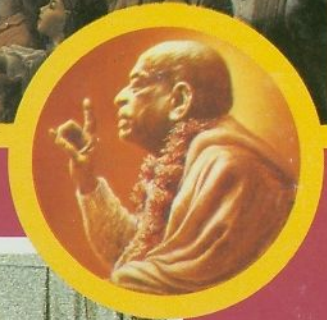


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BACK TO GODHEAD

MAY / JUNE 1992 • \$4.00 / £2.50



Bhakti-Yoga at Home And in School

PLUS:

When the Godless Meet God
Visit to an 800-Year-Old Temple
Supreme Beauty in a Boar



मदुवर्ण

Relief sculpture of Lord Kṛṣṇa on the outside of the temple of Lord Channa Kesava in Belur, India. (Please see the article on pages 56–57.)

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

Founded 1944 • Vol. 26, No. 3 • May/June 1992

FEATURES

The Eternal Struggle 7

Śrīla Prabhupāda explains that in the ongoing dispute between the theists and the atheists, the devotees are safe and the demons doomed.

COVER STORY

Bhakti-Yoga at School 28

A story of youthful enthusiasm in the service of Kṛṣṇa: America's first high school club for Kṛṣṇa consciousness.

God's Family Tree 31

A five-thousand-year-old Vedic scripture describes the great descendants of the greatest person.

Indonesia's Vedic Valley 24

In a fertile Indonesian valley, devotees work to bring back the Vedic culture of India.

Śrīnivāsa Ācārya: The Embodiment Of Lord Caitanya's Love 35

Śrīnivāsa's purity attracts many disciples as he spreads Kṛṣṇa consciousness in Bengal. Part three of three.

Painting Beautiful Lord Boar 41

When God comes as a boar is He still beautiful?

Indian/American/Hare Kṛṣṇa 52

How Indian immigrants in the West can remain loyal to their cultural roots.

ON PILGRIMAGE

The Temple of Lord Channa Keśava 56

The skill and patience of devoted sculptors shine forth in this work of art built to glorify God.

DEPARTMENTS

From the Editor 3

Letters 5

Śrīla Prabhupāda Speaks Out 39

Śrīmad-Bhāgavatam 45

Every Town and Village 49

Project Profile 55

Resources 59

The Hare Kṛṣṇa Calendar 63

COLUMNS

Lessons from the Road 9

Vṛndāvana Meditations

Science: The Vedic View 10

On Mystic Perfections and Long-Distance Hypnosis

Lord Kṛṣṇa's Cuisine 14

Rice—Going with the Grain

Schooling Kṛṣṇa's Children 15

Four Kinds of Parents—Four Different Results

The Land, the Cows, and Kṛṣṇa 17

The Origins of Cow-Killing Economics (Part III)

Through the Eyes of Śāstra 19

ISKCON's Dharma-Cakra (Part III)

COVER: Anjali Sankhla (Jāhnvī Devī Dāsī) worships her family's Deities at her home outside Washington, D. C. The Kṛṣṇa conscious atmosphere of the Sankhla's home helped inspire Anjali to start America's first high school club for Kṛṣṇa consciousness. Please see the article beginning on page 28. (Photo by Jeremy D. Harris)

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

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

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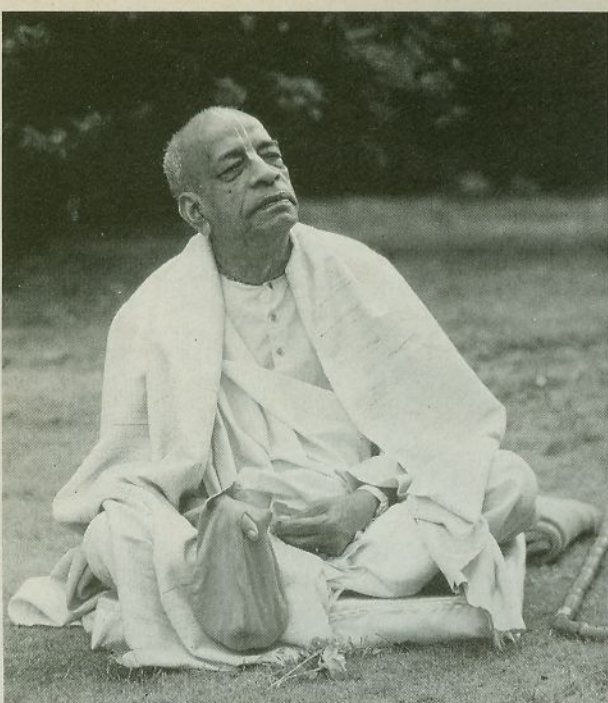
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**His Divine Grace
A. C. Bhaktivedānta Swami Prabhupāda**

Founder-Ācārya of the
International Society for Krishna Consciousness

Statement of Purposes

Back to Godhead magazine is a cultural presentation to spiritualize human society. It aims at achieving the following purposes:

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

**Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare**

FROM THE EDITOR

Pilgrims to India

WHILE PREPARING this issue of *Back to Godhead*, some of our staff members are getting ready to travel to India for ISKCON's annual Māyāpur-Vṛndāvana Festival in March. ISKCON has important centers in Māyāpur, West Bengal, the appearance place of Śrī Caitanya Mahāprabhu, and Vṛndāvana (ninety miles south of New Delhi), the site of Lord Kṛṣṇa's appearance and childhood pastimes. Śrīla Prabhupāda started the Māyāpur-Vṛndāvana Festival so members and friends of the Hare Kṛṣṇa movement could come together in these holiest of holy places for pure spiritual association. The work of spreading Kṛṣṇa consciousness around the world is demanding, especially in the contaminated atmosphere of the present day. The Māyāpur-Vṛndāvana Festival is a chance for spiritual rejuvenation.

In India devotees get to see some of the great Vedic culture that guided Indian civilization for millennia. Although modern India suffers from the influence of the materialistic West, when one goes there one feels that the original culture is just below the surface. Śrīla Prabhupāda used to point out that despite bombardment by Western materialistic propaganda, Indians remain attracted to spiritual subjects. For example, Śrīla Prabhupāda would say, whenever there is a talk on spiritual topics thousands of people will attend.

Devotees attending the Māyāpur-Vṛndāvana Festival witness the waves of people who visit ISKCON's Caitanya Candrodaya Temple in Māyāpur for the

anniversary of the appearance of Śrī Caitanya Mahāprabhu in March. Many of the hundreds of thousands of pilgrims have traveled long distances to touch the land that was touched by the lotus feet of the Supreme Lord Śrī Caitanya Mahāprabhu. Devotees from around the world gain inspiration by seeing the simple, deep faith of these people, untouched by Western cynicism.

In Vṛndāvana, too, one sees many examples of unpretentious devotion to Kṛṣṇa. ISKCON's Krishna-Balarām Temple, on the edge of town, gets a steady flow of pilgrims all year long. During festival times—which are many here—the town can get really crowded. At the ISKCON temple, devotees have to cordon off a part of the temple just to make sure they have room to chant and dance before the Deities.

The enthusiasm Indian people have for spiritual life has left its mark on the land in many ways. Anywhere you travel in India you find astounding temples and other sites of great spiritual significance. In this issue of BTG, we visit an old temple in Belur, Karnataka, in southwestern India. Like most of India's great temples, it was built by a devotee-king who wisely used his kingdom's resources to glorify Kṛṣṇa and so gained eternal benefit.

In upcoming issues, BTG will take you to more of India's holy places. In the next issue: Naimiṣāraṇya, where the great Sūta Gosvāmī spoke the *Śrīmad-Bhāgavatam* five thousand years ago.

—Nāgarāja Dāsa
Associate Editor

Śrīla Prabhupāda's

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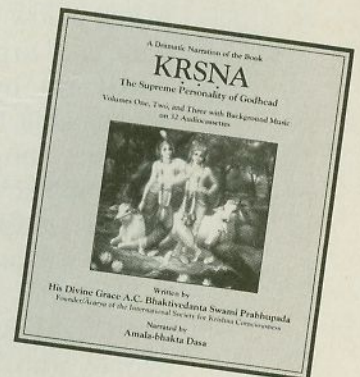
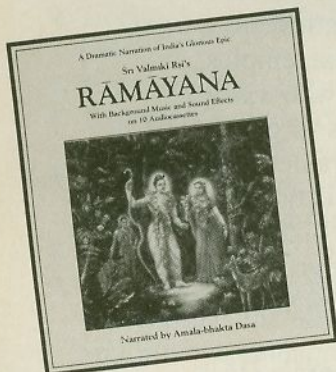
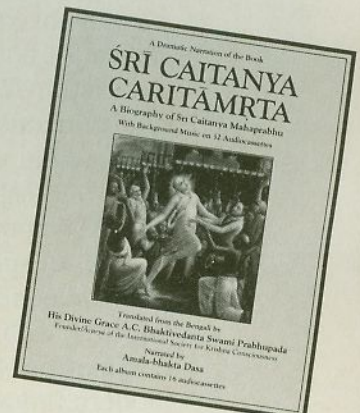
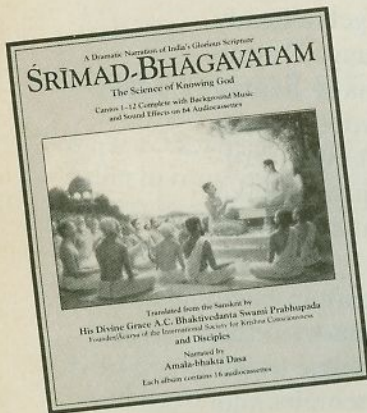
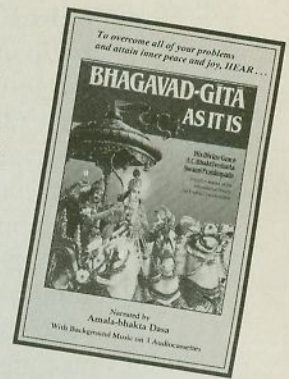
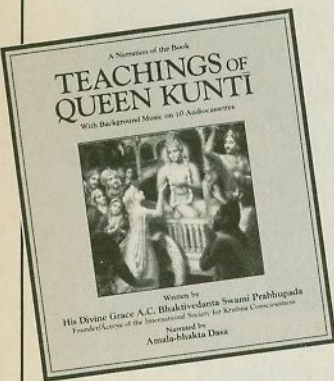
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LETTERS

Bhāgavatam Is Relevant

I thank Satsvarupa Maharaja for writing his article "Is Srimad-Bhagavatam Class Still Relevant?" [Jan/Feb 1992] and reminding us of how essential hearing and chanting are for one who aspires to develop love for Kṛṣṇa. Our psychologists, aerobics teachers, health counselors, and so on, will not be able to assist us at the time of death, but the lessons of Srimad-Bhagavatam will.

Mahāvegavatī Devī Dāsi
Buffalo, New York

The Right to Believe

In the January/February issue of this year I read the most heart-wrenching story about the people in Lithuania who want the right to practice Kṛṣṇa consciousness. What hell they went through! Everyone has the right to believe in what they want to believe. I believe in Kṛṣṇa consciousness.

Cheryl Ann Blum
Pembroke Pines, Florida

Following Ekādaśī

My question concerns the day of Ekadasi. Many Indian families, mine being one of them, observe fasting on the days set by the Indian calendar. I have told my parents that since these calendars are made in India, the dates are accurate in India but not in the United States. I'm having a hard time convincing them. Would you please write an article on Ekadasi, its rules and regulations, its rewards, as well as reasons why we cannot follow dates set by the Indian calendar? I know we aren't the only family who disagree on this topic.

Utpal Shah
Pasaic, NJ

In our issue for January-February 1991 (Premier Issue), we published an article about which calendar days to observe. An article to explain the importance of Ekādaśī would also be a good idea, so we'll keep that in mind for a future issue.

The main purpose of Ekādaśī is to increase our devotion to Kṛṣṇa. Because we are living in the West, there may sometimes be some confusion or disagreement about precisely how to follow

the rules and regulations. But the essence of all the rules and regulations is to always remember Kṛṣṇa and never forget Kṛṣṇa. All other rules should be servants of this one.

Śrīla Prabhupāda came to America before the days when we had calendars calculated for the West, so he used to follow the Indian calendar days. He didn't seem too concerned about the technical discrepancies in the dates. He just followed the principle as closely as possible and kept in mind the ultimate purpose—devotion to Kṛṣṇa.

So even if you and your parents may disagree about the dates, if you can agree about the purpose, that will be very nice.

Let's Have Some Humor

I enjoy the new Back to Godhead very much, but I believe it's greatly lacking in one area: humor. As a devotee I understand that Kṛṣṇa consciousness is a serious pursuit, but I believe Back to Godhead could serve its readership better by balancing the intense subject matter with some humor.

Most devotees I know have a very good sense of humor. From some things I've read and been told by other devotees, Śrīla Prabhupada had a delightful sense of humor.

I think Back to Godhead would more accurately reflect the Kṛṣṇa consciousness movement by exhibiting this side.

Jim Kelly
Akron, Ohio

You're right that Kṛṣṇa consciousness is a serious subject, and Śrīla Prabhupāda wanted us to present it seriously. Still, I think you are right that we can sometimes afford to be a little humorous. In Bhagavad-gītā, Kṛṣṇa says that a devotee of the Lord is jolly. So that joyful attitude should be reflected in BTG, and sometimes we may have some amusing anecdotes.

We'll try to keep an eye out for ways to introduce humor in BTG while still keeping our overall sober tone.

Where Are the Ox Products?

I like the fact that Hare Kṛṣṇa Dasi got

down to dollars and cents with her column [Nov/Dec 1992], the net loss of \$720 per ox [when the ox is not productively engaged]. I hope she will go further along this line. Neither she nor most of the rest of us can own an ox at present, so where are the ox-power products we can purchase? There must be many products besides milk that are marketable and shippable.

Mathureśa Dāsa
Port Royal, Pennsylvania

Hare Kṛṣṇa Devī Dāsi replies: As far as I know, devotee ox-farmers are now producing and selling vegetables, fruits, herbs, flowers, and firewood, in addition to feed crops for animals. But you're right when you say there must be ox-power products more shippable than milk. Grain produced by ox power has been the basis of wealth in numerous societies for thousands of years partly for that very reason: grain can be easily stored and shipped. Ox-power produced grain and the flour, breads, and cookies made from it are important products that should be made available.

Unfortunately—and I hope devotees will correct me if I'm wrong—no one in ISKCON is growing or processing food grains with oxen. This is not because our farmers are lazy or ignorant of Śrīla Prabhupāda's desires, but because of the great obstacles to such activity in the current economic environment. As I've indicated in past columns, market-oriented production is the great eradicator of farmers. And to counteract this fact is going to take a lot more than for us just to buy the right products. Though the market does have an important role to play in the agricultural economics of varṇāśrama, it's often hard for us to understand that it's a secondary role.

As I discuss in this issue, Śrīla Prabhupāda indicated that the first aim of production should be to provide for the farmer's family. One challenge we face right now is how to get the farmer and his family securely situated on their land so they can farm for a living in a community of devotees. Then they can gradually become purified—without
(please turn to page 51)



Lord Nṛsiṃhadeva slays Hiraṇyakaśipu, the king of the demons, as the great devotee Prahlāda, Hiraṇyakaśipu's son, offers a garland to the Lord.

The Eternal Struggle

A lecture by
His Divine Grace A. C. Bhaktivedanta
Swami Prabhupāda

Founder-Ācārya of the International Society
For Krishna Consciousness



May 15 marks the anniversary of the appearance of Lord Nṛsiṃhadeva, Lord Kṛṣṇa's half-man, half-lion incarnation. Lord Nṛsiṃhadeva appeared to protect His devotee Prahlāda from being killed by his demonic father, Hiraṇyakaśipu. Śrīla Prabhupāda gave the following talk after watching a play about the appearance of Lord Nṛsiṃhadeva. The talk was given on May 5, 1974, in Bombay.

This is a very instructive history about the struggle between the atheist and the theist. The story of Prahlāda Mahārāja is eternally true. There is always a struggle between the atheist and the theist. If a person becomes God conscious, Kṛṣṇa conscious, he will find he has many enemies, because the world is full of demons.

What to speak of the devotee of Kṛṣṇa, even Kṛṣṇa, when He personally came, had to kill so many demons. Even His maternal uncle, Kaṁsa, wanted to kill Him. As soon as any son was born to Kṛṣṇa's mother, Devakī, Kaṁsa killed him. There had been a prediction that the eighth child of Kaṁsa's sister, Devakī, would kill Kaṁsa. So Kaṁsa killed all her children. At last Kṛṣṇa came. But Kaṁsa could not kill Kṛṣṇa. He was killed by Kṛṣṇa.

Nobody can kill God. The demons, the godless society—they simply want to kill God. But actually, God is never

killed, but the demon is killed by God. That is the law of nature. This is the instruction from Prahlāda Mahārāja's life. As Kṛṣṇa states in the *Bhagavad-gītā*, *mṛtyuḥ sarva-haraś cāham*: "I am also death, in the shape of taking away everything—whatever you possess."

Hiraṇyakaśipu was very clever, just as the materialists and scientists are very clever. Cleverly they are inventing so many things. What is the idea? The idea is "We shall live forever and enjoy sense gratification more and more." This is called atheistic advancement of civilization.

Hiraṇyakaśipu was a typical materialist. *Hiraṇya* means "gold," and *kaśipu* means "soft bed" or "cushion." Materialistic persons are very much fond of gold and sex. That is their business.

Prahlāda Mahārāja's name comes from *ahlāda*, which means "transcendental bliss." The living entity's real identification is *prahlāda*, blissfulness. But because of material association, we are in a miserable condition of life.

Hiraṇyakaśipu wanted to become immortal, so he underwent such severe penances that the whole universe trembled. Lord Brahmā had to come to pacify him—"What do you want?"

Hiraṇyakaśipu said, "I want to become immortal!"

Lord Brahmā replied, "Although I have a very long duration of life, even I

The dissension between the father (Hiraṇyakaśipu) and the son (Prahlaḍa) was that the son was a believer in God, Kṛṣṇa, and the father was not. So at the end the father saw God in the form of death.

• • •

am not immortal, so I cannot grant you immortality.”

The duration of life of Brahmājī is stated in the *Bhagavad-gītā*: *sahasra-yuga-parīyantam arhad yad brahmaṇo viduḥ*. This means that Brahmā's day is *sahasra-yuga*. *Sahasra-yuga* means one thousand times the duration of the four *yugas*—Satya, Tretā, Dvāpara, and Kali—or one thousand times 4.3 million years. This comes to 4.3 billion years, which is twelve hours for Brahmā. And he lives for a hundred years of such days.

So although Brahmā lives for trillions of years, still he has to die. Wherever you go within this material world, either in Brahma-loka or in Pātāla-loka, you have to die. That is the problem. Kṛṣṇa says in the *Bhagavad-gītā*, “The real problem is *janma-mṛtyu-jarā-vyādhi*: birth, death, old age, and disease.”

Hiraṇyakaśipu wanted to solve these problems in a materialistic way, but that is not possible. When Brahmā said he could not make Hiraṇyakaśipu immortal, Hiraṇyakaśipu tried to secure immortality by trickery. He asked Brahmā to grant that he not be killed in any of these ways: by any weapon; during the day or night; on land, in water, or in the sky; inside or outside; or by any man or beast.

So Hiraṇyakaśipu thought he was immortal. But to protect Prahlaḍa Mahārāja, Lord Nṛsiṃhadeva killed Hiraṇyakaśipu without violating the boons granted by Lord Brahmā. Nṛsiṃhadeva was neither man nor beast but half man, half lion. Placing Hiraṇyakaśipu on His lap, the Lord killed him with His fingernails, on the threshold of the demon's palace, at dusk.

Prahlaḍa is the opposite of Hiraṇyakaśipu. He is the Lord's devotee. In any condition, a devotee always remains a humble servant of Kṛṣṇa. Therefore he has no danger. Even if he has danger, he will be saved. Kṛṣṇa says in the *Bhagavad-gītā*, *kaunteya pratījānīhi na*

me bhaktaḥ praṇaśyati: “Arjuna, you can declare it all over the world that anyone who has taken shelter at My lotus feet—who has become My devotee—will never be vanquished.” And Kṛṣṇa says:

*sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpēbhyo
mokṣayiṣyāmi mā śucaḥ*

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.”

So these are the assurances. But the atheistic class of men like Hiraṇyakaśipu cannot understand this. That is their defect. They always challenge God. The dissension between the father (Hiraṇyakaśipu) and the son (Prahlaḍa) was that the son was a believer in God, Kṛṣṇa, and the father was not. So at the end the father saw God in the form of death. At that time he could not save himself.

That is the difference between theist and atheist. The atheist always challenges, “Where is God? Can you show me?”

“Well, you will see Him. Not now. Just at the maturation of your sinful activities—when death comes—you will see Him.”

Prahlaḍa Mahārāja is one of our *gurus*. There are twelve *gurus* called *mahājanas*:

*svayambhūr nāradaḥ śaṁbhuh
kaumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balī vaiyāsakhir vāyam*

“Lord Brahmā, Bhagavān Nārada, Lord Śiva, the four Kumāras, Lord Kapila [the son of Devahūti], Svāyambhūva Manu, Prahlaḍa Mahārāja, Janaka Mahārāja, Grandfather Bhīṣma, Bali Mahārāja, Śukadeva Gosvāmī, and I [Yamarāja].”

If we want to make progress in spiritual life, we have to follow the *mahājanas*, the great personalities. They are mentioned in the scriptures.

Prahlaḍa Mahārāja is our *guru* in the disciplic succession. The *Mahābhārata* (*Vana-parva* 313.117) states:

*tarko 'pratiṣṭhaḥ śrutayo vibhinnā
nāsāv ṛṣir yasya mataṁ na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyāṁ
mahājano yena gataḥ sa panthāḥ*

“Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the *Vedas*, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated self-realized person. Consequently, as the scriptures confirm, one should accept whatever progressive path the *mahājanas* advocate.”

We cannot chalk out the path of religion. It is very difficult to find out because there are many different scriptures and philosophers. Each philosopher has a different opinion. So how to get the real path of religion? You have to follow the footsteps of great personalities. And Prahlaḍa Mahārāja is one of them.

Prahlaḍa Mahārāja was born in a demon's family. His father was a demon. Prahlaḍa Mahārāja used to address his father as *asura-varya*—“the best of the demons.” Hiraṇyakaśipu was patting his son, “My dear son, do like this, do like that. Tell me the best thing you have learned.”

So Prahlaḍa Mahārāja said, *tat sādhu manye 'sura-varya dehinām*. He never said, “My dear father.” He said, “My dear ‘the best of the demons.’” *Tat sādhu manye*. “I think this is very nice.” What is that? *Hitvātma-pātaṁ gṛham* (please turn to page 43)



Vṛndāvana Meditations

by Satsvarūpa Dāsa Goswami

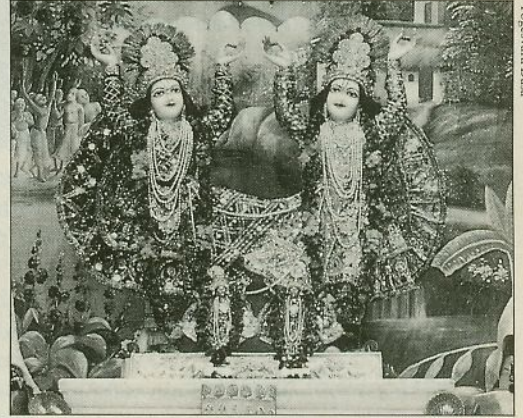
I AM IN VṚNDĀVANA. It is night. The pigeons are roosting, crickets chirping. A man is intoning some *śāstra*, fulfilling a vow by broadcasting scripture under the distant stars. They stand as cold witnesses.

I want to complain that I am being forced to stay awake and listen to his recitation, but being in Vṛndāvana means learning to adjust. One cannot simply call the police and complain, "Some guy is broadcasting his prayers over a loudspeaker. He is disturbing my rest." No policeman would dream of interfering with the *sādhu* any more than he would round up dogs or hogs or thieving monkeys. All creatures in Vṛndāvana—from the *sādhus* to the monkeys—have somehow

color of his feet. He goes twice a day. I told myself, "As a water buffalo must enter the water regularly, you should also bathe in the Yamunā whenever your mind becomes troubled." Then I offered him my obeisances.

What will happen today? This is the question one always asks while residing in Vṛndāvana. Will I be able to hear of Lord Kṛṣṇa's most wonderful friendships with His dear ones? Will I go into chanting and hearing in the right frame of mind? A disciple told me, "In Vṛndāvana there are no demons, so I know my troubles here are my own manufacturing." Everything is so much

nyāsīs, staffs held high, standing before the closed altar doors just before greeting the Deities. I am among them when the conches blow and the doors slide open. The Deities give



Yogeshvar Dāsa

"The Deities give *darśana* as the 'Govindam' prayers ring out over the loudspeakers. We stand worshipping Gaura-Nitāi."

clearer in Vṛndāvana, even the source of one's troubles. Our troubles always arise from the mind, but in the West we tend to blame them on others or on the cold or the heat or the high cost of living or the seemingly all-pervading material energy. Vṛndāvana teaches us to chant and hear, to see Rādhā-Śyāmasundara, to see Śrīla Prabhupāda. We do not go to Vṛndāvana to study logic or world religions or to make some plans for living in the material world; we come to culture transcendence. Vṛndāvana is the domain of Śrīmatī Rādhārāṇī. By Her mercy, we will learn to adjust.

darśana as the "Govindam" prayers ring out over the loudspeakers. We stand worshipping Gaura-Nitāi.

I observe this, but standing apart from it doesn't seem right. It occurs to me that I can choose whether I want to be part of the deeper meaning of Rādhā-Kṛṣṇa's *darśana*. This same act—devotees waiting for the Lord to appear—has been going on for hundreds and thousands of years, but what does it mean? What are we supposed to be doing here? How can we keep doing it eternally? I pray to know my true self, the self who is Kṛṣṇa's eternal servant, the self who is free from birth and death. I pray to still be here tomorrow, waiting for the Lord's *darśana*.



"All creatures in Vṛndāvana—from the *sādhus* to the monkeys—have somehow gained shelter in Rādhārāṇī's earthly Vṛndāvana."

gained shelter in Rādhārāṇī's earthly Vṛndāvana.

It is we Westerners, our minds spinning over petty ambitions, who are an anomaly to Vṛndāvana's live-and-let-live mood. We, who think we are better than the residents of the *dhāma*, the Lord's abode, are the ones who need to adjust.

* * *

A friend just entered the room. I could tell he had just come from bathing in the Yamunā by the soft gray

Tomorrow is Ekādaśī. My head is newly shaved, the breeze is pleasant. I am living on a transcendental college campus, ISKCON Vṛndāvana. I will start teaching a seminar in a few days.

Sometimes I observe all this as an outsider. Here is the group of *san-*

* * *

Days leaf like calendar pages. The flapping *snap* sound of pigeon wings permeates the air. Every day I go into Śrīla Prabhupāda's room in the early morning. Although I cannot expect to be alone with Prabhupāda for long, at

least it is quiet for a few minutes and I can come close to Prabhupāda's desk and prostrate myself before him. I feel only a semblance of his presence, but I take it as better than nothing. As with everything else in Vṛndāvana, I am learning to adjust to the reality of my devotion. The adjustment comes in learning to be patient with myself and in trying to improve by approaching Prabhupāda again and again. In the West everything is won by revolution, but in Vṛndāvana change evolves quietly and deeply.

I read this passage from Bhaktivinoda Ṭhākura's *Kalyāṇa-kalpataru* (*Upadeśa*, Texts 5–6):

My dear mind, you are falling into the illusory mistakes of the insensitive world of matter, and so your own real self has been transformed into an entirely different, false personality. Now just heed my advice, dear friend, and don't cheat your own soul any longer. From now on, please keep yourself in the company of the devotees of the Lord.

By the power of the Vaiṣṇava's compassion, all your doubts will be long gone, and your soul will become yours once again. You will attain the transcendental abode of Vṛndāvana, and there you will wait upon Rādhā-Śyāma in your eternal spiritual body, shivering in ecstasy



"Although I cannot expect to be alone with Prabhupāda for long, at least it is quiet for a few minutes and I can come close to Prabhupāda's desk and prostrate myself before him."

and shedding torrents of joyful tears. Thus the real wealth of Bhaktivinoda is to keep continuous, intense absorption in the beautiful lotus feet of Śrī Rādhā-Kṛṣṇa.

This is what Vṛndāvana can culture in us—this desire to reclaim our souls from the world of passion and ignorance. Vṛndāvana frees us from doubts in God's existence by standing as

witness to Rādhā-Kṛṣṇa's pastimes. And Vṛndāvana assures us that real wealth is to "keep continuous, intense absorption in the beautiful lotus feet of Śrī Rādhā-Kṛṣṇa."

Śrīla Prabhupāda and all the previous spiritual masters have insisted we learn to keep Vṛndāvana in our hearts and minds, no matter where we are in the world. To do this, we have to imbibe deeply the Vṛndāvana mood when we are present in the *dhāma*. We have to allow Vṛndāvana to work on us, to adjust and shape us. We have to have faith that Vṛndāvana will allow us to reclaim our real selves and leave our false selves behind. Then we have to go back to our duties in the West ready to be a little freer,

more dependent on the *dhāma*, and more responsive to working on ourselves in ways the *dhāma* taught us. Everything is possible by the mercy of Śrīmatī Rādhārāṇī, the queen of Vṛndāvana.

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



SCIENCE: THE VEDIC VIEW

On Mystic Perfections and Long-Distance Hypnosis

by Sadāpūta Dāsa

IT WAS 9:00 P.M., April 22, 1886. The four researchers—Ochorowicz, Marillier, Janet, and A. T. Myers—crept quietly through the deserted streets of Le Havre and took up their stations outside the cottage of Madame B. They waited expectantly. Then it happened. "At 9:25," Ochorowicz later wrote, "I saw a shadow appearing at the garden gate: it was

she. I hid behind the corner in order to be able to hear without being seen."¹

At first the woman paused at the gate and went back into the garden. Then at 9:30 she hurried out into the street and began to make her way unsteadily toward the house of Dr. Gibert. The four researchers followed as unobtrusively as possible. They

could see she was obviously in a somnambulistic state. Finally she reached Gibert's house, entered, and hurried from room to room until she found him.

This was an experiment in long-distance hypnotic influence. Madame B., a person easily hypnotized, was the subject of many experiments arranged by Professor Pierre Janet and Dr.

*Neither Madame B. nor any of the people living with her
had been told that the experiment would take place.
Gibert began issuing his mental commands at 8:55 p.m., and within
half an hour she began her journey to his house.*

• • •

Gibert, a prominent physician of Le Havre. In these probes they were joined by F. W. H. Myers of the Society for Psychical Research, the physician A. T. Myers, Professor Ochorowicz of the University of Lvov, and M. Marillier of the French Psychological Society.

On this occasion the plan was that Dr. Gibert remain in his study and try to mentally summon Madame B. to leave her cottage and come see him. The cottage was about a kilometer from his house, and neither Madame B. nor any of the people living with her had been told that the experiment would take place. Gibert began issuing his mental commands at 8:55 p.m., and within half an hour she began her journey to his house. F. W. H. Myers wrote that out of twenty-five similar tests, nineteen were equally successful.²

This strange story tells of a kind of venture that meets with disapproval both from modern science and from the Vedic literature. The reasons tell us something interesting about both.

Let me begin by discussing how Dr. Gibert's experiment is seen by scientists.

We rarely hear much about people being able to influence others at a distance by mental commands. But many similar experiments have been performed. Here is another example from the late nineteenth century.

One Dr. Dufay was using hypnosis to treat Madame C. for periodic headaches and sickness that the usual medical treatments had failed to relieve. He found he was able to put her to sleep and awaken her by mental commands, sometimes at a distance.

On one occasion when called out

of town, he arranged that Madame C.'s husband telegraph him when one of her headaches began and then report any later developments by a second telegram.

One morning at ten o'clock he received a telegram announcing that a headache had begun. So he mentally ordered the woman to sleep, and at four o'clock he ordered her to awaken. The husband telegraphed that she had gone to sleep at ten a.m. and awakened at four. The distance between Dr. Dufay and Madame C. was about 112 kilometers.³

Experiments of this kind fall within a field of study that early in this century was called psychical research and today is more often called parapsychology. This field deals with apparent powers of the human mind that are "paranormal," or hard to explain using accepted physical theories. Distant mental influence is a classic example of such a power.

How most scientists view parapsychology was recently summed up by Dr. James Alcock of Toronto's York University in the journal *Behavioral and Brain Sciences*. He wrote: "Although there has been over a century of formal empirical inquiry, parapsychologists have clearly failed to produce a single reliable demonstration of 'paranormal,' or 'psi,' phenomena. . . . Indeed, parapsychologists have not even succeeded in developing a reasonable definition of paranormal phenomena that does not involve, or imply, some aspect of mind-body dualism."⁴

Here Alcock brings up two important points. The first is that paranormal phenomena have not been reliably demonstrated. The experiments of Dr. Gibert and Dr. Dusart

may indeed seem unreliable. They were rather loosely organized and didn't use the strict laboratory protocols we expect in scientific work. But many carefully planned tests of distant influence have been performed in laboratory settings.

For example, take the work done in the 1920's by Professor Leonid Vasiliev of the University of Leningrad. In one series of tests a subject named Fedorova would arrive at Vasiliev's laboratory at about 8 p.m. After about twenty minutes of rest and conversation, she would lie on a bed in a darkened chamber. She was told to keep squeezing a rubber balloon attached to an air tube as long as she was awake, and to stop squeezing it when she began to fall asleep. The air tube was hooked up to an apparatus in the next room that recorded when she would fall asleep and wake up. While in the darkened room, she had no further contact with the experimenters.

When Fedorova entered the room, the experimenter who had been talking with her would signal a colleague, called the sender, who was waiting two rooms away. The sender would then climb into a special lead-lined chamber and open a letter prepared in advance and not yet read by the subject, by the sender, or by the other experimenter. This letter would instruct the sender to do one of three things: (1) stay within the lead-lined chamber and mentally order the subject to go to sleep, (2) stand with his head outside the chamber and issue the same mental commands, or (3) stand with his head outside the chamber and make no commands.

To show the kind of results Vasiliev obtained, here is a list of how long it

Scientists reject the idea that the mind can do things that violate the known laws of physics. To them, such phenomena must be miracles.

• • •

took the subject to go to sleep in twenty-nine runs of this test.⁵ The times are in minutes and seconds.

TIME TO GO TO SLEEP

without mental suggestion:	with mental suggestion from inside chamber:	with mental suggestion from outside chamber:
7' 10"		
4' 15"		
4' 20"		
8' 10"	5' 10"	3' 50"
6' 10"	1' 25"	2' 15"
14' 20"	3' 40"	10' 00"
6' 05"	3' 40"	4' 00"
6' 10"	3' 55"	4' 30"
7' 10"	3' 20"	3' 50"
6' 50"	4' 15"	1' 05"
14' 00"	3' 05"	
4' 05"	11' 00"	
	7' 35"	

With no mental commands, the average time for the subject to go to sleep comes to 7 minutes and 24 seconds. In contrast, when commands were given inside the chamber the time averaged 4 minutes and 43 seconds. When the commands were issued outside the chamber, the time was 4 minutes and 13 seconds.

It seems the subject was falling asleep faster when a person two rooms away was mentally ordering her to do so.

Vasiliev ran many other carefully organized experiments of this kind, and he reported similar results. In one successful test, mental commands for sleeping and waking were even sent from Sebastopol to Leningrad, a distance of 1,700 kilometers.

Such research, of course, is rejected by scientists like Alcock. The

methodology, they will argue, is flawed. In Vasiliev's experiment, neither the subject nor the persons talking with her should know whether a command to sleep will be given. But how do we know that this condition was met? The experimenter talking with the subject might have learned what was in the envelope and cued the subject, either deliberately or inadvertently. This might have influenced how fast the subject fell asleep. Or the subject might have cheated by pretending to doze off faster when the command to sleep was given.

Many scientists will insist that results such as those of Vasiliev must be tossed aside unless the work is ironclad against fraud. Yet many scientific experiments less cautious of fraud are accepted. Why the stricter standard for parapsychology?

Here we come to Alcock's second point—that paranormal phenomena imply some kind of mind-body dualism.

When Vasiliev started his experiments, he argued that distant transmission of influences from one person to another must work through electromagnetic waves. It must be a kind of radio, in which one brain sends signals to another.

As long as Vasiliev was able to argue this, his research was accepted and funded in the Soviet Union. But his experimental findings soon ruled out the radio hypothesis. For example, with the subject Fedorova the average time before sleep was the same whether the mental commands were sent within the lead-lined chamber or outside it. The chamber was designed to block radio waves, but it seemed to do nothing to halt

mental signals.

These and other findings convinced Vasiliev that known forms of radiant energy were not involved in transmitting mental commands. But as soon as this became known, the support for Vasiliev's work was cut off, and remote mental influence was officially condemned in the Soviet Union as "an antisocial idealist fiction about man's supernatural power to perceive phenomena which, considering the time and place, cannot be perceived."⁶

Here too in the West, scientists reject the idea that the mind can do things that violate the known laws of physics. To them, such phenomena must be miracles, and they follow the philosopher David Hume in saying, "No testimony is sufficient to establish a miracle, unless the testimony be of such a kind that its falsehood would be more miraculous, than the fact which it endeavors to establish."⁷ Since there is nothing miraculous about fraud, scientists still prefer it as the proper answer for anomalous parapsychological data.

Now, turning from modern science to the Vedic literature, we find a different outlook on the oddities we've been discussing.

According to the *Śrīmad-Bhāgavatam*, there are eight primary *siddhis*, or mystic powers. These ultimately come from the potency of Kṛṣṇa, and since all living beings are Kṛṣṇa's parts and parcels, living beings are potentially able to manifest these powers to a minute degree. From the Vedic point of view, this is completely natural and not at all miraculous.

One of the eight *siddhis*, called *vaśitā*, is described by Srīla Prabhupāda as follows:

“By this perfection one can bring anyone under his control. This is a kind of hypnotism which is almost irresistible. Sometimes it is found that a *yogi* who may have attained a little perfection in this *vaśitā* mystic power comes out among the people and speaks all sorts of nonsense, controls their minds, exploits them, takes their money, and then goes away.”⁸

This power is similar to the power of distant mental influence studied by Vasiliev and others. But here we find that the natural hypnotic power they studied can, it seems, be made stronger by appropriate techniques of *yoga*.

The point that *yogis* who acquire the *vaśitā siddhi* often use it to cheat people fits well with at least one idea of modern science. Scientists tend to think that people claiming this power are mostly cheaters, and the Vedic view agrees. Many psychics use their abilities, alleged or real, to separate foolish people from their money, and

this gives a bad name both to psychics and to paranormal phenomena in general.

This brings us to an important Vedic point about the mystic *siddhis*. In the *Uddhava-gītā* section of *Śrīmad-Bhāgavatam* (11.15.33), Kṛṣṇa says, “Learned experts in devotional service state that the mystic perfections of *yoga* I have mentioned are impediments and a waste of time for one practicing the supreme *yoga*, by which one achieves all perfection in life directly from Me.”

Thus scientists and great devotees both regard mystic *siddhis* as undesirable. For scientists they distract people from “scientific truth,” and for devotees they distract one from the path of service to the Supreme Personality of Godhead.

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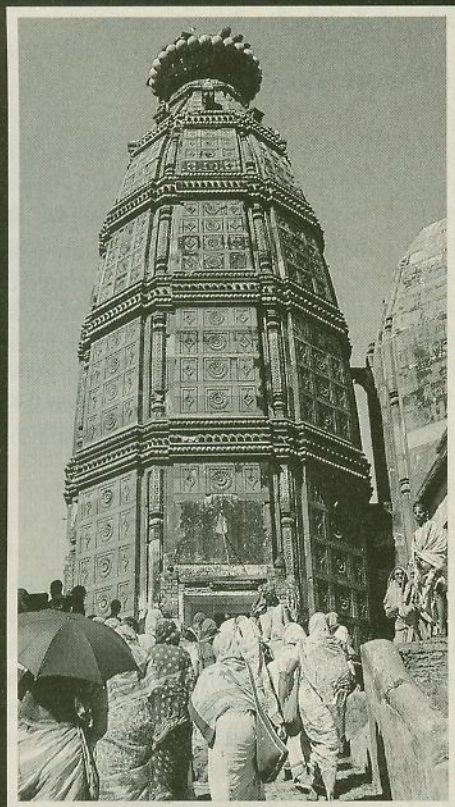
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COOKING CLASS: LESSON TWO

Rice—Going with the Grain

by Yamuna Devi

UNTIL RECENTLY, nearly all the rice sold on Western grocery shelves was bland. Fortunately, India's premier long-grain rice, regarded as the finest in the world, is now available. It's basmati rice (literally "the queen of fragrance"), grown in the Himalayan foothills. The raw rice, delicately perfumed, cooks with the appetizing aroma of popcorn and has a subtle, nutty taste. Indian basmati is sold in Indian and Middle Eastern grocery stores.

It's been more than twenty-five years since I cooked my first pot of basmati rice for Śrīla Prabhupāda's lunch. Though he's no longer physically present in the kitchen, I'm ever mindful of his many instructions on cooking rice.

In the fall of 1969, Śrīla Prabhupāda spent a couple of months at John Lennon's estate near London. When we ran out of basmati one day for Prabhupāda's lunch, my sister Janaki served him a mound of hot Uncle Ben's. The moment he glanced at the plate he asked, "What's this? Where is the rice?" Though she plainly countered that it was indeed rice, he said, "No, this is not rice. Rice means basmati."

Śrīla Prabhupāda once wandered into his kitchen in Vṛndāvana and saw two rice grains on the floor. In a soft voice, his grey eyes watery with emotion, he said, "Never waste one grain. It is Kṛṣṇa's gift."

India's dependence on rice has weathered millennia of change. It's known as *anna lakṣmī* (*anna* means rice grain, and *Lakṣmī* is the goddess of fortune), for it provides sustenance for mind, body, and soul. More than two thirds of the Indian people live on it, and it's an integral element in temple worship and ceremonies. It's sprinkled on a sacrificial fire at birth, marriage, and spiritual initiation. On

holy occasions, Indian women artfully paint their hearths and doorways with tinted ground-rice pastes. The throwing of rice grains on wedding couples started in India.

The thousands of rice strains cultivated in the world are generally grouped as long grain, medium grain, and short grain. Different strains cook differently. For example, some rices stick together when cooked. Others stay separate.

Rice is a versatile grain. It can be heated and puffed, pressed and flattened, or ground into grits or flour. In India rice is transformed into an endless variety of savorys, snacks, confections, and ambrosial puddings. In this lesson we'll focus on dishes made from rice in its natural, whole form.

American-grown alternatives to Indian basmati are Texmati and Calmati brands, developed by crossbreeding Indian basmati with American long-grain. The flavor is similar to basmati, though a little less distinct. Another strain, jasmati, is a crossbreed of fragrant jasmine Thai and U. S. long-grain. Texmati will soon come out with a pure basmati strain, and organic basmati is already grown in Arkansas. These rices are available at natural food stores and supermarkets across the country.

Whether you're cooking for a family or an institution, it's good to note that rice is a nutrition plus in the diet. Rice is a lowfat, complex carbohydrate that contains all eight essential amino acids, which means the body can use its protein effectively. Brown basmati, brown Calmati, and brown Texmati have most of the bran layers left intact, giving them higher nutritional value. A plus for children and the aged: Rice is ninety-eight percent digestible and digests in one hour rather than the two to four hours of many other grains, legumes,

and vegetables.

If you've purchased the course textbook, *Lord Krishna's Cuisine* or *The Best of Lord Krishna's Cuisine*, as recommended in my previous column, study the introduction to the section on rice. It gives you an overview of everything you need to know about rice cookery. In addition to preparing the dishes below, try making four other rice dishes this month. Take notes on the results and your preferences.

The following dishes are Śrīla Prabhupāda's recipes.

REMEMBER: Before using basmati rice, sort through it to remove any foreign matter. Wash the rice in several changes of water. Soak it in fresh water for 10–15 minutes; then drain and use as directed.

If you use brown rice, cook it for 35–45 minutes.

PLAIN BASMATI RICE (Serves 5)

Śrīla Prabhupāda preferred double-steamed rice from the top tier of his three-tiered brass cooker. The steam from the vegetables and *dāl* cooking in the two lower sections cooked the rice at the top. If I cooked the rice separately, I prepared it the following way, served the moment it was cooked.

- 2 cups basmati rice
- 3 ½ cups water

Wash and drain the rice. Place the rice and 3 ½ cups water in a heavy-bottomed, medium-size saucepan for 10 minutes. Bring to a boil, stirring to prevent sticking. Reduce the heat to very low, cover with a tight lid, and cook for 15–20 minutes. Let the cooked rice rest for 5 minutes, undisturbed and covered. Uncover, fluff the rice with a fork, and serve piping hot.

RICE-AND-PINEAPPLE AMBROSIA (Serves 6-8)

In 1967, Śrīla Prabhupāda sampled whipped cream for the first time. On the spot he came up with this rice dessert, which became a favorite for the Sunday Feast.

- 2 cups cooked basmati rice, fluffed
- ¼ teaspoon ground cinnamon
- ¼ teaspoon nutmeg
- ½ teaspoon freshly ground cardamom seeds
- ½ cup currants
- 3 cups fresh pineapple, drained and cut into 1" x ½" x ¼" pieces
- 2 cups chilled whipping cream or 3 cups stirred nonfat yogurt
- ⅓ cup sugar
- pineapple rings
- ¼ cup toasted almonds

Place the rice, spices, currants, and pineapple on a tray and mix with your fingers until well blended. Whip the cream into firm peaks. Fold the sugar into the cream or yogurt and add it to the rice. Blend well, transfer to a serving dish, and chill ½ hour. Garnish with pineapple rings and toasted almonds.

RICE-AND-COCONUT PILAF (Serves 4-5)

Śrīla Prabhupāda requested this dish for evening guests. He gave me the list of ingredients, and here's what I came up with.

- 1 cup basmati or long-grain rice
- 1 ⅔ cups water
- 1 teaspoon salt
- ½ cup shredded coconut

- 2 tablespoons ghee or peanut oil
- 3 tablespoons chopped peanuts
- ½ teaspoon crushed red chilies
- lemon wedges

If you use basmati rice, wash and soak it as directed. Place the rice, water, salt, and coconut in a heavy-bottomed saucepan. Cook and fluff as directed in the first recipe.

Heat the ghee or oil in a small pan over moderate heat. Add the peanuts and fry until golden, adding the crushed chilies in the last minute of browning. Pour the mixture into the rice and fluff. Serve with lemon wedges.

Yamuna Devi is the author of Lord Krishna's Cuisine: The Art of Indian Vegetarian Cooking and is a regular contributor to the Washington Post.



SCHOOLING KRṢṆA'S CHILDREN

Four Kinds of Parents— Four Different Results

by Śrī Rāma Dāsa

WE WANT TO SEE our kids grow up like us. It's a primal instinct. Values, culture, morals, religion, way of life—we expect (or at least hope) to convey these intact.

In traditional cultures, passing the torch to the next generation tended to go smoothly. The whole society—parents, neighbors, teachers, relatives, government—sent similar cultural messages. Now, though, how many of us live in traditional cultures?

India, its roots in the best of traditional cultures, is losing touch with its spiritual heritage. Poverty, foreign influence, mundane government, and envy of the wealthy West have robbed India of its Vedic patrimony. And as India gives up the spiritual high ground for the passionate commodity pit of more "developed" countries, Indians living in the West often find themselves spiritually isolated in an ocean of materialism.

ISKCON should provide a unified spiritually-based culture—what Śrīla Prabhupāda called "a house in which the whole world can live." When Caitanya Mahāprabhu's prophecies are fulfilled, when Śrīla Prabhupāda's books are the law books for mankind, when we establish a society of simple living and high thinking—then we can look forward to a coherent culture that preserves the values, religion, and way of life we want to pass on to our children.

In "Twelve Steps for Success," an article I wrote in 1988, I cautioned ISKCON educators to think realistically about our present cultural atmosphere:

"It would be a mistake to think we live in Vedic culture. For the present, we live in 'ISKCON culture'—a unique blend of traditional Vedic culture, modern Indian culture, Western mass culture, and whatever our local

culture happens to be."

Given this cultural confusion, parents can expect little help inspiring their children to accept their beliefs and way of life. And what greater pain is there than seeing our kids turn away from our most closely-held possessions: our spiritual way of life, our moral and cultural values, and the very concept of who we are and what our role in life is?

So what can parents do to help their children respect and emulate their way of life? Several academic studies show that different approaches to parenting get different results.

Four Basic Styles

NEGLECTFUL PARENTS tend to flee the responsibilities of parenthood. They may be too busy with their professional lives, or too consumed with their own problems. Their children receive neither discipline

In the moral void of modern society, it won't work to tell our children to do it our way "because that's what I did when I was your age."

• • •

nor love.

PERMISSIVE PARENTS love and care about their kids, but fail to set limits. They often *fear* that discipline will drive children away or interfere with affection.

AUTHORITARIAN PARENTS like to say, "Do it because I say so!" They often *fight* with their kids and motivate by threats and punishment. Most parents fall into this category.

AUTHORITATIVE PARENTS set consistent, logical limits and are ready to enforce them. Yet they spend time

ing ranked lowest in self-esteem but did better in the other categories than kids with neglectful or authoritarian parents.

Children from authoritarian homes had better self-esteem but were at the bottom in every other ranking.

Children of authoritative parents were consistently at the top in every category.

A twelve-year study by the University of California at Berkeley found similar patterns. Teenagers with permissive backgrounds had immature

generally satisfied and mature, and scored highest academically.

Qualities of Authoritative Parents

Authoritative parents show a balance of love and discipline. When setting limits or requiring specific behavior, they take the effort to explain why. They're consistent in dealing with their children, and they teach by example.

As followers of spiritual culture, we have natural advantages in these areas, and we should use them.

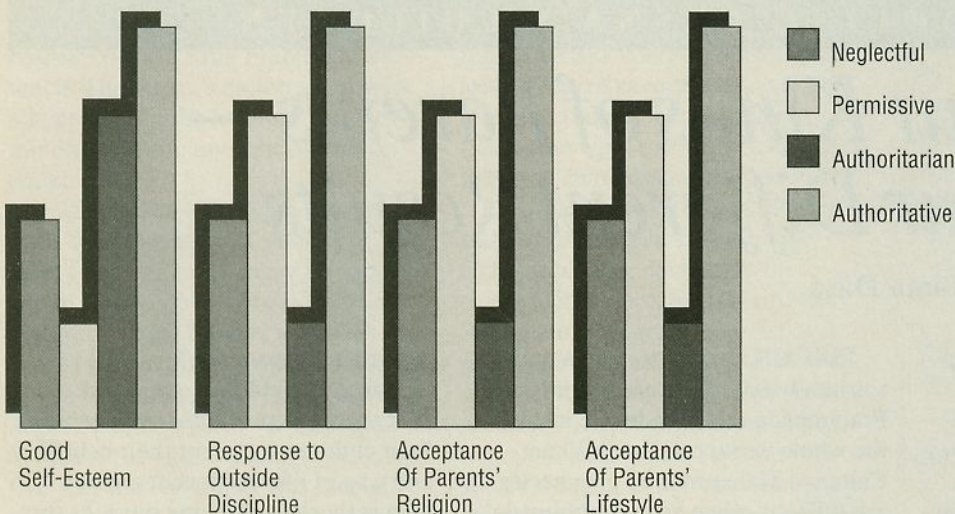
Knowledge of reincarnation and *karma* offers the most coherent view of the world around us. If we're well-versed in Vedic philosophy, we can give the best reasons for leading a moral, responsible life. Devotion to *guru* and *Kṛṣṇa* provides tangible experience of our personal relationship with God—the ultimate motivation for good behavior.

But we must avoid using Vedic philosophy or culture as a tool for blind authoritarianism. In the moral void of modern society, it won't work to tell our children to do it our

way "because that's what I did when I was your age." Nor will it be enough to ply our kids with platitudes and dogma. Guilt and threats of future lowly births won't work either.

The philosophy of the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* is beautiful, comprehensive, and logical. If we know and live that philosophy ourselves, while explaining it in relevant ways to our children, we *will* be successful parents.

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explaining reasons for the limits and teaching their children how to make good decisions on their own.

Results Speak for Themselves

A study by the University of Wisconsin in the 1970's (see bar chart) rated results for these four approaches:

Children of neglectful parents fared consistently low in self-esteem and responded poorly to discipline outside the home (from teachers, pastors, police, and so on). Also, such children rejected their parents' religion and way of life.

Children with permissive upbringing

attitudes, low self-esteem, trouble getting along with peers, and difficulty with school work. They also tended to be sexually promiscuous and heavily involved with drugs.

The authoritarian approach seemed to backfire by adolescence. Though these children used drugs or alcohol less often, they had many emotional problems and were unhappy. They were immature, had poor images of themselves, lacked motivation in school, and scored lowest on standard academic tests.

On the other hand, sons and daughters of authoritative parents showed little problem behavior, were



The Origins of Cow-Killing Economics

by Hare Kṛṣṇa Devī Dāsī

PART III

By encouraging animal slaughter, the whole atmosphere becomes polluted more and more by war, pestilence, famine, and many other unwanted calamities.

—*Śrīmad-Bhāgavatam* 1.7.37, purport

AS I DESCRIBED in my last column, back in the fifties the U. S. government and the big grain companies thought they'd found the fix for the problem of surplus grain: sell some of it cheap abroad as food aid, and push foreign countries to raise meat so they'd buy grain at good prices to feed livestock. These programs would save the American farm economy and build America's humanitarian image.

No one seemed to care that food-aid programs crippled small farmers in the countries that got the grain. For centuries these farmers had grown staple foods for themselves and their neighbors using simple farming methods, usually plowing with animals. When the U. S. dumped cheap tractor-produced grain on the market, food prices sank so low these farmers could barely earn a living. Many gave up farming and tried to find work in the cities so they could at least buy food. But machines in the cities were putting people out of work. So now many who'd come from the farms had neither land to grow food nor money to buy it.

When well-off countries tried to help by sending even more food aid, they made the problem worse by wiping out more farmers. Governments and international agencies couldn't see the value of keeping traditional farmers on their land.

In the 1970's the international food situation changed. U. S.-Soviet

detente opened the silos for huge American grain sales to the Soviet Union (much of it to feed animals). This meant the U. S. no longer had to sell grain cheap for food aid.

So grain prices went up around the world. Countries that had been getting grain cheap now had to pay full price.

About the same time, there were several shocks in oil prices. So on top of paying more for U. S. grain, now developing countries had to pay more for petroleum for their fledgling industries.

One way to get money was to borrow from the World Bank. But the Bank expected to be paid back, and by the 1980's it was calling for austerities to make sure countries could repay their loans. One important austerity was for countries to lean less on imports, including grains. But this again hurt the poor, as prices for food shot up beyond their reach.

Another form of "help" proved even more destructive. Experts believed that instead of importing food, third-world countries should grow more—through the technology and miracle seeds of the "Green Revolution." But what should they grow more of? Cash crops to pay off international debts.

Profitable crops might be broccoli or strawberries or even carnations. But the biggest crop for bringing in cash was feed grains.

In *Food Crops vs. Feed Crops*, David Barkin, Rosemary Batt, and Billie DeWalt tell how, in country after country, feed crops for meat production edged out food crops as the Green Revolution advanced. In Mexico, for example, land traditionally used for corn and beans for people gave way to wheat and sorghum for animals. Productivity and profits

went up. More people went hungry.

As food aid had pushed small farmers off their land by driving down crop prices, the Green Revolution pushed them off by driving up prices for land and rent. Farm land in the third world kept converging into the hands of a few. As wealthier farmers profited from credit and technological advances, they brought bigger harvests to market. This raised land values. So nearby subsistence farmers, unable to make enough to pay rent and taxes, got pushed off their land to join the hungry.

The Green Revolution featured new seeds called "high-yield." They were not inherently high yielding, but they yielded more in response to technological inputs—chemical fertilizers, pesticides, and so on.

The ecological toll of the Green Revolution was devastating. Vandana Shiva, physicist and agricultural philosopher, tells of it in *The Violence of the Green Revolution*. Switching from thousands of types of local grains to a handful of new hybrids dangerously shrank the genetic pool of local seed types. Switching from cow manure and green manure to chemical fertilizers degraded the soil, making it poor in micronutrients and toxic. The irrigation needed for the new hybrids made some land soggy and salty and turned other land into desert.

Green Revolution crops gave more grain because they grew on shorter stems. But in India, for example, the straw of the plant was a chief source of fodder for cows, which provided manure for fuel and fertilizer. Short-stemmed grains meant less fodder and manure. Sending animals to the forest to make up for lost fodder put heavy pressure on the forest ecosystem. Many forests were lost.

Large areas gave way to mono-

cropping, growing just one kind of crop for harvest. Pulses, oilseeds, millet, and greens became scarce, and local people suffered nutritional disorders. Meanwhile, new pests invaded the fields, only to be fought by pesticides that contaminated food, soil, and water.

And farmers had to pay for each damaging input. As they switched from systems nature had sustained for centuries to one where every input had to be paid for, small farmers were swept off their land. Even large farmers saw profits sink as input prices rose and productivity declined. Social unrest followed, and factions fought for land, water rights, and credit.

Of course, the market offered other ways to earn money. Instead of raising animal feed, some countries raised animals. In Brazil, thousands of acres of Amazon rain forest were cleared to raise cattle to give meat for fast-food restaurants around the world.

Meanwhile, back in the U. S., where huge-scale commercial farming

had gotten its start, things were worse than ever. Soybeans and corn, two chief moneymakers in animal feed, were catastrophically eroding the soil. The typical Iowa corn farmer lost two bushels of topsoil for every bushel of corn he reaped. Irrigation for feed crops was depleting water supplies.

Input prices kept rising, but farmers often had no choice but to sell to a single company that made sure the farmers couldn't raise crop prices. The better the farmers produced, the lower the crop prices fell, and the more money the farmers lost. They were being wiped out. In 1860, half the people in America worked on farms; by 1990, only two out of every hundred.

And the price of inputs promised only to go up further. Months before the Persian Gulf war, the U. S. Department of Energy predicted that oil prices would double by the year 2015, to \$40 a barrel. The Department of Agriculture warned that by the year 2000 the U. S. would become a net importer of phosphate rock, ammonium, and potash, the main items in

commercial fertilizer.

Even more ominous, with the farm lobby shrinking, the government talked about offsetting the national debt by abolishing farm subsidies. Rural sociologist Harriet Friedman predicted, "When that happens, American farmers will be decimated."

All over the world, agriculture was suffering similar problems. Slaughtering the ox to replace him with a tractor, and replacing food grains with feed grains for meat, had failed to bring peace, abundance, and prosperity. Instead, as Śrīla Prabhupāda said, it had polluted the world with conflict, pestilence, and famine.

Next issue, we'll begin to look at a Vedic alternative to our modern socioeconomic mess.

Hare Kṛṣṇa Devī Dāsi has been in ISKCON since 1978. She spent several years on the Gītā Nāgari farm in Pennsylvania. She now lives in Maine, where you can write to her c/o The Ox Power Alternative Energy Club, 9B Stetson St., Brunswick, ME 04011.

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ISKCON's Dharma-Cakra

A true story by Ravindra Svarūpa Dāsa

PART III (Conclusion): THE PROPHECY FULFILLED

ON THE NIGHT of February 15, 1990, during a power failure, I was led across a rooftop high over New Delhi; the city had disappeared in darkness below, while overhead the firmament spilled open with a bright brocade of stars. On that rooftop stood a one-room concrete hut: it was the study of an astrologer and seer known to me simply as "Panditji." Sitting within that narrow, candlelit space, my companions and I heard the Pandit deliver an amazing prophecy.

It all began with Panditji's enthusiastic assertion at some point in our conversation that the International Society for Krishna Consciousness would one day transform the world. Wondering whether his vision owed more to pious hope than actual foreknowledge, I inquired about something more specific and nearer at hand: the annual meeting of the Governing Body Commission of ISKCON, which was to begin in three days in Māyāpura. I was flying out the next afternoon for that meeting. What would it be like?

Panditji then prophesied a wonder: In that meeting of the GBC a supernatural entity, something he called the "dharma-cakra of ISKCON," would be formed and set into motion. Thereafter ISKCON would extend its spiritual power all over the world and transform it. This *dharma-cakra*, or "wheel of religion," would get assembled, Panditji explained, because the members of the GBC would overcome personal interest and motivation and center themselves harmoniously on Kṛṣṇa—like spokes properly aligned on the hub of a well-made wheel.

Then Panditji announced a date for the accomplishment of this act: March 7, 1990. We objected: How could it happen on one particular day? And

anyway the GBC meetings were to end two days before! But Panditji stuck to his date: "March 7 will be a turning-point for ISKCON," he said with unruffled assurance. "The *dharma-cakra* will be formed and moving. Before, there were problems in your GBC—but after that date everything will be corrected."

Yet three days later in Māyāpur, as I packed my briefcase for the opening session of the meetings, I harbored no expectation that Panditji's prophecy would be fulfilled. A harrowing trip from Delhi to Māyāpur and an equally harrowing assault, upon arrival, of bureaucratic minutiae ("the death of a thousand nicks") had made the evening with Panditji seem distant and dreamlike, like a legend from a remote time.

At the same time I found myself unable simply to forget the matter altogether and be rid of it. It persisted stubbornly on the borders of consciousness, apparently gathering power, and very soon made itself known.

This happened, in fact, during my first trip to the GBC meeting place from my room on the third floor (second by Indian counting) of the "Lotus building." My door opened onto the wide marble-floored verandah, enclosed by fluted arches, that belted each story of the building. Down this verandah I set forth, file-laden. After descending the central flight of stairs, I turned right and followed the second floor verandah around the building. Clambering up a wooden staircase shoved against a low wall, I stepped onto the roof of the abutting building. Before me lay a vast, sun-battered expanse of concrete, gradually rising in stepped tiers like a terraced field. I started across it. Unseen beneath my feet passed the polished marble floors, the pendulous chandeliers, the echoing cavernous spaces of the temple. Midway across the roof, a tall parabolic dome, called

a *sikhara*, rose above me on my left. Proclaiming the Lord's presence to the surroundings, this dome surmounted the altar room of Lord Nṛsiṃhadeva, the half-lion, half-human incarnation of Kṛṣṇa before whom we pray daily for the protection of the Kṛṣṇa consciousness movement. That morning a gang of workers was beginning to lash thick bamboo rods to the dome. On my right, in the temple courtyard below, other workers were noisily laying flagstone.

From out of the open temple doors spilled the well-amplified hymning of a *bhajana* band, and here is where I felt something odd, a kind of emotional bump, followed at once by an unsolicited mental remark: "Ah ha! Rooftops. Bands." But I was preoccupied, and I brushed it aside. Reaching the roof's end, I rounded the base of the huge dome that rose over the main altar; Śrī Śrī Rādhā-Mādhava stood directly below. Workmen were also cladding this dome in bamboo scaffolding. Māyāpur was a perpetual construction site.

Going up a short flight of steps in the shadow of Rādhā-Mādhava's dome set me onto the third floor verandah of the Conch building, which ran parallel to the Lotus building across the courtyard. I followed the verandah to the end of the structure—the southwestern tip of the U formed by the three buildings—and there, climbing and switching back interminably, made the roof.

This point of vantage revealed a great sun-saturated vista. I could look down upon the roofs of the Lotus building and the temple; on the courtyard where streams of visitors flowed in and out of the temple; on the flower beds, lawns, and fountains of the formal gardens before the temple. Everywhere the sun was forcing colors open, exposing their secret intensities, and slicing them brutally with shadows of jet, edged like razors.

Beyond the formal gardens rose

the massive Florentine dome of Śrīla Prabhupāda's *samādhi* (memorial), its marble cladding now in place, throwing back sunlight like a terrestrial moon. And beyond that the molten Ganges spread to the horizon. From her near bank, fields of vibrating green multiplied endlessly to fill the northern quadrant, punctuated by the distant spire of the temple marking Lord Caitanya's birthsite. Off the other side of the roof, past the fields to the south, you could see the dense tree line that marked the far bank of the Jalangi River, sunken from view. In that tree line rose a tangled hump of banyan that showed the spot, directly opposite us, where the house and *samādhi* of Bhaktivinoda Ṭhākura stood.

It was when I turned from the view to face the GBC meeting room across the roof that I felt another, heavier, emotional bump. The meeting room was a penthouse perched on the east end of the Conch building roof. Only the tapering dome of Rādhā-Mādhava, rising just alongside the meeting room and closing to a peak several meters above it, was higher.

This second emotional bump got my attention, and as I entered the GBC room I was fully conscious of a certain pattern of symmetries and

contrasts: of two high rooftops, both reached by arduous ascent of stairs, of two penthouses waiting on those roofs. Thus the beginning and the end were nicely parallel, I thought, but in the beginning there was night and starlight, and below the music of a wedding band. While in the end there is daylight and sunshine and the music of a *bhajana* band. That rooftop room was cramped, narrow, and windowless. This one was wide and open, lined on three sides with French doors giving out upon a balcony. Light was pouring in, and a breeze flowed evenly through the room. All around us, open to the gaze, lay Māyāpur: beautiful, green, pure.

The narrative structure, I thought, was neat; the parallels with contrasts nicely done. However, this was "real life," not some well-wrought play by Shakespeare. Why then was it presenting itself to my consciousness with the signs of a work of literary art? I remembered noticing this effect already in Panditji's room, and the effect was persisting. It was as if I had been dropped through some trapdoor into another level or dimension of reality, where existence operated by symbolic structures. And I wasn't out of it yet.

At the same time, I also knew how thoroughly our own mind and senses

process the world before it even presents itself to our consciousness. So I still maintained a critical distance from this apparent "dimension"; that seemed the sane thing to do. I was not yet a believer, but I was interested for sure.

And so I sat down in the rooftop room for the GBC meeting, taking a seat within the square of overstuffed sofas cased in white cotton. Our business began, and I became wholly absorbed in it, meeting every day for the scheduled six hours and racking up additional time in subcommittees and working groups. My life was completely contained within that complex of buildings; I had neither the need nor the time to leave it. My main movement was the commute back and forth between my room and the meeting room, traversing an architectural geography that now resonated uncannily with prophecy.

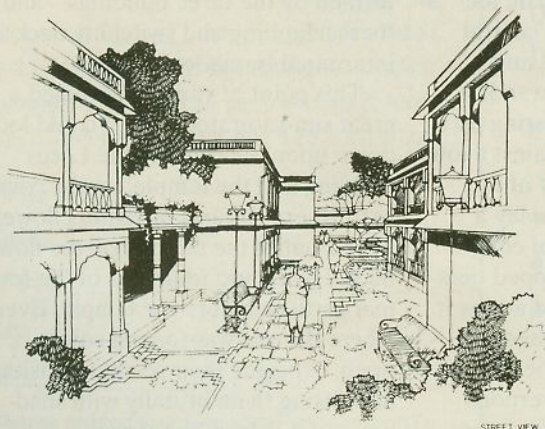
Panditji had said that this meeting would usher in a new spirit of harmony and cooperation, and I watched out for it. And, wouldn't you know, it was there. Nothing dramatic—no tongues of flame descended upon our heads. Indeed, we disagreed, we debated, we argued—that was usual, and to be expected, even desired. We made better decisions when all sides of an issue were vigorously

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The city was a cakra: the temple forming the nave and the roads forming spokes and rings. And the cakra-like city would itself be the center of a larger, world-spanning, ISKCON dharma-cakra.

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represented. But there were no personal animosities, and clashes of will during the meeting would not continue afterwards.

In 1987 the GBC had undergone a crisis; some of its most prominent leaders had fallen, and the movement it led had suffered a crisis of confidence. As a result, the GBC had to undertake a difficult self-examination, issuing in a reconstitution, a reformation. That process had left wounds, but I saw that they were now at last healing, and a sense of trust and general good will suffused our deliberations.

Māyāpur itself became a focus of our discussions. The din of construction on the dome scaffolding just outside had forced us to shut the doors and raise our voices. Now we made arrangements for thirty more years of it. Here at Māyāpur Śrīla Prabhupāda had laid the cornerstone for a monumental temple, the center of a spiritual city-to-be, but the planning for the temple and city had long been stalled. Now it came to life again. Conferring with an architect and city planner, we agreed on design specifications for the temple and on a Vedic layout for the city, the *padmaka maṇḍala*. In the architect's drawing the city spanned the delta formed by the confluence of the Jalangi and the Ganges, its streets arrayed in a symmetrical pattern of radial and concentric lines that converged upon the huge temple in the center; I was reminded of a perfect spider's web strung in the fork of two branches.

Seeing this plan selected by the GBC, I thought of Panditji's *dharma-cakra*. For the city was a *cakra*: the temple forming the nave and the roads spokes and rings. And the *cakra*-like city would itself be the center of a larger, world-spanning, ISKCON *dharma-cakra*—I liked the symmetry, the nesting of wheel within wheel, the macrocosmic-microcosmic mirroring. I

felt sure all this had something to do with Panditji's vision, but it could not be the whole of it. For there remained the puzzle of March 7.

And then that was solved midway through the course of our meetings. One morning in the temple after *Śrīmad-Bhāgavatam* class I was handed the just-published schedule for the festival that would start after the meetings. Curious, I opened the booklet to March 7. "Ekādaśī," stated the calendar, and it went on to list two events for that morning: A report to Rādhā-Mādhava by the GBC, to be followed by the installation of Sudarśaṇa-cakra over Rādhā-Mādhava's temple. Reading this produced more than a little emotional bump. A crash of feelings accelerated my heartbeat and set my nerves tingling. I rushed out into the temple courtyard and backed away until I could see the dome over Rādhā-Mādhava. Sure enough: where the dome closed to a peak over the GBC meeting room there were just a couple of rusty iron rods sticking out. There was no golden, shinning *cakra*. I had never even noted the absence of what ought to have been there at the apex of the *śikhara*: the three stacked metal balls called a *kalāśa*, and at the peak the Sudarśaṇa-cakra. One of the four symbols of Viṣṇu, the Sudarśaṇa-cakra is famous as a razor-sharp discus wielded by the Lord to destroy the demonic. But more than that, the *cakra* is the energy by which the Lord creates and sustains the cosmos. As the symbol of the all-pervading power of Viṣṇu, the *cakra* is found mounted at the top of all Vaiṣṇava temples in India.

I went back into the temple and found Jayapatāka Swami. He was on the committee that had planned the festival. I held out the open booklet.

"What's all this happening on the seventh?" I asked. "GBC report to

the Deity.' We've never done that before."

"Well, we thought it would be nice for the GBC to report every year to Rādhā-Mādhava. You know, give the state of the movement and what was accomplished during the meeting and what we hope to accomplish next year—like that. It's like Rādhā-Mādhava are the main Deities of ISKCON. They preside at our world headquarters, so every year we should report to Them about the whole movement."

"The annual state of the union. Yeah, I think it's a great idea."

"See, it's Ekādaśī." He jabbed the schedule with his finger. "There's no *prasādam* in the morning, so we thought we would do this at that time. Make the report a ceremony every year during the Māyāpur festival, on the first Ekādaśī after the GBC meeting."

"And what about this? 'Installation of Sudarśaṇa-cakra.'"

"Oh, that'll be really auspicious! It's a whole big ceremony. There's actually two *cakras*, one for Lord Nṛsiṃhadeva and one for Rādhā-Mādhava. They're installed the same as Deities, with a fire sacrifice and bathing. The *cakras* are actually deities. When you see the *cakra* on top of the *śikhara*, that's the same as having *darśana* of Rādhā-Mādhava. So they'll be brought in here for an installation and then taken out with a big procession. Each *cakra* will be carried by someone on his head"—he swept both hands up above his head—"to the top of the *śikhara*. The *kalāśa* will be there already, and the *cakra* is put on. Then it's bathed with pots and pots of water, and *ārati*'s offered."

"That's what all that scaffolding is for."

"Yeah, you have to get all the way up to the top."

"How come we've taken so long to

*Were I to write a novel, say, about the GBC,
and want something to symbolize its coming together
in harmonious order, I could have hit upon nothing better
than the installation of Sudarśana-cakra.*

• • •

install the *cakras*?”

He shook his head sadly.

“Well, this is a good time,” I said. “Who’s carrying the *cakras* in the procession?”

He shrugged. “Anyone . . .”

“You think I could carry Rādhā-Mādhava’s *cakra*? Would that be OK?”

“Yeah, fine, no problem,” he answered, looking a bit puzzled.

Then I let the cat out of the bag: “You see—Rādhā-Mādhava’s *cakra* is the *dharma-cakra* of ISKCON. Let me tell you an interesting story.” And then I related the whole account of Panditji’s prophecy. I explained how Panditji must have not only foreseen the installation on March 7, but he had also seen it’s symbolic meaning, how it embodied the *dharma-cakra* of ISKCON. Rādhā-Mādhava’s *śikhara* was right next to the room in which the GBC, uniting in harmony and cooperation, would form the *dharma-cakra* of ISKCON. Yet that would actually be accomplished on March 7, when, as it turns out, the GBC reports to Rādhā-Mādhava and the Sudarśana-cakra is installed. All this showed how Kṛṣṇa was the doer: His grace formed the harmonious order within the GBC—aligned the members around Kṛṣṇa like spokes on a wheel—and, as that was done, He made His missing *cakra* manifest over Rādhā-Mādhava. That’s why Rādhā-Mādhava’s *cakra* was the *dharma-cakra* of ISKCON.

When I finished my account Jayapatāka Swami was grinning from ear to ear. Yelling, “*Jaya! Jaya!*” he seized my hand in a crushing grip and shook it vigorously while pounding me hard on the back.

As I told the story to Jayapatāka Swami, I began to reflect that reality did indeed seem to be composed like a work of art. Were I to write a novel,

say, about the GBC, and wanted something to symbolize its coming together in harmonious order, I could have hit upon nothing better than the installation of the Sudarśana-cakra. It was perfect. Yet we were not dealing with art but life: the *cakra* was a natural symbol. Reality itself possessed a natural symbolic structure, one that in this case linked the ordering of the GBC and the Sudarśana-cakra installation ceremony; through that structure Panditji had somehow been able to see the future.

Now there was nothing but to wait for it to come.

On the morning of March 7, the temple was profusely decorated and densely crowded. Whole banana trees were braced against the pillars and long ropey garlands of marigolds were looped and draped everywhere, their tang filling the air. Devotees coming from all around the world packed the temple wall-to-wall. Cord wood rose in a high pyramid at the center of the stage before Rādhā-Mādhava’s altar: the place of the fire sacrifice. From the left and right saffron-robed *guru-kula* boys filed on stage led by teachers wearing elaborate, beautifully wrought headdresses. Each side taking alternate verses, the boys began chanting the *puruṣa-sūkta* prayers from the *Ṛg Veda*. The room fell silent, and the ancient *mantras*, passing back and forth antiphonally across the stage, seemed to call forth from the crowd a calm and exalted consciousness.

And then the reports to Rādhā-Mādhava: Bhakti Cāru Swami, last year’s GBC chairman, related the accomplishments and problems of the previous year to Them, and then the new chairman, Śivarāma Swami, gave an account of the meeting just completed. Other devotees reported on noteworthy projects. Awards for

special achievement were given. Then all devotees gathered there rose and silently and simultaneously delivered their personal reports to Rādhā-Mādhava.

I had feared finding this ceremony tedious, but I was startled by the strong feelings it evoked in me. The reports were heartfelt, and the ritual made a powerful impression. I thought that we would see an extraordinary development of such performances as Māyāpur city assumed its form and function.

Then the *cakras*, swaddled in silk imprinted with Kṛṣṇa’s names, were borne onto the stage and laid on the altar. Priests chanted *mantras* and anointed the *cakras*. I was called up and, touching Rādhā-Mādhava’s *cakra*, chanted and meditated as directed. Then the flames leapt upon the pyre, the boys began their *mantras* again, and the priests fed ghee to the fire with their long carved wooden ladles.

And then it was time to take up the *cakras*. Someone laid a folded cloth, block printed with the Hare Kṛṣṇa *mantra*, on the top of my head. I took the *cakra* with both hands and lifted it to my head. Cast in bell-metal, it was no more than a foot in diameter. I carefully set its threaded base on the crown of my head and felt the weight in my neck and shoulders.

“It’s heavier than it looks,” I said to the devotee next to me as the procession was forming up on stage.

“Twelve kilos,” he said. With a great shout, the procession set off, Śivarāma Swami going before me with Nṛsiṃhadeva’s *cakra* on his head. First we circumambulated Rādhā-Mādhava three times, the mob of roaring devotees crushing into the tunnel-like passageway around the altar room, where the chanting of various *mantras*, the throaty bellow of the conchs, the shrill ululations of the women, the thrum-

ming of innumerable drums, the clashing of gongs and *karatālas* were endlessly reduplicated. Then our procession uncoiled itself and headed for the back of the temple. The rear section of the temple extended completely across the bottom floor of the Lotus building, and so we came out into bright daylight at the base of the wide staircase that took us up to the second floor of the Lotus building. When we turned left onto the verandah, I realized we would now follow the exact track I had worn back and forth during the meetings.

It was well the way was so familiar, for I could not look down to place my feet on steps or uneven ground. My head had become more or less locked in place by the *cakra* resting on it; the slightest vertical motion made the *cakra* slip, and any lateral movement released discouraging bolts of neck pain.

When our party arrived at the middle of the temple roof, we halted

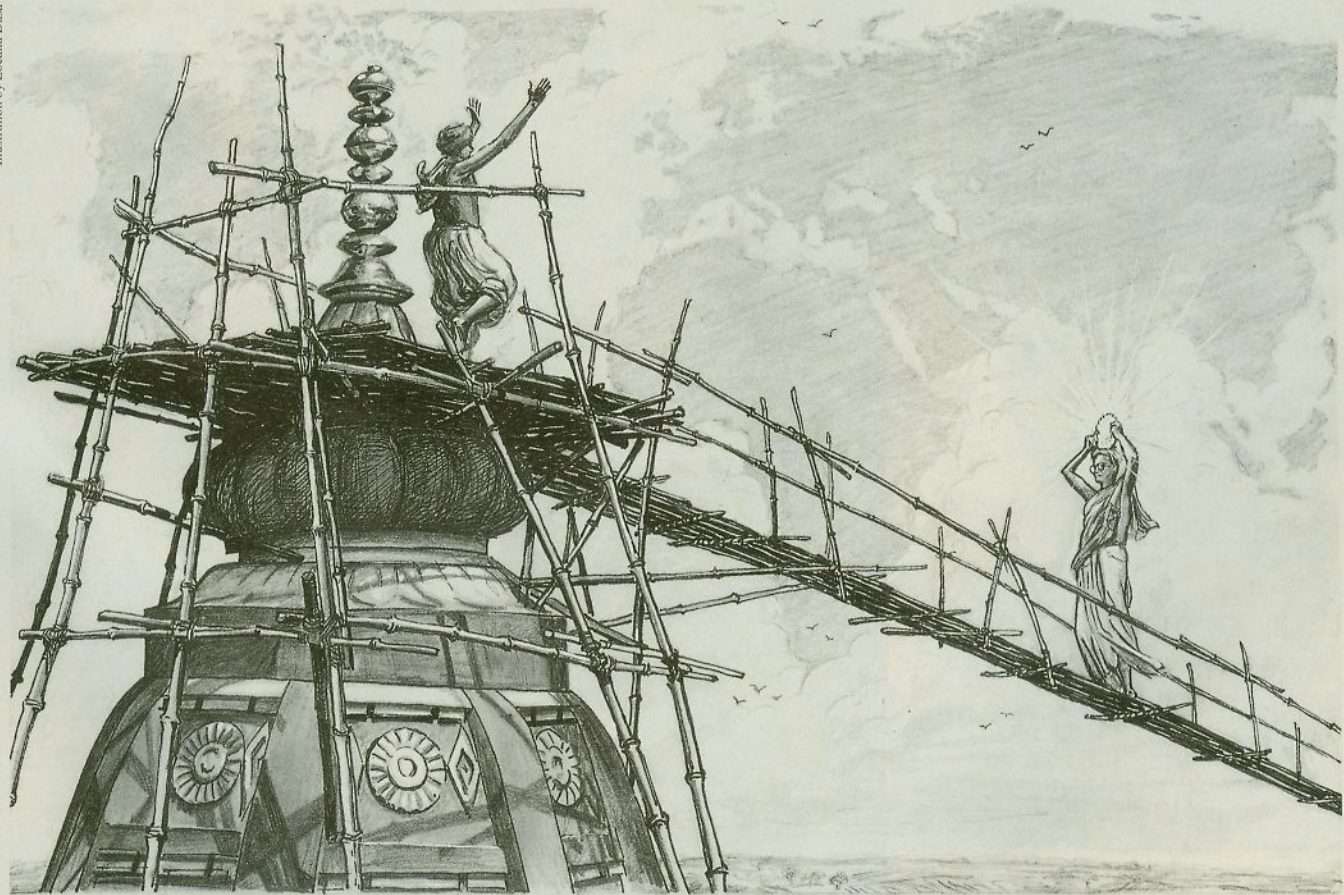
and turned to face Nṛsimhadeva's dome. Śivarāma Mahārāja went forward and, with what I thought was tremendous athleticism, scampered up the dome's scaffolding, the *cakra* palmed in one hand. At that distance, the bathing of the *cakra* from the platform at the dome's peak took place above my range of vision. But lower down I could watch a bucket brigade passing overflowing brass and clay pots up the dome and see cascades of water gushing down the dome's sides.

This continued for what seemed a long time. The morning was getting on, and the sun was turning hard and brutal. Immobilized, I baked. Perspiration flowed down my face, stinging my eyes, blurring my vision. I couldn't wipe it away. The small, hard base of the *cakra* seemed to be boring into the crown of my head, the weight of it slowly crushing my cervical vertebrae. Pain flowed like water down my neck and into my shoulders; cramps

seized my arms.

For some reason, my most joyful moments in Kṛṣṇa consciousness, my peak experiences, have almost always been accompanied by physical distress of one sort or another. This was no different. The bath water was cascading beautifully down the *śikhara*, the *kīrtana* was mounting from height to height, and I was entirely happy. The weight of the *cakra* filled me with joy. I felt complete.

I saw Śivarāma Swami drop to the temple roof, and our procession upwards resumed: to the Conch building verandah, to the stairs, to the rooftop. There I could see the completed handiwork of the noisy laborers: a bamboo platform enclosed a new shining *kalāśa* at the summit of Rādhā-Mādhava's dome. How was I to carry the *cakra* out to that platform? By a narrow bamboo bridge or gangplank that arched across the emptiness to rest on the roof of the
(please turn to page 42)

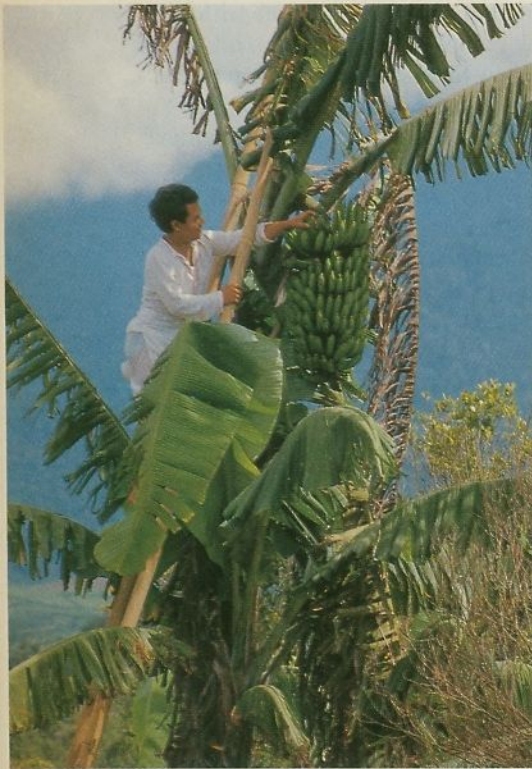


With my toes I could feel the bamboo slats that made the narrow bridge, but I could not see it. It was like stepping off into empty space. Would it be possible to fall through all that distance—with the cakra? What would that mean? I centered my gaze on the top of the kalāśa and went, the bridge bouncing beneath my feet.

Indonesia's Vedic Valley

Devotees on the Hare Kṛṣṇa farm near Jakarta hope to demonstrate the wisdom of the Vedic culture that once flourished in Indonesia.

Text and photos by Indradyumna Swami



Devotees grow many kinds of fruit at New Govinda Kuñja, thanks to Kṛṣṇa's natural gifts of sunshine, rain, and fertile soil.



With cheerful determination, the residents of New Govinda Kuñja are showing how to live naturally, the way Kṛṣṇa intended us to live.

FOR ME THE ISLAND OF JAVA always stood as a land of mystery and adventure. From stories of prehistoric Java Man to tales of sailors of yore shipwrecked off the island's rocky coast, my mind was always fascinated by this largest of the islands in the archipelago now called Indonesia. So with great expectations I accepted the invitation of my Godbrother Gaura Maṇḍala Bhūmi Dāsa to visit Indonesia and New Govinda Kuñja, ISKCON's small farm community just outside the capital city, Jakarta.

When I arrived on the island, the hustle and bustle of Jakarta's streets soon dispelled any fears I had of savage tribes roaming the jungles of a desolate island. Java is the most populous island

in the world (130 million people). It's a predominantly Muslim country with fewer than ten million Hindus.

"Śrīla Prabhupāda visited Jakarta in 1973," said Dayāsāra Dāsa, president of the farm, as we headed north from the city on a one-hour drive to New Govinda Kuñja. "Now, like then, we spread Kṛṣṇa consciousness mostly among the Indian community and to the tourists who visit the island. Though the law guarantees religious freedom, we're not allowed to teach Kṛṣṇa consciousness to the Muslims.

"We started our farm on Śrīla Prabhupāda's aphorism 'simple living and high thinking.' He wanted Kṛṣṇa conscious farm communities that would show how to live self-sufficiently, and

Indonesia is an ideal place for that. Eight out of ten people here live on farms."

As we drove through the fertile valleys to our community, nestled in a prominent area of retreats, Dayāsāra said, "Historians say Indonesia was once part of the Vedic culture of India. We still find many remnants of that culture here."

I thought of ancient Dvārakā, described in Vedic scriptures as surrounded by flower gardens, fruit orchards, and reservoirs full of lotuses. No mention of factories or slaughterhouses. "Hard to find a place like Dvārakā now," I said.

Smiling, Dayāsāra turned to me and said, "You'll be seeing it in five minutes.



Dayāsāra Dāsa inspects a young plant in the vegetable garden. In the background is one of the buildings the devotees built from local bamboo.

New Govinda Kuñja is just over the hill.”

As we entered the farm, I was struck by the devotees' expert use of space.

“It's a small farm,” said Dayāsāra. “Two and a half acres. We've kept it like that because it's what we can handle. We're only ten devotees here.”

I looked out over the fruit trees, many of which I couldn't identify. Dayāsāra pointed them out—tapioca, papaya, coconut, mango, mangosteen, rambhutan, jambhu, guava, sahalak,

jackfruit, durian.

As we passed the small rice field, devotees working under the hot sun looked up from beneath big straw hats and smiled and waved.

“Do you irrigate?” I asked.

Laughing, Dayāsāra replied, “We don't need to. This is the Puncak Valley. More rain falls here than anywhere else in the world.”

“The Puncak Valley is also famous for those two mountains, Gunung Gede and Guna Salak,” he said, pointing to



Dayāsāra takes a walk with Sītā, a cherished member of the community.



Far from the passionate pace of the city, devotees work for Kṛṣṇa in simple ways that help them think of Him.



Tending the rice crop in the rainiest place in the world.



two enormous mountains on either side of the valley. "They're two of the forty active volcanoes on Java. We're the most volcanic island in the world."

An ominous cloud of black smoke belched from the crater of one of the volcanoes. Dayāsāra didn't seem concerned, so I decided not to worry about it myself. After all, I'd only be here a week.

"An advantage of rural life is that you can build your own house cheaply," said Dayāsāra as we stopped in front of a Balinese-style home. "Our devotees built all the houses on the land, mostly

from bamboo."

As we entered the home, a surprisingly cool structure, he showed me the walls and ceiling, woven by devotees from split bamboo.

"No glass windows?" I asked.

"No need," he said. "We only have two seasons: hot and dry. It never gets cold. It's like a replica of the spiritual world."

From the window we could see the barn where Yamunā, the devotee's cow, lives with her calf, Sitā.

"Yamunā's famous in the region," said Dayāsāra. "She's still giving milk

after a year. Most cows give milk only six months."

"How's that?" I asked.

"It's simple," Dayāsāra replied. "She feels welcome here."

I knew what he meant. I too felt welcome at New Govinda Kuñja and looked forward to my next visit to this spiritual oasis. Of course, I'd keep my eye on Guna Salak. ☀

Indradyumna Swami travels around the world spreading Kṛṣṇa consciousness. He's based at the ISKCON temple in Durban, South Africa.

BHAKTI-YOGA AT SCHOOL

Even before her Kṛṣṇa conscious club was approved, Anjali had introduced many of her teachers and schoolmates to the glories of Lord Kṛṣṇa.

by Vṛndā Devī Dāsī



Anjali (Jāhnvī Devī Dāsī) and her grandfather, retired Justice of the Indian Supreme Court Kan Singhji, who wore tilaka. Anjali also plans a career in law.

A 1990 U.S. Supreme Court ruling (*Board of Education v. Morgan*) allows student-sponsored religious clubs to meet after classes in public school buildings. In March 1991 my sister, Anjali Sankhla, a straight-A student, started the first high school Kṛṣṇa club in the U.S., at Paint Branch High School in Silver Spring, Maryland.

Anjali's teachers and friends knew she was a Hare Kṛṣṇa devotee. Every year in high school she'd give a talk about Śrīla Prabhupāda. Throughout her school years, whenever possible she would write her English papers on Kṛṣṇa conscious teachings and bring in *prasādam* for her teachers and classmates.

In the ninth grade, Anjali dressed in saffron *sannyāsī* clothes and carried a *sannyāsī*'s staff to give a class presentation about Śrīla Prabhupāda's life. After Anjali's talk, her English teacher, Mrs. Ellen Rosier, went with her husband to Anjali's home to see her altar. The next day Mrs. Rosier excitedly told all the English teachers to go to Anjali's house and see her Deities. So Anjali's teachers and friends never misunderstood Kṛṣṇa consciousness to

be a cult; rather, they understood it to be a genuine spiritual practice. They appreciated Kṛṣṇa conscious philosophy and would sometimes visit her home temple and enjoy vegetarian food offered to Lord Kṛṣṇa.

Last year, ISKCON leader Guṇagrāhī Goswami, impressed with Anjali's efforts to share Kṛṣṇa consciousness with others at her school, suggested she start a Kṛṣṇa conscious club. He gave her some documents on the Supreme Court rulings.

Anjali then talked to her Comparative Religions teacher, Mrs. Bartley, who had visited ISKCON's temple in Potomac, Maryland. Anjali told Mrs. Bartley that since Anjali's friends were enthusiastic about learning vegetarian cooking and Vedic philosophy, she would like to start a club that would meet once a week after school like other clubs, such as the Math Club or the Art Club. Mrs. Bartley agreed to be the advisor for the Bhakti Yoga Club and have the meetings and cooking demonstrations in her classroom.



After Anjali had everything settled with Mrs. Bartley, she went to the school principal, Dr. Ed Shirley, to get his approval. She greeted him with a garland of flowers from her Deities and some *pakorās*—vegetables dipped in spicy batter and deep-fried. He loved them. Then she told him what the club would be doing. She had already sent him an outline explaining the purpose of the club, the main students involved, how often and in which room the club would meet, and so on. So Dr. Shirley already had a good idea about the Bhakti Yoga Club. He happily agreed and told Anjali she could start the club as soon as possible.

The next day in school, Anjali put up posters advertising the opening of the Bhakti Yoga Club, and she had the first meeting announced in the morning announcements. At the first meeting, Anjali and I and our mother (Kiran

L. Sankhla) held a cooking demonstration for the students, teaching them how to make *pakorās*. Anjali and the other students had intense philosophical discussions about vegetarianism, *karma*, reincarnation, and other Kṛṣṇa conscious topics. They also chanted Hare Kṛṣṇa and discussed Vedic readings. Anjali passed out several *Bhagavad-gītās*, *Back to Godhead* magazines, and *Higher Taste* cookbooks.

Anjali comments, "I feel that it's my duty to teach my friends about Lord Kṛṣṇa, because Prahlāda Mahārāja taught his class friends to chant Hare Kṛṣṇa. At this point in their lives, my classmates are inquisitive about life after death, *karma*, and God. They want to find all the answers. I want to help



"The timeless wisdom of the Gītā is as relevant today as it was five thousands years ago," Anjali tells members of her high school's Bhakti Yoga Club.

them understand the spiritual reasons why certain things happen, before they become frustrated with their lives and resort to drugs, alcohol, and illicit sex. I don't want that to happen to them. Being their age, I can explain Kṛṣṇa consciousness to them in a down-to-earth way they can understand. It's a lot easier and more effective learning from someone your own age. The kids are fascinated by Kṛṣṇa conscious philosophy and really relish it."

Two sincere students from Paint Branch High School who helped Anjali with the club, Bhakta Zack Eller and Bhakta Glenn Brown, are vegetarians and chant sixteen rounds on *japa* beads every day. Bhakta Glenn has moved into the Potomac temple, and Bhakta Zack will move into the temple when

he's eighteen. Other students from the Bhakti Yoga Club visit the Potomac temple and are becoming vegetarians.

Now Bhakti Yoga Clubs are opening in other high schools across the U.S. Because of reading an article about Anjali's club, Jeff Jones, a student at Walton High School in Marietta, Georgia, has discussed with his teachers, principal, and interested friends about starting a Bhakti Yoga Club. As soon as he gets a faculty advisor, the club will be approved. Jamie Guy, a high school student in Baltimore, Maryland, is starting a Bhakti Yoga Club in his school. Anjali hopes these examples will encourage other devotee high school and junior high school students to start Bhakti Yoga Clubs in their schools.

In June 1991 Anjali graduated from

high school with a 4.0 grade point average for all four years. She is now a pre-law student at the University of Maryland and has taken over the Vedic Cultural Society (a Kṛṣṇa conscious club), which I started at the university four years ago. She recently received spiritual initiation. Her new name is Jāhnvī Devī Dāśī. For further information on starting a Bhakti Yoga Club, please contact Anjali Sankhla at 6 Fairdale Court, Silver Spring, MD 20905 USA. Phone: (301) 236-0564. ☸

Vṛndā Devī Dāśī has a B.S. in microbiology from the University of Maryland, where she was president of the Vedic Cultural Society for four years. She is working on her Masters Degree and plans to become a medical doctor.

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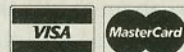
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GOD'S FAMILY TREE

*A student applies her academic skills
to the greatest book of all time.*

by Jāhnavī Devī Dāsī

LAST YEAR, when I was in high school, I finished reading the entire *Śrīmad-Bhāgavatam* and most of the *Caitanya-caritāmṛta*. What mainly provoked me to read the *Śrīmad-Bhāgavatam* was my honors English class. I used to have to read and analyze twenty to thirty books every year. I despised studying boring, worldly stories like *Huckleberry Finn* and *Catcher in the Rye*, which never gave me real happiness. Memorizing the characters' names and what they did and analyzing their actions in long essays made me feel like I was wasting precious time.

One day I was really fed up, and I thought, "What if I unexpectedly die tomorrow? Will all of this materialistic knowledge help me understand the real goal of life? Will this take me back to Godhead? All my years of straight A's in this education won't help me at the time of death. Only my devotional service to Lord Kṛṣṇa will stay, and everything will be gone."

Starting that day I read two to four chapters of the *Śrīmad-Bhāgavatam* every evening. I decided that along with my school education, I wanted to use my intelligence to get a spiritual education. I continued doing my school work, because I didn't want to show that devotees are dropouts who can't make it in the material world and can't compete. Lord Kṛṣṇa tells Arjuna in the *Bhagavad-gītā* (2.47):

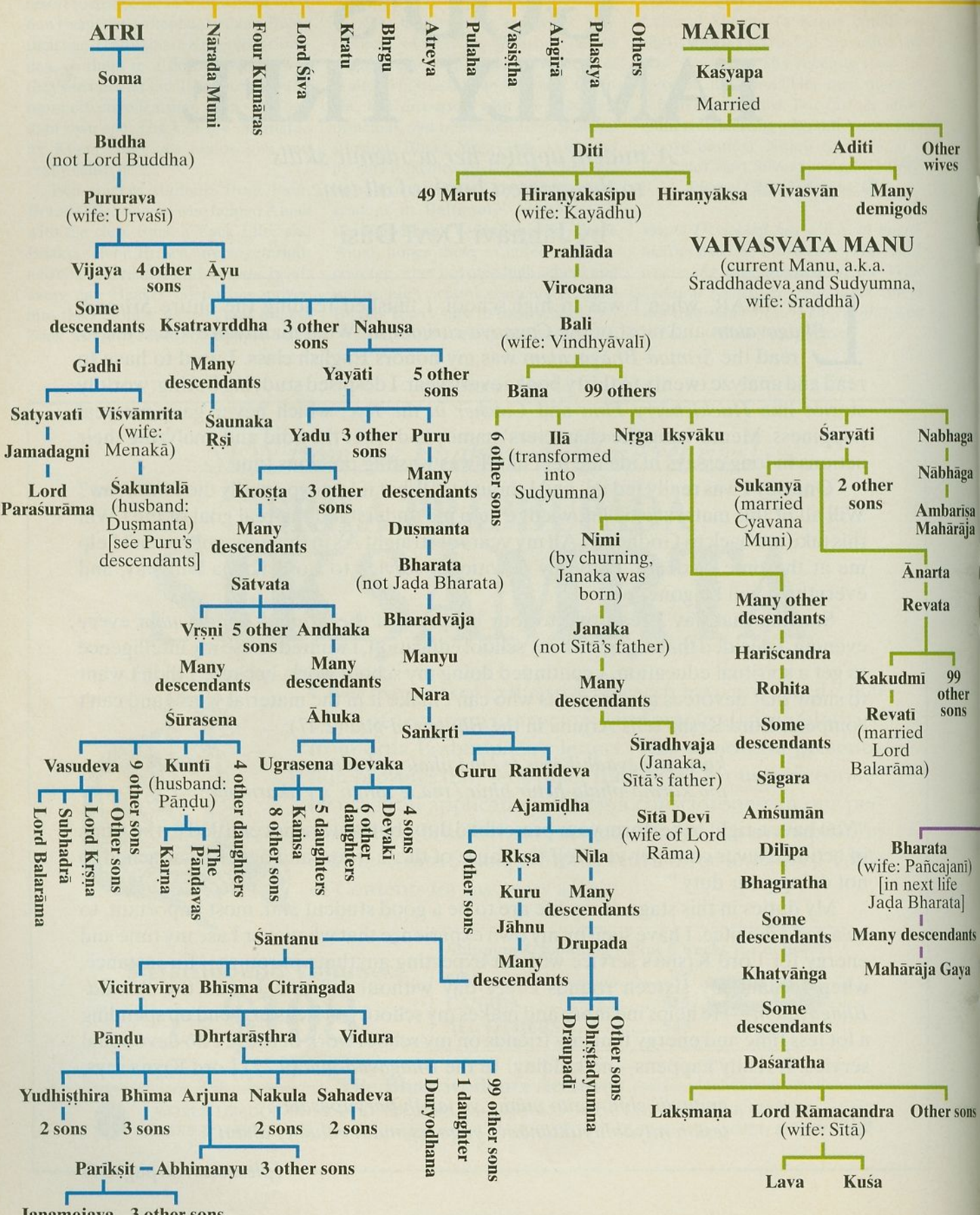
*karmaṇy evādhikāras te / mā phaleṣu kadācana
mā karma-phala-hetur bhūr / mā te saṅgo 'stv akarmaṇi*

"You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of those fruits, and never be attached to not doing your duty."

My duties in this stage of my life are to be a good student and, most important, to be a good devotee. I have seen by my own experience that whenever I use my time and energy for Lord Kṛṣṇa's service without expecting anything in return—for instance, when I chant my sixteen rounds every day without fail and I read the *Śrīmad-Bhāgavatam*—He helps me more and makes my school work easier. I end up spending a lot less time and energy than my friends on my school work because I do devotional service. It really happens—no kidding! In the *Bhagavad-gītā* (9.22) Lord Kṛṣṇa says,

*ananyāś cintayanto mām / ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānām / yoga-kṣemaṁ vahāmy aham*

(please turn to page 34)

**ATRI****Soma****Budha**
(not Lord Buddha)**Pururava**
(wife: Urvaśi)**Vijaya** 4 other sons **Āyu**Some descendants **Gadhi**Many descendants **Śaunaka Rṣi**3 other sons **Yayāti**5 other sons **Puru**3 other sons **Kroṣṭa**Many descendants **Duṣmanta****Bharata**
(not Jaḍa Bharata)**Bharadvāja**

Manyu

Nara**Sankṛti****Guru Rantideva**Other sons **Rkṣa****Kuru****Jāhnu**Many descendants **Drupada**Other sons **Dhṛiṣṭadyumna****Draupadi**

Other sons

MARĪCI**Kaśyapa**

Married

Diti

49 Maruts

Hiranyakaṣipu
(wife: Kayādhu)**Prahlāda****Virocana****Bali**
(wife: Vindhyāvali)**Bāna**

99 others

6 other sons **Ilā****Nṛga****Ikṣvāku****Śaryāti**

2 other sons

Nabhaga**Nabhaga****Ambariṣa****Mahārāja****Ānarta****Revata****Kakudmi**

99 other sons

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(married Lord Balarāma)Many other descendants **Hariścandra****Rohita**Some descendants **Sagara****Amṣumān****Dilipa****Bhagiratha**Some descendants **Khaṭvāṅga**Some descendants **Daśaratha****Lakṣmaṇa****Lord Rāmacandra**
(wife: Sītā)

Other sons

Lava**Kuśa**

Nārada Muni

Four Kumārās

Lord Śiva

Kratu

Bhṛigu

Atreya

Pulaha

Vasiṣṭha

Aṅgīrā

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99 other sons

Revati
(married Lord Balarāma)Many other descendants **Hariścandra****Rohita**Some descendants **Sagara****Amṣumān****Dilipa****Bhagiratha**Some descendants **Khaṭvāṅga**Some descendants **Daśaratha****Lakṣmaṇa****Lord Rāmacandra**
(wife: Sītā)

Other sons

Lava**Kuśa**

Nārada Muni

Four Kumārās

Lord Śiva

Kratu

Bhṛigu

Atreya

Pulaha

Vasiṣṭha

Aṅgīrā

Pulastya

Others

MARĪCI**Kaśyapa**

Married

Diti

49 Maruts

Hiranyakaṣipu
(wife: Kayādhu)**Prahlāda****Virocana****Bali**
(wife: Vindhyāvali)**Bāna**

99 others

6 other sons **Ilā****Nṛga****Ikṣvāku****Śaryāti**

2 other sons

Nabhaga**Nabhaga****Ambariṣa****Mahārāja****Ānarta****Revata****Kakudmi**

99 other sons

Revati
(married Lord Balarāma)Many other descendants **Hariścandra****Rohita**Some descendants **Sagara****Amṣumān****Dilipa****Bhagiratha**Some descendants **Khaṭvāṅga**Some descendants **Daśaratha****Lakṣmaṇa****Lord Rāmacandra**
(wife: Sītā)

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Four Kumārās

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Atreya

Pulaha

Vasiṣṭha

Aṅgīrā

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Others

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Married

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49 Maruts

Hiranyakaṣipu
(wife: Kayādhu)**Prahlāda****Virocana****Bali**
(wife: Vindhyāvali)**Bāna**

99 others

6 other sons **Ilā**

KṚṢṆA

The Supreme Personality of Godhead

LORD BRAHMĀ

(Born from Garbhodakaśāyī Viṣṇu, an expansion of Kṛṣṇa)

SVĀYAMBHUVĀ MANU

(wife: Satarūpā)

PRIYAVRATA

1 daughter (married Sukrācārya)
13 sons
7 became rulers of 7 islands
3 became *sannyāsīs*

Descendants continue on left side, the sixth generation from Atri

One of the 7 is **Āgnidhra** (wife: Pūrvacitti)

9 sons (married 9 daughters of Meru)

Oldest of 9 sons is **King Nābhi** (wife: Merudevī)

Lord Ṛṣabhadeva (wife: Jayantī)

9 Yogendras 90 other sons

UTTĀNAPĀDA

Married

Suruci Son: Uttama
Suniti Son: Dhruva

Vatsara (wife: Svarvīthi) Utkala

5 other sons
5 other sons
Puṣpārṇa Vyūṣṭa Sarvatejā

CĀKSUṢĀ MANU (Sixth Manu)

11 other sons
5 other sons
Ulmuka Anga (wife: Sunīthā, daughter of Death)

Vena

From churning his thighs
From churning his right hand

Niśāda (sinful race) **Prṛthu** (wife: Arcī)

Vijitāśva (a.k.a. Antardhāna) 4 other sons

Havirdhāna 3 other sons

Barhiṣat (a.k.a. Prajāpati, Prācinabarhi, Barhiṣmān) 5 other sons

Pracetās (10 sons) (wife: Mariṣā)

Dakṣa

(wife: Asiknī) [Prasūti's husband in his next life. See under Svāyambhuva Manu]

60 daughters (created many species) 10,000 Haryaśvas (*sannyāsīs*) 10,000 Savalaśvas (*sannyāsīs*)

ĀKŪTI (husband: Ruci)

Dakṣiṇa Yajña (incarnation of Kṛṣṇa)

Descendants continue on left side, under Marīci

PRASŪTI (husband: Dakṣa)

Sati (wife of Lord Śiva) 12 other daughters

Aditi (husband: Kaśyapa)

Diti (husband: Kaśyapa)

Mūrṭi (husband: Dharma)

Nara-Nārāyaṇa (form of Kṛṣṇa and Arjuna, created Apsarās like Urvaśī)

DEVAHŪTĪ (husband: Kardama)

7 other daughters Lord Kapila

Anasūyā (husband: Atri)

Kalā (husband: Marīci)

Kaśyapa Pūrṇimā

Descendants continue on left side, under Marīci

Soma (partial incarnation of Brahmā)

Dattātreyā (partial incarnation of Viṣṇu)

Durvāsā (partial incarnation of Śiva)

Descendants continue on left, under Atri

The Śrīmad-Bhāgavatam Family Tree

*The Śrīmad-Bhāgavatam gave me answers
to my questions about life in a
pleasurable way. I learned so much. I felt I was
learning what I really wanted to learn.*

• • •

TREE (continued from page 31)

“Those who always worship Me with exclusive devotion, meditating on My transcendental form—to them I carry what they lack, and I preserve what they have.”

This verse has done a lot for me. Lord Kṛṣṇa really keeps His word.

When I started reading the *Śrīmad-Bhāgavatam*, I felt immense satisfaction. I greatly enjoyed all the spiritual knowledge about Lord Kṛṣṇa’s incarnations, the creation of the world and the first living entities, what it’s like in the spiritual world, how devotees are helped by Lord Kṛṣṇa, and much more. The *Śrīmad-Bhāgavatam* gave me answers to my questions about life in a pleasurable way. I learned how to pray to Lord Kṛṣṇa properly and how to respect great devotees. I learned so much. I felt I was learning what I really wanted to learn.

I thought, “If I can study all that worldly literature and use all of my brain energy studying worldly books, I can surely use my intelligence for Lord Kṛṣṇa.” Then I remembered what Lord Kṛṣṇa says in the *Bhagavad-gītā* (12.8):

*mayy eva mana ādhatsva
mayi buddhiṁ niveśaya
nivasiṣyasi mayy eva
ata ūrdhvaṁ na saṁśayaḥ*

“Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all of your intelligence in Me. Thus you will live in Me always, without a doubt.”

I felt I could study the *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta* just as I study my school books. I could use my intelligence to memorize what each devotee in the *Śrīmad-Bhāgavatam* did, spiritually analyze the outcome of each narration to learn a spiritual lesson from it, and apply my new understandings to daily life.

I really loved using *Cliff Notes* while studying my school novels and plays because they give a concise summary of the plot of the stories and list the characters and tell what they did. Just before an exam, I would quickly read over *Cliff Notes* and have an excellent review. So while reading the *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta*, I took similar notes and wrote up a seven- or eight-page summary of each canto, so that in the future I would be able to skim over all the narrations in the *Śrīmad-Bhāgavatam* quickly and easily, just as with *Cliff Notes*. And for each canto, I listed all the devotees and demons and briefly explained what they did.

As I read, I sorted lots of verses from the *Bhāgavatam* and *Caitanya-caritāmṛta* into several categories under many subheadings. For example, I made a subheading entitled “No Meat-Eating” and listed all the references (Sanskrit and English verses) that explain that it’s wrong to eat meat and kill innocent animals. Now I’m going to memorize all those verses so whenever I’m talking to someone I’ll have abundant verses to cite to support the point we’re discussing.

I did something special with the *Śrīmad-Bhāgavatam* that *Cliff Notes* never did. I wrote a detailed family tree that accurately shows the ancestors and descendants of each person in the *Bhāgavatam*. I wrote the family tree as I read the *Bhāgavatam*, so to keep straight in my mind how everyone is related. Now, just by one glance at the family tree, I can get a good overview of the entire *Bhāgavatam*. I can recall each narration merely by seeing the family tree, and that helps me speak about any part of the *Bhāgavatam*. I feel like it’s a map of the *Bhāgavatam* that helps me easily find my way into spiritual understanding.

The family tree is beneficial for

everyone, especially first-time readers of the *Bhāgavatam*. They can easily keep track of how people are related to one another. It’s also a good memory refresher for devotees who have already studied the nectarean *Bhāgavatam*. Even kids can use and understand the family tree. I was sixteen years old when I made it, so its setup is simple and easy to follow. Several ISKCON spiritual masters liked the family tree so much they told me to print it for everyone to use as an aid to spiritual studies.

In the future, when I get married and have children, I’ll help my children memorize the *Śrīmad-Bhāgavatam* family tree. Then I’ll test them by giving them the tree with random blank spaces for them to fill in with the missing names. This way they’ll vividly remember all of Lord Kṛṣṇa’s incarnations and devotees and all the narrations in the *Śrīmad-Bhāgavatam*, thus making them Kṛṣṇa conscious.

I and my sister, Vṛndā Devī Dāsī, teach the family tree to our Sunday school students at the ISKCON temple in Potomac, Maryland. The students have already learned the *Bhagavad-gītā* and most of the narrations in the *Śrīmad-Bhāgavatam*. It took about two and a half years for them to learn all that. Now each student chants one round a day and studies the family tree at home and at Sunday school. I’ll be giving them an exam of the family tree soon, so they’ll have such great knowledge imprinted in their brains at an early age. I hope teachers all over ISKCON can use this as an idea for teaching their students the *Śrīmad-Bhāgavatam*. ☸

Jāhnavī Devī Dāsī studies pre-law at the University of Maryland. Despite her demanding studies, she faithfully fulfills her own daily quota of chanting twenty-nine rounds on her beads and reciting one chapter of the Bhagavad-gītā.

Śrīnivāsa Ācārya

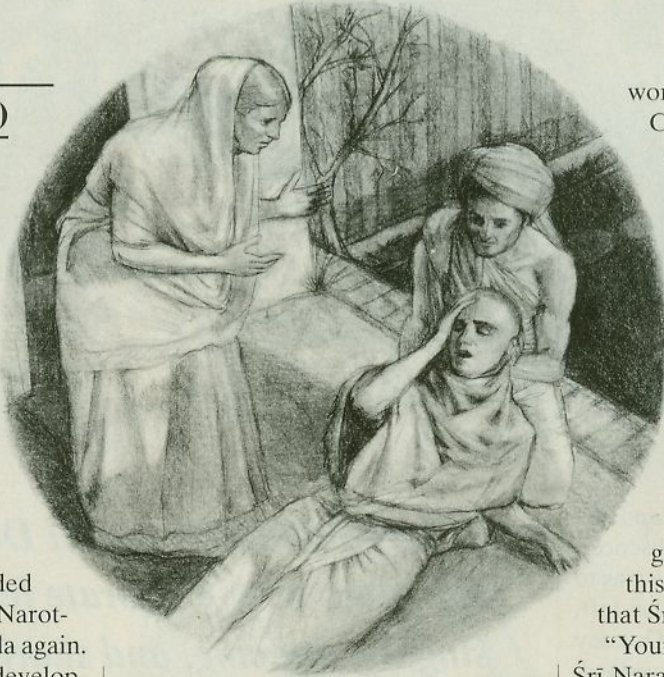
The Embodiment of Lord Caitanya's Love

by Satyarāja Dāsa

Illustrations by Rasa Priyā Devī Dāsī

PART III (Conclusion)

Thieves working for the king of Viṣṇupura stole priceless manuscripts Śrīnivāsa and his friends were bringing to Bengal. Śrīnivāsa therefore sent his companions ahead while he stayed in Viṣṇupura. He recovered the manuscripts, made the king his disciple, and inspired him to spread Kṛṣṇa consciousness throughout the kingdom.



NOW ŚRĪNIVĀSA needed to see his dear friends Narotama and Śyāmānanda again. He had written them of the developments in Viṣṇupura, but he knew little of what his friends were doing. He had heard that his teacher Narahari Sarakāra Ṭhākura was ill and getting ready to die, so he wanted to go to Srikhanda to see him and to nearby Jajigram to see his own aging mother.

Śrīnivāsa Returns to Jajigram

Bidding farewell to King Virhamvīr, Śrīnivāsa took the chest of books to Jajigram. Upon arriving there, he told the devotees what had happened. All the holy town's people, especially his mother, rejoiced in his company. But they had heart-breaking news for him as well: Śrīmatī Viṣṇupriyā had left this

*The town's people
had heart-breaking
news for him:
Śrīmatī Viṣṇupriyā
had left this world.
Hearing of her
passing, Śrīnivāsa
fainted, and the
devotees had to revive
and console him.*

From *The Lives of the Vaishnava Saints*. © 1991 by Steven Rosen (Satyarāja Dāsa). All rights reserved. Order from Folk Books, P.O. Box 400716, Brooklyn, NY 11240.

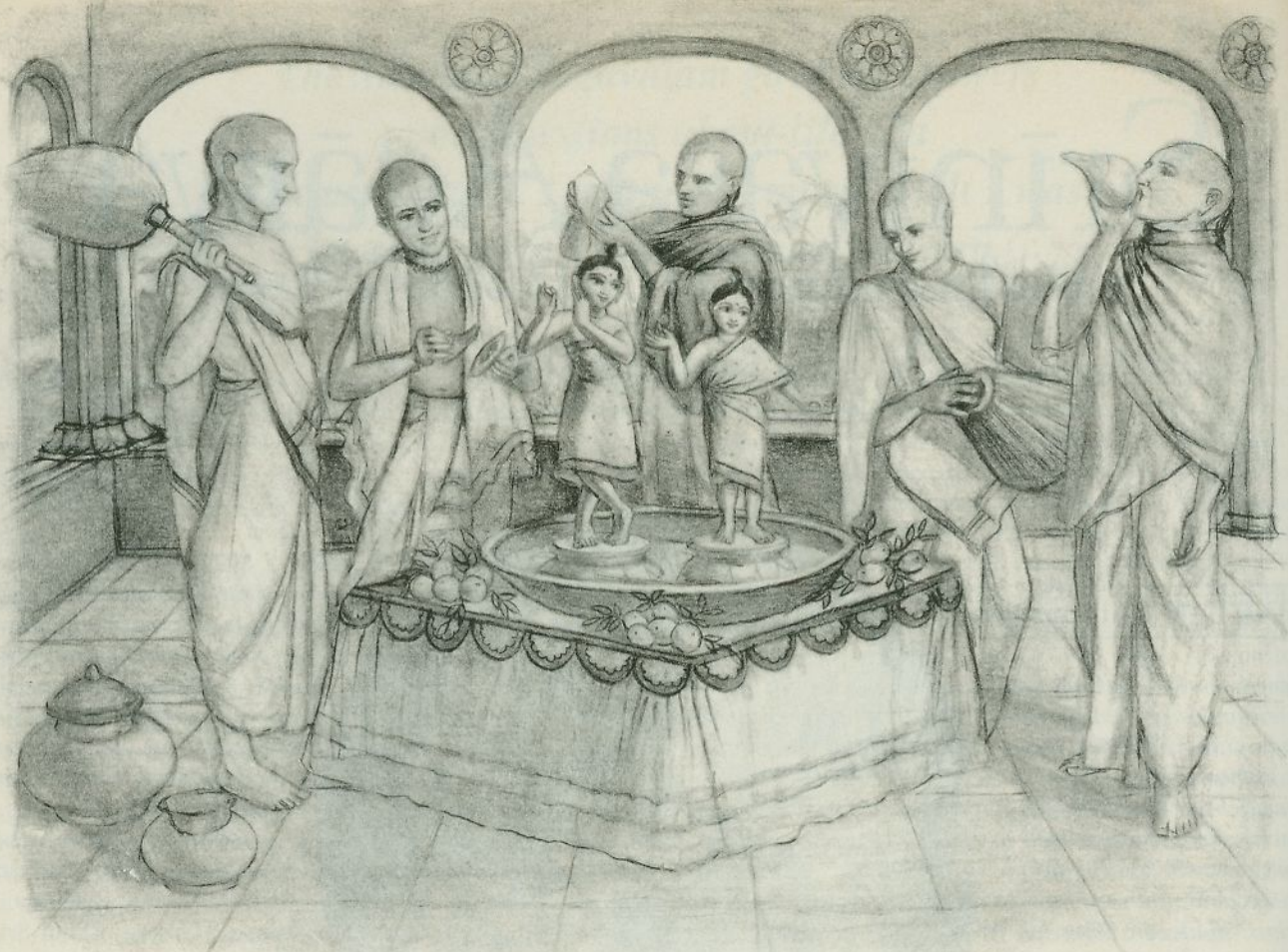
world. Śrīmatī Viṣṇupriyā was Śrī Caitanya's widow, an important person in the preaching mission of Bengal. On hearing of her passing, Śrīnivāsa fainted, and the devotees had to revive and console him.

A few days later, a message came from Narahari Sarakāra and Raghunandana Ṭhākura asking Śrīnivāsa to come to Srikhanda. Śrīnivāsa left at once to see these two well-wishers who had guided him in his youth. During this meeting, Narahari suggested that Śrīnivāsa get married.

"Your mother is a great devotee," Śrī Narahari said. "She has been rendering valuable service in Jajigram for many years. You should fulfill whatever small desire she might have. I know she would be happy to see you married. Since she is a great devotee, you should comply."

Hearing this, Śrīnivāsa resolved to marry and raise a family.

After a few more days in Srikhanda, Śrīnivāsa left for Kanthak Nagara to visit the great Gadādhara Dāsa, one of the personal associates of Caitanya Mahāprabhu. When Śrīnivāsa arrived, Gadādhara Dāsa embraced him with affection. He asked Śrīnivāsa about the devotees of Vṛndāvana, especially the Gosvāmīs: How were they able to live in separation from the Lord and His confidential devotees? Where were they living and under what conditions? Gadādhara Dāsa and Śrīnivāsa talked



Ceremonies to install Deities of Kṛṣṇa took place with elaborate festivities, including singing, dancing, and sharing of sacred food (prasādam). By such festivals the Hare Kṛṣṇa movement spread throughout Bengal.

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Cakravartī, soon accepted Śrīnivāsa as his spiritual master, as did her two brothers, Śyāma Dāsa and Rāmacandra. Śrīnivāsa quickly became one of the most prominent *gurus* in all of Bengal.

After some time, Īśvarī bore a son, and when Śrīnivāsa wrote about the event to Jīva Gosvāmī in Vṇḍāvana, Jīva sent back an exuberant reply and named the boy Vṇḍāvana Vallabha. Some time after, Śrīnivāsa married again (polygamy was common then). His second wife, Padmavatī, was also a great devotee, and after initiation she was known as Gaurāṅga Priyā.

One may wonder why Śrīnivāsa took a second wife. Most of the standard biographies do not elaborate, stating merely that the second marriage followed the first by a few years. But the *Anurāgavalī* informs us that his most intimate disciples asked that he remarry upon the death of his two sons from Īśvarī. They are said to have died young.

Īśvarī had three daughters—Hemlatā, Kṛṣṇa-priyā, and Kañcana, also known as Yamunā. Gaurāṅga Priyā had a son, Gati Govinda. Both Īśvarī and her daughters later had many disciples, and Śrīnivāsa's bloodline is still said to

about Caitanya Mahāprabhu and the plight of His devotees in His absence.

After several days, Śrīnivāsa was to return to Jajigram. Before he left, Gadādhara Dāsa blessed him: "One day you will taste the nectar of congregational chanting in the company of the Lord Himself, and in the company of His intimate associates. For now, you have my blessings to marry. May it bring you all good fortune."

Śrīnivāsa Gets Married

The words of Gadādhara Dāsa touched Śrīnivāsa. Meditating on their import, he returned to Jajigram, where he met Gopāla Cakravartī, an elderly *brāhmaṇa* with a beautiful and devoted daughter named Draupadī. Observing that Śrīnivāsa and Draupadī were attracted to each other, Śrī Raghunandana Ṭhākura arranged the wedding.

After the marriage, Draupadī was called Īśvarī (some say it was her initiated name), honoring her devotion to God and acknowledging her marriage to a great saint. Her father, Gopāla

continue in Vṛndāvana from Gati Govinda.

The Passing of Narahari Sarakāra

Some time after Śrīnivāsa's marriage, Narahari Sarakāra Ṭhākura left the world, having seen Śrīnivāsa one last time. Śrīnivāsa organized a massive festival to honor Narahari's memory. Everyone from Srikhanda and neighboring villages attended, and Vaiṣṇava festivals soon spread throughout the region. Ceremonies to install Deities of Kṛṣṇa took place with elaborate festivities, including singing, dancing, and sharing of sacred food (*prasādam*). By such festivals the Hare Kṛṣṇa movement spread throughout Bengal.

Śrīnivāsa's Disciples

In due course, Śrīnivāsa decided to return to Vṛndāvana. Rāmacandra Kavirāja, one of his most renowned followers, went with him on this trip. Rāmacandra was considered Śrīnivāsa's "other eye and other arm." Rāmacandra and his brother, Govinda, who was also Śrīnivāsa's disciple, were the sons of an intimate associate of Lord Caitanya. Both Rāmacandra and Govinda were celebrated scholars, artists, and poets, but Rāmacandra came to be widely accepted as Śrīnivāsa's most noteworthy disciple. This was in some measure due to Narottama Dāsa Ṭhākura, who at Śrīnivāsa's request took charge of Rāmacandra and forged an intimate friendship with him while schooling him in all the details of Vaiṣṇava philosophy.

With the help of King Virhamvir of Viṣṇupura, Śrīnivāsa spread his preaching in Bengal to the districts of Birbhum, Bankura, Burdwan, and as far as Tripura in the East. He taught all over Bengal and made hundreds of disciples.

Hemlatā Ṭhākuraṇī

To the list of his prominent disciples, Hemlatā Ṭhākuraṇī, his daughter, is often added. Although as a blood relation she is not properly counted a disciple,

she was one of his most notable followers. A highly educated and vigorous preacher, she has been compared to the revered Jāhnvā Devī in spreading the movement throughout Bengal. She was a gifted and devoted leader, initiating both men and women into the Gauḍiyā Vaiṣṇava tradition. One of her disciples, Yadunandana Ṭhākura, became a famous scholar and poet. He composed simple Bengali versifications of Gauḍiyā literature, some at her personal request.

In time she married a great devotee and had several children. Today her descendants live in the villages of Maliati

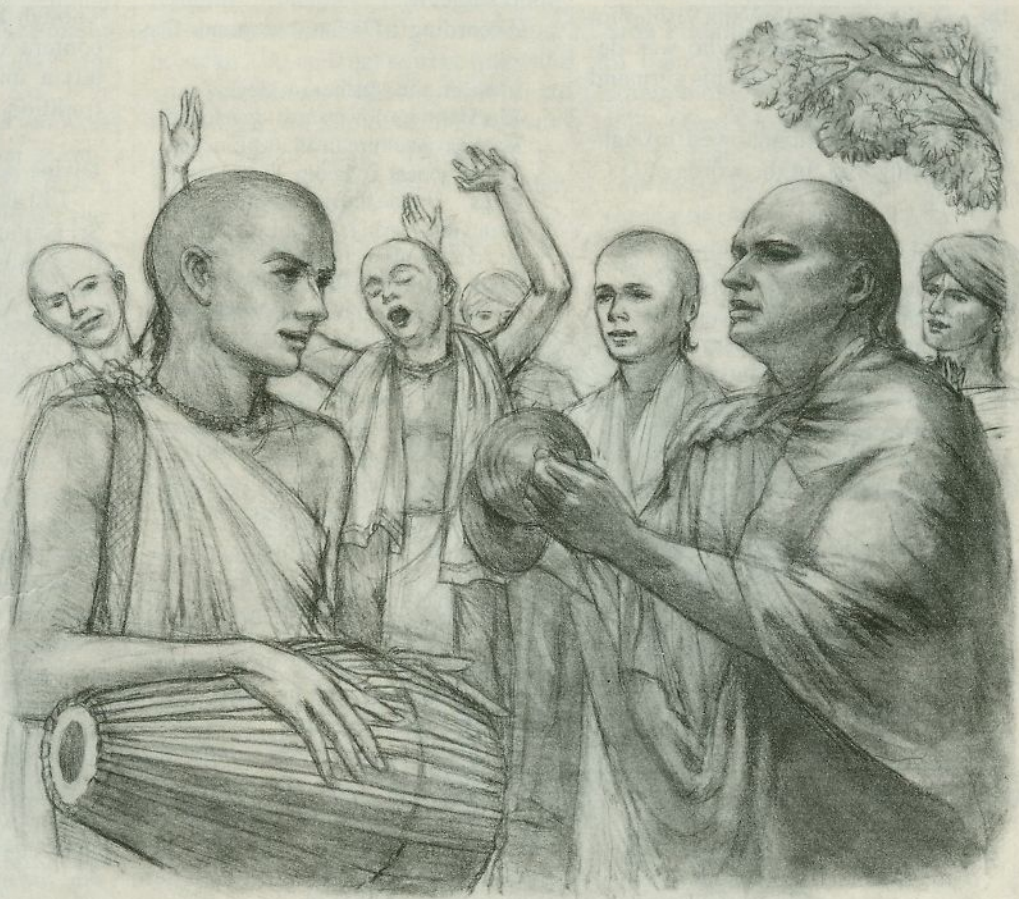
and Budhaipad, in the Murshidabad district of Bengal, where she revolutionized the preaching of Gauḍiyā Vaiṣṇavism.

Śrīnivāsa Returns to Vṛndāvana

Śrīnivāsa had not been to Vṛndāvana since recovering the stolen books. The Gosvāmīs were eager to show their appreciation, and when Śrīnivāsa arrived they did so gloriously. And now Śrīnivāsa had come to Vṛndāvana with Rāmacandra Kavirāja. Such a worthy disciple showed Śrīnivāsa's merit as a preacher. So Gopāla Bhaṭṭa Gosvāmī, who had wanted Śrīnivāsa to take over

• • •

From four to six in the evening Śrīnivāsa would perform kīrtana, congregational chanting, with his disciples. The form of kīrtana for which he became famous is called Manohar Shoy. Some say it is the only authentic classical style that has survived.



The pervasiveness of Kṛṣṇa consciousness in Bengal, especially in Viṣṇupura, lasted well after the time of Śrīnivāsa and into the following centuries.

• • •

the worship of the Rādhā-Ramaṇa Deity in Vṛndāvana, gave the duty to his other disciple, Gopinātha Pūjārī, and insisted that Śrīnivāsa keep preaching in Bengal. The descendants of Gopinātha's brothers are still in charge of the Rādhā-Ramaṇa temple.

Śyāmānanda Paṇḍita returned to Vṛndāvana about the same time as Śrīnivāsa, so they were able to deepen their friendship. Together they resumed their studies. Gradually, Śrīnivāsa began to reveal his mystic potency, and it became apparent he was fully absorbed in the most intimate love of God.

Back to Viṣṇupura

But the missionary work was incomplete, and after several months Śrīnivāsa and others returned to Bengal, encouraged by the Vṛndāvana Gosvāmīs. On the way, they stopped in Vana Viṣṇupura to see King Virhamvīr, who was delighted by the presence of his guru and the other devotees.

The king's devotion showed throughout the kingdom. In the words of D.C. Sen:

Raja Vira Hamvira would not do anything without the advice of his guru [Śrīnivāsa Ācārya], even in political matters. His [Śrīnivāsa's] voice prevailed alike in the court and in the domestic circles of Vishnupura. We find that repeating the name of God a fixed number of times was made compulsory by penal law in the State. Sacrifice of animals at the altar of the gods was also discountenanced, though not actually prohibited by law. Worldly dignity attended the guru who had brought spiritual glory to the country. We find that on every occasion of Vaishnava festivities of any importance, valuable presents were given to Srinivasa, while Raja Vira Hamvira was ever ready to minister to his physical comforts in every possible manner. But true to the traditions of a brahmin scholar and saint, Srinivasa contented himself with living

in a straw-roofed hut, though he might have built palaces with the help of the Raja and other influential disciples. The money he received was mainly spent in feeding his disciples, of whom there was always a large number residing at his house.¹

The Glories of Viṣṇupura

The pervasiveness of Kṛṣṇa consciousness in Bengal, especially in Viṣṇupura, lasted well after the time of Śrīnivāsa and into the following centuries. King Virhamvīr's successor, Raghunātha Singh I, built Vaiṣṇava temples in many distant villages to make Kṛṣṇa consciousness popular with the tribal people. In fact, the kings of Viṣṇupura from the time of Virhamvīr onward assumed great responsibility for the material and spiritual well-being of their subjects.

According to Dr. Sambidananda Das:

In short, the Vaishnava kings, from Vira Hamvira downwards, developed Vaishnava culture in all its branches. The practical religious lives of the kings . . . made the people of Vishnupura God-fearing, virtuous, humble, and courteous in manner and pure in heart. It is not an easy matter to make the whole population happy and pious. [But] the people regarded their kings as their gurus. To this day it is their custom to offer edibles to Sri Caitanya's altar in the name of the king, on the occasion of public worship. Thus did Srinivasa, through Raja Vira Hamvira, start a new epoch in the religious life of the country.²

Śrīnivāsa's Daily Activities

The activities of Śrīnivāsa Ācārya can fill volumes, and they have. Several books offer details of his daily life in Viṣṇupura and Jajigram.

In the early morning he would read from scriptural books, explaining and interpreting them for his disciples. The study of these books would occupy him until ten o'clock in the morning. Then,

till two in the afternoon, he would chant on beads in solitude, occasionally worshiping Kṛṣṇa according to his inner meditation. From four o'clock to six in the evening he would perform congregational chanting with his disciples. The form of *kīrtana* for which he became famous is called Manohar Shoy. Some say it is the only authentic classical style that has survived. At night he used to instruct his disciples and talk with them of Kṛṣṇa's pastimes.

His Literary Work

It is said that Śrīnivāsa composed only five songs. He also wrote a commentary—studied and respected to this day—on the four essential verses of the *Śrīmad-Bhāgavatam*. His other works include the famous *Gosvāmy-aṣṭakam* ("Eight Prayers to the Six Gosvāmīs"). Though his literary work is spare, its content and style are nectarean. It has left a unique mark on the Gauḍiyā tradition.

Divine Ascension

Just as the authorized biographers of Śrī Caitanya Mahāprabhu leave aside the details of His passing from this world, Śrīnivāsa's followers are silent about Śrīnivāsa's disappearance. But although his divine ascension remains a mystery, his life remains an inspiration. ☪

NOTES

1. D. C. Sen, *The Vaishnava Literature of Mediaeval Bengal* (Calcutta University, 1917), pp. 156-157.
2. Sambidananda Das, *The History and Literature of Gaudiya Vaishnavas and Their Relation to Medieval Vaishnava Schools*, Unpublished Ph. D. Thesis (Calcutta University, June 1935), p. 819.

Satyaṛāja Dāsa is a disciple of Śrīla Prabhupāda and a regular contributor to Back to Godhead. He has written several books on Kṛṣṇa consciousness. He and his wife live in New York City.

Śrīla Prabhupāda Speaks Out

WHERE IS YOUR RELIGION?

This conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and a journalist took place in Los Angeles on December 30, 1968.

Journalist: Why do you feel that the younger people today are turning more and more toward Eastern-oriented religions?

Śrīla Prabhupāda: Because you have failed to give them satisfaction. Your materialistic way of life will not satisfy them any more. When one is poverty-stricken he may think, "Money, a woman, a good apartment, a good car can give me satisfaction." They are after this. But after such enjoyment, they see, "Oh, there is no satisfaction." Because matter cannot satisfy you.

In America especially, you have got enough for enjoyment. You have got enough food, you have got enough women, you have got enough wine, you have got enough houses—enough of everything. This shows that material advancement cannot give one satisfaction.

There is more confusion and dissatisfaction in your country than in India, which is said to be poverty-stricken. You'll find in India still, although they are poverty-stricken, because they are continuing their old culture they are not disturbed. Why? Because they have got a little tinge of the spiritual platform. So it is necessary now that people should take to spiritual life. That will make them happy.

Journalist: Would you say that the message of Western-oriented religions is not relevant, or is it that they have failed to present their message properly?

Śrīla Prabhupāda: In the case of Christianity, the gospels were spoken long, long ago to primitive men living in the desert. Of course, in the Bible, or in the Old Testament, the idea of God is there. That is all nice. For example, there is the Biblical statement "God created this world." That is a fact. But now, at the present moment, people are advanced scientifically. They want to know how the creation has taken place. But that explanation is not there in the Bible,

and neither can the church give the explanation. Therefore people are not satisfied. Simply officially going to the church and offering prayers does not appeal to them.

Besides that, practically they do not follow the religious principles. For example, there is the commandment "Thou shalt not kill." But killing is very prominent in the Christian world. They are regularly maintaining slaughterhouses, and they have manufactured a theory that animals have no soul. They say the animal has no feelings, so they can kill it—give a dog a bad name and hang it. Why do they say the animals cannot feel? Why are people committing these sinful activities?

The priestly class, they will not say anything. They will not discuss the matter. Everyone is silent. That means they are deliberately disobeying the Ten Commandments. So where are the religious principles? If you don't obey the commandments of your scripture, how can it be said that you are following your religion nicely? How can you kill that which you cannot create? And it is plainly stated there, "Thou shalt not kill." What is the answer? Why are they killing?

Journalist: Are you asking me?

Śrīla Prabhupāda: Yes.

Journalist: Well, yes, obviously, "Thou shalt not kill" is an ethic, and it's timeless and it's valid, but man is not really interested in . . .

Śrīla Prabhupāda: They are not interested in religion. It is simply a make-show, show bottle. Then how can they be happy? If you do not follow the regulative principles, then where is your religion?

Journalist: I'm not arguing with you. I couldn't agree

with you more. I'm in total agreement. It doesn't make any sense. "Thou shalt not kill," "Thou shalt worship no other gods before Me," "Thou shalt not covet thy neighbor's wife," "Thou shalt honor thy father and thy mother." Those are beautiful ethics, but they are not obeyed.

Śrīla Prabhupāda: "Thou shalt not covet thy neighbor's wife." So who is following this?

Journalist: No one, very few.

Śrīla Prabhupāda: You see? So how can you expect that they'll be religious? And without religion, human society is animal society.

Journalist: How does your ethic differ from the basic Jewish-Christian ethic of the Ten Commandments?

Śrīla Prabhupāda: There is no difference.

Journalist: Then what do you have to offer that is different from the Christian ethos or the Jewish ethos?

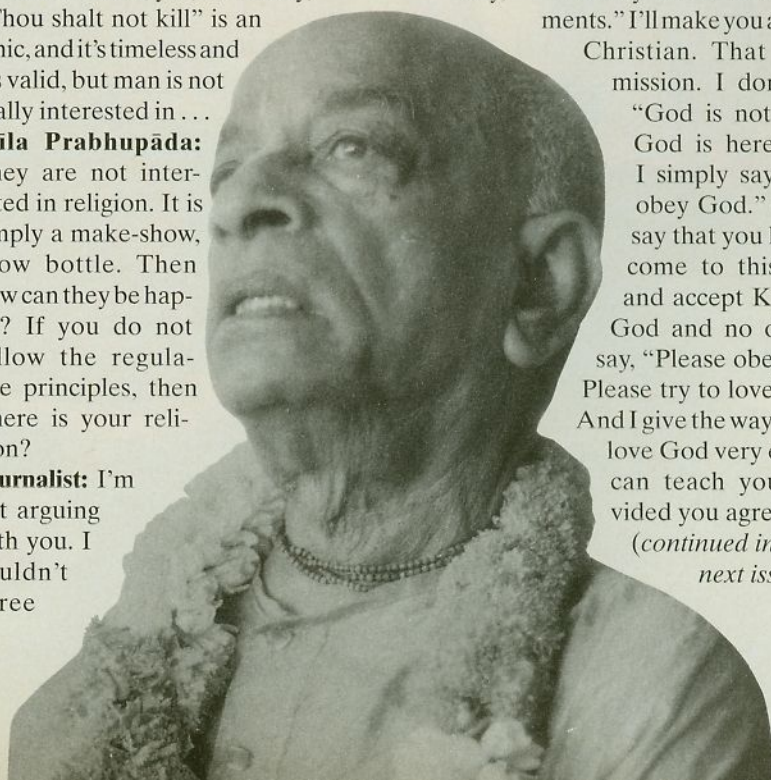
Śrīla Prabhupāda: As I told you, none of them are strictly following God's commandments. I simply say, "You follow God's commandments." That is my message.

Journalist: In other words, "You obey those principles."

Śrīla Prabhupāda: I don't say, "You Christians become Hindus." I simply say, "You obey these commandments." I'll make you a better

Christian. That is my mission. I don't say, "God is not there, God is here." But I simply say, "You obey God." I don't say that you have to come to this stage and accept Kṛṣṇa as God and no other. I say, "Please obey God. Please try to love God." And I give the way how to love God very easily. I can teach you, provided you agree.

(continued in the next issue)





Painting Beautiful Lord Boar

*Devotees of Lord Kṛṣṇa see His absolute beauty
no matter what form He appears in.*

by Yadurāṇī Devī Dāsī

IN 1967 AT ISKCON'S FIRST TEMPLE, at 26 Second Avenue, New York City, Śrīla Prabhupāda had just received a postcard from his disciples in Montreal. The city was hosting the World's Fair—Expo '67—and the devotees were asking if he had any paintings they could display at the Fair. Prabhupāda showed me the postcard and asked if we had any.

“Well, Swamiji,” I said, “We have a painting of Lord Varāha just finished by Kāñcanabala Dāsī. But I don't think people will believe it.”

After all, the picture showed Lord Varāha, Kṛṣṇa in His incarnation as a giant boar, holding the Earth on his tusks and fighting with a big demon. The demon was at least ten times bigger than the Earth itself.

Prabhupāda didn't care for my objection. Instead, he told me a relevant story about Lord Caitanya.

“When Lord Caitanya was thinking of going to Benares, the devotees told Him not to waste His time there. The people there were all impersonalists, and they wouldn't believe in or take part in the chanting of Hare Kṛṣṇa. But Lord Caitanya said, ‘If they don't like what I have to sell, I'll take it back.’”

Prabhupāda then raised his arms in the air, imitating Lord Caitanya. “So He chanted Hare Kṛṣṇa and danced and everyone bought it.”

He was impressing upon me, as he often did, to present Kṛṣṇa “as He is” and not be overly concerned about “so-called public opinion.”

Some months later Śrīla Prabhupāda began dictating his translations and commentaries for the Third Canto of the *Śrīmad-Bhāgavatam*, which includes the story of Lord Varāha. He would send a cassette tape

to Satsvarūpa Dāsa, the president of the Boston temple, who would transcribe it and send it back to Śrīla Prabhupāda. Prabhupāda would then erase it and dictate the next set of texts and purports on the same tape. Before we sent a tape back to Prabhupāda, I used to listen to it while I painted. Sometimes I'd copy the dictaphone tape onto a regular tape before sending the original back.

After listening to the story of Varāha, I wrote to Śrīla Prabhupāda to ask if I could paint the descriptions.

He wrote back, "Yes, try at your convenience to paint pictures from the Bhagavat statement, in terms of the purport and explanation."

Lord Varāha appeared in this universe when a demon named Hiraṇyākṣa forced the Earth to fall from its orbit into the Garbhodaka Ocean at the bottom of the universe. Lord Varāha saved the Earth by picking it up in His huge tusks and killing the giant demon.

I began trying to paint "from the Bhagavat statement." I had to ask Prabhupāda questions on specific details

that were not described on the tape. I asked him about the demon who was fighting with Lord Varāha. "How big could that demon have been?"

He replied on February 15, 1968.

"I thank you very much for your nice letter of February 10. As always, I am so happy to hear about all the nice artwork you and your associates are doing. The demons could assume any gigantic shape they liked. They can play jugglery; they are not ordinary human beings. You must know that a person with whom God had to fight is not an ordinary person. He could play almost equally with the Lord, but nobody can excel the Lord. Therefore, he was killed. To expand and reduce the body is sometimes performed by a successful yogi."

I asked him about Lord Varāha Himself. Was He half human and half boar as I'd seen in Indian sculptures and paintings? And how could a boar be a beautiful incarnation of God? Or could God have incarnations that aren't beautiful?

"Yes," he replied, "Varāha is very beautiful. Generally the Boar picture is depicted as half human and half boar, but in the Bhagavatam it's stated that He's a full boar. You can make the first two legs as two hands and the rear legs as legs, and make it as beautiful as possible."

Prabhupāda had written in one of his books that the boar incarnation was red, and in another book he said He was white. "Which one was He?" I asked.

"Yes, there are two Boar incarnations; one is reddish, and the other whitish. Varāha is the first. He is reddish just like a boar."

With the help of Bharadvāja Dāsa and Muralīdhara Dāsa, I finished the painting about a year later. A few years later it was printed in the Second Canto of the *Śrīmad-Bhagavatam*. ❀

Yadurāṇī Devī Dāsī is project head of CIVA (Cultural Institute for the Vedic Arts), which is producing Kṛṣṇa conscious picture books and comics. She lives at ISKCON's New York temple.

CAKRA (continued from page 23)

GBC meeting room.

That higher roof was accessed by a black iron spiral staircase, both steep and tight, and this is where I ran into trouble. I could use neither my hands nor my eyes to climb these stairs. The steps were metal triangles, slick against my bare feet. I began to grope upward, feeling I was about to topple over backwards, probing with my toes, I had to lift my foot high to find each step, and suddenly I came down upon cloth: my *dhoti*. The bottom of the front pleats lay under my toes, and I had no hands to lift them out of the way. I tried to say something, but my voice was lost in the *kīrtana*. Somehow I made the next step without falling, but the cloth had pulled out more, and it was tangling horribly in my feet. Eager devotees were jostling me from behind. I was desperate. At last, someone noticed my problem, and hands began to steady me and steer me. Someone stuffed my *dhoti* in around my waist. I made the roof, my heart pounding, eyes stinging, arms aching.

And then the bridge: I saw that it didn't rest on the roof top but rather on

the lip of the roof's guard wall. I walked up a steep ramp to the top of the wall, and found myself teetering over vast empty spaces. The workers had thoughtfully provided a railing for their gangplank, but I couldn't use it. Far, far below, the Ganges spread sparkling and glowing, the fields of Māyāpur shouted "green!" to the heavens as far as the eye could see. I looked down upon the backs of flying crows. With my toes I could feel the bamboo slats that made the narrow bridge, but I could not see it. It was like stepping off into empty space. Would it be possible to fall through all that distance—with the *cakra*? What would that mean? I centered my gaze on the top of the *kalāśa* and went, the bridge bouncing beneath my feet.

Bhakti-vidyā-pūrṇa Swamī was already out on the tiny shaky platform, dancing. Backlit by the sun, long arms and legs flying about, suspended over the emptiness, he was an extraordinary sight. "Haribol!" he said. "You made it." I pressed myself against the *kalāśa*, lifted the *cakra* high over my head, and screwed it down into its fitting. The Mahārāja passed me a fat-bellied pot

filled with yogurt, and I emptied it out over the *cakra*. More pots followed, washing down the *cakra*, the *kalāśa*, the *śikhara*. I was soaked. A wind had come up, spraying out the bathing liquids. The platform grew slippery. I stepped back, and other devotees began trotting across the bouncing bridge, to spill pot after pot over the *cakra*.

The *kīrtana* still climbed. Now I could see the huge numbers of devotees lining the roofs and verandahs below, chanting as they gazed up. Then I offered *ārati* to Sudarṣaṇa-cakra, the fire of the burning camphor lamp boiling up in the wind. *Ārati* is a ceremony of reception. We were all receiving into the world the *dharma-cakra* of ISKCON, praying for His purposes to be fulfilled. I became so distracted by this that I kept fanning much too long with the yak-tail whisk, and Mahārāja had to prompt me to stop. ❀

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

CENTERS AROUND THE WORLD

UPDATE

Our address list was starting to take up lots of space—space we'd rather use for articles. So we now plan to run it every third issue. What do you think?

As new subscriptions come in, we'll send each new subscriber the full list. And in each issue we'll print changes to the list. Here's what has come in since the last issue:

NEW

EUROPE

Flensburg, Germany (Rest.)—Goloka, Heiligen-geistgang 9, W-2390 Flensburg/ Tel. (0461) 13878

Koeln, Germany—Govinda, Taurusstr. 40, W-5000 Koeln-Gremberg

Leipzig, Germany—Hare Kṛṣṇa-Kulturzentrum, Peterssteinweg 10b, D-7010 Leipzig/ Tel. +37 (041) 39482

Porto, Portugal—Rua S. Miguel, 19 C.P. 4000 (mail: Apartado 4108, 4002 Porto Codex)/ Tel. (P.F) +351 (02) 2005469

Weimar, Germany—Rothausbergweg 3, D-5300 Weimar

Weisbaden, Germany—Govinda Kulturtreff 99, Wiesbaden/ Tel. +49 (06110) 373312

REVISED

UNITED STATES

Los Angeles (Center and Restaurant)—
new area code: (310)

EUROPE

Antwerp, Belgium—phone number correction:
+32 (03) 237-0038 is not valid. Use 237-0037

Copenhagen, Denmark—new phone number:
+45 (318) 68581

Septon-Durbuy, Belgium (Radhadesh)—Chateau de Petite Somme, 6940 Septon-Durbuy/ Tel. +32 (086) 322926

Stockholm, Sweden—phone number correction:
+46 (08) 6549 002

Tel Aviv, Israel—new phone number:
+972 (04) 390-342

Vicenza, Italy—new phone number:
+39 (0444) 790573

ASIA

Columbo, Sri Lanka—phone number correction:
+94 433325

Singapore—Govinda's Gifts, 763 Mountbatten Rd., Singapore 1543/ Tel. (65) 4409092

LATIN AMERICA

Santa Cruz, Bolivia—new phone number:
+591 (3) 345189

Cochabamba, Bolivia—new phone numbers:
+591 (42) 50907 (center), 26626 (restaurant)

AUSTRALASIA

Christchurch, New Zealand—new phone number:
+64 (3) 665-174

INDIA

Mayapur, W. Bengal—new phone numbers:
+91 (34) 733218 or 733213

CLOSED

Brussels, Belgium **Tampa, Florida**
La Paz, Bolivia **Lisbon, Portugal**

STRUGGLE (continued from page 8)
āndha-kupaṁ vanaṁ gato yad dharim āśrayeta: “That this worldly life—materialistic life—is self-killing, just like a dark well. So one should give it up and go to the forest and take shelter of Kṛṣṇa. That is the best way of life.”

So his father became very angry. The atheist and the theist will never agree. The theist will never submit to the atheist. This is the principle. Prahlāda Mahārāja was put into so many troubles by his father, but he never forgot chanting *om bhagavate vāsudevāya namaḥ*. He never forgot.

We should learn from this story that even in a dangerous position we should not forget Kṛṣṇa. Kṛṣṇa will save us. It is said in the *Bhagavad-gītā* (6.22),

*yaṁ labdhvā cāparam lābhaṁ
manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena
guruṇāpi vicālyate*

“Established thus [in Kṛṣṇa consciousness], one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of the greatest difficulty.”

Kṛṣṇa consciousness is so nice that if one gets Kṛṣṇa consciousness, any other benefit or gain is never considered. This is so nice. We are hankering after getting this, that, this, that, this, that—so many things. But as soon as you get Kṛṣṇa consciousness, you will be satisfied. Just like Prahlāda Mahārāja. He was offered all benedictions. Lord Nṛsiṁhadeva said, “My dear Prahlāda, whatever you like, you can ask for.” But Prahlāda never asked for anything. And he was so kind. He is the example of a Vaiṣṇava son in the family. Despite so much trouble given by his father, still he begged from Nṛsiṁhadeva, “My Lord, my father has committed so many offenses. Kindly give him liberation.” He did not ask anything for himself.

So Narahari, Nṛsiṁhadeva, immediately said, “Why do you speak of your father? Your father's father, his father—fourteen generations—all will be liberated because a son like you is in this family.” This is the benefit. If a son becomes a pure Vaiṣṇava devotee, he can deliver fourteen generations.

What service can we give our family

or nation materially? But if we become a devotee, we can give the best service to our nation, to our family, to humanity. That is the philosophy of Kṛṣṇa consciousness.

Our Kṛṣṇa consciousness movement is preaching this philosophy: “You take to Kṛṣṇa consciousness, and your life will be perfect.” And the method is very simple. There is no secrecy. This evening I was talking with a boy who has gotten a *mantra* and must keep it very secret. But we have no secret *mantra*. Our *mantra*, Hare Kṛṣṇa, is open to everyone. Why should it be a secret? If by chanting the Hare Kṛṣṇa *mantra* we can approach God, the Supreme Personality of Godhead, why should it remain secret? It should be distributed like anything so that everyone can go back to God. So there is no secrecy. We don't approve of any secret *mantra*. It must be very open. The *śāstra* never says that a *mantra* can be secret.

In this age of Kāli it is very difficult to come to the right conclusion by philosophy and other methods. “Kāli” means the age of quarrel, misunderstanding, and disagreement. Therefore in the scripture it has been openly declared:

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā*

“In this age of Kāli there is no alternative, there is no alternative, there is no alternative for spiritual progress than the holy name, the holy name, the holy name of the Lord.”

Meditation, sacrifice, elaborate worship in the temple—in this age these things are impossible to perform, but even a child can chant the Hare Kṛṣṇa *mahā-mantra*. That is proved by our experience. Whenever there is chanting of the Hare Kṛṣṇa *mahā-mantra*, even the child can take part, even an old man can take part.

So this is the only method for God realization. There is no expenditure, but the gain is very, very great. That was the teaching of Prahlāda Mahārāja, and we are following his footsteps. Let us stick to his principle and become more and more advanced in Kṛṣṇa consciousness.

Thank you very much. 🌸

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For Krishna Consciousness

Lord Brahmā, the chief living being in the universe, has descended to earth to offer prayers to Lord Kapila, an incarnation of Kṛṣṇa, who is within the womb of Devahūti. As Śrīmad-Bhāgavatam continues, Lord Brahmā praises Devahūti's husband, Kardama Muni, and asks Kardama to offer his daughters to nine great sages.

THIRDCANTO/CHAPTER 24

नहोवाच

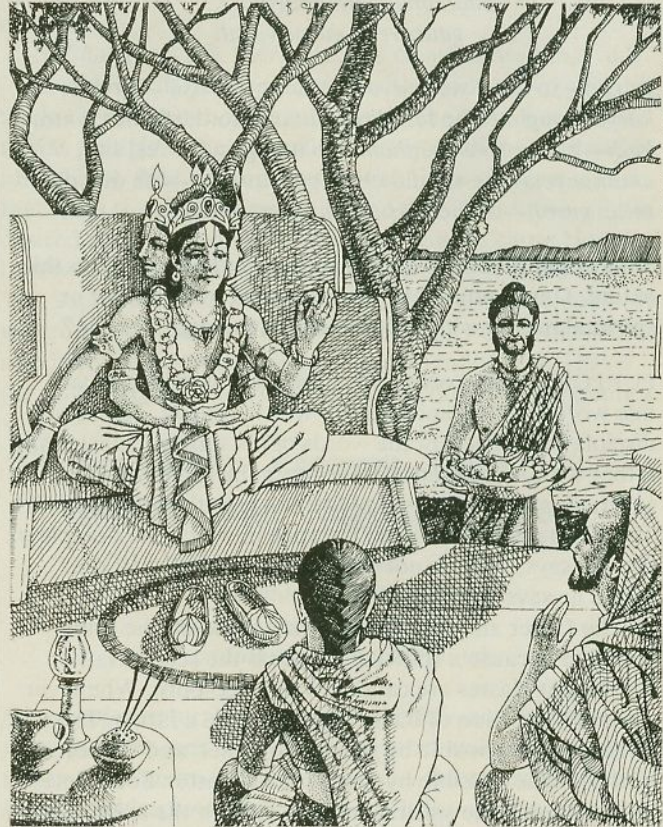
12 त्वया मेऽपचितिस्तात कल्पिता निर्व्यलीकृतः ।

यन्मे सद्भगृहे वाक्यं भवान्मानद मानयन् ॥१२॥

brahmovāca
tvayā me 'pacītis tāta
kalpitā nirvyalikataḥ
yam me sañjagrhe vākyam
bhavān mānada mānayan

brahmā—Lord Brahmā; *uvāca*—said; *tvayā*—by you; *me*—my; *apacitih*—worship; *tāta*—O son; *kalpitā*—is accomplished; *nirvyalikataḥ*—without duplicity; *yat*—since; *me*—my; *sañjagrhe*—have completely accepted; *vākyam*—instructions; *bhavān*—you; *māna-da*—O Kardama (one who offers honor to others); *mānayan*—respecting.

Lord Brahmā said: My dear son Kardama, since you have completely accepted my instructions without duplicity, showing them proper respect, you have worshiped me



Having been honored with a proper Vedic reception, Lord Brahmā praises Kardama Muni for his service.

properly. Whatever instructions you took from me you have carried out, and thereby you have honored me.

PURPORT: Lord Brahmā, as the first living entity within the universe, is supposed to be the spiritual master of everyone, and he is also the father, the creator, of all beings. Kardama Muni is one of the Prajāpatis, or creators of the living entities, and he is also a son of Brahmā. Brahmā praises Kardama because he carried out the orders of the spiritual master *in toto* and without cheating.

A conditioned soul in the material world has the disqualification of cheating. He has four disqualifications: he is sure to commit mistakes, he is sure to be illusioned, he is prone to cheat others, and his senses are imperfect. But if one carries out the order of the spiritual master by disciplic succession, or the *paramparā* system, he overcomes the four defects. Therefore, knowledge received from the bona fide spiritual master is not cheating. Any other knowledge which is manufactured by the conditioned soul is cheating. Brahmā knew well that Kardama Muni exactly carried out the instructions received from him and that he actually honored his spiritual master. To honor the spiritual master means to carry out his instructions word for word.

13 एतावत्येव शुश्रूषा कार्या पितरि पुत्रकैः ।

बाढमित्यनुमन्येत गौरवेण गुरोर्वचः ॥१३॥

*etāvaty eva śuśrūṣā
kāryā pitari putrakaiḥ
bāḍham ity anumanyeta
gauraveṇa guror vacaḥ*

etāvati—to this extent; *eva*—exactly; *śuśrūṣā*—service; *kāryā*—ought to be rendered; *pitari*—to the father; *putrakaiḥ*—by the sons; *bāḍham iti*—accepting, “Yes, sir”; *anumanyeta*—he should obey; *gauraveṇa*—with due deference; *guroḥ*—of the *guru*; *vacaḥ*—commands.

Sons ought to render service to their father exactly to this extent. One should obey the command of his father or spiritual master with due deference, saying, “Yes, sir.”

PURPORT: Two words in this verse are very important; one word is *pitari*, and another word is *guroḥ*. The son or disciple should accept the words of his spiritual master and father without hesitation. Whatever the father and the spiritual master order should be taken without argument: “Yes.” There should be no instance in which the disciple or the son says, “This is not correct. I cannot carry it out.” When he says that, he is fallen.

The father and the spiritual master are on the same platform because a spiritual master is the second father. The higher classes are called *dvija*, twice-born. Whenever there is a question of birth, there must be a father. The first birth is made possible by the actual father, and the second birth is made possible by the spiritual master. Sometimes the father and the spiritual master may be the same man, and sometimes they are different men. In any case, the order of the father or the order of the spiritual master

must be carried out without hesitation, with an immediate yes. There should be no argument. That is real service to the father and to the spiritual master.

Viśvanātha Cakravartī Ṭhākura has stated that the order of the spiritual master is the life and soul of the disciple. As a man cannot separate his life from his body, a disciple cannot separate the order of the spiritual master from his life. If a disciple follows the instruction of the spiritual master in that way, he is sure to become perfect. This is confirmed in the *Upaniṣads*: the import of Vedic instruction is revealed automatically only to one who has implicit faith in the Supreme Personality of Godhead and in his spiritual master. One may be materially considered an illiterate man, but if he has faith in the spiritual master as well as in the Supreme Personality of Godhead, then the meaning of scriptural revelation is immediately manifested before him.

14 इमा दुहितरः सत्यस्तव वत्स सुमध्यमाः ।

सर्गमेतं प्रभावैः स्वैर्बृहयिष्यन्त्यनेकधा ॥१४॥

*imā duhitarāḥ satyas
tava vatsa sumadhyamāḥ
sargam etaṁ prabhāvaiḥ svair
br̥ṁhayiṣyanty anekadhā*

imāḥ—these; *duhitarāḥ*—daughters; *satyaḥ*—chaste; *tava*—your; *vatsa*—O my dear son; *su-madhyamāḥ*—thin-waisted; *sargam*—creation; *etaṁ*—this; *prabhāvaiḥ*—by descendants; *svaiḥ*—their own; *br̥ṁhayiṣyanti*—they will increase; *aneka-dhā*—in various ways.

Lord Brahmā then praised Kardama Muni’s nine daughters, saying: All your thin-waisted daughters are certainly very chaste. I am sure they will increase this creation by their own descendants in various ways.

PURPORT: In the beginning of creation, Brahmā was concerned with increasing the population, and when he saw that Kardama Muni had already begotten nine nice daughters, he was hopeful that through the daughters many children would come who would take charge of the creative principle of the material world. He was therefore happy to see them. The word *su-madhyamā* means “a good daughter of a beautiful woman.” If she has a thin waist, a woman is considered very beautiful. All the daughters of Kardama Muni were of the same beautiful feature.

15 अतस्त्वमृषिमृख्येभ्यो यथाशीलं यथारुचि ।

आत्मजाः परिदेह्य विसृणीहि यशो भुवि ॥१५॥

*atas tvam ṛṣi-mukhyebhyo
yathā-śīlaṁ yathā-ruci
ātmajāḥ paridehy adya
vistr̥ṇiḥi yaśo bhuvi*

ataḥ—therefore; *tvam*—you; *ṛṣi-mukhyebhyaḥ*—unto the foremost sages; *yathā-śīlam*—according to temperament; *yathā-ruci*—according to taste; *ātmajāḥ*—your daughters;

paridehi—please give away; *adya*—today; *vistr̥ṇi*—spread; *yaśaḥ*—fame; *bhūvi*—over the universe.

Therefore, today please give away your daughters to the foremost of the sages, with due regard for the girls' temperaments and likings, and thereby spread your fame all over the universe.

PURPORT: The nine principal *ṛṣis*, or sages, are Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bṛgu, Vasiṣṭha and Atharvā. All these *ṛṣis* are most important, and Brahmā desired that the nine daughters already born of Kardama Muni be handed over to them.

Here two words are used very significantly—*yathā-śilam* and *yathā-ruci*. The daughters should be handed over to the respective *ṛṣis*, not blindly, but according to the combination of character and taste. That is the art of combining a man and woman. Man and woman should not be united simply on the consideration of sex life. There are many other considerations, especially character and taste. If the taste and character differ between the man and woman, their combination will be unhappy. Even forty years ago, in Indian marriages, the taste and character of the boy and girl were first of all matched, and then they were allowed to marry. This was done under the direction of the respective parents. The parents used to astrologically determine the character and tastes of the boy and girl, and when they corresponded, the match was selected: “This girl and this boy are just suitable, and they should be married.” Other considerations were less important. The same system was also advised in the beginning of the creation by Brahmā: “Your daughters should be handed over to the *ṛṣis* according to taste and character.”

According to astrological calculation, a person is classified according to whether he belongs to the godly or demoniac quality. In that way the spouse was selected. A girl of godly quality should be handed over to a boy of godly quality. A girl of demoniac quality should be handed over to a boy of demoniac quality. Then they will be happy. But if the girl is demoniac and the boy is godly, then the combination is incompatible; they cannot be happy in such a marriage. At the present moment, because boys and girls are not married according to quality and character, most marriages are unhappy, and there is divorce.

It is foretold in the Twelfth Canto of the *Bhāgavatam* that in this age of Kali married life will be accepted on the consideration of sex only; when the boy and girl are pleased in sex, they get married, and when there is deficiency in sex, they separate. That is not actual marriage, but a combination of men and women like cats and dogs. Therefore, the children produced in the modern age are not exactly human beings. Human beings must be twice-born. A child is first born of a good father and mother, and then he is born again of the spiritual master and the *Vedas*. The first mother and father bring about his birth into the world; then the spiritual master and the *Vedas* become his second father and mother. According to the Vedic system of marriage for producing children, every man and woman was enlightened in spiritual knowledge, and at the time of their combination to produce a child, everything was scrutinized and scientifically done.

**16 वेदाहमाद्यं पुरुषमवतीर्णं स्वमायया ।
भूतानां शेवधि देहं बिभ्रानं कपिलं मुने ॥१६॥**

*vedāham ādyaṁ puruṣam
avatīrṇaṁ sva-māyayā
bhūtānāṁ śevadhīṁ dehaṁ
bibhrāṇaṁ kapilaṁ mune*

veda—know; *aham*—I; *ādyam*—the original; *puruṣam*—enjoyer; *avatīrṇam*—incarnated; *sva-māyayā*—by His own internal energy; *bhūtānām*—of all the living entities; *śevadhī*—the bestower of all desired, who is just like a vast treasure; *deham*—the body; *bibhrāṇam*—assuming; *kapilam*—Kapila Muni; *mune*—O sage Kardama.

O Kardama, I know that the original Supreme Personality of Godhead has now appeared as an incarnation by His internal energy. He is the bestower of all desired by the living entities, and He has now assumed the body of Kapila Muni.

PURPORT: In this verse we find the words *puruṣam avatīrṇaṁ sva-māyayā*. The Supreme Personality of Godhead is everlastingly, eternally the form of *puruṣa*, the predominator or enjoyer, and when He appears He never accepts anything of this material energy. The spiritual world is a manifestation of His personal, internal potency, whereas the material world is a manifestation of His material, or differentiated, energy. The word *sva-māyayā*, “by His own internal potency,” indicates that whenever the Supreme Personality of Godhead descends, He comes in His own energy. He may assume the body of a human being, but that body is not material.

In *Bhagavad-gītā*, therefore, it is clearly stated that only fools and rascals, *mūḍhas*, consider the body of Kṛṣṇa to be the body of a common human being. The word *śevadhī* means that He is the original bestower of all the necessities of life upon the living entities. In the *Vedas* also it is stated that He is the chief living entity and that He bestows all the desired necessities of other living entities. Because He is the bestower of the necessities of all others, He is called God. The Supreme is also a living entity; He is not impersonal. As we are individual, the Supreme Personality of Godhead is also individual—but He is the supreme individual. That is the difference between God and the ordinary living entities.

**17 ज्ञानविज्ञानयोगेन कर्मणासुद्धरन् जटाः ।
हिरण्यकेशः पद्माक्षः पद्ममूद्रापदाम्बुजः ॥१७॥**

*jñāna-vijñāna-yogena
karmaṇām uddharan jaṭāḥ
hiraṇya-keśaḥ padmākṣaḥ
padma-mudrā-padāmbujaḥ*

jñāna—of scriptural knowledge; *vijñāna*—and application; *yogena*—by means of mystic *yoga*; *karmaṇām*—of material actions; *uddharan*—uprooting; *jaṭāḥ*—the roots; *hiraṇya-keśaḥ*—golden hair; *padma-akṣaḥ*—lotus-eyed; *padma-mudrā*—marked with the sign of the lotus; *pada-ambujaḥ*—having lotus feet.

By mystic yoga and the practical application of knowledge from the scriptures, Kapila Muni, who is characterized by His golden hair, His eyes just like lotus petals and His lotus feet, which bear the marks of lotus flowers, will uproot the deep-rooted desire for work in this material world.

PURPORT: In this verse the activities and bodily features of Kapila Muni are very nicely described. The activities of Kapila Muni are forecast herein: He will present the philosophy of Sāṅkhya in such a way that by studying His philosophy people will be able to uproot the deep-rooted desire for *karma*, fruitive activities. Everyone in this material world engages in achieving the fruits of his labor. A man tries to be happy by achieving the fruits of his own honest labor, but actually he becomes more and more entangled. One cannot get out of this entanglement unless he has perfect knowledge, or devotional service.

Those who are trying to get out of the entanglement by speculation are also doing their best, but in the Vedic scriptures we find that if one has taken to the devotional service of the Lord in Kṛṣṇa consciousness, he can very easily uproot the deep-rooted desire for fruitive activities. Sāṅkhya philosophy will be broadcast by Kapila Muni for that purpose. His bodily features are also described herein.

Jñāna does not refer to ordinary research work. *Jñāna* entails receiving knowledge from the scriptures through the spiritual master by disciplic succession. In the modern age there is a tendency to do research by mental speculation and concoction. But the man who speculates forgets that he himself is subject to the four defects of nature: he is sure to commit mistakes, his senses are imperfect, he is sure to fall into illusion, and he is cheating. Unless one has perfect knowledge from disciplic succession, he simply puts forth some theories of his own creation; therefore he is cheating people. *Jñāna* means knowledge received through disciplic succession from the scriptures, and *vijñāna* means practical application of such knowledge. Kapila's Sāṅkhya system of philosophy is based on *jñāna* and *vijñāna*.

**18 एष मानवि ते गर्भं प्रविष्टः कैटभार्दनः ।
अविद्यासंशयग्रन्थि छित्त्वा गां विचरिष्यति ॥१८॥**

*eṣa mānavi te garbham
praviṣṭaḥ kaiṭabhārdanaḥ
avidyā-saṁśaya-granthim
chittvā gāṁ vicariṣyati*

eṣaḥ—the same Supreme Personality of Godhead; *mānavi*—O daughter of Manu; *te*—your; *garbham*—womb; *praviṣṭaḥ*—has entered; *kaiṭabha-ardanaḥ*—the killer of the demon Kaiṭabha; *avidyā*—of ignorance; *saṁśaya*—and of doubt; *granthim*—the knot; *chittvā*—cutting off; *gām*—the world; *vicariṣyati*—He will travel over.

Lord Brahmā then told Devahūti: My dear daughter of Manu, the same Supreme Personality of Godhead who killed the demon Kaitabha is now within your womb. He will cut off all the knots of your ignorance and doubt. Then He will travel all over the world.

PURPORT: Here the word *avidyā* is very significant. *Avidyā* means forgetfulness of one's identity. Every one of us is a spirit soul, but we have forgotten. We think, "I am this body." This is called *avidyā*.

Saṁśaya-granthi means "doubtfulness." The knot of doubtfulness is tied when the soul identifies with the material world. That knot is also called *ahaṅkāra*, the junction of matter and spirit. By proper knowledge received from the scriptures in disciplic succession and by proper application of that knowledge, one can free himself from this binding combination of matter and spirit. Brahmā assures Devahūti that her son will enlighten her, and after enlightening her He will travel all over the world, distributing the system of Sāṅkhya philosophy.

The word *saṁśaya* means "doubtful knowledge." Speculative and pseudo yogic knowledge is all doubtful. At the present moment the so-called *yoga* system is prosecuted on the understanding that by agitation of the different stations of the bodily construction one can find that he is God. The mental speculators think similarly, but they are all doubtful. Real knowledge is expounded in *Bhagavad-gītā*: "Just become Kṛṣṇa conscious. Just worship Kṛṣṇa and become a devotee of Kṛṣṇa." That is real knowledge, and anyone who follows that system becomes perfect without a doubt.

**19 अयं सिद्धगणाधीशः साङ्ख्याचार्यैः सुसम्मतः ।
लोके कपिल इत्याख्यां गन्ता ते कीर्तिवर्धनः ॥१९॥**

*ayam siddha-gaṇādhiṣaḥ
sāṅkhyācāryaiḥ susammataḥ
loke kapila ity ākhyāṁ
gantā te kīrti-varadhanah*

ayam—this Personality of Godhead; *siddha-gaṇa*—of the perfected sages; *adhīṣaḥ*—the head; *sāṅkhya-ācāryaiḥ*—by *ācāryas* expert in Sāṅkhya philosophy; *su-sammataḥ*—approved according to Vedic principles; *loke*—in the world; *kapilaḥ iti*—as Kapila; *ākhyāṁ*—celebrated; *gantā*—He will go about; *te*—your; *kīrti*—fame; *vardhanaḥ*—increasing.

Your son will be the head of all the perfected souls. He will be approved by the ācāryas expert in disseminating real knowledge, and among the people He will be celebrated by the name Kapila. As the son of Devahūti, He will increase your fame.

PURPORT: Sāṅkhya philosophy is the philosophical system enunciated by Kapila, the son of Devahūti. The other Kapila, who is not the son of Devahūti, is an imitation. This is the statement of Brahmā, and because we belong to Brahmā's disciplic succession we should accept his statement that the real Kapila is the son of Devahūti and that real Sāṅkhya philosophy is the system of philosophy which He introduced and which will be accepted by the *ācāryas*, the directors of spiritual discipline. The word *su-sammata* means "accepted by persons who are counted upon to give their good opinion."

(continued in the next issue)

EVERY TOWN & VILLAGE

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

WORLD NEWS



United States President George Bush visits Dallas for an interfaith prayer reception with community and religious leaders at Thanks-Giving Square. Seated two seats from the President is Yudhiṣṭhira Dāsa, President of the Dallas Hare Kṛṣṇa Temple, and next to him is Episcopal Bishop Donis D. Patterson.

Vedic culture by opening more than a hundred temples and printing more than a hundred million books.

Delhi's ISKCON Youth Services (IYS) sponsors monthly tours to Vṛndāvana. During the two-hour train ride, IYS members walk through the train chanting, dancing, and passing out Śrīla Prabhupāda's books. The IYS has fifty registered members, all of whom follow the four regulative principles and chant a quota of the Hare Kṛṣṇa *mahā-mantra* every day. They hope to enroll a thousand IYS members by 1996, the centennial year of Śrīla Prabhupāda's appearance.

Śrīmatī Devī Dāsi has organized a program whereby pilgrims in Śrīdhām Māyāpur are given a card with the

Hare Kṛṣṇa *mahā-mantra* written on it and asked to chant it 108 times. In eighteen months more than 108,000 pilgrims have taken part.

India

Dr. P. V. Ranga Rao inaugurated the Bhaktivedanta Library at ISKCON Secunderabad

on December 31, marking the preliminary phase of a pro-

posed cultural, educational, and training center. Dr. Rao is the minister for education in Andhra Pradesh and the son of India's Prime Minister, Sri P. V. Narasimha Rao.

Addressing the one hundred devotees and guests present, Dr. Rao expressed his deep appreciation for Śrīla Prabhupāda's work. He noted Śrīla Prabhupāda's outstanding contribution of spreading



Bhakti Rāghava Swami shows Dr. P. V. Ranga Rao one of Śrīla Prabhupāda's books during the opening of ISKCON Secunderabad's Bhaktivedanta library.

Śrīdhām Māyāpur attracts and inspires VIPs from all over India. Here are some of the comments written in the ISKCON temple guest book in 1991:

"I am very much impressed! The cleanliness and up-keep are excellent, and the prasada served was most delicious. Such institutions are very rare."

G. B. Chugh
High Court Judge
Allahabad, Lucknow

"To get eternal peace one must visit, at least once in life, the holiest of institutions—ISKCON. To realize the basic philosophy of

the human life, all the individuals of the world should follow the ideals of ISKCON Mayapur.”

Judhistire Jena
Deputy Minister
Labour and Employment
Government of Orissa

“ISKCON Sri Mayapur is a great institution established by Bhaktivedanta Swami Prabhupada. A noble man as he was, his charming personality, sincere devotion to Lord Kṛṣṇa and his efforts for the salvation of the human beings have attracted people in India and abroad. The charming Deities, which are being worshiped with great devotion, made us feel the very existence of God.”

Abanai Mohan Dutt
Supreme Court Judge
New Delhi

“ISKCON has established a modern asrama from where His [Caitanya Mahāprabhu’s] work is carried on: the chanting of Hare Kṛṣṇa and the practice of Kṛṣṇa bhakti. We are greatly impressed. And, if we may say so, enthralled!”

P. D. Desai
Chief Justice
Calcutta High Court

Commonwealth of Independent States

A hundred million people in the former Soviet Union were potential

viewers of a forty-two minute television program on the Kṛṣṇa consciousness movement. The program, which aired in January, could also be seen in Poland, Yugoslavia, and other European countries.

Fiji ISKCON’s brightly colored float won second prize

at Lautoka’s Sugar Festival, the city’s annual carnival, in December. During the parade, devotees passed out three thousand packets of *prasādam* and a thousand copies of *The Krishna Sun*, ISKCON Fiji’s quarterly newspaper.

Africa Durban hosted its fourth annual Rathayātrā festival,

organized by devotees from ISKCON’s Temple of Understanding in Chatsworth. Beginning on December 26, the five-day festival focused on ISKCON’s twenty-fifth anniversary in the West. The festival was launched by the cutting of a 100-kg cake. Durban’s mayor, Guys Muller, gave the opening speech, toured the festival site, and took lunch with visiting ISKCON leaders. In his speech he praised the devotees for promoting peace and culture in a strife-torn country.

The festival received extensive media coverage, includ-

ing a front-page story in Durban’s largest newspaper, *The Daily News*, and footage on two popular national television programs.

Two devotees recently traveled for thirty days through East Africa to spread Kṛṣṇa consciousness there. Jalakāra Dāsa, from England, and Vidura Dāsa, from Ireland, visited Kenya, Uganda, Zaire, Rwanda, and Tanzania. They distributed books in war-ravaged Uganda, dodged ravaging troops in Zaire, and had their car break down in the middle of the West Tanzania desert, where it’s five hundred miles between gas stations (luckily, they made it to one).

During the trip, they laid the groundwork for Hare Krishna Food for Life programs in the cities of Kampala, Kigali, and Mwanza.

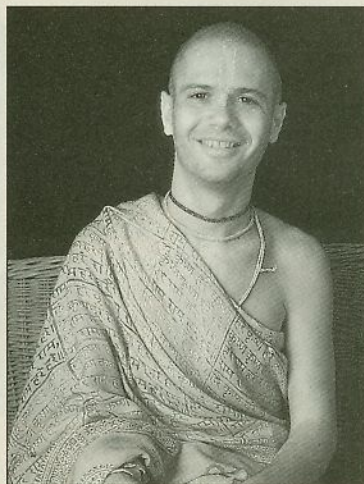
ISKCON Nairobi has received permission—after twenty years—to build a new temple on the site they now occupy. The plans call for the present temple, a former hostel the devotees bought in 1972, to be demolished in stages and the new temple erected atop the remains. The site is located on a hillside with panoramic views of central Nairobi.

Temple vice-chairman Umāpati Dāsa, originally from Benares, India, says that although the construction would cost about \$800,000—too much for the small group of devotees there to collect—ISKCON life members will donate construction materials that will greatly reduce the total expenditure.

Tangiers now has a chance for Kṛṣṇa consciousness—or *bhakti-yoga*, since *yoga* has no religious connotations in Morocco. Nayanābhīrāma Dāsa, an early disciple of Śrīla Prabhupāda, has moved there. He teaches English during the day and *bhakti-yoga* in the evening in the garage of an Indian friend. The population of Morocco is ninety-nine percent Sunni Moslem.

Two other devotees, Abhidheya Dāsa and Gaura Bhakta Dāsa, both originally from the Middle East, are spreading Kṛṣṇa consciousness in North Africa from

Morocco to Egypt, traveling through Algeria, Tunisia, and Libya. During a recent one-month stay in Morocco, they sold eight hundred books on Kṛṣṇa consciousness.



Muralidhara Dāsa

Nayanābhīrāma Dāsa

For more detailed news, see ISKCON’s monthly newspaper, *ISKCON World Review*. To subscribe, see page 59. Any news from your town or village? Please let us know!

PADAYĀTRĀ NEWS

Padayātrā America

The members of Padayātrā America are spending six months walking through central America. They finished the Belize portion of the walk (100 miles) in January and then spent a week driving 176 miles over treacherous dirt roads through the jungles on the way to Guatemala City. Although the trip was difficult—the Padayātrā vehicles suffered flat tires, broken springs, broken tail pipes, and worn-out brakes—hundreds of people in remote towns and villages received Śrīla Prabhupāda’s books and heard the chanting of Kṛṣṇa’s holy names.

The devotees plan to walk through Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica, and into Panama.

Padayātrā Malaysia

Malaysia’s fourteen-day Padayātrā last December went through the northern states of Penang and Kedah, covering the main towns first and then the rubber, oil palm, and cocoa plantations. The daily evening programs drew an



Padayātrā Malasia passes by rubber plantations in the early-morning sun.

average of about four hundred people. Because drug abuse and addiction is a great problem in Malaysia, the theme of the Padayātrā was “Propaganda Against Drug Abuse” (PADA). During the walk, the devotees stopped at drug rehabilitation centers to put on Kṛṣṇa conscious programs for the inmates.

Padayātrā Fiji

Heavy rains marked the first day of the Fiji Padayātrā in January, ending a six-month drought in western Viti Levu, Fiji’s main island. About fifty devotees began the forty-kilometer walk from Lautoka City to Ba, and after a few days the number grew to 150. The *padayātrīs* passed out seven thousand pieces of *prasādam* and five thousand books during the pilgrimage.

Padayātrā Philippines

Fifty devotees, led by Tamāl Krishna Goswami and Lokanāth Swami, walked through seven of the most prominent municipalities of Metro Manila in January. The procession included a colorful twelve-foot-high cart drawn by a pair of beautiful white bullocks. During the seven-day walk devotees passed out 25,000 brochures and small books and 30,000 bags of popcorn *prasādam*.



The Philippines Padayātrā fills a narrow street in Manila with the Hare Kṛṣṇa mahā-mantra.

LETTERS (continued from page 5)
being distracted by exploitive market forces, mortgage payments, rent, and unreasonable taxes, all of which make subsistence grain production nearly impossible.

As you say, neither of us is in a position to work the oxen. Nor am I qualified to make policy that will encourage Kṛṣṇa conscious farming. Neither have I the ability to raise funds for this purpose—though all these things are needed. But we can all chant Hare Kṛṣṇa, and Kṛṣṇa will give us the intelligence to help in whatever way we can. I’m researching and writing, someone else is leading, someone is farming, someone is fundraising, someone is telling a friend that productive use of the oxen will save

animals and the earth and bring us closer to God. According to our desires, Kṛṣṇa is sure to give us the best service to help fulfill His plans.

Down-to-Earth

I want to congratulate the BTG team on the new contents. I enjoy all the different columns. It makes practicing Kṛṣṇa consciousness more down-to-earth and gives a forum for discussions, presenting different angles of vision, problems and difficulties faced by individuals and the movement. That’s what a magazine is, something dynamic—not static but ecstatic!

Gaurāṅgī Devī Dāsī
Montanay, France

Praise and Encouragement

Here is one fallen soul who wants to offer some praise and encouragement for your efforts to spread and maintain the teachings of Kṛṣṇa consciousness as given by Śrīla Prabhupada. Kṛṣṇa must be pleased with your service, for how else could you produce such an inspiring magazine. I pray that you all remain pure and that your publication of Back to Godhead will enter the hearts of conditioned souls everywhere.

John Thomas
Diamond, Ohio

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

Indian / America

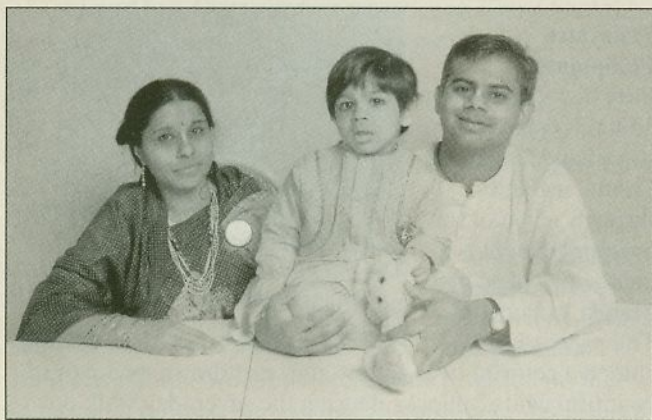
*An Indian immigrant
in America
finds a solution
to the cultural conflicts
that challenge
Indians in the West.*

by Hari Mohana Dāsa

I AM A DEVOTEE OF KṚṢṆA and have been one for the past seven years. I'm also of Indian origin, and my story is a typical one.

I've lived in North America since I was nine years old. My parents came here to finish their higher education, and upon completion of their doctorates, they decided to settle in Canada, their adopted country. As their family grew, so did their careers, households, mortgages, and so on. Along with ma-

*Hari Mohana
Dāsa (left) with his
wife, Rādhārāṇī
Devi Dāsi, and son,
Hrishikesh Nandan.
At right, guests
take turns watering
the tulasī plant
during services at
ISKCON's San
Diego temple.*



*“This clash of
cultures would lead to
some hilarious situa-
tions, and to some
tragic ones, but al-
ways to conflict. How
much loyalty were
we to give to our cul-
tural origins, and how
much were we to
imbibe from the cul-
ture we lived in?”*

terial success came several perplexing questions: How to relate to a materialistic Western society without losing Indian values? How to bring up children in the West and yet protect them from the excesses of Western culture? How to teach children something of their cultural background? What goals to pursue? What values to transmit to their children?

For us in the second generation, the questions were just as perplexing. How to balance the clash of cultures? Our parents expected us to behave in one way, our friends, teachers, and colleagues in another. This clash of cultures would lead to some hilarious situations, and to some tragic ones, but always to conflict. How much loyalty were we to give to our cultural origins, and how much were we to imbibe from the culture we lived in? What values were we to take from our parents, and what values

were we to find on our own?

I believe ISKCON can play a valuable role in resolving these questions, for both parents and children, because of the nature of ISKCON and the genius of Śrīla Prabhupāda.

Śrīla Prabhupāda did with ISKCON what each of us tries to do individually: He took the essential elements of India's culture, transplanted that culture into the Western environment, and made it work. Śrīla Prabhupāda's genius lay in his being true to the original culture while making the changes necessary for it to flourish in the West. He called ISKCON “a cultural presentation for the respiritualization of society.” ISKCON is a culture—maybe a very special culture, but a culture nonethe-

an / Hare Kṛṣṇa



Yamraj Dasa

less. It's not just a local temple or an international organization, but a whole culture, with eternal cultural values. Let's look deeper.

The Background

In the mid-nineteenth century, Lord Macaulay spoke his famous Minute on the floor of the British parliament in which he belittled Indian language and letters. His speech led to the founding of several schools in India, usually run by missions, with two aims: To expose Indians to the English language (as Indian literature was not seen as having any merit), and to expose them to Western scientific, cultural, and religious ideals (by which, it was hoped, the people would see their own beliefs as back-

ward, superstitious, and hopeless and convert wholesale to the religion of their masters).

But the hopes of the colonists didn't work out as expected. The schools didn't produce many Christian natives. Rather, the students retained the prevailing European doctrines of the time: rationalism and humanism.

The mission schools spared no pains in deriding the native faith. They made every attempt to show its inferiority to Christianity. They condemned it as primitive, superstitious idol-worship, the work of the devil himself. Indians developed an inferiority complex about their own culture and looked for an alternative. The Brahmo Samaj in Bengal and revision-

ists in other parts of India formulated different versions of Hinduism, usually at the expense of the original faith. This original faith was the path of *bhakti*, as taught by great saints such as Tulasīdāsa, Tūkarāma, Sūradāsa, Tyāgarāja, Mīrabāi, Jñānadeva, and Kābir. It was also elucidated in the *Śrīmad-Bhāgavatam* and the *Bhagavad-gītā* and rigorously expounded by great *ācāryas* such as Madhvācārya, Rāmānujācārya, and Vallabhācārya. The revisionists, however, who aped European philosophies, regarded the saints and *ācāryas* as somehow inferior to the rationalists and humanists of Europe.

Eventually, the revisionists developed a version of Hinduism with a political message. The goal of Hinduism no

longer centered on devotion to the Deity; rather, it was about social work—to feed and clothe the starving millions. Political Hinduism finally developed to where its goal became political independence for India.

The revisionists knew that in spite of Western education the intellectuals (and the common man) of the day would not be interested in the revisionists' political philosophies unless cloaked within the garb of religion. The Indian, the most religious of people, would accept traditional authority. So the revisionists cleverly grafted their ideas of political independence and social work upon the tree of Vedānta. The philosophy of Śāṅkarācārya, while much respected but little followed and of interest mainly to a certain class of *brāhmaṇa* intellectuals, became the vessel by which their ideas gained respectability.

My parents' generation was the heir to this ferment of ideas in India. To gain an education in science and technology, they unhesitatingly took to schools that followed the Western model. Their aims were noble enough: they wanted to make India self-sufficient and independent. Through the long years of India's freedom movement, they went to school, eagerly learning everything, waiting to take their place among those who struggled to make India strong and free. They graduated after independence, however, and found that opportunities were few, salaries low, and their services not so welcome by the socialists and communists in the government.

They came West and settled. Meanwhile, the original faith of devotion, ridiculed as irrelevant in the "new" India and contrary to progress, lay neglected and abused for at least three generations. Then, in 1965, as if by a miracle a sixty-nine-year-old saint with a trunkful of books and forty rupees in his pocket set sail for America on a tramp steamer. He came to teach the principles of *bhakti* on a foreign shore, after

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many years and many attempts to do so in India had failed.

The Parents

Though immigrants to North America face a great struggle, the Indian immigrants had some advantages. They were not refugees, and they were educated. They were the dispossessed elite of an ancient civilization. Opportunities came soon, and success was quicker than expected. Of course, this is a generalization. There were several waves of Indian immigration to North America. The most recent ones are those of refugees from Africa and Sri Lanka. But by and large the Indian immigrant has succeeded.

The problems of Indian immigrant parents are, briefly, those of (1) culture, (2) success, and (3) children. The bond to India remains quite strong, with relatives, land, and culture still tying one to the home country. Should we remain here or, upon retirement, return to India? To what extent should the quest for material success influence our lives? How to teach our children the things of value in their own culture and convince them that they should retain them?

Let's see the solutions ISKCON can offer to these questions.

My parents, busy getting themselves established in the West, were not much concerned with questions such as these. Their first contact with ISKCON occurred when they saw the devotees dancing in the street, with shaven heads and *tilaka*. What a shock to see the familiar in a completely unexpected context! Curious, they visited the temple and quickly recognized it as authentic. Upon attending the Sunday feast lectures, they encountered questions

about their culture and faith for the first time since leaving India—maybe for the first time in their lives.

First the question of culture. Śrīla Prabhupāda stressed that he was not trying to establish Indian culture or Hinduism. Rather, he was introducing “eternal culture.” He stressed that Kṛṣṇa consciousness was not just for some small sect but was the natural function of the soul. To practice the eternal culture of Kṛṣṇa consciousness one didn't have to be in India. Kṛṣṇa consciousness could be practiced right here in North America. For many Indians, ISKCON temples became their home away from home.

Secondly, the question of success. Śrīla Prabhupāda severely criticized Indians who came to North America just to make money. And, if we are honest, we'll admit he was right to criticize us. My personal experience is that wealthy Indian families who place all the emphasis on success and little, if any, on cultivating spiritual and moral values are swiftly traversing the path of corruption and decadence. Alcoholism and drugs, what to speak of meat-eating and smoking, are no longer strangers to such families. ISKCON has always emphasized the need to follow certain basic moral standards and has maintained this standard of purity throughout its history.

Finally, the question of the children's values. My parents' attempts to instill values in their children ended in failure, for several reasons. First, my parents were unsure about what they were trying to teach us. For example, to teach us about religion, they'd say something that reflected the confused, revisionist philosophy they were taught—“Deities are just representations of the ultimate

reality, but you should worship them.” And that was the end of that.

My parents' attempts at passing on their values would involve aspects of Indian culture that were not terribly important or relevant in our lives. While struggling with arcane aspects of classical music or dance, on the inside we'd be singing along with the Beatles or dancing with Michael Jackson.

ISKCON made the essential aspects of Vedic culture available to all of us in English, rather than in Sanskrit or other Indian languages, which we, unfortunately, only barely understood. Śrīla Prabhupāda had already sifted through the vast field of Indian culture and successfully implanted the essential elements of it in the West. It is a successful model, presented by him clearly and logically. To fully take part in the culture of Kṛṣṇa consciousness is to imbibe the eternal values, the norms, and, most important, the basic attitudes of Vedic culture and integrate them in daily life. There is no question of irrelevancy or confusion in Śrīla Prabhupāda's presentation of Vedic culture.

The Children

My father was the first to take me to an ISKCON temple. Aside from the fascination of seeing the devotees, especially the women in *sāris*, I didn't like it at all. I was young, my mind bent on sense enjoyment. I especially didn't like what I considered a “conservative Hindu” philosophy. I wanted to have fun with my Western friends.

My preference for having fun in opposition to my father's concern for values is, of course, the clash of cultures so common in immigrant families. I wasn't familiar with the background or
(please turn to page 58)

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

The Prabhupada Benevolent Foundation (P. B. F.)

HEADQUARTERS

Stanmore, Middlesex, England

PROJECT LEADERS

Executive Trustees: Joan Wilder (President), Aṣṭa Sakhī Devī Dāśī (Secretary), Leonard Wilder (Treasurer and Director of the Lotus Clinic). **Trustees:** Śivarāma Swami, Dhanañjaya Dāsa, Bāla Gopāla Devī Dāśī, Andrea Wilder. **Patrons:** Indradymna Swami, Jayādvaīta Swami, Mukunda Goswami, Satsvarūpa Dāsa Goswami.

GOALS

To see to the health and welfare of Kṛṣṇa's devotees by offering Kṛṣṇa conscious health services, combining Āyurvedic, alternative, and conventional medicine.

To run a clinic and, long range, to set up a convalescent home, a retirement home, and a hospice.

Finally, to share Kṛṣṇa consciousness with others through a devotee-run holistic welfare service.

DETAILS

The Prabhupada Benevolent Foundation was registered as a U. K. national charity in July 1990. Since then it has provided medical treatment and counseling to many devotees.

Through the Foundation, Leonard Wilder, a dental surgeon, and his wife, Joan, opened the Lotus Clinic in their home in October 1990. The P. B. F. funds the Clinic, which also receives

contributions from patients. The Clinic is open two or three days a month and offers a wide range of therapies.

The Clinic has two consultant medical doctors and a consultant homeopath. All the practitioners are highly qualified and offer their skills as a service to devotees.

on spiritual concerns, devotees often down-play the need to care for their health. But as Śrīla Prabhupāda told Dhanañjaya Dāsa in 1972, "Of all things, health comes first. With good health you can chant sixteen good rounds, and with sixteen good rounds you can do good service."



Trustees (from left): Aṣṭa Sakhī Devī Dāśī, Andrea Wilder, Joan Wilder, Leonard Wilder, Śivarāma Swami, Dhanañjaya Dāsa, and Bāla Gopāla Devī Dāśī.

The Clinic has hosted seminars on various therapies, and the Foundation subsidizes a weekly *haṭha-yoga* class near the Bhaktivedanta Manor.

The P. B. F. recently set up the Nilamani Trust to aid Vaiṣṇava children.

PLANS

This year the P. B. F. will offer more service to devotees through the Lotus Clinic. The P. B. F. plans to move its offices and the Clinic to a building where the Clinic can work full time.

Long-term plans call for a retirement home and then a hospice. The P. B. F. hopes to become an international charity.

OBSTACLES

The main obstacle is a shortage of funds and fund-raisers. The P. B. F. needs a building and a full-time staff to realize its goals.

Another obstacle: While focusing

HOW YOU CAN HELP

The P. B. F. needs health professionals, care-givers, fund-raisers and other inspired devotees to help advance its causes. It needs a building and office equipment, such as a fax machine, a photocopier, and a computer.

If you can help in any way or would like to send a tax-deductible donation, please contact the Foundation (U. K. registered charity number 803720):

The Prabhupada Benevolent
Foundation
5, Dovercourt Gardens
Stanmore, Middx. HA7 4SJ
England
Phone: (081) 958 9868.

For more information on any aspect of the P. B. F., write to Dr. Leonard Wilder at the above address.

The Temple of Lord Channa Keśava

It took a century to build, and eight centuries have not diminished its grandeur.

by Lavaṅgalatikā Devī Dāsī

Photographs by Bhargava Dāsa

THE TWELFTH-CENTURY Viṣṇu temple at Belur, in the Indian state of Karnataka, was built by the Hoysala king Vishnuvardhana. The Hoysalas were originally a tribe of the Western Ghats, the mountain chain that runs along the west coast from Gujarat to the southern tip of India. In the twelfth and thirteenth centuries the Hoysalas came to rule that part of the Deccan. King Vishnuvardhana converted from Jainism to Vaiṣṇavism, as taught by Śrī Rāmānuja, around the time when Rāmānuja publicly defeated the Jain texts.

Śrī Channa Keśava, the nine-foot-tall Deity in the temple, is still worshiped, but not with the splendor of seven hundred years ago. The temple is maintained by the government of India, and has become a tourist attraction. It's a small, squat, star-shaped structure on a raised platform. Although small compared to other South Indian temples, with their the towering *gopurams* (ornate gateways), it's covered within and without with distinctive, intricate, and expressive stone sculpture, glorifying the pastimes of the Lord. The sculpture indicates how refined were art, music, and dance in the Vaiṣṇava culture at that time.

It took 103 years to build the temple, begun in 1117. The inside is dark and cool, with forty-eight pillars, each unique in shape and design, carved with elaborate bas reliefs. All around the walls are high stone ledges and steep steps, sitting places for worshippers and obser-



vers. In the center before the Deity is a smooth, round, black stone platform where dancers performed for the pleasure of the Deity. On the ceiling above, lit by a spotlight, is a big rosette carved from a single stone. Lord Nṛsiṃhadeva is at its center. In each corner of the rosette is a female dancer, one being the queen of Vishnuvardhana, Shantiladevi, who used to dance before the Deity. The other dancers are Gandharva Kan-yā, a heavenly maiden; Mayurī, a mai-

den with a peacock at her side and a parrot on her hand; and Keśava Śrīgārī, a maiden dressing her hair, wet from bathing, and wearing stone bangles on her wrist.

Over the silver doors to the shrine of the Deity stand are two guardian beasts, each formed of seven animals in one—cow's ears, elephant's trunk, lion's paws, crocodile's tail, and so on. Beside the doors stand graceful seven-foot sculptures of Jaya and Vijaya, the gatekeepers

Visiting Belur

Crowds of tourists come by bus to see the carvings of the Channa Keśava Temple. Official temple guides speak to large groups in several languages, though usually in Telegu and Kannada, the languages of the region. There's no fee for the tour, but you can give a donation. The guides are busy, so it's hard to find one who'll give a complete tour in English for just a couple of people. But the guides are knowledgeable, so it's worth the wait.

During my visit, a *brāhmana* ran

here and there charging four rupees to shine a spotlight and ten rupees for his barely understandable English commentary. As I viewed a gold-painted wooden Śeṣa Nāga, the serpent-couch of Viṣṇu, the *brāhmana* said, "Śeṣa Nāga" and threw a couple of coins into the serpent's coils, implying that I should follow this example.

Belur is a small town four hours west of Bangalore, four hours north of Mysore, and about six hours by state transport bus from Udipi

through the gorgeous scenery of the Western Ghats. The area is poor, and there are many small hotels with tiny rooms for forty rupees a night. You're given a bucket of hot water for your morning bath.

The Karnataka State Tourist Department hotel is ninety rupees, but you'll need advance booking. Its restaurant is nonvegetarian. The Hotel Gayatri on the main street has good, cheap vegetarian meals and can give helpful information about bus timings and routes.



Lord Channa Keśava's temple (left), having weathered eight centuries, still displays the refined spiritual culture of the time in which it was built. The temple is covered within and without with exquisite sculptures, such as those of Lord Varāha (above left) and Lord Nṛsiṃhadeva (above right).

of Viṣṇu, slightly bent at the waist, with long delicate fingers, their beautiful expressions making them look alive.

On the outside of the temple are the forms and incarnations of Lord Viṣṇu. Lord Nṛsiṃhadeva, the half-man, half-lion incarnation, is carved in such minute detail that His nails plunge deep into Hiranyakaśipu's knee. The demon's entrails garland the Lord's neck. There are scenes from the *Rāmāyana* and the *Mahābhārata*, and pastimes of Lord

Kṛṣṇa. Arjuna stands with his bow, its string worn away by the touch of hundreds of thousands of pilgrims. And Viṣākanyā, a poisonous maiden, has a scorpion biting her toe.

Around the base of the temple are friezes, three high, of elephants for patience, lions for strength, and horses for speed. Each animal is unique. At the four entrance doors are sculptures of a boy fighting a lion.

In the courtyard a flame burns atop

a tall stone pillar, and from the gate tower a loudspeaker plays devotional songs.

Behind the main temple is the temple of goddess Lakṣmī, the consort of Lord Channa Keśava. ☸

Lavaṅgalatikā Devī Dāsī, an American disciple of Śrīla Prabhupāda, was a leading distributor of his books for many years. She and her husband now live in Bombay.

*I had to deal with their attitudes
and reconcile them with those of the society I lived in.
No one was teaching Indian children
how to resolve this conflict.*

• • •

INDIAN/AMERICAN

(continued from page 54)

history of my parents' education or attitudes, or why they came to the West in the first place. Yet I had to deal with their attitudes and reconcile them with those of the society I lived in. No one was teaching Indian children how to resolve this conflict. In some ways the reaction of our parents to this problem only compounded it. They would become overly protective, especially with the girls, stifling creativity and causing great resentments.

ISKCON provided a way to resolve this dilemma. About ten years after my father took me to an ISKCON temple, I met a devotee on the street who invited me to visit a center they had near the university I attended. This was my first real encounter with the devotees. My father, who would always encourage me to visit the temple, became alarmed when I actually started to do so. Religion was fine, he said, but it should be practiced at a distance.

ISKCON's greatest help was that it gave me a chance to talk with people my own age, Western and Indian, who shared my concerns. Here were young people putting universal values into their lives. ISKCON was also a bridge between the generations. I could now understand my devoted grandmother in a way my parents could never understand. I saw that I could live in the culture of Kṛṣṇa consciousness and in the culture of the West.

I now have friends who are Indians, French Canadians, English, and so on, who are all of the same faith and culture. I'm also a part of a worldwide family, so wherever I go I'll always be welcome in the family of devotees.

In the schools we Indian youths attended, and in the cultural activities we were enrolled in, our teachers never discussed values or morality. In

stark contrast, Śrīla Prabhupāda was adamant that his disciples follow some basic rules of behavior. This was quite a shock for some of us. There was no ambiguity about ISKCON's standards. For example, take the question of vegetarianism. Our family was completely vegetarian, but my parents never went out of their way to stress its value. When, because of peer pressure, I started to eat meat in high school, my parents didn't discourage me. In fact, they expected that their children would take up this habit, and they even felt that they themselves were somehow wrong in being vegetarians. Once I became a devotee, however, I could easily explain to my peers why I don't eat meat. I've finished my university education and worked for five years in business without having to compromise this ideal.

Finally, and most important, the philosophy of Kṛṣṇa consciousness transcends all material cultural considerations. It's not that I'm practicing "Indian" culture or following "Hinduism." The path of devotion to Kṛṣṇa is, as Śrīla Prabhupāda proved, something anyone, regardless of origin or nationality, can pursue successfully. This universality removes once and for all the dichotomy of the culture clash.

The Future

So far I've spoken only of the first and second generations. But we should think of the succeeding generations. One reason for my writing this essay is that my wife and I are blessed by Kṛṣṇa with a beautiful young son. So the circle comes around, but with one exception: Kṛṣṇa Himself. Because of Śrīla Prabhupāda's Kṛṣṇa consciousness movement, I'm confident my son will have an easier time imbibing the eternal values of our culture than I did.

Yet I don't feel confident for the

future of the Indian community in the West. The second generation has already moved far from the cultural values of their parents. The assimilation will be complete in the third or fourth generation. Fearing this, the Indian community is frenetically building temples and establishing cultural associations. But these well-meaning projects will fail if they don't put real spiritual meaning into people's lives.

ISKCON allows its members to take part in a dynamic, growing society. In ISKCON's early years the members may have been immature in their attitudes toward several social and cultural issues. But because the central values of the Vedic culture are strong, ISKCON will survive and grow.

I request Indian readers to please take part in this discussion. I also invite Indian parents and children (as well as others) to take part fully in the International Society for Krishna Consciousness. To become a full participant in this Society one must become serious about spiritual life. This means more than just attending the Sunday feasts. Specifically, this means that one should accept an authentic *guru*, follow his instructions, chant the *mahā-mantra*, and follow the basic regulations of the Society. This will start one on the path of devotion. One will find his life transformed and beautifully enriched. This opportunity is open for everyone, for all differences of culture, race, or origin are resolved at the lotus feet of Śrī Kṛṣṇa. ☸

Hari Mohana Dāsa was initiated four years ago by Bhaktisvarūpa Dāmodara Swami. A chartered public accountant with his own business, he devotes half his time to his business and half to serving at the Montreal ISKCON temple. His wife, Rādhārāṇī Devī Dāsī, serves the Deities at the temple.

RESOURCES

PUBLICATIONS

Conversations with Śrīla Prabhupāda—The complete set—37 volumes—now available: \$415. (First 20 volumes: \$225; final 17: \$190.) Postage extra. Contact The Bhaktivedanta Archives, P.O. Box 34453, Los Angeles, CA 90034. Phone: (310) 559-2143. Fax: (310) 559-0935.

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GATHERINGS

Perhaps the nearest temple is too far away and you wish there were some place closer you could go to. Perhaps you'd like to meet others in your area who are interested in Kṛṣṇa consciousness.

If so, get in touch with the people listed below. They and their friends regularly gather in their homes—or they want to start. They'll be happy to hear from you.

If you'd like to be added to the list, send your name, city, and phone number to: Gatherings, BTG, P.O. Box 90946, San Diego, CA 92169, USA.

In the U. K., there are regular gatherings in more than twenty cities. To find one near you, or for help in starting one, contact Bhaktivedanta Books Ltd., Reader Services Dept., P.O. Box 324, Borehamwood, Herts. WD6 1NB. Phone: (081) 905-1244.

Listed here are some of the Gatherings. See the next issue of BTG for more.

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Vegavāna Dāsa
Tempelgården, 560 34

Bolivia
La Paz:
ISKCON Congregation
P. O. Box 12427

ISKCON centers
are all over the world. If your city has one, you can find it in your phone directory under "ISKCON," "International Society for Krishna Consciousness," or "Hare Krishna."
For a full list, you can write to us here at BTG. We'll be glad to send it to you.

Gītā Nāgarī Institute

May 26–June 2, 1992

Gītā Nāgarī Farm, Port Royal, Pennsylvania, Fee: \$160

(Couples are encouraged to attend the Institute together.

Special price for husband and wife: \$240)

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Nirañjana Swami and Romapāda Swami—*The Brahmācārī Āśrama*
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Muralīvādaka Dāsa—*Vaiṣṇava Relations*

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Phone: (718) 624-8614

You'll receive a reply telling you the course descriptions,
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Next session: August 29–September 4, 1992.

See the next issue of BTG for more information.

the end of December, 1992. Six months of instruction in preaching (lecturing, debate, logic, and philosophical issues that arise while preaching), the Bhakti-Śāstri Degree books (*Bhagavad-gītā*, *The Nectar of Devotion*, *The Nectar of Instruction*, and *Śrī Īṣopaniṣad*), Vaiṣṇava etiquette, and memorizing *ślokas*. Students will also attend VIHE's regular courses during the Kārttika semester in Vṛndāvana. US\$325 for room, board, and course materials. To apply, or for more information, write to VIHE, Krishna Balaram Mandir, Raman Reti, Vrindaban, District Mathura, U.P. 281124, India.

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Cultural Institute for Vedic Arts (CIVA) produces picture books and illustrative comics in graphic novel style—all directly based on Prabhupāda's books. Assistance needed. All positions available: writers, editors, artists, etc. Contact Yadurāṇī Dāsī, 305 Schermerhorn St., Brooklyn, NY 11217. Phone: (718) 858-9459.

Teacher training in Vṛndāvana, India, July 15–early November 1992. By the Vaiṣṇava Institute for Higher Education, in cooperation with the Bhaktivedanta Swami International Gurukulā. Instructor: Bhūrijana Dāsa. Students will learn theory, observe experienced teachers, and get practi-

Muralīvādaka Dāsa, Sadāpūta Dāsa, Gopīparāṇadhana Dāsa, etc. \$2 per hour of recording. Krishna Culture 1-800-829-2579.

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Music tapes by Kṛṣṇa Prema and Mahātmā: *Krishna Visions* volumes 1, 2, and 3, \$8 each; *Our Only Shelter, Your Life Will Be Sublime, Prayers of the Brahma Saṁhitā, Prayers of the Īṣopaniṣad, Eternal Bliss* (Lokanāth Swami) \$6 each. Wholesale available. Krishna Culture 1-800-829-2579.

EDUCATION

The Bhaktivedanta School for Sanskrit Studies, working to substantiate ISKCON's claim to being Vedic and Vedāntic, invites your participation. Train to be an authorized translator, BBT editor, or *gurukula* Sanskrit teacher. Help develop the school's brahminical *āśrama* and its preaching programs in the New York metropolitan area. Study the works of Vaiṣṇava *ācāryas* and the Vedic *śāstras* in their original languages. Write: Gopīparāṇa-dhana Dāsa, Box 109, Towaco, NJ 07082.

Keep in touch with ISKCON educational programs. For a free issue of *The ISKCON Education Journal*, send your name and address to: ISKCON Board of Education, 3764 Watseka Ave., Los Angeles, CA 90034.

PROJECTS

Programs for Bhakti-Śāstri and Preacher Training by the Vaiṣṇava Institute for Higher Education, Vṛndāvana, India. From mid-July to

cal teaching experience. Tuition (not including room and board) US\$250. For more information, write to VIHE, Krishna Balaram Mandir, Raman Reti, Vrindaban, Dist. Mathura, U.P. 281124, India.

GENERAL

Visit a Hare Kṛṣṇa temple near you.

Take advantage of the spiritual programs that go on every morning and evening and the special festival—with a sumptuous feast—every Sunday. Call ahead for the specific schedule at your temple.

Incense Sale! (Wholesale from \$.50/pack and \$16/kilo) Rose, Mogra, Nag Champa, Khus, Kewara, Agar Amber, Rasalila, Rama Lila, Keshar Chandan \$1/pack, \$5/quarter kilo, \$18/kilo; Special Floral, Krishna Raja, Shyam, Super Sandalwood \$1.25/pack, \$7/quarter kilo, \$26/kilo. Krishna Culture 1-800-829-2579.

Gītā Nāgarī Retreats

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Like to learn more about Kṛṣṇa consciousness and how you can apply it to your life? Like to spend a few days with other devotees of Kṛṣṇa in a quiet, peaceful setting, away from the pressures of modern life?

Spend a weekend in Gītā Nāgarī—"The village where the teachings of the *Gītā* are lived." It's in rural Pennsylvania, about one hour northwest of Harrisburg.

1992 Retreats

May 23-25

July 3-5

September 5-7

November 27-29

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Skilled mason. I'd like to use my masonry skills to help build temples for Lord Caitanya and Śrīla Prabhupāda, especially where Deities do not have proper facilities. Also, anyone who is skilled in construction and has a similar desire, feel free to write. Ishwara Nadler, c/o ISKCON, HC 01, Box 8440, Gurabo, Puerto Rico 00778. Phone: (809) 737-5222.

Live in ISKCON. All ISKCON temples offer programs that give you the opportunity to practice Kṛṣṇa consciousness in the company of devotees. You can stay for, say, a week or a month and learn spiritual practices you can carry with you when you return home. Or you can make serving Kṛṣṇa within ISKCON your life's work—the opportunities are unlimited. Inquire from the center nearest you.

Start a Hare Kṛṣṇa club at your school. High school students in the U.S. can form a Hare Kṛṣṇa club if the school allows other clubs, off the subjects taught in the regular classes. Find out from your school the rules for starting a club. When you get your Hare Kṛṣṇa club off the ground, we at BTG would be interested to hear about it. And if your school denies your request, let us know about that too. Maybe we can help.

The Governing Body Commission, the highest ecclesiastical body guiding ISKCON, can be reached through its local representatives and its permanent secretary. The address for the secretary is GBC Communications Office, P. O. Box 16146, Circus Avenue Office, Calcutta 700 017, W. Bengal, India.

Artists, writers, and photographers, you can use your talent in Kṛṣṇa's service by contributing to *Back to Godhead*. We're looking for input from devotees from all over the world. To learn more about how you can contribute your talent, write to BTG, P. O. Box 90946, San Diego, CA 92169.

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1992 Summer Schedule

June 5-7

Atlanta Pāñihāṭi Festival

June 20

New York City Rathayātrā

June 26-28

Boston Rathayātrā

July 3-5

Washington, D.C., Rathayātrā

July 11-12

Montreal Rathayātrā

July 18-19

Toronto Rathayātrā

July 25-26

Denver Rathayātrā

August 1-2

Los Angeles Rathayātrā

August 9

San Francisco Rathayātrā

August 15-16

Vancouver Rathayātrā

August 21

Vancouver Janmāṣṭamī

Watch *Back to Godhead* for schedule changes. To bring the Festival of India to your city, contact:

The Festival of India
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Spanish Fork, UT 84660
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The Hare Kṛṣṇa Calendar

Month of Madhusūdana (April 17–May 16)

MAY

2—Appearance anniversary of Śrīla Gadādhara Paṇḍita, one of Lord Caitanya's principal associates.

5—Beginning of Candana Yātrā, the festival of anointing Lord Jagannātha with sandalwood pulp for twenty-one days.

11—Appearance anniversary of Śrīmatī Sītā Devī, the consort of Lord Rāmacandra. Appearance anniversary of Śrīmatī Jāhnava Devī, the consort of Lord Nityānanda Prabhu. Disappearance anniversary of Śrīla Madhu Paṇḍita, a great devotee of Lord Caitanya.

12—Mohiṇī Ekādaśī. Fasting from grains and beans.

14—Disappearance anniversary of Śrīla Jayānanda Prabhu, a dedicated follower of Śrīla Prabhupāda who helped him bring the Rathayātrā festival to the Western world.

15—Nṛsimha Caturdaśī, the appearance anniversary of Lord Nṛsimhadeva, Lord Kṛṣṇa's half-man, half-lion incarnation. Fasting till noon, followed by feasting.

16—Appearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master. Appearance anniversary of Śrīla Śrīnivāsa Ācārya, a follower of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Pārameśvara Purī, an associate of Lord Caitanya.

Month of Trivikrama (May 17–June 15)

21—Disappearance anniversary of Śrīla Rāmānanda Rāya, an intimate associate of Lord Caitanya.

28—Aparā Ekādaśī. Fasting from grains and beans.

29—Appearance anniversary of Śrīla Vṛndāvana Dāsa Ṭhākura, the author of *Śrī Caitanya-bhāgavata*, a biography of Lord Caitanya.

JUNE

10—Disappearance anniversary of Śrīla Baladeva Vidyābhūṣaṇa, a prominent spiritual master in the Gauḍīya

Calendar calculated for Śrīdhām Māyāpur, West Bengal, India. Dates may vary for other locations. Consult your local Hare Kṛṣṇa temple for the exact dates for your area.

Vaiṣṇava *sampradāya* (disciplic succession), and the author of *Govinda Bhāṣya*, an important commentary on the *Vedānta-sūtra*. Appearance anniversary of Śrīmatī Gaṅgāmātā Gosvāmiṇī, a prominent woman spiritual master in the Gauḍīya Vaiṣṇava *sampradāya*.

11—Bhīma Nirjalā Ekādaśī. Fasting from grains and beans.

13—Śrīla Raghunātha Dāsa Gosvāmī's chipped-rice-and-yogurt festival at Pāṇihāṭī.

15—Snāna Yātrā, the bathing festival of Lord Jagannātha. Disappearance anniversary of Śrīla Mukunda Datta and Śrīdhara Paṇḍita, two great devotees of Lord Caitanya.

Month of Vāmana (June 16–July 14)

25—Disappearance anniversary of Śrī Śrīvāsa Paṇḍita, one of the principal associates of Lord Caitanya.

27—Yoginī Ekādaśī. Fasting from grains and beans.

30—Disappearance anniversary of Śrīla Gadādhara Paṇḍita, one of the principal associates of Lord Caitanya. Also, disappearance anniversary of Śrīla Bhaktivinoda Ṭhākura. Fasting till noon, then feasting.

JULY

1—Guṇḍicā-mārjana. Festival of cleansing the Guṇḍicā temple in Jagannātha Purī, India.

2—Lord Jagannātha's Rathayātrā in Jagannātha Purī. Also, disappearance anniversary of Śrīla Svarūpa Dāmodara and Śrīla Śivānanda Sena, intimate associates of Lord Caitanya.

10—Śayanā Ekādaśī. Fasting from grains and beans.

14—Disappearance anniversary of Śrīla Sanātana Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. First month of Cāturmāsya begins (fasting from green leafy vegetables).

Month of Śrīdhara (July 15–August 13)

20—Disappearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

23—Disappearance anniversary of Śrīla Lokanātha Gosvāmī, a great devotee of Lord Caitanya.

Major Legal Developments Impact ISKCON's Future

JANUARY 1992 was a crucial month for legal developments impacting ISKCON's future. On January 10 the United States Supreme Court granted review of *ISKCON v. Lee* in a case involving the right of ISKCON members to distribute religious literature and receive voluntary donations in the terminals of the New York metropolitan airport. Then, on January 30, the California Court of Appeal reversed the punitive damages awarded to Marcia George in *George v. ISKCON* and remanded the case to the lower court for a new trial.

ISKCON v. Lee

The right of ISKCON members to sell religious books in the public spaces of airport terminals has been solidly established for more than two decades. In February 1990 the Second Circuit Court of Appeals ruled that airport terminals were not a public forum presumed to be available for free speech activities, and that while the distribution of religious literature could not be prohibited, the solicitation of donations could. The court acknowledged that although it had originally intended to rule in ISKCON's favor, an intervening opinion in a United States Supreme Court case involving suburban postal sidewalks "altered public forum" analysis. And so, despite the vast similarities between airport terminals and a "bustling metropolitan boulevard," the court was compelled to uphold the ban on solicitations.

In its opening brief, filed on February 18, ISKCON argued that "modern airport terminals mirror the cities they serve, with spacious pedestrian walkways lined by a surprisingly varied array of shops and services aimed at attracting travelers and nontravelers alike." After examining the history of transportation terminals, and how such areas as wharfs, train stations, and even Ellis Island were frequented by religious colporteurs and missionaries, the brief concluded that

"history and experience demonstrate that airline terminals are important and appropriate fora for expression."

ISKCON is being supported in its efforts by an unprecedented array of organizations committed to freedom of speech and religion in public facilities such as airports. A group of major newspaper organizations, led by Gannett Satellite Information Network (*U. S. A. Today*), The New York Times Company, The Washington Post, and The American Newspaper Publishers Association, is filing "friend of the court" briefs, as are numerous religious, civil rights, and civic organizations, including The American Tract Society, the AFL-CIO, The American Jewish Congress, The Baptist Joint Committee on Public Affairs, The Catholic League for Religious and Civil Rights, The Christian Legal Society, The National Association of Evangelicals, The National Council of Churches of Christ in the U.S.A., The American Civil Liberties Union, People for the American Way, Project Vote, Concerned Women of America, The Free Congress Foundation, and others.

The case is scheduled to be argued in Washington, D. C., on March 25, 1992, and an opinion is expected by the end of June 1992.

George v. ISKCON

In another important victory, the court of appeal in San Diego overturned \$2.5 million in punitive damages awarded to Marcia George for libel and intentional infliction of emotional distress and ordered a new trial on damages. In a 3-0 ruling, however, the court left intact \$485,000 in compensatory damages awarded to Marcia George and her daughter, Robin. With interest, this exceeds \$900,000.

In overturning the punitive damages award, which in April 1991 the U. S. Supreme Court had ordered the court of appeal to reconsider, the court stated that evidence of a defendant's net worth—absent in this case—is an

essential element of an award of punitive damages. The court of appeal also observed that the impact a punitive damages award will have on "innocent third parties," such as members of the congregation, donors, and devotees having no involvement with the objectionable conduct, must also be considered. As stated by the court, "On retrial, the only issue for the jury to determine is the amount of punitive damages necessary to punish and deter defendants without financially destroying them."

While ISKCON is pleased that, at least for the time being, it appears that its temple buildings in Los Angeles, New York, New Orleans, San Diego, and Laguna Beach have been saved, substantial risks remain. The Georges have repeatedly vowed to "fight to the death," or at least until ISKCON's temples are closed down. Marcia George has also promised to contribute a substantial amount of any money she receives to the "anti-cult" movement. Moreover, the case must be re-tried in Santa Ana, California, a conservative venue that once before revealed its prejudice toward ISKCON by awarding \$32.7 million in damages to the Georges. Fortunately, that award was thrown out by a higher court.

ISKCON, therefore, intends to appeal the underlying judgment to the California Supreme Court and, if necessary, the U.S. Supreme Court. While certain mistakes may have been made in assisting Robin George in her decision to become a full-time devotee by helping her hide from her parents, no ill-will or harm was intended. So it's difficult to fathom, not to speak of accept, an award of even \$1 million, which would still require the sale of many properties being used in Kṛṣṇa's service.

By March or April this year the California Supreme Court will decide whether it intends to hear appeals by either ISKCON or the Georges.

—Amarendra Dāsa

ISKCON Office of Legal Affairs



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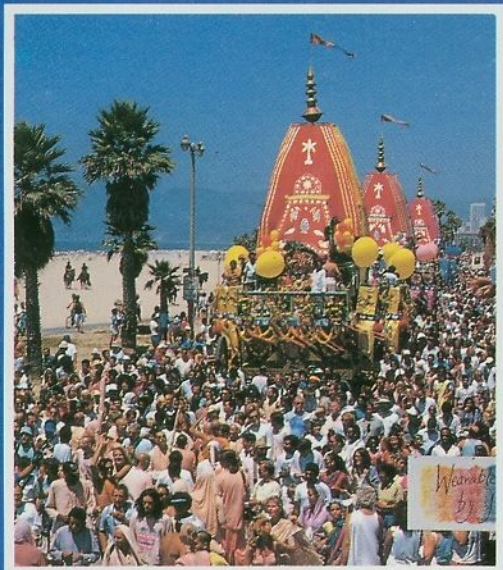
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July 10-12	Rathayātrā—Montreal
July 18, 19	Rathayātrā—Toronto
July 25, 26	Rathayātrā—Denver
August 1, 2	Rathayātrā—Los Angeles
August 9	Rathayātrā—San Francisco
August 15, 16	Rathayātrā—Vancouver
August 21	Janmāṣṭamī—Vancouver

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Bangladesh Bhajan Troupe—From left to right: Nityānanda Prāṇa, Samir, Kṛṣṇa Kirtana, Sanjay, and Pijush in front of the Festival of India bus donated by Veda Guhya Dāsa and his wife Jānaki Devī Dāsī.

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