bore a striking resemblance to Śrīla Prabhupāda’s.

In 1972, I finally met her in Calcutta. She had come to visit her brother and eat lunch, and I was the cook. From her introduction as Pishima (“auntie” in Bengali), a festive atmosphere ensued, the Bengali conversation sprinkled with laughter. They ate their meal seated on the floor, the meal served on low tables called *chonkis*. As I brought in an array of Bengali courses, Śrīla Prabhupāda and Pishima critiqued the dishes.

Interspersed in the Bengali conversation was amicable joking about everything from their childhood kite-flying to her then ample girth from too much of her own cuisine. (She insisted it was all water.) As she left, she assured me she would visit Vṛndāvana in the fall and teach me Bengali cooking.

Rādhā-Dāmodara temple, located

in Vṛndāvana’s Sevā Kuṅja district, is a small compound surrounded by other buildings. The main gateway opens onto a square courtyard fronting a central altar. Three sets of Rādhā-Kṛṣṇa Deities are installed on the altar, the sixteenth-century Rādhā-Dāmodara Deities of Jīva Gosvāmī in the center. Since the early sixties, Śrīla Prabhupāda had kept two rooms with an adjoining veranda facing the courtyard. One was his study and bedroom, the other a kitchen.

When I was entrusted with renovating his quarters, I put in a low brick wall dividing the kitchen into two areas—one for cooking and staples, the other for eating. Śrīla Prabhupāda would sometimes sit on a low wooden seat against the longest wall. From there he could observe the cooking or gaze out a latticed window overlooking the tranquil *samādhi* tomb of Rūpa Gosvāmī.

The day in October when Pishima

arrived, she established herself in the center of the cooking area. All of the meals in Prabhupāda's Radha-Damodara kitchen were prepared on a single portable bucket stove—basically a metal bucket coated inside and out with smooth dried mud from the Yamunā River. Pishima sat stationary on the floor in front of the stove,

basketful of wild leaves and greens, I made fresh herb and spice pastes to season dishes of vegetables, rice, and legumes. Pishima often gave me the task of grinding soaked *urad dāl* into a velvety smooth paste, which she turned into savory fried dumplings called *bada*. Or I ground pounds of blanched almonds to a paste for her

meals with fellow students from the seventies, most prominently Śrutirūpā and Viśākhā. Perhaps one of us will take up the task of compiling her recipes and presenting them with text to illustrate her memorable Vaiṣṇava character and way of life.

Until that happens, here's a sample Pishima recipe from her Vṛndāvana kitchen. She used this seasoning for a sweet glaze she spooned over crispy pan-fried cheese cutlets. I'm sure you'll find several uses for it in your favorite dishes.

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GINGER-CUMIN MASĀLĀ WITH TELLICHERRY PEPPER

The warm flavor of this dynamic seasoning is versatile. A few suggestions: Mix a touch of it with melted butter or virgin olive oil to season any steamed vegetable, rice, or whole-grain dish. You might whisk a little into fresh lemon juice and oil for a light vinaigrette. Or stir a little of the seasoning into a finished bean dish just before serving. One of my favorites is to mix a little into diced, roasted red bell peppers and yogurt cheese as a dip for vegetable crudités.

Makes about 1/3 cup

*1 walnut-size piece of fresh ginger
3 tablespoons lightly toasted
cumin seeds
1 tablespoon peppercorns, preferably
Tellicherry
spring water, as necessary*

Peel and roughly chop the ginger root. Place in a blender or stone mortar and pestle and pound or process until grated. Add the cumin and peppercorns and process until coarsely ground. Add 3–4 tablespoons of water and grind or process until the ingredients are reduced to a loose paste, using additional water as necessary. (Can be kept refrigerated in a jar for up to 2 weeks.)

Yamuna Devi is the author of Lord Krishna's Cuisine: The Art of Indian Vegetarian Cooking.



Pishima: She didn't feel the need to define or create her cuisine. It was timeless.

rotating her body for a multitude of tasks—chopping, kneading, mixing, grinding, and braying—doing all the work rhythmically with her deft hands.

I asked questions in pidgin Bengali and recorded her every technique and instruction. What I didn't understand she expressed through gesture, facial expression, and gray eyes that peered through thick-rimmed glasses.

In two months she never made the same dish twice. I surmised she hadn't ever made the same dish twice in her seventy-plus years. Her cooking style classic Bengali, she was the cook-more-talk-less kind of cook who relies on high-quality produce and native ingredients. She didn't feel the need to define or create her cuisine; it was timeless. Beyond the techniques of the cooking itself, beyond even her cleanliness and purity in cooking, her food was fueled by devotion to the Lord.

In my first week as an apprentice she gave me the singular task of grinding ingredients on a twenty-pound stone mortar called a *śil-batta*. Entering the kitchen daily with a

pepper-and-camphor-laced *laḍḍu*, a kind of marzipan.

The second week I learned how to make fires of coal and cow dung, the next week coat the stove daily in mud, and so on—all Pishima-style.

For an entire week she focused on mustard oil. I returned daily from the bazaar with bottle after bottle of freshly pressed mustard oil, and she rejected them all. Finally, going with me on a shopping expedition, she insisted that the oil be pressed from black, not brown, seeds, yielding a particular aroma and an amber-gold hue. Inferior mustard oil coats the tongue with an unpleasant, greasy feel. When good, the oil is light on the tongue, leaving the palate stimulated and refreshed.

Her dishes with mustard oil exploded with vitality from hot tones reminiscent of pungent horseradish. Sometimes she mixed this aromatic oil with clarified butter for a less assertive flavor.

Pishima's culinary expertise could easily be the matter of a cookbook. In this short space, I can say very little. But I've spent hours comparing class



Challenges We Face

by Śrī Rāma Dāsa

LAST ISSUE I WROTE ABOUT what is happening in ISKCON education. Now comes the hard part: I want to look a bit into the future and talk about what we need for the school system Śrīla Prabhupāda wanted—a Kṛṣṇa conscious *gurukula* in the modern world.

Gurukula means “the place of the spiritual master.” A traditional *gurukula* was the home of a learned *brāhmaṇa*, where he gave shelter and instruction to qualified and serious students.

One problem we face now is that a traditional *gurukula* doesn't easily mesh with modern society. Also, ISKCON is an organization, so its school system must develop in pace with our whole institution.

While we may have many different ideas on how to address these difficulties, we must know what is essential and cannot be changed or left out. We must know how to preserve those indispensable features without which we won't have *gurukula* as Prabhupāda wanted it.

Fortunately, Śrīla Prabhupāda told us what a Kṛṣṇa conscious school must give its students. Whatever form a school might take, this is what it must do to fulfill our Founder-*Ācārya's* aims:

1. *Gurukula* must train students for a lifetime of taking part in the Kṛṣṇa consciousness movement. (Since taking part may take many forms, ISKCON schools are likely to vary in their teaching approaches.)

2. *Gurukula* must imbue students with qualities that foster devotional service, such as honesty, cleanliness, humility, and austerity.

3. It should engage students in practical service for Kṛṣṇa. Especially, it should train them in *sādhana*, the devotional practices like hearing and chanting about Kṛṣṇa.

4. The *gurukula* must teach obedi-

ence—especially through surrender to the *guru*.

This fourth requirement is the most controversial, because it goes against the mood of the freewheeling societies most of us have been conditioned by—and also because it is open to abuse.

The last decade of *guru* problems in ISKCON has made surrender to the *guru* a daunting prospect. But as our Society has had to face this issue, so must our schools. Getting past our material attachments is impossible without allowing the *guru* to mold us into shape and harden us with the fire of surrender.

Meeting these four requirements is especially difficult now because we lack the *varṇāśrama* social structure Śrīla Prabhupāda spoke of as “the other fifty percent” of his mission, the fifty percent he had not put in place before he left. Now for us, his disciples and followers, *varṇāśrama* becomes a significant part of our mission.

Varnāśrama is the system that offers each person an occupation to fit his or her personal qualities. So until our society functions within *varṇāśrama*, how can we design a curriculum? We're supposed to train students for meaningful employment in Kṛṣṇa consciousness. But without *varṇāśrama*, what precisely do we train them for?

Our present schools tend to train students for a small range of engagements in the temple environment. Or they go to the other extreme and operate as Westernized schools, “with a little Kṛṣṇa added.”

We must have communities of ideal devotees. Otherwise, how do we train our children in the saintly qualities they need? We must have a vibrant Kṛṣṇa conscious culture, or how shall we compete with the excitement and apparent opportuni-

ties of the urban-based culture of *māyā*?

Most of all, we need stable, exemplary devotees to serve as leaders for our children, leaders who can earn the respect that engenders voluntary obedience and surrender.

Yet our educational system cannot be light-years ahead of our Society. We must be patient while ISKCON matures, and we must gradually work toward the ideal school system Śrīla Prabhupāda envisioned.

Meanwhile, though, we can't give up and turn our children over to atheists, humanists, pseudo-religionists, and other non-Vaiṣṇavas. Lord Caitanya strongly warned against association with nondevotees. How then can we justify making our children disciples of people ignorant of the most basic truths about life?

To build a school system is not an easy task. In the modern context, it usually calls for backing from the government or from a powerful church. Nonetheless, it's our duty to see that each of our sons and daughters has the opportunity to receive a good education from another devotee of Kṛṣṇa.

Despite some failures, we do have some successful Kṛṣṇa conscious schools that can serve as examples of various workable approaches. And other options, such as home schooling, have also proven workable. Parents and devotee leaders must cooperate to design and carry out school programs in each community. It's not going to be easy.

In future issues, I hope to exchange ideas with you, our readers, on how to fulfill this responsibility. Please send your comments and questions to:

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Good Mornings

by Rohiṇīnandana Dāsa



DEVOTEES TRY TO MOLD their lives around Kṛṣṇa. They know that when they begin to love Lord Kṛṣṇa, their hearts will bloom like flowers in the rising sun. So in the early-morning stillness, long before the postman comes, devotees are up, absorbed in spiritual practices.¹

Picture the scene: Your five-year-old daughter blows the conch shell to signal the start of the *ārati*.² Family members quickly finish dressing or putting on *tilaka*³ and race into the temple room.⁴ Your seven-year-old son picks up the *mṛdaṅga*⁵—it's his turn to lead the singing. Your daughter, ringing a bell in her left hand, begins to offer items to Kṛṣṇa with nervous concentration. Your baby moves his arms happily as you carry him in yours. Your spouse plays *karatālas*⁶ and sways to and fro with the rhythm of the *kirtana*.⁷ Perhaps another family is visiting you. They join in and play instruments, clap, and dance. The tempo builds. Your small temple room begins to shake. A surprised postman glances in at the window.

Can We Do It?

You may be thinking of your own family and wondering, “Is a morning program like this possible for us?”

Changes are often difficult to make, you might think, especially one like this. Perhaps you feel pitted against inertia, your children's reluctance, or your own lack of confidence. So start small, even if at first you're alone trying to do something for Kṛṣṇa's pleasure. Your decision is half the battle. At first you could simply offer a stick of incense and a flower to a picture⁸ as you sit before it chanting Hare Kṛṣṇa. Then you could read a little from *Bhagavad-gītā* or *Śrīmad-Bhāgavatam*. The whole affair may take only ten or fifteen minutes, but it's a start.

Your family members may not show much interest at first, but they will sense your enthusiasm and commitment. You can let them know how important you feel Kṛṣṇa consciousness is, and how much it would mean to share a little daily Kṛṣṇa conscious time with them. Once they begin to try it, the difficulty and strangeness will soon be forgotten. Kṛṣṇa consciousness is natural and easy.

Gauge the length of the different aspects of your morning program by the enthusiasm of your children—if one day they aren't enjoying the *kirtana*, end it quickly. They'll feel relief instead of pressure. Better things be short and sweet than drawn out and forced. You could break up a long *Śrīmad-Bhāgavatam* purport into small portions, or paraphrase difficult passages. Perhaps you could alternate *Śrīmad-Bhāgavatam* with days of reading *Prabhupāda Nectar*.⁹ Anything to hold interest. As Śrīla Rūpa Gosvāmī prescribes, *yena tena prakāreṇa manaḥ kṛṣṇe niveśayet*: somehow or other fix your mind upon Kṛṣṇa.

Parents have a great challenge. Children have largely been liberated from the seen-and-not-heard ideology. They feel a much greater sense of equality with adults today and are less fearful and suppressed. The “nuclear family” has dispensed with many traditions in family interaction.

Now each family must establish its own mini-society. And parents must clearly know what they are doing, and why, especially in spiritual life. Force a child and you risk losing him later. Śrīla Prabhupāda often cautioned his disciples that the art of spiritual leadership means to evoke—not stifle or kill—a person's inherent tendency to serve and love Lord Kṛṣṇa. So don't sacrifice the essence for external ritual. If a child's interest is awakened, if he's having fun, external things like

obedience and regulation will easily follow.

Visiting the Big Temple

Once you establish your small temple at home, a visit to the big one will become more significant. Your children will feel less like spectators and more like participants. If at home they are accustomed to play *karatālas* and *mṛdaṅga*, offer *ārati*, lead *kirtana*, give class, chant *japa*,¹⁰ and help prepare offerings of food for Kṛṣṇa, visiting a place where all these things go on in grand style will inspire them with fresh enthusiasm and ideas. Back home you may notice them singing a new tune or developing their method of offering *ārati*.

In other words, your children will see a pilgrimage to your local temple not as an outing only slightly different from a visit to a theater or circus, but as part of what's already their way of life. The spiritual culture of Kṛṣṇa consciousness will be firmly rooted in their hearts. And not only will you feel satisfied to witness their spiritual growth, but you will be fulfilling your sacred duty as a parent—to give them the best start in life. As it is said, “Good beginnings make good endings.”

NOTES

1. In *bhakti-yoga* these are known as *sādhana* (literally, “the means by which to attain something”) or *sādhana-bhakti*, the process of regulative devotional service, which includes chanting Hare Kṛṣṇa, worshipping the Deity, studying scripture, and so on.
2. A ceremony for worshipping the Deity with offerings of incense, fans, flowers, water, singing, music, and dancing.
3. Auspicious clay marks that sanctify a devotee's body as a temple of the Lord.
4. You may not have the space in your home to dedicate a room solely for this purpose. But try to make a temple in a

- space within a room, a special area.
5. A double-headed drum designed to be played while one dances.
 6. Small brass or bell-metal cymbals.
 7. Literally “glorification of the Lord.” Devotees generally use the word to refer

- to congregational singing accompanied with instruments, as done in the temple or on the street.
8. One can worship a picture of Kṛṣṇa as one’s household Deity.
 9. Anecdotes about Śrīla Prabhupāda

10. Meditational chanting on beads.

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SCIENCE: THE VEDIC VIEW

The Clockwork Universe in Chaos

by Sadāpūta Dāsa

ON A CARIBBEAN ISLAND, a butterfly flutters briefly to the left instead of to the right. As a result, swirls of air produced by its wings move in a slightly different way than they would have. A few days later, a hurricane gradually building force in the Caribbean veers into the Florida coast instead of heading out to sea.

Could the hurricane’s change in course have been caused by the altered flight of the butterfly? According to Edward N. Lorenz of the Massachusetts Institute of Technology, the answer is yes.¹ Computer simulations Lorenz has carried out suggest that the flow of air in the atmosphere may display the property of “exponential instability.”

Because of this property, extremely small changes in the flow of air can quickly be amplified until they have a major impact on weather. This, says Lorenz, makes short-range weather hard to forecast, because small changes, difficult to monitor, could result in large-scale effects.

This unpredictability has been called “deterministic chaos” because it arises in systems that, from a mathematical point of view, should be strictly deterministic and predictable. The idea of deterministic chaos gives new ways of looking at the question of God’s ability to act within the framework of physical laws.

Newtonian Precision

During the seventeenth century, at the time of Isaac Newton, many Euro-

pean naturalists and philosophers held that the material world was not only created but directly controlled by God. But the publication of Newton’s *Principia* heralded the soon to be established view that everything in nature happens in a rigidly deterministic fashion, in accordance with fixed mathematical laws.

Newton’s work confirmed an image of reality that had been growing prominent in Europe since the late Middle Ages—the picture of the universe as a machine like a vast clock. According to this picture, there are only three ways in which an agency transcendental to the material world could influence the behavior of matter. These are (1) by directly interfering with mechanical cause and effect in the world-machine at various times, (2) by programming the world-machine in the beginning of time to unfold future history automatically, and (3) by simply allowing events to happen according to the mechanical laws of cause and effect.

In case (3) the elements of interference and preprogramming are both absent, and the only role of the transcendental agency is to keep things going by the laws. The viewpoint summed up by option (3) is often called deism. It contrasts with atheism, which holds that events unfold according to physical laws that require no God to sustain them.

Newton himself felt that divine intervention of type (2) was necessary for the creation of the solar system. The solar system, he thought, would

not have arisen on its own. Newton also believed that intervention of type (1) was necessary to keep the solar system operating smoothly.

Many scientists and philosophers rejected Newton’s theistic arguments. Newton’s rival Leibniz, for example, thought of God as a perfect clockmaker who created the universal machine, set it in motion, and then had no need to intervene further in its operation.

In due course, the research of Pierre de Laplace and J. L. Lagrange buttressed the views of Leibniz. Newton had argued that the gravitational influence of the planets on one another would eventually perturb their orbits to a degree demanding divine correction. Otherwise, the solar system would fly apart. But Laplace and Lagrange showed mathematically that in an idealized Newtonian model of the planetary system the orbits would oscillate within fixed limits. So the stability of the solar system would be preserved.

As time went on, divine interventions of type (2) also began to seem more and more implausible. Newton had argued that the regular arrangement of the nearly circular planetary orbits required the “divine arm.”² But Laplace suggested that this regular pattern may have formed naturally as the planets condensed by physical processes from a primordial nebula. Even though Laplace did not fully work out the mathematics of his hypothesis, it carried the day and further limited the scope allowed for God’s activity within the universe.

God in the World Of Modern Science

At present, as in the past, people hold a wide range of opinions on the relation between God and the material world. But many theologians in mainline denominations of Christianity tend to embrace some version of deism, which holds that God's role in the universe is limited to creating and maintaining the laws of physics.

We will explore this view by examining the teachings of John Polkinghorne, formerly a professor of theoretical physics at Cambridge University. Polkinghorne, now president of Cambridge and an Anglican priest, is an articulate spokesman for deism.

For Polkinghorne, the world is "the expression of the will of a Creator, subtle, patient, and content to achieve his purposes by the slow unfolding of process inherent in those laws of nature which, in their regularity, are but pale reflections of his abiding faithfulness."³

Everything works by the laws of physics, but God sustains these laws, and indeed the universe would cease to exist if He were to stop doing so.

Yet Polkinghorne also takes religious experiences seriously and accepts God as a "persuading, sustaining, transforming presence in the depths of our being."⁴ Here one encounters a serious inconsistency in Polkinghorne's views.

What is the meaning of Polkinghorne's statement that God acts as a "transforming presence" in the depths of our being? One might say the transformations are simply internal. But if the transformations brought about by God's presence do not affect our words and actions in any measurable way, then in what sense are they real or significant. Admitting that God's transforming presence does affect our behavior, Polkinghorne would say that these behavioral changes are governed by the laws of physics. But if they are governed by the laws of physics, in what sense are they caused by a divine presence?

If God *can* play a meaningful role in people's lives, it seems we must also allow God to direct the flow of material processes on a regular day-to-

day basis. And this would *violate* the laws of physics.

Polkinghorne says of the laws of atomic physics, "I could literally write them down on the back of an envelope. Yet the fact that they have such remarkable consequences as you and me speaks of the amazing potentiality contained in their structure."⁵

Polkinghorne holds that God created the laws of physics with this potentiality.

Granting this, one might suppose that God also endowed these laws with the potential to generate human brains programmed to produce religious experience.

One might then say that the "transforming presence" in the depths

of material events unfold according to deterministic physical laws and (2) that a transcendental supreme being is at work within the world. It is simply not possible for both of these ideas to be correct.

The root of this predicament is the belief that the laws of physics are deterministic. This belief began in Newton's era, and it persists today. Of course, the quantum theory is famous for introducing an element of indeterminism into physics. But as Polkinghorne points out, this indeterminism does not allow for nonphysical agencies to interact with living organisms. So the problem still lies with the determinism that seems inherent in classical physics.

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Many theologians in mainline denominations of Christianity tend to embrace some form of deism, which holds that God's role in the universe is limited to creating and maintaining the laws of physics.

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of our being is a neural process ordained by God when He first selected the terms in the differential equations of physics.

But is it meaningful to attribute such physically generated "religious experiences" to the presence of God? If the interactions of charged particles and electromagnetic fields are enough to bring forth all these manifestations, why bother to bring God into the picture at all? It seems simpler and more plausible to adopt the atheistic view: religious experience is just another natural outcome of the underlying laws of nature; and ideas about God, though generated by nature, are false.

A Positive Solution

Polkinghorne is grappling with an impossible problem. He is committed to two contradictory ideas: (1) that

Classical determinism, however, is an essentially illusory idea. It is not an inherent feature of the mathematics and empirical predictions of classical physics. Rather, it is an error arrived at by generalizing from a limited class of machines (such as clocks). So Polkinghorne's predicament, and more generally the predicament of Western spirituality during the last three centuries, need never have arisen.

This is where deterministic chaos comes in. In classical physics, this phenomenon is sufficiently widespread to render the behavior of many important systems completely unpredictable. And this inherent unpredictability, as we will show, simultaneously allows such systems to (1) obey the classical equations of motion within the limits of observational accuracy and (2) exhibit patterns of behavior freely selected

from a wide range of options.

As a result, it is possible to reformulate classical physics so that (1) the fundamental laws of dynamics stay essentially the same, (2) the predictions of the theory stay the same within the limits of observational accuracy, and (3) the theory has an element of indeterminism that allows extensive control over the course of events. In this form, the theory does not conflict with the idea that the phenomenal world is directly controlled by a transcendental being.

How Deterministic Chaos Works

To lay the groundwork for our model, we must first explain how deterministic chaos works. The key to understanding this is a phenomenon called exponential instability, and this can be most readily explained by an example.

Imagine firing a bullet at a solid metal sphere a few inches in diameter, and imagine that the bullet will bounce off the sphere. If you're firing from a distance of several yards, slightly changing your aim can greatly affect the direction in which the bullet bounces. If you aim directly at the center of the sphere, the bullet will bounce back towards you. But if you aim slightly off center it will bounce off to one side. The curvature of the sphere amplifies the slight change in your aim, and this greatly changes the direction in which the bullet bounces.

If there are several spheres and the bullet bounces from one to another, the change grows greater from bounce to bounce and will quickly become enormous. This is called exponential amplification.

Figures 1 and 2 show how such amplification can

generate preplanned patterns in ordinary matter. In these figures we consider a simple two-dimensional model of a gas. The gas molecules are represented by disks of equal mass, which elastically collide with one another and with the rigid walls of the square chamber that encloses them.

It is easy to see intuitively why this

system should exhibit exponential instability. If two disks are about to collide, the curvature of one will magnify even a slight change in direction by the other, just as we saw with the bullet bouncing from the sphere. After N collisions this magnification will rise to the N th power. In this way, small changes in direction can quickly have large effects.

To see what can happen, consider Figure 1. The four frames show the system of bouncing disks at four successive times. In each frame the arrangement of the disks seems random, as we would expect for the molecules of a gas.

In Figure 2 we start with an initial arrangement that looks the same as in Figure 1. But it's slightly different: the directions in which the disks are moving have been systematically rotated by angles less than a millionth of a degree (too small to measure by observation).

As a result, by frame **c** the arrangement of disks is significantly different from that in Figure 1, and in frame **d** the disks have lined up in an orderly pattern we would not expect to find in a system of randomly colliding objects.

Now, let's assume that the disks in the model are about the size of air molecules (some 2 angstrom units in diameter). And let's say the disks are moving at the same average speed as air molecules at room temperature. Then the time that would elapse for the four frames in Figures 1 and 2 would be 2.75×10^{-11} seconds. From this we can see that when suitable, extremely small changes are made in the motion of the disks, planned patterns of organization can develop quickly in this system. There is every reason to think that similar effects could come about in real systems of molecules.

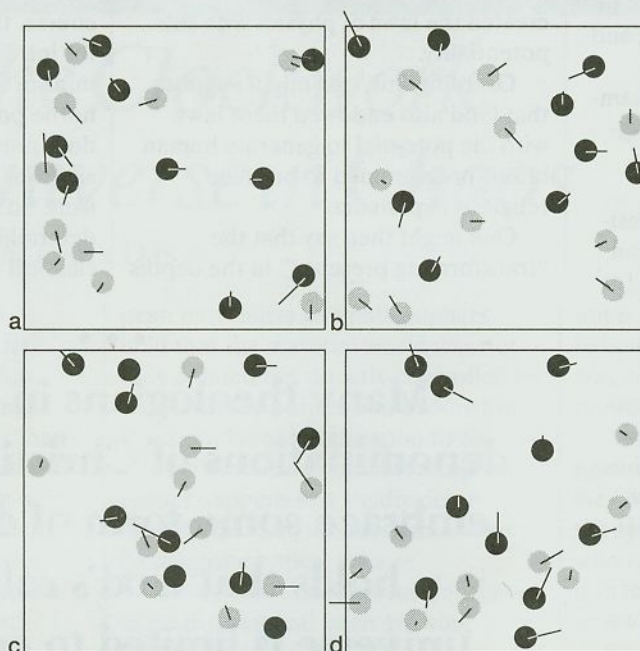


Figure 1. A collection of bouncing disks representing molecules in a gas. The lines extending from the disks indicate the disks' direction of motion; their lengths indicate the disks' rate of motion. Frames **a-d** represent snapshots of successive movements in time.

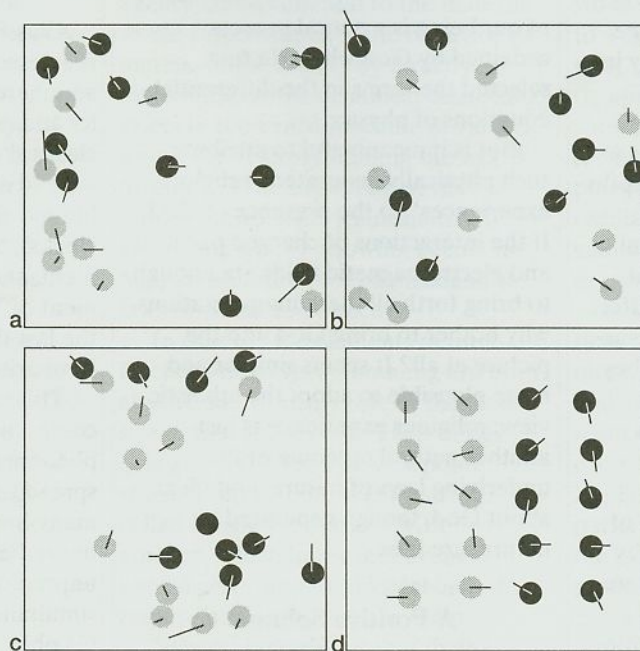


Figure 2. The same collection of bouncing disks with slightly different directions of motion in the initial frame, **a**. These changes result in frame **d**, as explained in the text.

The key to the exponential amplification in our example is the nonlinearity in motion caused by the curvature of the disks. It turns out that in real physical systems such nonlinearity is the rule rather than the exception. We can therefore expect exponential instability and unpredictable behavior to show up in a wide variety of physical systems. Examples reported thus far include:⁶ the flow of air and fluids in a wide variety of situations; oscillating chemical reactions; the beating of heart cells; a large number of electrical and mechanical oscillators; the dripping of faucets; the Newtonian three-body problem; models of nerve cells and glial cells in the brain; and models of epidemics, animal populations, and economics.

The Unmanifest And the Immeasurably Small

Deterministic chaos renders the laws of classical physics flexible instead of rigid and deterministic. So without producing measurable deviations from these laws, an unlimited intelligence with direct control over matter on a submicroscopic level could guide the course of events freely.

We can speak of this submicroscopic level as the “unmanifest,” since it involves phenomena we cannot directly perceive or measure. In the classical models we are considering here, the unmanifest is the domain of immeasurably small changes in the position and velocity of particles. In other physical models (including quantum mechanical systems) one can also speak of an unmanifest level involving extremely small changes in the state of a system.

Our proposed change in the laws of physics is simply this: on the manifest, or measurable, level, leave the laws as they are, but at the unmanifest, or unmeasurable, level, allow for intelligently directed changes.

The All-Pervading Supersoul

To effectively control material phenomena through action on the unmanifest level, a controlling agency would have to make minute but

precisely coordinated adjustments in the course of events at many points in space and time. Traditional conceptions of God found in cultures all over the world seem to allow for such coordinated control. One of the great perennial ideas of mankind is that God, or some aspect of God, is present everywhere in space and able to perceive and act at all locations simultaneously.

Polkinghorne retains a modified form of this idea. According to Polkinghorne, physical interactions occur in the same way everywhere because of the “abiding faithfulness” of God, who acts everywhere to sustain the laws of physics. Of course, one might argue, if all God does is sustain the laws of physics, why not

The Christian thinker Augustine, writing in the fourth century, described God this way: “God so fills all things as to be not a quality of the world, but the very creative being of the world, governing the world without work, sustaining it without effort. . . . Unconfined to any place, He is in Himself everywhere wholly.”⁸

Here the phrases “without work” and “without effort” could be taken to mean that God simply sustains a completely autonomous world system. But Augustine was writing in a pre-mechanistic era, and this suggests that he used these phrases to refer to God’s power to control events personally, from moment to moment.

The Vedic literature of India provides further insight into this point.

• • •

Without producing measurable deviations from the laws of classical physics, an unlimited intelligence with direct control over matter on a submicroscopic level could guide the course of events freely.

• • •

simply accept the regularity of physical behavior as axiomatic? Then there would be no need to bring in the greater mystery of God to explain it. Nonetheless, Polkinghorne reflects traditional ideas by proposing that not a single electron interacts without the will of God.

Newton, at the beginning of the modern mechanistic era, held a somewhat stronger view of God’s all-pervading nature. He regarded absolute space and time as the sensorium of God, through which God could perceive all phenomena, sustain the laws of physics, and also modify the course of events according to His will.⁷ Such modifications, he thought, were gross violations of natural law but would be needed from time to time to keep things running smoothly.

The *Bhagavad-gītā* explains that all material phenomena are created, maintained, and annihilated by a single part of Kṛṣṇa, the supreme transcendental person. This part, or *aṁśa*, is known as the Supersoul, or Paramātmā, and is described in the Thirteenth Chapter of the *Gītā*. There it is stated that the Supersoul:⁹ (1) lies beyond material cause and effect; (2) has transcendental senses of perception and action at all locations in space and time but has no material senses; (3) is the master of material nature yet is beyond it; (4) is present inside and outside of all living beings; (5) is situated as one, even though appearing to be divided.

This description more elaborately presents some of the ideas mentioned by Augustine. First of all, it indicates



The measurable phenomena of physics are consistent with the Vedic teaching that the Supreme, in His expansion as Paramātmā (Supersoul), personally directs the day-to-day course of events.

that the Supersoul can perceive and act in a unified way at all points in space and time. This is precisely what our model requires. A being fully present at all locations would be uniquely suited to gather the needed data and make the needed calculations to guide the nondeterminate flux of events in any desired direction.

Of course, we do not wish to suggest that God operates by computation, as humans might imagine

doing. Augustine and the *Gītā* agree that God is able to guide material events effortlessly, like a practiced pianist improvising on musical themes without worrying about the detailed movements of his fingers. Our main point is that matter acting in accord with classical physical laws is indeed freely controllable, but the exertion of such control requires both omniscience and omnipotence. Long before the advent of modern physical theories, ancient traditions attributed

such unlimited powers to God.

We can conclude, therefore, that the laws of classical physics are compatible with the idea that God directly controls the behavior of matter. The same compatibility can also be demonstrated for the laws of quantum mechanics, although the complexity of quantum mechanical theory prevents us from going into this topic here.

Of course, it has not been shown that all events in nature do conform to the known laws of physics, although many scientists assume that this must be so (or that it will be so once some final minor additions to the laws are made). If material phenomena wander from the laws of physics, that does, of course, leave room for action by God. But even if we suppose that all measurable phenomena do follow the known laws, it is still possible for the course of events to be under divine control from moment to moment.

Sadāpūta Dāsa (Richard L. Thompson) earned his Ph.D. in mathematics from Cornell University. He is the author of several books, of which the most recent is Vedic Cosmography and Astronomy (see page 20 to order). Write to him c/o BTG in San Diego.

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DISTRIBUTING BOOKS

Questions from the Field

by Rohiṇī Sūta Dāsa

BY THE MERCY OF Śrīla Prabhupāda, I have been distributing his books for many years, and I often travel to ISKCON centers to talk about this service. Because devotees face many challenges when distributing books, they naturally have questions both about techniques and, especially, about the right spiritual consciousness for a book distributor. Here are some questions devotees have asked me, along with my responses.

Q: I've been a top book distributor for the past three years. But lately I've been feeling a lack of enthusiasm to go out and distribute like I used to.

People are so passionate and moving so fast. I barely have time to say hello, say a few short lines about the book, and ask for a donation. I want to spread Kṛṣṇa conscious philosophy. How can I become re-inspired in this service and feel satisfied with this type of preaching?

A: *Saṅkīrtana*—spreading Kṛṣṇa consciousness—is not a mechanical process; it is a dynamic one. So we have to arrange to live in such a way that *saṅkīrtana* becomes our nature, our life and soul.

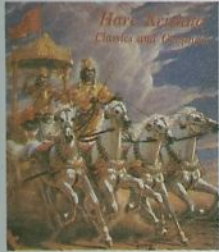
To stay enthusiastic we have to stay absorbed in Kṛṣṇa consciousness by chanting Hare Kṛṣṇa and taking part

every day in *Śrīmad-Bhāgavatam* class. And a *saṅkīrtana* devotee should always associate with other *saṅkīrtana* devotees. We have to pray to Śrī Śrī Gaura-Nitāi and Śrīla Prabhupāda that they allow us to stay always absorbed in this transcendental mission. We have to pray a lot.

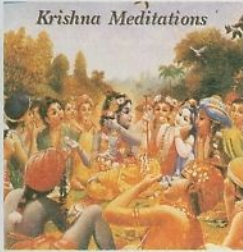
Actually, on the material platform it's not possible to stop people and give them Kṛṣṇa consciousness. Sometimes we're standing before a whole ocean of people and nobody stops. But when we really want to satisfy Śrīla Prabhupāda in a pure, unmotivated way, Kṛṣṇa will help.

By Kṛṣṇa's mercy a *saṅkīrtana*

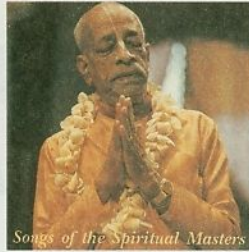
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devotee can become like a magician and stop people and give them many books. A *saṅkīrtana* devotee sometimes dances from person to person, smiling at them. And then they also begin to smile and dance away with books in their arms.

Q: I love distributing books, but I have a problem. When I'm going door to door I try to remind myself of the fallen, pitiful state of the conditioned souls I approach. But by this meditation I develop a feeling of superiority, thinking I'm better than them. They often sense this and get turned off. If I were sincerely humble and compassionate I don't think this would happen. What can I do?

A: We always have to think of how we came to Kṛṣṇa consciousness, of the fallen condition we were in. Somehow, by the mercy of Śrīla Prabhupāda and the devotees who follow in his footsteps, someone gave us a book or spoke to us, and we got here.

I should always think that I somehow got Kṛṣṇa's mercy without deserving it. So why can't others, less fallen than I, get the mercy as well?

Q: I don't want to be a salesman and feel that I'm trying to convince people

to buy something they don't even want. How can I distribute more books yet feel that I'm *giving* people something and not forcing anyone to take a book?

A: On the material platform we think that whether people take a book depends on whether we can convince them or force them to do it. Well, maybe we can get out some books in this way, but long term it will become tough, and we'll be dissatisfied.

To go on distributing books, one has to become transcendental, like a living *Bhāgavatam*.

These books are not different from Kṛṣṇa and Prabhupāda. They're all attractive, like a magnet. So people are naturally attracted to them. And especially when our desire is connected with the desire of Kṛṣṇa and *guru*, Kṛṣṇa will send the people who are interested.

Also: The material mind may not want these books, but the soul does. So we don't talk to the mind; we talk to the soul. When we're empowered by Kṛṣṇa, we can penetrate the material coverings and reach that soul. Then we see that even people we thought would never take a book become interested and buy some.

Q: How can I avoid becoming too

mechanical with people, especially when I want to reach a lot of people on the street?

A: When we become too attached to results, we forget to see people as souls, and the books as nondifferent from Kṛṣṇa. That's when we become impersonal and mechanical.

So we have to set aside our own interests and motives and think about the welfare of the people we're speaking to.

The words we speak when we tell people about these books are not different from the Hare Kṛṣṇa *mahā-mantra*. So even when we're repeating the same words, what we're doing should not become mechanical.

How we chant and how we preach are a question of consciousness. So when we feel trapped in a mechanical routine, the best thing is to chant extra rounds or do some loud reading. And also speak with our *saṅkīrtana* devotee associates on the street. Then we become enlightened again, and everything becomes like another world—*Vaikuṅṭha*, the spiritual world.

Rohiṇī Sūta Dāsa has been distributing Śrīla Prabhupāda's books since the early seventies. He lives at the ISKCON temple in Zurich, Switzerland.



INDIA'S HERITAGE

Tracing the Hindu Heritage

by Navīna Kṛṣṇa Dāsa

A FEW MORE YEARS and the twentieth century will be over. Five thousand years have gone by since the historic times of Lord Kṛṣṇa's appearance. Since then, untold stories have been written about men and women, nations, ideas, and civilizations. Mother earth has seen hundreds of chapters open and close.

Somewhere in those chapters, you and I have appeared. And as more chapters are written, we will disappear in the pages of history and be forgotten.

Today some of us are Hindus. We

are proud to be Hindus. And we try hard to convince our children that they need to be good Hindus too. Of course, we don't always find it easy to explain to them why being Hindu is important and what it's all about anyway. Still, we want to stand up for Hinduism, India, temples, and other things somehow connected with our birth and heritage.

Nonetheless, it's entirely possible that a few hundred years ago, in a previous life, we lived as proud Muslims. In that life, we stood up for Islam, tried to raise our children to be

good Muslims, went to the mosque, and perhaps broke down Hindu temples to build new mosques.

And before that, in some other life, who were we, what religion did we adhere to, and what did we fight for?

In this life we may be Indians, Americans, Chinese, Russians. We may be Hindus, Muslims, Christians, Jews, or whatever. And so we may be friends or enemies, live peacefully or make war. But this all comes from a great misunderstanding.

Let's not just read one insignificant

chapter of our existence. Let's think about all the chapters. Because now we may see ourselves as Indians, as human beings born in India or born from Indian parents twenty, thirty, fifty, or seventy years ago. But the more we think that way, the more deeply we have failed to understand the most basic message of *Bhagavad-gītā*.

Lord Kṛṣṇa calls Arjuna a fool for identifying with his body and not understanding his spiritual nature. And for us too, how foolish or intelligent we are depends on our own self-understanding.

When we trace back our heritage—long before we were Indians—we will understand that we are all spirit souls, parts of the Supreme Lord, Śrī Kṛṣṇa. At some remote time, long before we can ever hope to remember, we gave up being loyal, loving servants of the Lord. Mistakenly, we chose to leave the Lord's abode. And we ventured instead into this tempo-

rary, miserable material world to try to enjoy.

Taking on different bodies for millions of lives, we have uselessly tried to enjoy what is not enjoyable, forgetting the spiritual bliss found only in the Lord's abode.

In *Bhagavad-gītā* (8.16) Lord Kṛṣṇa tells Arjuna:

*ā-brahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate*

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again."

Lord Kṛṣṇa invites us back to His abode. And He gives us the means to become free from illusion and go there. The Lord says, *sarva-dharmān*

parityajya mām ekam śaraṇam vraja: "Abandon all other so-called dharma and just surrender to Me."

And if we're worried about family obligations, career, community duties, or anything else, the guidance and advice of the all-knowing Supreme Lord are available to us in *Bhagavad-gītā*. In fact, we'll find that when we cooperate with Lord Kṛṣṇa's plan, our life becomes peaceful and joyful in every way.

This message of the *Bhagavad-gītā* is the true message of India's greatest saints. It is the real heritage of India. And now is the time for all Indians—and all followers of Vedic culture—to take advantage of this great heritage.

Navīṇa 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.



THROUGH THE EYES OF ŚĀSTRA

At the Mall of Deadly Wares

by Ravindra Svarūpa Dāsa

THE WORLD BELIEVES with all its heart that enjoying pleasure from the senses is happiness.

Kṛṣṇa says the world is wrong.

Contemplate for a moment the daily jostle and bustle of the billions in this huge hungry world, sweating and scheming and hustling for pleasure from the senses as though their lives depended on it. In cities and villages, in factories and fields, in offices and shops, in the first and the second and the third world, the great universal urge impels us on and on, and Kṛṣṇa says that our "pleasure"—what we get for our trouble—is suffering.

My generation, coming of age in the sixties, thought itself liberated at last from past constraints; sexual license and unchecked consumption were the natural entitlements of freedom. We found incomprehensible the prohibitions and restrictions on sensual delight handed down by

traditional religions and moralities. These strictures we blamed on "patriarchs," spiteful, sour, disappointed old men, their lips frozen in a sneer of disgust, who took revenge on the world and its youth with their "Thou shalt not's." William Blake had told us about such spoilers:

*And Priests in black gowns
were walking their rounds,
And binding with briars
my joys & desires.*

So now the land is replete with perpetual gardens of delight, wide sprawling malls graced with fountains and greenery, stately pleasure domes of consumption that even Kubla Khan would envy, where multiplex cinemas and video stores place before the common gaze of consumers the copulations of the stars.

But Kṛṣṇa says boycott the pleasures of the senses, for they bring only

suffering. They have a beginning and an end, He says, and the wise take no delight in them.

Imagine, if you will, an old-fashioned scale, a pan balance, one side holding self-realization; the other, sense gratification. When self-realization goes up, sense gratification goes down, and vice versa.

We've all encountered the modern spiritual teachers who say they offer spiritual life—self-realization, enlightenment, liberation—but do not restrict sense gratification. They are cheaters. Anyone who tells us we can successfully pursue self-realization while indulging in sense gratification is misleading us. We should look for someone truthful.

The world is systematically misleading, its traps baited. A winter's storm recently drove me into one, but it was marked openly—at least to my eyes—with the signs of mortality.

During the festive week between

Christmas and New Year's Day I was driving up I-95 from Baltimore to Philadelphia, while the all-news radio station, like an oracle in evil times, gave out ominous warnings: the first major winter storm was about to break, the recession was going to get worse, in ten years AIDS would infect twenty million, and Iraq and the United States were closing toward war.

Thinking it prudent to pick up some necessities before the snows came, I exited for the Christiana Mall, just south of Wilmington. I parked far back on a crowded lot.

The mall was pandemonium. Just within the entrance a roaring two-story geyser spread a pungent cloud of chlorine gas. My eyes stung, but lounging shoppers packed the pool-side, talking and eating, without apparent ill effect.

I weaved my way into the throng, that vortex of excited, restless consciousness. They were *up*. The din reached a crescendo at the food court, where local adolescents preened and courted as they dined on twenty

different kinds of fast food. People everywhere stood in food lines and movie lines, talking and eating.

My nerves vibrating, I left quickly, passing through the chlorine cloud again. Gratefully, I breathed the cold air deeply and began the hike to my car. From the hubbub of the mall I had entered into a deep silence, for the moist air and the heavy, low overcast deadened all sounds.

Then I ducked instinctively as I glimpsed a gigantic black shape gliding close overhead, riding across the nacreous underbelly of the clouds. I looked up, turning.

Moving slowly and silently overhead were two huge C-130's, the American military's propeller-driven troop transport. Both were painted matte black and innocent of all markings.

Looking back down the slope of the lot, I could see the entire mall before me, and beyond it a low rise of ground, which must have concealed an air base. Each plane would disappear below the rise, and then lumber up into the narrow space

between the earth and the clouds, bank steeply, and circle slowly over the mall. Then it would drop behind the rise and come back up again.

In eerie silence they banked and turned again and again over the mall. They reminded me of the vultures I'd watch in India, poky and bulky, yet graceful as they glided and turned. The mall was packed with avid, happy consumers, while overhead the C-130's rehearsed meticulously for war. Was it a portent? Would there be war? I took it, finally, as a more general—a generic—warning.

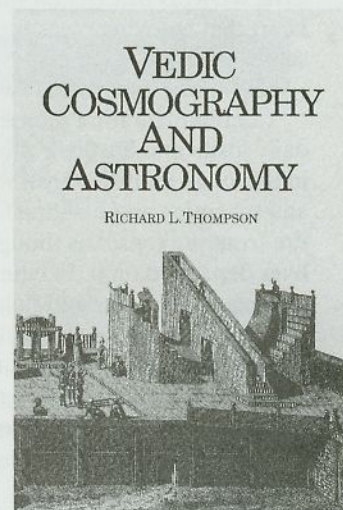
The consumers in their avidity seemed beyond reach, charmed by deadly pleasures and fatal loves. By the time I pulled up to the temple in Philadelphia, snow dusted the ground: prophecies were being fulfilled.

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.

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Remembering Śrīla Prabhupāda

Disciples recall the pastimes of a pure devotee.

ONCE ŚRĪLA PRABHUPĀDA was speaking to a wealthy Indian woman in Malaysia. She was the wife of a government minister, and he was hoping to persuade her to help him build a temple. This was in 1971, before any ISKCON temple had been built.

As Śrīla Prabhupāda spoke to the woman, she continually agreed and smiled. “Yes, yes, Swamiji,” she said, folding her palms in *praṇāmas*.

She seemed enthusiastic about Kṛṣṇa consciousness, so after a while Śrīla Prabhupāda showed her a sketch of three altars in a temple (which eventually became the Krishna-Balarām Temple in Vṛndāvana, India).

Taking the sketch out of his white vinyl case, he handed it to her and said that since she appreciated the value of Kṛṣṇa consciousness so much, she could assist in spreading it for the benefit of others.

“With your mercy, Swamiji,” she replied, folding her palms.

“My mercy is already there,” he said.

“With your mercy, Swamiji,” she repeated. She was shying away.

Then Śrīla Prabhupāda told a story: A man who had slipped into a well cried, “Help! Help! Get me out of the well!” Someone came with a rope and lowered it into the well. “Take the rope and I will pull you out!” he shouted. The person in the well cried out, “Help! Help me take the rope!”

Śrīla Prabhupāda laughed warmly and said that the mercy of the spiritual master is already there and you can take it. But you have to take his mercy so he can pull you out of illusion. If you don’t take it, what can be done?

Amogha Dāsa
Melbourne, Australia

IN FEBRUARY 1976, Śrīla Prabhupāda was in Māyāpur, having arrived

a few weeks prior to the Gaura Purṇimā festival. As per his usual schedule, every day he took his massage in the late morning on the balcony outside his room. One morning, as he sat on a straw mat on the sunlit veranda ready to begin, he drew my attention to some sparrows making a nest. The site they had chosen was a hole in the wall behind the electrical circuit box just outside Śrīla Prabhupāda’s sitting-room window.

He said they had been disturbing him at night while he was translating his books. So before the birds could build a complete nest and settle in, I removed the bits of straw they had gathered. But as I began the massage, one of the birds returned and began to rebuild, flying back and forth with small pieces of straw.

I crumpled some paper and stuffed it into the hole to block it. So when the sparrow came back and found its access barred, it pecked, undaunted, at the paper for almost half an hour, trying to open the hole to continue its home-making. When the bird found this too difficult, it flew off and returned with its mate, and together they worked hard to remove the paper. Eventually they succeeded. By pecking and tugging in unison, they removed the paper and began to build again.

All the while, Śrīla Prabhupāda watched without comment.

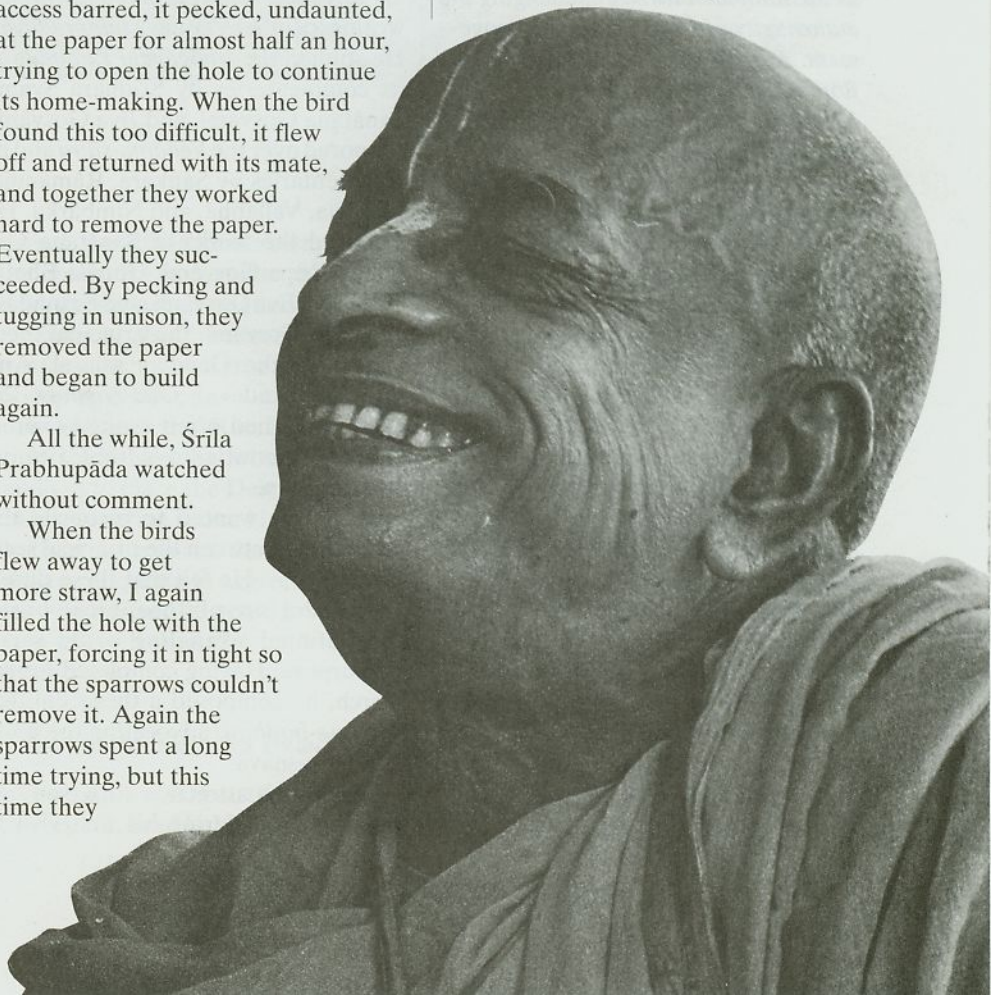
When the birds flew away to get more straw, I again filled the hole with the paper, forcing it in tight so that the sparrows couldn’t remove it. Again the sparrows spent a long time trying, but this time they

were unsuccessful. Eventually they accepted defeat, gave up, and left.

Śrīla Prabhupāda then drew an interesting parallel. Even though the birds had eyes, he told me, they could not see. They were trying so hard to build their house, but they couldn’t see that the person who had prevented them stood nearby watching. So they continued on in ignorance, trying to make adjustments and struggling against the superior arrangement.

In the same way, he said, materialistic persons, though having eyes, could not see how *māyā*, the material energy, was supervising all their efforts. They simply struggled on, making adjustments, hoping to improve their life and secure their place in the material world, not understanding that *māyā* was watching their every move and defeating them at every step.

Hari Śauri Dāsa
San Diego, California



BALADEVA VIDYĀBHŪṢANA

The Gauḍīya Vedāntist

by Nandarāṇī Devī Dāsī and Dayānanda Dāsa

Illustrations by Rasapriyā Devī Dāsī

SUMMARY OF PART I: *In the early eighteenth century, after a vigorous study of Vedānta philosophy, Baladeva Vidyābhūṣana accepted Lord Caitanya's teachings as the highest revelation of the Absolute Truth. Meanwhile, a sect in Rajasthan known as the Rāmānandīs was challenging the authenticity of Lord Caitanya's movement. Although the Rāmānandīs were flourishing under the patronage of King Jai Singh, the king favored the Gauḍīyas (followers of Lord Caitanya) and was a devotee of Govinda, one of their principal Deities.*

The Rāmānandīs alleged that Lord Caitanya's followers lay outside the four recognized disciplic lines (sampradāyas) and therefore had no valid standing. If the Gauḍīyas failed to defend the legitimacy of Lord Caitanya's movement, they could lose all respectability and even the right to worship Govinda. Viśvanātha Cakravartī Ṭhākura, the leader of the Gauḍīyas in Vṛndāvana, saw in Baladeva the right defender for Gauḍīya Vaiṣṇavism.

PART II

JAI SINGH PREPARED HIMSELF for the religious confrontation he knew was inevitable. He collected and studied the writings of the Gauḍīya sect and compared it with the writings of other Vaiṣṇava sampradāyas. He studied the *Bhāgavata Purāna* and its commentaries by Śrīdhara Svāmī, Sanātana Gosvāmī, and Jīva Gosvāmī. He pored over the *Vedānta-sūtra* and its commentaries by Śaṅkara, Rāmānuja, Madhva, Vallabha, and Nimbārka. He explored the works of Sanātana Gosvāmī, Rūpa Gosvāmī, Gopāla Bhaṭṭa Gosvāmī, Jīva Gosvāmī, and Kṛṣṇadāsa Kavīrāja Gosvāmī, the principal theologians of the Gauḍīya school. And he read Jayadeva's *Gīta-govinda*, the poetry that had often evoked expressions of ecstatic love in Caitanya Mahāprabhu.

Jai Singh wanted to reconcile the differences between the principal sects of Vaiṣṇavas. He felt that these differences had no philosophical basis, so continual wrangling could serve no purpose. Having completed his research, he composed a thesis entitled *Brahma-bodhini*, advocating the unity of the Vaiṣṇavas.

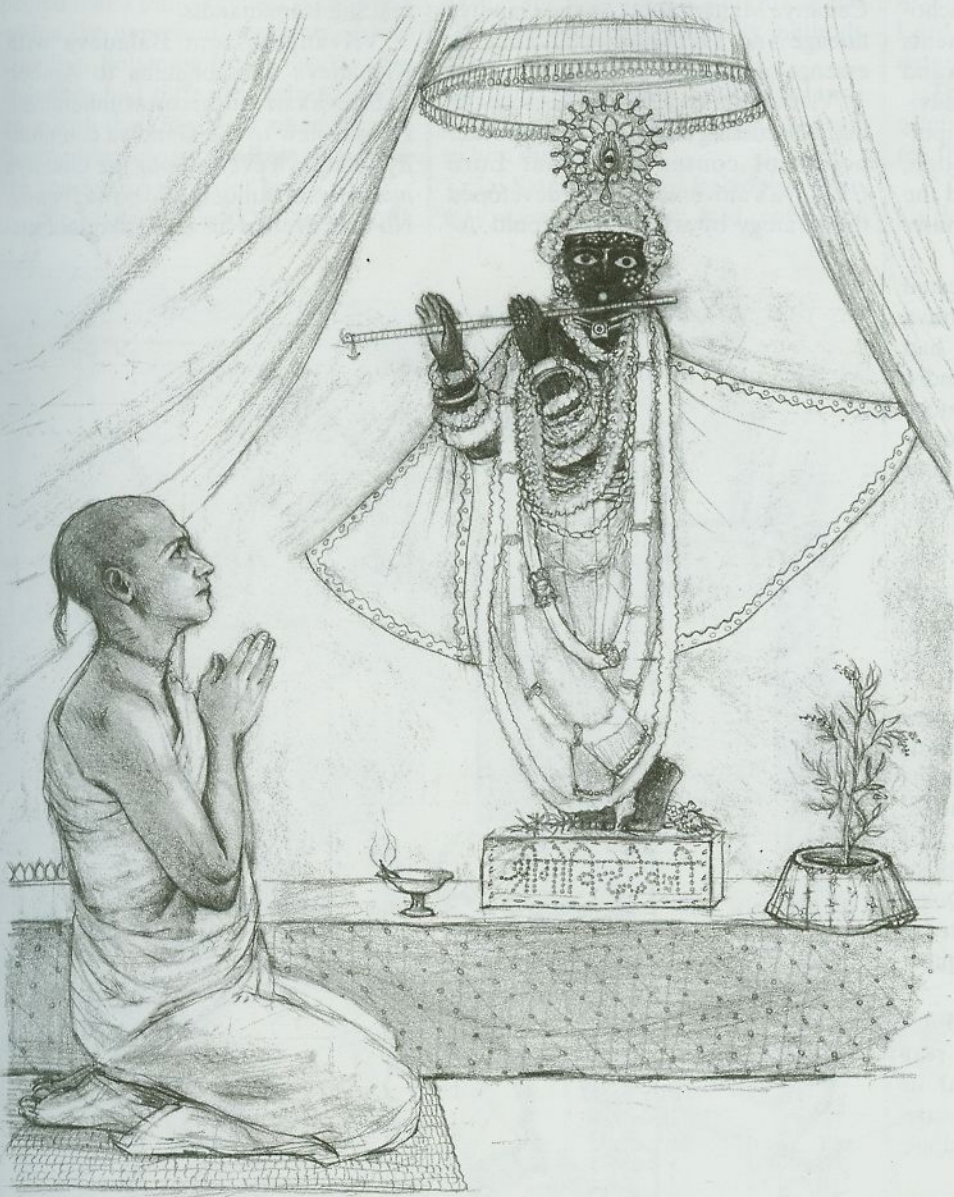
The king's attraction to Kṛṣṇa had been sparked during his first visit to

Vṛndāvana, as a child of seven. He had been called there by his father, the military commander of the district, who had been deputed to protect the caravans between Agra and Mathurā. From that young age, Jai Singh had considered himself a devotee of Kṛṣṇa. Now his study of the writings of the Vṛndāvana Gosvāmīs crystallized his sentiments. But his devotion to Rādhā and Kṛṣṇa would be tested by the Rāmānandīs.

"The Gauḍīyas should not worship Rādhā and Kṛṣṇa together," the Rāmānandīs told him. "Rādhā and Kṛṣṇa are not married. There is no precedent for Their being worshiped together! Sitā and Rāma are together, and Lakṣmī and Nārāyaṇa, because They are married. But Rādhā and Kṛṣṇa are not married."

Now the Rāmānandīs were escalating the quarrel. They not only criticized the Gauḍīyas' lineage but also found fault with the Gauḍīya method of worship. The Rāmānandīs demanded that Rādhā be removed from the main altar and placed in another room, to be worshiped separately.

Jai Singh sent word to the *mahantas* (religious authorities) of the Gauḍīya temples. "You must prepare a response to the criticisms voiced by the Rāmānandīs of Galta Valley. I am sympathetic to your philosophy and practice, but your response must be adequate



Faced with the awesome task of writing a commentary on Vedānta-sūtra that will satisfy the Rāmānandīs, Baladeva prays to Lord Govindajī to empower him.

time. Viśvanātha had been born in 1646 in a Bengali village named Saidabad, where he had spent the first years of his life. Like other aspiring young renunciants, Viśvanātha had faced problems with his family, who had betrothed him at a young age to tie him to domestic life. As a married youth, Viśvanātha had studied extensively, and while living with his family in Saidabad he had written brilliant commen-

taries on Vaiṣṇava scripture.

During his life in Saidabad, Viśvanātha had taken initiation from Rādhāramaṇa Cakravartī and studied the *Śrīmad-Bhāgavatam* and other Vaiṣṇava scriptures with Rādhāramaṇa's father, Kṛṣṇacaraṇa Cakravartī. Rādhāramaṇa was three generations removed from the main preceptor in their line, Narottama Dāsa Ṭhākura.

Eventually Viśvanātha had left his family and gone to Vṛndāvana, where he had lived at Rādhā-kuṇḍa. He formally accepted the dress of a renunciant and was then called Harivallabha. He continued writing and preaching, and eventually he became the leader of the Gauḍīya community in Vṛndāvana.

By the time Govinda moved to Rajasthan in 1707, Viśvanātha was more

to silence the Rāmānandī *paṇḍītas*, or I shall be forced to separate Rādhārāṇī from Kṛṣṇa."

The *mahāntas* of the four major Gauḍīya temples of Amber submitted their response in writing. They explained that Rūpa, Sanātana, and Jīva Gosvāmīs shared the same opinion about Rādhā and Kṛṣṇa: They could be worshiped either as married (*svakīyā-rasa*) or unmarried (*parakīyā-rasa*), since both these pastimes (*līlā*) are eternal. Worship of Kṛṣṇa in either *līlā* is adequate to establish a devotee's eternal relationship with the Supreme.

The Rāmānandīs rejected these arguments. Fighting for their religious and political power, they again approached Jai Singh.

Because Rādhā and Kṛṣṇa were not

married, the Rāmānandīs complained, worshiping Them together condoned Their questionable relationship. The Rāmānandīs also criticized the Gauḍīyas for worshiping Kṛṣṇa without first worshiping Nārāyaṇa.

To appease the Rāmānandīs, Jai Singh told them he would ask the Gauḍīyas to place the Deity of Rādhārāṇī in a separate room. He would also ask them to explain their breach of Vaiṣṇava etiquette in neglecting Nārāyaṇa worship, and he would ask them to prove their link with the Mādhva-sampradāya.

Viśvanātha Deputes Baladeva

Viśvanātha Cakravartī, a scholar of great repute, lived in Vṛndāvana at this

than sixty years old. The aging scholar followed the Amber developments with interest. How would Govinda and His priests fare in that pluralistic environment, at the vortex of the competing forces of the young king's devotion, the Rāmānandīs' antagonism, and the threatening presence of so many sects?

Viśvanātha regularly communicated with the *mahantas* of the Vaiṣṇava temples in Amber. Although he had expected trouble from the Rāmānandīs, the quarrel had stewed for years before threatening the Gauḍīya priests or affecting the Deity worship. Now, he knew, they despaired over the growing antagonism of the Rāmānandīs.

Viśvanātha called for Baladeva. "We must refute the points of the Rāmānandīs," Viśvanātha told his protege. "It will not be easy, but we can defeat them."

Baladeva was outraged by the presumptuousness of the Rāmānandī critics. "Why must we establish the legitimacy of our lineage?" he demanded. "The Supreme Lord, Śrī Kṛṣṇa, appeared as Lord Caitanya to establish the true religion for this Age of Quarrel. When God Himself originates a religious tradition, who may dare question its legitimacy?"

"The Rāmānandīs do question it," Viśvanātha replied, "and they rest their criticism on the statement in *Padma Purāṇa* that in this age there are four *sampradāyas*, or lines of disciplic succession. The *Purāṇa* says:

*śrī-brāhma-rudra-sanaka
vaiṣṇava-kṣīti-pāvanah
catvaras te kalau bhāvya
hy utkale puruṣottama*

The meaning is that the four Vaiṣṇava *sampradāyas*—Śrī, Brāhma, Rudra, and Kumāra—purify the earth."

"Yes," replied Baladeva, "I know this verse. And the Rāmānandīs say that the words *utkale puruṣottama* mean that these four *sampradāyas* have their monasteries in Orissa, in Puruṣottama-kṣetra, the town of Jagannātha Purī.

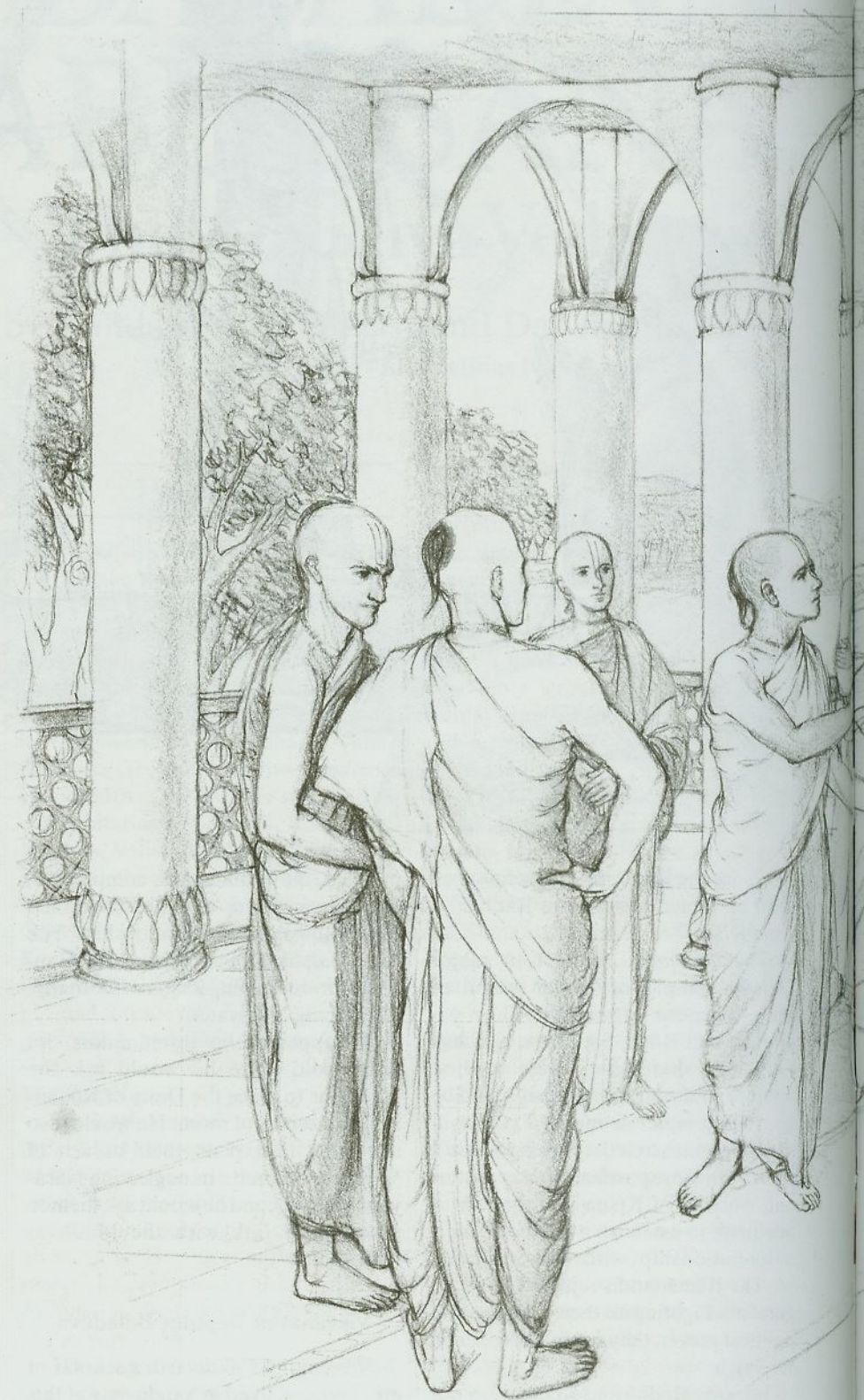
"But the real meaning is that the Supreme Lord, Puruṣottama, is the quintessence of these four *sampradāyas*. And when He appears in Kali-yuga, He lives in Jagannātha Purī, as Śrī

Caitanya Mahāprabhu. So the Gauḍīya lineage is not a fifth *sampradāya* but the essence of the four."

Viśvanātha and Baladeva spent the night discussing the Rāmānandīs' other points of contention about Lord Caitanya's movement. They developed the strategy by which they would de-

feat the Rāmānandīs.

Viśvanātha sent Baladeva with Kṛṣṇadeva Sārvabhauma to Amber. Baladeva's arrival there was unheralded. He was new to the Gauḍīya community, unknown even among the Gauḍīya *mahāntas* of Amber. And he was young. No one, even of his own tradition, sus-



pected that a philosophical giant lived within the unpretentious form of this Gauḍīya holyman from Vṛndāvana. Baladeva had difficulty gaining audience with the king. And when he was finally able to do so, the Rāmānandīs in the court were ready for him.

“Sir,” Baladeva said to the king, “I

have come to resolve doubts about the Gauḍīya-sampradāya and its methods of worship.”

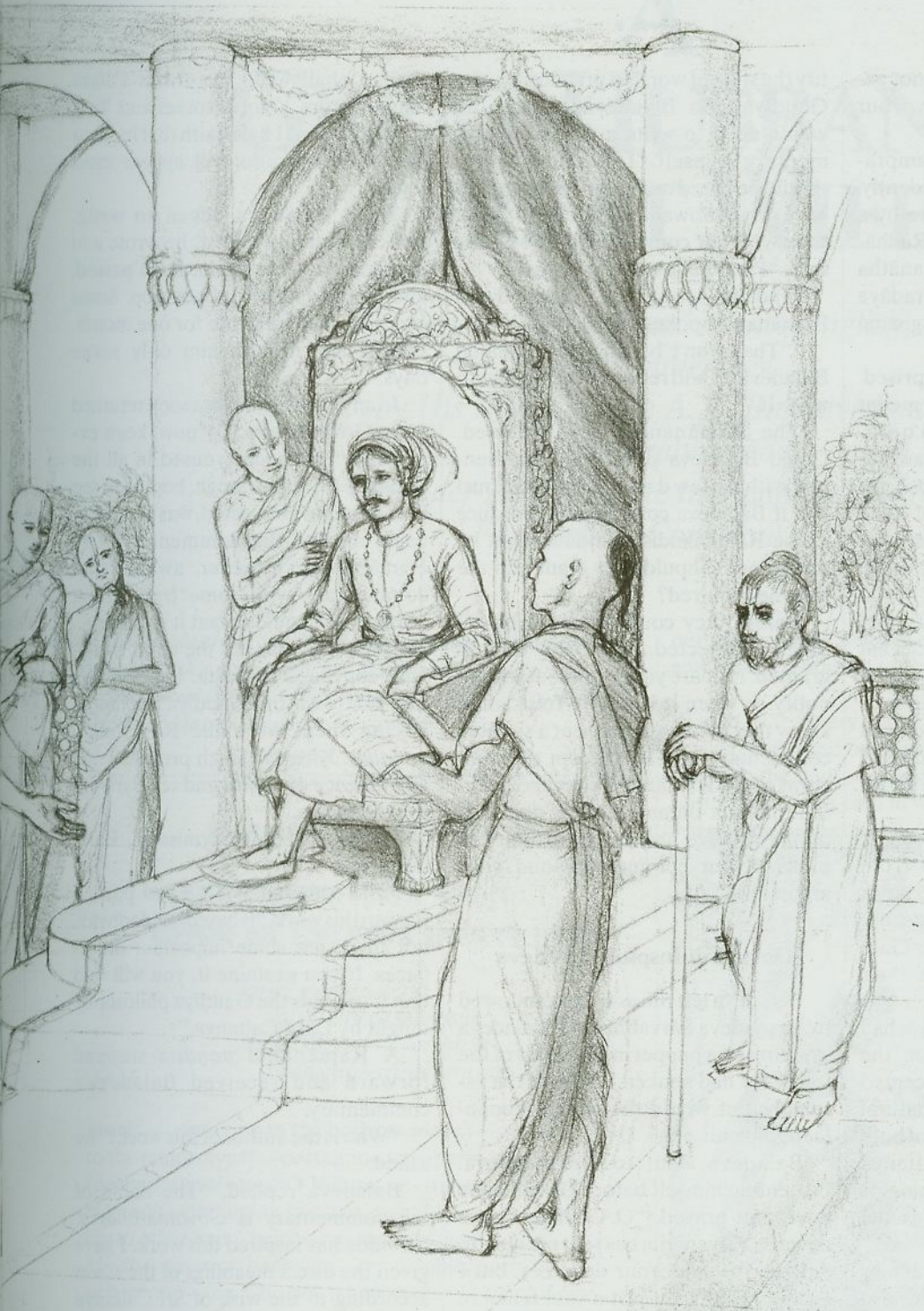
“Your Highness,” a Rāmānandī *paṇḍita* broke in, “we request to speak to him directly!”

Jai Singh turned to Baladeva. “You may speak,” the king said, confident

that if Kṛṣṇa were indeed the Supreme Lord, Kṛṣṇa would arrange for His own defense.

The Rāmānandīs opened with an offensive they felt sure would guarantee their authority.

“The problem,” they told Baladeva, “is that you do not belong to a proper



*In the court
of King
Jai Singh,
Rāmānandī
paṇḍitas
and Gauḍīya
mahāntas
listen as
Baladeva
explains his
Vedānta-sūtra
commentary.*

Jai Singh was especially eager to see the commentary. The Rāmānandīs, however, awaited the commentary with some trepidation, hoping they could defeat it readily.

• • •

sampradāya. Therefore we cannot accept the literature written by your *paṇḍitas*.”

“I am from the Mādhva-sampradāya,” Baladeva asserted confidently. “I have been initiated in Mysore by a Tirtha of the Mādhva order. But Rādhā-Dāmodara Gosvāmī and Viśvanātha Cakravartī of the Gauḍīya-sampradāya are also my *gurus*. They have taught me *Bhāgavata* philosophy.”

The Rāmānandīs were surprised. Baladeva’s Mādhva initiation meant that they had to accept him as a qualified *sannyāsī* and *paṇḍita* of an authorized lineage. But they hoped his youth might indicate a lack of skill. They rallied themselves. “You may be from the Mādhva-sampradāya, but the other Gauḍīyas are not!”

Baladeva retained his dignity and produced a key piece of evidence. “That is the *Gaura-gaṇoddeśa-dīpikā*, written by Kavi Karṇapura more than one hundred years ago. This manuscript details our lineage from Madhva.” Baladeva presented the manuscript for inspection.

The Rāmānandīs again argued, “If the Gauḍīyas claim descent from Madhva, then you must base your arguments on Madhva’s *Brahma-sūtra* commentary. We know that the Gauḍīyas have no commentary of their own.”

Baladeva thought. The Gauḍīyas had never written a commentary on the *Vedānta-sūtra*, because they accepted the *Śrīmad-Bhāgavatam* as the natural commentary. Vyāsa is the author of both of these works, and Lord Caitanya taught that when the author comments on his own work, his opinion is the best.

Baladeva knew that the Rāmānandīs would reject this argument. But he also knew that if he used Madhva’s commentary he would have problems, for Madhva’s commentary would not jus-

tify the style of worship practiced by the Gauḍīyas. So Baladeva decided he would need to write a Gauḍīya commentary himself. This commentary should be based on Madhva’s, but could have some allowable differences. “I will show you our commentary,” Baladeva said. “Please allow me to bring it.”

“Indeed, send for it,” granted the Rāmānandī spokesman.

“That won’t be possible,” replied Baladeva. “I will require several days to write it.”

The Rāmānandīs were stunned. Could Baladeva produce a commentary within a few days? How audacious! But if Baladeva could indeed produce it, the Rāmānandīs’ position might be threatened. Should they grant him the time he required?

Before they could speak, King Jai Singh interjected. “Yes, the time is granted. Prepare your commentary and notify us when it is ready. You should know that unless you present a suitable commentary, we shall accept the criticisms of the Rāmānandīs as valid. But I shall not act on any of their demands until you have had an opportunity to present your commentary and your arguments.”

Govindaji Inspires Baladeva

Baladeva left the assembly, followed by Kṛṣṇadeva Sārvabhauma. Baladeva saw himself a puppet in the hands of the Lord. He had spoken boldly in the assembly, but would the Divine Puppeteer guide his pen?

Baladeva went to Govindapura. Presenting himself before Govinda, he knelt and prayed. “O Govinda, Your devotee Viśvanātha has sent me here to defend You and Your devotees, but I cannot do it! I am just a soul fallen in ignorance. If You wish, You may empower me to write a *Vedānta-sūtra* commentary that will glorify You. If You

wish, I shall write the truths I have learned from Your devotees and Your scripture. And I have faith that by Your mercy these truths will appear most logical.”

Then Baladeva began to write. Pausing scarcely to rest, he wrote and prayed and wrote again. Days passed, and nights, but he did not stop. Some historians say he wrote for one month. Others say it took him only seven days.

In any event, Baladeva soon returned from Govindapura. By now, keen expectancy had been aroused in all the various parties. Jai Singh, hoping to see the Gauḍīyas vindicated, was especially eager to see the commentary. The Rāmānandīs, however, awaited the commentary with some trepidation, hoping they could defeat it readily.

Baladeva entered the court of debate convened in Galta. He stood on one side with the Gauḍīya *mahāntas*. Facing them were the Rāmānandī *paṇḍitas*. King Jai Singh presided, and an audience of nobles and scholars was in attendance.

With the king’s permission, Baladeva rose.

“This commentary,” he said, putting forward his work, “is based on Madhva’s, but there are some important differences. If you examine it, you will find that it upholds the Gauḍīya philosophy taught by Lord Caitanya.”

A Rāmānandī *paṇḍita* stepped forward and received Baladeva’s commentary.

“Who is the author of this work?” he asked.

Baladeva replied, “The name of the commentary is *Govinda-bhāṣya*. Govinda has inspired this work. I have given the direct meanings of the *sūtras* according to the wish of Śrī Caitanya Mahāprabhu. And my comments are based on the teachings of my *gurus*.”

(please turn to page 32)

A GREAT HUSBAND'S GREAT WIFE

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

The sage Maitreya finishes speaking about Svāyambhuva Manu by asking a rhetorical question about the position of Kṛṣṇa's devotees. Then, as Śrīmad-Bhāgavatam continues, he tells of Manu's daughter Devahūti.

THIRD CANTO/CHAPTER 22

37 शरीरा मानसा दिव्यावैयासे ये च मानुषाः ।
भौतिकाश्च कथं क्लेशा बाधन्ते हरिसंश्रयम् ॥२७॥

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

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

O Vidura, how can persons completely under the shelter of Lord Kṛṣṇa in devotional service be put into miseries

pertaining to the body, the mind, nature, and other men and living creatures?

PURPORT: Every living entity within this material world is always afflicted by some kind of miseries, pertaining either to the body, the mind, or natural disturbances. Distresses due to cold in winter and severe heat in sum-



Kardama Muni speaks with Devahūti

mer always inflict miseries on the living entities in this material world, but one who has completely taken shelter of the lotus feet of the Lord in Kṛṣṇa consciousness is in the transcendental stage; he is not disturbed by any miseries, either due to the body, the mind, or natural disturbances of summer and winter. He is transcendental to all these miseries.

38 यः पृष्ठो मुनिभिः प्राह धर्मानानाविधाऽङ्गुमान् ।
नृणां वर्णाश्रमाणां च सर्वभूतहितः सदा ॥३८॥

yaḥ pṛṣṭo munibhiḥ prāha
dharmān nānā-vidān chubhān
nṛṇān varṇāśramāṇān ca
sarva-bhūta-hitaḥ sadā

yaḥ—who; pṛṣṭaḥ—being questioned; munibhiḥ—by the sages; prāha—spoke; dharmān—the duties; nānā-vidhān—many varieties; śubhān—auspicious; nṛṇām—of human society; varṇa-āśramāṇām—of the varṇas and āśramas; ca—and; sarva-bhūta—for all living beings; hitaḥ—who does welfare; sadā—always.

In reply to questions asked by certain sages, he [Svāyambhuva Manu], out of compassion for all living entities, taught the diverse sacred duties of men in general and the different varnas and āśramas.

39 एतत्त आदिराजस्य मनोश्चरितमद्भुतम् ।
वर्णितं वर्णनीयस्य तदपत्योदयं शृणु ॥३९॥

etat ta ādi-rājasya
manoś caritam adbhutam
varṇitam varṇaniyasya
tad-apatyodayaṁ śṛṇu

etat—this; te—unto you; ādi-rājasya—of the first emperor; manoḥ—of Svāyambhuva Manu; caritam—the character; adbhutam—wonderful; varṇitam—described; varṇa-nīyasya—whose reputation is worthy of description; tat-apatya—of his daughter; udayam—to the flourishing; śṛṇu—please listen.

I have spoken to you of the wonderful character of Svāyambhuva Manu, the original king, whose reputation is worthy of description. Please hear as I speak of the flourishing of his daughter Devahūti.

CHAPTER 23

मैत्रेय उवाच

1 पितृभ्यां प्रस्थिते साध्वी पतिमिङ्गितकोविदा ।
नित्यं पर्यचरत्प्रीत्या भवानीव भवं प्रभुम् ॥ १ ॥

maitreya uvāca
pitṛbhyām prasthite sādhvī
patim iṅgita-kovidā

maitreyaḥ uvāca—Maitreya said; pitṛbhyām—by the parents; prasthite—at the departure; sādhvī—the chaste woman; patim—her husband; iṅgita-kovidā—understanding the desires; nityam—constantly; paryacarat—she served; prityā—with great love; bhavānī—the goddess Pārvatī; iva—like; bhavam—Lord Śiva; prabhum—her lord.

Maitreya continued: After the departure of her parents, the chaste woman Devahūti, who could understand the desires of her husband, served him constantly with great love, as Bhavānī, the wife of Lord Śiva, serves her husband.

PURPORT: The specific example of Bhavānī is very significant. Bhavānī means the wife of Bhava, or Lord Śiva. Bhavānī, or Pārvatī, the daughter of the king of the Himalayas, selected Lord Śiva, who appears to be just like a beggar, as her husband. In spite of her being a princess, she undertook all kinds of tribulations to associate with Lord Śiva, who did not even have a house, but was sitting underneath the trees and passing his time in meditation. Although Bhavānī was the daughter of a very great king, she used to serve Lord Śiva just like a poor woman. Similarly, Devahūti was the daughter of an emperor, Svāyambhuva Manu, yet she preferred to accept Kardama Muni as her husband. She served him with great love and affection, and she knew how to please him. Therefore, she is designated here as sādhvī, which means “a chaste, faithful wife.” Her rare example is the ideal of Vedic civilization. Every woman is expected to be as good and chaste as Devahūti or Bhavānī. Today in Hindu society, unmarried girls are still taught to worship Lord Śiva with the idea that they may get husbands like him. Lord Śiva is the ideal husband, not in the sense of riches or sense gratification, but because he is the greatest of all devotees. Vaiṣṇavānām yathā śambhuḥ: Śambhu, or Lord Śiva, is the ideal Vaiṣṇava.

He constantly meditates upon Lord Rāma and chants Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Lord Śiva has a Vaiṣṇava sampradāya, which is called the Viṣṇusvāmi-sampradāya. Unmarried girls worship Lord Śiva so that they can expect a husband who is as good a Vaiṣṇava as he. The girls are not taught to select a husband who is very rich or very opulent for material sense gratification; rather, if a girl is fortunate enough to get a husband as good as Lord Śiva in devotional service, then her life becomes perfect. The wife is dependent on the husband, and if the husband is a Vaiṣṇava, then naturally she shares the devotional service of the husband because she renders him service. This reciprocation of service and love between husband and wife is the ideal of a householder's life.

2 विश्रम्भेणात्मशौचेन गौरवेण दमेन च ।
शुश्रूषया सौहृदेन वाचा मधुरया च मोः ॥ २ ॥

*viśrambheṇātmā-śaucena
gauraveṇa damena ca
śuśrūṣayā sauhṛdena
vācā madhurayā ca bhoḥ*

viśrambheṇa—with intimacy; *ātma-śaucena*—with purity of mind and body; *gauraveṇa*—with great respect; *damena*—with control of the senses; *ca*—and; *śuśrūṣayā*—with service; *sauhṛdena*—with love; *vācā*—with words; *madhurayā*—sweet; *ca*—and; *bhoḥ*—O Vidura.

O Vidura, Devahūti served her husband with intimacy and great respect, with control of the senses, with love, and with sweet words.

PURPORT: Here two words are very significant. Devahūti served her husband in two ways, *viśrambheṇa* and *gauraveṇa*. These are two important processes in serving the husband or the Supreme Personality of Godhead. *Viśrambheṇa* means “with intimacy,” and *gauraveṇa* means “with great reverence.” The husband is a very intimate friend; therefore, the wife must render service just like an intimate friend, and at the same time she must understand that the husband is superior in position, and thus she must offer him all respect. A man’s psychology and woman’s psychology are different. As constituted by bodily frame, a man always wants to be superior to his wife, and a woman, as bodily constituted, is naturally inferior to her husband. Thus the natural instinct is that the husband wants to post himself as superior to the wife, and this must be observed. Even if there is some wrong on the part of the husband, the wife must tolerate it, and thus there will be no misunderstanding between husband and wife. *Viśrambheṇa* means “with intimacy,” but it must not be familiarity that breeds contempt. According to the Vedic civilization, a wife cannot call her husband by name. In the present civilization the wife calls her husband by name, but in Hindu civilization she does not. Thus the inferiority and superiority complexes are recognized. *Damena ca*: a wife has to learn to control herself even if there is a misunderstanding. *Sauhṛdena vācā madhurayā* means always desiring good for the husband and speaking to him with sweet words. A person becomes agitated by so many material contacts in the outside world; therefore, in his home life he must be treated by his wife with sweet words.

**3 विसृज्य कामं दम्भं च द्वेषं लोभमर्षं मदम् ।
अप्रमत्तोद्यता नित्यं तेजीयांसमतोषयत् ॥ ३ ॥**

*viśṛjya kāmam dambham ca
dveṣam lobham agham madam
apramattodyatā nityam
tejyāṁsam atoṣayat*

viśṛjya—giving up; *kāmam*—lust; *dambham*—pride; *ca*—and; *dveṣam*—envy; *lobham*—greed; *agham*—sinful activities; *madam*—vanity; *apramattā*—sane; *udyatā*—laboring diligently; *nityam*—always; *tejyāṁsam*—her very powerful husband; *atoṣayat*—she pleased.

Working sanely and diligently, she pleased her very powerful husband, giving up all lust, pride, envy, greed, sinful activities, and vanity.

PURPORT: Here are some of the qualities of a great husband’s great wife. Kardama Muni is great by spiritual qualification. Such a husband is called *tejyāṁsam*, most powerful. Although a wife may be equal to her husband in advancement in spiritual consciousness, she should not be vainly proud. Sometimes it happens that the wife comes from a very rich family, as did Devahūti, the daughter of Emperor Svāyambhuva Manu. She could have been very proud of her parentage, but that is forbidden. The wife should not be proud of her parental position. She must always be submissive to the husband and must give up all vanity. As soon as the wife becomes proud of her parentage, her pride creates great misunderstanding between the husband and wife, and their nuptial life is ruined. Devahūti was very careful about that, and therefore it is said here that she gave up pride completely. Devahūti was not unfaithful. The most sinful activity for a wife is to accept another husband or another lover. Cāṇakya Paṇḍita has described four kinds of enemies at home. If the father is in debt he is considered to be an enemy; if the mother has selected another husband in the presence of her grown-up children, she is considered to be an enemy; if a wife does not live well with her husband but deals very roughly, then she is an enemy; and if a son is a fool, he is also an enemy. In family life, father, mother, wife, and children are assets, but if the wife or mother accepts another husband in the presence of her husband or son, then, according to Vedic civilization, she is considered an enemy. A chaste and faithful woman must not practice adultery—that is a greatly sinful act.

**4 स वै देवर्षिवर्यस्तां मानवीं समनुव्रताम् ।
दैवाद्गरीयसः पत्युराशासानां महाशिषः ॥ ४ ॥**

**5 कालेन भूयसा क्षामां कर्षितां व्रतचर्याया ।
प्रेमगद्गदया वाचा पीडितः कृपयाब्रवीत् ॥ ५ ॥**

*sa vai devarṣi-varyas tām
mānavim samanuvratām
daivād garīyasah patyur
āśāsānām mahāśiṣah*

*kālena bhūyasā kṣāmām
karṣitām vrata-caryayā
prema-gadgadayā vācā
piḍitah kṛpayābravīt*

sah—he (Kardama); *vai*—certainly; *deva-ṛṣi*—of the celestial sages; *varyah*—the foremost; *tām*—her; *mānavim*—the daughter of Manu; *samanuvratām*—fully devoted; *daivāt*—than providence; *garīyasah*—who was greater; *patyuh*—from her husband; *āśāsānām*—expecting; *mahā-āśiṣah*—great blessings; *kālena bhūyasā*—for a long time; *kṣāmām*—weak; *karṣitām*—emaciated; *vrata-*

caryayā—by religious observances; *prema*—with love; *gadgadayā*—stammering; *vācā*—with a voice; *pīditāḥ*—overcome; *kṛpayā*—with compassion; *abravit*—he said.

The daughter of Manu, who was fully devoted to her husband, looked upon him as greater even than providence. Thus she expected great blessings from him. Having served him for a long time, she grew weak and emaciated due to her religious observances. Seeing her condition, Kardama, the foremost of celestial sages, was overcome with compassion and spoke to her in a voice choked with great love.

PURPORT: The wife is expected to be of the same category as the husband. She must be prepared to follow the principles of the husband, and then there will be happy life. If the husband is a devotee and the wife is materialistic, there cannot be any peace in the home. The wife must see the tendencies of the husband and must be prepared to follow him. From *Mahābhārata* we learn that when Gāndhārī understood that her would-be husband, Dhṛtarāṣṭra, was blind, she immediately began to practice blindness herself. Thus she covered her eyes and played the part of a blind woman. She decided that since her husband was blind, she must also act like a blind woman; otherwise she would be proud of her eyes, and her husband would be seen as inferior. The word *samanuvrata* indicates that it is the duty of a wife to adopt the special circumstances in which the husband is situated. Of course, if the husband is as great as Kardama Muni, then a very good result accrues from following him. But even if the husband is not a great devotee like Kardama Muni, it is the wife's duty to adapt herself according to his mentality. That makes married life very happy. It is also mentioned herein that by following the strict vows of a chaste woman, Princess Devahūti became very skinny, and therefore her husband became compassionate. He knew that she was the daughter of a great king and yet was serving him just like an ordinary woman. She was reduced in health by such activities, and he became compassionate and addressed her as follows.

कर्म उवाच

6 तुष्टोऽहमद्य तव मानवि मानदायाः

शुश्रूषया परमया परया च भक्त्या ।

यो देहिनामयमतीव सुहृत्स देहो

नावेक्षितः समुचितः क्षपितुं मदर्थे ॥ ६ ॥

kardama uvāca

*tuṣṭo 'ham adya tava mānavi mānadāyāḥ
śuśrūṣayā paramayā parayā ca bhaktyā
yo dehinām ayam atīva suhṛt sa deho
nāvekṣitaḥ samucitaḥ kṣapitum mad-arthe*

kardamaḥ uvāca—the great sage Kardama said; *tuṣṭaḥ*—pleased; *aham*—I am; *adya*—today; *tava*—with you; *mānavi*—O daughter of Manu; *māna-dāyāḥ*—who are respectful; *śuśrūṣayā*—by the service; *paramayā*—most

excellent; *parayā*—highest; *ca*—and; *bhaktyā*—by the devotion; *yaḥ*—that which; *dehinām*—to the embodied; *ayam*—this; *atīva*—extremely; *suhṛt*—dear; *saḥ*—that; *dehaḥ*—body; *na*—not; *avekṣitaḥ*—taken care of; *samucitaḥ*—properly; *kṣapitum*—to expend; *mat-arthe*—on my account.

Kardama Muni said: O respectful daughter of Svāyambhuva Manu, today I am very much pleased with you for your great devotion and most excellent loving service. Since the body is so dear to embodied beings, I am astonished that you have neglected your own body to use it on my behalf.

PURPORT: It is indicated here that one's body is very dear, yet Devahūti was so faithful to her husband that not only did she serve him with great devotion, service, and respect, but she did not even care for her own health. That is called selfless service. It appears that Devahūti had no sense pleasure, even with her husband; otherwise she would not have deteriorated in health. Acting to facilitate Kardama Muni's engagement in spiritual elevation, she continually assisted him, not caring for bodily comfort. It is the duty of a faithful and chaste wife to help her husband in every respect, especially when the husband is engaged in Kṛṣṇa consciousness. In this case, the husband also amply rewarded the wife. This is not to be expected by a woman who is the wife of an ordinary person.

7 ये मे स्वधर्मनिरतस्य तपःसमाधि-
विद्यात्मयोगविजिता भगवत्प्रसादाः ।
तानेव ते मदनुसेवनयावरुद्धान्
दृष्टिं प्रपश्य वितराम्यभयानशोकान् ॥ ७ ॥

*ye me sva-dharma-niratasya tapaḥ-samādhi-
vidyātma-yoga-vijitā bhagavat-prasādāḥ
tān eva te mad-anusevanayāvaruddhān
dṛṣṭim prapaśya vitarāmy abhayān aśokān*

ye—those which; *me*—by me; *sva-dharma*—own religious life; *niratasya*—fully occupied with; *tapaḥ*—in austerity; *samādhi*—in meditation; *vidyā*—in Kṛṣṇa consciousness; *ātma-yoga*—by fixing the mind; *vijitāḥ*—achieved; *bhagavat-prasādāḥ*—the blessings of the Lord; *tān*—them; *eva*—even; *te*—by you; *mat*—to me; *anusevanayā*—by devoted service; *avaruddhān*—obtained; *dṛṣṭim*—transcendental vision; *prapaśya*—just see; *vitarami*—I am giving; *abhayān*—which are free from fear; *aśokān*—which are free from lamentation.

Kardama Muni continued: I have achieved the blessings of the Lord in discharging my own religious life of austerity, meditation, and Kṛṣṇa consciousness. Although you have not yet experienced these achievements, which are free from fear and lamentation, I shall offer them all to you because you are engaged in my service. Now just look at them. I am giving you the transcendental vision to see how nice they are.

(continued in the next issue)

THE VEDIC OBSERVER

THE WORLD SEEN THROUGH EYES OF VEDIC KNOWLEDGE

CURBING THE ANIMAL INSTINCT

by Viṣṇurāta Dāsa

SINCE A MAJOR CAUSE of car accidents is inattention, a sign like the one at a busy New York intersection—"CURB YOUR ANIMAL INSTINCT"—might be helpful. The animal instinct surely diverts many drivers. Maybe that's one reason why collisions on city streets are as common as wolf whistles.

To curb the animal instinct, we have to keep a tight rein on our senses. An animal always responds to the dictates of its senses, not caring what is proper or improper. But as the term *animal instinct* and the drawing on the sign imply, a human being who acts the same way misuses the most sophisticated form of existence.

Only when a human being controls his lower instincts can he perceive a more subtle and far superior instinct: the tendency to serve the Supreme Lord. Śrī Caitanya Mahāprabhu taught that this instinct is real because the living entity is by constitution an eternal servant of Kṛṣṇa.

When the propensity to serve God is misapplied, it degenerates into animal instinct. Then, rather than using the senses for a higher purpose, one becomes a servant of the senses and tries to satisfy them with pleasing objects.

Lord Caitanya taught that by the science of *bhakti-yoga*, which begins with the chanting of the Hare Kṛṣṇa *mahā-mantra*, we can control our senses. *Bhakti-yoga* is a pleasing system of self-control culminating in love of God.

By chanting God's names, Lord Caitanya taught, one can immediately engage in His service. Chanting removes undesirable things from the heart. And as loving service to Kṛṣṇa is reestablished, the animal instinct disappears.

Lord Caitanya likens this process to cleaning dust from a mirror. With a clean heart one sees the spiritual reality of the self and its eternal master, the Superself, Lord Kṛṣṇa.

When one chants perfectly—with attention and without offense—love of Godhead results. One's spiritual awareness fully awakens, and one drowns, as it were, in an ocean of bliss. One drop of



VIṢṆURĀTA DĀSA

this ocean, we are told, can flood the universe. And an ocean of the highest material pleasure cannot equal one drop of pure spiritual pleasure.

The pleasure of the senses—the same pleasure available to animals—cannot approach the bliss tasted by chanting Hare Kṛṣṇa. And that spiritual taste can easily help us curb the animal instinct.

ANOTHER COAT OF FICTION

by Dvārakādhīśa Devī Dāsī

THE ELDERLY WOMAN was bent over, not so much by age as by the weight of an enormous pile of books stacked between her arms.

"Whew!" she said to me, heaving the books onto the counter at the library where I work. She brushed back a silvery wisp of hair from her forehead. "I'll be right back." And without another word she toddled back around to fetch a few books more.

Boy, she must love to read, I thought. Pulling the books toward me, I glanced at the titles. Romances, every one of them. *Passion for Pam*. *Island Woman*. *The Splendor of Love*. These were the tacky ones the library didn't even bother to catalog. *Gypsy Love*. *Campus Romp*. And the covers—my grandmother would have taped brown paper bags over them and treated them to the trash can. I looked up to see this grandma toting another load my way.

What could she possibly get out of such books? I pictured her snuggled in her rocking chair, afghan tucked over her shoulders, rocking gently to and fro as she read about the amorous adventures of twenty-year-olds. Did her grandchildren know she was reading this stuff? After a lifetime of experience, of triumphs and sorrows, of seeing birth and now facing death, what could she possibly be gleaning from the romance of Sandy and Joe?

People in our library on a typical day check out four times more fiction than nonfiction. For three hundred pages a withered old lady may flirt about as a reckless young lover, then close the book and fetch her husband's arthritis medicine.

Madness? Not at all—we all do it. As
(please turn to page 60)

“Rādhā is the eternal energy of Kṛṣṇa and is never separated from Him. . . . The separation of Rādhā and Govinda you have effected is artificial and therefore offensive to the Lord.”

• • •

BALADEVA (continued from page 26) The learned members of the Rāmānandī contingent examined the first portion of the *bhāṣya* to determine whether it was as Baladeva had claimed.

A spokesman conceded, “The influence of Madhva is certainly demonstrable in this commentary, but we should examine some of the differences.”

Baladeva then addressed each of the Rāmānandīs’ objections to Gauḍīya worship.

“I have expounded on every aspect of Gauḍīya practice in chapter three,” he said. “Since your criticisms concern our style of worship, you should turn to chapter three to see how Vyāsa, the author of *Vedānta-sūtra*, has provided for our worship.

“You object to our worship of Rādhā with Govinda on the superficial grounds that They are not married. In verses forty through forty-two I have presented the true position of Rādhā in relation to Kṛṣṇa. Rādhā is the eternal energy of Kṛṣṇa and is never separated from Him. Their relationship may be *parakīyā* or *svakīyā*, but that does not affect the eternality of Their union. The separation of Rādhā and Govinda you have effected is artificial and therefore offensive to the Lord, who holds deep affection for His female energy.

“You have criticized our predilection for worshiping only Kṛṣṇa, neglecting neglecting the worship of Nārāyaṇa, Viṣṇu, which you say is mandatory for all Vaiṣṇavas. I have addressed that point in my comments to verse forty-three. According to the *Vedānta-sūtra*, Nārāyaṇa may be worshiped in any of His forms, including Kṛṣṇa. No scriptural injunction prohibits the worship of Govinda exclusive of Nārāyaṇa.”

Baladeva continued speaking while the Rāmānandīs stood defenseless. He

spoke eloquently and exhaustively. A rebuttal from the Rāmānandīs never developed.

At the end of Baladeva’s presentation, King Jai Singh waited, weighing the evidence. The Rāmānandīs’ silence confirmed his own opinion.

He delivered his decision in a brief but conclusive statement. “The evidence supporting the Gauḍīya legitimacy is unassailable. Hereafter, the Gauḍīyas shall be recognized and respected as an authorized religious sect. I order the reunion of Rādhā with Govinda.”

The Gauḍīya *mahāntas* in Amber, free at last from condemnation by the Rāmānandīs, celebrated by building a temple of victory on the hill overlooking the Galta valley. The temple Deity was appropriately named Vijaya Gopāla, “Victorious Gopāla.”

At the Feet of Govinda

Baladeva returned to Vṛndāvana, where he assumed leadership of the Gauḍīya community. He continued to write. Faithful to Jīva Gosvāmī and devoted to Lord Caitanya, he produced commentaries on ten principal *Upaniṣads* and nine works of the Vṛndāvana Gosvāmīs. He also wrote original works on grammar, drama, prosody, and poetics. He remained the unquestioned authority on Vaiṣṇava theology until his death.*

With Baladeva’s victory over the Rāmānandīs, Jai Singh was satisfied. He had found the synthesis of Vaiṣṇava religions. And Rādhā had been reunited with Govinda on the altar, as She is in eternity. Jai Singh dedicated

*The date of Baladeva’s demise is unknown. His last known written work, *Stavamālā*, was dated 1764.

himself to Govinda and passed a long, productive life as a king and scholar.

In 1714 Jai Singh moved Govinda to the Jai Nivasa Gardens and installed Him in a garden house, where He was worshiped for twenty-one years. In 1735 the king built a temple for Govinda within the Jaipur palace compound. Jai Singh later installed Govinda as the king of Jaipur and accepted the position of minister for himself. From that time his royal seal read, *śrī govinda-deva caraṇa savai jai singh śaraṇa*: “Lord Govinda, at whose feet Jai Singh takes refuge.” ☀

Nandarāṇī Devī Dāsī and Dayānanda Dāsa work with the Institute for Vaiṣṇava Studies, located near Washington, D.C. The Institute researches Vaiṣṇava thought, history, and practice.

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Kṛṣṇa's Kind Solution: Train Calves, Don't Eat Them!

by Sureśvara Dāsa

BIR KRṢṂA THE CALF loves coconut fudge, and Sītā the teamstress knows it. Her pockets bulge with the sweet as she and Bir walk to the training ring. Today the calf will learn his first call: "Get up!"

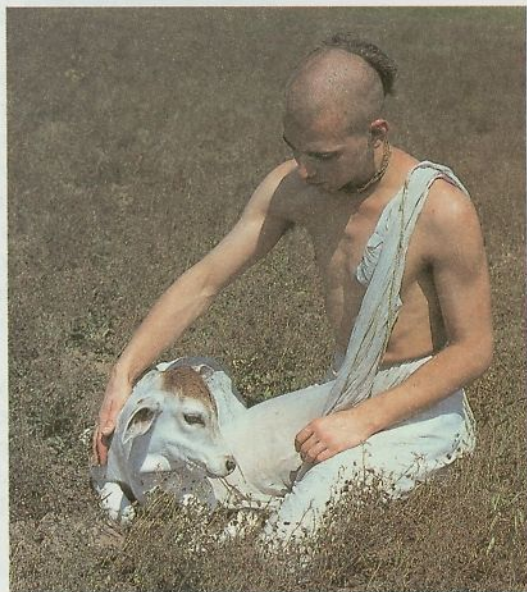
The earth is soft from the recent rain. Sītā carries a lash and leads Bir with a rope tied to a blue halter. The calf bounds through a cluster of gnats, then slows as they come to the ring. What's this?

The gate opens, and Bir walks in to explore. He treads the edge and sniffs the white hardwood boards. The ring is twenty-four feet in diameter. Hoof-prints stud the grass and mud, the signatures of oxen training. The calf's eyes blink and widen at his new surroundings. Sītā wants to reassure her charge. She strokes his head behind the ears. "Good boy, Bir."

Time to teach the call. Sītā walks to the center of the ring and lets the rope slacken. She raises the lash and taps Bir on the rump ("Get up!"), goading him forward. She follows him closely, indicating with her body he should keep going. When he stops, another tap. "Get up!"

A few times and Bir has made the connection between the tap and the call. "Good boy, Bir. Come here . . ." The calf walks over to Sītā, who kneels and holds up a piece of fudge. A crumb falls on the kerchief crowning her hair, flaxen from the sun. A flick and a lick and Bir has it, his lotus eyes beaming. They are making a pact, animal and human, sealed in mud and trust.

At three months, Bir is the youngest calf at Gītā-nāgarī, the Hare Kṛṣṇa farm community in central Pennsylvania. Unlike his brethren in modern "factory farms," Bir will never suffer the "veal-crate fate." Every year, more than one million male calves are born into darkness, and kept there, chained round the neck in a stall so tiny they can neither stand up nor turn around. To keep their flesh pale and tender, they are denied sunlight, exercise, and even



BHARGAVA DASA

As soon as man stops working the ox, he wants to kill him. It is no accident that the technology that produced the tractor also produced the slaughterhouse.



solid food. Their liquid diet of growth stimulators, antibiotics, powdered skim milk, and mold inhibitors gives them an iron deficiency that satisfies the consumer's demand for light meat, sold as "premium" or "milk-fed" veal. After three months of living in diarrhea, at an age when they could be trained to work, they are butchered.

Bir is learning remarkably fast. Sītā doesn't have to follow him so closely anymore. Just the call and a tap and he moves forward. Has he learned his lesson well enough to move without the lash?

Sītā looks Bir in the eyes and raises the lash. "Bir . . . get up!"

The calf takes a few steps forward, then stops.

"Get up!"

A swat on the rump and off he goes at the end of the rope, now circling behind her. Out of eye contact, he starts to slow, then speeds up again at the sound of the call. Sītā beams. "Broke to the word" on the first lesson! Out comes the rest of the fudge. "Good boy, Bir. Very good boy."

To the modern farmer, Sītā and Bir are an anachronism, a picture in a history book. The caption reads: "Here's how our farmers used to raise bulls—for work!"

But has it been a good deal, the ox for the tractor? His muscle for the engines that roar and pollute and suck up gasoline at soaring prices? His legs for the giant wheels that crush and compact? His enriching manure for chemical fertilizers that exhaust the earth and contaminate the water table? His labor for his meat, whose industry signals the decline of our health? Such is the progress of science without religion.

Factory farming finds its antithesis in the animal liberation movement.

Disgusted by man's exploitative domination over animals, many animal rights advocates hold that animals should not have to work for humans and that humans have no right to use animal products.

The genuine advocate is often a vegan. Appalled by the dairy industry's collusion with the slaughterhouse, he shuns the cow's milk as well as her meat. There is an irony here. A cow produces an average of ten times more milk than a calf can consume. To deny humanity her milk is really to deny that she is our mother. And hence the possibility that we might treat her as such.

The same with the bull. To deprive humanity of his labor is to obscure his natural relation to us as a father, who tills the ground to provide food. This is the grave error of religion without science, for as soon as man stops working the ox, he wants to kill him. It is no accident that the technology that produced the tractor also produced the slaughterhouse.

The vegan rightly challenges exploitation and murderous abuse. Yet decades, even centuries, of abuse do not preclude the possibility of kindly use. And that is what Kṛṣṇa's cowherds have to offer.

In a field near Sītā and Bir, Rasāla Dāsa, Sītā's husband, works a team of oxen tending hay. After hay is cut, it is tugged, or fluffed up, so air can circulate through it for faster drying. Frequent rains have made the cutting especially thick. The oxen pull a long-fingered device that grabs the hay and throws it up in the air. Rasāla walks on their left side, calling commands so they go straight over the rows. Rasāla rests the oxen periodically as the sun nears the meridian. They will finish the field before it sets.

Sure a tractor can do more—more

harm than good! In a couple of years Bir will join the oxen, spared the veal crate and the steer market. To work him in devotional service is to synthesize science and religion.

"The Vedic way is to farm with the ox," writes ISKCON farm historian Hare Kṛṣṇa Dāsi, "as humanity has done for thousands of years, and as much of the world is still doing—small-scale, personal, noncapitalistic, nonexploitive farming. We don't have to ruin the world to produce food. We can live a simple, sweet agricultural life, as Kṛṣṇa Himself demonstrated.

"This doesn't mean we have to be primitive, either. There is a large role for developing appropriate technology—like ox-powered energy generators and methane digesters—beyond strictly agricultural applications."

Granted, the golden calf of historical progress is a tough idol to topple. Yet listen to the Vedic view of the earth when Kṛṣṇa visited some fifty centuries ago. "The clouds showered all the water that people needed, and the earth produced all the necessities of man in profusion. Due to its fatty milk bag and cheerful attitude, the cow used to moisten the grazing ground with milk" (*Śrīmad-Bhāgavatam* 1.10.4).

"The years like great black oxen tread the world," wrote the poet W. B. Yeats, "And God the herdsman goads them on behind." Time will tell if our modern world can recover the good life Kṛṣṇa gave us. But doers like Rasāla and Sītā can't wait for the world. Working oxen is too rewarding.

"There's a new moon coming," says Sītā with a twinkle. "Get up!" 🌸

Sureśvara Dāsa, a disciple of Śrīla Prabhupāda, has lived at Gītā-nāgari for ten years.

EVERY TOWN & VILLAGE

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

WORLD NEWS

North America

The Bhaktivedanta Book Trust has published

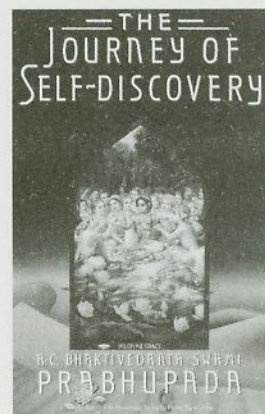
four new books by Śrīla Prabhupāda. *The Journey of Self-Discovery* and *A Second Chance* come from his lectures.

Message of Godhead was written before he came to the West. And *Civilization and Transcendence* comes from an interview by *Bhavan's Journal*, an Indian periodical.

Forthcoming: *Nārada-bhakti-sūtra*, begun by Śrīla Prabhupāda and completed by Satsvarūpa Dāsa Goswami and Gopīparāṇadhana Dāsa.

The Bhaktivedanta Archives

has released the final seventeen volumes of its collection of Śrīla



Prabhupāda's conversations. The conversations, transcribed from tapes, fill thirty-five volumes. (See Resources on page 57.)

Devotees in Toronto appear on Vision Television Network every Saturday afternoon. VTN has an audience of 80,000.

America's only Hare Kṛṣṇa radio station has completed seven years of broadcasting and has renewed its license for seven years more. The station is KHQN, in Spanish Fork, Utah.

The New Orleans Rathayātrā festival took place February 12, as a feature of the annual Mardi Gras.

Soviet Union

Twenty Rathayātrā festivals are planned

for the Soviet Union this summer. Festivals will take place in the capitals of most of the Soviet republics. Last summer, the festivals enlivened fifteen Soviet cities.

In Moscow, five hundred Soviet devotees brought the festival through busy Gorky Park on a Sunday afternoon.

During the festival in Leningrad, forty devotees were initiated—complete with a Vedic fire sacrifice—in Dvortzovaya Square, where in 1917 the Bolsheviks had gathered for the October Revolution.



Tirtharāja Dāsa sounds the conch shell at the Moscow Rathayātrā.

DANISHA DASA

Devotees in Moscow have moved in to their first officially rented temple, ten minutes by metro from the center of the city. Moscow now has some one hundred devotees. Twenty-five go out daily to sell Kṛṣṇa conscious books. On Sundays, seventy devotees go out chanting on the Arbat, the main tourist street of the city.

More than sixty cities now have devotees active. Their main work: distributing Śrīla Prabhupāda's books.

The latest language to have Kṛṣṇa conscious books: Moldavian. The Moldavian republic lies in the southwestern part of the Soviet Union, adjoining Romania.

India

Devotees in Bombay celebrated their annual Rathayātrā festival on February 16.

ISKCON Chandigarh held its second Rathayātrā this past fall. Despite widespread civil unrest, the government lifted curfews just before the festival and allowed the festival to go on. Thousands of Chandigarh residents attended.

ISKCON has opened a large temple in Silchar, the third biggest city in Assam. The temple is near the heart of the city.

Australia

ISKCON Sydney's Food for Life Center served its two-millionth free meal in November. Local dignitaries attended a celebration in King's Cross Park to honor the event.

Devotees have completed their temple at the New Gokula farm in New South Wales. The Deities from the temple in North Sydney moved to the new temple, which opened in early February.



Cutting the cake at the two-millionth meal celebration: Clover Moore, local member of parliament; Trevor Fenton, president of the King's Cross Chamber of Commerce; Vic Smith, mayor of East Sydney; and Jim McClosky, chief inspector of police.

The Adelaide temple has moved to a 24-room Victorian mansion in the suburb of Semaphore. The building has a large garden, space for a restaurant, and rooms for guests.

Devotees in Perth have renovated a large turn-of-the-century house, making it into a temple and *āśrama*. Since 1985, devotees have run a successful restaurant in Perth, on the west coast of Australia.

Sixteen thousand dollars a year has been granted to the ISKCON temple in Canberra for programs to give out *prasādam*. The grant also provides a new van and twice-weekly use of the Civic Youth Center. At these Youth

Center programs, guests enjoy a full Kṛṣṇa conscious evening of *kīrtana*, videos, philosophy, and *prasādam*. The grant was awarded by the government of Australia's capital territory.

Two huge white bullocks led ISKCON's second annual Rathayātrā in Coolangatta, Queensland. At the end of the four-mile procession, 2,000 people enjoyed *prasādam* and a festival at the beach.

New Zealand

A radio station in Christchurch broadcasts Kṛṣṇa

conscious news, music, and discussion for half an hour every Saturday morning.

Malaysia

An ISKCON Life Member has given land in Kuala Lumpur for a temple.

Plans call for a four-story building, with meeting rooms, a *prasādam* hall, a *gurukula*, kitchens, guest rooms, and a library.

ISKCON centers have recently opened in Johore, Bahru, Sitiawan, and Kulim.

Africa

The Hare Kṛṣṇa temple in Johannesburg has moved to a new location, a six-story building downtown.

Students in fourteen South African universities attended recent scientific lectures by Rāsarāja Dāsa of the Bhaktivedanta Institute. He spoke at schools in Durban, Johannesburg, and Capetown.

A crowd of 200,000 took part in ISKCON's Rathayātrā festival in Durban, in the last week of December. Some 100,000 people enjoyed full plates of *prasādam*.

For more detailed news, ISKCON puts out a monthly news-paper, ISKCON World Review. To subscribe, see page 57. Any news from your town or village? Please let us know!

MĀYĀPUR-VṚNDĀVANA NEWS

Here's news from the two places most sacred to Hare Kṛṣṇa devotees: Māyāpur (90 miles north of Calcutta) and Vṛndāvana (90 miles south of New Delhi).

Māyāpur

Master Plan

The developing master plan for the Māyāpur city came under review at the annual meeting of ISKCON's Governing Body, in early February. Proposed temple designs were also submitted. More about this in our next issue.

New Directors

Nareśvara Dasa, who has worked for ISKCON's Māyāpur project for many years, has been appointed co-director. He joins longtime director Jayapatāka Swami. Harikeśha Swami is now the director for temple construction.

Housing

Māyāpur's householder enclave is expanding. Four families have moved into recently completed apartments. Four apartments are being built for householder devotees from

northern Europe. And other devotees plan to build houses in the same area, on land near the *prasādam* pavilion.

The Māyāpur project is also building ten low-cost apartments for local Māyāpur devotees.

Gurukula

The plans are ready for a new kitchen and *prasādam* hall. Construction is waiting for funds.

New Conveniences for Pilgrims

A permanent structure now offers public toilets and showers for pilgrims. It was built by donations from the Nahata family of Calcutta.

Permission for Press Building

Plans are set for a Bhaktivedanta Book Trust building, to be located on the main road, near the existing bank. The building will house a new offset press. Once the press is installed, the Bengali printing for Śrīla Prabhupāda’s books will be done in Māyāpur.

Vṛndāvana

Samādhi

Work on Śrīla Prabhupāda’s *samādhi*, where his body is buried, has been slowed by north Indian civil conflicts over Ayodhya.

The construction managers for the Vṛndāvana *samādhi* and the memorial *samādhi* in Māyāpur are now working closely together to share expertise and resources.

Higher Education

A two-month teacher-training course and a one-year

bhakti-śāstrī scriptural course will begin in July. The courses will be sponsored by the Vaiṣṇava Institute for Higher Education. For information, write to Bhūrijana Dāsa, VIHE, Bhaktivedanta Swamī Gurukula, Bhaktivedanta Swamī Marg, Raman Reti, Vrindaban (Dist. Mathura), U.P. 281 124, India.

Gurukula

Enrollment of students at the *gurukula* has doubled, to seventy. Twenty-seven boys have joined from Nepali *brāhmaṇa* families and five boys from Malaysia. The parents of the Malaysian boys were impressed by *gurukula* students who toured Malaysia last year.

Two new teachers—Navadvīpa Dāsa and Vṛndāvana Vilāsiṇī Devī Dāsī—have joined the *gurukula* staff.

Housing Plans

Architects have finished the plans for a new guesthouse and apartments, to be built on land owned by the Māyāpur-Vṛndāvana Trust.

Old Bull Dies

Prajāpati, ISKCON Vṛndāvana’s original bull, who lived in ISKCON for 20 years, has died. Devotees took the old bull on a funeral procession to the River Yamunā with chanting of Hare Kṛṣṇa.

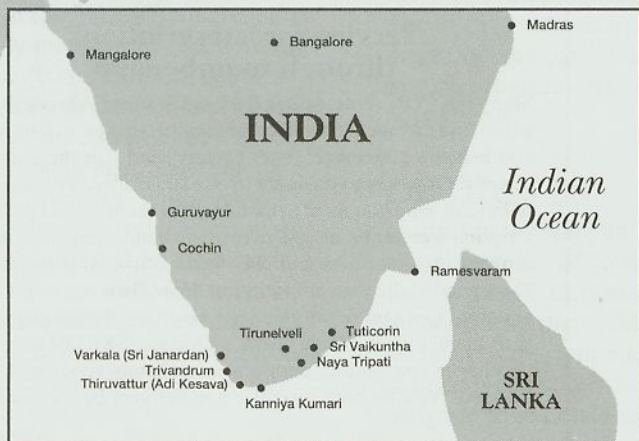
Guesthouse

ISKCON’s guesthouse has become increasingly popular with European visitors. And since December, devotees say, Israeli visitors have been especially numerous.

PADAYĀTRĀ NEWS

Padayātrā India

The Padayātrā party, ISKCON’s “foot pilgrimage” in India, has now



traveled south past Rāmeśvaram, on the far southeastern coast in Tamil Nadu, near the island nation of Sri Lanka. Rāmeśvaram is said to be the place where Lord Rāma-candra crossed to Lanka on a bridge built by monkeys to battle the demon Rāvaṇa.

Continuing south, the party should reach Kanniya Kumari, at the southernmost tip of India, by the first week of April. Then they will start moving north, on India’s western coast. They will visit the Ādi Keśava temple, where Śrī Caitanya Mahāprabhu discovered the ancient hymns of the *Brahma-saṁhitā*. Then they will enter the state of Kerala.

Their first big stop in Kerala will be Trivandrum, the site of the large, impressive temple of Ananta Padmanābha, Lord Viṣṇu, who reclines on His serpent bed, Śeṣa Nāga. From the navel of this Viṣṇu form of the Lord appears the lotus that is the birth-place of the demigod Brahmā, the first created person in the universe.

Traveling Through Lord Caitanya's Abode

In February, a separate Padayātrā toured Navadvīpa, West Bengal, the area of Lord Caitanya's birth, childhood, and youth. Devotees from several nations took part.



Padayātrā India in Navadvīpa

Padayātrā America

A team of trained oxen now lead the American Padayātrā. The oxen, from ISKCON's farm in Alachua, Florida, pull a covered wagon (a small traveling temple) six to ten miles a day. The party, which started from Boston, is scheduled to reach Miami in March.

Padayātrā Europe

Padayātrā Europe will resume on May 1. Devotees will walk from Glasgow to London. The trip—about one thousand kilometers—will take two and a half months.

Padayātrā New Zealand

In January and February, devotees walked two thousand kilometers to visit forty towns and cities on New Zealand's south island. Along with the party, bullocks pulled a wooden-wheeled ox cart bearing forms of Śrīla Prabhupāda and Lord Caitanya Mahāprabhu.

Local district and city councils were cooperative and hospitable, and New Zealand's Ministry of Education arranged for the Padayātrā to visit schools along the route.

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
820 Wilbur St., San Diego, CA 92109, U.S.A.
(Phone: 619-273-6575)

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

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PROJECT PROFILE

Here's a Kṛṣṇa conscious project you might 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

Manor Youth Forum (MYF).

HEADQUARTERS

Bhaktivedanta Manor, London.

PROJECT LEADER

Shamir Tanna, 23, from London, a Nāma-Haṭṭa (congregation) member since 1984. Shamir implements his ideas under the guidance of Akhaṇḍadhī Dāsa (Manor president), Śruti Dhāra Dāsa, and Sitā-Rāma Dāsa.

GOALS

To reach the young people, ages 16 to 24, in the temple's congregation and involve them in Kṛṣṇa consciousness, individually and as a group.

DETAILS

The MYF was set up in September 1989 by a group of young people active in the Manor's congregation. Monthly meetings attract between 150 and 200 for dramas, debates, discussions, *prasādam*, and *kirtanas* with electric instruments.

"The challenge," says Shamir Tanna, "is to show young people absorbed in their education, work, and home life that Kṛṣṇa consciousness is relevant and vital to them."

"Rather than give lectures, we organize debates where people can freely express their opinions on spiritual issues."

The interest spawned from these

meetings grows on Sunday evening through study, association with devotees, and practical service. Many of the young people are involved in door-to-door *saṅkīrtana*. They spread the word of Kṛṣṇa consciousness at festivals and other youth events.



The Manor Youth Forum along with British and Rāḍhadeśa devotees during 5-day visit to Rāḍhadeśa, ISKCON's renovated castle in Belgium.

Last summer, fifty members of the MYF went on a five-day excursion to Rāḍhadeśa, the ISKCON community at a renovated castle in Belgium. They took part in the temple program, had extra classes, and went to the Rathayātrā festival in Antwerp. The MYF produces its own quarterly magazine and has set up several weekly programs in colleges its members attend.

OBSTACLES

Nurturing the spiritual lives of such a large number of young people, all with materialistic pressures and influences on them, calls for serious and increasing commitment from many devotees. It is a difficult program to maintain in the face of other temple needs.

PLANS

The MYF wants to provide opportunities for young people to take a sabbatical from work or college and gain the benefit of a year's training in the *āśrama*. Last September six members of the MYF took this up.

The MYF would also like to increase the number of Kṛṣṇa conscious programs at universities and colleges, continue the theater workshops recently started, and sponsor annual excursions. Next year the members plan to travel to New Māyāpur, ISKCON's farm community in France.

HOW YOU CAN HELP

In England:

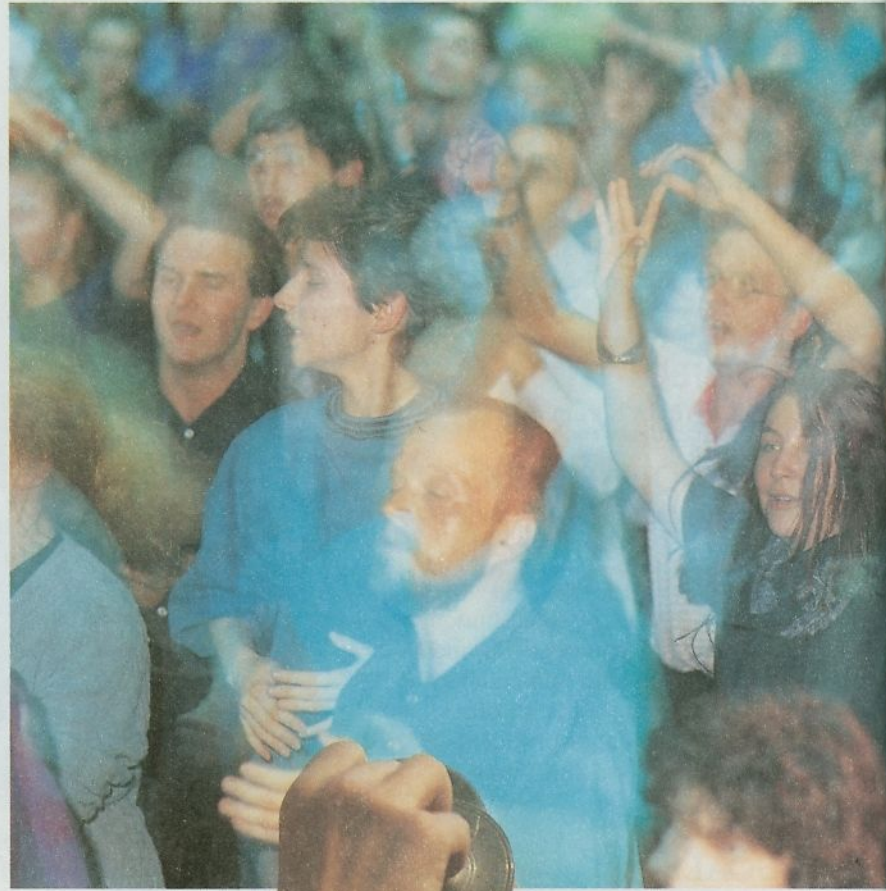
- Attend monthly programs at the temple.
- Set up educational programs at your college.
- Fund various MYF projects.

For further information, contact: Shamir Tanna or Sitā-Rāma Dāsa at Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP, U.K. Phone: (0923) 856269.

Elsewhere: Help set up or take part in similar programs through the Hare Kṛṣṇa temple nearest you.

ROMANIAN BR

We were amazed at the response of the audience in Prague. They danced and chanted with such enthusiasm that we were reminded of the "good old days" in the sixties and seventies when many of us had joined the Hare Kṛṣṇa movement.



Śācinandana Swami took part in all the chanting parties on the streets of Romania until sent back to Germany to recuperate from a fever and gain strength for the next tour in Czechoslovakia.



Photos by
Nitya Tṛptā Devī Dāsī

PEAK THROUGH



Romanians and Czechs dance to the holy names of Kṛṣṇa.

• • •

Romanian Vignettes

by Suhotra Swami

December 1989: Järna, Sweden

SPELLBOUND, I watch the satellite TV news with Kirtirāja Prabhū, ISKCON's Governing Body representative for Eastern Europe. We're sitting in the apartment of Vedavyāsa Dāsa, a Russian émigré who'd done time in a Soviet psychiatric prison because of his faith in

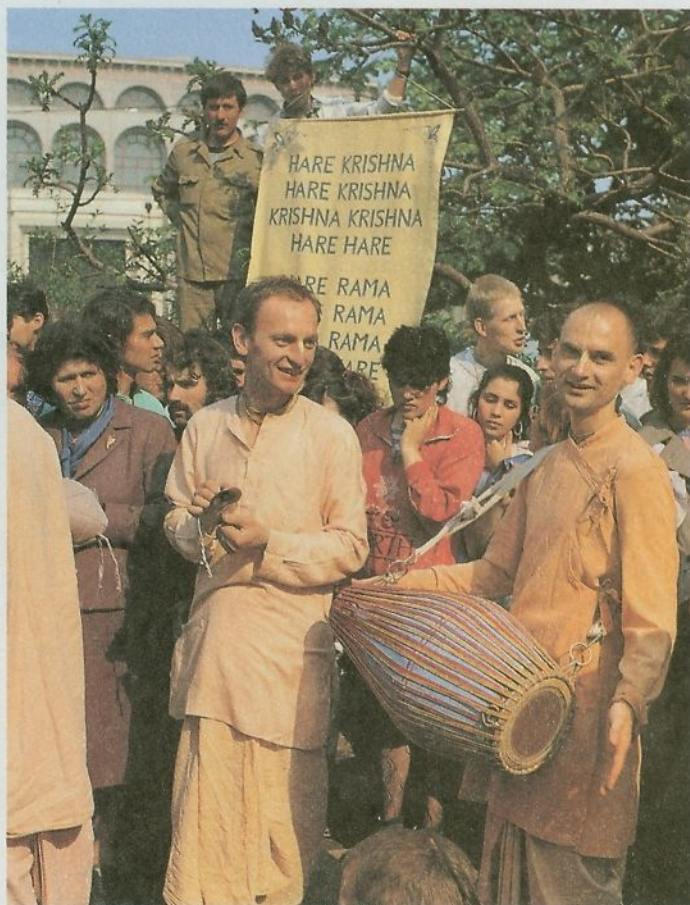
Kṛṣṇa, before the days of *glasnost* and *perestroika*.

Scenes from a new and frightening phase in the changes sweeping Communist Romania flicker on the screen: Running gun battles in the streets of Romania's cities as the dreaded Securitate (secret police) try to thwart army-supported, pro-democracy forces from taking over the government. A grisly display of exhumed victims of the Red terror in Timisoara, their wrists bound with barbed wire. A nightmarish

Devotees chant in Bucharest, where the two indoor programs they held there each drew more than three thousand people.



All of our indoor engagements throughout Romania and Czechoslovakia drew thousands of people, mostly young students. The program was simple: devotional songs with traditional instruments, then a multi-projector slide show, a philosophical talk, and congregational chanting of the Hare Kṛṣṇa mantra.



look into the maze of tunnels under central Bucharest where armed thugs loyal to the toppled regime make a last stand. The sightlessly staring face of dictator Nicolae Ceausescu, his body riddled with the bullets of an exultant firing squad.

We learn that after more than two decades of repression many Romanians find it hard to believe that, in the words of one exiled writer, "Dracula is finally dead."

I'd visited Romania ten years before to see what opportunity there was for spreading Kṛṣṇa consciousness. I succeeded only in selling some books to an Indian guest instructor at the University of Bucharest who'd written a letter asking for someone from ISKCON to visit him.

Some of his students came to his apartment while I was there, but he quietly advised me not to reveal too much about myself in their presence and not to let our discussions move beyond the subject of "Indian culture." I found these young people good-hearted and surprisingly interested in religious matters. But a palpable paranoia hung in the air over the Romania of that time.

In 1976 my German Godbrother Avināśa Candra Prabhu had been thrown out of the country for making the very first attempt to spread Kṛṣṇa consciousness there.

Now, as we watch joyous throngs in the streets of Bucharest celebrating the first Christmas without Ceausescu that

many Romanians have ever seen, Kīrtirāja turns to me with a broad smile and says, "Looks like Kṛṣṇa just gave you another shot at Romania!"

Suhotra Swami, an American disciple of Śrīla Prabhupāda, has been traveling and spreading Kṛṣṇa consciousness in Europe since the mid-seventies. He is currently serving in the Scandinavian countries.

Kṛṣṇa Culture on Tour

by Nitya Tr̥ptā Devī Dāśī

March / April, 1990

TWO OR THREE times a year at the Hare Kṛṣṇa farm in the Bavarian Forest of Germany, the four devotees who make up the Gaurāṅga Bhajana Band* get ready for a tour.

Till last year, they'd mainly toured Germany. But lately they've been moving through Eastern Europe.

On the farm, forty kilometers from Czechoslovakia, fifty from Austria, the devotees spend a few days in practice, and then they're ready. They don't pretend to be professional musicians; they're devotees giving philosophical and spiritual ideas through culture. It works.

Some fifteen or twenty devotees travel on the tour, running the sound

*The Gaurāṅga Bhajana Band will tour Poland in May for thirteen days.



At every program, such as this one in Bucharest, people crowded the book stall, eager to learn more about Kṛṣṇa consciousness.

They bought the books even though they were in English, German, and French, not Romanian.





Śacinandana Swami sprinkles a dancing audience with refreshing rose-scented water.

system, cooking, chanting, dancing, and distributing books.

I recently traveled with the band for seventeen days in Romania and Czechoslovakia.

The program was simple: devotional songs with traditional instruments, then a multi-projector slide show, a philosophical talk, and congregational chanting of the Hare Kṛṣṇa *mantra*.

In Cluj, Romania, some young women who had been sitting next to the projection booth deluged me with questions during the intermission. What's *tilaka*? What about reincarnation? What about *everything*. When the program was over, they were nearly in tears at the thought of leaving.

In Iasi, a so-called model city in eastern Romania, near the Soviet border, the young Romanian who had organized our tour told us that people were shocked at our openness in speaking publicly on God consciousness. Only one or two months before, this would have been a punishable offense.

For each of our two programs in Bucharest, the Romanian capital, over three thousand people showed up. During the chanting of Hare Kṛṣṇa at the end, many literally jumped out of their seats. They flooded the stage with flowers—a tradition for a performance appreciated. The holy name of Kṛṣṇa had melted their hearts.

In Czechoslovakia, people had a different mood. Many took notes during



In a utility closet at the University of Prague, two cleaning ladies spontaneously chant Hare Kṛṣṇa during the program there.



*Tribhaṅga Dāsa
sells books and hands
out fliers along with
the chanting party
in Timisoara. A few
moments after this
photo was taken, he
was so swamped
by buyers he could no
longer be seen.*



ISKCON in Eastern Europe



In Timisoara, curious Romanians gather to get their first look at Hare Kṛṣṇa chanters: from left, Arjuna Dāsa, Gauravāṇi Dāsa, Kṛṣṇa Kṣetra Dāsa, and Suhotra Swami.

the lecture. Others followed the tour from city to city.

And it was in Czechoslovakia that we discovered the bliss of asking the audience to move away the chairs and learn the “swami step”—the way Srīla Prabhupāda taught us to dance. ☀

Nitya Tr̥ptā Devī Dāsi joined the Hare Kṛṣṇa movement in 1975 in Los Angeles. For ten years she worked in Photoloka, the photography department of the Bhaktivedanta Book Trust. Then she migrated to Italy, where she and her husband set up Kṛṣṇa Vision, a creative source for Kṛṣṇa conscious multi-projector slide shows.

Albania

- No activity to report.
- Government extremely restrictive, but policies are gradually changing. Opportunities seem to be opening up.
- One small book available.
- No centers.

Bulgaria

- Devotees active underground since 1978, in the open since end of 1989. In the past, Bulgarian devotees suffered serious repressions, culminating in the mysterious death of the leading Bulgarian devotee, Rādhāvallabha Dāsa.
- Society now legally registered as an “idealistic society.”
- *Bhagavad-gītā* and small books available.
- Centers in Sofia and Plovdiv.
- 20 devotees.

Czechoslovakia

- First devotee foray: 1978. Steady underground activity since 1980.
- Society now legally registered as a yoga society.
- *Bhagavad-gītā*, *Kṛṣṇa Book*, *Teachings of Lord Caitanya*, and several other books available.
- Centers in Prague and Bratislava, plus a farm community in the countryside outside Prague.
- 40 devotees.

Hungary

- Devotees active since 1976.
- Legally registered as a religious organization.
- *Bhagavad-gītā* and several other books available.
- Center in Budapest.
- 40 devotees.

Poland

- Devotees active underground since 1975.
- Legally registered as a religious organization since June 1988.
- All books available.
- Temples in Warsaw and Wrocław and a farm near Jelenia Gora. Many congregational centers springing up around the country.
- 125 devotees.

Romania

- First devotee foray: 1976. Devotees steadily active since 1989.
- *Īsopaniṣad* translated, soon to be printed.
- No centers yet.

Yugoslavia

- Devotees active since 1976.
- Legally registered society.
- *Śrīmad-Bhāgavatam*, several other books, and the first portion of *Caitanya-caritāmṛta* available.
- Centers in Belgrade, Sarajevo, Ljubljana, and Pregrada.
- 100 devotees.

What Does Bhakti Have to Do with Vedānta

Puzzling Inconsistencies

The letter to the Institute

THE BROCHURE you sent me states, "Our in-house research uses paradigms for consciousness from the Bhāgavata tradition of Vedānta." This statement is a source of confusion for me.

It is well known that the *Vedas* are divided into two sections, the first being the *karma-kāṇḍa* section and the last the *jñāna-kāṇḍa* section. The *jñāna-kāṇḍa* section is also called Vedānta (or "end of the *Veda*").

The word "bhāgavata" means "one who is devoted to Bhagavata (the Lord)." The material relating to the "Bhāgavata tradition" and "bhakti" (devotion) is covered in the *karma-kāṇḍa* section of the *Vedas* and is not the subject of Vedānta.

Bhakti assumes a dualistic relationship between the devotee and the Lord whereas Vedānta is "advaita," or non-dualistic.

Therefore, I am confused by the name of your institute, "Bhaktivedanta," since according to my understanding the words "bhakti" and "Vedānta" refer to separate teachings, with fundamental differences, that employ different methodologies.

My confusion is further augmented by the fact that there was a well-known swami, Swami Prabhupada (who also went by the name A.C. *Bhaktivedanta*), who founded the Hare Krishna movement. As you no doubt know, the Hare Krishna society is a modern religious movement totally unrelated to tradi-

tional Vedānta.

When one studies traditional Vedānta, one learns that there is a clear distinction made between absolute reality (*paramārthika*) and empirical reality (*vyavahārika*). In this context, science is the study of empirical reality.

Traditional Vedānta teaches that the fundamental nature of everything (absolute reality) is consciousness (or awareness). Further, empirical reality is *dependent* on consciousness (absolute reality).

So if one subscribes to the teach-

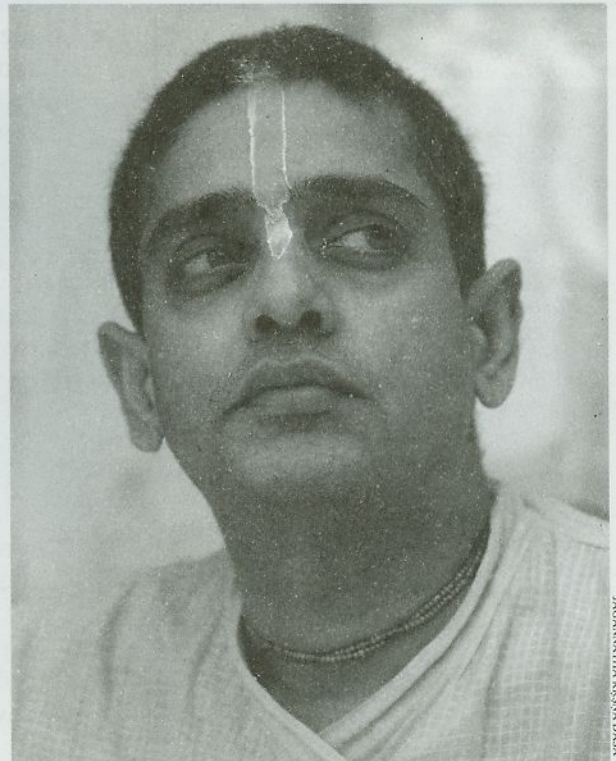
ings of traditional Vedānta it logically follows that science (the study of dependent reality) is subsumed by consciousness. Another way of saying this is that "science" is the "object" of the "subject" which is consciousness.

I am impressed that you have a highly competent staff, and I am puzzled by the philosophical inconsistencies that appear in the material you sent me.

I would very much appreciate your response to this letter.

Sincerely,
Lee Kaplan
Santa Barbara, California

"It is untrue that those who perform bhakti are devoid of knowledge. Rather, knowledge at its highest level culminates in devotion. This is confirmed in Bhagavad-gītā."



Ravi Gomatam, of the Bhaktivedanta Institute

JAGANNATHA KESAVA DASA

dānta?

NOTHING, says a letter to the Bhaktivedanta Institute.
EVERYTHING, Ravi Gomatam replies.

The Purpose Of Vedānta

Ravi Gomatam,
international secretary of
the Bhaktivedanta Institute,
responds

THE WORD *Bhaktivedanta* is not at all incongruous, popular understanding of *bhakti* and Vedānta notwithstanding.

There are two traditions of Vedānta—the impersonalist and the Vaiṣṇava. Both have existed since time immemorial. Śrīpāda Ādi Śaṅkarācārya is the best-known modern *ācārya* (teacher) of the impersonalist school, and Śrīpāda Rāmānujācārya, Śrīpāda Madhvācārya, and Śrī Caitanya Mahāprabhu are the best known modern *ācāryas* of the Vaiṣṇava school.

When the impersonalists speak of Vedānta, they generally refer to the *Śārīraka-Bhāṣya* of Śrīpāda Ādi Śaṅkarācārya. But this is not the only *bhāṣya* (commentary) on *Vedānta-sūtra*. There are outstanding commentaries by Vaiṣṇava *ācāryas*, such as the *Śrī Bhāṣya* of Rāmānujācārya, *Govinda Bhāṣya* of Baladeva Vidyābhūṣaṇa, and *Tātparyā Nirṇāyas* of Madhvācārya.

Personalist Vedānta

The presence of the Vaiṣṇava commentaries refutes the popular notion that only one tradition studies Vedānta, while the other, called *bhakti*, has nothing to do with it. *Bhakti*, supposedly, is for the less intelligent (“people of the heart” is the usual cliché) while impersonalist *jñāna* is for the highly in-

tellectual (and, by implication, more advanced).

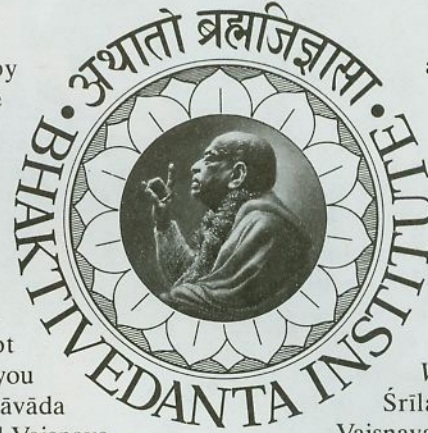
But the truth is that every bona fide Vedic tradition is directly based on Vedānta. The two schools, therefore, are not *jñāna* and *bhakti*, as you mention, but Māyāvāda (impersonalist) and Vaiṣṇava (personalist).

It is therefore untrue that those who perform *bhakti* are devoid of knowledge. Rather, knowledge at its highest level culminates in devotion. This is confirmed in *Bhagavad-gītā*, which gives the essence of the *Upaniṣads*, which in turn form the basis of *jñāna-kāṇḍa*. *Bahūnām janmanām ante jñānavān māṁ prapadyate*: After many births and deaths, the real *jñāni* surrenders to Vāsudeva, Lord Śrī Kṛṣṇa (Bg. 7.19).

In the twelfth chapter of *Bhagavad-gītā*, Arjuna asks which path is better, the impersonal or the personal. Lord Kṛṣṇa answers unambiguously that the personal path is better.

The personalist and impersonalist schools both follow practices of *bhakti* and of *jñāna*. Indeed, *jñāna* and *bhakti* are eternal characteristics of the conscious spirit soul. In the material world they are directed to the wrong objects, but in the spiritual world they are present in their pure form.

When we speak of Bhaktivedanta, therefore, we refer to the Vaiṣṇava (personalist) Vedānta tradition. We use the term deliberately, since Vedānta



alone has come by usage to refer to the impersonalist school.

The first Bhaktivedanta commentary on *Vedānta-sūtra* was *Śrīmad-Bhāgavatam*, written by the compiler of *Vedānta-sūtra* himself, Śrīla Vyāsadeva. Later

Vaiṣṇava *ācāryas* further elaborated on the meaning of Vedānta by following in Śrīla Vyāsadeva's footsteps.

Beyond Devotion to Demigods

Now, some of your objections are not just a matter of philosophical difference but are factually incorrect. For example, you say, “*Bhakti* is covered in the *karma-kāṇḍa* section of the *Vedas* and is not the subject of Vedānta.” Nowhere in the scriptures is this substantiated. The *karma-kāṇḍa* section of the *Vedas* concerns fruitive activities—that is, religious rituals performed for material rewards. These are technically called *traī-guṇya-viṣayā vedā*, or affairs of the three modes of material nature.

But *bhakti* is transcendental to the three modes and to fruitive mentalities. The beginning and fundamental tenet of *bhakti* is to serve the Supreme Lord without expectation of material rewards. How then can *bhakti* be a subject of the *karma-kāṇḍa* section? What you might be confusing it with is the worship of the demigods—Lord

(please turn to page 60)



Guided by Śrīla Prabhupāda's comments about her first two paintings of Nārada Muni, Yadurāṇī Devi Dāsi worked with Muralīdhara Dāsa and Bharadvāja Dāsa to produce this painting, which was published in Śrīla Prabhupāda's Kṛṣṇa book in 1970.

ART FOR GOD'S SAKE

*Śrīla Prabhupāda taught that art, however crudely done,
is perfect when done to please Kṛṣṇa.*

•••

by Yadurāṇī Devī Dāsī

IN NEW YORK CITY, 1967, Śrīla Prabhupāda asked me to do a painting of Nārada Muni, a great sage who travels everywhere in the universe and beyond, enlightening all he meets.

“Come into my room,” Prabhupāda said. “I’ll give you an idea how to do it.”

Prabhupāda handed me a picture he had brought from India. It showed Nārada walking through a forest holding wooden clappers in his left hand and a stringed instrument (called a *vīṇā*) in his right. Prabhupāda then handed me a small strip of paper on which he had written the caption *nārada muni bājāya vīṇā rādhikā-ramaṇa nāme*, which he translated as “Nārada Muni plays his *vīṇā* and chants Hare Kṛṣṇa.”

I finished the painting in a few days, and although it was crudely done, Prabhupāda seemed pleased. He had it hung in the temple for all guests to see, and he asked me to paint similar ones for his other temples.

By 1968 I was in Boston and ready to do the painting a second time. During my student days at City College of New York, before I had ever met Prabhupāda,

**“If our things have no market
in the sense gratification society, that does not mean
we are going to change our principles. We are meant for
satisfying Krishna, not anybody’s senses.”**

• • •

people would line up for several blocks at the New York Metropolitan Museum of Art to get a one-minute view of the Mona Lisa. Now I remembered that and thought, “If I can paint in that Renaissance style, people will come from all over to see paintings of Kṛṣṇa and His devotees like Nārada Muni.”

So I went to the Boston library and studied Michelangelo and Da Vinci. The result was a painting of a muscle-bound Nārada Muni with gaunt cheeks in a California redwood forest. I sent the painting to our Los Angeles branch, and the devotees wrote me letters about how they loved it and how it increased their ecstasy during *kīrtana*.

Then Prabhupāda, who had been in India for several months, returned to the United States and visited Los Angeles. He wrote me on April 8, 1968.

“My dear Jadurani,

“Please accept my blessings. I am in due receipt of your letter dated April 2, 1968, and I thank you very much for it. . . .

“You are already a great artist. You don’t want to become a great artist to satisfy the senses of the public. If your present paintings are not acceptable to the general public, I do not mind; they are fools. You continue trying your best to make your pictures, as far as they can be, nice-looking, but not to satisfy the senses of the rascal public.

“Yesterday I have been in a Unitarian Church, and there I saw two pictures of only logs and bamboos. I was explained by our great artist Govinda dasi that these are modern abstract arts. Anyway, I could see in them nothing but a combination of logs and bamboos. There was nothing to impel my Krishna consciousness. So if you want to be a great artist in that way, I will pray that

Krishna may save you.

“Anyway, if the public doesn’t buy, we don’t mind. Why are you anxious for selling? We shall distribute them to devotees without any price. If our things have no market in the sense gratification society, that does not mean we are going to change our principles. We are meant for satisfying Krishna, not anybody’s senses. That should be the principle of our life.

“In this connection I may remark that you have sent one picture of Narada Muni which I understand was copied from some so-called great artist. But Narada Muni’s body appears to be very sensuous. He was a first-class *brahmācari* [celibate young man]. He cannot have such a sensuous body.

“So you will do well not to work from the so-called well-known artists. But you should follow exactly the descriptions of the scriptures. The picture of Narada Muni which you painted in New York in my presence was very nice and good looking, but this picture here doesn’t appeal to me. Better not to worry about this sort of technique and style. . . .”

Depressed, thinking I had not pleased Prabhupāda, I took courage and gathered all my strength to write an explanation and an apology.

I received his reply on April 13 from San Francisco.

“My dear Jadurani,

“Please accept my blessings. I am in due receipt of your letter post-dated April 11, and this is the first time I received your letter finished in three lines. So I can understand that you have been depressed by receiving my last letter.

“The idea is that there is a story that ‘I have lost my caste, and still my belly

is not filled.’ In India it is the custom that the Hindus do not ever take meals in the house of a Mohammedan, Christian, or of anyone other than a Hindu brahmin. But a man was very hungry and accidentally he took his food in the house of a Mohammedan. And when he wanted still more food, the man refused, as the man could not supply.

“So the Hindu man said, ‘Sir, I have lost my caste, and still I am hungry!’

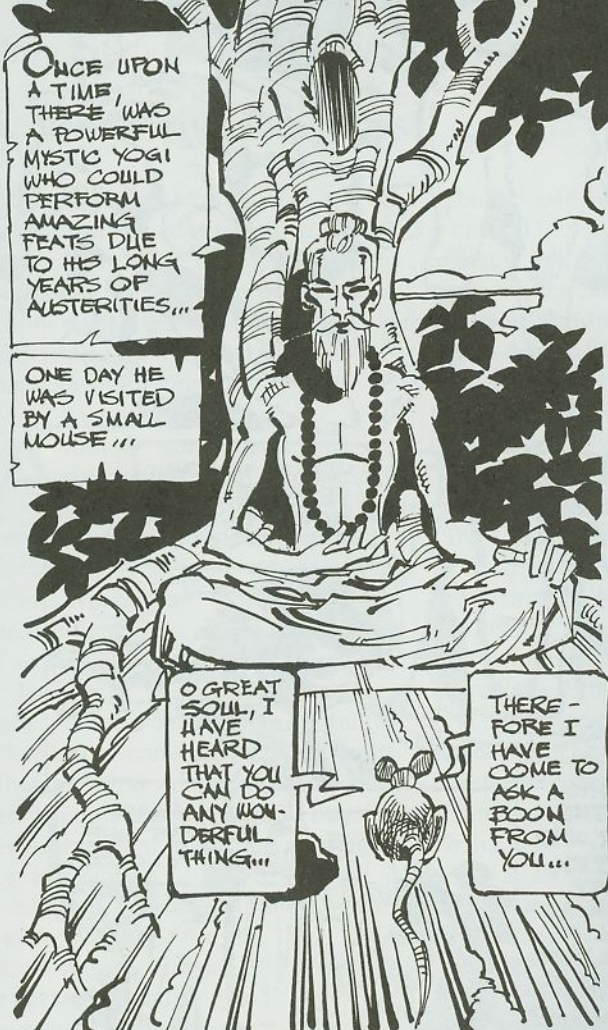
“Similarly, if artistic pictures as they are approved by the people in general in this country can be sold quickly, I have no objection to present our pictures in such a way. But I know that pictures in this country are sold not on the merit of the picture but on the reputation of the artists. That system is also current in India. But to come to the point of a reputed artist will require long duration of time. And our time is very short. We have to finish our Krishna consciousness during our lifetime, and we should not waste a single moment for anything else.

“According to *Caitanya-caritamṛta*, a man is famous who is known as a great devotee of Krishna. So if there is no possibility of selling our pictures immediately on presentation, I do not think there is any necessity to improve our artistic craftsmanship. . . .”

Śrīla Prabhupāda advised me not to waste a single moment trying to make my paintings commercially profitable. I should simply paint for Kṛṣṇa. When Kṛṣṇa is pleased, the whole world benefits. ☀

Yadurāṇi Devī Dāsī is working on Kṛṣṇa conscious picture books and illustrative comics in graphic novel style. She lives at ISKCON’s New York City temple.

The MOUSE and the SAGE



ONCE UPON A TIME, THERE WAS A POWERFUL MYSTIC YOGI WHO COULD PERFORM AMAZING FEATS DUE TO HIS LONG YEARS OF AUSTERITIES...

ONE DAY HE WAS VISITED BY A SMALL MOUSE...

O GREAT SOUL, I HAVE HEARD THAT YOU CAN DO ANY WONDERFUL THING...

BEFORE I HAVE COME TO ASK A BOON FROM YOU...

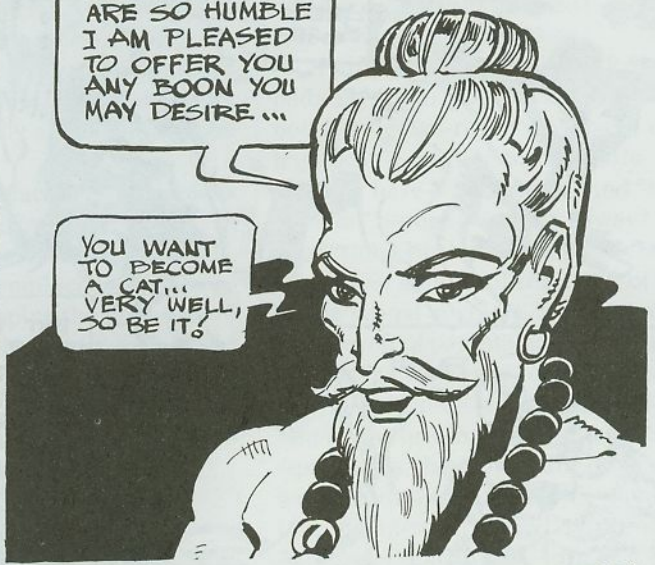
THERE IS A LARGE CAT IN THE VILLAGE WHO IS CHASING ME DAY AND NIGHT...

I'M BECOMING SKINNY DUE TO LACK OF FOOD AND SLEEP!

I WANT YOU TO CHANGE ME INTO A CAT!

O MOUSE BECAUSE YOU ARE SO HUMBLE I AM PLEASED TO OFFER YOU ANY BOON YOU MAY DESIRE...

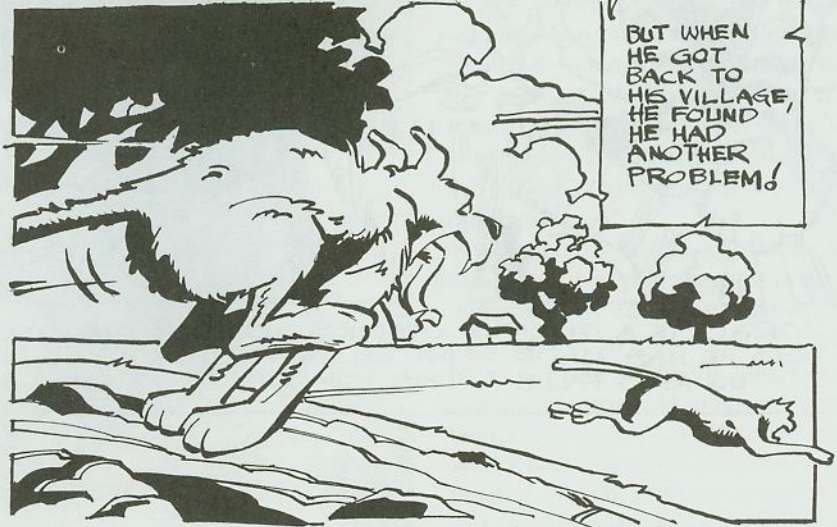
YOU WANT TO BECOME A CAT... VERY WELL, SO BE IT!



AND JUST LIKE THAT - THE MOUSE BECAME A CAT.

ZOT!

MEOW!



BUT WHEN HE GOT BACK TO HIS VILLAGE, HE FOUND HE HAD ANOTHER PROBLEM!

SO HE WENT BACK TO THE YOGI...



MORAL: IF A DISCIPLE OFFENDS HIS SPIRITUAL MASTER, BY WHOSE BLESSINGS HE HAS MADE SPIRITUAL ADVANCEMENT, HE LOSES HIS SPIRITUAL STATUS AND FALLS TO HIS FORMER POSITION.

To Serve Is Natural

More to say about the role of women in the Hare Kṛṣṇa movement.

by Viṣṇupriyā Devī Dāsī

Last issue, we published what several devotee women had to say about the role of women in ISKCON. Our staff, of course, saw the issue before it came out, and one staff member had strong feelings about it. So now she joins in the discussion, with a differing point of view.

Although women and men are spiritually equal, we women cannot deny the obvious fact that we have the physical constitution of women. A woman can easily be taken advantage of and corrupted by unscrupulous men, as we now see to be an ever more common experience.

The Vedic scriptures compare a woman to fire and a man to butter. When butter comes near fire, it melts. When men and women mix indiscriminately, good intentions melt, material desires manifest, and Kṛṣṇa consciousness is forgotten.

So the scriptures say that a woman is to be sheltered—by her father before marriage, by her husband after marriage, and by her son when the husband accepts the renounced order of life.

Why should women be subservient to men? A woman journalist once asked this question of Śrīla Prabhupāda.

“Not *should be*,” Śrīla Prabhupāda answered. “They *are*. . . . You have become voluntarily subservient to your man. That is nature. They [women] are seeking to become subservient by attracting a man: ‘Take me as subservient.’ That is natural.” It is natural for a woman

to be a chaste wife and a good cook. It is natural for her to serve her husband lovingly, help him progress in Kṛṣṇa consciousness, and help him raise Kṛṣṇa conscious children. In this way she becomes dear to her husband and, by her devotion to scriptural injunctions, dear to Lord Kṛṣṇa. In this way she achieves the ultimate goal of human life.

But what preaching opportunities does this leave for a woman? After all, ISKCON is a preaching movement, and Lord Kṛṣṇa says that His best servant is the preacher. Why should women be left out?

Anyone who teaches by example is a preacher, Śrīla Prabhupāda says. In that way, everyone in our movement is a preacher. The temple cook, the *pujārī*, the devotee sweeping the floor—all of them are preaching just by serving Kṛṣṇa.

As a mother and wife, the Kṛṣṇa conscious woman has a great responsi-

bility for preaching, and she has to take this seriously so she can give Kṛṣṇa consciousness to others and help them perfect their lives by leading them to the lotus feet of Lord Śrī Kṛṣṇa.

We women do not have to adopt the artificial ideals of “equal rights” in order to preach. We can preach profoundly by following the examples of great Kṛṣṇa conscious women like Queen Gāndhārī, Queen Kuntī, and Sītā Devī.

“Purity is the force,” Śrīla Prabhupāda says. Our potency to preach lies not in an equal-rights movement or a high-profile position but in purity.

What have “equal rights” and “high profiles” brought women anyway? Exploitation, broken families, broken marriages, an animalistic chain of uncaring sexual partners, abortion, children bereft of parental love, and above all, no time for Kṛṣṇa consciousness.

If we devotee women stay on the bodily platform, hankering for artificial equal rights, then what is the difference between us and materialistic women? Like them, we will simply miss the whole purpose of human life—love of Kṛṣṇa.

A Kṛṣṇa conscious woman is a wife to her husband and a mother not only to her children but to all men other than her husband. She helps them in their Kṛṣṇa consciousness just as she would help her own children. This is the sign of a Vaiṣṇava: living for the welfare of others.

Women in Kṛṣṇa consciousness should not feel that they are lowering themselves by accepting what is natural. On the contrary, women who live in their true role are highly esteemed by *sādhus* (saintly persons), by *sāstra* (scripture), and by Lord Kṛṣṇa Himself. And Kṛṣṇa conscious women are very much needed in the present age.

If we ignore our natural duties, we



YAMARA DĀSA

simply create a disturbance in society, and nothing else.

*śruti-smṛti-purāṇādi-
pañcarātra-vidhiṃ vinā
aikāntikī harer bhaktir
utpāyaiva kalpate*

“Devotional service to the Lord that ignores the scriptures like the *Upaniṣads*,

Purāṇas, and *Nārada-pañcarātra* is just a needless disturbance in society” (*Bhakti-rasāmṛta-sindhu* 1.2.101).

Here is true equality: When women and men follow the scriptures and act in keeping with their natural position, then they will find peace and fulfillment, and by their example they will help others attain the ultimate goal of life. ☸

Viṣṇupriyā Devī Dāsī comes from a Gujarati Indian family in Fiji. There she was initiated by Tamāl Krishna Goswami in 1979 and distributed Śrīla Prabhupāda’s books for several years before coming to America. She now lives in San Diego, where she assists her husband in his role as sales manager for Back to Godhead.

The Hare Kṛṣṇa Calendar

Month of Viṣṇu

(March 1–March 30)

MARCH

8—Appearance anniversary of Śrīla Śrīvāsa Paṇḍita, a close associate of Lord Caitanya Mahāprabhu.

12—Pāpamocanī Ekādaśī—Fasting from grains and beans.

13—Disappearance anniversary of Śrīla Govinda

Ghoṣa Ṭhākura, an associate of Lord Caitanya.

20—Appearance anniversary of Śrīla Rāmānuj-ācārya, a famous eleventh-century philosopher and spiritual master.

24—Śrī Rāma Navamī. The appearance anniversary of Lord Rāmacandra. Fasting till noon, then feasting.

26—Kāmadā Ekādaśī. Fasting from grains and beans.

30—Śrī Kṛṣṇa Vasanta Rāsa. Śrī Balarāma Rāsa-yātrā.

Month of Madhusūdana

(March 31–April 14)

APRIL

9—Disappearance anniversary of Śrīla Vṇḍāvana Dāsa Ṭhākura, author of *Śrī Caitanya Bhāgavata*, a famous biography of Lord Caitanya.

11—Varūthiṇī Ekādaśī. Fasting from grains and beans.

14—Appearance anniversary of Śrīla Gadādhara Paṇḍita, a close associate of Lord Caitanya.

Month of Puruṣottama

(April 15–May 14)

24—Mohiṇī Ekādaśī. Fasting from grains and beans.



Lord Rāmacandra (center) with His consort, Sītā Devī, His brother Lakṣmaṇa, and His eternal servant Hanumān.

Calendar calculated for Śrīdhām Māyāpur, West Bengal, India. Dates may vary for other locations.

Shorter Than You Think

I would like to answer the letter written by the 16-year-old aspiring devotee having problems with wanting to live at the temple and not being of age [BTG January/February].

When I read your letter, I was surprised to hear how similar it was to mine about a year ago. I was 16 also.

I've had a very hard year, and now I'm at a boarding school. Yes, it's tough to wait to be of age, but you have to trust Kṛṣṇa that He will take care of you no matter what. As I said before, I've had a difficult time this year. But I know that all I've been through and am going through is a part of His plan. Kṛṣṇa has been merciful to me to allow me to still love Him, worship Him, and put my faith in Him.

Please don't run away to a temple while you're still under age. I'm sure you know about the ordeal with Robin George [BTG, January/February]. In the long run, you'll suffer and so will ISKCON. I've wanted to run away to a temple many times, but I don't want to impose any danger on the devotees.

And stay in school, no matter how hard it is. And it's *very* hard, I know. You've got two more years. It seems long, but it's shorter than you think.

Just keep chanting and reading Prabhupada's books every day. And maintain good, steady devotee association. That is very important.

I hope I have helped a little. You're not alone. Why don't you write to me and let's talk about Kṛṣṇa.

Cindy Min
616 High St.
Bath, Maine 04530

OUR REPLY: Chant, chant, chant Hare Kṛṣṇa!

Causeless Mercy

In 1981 I was fortunate to come across an issue of BTG which turned my face to the Supreme Lord Kṛṣṇa. By "*ajñata sukṛti*" [the merit of pious deeds unknowingly performed] and by the causeless mercy of Lord Kṛṣṇa, I became the candidate to receive the unlimited mercy of Srila Prabhupada. Although I

never had "*darshana*" [audience] of him, just by associating with him in thoughts I can experience the ecstasies and blessings of his mercy. I very much wish that the same mercy of the pure devotee of Kṛṣṇa be distributed all over in the form of BTG and other means. If I could be of any service in this, kindly let me know.

Dr. P. V. Patel
Kikuyu, Kenya

Happiness Every Day

The BTG's are my reading every evening. Happiness is with me every day. I think it has to have something to do with chanting and thinking of Kṛṣṇa as much as possible.

Doris Wheatley
Lake Park, Florida

Why Doesn't Kṛṣṇa Come Now?

Whenever there's a decline of religion and a predominant rise of irreligion, Krishna comes down. So why doesn't He come now? His next incarnation is going to be in some 400,000 years, but by that time this world will be in big trouble. Why can't He come sooner?

Sayeda Daya
Scarborough, Ontario
Canada

OUR REPLY: Lord Kṛṣṇa has come here now. In the present age, He comes in the form of His holy name. The *Caitanya-caritāmṛta* says, *kali-kāle nāma-rūpe kṛṣṇa-avatāra*: "In Kali-yuga Lord Kṛṣṇa descends in the form of His holy name." Only five hundred years ago, the Lord appeared as Śrī Caitanya Mahāprabhu to spread the movement of *saṅkīrtana*, the chanting of the holy names of the Lord, as found in the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So we can best take advantage of the Lord's presence by chanting these holy names. ☀

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

(continued from page 3)

defiant, sometimes defensive tone of the five women was what one would expect from a different publication.

BTG has always been Srila Prabhupada's tool for expressing the philosophy of Krishna consciousness. It was meant to awaken conditioned souls from the misidentification with their bodies and minds and educate them in spiritual thoughts and actions. Prabhupada wanted devotees to write about their realizations, yes, but with a grave and friendly attitude.

It is time to stop blaming ISKCON for our problems. It is the same as blaming Srila Prabhupada. "ISKCON is nondifferent from my body," Srila Prabhupada said.

We should grow up and take the responsibility for our own mistakes. Srila Prabhupada never told women to act like men. Nor did he tell them that their marriages should keep them from preaching. And he never told men that women cannot preach.

"There are no problems in Krishna consciousness," Srila Prabhupada said. "If there are problems, it is a creation of the mind."

Krishna consciousness is simple and joyful. If our own lives are less than joyful, then we have complicated the recipe somewhere.

Pārvatī Devī Dāsī
San Diego, California

Practical Understanding

Special thanks go to Yadurani, whose article in the "Women in Kṛṣṇa Consciousness" section was full of scriptural vision. Her article shone the most transcendental light on the "women's issue" and made me feel, "This person I could take shelter of." Instead of saying, "I am a female devotee," she wrote with the understanding "I am a spirit soul in a material body." Her advice gave the most practical instruction on how a woman can mold her thinking so as to return to the spiritual world as neither a man nor a woman but a servant of the Lord.

Vaijayantī Mālā Dāsī
Murwillumbah, New South Wales
Australia

EDUCATION (continued from page 6)

And this sort of life, Śrīla Prabhupāda teaches, is the most dangerous, because one risks transmigrating from one body to another, and even into lower species of life.

“Without spiritual education, people are kept in dark ignorance and do not know what will happen to them after the annihilation of the present body.

“They are working blindly, and blind leaders are directing them. *Andhā yathāndhair upanīyamānās te 'pīśa-tantryām uru-dāmnī baddhāḥ*. A foolish person does not know that he is completely under the bondage of material nature and that after death material nature will impose upon him a certain type of body, which he will have to accept. He does not know that although in his present body he may be a very important man, he may next get the body of an animal or tree because of his ignorant activities in the modes of material nature.”¹²

“Even influential professors and other educators say that as soon as the body is finished, everything is finished. This atheistic philosophy is killing human civilization.”¹³

How so? Misled by such ignorance masked as knowledge, “people are irresponsibly performing all sorts of sinful activities, and thus the privilege of the human life is being taken away by the educational propaganda of the so-called leaders.”¹⁴

“Actually the so-called teachers or leaders of material society do not really know the goal of life. They are described in *Bhagavad-gītā* as *māyayāphṛta-jñānā*. That is, they appear to be very learned scholars, but the influence of the illusory energy has taken away their knowledge. Real knowledge means searching out Kṛṣṇa.”¹⁵

The Best Part of Education

When Śrīla Prabhupāda speaks of Kṛṣṇa, He refers to the Absolute Truth, the

origin of everything, the Personality of Godhead.

Any education that does not lead one to understand Kṛṣṇa, Śrīla Prabhupāda says, is false education. “If Kṛṣṇa consciousness is missing, one is simply engaged in false activities and false educational pursuits.”¹⁶

“Everyone has dormant love for Kṛṣṇa, and by culture and education that has to be awakened. That is the purpose of this Kṛṣṇa consciousness movement.

“Once Lord Caitanya asked Rāmānanda Rāya what the best part of education was. Rāmānanda Rāya replied that the best part of education is advancement in Kṛṣṇa consciousness.”¹⁷

“If one simply becomes a teacher or professor,” Śrīla Prabhupāda writes, “but does not understand Kṛṣṇa, his teaching is like the disturbing braying of an ass.”¹⁸

Śrīla Prabhupāda concludes, “In all the schools, colleges, and universities, and at home, all children and youths

should be taught to hear about the Supreme Personality of Godhead. In other words, they should be taught to hear the instructions of *Bhagavad-gītā*, to put them into practice in their lives, and thus to become strong in devotional service, free from fear of being degraded to animal life.”¹⁹ ❁

REFERENCES

Śrīla Prabhupāda's statements quoted in this article come from *Rāja-vidyā: The King of Knowledge* (RV) and from the purports to the verses cited below from *Śrī Īśo-paniṣad* (SI), *Bhagavad-gītā As It Is* (BG), *Śrīmad-Bhāgavatam* (SB), and the *Ādi-līlā* of *Caitanya-caritāmṛta* (CC).

- (1) RV, p.8, (2) RV, p.8, (3) SI, p.9, (4) SB 7.6.4, (5) SB 7.6.16, (6) SB 7.6.4, (7) CC 9.42, (8) SB 2.3.19, (9) SB 8.16.19, (10) BG 9.2, (11) SB 8.16.19, (12) SB 8.16.19, (13) CC 9.43, (14) CC 9.43, (15) SB 4.29.56, (16) SB 4.29.49, (17) SB 4.29.51, (18) CC 13.29, (19) SB 7.6.1

Materialistic and Vedic Education (A Quick Comparison)

	MATERIALISTIC	VEDIC
Prevailing concept of self	Body and mind	Spirit
Mode of advancement emphasized	Material	Spiritual
Goals	Material comfort and security, sense gratification, physical and mental happiness	Liberation from material entanglement, and reinstatement into one's spiritual nature, devotional service to Kṛṣṇa
Sources of knowledge	Empirical research, mental speculation	Spiritual master, Vedic scriptures, self-realized souls
Values held by teachers	Considered largely irrelevant	Considered crucial
God consciousness	Irrelevant	Essential
High value placed on degrees	Yes	No

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ATTENTION AMERICAN HIGH SCHOOL STUDENTS Now you can have a Hare Kṛṣṇa Club at your school!

IF THE PEOPLE IN CHARGE at your school allow other clubs, off the subjects taught in the regular classes, they have to allow your Hare Kṛṣṇa club too. That's the effect of a 1990 decision by the U.S. Supreme Court.

They can't say "No religion" or "No Hare Kṛṣṇa."

The same standards that apply to the photography club or the hiking club should also apply to your Hare Kṛṣṇa club.

Does your school have clubs unrelated to the curriculum? Does your school (like most) get a share of federal funds?

Then the same rights the Supreme Court guaranteed to Bridget Mergens are also guaranteed to you.

Bridget Mergens was an Omaha high school student who wished to organize a student Christian club that would meet at school after hours. The purpose of the club was "to permit the students to read and discuss the Bible, to have fellowship, and to pray together."

But Bridget's was a public school receiving federal funds, so the school authorities reasoned that allowing the club would breach the constitutional "wall of

separation" between Church and State. So they turned down her request.

Bridget replied that the school's decision deprived her of "equal access" to club activities because of what the club would be about. The school allowed other clubs not related to the curriculum, such as chess and scuba-diving clubs. So Bridget argued that she was entitled to organize a club for Christian activities.

By denying her request, Bridget said, the school was violating her constitutional rights to freedom of speech and association and the free exercise of religion.

Bridget's complaint, initiated in a principal's office, slowly made its way to the U.S. Supreme Court.

And finally Bridget won.

Federal law, ruled the court, requires that schools grant all students equal access to what the school offers, even when students wish to form a club with a spiritual or religious content.

This rule applies when your school allows clubs that are unrelated to the curriculum. For example, if your school has a chess club and chess is not a part of the school's official courses, the club is unrelated. (A math club or French

club, on the other hand, would be related to the regular classes in math or French.)

If your school has even one club unrelated to the curriculum, the court's ruling applies. Your Hare Kṛṣṇa club should be allowed.

And if other clubs have access to the school newspaper, bulletin boards, public address system, and club fairs, so should your Hare Kṛṣṇa club.

Your club, of course, like all school clubs, should be organized and led by students themselves. And it should meet, like other clubs, during time not used for regular classes.

So now it's up to you. If you'd like to have a club, just start one. Find out the rules for student clubs at your school and start your own club for Kṛṣṇa consciousness.

When you do start a club, let us know about it here at BTG. We'll be interested to hear of your success. And if the people in charge at your school try to turn you down, let us know about that too. Maybe we can help.

The Supreme Court case, by the way, is known as *Board of Education v. Mergens*, 110 Supreme Court 2356 (1990).

VEDĀNTA (continued from page 47)
Brahmā, Lord Śiva, Indra, Mother Pārvatī, Candra, etc.—which is indeed part of the *karma-kāṇḍa* section.

Traditional Vedānta

Such worship, however, is not properly called *bhakti*. It is simply worship within the three modes to obtain material benedictions. Worshipers of demigods are described in the *Bhagavad-gītā* as less intelligent (*alpa-medhasām*), and the fruits they receive are limited and temporary.

Bhakti is often thought to be a mere sentiment cultivated in relation to any object of worship (*iṣṭa-devata*). According to this idea, it is only a means to come to the higher platform of *jñāna*. Yet the scriptures do not support this definition of *bhakti*.

Bhakti properly refers only to service to God, not to any demigods. Therefore, *bhakti* is not an affair of the *karma-kāṇḍa* section.

You say, “*Bhakti* assumes a dualistic relationship, whereas Vedānta means *advaita*, or nondualistic.” This, however, is not stated anywhere in the Vedic scriptures. Vedānta is simply the study of the Supreme Brahman. That Supreme can be studied by either the monists or the Vaiṣṇavas. Otherwise, how is it that great Vaiṣṇava *ācāryas* have written commentaries on the *Vedānta-sūtra*?

You also assert that *bhakti* is not the

subject of Vedānta. But in *Bhagavad-gītā* the Supreme Lord Himself declares, *vedaiś ca sarvair aham eva vedyah*: “By all the *Vedas* [and this naturally includes Vedānta], I am to be known.” The same truth is indicated in the beginning of the *Vedānta-sūtra*: *athāto brahma jijñāsā*. The very purpose of Vedānta is to inquire into the Supreme Brahman. And inquiring into the Supreme Brahman ultimately leads to *bhakti*, or serving the Supreme Brahman, the Personality of Godhead.

The Hare Kṛṣṇa movement, you say, is a “modern movement totally unrelated to traditional Vedānta.” Here you are wrong on two counts.

First, the Hare Kṛṣṇa movement is not a modern movement, but is in the Vaiṣṇava tradition. It may be new, and hence modern, to Westerners, but not to us Indians. I was born a Vaiṣṇava, and I know that this is the ancient tradition and culture of India. Not only that, but the modern form of the Hare Kṛṣṇa movement as it is known in the West was inaugurated by Śrī Caitanya five hundred years ago in Bengal. So it can hardly be called modern in the sense of having a recent origin (though it may be called modern for being relevant to contemporary life).

Second, and more serious, you say that the Hare Kṛṣṇa movement is not at all connected to traditional Vedānta. I take it that you mean monistic Vedānta. The Hare Kṛṣṇa movement has nothing

to do with monistic Vedānta but everything to do with traditional Vaiṣṇava Vedānta.

Science and Consciousness

The term Bhaktivedanta in our institute’s name refers to the Bhāgavata, or Vaiṣṇava, tradition of Vedānta. The Bhaktivedanta Institute is an autonomous institute dedicated to examining the relevance of the Bhāgavata concepts of consciousness to modern science.

His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, the founder of the Hare Kṛṣṇa movement, inspired the formation of the Bhaktivedanta Institute. The word Bhaktivedanta in his name is a title awarded him in the 1930’s for presenting the Vaiṣṇava tradition of Vedānta authoritatively and clearly.

The institute, though autonomous, draws from the same spiritual tradition as the Kṛṣṇa consciousness movement, which was also founded by Śrīla Prabhupāda. The institute’s programs, however, are specifically in the realm of science and consciousness.

As for your final point concerning the nature of empiric reality and absolute reality—this touches the core of our scientific work. I would like to talk with you more about it once we clear this stage of our discussion.

Sincerely,
Ravi Gomatam ❁

FICTION (continued from page 31)

psychologist Shelley E. Taylor writes in her book *Positive Illusions*, “In many ways, the healthy mind is a self-deceptive one.”

Mentally healthy people, she says, enhance their self-esteem by creating flattering illusions about themselves; people who can’t do it suffer an overdose of reality.

“Depressed people clearly lack the illusions that in normal people promote mental health and buffer them against setbacks,” she writes. “In addition, there is now considerable evidence that depression is marked not by unrealistic pessimism but by depressive realism and the absence of illusion.”

Quite a concept. Ignore the sagging flesh, the grey hair, ignore the old man snoring on the couch. Why feel bad

about missing opportunities? Just *imagine* them. Pick up a book, if you like, and you can be there in full blush, pulse racing.

Taylor says people are more successful in their real-life undertakings when they believe, falsely or not, that they are capable of greater things. A man who sees himself as a hero, for example, is more likely to perform heroic deeds.

It makes sense: gather confidence from the illusory image, then apply it to the real world. A harmless trick, it seems, or at least preferable to dreaming up dark, discouraging illusions. As Sigmund Freud noted, “To endure life is the primary duty of all living beings. Illusion is of no value if it makes this more difficult.”

But even when illusion makes things easy, how much value can it have? Posi-

tive thinking may possibly help us stave off old age. But no illusion, however well cultivated, can free us from death. And when we close our eyes to what our body is eventually coming to, we lose sight of a natural reason to become philosophical.

Pain can serve a purpose, other than to depress us. In disappointment we can turn toward the spiritual. Rather than add another coat of fiction, we can peel away the layers of falsehood and look for the essence at the core of our existence.

But instead of getting ready to face disease and death, we hide from them, and they become more terrifying.

I think of that little grandmother devouring her romances, and it saddens me to know she will soon be back for more. ❁

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Santa Cruz, California—Gauranga's, 503 Water St., 95060/ Tel. (408) 427-0294

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Leicester, England—21 Thoresby St., North Evington, Leicester/ Tel. (0533) 762587



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Liverpool, England—135 Northumberland St., Liverpool, L8 8AY/ Tel. (051) 709 9188
London, England (city)—10 Soho St., London W1V 5FA/ Tel. (071) 437-3662
London, England (country)—Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP/ Tel. (092385) 7244
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
Scotland—Karuna Bhavan, Bankhouse Road, Lesmahagow, Lanarkshire/ Tel. (0555) 894790

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Hare Krishna Island, N. Ireland—Derrylin, County Fermanagh, BT92 96N, N. Ireland/ Tel. (3657) 21512
London, England—(contact Bhaktivedanta Manor)
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London, England—Govinda's, 9-10 Soho St. / Tel. (071) 437-3662

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Hamburg—Holzbrücke 2a, 2000 Hamburg/ Tel. (040) 8503464
Heidelberg—Kürfursten Anlage 5, D-6900/ Tel. (06221) 15101
Hörup—Neuhörup 1, D-2391 Hörup
Köln-Gremberg—Taanusstr. 40, 5000 Köln-Gremberg/ Tel. (0221) 830 37 7
Munich—Brodstrasse 12, D-8000 Muenchen 82

RESTAURANTS

★ **Berlin**—Higher Taste, Kurfuerstendamm 157/158, 1000 Berlin 31/ Tel. (030) 892 99 17
★ **Heidelberg**—Higher Taste, Kornmarkt 9, 6900 Heidelberg/ Tel. (06221) 15464

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Catania—Via San Nicola al Borgo 28, 95128 Catania, Sicily/ Tel. (095) 522-252
Naples—Via Vesuvio, N33, Ercolano LNA7/ Tel. (081) 739-0398
Padua—Via delle Granze 107, 35040 Loc. Camin (PD)/ Tel. (049) 760-007
Rome—Via di Tor Tre Teste 142, 00169 Roma/ Tel. (06) 262913

FARM COMMUNITY

Florence (Villa Vrindavan)—Via Comunale degli Scopeti 108, S. Andrea in Percussina, San Casciano, Val di Pesa (FI) 5002/ Tel. (055) 820-054

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Milan—Govinda's, Via Valpetrosa 3/5, 20123 Milano / Tel. (02) 862-417
Rome—Govinda's, Via di San Simone 73/A, 00186 Roma/ Tel. (06) 654-1973

OTHER COUNTRIES

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
Barcelona, Spain—c/de L'Oblit, 67-08026/ Tel. (93) 347-9933
Belgrade, Yugoslavia—Vainsavska vjerska zajednica, Sumatovacka 118, 11000 Beograd/ Tel. (011) 434-183

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- Budapest, Hungary**—M.K.T.H.K., J. Kalmár, Marton U. 52, 1038 Budapest
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- Malmö, Sweden**—Center for Vedisk Kultur, Remegentsgata 14, S-211 42 Malmö/ Tel. (040) 127181
- Osafiya, Israel**—Hare Krishna, Osafiya 30900/ Tel. (4) 391150
- Oslo, Norway**—Senter for Krishnavissthet, Skolestien 11, 0373 Oslo 3
- Paris, France**—31 Rue Jean Vacquier, 93160 Noisy le Grand/ Tel. (01) 45921018; 43043263
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- ★ **Sarajevo, Yugoslavia**—Krajiska 5, 71000 Sarajevo/ Tel. (071) 22-663
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- Turku, Finland**—ISKCON, Sairashuokeenkatu 8A1, 20140 Turku 14/ Tel. (9) 21 308981
- Vienna, Austria**—Center for Vedic Studies, Rosenackerstrasse 26, 1170 Vienna/ Tel. (0222) 455830
- Warsaw, Poland**—Towarzystwo Swiadomosci Krynzy Bhakti Yoga W PRL, 02-770 Warasawa 130, skr. pocztowa 257
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- Järna, Sweden**—Almviks Gärd, 15300 Järna/ Tel. (0755) 52050; 52073
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- Valençay, France (New Mayapur)**—Luçay-Le-Mâle, 36 600/ Tel. (054) 40-23-53
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- Zurich, Switzerland**—Govinda's Restaurant, Preyergasse 16, 8001 Zürich / Tel. (01) 251-8859

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- ★ **Kaunas, Lithuania**—Savanoryu 37, 233 000 Kaunas, Lithuanian SSR
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- ★ **Moscow, Russia**—Prospekt Mira d.5, kv.8, Moscow/ Tel. (095) 207-07-38
- ★ **Novosibirsk, Russia**—ul. Leningradskaya 111-20, Novosibirsk
- ★ **Riga, Latvia**—Prospekt Lenina 420-6, 226 024 Riga, Latvian SSR
- ★ **Sukhumi, Georgia**—Pr. Mira 274, Sukhumi, Georgian SSR
- ★ **Tashkent, Uzbekistan**—ul. Babadjanova 36-34, Tashkent, Uzbek SSR
- ★ **Vladivostok, Russia**—ul. Sakhalinskaya 48-12, 690 080 Vladivostok

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- ★ **Canberra**—P.O. Box 1411, Canberra ACT 2060/ Tel. (06) 247-8839
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- Perth**—144 Railway Parade (cnr. The Strand), Bayswater (mail: P.O. Box 102, Bayswater, W. A. 6053)/ Tel. (09) 370 1552
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- Murwillumbah (New Govardhana)**—Tyalgum Rd., Eungella, via Murwillumbah N. S. W. 2484 (mail: P.O. Box 687)/ Tel. (066) 721903
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- Melbourne**—Crossways, 1st Floor, 123 Swanston St., Melbourne, Victoria 3000/ Tel. (03) 650 2939
- Melbourne**—Gopal's, 139 Swanston St., Melbourne, Victoria 3000/ Tel. (03) 650-1578
- North Sydney**—Gopal's 180 Falcon St., N. Sydney, N.S.W. 2060/ Tel. (02) 926164
- 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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- Labasa, Fiji**—Delailabasa (mail: Box 133)/ Tel. 82916

- 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 Shutter St., Karori (mail: P.O. Box 2753, Wellington)/ Tel. (4) 764445
- RESTAURANTS**
- Auckland, New Zealand**—Gopal's, 1st Floor., Civic House, 291 Queen St./ Tel. 15 (9) 3034885
- Christchurch, New Zealand**—Gopal's, 143 Worcester St./ Tel. 67-035
- Lautoka, Fiji**—Gopal's, Corner of Yasawa St. & Naviti St./ Tel. 62990
- Suva, Fiji**—Gopal's, 18 Pratt St./ Tel. 62990
- Suva, Fiji**—Gopal's, 37 Cumming St./ Tel. 312259
- FARM COMMUNITY**
- Auckland, New Zealand (New Varshan)**—Hwy. 18, Riverhead (next to Huapai Golf Course) (mail: R.D. 2, Kumeu, Auckland)/ Tel. (9) 4128075



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- Abidjan, Ivory Coast**—01 BP 8366, Abidjan
- Accra, Ghana**—582 Blk. 20, Odokor, Official Town (mail: P.O. Box 01568, Osu)
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- Mombasa, Kenya**—Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail P.O. Box 82224, Mombasa) Tel. 312248
- Nairobi, Kenya**—Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi)/ Tel. 744365
- Nkawakaw, Ghana**—P.O. Box 69, Nkawakaw
- Phoenix, Mauritius**—Hare Krishna Land, Port Fer, Phoenix (mail: P.O. Box 108, Quartre Bornes, Mauritius)/ Tel. (230) 696-5804
- Port Harcourt, Nigeria**—2 Eligbam Rd. (corner of Obana Obhan St.), G.R.A. II (mail: P.O. Box 4429, Trans Amadi)
- Tokoradi, Ghana**—64 Windy Ridge (mail: P.O. Box 328)
- Warri, Nigeria**—1 Ogunu St., Bendel Housing Estate, Ugborikoro (P.O. Box 1922, Warri)/ Tel. (053) 230-262
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- Durban, S. Africa**—Govinda's (contact ISKCON Durban)

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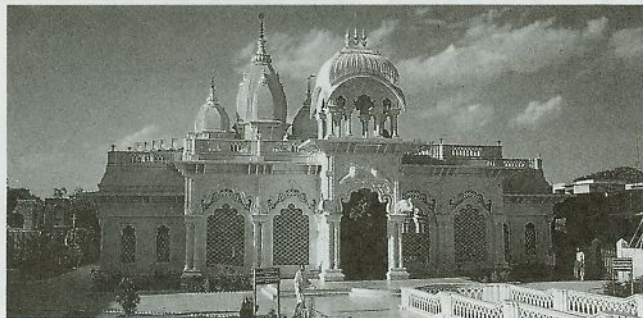
INDIA

- Agartala, Tripura**—Assam-Agartala Rd., Banamalipur, 799001
- Ahmedabad, Gujarat**—7, Kailas Society, Ashram Rd., 380 009/ Tel. 449935
- Bambanore, Gujarat**—N.H. 88, Surendranagar Dist./ Tel. 97
- Bangalore, Karnataka**—Hare Krishna Hill, 1 'R' Block, Chord Road, Rajajinagar 560 010/ Tel. 359 856
- Baroda, Gujarat**—Hare Krishna Land, Gotri Rd., 390 015/ Tel. 326299 and 66499
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- 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
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- Hardwar, U.P.**—Pahala Mala, Britanny Cottage, Karkhari 249 401 (mail: P.O. Box 14)
- Hyderabad, A.P.**—Hare Krishna Land, Nampally Station Rd., 500 001/ Tel. 551018, 552924
- Imphal, Manipur**—Hare Krishna Land, Airport Road, 795 001/ Tel. 21587
- Madras, Tamil Nadu**—59, Burkit Rd., T. Nagar, 600 017/ Tel. 443266
- Mayapur, W. Bengal**—Shree Mayapur Chandrodaya Mandir, P.O. Shree Mayapur Dham, Dist. Nadia/ Tel. 31(Swarup Gani)
- Moirang, Manipur**—Nongban Inghkon, Tidim Rd./ Tel. 795133
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- Patna, Bihar**—Rajendra Nagar Road No. 12, 800 016/ Tel. 50765
- Pune, Maharashtra**—4 Tarapore Rd., Camp, 411 001/ Tel. 60124 and 64003

Secunderabad, A.P.—9-1-1 St. John's Road, 500 026/ Tel. 825232
Silchar, Assam—Ambikapatti, Silchar, Cachar Dist., 788004
Siliguri, W. Bengal—Gitalpara 734 401/ Tel. 26619
Surat, Gujarat—Rander Rd., Jahangirpura, 395 005/ Tel. 84215
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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) 82478

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Ahmedabad District, Gujarat—Hare Krishna Farm, Katwada (contact ISKCON Ahmedabad)



Krishna-Balaram Mandir, Vrindavana

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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Chittagong, Bangladesh—Caitanya Cultural Society, Sri Pundarik Dham, Mekhala, Hathazari (city office and mail: 23 Nandan Kanan, Chittagong/ Tel. 202219)
Colombo, Sri Lanka—188 New Chetty St., Colombo 13/ Tel. 33325
Hong Kong—27 Chatam Road South, 6/F, Kowloon/ Tel. 3 7396818
Iloilo City, Philippines—13-1-1 Tereos St., La Paz, Iloilo City, Iloilo/ Tel. 73391
Jakarta, Indonesia—P.O. Box 2694, Jakarta 10001
Kathmandu, Nepal—Vishnu Gaun Panchayat Ward No. 2, Budhanilkantha/ Tel. 4-10368
Kuala Lumpur, Malaysia—Lot 9901, Jalan Awan Jawa, Taman Yari, off 5½ Mile, Jalan Kelang Lama, Petaling/ Tel. 7830172
Manila, Philippines—170 R. Fernandez, San Juan, Metro Manila/ Tel. 707410
Taipei, Taiwan—(mail: c/o ISKCON Hong Kong)
Tehran, Iran—Keshavarz-Dehkedeh Ave., Kamran S* No. 58/ Tel. 658870
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Perak, Malaysia—Jalan Sungai Manik, 36000 Teluk Intan, Perak

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Hong Kong—The Higher Taste Vegetarian Dining Club (at ISKCON Hong Kong)
Kuala Lumpur, Malaysia—Govinda's, 16-1 Jalan Bonus Enam Masjid, India/ Tel. 03-2986785

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Belo Horizonte, MG—Rua St. Antonio, 45, Venda Nova, CEP 31510
Brazilia, DF—Q. 706-Sul, Bloco C, Casa 29, HIGS, CEP 70350/ Tel. (061) 242-7579
Curitiba, PR—Rua Jornalista Caio Machado, 291, B. Sta. Quiteria, CEP 80320
Florianopolis, SC—Rua 14 de julho, 922, Estreito, CEP 88075
Fortaleza, CE—Rua Jose Laurencço, 2114, Aldeota, CEP 60115
Goiania, GO—Rua C-60, Quadra 123, Lt-11, Setor Sudoeste, CEP 74305
Manaus, AM—Avenida 7 de Setembro, 1599, Centro, CEP 69003/ Tel. (092) 232-0202
Pitajui, SP—Av. Brazil, 306, CEP 16600
Porto Alegre, RS—Rua Tomas Flores, 331, Bomfim, CEP 90210
Recife, PE—Rua Reverendo Samuel Falcao, 75, Madalena, CEP 50710
Rio de Janeiro, RJ—Rua Armando Coelho de Freitas, 108, Barra da Tijuca, CEP 22620
Salvador, BA—Rua Alvaro Adorno, 17, Brotas, CEP 40240/ Tel. (071) 244-1072
Santos, SP—Rua Nabuco de Araujo, 151, Embare, CEP 11025/ Tel. (0132) 38-4655

São Paulo, SP—Avenida Angelica, 2583, Consolação, CEP 01227/ Tel. (011) 59-7352
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Caruaru, PE—Comunidade Nova Vrajadhama, Distrito de Murici (mail: CP. 283, CEP 55100)
Pindamonhangaba, SP (Nova Gokula)—Comunidade Nova Gokula, Barrio do Ribeira Grande (mail: Caixa Postal 067 Pindamonhangaba, SP, CEP 12400)
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Mexico City—Gob. Tiburcio Montiel No. 45, 11850 Mexico, D.F./ Tel. (5) 271-22-23
Monterrey—Via Pamplona 2916, Col. Mas Palomas/ Tel. (83) 57-09-39
Saltillo—Blvd. Saltillo No. 520, Col. Buenos Aires
Veracruz—Heroes de Puebla No. 85, E/ Tuero Molina y Orizaba, 91910 Veracruz, Ver./ Tel. (29) 37-63-11
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Tulancingo—Restaurante Govinda, Calle Juarez 213, Tulancingo, Hgo. / Tel. (775) 3-51-53
Orizaba—Restaurante Radhe, Sur 5 No. 50, Orizaba, Ver. / Tel. (272) 5-75-25

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Lima—Pasaje Solea 101 Santa Maria-Chosica/ Tel. 910891
Lima—Schell 634 Miraflores
Lima—Av. Garcilazo de la Vega 1670-1680/ Tel. 259523
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Hare Krishna-Correo De Bella Vista—DPTO De San Martin
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Arequipa—(at ISKCON Arequipa)
Cuzco—Espaderos 128
Lima—Schell 634 Miraflores

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Bogotá, Colombia—Calle 63A, #10-62, Chapinero/ Tel. 249-5797
Buenos Aires, Argentina—Centro Bhaktivedanta, Andonaegui 2054, (1431)/ Tel. 515567
Calli, Colombia—Avenida 2 EN, #24N-39/ Tel. 68-88-53
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PROTECTING HINDU DHARMA

*Is the Hare Kṛṣṇa movement no better than
“a bird with one wing” in the face of its antagonists?*

A letter recently came to us from a subscriber in Libya about the need to protect sanātana-dharma. Here's what he said, with our reply. Because of what must be the delicate position of a Hindu living in a Muslim country, we withhold his name.

KRISHNA (HINDU) philosophy or consciousness was founded in a far distant time when there was no so-called religion other than this. So there was no threat to its existence. Even anti-Krishna people then were not anti-Hinduism.

But now the decline of Hindu dharma, or sanatana-dharma, has been brought about from two sides—Christianity and Islam.

Sanatana-dharma advocates love, tolerance, humility, peacefulness. Such doctrines have been the life-breath of its followers. But these are burnt and buried by hatred, jealousy, fanaticism, and the murderous nature of other faiths.

Who is going to save Krishna philosophy? Sannyasis are not soldiers and do not have bombs and armies.

The Hare Krishna movement is a bird with only one wing—the propagation wing. There is no protective wing, without which its existence is always in danger.

Plans must be devised to keep this ancient wisdom safe. Being wise but witnessing its very destruction would be unbecoming.

How do you plan to protect the Hare Krishna movement?

OUR REPLY: To uphold and protect the principles of *sanātana-dharma*, or

progressive spiritual life, is the duty of *kṣatriyas* (political and military leaders), especially the heads of every nation. This is why the Lord, millions of years ago, spoke *Bhagavad-gītā* to the sun-god, the primeval *kṣatriya*.

Unless *sanātana-dharma* is protected, a country will never be peaceful or happy. It will soon become a nation of cats and dogs.

Sanātana-dharma, however, is not a sectarian religious principle. It is not that Lord Kṛṣṇa came to advance the cause of “Hindu dharma,” in opposition to “Christian dharma” or “Muslim dharma.”

In *Bhagavad-gītā* we never find the word “Hindu,” nor do we find it in the *Vedas*, the *Purāṇas*, or other *śāstras*. The term “Hindu” is of recent origin. By an altered pronunciation of “Sindhu,” the people of Afghanistan and neighboring places came to speak of those who dwell by the River Indus (Sindhu) as “Hindus.”

So in ancient times there were no “anti-Hindus” because there was no such thing as “Hinduism.”

But from *Bhagavad-gītā* (16.6) we understand that there are two kinds of people—*daiva āsura eva ca*, the godly and the ungodly. According to the *Viṣṇu Purāṇa*, *viṣṇu-bhakta smṛto daiva āsuras tad viparyayaḥ*: The devotees of the Lord are the godly, and those who are just the opposite, who are against the Lord, are the ungodly.

The principles of godliness are taught in all religious faiths, but people unfortunately do not follow their own religious principles. Lord Jesus Christ taught, “Thou shalt not kill,” yet so many so-called Christians are busy kill-

ing—killing animals and killing other human beings. Lord Kṛṣṇa said, “Give up all other occupations and surrender unto Me.” But millions of so-called Hindus have some other idea. They care more about politics, moneymaking, sectarian loyalties, mundane welfare work, or other duties, philosophies, “isms,” and so on.

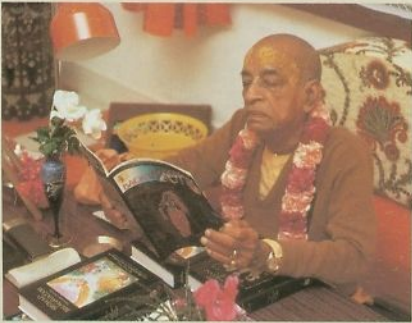
Therefore the great need of today is to spread the cultural values and spiritual philosophy of *sanātana-dharma*, Kṛṣṇa consciousness.

Sanātana-dharma is not meant only for people of a particular country or religious background. It is meant for all human beings, or even all living entities. Therefore we can honestly ask godly people from whatever background to take part in the Kṛṣṇa consciousness movement.

If we take to Kṛṣṇa consciousness sincerely, live by its principles, and spread them for the benefit of others, Lord Kṛṣṇa will always help us and protect us.

And the people of the world—people of all religions—should demand that their *kṣatriyas*, their political and military leaders, take to the principles of *sanātana-dharma* and uphold and protect them, as the Lord desires. Then the *kṣatriyas* can attain the perfection of their duty, and godly people of all religious faiths will be safe and secure.

All sections of society—*brāhmaṇa*, *kṣatriya*, *vaiśya*, and *śūdra*—should give up all other so-called *dharmas* and work together in *sanātana-dharma*, Kṛṣṇa consciousness, devotional service to the Lord. To spread this understanding is the purpose of our Kṛṣṇa consciousness movement. ❁



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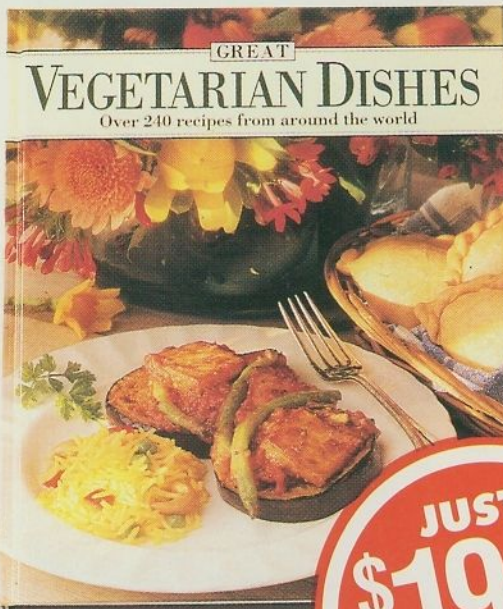
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