

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



JULY / AUGUST 1992 • \$4.00 / £2.50

# PILGRIMAGE PROGRESS

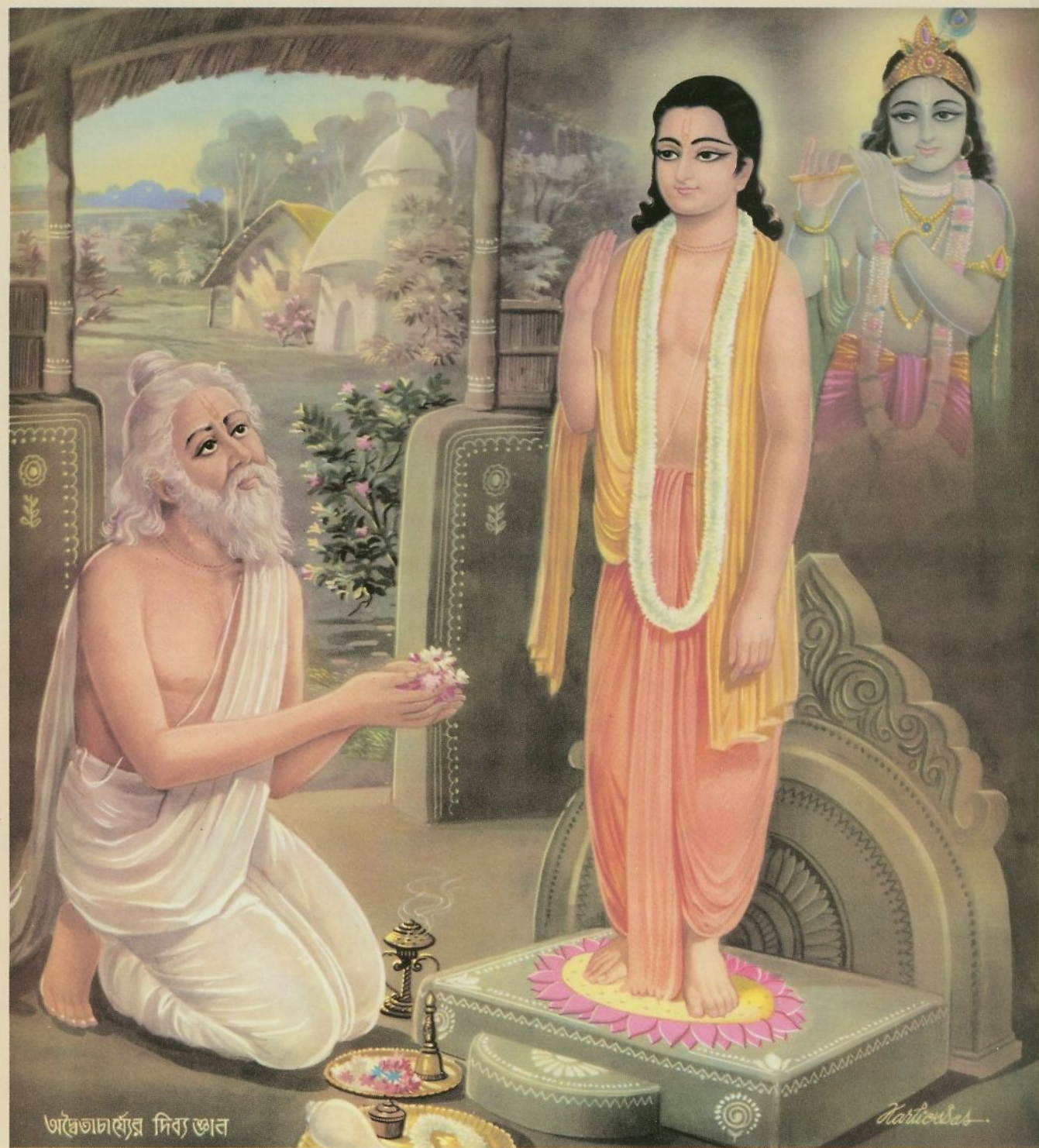
Highlights of the Annual Festival in India

PLUS:

Eat and Chant Your Way to Kṛṣṇa  
Peace Through Nationalism: Can It Ever Work?  
Discovering India's Real Wealth







ঐতৈজসার্যের দিব্য জ্ঞান

## The Lord Worships the Lord

Śrīla Advaita Ācārya (kneeling), an incarnation of the expansion of Lord Kṛṣṇa known as Mahā-Viṣṇu, worships Lord Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself in the guise of His own devotee. Lord Caitanya descended five hundred years ago in Māyāpur, West Bengal, where devotees hold a great festival in His honor each spring.



# BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

Founded 1944 • Vol. 26, No. 4 • July / August 1992



33



49

## FEATURES

### Your Instructions Through the Mouth of a Child 7

A homage to Śrīla Prabhupāda in honor of the anniversary of the day he appeared in this world.

### Use Your Tongue to Realize Kṛṣṇa 9

Śrīla Prabhupāda explains how we can control the tongue's strong urges in a satisfying, spiritually uplifting way.

### Peace and the New Nationalism 25

As new nations rise, so do the chances for conflict, unless all races and nations recognize their common spiritual heritage.

#### COVER STORY

### At the Festivals in India, 1992 32

Good attendance, smooth-running meetings, and a new walking tour of Māyāpur made this year's pilgrimage one of the best ever.

### My Discovery of India's Wealth 40

An ISKCON leader tells how the substance of India's culture filled the void left by his pursuit of the American dream.

### Light for the Dark Well 49

The story of a devoted bride of a bygone age shows how a woman's glorious qualities can create a glorious marriage.

## DEPARTMENTS

- From the Editor 3
- Letters 5
- Every Town and Village 27
- Project Profile 31
- Śrīmad-Bhāgavatam 43
- Śrīla Prabhupāda Speaks Out 47
- Resources 55
- Centers Around the World 59
- The Hare Kṛṣṇa Calendar 63

## COLUMNS

- Lessons from the Road 11  
*Returning from Pilgrimage*
- Lord Kṛṣṇa's Cuisine 12  
*India's Way with Legumes:  
A Healthy Protein Alternative*
- Science: The Vedic View 14  
*Paradoxes of Time and Space*
- Schooling Kṛṣṇa's Children 17  
*Māyāpur Visions—  
Reorganizing the Gurukula*
- Straight Talk 19  
*"Karma Kills Compassion"*
- Bhakti-Yoga at Home 20  
*Tilaka: The Mark of God*
- The Land, the Cows, and Kṛṣṇa 22  
*The Farmer and the Land*

**COVER:** During the Hare Kṛṣṇa movement's yearly festival in India, held in the spring, devotees walk on pilgrimage through Māyāpur, West Bengal, the holy land of Lord Caitanya Mahāprabhu's appearance and pastimes. For more about this year's Gaura Pūrṇimā festival, please turn to page 32. (Photo by Yamarāja Dāsa.)



# BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

## FOUNDER

(under the direction of His Divine Grace  
Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda)  
His Divine Grace

A. C. Bhaktivedānta Swami Prabhupāda

**BOARD OF DIRECTORS** Jayādvaita Swami, Navīna Kṛṣṇa Dāsa, Svavāsa Dāsa • **EDITOR** Jayādvaita Swami • **ASSOCIATE EDITORS** Drutakarmā Dāsa, Mukunda Goswami, Nāgarāja Dāsa • **DESIGN** Yamarāja Dāsa • **PROOFREADER** Prāṇadā Devī Dāśī • **SUBSCRIBER SERVICES** Arcita Dāsa • **SECRETARY** Manohārīnī Devī Dāśī • **ARCHIVES** Raṇajit Dāsa • **ADVISORY BOARD** Hridayānanda Dāsa Goswāmī, Dr. Vibhakar K. Mody, Ranchor Dāsa, Ravindra Svarūpa Dāsa, Satsvarūpa Dāsa Goswami, Urmilā Devī Dāśī, Viśākhā Devī Dāśī

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

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

**EDITORIAL OFFICES** Send editorial correspondence to Back to Godhead, P.O. Box 90946, San Diego, CA 92169-2946. Phone: (619) 272-7384. Fax: (619) 272-3673.

**SUBSCRIPTIONS** *Back to Godhead* is published six times a year. For a one-year subscription send \$24.00 to Back to Godhead, P.O. Box 16027, N. Hollywood, CA 91615-9900, U.S.A. For Canadian subscriptions add \$11.00. For subscriptions outside Canada and the U.S. add \$14.00. Payment in U.S. funds (payable on a U.S. bank) must accompany orders outside U.S.

In the U.K. write to: Bhaktivedānta Books Limited, P.O. Box 324, Borehamwood, Herts WD6 1NB, England.

In India write to: BBT, Hare Krishna Land, Juhu, Bombay 400 049.

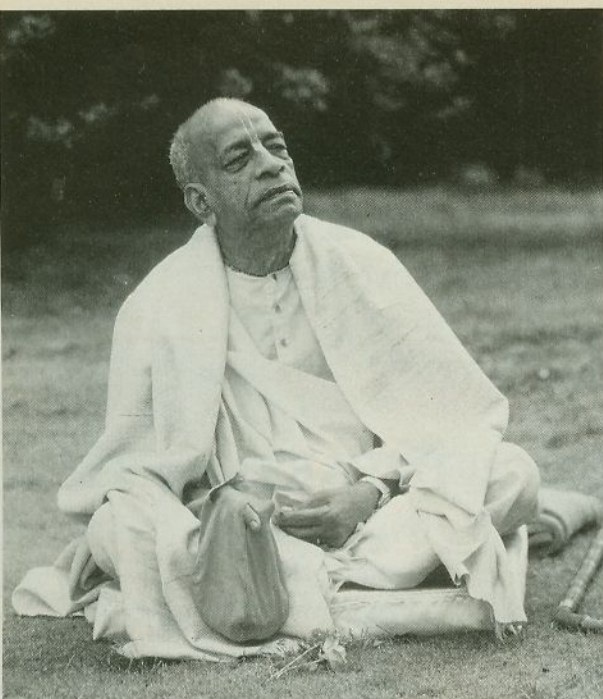
**Current subscribers:** When writing to change your address or clear up any questions about your subscription, write to Back to Godhead, P.O. Box 16027, N. Hollywood, CA 91615-9900, U.S.A. Or call (818) 760-8983. We can answer your questions faster if you send us a recent mailing label or invoice. Please allow eight weeks for changes to show on your mailing label.

Color separations/prepress: Palace Press, San Diego, California, U.S.A.

Printed by The William Byrd Press, Richmond, Virginia, U.S.A.

© 1992 The Bhaktivedānta Book Trust International. All rights reserved. *Back to Godhead* (ISSN 0005-3643) is published for \$24 per year by Back To Godhead, 41 West Allens Lane, Philadelphia, PA 19119. Second-class postage paid at Philadelphia, Pennsylvania, and other mailing offices.

POSTMASTER: Send address changes to Back to Godhead, P.O. Box 16027, N. Hollywood, CA 91615-9900.



## 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 respiritualize human society. It aims at achieving the following purposes:

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

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



# FROM THE EDITOR

---

## Fighting in the Smog

---

I LEFT LOS ANGELES EARLY on the morning of the riots. My departure was coincidental. I'd stayed in L.A. for two days, and now I was off to a meeting in Denver. So I missed it all. The pillars of smoke didn't start billowing into the sky till later that day.

I suppose it's not very saintly of me (no, I don't like to see people suffer), but there's something about the thought of L.A. going up in smoke that very much appeals to me. I picture myself driving up the San Diego Freeway past broad meadows, cows grazing on the site of what used to be Los Angeles.

Pleasant thoughts aside, we're still stuck with L.A. But it's just a matter of time.

It's said that Kṛṣṇa in His incarnation as Lord Ananta lies at the bottom of the universe in the form of a gigantic serpent, waiting till the time for the cosmic annihilation. Then He'll scorch all the worlds to cinders with flames from His mouth.

Sometimes He'd like to do it sooner.

By Kṛṣṇa's arrangement, human life in the material world is meant to give us a chance for self-realization. So when Lord Ananta sees what we're doing with that chance, He gets so angry He feels like torching the whole place, straight away.

Anyway, He doesn't. He holds off till it's time—and that's still millions of years from now. Meanwhile we're busy making things hot for ourselves.

As in Los Angeles. From Beverly Hills to the city docks, it's a crummy, nasty, stinking city, full of air you don't want to

breathe, people you don't want to see, streets you don't want to drive on, enterprises you'd like to shove into the ocean.

It's a bubbling, fuming brew of nature's lower modes, the modes of passion and ignorance. When the brew boils over, it's no surprise.

A gang of cops clubbed poor Rodney King, a decent Los Angeles citizen, "motorist Rodney King," drunk as a skunk, foot on the gas pedal, taking the cops on a car chase.

The police, of course, just did their duty, beating the guy to a pulp.

And so the trial, the riots, the drama of frustration and outrage. It's your standard B-grade Los Angeles movie, staged by Māyā, screenplay by the modes of nature, a cast of thousands acting out their scripted parts, directed by lust, anger, and greed.

From close up, it all looks real. Seen from a distance, it's just another episode in Kali-yuga illusion.

Those who call Los Angeles home might be miffed at our dismissing things so easily. "Call everything illusion and forget about it." Is that Kṛṣṇa consciousness—just to trivialize big problems and write them off?

Such protests ignore what the biggest problem is: No matter who we are or what we are, whatever we put together for ourselves in this material world will sooner or later go up in smoke. Better to move out of Los Angeles—or whatever other crummy, death-ridden place we call home—and go back to our real home, back to Godhead.

—Jayādvaita Swami



Śrīla Prabhupāda's

# BOOKS ON TAPE

## With Background Music and Sound Effects

Narrated by Amala Bhakta Dāsa

What do you usually think about when you're driving, walking, cooking or cleaning? . . . Making money? Sense pleasure? Religious duty? Spiritual advancement?

Well, if you hardly ever think about the *last* item, you're surely wasting lots of time. And lots of your life.

Because you could be listening to Śrīla Prabhupāda's life-giving books on tape. Hearing about the Lord's pastimes and philosophy. Making lots of spiritual advancement with little effort. And experiencing the inner peace and joy of Kṛṣṇa consciousness.

Isn't this what you really want? If so, why not pick out some titles from the list below. Then send in your order today. Each tape is unconditionally guaranteed. To help you improve your life. And stop you from wasting it.

### ISKCON LEADERS SAY . . .

**"I feel immeasurably benefited . . . having listened to the recordings."**

—*Tamal Krishna Goswami, GBC, Spiritual Master*

**"These recordings are first class. I listen to them daily."**

—*Lokanātha Swami, Spiritual Master*

<i>Kṛṣṇa, the Supreme Personality of Godhead</i> , 32 tapes .....	\$116
(or in 2 parts, \$60 per part)	
<i>Śrī Caitanya-caritāmṛta</i> , 32 tapes (translations only) .....	\$116
(or in 2 parts, \$60 per part)	
<i>Śrīmad-Bhāgavatam</i> , 64 tapes (translations only) .....	\$220
(or in 4 parts, \$60 per part)	
<i>The Life of Lord Kṛṣṇa</i> , 16 tapes (Canto 10, trans. only) ....	\$55
<i>The Nectar of Devotion</i> , 16 tapes .....	\$55
<i>Teachings of Lord Caitanya</i> , 16 tapes .....	\$55
<i>Teachings of Queen Kuntī</i> , 10 tapes .....	\$39
<i>Teachings of Lord Kapila</i> , 10 tapes .....	\$39
<i>A Second Chance</i> , 10 tapes .....	\$37
<i>Śrī Īsopaniṣad</i> , 4 tapes .....	\$18
<i>The Nectar of Instruction</i> , 3 tapes .....	\$15
<i>Bhagavad-gītā As It Is</i> , 3 tapes (translations only) .....	\$15
<i>Children's Kṛṣṇa Book</i> , 8 tapes .....	\$32

### By Other Authors

<i>Lord Caitanya's Pastimes—Vol. 1</i> , 3 tapes .....	\$15
<i>Hari-nāma Cintāmaṇi</i> , 4 tapes .....	\$18
<i>Śaraṅgāṭī and Gītāvalī</i> , 3 tapes .....	\$15
<i>Rāmāyaṇa</i> , 10 tapes .....	\$39
<i>The Life of Tulasī Devī</i> , 3 tapes .....	\$15
<i>How to Practice Kṛṣṇa Consciousness at Home</i> .....	\$5

Free catalog available upon request. Sample 32 min. tape: \$2; non-US: \$4.

Visa/MC acceptable. Shipping/handling: add 7% of total value of order (minimum \$3.00). Non-US airmail: 40%;

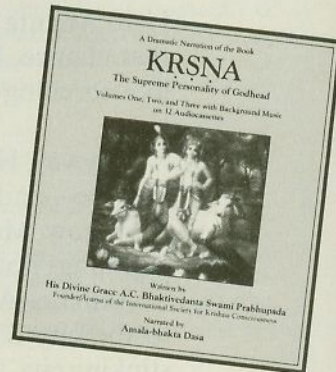
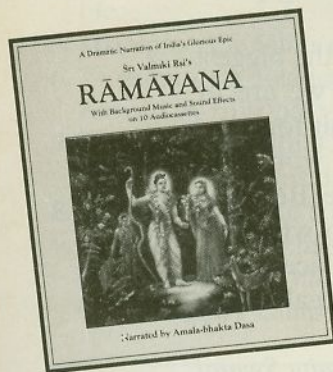
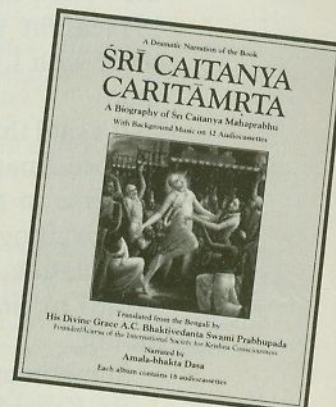
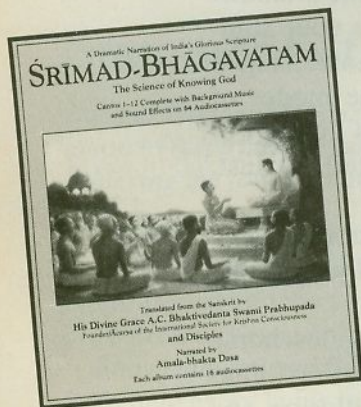
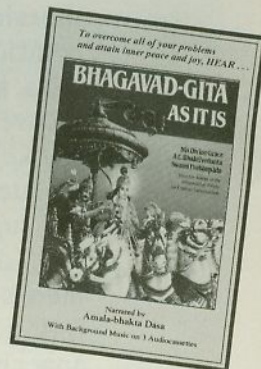
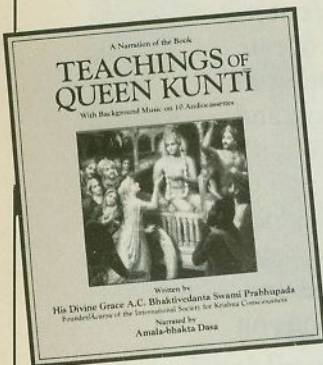
Canada: 30%; Australia-Far East: 50%. Surface mail: 23%. California residents: add 8.25% sales tax.



**KRISHNA PRODUCTIONS, Dept. BTG 5**

P.O. Box 34241, Los Angeles, CA 90034.

Phone/Fax: (310) 838-4474





# LETTERS

## Essential Questions

Under the headline “Thirst for Kṛṣṇa” [BTG, March/April] someone from Briggs, California, expressed his or her disappointment that BTG dealt at length not with Kṛṣṇa directly but with “ISKCON’s dilemmas.” Jayadvaita Swami, the editor of BTG, agreed the main focus should be Kṛṣṇa’s forms, qualities, etc., and he promised to take the point to heart. This brings up the most important question a magazine could ask itself, namely the question of its purpose.

The “old BTG” dealt with “Kṛṣṇa” more or less exclusively. If the institution ISKCON was dealt with, only the more or less important successes were mentioned. It’s no wonder this policy was rewarded with diminishing interest, even from the ISKCON devotees themselves. To change this was only intelligent.

But besides this pragmatic point there is a philosophical reason why BTG should deal with “ISKCON’s dilemmas.” The reason is that these are not ISKCON’s dilemmas but the dilemmas that occur when a person tries to act as a devotee of Lord Kṛṣṇa in the world we live in.

To view these dilemmas only as those of an institution is false. I am not convinced that only the institution ISKCON has these problems. Rather, my experience is that these are problems any person may face when trying to lead a spiritual life.

For instance, the problem of falldown from spiritual life is surely not limited to ISKCON or even to Kṛṣṇa’s devotees. It’s a problem that exists on every spiritual path.

Another problem—how to manage a spiritual society in a purely spiritual way—is only too well known to other religions and spiritual societies.

What does Kṛṣṇa consciousness mean in my day-to-day affairs? How should I as Kṛṣṇa’s devotee behave in certain circumstances? What should be the relationship between the spiri-

tual institution and the individual on the spiritual path? These are all fundamental and essential questions that come up automatically when one tries to practice Kṛṣṇa consciousness and tries to spread it around. Not everyone may have to or want to deal with these topics, but the whole of ISKCON cannot avoid dealing with them.

Bringing up such issues in public helps readers become aware of the problems they may have to face (or are facing?) in their own environment. It gives principles for dealing with these problems in a Kṛṣṇa conscious way. And so it helps readers grow and mature in their spiritual practice.

Otherwise, BTG would tell its readers to become devotees but then abandon them when they try to do so. This would be irresponsible.

Sukṛta Dāsa  
Hamburg, Germany

## Thanks

Just a note to compliment you on your magazine *Back to Godhead*. From beginning to end, it is thoroughly interesting. I especially enjoyed “Through the Eyes of Sastra” in your May/June issue.

The articles about personal experiences are my favorites. But the whole magazine is of very high quality. Thank you for giving me some high-class reading.

Joan Morrill  
South Laguna, California

## Kṛṣṇa at Work

I would like to thank Rohininandana Prabhu for his article on being Kṛṣṇa conscious at work.

I’m living outside the temple but struggling to maintain the mode of goodness and go to the temple here regularly. So this article came right in time.

I was just hired as a secretary for a big company in Chicago, and I can be easily swayed to join in on mundane extracurricular activities. This article

helped me strengthen my resolve to stay Kṛṣṇa conscious despite all kinds of mundane influences at work.

Just wait until they see what kind of nice *prasadam* I’ll be cooking for them at those office parties.

Thanks again.

Jyotirmāya Dāsa  
(Joseph Terrones)  
Chicago, Illinois

## Bhakti Yoga Club

I am the faculty advisor for the Bhakti Yoga Club at Paint Branch High School which was started last year by a student, Angela Sankhla [cover story, May/June BTG]. This is one of the first philosophy-based clubs in this school. It has been going on very well so far this year.

I have greatly enjoyed all of the Bhakti Yoga Club’s interesting activities, such as the discussions we have had on vegetarianism, about the Hindu culture, etc. In our latest meeting, we had the opportunity to try on ancient Indian costumes—saris and dhotis.

I am very impressed with Angela’s hard work for organizing the meetings and sharing the Hindu philosophy and culture with us at Paint Branch.

Margaret Bartley  
History and Comparative  
Religions Teacher  
Paint Branch High School  
Burtonsville, Maryland

## Traveling to Vṛndāvana

I was deeply moved by Satsvarupa Dasa Goswami’s article “Preparing for a Pilgrimage,” in the March-April issue of *Back to Godhead*. The sentiments he expressed reminded me of those I had in preparing for my first trip to Vrindaban, in the fall of 1988. I remember feeling intensely anxious (and excited). I was traveling alone (two of my Godsisters were unable to go with me as planned), and I was going so far, to an unfamiliar continent and a spiritual place rich with



# LETTERS

Krsna's pastimes.

During my journey to and from India, I came to realize that Krsna was my constant companion; I was never really alone. He was present in my thoughts, in my chanting, in the form of others who assisted me with directions and information, and in the form of service to my beloved guru maharaja (Romapada Swami), who was also in Vrindaban at the time.

I realized that I didn't have to travel such a long distance to be with Krsna or feel close to Him. Our shelter—our home, as Satsvarupa Maharaja has so beautifully ex-

pressed—is not in a place but in one's consciousness of Krsna.

Hemalatā Devī Dāsī  
Brooklyn, New York

### Stop Bhakta Vic

In the name of everything that stands for decency, subtlety, grace, good taste, respect, honor, tact, humility, and all other sublime qualities, please, *please* stop giving us *filth* in the holy pages of Srila Prabhupada's *Back to Godhead* under the guise of "Straight Talk." (Any so-called straight talk devoid of modesty is all filth.)

The entire Jan/Feb 1992 issue of

BTG was indelibly sullied (to use a mild, understated term) by Bhakta Vic 108's filthy presentation about his failed encounter with the sex-stained "Mr. Sex-Is-Great." Disgusting!

G. S. Senan  
Singapore

### Keep Him Going

I would like to encourage and congratulate Bhakta Vic in his distribution of Krsna consciousness. And I would like to thank him for all his excellent articles in *Back to Godhead*. They are especially relevant in these troubled times, in which sinful activities

are taken as normal and proper. I humbly beg the editors of *Back to Godhead* to keep Bhakta Vic a regular contributor to BTG.

Bhakta Jason  
Semaphor,  
South Australia

## Moving?

If you're planning a move, please use this form to let us know.  
(A copy, of course, does just as well.)

Attach your BTG mailing label in the space below. Print your name and new address in the box at the bottom. Then mail the entire coupon to:

**Back to Godhead / Subscriber Service Center,  
P. O. Box 16027, N. Hollywood, CA 91615-9900**

Please send early to ensure continuous service.

Attach current label here.

### Your NEW address goes here.

Name \_\_\_\_\_  
PLEASE PRINT

Address \_\_\_\_\_ Apt \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Country \_\_\_\_\_ Phone \_\_\_\_\_

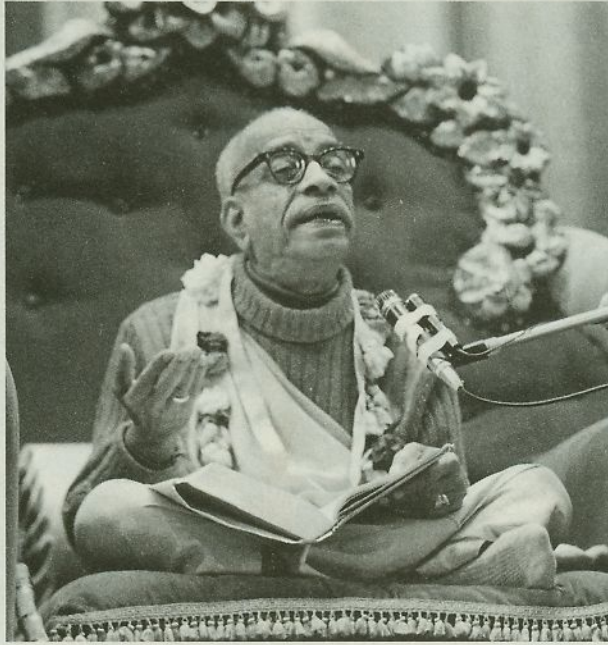
I want to tell you how proud I am about your articles on Shelter and Bhakta Vic. They make the magazine so much more exciting, especially when you're a teenager of sixteen like me. I am a big fan of Shelter and am proud to see they are preaching the name of Krishna to many lost teenagers. My friends tease me all the time because I am the only teenager in Augusta, Georgia, who practices Krishna consciousness. But that's okay. I will still keep Krishna in the center of everything, thanks to bands like Shelter. All glories to Srila Prabhupada!

Sai Dholakia  
Martinez, Georgia ☸

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



# YOUR INSTRUCTIONS FROM THE MOUTH OF A CHILD



August 22 marks ninety-six years since His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda (right), Founder-Ācārya of the International Society for Krishna Consciousness, appeared in this world. To honor this auspicious day, we've selected the following homage from this year's Vyāsa Pūjā book, the annual collection of offerings to Śrīla Prabhupāda from his temples and devotees.

Dearest Śrīla Prabhupāda,

Please accept my most humble obeisances in the dust of your lotus feet. All glories to you on this most auspicious occasion of your appearance within this world!

Each year at this time I sit to reflect and compose my offering to you. Thoughts come, words flow, and I put them down on paper. But one page and one day alone seem inadequate to express my love; it will be more appropriate if I can offer my life to you.

Each year I come to appreciate more the gifts you have given me. As time passes, all that is familiar in this world gradually fades, yet Kṛṣṇa consciousness remains fresh, and with it my hopes to attain your grace. Birth, death, old age, and disease are no longer unfamiliar; I see them the world over, wherever you send me to preach. With the realities of material life often present, I remember your words to us: "I have been everywhere and seen everything. My advice to you is to take *sannyāsa*."

But I am unable to always see as you say. Though I repeatedly hear, I remain

foolishly attached. Nevertheless, you kindly arrange to instruct me. This year when little Viśākhā broke her neck and lay in the hospital bed, she was informed she would never walk again. On the phone she told me, "Why should I lament? I'm spirit soul—this body is only a frame. Besides, one day I'll be back with Kṛṣṇa again." I wonder at your grace that a child may have such realizations and instruct me in the same.

When I visited her for the first time after the accident, her face glowed and shined. "I've had many realizations," she said.

"But you're only twelve years old!" I thought.

Glancing over at your picture, she said, "I can understand that before the accident I was frivolous and wasn't making the best use of my time. Now I want to become serious and take shelter of Kṛṣṇa." I prayed for the same.

In the rehabilitation ward, as the

doctors struggled in vain to teach her to move, she collapsed like a rag doll on the mat. With pity and compassion they raised her up, only to be amazed at the smile on her face. "Everyone here is in the bodily concept of life," she said to me. "Therefore they can only lament." Such is your mercy that we might live in this world without regret.

As I took her in the wheelchair back to her room, we laughed at the foolishness of the materialists, who only hanker and lament. But I felt we were laughing at me, an older

devotee with less realization than that of this child.

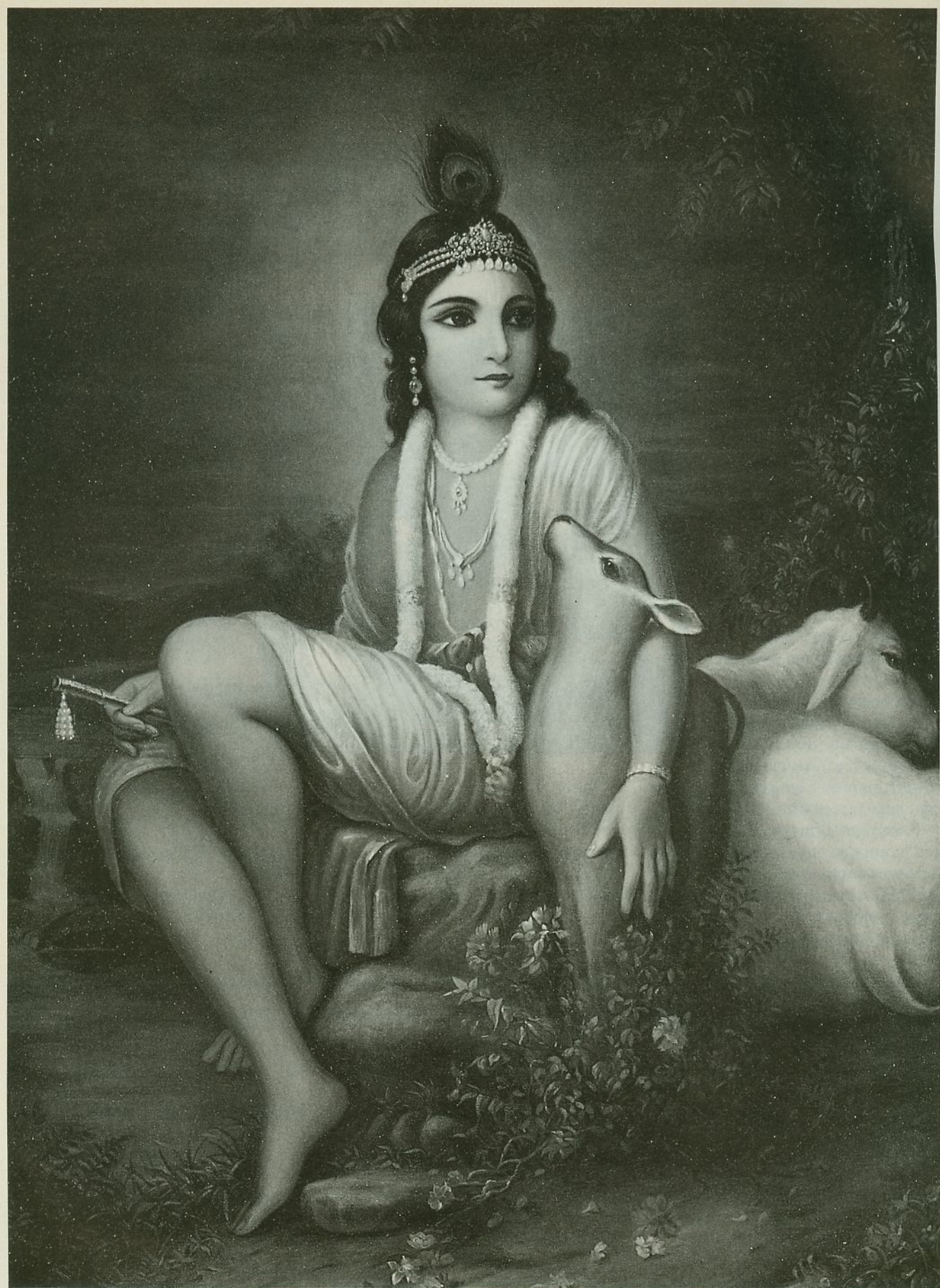
As we turned the corner, she looked up and said, "But we can save them if we preach." Her words were the purports I've read in your books, but her realizations were different than mine. What is this great mercy of yours that transcends even time!

That evening I brought my Deities at her request. She stared at them a long time, not casually, as I often do. With deep feeling she said, "I missed Them a lot." And I thought, "Why can't I?"

Śrīla Prabhupāda, thank you for your instructions from the mouth of a child. I've had many realizations now. You know, "Before the accident I was frivolous and wasn't making the best use of my time. Now I want to become serious and take shelter of Kṛṣṇa."

Your eternal servant,  
Indradyumna Swami







# Use Your Tongue To Realize Kṛṣṇa

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

Founder-Ācārya of the International Society  
For Krishna Consciousness

Hamburg, September 4, 1969—Janmāṣṭami

*viṣṇu-śaktiḥ parā proktā  
kṣetra-jñākyā tathā parā  
avidyā-karma-saṁjñānyā  
tṛtīyā śaktir iṣyate*

“The potency of Lord Viṣṇu is summarized in three categories, namely the spiritual potency, the living entities, and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities.”

—*Viṣṇu Purāṇa* 6.7.62

IT IS STATED HERE, *viṣṇu-śaktiḥ parā*: “The energy of the Supreme Lord is spiritual.” The energy and the energetic are nondifferent. Although the sunshine is the energy of the sun globe, the quality of sunshine and that of the sun globe are the same. The sunshine is bright, illuminating, hot. Similarly, we can understand, in the sun globe the temperature may be very high, but the quality is the same.

So *viṣṇu-śaktiḥ parā proktā*. God has one energy. And that energy is spiritual energy. The same energy is manifested in another form: *kṣetra-jñā*, or marginal energy, or the energy in which we living creatures are acting.

And *anyā* means that besides these two energies—the spiritual energy and the marginal energy, the living entities—there is another energy, called *avidyā*. *Avidyā* means ignorance. In that energy one has to enjoy the fruit of his own labor. That is the nature of the material world. This material world is also an energy of Kṛṣṇa, or God, but here ignorance prevails. Therefore one has to work. Practically one hasn't got to work, but because he is in ignorance he has to work.

So actually there is one energy, the spiritual energy. Kṛṣṇa, or God, is the whole spirit, and the energy is emanating from Him. Like Kṛṣṇa, that energy is also spiritual. *Śakti-śaktimatayor abhinna*. In the Vedic language we understand that the *śaktimān*, or the energetic, Kṛṣṇa, and the energy are nondifferent. So this material energy is also nondifferent from Kṛṣṇa.

In other words of Vedic language it is said, *sarvaṁ khalv idam brahma*: “Everything is Brahman.” In *Bhagavad-gītā* also, Lord Kṛṣṇa says, *mayā tatam idam sarvaṁ*. *Sarvaṁ* means “all.” *Idam* refers to this cosmic manifestation. Kṛṣṇa says, “I am expanded as this cosmic manifestation, this impersonal feature of Myself.” *Mayā tatam idam sarvaṁ jagad avyakta-mūrtinā*. He then says, *mat-sthāni sarva-bhūtāni nāhaṁ teṣv avasthītaḥ*: “Everything is resting on Me, or everything is an

Painting by Muralidhara Dāsa: Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead



# *Out of these senses, Bhaktivinoda Ṭhākura says, the tongue is the most dangerous. If I cannot control the tongue, the tongue will oblige me to take different types of body one after another.*

• • •

expansion of Me. But I am not there.”

This philosophy, known as *acintya-bhedābheda*, or simultaneously one and different, is our philosophy, inaugurated by Śrī Caitanya Mahāprabhu, although it is in the *Vedānta-sūtras*.

Everything is simultaneously one with and different from the Supreme Lord. There are two classes of philosophers. One class says that God and the living entities are different, and the other says that God and the living entities are one. The *acintya-bhedābheda* philosophy adjusts this conflict by saying that God and the living creatures are simultaneously one and different. They are one in quality—just like the energy and the energetic, the sun globe and the sunshine. In sunshine there is heat, there is illumination, light. In the sun globe also there is heat, there is illumination, but the degrees are quite different. You can bear the heat and illumination of the sunshine, but you cannot go to the sun globe or bear the heat and temperature there. The scientists say that if some planet goes within so many millions of miles of the sun globe, it will immediately burn into ashes.

Similarly, God and our self, Kṛṣṇa and the living entities, are qualitatively one, but quantitatively we are different. The living entities are minute, *aṇu*. We are smaller than the atom.

The *Śrīmad-Bhāgavatam* says that it may be possible some day by scientific research to count how many atoms are within this cosmic manifestation. Still, it is not possible to know the Supreme Personality of Godhead by our ordinary sense perception. *Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. Kṛṣṇa, or God, is not perceivable by our material senses. It is not possible. *Nāmādi* means “beginning from His name,” because we try to understand Kṛṣṇa beginning with the chanting of His holy name, Hare Kṛṣṇa. Then, after chanting Hare Kṛṣṇa, when our heart is purified, we can understand His form—*sac-cid-ānanda-vigrahaḥ*.

So either His name or His form or His quality or His paraphernalia or His activities—none of these can be understood by our material senses. It is not possible. Then how it is understood? *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*. When we take to the transcendental loving service of the Lord, the Lord reveals Himself. We cannot understand Him on our own, but He reveals Himself.

Therefore, *sevonmukhe hi jihvādau*. *Jihvā* means the tongue. Our first business is to engage our tongue in the service of the Lord. How? By chanting and glorifying His name, fame, qualities, form, paraphernalia, pastimes. This is the business of the tongue. *Sevonmukhe hi jihvādau*. When the tongue is engaged, gradually all other senses are also engaged in the service of the Lord.

The tongue is the most important sense within our body. Therefore for controlling our senses it is recommended that one should first of all control the tongue. Śrī Bhaktivinoda Ṭhākura sings, *tāra madhye jihvā atī, lobhamoy sudurmatī*. Our present conditional state is like this, *śarīra avidyā jāl*. We are packed up in the network of this material body. Like a fish caught within a net, we are caught up by the network of this material body.

Not only this body—we are changing nets in various phases of life. There are 8,400,000 forms of bodily networks. These are networks of ignorance. *Avidyā jāl*. *Avidyā* means “ignorance.” *Śarīra avidyā jāl, jadendriya tāhe kāl*. Our imprisonment within these networks of ignorance is being continued because of the dangerous senses.

Out of these dangerous senses, Bhaktivinoda Ṭhākura says, the tongue is the most dangerous. If I cannot control the tongue, the tongue will oblige me to take different types of body one after another. If I am very much fond of satisfying my tongue by flesh and blood, material nature will give me facility to taste fresh flesh and blood by giving me

the body of a tiger. If I do not discriminate in eating, material nature will give me the body of a hog, and I will have to accept stool as my food.

We are materially suffering and enjoying according to this body. Therefore the human body is a great opportunity because God realization can begin simply by engaging the tongue. *Sevonmukhe hi jihvādau*. By engaging the tongue in the loving service of the Lord one can make advancement in Kṛṣṇa consciousness.

So this human form of life is a great boon to the living entity who is traveling through the cycle of birth and death, perpetually changing different sorts of body. Here is the opportunity, the human form of body. We can utilize the tongue properly and get out of these clutches.

*Sevonmukhe hi jihvādau*. *Sevā* means “service,” and *jihvā ādau*, “beginning from the tongue.” We should keep our tongue engaged always in chanting the Hare Kṛṣṇa *mantra*, because Kṛṣṇa the sound is not different from Kṛṣṇa Himself. Kṛṣṇa is absolute. Nothing is different from Him. Kṛṣṇa and Kṛṣṇa’s name are not different. In the material sense, everything is different. I myself am different from this body. I am not this body. But Kṛṣṇa is not like that. Kṛṣṇa and Kṛṣṇa’s body are the same. Kṛṣṇa says in the *Bhagavad-gītā*,

*avajānanti mām mūḍhā  
mānuṣīm tanuṃ āśritaṃ  
paraṃ bhāvam ajānanto  
mama bhūta-maheśvaram*

“Rascals and fools deride Me because I appear as a human being. They are thinking I am an ordinary human being. These rascals do not know My influence and what I am.” *Paraṃ bhāvam ajānanto*: “They do not know My nature. Without knowing Me, they consider, ‘Kṛṣṇa is an ordinary human being.’”

(please turn to page 23)





# Returning from Pilgrimage

by Satsvarūpa Dāsa Goswami

RECENTLY I LEFT VṚNDĀVANA to return to the West. I was in Vṛndāvana for almost four months, and it wasn't until the end that I realized I had not entered as deeply into Vṛndāvana meditation as I could have. My underlying restlessness to go "home" was gradually replaced by an unwillingness to separate myself from the sweetness of the *dhāma*, the holy land. Nevertheless, it was time to go.

Vṛndāvana holds a great treasure that only constant living in the *dhāma* can fully reveal. But even four-month visits to the *dhāma* can give enough of a glimpse of the treasure to entice us back.

I returned to the West filled with new Kṛṣṇa conscious inspiration I hoped to share with the devotees here. In Vṛndāvana I was hearing about, glorifying, and remembering Kṛṣṇa under ideal circumstances. I became convinced that Prabhupāda is right—that hearing and chanting really are the most important things. I saw that we in the West have to simplify our lives and find time to learn how to love Kṛṣṇa in the mood of Vṛndāvana.

The first time I spoke about this in an assembly of devotees, I experienced culture shock. It took me a few moments, but I realized that many devotees in the West have other concerns I hadn't taken into consideration. They have financial concerns, some are involved in the psychological search for self-esteem and peace, and others have gone on intellectual tangents peripheral to Kṛṣṇa consciousness. I looked out at them, and they looked at me—culture shock.

There is a sharp contrast between Vṛndāvana and the West. Vṛndāvana means culturing a life conducive to using one's time in spiritual pursuits—hearing, chanting, visiting holy sites, and associating with devotees. Vṛndā-

vana means the place where Kṛṣṇa's pastimes are enacted. The Gosvāmīs instruct us to live in Vṛndāvana, and they insist that even if we can't live there, we have to learn to keep Vṛndāvana in our hearts.

It seems that the real concern for many devotees in the West is economic: how to make a living in the world while retaining one's Kṛṣṇa conscious practices? When I speak about culturing Vṛndāvana consciousness and hearing *kṛṣṇa-līlā*, some devotees look at me as if to say, "What does this have to do with our real lives?"

I have to face facts: devotees are struggling with all these things. So how can we recapture the precious jewel of Vṛndāvana meditation? Rūpa Gosvāmī writes in *The Nectar of Instruction* (Text 8):

*tan nāma-rūpa caritādi-sukīrtanānu-  
smṛtyoḥ krameṇa rasanā-manasī nīyojya  
tiṣṭhan vraje tad-anurāgi-janānugāmī  
kālaṁ nayed akhilam ity upadeśa-sāram*

"The essence of all advice is that one should utilize one's full time—twenty-four hours a day—in nicely chanting and remembering the Lord's divine name, transcendental form, qualities, and eternal pastimes, thereby gradually engaging one's tongue and mind. In this way, one should reside in Vraja [Goloka Vṛndāvana-dhāma] and serve Kṛṣṇa under the guidance of devotees. One should follow in the footsteps of the Lord's devotees, who are deeply attached to His devotional service." This is called *upadeśa-sāram*, the essence of all instructions. We are all meant to give our main attention, our *best* attention, to hearing and chanting about Kṛṣṇa.

We need to address the attitude of thinking we have to spend so much time to maintain ourselves. It is not absolutely true. If we accept the main

thrust of Prabhupāda's preaching—that we must use this human form of life to achieve Kṛṣṇa consciousness and that nothing else has lasting value—then we will understand our real priority. Prabhupāda writes, "In the material world everyone is very active in earning more and more money and in increasing eating and sleeping and gratifying the senses; such is the mission of most people's lives. But these activities should be absent from the life of a devotee."

The desire to practice Kṛṣṇa consciousness more fully, to find a way for more concentrated chanting and hearing, is called *utkana*, or expectation. Bhaktivinoda Ṭhākura exemplifies the mood of a devotee who is experiencing this expectation in his song "*Kabe Ha'be Bolo*":

When, oh when, will that day be mine?  
When, my offenses ceasing,  
taste for the name increasing, when  
in my heart will Your mercy shine?  
When, oh when, will that day be mine?

Lower than a blade of grass,  
more tolerant than a tree—when  
will my mind attain this quality?  
When I'm respectful to all, not  
expecting honor—then I shall taste  
the name's nectar sublime. When,  
oh when, will that day be mine?

The more we concentrate on how hard it is to struggle in the material world, the more the material energy will absorb our time and attention and divert our energy from Kṛṣṇa consciousness. If we hear this and accept Prabhupāda's teachings on this point, then we can ask, "How can I carry this out in my present circumstance?" Prabhupāda is not teaching something unreasonable or unrealistic. He is trying to teach us to save our best time for Kṛṣṇa.

But still we may be faced with so many economic realities. How can we



carry out this instruction and increase our Vṛndāvana meditation? Perhaps we can't change our jobs or our home life, but we can adjust things even in our present situation. Hearing and chanting and developing love of God have more to do with determination and firm resolution than any external circumstance. The early-morning hours are there for us wherever we are. They're the ideal time for concentrated chanting. But if we simply wake up, chant a few hurried rounds, and rush off into our day, we will come to hate those rounds and hate chanting. Such rounds will be meaningless. Rūpa Gosvāmī says that concentrated, devotional chanting gives us a taste to hear about Kṛṣṇa. Therefore all the *ācāryas* recommend giving the best time of the day to chanting with care and devotion.

Chanting Hare Kṛṣṇa means to call on Rādhā and Kṛṣṇa. Mechanical chanting is impersonal; we have to become aware that we are calling on the Lord and His consort to engage us in Their service. And chanting will be even more effective if we also hear Kṛṣṇa's pastimes and instructions as given in the scriptures.

Sometimes devotees say that if they just work hard for the ISKCON mission, Lord Caitanya will come to them at the time of death and take them back to Godhead. Prabhupāda made a statement like this. But some devotees cling to it as justification for not giving their best time to regulated spiritual practices. Still, when we analyze Prabhupāda's books, we will see that his main teaching is that we have to develop a specific attraction to Kṛṣṇa in a particular *rasa*, or rela-

tionship, before we can go and be with Kṛṣṇa in the spiritual world. We cannot go to Kṛṣṇa at the time of death if we have not developed any specific interest in Kṛṣṇa during our lives. We cannot simply work hard for Kṛṣṇa's mission without developing any real attraction to Kṛṣṇa Himself. Prabhupāda said we have to "become mad after Kṛṣṇa."

We can only become mad after Kṛṣṇa by culturing our desire to hear about his activities and by chanting His holy Name in love. That is what Prabhupāda came to teach us, and that is what Vṛndāvana meditation means.

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



## LORD KRṢṆA'S CUISINE

### COOKING CLASS: LESSON THREE

# India's Way with Legumes— A Healthy Protein Alternative

by Yamuna Devi

IT WAS ABOUT 10:30 in the morning when I arrived at Sadhu Kutir, Śrīla Prabhupāda's quarters. The two stone rooms, connected by a veranda, were perched on a knoll overlooking a panorama of craggy hills, a pomegranate orchard, a small lake, and a field. This idyllic setting lay within the compound of the famed Śrī Rādhā-Govinda Temple in Jaipur, in the Indian state of Rajasthan. Śrīla Prabhupāda was visiting the "Pink City" to attend ISKCON's first festival there, hosted by the queen of Jaipur, Srimati Gayatri Devi.

A clear February sky had made my shopping pleasant that morning, the fog of dawn dissipated by a warm winter sun. Laden with bags of kitchen supplies and mentally planning the lunch menu, I was less aware of the scenery than of the brazen long-tailed

monkeys eager to snatch my goods.

Śrīla Prabhupāda came into view only moments after I'd laid down my bags. Draped in a wool shawl, he was strolling to and fro on the veranda, quietly chanting on his beads. He called me over to observe a group of Rajasthani women preparing lunch in the open field. Pungent smoke from their cooking fire of margosa wood and cow dung wafted our way as a narrow-necked brass pot of *dāl* (legume) soup simmered on a makeshift stove.

As the women worked on the noon meal, Śrīla Prabhupāda commented on their ingenuity and expertise: They'd gathered wood; collected stones and built a small stove; set up a workable cooking area; and arranged an eating place. But more than anything, he extolled the virtues of the *dāl* soup

cooking on the fire. *Dāl*—nutritious, versatile, and easy to prepare—is India's main source of protein, he told me. The innocent cow needn't be slaughtered to satisfy the demands of the tongue. Śrīla Prabhupāda encouraged me to experiment with the goodness of this simple noon meal of *dāl*, flame-toasted *capātis*, and perhaps a little yogurt and pickle. I started that very day, and the focus of his noon meal was the Vegetable-*Dāl* Soup for which I give the recipe below.

Legumes, called *dāl* in India, are members of the pulse family, plants that produce pods with edible seeds. These include dried beans, peas, and lentils. India yields the largest legume crop in the world, most of it consumed domestically. About a dozen varieties are widely used. If you're interested in exploring the classic treatment of



Indian legumes, prepare three or four recipes for light soup, chunky potage, or thick stew from the *Dāl* chapter in the class textbook, *Lord Krishna's Cuisine*. These recipes are not written in stone. You don't need to follow them exactly. Rather, use them to inspire your own creations with adjusted cooking times and seasonally available produce. I do recommend using seasonings such as turmeric, coriander, ginger root, cumin, and mustard seeds, not only for flavor but because according to Indian tradition they help with digestion and the assimilation of nutrients. The recipes that follow don't require a trip to an Indian grocery store; you'll find the ingredients in supermarkets and health food stores.

In the last few years, Americans have been eating a lot more legumes, largely through ethnic cuisines such as Indian, Mediterranean, French, Mexican, and Middle Eastern. Many people know that legumes are an outstanding source of low-fat protein,

an excellent alternative to animal protein. And from the nutrition standpoint, legumes are rich in B-vitamins, iron, and potassium. They're packed with dietary fiber, are a good source of complex carbohydrates, and are easy on the waistline—a mere seventy calories for about a half-cup serving of cooked beans.

### VEGETABLE-DĀL SOUP

(Serves 6)

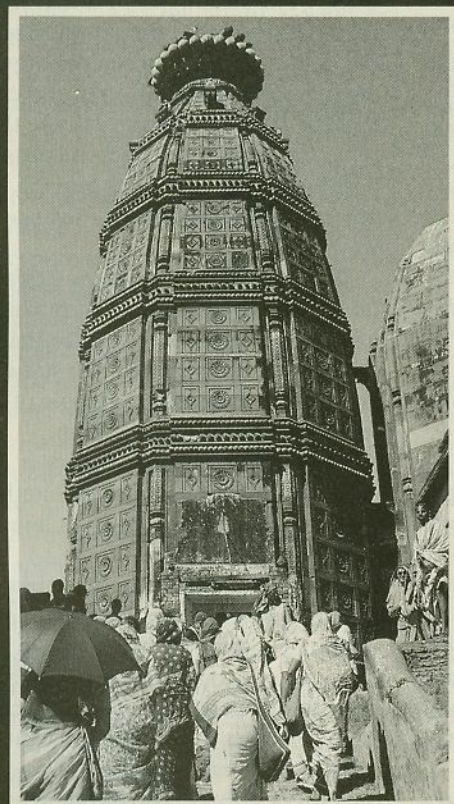
Split, husked *mung dāl*, Śrīla Prabhupāda's favorite, was used in the Jaipur version of this dish. It can also be made with Indian split *toor* or *urad dāl* or yellow split peas.

- 1 cup split peas or *dāl*
- 7 cups water
- ½ teaspoon turmeric
- 2 cups cauliflower florets
- 1 cup chopped carrots
- 2 tablespoons *ghee* or cold-pressed oil
- 1–2 jalapeño chilies

- 1 tablespoon chopped fresh ginger
- 1 tablespoon cumin seeds
- ½ teaspoon fennel seeds
- ¼ cup chopped cilantro
- 2 tablespoons lemon juice
- fresh ground pepper
- salt

If you're using split peas, soak them in water for 2 hours; then drain. Sort through the *dāl* and remove foreign matter; then rinse in several changes of water. Place the split peas or *dāl*, water, turmeric, and vegetables in a heavy-bottomed casserole and bring to a boil. Reduce the heat, partially cover, and boil gently for 45 to 90 minutes, stirring occasionally, until the legumes are fully tender and creamy. Remove from the heat and blend in a food processor, or hand whisk until the texture is creamy.

Heat the *ghee* or oil in a small pan over moderate heat. Add the chilies, ginger, cumin, and fennel and toast until the spice seeds turn deep brown. Pour the seasoning into the soup, add



**Back to Godhead has been bringing Krishna to you for more than forty years. Now we want to bring you to Krishna!**

Announcing . . .

## BTG'S 1992 TOUR OF INDIA'S VAISHNAVA SHRINES

Join us on a pilgrimage to more than thirty sacred shrines in Vrindavan, Mathura, Puri, and Mayapur during the beautiful Kartika season—November, 1992. You'll arrive with anticipation and leave with understanding.

For a brochure detailing the itinerary, write to us at:  
**BTG, P.O. Box 90946, San Diego, CA 92169-2964**



the cilantro and lemon juice, and season with salt and pepper.

## WHOLE MUNG BEANS WITH SPINACH AND TOMATOES

(Serves 6)

An alternative to chili—thick, robust, and hearty. For added texture, towards the last 20 minutes of cooking you might want to add to the bean pot  $\frac{1}{2}$  cup pan-sautéed crushed *mung vādi*, diced homemade *pānir* cheese, or diced tofu.

$\frac{1}{2}$  cups whole *mung* beans  
 $\frac{1}{4}$  teaspoon turmeric  
1 tablespoon chopped fresh ginger  
 $\frac{1}{2}$  cup chopped cilantro  
1 pound fresh spinach

3 tomatoes, chopped  
pinch of cayenne or 1 tablespoon chili powder  
fresh ground pepper  
1 tablespoon mustard seeds  
2 tablespoons cumin seeds  
2 tablespoons *ghee* or vegetable oil  
salt

Soak the *mung* beans in 4 cups of water for 2 hours. Drain and place in a heavy-bottomed saucepan with 6 cups of fresh water, the turmeric, the ginger, and half of the cilantro. Bring to a boil; then reduce the heat to low, partially cover, and simmer about  $1\frac{1}{2}$  hours until the beans are plump and tender.

While the beans are cooking, wash the spinach leaves and remove their

stems. Place the leaves in a stack, roll them into a log, and slice finely into shreds. During the last 20 minutes of cooking the beans, add the spinach, tomatoes, and cayenne or chili powder and cook until the spinach is wilted and soft. Season with salt and pepper. Heat a small pan over moderately high heat. Add the mustard seeds, cover, and when they begin to pop, drop in the cumin seeds. Continue to toast the seeds until the cumin browns a few shades. Pour the spices into the beans, add the remaining herbs, and drizzle with part or all of the *ghee* or oil.

*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.*



## SCIENCE: THE VEDIC VIEW

# Paradoxes of Time and Space

by Sadāpūta Dāsa

IMAGINE THAT A MAN TRAVELS into outer space on a rocket at near the speed of light and then returns to earth. According to Einstein's theory of relativity, the man will find he has not aged as much as his identical twin brother who stayed home. Time will have passed more slowly on the rapidly moving rocket than on the slow-moving earth. This disparity in the passage of time is often called time dilation.

This story of the twins is called the twin paradox, since it runs contrary to our expectations. Yet a simple diagram can easily show how it works.

The key to understanding the aging of the twins is Einstein's postulate that no matter how fast a person is traveling, if he measures the speed of a beam of light it will always be the same. In principle, then, we could make a clock by having a beam of light bounce back and forth between two mirrors mounted in frames at a fixed distance from one another. Since light always goes at the same speed, the time a pulse of light takes to make one complete bounce from one mirror to

the other and back will always be the same. So we can measure the passage of time by counting complete bounces.

In the graph, distance is plotted on the horizontal axis and the passage of time on the vertical. Two stationary mirrors leave parallel vertical lines as time passes. A pulse of light bouncing back and forth between the two mirrors leaves a zig-zag path, and in this diagram we can count 10 complete bounces.

The pair of lines moving right and then left in a V-shape represents the movement of a pair of mirrors that travel first to the right and then to the left. The zig-zag line between these two V-shaped lines represents the path of a light pulse bouncing between the two moving mirrors. We can count nearly 7 complete bounces in this case. This means that while an observer standing next to the stationary mirrors experiences that 10 units of time have passed, an observer traveling with the moving mirrors experiences only 7 units of time.

This shows how the twin paradox

works. The striking thing about it is that even though the zigs and zags of the light trapped between the moving mirrors seem unequal, an observer moving with the mirrors will see them to be the same. For this to be possible, both space and time on a moving object must transform in a strange way.

Note, by the way, that the horizontal spacing between the two moving mirrors is shown to be smaller than the spacing between the two stationary mirrors. This is an example of how space transforms with motion. According to Einstein's theory, a moving object will shrink in length by a certain percentage along its line of motion.

Apart from time dilation caused by motion, Einstein also discussed time dilation caused by gravitation. Imagine a beam of light moving up from the surface of the earth. According to the laws of physics, the light must lose energy as it climbs against the pull of gravity. The frequency of a beam of light is proportional to its energy. So as the light climbs upward,



its frequency drops.

Now suppose the light is coming from the face of a clock situated on the earth's surface, and that a person in outer space is using this light to see the clock. A person on earth can observe that for every second ticked off by the clock, the light will vibrate through a certain number of cycles. The person observing the clock from outer space will also see that the light vibrates through this many cycles in the time the second hand ticks off one second.

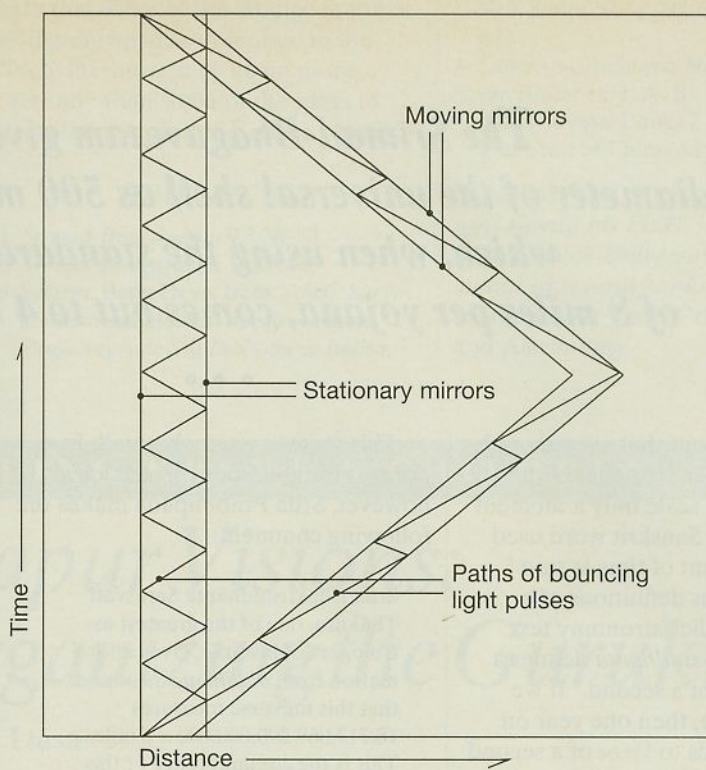
For the observer in outer space, however, the light has a lower frequency than on earth. So he'll see the earth clock running slower than his own clock. Relative to the observer in space, time on earth must be passing more slowly. Calculations show that for a person in outer space, time on the earth's surface would seem to pass only slightly more slowly. But time on a planet with an extremely strong gravitational field would pass very slowly indeed.

According to the theory of relativity, an object with a strong enough gravitational field will be surrounded by an imaginary sphere called the event horizon. As Joe Smith, say at 1:00 P. M. by his own watch, approaches the object in his spaceship and passes the event horizon, he won't notice anything unusual. But to an observer watching from a distance, as Joe approaches the event horizon, he will seem to slow down. He will never quite get there, and his watch will never quite reach 1:00 P. M. As the light coming from Joe grows to longer and longer wavelengths, Joe will fade out and gradually become invisible. Objects with such event horizons are known as black holes.

These examples show that modern physics allows for remarkable transformations of space and time. And apparently, similar ideas are found in Vedic literature.

We find an example in the story of a king named Kakudmi, who was able to travel to the world of Brahmā and experience Brahmā's scale of time. Here is the story, as related in the *Śrīmad-Bhāgavatam*:

Taking his own daughter, Revatī, Kakudmi went to Lord Brahmā in



**The twin paradox in Einstein's theory of relativity.** The time, as measured by pulses of light bouncing between mirrors, is greater when the mirrors are stationary than it is when they move at close to the speed of light. (See text.)

Brahmaloka, which is transcendental to the three modes of material nature, and inquired about a husband for her. When Kakudmi arrived there, Lord Brahmā was engaged in hearing musical performances by the Gandharvas and had not a moment to talk with him. Therefore Kakudmi waited, and at the end of the musical performances he offered his obeisances to Lord Brahmā and thus submitted his long-standing desire.

After hearing his words, Lord Brahmā, who is most powerful, laughed loudly and said to Kakudmi, "O King, all those whom you may have decided within the core of your heart to accept as your son-in-law have passed away in the course of time. Twenty-seven *catur-yugas* have already passed. Those upon whom you may have decided are now gone, and so are their sons, grandsons, and other descendants. You cannot even hear about their names."<sup>1</sup>

One *catur-yuga* lasts 4,320,000 years. With this information, we can estimate the rate of time dilation on Brahmāloka. If the concert given by the Gandharvas took about one hour in Brahmā's time scale, then that hour must correspond to 27 times 4,320,000 earth years. It is interesting that this

estimate closely matches one for time dilation in another story involving Brahmā.

This is the story of the *brahma-vimohana-līlā*, or the bewilderment of Brahmā by Kṛṣṇa. Several thousand years ago, Kṛṣṇa descended to the earth as an *avatāra* and was playing as a young cowherd boy, tending calves in the forest of Vṛndāvana (south of present-day New Delhi). To test Kṛṣṇa's potency, Brahmā used mystic power to steal Kṛṣṇa's calves and cowherd boy friends and hide them in suspended animation in a secluded place. He then went away for a year of earthly time to see what would happen.

Kṛṣṇa responded to Brahmā's trick by expanding Himself into identical copies of the calves and boys. So, when Brahmā returned, he saw Kṛṣṇa playing with the boys and calves just as before. Brahmā became bewildered. Checking the boys and calves he had hidden, he found they were indistinguishable from the ones playing with Kṛṣṇa, and he couldn't understand how this was possible. Finally Kṛṣṇa revealed to Brahmā that these latter boys and calves were identical with Himself, and He allowed Brahmā to have a direct vision of the spiritual world.



# *The Śrīmad-Bhāgavatam gives the diameter of the universal shell as 500 million yojanas, which, when using the standard figure of 8 miles per yojana, comes out to 4 billion miles.*



Now, it turns out that even though Brahmā was absent for one earth year, on his time scale only a moment had passed. The Sanskrit word used here for a moment of time is *truti*.<sup>2</sup> There are various definitions of a *truti*, but the Vedic astronomy text called the *Sūrya-siddhānta* defines a *truti* to be  $\frac{1}{33,750}$  of a second.<sup>3</sup> If we accept this figure, then one year on earth corresponds to  $\frac{1}{33,750}$  of a second in the time of Brahmā.

As I pointed out, King Kakudmi's visit to Brahmāloka took 27 times 4,320,000 earth years. If we multiply this by  $\frac{1}{33,750}$  we find that in Brahmā's time King Kakudmi's visit lasted 3,456 seconds, or just under an hour. This is consistent with the story that the king had to wait for a musical performance to finish before having a brief conversation with Lord Brahmā.

Although the time dilation involved in visits to Brahmāloka is extreme, such large time dilations do arise in the theories of modern physics. For example, suppose that instead of crossing the event horizon of a black hole, Joe Smith simply came close to the event horizon and then went back out into space to rejoin the person observing his journey. If he had come close enough to the event horizon, he would find that although his trip seemed short to him, millions of years had passed, and the observer had died long ago.

It is curious that according to the *Śrīmad-Bhāgavatam* the physical universe is surrounded by a shell, and Brahmāloka is located very close to that shell. The *Bhāgavatam* gives the diameter of this shell as 500 million *yojanas*, which, using the standard figure of 8 miles per *yojana*, comes out to 4 billion miles.

This seems extremely small. In a purport in the *Caitanya-caritāmṛtā*, however, Śrīla Prabhupāda makes the following comment:

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, one of the greatest astrologers of his time, gives information from *Siddhānta Śīromaṇi* that this universe measures 18,712,069,200,000,000 × 8 miles. This is the circumference of this universe. According to some, this is only half the circumference.<sup>4</sup>

Assuming that what is meant is circumference, the diameter of the universe should be 5,956,200,000 million *yojanas*, considerably bigger than 500 million.

What is the meaning of these apparently contradictory figures? I don't know for sure, but it's interesting to consider that transformations of space may take place as one approaches the shell of the universe. The time dilation stories involving Brahmāloka show that transformations of time take place as one approaches the shell, and in the theory of relativity space and time tend to change together.

In the *Mahābhārata* Nārada Muni gives Mahārāja Yudhiṣṭhira a description of the assembly hall of Lord Brahmā on Brahmāloka. He emphasizes that the structure of this hall is impossible to describe, and this seems consistent with the idea that space in Brahmāloka may undergo transformations incomprehensible from our earthly standpoint. Here is his description of Brahmā's hall:

It is not possible to describe it as it really is, king of the people, for from instant to instant it has

another indescribable appearance. I know neither its size nor its structure, Bharata, and never before have I seen such beauty. The hall is very comfortable, king, neither too cold nor too hot; when one enters it, one no longer is hungry, thirsty, or weary. It is as though it is made up of many different shapes, all very colorful and luminous. No pillars support it. It is eternal and knows of no decay. It is self-luminous beyond the moon and sun and the flame-crested fire.<sup>5</sup>

If strange transformations of space do occur in the region of Brahmāloka, then it could be that different scales of distance may be appropriate for describing travel to that region.

Going beyond Brahmāloka, one comes to the shell of the universe, described in Vedic literature as a region of transition from the physical world to the spiritual world. Since the *Bhāgavatam* regards space as we know it as a physical element (called *akāśa*, or ether), the shell marks the end of distance measurements as we know them, even though the thickness of that shell is described in the *Bhāgavatam* in terms of units of distance. This also suggests that different scales of distance and even different types of distance may be involved in Vedic cosmology.

The shell of the universe also marks the end of time as we know it. According to the Vedic literature, a liberated soul is able to cross the shell of the universe and enter the transcendental region of Vaikuṅṭha, where material time does not exist. Compare this with the idea of Joe Smith's journey through the event horizon of a black hole. Just as Joe passes into a region that, for observ-



ers outside the event horizon, is beyond time, the liberated soul passes into a region beyond the time of the physical universe. So in a sense the shell of the universe described in the *Bhāgavatam* might be compared to the event horizon of a black hole.

These comparisons between concepts from the *Bhāgavatam* and concepts from modern physics are crude at best and should be regarded only as metaphors. But they do indi-

cate that some of the strange features of the universe as described in the Vedic literature may be no more “far out” than some of the ideas in accepted theories of modern physics.

#### REFERENCES

1. *Śrīmad-Bhāgavatam* 9.3.28–32.
2. *Śrīmad-Bhāgavatam* 10.13.40.
3. Sastrin, Bapu Deva, trans., 1860, *Sūrya-siddhānta*, Calcutta: Baptist Mission Press, reprinted in *Bibliotheca Indica*,

New Series No. 1. Hindu Astronomy I, p. 2.

4. *Caitanya-caritāmṛta*, *Madhya-līlā* 21.84.
5. van Buitenen, J. A. B., trans., 1975, *The Mahābharata*, Books 2 and 3, Chicago: The Univ. of Chicago Press, p. 51.

*Sadāpūta Dāsa* (Richard L. Thompson) earned his Ph.D. in mathematics from Cornell University. He is the author of several books, of which the most recent is *Vedic Cosmography and Astronomy*.



## SCHOOLING KṚṢṆA'S CHILDREN

# Mayapur Visions: Reorganizing the Gurukula

by Śrī Rāma Dāsa

*The ISKCON gurukula (school) in Māyāpur, India, has had some problems in the last year. A reorganization is underway. So far, things are looking good.*

THE MĀYĀPUR GURUKULA will be our most important school. Not that I think ISKCON's other schools are unimportant—it's just that no other community is likely to have Māyāpur's facilities or potential for growth. No other *gurukula* will offer the same variety of meaningful career possibilities. No ISKCON project in our lifetime will possess the excitement of Māyāpur as it develops into a true City of God.

I'm traveling to Māyāpur to help make some changes in the school. It's unfortunate that there have been troubles, but problems give us an opportunity to improve. For me, working with the Māyāpur *gurukula* is a chance to be involved in a project with tremendous impact on ISKCON education worldwide.

\* \* \*

Things get off to an auspicious start. I share my flight from Delhi to Calcutta with Jayapatāka Swami, one of the members of the GBC (ISKCON's governing body) and a longtime

mainstay of the Māyāpur project. After I slide into one of the empty seats at his side, we discuss his concerns for the school. When I return to my own seat, I discover my row companion is in charge of air traffic control for India's eighty-some airports. We discuss the possibility of air service to Māyāpur, and I invite him to visit.

More good luck on the ground: As my luggage appears on the conveyor belt (speckled with white powder spewing from a broken container in my garment bag), I find I've arrived with Bhakta Henry from Washington, D.C. Henry is a friend of Bhakticāru Swami, who has sent a car to pick him up. Transportation problem solved! This is especially fortunate because Bhakticāru Swami has assumed responsibility for education in Māyāpur. We'll be working together for the next five weeks.

We have a sumptuous feast at the house of Caitanya Dāsa, one of Bhakticāru Swami's disciples. The feast is one of those Bengali affairs where if you take even a single bite of each preparation you're sure to overeat. Then Bhakticāru Swami, Henry, and I take the four-hour torture-drive on the Calcutta-Māyāpur “highway.”

After a good night's rest, Bhakti-

cāru Swami and I begin our work with the school. For five days we have almost back-to-back meetings, getting a good idea of the school's current operations and future needs. We talk to teachers, parents, Māyāpur managers, more parents, more teachers. In one-to-one sessions with the staff, we discover a solid group of sincere and thoughtful devotees. Unfortunately, most lack the kind of educational experience we need right now.

### We Forge Ahead

Our first big realization is that we need to divide the *gurukula* management into bite-sized chunks. Ideally, we should have separate supervisors for the *āśrama*, for academics, and for general management. Unfortunately, we're only able to fill one of the spots: Krodheśvara Dāsa, an experienced Prabhupāda disciple from Australia, agrees to take charge of administration.

Second realization: There are no obvious candidates to fill the *āśrama* and academic spots. Slowly we come to the inevitable conclusion that Bhakticāru Swami himself will have to take those jobs for the time being. Anyway, that he's ready to roll up his sleeves when required is a good sign. *Gurukulas* do better when the leaders





At Māyāpur's gurukula village, a teacher and his class chant on their beads in the early-morning sun.

aren't too aloof.

One fringe benefit of this job is taking my meals with Bhakticāru Swami. I never know what to expect at *prasādam* time. Breakfast is often a glass of *bael* juice *lassi* and a Bengali sweet; but once in a while he throws in some steaming *upmā* or South Indian *doṣas* for variety. He's one of the few *sannyāsīs* I know who often prepares his own meals. By his own admission, he is also the only ISKCON *sannyāsī* who likes Chinese *prasādam* enough to cook it himself.

Our next step is to reorganize the *āśrama* structure. *Āśrama* teachers are responsible for everything in the student's life outside the academic classes—it's the toughest and the most important job. We follow a simple formula: one building, one teacher, one *āśrama*. The previous arrangement was somewhat vague, with teachers overseeing multiple buildings and a more or less dysfunctional system of student monitors. We want to encourage a mood of comprehensive responsibility.

Another feature of the new structure is *āśrama focus*. We are encouraging each teacher to develop an *āśrama* mood, organizing the program

around his own talents and interests. In the future we hope to have many teachers who will agree to take a few older boys and engage them meaningfully around the Māyāpur project.

While we reorganize the *āśrama*, we go through a few days of tension as the teachers wonder if we're turning their world upside down. As things turn out, transitions are pretty smooth. Bhakti-vidyā-pūrṇa Swami, the former principal, seems reasonably satisfied with his new complement of fifteen boys preparing for the ISKCON *bhakti-sāstri* exams.

Now it's time to let our students know what's going on. Krodheśvara Prabhu arranges a meeting with all the students. Another good sign: Bhakticāru Swami handles himself like a *gurukula* pro—explaining changes, involving students, and offering bribes of copious *prasādam*. Even though he's only been at this ten days, I'd swear he's been doing *gurukula* service for twenty years.

After a couple of weeks, work begins to slow down as the GBC men arrive and their annual meetings start. Bhakticāru Swami seems always preoccupied now, but we manage to sneak in a *gurukula* meeting here and

there. I get pretty entangled in the GBC meetings also, even though I'm not a member. As head of several GBC committees, I have to put in a fair amount of time. Still, I think I have the best of both worlds: I can drop in on the meetings I'm interested in and cut out when things get boring. Bhaktarūpa Dāsa, the GBC secretary, thinks it's the other way around—the GBC men get my services when wanted, without having to listen to my comments through every discussion.

### Help!

Now for the hard part—sprucing up the academics. First we must decide what standard our students should work toward. This tends to be a delicate issue. Śrīla Prabhupāda discouraged a heavy academic effort, but the kids still need enough education to pursue a variety of possible services. We tentatively settle on training the kids to reach the American GED standard by age eighteen.

GED stands for General Equivalency Degree. It's basically an alternative to a high school diploma. GED tests usually cover skills in language, math, and social studies. Just enough so our students "won't be known as



fools,” as Śrīla Prabhupāda put it. No academic overkill—a nice balance.

It'll be good for students to have a clear goal. We've been hearing that some of them now feel a bit unsure of themselves, wondering whether or not they're really “educated.”

Realization number three: We don't have enough teachers in the school to make the improvements we want. What to do? Make an alliance with the local parents, who seem to have a lot of teaching talent and experience. This is a somewhat unheard-of idea for the school here, but after a day or two everyone seems used to it.

In the afternoons we begin having curriculum meetings with parents and teachers. Some basic decisions are made, like schooling the boys and girls together for the first two years. This way we can teach all the kids with our limited number of teachers. A mood of cooperation is budding. But lack of a competent academic head severely

limits us. Finding one becomes a high priority, but this trip we won't be able to do it.

\* \* \*

As I look out from the porch of our residence building, my eyes and mind thoroughly enjoy Māyāpur's beauty. Much has changed since my first visit in 1976, and I don't think I've ever seen it look so attractive. I want to remember this vision of small groups of buildings—like tiny villages—dotting the landscape of paddy fields and lush tropical trees. The intensive construction in the householder quarter is a sure sign of Māyāpur's coming transformation into a full-fledged transcendental city. That will also be beautiful—but in a different way.

If the weather were as pleasant all year as it is now in the spring, I'd even consider moving here. Perhaps when I'm older I won't be so attached to my comforts. Anyway, year by year it's getting easier for Western bodies

to live here.

For now, at least I can visit regularly. Bhakticāru Swami and I have agreed I'll come here twice a year. Through Bhakta Henry's generosity, I've already got my plane fare to return in October. Now, that's a first for me!

I'm looking forward to it. Māyāpur's a great place to come and contemplate the next ten thousand years.

\* \* \*

Some last minute mercy from Kṛṣṇa: Yesterday, we found an academics director. We'll spend today together in Calcutta going over curriculum details. Now I leave, a completely satisfied man. Kṛṣṇa put everything together so nicely. Surely this means He wants the school to flourish.

*Śrī Rāma Dāsa is Chairman of the ISKCON Board of Education. Send correspondence to 3764 Waseka Avenue, Los Angeles, CA 90034.*



## STRAIGHT TALK

# “Karma Kills Compassion”

by Bhakta Vic 108

DRY WIND SCRAPES over the dead land. Young boys cry, flies on their mouths, air in their bellies. Famine. Drought.

Hopeless reality for millions of human beings.

I can just see those Krishnas now, smugly sitting back, “*Karma* this, *karma* that.” (*Karma*, you know: “Everything happens because of destiny, blah, blah, blah.”) Believing in *karma* is crazy. It makes you a compassionless robot who doesn't care about the problems of here and now.

*Karma*, in fact, means: “Every action has a reaction.” For example, if I act like a jerk I'll get a reaction—I'll turn people off. Or if as an infant I burned my hand on the stove, even once I've forgotten about it I may still have the reaction—a lifelong fear of hot things.

Whatever mess I find myself in

today results from what I've done in the past. For some, this is hard to accept. It means I'm fully responsible for my own life. No scapegoats, no one to blame, just me. And other people are also responsible for their own lives. They bring about their own suffering and enjoyment.

So are people in Ethiopia suffering because of their own acts, their own *karma*? That seems like an awfully cold way to look at things. If it's their *karma*, why try to help them? They're just getting what they deserve.

### Deeper Understanding

So do we go around sneering and pointing at old men in wheelchairs—“Hey, you deserve it, buddy”? Of course not.

He doesn't deserve it. Yes, *karma* gives what he deserves—but he doesn't deserve *karma* in the first place. The soul in its natural state is

free from all *karma*. So people don't deserve to suffer. Anyone who understands this becomes truly sympathetic and never tires of helping others get free from suffering.

Most people only feel compassion for certain special others—the retarded, the homeless, the hungry. But a person who fully understands *karma* feels compassion for everyone. Everyone's got *karma*, so everyone suffers, sooner or later. That's why compassion and kindness should go out to everyone.

Understanding *karma* doesn't stop one from feeling compassion or the urge to help the world. In fact, it extends and magnifies that compassion so it embraces all living beings.

*Bhakta Vic 108 joined the Hare Kṛṣṇa movement about two years ago. He and his band (called 108) are based at ISKCON's Washington, D.C., temple.*





# Tilaka: The Mark of God

by Rohiṇīnandana Dāsa

ANYONE WHO WISHES TO acknowledge the simple truth that “I am Lord Kṛṣṇa’s servant” can wear *tilaka*, the clay mark devotees wear on the forehead and other places on their body. You may not feel you have much devotion to Kṛṣṇa, but you’re not prohibited from wearing *tilaka*, because it’s a sign that you’re trying to be His devotee. What’s more, the qualifications for being Kṛṣṇa’s devotee soon develop in a person who learns the art of wearing *tilaka*.

## Why Decorate the Body?

A devotee of Kṛṣṇa decorates the body because it’s a temple of God. Instead of decorating our body as if it were the self, or destroying it, or despising it for its filthy emissions, we can respect and care for it as a residence of the Supreme Lord. The soul lives within the body, and so too does the Supersoul, the Lord. As a house is built and maintained for the pleasure of its owner, so “our” body is meant for the pleasure of its real owner, Lord Kṛṣṇa. Decorating the body with *tilaka* pleases Him.

Putting on *tilaka* helps remind us we belong to Kṛṣṇa. And when others see a person wearing *tilaka* they are not only reminded of Kṛṣṇa but relieved of sinful reactions.

When we wear *tilaka* on our bodies, the Lord protects us from all sides. When Śrīla Prabhupāda gave a disciple the name Tilaka Dāsī, he told her that Tilaka meant “victory personified.”

## When to Wear Tilaka

Although you can put on *tilaka* anytime, the best time to apply it is after bathing or showering. Wearing *tilaka* is especially appropriate during your *pūjā*, or

worship, at home. When you’re worshipping as a family, everyone can wear it, or at least the person offering *ārati* (the *pūjāri*). You can also wear *tilaka* when you visit the temple or attend festivals like Rathayātrā.

An important time to wear it is at

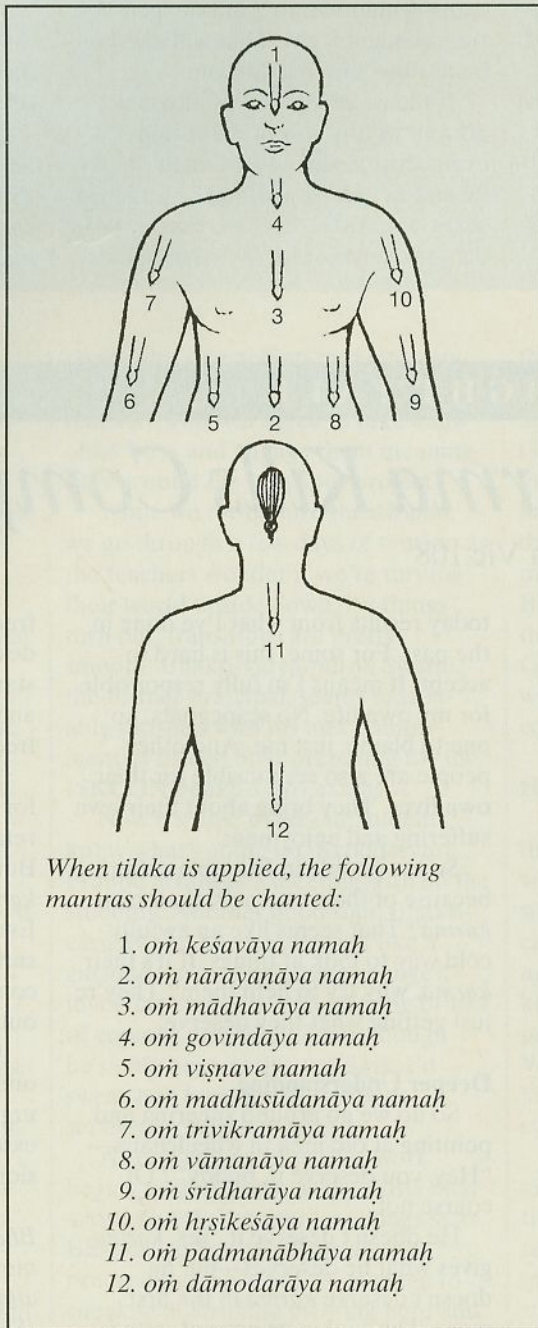
death. Either before someone dies or just afterwards, if you apply *tilaka* at least to the person’s forehead, he or she will obtain eternal benefit. Of course, death can come anytime, and so it’s wise to wear *tilaka* always.

You may feel shy about wearing *tilaka* publicly, but don’t jump to conclusions about what others may think. They may be intrigued. Śrīla Prabhupāda told a story about a factory in India where most of the Hindu workers were accustomed to wearing *tilaka*. When their new boss, a Muslim, told them that whoever kept wearing *tilaka* would lose his job, the next day everyone except one man came to work with forehead blank. So then the owner called a meeting and announced that from then on this one brave man would be the only person allowed to keep wearing *tilaka*.

## Different Types of Tilaka

If you travel in India you’ll see a variety of marks adorning people’s foreheads and bodies. Such marks indicate their affiliation with a particular group and their devotion to a certain form of God or demigod. Broadly speaking, you will see two types of *tilaka*: the vertical mark of the Vaiṣṇavas, or devotees of Kṛṣṇa and His incarnations, and the three horizontal lines of the Śaivites, followers of Śiva and adherents to the impersonal conception of God.

Among the Vaiṣṇavas are many sub-groups, identifiable by their styles of *tilaka*—its shape and color and the type of material used to make it. The *tilaka* worn by devotees in the Hare Kṛṣṇa movement indicates that we are in the disciplic line from Lord Caitanya Mahā-



When *tilaka* is applied, the following mantras should be chanted:

1. *om keśavāya namaḥ*
2. *om nārāyaṇāya namaḥ*
3. *om mādhavāya namaḥ*
4. *om govindāya namaḥ*
5. *om viṣṇave namaḥ*
6. *om madhusūdanāya namaḥ*
7. *om trivikramāya namaḥ*
8. *om vāmanāya namaḥ*
9. *om śrīdharāya namaḥ*
10. *om hṛṣīkeśāya namaḥ*
11. *om padmanābhāya namaḥ*
12. *om dāmodarāya namaḥ*



prabhu. The upper part of this *tilaka*, shaped like the prongs of a tuning-fork, represents Lord Kṛṣṇa's footprint, and the leaf-shaped part on the nose represents a leaf of the *tulasī*, Kṛṣṇa's favorite plant. The two lines also represent the walls of a Rādhā-Kṛṣṇa temple, and so the space between the lines is Rādhā and Kṛṣṇa's abode. For other Vaiṣṇavas the two lines may indicate Brahmā and Śiva, and the space between the abode of Viṣṇu. A red line in the center may represent Lakṣmī, Lord Viṣṇu's eternal consort. The two lines may also indicate the banks of the Yamunā. Or they may represent Lord Rāma and Lakṣmaṇa standing on either side of Sitā. The stroke at the base of the *tilaka* represents the devotee Hanumān kneeling at Their feet. *Tilaka* styles are as varied as the understandings behind them.

### How to Make Tilaka

ISKCON devotees generally make their *tilaka* from a cream-colored clay called *gopī-candana*, obtained from a sacred lake near Dvārakā, Lord Kṛṣṇa's ancient city on the west coast of Gujarat. Kṛṣṇa's greatest devotees, the *gopīs*, once visited this lake. You can most likely obtain some from your local temple or supplier of devotional

items. If not, clay from Vṛndāvana or any other holy place is fine. You can even use potters' clay. According to the *Hari-bhakti-vilāsa*, a book by Śrīla Sanātana Gosvāmī on Vaiṣṇava practices, any kind of earth may be used for *tilaka*, especially earth from a riverbank or from beneath a *tulasī* bush.

Put a little water in the palm of your left hand and move your block or ball of *tilaka* clay briskly until you get a smooth paste. As you do this, chant Hare Kṛṣṇa, or if you like you can recite a *mantra* from the *Padma Purāṇa*. You can find this *mantra* in a purport in the *Caitanya-caritāmṛta* (*Madhya* 20.202).

### How to Apply Tilaka

Apply *tilaka* with the ring finger of your right hand. Make a mark — about as wide as the space between your eyebrows—from the root of your nose to your hairline. Now use another finger, perhaps the little one, to make a clear space in the middle to form two vertical lines. If these lines come out crooked, you can straighten them with a third finger. If your forehead is bumpy, like mine, you can develop your own way of applying the clay. Now make the leaf-shaped mark, which should extend from the base of

the lines to about three quarters of the way down the nose.

After marking your forehead, apply *tilaka* to eleven other places on your body, as shown on the facing page.

As you apply the *tilaka*, recite the appropriate names of Viṣṇu listed here. *Oṃ keśavāya namaḥ* means "O my Lord Keśava, I offer my respectful obeisances unto You." So as we mark our bodies, we chant twelve of His holy names.

If you can't find the clay to make *tilaka* (or if your wearing *tilaka* wouldn't sit well with your boss), you can go through the same procedure using only water. Use water that has bathed the Deity or pure water you've sanctified by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. By chanting the names of the Lord and applying the invisible representation of His temple, you'll be protected and spiritually inspired for a Kṛṣṇa conscious day.

For more about *tilaka*, see *The Nectar of Devotion*, pages 54 and 73-74.

*Rohiṇinandana Dāsa lives in southern England with his wife and their three children. Write to him at Woodgate Cottage, Beckley Nr. Rye, E Sussex TN31 6UH, U.K.*

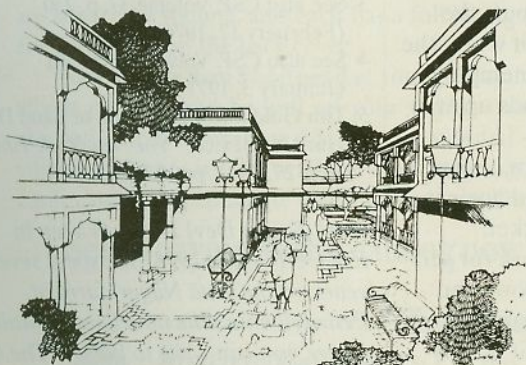
### Advertisement

Mayapur-Vrindavan Trust presents

# Bhaktivedanta Ashram

## Vrindavan Pilgrimage Village

A very special opportunity to have your place of residence in the Holy Dhama.



This new development is being built on one of the last large parcels of land in Raman Reti, directly behind the ISKCON Krishna-Balaram Temple complex.

The beautifully landscaped two and a half acres of trees and gardens will include brick walking paths, sandstone gazebos (chattris), and a traditional Vrindavan-style village for your residence. All maintained by a full staff of gardeners, maintenance men, and guards.

You can obtain a lifetime (betnam) license to these accommodations for pilgrimage use or retirement. Financing plans are available with as low as 20% downpayment and low monthly payments from 3 to 7 years. Prices start at \$4,500.

**Limited availability:** Direct all inquiries to The Secretary, Mayapur-Vrindavan Trust, 1380 Garnet Avenue, Suite E-527, San Diego, CA 92109. Phone: (619) 483-8854.





# The Farmer and the Land

by Hare Kṛṣṇa Devī Dāsī

IN THE PAST SEVERAL COLUMNS I've described the evolution of a world economic system in which cow slaughter plays a central role. Now I want to contrast that system with Kṛṣṇa's *varṇāśrama* model of society as presented by Śrīla Prabhupāda. In the next several columns I'll compare how the two systems define the relationship between farmers and the land, farmers and the cows, and finally farmers and the Supreme Personality of Godhead.

Let me first talk about the farmer and the land.

## Independence for the Farmer

In the last several hundred years of Western history, government leaders have usually held to policies that discouraged subsistence farming. According to economic historian N. J. G. Pound, beginning in the medieval period the farmer was typically a serf who had to pay the village lord a head tax, a hearth tax, mill tolls, and rent. The lord often demanded burdensome and unpredictable services that disrupted the farmer's work. The farmer had little independence.

If the introduction of horses to agriculture put the farmer and his ox out of work, the farmer was probably glad to move to town to get a job as a laborer or craftsman. At a time when farmers were "bound to the soil, subjected to service obligations, made to perform day-works and boon-works," Pound writes, "the citizen of the town was free."<sup>1</sup>

This is the opposite of the *varṇāśrama* system, in which the farmer independently contributes to society. The *vaiśya*, or farmer, can produce his own food and needs no one else to maintain him.

## Moderate Taxes

Furthermore, in the *varṇāśrama* system the farmer doesn't pay rent on his land. Śrīla Prabhupāda explains

that the *kṣatriyas*, the governing class, "distribute land on nominal taxation, and the *vaiśyas* utilize the land for cultivation and cow-keeping."<sup>2</sup>

In a bad year for crops, medieval serfs would sometimes starve or lose their land because their rent and taxes were assessed at a fixed sum. The same is still true for small farmers around the world. But in the *varṇāśrama* system there was no rent, and the farmer's taxes were tied to production. The farmer would give the government one fourth of what he produced, and that would be all. No further taxes. No mortgage. And because the farmer could pay in kind rather than money, he wouldn't have to worry about market demand or grain prices. The farmer and his land were secure.

## Guaranteed Employment

In a market-based economy, efficient commercial farmers flood the market, so small farmers get less for their crops. And commercial farmers push up land values, driving nearby subsistence farmers off the land and out of work. So farming solely for profit in the marketplace brings wealth and sense gratification for some, misery and desperation for others.

Farming for profit in a market economy calls for boosting output with machines. But machines bring unemployment, both for men and for animals. When the tractor puts the plowman and the bull out of work, the plowman winds up at the unemployment office, and the bull ends up at the slaughterhouse.<sup>3</sup>

In the *varṇāśrama* system, therefore, the farmer is cautioned against growing mainly for the market. Instead, he is advised to work for self-sufficiency.<sup>4</sup> By caring for cows and growing his own grain, he can feed himself and his family, and if he has more milk and grains than he needs he can trade to get other things.

## Spiritual Advancement

Although *varṇāśrama* makes for socially just economics, that's not its most important feature. Its true function is to bring people closer to the Supreme Lord by their daily work.

By Kṛṣṇa's arrangement, simple farming helps evoke one's natural appreciation for the Lord. *The New York Times* recently quoted this statement from Clemente Torres, a Mexican farmer: "As long as I have faith in God, I think I would not sell my land. It has always given me something to eat."<sup>5</sup> The farmer, especially the small farmer, naturally feels dependent on God to grow his crops, and when the crops come up he is naturally thankful to the Lord.

The *varṇāśrama* system is designed to take this natural religious sentiment and gradually elevate it to the highest realized love of Kṛṣṇa. That's why the *varṇāśrama* system carefully protects the small farmer. The economic strength and stability of the whole society depends on the strength and happiness of the farmer. And the farmer can be happy and spiritually strong by working his land.

## REFERENCES

1. N. J. G. Pound, *An Economic History of Medieval Europe* (Longman Grout Ltd., 1974), pp. 210, 225.
2. *Conversations with Śrīla Prabhupāda* (CSP), Volume 19, p. 301 (April 9, 1976).
3. See also CSP, Volume 37, p. 230 (February 12, 1976).
4. See also CSP, Volume 28, p. 241 (January 3, 1977).
5. Tim Golden, "The Dream of Land Dies Hard in Mexico," *The New York Times*, Nov. 27, 1991, pp. A1, A10.

*Hare Kṛṣṇa Devī Dāsī 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.*



## USE YOUR TONGUE (continued from page 10)

*Avajānanti mānī mūḍhaḥ.* This very word has been used: *mūḍha*. *Mūḍha* means “rascals.” But in spite of this warning, there are so many rascals passing as big scholars. When Kṛṣṇa orders, “You surrender unto Me,” the rascals comment, “It is not to Kṛṣṇa but to the unborn spirit within Kṛṣṇa.” They are monists. They are philosophizing oneness. But as soon as they come to Kṛṣṇa they divide: “Kṛṣṇa is different from His body.” They do not know that Kṛṣṇa is not different from His body, Kṛṣṇa is not different from His name, Kṛṣṇa is not different from His fame—anything pertaining to Kṛṣṇa is Kṛṣṇa.

Kṛṣṇa’s name and Kṛṣṇa are not different. Therefore, as soon as my tongue touches the holy name of Kṛṣṇa it associates with Kṛṣṇa. If you constantly keep yourself associated with Kṛṣṇa by chanting this *mantra*, Hare Kṛṣṇa, then you are easily being purified simply by this process of chanting.

Engage the tongue in chanting. And your tongue wants palatable dishes to taste, so Kṛṣṇa is very kind. He has given you hundreds and thousands of palatable dishes, remnants of food eaten by Him. You can eat these remnants. In this way, if you simply make it a determination that “I shall not allow my tongue to taste anything not offered to Kṛṣṇa, and I shall engage my tongue always chanting Hare Kṛṣṇa,” all perfection is within your hold.

Two simple things: Chant Hare Kṛṣṇa and don’t eat anything not offered to Kṛṣṇa. That’s all. Our Kṛṣṇa *prasādam* is so variegated. “Variety is the mother of enjoyment.” How much enjoyment do you want from your tongue? You can have it simply by eating Kṛṣṇa *prasādam*. And the more your tongue is purified, the more you relish the chanting of the Hare Kṛṣṇa *mantra*.

*Ānandāmbudhi-varḍhanam.* Lord Caitanya Mahāprabhu states that the chanting increases the ocean of transcendental bliss. The ordinary ocean

does not increase. We have no experience of the ocean increasing. If the ocean were able to increase, then all the lands would have been swallowed up long, long ago. The ocean does not increase. But this ocean—the ocean of transcendental bliss—is increasing.

Some of you must have experienced it, those who are actually relishing. Rūpa Gosvāmī, a great authority in Kṛṣṇa consciousness, says, “What shall I chant with one tongue? If I would have millions of tongues I could chant a little more. And what shall I hear with two ears?” He’s aspiring to have millions of ears and trillions of tongues to relish chanting Hare Kṛṣṇa. So that is another stage, of course, when this chanting will be so melodious that we shall try to have more ears and more tongues to appreciate it.

*Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ.* By our present senses we cannot understand Kṛṣṇa, or God, His name, His form, His quality. Therefore if we immediately try to

Advertisement

## Available NOW from the Bhaktivedanta Archives

FREE  
ALBUMS!

### Build Your Library Of Śrīla Prabhupāda’s Tapes

Solve your tape storage problem with the new Śrīla Prabhupāda Tape Library program. Every time you buy 16 tapes, you receive at no extra cost a beautiful vinyl album for easy bookshelf storage. These attractive albums are labeled by volume, and each has a full listing of the enclosed tapes on the back cover.



Now, for less than \$1.50 per day, you can acquire one album monthly and be well on your way to complete absorption in Śrīla Prabhupāda’s transcendental sound vibration. Albums are also available separately, so you can easily catalog and complete your existing tape library.

Send for your **FREE** catalog now!

**NEW!**

### Collected Lectures on **BHAGAVAD-GĪTĀ AS IT IS**

Complete Archival Collectors’ Edition

All of Śrīla Prabhupāda’s recorded *Bhagavad-gītā* lectures in chapter and verse order, unedited and unabridged.

**7 Hardbound Volumes . . . . . US\$195**  
(650 pages each)

Shipping & handling (allow 6 weeks for delivery)

USA . . . . . \$10  
CANADA . . . . . \$35  
ALL OTHERS . . . . . \$50



VISA/MC Accepted



The Bhaktivedanta Archives



WORLD HEADQUARTERS: P.O. Box 34453, Los Angeles, CA 90034, USA • Tel: (310) 559-2143  
EUROPEAN OFFICE: P.O. Box 351 Borehamwood, Herts., WD6 1SW, England • Tel: (0923) 852-289





# *If you chant the Hare Kṛṣṇa mantra without offense, you are at once freed from all material anxieties. That is the test of how you are advancing in chanting.*

• • •

understand Kṛṣṇa by His pictures—“Oh, Kṛṣṇa is embracing Rādhārāṇī and the *gopīs*”—we shall be mistaken. Because unless our senses are purified, we shall accept Kṛṣṇa and Rādhārāṇī as an ordinary young boy or girl. But actually They are not. Their dealings are pure.

In the *Caitanya-caritāmṛta*, Kṛṣṇa-dāsa Kavirāja has distinguished that there is a gulf of difference between the loving affairs of the *gopīs* with Kṛṣṇa and the ordinary, lustful dealings of human beings. He compares the *gopīs*' love of Kṛṣṇa to gold, and our so-called love in this world to iron. As there is a difference between gold and iron, there is a difference between the loving affairs of the *gopīs* with Kṛṣṇa and the mundane, lusty affairs between men and women or boys and girls. They are never equal.

Our present impure senses, contaminated senses, cannot understand Kṛṣṇa. Therefore we should follow this principle: *sevonmukhe hi jihvādau*. First of all engage in chanting Hare Kṛṣṇa. “Hare Kṛṣṇa” refers to Rādhā and Kṛṣṇa. Harā is Rādhā. But don't try to understand by the present senses. Simply chant Their holy names, Hare Kṛṣṇa.

The dust on the mirror of your heart will be cleansed simply by chanting. *Ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam*. And there will be no more material condition. That is the next stage. If you chant the Hare Kṛṣṇa mantra without offense, you are at once freed from all material anxieties. That is the test. How you are advancing in chanting will be tested by how far you are free from material anxieties.

Then real life begins. As long as you are perturbed by material disturbances, you should know that your spiritual life has not begun. This is confirmed everywhere in the scriptures. *Brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati*. *Bhagavad-gītā* says that one who is Brahman realized is always joyful.

“Brahman realized” means that one

understands, “I am not this body; I am pure spirit soul, eternal servitor of Kṛṣṇa.” Simply understanding “I am not this body; I am spirit soul” is not enough. That is not sufficient knowledge. Of course, that is good. That is just on the margin between matter and spirit. But you have to transcend this material existence completely and come to the platform of spiritual understanding. So for that purpose you have to go further, after Brahman realization.

*Brahma-bhūtaḥ prasannātmā*. If you are actually Brahman realized, the symptom will be that you are always joyful. No anxiety. Why do we have anxiety? Everything is nicely discussed in the *Śrīmad-Bhāgavatam*. *Bhayaṁ dvitīyā-bhiniveśataḥ syāt*. When we forget Kṛṣṇa and think there is something other than Kṛṣṇa, we are afraid. And for those who are realized souls and are convinced that there is nothing but Kṛṣṇa, where is the cause of fearfulness?

Therefore those who are pure devotees are not disturbed even in the most distressed condition of life. What do they think? They think, *tat te 'nukampām*: “My Lord, it is Your great mercy that You have put me into this distressed condition.” In a distressed condition the devotees take it as an opportunity—“I have got a very nice opportunity to remember God constantly. Kṛṣṇa, You are so kind that You have given me this distress.”

So this Kṛṣṇa consciousness is very nice. The *Bhagavad-gītā* says that if one is situated in Kṛṣṇa consciousness, even in a terrible situation, a fearful situation, he's not afraid. Just like Prahlāda Mahārāja, a five-year-old boy. His father tortured him like anything, but the boy was not afraid. This is the Kṛṣṇa conscious state. The boy was not afraid even in such a tortured condition.

His father challenged him, “Prahlāda, with whose strength are you so powerful that you do not fear me?”

Prahlāda answered, “My dear father,

by whose power are you talking like that?”

So in Kṛṣṇa consciousness even if one is put into a terrible condition of distress he's not perturbed. *Nārāyaṇa-parah sarve*. There are many verses like that. We can quote hundreds. *Nārāyaṇa-parah sarve na kutaścana bibhyati*. If one becomes Kṛṣṇa conscious, he's not afraid in any condition of life. *Na kutaścana bibhyati, svargāpavarganarakeṣv api*. If he is put into hell or heaven or the spiritual world or any world, he's happy. *Tulyartha-darśinaḥ*. He thinks everything is the same: “Either You put me in the hell or heaven or this or that, it is all the same.”

Because he is always with Kṛṣṇa, chanting Hare Kṛṣṇa, Kṛṣṇa is always with him. So where is the cause of being afraid—“Oh, that place is not good; this place is very good”? No. Wherever Kṛṣṇa is, that place is very good.

So we have to practice and train the tongue very nicely. Engaged the tongue in the loving service of Kṛṣṇa. It is very nice service. You simply chant and eat Kṛṣṇa *prasādam*. Is it very difficult service? Everyone will accept, “Oh, yes.” But unfortunately, everyone does not accept. [Chuckles.] You see? Caitanya Mahāprabhu therefore says, *etādṛṣitava kṛpā bhagavan mamāpi*: “My dear Lord, You are so kind that You have approached Me by transcendental sound.” If I take, Kṛṣṇa is always with me. If I reject, that is my ignorance.

“Kṛṣṇa is everywhere” means that as soon as we accept Kṛṣṇa He is with us, and as soon as we reject Him He is far, far away. So Kṛṣṇa can be with us very easily when we simply chant or engage the tongue in His service.

Caitanya Mahāprabhu recommends this process. He inaugurated this process in the present age. Although the system is not new, He especially introduced it because His incarnation is to reclaim the fallen souls of this age.

Thank you very much. 🌸



# Peace and The New Nationalism

*Despite the best attempts of the United Nations, conflicts will end only when we rise above nationalistic consciousness.*

by Drutakarmā Dāsa



Photo: NASA

**A**UTUMN, 1971. I was twenty-three years old and hitchhiking south through Yugoslavia. Beneath pines on a Dalmatian coastal hillside, I unrolled my sleeping bag on a bed of fragrant brown needles. The air was warm, still, and dry, and a nearly full moon waited at the end of a shining rippled path on the wide, dark Adriatic.

In the sunny morning, I entered the medieval port city of Dubrovnik for a breakfast of bread, fruit, and yogurt. Old stone forts and walls stood everywhere, but war seemed a long way from the holiday seacoast of Yugoslavia. The place of violence then was Southeast Asia.

Twenty years later, in San Diego, California, I see on television the explosions of shells and bombs amid orange-tiled southern European roofs, spraying



*The end of the Cold War, with its decades  
of noble superpower brinksmanship,  
has not brought peace. Instead, the world has entered  
a messy new era of nationalistic conflict.*



shrapnel along the cobbled Dubrovnik streets I had walked as a young man on my way to the East.

And I remember things Nick told me in the dorm at George Washington University in 1966. Nick was Serbian, his father a deceased CIA officer. He lived with his mother and younger brother in a Maryland suburb and worked summers at the Agency.

Nick told me about the Ustashi, the Croats who had worked with the Germans during the Second World War and massacred Serbs. I later learned the Croats had their own atrocity stories about the Serbs.

Although I saw nothing of that tension in 1971, today on television I see, yes, some of these people really hate each other. They love their own people, but that love includes—has to include, it seems—hatred for others.

Now the United Nations is trying to monitor a truce between newly independent Croatia and what's left of Serbia-dominated Yugoslavia. Will the blue-bereted observers succeed in their mission? It's hard to tell.

The end of the Cold War, with its decades of noble superpower brinksmanship, has not brought peace. Instead, the world has entered a messy new era of nationalistic conflict.

In the United States this shows up in resentment toward the economic success of Japan. Americans smash Toyotas and Nissans with sledgehammers. The Japanese return the favor by calling American business executives overpaid and American workers lazy and uneducated.

In Europe old rivalries have flared into violence, as in Yugoslavia and the republics of the former Soviet Union. In India several regions are demanding

independence or autonomy, and war threatens with Pakistan over Kashmir.

In the Middle East, in the confused, slow-moving aftermath of the lightning-swift Gulf War, beneath the talk of regional peace lie the causes of war. And the well-equipped armies of Israel and its Arab neighbors stand ready, as always, for more bloodshed.

### **Failed Attempts at World Peace**

This century has seen two major attempts at international peacekeeping. In the aftermath of World War I came the League of Nations. The onset of World War II marked the end of the League, but in 1945 the United Nations was created to take its place.

Around this time, Śrīla Prabhupāda wrote in *Back to Godhead*, "Leaders of world politics such as Mr. Churchill have nowadays begun to think of . . . trying to get rid of the terrible national frenzy of hate. The frenzy of hatred is another side of the frenzy of love. The frenzy of love of Hitler's own countrymen has produced the concomitant frenzy of hatred for others, and the present war is the result of such . . . love and hatred. So when we wish to get rid of the frenzy of hate, we must be prepared to get rid of the frenzy of so-called love."

Almost fifty years later, the frenzy of national love and hate is still with us. Śrīla Prabhupāda once said, "They call themselves the United Nations, but actually they are becoming disunited more and more."

The U.N. has occasionally succeeded in negotiating peace agreements. For example, the U.N. mediated the talks that led to the end of the Iran-Iraq war of 1980–1988. But the movement toward peace came only after a bloody battlefield stalemate that killed millions

and exhausted the resources of both sides.

### **The Disease of Nationalism**

Modern civilization, despite its attempts at international cooperation under the banner of the U.N., is in fact still dominated by nationalism, which provides endless causes of conflict. In *The Historical Evolution of Modern Nationalism*, Carlton Hayes noted, "The Industrial Revolution, despite its cosmopolitan potentialities, has been largely nationalized in actual fact. Modern scholarship, despite its scientific claims and its ubiquitous nature, has been preponderantly enlisted in support of nationalism. Philosophies which in origin were not expressly nationalist and were sometimes definitely intended to be anti-nationalist . . . have been copiously drawn upon and frequently distorted for nationalist purposes." These words, written in 1931, still hold true today.

For many people, the nation has become an object of almost religious veneration. In *The Faces of Nationalism*, historian Boyd Shafer wrote of the modern nationalist,

His nation had a lay priesthood—the high national secular officials . . . who cared for and preached to citizens to inform them of their duties. His nation also had its . . . defenders of the faith—the soldiers . . . who went out to battle against the forces of evil, the devilish enemy nations. . . . His nation had its constitution (holy book) and its laws (its moral commandments), which all citizens were obliged to obey. . . . He paid his taxes (higher than medieval tithes). . . . He took oaths (sacraments) saying he would be a

(please turn to page 52)



# EVERY TOWN & VILLAGE

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



## WORLD NEWS

### North America

#### The Reverend Jesse Jackson

visited the ISKCON center in Detroit this past March. There the Reverend Jackson met ISKCON devotee Lekhaśravantī Dāsī, the daughter of one of his heroes, the American labor leader Walter Reuther.

**More than three thousand people in Atlanta attended** ISKCON's three-day festival there in June. The festival commemorates a feast of yogurt and chipped rice in the pastimes of Lord Caitanya Mahāprabhu.

**Members of the American Philosophical Association heard** from Rāsarāja Dāsa of the Bhaktivedanta Institute at their April conference on "Knowledge and Reality." Rāsarāja Dāsa presented a paper entitled "Quantum Epistemology: A View for Gauḍīya Vaiṣṇava Vedānta."

### Europe

#### The fighting in Yugoslavia hasn't prevented Kṛṣṇa consciousness from spreading.

Although books are harder to distribute because of monetary inflation, they're still going out, and devotees say people are more interested in Kṛṣṇa than ever. During a ten-day tour by devotees from Germany and Belgrade, about six thousand people came to hear about Kṛṣṇa, take food offered to Kṛṣṇa, and chant the holy name of the Lord.

In one war-afflicted area, a military patrol was searching ruined houses for wounded citizens. Going through one house—nothing but a heap of bricks, covered with dust and mortar—a soldier noticed a small book still shrink-wrapped. It was Śrīla Prabhupāda's *Path of Perfection*. Dusting the book off and putting it into his pocket, the soldier returned to the camp.

### Russia

#### St. Petersburg city officials are helping

ISKCON devotees start two new restaurants to feed people suffering in Russia's battered economy. People on welfare will eat free; others will pay. Each

restaurant will seat 120 to 150 people. ISKCON's Cafe Govinda has given out free food in Saint Petersburg for the last two years. So the city gratefully arranged low-cost leases for the two new places, which devotees are now repairing.

**The Russian Orthodox hierarchy in Saint Petersburg has offered** ISKCON two empty churches in the center of the city. The churches are among the many given back by the Russian government to the archbishops, who now have more churches than they can manage.

#### Krishnas find fertile ground in Russia

by Stephanie Simon (Reprinted from the Chicago Tribune)

MOSCOW—Emerging from a decade of harsh persecution, the Hare Krishna movement has become Moscow's most visible religious sect.

Just five years after its adherents were jailed for chanting the Krishna mantra in public, the group has begun to proselytize vigorously. Colorful posters hang in subway cars, and orange-robed devotees sell literature in dozens of metro stations. On Sundays, Krishnas dance down the cobblestones of the Arbat pedestrian mall, encouraging people to participate.

During the last two years, the Krishnas claim to have sold 5 million books across the former Soviet Union and to have attracted tens of thousands of believers. They say the Moscow Krishna centers receives 3,000 letters a day, requiring 10 full-time employees to answer mail.

"The Russian people are very ready to look for and accept spiritual truths because they don't have material comforts," said Suren Karapetian, 34, who runs the Hare Krishna publishing house in Moscow.

"In America, where everything is wonderful and shiny, it's difficult to think about religious questions. But when we set up a bookstand in a Moscow metro station, 10 or 20 people gather around. They've never before seen books about the soul or about God distributed in public."

Karapetian spent two years in prison in the mid-1980s,



when the Krishnas numbered less than 200 believers but attracted a disproportionate amount of official attention. The authorities raided their homes, detained them for questioning and forbade meetings of more than three Krishna believers.

"I was jailed for the crime of being a vegetarian and for being harmful to society because I followed the path of Krishna consciousness, because I spoke of God and the soul," said Karen Saakian, 34, who joined Karapetian in prison from 1985 to 1987.

Prison guards administered psychological drugs to induce the Krishnas to renounce their faith, Karapetian said, and injected caffeine into their veins to break their diet. Because they shun meat and animal fat, most Krishna prisoners ate only bread in prison.

"In those times, we never would have imagined that we would be able to sell books as openly as we are now," Saakian said. They also never would have dreamed of Saakian's current goal: to open a vegetarian soup kitchen that would serve 5,000 Muscovites a day.

About 100 Krishnas live in a group house in northwest Moscow. A small room doubles as dining room and sanctuary, with cardboard mats for kneeling at prayer. Devotees eat as they repeat the Krishna mantra.

Saakian said the house has become the model for similar Krishna centers throughout the Commonwealth of Independent States. Each branch is financially independent, supported by donations and book sales, he said.

The International Society for Krishna Consciousness introduced its literature to the Soviet Union in 1979 during the Moscow International Book Fair, and some of these texts ended up in public libraries, where young intellectuals like Karapetian and Saakian read them surreptitiously.

Today converts can buy the books openly in metro stations, at small folding tables surrounded by vendors hawking everything from newspapers to erotic posters to imported bubble gum. The literature is priced from 25 rubles to 200 rubles, about one-fifth of the average Russian's monthly salary, for the seminal Krishna text, "Bhagavad-Gita."

Most Krishna critics are fierce nationalists who condemn the movement as alien and un-Russian. (Krishna is a Hindu god.) But devotees say an element of foreignness helps attract younger converts.

"These days many people are thinking 'Why is there suffering here in Russia while there is happiness abroad?'" said Alexei Cherv-

yakov, 19. "These books help to answer their questions."

As he stood at his book stall in the Oktyabrskaya (October) metro station, thousands of commuters swept by, many pausing to flip through the lushly illustrated "Bhagavad-Gita" or to stare at the colorful poster depicting an Indian religious festival.

A middle-aged woman stopped to say that her husband had died recently, and to ask Chervyakov why a benevolent God allows her to suffer so. Another asked for vegetarian recipes. But some come out of curiosity.

"I want to become familiar with many different interpretations of religion," said Alevtina Brodyak, 52, who had fought her way through the rush-hour crowd to reach Chervyakov's table.

"With all this *perestroika* and confusion, we need to pay attention to spiritual things," she said. "Classical music is one thing I find spiritually uplifting, and maybe these books will be another."

*Chicago Tribune*, March 8, 1992. Copyright Stephanie Simon. All rights reserved. Used by permission.

**India** The king of Puri honored ISKCON's devotees with a several-day visit to Māyāpur during the appearance-day festival for Lord Caitanya Mahāprabhu. Soon after, the king also visited ISKCON's center in Bhubaneswar, Orissa. The king, His Majesty Gajapati Divasinghadev, is a descendant of King Pratāparudra, who was an intimate associate of Lord Caitanya. The holy city of Puri is the site of the famous temple of Lord Jagannātha.



The king of Puri leaves ISKCON's Māyāpur temple after offering respects to the Deities, Śrī Śrī Rādhā-Mādhava.



**The mayor of Bombay inaugurated** a successful two-month ISKCON drive to give out 100,000 copies of *Bhagavad-gītā As It Is*. In January and February, leading Bombay businessmen and professionals sponsored free books for factories, colleges, hospitals, and orphanages, plus books to give out for a token price throughout the state of Maharashtra.

“The greatest need of the hour,” said the mayor, Mr. Divakar Raote, “is to practice *bhakti-yoga* as propounded in the *Gītā*. When Lord Kṛṣṇa descended into this material world, He did not descend as a human being. He was still the Supreme God. That is the beauty of Lord Kṛṣṇa’s descent, and that’s why His instructions are so special.”

**Millions of pilgrims gathered** at Ujjain, Madhya Pradesh, for Kumbha Melā, the spiritual fair held there in April and May every twelve years. ISKCON devotees camped out, chanted Hare Kṛṣṇa, and distributed *prasādam*, spiritual food, throughout the month-long event.

**Businessmen in the city of Siliguri, West Bengal, are building** a new ISKCON temple. The temple complex will include a school, guest house, retirement home, and devotee quarters, surrounded by a park. Siliguri is located in the far north of West Bengal, between Bangladesh, Bhutan, Nepal, and the Indian states Bihar and Sikkhim.

**Devotees in Bangalore have performed** ceremonies dedicating land there for a new ISKCON temple. Construction is underway. Plans call for this to be ISKCON’s second largest temple project in India, after the one in Māyāpur, West Bengal.

### Mauritius

#### **Names of streets and villages in Mauritius are changing,**

at the request of ISKCON’s Kṛṣṇa Dāsa Swami. The village formerly known as Beau Bois, site of an ISKCON temple and farm, is now officially Vrindaban. The road on which the temple is located is Hare Krishna Road. And other streets have been renamed Vrindaban Road and Bhaktivedanta Swami Lane. Local lawmakers, prodded and charmed by Kṛṣṇa Dāsa Swami, put the changes through.

### Fiji

#### **Air Pacific’s inflight magazine commends the**

Hare Kṛṣṇa restaurants in Suva, Fiji. The food, says *Islands* magazine, “both satisfies the requirements of Lord Krishna and delights the palates of thousands of Suva’s residents and visitors.” Especially noted: “Krishna’s special ice creams (fig is much fancied)” and Indian sweets that are “truly heavenly.”

## PADAYĀTRĀ NEWS

### **Padayātrā India**

The Padayātrā reached Jaipur at the end of June and is now walking across Rajasthan toward the Himalayas. In August the party will head toward Gangotri and Yamunotri. Then on September 7 they’ll begin their ascent along the Ganges from Rishikesh to Kedarnath and Badrinath (Badarikāśrama). If you’d like to take part in this three-week pilgrimage, contact the Padayātrā office in Delhi.

### **Padayātrā America**

The American Padayātrā party is still on the move in Central America. With a bullock cart and a pair of white bulls from Guatemala, they’re now walking through El Salvador towards Honduras.

### **Padayātrā United Kingdom**

On May 22 a party from Bhaktivedanta Manor started a two-month tour in England. A second excursion will start July 21 and keep going till early October.

### **Padayātrā Europe**

After stopping for the winter, Padayātrā Europe began again May 4 in southern Spain. Devotees will hold Rathayātrā festivals in Valencia and in Barcelona, where the Hare Kṛṣṇa festivities will coincide with the Olympic

Games. After Spain, on to France at the start of August, and then Monaco, where thousands of tourists will be enjoying their summer vacation.

### **Padayātrā New Zealand**

On the north island, starting December 2.

### **Padayātrā Worldwide**

“How to Start Your Own Padayātrā,” a detailed manual, is now available from the Padayātrā Worldwide office in New Delhi. Cost: US \$16, plus \$4.00 for overseas postage.

For more information, write to:

Padayātrā Worldwide

M-119 Greater Kailash 1, New Delhi 100 048, India

Phone: +91 (011) 641-3249 or 641-2058

Padayātrā America

P.O. Box 3991, La Mesa, CA 91944-3991

Phone (7:00 A.M.–9:00 P.M.), Fax (9:00 P.M.–7:00 A.M.): (619) 463-0168

Padayātrā Europe

Bhaktivedanta Manor, Letchmore Heath, Watford, Herts. WD2 8EP, England. Phone: +44 (09) 2385-7244



# 25<sup>th</sup> ANNIVERSARY FESTIVAL OF THE CHARIOTS

come join us

**SUNDAY, AUGUST 9, 1992**

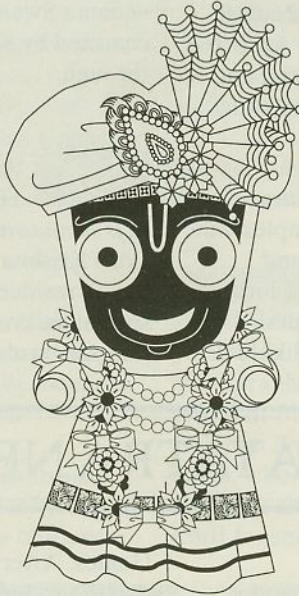
**at GOLDEN GATE PARK, SAN FRANCISCO**

## RATHA YATRA PARADE

Begins 12 noon at Transverse & JFK Drive . . . proceeds east to Sharon Meadows.

- \* Gaura-Nitai float
- \* Marching band plays Maha-mantra
- \* Giant oxen cart ride

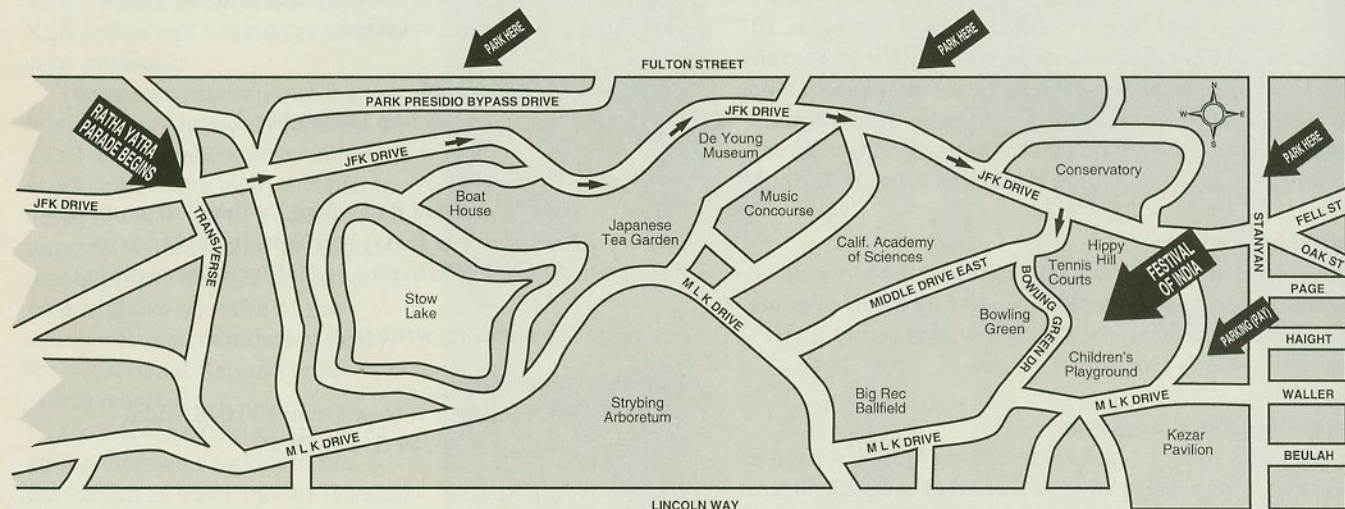
Free carousel ride for first 100 children at the parade.



## FESTIVAL OF INDIA

Festival begins in Sharon Meadows at 1:30 pm.

- \* Exhibits
- \* Free Vegetarian Feast
- \* Puppet shows
- \* Live Music
- \* Dances of India



Reach the starting point of the parade by driving to the park entrance at 25th Avenue and Fulton Street, parking along Fulton, and walking into the park. You may also wish to park near the festival site, around Stanyan and Haight Streets, and walk up JFK Drive to the parade starting point.

**For more info, call Jagannath Swami Das, Coordinator-Fundraiser  
(510) 644-1113 or 540-9215**

*Please also attend the Los Angeles Ratha Yatra one week earlier: August 2.*



# PROJECT PROFILE

HERE'S A Kṛṣṇa conscious project you might like to support or get involved in.

## PROJECT

The BBT Library Party (India).

## HEADQUARTERS

Hare Krishna Land, Juhu, Bombay.

## PROJECT LEADERS

Bhīma Dāsa Adhikārī (Chairman), Mahā-mantra Dāsa Brahmācārī (Director), Padmanābha Dāsa Adhikārī (Business Manager).

## GOALS

To distribute ISKCON's books to educational institutions, public and private libraries, and the general public throughout India and Nepal.

## HISTORY

The Library Party of the BBT (Bhaktivedanta Book Trust) was originally formed by Gargamuni Dāsa in 1977 under the direction of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. In spite of a lack of manpower and living comforts, the Library Party devotees traveled widely, often meeting with chief ministers and state ministers for education, who gave reviews and courteous recommendations for Śrīla Prabhupāda's books. Journalists and newspaper owners occasionally gave free advertising for ISKCON's books, stirring public interest.

The party visited major educational institutions in cities and towns throughout India. In two years many school libraries bought the few English titles of Śrīla Prabhupāda's books then available in India. The party stopped traveling in 1979, due in part to the inadequate supply of foreign copies of Prabhupāda's books.

## DETAILS

In June 1991 a reactivated BBT Library Party was formed. Now six

devotees travel in a Tata 1210 bus and stay three or four days in each location. The devotees park the bus in the crowded city streets and attract the townspeople with *kīrtana*. Four devotees alternately staff the book table at the back of the bus, where people get the chance to buy ISKCON books,



*Mahā-mantra Dāsa (center) with the Indian BBT Library Party.*

now available not only in English but in every major Indian language. Two devotees visit colleges nearby. They meet the principals and introduce Śrīla Prabhupāda's books. From June to December 1991, the party distributed 4,087 copies of Śrīla Prabhupāda's books.

Bhīma Dāsa, a member of the original party, explains why the Library Party started again after twelve years: "The stack of files housing the records of the old party inspired us. Seeing the files gathering dust over the years made us realize we have a great responsibility to finish the efforts of the devotees on the previous Library Party. Their only motivation was the pleasure Śrīla Prabhupāda felt by hearing of the book sales. Before leaving for America in the sixties, Śrīla Prabhupāda himself led the way in library party work by distributing to government libraries in New Delhi his

original three volumes of the First Canto of the *Śrīmad-Bhāgavatam*."

## PLANS

In 1992-93 the Library Party will involve Indian well-wishers in financing the distribution of sets of books for schools that can't afford them. Preliminary proposals include distribution to the libraries of Madhya Pradesh state.

## OBSTACLES

The vast geographical size of India and Nepal, the enormous number of libraries and educational institutions of all levels, and the paucity of funds in rural schools.

## HOW YOU CAN HELP

Travel with the BBT Library Party (men only) and experience Indian culture while distributing Śrīla Prabhupāda's books. Prabhupāda encouraged devotees to stay for a year or more in India rendering devotional service.

Give a computer, much needed for organization.

Help set up a database.

Donate English books for poor libraries.

Give money or vehicles in India.

For further information, please contact:

In the U. S. A.:

Vāninātha Vasu Dāsa  
ISKCON Chicago  
1716 W. Lunt Avenue,  
Chicago, IL 60626  
Phone: (312) 973-0900  
Fax: (312) 973-7119

In India:

Bhīma Dāsa or Mahā-mantra  
Dāsa  
BBT Library Party  
Hare Krishna Land, Juhu  
Bombay 400 049  
Phone: +91 (22) 6200357  
or 6202921  
Fax: +91 (22) 6200357 or 6205214



# At the Festival in

*Devotees from around the world  
come to ISKCON's yearly gathering.*

by Jayādvaita Swami

Photos by Yamarāja Dāsa

• • •

EVERY SPRING, the Hare Kṛṣṇa movement holds its annual get-together in India. In Māyāpur, West Bengal, nestled on the bank of the Ganges, two dozen world leaders of the Hare Kṛṣṇa movement meet to plan out the movement's work for the coming year. Then hundreds of other devotees join them for a two-week spiritual festival. After the Māyāpur celebrations, the devotees move on for ten days in Vṛndāvana, the pastime place of Lord Kṛṣṇa. Then everyone scatters back out around the world, for another year.

What happened at the meetings? And what went on at the festivals? Here's a report.

## THE MEETINGS

By all reports, the meetings of the GBC, the movement's Governing Body

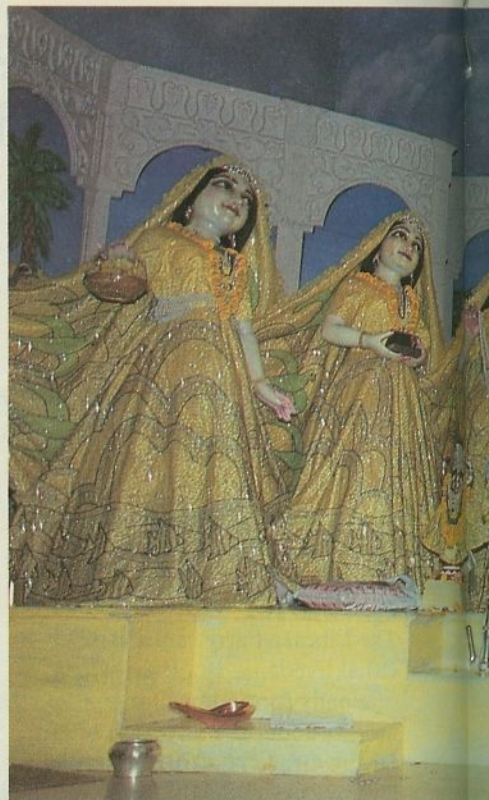
Commission, were smooth and convivial. The resolutions mostly came out humdrum—some committee work here, some funding there. Nothing revolutionary. Hardly anything shocking. Business as usual. (Most devotees saw this as a good sign.)

Still, a few highlights stand out.

### Centennial Celebration Committee

In 1996, one hundred years will have passed since the birth of the teacher who spread the Hare Kṛṣṇa movement to the world—His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda.

To see that this centennial gets celebrated in a big way, the GBC set up a Ministry, headed by veteran devotee Lokanātha Swami. He's already making plans, and if you'd like to help you can get in touch with him at his office in New Delhi: 62 Sant Nagar (2nd floor),



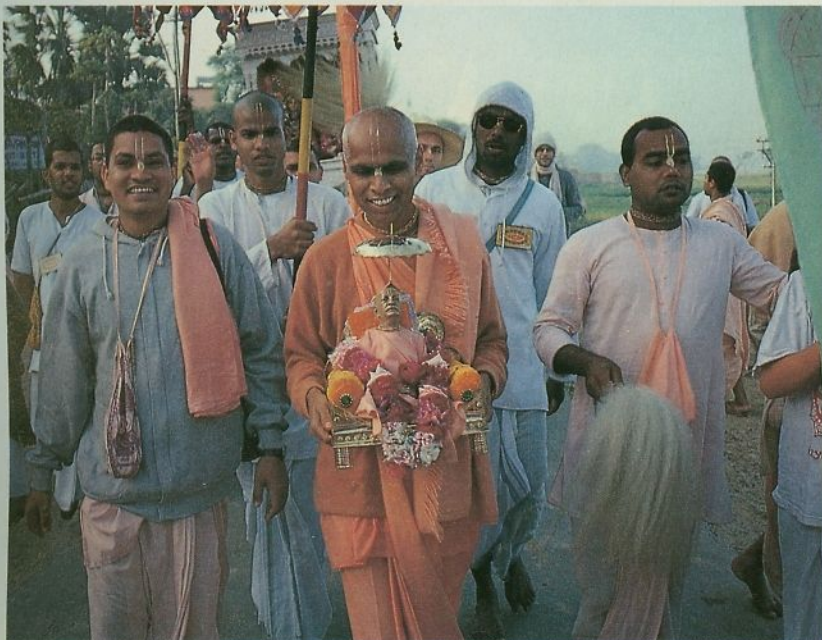
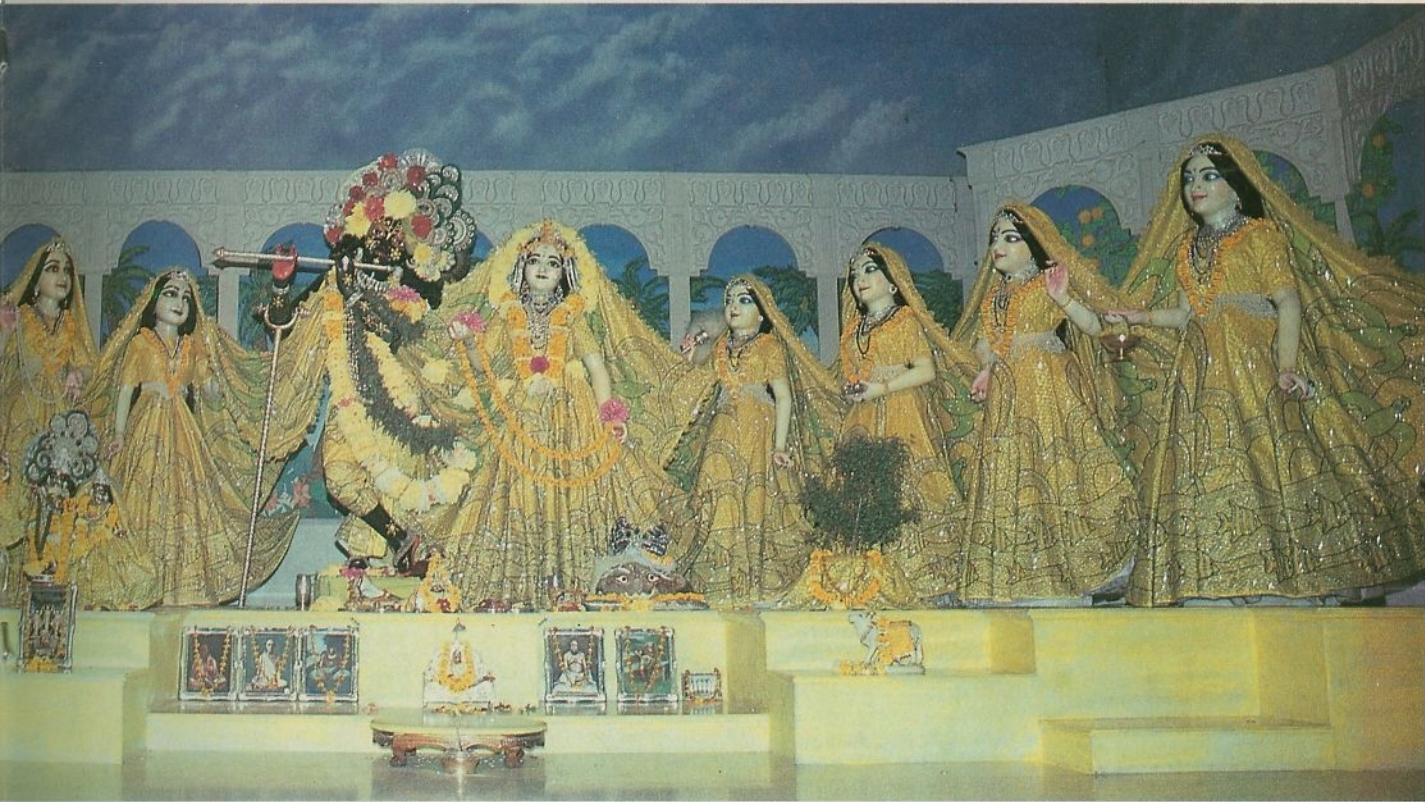
*Rādhā and Kṛṣṇa enjoy in the company of the eight main gopis on the altar in ISKCON's Māyāpur temple. The gopis are the cowherd girls who assist Rādhā and Kṛṣṇa in Their divine pastimes.*

*A spiritual home for people of all nations, the ISKCON Hare Kṛṣṇa center in Māyāpur includes a temple, guest houses, parks, and pavilions. New residence buildings are under construction on the left.*





# India, 1992



*Devotees set off on foot for a week-long parikrama, or tour, of the holy places surrounding Māyāpur. More than four hundred devotees take part. Leading the way, Lokanātha Swami carries a sculptured form of Śrīla Prabhupāda.*



*Village people offer respect as the parikrama party walks by. The Māyāpur area consists mainly of agricultural fields, dotted by small villages.*





*The party winds  
its way past  
homes and  
haystacks on the  
outskirts of a  
village.*



*Devotees converge  
on a temple of Hari-  
Hara, where Śrī  
Caitanya Mahā-  
prabhu showed  
Himself in the  
combined form of  
Lord Viṣṇu and  
Lord Śiva. Lord  
Caitanya is identical  
with Lord Śrī  
Kṛṣṇa, who is the  
origin of all other  
Deities.*

New Delhi 110 065, India. Telephone  
and fax: +91 (11) 642-17-63.

### **Hinduism Defined**

Is the Hare Kṛṣṇa movement Hindu or isn't it? The GBC drafted an official statement to set things straight. (See page 64.)

### **New GBC Members**

The Governing Body added two new members. Madhusevita Dāsa, from Italy, will help oversee the work of the Hare Kṛṣṇa movement in Italy, Greece, Cyprus, Belgium, the Netherlands, and Luxembourg. Romapāda Swami, from America, will work in

New York and New Jersey.

The GBC also set up a new arrangement by which lesser known leaders can share in GBC duties and gradually join the GBC body. The first of those leaders, known as "candidates for GBC," will be Dhanvantari Swami, from Brazil. The GBC also plans to send several such candidates to strengthen the Hare Kṛṣṇa movement in Africa.

### **New Places in Vṛndāvana**

The GBC approved funds for the purchase of new properties in Vṛndāvana, India, the land of Lord Kṛṣṇa's pastimes. We'll tell you more after the deals have gone through.



*Hearing about the qualities and pastimes of the Lord provides an opportunity to advance in spiritual understanding. Hearing from devotees in a sacred place is especially effective. Below, ISKCON leader Tamāl Kṛṣṇa Goswami speaks.*



### University in Māyāpur

The GBC expressed its desire to set up a university in Māyāpur. The body appointed senior member Hridayānanda Dāsa Goswami to get the project started.

### Vedic Cultural Museum

ISKCON has a temple in Potomac, Maryland, near Washington, D.C. Situated on a beautiful estate, it's potentially wonderful but has never really gotten very far. Now a group of devotees has proposed to develop a Vedic Cultural Museum on the site, along with the existing temple. The GBC approved the idea and encouraged the devotees to raise the needed funds.

## THE FESTIVAL

### *Encircling the Spiritual World*

This year the Māyāpur festival had a new feature: a weeklong tour, on foot, of the holy places encircling the Māyāpur area. Five centuries ago, Lord Kṛṣṇa appeared in Māyāpur in His incarnation as Lord Caitanya Mahāprabhu. So Māyāpur is considered as good as Vṛndāvana, Lord Kṛṣṇa's eternal abode.

In previous years, devotees had gone out to visit pilgrimage sites by bus. But bus trips can't match the spiritual taste of staying out on the road.

So the tour by foot will now be part of the festival every year.

### ISKCON's Campus Expanding

Pilgrims to Māyāpur this year saw lots of new projects in the works and nearly finished—new residence buildings and guest houses, an electrical powerhouse, and a printing press for books and magazines in Bengali.

Work on the Puṣpa Samādhī, a memorial to Śrīla Prabhupāda, is steadily moving ahead. But this imposing building, the largest and tallest for miles around, will still take at least two more years to complete.

### Eight Gopīs

Lord Kṛṣṇa always stands with His eternal consort Śrīmatī Rādhārāṇī, the supreme goddess of fortune. And Rādhā





*At the foot of a sacred banyan tree, devotees pray for advancement in love for Lord Śrī Kṛṣṇa.*

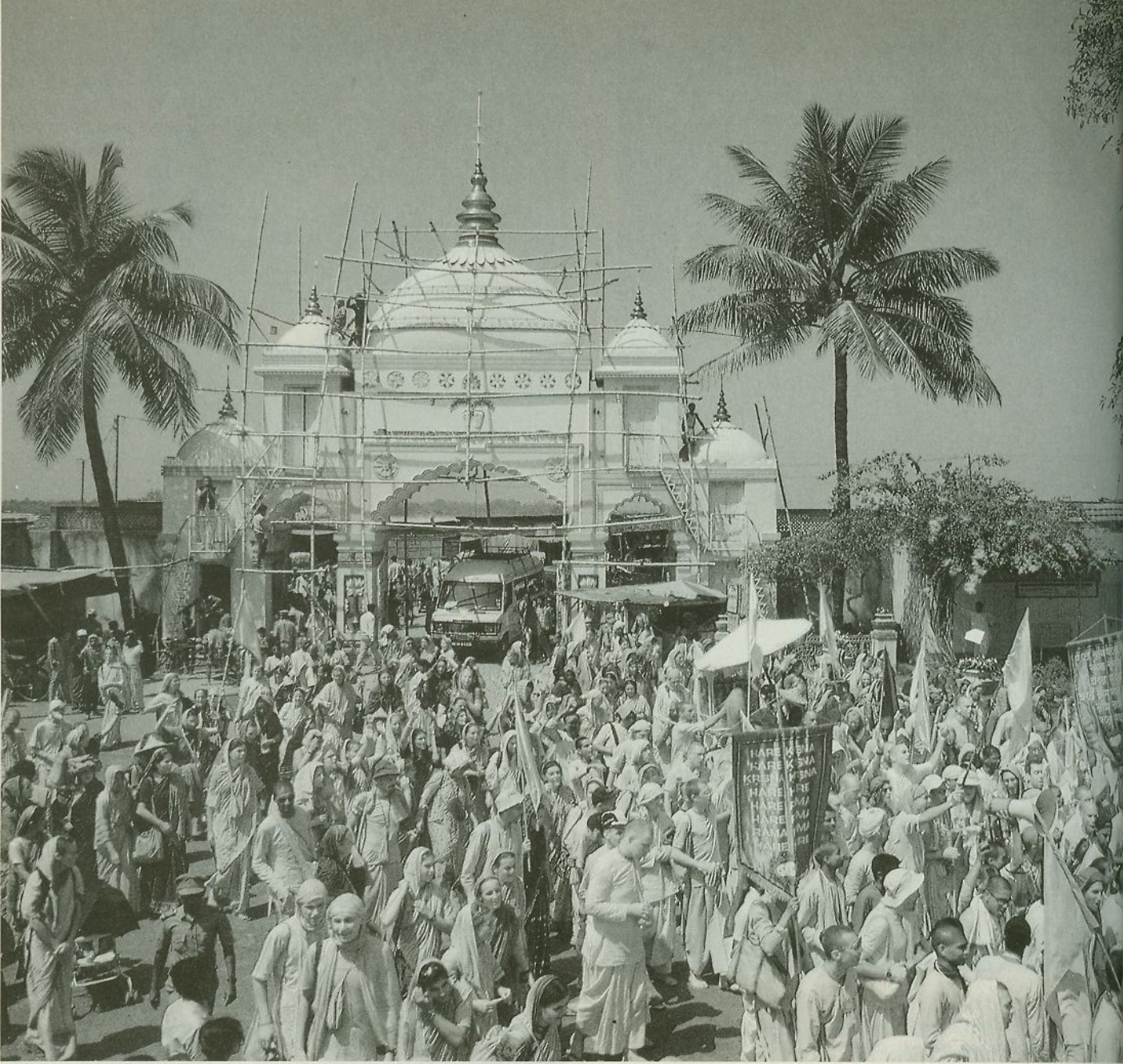


*Devotees enjoy sharing a breakfast of Kṛṣṇa-prasādam, food cooked and offered for the pleasure of Kṛṣṇa. Freshly washed banana leaves serve as plates. Devotees are enthusiastic in cooking, serving, and eating.*



*Devotees from around the world join in chanting the mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.*





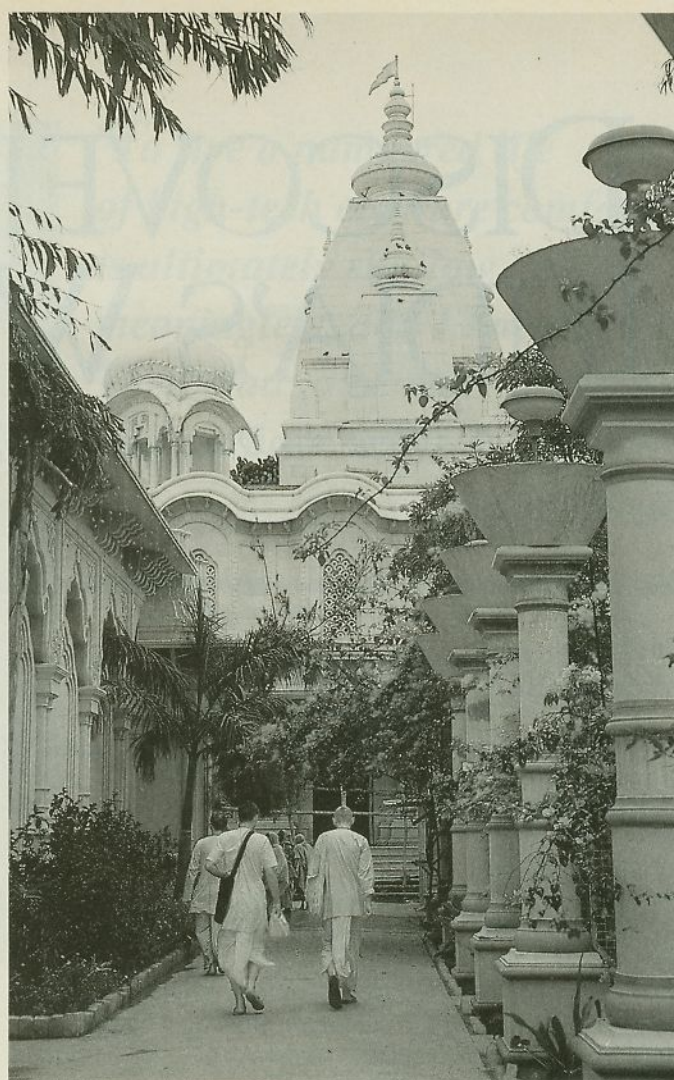
*Ecstatic chanting is the way taught by Lord Caitanya for self-realization in the present age.*







*Devotees return through the Māyāpur gate after their week on the road. They spend another week at ISKCON's Māyāpur center before moving on to Vṛndāvana.*



*The marble memorial to Śrīla Prabhupāda in Vṛndāvana consecrates the place where his body is buried. To the left is the corner of the temple he built for the service of Lord Kṛṣṇa and His expansion, Lord Balarāma.*

and Kṛṣṇa are always surrounded by Her spiritual expansions in the form of cowherd maidens, or *gopīs*.

Some years ago, Calcutta businessman Sri Mahadeo Tulsian, initiated in ISKCON as Rādhāpāda Dāsa, had a dream. In his dream he saw Kṛṣṇa and Rādhārāṇī and the eight main *gopīs* installed as Deities in ISKCON's Māyāpur temple. So he offered to pay to have the Deities carved in Jaipur, in the state of Rajasthan, and brought to Māyāpur.

Rādhā and Kṛṣṇa came first and were duly set in the temple. Four *gopīs* followed. But the other four *gopīs* were slow in coming. Years have gone by and only four *gopīs*.

This year the other four arrived.

So now the dream has been fulfilled. Rādhā and Kṛṣṇa reveal themselves in Śrīdhām Māyāpur in all-attractive spiritual beauty, surrounded by Their eight loving *gopī* companions.

### **Sweetness in Vṛndāvana**

The gathering in Vṛndāvana, ninety miles south of Delhi, was smaller and more intimate than in Māyāpur. The high point of the program: the annual boat festival.

For the boat festival, the courtyard of ISKCON's temple is filled with water. The courtyard becomes a lake, and in the evening small Deities of Rādhā and Kṛṣṇa glide about in the lake on a small boat pulled by devotees. Chanting of Hare Kṛṣṇa, dramas of Kṛṣṇa's pastimes, and sharing of sweets and fruits invoke a spiritual atmosphere, by which those who attend feel transported to Lord Kṛṣṇa's spiritual abode.

Then all the devotees go back to their places around the world, to serve Lord Kṛṣṇa for another year. ☀

*Jayādvaita Swami is the editor-in-chief of Back to Godhead.*



# MY DISCOVERY OF INDIA'S WEALTH

*An address given on Indian Republic Day, January 26, 1992, in San Diego.*

by Badrinārāyaṇa Dāsa

LADIES AND GENTLEMEN, directors of the Federation of Indian Associations,

Thank you for giving me this opportunity to address you. As you can see, I am not born into an Indian family. So it is natural to ask, "What is my connection here? What do I have to say that may be relevant to the occasion?"

It has been noted that a convert's zeal is at times more than that of a native. The native born into a tradition sometimes takes it for granted. But the convert, after carefully studying the matter, makes a conscious choice with heart and intellect to accept a particular path. So his is a deep and loving conviction. Kipling has written, "East is East, and West is West, and never the twain shall meet." The fact that I am standing before you in Vaiṣṇava dress calls that premise into question.

Vaiṣṇava tradition teaches that we are *dāsa dāsa anudāsa*, the humble servants of the servants of the servants of the Supreme Lord. Or as Caitanya Mahāprabhu says, *ṛṇādapi śunīcena*: "One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street." So I hope not to violate this principle of humility.

I have been asked to take a moment and explain my personal progression towards practicing a way of life based on the Vedic teachings.

I was born here in southern California and raised in Laguna Beach, where I surfed, rode a motorcycle, went to

high school, and was accepted into a prestigious university. I was set to live a life based on the so-called American dream. But inside I felt a deep vacuum.

I have thought about that emptiness I felt, and I can divide it into three general categories: philosophical, ethical, and personal.

Philosophically, I am indebted to my Christian upbringing. The basic moral principles taught in that tradition served well to help mold my character for the better. But still I couldn't find substantial answers for some unsettling questions.

Daily we see disparities in life. If there is a just and merciful God, why are some born with sight, some born blind? Why are some rich, some poor? Why do evil deeds apparently go unpunished? How can we live only one short life and then potentially spend eternity in a fiery hell? Searching through the words of Western philosophers and writers, I found no truly satisfying answers.

Ethically—in social concerns and personal moral standards—I saw a society decaying at the core. I protested Vietnam but then saw Central America, the Middle East, homelessness, inner-city blight, and the global environmental collapse. The list goes on and on.

If I may be allowed one aside, here are two lists compiled by the California State Police and the California Department of Education. They show the top discipline problems in schools in 1940 and again in 1990. I'll read the problems of 1940 first.

## TOP PROBLEMS IN 1940

1. Talking
2. Chewing gum
3. Making noise
4. Running in the halls
5. Getting out of line
6. Wearing improper clothing
7. Not putting paper in the wastebasket

As you can see, quite dangerous. Now for the problems of the 1990's.

## TOP PROBLEMS TODAY

1. Drug abuse
2. Alcohol abuse
3. Pregnancy
4. Suicide
5. Rape
6. Robbery
7. Assault

My spiritual master referred to children as "the flower of a society." But here we see what our cultural climate is bringing forth. No doubt we've made progress, but in what direction? The moth also progresses, but into the flame. And what you find in education is just a sample of the decay in almost every sphere. It was a grim picture I saw, and with no visible means of relief.

In my personal life also—in my sense of self-worth, fulfillment, and satisfaction—I felt emptiness.

As I have said, I was born into a well-





***“To live a pampered life of high-tech creature comforts is ultimately shallow and meaningless, and I knew it. There had to be more depth and purpose to life.”***

fully performed.”

Again, Kṛṣṇa says in the *Gītā*,

*mattaḥ parataraṁ nānyat  
kiñcid asti dhanañjaya  
mayi sarvam idaṁ protaṁ  
sūtre maṇi-gaṇāiva*

“O conqueror of wealth, there is no truth superior to Me. Everything rests upon me, as pearls are strung on a thread.”

These are deep subjects we could speak about extensively,

but for the sake of time I will touch on them only briefly.

The principles of *karma* and reincarnation answered my doubts about a God of justice and mercy. As explained in the *Bhagavad-gītā*, each life is part of a progressive education. The soul transmigrates from life to life, each life preparing and prodding us to return to our real home, the *paravyoma*, or spiritual world, for loving association with the Supreme Lord.

To quote Shakespeare in a transcendent light,

*All the world's a stage,  
And all the men and women  
merely players:  
They have their exits and  
their entrances;  
And one man in his time plays  
many parts.*

The apparent inequities are all part of a divine choreography directed by the loving hand of Lord Śrī Kṛṣṇa for our eternal benefit. Now the parts of the

to-do family. I had all I wanted and more, with a successful career path and a comfortable life before me. All I had to do was stay on the conveyor belt, so to speak, and I'd “have it all.”

But to live a pampered life of high-tech creature comforts is ultimately shallow and meaningless, and I knew it. There had to be more depth and purpose to life.

Sophosophically, ethically, and personally I felt a great vacuum.

Into that emptiness, by the mercy of Śrī Kṛṣṇa and my spiritual master, I received the message of *Bhagavad-gītā*.

*rāja-vidyā rāja-guhyam  
pavitram idaṁ uttamam  
pratyakṣāvagamaṁ dharmyaṁ  
su-sukhaṁ kartum avyayam*

“This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joy-

puzzle began to fall into place, creating a worldview that was philosophically sound and satisfying.

Ethically, the *Vedas* present the concept of a society based on *dharma*, or religious principles. In the *Bhāgavata Purāṇa*, *dharma* is compared to a bull, its four legs being truthfulness, compassion, external and internal cleanliness, and austerity or self-control. Underlying and supporting all this is the concept of *sevā*, or selfless service to the Supreme, with all living beings understood to be His parts and parcels.

By applying these principles ourselves and teaching them to others, we can foster a moral vision that can potentially relieve the multiple social ills we face.

We've spoken of philosophy and ethics. Now as for our personal sense of satisfaction: In the *Bhāgavata Purāṇa* the soul is referred to as *parikṣit*, or the examiner. Like Diogenes, who wandered Athens searching for an honest man, the soul is searching life after life for a truly satisfying and fulfilling relationship. In Christian weddings the ceremony often concludes by the couple's saying, “Till death do us part.” A perceptive person will note that however happy a couple may be, death will inevitably come and we will all be forced to part ways.

But if we are convinced that we are eternal, we must naturally find a relationship that is eternal. That relationship is our relationship with Kṛṣṇa.

Material enjoyment inevitably reaches a saturation point. Ever wonder why everything is advertised “new



*The daily acts of devotion  
taught in the science of bhakti-yoga helped  
reawaken within me the realization that  
God truly does exist and will reveal Himself  
as we surrender unto Him.*

• • •

and improved”? Because the old taste or experience has become stale and pedestrian.

But the name “Kṛṣṇa” literally means “the all-attractive,” or the fountainhead of all pleasure. Śrī Caitanya Mahāprabhu describes loving service to the Lord as *ānandāmbudhi-varḍhanam*, an ever-increasing ocean of spiritual happiness.

The daily acts of devotion taught in the science of *bhakti-yoga* helped reawaken within me the realization that God truly does exist and will reveal Himself as we surrender unto Him.

As a hungry man, upon eating, feels satisfaction and renewed strength, by practicing a daily life of devotion I found profound peace and enlightenment. The process is genuine and personally verifiable.

So philosophically, ethically, and personally I was enlightened and satisfied when East met West through the *Bhagavad-gītā* and the guidance of my spiritual master. Therefore I stand before you in Vaiṣṇava dress.

Now, how do I believe this applies beyond my own experience? Currently there is much ado over the five-hundredth anniversary of Christopher Columbus's coming to America. But it's interesting to note: he wasn't looking for America, he was trying to find India. Of course, he was trying to find jewels and gold and spices. But India's real wealth, and her gift to the world, is her vast treasure of Vedic knowledge and spiritual vision.

Communism has collapsed, and capitalism is struggling as well. People everywhere are searching for an alternative worldview.

I had an uncle who used to say, “There's more than one way to be wrong.” It's not that if one concept is found bankrupt its opposite is automatically valid. There is talk of a New World Order, but that new order can be just as confused as the old one. The compass of transcendental wisdom found in the *Vedas* can help us set the right alternative course.

My story is far from unique. We find it played out again and again. The official name for the Hare Kṛṣṇa movement is the International Society for Krishna Consciousness. We represent 350 temples, farms, and *āśramas* in seventy-five countries, with books in more than seventy languages. From the former Soviet Union to China to Africa to the Middle East to a proposed bullock-cart procession across Cuba, we find the same result. Regardless of cultural climate, religious tradition, or money in the bank, people all over the world are taking to the Vedic worldview and having their lives immeasurably enriched and enhanced.

Recently I was in India and went to purchase a *loṭa* [a small metal pot]. In the shop there was a metal *loṭa* and a bright orange plastic one. The metal *loṭa* was twenty rupees, and the plastic *loṭa* cost more. Now, you know that a metal *loṭa* is easy to clean. Beverages taste much better from a metal utensil. Metal doesn't crack. In other words, metal is better in every regard.

So I asked the shopkeeper, “Why would I want to pay more for an inferior product?”

The shopkeeper responded in almost reverential tones, “But it is plastic, like in America.”

We are being sold a materialistic

worldview of ever-increasing consumption. But it's time to stop and take stock of what it has done for us and our society. Are we better off and happier because of it?

Today we are honoring Republic Day. I would like to remind you that you are the custodians of a precious, noble, and much-needed legacy. The world is crying in darkness, and the light of the *Vedas* can dispel that darkness. The *Bhāgavata Purāṇa* advises, “If a gentleman sees a blind man going down the wrong path, how can he sit idly by?” It is our sacred duty to make our personal lives examples of the Vedic teachings and give this knowledge to others.

In closing I'd like to leave you with an example drawn by my spiritual master. If you have a blind man and a lame man, neither one can walk. But if the blind man with good legs carries the lame man who has good eyes, together they can travel successfully. Similarly, India, exploited for centuries by foreigners, is like a lame man. And America is like a blind man, physically sound but with dim vision and little sense of direction. But together they can both travel successfully.

If East meets West and they combine under the guidance of Vedic insight, the whole world will benefit. That is India's true wealth and her greatest gift to humankind. Thank you and Hare Kṛṣṇa. ❀

*Badrinārāyaṇa Dāsa is ISKCON's Governing Body Commissioner for southern California and several of the western and mid-western states. He is also president of the San Diego temple.*



# KARDAMA PRAYS TO HIS DIVINE SON

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

*Lord Brahmā leaves for his abode after having prayed to Lord Kapila, an incarnation of Lord Kṛṣṇa, who is within the womb of Devahūti, the wife of Kardama Muni. As the Śrīmad-Bhāgavatam continues, Kardama marries his daughters to the sons of Brahmā and offers prayers to Kapila.*

## THIRDCANTO/CHAPTER 24

मैत्रेय उवाच

20 तावाश्वस्य जगत्स्रष्टा कुमारेः सहनारदः ।  
हंसो हंसेन यानेन त्रिधामपरमं ययौ ॥२०॥

*maitreya uvāca*  
*tāv āśvāsya jagat-sraṣṭā*  
*kumāraiḥ saha-nāradāḥ*  
*haṁso haṁsena yānena*  
*tri-dhāma-paramaṁ yayau*

*maitreyaḥ uvāca*—Maitreya said; *tau*—the couple; *āśvāsya*—having reassured; *jagat-sraṣṭā*—the creator of the universe; *kumāraiḥ*—along with the Kumāras; *saha-nāradāḥ*—with Nārada; *haṁsaḥ*—Lord Brahmā; *haṁsena yānena*—by his swan carrier; *tri-dhāma-paramam*—to the highest planetary system; *yayau*—went.

**Śrī Maitreya said: After thus speaking to Kardama Muni and his wife Devahūti, Lord Brahmā, the creator of the**



*Having understood that the Supreme Lord had descended as his son, Kardama Muni (left) approached Him in a secluded place.*



universe, who is also known as *Haṁsa*, went back to the highest of the three planetary systems on his swan carrier with the four *Kumāras* and *Nārada*.

**PURPORT:** The words *haṁsena yānena* are very significant here. *Haṁsa-yāna*, the airplane by which *Brahmā* travels all over outer space, resembles a swan. *Brahmā* is also known as *Haṁsa* because he can grasp the essence of everything. His abode is called *tri-dhāma-paramam*. There are three divisions of the universe—the upper planetary system, the middle planetary system, and the lower planetary system—but his abode is above even *Siddhaloka*, the upper planetary system. He returned to his own planet with the four *Kumāras* and *Nārada* because they were not going to be married. The other *ṛṣis* who came with him, such as *Marīci* and *Atri*, remained there because they were to be married to the daughters of *Kardama*, but his other sons—*Sanat*, *Sanaka*, *Sanandana*, *Sanātana*, and *Nārada*—went back with him in his swan-shaped airplane. The four *Kumāras* and *Nārada* are *naiṣṭhika-brahmacārīs*. *Naiṣṭhika-brahmacārī* refers to one who never wastes his semen at any time. They were not to attend the marriage ceremony of their other brothers, *Marīci* and the other sages, and therefore they went back with their father, *Haṁsa*.

21 गते शतधृतौ क्षत्तः कर्दमस्तेन चोदितः ।  
यथोदितं स्वदुहितृः प्रादाद्विश्वसृजां ततः ॥२१॥

gate śata-dhṛtau kṣattaḥ  
kardamas tena coditaḥ  
yathoditaṁ sva-duhitṛḥ  
prādād viśva-sṛjāṁ tataḥ

*gate*—after he departed; *śata-dhṛtau*—Lord *Brahmā*; *kṣattaḥ*—O *Vidura*; *kardamaḥ*—*Kardama Muni*; *tena*—by him; *coditaḥ*—ordered; *yathā-uditam*—as told; *sva-duhitṛḥ*—his own daughters; *prādāt*—handed over; *viśva-sṛjām*—to the creators of the world's population; *tataḥ*—thereafter.

O *Vidura*, after the departure of *Brahmā*, *Kardama Muni*, having been ordered by *Brahmā*, handed over his nine daughters, as instructed, to the nine great sages who created the population of the world.

22 मरीचये कलां प्रादादनसूयामथात्रये ।  
श्रद्धामङ्गिरसेऽयच्छत्पुलस्त्याय हविर्भुवम् ॥२२॥

23 पुलहाय गतिं युक्तां क्रतवे च क्रियां सतीम् ।  
ख्यातिं च भृगवेऽयच्छद्वसिष्ठयाप्यरुन्धतीम् ॥२३॥

marīcaye kalāṁ prādāt  
anasūyāṁ athātraye  
śraddhāṁ aṅgirase 'yacchat  
pulastyāya havirbhuvam

*marīcaye*—unto *Marīci*; *kalām*—*Kalā*; *prādāt*—he handed over; *anasūyām*—*Anasūyā*; *atha*—then; *atraye*—unto *Atri*; *śraddhām*—*Śraddhā*; *aṅgirase*—unto *Aṅgirā*; *ayacchat*—he gave away; *pulastyāya*—unto *Pulastya*; *havirbhuvam*—*Havirbhū*; *pulahāya*—unto *Pulaha*; *gatim*—*Gati*; *yuktām*—suitable; *kratave*—unto *Kratu*; *ca*—and; *kriyām*—*Kriyā*; *satim*—virtuous; *khyātim*—*Khyāti*; *ca*—and; *bhṛgave*—unto *Bhṛgu*; *ayacchat*—he gave away; *vasiṣṭhāya*—unto the sage *Vasiṣṭha*; *api*—also; *arundhatim*—*Arundhatī*.

**Kardama Muni handed over his daughter *Kalā* to *Marīci*, and another daughter, *Anasūyā*, to *Atri*. He delivered *Śraddhā* to *Aṅgirā*, and *Havirbhū* to *Pulastya*. He delivered *Gati* to *Pulaha*, the chaste *Kriyā* to *Kratu*, *Khyāti* to *Bhṛgu*, and *Arundhatī* to *Vasiṣṭha*.**

24 अथर्वणेऽददाच्छान्तिं यथा यज्ञो वितन्यते ।  
विप्रर्षभान् कृतोद्वाहान् सदारान् समललयत् ॥२४॥

atharvaṇe 'dadāc chāntim  
yayā yajño vitanyate  
viprarṣabhān kṛtodvāhān  
sadārān samalālayat

*atharvaṇe*—to *Atharvā*; *adadāt*—he gave away; *śāntim*—*Śānti*; *yayā*—by whom; *yajñaḥ*—sacrifice; *vitanyate*—is performed; *viprarṣabhān*—the foremost *brāhmaṇas*; *kṛta-udvāhān*—married; *sa-dārān*—with their wives; *samalālayat*—maintained them.

**He delivered *Śānti* to *Atharvā*. Because of *Śānti*, sacrificial ceremonies are well performed. Thus he got the foremost *brāhmaṇas* married, and he maintained them along with their wives.**

25 ततस्त ऋषयः क्षत्तः कृतदारा निमन्त्र्य तम् ।  
प्रातिष्ठन्दिमापन्नाः स्वं स्वमाश्रममण्डलम् ॥२५॥

tatas ta ṛṣayaḥ kṣattaḥ  
kṛta-dārā nimantrya tam  
prātiṣṭhan nandim āpannāḥ  
svaṁ svam āśrama-maṇḍalam

*tataḥ*—then; *te*—they; *ṛṣayaḥ*—the sages; *kṣattaḥ*—O *Vidura*; *kṛta-dārāḥ*—thus married; *nimantrya*—taking leave of; *tam*—*Kardama*; *prātiṣṭhan*—they departed; *nandim*—joy; *āpannāḥ*—obtained; *svam svam*—each to his own; *āśrama-maṇḍalam*—hermitage.

**Thus married, the sages took leave of *Kardama* and departed full of joy, each for his own hermitage, O *Vidura*.**



26 स चावतीर्णं त्रियुगमाज्ञाय विबुधर्षभम् ।  
विविक्त उपसङ्गम्य प्रणम्य समभाषत ॥२६॥

sa cāvātīrṇaṁ tri-yugam  
ājñāya vibudharṣabham  
vivikta upasaṅgamyā  
praṇamyā samabhāṣata

*saḥ*—the sage Kardama; *ca*—and; *avatīrṇam*—descended; *tri-yugam*—Viṣṇu; *ājñāya*—having understood; *vibudharṣabham*—the chief of the demigods; *vivikte*—in a secluded place; *upasaṅgamyā*—having approached; *praṇamyā*—offering obeisances; *samabhāṣata*—he spoke.

**When Kardama Muni understood that the Supreme Personality of Godhead, the chief of all the demigods, Viṣṇu, had descended, Kardama approached Him in a secluded place, offered obeisances and spoke as follows.**

PURPORT: Lord Viṣṇu is called *tri-yuga*. He appears in three *yugas*—Satya, Tretā, and Dvāpara—but in Kali-yuga He does not appear. From the prayers of Prahlāda Mahārāja, however, we understand that He appears garbed as a devotee in Kali-yuga. Lord Caitanya is that devotee. Kṛṣṇa appeared in the form of a devotee, but although He never disclosed Himself, Rūpa Gosvāmī could understand His identity, for the Lord cannot hide Himself from a pure devotee. Rūpa Gosvāmī detected Him when he offered his first obeisances to Lord Caitanya. He knew that Lord Caitanya was Kṛṣṇa Himself and therefore offered his obeisances with the following words: “I offer my respects to Kṛṣṇa, who has now appeared as Lord Caitanya.” This is also confirmed in the prayers of Prahlāda Mahārāja: in Kali-yuga He does not directly appear, but He appears as a devotee. Viṣṇu, therefore, is known as *tri-yuga*. Another explanation of *tri-yuga* is that He has three pairs of divine attributes, namely power and affluence, piety and renown, and wisdom and dispassion. According to Śrīdhara Svāmī, His three pairs of opulences are complete riches and complete strength, complete fame and complete beauty, and complete wisdom and complete renunciation. There are different interpretations of *tri-yuga*, but it is accepted by all learned scholars that *tri-yuga* means Viṣṇu. When Kardama Muni understood that his son, Kapila, was Viṣṇu Himself, he wanted to offer his obeisances. Therefore, when Kapila was alone he offered his respects and expressed his mind as follows.

27 अहो पापच्यमानानां निरये स्वैरमङ्गलैः ।  
कालेन भूयसा नूनं प्रसीदन्तीह देवताः ॥२७॥

aho pāpacyamānānām  
niraye svair amaṅgalaiḥ  
kālena bhūyasā nūnaṁ  
prasīdantīha devatāḥ

*aho*—oh; *pāpacyamānānām*—with those being much afflicted; *niraye*—in the hellish material entanglement;

*svaiḥ*—their own; *amaṅgalaiḥ*—by misdeeds; *kālena bhūyasā*—after a long time; *nūnaṁ*—indeed; *prasīdanti*—they are pleased; *iha*—in this world; *devatāḥ*—the demigods.

**Kardama Muni said: Oh, after a long time the demigods of this universe have become pleased with the suffering souls who are in material entanglement because of their own misdeeds.**

PURPORT: This material world is a place for suffering, which is due to the misdeeds of the inhabitants, the conditioned souls themselves. The sufferings are not extraneously imposed upon them; rather, the conditioned souls create their own suffering by their own acts. In the forest, fire takes place automatically. It is not that someone has to go there and set a fire; because of friction among various trees, fire occurs automatically. When there is too much heat from the forest fire of this material world, the demigods, including Brahmā himself, being harassed, approach the Supreme Lord, the Supreme Personality of Godhead, and appeal to Him to alleviate the condition. Then the Supreme Personality of Godhead descends. In other words, when the demigods become distressed by the sufferings of the conditioned souls, they approach the Lord to remedy the suffering, and the Personality of Godhead descends. When the Lord descends, all the demigods become enlivened. Therefore Kardama Muni said, “After many, many years of human suffering, all the demigods are now satisfied because Kapiladeva, the incarnation of Godhead, has appeared.”

28 बहुजन्मविपक्वेन सम्यग्योगसमाधिना ।  
द्रष्टुं यतन्ते यतयः शून्यागारेषु यत्पदम् ॥२८॥

bahu janma-vipakvena  
samyag-yoga-samādhinā  
draṣṭuṁ yatante yatayaḥ  
śūnyāgāreṣu yat-padam

*bahu*—many; *janma*—after births; *vipakvena*—which is mature; *samyak*—perfect; *yoga-samādhinā*—by trance in *yoga*; *draṣṭuṁ*—to see; *yatante*—they endeavor; *yatayaḥ*—the *yogis*; *śūnya-agāreṣu*—in secluded places; *yat*—whose; *padam*—feet.

**After many births, mature yogis, by complete trance in yoga, endeavor in secluded places to see the lotus feet of the Supreme Personality of Godhead.**

PURPORT: Some important things are mentioned here about *yoga*. The word *bahu janma-vipakvena* means “after many, many births of mature *yoga* practice.” And another word, *samyag-yoga-samādhinā*, means “by complete practice of the *yoga* system.” Complete practice of *yoga* means *bhakti-yoga*; unless one comes to the point of *bhakti-yoga*, or surrender unto the Supreme Personality of Godhead, one’s *yoga* practice is not complete. This same point is corroborated in the *Śrīmad Bhagavad-gītā*. *Bahūnām janmanām ante*: after many, many births, the *jñānī* who has



matured in transcendental knowledge surrenders unto the Supreme Personality of Godhead. Kardama Muni repeats the same statement. After many, many years and many, many births of complete practice of *yoga*, one can see the lotus feet of the Supreme Lord in a secluded place. It is not that after one practices some sitting postures he immediately becomes perfect. One has to perform *yoga* a long time—"many, many births"—to become mature, and a *yogī* has to practice in a secluded place. One cannot practice *yoga* in a city or in a public park and declare that he has become God simply by some exchange of dollars. This is all bogus propaganda. Those who are actually *yogīs* practice in a secluded place, and after many, many births they become successful, provided they surrender unto the Supreme Personality of Godhead. This is the completion of *yoga*.

29 स एव भगवानद्य हेलनं नगणय्य नः ।  
गृहेषु जातो ग्राम्याणां यः स्वानां पक्षपोषणः ॥२९॥

sa eva bhagavān adya  
helanam na gaṇayya naḥ  
grheṣu jāto grāmyāṇām  
yaḥ svānām pakṣa-poṣaṇaḥ

*saḥ eva*—that very same; *bhagavān*—Supreme Personality of Godhead; *adya*—today; *helanam*—negligence; *na*—not; *gaṇayya*—considering high and low; *naḥ*—our; *grheṣu*—in the houses; *jātaḥ*—appeared; *grāmyāṇām*—of ordinary householders; *yaḥ*—He who; *svānām*—of His own devotees; *pakṣa-poṣaṇaḥ*—who supports the party.

**Not considering the negligence of ordinary householders like us, that very same Supreme Personality of Godhead appears in our homes just to support His devotees.**

PURPORT: Devotees are so affectionate toward the Personality of Godhead that although He does not appear before those who practice *yoga* in a secluded place even for many, many births, He agrees to appear in a householder's home where devotees engage in devotional service without material *yoga* practice. In other words, devotional service to the Lord is so easy that even a householder can see the Supreme Personality of Godhead as one of the members of his household, as his son, as Kardama Muni experienced. He was a householder, although a *yogī*, but he had the incarnation of the Supreme Personality of Godhead Kapila Muni as his son.

Devotional service is such a powerful transcendental method that it surpasses all other methods of transcendental realization. The Lord says, therefore, that He lives neither in Vaikuṅṭha nor in the heart of a *yogī*, but He lives where His pure devotees are always chanting and glorifying Him. The Supreme Personality of Godhead is

known as *bhakta-vatsala*. He is never described as *jñāni-vatsala* or *yogī-vatsala*. He is always described as *bhakta-vatsala* because He is more inclined toward His devotees than toward other transcendentalists. In *Bhagavad-gītā* it is confirmed that only a devotee can understand Him as He is. *Bhaktiyā māṁ abhijānāti*: "One can understand Me only by devotional service, not otherwise." That understanding alone is real because although *jñānis*, mental speculators, can realize only the effulgence, or the bodily luster, of the Supreme Personality of Godhead, and *yogīs* can realize only the partial representation of the Supreme Personality of Godhead, a *bhakta* not only realizes Him as He is but also associates with the Personality of Godhead face to face.

30 स्वीयं वाक्यमृतं कर्तुमवतीर्णोऽसि मे गृहे ।  
चिकीर्षुर्भगवान् ज्ञानं भक्तानां मानवर्धनः ॥३०॥

svīyaṁ vākyam ṛtaṁ kartum  
avatīrṇo 'si me grhe  
cikīrṣur bhagavān jñānaṁ  
bhaktānām māna-varধানaḥ

*svīyam*—Your own; *vākyam*—words; *ṛtam*—true; *kartum*—to make; *avatīrṇaḥ*—descended; *asi*—You are; *me grhe*—in my house; *cikīrṣur*—desirous of disseminating; *bhagavān*—the Personality of Godhead; *jñānaṁ*—knowledge; *bhaktānām*—of the devotees; *māna*—the honor; *vardhanaḥ*—who increases.

**Kardama Muni said: You, my dear Lord, who are always increasing the honor of Your devotees, have descended in my home just to fulfill Your word and disseminate the process of real knowledge.**

PURPORT: When the Lord appeared before Kardama Muni after his mature *yoga* practice, He promised that He would become Kardama's son. He descended as the son of Kardama Muni in order to fulfill that promise. Another purpose of His appearance is *cikīrṣur bhagavān jñānaṁ*, to distribute knowledge. Therefore, He is called *bhaktānām māna-varধানaḥ*, "He who increases the honor of His devotees." By distributing Sāṅkhya He would increase the honor of the devotees; therefore, Sāṅkhya philosophy is not dry mental speculation. Sāṅkhya philosophy means devotional service. How could the honor of the devotees be increased unless Sāṅkhya were meant for devotional service? Devotees are not interested in speculative knowledge; therefore, the Sāṅkhya enunciated by Kapila Muni is meant to establish one firmly in devotional service. Real knowledge and real liberation is to surrender unto the Supreme Personality of Godhead and engage in devotional service.

(continued in the next issue)



# Śrīla Prabhupāda Speaks Out

## WHERE IS YOUR RELIGION?

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

**Journalist:** The biggest problem preventing men, at least American men, and women from loving God or following the Ten Commandments is the sexual problem. And there is nothing in Western culture that teaches or helps a young person cope with this very difficult problem. I went through it. We all have. Now, do you in your message give young people something to hang on to, and if so, what?

**Śrīla Prabhupāda:** I ask all my disciples to get married. I don't allow this living with boyfriend, girlfriend. No, you must get yourself married. Live like a gentleman. Treat your wife as an assistant. Treat your husband as your provider. In this way, I am teaching them. This boy was married just four days ago. He is a professor. So I have got so many of my disciples married, and they are living very happily. This girl is married. Formerly, they were living as boyfriend, girlfriend. I don't allow that.

**Journalist:** Let me get a little more basic. How about when someone is fourteen, fifteen, sixteen years old?

**Śrīla Prabhupāda:** We teach our boys to become *brahmacārī*. *Brahmacārī* means to lead a life of celibacy.

**Journalist:** Yes, I understand.

**Disciple:** *Brahmacārī* means control of the senses. He teaches us how to control the senses. Generally, marriage doesn't take place until a boy is about twenty-two, twenty-three, twenty-five.

**Journalist:** You mean in Indian culture?

**Śrīla Prabhupāda:** Yes. We select a girl, say, about sixteen, seventeen years old, and boys not more than twenty-four years old. I get them

married. And because their attention is diverted to Kṛṣṇa consciousness, they have very little interest simply for sex life. They have got better engagement. *Param dr̥ṣṭvā nivartate*. We give a substitute. We don't simply say, "You don't do it." But we give them something better. Then automatically the "don't" comes.

**Journalist:** At the right time.

**Śrīla Prabhupāda:** Immediately. We give some better engagement.

**Journalist:** What is that?

**Śrīla Prabhupāda:** Our boys and girls are all engaged in the business of Kṛṣṇa consciousness—in temple work, in painting, in typing, in recording, so many things. And they are happy. They are not going to the cinema, they are not going to clubs, they are not drinking, they are not smoking. So practically, I am teaching them how to control their senses. And this means it is possible. These boys and girls are all Americans. They are not imported from India. Why have they taken to this? The system is so nice that they like it. If you spread this system, everything will be solved.

**Journalist:** So then it . . .

**Śrīla Prabhupāda:** We don't prohibit

men from mixing with women. We don't say that you should stop sex life.

But we make everything regulated under Kṛṣṇa consciousness. The aim is higher.

**Journalist:** Well, the answer seems to be very pat, so to speak, and if it's that simple. . .

**Śrīla Prabhupāda:**

**pāda:** If you cooperate, then I can change the whole thing in your country. The people will be very happy. Everything will be nice. This Kṛṣṇa consciousness movement is so nice. But nobody is cooperating. These boys, they have kindly come to me, and they are cooperating. So my movement is progressing, but very slowly. But if the leaders of the American people understand and introduce this system, your country will be the nicest country in the world.

**Journalist [to disciple]:** From a practical point, how has this sexual thing the *swami* is talking about affected you? Have you found there is efficacy in what we have been talking about? To me it's a very paramount problem in terms of young people.

**Disciple:** Well, there are desires, and we have so many desires. And the sexual desire is perhaps one of our strongest desires.

**Śrīla Prabhupāda:** Yes, yes.

**Disciple:** So these desires are channeled, so to speak. They are redirected toward Kṛṣṇa.

**Journalist:** I understand that. But I'm saying is it efficacious? Does it work?

**Disciple:** Yes, it works. But you have to stick with it. It can be very difficult, especially at first, but it works.

**Journalist:** Now, I want to understand this thoroughly. In other words, it's nothing that you feel that you're giving up.

**Disciple:** No, it's that when you see something better. . .

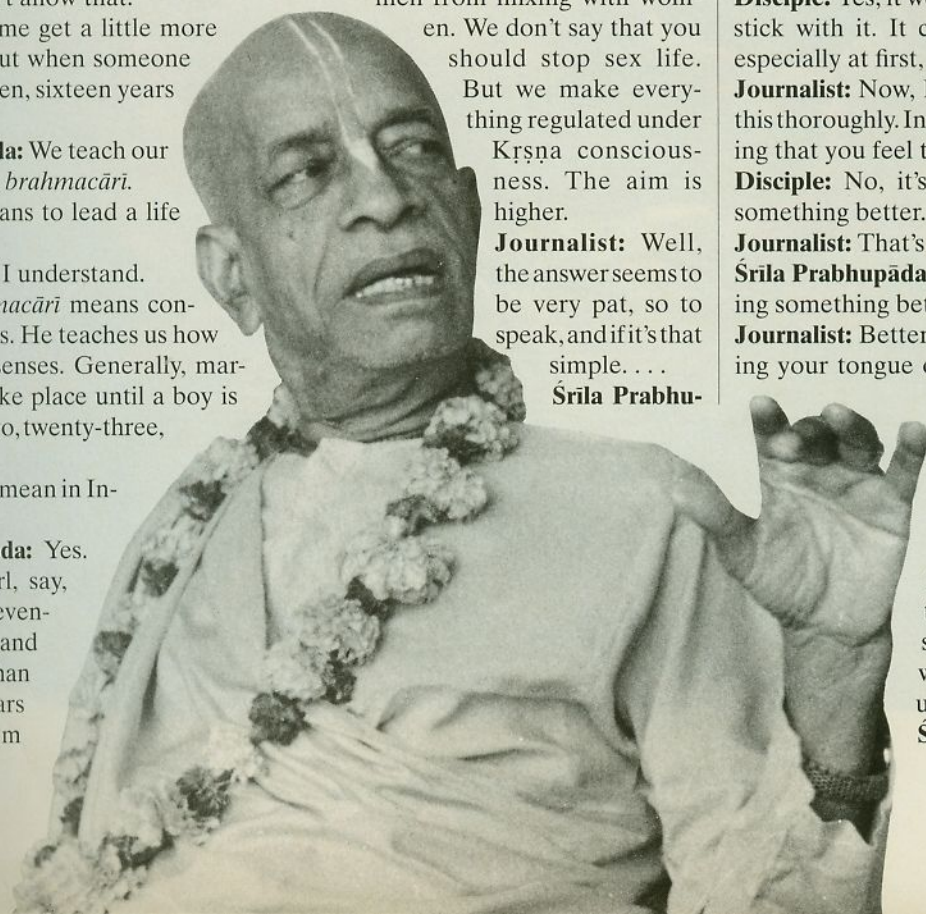
**Journalist:** That's what I mean.

**Śrīla Prabhupāda:** Yes, you are accepting something better.

**Journalist:** Better, yes. Not by just biting your tongue or your lip saying, "I won't touch it, I won't touch it." There's a substitute.

**Disciple:** It's very human not to give up something unless you have something better. So you have to get something better than what you want to give up.

**Śrīla Prabhupāda:** Yes.









# LIGHT FOR THE DARK WELL

## Kṛṣṇa Conscious Family Life

by Mūlaprakṛti Devī Dāsī and Viśākhā Devī Dāsī

ŚRĪLA PRABHUPĀDA envisioned a Kṛṣṇa conscious society. And that implies harmonious relationships among individuals, families, and communities, sharing a common culture. Because the *gr̥hastha* (household) *āśrama* is a pillar of a Kṛṣṇa conscious society, developing it and making it healthy are mandatory and will bring us closer to creating “a house in which the whole world can live.” To that end, we’d like to explore this important part of Kṛṣṇa consciousness.

Let us begin with a verse from the *Śrīmad-Bhāgavatam* (9.3.10) and Śrīla Prabhupāda’s purport:

*sukanyā cyavanaṁ prāpya  
patim parama-kopanam  
prīṇayām āsa citta-jñā  
apramattānuvṛttibhiḥ*

“Cyavana Muni was very irritable, but since Sukanyā had gotten him as her husband, she dealt with him carefully, according to his mood. Knowing his mind, she performed service to him without being bewildered.”

Purport: “This is an indication of the relationship between husband and wife. A great personality like Cyavana Muni has the temperament of always wanting to be in a superior position. Such a person cannot submit to anyone. Therefore, Cyavana Muni had an irritable temperament. His wife, Sukanyā, could understand his attitude, and under the circumstances she treated him accordingly. If any wife wants to be happy with her husband, she must try to un-

derstand her husband’s temperament and please him. This is victory for a woman. . . . However great a woman may be, she must place herself before her husband in this way; that is to say, she must be ready to carry out her husband’s orders and please him in all circumstances. Then her life will be successful. . . . According to the Vedic law, there is no such thing as divorce laws, and a woman must be trained to be submissive to the will of her husband. Westerners contend that this is slave mentality for the wife, but factually it is not; it is the tactic by which a woman can conquer the heart of her husband. . . .”

For most of us in the modern Western world, this viewpoint sounds archaic, unattainable, prejudiced, macho, and suffocating. Yet these are the words of the *Śrīmad-Bhāgavatam*, the summum bonum scripture that is nondifferent from Lord Śrī Kṛṣṇa, the scripture that arose to illuminate this dark age of quarrel, as the brilliant sun rises after a long gloomy night. By taking a closer look at this controversial aspect of the *Bhāgavatam*’s and Śrīla Prabhupāda’s teachings, we hope to find how they should apply in practice.

It seems that Cyavana Muni arranged for King Śaryāti’s daughter, Sukanyā, to unintentionally offend him. To make amends for this offense, Sukanyā became Cyavana Muni’s bride. Thus the beautiful, lotus-eyed, innocent, and highly qualified princess, in the prime of her life, was married to the very old sage.

Cyavana Muni was not an attractive mate. His skin hung loosely on his bones, veins showed

Illustration by Locana Dāsa: *By chastity and faithful service, lovely Sukanyā captured the heart of her irritable old husband, Cyavana Muni.*



all over his body, he was diseased, and he was so much an invalid that he couldn't walk without assistance. Beyond that, he had a difficult, irritable, and domineering personality.

What a match! Most of us would at once predict failure for this relationship. An ordinary woman would have been furious, depressed, resentful, and rebellious. With spouses seeming far more compatible, so many of our contemporary marriages have dissolved. But Sukanyā, like most women of her time, was far from ordinary by today's standards. It was her superlative qualities that created a glorious marriage.

Although her feminine attributes are rarely found today, her example can give us helpful insights for modern marriages. First and foremost, she accepted her situation. Not only did she steer clear of entertaining negative emotions and reactions, but she was satisfied. She belonged to a glorious culture based on *dharma*, on following God-given laws and duties, and she was true to those laws and duties. Therefore she had an inner commitment and happiness that were unshakeable. Her happiness came

from having understood her relationship with Kṛṣṇa, with herself, and with others. She was chaste, kind, honest, unselfish, responsible, and high in moral standards. Through sincerity and training, she freed herself from pride, envy, anger, false ego, low self-esteem, and other shortcomings. Sukanyā's priority was to somehow make her family life God conscious and successful. Thus she could be happy in any situation ordained by the Lord.

Because of her wisdom and high principles, Sukanyā felt no need to try to change her husband. She accepted him for who he was and looked to his good side, allowing him to assert his masculinity and directorship without reproach. Their relationship was on Cyavana's terms, yet by trusting and respecting him, humbly and patiently, she made the marriage succeed. And eventually all of her heart's desires were fulfilled.

In the days of Vedic marriages, men were trained to be qualified husbands—to be men of honor, commitment, vision, and achievement and provide the support, protection, and spiritual guidance their wives needed. Women, as

mentioned, were trained to be qualified wives—to provide the shelter, support, and admiration their husbands needed. Generally parents would pick their child's mate, basing the choice not on appearances or the whims of lust but on complementary age, family, character, and quality as well as astrological considerations. It was understood that if the husband and wife were compatible and well trained, household affairs would be smooth.

Although Sukanyā didn't have the benefit of an apparently compatible match, she wasn't bewildered. Quitting or divorce were not options for her.\* The relationship had to work, so she made it her special responsibility to ensure that success.

Those of us who lack Sukanyā's training and her devotion to *dharma* might object to this. But without those assets our own family members may be dissatisfied, and our home lives will have a great chance of being disturbed. As Śrīla Prabhupāda writes, "Almost 99.9 per-

\*See *Caitanya-caritāmṛita*, *Madhya-līlā* 15.264-5.

Advertisement

# Let your TV bring you closer to Kṛṣṇa.

ISKCON Television (ITV) is dedicated to bringing you exciting transcendental experiences through the best quality videos possible.

Send for your **FREE 40-page catalog!** Over 130 hours of . . .

## ITV Productions

3755 Watska Ave. #200, Los Angeles, CA 90034  
(310) 559-7100

YES! I would like to receive a free ITV catalog.  
Please send me one right away!

Name \_\_\_\_\_  
PLEASE PRINT

Address \_\_\_\_\_ Apt \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Zip \_\_\_\_\_ Country \_\_\_\_\_

- ★ Śrīla Prabhupāda
- ★ Music and dance
- ★ Theater and art
- ★ Devotional feature films
- ★ Vedic science
- ★ Kṛṣṇa puppet shows
- ★ Vegetarian cooking lessons
- ★ Spiritual documentaries
- ★ Devotional music lessons
- ★ Health and fitness
- ★ ISKCON activities
- ★ Interviews

**SIX HOURS**  
of newly discovered  
Śrīla Prabhupāda footage  
now available!



Your moving pictures  
of the spiritual world.

We do professional video/film production, conversions, and duplication.  
Have camera; will travel. Devotional work our favorite.



# *A successful Kṛṣṇa conscious marriage is not for sensual satisfaction (although happiness is a byproduct); it's a duty performed in mutual cooperation and maturity for spiritual advancement.*



cent of the population is unhappy in family life, despite all the attempts being made to satisfy the family members. In the Western countries, due to the dissatisfaction of the family members, there is actually no family life” (*Śrīmad-Bhāgavatam* 5.13.8, purport).

It is a great loss to our modern society that we don't often find the synergistic power that is generated when a wife conquers the heart of her husband by her submissiveness and the husband allows the softhearted, intuitive, and inspirational qualities of his wife to propel him to fulfill his most cherished dreams. “There is no difference between a good wife and good intelligence,” Śrīla Prabhupāda writes. “A faithful wife is supposed to cooperate with her husband in fulfilling all material desires so that he can then become comfortable and execute spiritual activities for the perfection of life” (*Śrīmad-Bhāgavatam* 3.14.17, purport). A successful Kṛṣṇa conscious marriage is not for sensual satisfaction (although happiness is a byproduct); it's a duty performed in mutual cooperation and maturity for spiritual advancement.

We who are trying to be devotees have declared war against the illusions of material life. By nature's arrangement, the majority of us are not yet ready to accept lifelong renunciation; we need family life. A healthy household *āśrama* will be a stabilizing influence, the financial backbone of a *varṇāśrama* society, and the hope for improving future generations. To avoid family life artificially, or to flounder in it, may cause one to lose the very prowess and shelter that are essential for continuing one's battle against material life. After all, one cannot renounce something one hasn't transcended within oneself; the majority of us must take each gradual stage until we are strong and satisfied at heart, and

then advance on.

But household life is often difficult. Those of us who have come from dysfunctional families are often emotionally and spiritually immature. A man and woman may enter household life with certain expectations and misconceptions and when the relationship turns tense become disappointed and want to leave that situation for another. When a young disciple asked permission to give up family life for the life of *vānaprastha* (the prelude to formal renunciation), Śrīla Prabhupāda responded by letter in this way: “You say that your association together was hindering your advancement. But Kṛṣṇa conscious marriage should not be taken in that way, that if there is any botheration that means something is hindering my spiritual progress, no.”

Once one adopts the *gṛhastha* life, Śrīla Prabhupāda continued, “even [if] it may be troublesome at times, it must be fulfilled as my occupational duty.

“Mature understanding of Kṛṣṇa consciousness,” Śrīla Prabhupāda explained, “means that whatever condition of life I am in at present, that is Kṛṣṇa's special mercy upon me. Therefore let me take advantage in the best way possible to spread this Kṛṣṇa consciousness movement and conduct my spiritual master's mission.”

Although one might not like one's occupation in household life, Śrīla Prabhupāda said, “devotional service is what is important, not my occupational duty.” Yet he concluded, “This does not mean that because my occupational duty is not the real consideration, I should give it up and do something else, thinking that devotional service may be carried on under whatever circumstances I may whimsically decide.”

We enter household life with a desire to advance spiritually, even though advancement is often difficult because of

our lack of culture, training, supportive association, and good examples. But it's quite clear that Śrīla Prabhupāda wanted us to stay where we are supposed to be and not jump prematurely to a renounced order of life, or jump from one mate to another. So the fundamental question becomes: how can we make our marriages even remotely resemble the glorious marriage of Cyavana Muni and Sukanyā? By hearing Śrīla Prabhupāda's teachings on this point, by learning from his followers who have long, stable marriages, by striving for honest introspection into our own nature, and by learning the art of spiritual association with our devotee peers. In this way we may bring light into the deep, dark well called family life. ☀

If the readers of *Back to Godhead* are interested, in the future we would like to explore:

- how to make the differences between men and women more productive
- what makes certain couples successful *gṛhasthas*
- problems the false ego brings to relationships and how to avoid them
- how to get support, intimacy, and inspiration from our peers
- how to put Kṛṣṇa in the center of our family life

*Mūlaprakṛti Devī Dāsī, a disciple of Śrīla Prabhupāda, has been married to Gopavṛndapāla Dāsa since 1977. They and their three children live in the devotee community in Badger, California. She works with devotees in the women's support groups and counseling.*

*Viśākhā Devī Dāsī was initiated and married by Śrīla Prabhupāda in 1971. She lives in Badger with her husband, Yaduvara Dāsa, and their daughter, aged nine.*



**PEACE** (continued from page 26)

good and faithful citizen (servant). He made pilgrimages to his capital and its famed buildings . . . His heroes (saints and martyrs) were buried in solemn national cemeteries (Arlington).

What does the Vedic literature say about this holy nationalism? The *Śrīmad-Bhāgavatam* is forthright: "Anyone who reverts his homeland is no better than a cow or an ass."

My neighbors in San Diego have dogs that bark loudly when strangers walk by their yards. And when a human being calls himself American, Russian, or Japanese and considers his home turf worth fighting and dying for, his consciousness, the *Bhāgavatam*

says, is at bottom no better than that of an animal.

And to identify with one's race rather than one's nation is no better. The *Śrīmad-Bhāgavatam* says that a person who sees the body as the self is also no better than a cow or an ass.

That brings us to a basic difference between a human being and an animal. A human being can understand that the self, at the most fundamental level, is beyond all bodily and mental labels, such as those of nationalism. An animal cannot understand this. Of course, even French poodles and German shepherds are free from nationalistic feelings, but they do identify heavily as dogs of a particular neighborhood.

Nationalism provides a similar form of mental conditioning. It supplies an

external, variable label to stick on the self, often to be replaced later by another.

That leads to a question. What is the self like when free from all such labels? In its original state, the self is characterized by pure individual consciousness.

According to the *Bhagavad-gītā*, this individual consciousness results from the presence within the material body of a spiritual particle, the *ātmā*, or real self. "As the sun alone illuminates all this universe," states the *Gītā* (13.34), "so does the living entity, one within the body, illuminate the entire body by consciousness."

Modern science argues that consciousness is produced not by the soul but by the body, specifically by neurochemical processes in the brain. But

Advertisement

NEW from the Bhaktivedanta Archives!

# ŚRĪLA PRABHUPĀDA ŚIKṢĀMṚTA



Over five years of exhaustive research have produced 2,600 pages of nectarean instructions and practical spiritual advice from Śrīla Prabhupāda's letters. This wonderful presentation provides the "skyscraper framework for us to decorate" by practical application of Kṛṣṇa consciousness in our personal lives, ISKCON, and society at large. This compilation is divided into 50 major topics, with a three-level-deep Table of Contents for fast, easy access.

3 Hardbound Volumes:

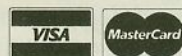
US \$108

Shipping & handling (allow 6 weeks for delivery)

USA .....\$7

CANADA .....\$25

ALL OTHERS .....\$40



Accepted

## The Bhaktivedanta Archives



WORLD HEADQUARTERS: P.O. Box 34453, Los Angeles, CA 90034, USA • Tel: (310) 559-2143  
EUROPEAN OFFICE: P.O. Box 351, Borehamwood, Herts., WD6 1SW, England • Tel: (0923) 852-289





*Of course, a lot of conflict has taken place in the name of God. But it takes place only when God is removed from the center and enlisted in the cause of sectarian views.*



scientists have never been able to produce consciousness with chemicals. On the other hand, there is scientific evidence, in the form of out-of-body experiences and past-life memories, that individual consciousness can and does exist apart from the physical mechanism of the body.

The individual conscious particles, when seen distinct from physical bodies and external national labels, are equal. But spiritual equality does not in itself remove the root cause of conflict. Equals can also disagree and fight with one another.

But natural harmony among eternal individual conscious entities arises when they understand they have something in common apart from their similar nature, namely their common ultimate source and their ongoing relationship with this source and, through this source, with one another.

What is the source of the non-physical particles of consciousness that animate the bodies of all living things? The Vedic literature tells us they all come from one supremely conscious entity, just as sparks come from a fire. That supremely conscious entity, the source of all conscious and unconscious energies, is called Kṛṣṇa, the Supreme Personality of Godhead.

So when all the external mental and bodily identifications of the self are stripped away, each self stands revealed as a particle of consciousness simultaneously one with and different from the Supreme Personality of Godhead.

The soul is individual, and yet it is part of an organic whole, all the elements of which exist for the pleasure of Kṛṣṇa. And it is this relationship of cooperative pleasure-giving, centered on Kṛṣṇa, that harmonizes the interests of all the individual conscious particles, thus removing the cause of conflict.

Śrīla Prabhupāda founded the International Society for Krishna Consciousness to allow people to live together for

the purpose of transcending, among other things, the psychic limitations of nationalism. In this truly international society, members learn to cooperate as spirit souls with a common source of being in the Supreme Soul, Kṛṣṇa.

In 1969, Śrīla Prabhupāda spoke with a group of international students in Boston, telling them that “the idea of an international society is very nice, but we must try to understand what the central idea of an international society should be.” Here Śrīla Prabhupāda was hinting that simple proclamations of international feeling are not enough.

Not long before Śrīla Prabhupāda spoke in Boston, I dropped out of the school of international affairs at George Washington University in Washington, D.C. I had enrolled in an idealistic spirit, hoping, among other things, to play a role in expanding the feeling of international cooperation that began in the Kennedy administration. But my Vietnam-era years in Washington left me with the realization that if I joined, for example, the U. S. State Department, I would always be compelled, when push came to shove, to stand up for the interests of the United States above all others. The desire to find a way to relate to all kinds of people on some common platform of equality was one thing that took me out of the Washington classrooms and into years of travel and self-exploration.

I had a feeling that things were somewhat as Śrīla Prabhupāda explained to the students in Boston:

If the center is right, then you can draw any number of circles around that center and they'll never overlap. . . . Unfortunately, although everyone is feeling nationally or internationally, the center is missing. Therefore your international feeling and my international feeling, your national feeling and my national feeling, are overlapping and conflicting. So we have to find the proper center

for our loving feeling. Then you can expand your circle of feelings, and it will not overlap or conflict with others.

What is the real central point? According to Śrīla Prabhupāda, it is God. Of course, a lot of conflict has taken place in the name of God. But it takes place only when God is removed from the center and enlisted in the cause of sectarian views. Theists must therefore be careful to recognize God as the true center of being for all people, not just for some few who profess a particular faith. And this is natural, since all living things owe their existence to God.

By acknowledging our common origin and purpose, we can become free from the conceptions of friend and enemy. From the *Śrīmad-Bhāgavatam* we learn the history of Prahllāda, whose father, the demonicking Hiraṇyakaśipu, tried to have him trained in diplomacy: “Prahllāda certainly heard and recited the topics of politics and economics taught by the teachers, but he understood that political philosophy involves considering someone a friend and someone else an enemy, and thus he did not like it.” I had the same feeling at George Washington University, sitting in political science classes.

Prahllāda told his father, “Do not discriminate in your heart between enemies and friends; make your mind equipoised toward everyone. Except for the uncontrolled and misguided mind, there is no enemy within this world. . . . Enemies are merely imagined by one in ignorance.”

Nationalism is a potent form of such ignorance. Perhaps this is because nationalism is, as Nehru says in his autobiography, *Toward Freedom*, “essentially an anti-feeling” built “on hatred and anger against other national groups.”

Today, influenced by scientific theories that deny the existence of a nonmaterial conscious self, spiritual



philosophies that lack clear conceptions of the soul, and the propaganda of a consumer society, people identify heavily with the body, thinking "I am American," "I am Russian," "I am Israeli," "I am Palestinian," and so on. Virulent nationalism and conflict are among the inevitable results.

### Practical Self-Realization

To free us from the anti-feeling of nationalism, the *Bhagavad-gītā* and other Vedic books give us the theoretical understanding that the self is different from the body. But there is also a practical program for realizing this—the chanting of the Hare Kṛṣṇa *mantra*, which gives direct perception of the self. Śrīla Prabhupāda said,

Because people are identifying with this material world, they are thinking, "I am an Indian," "I am an Englishman," "I am this," "I am that." But if one chants the Hare Kṛṣṇa *mantra*, he will realize that he is not this material body. "I do not belong to this material body of this material world. I am a

spirit soul, part and parcel of the Supreme. I am eternally related with Him, and I have nothing to do with this material world."

This, and not some vague altruistic sentiment, is the real formula for peace.

In the late 1950s, Śrīla Prabhupāda wrote in India, after a meeting with the governor of the state of Bihar, "The children while playing together sometimes quarrel with one another and fight. But after fighting for some time when they become tired of such fighting mode, they declare some sort of peace with one another and promise emphatically that thence forward they shall play with peace and amity and shall cease to hurt one another." And when the children are tired of not fighting, they inevitably begin fighting again.

Śrīla Prabhupāda therefore said: "We may tell the pacifists of the world that the peaceful atmosphere for which they are now so much anxious cannot be achieved by the dual process of fighting and peacemaking."

I found that out for myself when I joined the International Society for Krishna Consciousness in 1973, in Washington, D. C. The center on Q Street, near Dupont Circle, was not far from an old brownstone townhouse I had shared years before with some student friends at George Washington University, after moving out of the dorm. Some embassies, including that of India, were in the same neighborhood. For me the Q Street Hare Kṛṣṇa center was also an embassy, but not one of any particular nation or combination of nations. All who entered that embassy and joined the chanting of the Lord's holy names were of the same citizenship, no matter what passports they carried. As Śrīla Prabhupāda once said, the Hare Kṛṣṇa centers are embassies of the spiritual world. Me? I'm just a low-level functionary at one such embassy, a cultural attaché, a not very competent writer of reports, like this one. ☀

*Drutakarmā Dāsa is an Associate Editor of Back to Godhead. He lives in San Diego.*

# PROTECT YOUR COPIES OF BACK TO GODHEAD

## Back to Godhead

P.O. Box 90946  
San Diego, CA 92169



Enclosed is \$\_\_\_\_\_ for \_\_\_\_\_ binders (at \$7 each). Add \$3 per binder for shipping and handling. Outside the U.S. add \$4 per binder (U.S. funds only). California residents add 8.25% sales tax.

Please print:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

**Charge orders:** Visa, MasterCard, and American Express accepted. Send card name, number, and expiration date.

Our sturdy binders are ideal for protecting your valuable copies of *Back to Godhead*. They're designed to hold a year's issues and are constructed of high-quality vinyl, electronically sealed over rigid board to provide long life and durability.

- Mechanism holds your *Back to Godheads* without the need to punch holes
- Easy reference. Find the issue you want—fast!
- Rich cream color with red lettering
- Imprinted with the BTG logo on the front and the name "Back to Godhead" on the spine

Order one now for a safe way to store this year's issues—or order as many as you need to protect your entire BTG collection. Only \$7 each!



# 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.

**Books from Sadāpūta Dāsa.** Issues in scientific understanding, explored by a scientist trained in the Vedic paradigm. Contact Bhaktivedanta Institute, P. O. Box 99584, San Diego, CA 92169. Phone: (619) 272-8145.

**Subscribe to Padayatra Worldwide Newsletter.** One year: \$6. Two years: \$11. Five years: \$27. Contact: Vṛndāvana Lilā Devī Dāsī, 3764 Watseka Ave., Los Angeles, CA 90034.

### ISKCON World Review

Get connected to all of our dynamic worldwide movement. Exciting news, information, marketplace, and Kṛṣṇa conscious opportunities. For 12 issues: US, \$18 for First Class mail, \$10 for Third Class. Outside the US, \$20. For subscriptions, ads, bulk orders, and news submissions, please contact IWR, P. O. Box 99103, San Diego, CA 92169. Phone: (619) 273-6110. Fax: (619) 270-4183.

**Appreciating Sri Vrindavana Dharma**, by Mahānidhi Swami. A new book of Vṛndāvana nectar filled with philosophy, pastimes, prayers, and practical guidelines for visiting and living in Vṛndāvana. Available at ISKCON Vṛndāvana, India. Agent inquiries welcome.

**Nectar Books.** *Śrī Gaurāṅga-līlāmṛta*—ecstatic eternal daily pastimes of Lord Caitanya (\$6.00).

## ADVERTISING RATE

— \$50 a word —

Frequency discount: 4 times (same ad), 10% off. All Resources ads must be prepaid. We accept only ads directly meant for Kṛṣṇa conscious devotional service.

Back to Godhead Resources  
P. O. Box 90946,  
San Diego, CA 92169

Phone: (619) 272-7384  
Fax: (619) 272-3673

*Vaiṣṇava-siddhānta-mālā*—first pamphlet for Bhaktivinoda's Nāma-haṭṭa program (\$3.00). *Gīta-mālā*—wonderful Bhaktivinoda songs (\$9.00). *Kalyāṇa Kalpataru*—Bhaktivinoda's most famous songbook (\$9.00). Nectar Books, P. O. Box 574, Union City, Georgia 30291.

## AUDIO-VISUAL

**Śrīla Prabhupāda Tape Ministry.** Your tape storage problems now solved at no expense to you. Send now for details and a free catalog listing over 700 tapes. Bhaktivedanta Tape Ministry, P. O. Box 34453, Los Angeles, CA 90034. Phone: (310) 559-2143. Fax: (310) 559-0935.

**Padayātrā Tape Ministry.** Classes and *kīrtanas* by Lokanāth Swami. Free catalog. Contact: Vṛndāvana Lilā Devī Dāsī, 3765 Watseka Ave. #11, Los Angeles, CA 90034.

**Satsvarūpa Dāsa Goswami Tape Ministry.** Over 400 tapes available. \$3 per tape. Subscription rates—3 months (12 tapes): \$30 (\$2.50 ea.); 1 year (48 tapes): \$108 (\$2.25 ea.). Extra charge for airmail outside USA. A list of recent releases is free upon

request. Full catalog: \$5. Send orders to Mādhava Dāsa, 72 Commonwealth Avenue, Boston, MA 02116.

**FREE sample tape! Send for yours today!** Hear the *Mahābhārata* read by Hridayānanda Dāsa Goswami. Special classes for householders, college preaching, and *kīrtanas*. Over 1,000 selections, English and Spanish. Free list of recent tapes. Complete catalog: \$2. Hridayānanda Tape Ministry, P. O. Box 99103, San Diego, CA 92169.

**Bhagavad-gītā As It Is for MS-DOS computers.** Full index and search program included. Requires 2 megs of hard-disk space. Low, low introductory price: \$20 plus postage (\$2 US, \$5 outside US). Please specify floppy-drive type (3½" or 5¼"). Bhaktivedanta Archives, P. O. Box 34453, Los Angeles, CA 90034.

**Pure philosophy!** Jīva Gosvāmī's *Ṣaṭ Sandarbha* and *Harināmāmṛta*, and *Gītā* commentaries by *Viśvanātha Cakravartī* and *Baladeva Vidyābhūṣaṇa*. 100's of taped classes on Gauḍīya Vaiṣṇavism given from the **Sanskrit texts** by: *Śrī Satya Nārāyaṇa Dāsa Brahmācārī* (ISKCON Gurukula, Vṛndāvana). JIVA Educational Trust, P. O. Box 3342, Ocala, FL 32678. (813) 238-5370.

**All the Hare Kṛṣṇa movement's music and philosophy** in audiocassettes, videos, photographs, and literature. An international service by the Sydney Tape Ministry. Call or write for a free catalog. Dakṣiṇā Dāsa, GPO 2329, Sydney 2001, Australia. Phone: (61) 2-9582748.

## 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



## Alabama

Dothan:

Kirit Joshi, M.D.  
(205) 793-2618

## Arizona

Chino Valley:

Karin Goldman  
P. O. Box 2238  
Chino Valley, AZ 86323

Mesa:

Vibhuti Srivastava  
(602) 691-2963

## California

To find out about programs in Anaheim Hills, Corona, Cerritos, Diamond Bar, Granada Hills, Laguna Niguel, Long Beach, Redlands, Santa Ana, Simi Valley, and several other southern California locations, call Pāvaka Dāsī at (310) 815-9501.

Badger:

Nṛsimhānanda Dāsa and  
Īśvarī Devī Dāsī  
(209) 337-0021

Full temple program, with Deities, starts at 6:00 A.M. daily. Sunday feast begins at 4:00 P.M.

Grass Valley/ Nevada City:

Haripāda Dāsa &  
Phalīnī Devī Dāsī  
(916) 432-2789

Ojai:

Māyeśvara Dāsa &  
Urvaśī Devī Dāsī  
(Bill & Joan Roberts)  
(805) 640-0405

Philo:

Unlimited Devotion  
(707) 895-3656

Placentia:

Sri Radha Raman Temple  
(714) 996-7262

Santa Rosa:

Jagannātha Purī Dāsa &  
Tripurārī Devī Dāsī  
Bus. phone: (707) 526-7211

## 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 here. 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, please send your name, city, and phone number to: Gatherings, BTG, P. O. Box 90946, San Diego, CA 92169, USA.

In each issue we'll add new gatherings and list as many old ones as space allows.

Three Rivers:

Rāmānanda Rāya Dāsa  
(209) 561-3281

Turlock/Modesto:

Nitāi-Caitanya Dāsa Stein  
(209) 634-5976

Florida

Ft. Myers/Naples:  
Rasātala Dāsa  
(813) 463-1057 or 4870

Georgia

Augusta:  
Rāma Rāghava Dāsa &  
Anaṅga-latā Devī Dāsī  
(Rakesh & Ana Sharma)  
(404) 738-2159

Maryland

Silver Spring:  
Mr. & Mrs. Sankhla and  
Jāhnavī Devī Dāsī  
(301) 236-0564

Massachusetts

Quincy:  
Charran Mahadeo  
(Caitya Guru Dāsa)  
(617) 471-7911

Nevada

Henderson:  
Margaret Dvorak  
(702) 454-1215

New York

Buffalo, New York:  
Mahāvegavati Devī  
Dāsī  
(716) 873-4360

North Carolina

Belmont:  
Kantilal and Sashila  
Patel  
(Satyavrata Dāsa and  
Kṛṣṇa Kumārī Devī  
Dāsī)  
(704) 825-3753

Fayetteville:

Dayāvira Dāsa  
(919) 425-6861

North Dakota

Esmond:  
Randolph Schwab  
(Raṅga Rañjana Dāsa)  
(701) 249-3233

Oregon

Portland:  
Kṣetra-jña Dāsa  
(503) 234-8971

Pennsylvania

Erie:  
Lilā Kumāra Devī  
Dāsī  
(814) 676-1791

Norristown:

Radha Krishna  
Mahajan, M. D.  
(Kaivalya Dāsa)  
(215) 539-3221

Stroudsburg:

Dr. Shyamsundar  
Mahajan  
(Śamika Ṛṣi Dāsa)  
(717) 424-9449

Tennessee

Murfreesboro:  
Nitāi Gaurasundara Dāsa  
(Dr. Ravi Singh)  
(615) 896-3425

Texas

San Antonio:  
Kṛṣṇa Smaraṇa Dāsa &  
Kṛṣṇāṅgī Devī Dāsī  
(Krishan & Kalpana  
Pagalthivarthi)  
(512) 641-7058

Utah

Spanish Fork:  
KHQN Radio (1480 AM)  
(801) 798-3559

Washington

Kennewick:  
Dave and Anna Sherman  
(509) 582-6520

Canada

Hamilton, Ontario:  
Viśvakarma Dāsa &  
Kāraṇa Kāraṇā Devī  
Dāsī  
(416) 545-5114

Markham, Ontario:

Prabhupāda Dāsa  
(V.B. Sharma)  
(416) 294-9431

India

Palakollu, Andhra  
Pradesh:  
Dr. D. Rajendra Prasad  
(Raghunātha Dāsa)  
08814-3122

Italy

Cisliano (Milano):  
Citrika Dāsa & Parābhakti  
Devī Dāsī  
(02) 90119990

United Kingdom

Regular gatherings take place in more than twenty cities. To find the one nearest 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.



teacher. Help develop the school's brahminical *āśrama* and its preaching programs. Study the works of Vaiṣṇava *ācāryas* and the Vedic *śāstras* in their original languages. Write: Gopīparāṇadhana Dāsa, 82 Flint Ridge, Hillsborough, NC 27278.

## Come to the Festival of the Chariots In London!

— August 9 —

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

**Gurukula Guidebook** for classroom organization and teaching now available. Teaching all subjects for ages 5–18, choosing reading books, helping adolescents, and more. 500 pages. \$25 plus \$5 shipping. Ūrmilā Devī Dāsī, 1842 Bushy Cook Rd., Efland, NC 27243, (919) 563-4176; or Śrī Rāma Dāsa, L.A. BBT.

## PROJECTS

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

**Padayātrā America invites all.** Join the ecstatic "Every Town and Village" campaign. Donations accepted. For information write to: Padayātrā America, P. O. Box 3991, La Mesa, CA 91944-3991. Phone/Fax: (619) 463-0168.

**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.

**Kṛṣṇa consciousness for prisoners.** Correspond with prisoners who want to become Kṛṣṇa conscious. Donate new or used books (softbound only) to our prison program, or donate for postage. Learn how to get books into

the prisons in your state. Let us know if there's a prisoner you'd like us to get in touch with. Write to Candrasekhara Dāsa, Alachua Apts. #603, Alachua, Florida 32615.

**Rural Community Conference:** The Foundation of Rural Community—Purpose, Economics & Government. A call for papers on the purpose, economics, or government of a rural community, within the framework of Śrīla Prabhupāda's teachings. Write down your thoughts and realizations and submit them for the upcoming conference, to be held in Los Angeles on August 1, the day before Rathayātrā. Discount for early registration. Write or call for materials to submit a paper, or for registration information. Vaishnava Community Development, P.O. Box 90143, San Diego, CA 92169. Phone: (619) 273-6110.

## Gītā Nāgarī Institute

August 29–September 4, 1992

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

(Couples are encouraged to attend the Institute together.)

Special price for husband and wife: \$240)

Jagadīśa Goswami—*Counseling*

Romapāda Swami—*Prayers from the Śrīmad-Bhāgavatam*

Śrīdhara Swami—*Śrī Īsopaniṣad*

Varṣāṇa Swami—*Anartha-nivṛtti*

Apurva Dāsa—*Vaiṣṇava Cooking*

Gopīparāṇadhana Dāsa—*Introduction to Śvetāsvatara Upaniṣad*

Kṛṣṇa Kṣetra Dāsa—*Deity Worship Seminar*

Muralivādaka Dāsa—*Vṛndāvana Varṇāśrama Morning Walks*

Ravindra Svarūpa Dāsa—

*Political Science (Śrīmad-Bhāgavatam, Canto 1, Chapters 15–16)*

Sureśvara Dāsa, Vyāpaka Dāsa, and the Gītā Nāgarī residents—*Simple Living and High Thinking*

Also: Two courses on management skills will be taught during this session. Write for details.

**Everyone is welcome!**

If you plan to attend, please contact:

Romapāda Swami, 305 Schermerhorn St., Brooklyn, NY 11217

Phone: (718) 624-8614

You'll receive a reply telling you the course descriptions, recommended advance reading, and other information.



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

**Original paintings** as seen in BTG, *Bhāgavatam*, etc., available. Paintings done to order. Puṣkara Dāsa, 25 Alachua Villas, Alachua, FL 32615. Phone: (904) 462-0144.

## Gītā Nāgarī Retreats

Port Royal, Pennsylvania

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, an hour northwest of Harrisburg.

### 1992 Retreats

July 3–5

September 5–7

November 27–29

To register, or for more information, contact Romapāda Swami, 305 Schermerhorn St., Brooklyn, NY 11217. Phone: (718) 624-8614.

**Truckload from India:** Essential Oils, Tilaka, Dhotis, Saris, Slips, Kurtas, Harmoniums, Beads, Tapes, Books, Brijbasi Cards and Posters, etc. New titles such as *Prema Vivārta* of Jagadānanda Paṇḍita translated by Sarvabhāvana Dāsa. New tapes such as *Sri Krishna Astottarasata Nam* and *Yasomati Nandana*. Yes, Krishna Dasi, we do accept charge cards. Krishna Culture: Call 1-800-829-2579 or fax (215) 247-8702 to order or request free catalogs.

**Retirement āsrama in India.** Any devotee interested in developing a retirement *āsrama* for withdrawing from the material world and preparing to leave your body in India, please contact Mahāśṛṅga or Rādhā Kānta at 274-B Lenox, Detroit, Michigan 48215. Phone: (313) 331-1426.

### Kṛṣṇa's Favorite Chutney Recipes!

Easy—Exotic—Delicious. Apple, raisin, peanut, etc. 10 recipe cards—\$4.95. Also, 10 recipes each for left-over bread or rice. 10 cards—\$4.95. Aarti Dalal, P. O. Box 1481, El Toro, CA 92630.

### Lucrative, blissful prasādam distribution.

Gopal Natural Food is looking for cooks and distributors. Contact Rasānanda Dāsa, 2334 Stuart St., Berkeley, CA 94705.

**Serve Vṛndāvana.** Receive Kṛṣṇa-Balarāma's mercy. Please bring 5 kg or more of ghee when you next visit Vṛndāvana. Also: honey, dried fruit, and nuts. Contact Bhūvaneśvara Dāsa, Deity kitchen.

### 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.

## Don't Miss The Festival of India In North America!

- Enlightening Exhibits
- Dramatic, exciting Vedic dance
- Educational /cultural programs
- Delicious Kṛṣṇa *prasādam*
- Ecstatic *kirtanas* and *bhajan*s

### 1992 Summer Schedule

July 3–5

Washington, D. C., Rathayātrā

July 10–12

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

September 12

Rāma Vijayotsava—  
Spanish Fork, Utah

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

Festival of India

RR 1, Box 96

Sandy Ridge, NC 27046

(919) 593-8108

**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.



# The International Society for Krishna Consciousness

# CENTERS AROUND THE WORLD

Founder-Ācārya: His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

## NORTH AMERICA

### CANADA

**Montreal, Quebec** — 1626 Pie IX Boulevard, H1V 2C5/ Tel. (514) 521-1301  
**Ottawa, Ontario** — 212 Somerset St. E., K1N 6V4/ Tel. (613) 565-0899  
**Regina, Saskatchewan** — 1279 Retallack St., S4T 2H8/ Tel. (306) 525-1640  
**Toronto, Ontario** — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415  
**Vancouver, B.C.** — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728

### FARM COMMUNITY

**Ashcroft, B.C.** — Saranagati Dhama, Box 99, Ashcroft, B.C. V0K 1A0

### RESTAURANTS

**Ottawa** — (at ISKCON Ottawa)  
**Toronto** — Hare Krishna Dining Room (at ISKCON Toronto)  
**Vancouver** — Hare Krishna Buffet (at ISKCON Vancouver)

**Tallahassee, Florida** — 1323 Nyllic St. (mail: P.O. Box 20224, 32304)/ Tel. (904) 681-9258  
**Topanga, California** — 20395 Callon Dr., 90290/ Tel. (213) 455-1658  
**Towaco, New Jersey** — (mail: P.O. Box 109, 07082)/ Tel. (201) 299-0970  
**Tucson, Arizona** — 711 E. Blacklidge Dr., 85719/ Tel. (602) 792-0630  
**Walla Walla, Washington** — 314 E. Poplar, 99362/ Tel. (509) 525-7133  
**Washington, D.C.** — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100

### FARM COMMUNITIES

**Alachua, Florida (New Ramana-reti)** — Box 819, Alachua, 32615/ Tel. (904) 462-2017  
**Carriere, Mississippi (New Talavan)** — 31492 Anner Road, 39426/ Tel. (601) 798-8533  
**Gurabo, Puerto Rico (New Govardhana Hill)** — (contact ISKCON Gurabo)  
**Hillsborough, North Carolina (New Goloka)** — Rt. 6, Box 701, 27278/ Tel. (919) 732-6492  
**Mulberry, Tennessee (Murari-sevaka)** — Rt. No. 1, Box 146-A, 37359/ Tel. (615) 759-7331  
**Port Royal, Pennsylvania (Gita Nagari)** — R.D. No. 1, Box 839, 17082/ Tel. (717) 527-4101

### RESTAURANTS AND DINING

**Atlanta** — The Hare Krishna Dinner Club (at ISKCON Atlanta)  
**Boise** — Govinda's, 500 W. Main St./ Tel. (208) 338-9710  
**Chicago** — Govinda's Buffet (at ISKCON Chicago)  
**Dallas** — Kalachandji's (at ISKCON Dallas)  
**Detroit** — Govinda's (at ISKCON Detroit)/ Tel. (313) 331-6740  
**Eugene, Oregon** — Govinda's Vegetarian Buffet, 270 W. 8th St., 97401/ Tel. (503) 686-3531  
**Honolulu** — Gauranga's Vegetarian Dining (at ISKCON Honolulu)  
**Laguna Beach, California** — Gauranga's (at ISKCON Laguna Beach)  
**Lansing, Michigan** — Govinda's Diners' Club (at ISKCON Lansing)  
**Los Angeles** — Govinda's, 9624 Venice Blvd., Culver City, 90230/ Tel. (310) 836-1269  
**Miami** — (at ISKCON Miami)  
**Ojai, California** — Govinda's Veggie Buffet, 1002 E. Ojai Ave., 93023/ Tel. (805) 646-1133  
**Philadelphia** — Govinda's, 521 South Street, 19147/ Tel. (215) 829-0077  
**Provo, Utah** — Govinda's Buffet, 260 North University, 84601/ Tel. (801) 375-0404  
**St. Louis, Missouri** — Govinda's (at ISKCON St. Louis)  
**San Diego** — Govinda's, 3102 University Ave., 92104/ Tel. (619) 284-4826  
**San Diego** — Govinda's at the Beach (at ISKCON San Diego)/ Tel. (619) 483-5266  
**San Francisco** — Govinda's, 86 Carl St., 94117/ Tel. (415) 753-9703

## EUROPE

### UNITED KINGDOM AND IRELAND

- **Belfast, Northern Ireland** — 140 Upper Dunmurray Lane, BT17 0HE/ Tel. +44 (0)232 681328
- **Birmingham, England** — 84 Stanmore Rd., Edgbaston, B16 9TB/ Tel. +44 (0)21 420-4999
- ★ **Coventry, England** — Sri Sri Radha Krishna Cultural Centre, Kingfield Rd., Radford/ Tel. +44 (0)203 555420
- **Dublin, Ireland** — 3 Temple Lane, Dublin 2/ Tel. +353 (0)1 6795887
- **Leicester, England** — 21 Thoresby St., North Evington, Leicester LE5 4GU/ Tel. +44 (0)533 762587
- **Liverpool, England** — 82 Brodie Ave., L18 4PB/ Tel. +44 (0)51 7242419
- **London, England (city)** — 10 Soho St., London W1V 5DA/ Tel. +44 (0)71 4373662
- **London, England (country)** — Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP/ Tel. +44 (0)923 857244
- **Manchester, England** — 20 Mayfield Rd., Whalley Range, Manchester M16 8FT/ Tel. +44 (0)61 2264416
- **Newcastle upon Tyne, England** — 21 Leazes Park Rd., NE1 4PF/ Tel. +44 (0)91 2220150
- **Scotland** — Karuna Bhavan, Bankhouse Road, Lesmahagow, Lanarkshire ML11 9PT/ Tel. +44 (0)555 894790

### FARM COMMUNITIES

- **Lisnaskea, North Ireland** — Lake Island of Inis Rath, Lisnaskea Co. Fermanagh/ Tel. +44 (0)3657 21512
- **London, England** — (contact Bhaktivedanta Manor)

### RESTAURANT

**London, England** — Govinda's, 10 Soho St. / Tel. +44 (0)71 437-3662

Krsna conscious programs are held regularly in more than twenty other cities in the U.K. For information, contact Bhaktivedanta Books Ltd., Reader Services Dept., P.O. Box 324, Borehamwood, Herts WD6 1NB/ Tel. (081) 905-1244.

## GERMANY

**Berlin** — Bhakti Yoga Center, Muskauer Str. 27, 1000 Berlin 36/ Tel. +49 (0)30 6189219  
**Hamburg** — Muehlenstr. 93, D-208/ Tel. +49 (0)4101 23931  
**Heidelberg** — Center for Vedic Studies, Kurfürsten-Anlage 5, D-6900 Heidelberg/ Tel. +49 (0)6221 165101  
**Hoerup** — Neuhoerup 1, 3391 Hoerup/ Tel. +49 (0)4639 7336  
**Koeln** — Tausenstr. 1, D-5000 Koeln-Gremberg/ Tel. +49 (0)221 8303778



Sri Sri Radha-Ksira-cora-gopinatha (Toronto, Ontario)

### U.S.A.

**Atlanta, Georgia** — 1287 South Ponce de Leon Ave. N.E., 30306/ Tel. (404) 378-9234  
**Baltimore, Maryland** — 200 Bloomsbury Ave., Catonsville, 21228/ Tel. (410) 744-1624 or 4069  
**Boise, Idaho** — 1615 Martha St., 83706/ Tel. (208) 344-4274  
**Boston, Massachusetts** — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611  
**Boulder, Colorado** — 917 Pleasant St., 80302/ Tel. (303) 444-7005  
**Chicago, Illinois** — 1716 W. Lunt Ave., 60626/ Tel. (312) 973-0900  
**Cleveland, Ohio** — 11206 Clifton Blvd., 44102/ Tel. (216) 651-6670  
**Dallas, Texas** — 5430 Gurley Ave., 75223/ Tel. (214) 827-6330  
**Denver, Colorado** — 1400 Cherry St., 80220/ Tel. (303) 333-5461  
**Detroit, Michigan** — 383 Lenox Ave., 48215/ Tel. (313) 824-6000  
**Gainesville, Florida** — 214 N.W. 14th St., 32603/ Tel. (904) 336-4183  
**Gurabo, Puerto Rico** — Route 181, P.O. Box 8440 HC-01, 00778-9763/ Tel. (809) 737-5222  
**Hartford, Connecticut** — 1683 Main St., E. Hartford, 06108/ Tel. (203) 289-7252  
**Honolulu, Hawaii** — 51 Coelho Way, 96817/ Tel. (808) 595-3947  
**Houston, Texas** — 1320 W. 34th St., 77018/ Tel. (713) 686-4482  
**Laguna Beach, California** — 285 Legion St., 92651/ Tel. (714) 494-7029  
**Lansing, Michigan** — 1914 E. Michigan Ave., 48912/ Tel. (517) 484-2209  
**Long Island, New York** — 197 S. Ocean Ave., Freeport, 11520/ Tel. (516) 867-9045  
**Los Angeles, California** — 3764 Watseka Ave., 90034/ Tel. (310) 836-2676  
**Miami, Florida** — 3220 Virginia St., 33133/ Tel. (305) 442-7218  
**New Orleans, Louisiana** — 2936 Esplanade Ave., 70119/ Tel. (504) 484-6084  
**New York, New York** — 305 Schermerhorn St., Brooklyn, 11217/ Tel. (718) 855-6714  
**New York, New York** — 26 Second Avenue, 10003/ Tel. (212) 420-8803  
**Philadelphia, Pennsylvania** — 51 West Allens Lane, 19119/ Tel. (215) 247-4600  
**Philadelphia, Pennsylvania** — 529 South St., 19147/ Tel. (215) 829-0077  
**St. Louis, Missouri** — 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085  
**San Diego, California** — 1030 Grand Ave., Pacific Beach, 92109/ Tel. (619) 483-2500  
**San Francisco, California** — 84 Carl St., 94117/ Tel. (415) 753-8647  
**San Francisco, California** — 2334 Stuart St., Berkeley, 94705/ Tel. (510) 644-1113  
**Seattle, Washington** — 1420 228th Ave. S.E., Issaquah, 98027/ Tel. (206) 391-3293

Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91).

★ New listing • Revised listing



**Leipzig** — Hare-Krishna-Kulturzentrum, Peterssteinweg 10b, 0-7010 Leipzig/ Tel. +37 (041) 39482  
**Munich** — Brodstrasse 12, W-8000 Muenchen 82/ Tel. +49 (089) 428546  
**Oberweimar** — Froebelstr. 3, W-5300 Oberweimar  
**Weimar** — Rothauserbergweg 3,0 -5300 Weimar  
 ● **Wiesbaden** — Center für Vwdische Studien, Schliersteinerstrasse 6, 6200 Weisbaden/ Tel. +49 (0611) 373312  
**FARM COMMUNITY**  
**Jandelsbrunn** — Nava-Jiyada-Nrsimha-Ksetra, Zielberg 20, W-8391 Jandelsbrunn/ Tel +49 85831332  
**RESTAURANTS**  
**Berlin** — Higher Taste, Kurfürstendamm 157/158, 1000 Berlin 31/ Tel. +49 (030) 892 99 17  
**Flensburg** — Goloka, Heiligengeistgang 9, W-2390 Flensburg/ Tel. +49 (0461) 13878  
**Heidelberg** — Higher Taste, Kornmarkt 9, W-6900 Heidelberg/ Tel. +49 (06221) 165464  
**Koeln** — Govinda, Taurusstr. 40, W-5000 Koeln-Gremberg/ Tel. +49 (0221) 8301241

## ITALY

**Bergamo** — Villaggio Hare Krishna, Via Galileo Galilei 41, 24040 Chignolo D'isola (BG)/ Tel. +39 (035) 490706  
**Bologna** — Via Ramo Barchetta 2, 40010 Bentivoglio (BO)/ Tel. +39 (051) 863924  
**Catania** — Via San Nicola al Borgo 28, 95128 Catania, Sicily/ Tel. +39 (095) 522-252  
**Naples** — Via Vesuvio, N33, Ercolano LNA7/ Tel. +39 (081) 739-0398  
**Rome** — Via di Tor Tre Teste 142, 00169 Roma/ Tel. +39 (06) 262913  
**Vicenza** — Via Roma 9, 36020 Albetone (Vicenza)/ Tel. +39 (0444) 790573 or 790566  
**FARM COMMUNITY**  
**Florence (Villa Vrindavan)** — Via Comunale degli Scopeti 108, S. Andrea in Percussina, San Casciano, Val di Pesa (FI) 5002/ Tel. +39 (055) 820-054  
**RESTAURANTS**  
**Catania** — Govinda's (at ISKCON Catania)  
**Milan** — Govinda's, Via Valpetrosa 3/5, 20123 Milano / Tel. +39 (02) 862-417  
**Rome** — Govinda's, Via di San Simone 73/A, 00186 Roma/ Tel. +39 (06) 654-1973

**Belgrade, Yugoslavia** — VVZ-Veda, Custendilska 17, 11000 Beograd/ Tel. +38 (11) 781-695  
**Bellinzona, Switzerland** — New Nandagram, al Chiossascio, 6594 Contone TI/ Tel. +41 (092) 622747  
**Bern, Switzerland** — Govinda Kulturtreff, Weihergasse 7, 3005 Bern/ Tel. +41 (31) 213825  
**Budapest, Hungary** — Hare Krishna Temple, Dimitrov u. 77, Budapest 1028 II  
**Copenhagen, Denmark** — Kongens Tvaervej 11, DK-2000 Copenhagen/ Tel. +45 (318) 68581  
**Debrecen, Hungary** — L. Hegyi Mihalyne, U62, Debrecen 4030  
**Helsinki, Finland** — Eljaksentie 9, 00370 Helsinki  
**Kaunas, Lithuania** — Savanoryu 37, 233 000 Kaunas/ Tel. +7 (0127) 22-25-74  
**Lisbon, Portugal** — Rua Fernao Lopes, 6, Cascais 2750 (mail: Apartado 2489, Lisboa 1112)/ Tel. +351 (011) 286 713  
**Ljubljana, Slovenia** — Kolarjeva 30, 61000 Ljubljana/ Tel. +38 (061) 318-423  
**Malaga, Spain** — Ctra. Alora, 3 int., 29140 Churrriana/ Tel. +34 (952) 621038  
**Osafiya, Israel** — (mail: P. O. B. 48163, Tel Aviv 61480)/ Tel. +972 (04) 390342  
**Oslo, Norway** — Senter for Krishnabesvissthet, Skolestien 11, 0373 Oslo 3  
**Paris, France** — 31 Rue Jean Vacquier, 93160 Noisy le Grand/ Tel. +33 (01) 43 04 32 63 or 43 04 31 15  
**Porto, Portugal** — Rua S. Miguel, 19 C.P. 4000 (mail: Apartado 4108, 4002 Porto Codex)/ Tel. +351 (02) 2005469  
**Prague, Czechoslovakia** — Hare Krishna, Na Nrazi 5, 18000 Praha 8/ Tel. +42 (02) 821438  
**Riga, Latvia** — Kirshyana Barona 56/ Tel. +7 (0132) 272490  
**Riga, Latvia** — Prospekt Lenina 420-6, 226 024 Riga  
**Rotterdam, The Netherlands** — Braamberg 45, 2905 BK Capelle a/d Yssel/ Tel. +31 (010) 4580873  
**Sarajevo, Bosnia-Herzegovina** — Krajiska 5, 71000 Sarajevo/ Tel. +38 (071) 22-663  
**Septon-Durbuy, Belgium** — Chateau de Petite Somme, 6940 Septon-Durbuy/ Tel. +32 (086) 322926  
**Sofia, Bulgaria** — Angel Kanchev 34, 1st Floor, Sofia 1000, Bulgaria/ Tel. +359 (02) 878948  
**Tel Aviv, Israel** — P.O. Box 48163/ Tel. +972 (04) 390-342  
**Turku, Finland** — Kaurakatu 39, 20740 Turku 74/ Tel. +358 (9) 21 364 055  
**Vienna, Austria** — Center for Vedic Studies, Rosenackerstrasse 26, 1170 Vienna/ Tel. +43 (0222) 455830  
**Vilnius, Lithuania** — Raugyklos G. 23-1, 2056 Vilnius/ Tel. +7 (0122) 66-12-18  
**Warsaw, Poland** — Mysiadlo k. Warszawy, ul. Zakret 11, 05-500 Piaseczno / Tel. +48 (22) 562-711  
**Wroclaw, Poland** — ul. Buczka 2/18, 50-238 Wroclaw/ Tel. +48 (71) 212993  
**Zagreb, Croatia** — Cenar za Vedske studije, I Bisek 5, 41090 Zagreb, Croatia/ TRel. +38 (041)190-548  
**Zürich, Switzerland** — Bergstrasse 54, 8030 Zürich/ Tel. +41 (01) 262-33-88  
**Zürich, Switzerland** — Preyergasse 16, 8001 Zürich

## FARM COMMUNITIES

**Czechoslovakia** — Krsnuv Dvur c. 1, 257 28 Chotysany  
**Denmark** — Gl. Kirikevej 3, 6650 Broerup/ Tel. +45 (075) 392921  
**France (La Nouvelle Mayapura)** — Domaine d'Oublaisse, 36360, Lucay le Mâle/ Tel. +33 (054) 402481  
**Poland (New Santipura)** — Czarnow 21, k. Kamiennej gory, woj. Jelenia gora/ Tel. +48 8745-1892  
**Spain (New Vraja Mandala)** — (Santa Clara) Brihuega, Guadalajara/ Tel. +34 (911) 280018  
**Switzerland** — Gokula Project, Vacherie Dessous, 2913 Roche d'Or/ Tel. +41 (066) 766160  
**RESTAURANTS**  
**Zürich, Switzerland** — Govinda's Restaurant, Preyergasse 16, 8001 Zürich/ Tel. +41 (01) 251-8859  
 ★ **Barcelona, Spain** — Restaurante Govinda, Plaza de la Villa de Madrid, 4-5 08002, Barcelona

## COMMONWEALTH OF INDEPENDENT STATES

### RUSSIA

**Moscow** — Khoroshevskoye shosse d.8, korp.3, 125 284, Moscow/ Tel. +7 (095) 945-4755  
**Moscow** — Prospekt Mira d.5, kv. 8, Moscow/ Tel. +7 (095) 207-07-38  
**Novosibirsk** — ul. Leningradsкая 111-20, Novosibirsk  
**St. Petersburg** — ul. Burtseva 20-147, 20-147 Leningrad/ Tel. +7 (0812) 150-28-80  
**Vladivostok** — ul. Sakhalinskaya 48-12, 690 080 Vladivostok

### UKRAINE

**Chernigov** — ul. Krasnogvardyevskaya, 10-56, 250033 Chernigov/ Tel.+7 (865571) 5-42-63  
**Dnepropetrovsk** — ul. Ispolkomovskaya, 56A, Dnepropetrovsk  
**Donetsk** — ul. Treneva, 3 Flat N44, Donetsk  
**Kharkov** — ul. Verhne-Gievskaya, 43, 310015 Kharkov  
**Kiev** — Kotovskogo 3-39, 252 060 Kiev/ Tel. +7 (044) 440-7309  
**Lvov** — 292066 Lvivska obl. Buski rajon. S. Zbolotni Chuchmani  
**Odessa** — ul. desi Ukrainki, 47-57, Odessa

### OTHER COUNTRIES

**Baku, Azerbaijan** — ul. Mikrorayon 123-72, Baku 9  
**Kishinev, Moldova** — ul. George Asaki, 68/1 Flat 105, 277028 Kishinev/ Tel. +7 (0127) 73-70-24  
**Minsk, Belarus** — ul. Pavlova 11, 220 053 Minsk  
**Sukhumi, Georgia** — Pr. Mira 274, Sukhumi  
**Tashkent, Uzbekistan** — ul. Babadjanova 36-34  
**Yerevan, Armenia** — St. Krupskaya 18, 375019 Yerevan/ Tel. +7 (8852) 275106

## AUSTRALASIA

### AUSTRALIA

**Adelaide** — 74 Semaphore Rd., Semaphore, S. A. 5019/ Tel. +61 (08) 493 200  
**Brisbane** — 95 Bank Rd., Graceville, Q.L.D. (mail: P.O. Box 83, Indooroopilly 4068)/ Tel. +61 (07) 379-5455  
**Canberra** — P.O. Box 1411, Canberra ACT 2060/ Tel. +61 (06) 290-1869  
**Melbourne** — 197 Danks St., Albert Park, Victoria 3206 (mail: P.O. Box 125)/ Tel. +61 (03) 699-5122  
**Perth** — 144 Railway Parade (cnr. The Strand), Bayswater (mail: P.O. Box 102, Bayswater, W. A. 6053)/ Tel. +61 (09) 370-1552

\*The devotees have temporarily left Sarajevo because of war.



Sri Sri Radha Vrajasundara (Villa Vrindavan, Florence, Italy)

## SWEDEN

**Göthenburg** — Lagmansgatan 11, s-41653 Göthenburg/ Tel. +46 (031) 192319  
**Grödinge** — Korsnäs Gärd, 14792 Grödinge/ Tel. +46 (0753) 29151  
**Malmö** — Center for Vedic Kultur, Gustav Adolfs Torg 10 A, 211 39 Malmö/ Tel. +46 (040) 127181  
**Stockholm** — Fridhemsgatan 22, 11240 Stockholm/ Tel. +46 (08) 6549 002  
**Uppsala** — Kungsgatan 25, 753 32/ Tel. +46 (018) 102924  
**FARM COMMUNITY**  
**Järna** — Almviks Gärd, 15300 Järna/ Tel. +46 (08) 551-52050; 551-52073  
**RESTAURANTS**  
**Malmö** — Higher Taste, Amiralsgatan 6, S-211 55 Malmö/ Tel. +46 (040) 970600  
**Stockholm** — (at ISKCON Stockholm)  
**Stockholm** — Gopal, Timmermansgatan 13/ Tel. +46 (08) 6441035  
**Uppsala** — Govinda's (at ISKCON Uppsala)

## OTHER COUNTRIES

**Amsterdam, The Netherlands** — Van Hilligaertstraat 17, 1072 JX/ Tel. +31 (020) 6751404  
**Antwerp, Belgium** — Amerikalei 184, 2000 Antwerpen/ Tel. +32 (03) 237-0037  
**Athens, Greece** — Poseidonos 27, Ilioupoli, 16 345/ Tel. +30 (01) 993-7080  
**Barcelona, Spain** — c/de L'Oblit 67, 08026 Barcelona/ Tel. +34 (93) 347-9933



**Sydney** — 180 Falcon St., North Sydney, N.S.W. 2060

## FARM COMMUNITIES

**Bambra (New Nandagram)** — Oak Hill, Dean's Marsh Road, Bambra, VIC 3241/

Tel. +61 (052) 88-7383

**Millfield, N.S.W.** — New Gokula Farm, Lewis Lane (off Mt. View Rd. Millfield near Cessnock), N.S.W. (mail: P.O. Box 399, Cessnock 2325, N.S.W., Australia)/

Tel. +61 (049) 98-1800

**Murwillumbah (New Govardhana)** — Tyalgum Rd., Eungella, via Murwillumbah N. S. W. 2484 (mail: P.O. Box 687)/ Tel. +61 (066) 72-1903

## RESTAURANTS

**Brisbane** — Govinda's, 1st floor, 99 Elizabeth Street/ Tel. +61 (07) 210-0255

**Melbourne** — Crossways, 1st floor, 123 Swanston St., Melbourne, Victoria 3000/

Tel. +61 (03) 650 2939

**Melbourne** — Gopal's, 139 Swanston St., Melbourne, Victoria 3000/ Tel. +61 (03) 650-1578

**Perth** — Hare Krishna Food for Life, 129 Barrack St., Perth, WA 6000/ Tel. +61 (09) 325-2168

**Sydney** — Govinda's Upstairs and Govinda's Take-Away, 112 Darlinghurst Rd., Kings Cross N.S.W./ Tel. +61 (02) 357-5162

## NEW ZEALAND AND FIJI

**Christchurch, New Zealand** — 83 Bealey Ave. (mail: P.O. Box 25-190 Christchurch)/ Tel. +64 (03) 665-174

**Labasa, Fiji** — Delailabasa (mail: Box 133)/ Tel. +679 822912

**Lautoka, Fiji** — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 64112

**Rakiraki, Fiji** — Rewasa, Rakiraki (mail: P.O. Box 94243)

**Suva, Fiji** — Nasinu 7 1/2 miles (P.O. Box 6376)/ Tel. +679 391-282

**Wellington, New Zealand** — 6 Shotter St., Karori (mail: P.O. Box 2753, Wellington)/ Tel. +64 (04) 764445

## RESTAURANTS

**Auckland, New Zealand** — Gopal's, 1st floor, Civic House, 291 Queen St./ Tel. +64 (09) 3034885

**Christchurch, New Zealand** — Gopal's, 143 Worcester St./ Tel. +64 (03) 67-035

**Labasa, Fiji** — Govinda's, Naseakula Road/ Tel. +679 811364

**Lautoka, Fiji** — Gopal's, Corner of Yasawa St. and Naviti St./ Tel. +679 62990

**Suva, Fiji** — Gopal's, 18 Pratt St./ Tel. +679 62990

**Suva, Fiji** — Gopal's, 37 Cumming St./ Tel. +679 312259

## FARM COMMUNITY

**Auckland, New Zealand (New Varshan)** — Hwy. 18, Riverhead, next to Huapai Golf Course (mail: R.D. 2, Kumeu, Auckland)/ Tel. +64 (09) 4128075



Durban (Natal), South Africa

## AFRICA

**Abeokuta, Nigeria** — Ibadan Rd., Obantoko, behind NET (mail: P.O. Box 5177)

**Abidjan, Ivory Coast** — 01 BP 8366, Abidjan

**Accra, Ghana** — 582 Blk. 20, Odokor, Official Town (mail: P.O. Box 01568, Osu)

**Buea, Cameroon** — Southwest Province (mail: c/o Yuh Laban Nkesah, P and T, VHS)

**Cape Town, South Africa** — 17 St. Andrews Rd., Rondebosch 7700/ Tel. +27 (21) 689 1529

**Durban (Natal), S. Africa** — Chatsworth Centre, Chatsworth 4030 (mail: P.O. Box 56003)/ Tel. +27 (31) 435-815

**Freetown, Sierra Leone** — 13 Bright St., Brookfields (mail: P.O. Box 812, Freetown)

**Johannesburg, South Africa** — 14 Goldreich St., Hillbrow, (mail: P.O. Box 10667, Johannesburg 2000)/ Tel. +27 (11) 484-3629

**Kampala, Uganda** — Off Gayaza Rd., near Makerere University (mail: P.O. Box 1647, Kampala)

**Nairobi, Kenya** — P.O. Box 547/ Tel. +254 (035) 42546

**Lagos, Nigeria** — No. 2 Murtala Mohammed International Airport Expressway, Mafaluku (mail: P.O. Box 8793, Lagos)/ Tel. +234 (01) 966613

**Marondera, Zimbabwe** — 6 Pine Street (mail: P.O. Box 339)/ Tel. +263 (028) 8877801

**Mombasa, Kenya** — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail P.O. Box 82224, Mombasa)/ Tel. +254 (011) 312248

**Nairobi, Kenya** — Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi)/ Tel. +234 (011) 744365

**Nkawkaw, Ghana** — P.O. Box 69, Nkawkaw

**Phoenix, Mauritius** — Hare Krishna Land, Pont Fer, Phoenix (mail: P. O. Box 108, Quartre Bornes, Mauritius)/ Tel. +230 696-5804

**Port Harcourt, Nigeria** — 2 Eligbam Rd. (corner of Obana Obhan St.), G.R.A. II (mail: P.O. Box 4429, Trans Amadi)/ Tel. +234 (084) 330-020

**Tokoradi, Ghana** — 64 Windy Ridge (mail: P.O. Box 328)

**Warri, Nigeria** — 48 Warri-Sapele Rd. (P.O. Box 1922, Warri)/ Tel. +234 (053) 231-859

## FARM COMMUNITY

**Mauritius (ISKCON Vedic Farm)** — Hare Krishna Rd., Vrindaban, Bon Accueil/ Tel. 418-3955

## RESTAURANT

**Durban, South Africa** — Govinda's (contact ISKCON Durban)

## ASIA

### INDIA

**Agartala, Tripura** — Assam-Agartala Rd., Banamalipur, 799001

**Ahmedabad, Gujarat** — Satellite Rd., Gandhinagar Highway Crossing, Ahmedabad 380 054/ Tel. (0272) 449945

**Bambore, Gujarat** — N.H. 8A, Surendranagar District

**Bangalore, Karnataka** — Hare Krishna Hill, 1 'R' Block, Chord Road, Rajaji Nagar 560 010/ Tel. (0812) 321 956 or 342 818 or 322 346

**Baroda, Gujarat** — Hare Krishna Land, Gotri Rd., 390 015/ Tel. (0265) 326299

**Bhayandar, Maharashtra** — Shivaji Chowk, Station Road, Bhayandar (West), Thane 401101/ Tel. 6091920

**Bhubaneswar, Orissa** — National Highway No. 5, Nayapali, 751 001/ Tel. (0674) 53125

**Bombay, Maharashtra** — Hare Krishna Land, Juhu 400 049/ Tel. (022) 6206860

**Calcutta, W. Bengal** — 3C Albert Rd., 700 017/ Tel. (033) 473757, 476075

**Chandigarh, Punjab** — Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/ Tel. (0172) 44634

**Coimbatore, Tamil Nadu** — Padmam 387, VGR Puram, Alagesan Road-1, 641-011/ Tel. (0422) 45978

**Gauhati, Assam** — Ulubari Charali, Gauhati 781 001/ Tel. (0361) 31208

**Guntur, A.P.** — Opp. Sivalayam, Peda Kakani 522 509

**Hardwar, U.P.** — Pahala Mala, Britanny Cottage, Kharkhari 249 401 (mail: P.O. Box 14)

**Hyderabad, A.P.** — Hare Krishna Land, Nampally Station Rd., 500 001/ Tel. (0842) 551018, 552924

**Imphal, Manipur** — Hare Krishna Land, Airport Road, 795 001/ Tel. (0385) 21587

**Kurukshetra, Haryana** — 805/ 13 Sector

**Jagannatha Puri, Orissa** — Bhakti Kuthi, Swargadwar, Puri

**Madras, Tamil Nadu** — 59, Burkit Rd., T. Nagar, 600 017/ Tel. 443266

**Mayapur, W. Bengal** — Shree Mayapur Chandrodaya Mandir, P.O. Shree Mayapur Dham, Dist. Nadia/ Tel. (034) 733218 or 733213

**Moirang, Manipur** — Nongban Inghkon, Tidim Rd./ Tel. 795133

**Nagpur, Maharashtra** — 70 Hill Road, Ramnagar, 440 010/ Tel. (0712) 33513

**New Delhi** — M-119 Greater Kailash 1, 110 048/ Tel. (011) 6412058, 6419701

**New Delhi** — 14/63, Punjabi Bagh, 110 026/ Tel. (011) 5410782

**Pandharpur, Maharashtra** — Hare Krishna Ashram, across Chandrabhaga River, Dist. Sholapur, 413 304

**Patna, Bihar** — Rajendra Nagar Road No. 12, 800 016/ Tel. (0612) 50765

**Pune, Maharashtra** — 4 Tarapur Rd., Camp, 411 001/ Tel. (0212) 60124 and 64003

**Secunderabad, A.P.** — 9-1-1 St. John's Road, 500 026/ Tel. (0842) 825232

**Silchar, Assam** — Ambikapatti, Silchar, Cachar Dist., 788004

**Siliguri, W. Bengal** — Gitalpara 734 401/ Tel. (0353) 26619

**Surat, Gujarat** — Rander Rd., Jahangirpura, 395 005/ Tel. (0261) 84215

**Tirupati, A. P.** — K.T. Road, Vinayaka Nagar 517 507/ Tel. (08574) 20114

**Trivandrum, Kerala** — T.C. 224/1485, WC Hospital Rd., Thycaud, 695 014/ Tel. (0471) 68197

**Udhampur, Jammu and Kashmir** — Srila Prabhupada Ashram, Prabhupada Marg, Prabhupada Nagar, Udhampur 182 101/ Tel. (0199) 298

**Vallabh Vidyanagar, Gujarat** — Sri Sri Radha Giredhari Mandir, opposite Polytechnic College, Vallabh Vidyanagar 338 120

**Vrindavana, U. P.** — Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathur Dist. 281 124/ Tel. (05664) 82478

## FARM COMMUNITIES

**Ahmedabad, Gujarat** — Nityananda Seva Ashram, Odhav Rd., Odhav 382 410/ Tel. 886 382

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



# CENTERS AROUND THE WORLD

**Assam** — Karnamadhu, Dist. Karimganj  
**Chamorsli, Maharashtra** — 78 Krishnanagar Dham, District Gadchiroli, 442 603  
**Hyderabad, A. P.** — P.O. Dabilpur Village, Medchal Tq., R.R. District, 501 401/Tel. 552924  
**Mayapur, W. Bengal** — (contact ISKCON Mayapur)

## RESTAURANTS

**Bombay** — Govinda's (at Hare Krishna Land)  
**Calcutta** — Hare Krishna Karma-Free Confectionary, 6 Russel Street, Calcutta 700 071  
**Mayapur** — Govinda's (at ISKCON Mayapur)  
**Vrindavana** — Krishna-Balaram Mandir Guesthouse

## OTHER COUNTRIES

**Bali, Indonesia** — (Contact ISKCON Jakarta)  
**Bangkok, Thailand** — 139 Soi Puttha Osotha, New Road (near GPO), Bangkok 10500  
**Cagayan de Oro, Philippines** — 30 Dahlia St., Ilaya Carmen, 900 Cagayan de Oro  
(c/o Sepulveda's Compound)  
**Chittagong, Bangladesh** — Caitanya Cultural Society, Sri Pundarik Dham, Mekhala, Hathazari  
(city office and mail: 23 Nandan Kanan, Chittagong)/Tel. +880 (031) 202219  
**Colombo, Sri Lanka** — 188 New Chetty St., Colombo 13/Tel. +94 (01) 433325  
**Dhaka, Bangladesh** — 5 Chandra Mohon Basak St., Banagram, Dhaka 1203  
**Hong Kong** — 27 Chatam Road South, 6/F, Kowloon/Tel. +852 7396818  
**Iloilo City, Philippines** — 13-1-1 Tereos St., La Paz, Iloilo City, Iloilo/Tel. +63 (033) 73391  
**Jakarta, Indonesia** — P.O. Box 2694, Jakarta Pusat 10001/Tel. +62 (021) 4899646  
**Jessore, Bangladesh** — Nitai Gaur Mandir, Kathakhali Bazaar, P. O. Panjia, Dist. Jessore  
**Jessore, Bangladesh** — Rupa-Sanatana Smriti Tirtha, Ramsara, P. O. Magura Hat, Dist. Jessore  
**Kathmandu, Nepal** — Vishnu Gaun Panchayat Ward No. 2, Budhanilkantha/Tel. +977 4-10368  
**Kuala Lumpur, Malaysia** — Lot 9901, Jalan Awan Jawa, Taman Yari, off 5½ Mile, Jalan Kelang Lama,  
Petaling/Tel. +60 (03) 7830172  
**Manila, Philippines** — 170 R. Fernandez, San Juan, Metro Manila/Tel. +63 (02) 707410  
**Singapore** — Govinda's Gifts, 763 Mountbatten Road, Singapore 1543/Tel. +65 440-9092  
**Taipei, Taiwan** — (mail: c/o ISKCON Hong Kong)  
**Tehran, Iran** — Keshavarz-Dehkedeh Ave., Kamran St. No. 58/Tel. +98 (021) 658870  
**Tokyo, Japan** — 2-41-12 Izumi, Suginami-ku, Tokyo T168/Tel. +81 (03) 3327-1541  
**Yogyakarta, Indonesia** — P.O. Box 25, Babarsari YK, DIY

## FARM COMMUNITIES

**Indonesia** — Govinda Kunja (contact ISKCON Jakarta)  
**Malaysia** — Jalan Sungai Manik, 36000 Teluk Intan, Perak  
**Philippines (Hare Krishna Paradise)** — 231 Pagsabungan Rd., Basak, Mandava City/  
Tel. +63 (032) 83254

## RESTAURANTS

**Cebu, Philippines** — Govinda's, 26 Sanchiango St.  
**Hong Kong** — The Higher Taste Vegetarian Dining Club (at ISKCON Hong Kong)  
**Kuala Lumpur, Malaysia** — Govinda's, 16-1 Jalan Bunus Enam Masjid, India/Tel. +60 (03) 2986785

## LATIN AMERICA

### BRAZIL

**Belém, PA** — Av. Gentil Bittencourt, 1002-Nazare, CEP 66040  
**Belo Horizonte, MG** — Rua St. Antonio, 45, Venda Nova, CEP 31510  
**Brasília, DF** — Q. 706-Sul, Bloco C, Casa 29, HIGS, CEP 70350/Tel. +55 (061) 242-7579  
**Curitiba, PR** — Rua Jornalista Caio Machado, 291, B. Sta. Quitéria, CEP 80320  
**Florianópolis, SC** — Rua 14 de julho, 922, Estreito, CEP 88075  
**Fortaleza, CE** — Rua Jose Laurencô, 2114, Aldeota, CEP 60115  
**Goiania, GO** — Rua C-60, Quadra 123, Lt-11, Setor Sudoeste, CEP 74305  
**Manaus, AM** — Avenida 7 de Setembro, 1599, Centro, CEP 69003/Tel. +55 (092) 232-0202  
**Pirajui, SP** — Av. Brazil, 306, CEP 16600  
**Porto Alegre, RS** — Rua Tomas Flores, 331, Bomfim, CEP 90210  
**Recife, PE** — Rua Reverendo Samuel Falcao, 75, Madalena, CEP 50710  
**Rio de Janeiro, RJ** — Rua Armando Coelho de Freitas, 108, Barra da Tijuca, CEP 22620/  
Tel. +55 (021) 399-4493  
**Salvador, BA** — Rua Alvaro Adorno, 17, Brotas, CEP 40240/Tel. +55 (071) 244-1072  
**Santos, SP** — Rua Nabuco de Araujo, 151, Embare, CEP 11025/Tel. +55 (0132) 38-4655  
**São Paulo, SP** — Avenida Angelica, 2583, Consolação, CEP 01227/Tel. +55 (011) 59-7352

## FARM COMMUNITIES

**Caruaru, PE** — Comunidade Nova Vrajdharma, Distrito de Murici (mail: CP. 283, CEP 55100)  
**Morretes, PR** — (contact ISKCON Curitiba)  
**Pindamonhangaba, SP (Nova Gokula)** — Comunidade Nova Gokula, Barrio do Ribeirão Grande  
(mail: Caixa Postal 067 Pindamonhangaba, SP, CEP 12400)

## RESTAURANT

**Rio de Janeiro** — (at ISKCON Rio)

### MEXICO

**Guadalajara** — Pedro Moreno No. 1791, Sector Juarez/Tel. +52 (36) 26-58-69  
**Mexico City** — Gob. Tiburcio Montiel No. 45, 11850 Mexico, D.F./Tel. +52 (5) 271-22-23  
**Monterrey** — Via Pamplona 2916, Col. Mas Palomas/Tel. +52 (83) 57-09-39  
**Saltillo** — Blvd. Saltillo No. 520, Col. Buenos Aires  
**Veracruz** — Heroes de Puebla No. 85, E/ Tuero Molina y Orizaba, 91910 Veracruz, Ver./  
Tel. +52 (29) 37-63-1

## FARM COMMUNITY

**Guadalajara** — Contact ISKCON Guadalajara

## RESTAURANTS

**Tulancingo** — Restaurante Govinda, Calle Juarez 213, Tulancingo, Hgo./Tel. +52 (775) 3-51-53  
**Orizaba** — Restaurante Radhe, Sur 5 No. 50, Orizaba, Ver./Tel. +52 (272) 5-75-25

## PERU

**Arequipa** — Jerusalem 402/Tel. +51 (054) 229523  
**Cuzco** — San Juan de Dios 285  
**Lima** — Pasaje Solea 101 Santa Maria-Chosica/Tel. +51 (014) 910891  
**Lima** — Schell 634 Miraflores  
**Lima** — Av. Garcilazo de la Vega 1670-1680/Tel. +51 (014) 259523

## FARM COMMUNITY

**Hare Krishna-Correo De Bella Vista** — DPTO De San Martin

## RESTAURANTS

**Arequipa** — (at ISKCON Arequipa)  
**Cuzco** — Espaderos 128  
**Lima** — Schell 634 Miraflores

## OTHER COUNTRIES

**Asunción, Paraguay** — Centro Bhaktivedanta, Paraguari 469, Asunción/Tel. +595 (021) 492-800  
**Bahia Blanca, Argentina** — Centro de Estudios Vedicos, Rondeau 473, (8000) Bahia Blanca  
**Bogotá, Colombia** — Calle 63A, #10-62, Chapinero/Tel. +57 (01) 249-5797  
**Buenos Aires, Argentina** — Centro Bhaktivedanta, Andonaegui 2054, (1431)/Tel. +54 (01) 515567  
**Cali, Colombia** — Avenida 2 EN, #24N-39/Tel. +57 (023) 68-88-53  
**Caracas, Venezuela** — Avenida Berlin, Quinta Tia Lola, La California Norte/Tel. +58 (02) 225463  
**Cochabamba, Bolivia** — Av. Heroínas E-0435 Apt. 3 (mail: P. O. Box 2070, Cochabamba)/  
Tel. +591 (042) 50907  
**Cuenca, Ecuador** — Entrada de Las Pencias 1—Avenida de Las Americas/Tel. +593 (07) 825211  
**Essequibo Coast, Guyana** — New Navadvipa Dham, Mainstay, Essequibo Coast  
**Georgetown, Guyana** — 24 Utiuvlt Front, West Coast Demerara  
**Guatemala, Guatemala** — Apartado Postal 1534  
**Guayaquil, Ecuador** — 6 de Marzo 226 y V. M. Rendon/Tel. +593 (04) 308412 y 309420  
**Mendoza, Argentina** — Espejo 633, (5000) Mendoza/Tel. +54 (061) 257193  
**Montevideo, Uruguay** — Centro de Bhakti-Yoga, Pablo de Maria 1427, Montevideo/  
Tel. +598 (02) 2484551  
**Panama, Republic of Panama** — Via las Cumbres, entrada Villa Zaita, frente a INPSA No. 1  
(mail: P.O. Box 6-29-54, Panama)  
**Pereira, Colombia** — Carrera 5a, #19-36  
**Quito, Ecuador** — Inglaterra y Amazonas  
**Rosario, Argentina** — Centro de Bhakti-Yoga, Paraguay 556, (2000) Rosario/Tel. +54 (041) 252630  
**San José, Costa Rica** — Centro Cultural Govinda, Av. 7, Calles 1 y 3, 235 mtrs. norte del  
Banco Anglo, San Pedro (mail: Apdo. 166, 1002)/Tel. +506 23-5238  
**San Salvador, El Salvador** — Avenida Universitaria 1132, Media Cuadra al sur de la Embajada  
Americana, San Salvador (mail: P.O. Box 1506)/Tel. +503 25-96-17  
**Santiago, Chile** — Carrera 330/Tel. +56 (02) 698-8044  
**Santo Domingo, Dominican Republic** — Calle Cayetano Rodriguez No. 254  
**Trinidad and Tobago, West Indies** — Orion Drive, Debe/Tel. +1 (809) 647-3165  
**Trinidad and Tobago, West Indies** — Prabhupada Ave. Longdenville, Chaguanas

## FARM COMMUNITIES

**Argentina (Bhaktilata Puri)** — Casilla de Correo No 77, 1727 Marcos Paz, Pcia. Bs. As.,  
Republica Argentina  
**Bolivia** — Contact ISKCON Cochabamba  
**Colombia (Nueva Mathura)** — Cruzero del Guali, Municipio de Caloto, Valle del Cauca/  
Tel. 612688 en Cali  
**Costa Rica** — Granja Nueva Goloka Vrindavana, Carretera a Paraiso, de la entrada del Jardin Lancaster  
(por Calle Concava), 200 metros as sur (mano derecha) Cartago (mail: Apdo. 166, 1002)/  
Tel. +506 51-6752  
**Ecuador (Nueva Mayapur)** — Ayampe (near Guayaquil)  
**El Salvador** — Carretera a Santa Ana, Km. 34, Canton Los Indios, Zapotitan, Dpto. de La Libertad  
**Guyana** — Seawell Village, Corentyne, East Berbice

## RESTAURANTS

**Cochabamba, Bolivia** — Gopal Restaurant, calle Espana N-0250 (Galeria Olimpica), Cochabamba  
(mail: P. O. Box 2070, Cochabamba)/Tel. +591 (042) 26626  
**Guatemala, Guatemala** — Callejor Santandos a una cuadra abajo de Guatel, Panajachel Solola  
**Quito, Ecuador** — (contact ISKCON Quito)  
**San Salvador, El Salvador** — 25 Avenida Norte 1132  
**Santa Cruz, Bolivia** — Snack Govinda, Av. Argomosa (1ero anillo), esq. Bolivar/Tel. +591 (03) 345189

## Attention ISKCON centers:

Please send us high-quality photos of your temple and Deities to print with the list of centers. Prints or slides ok.

Save this list. The next one will appear in our January / February issue.



# The Hare Kṛṣṇa Calendar

**Month of Vāmana** (June 16–July 14)

## 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.
- 26—Kāmikā Ekādaśī. Fasting from grains and beans.

## AUGUST

- 9—Pavitraṇā Ekādaśī, fasting from grains and beans. Jhulana Yātrā (swing festival) of Śrī Śrī Rādhā-Govinda begins.
- 10—Disappearance anniversary of Śrīla Rūpa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Gauridāsa Paṇḍita, an associate of Lord Caitanya.
- 13—Jhulana Yātrā ends. Appearance anniversary of Lord Balarāma. Fasting till noon, followed by feasting. Second month of Cāturmāsya begins (fasting from yogurt).

**Month of Hṛṣīkeśa** (August 14–September 12)

- 21—Śrī Kṛṣṇa Janmāṣṭamī, appearance anniversary of Lord Kṛṣṇa. Fasting till midnight. Call your local Hare Kṛṣṇa temple for a schedule of events.

*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.*

- 22—Appearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness. Fasting till noon, followed by feasting.

- 24—Annadā Ekādaśī. Fasting from grains and beans.

## SEPTEMBER

- 1—Appearance anniversary of Śrīmatī Sītā Devī, the consort of Śrīla Advaita Ācārya.
- 2—Appearance anniversary of Lalitā-sakhī, one of the principal cowherd girlfriends of Lord Kṛṣṇa.
- 4—Śrī Rādhāṣṭamī, appearance anniversary of Śrīmatī Rādhārāṇī, Lord Kṛṣṇa's eternal consort. Fasting till noon, followed by feasting.
- 7—Parśva Ekādaśī. Fasting from grains and beans. Fasting till noon for the appearance of Lord Vāmanadeva (tomorrow).

- 8—Śrī Vāmana-dvādaśī, appearance anniversary of Lord Vāmanadeva. Feast at noon. Appearance anniversary of Śrīla Jīva Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.



Śrīla Bhaktivinoda Ṭhākura

- 9—Appearance anniversary of Śrīla Bhaktivinoda Ṭhākura, father of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura (Śrīla Prabhupāda's spiritual master), and a pioneer in spreading Kṛṣṇa consciousness in English. Fasting till noon, followed by feasting.

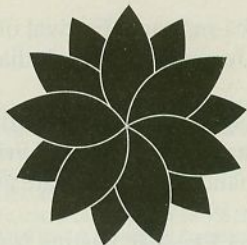
- 10—Disappearance anniversary of Śrīla Haridāsa Ṭhākura, foremost teacher of chanting Hare Kṛṣṇa.

- 12—Anniversary of the acceptance of *sannyāsa*, the renounce order of life, by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Third month of Cāturmāsya begins (fasting from milk).

- 19—Anniversary of Prabhupāda's arrival in the States.

- 23—Trisprśā Mahā-dvādaśī, fasting from grains and beans for Indirā Ekādaśī.





---

# Is Kṛṣṇa Consciousness Hindu?

---

*Sometimes, it seems, devotees of the Hare Kṛṣṇa movement say that Kṛṣṇa consciousness is a form of Hinduism. Yet at other times we say it's not Hindu at all—it's nonsectarian. So we seem to swing back and forth according to convenience.*

*Several friendly Hindu organizations have called us up on it. What are we—Hindu or not? Even ISKCON's leaders seem to give contradictory answers.*

*So ISKCON's governing body this year drafted a statement to make our position clear. That statement reads as follows:*

**T**he International Society for Krishna Consciousness (ISKCON), also known as the Hare Kṛṣṇa movement, was founded by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. ISKCON follows the teachings of the *Vedas* and the Vedic scriptures, including *Bhagavad-gītā* and the *Bhāgavata Purāṇa*. It teaches and practices Vaiṣṇavism, or devotion to God in the supreme personal aspect of Rādhā-Kṛṣṇa.

ISKCON receives these teachings through the preceptorial line known as the Brahma-Mādhva-Gauḍīya Sampradāya.

This well-established traditional line descends through the respected teacher Śrī Caitanya Mahāprabhu (A.D. 1486–1534), the full incarnation of Śrī Kṛṣṇa, whose philosophy and practices unify the teachings of all four major Vaiṣṇava *ācāryas*: Śrī Madhvācārya, Śrī Rāmānujācārya, Śrī Viṣṇu Swami, and Śrī Nimbārkācārya.

ISKCON embraces the chanting of the holy name of Kṛṣṇa as a primary practice and accepts the concepts of transmigration, *karma*, vegetarianism (*ahimsā*), worship of the Deity (Śrī Vighraha), and the preceptor-disciple (*guru-śiṣya*) relationship. Initiated members vow to refrain from gambling, illicit sex, intoxicants (including coffee, tea, and cigarettes), and nonvegetarian food.

In this way ISKCON faithfully continues the core traditions of the Hindu faith. ISKCON's teachings are nonsectarian and nondenominational, for they are not limited to any particular historical religion. Vaiṣṇavism inculcates the essential and universal principle of all religion. That principle, called *sanātana-dharma* in Sanskrit, denotes the natural and eternal activity of all living beings—loving devotional service to the one Supreme Personality of Godhead.





# Join the Voyage Back to Godhead

The Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, is inviting us to return home and serve Him in a loving mood, eternally. This eternal loving service to the Supreme Lord is called *bhakti-yoga*.

If you're newly interested, *Back to Godhead* magazine will get you started in this sublime *yoga* practice. If you're already acquainted with *bhakti*, *Back to Godhead* will enhance and deepen your understanding.

You'll relish the presentation of Kṛṣṇa's transcendental activities, gain enlightenment from timeless Vedic wisdom, and stay in touch with the exciting worldwide Kṛṣṇa consciousness movement.

Ultimately, you'll return to Kṛṣṇa's realm of eternal blissful life.

Subscribe to  
**Back to Godhead**

For fastest service, call toll free:  
1-800-800-3BTG  
(Orders only, please.)

## BACK TO GODHEAD/Subscriber Service Center

P.O. Box 16027, N. Hollywood, CA 91615-9900

- YES!** I'd like to try *Back to Godhead*. Please send me 3 issues—  
6 months of Kṛṣṇa consciousness—for only \$10.
- I prefer one year—6 issues for only \$18 (\$6 off regular \$24 price)
- Bill me (U.S. orders only)     Payment enclosed
- MasterCard/Visa     American Express

Card Acct. No. \_\_\_\_\_ Exp. Date \_\_\_\_\_

Signature \_\_\_\_\_

Name \_\_\_\_\_

PLEASE PRINT

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone No. \_\_\_\_\_ Country \_\_\_\_\_

Offer valid only until 12/31/92. For Canada add \$7 a year. For all other countries add \$14. Published bimonthly. Single-copy price: \$4. Regular subscription price: \$24 a year. Payment in U.S. funds (payable on a U.S. bank) must accompany all orders outside the U.S. Please do not send cash.

California residents please add 8.25% sales tax.

CBTZB

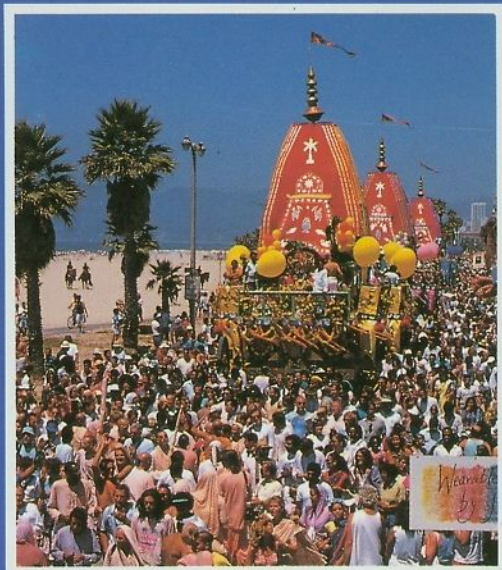


# Festival of India & Ratha Yātrā Is Coming to Town!

## 1992 Summer Schedule

July 3-5	Ratha Yātrā—Washington D.C.
July 10-12	Ratha Yātrā—Montreal
July 18, 19	Ratha Yātrā—Toronto
July 25, 26	Ratha Yātrā—Denver
August 1, 2	Ratha Yātrā—Los Angeles
August 9	Ratha Yātrā—San Francisco
August 15,16	Ratha Yātrā—Vancouver
August 21	Janmāṣṭamī—Vancouver
September 12	Rāma Vijayotsava—Spanish Fork, Utah

Call or write for more information:  
Festival of India, RR 1, Box 96, Sandy Ridge, NC 27046,  
U.S.A. / Phone: (919) 593-8108



From our 1991 summer tour, Festival of India presents

# Bangladesh Bhajans



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

On four stereo 60-minute cassettes, Kṛṣṇa Kīrtana and Nityānanda Prāṇa Prabhū take you to the spiritual world with their sweet *bhajans*. This is the tape set you've been waiting for! Kṛṣṇa Kīrtana is world-famous for his *bhajans* and Nityānanda Prāṇa has been playing mṛdaṅga more than 47 years. Bring them into your home for just \$23 per set (including a handsome vinyl binder). Proceeds will help the Festival of India bring artists and musicians from all over to assist us in presenting Kṛṣṇa consciousness as Śrīa Prabhupāda has given it to us.

Now you can bring  
ecstatic Bengali *bhajans*  
into your own home!



## Festival of India

RR 1, Box 96, Sandy Ridge, NC 27046, U.S.A.

Enclosed is \$ \_\_\_\_\_ for \_\_\_\_\_ sets of *Bangladesh Bhajans*  
at \$23 each\*.

Name \_\_\_\_\_

Address \_\_\_\_\_ Apt \_\_\_\_\_

City \_\_\_\_\_

State/County/Province \_\_\_\_\_

Zip/Postal Code \_\_\_\_\_ Country \_\_\_\_\_

\*Price includes shipping in U.S.A. For airmail please add: in Canada 10%;  
in Europe 30%; in Australia and the Far East 50%.