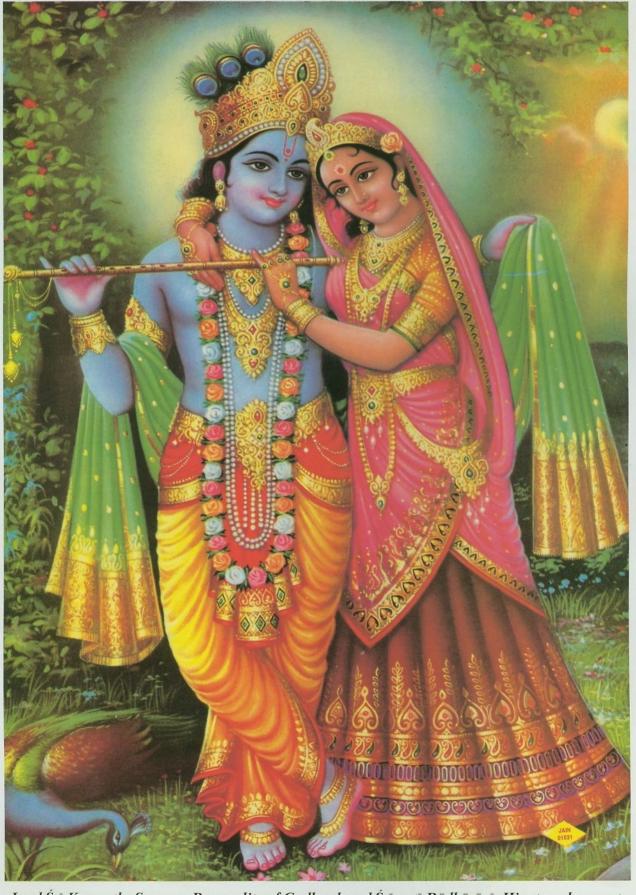


Śrī Caitanya Mahāprabhu, the Supreme Truth

Celebrating the 506th Anniversary of His Appearance



Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, and Śrīmatī Rādhārāṇī, His eternal consort.

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

Founded 1944 • Vol. 27, No. 2 • March / April 1993

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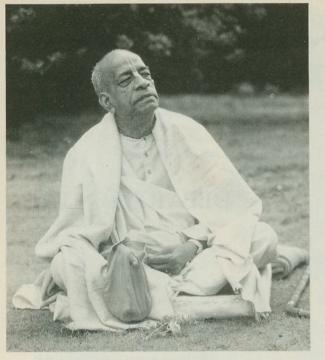
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COVER: Lord Śrī Caitanya Mahāprabhu and some of His associates hear the Śrīmad-Bhāgavatam in Jagannātha Purī, Orissa, India, where the Lord lived from 1520 to 1544 A.D. This painting, by Parīkṣit Dāsa, is a copy of a painting commissioned by King Prataparudra, the king of Orissa during Lord Caitanya's stay at Purī. The king, a great devotee of Lord Caitanya, is shown here offering obeisances. (Painting © Parīkṣit Dāsa. Used by permission. All rights reserved.)



His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

Founder- $\bar{A}c\bar{a}rya$ 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

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. Bhaktivedanta Swami Prabhupāda

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PRONUNCIATION We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short a like the u in but, long ā like the a in far (and held twice as long as the short a). Pronounce e like the a in evade, long ī like the i in pique. Pronounce the vowel r like the ri in rim, and c like the ch in chair. Pronounce consonants like ch, jh, and dh as in staunch-heart, hedge-hog, and red-hot. Pronounce ś and s 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 (Dāsī for women), meaning "servant." For instance, the name Kṛṣṇa Dāsa means "servant of Kṛṣṇa."

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FROM THE EDITOR

The Conflict Over Ayodhyā

A MOB OF FANATICAL Hindu extremists demolished an ancient mosque in the north Indian town of Ayodhyā. Or so we read in the newspapers.

Well, it's not so simple. To begin with, the mosque was only a few hundred years old, hardly meriting the term "ancient." It had gone unused for the past fifty or so years. And Ayodhyā holds no special significance for Islam. The Moghul emperor Babar built his mosque in Ayodhyā precisely because Ayodhyā was revered by Hindus as the birthplace of Viṣṇu's incarnation as Lord Śrī Rāma.

More than a religious edifice, the mosque was erected as a monument of conquest, a brick reminder to the Hindu natives that they, their land, and their culture were now subjugated. And the fanatical extremists we read about in some newspapers turn up as devout religious workers in others.

Yet the dismantling of the mosque was not a purely religious act. Mixing in with the devotion, strong political forces were at work, parties scheming and struggling, personal fortunes to be made or lost, governments to be kept or toppled. When political and social forces are on the move, it's easy for spirituality to slide into sectarianism. So the noble urge to restore the birthplace of Rāma was mingled with ugly rhetoric casting Muslims in the role of ruthless and wicked demons.

Here at *Back to Godhead*, our intention is not to stand for or against any sectarian side but to stand for Lord Kṛṣṇa and Lord Rāma. Again despite the newspapers, neither Kṛṣṇa nor Rāma is "a Hindu deity." In *Bhagavad-gītā* we find that Kṛṣṇa is the father of all living beings, in all species, so He is certainly the father of all human beings, whether Hindu, Muslim, Christian, or whatever. And Kṛṣṇa is the same as Rāma.

Or for that matter the same as Allah.

People raised in different families and different cultures have different names for God. But God is one. So when genuine God consciousness prevails, so too does a spirit of universal harmony and friendship.

When material consciousness adulterates the spiritual, then friendship gives way to sectarianism, and people hurl rocks at one another and fight over temples, churches, and mosques.

The solution to such disputes is not to descend to a sterile secularism but to rise to a higher spiritual understanding.

In material consciousness, we think of ourselves in terms of our bodily designations—Indian or American, white or black, Hindu or Muslim. But the first lesson of the *Gītā* is that we are not our bodies—we are all eternal spiritual living beings.

On the purely spiritual platform there are no Christians, Hindus, or Muslims. Everyone is an eternal spark of consciousness and an eternal servant of God.

To bring forth this spiritual understanding, the Vedic scriptures call for us to chant the holy name of God. God's name is as good as God Himself. So by chanting God's name the Hindu, the Christian, the Muslim can purify the heart, wiping away all the dust of material consciousness.

We find names of God in the scriptures of all civilized cultures. So one may chant any of these names. One can rise above sectarian spirit by purely chanting names of God found in the Bible or the Koran or by purely chanting the Vedic *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Rāma, Rāma Rāma, Hare Hare.

The age we live in is the Age of Quarrel, say the Vedic scriptures. And the only way to peace and amity is the chanting of God's holy name. There is no other way.

—Jayādvaita Swami

LETTERS

We've Moved!

Send correspondence to The Editors, Back to Godhead, P.O. Box 430, Alachua, FL 32615, USA. Phone: (904) 462-7794. (Continue to send subscription inquiries to: Back to Godhead, P. O. Box 16027, N. Hollywood, CA 91615.)

Srīnāthajī Wins

The latest BTG issue [Nov/Dec] is for me the most impressive and beautiful one I ever held in my hand.

Nikhilānanda Dāsa Heidelberg, Germany

The stories related to Sri Nathaji and Nathdwara and all the pilgrims were enlivening [Nov/Dec]. Your editorial on how the story unfolded was well presented. My congratulations.

It is always so nice to have BTG appear in the mailbox. Here in Afri-

Name

Address

ca. BTG connects us with the mainstream ISKCON. We are inspired with the variety in the articles and columns. One may or may not agree with all the regular contributors. But the fact that you have such a balanced blend of writers, contributing on such divergent topics, shows that the Hare Krishnas are intelligent people with good minds of their own.

> Vidura Dāsa Kisumu, Kenya

The articles on Srinathaji were particularly good. But I was a bit disheartened that you gave more of a Vallabha perspective on the issue than that of the Gaudiyas-and ISKCON is a Gaudiya institution.

For example, how can you talk about Vallabha without mentioning that he was Caitanya Mahaprabhu's dear friend, with whom the Lord ate lunch on several occasions? How can you not mention that he was initiated by Sri Gadadhara Pandita? Or that he was an incarnation of Sukadeva Gosvami? (See Kavikarnapura's Gauraganoddesa-dipika, Text 10). Sure the followers of Vallabha may not accept this stuff. But if we present it tastefully, as representatives of our tradition, I see no need to sweep it under the rug.

Satyarāja Dāsa Brooklyn, New York

We believe that our articles on Śrīnāthajī and Šrī Vallabhācārva were in line with the Gaudiya teachings (the teachings of Lord Caitanya Mahāprabhu and his followers). We welcomed the opportunity to tell of a devotional tradition so congenial to our own and to put aside needless sectarian concerns. The friendship between Lord Caitanya and Śrī Vallabhācārya is accepted by the followers of both, and such friendship should continue between their followers. We see no need to pick quarrels with friends.

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Vic Gives Shelter

It is so much fun to read the column by Bhakta Vic. When I saw in Letters that not everyone is as impressed, I felt the urge to express my appreciation for his work.

Young people have a natural tendency to explore life's opportunities by getting involved with different institutions. They often enter the military, become Deadheads, join fraternities and student associations, get a job, and the like. Krishna

consciousness is dynamic and exciting when it is being practiced and preached. Traveling festival programs like the KrishnaFest, Padayatra, Boy George concerts, and Bhakta Vic's 108 are some nice examples of hope for the future of the Hare Krishna movement. Bhakta Vic presents Gaudiya Vaisnava philosophy with heartfelt enthusiasm and puts it in the language of his generation. My sincere gratitude to people like him for giving hope to today's searching

souls the way Srila Prabhupada gave shelter to us.

Miśra Bhagavān Dāsa Dallas, Texas

Grateful for BTG

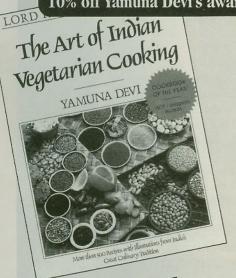
I would like to give my heartfelt gratitude to all of you behind the superb BTG. Every time I receive an issue I look forward to the next. I get spiritual upliftment from every issue.

> Matie Singh Brooklyn, New York

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No Greater Truth

Five hundred years ago, the Supreme Lord, Śrī Kṛṣṇa, descended as Lord Caitanya Mahāprabhu and spread the same message He had spoken fifty centuries before.

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society
For Krishna Consciousness

A lecture given in Māyāpur, West Bengal, March 27, 1975

yad advaitam brahmopaniṣadi tad apy asya tanu-bhā ya ātmāntaryāmī puruṣa iti so 'syāmśa-vibhava ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayam na caitanyāt kṛṣṇāj jagati para-tattvam param iha

"What the *Upaniṣads* describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. He is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him."

—Caitanya-caritāmṛta, Ādi-līlā 1.3

HE AUTHOR OF *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī, is establishing with great stress that there is no greater truth than Kṛṣṇa Caitanya. We are after truth. The author of the *Caitanya-caritāmṛta* is asserting, "Here is the Supreme Truth: Śrī Caitanya Mahāprabhu."

Kṛṣṇa has appeared as Kṛṣṇa Caitanya. We explained this truth yesterday, according to Sārvabhauma Bhaṭṭācārya's declaration:

vairāgya-vidyā-nija-bhakti-yogaśikṣārtham ekaḥ puruṣaḥ purāṇaḥ śrī-kṛṣṇa-caitanya-śarīra-dhārī kṛpāmbudhir yas tam ahaṁ prapadye

"Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge, devotional service to Him, and detachment from whatever does not foster Kṛṣṇa consciousness. He has

Right: Śrī Caitanya Mahāprabhu shows Sārvabhauma Bhaṭṭācārya His four-handed Viṣṇu form and His original form as Lord Śrī Kṛṣṇa.



People are trying to understand God. Sometimes they paint a picture of God as a very old man.... That old man is not actually the form of the Lord.

descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet."

The purusah purānah, the oldest person, is Kṛṣṇa. Govindam ādi-puruşam tam aham bhajāmi: "I worship Govinda [Kṛṣṇa], the primeval Lord." In many Vedic scriptures Kṛṣṇa is described as the puranah purusah, the oldest person. Purāṇah puruṣam navayauvanam ca: "Although He is the oldest of all, still He is always a fresh youth."

How it this possible? People are trying to understand God. Sometimes they paint a picture of God as a very old man. "Because He is the original person, by this time He must have become very old." That is imagination. That old man is not actually the form of the Lord. The form of the Lord is described in the Brahma-samhitā and other Vedic scriptures. Even Sankarācārya, an impersonalist, has accepted Lord Kṛṣṇa as the supreme Nārāyaṇa, the Personality of Godhead. Commenting on the Bhagavad-gītā, Śańkarācārya says, nārāyanah parah avyaktāt: "Nārāyana is beyond the material creation." And while describing Nārāyana, he has affirmed, sa bhagavān svayam kṛṣṇah: "Nārāyana is Krsna." To confirm this he has clearly mentioned, "Now He has appeared as the son of Devaki and Vasudeva," because a person's identity is confirmed when his father's name is given.

Krsna is accepted as para-tattva, the Supreme Truth, by all the ācārvas, the great spiritual teachers in the Vedic tradition. We are not talking of the fools and rascals who theorize without any knowledge. We are concerned with the authorities. In India, people follow the Vedic system under the authority of the ācāryas. Ācāryavān puruso veda: "One who follows the path of the ācāryas has real knowledge." We cannot accept anyone as an authority if he does not follow the paramparā, the disciplic succession of ācāryas. That is the Vedic system.

Kṛṣṇadāsa Kavirāja Gosvāmī is emphatically asserting, na caitanyāt kṛṣṇāj jagati para-tattvam param iha: "There is no greater truth than Kṛṣṇa and Kṛṣṇa Caitanya." According to the Vedic system, if you say something emphatically you must prove it by Vedic evidence. Otherwise, you can go on talking, but nobody will listen. Sometimes people ask us about Kṛṣṇa and Caitanya Mahāprabhu-"What are the Vedic evidences?" The Vedic evidences are given in later chapters of Caitanya-caritamrta. Kavirāja Gosvāmī is not falsely asserting. He is a very, very advanced devotee and scholar, not an ordinary human being. To write Caitanya-caritāmrta he was empowered by Madana-mohana, a Deity of Kṛṣṇa in Vṛndāvana.

No ordinary person should try to write Vedic literature. Vedic literature means the śruti, the smrti, the Purānas, and so on. Śrīla Rūpa Gosvāmī has confirmed this:

> śruti-smrti-purāṇādipañcarātra-vidhim vinā aikāntikī harer bhaktir utpātāvaiva kalpate

"Devotional service to the Lord that ignores the authorized Vedic literature like the Upanisads, Purānas, and Nārada -pañcarātra is simply a needless disturbance in society." Utpāta means "simply a disturbance." People claim, "I can manufacture my own way." But this rascaldom has been condemned by Śrīla Rūpa Gosvāmī. You will find many so-called bhaktas, devotees, imitating the ecstasy of advanced devotees by crying, falling on the ground, and so on. But immediately after their exhibition you will see them smoking. Why? Because they do not follow the injunction of Śrīla Rūpa Gosvāmī. They chant very loudly, dance, and after the performance is finished—I have seen it—"Can you give me a bīdī [a cigarette]?" You see? "My throat is now dried up." This is utpāta. Śrīla Rūpa Gosvāmī has described this kind of so-called devotional attitude as simply a disturbance.

Srīla Bhaktivinoda Thākura has condemned these imitators. There are so many apa-sampradāyas, deviant sects, pretending to be Caitanya Mahāprabhu's devotees. Who are they? Āula, bāula, kartābhajā, nedā, daraveśa, sāni, sahajiyā, sakhībhekī, smārta, jāta-gosāñi, ativādī, cūdādhārī, and gaurānga-nāgarī. Bhaktivinoda says, "I do not associate with these classes of men." After the disappearance of Śrī Caitanya Mahāprabhu, many apa-sampradāyas sprang up. So we should be very careful not to be fooled by them.

Sampradāya means those who carefully follow the Vedic principles. Therefore Kavirāja Gosvāmī, although asserting the truth, is prepared to give Vedic evidences. Now with today's verse he has begun, by citing the Upanisads. The Vedic literature includes the four Vedas, the Upanisads, the Purānas, the Rāmāyana, the Vedānta-sūtra, then the Śrīmad-Bhāgavatam. The Śrīmad-Bhāgavatam is the explanation of the Vedānta-sūtra. Therefore at the end of each chapter of the Śrīmad-Bhāgavatam Vyāsadeva states, brahma-sūtrasya bhāsya: "The Śrīmad-Bhāgavatam is the commentary on the Brahma-sūtra." Brahma-sūtra, or Vedānta-sūtra, gives the gist of the Vedic literature in codes. And the Śrīmad-Bhāgavatam explains these codes. The Vedānta-sūtra begins, athāto brahma-jijñāsā: "Now is the time to inquire into the Absolute Truth." And the Śrīmad-Bhāgavatam states, jīvasya tattva-jijnāsā: "The only business for living beings is to inquire about the Absolute Truth."

That is the only business. People are in trouble because they have given up their real business. Human life is meant for this business—brahma-jijñāsā, to inquire about the Absolute Truth. We human beings have been given so many (please turn to page 38)

LESSONS FROM THE ROAD



Italy Diary

by Satsvarūpa Dāsa Goswami

May 11, Vicenza
THE PADUA TEMPLE MOVED since
I was here last year. The devotees
purchased a three-hundred-year-old
villa. They call it Prabhupāda-deśa,
"Śrīla Prabhupāda's estate." They
have already done lots of work to
make the place habitable and modern,
but lots of work remains to be done.
There isn't much money. Twenty-four
devotees live here, including an eightman traveling party who supply the
only income by distributing books.

The project here is worth working for—eighteen acres of farmland and a beautiful old building (a former monastery). The unmarried men have their rooms where the monks used to live. The temporary temple is located in the old chapel. The room still looks ready for a Catholic Mass, but now Gaura-Nitāi Deities stand on the high altar, and Śrīla Prabhupāda's seat is located where the pulpit used to be.

Spring is beginning to take hold. The trellises for grape vines are covered in new green. The Roman land is lush. For centuries, people have been stuck in māvā because of their attraction to these beautiful gardens, with their fountains and statues and beautiful men and women and the banter of Italian conversation-la dolce vita. There is beauty here, but I find myself turning away from it and instead thinking of another beautiful land, the land of Vraja, Kṛṣṇa's abode, where Kṛṣṇa tends His cows beside the meandering Yamunā. I pray to fill my ears and mind and heart with that sight and be transported from Italia to Vraja.

The church bells are ringing seven o'clock. Time to pray.

May 13

The *Bhāgavatam* verse this morning told of King Nābhi. When the king performed a sacrificial rite, Lord Viṣṇu appeared in His beautiful transcendental form. Although the king

had performed the proper rituals, only because his heart was filled with devotion and faith did Lord Viṣṇu appear. Love was the ingredient that attracted the Lord.

We want to engage ourselves in chanting and hearing such narrations and in this way develop our own devotion to Krsna. But here we are at Prabhupāda-deśa, trying to renovate buildings and develop a spiritual community. We have little time to simply sit and practice our quiet devotions. Prabhupāda wanted to see us work also. In all our work, how can we cultivate faith and devotion? We have to start with our present distracted condition and pray to Kṛṣṇa that He help us connect our work with Him. And we have to associate with devotees who are successfully doing this and who can inspire us.

May 13, travel day

We chanted in the early morning in the temple room at Matsya Avatāra's home in Perignano. Now we are back on the road. Tonight, an overnight ferry to Sardinia.

Noon, at port to embark for Sardinia

Traveling means keeping simple, not just in our physical comforts but in our minds. Whatever material assets we have will be taken away at the end. So in any condition, we have to depend on Kṛṣṇa. The essence of life is the chanting of the holy name.

Mastya Avatāra Prabhu said that there is no injustice in this world. Everything happens by karma. Devotees should be ready to help anyone. No one should be neglected by Kṛṣṇa's devotee.

Simplicity also means detachment from comforts. Whatever our standard of living, we have to recognize that everything will at the end be taken away. What is the loss? Chanting and hearing don't depend on carpets and sofas.

Sailing time is less than half an hour away, and a gusty wind has started up. The trees and bushes sway in the rain. The sailing will probably be rough. The image comes that my mind is like a rainy, windy sea. I want to chant regardless of the storm, like an experienced mariner in the sea of the mind.

As our van rolls onto the ferry, I can see a young soldier wearing a black beret and carrying heavy bags. There are countless human scenes like this throughout the fourteen worlds: people in line, acting according to the modes of nature-children, young people, middle-agers, old people, men and women, all riding out their karma against the backdrop of water, land. and sky. Can I philosophize about them from the passenger seat of our van? This is not Vrndavana, where the modes of nature hold no sway. This is Italy. I am here to preach. But I am also meant to see these scenes. They should awaken feelings of separation from Vrndāvana. Yes, I am supposed to feel separation from Vrndāvana, even in the midst of this Italian branch of our human family.

Sardinia

Our host, Gaudacandra Dāsa, told us that Sardinia has always been isolated and has retained a pious culture. But European tourists have staked their claim, and things are changing. People are interested in yoga and the New Age. From the ferry, we drove by beaches filled with bathers under umbrellas and went straight downtown to the ISKCON center. It's a private house converted into a temple.

In addition to half a dozen fulltime devotees, twenty people more were present for the Wednesday evening lecture and feast. I spoke on *Bhagavad-gītā As It Is.* Afterwards a schoolteacher asked me, "If someone was a Christian and became interested in Kṛṣṇa consciousness, what would it do for him?"

I replied, "He'd be a better Christian."

The devotees in Sardinia are about to open a beautiful restaurant. Although it is located down a narrow street, the decor is high class. We went with Gaudacandra to visit the not-yet-opened place. Merchants on the block observed us as we went in, and Gaudacandra waved back to each of them. He wants to live with them in peace.

Tonight we will be back in line, waiting to go to Sicily.

May 23, Palermo, Sicily

When I arrived in Palermo, I told the devotees about Prabhupāda's first visit to Rome, in 1974. At that time the temple president apologized to Prabhupāda for the noisy street outside the temple. Prabhupāda said, "The noise means you have a good location." By that standard the Palermo center is also in a good location. It is surrounded by newsstands, highrise apartments, and heavy traffic. Only five or six devotees live here, but the party of traveling book- distributors from Florence were also visiting, and the temple was full.

We spoke of Prabhupāda's instruction that we should sacrifice to help others, but we also recognized that we have to protect ourselves against $m\bar{a}y\bar{a}$. By following our spiritual practices and by fully engaging in devotional service, we can be saved. Then from that safe position we can work to save others.

One devotee asked me how we can develop compassion. Kṛṣṇa will give us whatever we want in Kṛṣṇa consciousness. If we pray for compassion and try to practice it, Kṛṣṇa will award

it. He gives us the intelligence by which we can come to Him and serve Him

Another question: "How can you desire something from Kṛṣṇa before you have deserved it?" I translated that to myself into How can I desire to feel separation from Vṛndāvana or taste the bliss of chanting Hare Kṛṣṇa when I am still full of impurities? I gave a long reply, but then added, "I may not deserve the nectar of the holy name, but I must have it. We have to be hungry for Kṛṣṇa's mercy."

The tour through Italy encourages me to go deeper, to become hungrier for the holy name and for Kṛṣṇa's association, wherever I may be.

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



LORD KŖŅA'S CUISINE

COOKING CLASS: LESSON SIX

Parathas— Griddle-Fried Breads

by Yamuna Devi

OLD DELHI AND NEW DELHI ARE two different worlds. The labyrinth of Old Delhi's streets and narrow lanes, often open only to foot traffic, contrasts vividly with New Delhi's spacious, tree-lined boulevards with their stately homes and gardens tucked neatly behind compound walls. It was in Chippiwada, in the Chandni Chowk section of teeming Old Delhi, that Śrīla Prabhupāda resided, printed books, and spoke about Kṛṣṇa in the late fifties and early sixties.

In 1970, I visited Delhi for the first time and met some of the people Śrīla Prabhupāda had lived and worked among many years before. One of the most fascinating and helpful was a Mrs. Joshi, a devotee with connections to Vṛndāvana's famous Śrī Rādhā-Ramana Temple. This kind

and intelligent woman not only became a good friend and nursed me back to health after my first serious bout with dysentery, but more important she was a veritable treasure house of stories about Śrīla Prabhupāda and his many trips to her home.

Mrs. Joshi was an inspired example of spiritual standards in the kitchen. She had deep devotion to Lord Kṛṣṇa, and her intuition, skill, and experience merged with the subtle compositions of her dishes. In Mrs. Joshi's capable hands, her kitchen brought forth excellence.

Which brings me to her griddle-fried breads called *parathas*, the subject of this cooking class. While not as common as griddle-baked *capātī* flatbreads, they are popular treats for everything from a lunch box to a late-

evening meal. Made from a dough of ghee-enriched flour and water, the breads, in their simplest form, are rolled, layered, brushed with ghee, folded, turned, and rolled out again. When they're slipped onto a hot oiled griddle, the layers of dough separate, fill with steam, and puff into flaky leaves of pastrylike bread. Parathas can also be stuffed, usually with mashed potatoes, minted peas, mixed vegetables, or shredded radish.

While in Chippiwada, I sampled radish *parathas* made by various cooks, but Mrs. Joshi's were the best. They were similar to those mentioned in the class textbook, *Lord Krishna's Cuisine*. She sometimes served these to Śrīla Prabhupāda, and he liked them very much.

On one of my first outings through

Chandni Chowk's famous food bazaar, to my amazement Mrs. Joshi brought me to a street called Paratha Gully. Behind scores of coal fires, cooks enticed passersby to sample an endless variety of the flatbreads, their fragrance wafting through the air. No doubt Paratha Gully has been there for decades and, barring a catastrophe, will likely be there for decades to come.

If you are following the classes in this column, it's time to dig in and learn about making paratha dough and then cooking the parathas. (See pages 119–136 of Lord Krishna's Cuisine.) If you don't have access to an Indian store where capātī flour is sold, buy whole-wheat pastry flour from a natural-food store and combine it with unbleached pastry flour. Then try doughs with pastry flour alone, or pastry flour mixed with rye or triticale flour. Prepare simple layered parathas, and then you can try two or three stuffed varieties.

If you want to sample a quick *paratha*, redolent of Mrs. Joshi's original, give the following recipe a try.

QUICK RADISH PARATHAS (Makes 6 parathas)

This is a simple and

This is a simple nontraditional way to make a *paratha* that will give you a

good idea what traditional *parathas* are like. I hope they'll inspire you to try some of the *paratha* recipes in *Lord Krishna's Cuisine*.

1 cup finely shredded radish, pressed dry

1/4 teaspoon crushed chili flakes 1 teaspoon crushed coriander seeds 2 tablespoons chopped cilantro

½ cup finely shredded rennetless cheese (optional)

salt and freshly ground pepper 12 *capātīs*, half-cooked corn oil or butter

Capātīs:

2½ cups organic whole-wheat flour, or 1½ cups sieved organic whole-wheat flour mixed with ¾ cup unbleached white flour

1/4 teaspoon salt (optional)

2/3 cup warm water (or as necessary) sieved whole-wheat flour for dusting

Place the dry ingredients for the *capātīs* in a large bowl and mix well. Add ½ cup of water, pouring fast at first, then in dribbles, until a rough mass of dough forms. Knead until silky smooth, about five minutes. Add flour or water as necessary. Roll the dough into a smooth ball, cover well,

and set aside for half an hour, or up to two hours, at room temperature.

Knead the dough briefly, divide it into twelve smooth balls, and cover them with a damp cloth. Warm a heavy griddle over moderately low heat for several minutes. Press a ball of dough into a patty, dip both sides in flour, and roll it into a thin round, just over six inches in diameter. When rolling, use just enough flour to keep the dough from sticking to the counter.

Half slap, half slip the disk onto the griddle. If there are wrinkles, wait until the bottom of the *capātī* is firm before trying to press them out. Cook for 1 to 2 minutes, until the top of the *capātī* lightens in color and small bubbles begin to appear. Turn the *capātī* over and cook for ½ to 1 minute. Set aside. Repeat for the rest of the *capātīs*. (Normally the *capātīs* would be cooked over a flame when they come off the griddle, but we're skipping that step for these *capātīs*. We'll cook them more in the *paratha* recipe below.)

Parathas:

Combine in a bowl the radish, chili flakes, coriander, cilantro, and cheese. Season with a little salt and pepper and toss to mix.

Place the capātīs on a work surface

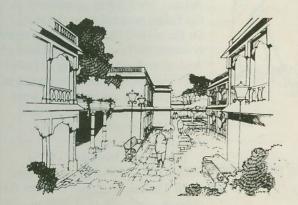
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and liberally brush the edges with water. Spread the radish mixture evenly over six of the *capātīs*. Place a *capātī* over each of the filling-topped *capātīs*, and then press to seal the edges.

Preheat a griddle over moderate

heat and brush on a film of butter or oil. Gently lift a stuffed *capātī* and slip it onto the griddle. Cook it for about 1½ minutes on each side, until it's golden brown. (The cheese helps bind the filling and prevent it from slipping out of the *paratha*. If you're not using

cheese, handle with care.)

Offer to Kṛṣṇa hot off the griddle.

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.



THE LAND, THE COWS, AND KRSNA

Is Milk for Everyone?

by Hare Kṛṣṇa Devī Dāsī

IF MILK IS SO BENEFICIAL, WHY IS there so much controversy about it? The controversy on milk dates back to the 1950s through the 1970s. During that time, international relief agencies gave out millions of tons of surplus milk at home and abroad. They received many complaints that people who drank the milk suffered severe gas pains, cramps, and diarrhea. Was the powdered milk poisoned? Was it mixed with polluted water? No, that wasn't the problem.

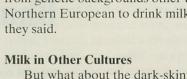
Lactose Intolerance

In 1965 a team of research physicians from the Johns Hopkins Medical School discovered that many of the people who suffered from drinking milk were unable to digest lactose, a complex sugar found in milk. Large, complex sugar molecules in milk can't pass through the wall of the small intestines until broken into simple sugars. The enzyme lactase performs this transformation. Lactase is generally found in all young mammals

(except seals and walruses), but as mammals get older, many lose the ability to produce lactase: they become lactose intolerant.

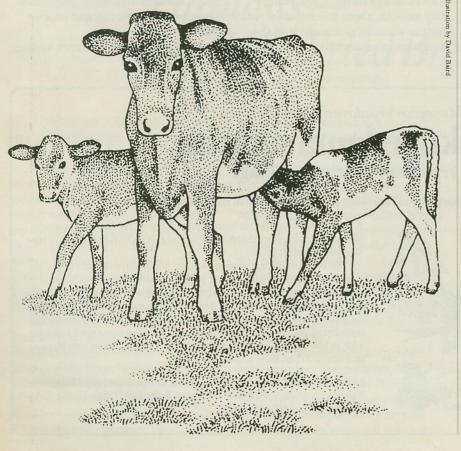
Researchers eventually found that an adult human being able to digest a cold glass of milk was exceptional. The population with the highest concentration of lactose-tolerant adults was the Northern Europeans. Some anthropologists speculated that without the peculiar quality of lactose tolerance, Europeans would have died of calcium deficiency. Lactose tolerance and light skin (to help absorb Vitamin D from the sun) were physical adaptations that helped Northern Europeans survive.

People who latched on to these ideas came to the conclusion that light skin and milk-drinking go together. It's unreasonable to expect people from genetic backgrounds other than Northern European to drink milk, they said.



But what about the dark-skinned African cow-herding people such as the Fulani pastoralists or the Masai? Or the ancient Hebrews who so eagerly sought the land of milk and honey? And what about the people of India? If it's unnatural for non-Europeans to take milk, how can we explain some of the dietary practices of Africans, Middle Easterners, and South Asians?

Information from the U.S. National Dairy Council gives us several clues. The Dairy Council explains that cheeses, especially aged ones, usually don't cause adverse reactions, because



they are low in lactose. Also, many lactose-intolerant people can eat sweetened milk preparations such as milk shakes and ice cream. These pass more slowly through the digestive system, giving it more time to break down the sugars. Finally, yogurt is well tolerated because the active cultures in most yogurts contain their own enzyme to digest lactose and break it down into simple sugars.

So part of the explanation for use of milk outside Northern Europe lies in the techniques employed to preserve the milk. If you leave a cup of milk out in the open for a day or two, bacteria will get at it, and it will spoil. So different peoples around the world have developed different methods to preserve milk from unwanted bacteria. There are basically four techniques: You can heat the milk, you can change its structure (as in making butter and curd), you can add a culture to it (to produce yogurt, for example), or you can cool it to about

40 °F (as in the modern dairy).

Even in ancient times, Northern Europeans could preserve milk by cooling it (they also made cheese and vogurt). And as recently as a hundred years ago, the typical American farmhouse often had a springhouse or milk cellar to keep milk products cool. But these weren't practical options for people from warm climates. Instead, the Africans and Mediterranean people relied on cultured milk products, and Indians used curd, cultured vogurt, and sweetened hot milk. These are all products that fit the Dairy Council's list of foods least likely to cause problems of lactose intolerance.

Modern Medicine Copies Tradition

According to the late October issue of *Hoard's Dairyman*, more than fifty million Americans are lactose intolerant, but many products help people take advantage of the benefits of milk. In a way, modern pharmaceu-

tical products like Lactaid and Lactrace do the same thing as yogurt. They provide the enzymes to break down milk sugars into digestible components so anyone can consume milk products. Products such as Nu Trish (milk fortified with acidophilus bacteria) and Easy 2% (a lactase-fortified milk) also aid the digestion of lactose sugar the way yogurt does.

Who Needs Milk?

Milk is an excellent source of three important nutrients: protein, calcium, and several B vitamins. Though the body can get protein and calcium from other sources, for certain B vitamins the body depends on milk.

In the vegetarian diet, milk plays an essential role by providing vitamin B12 (cobalamin). Most animals have micro-organisms in their stomachs that produce B12, but human beings do not. Their only natural sources of B12 are meat and milk. The body needs vitamin B12 to properly

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develop red blood cells. A deficiency can cause pernicious and megaloblastic anemia.

For anyone trying to understand the subtleties of spiritual science, possibly the most important role of vitamin B12 is that it helps maintain proper functioning of the nervous system, including brain cells. A deficiency of B12 may take as long as five to ten years to show, but gradually it leads to "unsteadiness, poor memory, confusion, moodiness, delusions, overt psychosis, and eventually death."

Śrīla Prabhupāda emphasizes the value of milk in developing brain tissue for spiritual understanding:

The cow is the most important animal for developing the human body to perfection. The body can be maintained by any kind of foodstuff, but cow's milk is particularly essential for developing the finer tissues of the human brain so that one can understand the intricacies of transcendental knowledge.

—Śrīmad-Bhāgavatam 3.5.7, purport

The B12 content of milk is greatest in whole milk, fresh from the cow. But the body needs only a small amount of B12, and it can get what it needs even when the milk is heated. Ninety percent of the B12 remains after pasteurization, and seventy percent remains after boiling from two to five minutes.

Milk and the Vedic Tradition

In preparing this article, I consulted Syamasundara Mahajana (Śamīka Ŗṣi Dāsa), a Pennsylvania physician and long-time supporter of ISKCON's cow protection programs.

Dr. Mahajana told me, "I was in India for twenty-four years before coming to the U.S. to practice medicine. In all that time, I never heard of one case of lactose intolerance. It's hard to say why Americans have so much difficulty with lactose intoler-

"Partly it may be related to genetic reasons, but it could also be due to the way milk products are consumed here. In India, milk is usually boiled to kill the bacteria, and people drink the milk hot, sweetened with sugar.

Boiling the milk breaks down the protein so it is easier to digest. In America the milk is pasteurized but not boiled. It's also homogenized, and people drink it cold. This may be contributing to the problem."

Prabhupāda taught devotees to drink milk "sipping hot"-so hot you have to sip it. He said that cold milk loses its nutritional value.

Another devotee I consulted was Bhāgavata Dāsa, a holistic medical adviser who knows a lot about Avurveda. (Āvurveda is India's ancient traditional medicine, which comes from the Vedic scriptures.)

He gave me some interesting information from the Ayur Veda Saukhyam of Raja Todaramalla, the minister of health for the Moghul emperor Akbar in the sixteenth century. According to the Ayur Veda, I learned, warm milk straight from the cow promotes strength and stimulates the digestion, but cold milk causes

rheumatism and arthritis, and (as detected by the researchers at Johns Hopkins) toxic gases.

Hot boiled milk alleviates mucus and won't put fat on the body. It also helps calm the nerves. This helps explain why hot milk is so widespread in many cultures as a bedtime relaxer. Saffron or cardamom added to milk also reduces mucus. Finally, according to the Avur Veda, the thick skin of cream on milk promotes strength and virility and alleviates bile and gas. (This made me think of Dr. Mahajana's criticism

of homogenized milk, which does not contain that thick layer of cream.)

Countless benefits—physical and spiritual—are to be had by drinking properly prepared milk products. So people of all cultures should take advantage of the miracle in milk. As Śrīla Prabhupāda wrote in his commentary on Śrīmad-Bhāgavatam (1.16.4): "There is a miracle in milk, for it contains all the necessary vitamins to sustain human physiological conditions for higher achievements. Brahminical culture can advance only when man is educated to develop the quality of goodness, and for this there is a prime necessity of food prepared with milk"

Hare Krsna Devî Dāsī has been an ISKCON devotee since 1978. She spent several years on the Gītā Nāgarī Farm in Pennsylvania. She now lives in Maine. Her address: 9B Stetson St., Brunswick, ME 04011.

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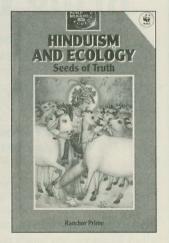
Hinduism and Ecology Seeds of Truth

by RANCHOR PRIME

his book looks at the environmental values of the Hindu tradition—its past and present teachings and practice. The author speaks to prominent environmental activists and thinkers, presents their ideas, and explains what they are doing.

Ranchor Prime (Ranchor Dasa) was born in Leeds, England, and has spent his life as a devotee of Krishna in Britain and India. He now works with the World Wide Fund for Nature as their Religious Network Officer in the UK. He is also currently running a tree-planting and restoration project in Vrindavan, India, on behalf of the WWF.

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"Help! My Husband Is Not a Devotee!"

by Rohininandana Dāsa

WHAT SHOULD YOU DO IF YOUR spouse isn't a devotee of Kṛṣṇa? Or how would you counsel someone in that situation? How would you decide what is the "right" thing to do?

I recently received a letter from an aspiring devotee named Susan, who wrote that she felt trapped, not knowing which way to turn. Susan came to Kṛṣṇa consciousness five years ago when she read *The Perfection of Yoga*. Her husband, James, had given her the book, thinking it was about exercises. Susan read it excitedly and sent away for the *Bhagavad-gītā As It Is*, which she said "felt like a delicious wave of warm water flowing over me. It was as if everything I had thought all my life had been written down on paper."

At first James showed some interest in Krsna consciousness, and both he and Susan went to a few Hare Krsna functions. They were looking for alternative ways of thinking and living. Susan began to get what she called "a higher taste." But James didn't like the pushy zealousness of some of the devotees, and his interest waned. Now he criticizes her efforts to practice Krsna consciousness, so Susan finds it hard to do all she would like for Krsna, although she manages to chant fourteen rounds a day and read Srīla Prabhupāda's books. She wonders if it is possible to serve Krsna by looking after a family uninterested in Kṛṣṇa consciousness, and sometimes even belligerently against it.

Susan also mentioned that some devotees have advised her to tolerate her situation and others say she should leave home. She loves her husband and family, and now that she is beginning to love Kṛṣṇa she finds herself confused. Does being Kṛṣṇa conscious mean she must choose between her family and Kṛṣṇa? And even if such a

choice is ultimately required, when is the right time to make it?

As I began to reply, my first thought was, "Is she making any assumptions? How does she know that James is not a devotee and she is?"

So I wrote:

"By broad definition, only two kinds of living beings exist: those who are Kṛṣṇa conscious and those who aren't. Although every soul is Kṛṣṇa conscious by nature, some have willfully turned away from the Lord. Of these errant wanderers, some are trying to approach Him again. When these sincere souls become free from material taints and forgetfulness of Kṛṣṇa, they are reinstated as His eternal associates, His devotees.

"The word *devotee*, therefore, means pure devotee. We're not devotees yet. We're aspiring devotees.

"When we look at things in this way, could it not be that your husband, like you, is also an aspiring devotee? Broadly speaking, anyone who accepts God as his worshipable Lord is a devotee.

"It may be that your husband resents the very idea that he must submit to someone or something greater than himself. If this is the case, he will naturally resent your efforts to approach the Lord. He may be afraid that Lord Kṛṣṇa has come between you and him and is planning to take you away from him. You may find that the only way you can practice your Kṛṣṇa consciousness is to be more secretive, as if you have a secret lover.

"But if your husband is not fundamentally envious of Lord Kṛṣṇa's existence, it may be that internally he yearns for spirituality. After all, Kṛṣṇa consciousness lies dormant within everyone, as fire lies dormant within wood. And just as fire can be awakened within wood, a person's divine

consciousness can be awakened by the right association. How can we help to draw out James's love for Kṛṣṇa?

"In your letter you mention that he feels pressured by your evangelistic efforts (like trying to get him to be a vegetarian and read Prabhupāda's books). His perception may have more to do with the dynamics of your relationship than with Kṛṣṇa consciousness. If so, you might want to give him room to express his feelings.

"Suppose I am the owner of a scruffy, uncared-for garden, and my neighbor spends his time fussing about it and criticizing me. How will I feel? To keep the peace I may begrudgingly do something, but I'm not likely to feel much love for my neighbor or my garden.

"But suppose my neighbor is a blissfully keen gardener who sometimes leaves luscious fruits and vegetables on my doorstep? I'll probably look at his beautiful garden and think, 'Let me do something about mine!'

"A devotee is like a gardener busily tending her creeper of devotion. With her mind absorbed in thought of her beautiful Lord Kṛṣṇa, her face mirrors His beauty and good qualities. As Kṛṣṇa is attractive, so is she.

"Kṛṣṇa conscious people are so overwhelmed with their research of the Absolute Truth that their enthusiasm bubbles over and they want to share their newfound treasures of transcendental knowledge. Gradually they learn discretion and tact.

"Kṛṣṇa consciousness is an educational movement, not a proselytizing one. Changing from one faith to another is superficial compared to the universal education that Kṛṣṇa consciousness offers.

"A couple I know who were undergoing friction and frustration in their relationship have now agreed to meet halfway. She goes with him to the Hare

Kṛṣṇa temple, and he goes with her to Mass. They have also agreed to accept any religious principles favorable to their spiritual lives. So they offer their food to God.

"Kṛṣṇa consciousness is meant to enhance things, not tear everything down.

"If you can arrange for James to meet someone experienced and skilled at explaining the science of Kṛṣṇa consciousness, he may find that his doubts and aversion taper off.

"A person I know whose husband has been practicing Kṛṣṇa consciousness for eighteen years has only recently visited a Hare Kṛṣṇa temple for the first time. Are you prepared to wait for James? Perhaps you can gradually acclimatize him by taking him out to a Govinda's Restaurant or to the home of a devotee who is in a social situation similar to yours. Perhaps he felt he was thrown in at the deep end.

"Now what about you? What about the health of your devotional

creeper in a difficult, restrictive atmosphere? As your husband feels intimidated by you, so you feel stifled by him. He is correct when he says that everyone is an individual and must decide whether or not to be Kṛṣṇa conscious. By the same token, he can respect your right to choose for yourself. When discussing the position of a woman married to a man who was not following the principles of Kṛṣṇa consciousness, Śrīla Prabhupāda said, 'If she, or anyone, wants to keep herself pure, she can keep herself pure in any circumstances.'

"Be assured that because you are an authentic student of an authentic process your success is guaranteed. A dedicated gardener who has good seed, fertile soil, plentiful rain and sun, and the all-important mercy of God is guaranteed a bumper crop. So too, your success is assured by the gifts of Śrīla Prabhupāda and Lord Caitanya. And as the gardener's family gets to share the produce, so your family will share the fruits of

your spiritual progress.

"You ask if it's possible to serve Krsna by looking after your family. In the Bhagavad-gītā Krsna says that whatever we do can be done as an offering to Him. Mother Theresa once said that she is not actually a servant of the poor but a servant of God. So you are not a servant of your family, but a servant of the Supreme Personality of Godhead, Lord Krsna, the root of all spiritual and material worlds. The water you pour to nourish vour devotional service gives spiritual benefit to all living beings in the universal tree, from the demigods to the insects—what to speak of your husband and children.

"So all in all you are not as trapped as you may think, and you are well on the road to full freedom."

Rohiṇīnandana 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, UK.



SCHOOLING KŖŅA'S CHILDREN

Higher Vocations

by Urmilā Devī Dāsī

ŚRĪLA PRABHUPĀDA WANTED ISKCON's educational system to produce high-class people, high not in wealth or status but in character. We often describe the ideal character of a *brāhmaṇa* (intellectual) as tolerant and austere, of a *kṣatriya* (civic leader) as heroic, and so on. Yet for the training of our children, Śrīla Prabhupāda also emphasized another quality: independence.

Brāhmaṇas, kṣatriyas, and vaiśyas (farmers and merchants) can create their own vocations. Whether working directly in the service of Kṛṣṇa or working to maintain their families, they don't need to beg from others, and they don't need much supervision. Such higher-class persons, willingly obedient to the spiritual master, are self-disciplined and therefore self-reliant. When we understand this kind

of independence, we remove the problem of finding a vocational "place" for our children. They don't need to beg work from anyone, in or out of ISKCON. For the self-disciplined, independent person, is there not unlimited work, unlimited service?

Make a list with your child of ways to spread Kṛṣṇa consciousness. Surely he or she will have the ability and the inclination to perform some of them. Many will also provide income. Your child can choose a service and begin to prepare for it.

Here are some ideas:

- 1. Open a prasādam restaurant.
- Open a health-food store and sell prasādam and Kṛṣṇa conscious books.
- 3. Open a shop for books and devotional paraphernalia.
- 4. Publish devotional books.

- Sell Kṛṣṇa conscious books retail or wholesale.
- 6. Farm organically with oxen and sell produce.
- 7. Cook and sell baked goods to stores.
- 8. Teach courses that include a Kṛṣṇa conscious perspective.
- Produce and sell Kṛṣṇa conscious music.
- 10. Sell Kṛṣṇa conscious art.
- 11. Write educational computer software for Kṛṣṇa concious schools.
- 12. Sell items or services useful to both devotees and nondevotees (such as groceries, cars, office supplies, tools, computers, printing, layout, electrical work, health care).
- Develop a Kṛṣṇa conscious theater company of a professional standard.
- 14. Start your own ISKCON center for spreading Kṛṣṇa consciousness. (please turn to page 18)



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bank) must accompany all orders outside the U.S. Please do not send cash.

VOCATIONS

(continued from page 16)

Here are some suggestions for fostering a higher-class mentality in your children, a mentality in which they'll find positive ways to function independently.

Don't think in terms of getting your son or daughter a good job and tying them to mundane schooling for that purpose. Let your child know that striving for "job security" by waiting upon others is less important than becoming Kṛṣṇa conscious and teaching Kṛṣṇa consciousness.

Put emphasis on practical education. From age eleven to age fourteen, let your children spend lots of time with adults who can train them in practical work. Most adolescents benefit from friendships with their peers. But learning practical service from adults and making spiritual friendship with them may provide a deeper relationship that is more valuable for bringing out good character.

Give the child some social, economic, and familial responsibility, at least by age twelve. For example, a fifteen-year-old can regularly volunteer some time at the local temple for a Kṛṣṇa conscious project such as Food for Life. Even a twelve-year-old can do valuable service or earn money that will mean something for a family or a project. And as children mature, they can take on chores that demand more competence.

Give your children as much responsibility as they can handle. But for children under sixteen, be strict in giving strong direction in moral and spiritual decisions. Śrīla Prabhupāda taught that children under sixteen should be dealt with so firmly that they won't even consider disobeying. Especially, it's up to you to set guidelines on such matters as what they read, what they watch on TV, how they treat intoxicants, and how they behave toward members of the opposite sex. We don't tell a fourteen-year-old, "Now I've informed you about

marijuana, but it's your choice." We simply forbid it.

If a child of sixteen or older still depends on you for money, treat him the same way you would a friend in that circumstance—and expect the same compliance with rules.

See adolescents as useful members of society and give them opportunities to feel useful.

Train children from as young as possible to use intelligence in Kṛṣṇa's service.

Reward them for doing things voluntarily. Encourage vision and plans, even if undeveloped and immature.

Urmilā Devī Dāsī was initiated in 1973 and has been involved in ISKCON education since 1983. She, her husband, and their three children live at the ISKCON community in Hillsborough, North Carolina, where she runs a growing school for boys and girls aged 5–18. She is the major author and compiler of Vaikuṇṭha Children, a gurukula classroom guidebook.



SCIENCE: THE VEDIC VIEW

Consciousness and The "New Physics"

by Sadāpūta Dāsa

ALTHOUGH QUANTUM mechanics has been around since before World War II, many scientists refer to it as the new physics. They suggest that it conveys deep insights into the nature of consciousness, insights that confirm the mystical teachings of yogis and herald a new age of enhanced awareness.

But does quantum mechanics (or QM) truly reveal anything about consciousness and its role in nature? A close look at the theory shows that it doesn't. Attempts to analyze the role of "the observer" in QM show that the theory is plagued with persistent conceptual problems. And when we try to bring consciousness into the picture, those problems

simply get worse.

To see why this is so, let's consider an idealized experiment, the simple "delayed-choice split-beam experiment" proposed by physicist John Wheeler. As shown in the figure, this experiment involves a light source, S, that fires single photons of light at a half-silvered mirror, A. This mirror divides the light equally into two beams, which then reflect from two fully reflective mirrors, B and C. The two beams mix at a second half-silvered mirror, D.

Two photodetectors, E and F, are mounted on a sliding base so they can be placed in position (1) or (2). In position (1) the two detectors respond to the light after the beams mix at D.

With strong monochromatic light, the detectors seem to register the effects of light-wave interference between the two beams. The same thing happens when the light is so weak that photons emerge from the source only one at a time: let many successive photons go through, and one photodetector will count significantly more photon hits than the other. We account for the difference in hitting rates by assuming that each photon splits into two waves, which interfere with one another at D.

When placed in position (2), the two photodetectors reveal a curious phenomenon. After a photon emerges from the source, either E registers a hit or F registers a hit, but not both. So in this arrangement it appears that the pho-

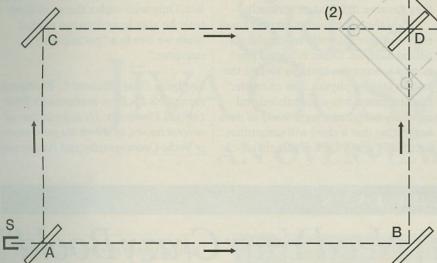
tons do not split. Either a photon follows the right-hand path (SABE) and hits photodetector E, or it follows the left-hand path (SACF) and hits detector F. We never see both E and F responding to the same photon.

If this is true, it means the photons are arriving one at a time. How then could they build up an interference pattern at D? Interference requires two waves to interfere, and surely this is not possible if the photons must approach D one by one, by one path or the other. It seems, then, that QM is

may position the photodetectors after the photon has left mirror A, which splits the beam. We might think that at this point either the photon has split or it has followed one of the two paths, through B or C. According to Wheeler's analysis, whether we see interference or see photons coming on separate paths still depends on the position chosen for the photodetectors.

E

Does this mean that the photon has split or stayed single as a consequence of a choice made later?



The Delayed-Choice Split-Beam Experiment. A pulse of light from S hits half-silvered mirror A and splits into two beams, which reflect from fully reflecting mirrors B and C. Photodetectors E and F can be placed in position (1) or (2). In position (1) they record what happens after the beams recombine at D, a half-silvered mirror. In position (2) they record the beams before they reach D.

saying contradictory things about how the photons behave.

Niels Bohr, a pioneer quantum physicist, resolved that problem by saying this: If the detectors are in position (1) they respond only to light coming through D, the two beams interfering with one another. The detectors don't tell us that each photon must follow only one of the two paths. And if the detectors are in position (2) they block the photons from reaching D, and therefore we see no split photons interfering. So we can suppose that in arrangement (1) the photon seems to split but in arrangement (2) it doesn't. Bohr concluded that whether or not the photon seems to split depends on how we set up the observational apparatus. What we are prepared to observe affects what seems to happen.

Wheeler made Bohr's interpretation more striking by noting that one Wheeler says no. He concludes, "No phenomenon is a phenomenon until it is an observed phenomenon." In other words, one can't say anything about the photon before the observation, which, so to speak, brings the observed phenomenon into existence. Wheeler generalizes on this by saying, "The universe does not 'exist, out there.' . . . It is in some strange sense a participatory universe."

Introducing Consciousness

Now, this might seem to tell us something profound about consciousness. It might seem to suggest that consciousness somehow plays a crucial role in the phenomena of nature.

But this is not the case. First of all, what is an "observer" in QM? In every case the observer is a *physical* device. Here the observer is a photo detector, which might consist of a

photographic plate, an electronic photocell, or even the retina of someone's eye. Wheeler's analysis doesn't mention whether or not a conscious human being ever becomes aware of what the photodetectors are doing. We don't think of a photodetector itself as conscious (even when it is a retina), and in analyzing the experiment the idea of consciousness plays no role. The strange phenomena predicted by Wheeler's theory tell us nothing about consciousness.

Still, some physicists have tried to introduce consciousness into their analysis of quantum-mechanical experiments. For example, John von

Neumann suggested that the time when a phenomenon becomes an observed phenomenon can be delayed until the experimental data is perceived by the "abstract ego" of the human observer. It almost seems as though von Neumann's analysis of quantum phenomena has led him to posit a nonphysical soul.

But von Neumann's line of thought requires him to postulate that detectors E and F in position (2) go into a kind of schizoid state in which E fires but not F, and F fires but not E. Furthermore, the brain of the human observer must go into a state in which it registers E firing but not F, and F firing but not E.

This is the unsatisfactory state of affairs that Erwin Schrödinger discussed in his "cat paradox," in which quantum phenomena give rise to a cat that is simultaneously dead and alive. Wheeler avoids this problem by cutting short his analysis at the photodetectors and not bringing consciousness into the picture.

What happens if we try to introduce a universal observer—the Supersoul as described in Bhagavad-gītā? One might think that since the Supersoul is all-seeing, He must know whether the photon splits at mirror A or follows the path to B or C without splitting. But if quantum mechanics is correct, what the Supersoul sees must conform to the observations allowed by the arrangement of the physical detectors. According to QM, a phenomenon is not a phenomenon until physical devices "observe" it. If we posit a nonphysical observer who can see things independently of the physical

apparatus, we get into trouble with the quantum theory.

A Deeper Theory of Nature

So what can we say about quantum mechanics and consciousness? Even though OM has an excellent record of accurately predicting certain physical phenomena, it is a physical theory afflicted by serious conceptual difficulties. I would propose that QM is not a fully correct description of physical reality, and a better theory may eventually replace it. Wheeler declares that he is sticking with the standard quantum theory because it is "battle-tested." But classical mechanics is also battle-tested, and in the late nineteenth century many expert physicists thought it was approaching perfection. Then, in the twentieth century, physics was revolutionized, first by relativity theory and then by quantum mechanics.

A great deal of evidence points to the existence of phenomena contrary to what quantum mechanics predicts. For example, many experiments show that the will of a human observer can influence physical events without the aid of physical actions initiated by the human body. A group of researchers headed by Robert Jahn of Princeton University has performed many experiments of this kind. The findings of this group contradict the predictions of the standard quantum theory, and I can attest from my own analysis that they deserve to be taken seriously.

The Jahn experiments involve small effects observable only by careful statistical analysis. Other reported phenomena, however, strongly violate the known laws of physics. For example, Ian Stevenson has accumulated and carefully analyzed a large body of data suggesting that a child will sometimes accurately remember events that took

place in the life of a particular deceased person. These data are consistent with the idea of reincarnation, and by the known laws of physics they are unexplainable. Like the Princeton results, they also directly involve human consciousness.

I suggest we look forward to the unfolding of a deeper theory of nature, one that goes beyond QM, just as QM goes beyond classical physics. Consciousness and phenomena directly involving consciousness should play an integral role in this genuinely new physics. Only with such a theory shall we truly be able to understand in what sense we live in a "participatory universe."

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.



STRAIGHT TALK

"Don't Need Your Crazy Book!"

by Bhakta Vic of 108

HE WASN'T GOING TO BELIEVE some *book*. (He said it like it was a dirty word.) He was going to follow his own ideas.

What he was saying, indirectly, was that your own ideas are good but ideas written in books are bad. So I asked him: What if I take my good ideas, write them down, and publish them as a book. Do they suddenly become bad?

He said my ideas were good for me, but if I write them into a book and try to get everyone else to believe them, that's bad, because everyone should follow his own ideas.

What if I publish a book that says "Follow your own ideas"? And what if lots of people read it and start following it? (Maybe that's what happened to him.)

How can I be sure my ideas are really mine, not just things I picked up subliminally from the TV set—or learned from books in school?

Ok, he conceded, that's true, but

... Anyway, he wasn't going to believe that the *Bhagavad-gītā* had a better claim to truth than any other book, like, say, *Catcher in the Rye*. No book could be perfectly true, because books are all written by imperfect ordinary people.

And he wasn't about to buy the "words of God" line either. Even if the *Gītā* originally came from God, it's been handed down by human beings, who are imperfect, limited, and sure to make mistakes.

But I'm a human being, too. How can I be sure I'm right when I say, "No book is better than another, because all books are written by imperfect human beings who can't possibly know what's true"?

He wants to say that absolute truth can't be conveyed through an ordinary person. Yet there he is—an ordinary person making an absolute statement.

We reject his self-contradictory nonsense.

If he's honest, he'll at least admit the possibility that absolute truth can be conveyed through what seems to be an ordinary person, in an ordinary book, with ordinary language.

How can that be? Because by definition the Absolute Truth is all-powerful. Nothing is impossible for the all-powerful. If you say that the Absolute Truth can't appear through an ordinary person in ordinary language, you're limiting the Absolute.

"Following your own ideas" is a daydream in this world, where conditioning is a nonstop reality. We have to use our human brains to find the best ideas, to separate the true from the false and finally approach the Absolute. And it's *not* impossible. So check out these books.

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

SIX TREATISES OF SRĪLA JĪVA GOSVĀMĪ

AN OVERVIEW

by Satya Nārāyaņa Dāsa and Kuņḍalī Dāsa

Part 3: Bhagavat Sandarbha

vadanti tat tattva-vidas tattvam yaj jñānam advayam brahmeti paramātmeti bhagavān iti śabdyate

"Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā, or Bhagavān" (Śrīmad-Bhāgavatam 1.2.11).

RĪLA JĪVA GOSVĀMĪ SAYS that these three features of the Supreme Truth are in fact one; but he uses "one" not to indicate a oneness that is amorphous in every respect, as impersonalist philosophers would have us believe the Supreme to be. Rather, he says that Brahman, Paramātmā, and Bhagavan are one in the sense that they are three aspects of one integral absolute reality. The Brahman and Paramātmā features—the impersonal Absolute and the Supersoul within the heart—rest on the Bhagavan feature, the Personality of Godhead. In that sense only there is oneness.

The word advaya, or "nondual,"



The one Absolute Truth includes three aspects-Brahman, the allpervasive spiritual energy of the Lord; Paramātmā, the Lord in the heart: and Bhagavān, the Personality of Godhead Himself. Philosophers can realize the Brahman feature of the Absolute, and vogis the Paramātmā feature. But only devotees of the Supreme Lord can realize His allattractive personality.

Śrīla Jīva Gosvāmī says we must first understand that God has acintya śakti, inconceivable potencies. The Lord can therefore have opposing qualities and still be unlimited.

means that no substantive difference exists between the three. They are of the same substance, yet they are different in how each is manifest and how they function.

Differences are generally of three types. One type is that which exists between the self and the body. This difference does not exist in Kṛṣṇa; there is no difference between His body and His self.

A second type is the difference between categories, as between the self and the rest of existence. This difference also does not apply to Kṛṣṇa, because everything that exists is manifest from His being and rests on Him. Nothing can exist apart from Him. Without Kṛṣṇa there would be no "rest of existence" to speak of, just as without the sun there would be no sunlight.

The third type of difference is what we may call difference within the same category. For example, as human beings we are all one, but within that general category we are of different classes-high class, low class, and many other strata between. This difference does not apply to the transcendental manifestations of the Personality of Godhead. Even though He has unlimited expansions who may act independently of Him, by His inconceivable potency He remains the support for them all. None of them is truly independent of Him. Therefore they are all advaya jñāna—nondual or one.

The final meaning of advaya jñāna, therefore, is simply that although these three—Brahman, Paramātmā, and Bhagavān—may be described and discussed separately, in the final analysis there is no difference between them. They are aspects of one common nondual entity, Bhagavān, who is ultimately Kṛṣṇa.

Beyond the Featureless Energy

To develop this point further, Jīva Gosvāmī analyzes the Bhāgavat *tattva*,

or the truth of Bhagavān, the Personality of Godhead. Śrīla Jīva makes this choice of subject through the logic which states that the order of reading shows the order of meaning. Since the *Bhāgavatam* speaks of the *advaya jīnāna* as Brahman, Paramātmā, and Bhagavān, the order of meaning is that the last one named is the support for the previous two. Thus Jīva Gosvāmī writes his analysis of Bhagavān first, then the *Paramātma Sandarbha*, his analysis of Paramātmā.

Significantly, he chooses not to write a *Brahman Sandarbha*. He says that the impersonal Brahman feature, unlike the Paramātmā, displays no separate qualities and no separate existence at all. So he sees no need to write a treatise on Brahman.

When we have an object, we also have its qualities, and we have no need to discuss the two separately. If we study the sun, our analysis must automatically include the sunlight; we need not analyze the sunlight separately.

Similarly, Brahman, being by definition the effulgent light from the body of Bhagavān, depends completely on Him for existence. So there is no need for any separate analysis of the featureless Brahman energy.

Thus although the impersonal Brahman is the subject of so many volumes of books and is often venerated as the object of a high realization—indeed the highest realization—Jīva Gosvāmī does not bother at all to give it a separate analysis.

Inconceivable Potencies

For his next topic, he shows that the Lord's abodes, the Vaikuntha planets, are all made of spiritual energy and are therefore transcendental. He also speaks of the multifarious potencies of the Lord and proves that these potencies are not superimpositions on the Absolute.

Impersonalists believe that varie-

gated potencies appear only when Brahman becomes adulterated by $m\bar{a}y\bar{a}$. They say that $m\bar{a}y\bar{a}$ has two potencies—knowledge $(vidy\bar{a})$ and ignorance $(avidy\bar{a})$. According to the impersonalists, when Brahman is influenced by the $vidy\bar{a}$ potency, it manifests itself as $\bar{i}\dot{s}vara$, or God in a personal feature; and when Brahman is covered by the $avidy\bar{a}$ potency, it appears as the living entity. That is their theory of how God and the conditioned soul both appear from one Brahman.

Jīva Gosvāmī refutes this. He says that God's potencies are a natural part of His personality and are not derived or borrowed from elsewhere. Indeed, he says, $m\bar{a}y\bar{a}$ is but one of those potencies. Just as heat and light are natural endowments of the sun, Kṛṣṇa's potencies are natural and eternal parts of Him.

As a natural part of His inconceivable nature, the Lord reconciles all opposing qualities and contradictions. For example, consider this question: If God is transcendental, eternal, and unlimited, how can He have a personal form and thus become limited to one place? Śrīla Jīva Gosvāmī says we must first understand that God has *acintya śakti*, inconceivable potencies. The Lord can therefore have opposing qualities and still be unlimited.

For example, in one pastime mother Yaśodā tried to bind Kṛṣṇa by connecting so many bits of rope—but each time the rope was too short. Yet it's not that the Lord became fatter and fatter each time she tried; He kept His normal size as a baby. In fact, the black thread tied around His waist stayed intact the whole time. This means that although He was limited, He was inconceivably and simultaneously unlimited, and therefore Yaśodā could not bind Him.

To insist that God couldn't function in this inconceivable way would be to limit Him.

All contradictory and opposing qual-

ities, therefore, reside in the Lord at the same time. That's why the scriptures make statements like "The Supreme Lord walks, but He does not walk. He is near, but He is very far as well." Such things are naturally possible for the Supreme Personality of Godhead. But because we try to understand Him merely in terms of our material experience and our puny logic, we fail. We truly begin to understand God only when we accept that He has acintya śakti, inconceivable potencies.

But Śrīla Jīva Gosvāmī points out

that "inconceivable" does not mean we cannot understand Him at all. Rather, it means we cannot understand Him merely by logic. But we can understand Him from the revealed scriptures, in which the Lord, for our benefit, gives knowledge of Himself. The moment we accept acintya śakti, we can at once understand so many facets of the Personality of Godhead.

How Can Something Changing Be Eternal?

Now Jīva Gosvāmī takes on the impersonalists again. They speculate that the Lord and the things related to Him are in the material mode of goodness. They say that understanding this is conducive to concentrating the mind and becoming fixed in the mode of goodness. But still they hold that we must ultimately abandon the Lord to progress further to the impersonal sphere.

To refute such misconceptions, Jīva Gosvāmī takes great care to show that the Lord's

form, abode, qualities, potencies, and associates are all transcendental, above the mode of goodness. They all exist in the Lord's internal energy, and none of them have any source other than the Lord. The Lord borrows nothing from elsewhere.

In making these points, Śrīla Jīva Gosvāmī quotes numerous scriptural sources. Although the subject he is analyzing is Śrīmad-Bhāgavatam, his general method is to give evidence from three additional sources. He does this to show that the conclusions culled from

the *Bhāgavatam* do not stand alone but are supported by these other sources. On all major points, therefore, he gives evidence from the *Vedas*, the *Upaniṣads*, and other *Purāṇas* as well. He also quotes extensively from the works of other *ācāryas* (spiritual masters) and of course from the *Bhāgavatam* itself.

In the *Bhāgavat Sandarbha*, Jīva Gosvāmī establishes that the Lord's transcendental form, qualities, and activities do not undergo any transformations. This topic comes up because we see that Kṛṣṇa seems to take birth, play as a

an end. Just as the sun perpetually rises somewhere and perpetually sets somewhere else, Kṛṣṇa's activities go on and on without cessation, simultaneously appearing and disappearing throughout the creation in the untold millions and billions of universes.

His pastime of birth on this planet, for instance, is simply that perpetual pastime becoming manifest. And the moment it is finished here, the same pastime at once begins somewhere else. All His pastimes go on like this in universe after universe.

This gives rise to the next question. Why are Hispastimes, although performed in separate places, accepted as one activity and not two different activities or even more than two? Jīva Gosvāmī explains that from Kṛṣṇa's point of view it is all one action. If I call out "Kṛṣṇa, Kṛṣṇa," I utter the name twice, but logically I perform only one act—I call Kṛṣṇa. This is never counted as two actions.

Similarly, when Kṛṣṇa appears in one universe and then another, He performs not two activities but only one. And since He does this from universe to universe, the pastime is eternal. It only appears to stop and start from the viewpoint of human observers; for Him it is one activity.

If this were not the case, Jīva says, devotees could not worship the Lord in any of His pastimes, because if a pastime were not in fact going on eternally it could not be an object of worship. When the devotees worship the Lord as the lifter of Govardhana Hill, for instance,

they do so with the aim of joining in that pastime. The same is true for all the other pastimes of the Lord. The pastimes, therefore, have to be eternal, or the scriptures would not have prescribed them as objects for meditation. Śrī Jīva Gosvāmī discusses this topic in greater detail in Śrī Kṛṣṇa Sandarbha.

Beyond Time and Karma

His next topic in the *Bhāgavat Sandarbha* is the Lord's holy names. Jīva Gosvāmī says that the Lord's names are (please turn to page 52)

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baby, and grow to boyhood and then to youth. So He appears to undergo changes just like one of us.

And how can an activity be eternal? Eternal means without beginning and without end. When we perform an activity, it begins and ends. And so too it seems with Kṛṣṇa. When He eats, for example, He begins to eat, then He is eating, and then His eating is over. How can this or any other activity be eternal?

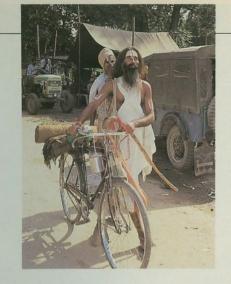
In reply Śrīla Jīva Gosvāmī explains that none of Kṛṣṇa's activities come to

NAIMSĀRAŅYA The Hub of the Universe

Vedic histories tell us that sacrifices performed at this holy place can counteract the evil influences of the present age.



The sacred Gomatī River flows gently through Naimiṣāraṇya.





by Bhakti Vikāśa Swami

photos by Mahā-Viṣṇu Dāsa and Bhārgava Dāsa

AT THE JUNCTURE OF THE previous age, Dvāpara-yuga, and the present one, Kali, eighty thousand sages, headed by Śaunaka Rṣi, wanted to perform a sacrifice to hold off the effects of the oncoming evil age. They went to Lord Brahmā, who lives on the highest planet in the universe.

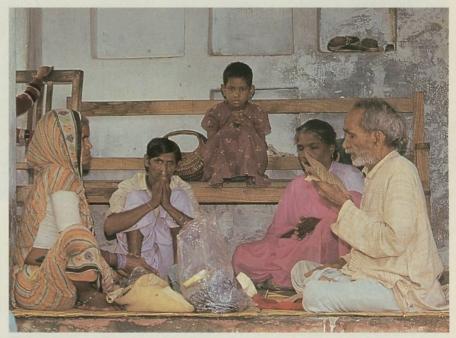
"Where can we perform a sacrifice that will counteract the influence of Kali?" they asked. "Where will our sacrifice have the greatest effect?"

Brahmā told them, "I'll send a disc. Follow it and perform your sacrifice where it hits the earth."

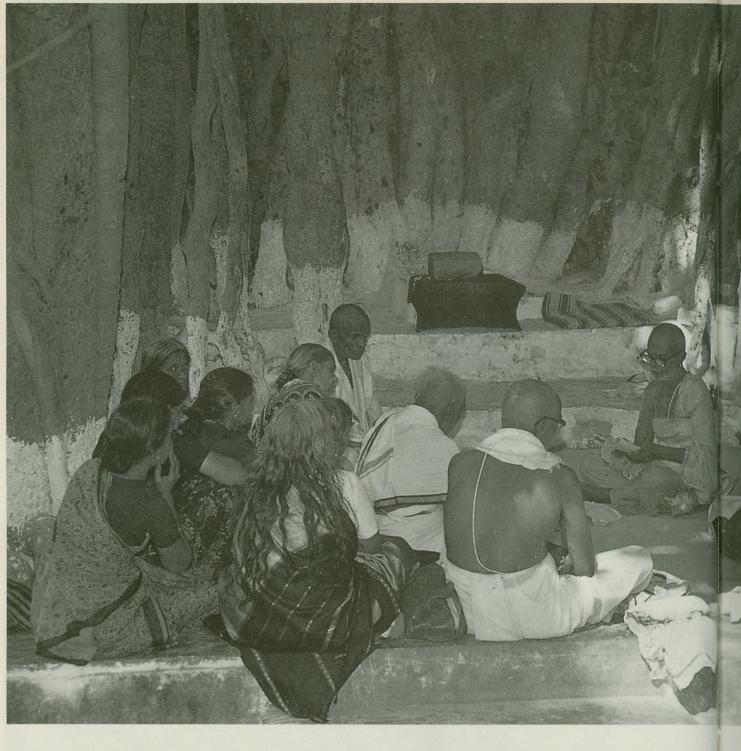
The disc (cakra) went spinning down and down and struck the earth at Cakra-

tīrtha, in the forest known as Naimiṣāraṇya. According to tradition, the disc passed through the earth and sped toward the Garbhodaka Ocean, at the bottom of the universe. When the disc had passed six of the seven planetary systems between the earth and the Garbhodaka Ocean, the sages became worried that if it were to strike the water, the splash would drown the earth. So they prayed to goddess Durgā, the controller of the material energy, and she stopped the disc from going any farther.

This history explains why the lake at Cakratīrtha is said to be bottomless. In the nineteenth century, to try to discredit this claim, the British sent a chain down into the lake to find the



A sādhu (at top) arrives at the holy town, probably carrying all his possessions. In a scene typical of Cakratīrtha, the focal point of the Naimiṣāraṇya area, a family of pilgrims (above) listens to the chanting of the holy scriptures.



bottom. After reaching one and a half miles, we're told, they gave up.

Śrīla Prabhupāda writes about Naimiṣāraṇya in the Śrīmad-Bhāgavatam (1.1.4, purport):

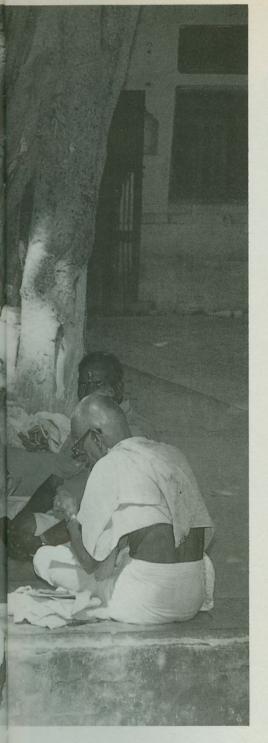
In the Vāyavīya Tantra it is said that Brahmā, the engineer of this particular universe, contemplated a great wheel which could enclose the universe. The hub of this great circle was fixed at a particular place known as

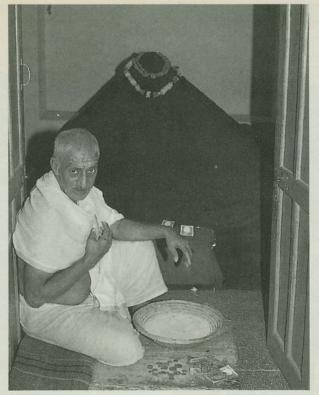
Naimiṣāraṇya. Similarly, there is another reference to the forest of Naimiṣāraṇya in the *Varāha Purāṇa*, where it is stated that by performance of sacrifice at this place, the strength of demoniac people is curtailed. Thus *brāhmaṇas* prefer Naimiṣāraṇya for such sacrificial performances.

The Supreme Lord Rāmacandra performed a sacrifice here after returning to Ayodhyā from exile. The sages

had told Him, "You should perform sacrifice for having killed Rāvaṇa, wh by birth was a *brāhmaṇa*. You commi ted a sin, so please perform a sacrifice Lord Rāma, of course, is always ut touched by sin. But to satisfy the sage He performed a great sacrifice here a Naimiṣāraṇya.

In another history about Naim ṣāraṇya, the *Rāmāyaṇa* relates that Ra vaṇa captured Rāma and Lakṣmaṇa an





A priest attends to the seat of Vyāsadeva, known as Vyāsa Gādi.



Pilgrims hear the Śrīmad-Bhāgavatam under an ancient banyan tree (abvove), where Vyāsadeva is said to have written Vedic histories five thousand years ago. At right, the deity of Vyāsadeva in a temple at the site.



An early-morning view of the street leading to Cakratīrtha.



A centuries-old trade: a street seller makes his product—the sacred threads worn by brāhmanas.

kept Them in Pātālaloka, at the bottom of the universe. But Their servant Hanumān rescued Them. He took Them on his shoulders, sped up through the lower planetary systems, and came back up to the earth at Naimiṣāraṇya. So in Naimiṣāraṇya at a place called Hanumān Gāḍī there's a big deity of Hanumān with Rāma on one shoulder and Lakṣmaṇa on the other. Pilgrims buy laḍḍus (round sweets) and put them into Hanumān's mouth.

Jaya Vijaya Dāsa of the Padayātrā, ISKCON's walking pilgrimage through India, told me about Naimiṣāraṇya. He said that when you go there you pass through the vast, open Gangetic plain of Uttar Pradesh. But as you approach Naimiṣāraṇya, the land becomes wooded (*araṇya* means forest) and begins to slope a little, and you get the feeling you're entering a very special place.

Unfortunately, Mahā-Viṣṇu Dāsa and I don't get that effect, because we come in at night by train—one of those

slowest of the slow trains. Throughout the night we stop at many stations. They're all dark, and no one is there.

When we reach Naimiṣāraṇya, we get a shock—so many people we can't even get down onto the platform. We have to walk along the tracks. Obviously there's some kind of festival going on. We find out that because the newmoon day has come on a Monday, it's a very auspicious time to come to Naimiṣāraṇya. Even though the place is in the remote Sitapura district of Uttar Pradesh, many pilgrims come here because it's a well-known holy place.

We struggle through the crowds to the Gauḍīya Math temple, where we'll stay. The temple was founded personally by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Śrīla Prabhupāda's spiritual master. He generally opened temples in cities, where the people are, but he also opened several temples in places of spiritual importance, even though not very much populated.



At the Lalitā (Durgā) temple, about a half a kilometer from Cakratīrtha, pilgrims read scripture and make offerings to God.

A pilgrim offers water to the Śiva Liṅga, the representation of Lord Śiva, at the Bhūteśvara temple near Cakratīrtha.



The next morning we take photographs, and by evening pretty much everyone has gone. We came just at the end of the main festival.

Waking up in Naimiṣāraṇya the following day, I look at my watch with a flashlight. It's four A.M. A conch shell sounds in the distance, announcing an early-morning service in a temple. We hear different things going on over loudspeakers. Someone is reciting the Śrīmad-Bhāgavatam. Someone is having a kīrtana.

It's just after the new moon, so it's very dark outside. We're far away from the neon-light cities, and the stars are dazzlingly clear.

Getting water here means throwing a bucket down an open well and pulling it up. So I just get a little water, rinse my hands and mouth, and start chanting on my beads. When the sky turns red and there's a little light, I take my bath.

We visit Sūta Gāḍī, where Sūta Gosvāmī spoke the Śrīmad-Bhāgavatam five thousand years ago. Sūta had heard it from Śukadeva Gosvāmī, who had spoken it to King Parīkṣit when the king was about to die. And Śukadeva had heard it from his father, the sage Vyāsadeva. Vyāsa later put the *Bhāgavatam* into writing. It represents his most fully mature realization, and therefore it is known as the ripe fruit of the tree of Vedic wisdom. The essence of the *Bhāgavatam* is the pastimes of Kṛṣṇa, the Supreme Personality of Godhead.

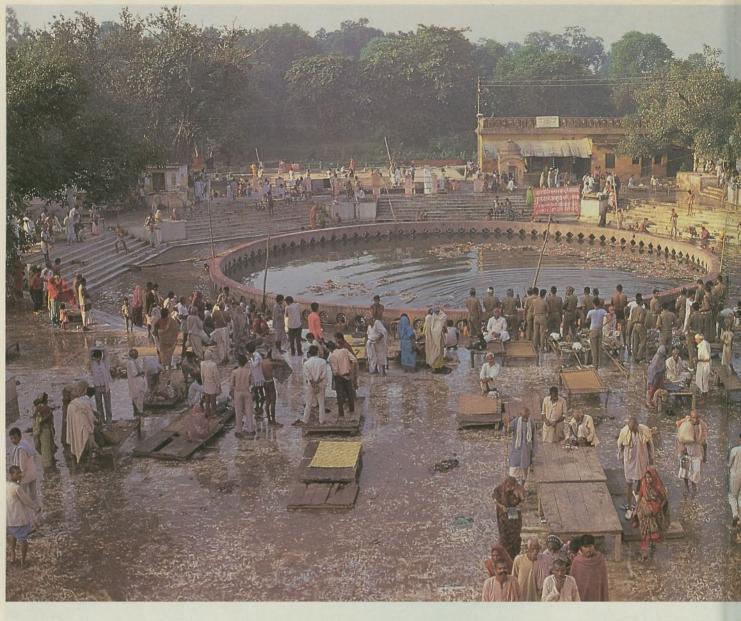
Sūta Gāḍī, where Sūta spoke the *Bhāgavatam*, sits on a small hill, beautiful even now. There are many trees all around. We try to imagine what it was like here with thousands and thousands of sages present, all respectful, eager to hear, and pure in their habits, in their mode of life, in their consciousness. No contamination of the present age. No loudspeakers. No cigarettes. What a wonderful spiritual atmosphere must have been present when Sūta Gosvāmī spoke! Even now we can sense it. We can marvel that such a wonderful event took place here.

I also ponder another marvel: Because Śrīla Prabhupāda was a great



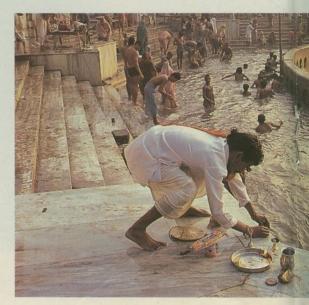
Sūta Tilā ("Sūta Hill"), where fifty centuries ago Śrīla Sūta Gosvāmī spoke the Śrīmad-Bhāgavatam to thousands of sages.





Śrī Śrī Rādhā-Vinoda-vihārī and Lord Caitanya Mahāprabhu at the Gaudiya Math temple in Naimiṣāraṇya, founded by Śrīla Bhaktisiddhānta Sarasvatī Ţhākura, Śrīla Prabhupāda's spiritual master.





BACK TO GODHEAD 32



The Bhaktivedanta Archives

Established by the Bhaktivedanta Book Trust Founder-Ācārya His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

11 Hardbound Volumes

Śrīmad-Bhāgavatam Lectures Published

Śrīmad-Bhāgavatam class may never be the same. Now you can refer to any and all of the 855 lectures of Śrīla Prabhupāda in the tape archives. This series of eleven hardbound volumes will match the size and color of the new Bhāgavatam set published by the BBT. Cost of the set is \$269 (plus shipping) Write, fax, or phone for your set now. Only 1,000 sets have been printed, and it is expected they will sell out quickly.

Prabhupāda Pictures Go Digital

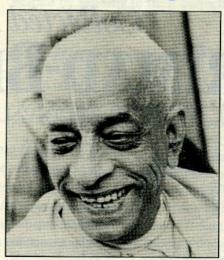
Due to aging, many of the slides in the Archives are beginning to fade, and in a short time these images of Śrīla Prabhupāda could be lost to the world. In January 1992, the International BBT trustees gave a grant to the Archives for the purchase of equipment and software to scan all the slides and negatives and store them on computer. Scanning converts the images into digital form and ensures that they will survive without any loss of quality.

Viṣṇumūrti Dāsa Reporting from Europe

Establishing 1,000 Public and Private Bhaktivedanta Libraries

In 1988 my wife and I began traveling extensively throughout Western Europe three or four times a year, distributing the new archival books as well as cassette tapes from the Bhaktivedanta Tape Ministry. We noticed that although the tape ministry had existed for many years, very few of the tapes were available to devotees in the temples, what to speak of guests or other interested persons. We saw that there was a real need to have some kind of library system in temples so that devotees could read the books and hear the (please turn to page 7)

New Photos "Magnificent"



"Rich colors,"
"amazing
detail,"
"outstanding," are just
some of the
comments
about the
output of the
new Archives
photo darkroom. Already we have
a stock of 36
Śrīla Prabhu-

pāda photos as well as a selection of BBT paintings that you can order. A catalog of 5"x 7" photos is available for a nominal charge to temple stores and distributors. These are guaranteed to be the best you have ever seen. You can order direct 5"x 7" and larger size prints up to 20"x 24". The prints can also be ordered mounted on masonite board for instant framing. Our traveling representatives in the US and Europe will be carrying a wide variety of photos for sale to all the devotees.

Srīla Prabhupāda on Computer Now Affordable

Ever lowering computer prices make the Śrīla Prabhupāda computer program more affordable. The January 1993 issue of Computer Shopper magazine ran an ad for a computer useful for Folio database browsing: A 386SX 25 Mhz 1MB RAM with 80MB hard drive going for \$816, well below \$1,000. And if you want a computer that is faster and will run your general accounting software, Windows, and most other programs, well, there's a 386DX 40 Mhz 4MB RAM 120MB hard drive for \$1,118. Both these prices include an SVGA color monitor with card. So who says your center can't afford to have Prabhupāda online now?

Bringing You Brotherly Love (of Krsna)

Brahmānanda Dāsa and Gargamuni Dāsa, brothers who joined Śrīla Prabhupāda at 26 Second Avenue at the very inception of ISKCON, are traveling widely in North America distributing the books, cassettes, photos, compact disks, and Folio database of the Bhaktivedanta Archives. They have just completed a two-month tour of Canada, where they held enthusiastic programs at the homes of devotees and in the temples. In December they came to make their base in Los Angeles for some months, and they have been visiting devotees and temples and holding similar programs all over the West coast. If you live on the West coast and would like to organize

NEW NECTAR from the Bhaktivedanta Archives!

Collected Lectures on IMAD-BHĀGAVATAM

COMPLETE ARCHIVAL COLLECTORS' EDITION



This series consists of 855 unedited and unabridged lectures by Śrīla Prabhupāda on Śrīmad-Bhāgavatam, the ripened fruit of all Vedic knowledge. This transcendental nectar is made even sweeter by the touch of Kṛṣṇa's pure, unalloyed devotee and most prolific exponent of devotional service in the world. This collection is a must for all spiritual seekers and transcendental scholars.

11 Hardbound Volumes:

(Installment purchases available)

SHIPPING & HANDLING

(Foreign delivery allow 6 weeks)

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





Accepted

CA residents add 8.25% sales tax

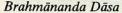
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Gargamuni Dāsa

a program in your home, please contact the Archives, and we can make the arrangements.

This is a rare opportunity to meet two devotees who received between them probably more personal association with Śrīla Prabhupāda than anyone else on the planet today. Apart from 26 Second Avenue, they were with Prabhupāda on many of his travels all over the world.

They will be carrying with them a computer with the Śrīla Prabhupāda infobase and will be giving free demonstrations. They can also install the program on the spot.

New Hearing Experience

3 New Compact Disks

Now there are 9 disks in the Śrīla Prabhupāda collection, and these have to be heard to appreciate the sound quality that has been achieved by digital remastering. Śrīla Prabhupāda's presence is almost tangible as you listen to crystal clear purports of the *bhajanas* of Śrīla Bhaktivinoda Ṭhākura and the previous ācāryas. These CDs give new meaning to the term "transparent via medium." There is no more annoying tape hiss in

the background, and the pops and crackles have all been eliminated. The new CDs are entitled Vibhāvarī Śeṣa, Daśāvatāra, and Jaya Rādhe Jaya Kṛṣṇa. Visitors to the Disappearance Festival of Śrīla Prabhupāda in Vṛndāvana will especially remember and relish Vibhāvarī Śeṣa. These selections are also available on cassette.

Many Are Still Out There

Prabhupāda Letters Still Arriving

Collections of Śrīla Prabhupāda's letters formerly in the possession of Madhudviṣa Dāsa, Bali Mardana Dāsa, Dāmodara Dāsa, Bhagavān Dāsa, and other devotees have been donated to the Archives since the *Letters* volumes were printed in 1987. These total more than 300 letters. We know that there are many still out there, so if you know of any, please inform us so we can at least try to get copies for our collection. We would also like to thank all those devotees who have helped by sending in their collections.

The Bhaktivedanta Papers

The Archives is planning a new publication to celebrate the Śrīla Prabhupāda Centennial. Entitled *The Bhaktivedanta Papers*, this book will consist of photostats of many of the documents in the Archives with commentary on each of them. Devotees will have the opportunity to see such items as Śrīla Prabhupāda's Jaladuta diary, his original handwritten manuscripts, copies of *Back to Godhead* from the 40s and 50s, and so on. The book is being compiled by Brahmānanda Dāsa and Māyāpriyā Devī Dāsī.







Help Expand the Bhaktivedanta Tape Ministry

New State-of-the-Art Equipment Needed

The current Tape Ministry, consisting of 711 C-60 cassette tapes, was completed in 1984. At that time, many tapes in the Archives could not be included in the Ministry because of poor audio quality. Now, because of advances in technology, these tapes can be "cleaned up" by having tape hiss and other annoying problems removed. However, to do this we will have to purchase electronic equipment costing \$60,000. In order to raise this sum, we are appealing to all devotees to help by purchasing an advance subscription to the new ministry tapes.

Over 300 New Śrīla Prabhupāda Tapes to Be Added

Apart from the tapes with problems of poor audio, we have identified many new lectures, morning walks, and room conversations that were not included in the original tape ministry. Two collections of tapes belonging to Guru Dāsa and Kṣirodakaśāyī Dāsa have been donated to the Archives and will also be among the new ministry offerings. Once all these tapes have been remastered, we expect to increase the current ministry by over 300 tapes.

The Tape Legacy of Śrīla Prabhupāda

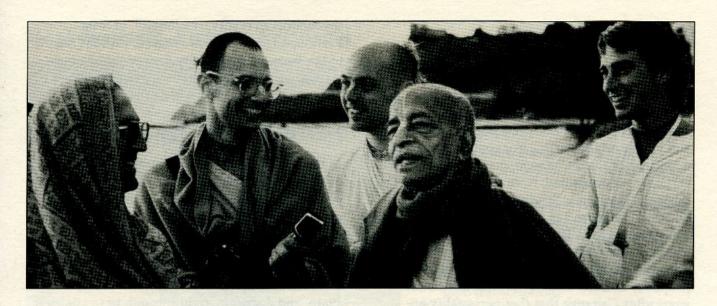
Śrīla Prabhupāda started the recordings in 1966 when he first arrived in the U.S., before he had even founded ISKCON. Every word Śrīla Prabhupāda spoke is valuable, and there is so much additional information on these tapes that will expand the understanding of Kṛṣṇa consciousness immensely. He considered it of great importance that the tapes be made widely available. Next to the books, they are one of the most important links to the chain of disciplic succession. They are a fountain of Vaiṣṇava commentary that will be watering the devotional creepers of devotees for generations to come.

First Tapes Expected by Summer 1993

With the support of all the devotees, we can expect to acquire the equipment in early 1993. It will take a few months to master all the intricacies of the technology, after which we intend to go into full remastering mode, and the first folders of 16 tapes should be ready to ship around June or July, depending on how soon we have the equipment in hand.

We cannot let this sound vibration go unheard and unpublished simply because of a few technical difficulties. The technological resources are there to remedy the problem.

We need your support!



All Subscribers to Receive An Original Reel-to-Reel Tape!

As a token of appreciation, the Bhaktivedanta Archives will give each subscriber to this new tape series one of the original reel-to-reel tapes of His Divine Grace. Because these tapes contain Śrīla Prabhupāda's transcendental vibration, they are worshipable. Each tape comes with a certificate of authenticity issued by the Archives. This offer is limited to purchases made before June 30, 1993.

YES! I want to increase Śrīla Prabhupāda's Tape Ministry. Please send me the NEW Ministry tap	es
and an authenticated original reel-to-reel tape.	

\$51—1 tape folder with 16 C-60s

\$101—2 tape folders with 32 C-60s

\$501-10 tape folders with 160 C-60s*

\$1001—20 tape folders with 320 C-60s**

*Donors also receive a framed 16"x 20" color photo of Śrīla Prabhupāda.

**Donors also receive a 50% discount on Collected Lectures on Śrīmad-Bhāgavatam.

Your donations to this project are tax-exempt (#95-4306537)

Please mail coupon with payment to:

The Bhaktivedanta Archives, P. O. Box 34453, Los Angeles, CA 90034, USA, or in Europe P. O. Box 351, Borehamwood, Herts, WD6 1SW, England

The Goal of the Archives

Preserving Prabhupāda As He Is

Lord Caitanya predicted: pṛthivīte āche yata nagarādi grāma, sarvatra pracāra haibe mora nāma, "My name will be preached in every town and village on the earth." For centuries after the departure of Lord Caitanya, many ācāryas were certainly very qualified: from the six Gosvāmīs, through Narottama, Śrīnivāsa, and Viśvanātha, and in the modern age Śrīla Bhaktivinoda Thākura and Śrīla Bhaktisiddhānta Sarasvatī Thākura. All these great personalities were absorbed in preaching, but they did not fulfill the prophecy of Lord Caitanya. It was five hundred years after Caitanya that that personality appeared in the person of Śrīla Prabhupāda. Who can understand the transcendental position of such a personality? There is going to be enormous speculation in the future about his transcendental identity. The goal of the Archives is to present his record "as it is" and ground these

speculators in reality. If a "myth" of Śrīla Prabhupāda is somehow created, without regard to the facts, there is every danger that he may become regarded as a mythological character.

New Philosophy Tape Series

In the early 1970s Śrīla Prabhupāda taped his discussions with devotees on the different philosophies of the world. Presented with the philosophers' ideas, Prabhupāda would then comment extensively. The Bhaktivedanta Archives is planning to release these original tapes along with a book of the transcriptions. The range of these discussions is monumental: from the early Greeks, Plato, and Aristotle, right through to the existentialism of Sartre and the psychological ideas of Freud, Jung, and other modern theorists. There are twenty-two hours of recordings in this classic series of the pure devotee preaching on the highest level. We know that all devotees will benefit immensely from hearing these tapes.

Available NOW from the Bhaktivedanta Archives

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!



Collected Lectures on

BHAGAVAD-GĪTĀ **ASITIS**

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)

CANADA \$35 ALL OTHERS \$50



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Bhaktivedanta Archives Personnel



Clockwise from upper left: Dulāl Chandra Dāsa, Sādhu Sanga Dāsa, Raṇajit Dāsa, Pūrṇānanda Dāsa, Ekanātha Dāsa.

USA

Ekanātha Dāsa: DAT recordings, tape ministry, compact disks.

Raṇajit Dāsa: Book publication, proofreading.

Dulāl Chandra Dāsa: Folio computer project, photo lab, photo scanning project.

Brahmānanda Dāsa and Gargamuni Dāsa: traveling sankīrtana party.

Sādhu Saṅga Dāsa: tape transcription, tape ministry duplication.

Pūrṇānanda Dāsa: photo archives, tape transcription.

Kṣamā Devī Dāsī: proofreading. Māyāpriyā Devī Dāsī: layout and design

EUROPE

Viṣṇumūrti Dāsa: traveling saṅkīrtana. Nāma Kṛṣṇa Devī Dāsī: mail order.

Libraries (continued from page 1)

tapes. As we traveled we also visited many devotees living outside the temples. Many of them have the desire to preach to family and friends from their homes, and we saw that they became very enlivened by the idea of having their own full sets of Śrīla Prabhupāda's books.

From this we developed the idea to establish both public and private Bhaktivedanta libraries housing full sets of Śrīla Prabhupāda's books in different places around Europe. Now after four years over 200 libraries have been started in Europe. What we found interesting is that in many cases the private libraries in devotees' homes are being completed quicker than in some temples because temples have the difficulty of finding a free room and a librarian, whereas in a private home, any householder is his own librarian and any solid wall can become a library.

This project has been approved by the Śrīla Prabhupāda Centennial Committee, and it is hoped that by 1996 we will have at least 1,000 libraries in many different countries around the world. These libraries will give a gravity and seriousness to our movement and help to increase

the desire and ability of devotees, both new and old, to study all of Prabhupāda's teachings. They will contain complete sets of Prabhupāda's books, including the archival series, the full set of cassette tapes of the Bhaktivedanta Tape Ministry, the computer infobase Bhaktivedanta Electronic Library, sets of *Back to Godhead* magazines, and all the videos of Śrīla Prabhupāda.

For more information on how to join the project by starting a library in your temple or home, contact the Bhaktivedanta Archives' head office in Los Angeles or, for Europe, our office in England. The addresses are on page 1 of this newsletter.

Folio for ISKCON Authors

The Archives now has facility to create Folio infobases for ISKCON authors similar to the Śrīla Prabhupāda infobase. *Back to Godhead* magazine is planning to create an infobase of all articles from the magazine since its founding in 1944.

Any ISKCON authors who wish to make an infobase of their work should contact Dulāl Chandra Dāsa at the Archives for details.

The Bhaktivedanta Archives Product List

Prices do not include shipping, or sales tax where applicable.

Archival Book Series

Conversations with Śrīla Prabhupāda (37 Vols.)	\$415.00
Collected Lectures on Bhagavad-gītā As It Is (7 Vols.)	
Collected Lectures on Śrimad-Bhāgavatam (11 Vols.)	
Śrīla Prabhupāda Śikṣāmṛta (3 Vols.)	
Festivals with Śrīla Prabhupāda (1 Vol. + tape folder)	

Compact Disks

CD-1 Krishna Meditations	CD-6 Rādhā Kṛṣṇa Temple
CD-2 Hare Krishna Classics	CD-7 Vibhāvarī Šeşa
CD-3 Songs of the Spiritual Masters	CD-8 Daśāvatāra
CD-4 Brahmā Samhitā	CD-9 Jaya Rādhe Jaya Kṛṣṇa
CD-5 Prabhupāda Bhajanas	

CDs are \$15 each. Get one free if you buy the entire set. These selections are also available on cassette for \$5 each.

Cassette Tapes

Full set of 711 cassettes in 45 folders	\$1,795.00
Single folder of 16 tapes	
Unedited bhajanas (2 folders)	\$99.95
Nectar of Devotion series (1 folder)	
Kṛṣṇa Book dictation (2 folders)	
Single lecture tapes	
Individual folders	

Computer Infobase Programs

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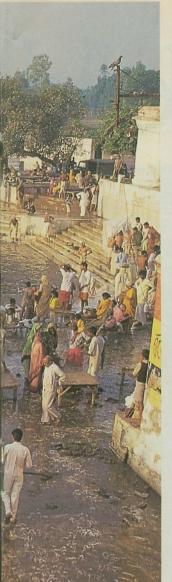
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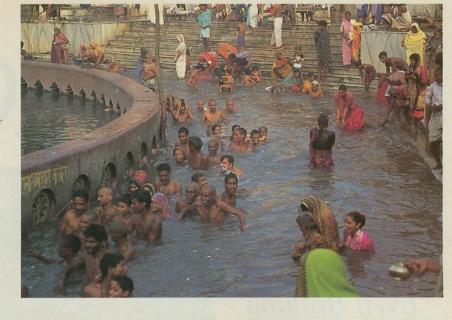
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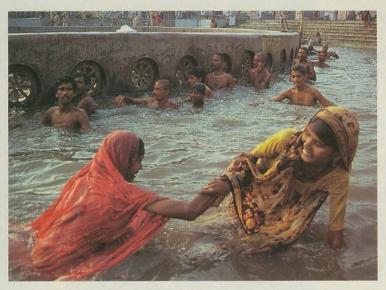
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Cakratīrtha (at left), created by the disc of Lord Brahmā, is said to be bottomless. At right, the water at Cakratīrtha, the hub of the universe, doesn't stop pilgrims from showing respect to a sacred object the Vedic way—by walking around it clockwise.





The wet walk completed, a friend lends a helping hand:



A pilgrim prepares to make an offering to Cakratīrtha.

spiritual master in the line of Sūta Gosvāmī, wherever Prabhupāda spoke the Śrīmad-Bhāgavatam, that place became as sacred as Naimisāranya.

Namiṣāraṇya didn't become a holy place only by Sūta's speaking here. He spoke here because it was well known as a place of pilgrimage—a very special holy place where people come to perform austerities and penances. Many celebrated sages and incarnations of the Lord have come to Naimiṣāraṇya, including Lord Balarāma, Dadhīci Muni, the Pāṇḍavas, Lord Nityānanda, and Rāmānujācārya.

It's said of Naimiṣāraṇya, as it's said of other places too, that having come here you don't need to go to any other holy place, because everything is com-

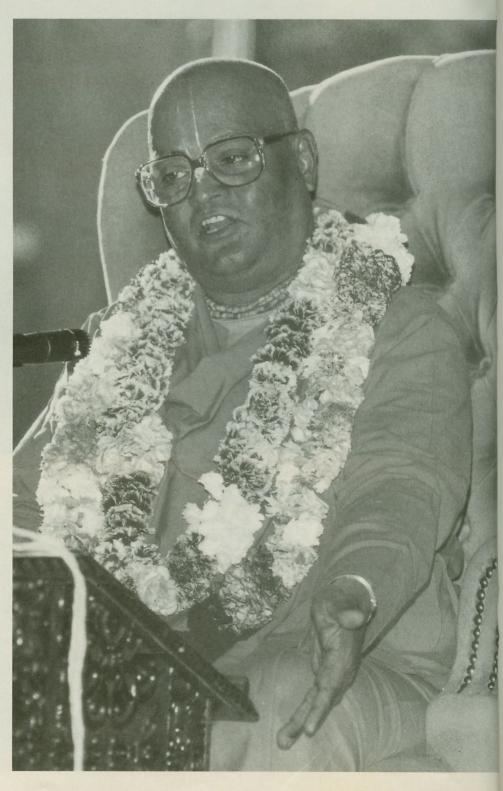
plete here.

There are many fantastic-looking old trees in Naimiṣāraṇya—big old nīm trees with twisted roots coming out of the ground. At the place called Vyāsa Gāḍī, there's a big banyan tree that is supposed to have been here since the time of Vyāsadeva, fifty centuries ago. We can't help but think that some of these trees are not ordinary trees but great sages who have come to stand here and meditate on the transcendental pastimes of Lord Kṛṣṇa.

Bhakti Vikāśa Swami comes from England but has lived in India for many years. He now teaches Kṛṣṇa consciousness at ISKCON's center in Vallabh Vidyanagar, Gujarat.

The Greed

"Even Brahmā cannot easily get love for God, but Lord Caitanya gives it to the most degraded, most sinful persons. Therefore He is known as Prema Purusottama, the Personality of Godhead who gives love of Godhead."



of the Lord

A lecture by Gour Govinda Swami

Photos by Ādideva Dāsa

Bhubaneswar, India, March 17, 1992— The Appearance Day of Lord Śrī Caitanya Mahāprabhu

ESHOULD KNOW the cause for the appearance of Gaurāṅga Mahāprabhu, Lord Caitanya. There are two causes: external and internal. The external cause is to teach Kali-yuga dharma, the religion for Kali-yuga, the Age of Quarrel. That religion is hari-saṅkīrtana, the chanting of the holy name.

kali-yuga dharma haya hari-sankīrtana etad arthe avatīrna śrī śacīnandana

Śacīnandana, Lord Caitanya, the father of *hari-saṅkīrtana*, appears for this purpose—to teach the chanting of the holy name.

ei kaye bhāgavate sarva-tattva-sāra kīrtana-nimitta gauracandra-avatāra kali-yuga sarva-dharma hari-saṅkīrtana sarva prakācilena caitanya-nārāyaṇa kali-yuge saṅkīrtana-dharma pālibāre avatīrṇa hoila prabhu sarva-parikare

This is a quotation from Caitanya-Bhāgavata. Lord Caitanya comes in Kali-yuga, especially the present Kali-yuga, with His abode and all His associates and paraphernalia. He offers and distributes the chief result of hari-nāma-saṅkīrtana—Kṛṣṇa-prema, love of God—freely, indiscriminately.

brahmār durlabha prema saba kare yāche patita pāmara nāhi bāche

Even Brahmā cannot easily get such prema, such love for God, but Lord Caitanya gives it to the most degraded, most sinful persons, such as Jagāi and Mādhāi. Therefore He is known as Prema Puruṣottama, the Personality of Godhead who gives love of Godhead.

Five thousand years ago Kṛṣṇa came

in His own personal form. In His pastimes at Kurukṣetra He taught the Bhagavad-gītā through Arjuna to all mankind, giving confidential, more confidential, and most confidential instructions. His most confidential instruction is man-manā bhava mad-bhakto mad-yāji mām namaskuru: "Engage your mind always in thinking of Me, become My devotee, worship Me, and offer your homage unto Me." The concluding instruction is sarva dharmān parityajya mām ekam śaraṇam vraja: "Give up all varieties of dharma and just surrender unto Me."

Lord Krsna only said this theoretically; He never taught how to surrender practically. But Kṛṣṇa is suhṛdam sarva-bhūtānām, the only well-wishing friend of all living entities. Therefore after winding up His pastimes at the end of Dvāpara-yuga, the previous age, He thought: "I've given confidential, more confidential, and most confidential instruction to Arjuna for all mankind, but after Dvāpara-yuga comes Kali-yuga, the most sinful age. In Kaliyuga, as sinful activities increase, the consciousness of the people becomes most polluted. They cannot understand śaranāgati tattva, complete surrender, because I haven't demonstrated it practically. Therefore I shall have to come down to earth again." So He came again as Gaurānga Mahāprabhu, Lord Caitanya. This was His mission:

yuga-dharma pravartāimu nāmasaṅkīrtana cāri bhāva-bhakti diyā nācāmu bhuvana

"I shall go spread the holy name and give the four forms of *bhakti*, devotional service: *dāsya* [servitorship], *sakhya* [friendship], *vātsalya* [parent-

hood], and *mādhurya* [conjugal love]." (Śānta, neutrality, is discarded in Mahāprabhu's line.) The Lord decided: "I shall make the whole world dance with *bhāva-bhakti*, ecstatic love of God."

āpani karimu bhakta-bhāva aṅgīkāre āpani ācari' bhakti śikhāimu sabāre

"I shall accept *bhakta-bhāva*, the mood of a devotee, and I shall teach *bhakti*, devotion to God. Unless I practice it Myself I cannot teach it."

āpane nā kaile dharma śikhāna nā yāya ei ta' siddhānta gīta-bhāgavate gāya

This is the external cause (bahirāṅga kāraṇam) for Lord Caitanya's advent. He comes for others, for the people of Kali-yuga.

The internal cause (antaranga karanam) is for His own sake. The internal cause is to fulfill three desires:

śrī rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-

svādyo yenādbhuta-madhurimā kīdṛśo vā madīyah

saukhyam cāsya mad-anubhavataḥ kīdrśam veti lobhāt

tad-bhāvāḍhyaḥ samajani śacī-garbhasindhau harīnduḥ

Svarūpa Dāmodara Gosvāmī spoke this verse, and it is quoted by Rūpa Gosvāmī in *Lalita-mādhava*. When Kṛṣṇa performed His pastimes He still had three desires that remained unfulfilled. First, Kṛṣṇa wanted to know: What is Rādhārāṇī's love? Next He desired to know: What is My *rūpa-madhuri*, My excellent beauty, that Rādhārāṇī relishes? How can I relish it? Then the third desire: What type of pleasure or happiness does Rādhārāṇī derive

by relishing My beauty, and how can I relishit? These three desires, these three types of greed, developed in the Supreme Lord, Kṛṣṇa. Therefore, śacīgarbha-sindhau harīnduḥ: From the womb of Śacīmātā He appeared as Lord Caitanya Mahāprabhu to fulfill these desires.

Here the word *lobha*—"greed"—is significant. The Lord has greed. It is quite natural that we have greed. We are greedy persons, materially greedy. But the greed of the material world is condemned; it is considered one of our enemies. In the Sixteenth Chapter, twenty-first verse, of the *Bhagavad-gītā* Lord Kṛṣṇa says:

tri-vidham narakasyedam dvāram nāśanam ātmanah kāmah krodhas tathā lobhas tasmād etat trayam tyajet

"Give up these three—kāma, krodha, lobha: lust, anger, and greed. If you become influenced or affected by them, then you will open your door to hell. So give them up."

Greed is bad because those who are materially greedy have to suffer. There is a little story to illustrate this point.

A greedy boy saw his mother put some berries into an earthen pot that "Give up these three—kāma, krodha, lobha: lust, anger, and greed. If you become influenced or affected by them, then you will open your door to hell. So give them up."



had a narrow opening. Greedy to get some of those berries, he put his hand into the pot and grasped a handful, but when he tried to get his hand out of the pot, his hand got caught because the opening was too narrow. This caused

some pain as he pulled, so he was crying. But though he was suffering, he wouldn't let go of the berries. This is a simple story showing that the consequence of greed is suffering. Therefore Bhagavān Kṛṣṇa says in the *Gūtā*, "Give

up greed."

But greed can be engaged in Krsna's service. The word lobha (greed) is an ancient word, not a modern word. The seed of greed exists in both Bhagavān (the Lord) and bhakta (the devotee). So in respect to bhāgavat-bhakta, the devotee of the Lord, we say, lobha sādhu-sange hari-kathā. How can you use greed? Develop greed to have more and more sādhu-sanga, association with sādhus, devotees, and hear more and more krsnakathā, talks about the Lord. Develop this greed. Such greed is spiritual and beyond the modes of material nature. You should not give it up; you should develop it more and more. The more you develop this greed, the more you get spiritual relish and make spiritual advancement. One who is not greedy in this way cannot

"Develop greed to have more and more sādhusanga, association with devotees, and hear more and more krsna-kathā, talks about the Lord. Develop this greed. Such greed is spiritual and beyond the modes of material nature."



spiritually advance. So material greed should be given up, but spiritual greed should be developed.

Again it is said:

kṛṣṇa-bhakti-rasa-bhāvitā matiḥ krīyatāṁ yadi kuto 'pi labhyate tatra laulyam api mūlyam ekalaṁ janma-koṭi-sukṛtair na labhyate

The word laulya means lobha (greed). The purport of this verse is that if you have such spiritual greed you can achieve krsna-bhakti-rasa, the mellow of love for Krsna. Otherwise you can't have it; you can't achieve it. Therefore, one should develop the greed to have more and more association with devotees and hear more and more about the Lord. Then you will make advancement in bhajana-sādhana, devotional service. Materialistic people don't know how to use greed; they abuse it-directing it toward material enjoyment, material possessions-and suffer. So when we speak about the advent of Lord Caitanya, we're not speaking of this greed.

In the beginning I explained that Kṛṣṇa developed three types of greed that could not be fulfilled in His pastimes. Therefore He descended as Lord Caitanya. In Lord Caitanya's pastimes those three types of greed are fulfilled.

Using the word greed is wonderful. Has anyone used the word this way before? No one. But Svarūpa Dāmodara Gosvāmī did. He said that because of this greed, Nandanandana (Kṛṣṇa) became Sacīnandana (Lord Caitanya). Pūrņa Brahma, the Complete Whole, who has no deficiency, who wants nothing, still develops greed. Wonderful! He is self-satisfied. He lacks nothing. Then why such greed? You should understandits mystery, the truth behind it. He who is self-satisfied, who is full of eternity, knowledge, and bliss-He develops greed. What type of greed and to get what?

In the Supreme Lord the seed of desire gradually develops, and it fructifies in Gaurāṅga-svarūpa, the form of Gaurāṅga, Lord Caitanya. Let me explain to you how.

Viṣṇu, the Lord of Vaikuṇṭha, the spiritual world, develops some greed: He wants to fight. Because He is Bhagavān, the Supreme Lord, the six types of

opulence are completely manifested in Him. And one of His opulences is *bala*, or strength. Since He has incomparable strength, it is quite natural that He should desire to fight and fulfill this greed. Whenever Bhagavān wants to fulfill some desire, His internal energy, Yogamāyā, creates the proper atmosphere. So when Viṣṇu desired to fight, Yogamāyā created the circumstances to fulfill that desire.

In such a fight, the opponent should be equally strong; otherwise one can't get pleasure in fighting. So with whom will the Lord fight? By the will of the Lord and the arrangement of Yogamāyā, the two strong doorkeepers of the spiritual world, Jaya and Vijaya, time of annihilation. The whole world was trembling to see that angry dancing. All the demigods were offering prayers to pacify Him, but they couldn't. Then the demigods requested Bhakta Prahlāda, "Please go and calm the anger of Lord Nrsimhadeva." Prahlāda Mahārāja is a dear devotee of the Lord, so Prahlada went to offer Him prayers, and Lord Nrsimhadeva became calm and manifested His peaceful form. Then Nrsimhadeva took His dear devotee Prahlāda, like a son, on His lap, and vātsalya-prema, parental love and affection, developed in Nrsimhadeva.

Both father and son relish this *rasa*, mellow. As the son sits on the father's

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were cursed to become demons for three lives. First they became Hiraṇyākṣa and Hiraṇyakaśipu, then Rāvaṇa and Kumbha-karṇa, and finally Śiśupāla and Dantavakra. In three incarnations Lord Viṣṇu enjoyed fighting with them. This is the greed of Lord Viṣṇu, as described in the Śrīmad-Bhāgavatam.

Then came the greed of Nṛsimhadeva. Nṛsimhadeva has two types of form—*ugra* (fearsome) and *anugra* (peaceful). After killing Hiraṇyakaśipu, Nṛsimhadeva's form was fearsome, and He danced like Lord Śiva at the

lap, the father relishes, and the son also relishes. The relishing is reciprocal. But the son relishes more than the father. So Nṛṣimhadeva developed a type of greed: "How can I sit on the lap of My father and relish that *rasa*?" From then on, after Nṛṣimhadeva, all the incarnations of the Lord accept a father and mother to fulfill that greed.

Lord Rāma also developed greed. Vibhīṣaṇa and Sugrīva are Lord Rāma's friends. This means there is *sakhya-rasa*, friendly affection, in the pastimes (please turn to page 44)

TRUTH (continued from page 8)

facilities by nature. There are so many living entities who must stand rooted to the ground for many years—the trees, the plants. The aquatics are in the water for many, many years. The flies and insects remain in their condition for many, many years. And gradually, by the soul's evolution, we come to this form of human life.

The Āryans, especially—the advanced, civilized human beings—have all the necessary facilities for inquiry about the Absolute Truth. Uncivilized men, such as those living in the jungle, cannot utilize such resources. There-

fore Narottama Dāsa Ṭhākura, in a simple Bengali song, says, hari hari biphale janama goñāinu: "O Lord Hari, Kṛṣṇa, I've wasted my life." This is our position. We have the human form of life, but we are simply spoiling it. In the Kṛṣṇa consciousness movement we are traveling all over the world, and we see that people are spoiling their valuable human life in the false identification that "I am this body"! Under big, big names—"I am American," "I am Indian," "I am German"—they are spoiling their life by this bodily conception.

According to śāstra, scripture, anyone who identifies himself with his body

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KRISHNA PRODUCTIONS, Dept. BTG 9 P.O. Box 34241, Los Angeles, CA 90034 Phone/Fax: (310) 838-4474 is a fool. That is the first instruction of the *Bhagavad-gītā*. Kṛṣṇa brought Arjuna to fight with the Kurus, and because Arjuna identified himself as the body, Arjuna thought, "Killing my cousin-brothers will not be good, because I have a bodily relation with them." So to dissipate that conception of life, Kṛṣṇa rebuked him, aśocyān anvaśocas tvam prajñā-vādāmś ca bhā-ṣase: "While speaking learned words, you are mourning for what is not worthy of grief."

We are talking very big talks and plans, but actually we are nothing better than cats and dogs. This is our position, because we identify with the body. "My country, my community, my society, my family." This is the basic ignorance. Ahain mameti: "I and my." People do not know the truth. They are thinking, "I am this body, and anything in relationship with the body is mine." This is ignorance. But this ignorance is going on all over the world.

Therefore in the beginning of the *Caitanya-caritāmṛta* the author says:

vande śrī-kṛṣṇa-caitanyanityānandau sahoditau gauḍodaye puṣpavantau citrau śandau tamo-nudau

"I offer my respectful obeisances unto Srī Kṛṣṇa Caitanya Mahāprabhu and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all." Śrī Caitanya Mahāprabhu and Nitvānanda Prabhu have come to deliver the fallen souls of the material world who are in the darkness of false conceptions. Somebody just told me that the king of Saudi Arabia has been killed by his own nephew. This is going on. Even in family affairs it is going on. Why? Because of this darkness: aham mameti, "I and mine."

Śrī Caitanya Mahāprabhu along with His associates—Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu, Śrīvasa, and other devotees—are trying to dissipate the darkness of this false identification. Kṛṣṇa instructed Arjuna about Arjuna's darkness as to his identity. Kṛṣṇa chided him, "You are talking very big, big words, but you are lamenting on a subject matter for which no

We are not going to teach anything but what is spoken by Kṛṣṇa and supported by Kṛṣṇa Caitanyadeva. This is our principle. This is the principle of the Kṛṣṇa consciousness movement.

learned person laments." Then Kṛṣṇa said, gatāsūn agatāsūmś ca nānuśocanti paṇḍitāḥ: "You are fool number one. No learned person talks like that. Now try to understand the real position."

Kṛṣṇa then said:

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

"As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change." Or in other words, "First of all try to understand what you are."

That is the beginning of Bhagavad-gītā. Bhagavad-gītā is not politics. It is knowledge, pure knowledge. The politicians take advantage of it, and the sociologists and so-called swamis and yogis take advantage of it to try to prove their nonsensical theories. But what they present is not at all Bhagavad-gītā. Bhagavad-gītā "as it is" is pure knowledge, beginning with the first knowledge one has to understand: that we are not the body. Because the basic principle of ignorance is: "I am this body," "I am American," "I am Indian," "I am a brāhmaṇa," "I am this," "I am that."

Śrī Caitanya Mahāprabhu points out the same ignorance in a different way. He says, "I am not a brāhmaṇa. I am not a kṣatriya [warrior]. I am not a vaisya [merchant]. I am not a śūdra [laborer]. I am not a brahmacārī [celibate student]. I am not a grhastha [householder]. I am not a vānaprastha [retired person]. I am not a sannyāsī [renunciant]." These are negations. Then what is the positive? He says, gopī-bhartuḥ padakamalayor dāsa-dāsānudāsaḥ: "I am the

servant of the servant of the servant of the *gopī-bhartuh*, Kṛṣṇa, who maintains the *gopīs*, His cowherd girlfriends."

So this is also our identity, but we have forgotten. We have forgotten our real relationship with Krsna, and we are trying to be happy by material adjustments. This is modern civilization. One is thinking, "If I get a nice house, a nice motorcar, a nice business, a nice bank balance, a nice wife, nice children . . ." This is material civilization. But people do not know that this way they will never be happy. Now, you Europeans and Americans have a good qualification: As I have described many times, you are no longer very much interested in all these "nice" things. The real nice thing is spiritual understanding. That nice thing begins, aham brahmāsmi: "I am not this body." That is the beginning of the Bhagavad-gītā. Krsna is instructing Ariuna, "You are not this body. You are spirit soul. Try to understand."

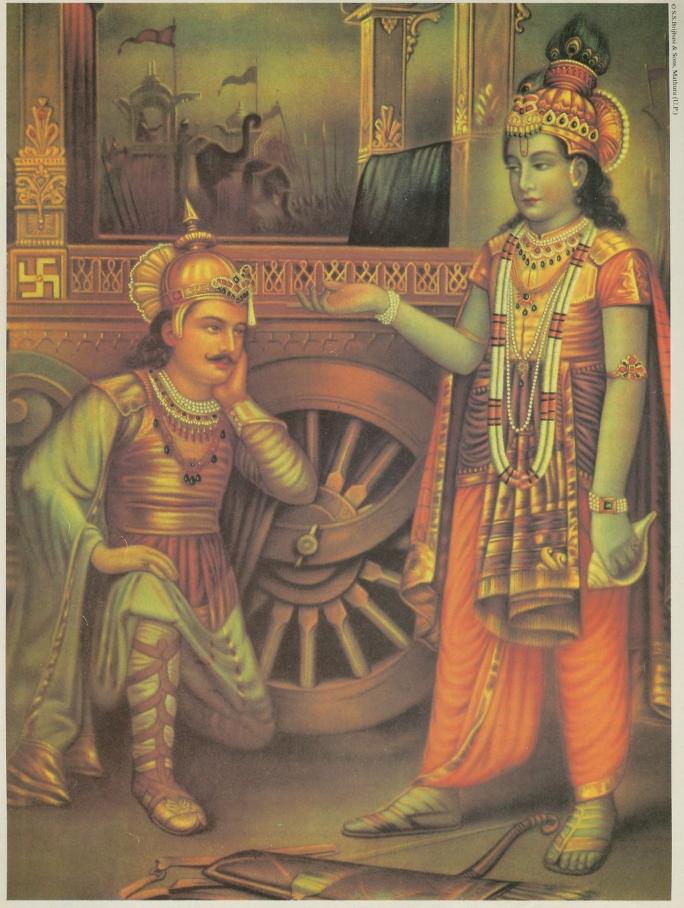
We should learn from Kṛṣṇa. We should learn from Caitanya Mahā-prabhu, who is Kṛṣṇa Himself. Therefore the author of *Caitanya-caritāmṛta* says, "Accept this authority."

When Śrī Caitanya Mahāprabhu appeared five hundred years ago, people had already become fools and rascals. They did not care for the teachings of the Bhagavad-gītā. Therefore He came as a devotee of Krsna to teach us how to serve Kṛṣṇa, how to love Kṛṣṇa. This is Caitanya Mahāprabhu's cult. When Krsna appeared He said, sarvadharmān paritvajva mām ekam saranam vraja: "Give up everything, all your rascaldom. Just surrender to Me." And Caitanya Mahāprabhu, as a devotee, said the same thing. Yāre dekha, tāre kaha kṛṣṇa-upadeśa: "Whomever you meet, tell him about Krsna's instructions." Lord Caitanya said nothing new. That is the sign of authenticity. Those who say "I have manufactured some way" are all rascals. In your country it is said. "Old wine in a new bottle." Similarly, Śrī Caitanya Mahāprabhu is teaching the same thing as Krsna. Krsna says, mattah parataram nānyat kiñcid asti dhanañjaya: "There is no truth superior to Me." Caitanya Mahāprabhu says the same thing: vāre dekha, tāre kaha krsnaupadeśa. And we are saying the same thing, na caitanyāt krsnāj jagati paratattvam: "There is no truth superior to Krsna Caitanya." Why? Because He is the same truth as Krsna. This is called the paramparā system: We are repeating what Krsna said and what Caitanva Mahāprabhu said.

So it is not difficult to understand the Absolute Truth. Kṛṣṇa says directly, "Surrender to Me." And Caitanya Mahāprabhu says, "Preach Kṛṣṇa's message." We are not going to teach anything but what is spoken by Kṛṣṇa and supported by Kṛṣṇa Caitanyadeva. This is our principle. This is the principle of the Kṛṣṇa consciousness movement. Kṛṣṇa preached about Himself, Caitanya Mahāprabhu preached the same principle, and we are preaching the same thing. We do not preach anything else. We do not manufacture anything. That is not our business.

By the grace of Kṛṣṇa, by the mercy of Caitanya Mahāprabhu, you European boys and girls joined this movement at my soliciting. I went to your country with this word only. I did not show you any magic, nor do I have any knowledge of how to play magic. I simply repeat the same message: "Here is Kṛṣṇa, the Supreme Personality of Godhead. Here is Kṛṣṇa Caitanyadeva, the devotional form of Kṛṣṇa. Accept Them, and your life will be successful."

Thank you very much.



Lord Kṛṣṇa instructs Arjuna on the Battlefield of Kurukṣetra

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by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

> Founder-Ācārya of the International Society For Krishna Consciousness

O EDUCATE THOSE PERSONS who are enamored by empirical arguments and who do not receive transcendental knowledge through any bona fide disciplic succession—and who are thus going astray—we have compiled the essential knowledge of the *Bhagavad-gītā* in a nutshell:

- 1) Lord Śrī Kṛṣṇa is the Supreme Absolute Truth, the Supreme Personality of Godhead, the cause of all causes. The definition of God is given in this aphorism from the *Vedas*: "By Him and from Him is manifest this universe, and He controls its creation, sustenance, and annihilation." He is the mainstay of both this unlimited variegated cosmic manifestation and the immeasurable spiritual sky, the Vaikuṇṭhas. He is the eternally existing, transcendental Supreme Being with a spiritual form. The impersonal Brahman is but His bodily effulgence; He is the nondual Truth. The Supersoul (Paramātmā) is His plenary expansion who resides in everyone's heart and pervades the entire creation as well.
- **2)** The *jīvas*, the living entities, are Lord Kṛṣṇa's minute parts. Although the *jīva* is qualitatively nondifferent from the Lord, he is quantitatively different from Him, since the Lord is infinite and the *jīva* infinitesimal. The *jīva* is situated in the Lord's marginal potency, which, inconceivably, is simultaneously one with and different from the Lord.
 - 3) The jīvas—the marginal energy of the Lord—have the ability to reside

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eternally either in Vaikuntha or in this material world. A *jīva* falls down to material nescience because of countless sinful activities, and in these alien surroundings he goes up and down, traveling through all the planetary systems, from Lord Brahmā's planet down to Pātālaloka. In the material world the *jīva* experiences birth, disease, old age, and death and is forced to accept three types of suffering, namely, those miseries stemming from his own mind and body, those inflicted by other living entities, and those hurled at him by the demigods.

4) The conditioned living entities are encaged in this many-faceted prison-house called the material world. The nature of this world is creation, sustenance, and destruction. During creation and sustenance this material nature is in a manifest state, and with destruction it again becomes unmanifest. Thus this mundane, illusory realm is the Lord's inferior energy because it is sometimes manifest and at other times unmanifest.

5) Beyond this manifest and unmani-

fest external energy of the Lord exists another realm, which is transcendental and spiritually variegated. This is the unlimited spiritual sky, known as Vaikuntha, which is everlasting. This realm is always manifest; it is never unmanifest. Thus it is not subject to creation and annihilation.

6) Those conditioned souls who identify with this illusory material nature and are proud of it, and who do not care to know about the Supreme Lord, are subjugated by the Lord's illusory potency, who is known variously as Mahā Kālī, Cāndī, and Durgā, and who pierces them with her trident of the threefold miseries. These demoniac jīvas are forced into slavery by the illusory potency-Kālī, or Mahāmāyā. The Bhagavad-gītā, the essence of all the Vedic scriptures, was compiled for the deliverance of the conditioned souls. By studying the Gītā carefully, a jīva takes shelter of the Supreme Lord's lotus feet and attains liberation from the merry-go-round of repeated suffering in the material world.

7) The conditioned jīva suffers from the material disease—the miseries of birth, death, old age, and disease. When this suffering becomes unbearable, he looks for help. Those who are less intelligent embrace the path of impersonal liberation and undertake severe austerities to achieve their goal. More elevated than these salvationists are the devotees of the Lord, who realize that their eternal nature is to be His servants. They do not try to extinguish this nature but rather practice and preach the eternal process of devotion so they can enter the Lord's eternal spiritual abode. All living entities have a right to practice this eternal process of devotional service.

8) The mahat-tattva, the material nature, manifests itself in twenty-four ingredients: 1) the unmanifest principle, 2) false ego, 3) intelligence, 4) mind, 5) ether, 6) air, 7) fire, 8) water, 9) earth, 10) sound, 11) touch, 12) form, 13) taste, 14) smell; 15) ears, 16) skin, 17) eyes, 18) tongue, 19) nose, 20) mouth, 21) hands, 22) feet, 23) anus, 24) genitals.

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Foolish, demoniac rascals in the grip of the Lord's illusory energy loudly brag about their materialistic plans. The Bhagavad-gītā alone can penetrate their hard shell of ignorance. . . .

- 9) The undifferentiated Absolute Truth, the original Supreme Personality, Lord Śrī Kṛṣṇa, incarnates in this material world once in every day of Lord Brahmā-that is, once every 8,640,000,000 solar years—to shower His mercy upon both His surrendered devotees and the atheistic nondevotees. He protects His devotees and slays the atheistic demons, thus giving the latter troublesome release, so to speak, in impersonal liberation. The Bhagavad-gītā, on the other hand, teaches liberation through devotional service to the Supreme Lord. The only way to obtain this devotional service is to take full shelter of the spiritual authority, the guru, who is coming in the line of a proper disciplic succession. Those who toil without worshiping the spiritual master will find that all their endeavors are futile.
- 10) Those foolish souls who refuse to take shelter of a bona fide guru are truly shelterless. Without the guidance of a guru, these rascals consider themselves knowledgeable, and on the basis of this misconception they make the mistake of worshiping God as a man and a mere mortal as God.
- 11) The Supreme Personality of Godhead is full in six opulences and is not the property of any particular sect, group, or country. He is available to everyone. He is the deliverer of all and the supreme father of all. He appears in this material world to liberate every living entity, and His message, the *Bhagavad-gītā*, is therefore applicable to every land and to all people. It is meant to be preached everywhere. Therefore those fortunate souls who are spreading the message of the Lord are most dear to Him.
- 12) Foolish, demoniac rascals in the grip of the Lord's illusory energy loudly brag about their materialistic plans. The *Bhagavad-gītā* alone can penetrate their hard shell of ignorance and awaken them to the truth.

- 13) With concerted, strong preaching, the devotees of Kṛṣṇa must inform such foolish men that their so-called plans will surely be undermined because the platform they have chosen to build their dream houses on is factually a mirage—a movie only. Reality is elsewhere. The information needed to transport one to that realm of reality and truth is available in the magazine called *Back to Godhead*.
- 14) Therefore, the real symptom of a good civilization is that its citizens are inspired by *Back to Godhead* to take up the process of devotion and go back to Godhead, where they will eternally reside in their actual home. Only in this way can they end all futile labor.
- 15) Just as the most sinful wretch lives in a ghostly body after death and moves about in the ether, having been denied a gross body, so the impersonalist, although rising to the point of liberation in the transcendental position, falls back down to the material world because of not having developed the mood of loving service to the Supreme Lord. Therefore the severe austerities and penances the impersonalist performs are not equivalent to the eternal religion of devotional service.
- 16) When monists are so attached to the formless, impersonal aspect of the Lord that they distinguish between Him and His transcendental body, their consciousness becomes contaminated by this blasphemy, and thus they are deprived of a place in the Lord's eternal abode. But if by some good fortune they come in touch with a pure devotee and hear from him with faith about the Lord's transcendental name, qualities, pastimes, and so on, then they will certainly be cleansed of their contamination and become inspired and attracted by the Lord's glorious character, and finally they will surrender to Him fully. Thus the Bhagavad-gītā is such an instructive text that for those who want to enter

into the eternal pastimes of the Supreme Lord, its unequivocal message teaches the first stages of surrender, and this surrender is absolutely essential for reaching the ultimate destination. It is to be understood that the pure devotees have successfully passed this test of surrender according to the tenets of the Bhagavad-gītā.

Renunication Through Wisdom is a translation of Vairāgya Vidyā, a collection of essays written in Bengali by Śrīla Prabhupāda in the late 1940s. The 250-page softbound book is available for \$7.95 plus shipping from The Bhaktivedanta Book Trust, 3764 Watseka Ave., Los Angeles, CA 90034.

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In viśrambha sakhya (friendship as equals) there is such love that Lord Kṛṣṇa's friends think themselves equal with Him. There is no question of awe and reverence.

GREED (continued from page 37) of Lord Rāma. But there are two types of sakhya-rasa—sambhrama (friendship with awe and reverence) and viśrambha (friendship as equals, without awe and reverence). In the pastimes of Lord Rāma there is no question of equality. His friends Sugrīva and Vibhīṣaṇa cannot climb onto His shoulders or snatch food from His mouth. They are even afraid their leg may touch Lord Rāma's body, because they think that this would be offensive. Their friendship is sambhrama sakhya, friendship with awe and reverence.

But viśrambha sakhya is different. In viśrambha sakhya there is such love and affection that the friends think themselves equal with the Lord. There is no question of awe and reverence. In the pastimes of Krsna you will find this viśrambha sakhya. The cowherd boys climb onto Krsna's shoulders and snatch the food from His mouth, and Krsna snatches the food from their mouths. The legs of the cowherd boys touch Kṛṣṇa's body, and Kṛṣṇa is not disturbed, because it is as if those were His own legs. If your own leg touches your own body, does that disturb you? There is no problem at all, because it's your own leg and not someone else's. So these cowherd boys are very dear to Kṛṣṇa. Therefore there is equality and abhinnam (nondifference).

But in the pastimes of Lord Rāma this type of *sakhya-rasa* is not relished. Therefore Lord Rāma developed greed for it: "How can I relish it?" That desire was fulfilled in His *avatāra* as Kṛṣṇa.

There is also another relationship—the conjugal mellow, *mādhurya rasa*. In Rāma-avatāra, Lord Rāma is *maryāda-puruṣottama*; that is, He strictly follows Vedic rules and regulations and never

transgresses them. Eka-patni-dhara: He accepts only one wife. Therefore, although His pastimes include mādhuryarasa, the conjugal mellow, it is not relished fully. The essence of the mellow is not relished. That conjugal rasa is relished to the highest degree when there is union (milana) and separation (viraha) between lover and beloved. In Rāma-līla, Rāvana kidnapped Sītā, and Lord Rāma banished Sītā to give pleasure to His citizens. So Rāma and Sītā are united and separated. But there is no variegatedness in this type of separation. It is not natural; it is forced. So there is no question of relishing the essence of the conjugal mellow.

Rūpa Gosvāmī has mentioned different types of *viraha* (separation) in his book *Ujjvala-nīlamaṇi—pūrva rāga viraha*, *māna viraha*, *prema vaicitya viraha*. In the pastimes of Lord Rāma there are no such varieties, but in Kṛṣṇa's pastimes there are. Therefore Lord Rāma developed the greed to relish them. In Kṛṣṇa *avatāra* this greed is fulfilled.

The viraha, separation, between lover and beloved is the highest platform of prema. On that platform both the nayaka and nayika, lover and beloved, relish that mellow in their own heart. Therefore in the pastimes of Kṛṣṇa, Kṛṣṇa is Rādhā-kānta (the husband of Rādhārāṇī) and Gopī-kānta (the husband of the gopīs). But although Rādhā and the gopīs are His own wives, He made them the wives of others to relish parakīyā-rasa, paramour love.

In Rāma-līlā only svakīyā rasa is relished—love with one's own wife—not parakīyā rasa. Lord Rāma, therefore, developed greed for the parakīyā rasa. So to relish parakīyā-rasa, Kṛṣṇa made His own wives the wives of others. Therefore that greed which remained unfulfilled in the pastimes of Rāma is

fulfilled in the pastimes of Kṛṣṇa.

In this way, greed caused one incarnation of the Lord after another to descend.

Still, in Kṛṣṇa-līlā there are those three types of greed that I mentioned previously:

śrī rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-

svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ

saukhyaṁ cāsya mad-anubhavataḥ kīdṛśaṁ veti lobhāt

tad-bhāvāḍhyaḥ samajani śacī-garbhasindhau harīnduḥ

The first greed is this: What is the love of Rādhārānī and how can I relish it? The second greed: What is My excellent all-attractive beauty? I can't relish Myself. So how can I have it? And the third greed: What happiness does Rādhārānī get by relishing My allattractive excellent beauty? How can I have it? The desire to fulfill these three types of greeds remains unfulfilled in the pastimes of Krsna. Therefore the Lord appeared again as Śrī Caitanya Mahāprabhu. The fulfillment of these types of desires is antaranga kāranam, the internal cause, for Lord Caitanya's descent.

Gaura Govinda Swami met Śrīla Prabhupāda in Vṛndāvana in 1974, after having traveled as a mendicant for one year to holy places throughout India. In 1975, at the opening of ISKCON's Kṛṣṇa-Balarāma Temple in Vṛndāvana, Śrīla Prabhupāda accepted him as a disciple and awarded him sannyāsa, the renounced order of life. He is now one of ISKCON's Governing Body Commissioners for Orissa and an initiating spiritual master.

LORD KAPILA: DISPELLER OF DELUSION

Rendered from Sanskrit into English,
with commentary,
by His Divine Grace A. C. Bhaktivedanta
Swami Prabhupāda,
Founder-Ācārya of the International Society
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The great saint Sūta Gosvāmī has described the advent of Lord Kapila to an assembly of sages in the sacred place known as Naimiṣāraṇya. As the Śrīmad-Bhāgavatam continues, Śaunaka Ṣṣi, the spokesman for the sages, asks Sūta to continue describing the glories of the Lord.

THIRD CANTO/CHAPTER 25

2 न ह्यस्य वर्ष्मणः पुंसां विरम्णः सर्वयोगिनाम् । विश्वतौ श्वतदेवस्य भूरि तृप्यन्ति मेऽसवः ॥ २ ॥

> na hy asya varşmaṇaḥ puṁsāṁ varimṇaḥ sarva-yoginām viśrutau śruta-devasya bhūri tṛpyanti me 'savah

na—not; hi—indeed; asya—about Him; varṣmaṇaḥ—the greatest; pumsām—among men; varimṇaḥ—the foremost; sarva—all; yoginām—of yogīs; viśrutau—in hearing; śrutadevasya—the master of the Vedas; bhūri—repeatedly; tṛpyanti—are sated; me—my; asavaḥ—senses.

Śaunaka continued: There is no one who knows more than the Lord Himself. No one is more worshipable or more mature a yogī than He. He is therefore the master of the Vedas, and to hear about Him always is the actual pleasure of the senses.

PURPORT: In *Bhagavad-gītā* it is stated that no one can be equal to or greater than the Supreme Personality of God-



Lord Kapiladeva teaches His mother the process for attaining the ultimate goal of life.

head. This is confirmed in the *Vedas* also: *eko bahūnāmi yo vidadhāti kāmān*. He is the supreme living entity and is supplying the necessities of all other living entities. Thus all other living entities, both *viṣṇu-tattva* and *jīva-tattva*, are subordinate to the Supreme Personality of Godhead, Kṛṣṇa. The same concept is confirmed here. *Na hy asya varṣmaṇaḥ puṁsām:* amongst the living entities, no one

can surpass the Supreme Person because no one is richer, more famous, stronger, more beautiful, wiser or more renounced than He. These qualifications make Him the Supreme Godhead, the cause of all causes. Yogīs are very proud of performing wonderful feats, but no one can compare to the Supreme Personality of Godhead.

Anyone who is associated with the Supreme Lord is accepted as a first-class yogī. Devotees may not be as powerful as the Supreme Lord, but by constant association with the Lord they become as good as the Lord Himself. Sometimes the devotees act more powerfully than the Lord. Of course, that is the Lord's concession.

Also used here is the word varimnah, meaning "the most worshipful of all yogīs." To hear from Krsna is the real pleasure of the senses; therefore He is known as Govinda, for by His words, by His teachings, by His instruction—by everything connected with Him—He enlivens the senses. Whatever He instructs is from the transcendental platform, and His instructions, being absolute, are nondifferent from Him. Hearing from Krsna or His expansion or plenary expansion like Kapila is very pleasing to the senses. Bhagavad-gitā can be read or heard many times, but because it gives great pleasure, the more one reads Bhagavad-gitā the more he gets the appetite to read and understand it, and each time he gets new enlightenment. That is the nature of the transcendental message. Similarly, we find that transcendental happiness in the Śrīmad-Bhāgavatam. The more we hear and chant the glories of the Lord, the more we become happy.

3 यद्यद्विधत्ते भगवान् खच्छन्दात्मात्ममायया । तानि मे श्रद्दधानस्य कीर्तन्यान्यनुकीर्तय ॥ ३ ॥

yad yad vidhatte bhagavān svacchandātmātma-māyayā tāni me śraddadhānasya kīrtanyāny anukīrtaya

yat yat—whatever; vidhatte—He performs; bhagavān—the Personality of Godhead; sva-chanda-ātmā—full of self-desire; ātma-māyayā—by His internal potency; tāni—all of them; me—to me; śraddadhānasya—faithful; kīrtanyāni—worthy of praise; anukīrtaya—please describe.

Therefore please precisely describe all the activities and pastimes of the Personality of Godhead, who is full of self-desire and who assumes all these activities by His internal potency.

PURPORT: The word *anukīrtaya* is very significant. *Anukīrtaya* means to follow the description—not to create a concocted mental description, but to follow. Śaunaka Ŗṣi requested Sūta Gosvāmī to describe what he had actually heard from his spiritual master, Śukadeva Gosvāmī, about the transcendental pastimes the Lord manifested by His internal energy. Bhagavān, the Supreme Personality of Godhead, has no material body, but He can assume any

kind of body by His supreme will. That is made possible by His internal energy.

सृत उवाच 4 द्वैपायनसत्त्रस्त्वेवं मैत्रेयो भगवांस्तथा। प्राहेदं विदुरं प्रीत आन्वीक्षिक्यां प्रचोदितः ॥ ४॥

sūta uvāca dvaipāyana-sakhas tv evam maitreyo bhagavāms tathā prāhedam viduram prīta ānvīkṣikyām pracoditah

sūtaḥ uvāca—Sūta Gosvāmī said; dvaipāyana-sakhaḥ—friend of Vyāsadeva; tu—then; evam—thus; maitreyaḥ—Maitreya; bhagavān—worshipful; tathā—in that way; prāha—spoke; idam—this; viduram—to Vidura; prītaḥ—being pleased; ānvīkṣikyām—about transcendental knowledge; pracoditaḥ—being asked.

Śrī Sūta Gosvāmī said: The most powerful sage Maitreya was a friend of Vyāsadeva. Being encouraged and pleased by Vidura's inquiry about transcendental knowledge, Maitreya spoke as follows.

PURPORT: Questions and answers are very satisfactorily dealt with when the inquirer is bona fide and the speaker is also authorized. Here Maitreya is considered a powerful sage, and therefore he is also described as *bhagavān*. This word can be used not only for the Supreme Personality of Godhead but for anyone who is almost as powerful as the Supreme Lord. Maitreya is addressed as *bhagavān* because he was spiritually far advanced. He was a personal friend of Dvaipāyana Vyāsadeva, a literary incarnation of the Lord. Maitreya was very pleased with the inquiries of Vidura because they were the inquiries of a bona fide, advanced devotee. Thus Maitreya was encouraged to answer. When there are discourses on transcendental topics between devotees of equal mentality, the questions and answers are very fruitful and encouraging.

मैत्रेय उवाच

5 पितरि प्रस्थितेऽरण्यं मातुः प्रियचिकीर्षया । तस्मिन् बिन्दुसरेऽवात्सीद्भगवान् कपिलः किल॥५॥

maitreya uvāca pitari prasthite 'raṇyaṁ mātuḥ priya-cikīrṣayā tasmin bindusare 'vātsīd bhagavān kapilaḥ kila

maitreyaḥ uvāca—Maitreya said; pitari—when the father; prasthite—left; araṇyam—for the forest; mātuḥ—His mother; priya-cikīrṣayā—with a desire to please; tasmin—on that; bindusare—Lake Bindu-sarovara; avātsīt—He stayed; bhagavān—the Lord; kapilah—Kapila; kila—indeed.

Maitreya said: When Kardama left for the forest, Lord Kapila stayed on the strand of the Bindu-sarovara to please His mother, Devahūti.

PURPORT: In the absence of the father it is the duty of the grown son to take charge of his mother and serve her to the best of his ability so that she will not feel separation from her husband, and it is the duty of the husband to leave home as soon as there is a grown son to take charge of his wife and family affairs. That is the Vedic system of household life. One should not remain continually implicated in household affairs up to the time of death. He must leave. Family affairs and the wife may be taken charge of by a grown son.

6 तमासीनमकर्माणं तत्त्वमार्गाग्रदर्शनम् । स्वसुतं देवहृत्याह धातुः संस्मरती वचः ॥ ६॥

tam āsīnam akarmānam tattva-mārgāgra-darśanam sva-sutam devahūty āha dhātuh samsmaratī vacah

tam—to Him (Kapila); āsīnam—seated; akarmāṇam—at leisure; tattva—of the Absolute Truth; mārga-agra—the ultimate goal; darśanam—who could show; sva-sutam—her son; devahūtiḥ—Devahūti; āha—said; dhātuḥ—of Brahmā; samsmaratī—remembering; vacaḥ—the words.

When Kapila, who could show her the ultimate goal of the Absolute Truth, was sitting leisurely before her, Devahūti remembered the words Brahmā had spoken to her, and she therefore began to question Kapila as follows.

देवहृतिरुवाच

7 निर्विण्णा नितरां भूमन्नसदिन्द्रियतर्षणात् । येन सम्भाव्यमानेन प्रपन्नान्धं तमः प्रभो ॥ ७॥

devahūtir uvāca nirviṇṇā-nitarāṁ bhūmann asad-indriya-tarṣanāt yena sambhāvyamānena prapannāndhaṁ tamaḥ prabho

devahūtiḥ uvāca—Devahūti said; nirviṇṇā—disgusted; nitarām—very; bhūman—O my Lord; asat—impermanent; indriya—of the senses; tarṣaṇāt—from agitation; yena—by which; sambhāvyamānena—being prevalent; prapannā—I have fallen; andham tamaḥ—into the abyss of ignorance; prabho—O my Lord.

Devahūti said: I am very sick of the disturbance caused by my material senses, for because of this sense disturbance, my Lord, I have fallen into the abyss of ignorance.

PURPORT: Here the word asad-indriya-tarṣaṇāt is significant. Asat means "impermanent," "temporary," and indriya

means "senses." Thus asad-indriya-tarşanāt means "from being agitated by the temporarily manifest senses of the material body." We are evolving through different statuses of material bodily existence—sometimes in a human body, sometimes in an animal body-and therefore the engagements of our material senses are also changing. Anything which changes is called temporary, or asat. We should know that beyond these temporary senses are our permanent senses, which are now covered by the material body. The permanent senses, being contaminated by matter, are not acting properly. Devotional service, therefore, involves freeing the senses from this contamination. When the contamination is completely removed and the senses act in the purity of unalloyed Kṛṣṇa consciousness, we have reached sad-indriva, or eternal sensory activities. Eternal sensory activities are called devotional service, whereas temporary sensory activities are called sense gratification. Unless one becomes tired of material sense gratification, there is no opportunity to hear transcendental messages from a person like Kapila. Devahūti expressed that she was tired. Now that her husband had left home, she wanted to get relief by hearing the instructions of Lord Kapila.

8 तस्य त्वं तमसोऽन्धस्य दुष्पारस्याद्य पारगम् । सन्त्रक्षुर्जन्मनामन्ते लब्धं मे त्वदनुग्रहात् ॥ ८॥

tasya tvam tamaso 'ndhasya duṣpārasyādya pāragam sac-cakṣur janmanām ante labdhaṁ me tvad-anugrahāt

tasya—that; tvam—You; tamasaḥ—ignorance; andhasya—darkness; duṣpārasya—difficult to cross; adya—now; pāragam—crossing over; sat—transcendental; cakṣuḥ—eye; janmanām—of births; ante—at the end; labdham—attained; me—my; tvat-anugrahāt—by Your mercy.

Your Lordship is my only means of getting out of this darkest region of ignorance because You are my transcendental eye, which, by Your mercy only, I have attained after many, many births.

PURPORT: This verse is very instructive, since it indicates the relationship between the spiritual master and the disciple. The disciple or conditioned soul is put into this darkest region of ignorance and therefore is entangled in the material existence of sense gratification. It is very difficult to get out of this entanglement and attain freedom, but if one is fortunate enough to get the association of a spiritual master like Kapila Muni or His representative, then by his grace one can be delivered from the mire of ignorance. The spiritual master is therefore worshiped as one who delivers the disciple from the mire of ignorance with the light of the torch of knowledge. The word pāragam is very significant. Pāragam refers to one who can take the disciple to the other side. This side is conditioned life; the other side is the life of freedom. The spiritual master takes

the disciple to the other side by opening his eyes with knowledge. We are suffering simply because of ignorance. By the instruction of the spiritual master, the darkness of ignorance is removed, and thus the disciple is enabled to go to the side of freedom. It is stated in *Bhagavad-gītā* that after many, many births one surrenders to the Supreme Personality of Godhead. Similarly, if, after many, many births, one is able to find a bona fide spiritual master and surrender to such a bona fide representative of Kṛṣṇa, one can be taken to the side of light.

9 य आद्यो भगवान् पुंसामीश्वरो वै भवान् किल । लोकस्य तमसान्धस्य चक्षुः सूर्य इवोदितः ॥ ९॥

ya ādyo bhagavān pumsām īśvaro vai bhavān kila lokasya tamasāndhasya caksuh sūrya ivoditah

yaḥ—He who; ādyaḥ—the origin; bhagavān—the Supreme Personality of Godhead; pumsām—of all living entities; īśvaraḥ—the Lord; vai—in fact; bhavān—You; kila—indeed; lokasya—of the universe; tamasā—by the darkness of ignorance; andhasya—blinded; cakṣuḥ—eye; sūryaḥ—the sun; iva—like; uditaḥ—risen.

You are the Supreme Personality of Godhead, the origin and Supreme Lord of all living entities. You have arisen to disseminate the rays of the sun in order to dissipate the darkness of the ignorance of the universe.

PURPORT: Kapila Muni is accepted as an incarnation of the Supreme Personality of Godhead, Kṛṣṇa. Here the word ādyaḥ means "the origin of all living entities," and puṁsām īśvaraḥ means "the Lord (īśvara) of the living entities" (īśvaraḥ paramaḥ kṛṣṇaḥ). Kapila Muni is the direct expansion of Kṛṣṇa, who is the sun of spiritual knowledge. As the sun dissipates the darkness of the universe, so when the light of the Supreme Personality of Godhead comes down, it at once dissipates the darkness of māyā. We have our eyes, but without the light of the sun our eyes are of no value. Similarly, without the light of the Supreme Lord, or without the divine grace of the spiritual master, one cannot see things as they are.

10 अथ मे देव सम्मोहमपाकष्टुं त्वमहिस । योऽवग्रहोऽहंममेतीत्येतस्मिन योजितस्त्वया ॥१०॥

atha me deva sammoham apākraṣṭuṁ tvam arhasi yo 'vagraho 'haṁ mametīty etasmin yojitas tvayā

atha—now; me—my; deva—O Lord; sammoham—delusion; apākraṣṭum—to dispel; tvam—You; arhasi—be pleased; yaḥ—which; avagrahaḥ—misconception; aham—I;

mama—mine; iti—thus; iti—thus; etasmin—in this; yojitaḥ—engaged; tvayā—by You.

Now be pleased, my Lord, to dispel my great delusion. Due to my feeling of false ego, I have been engaged by Your māyā and have identified myself with the body and consequent bodily relations.

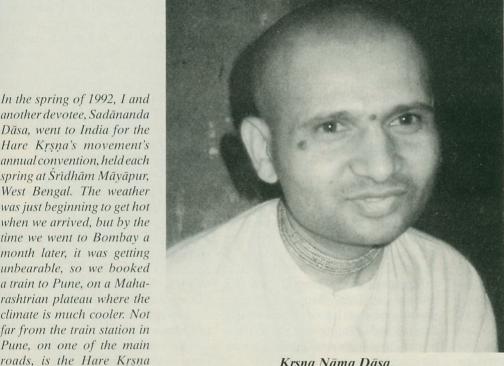
PURPORT: The false ego of identifying one's body as one's self and of claiming things possessed in relationship with this body is called māyā. In Bhagavad-gītā, Fifteenth Chapter, the Lord says, "I am sitting in everyone's heart, and from Me come everyone's remembrance and forgetfulness." Devahūti has stated that false identification of the body with the self and attachment for possessions in relation to the body are also under the direction of the Lord. Does this mean that the Lord discriminates by engaging one in His devotional service and another in sense gratification? If that were true, it would be an incongruity on the part of the Supreme Lord, but that is not the actual fact. As soon as the living entity forgets his real, constitutional position of eternal servitorship to the Lord and wants instead to enjoy himself by sense gratification, he is captured by māyā. This capture by $m\bar{a}y\bar{a}$ is the consciousness of false identification with the body and attachment for the possessions of the body. These are the activities of $m\bar{a}y\bar{a}$, and since $m\bar{a}y\bar{a}$ is also an agent of the Lord, it is indirectly the action of the Lord. The Lord is merciful; if anyone wants to forget Him and enjoy this material world, He gives him full facility, not directly but through the agency of His material potency. Therefore, since the material potency is the Lord's energy, indirectly it is the Lord who gives the facility to forget Him. Devahūti therefore said, "My engagement in sense gratification was also due to You. Now kindly get me free from this entanglement."

By the grace of the Lord one is allowed to enjoy this material world, but when one is disgusted with material enjoyment and is frustrated, and when one sincerely surrenders unto the lotus feet of the Lord, then the Lord is so kind that He frees one from entanglement. Kṛṣṇa says, therefore, in Bhagavad-gītā, "First of all surrender, and then I will take charge of you and free you from all reactions of sinful activities." Sinful activities are those activities performed in forgetfulness of our relationship with the Lord. In this material world, activities for material enjoyment which are considered to be pious are also sinful. For example, one sometimes gives something in charity to a needy person with a view to getting back the money four times increased. Giving with the purpose of gaining something is called charity in the mode of passion. Everything done here is done in the modes of material nature, and therefore all activities but service to the Lord are sinful. Because of sinful activities we become attracted by the illusion of material attachment, and we think, "I am this body." I think of the body as myself and of bodily possessions as "mine." Devahūti requested Lord Kapila to free her from that entanglement of false identification and false possession.

(continued in the next issue)

Blessed to Speak About Krsna

After observing a vow of silence for ten years in the forest, Krsna Nāma Dāsa learned from Śrīla Prabhupāda the real value of speech.



Krsna Nāma Dāsa

Dāsa, went to India for the Hare Krsna's movement's annual convention, held each spring at Śrīdhām Māyāpur, West Bengal. The weather was just beginning to get hot when we arrived, but by the time we went to Bombay a month later, it was getting unbearable, so we booked a train to Pune, on a Maharashtrian plateau where the climate is much cooler. Not far from the train station in Pune, on one of the main roads, is the Hare Kṛṣṇa temple, managed by Kṛṣṇa

Nāma Dāsa. Besides running the temple, Krsna Nāma uses his knowledge of the Āyurveda, the Vedic scripture on health and medicine, to treat ailing devotees. We were exhausted from traveling in peak heat and humidity, and we were trying to recuperate from several bouts of dysentery. So we were anxious to avail ourselves of his expertise. During our healing sessions, we sat on the floor in his little room to the side of the temple discussing Kṛṣṇa consciousness.

—Upananda Dāsa

Upananda Dāsa: Krsna Nāma Prabhu, can you give us some history of how you started your career in Krsna consciousness?

Kṛṣṇa Nāma Dāsa: I was staying with my maternal uncle in Nasik, Maharashtra. I was born and brought up there. I first heard about Kṛṣṇa from my grandfather, who liked to sponsor kathās, gatherings where holy men recite scriptures like the Mahābhārata and the Rāmāyaṇa. From childhood I would hear from him stories of great saints such as Prahlada and Dhruva. He explained how Prahlāda, Dhruva, and Tūkarāma, the Maharashtrian saint, did so much service for the Lord. One day I asked him what he himself had done for the Lord.

He became upset and said, "Who are you to ask such a question? I have not done anything for the Lord. But if you think you can, then you do something great for the Lord."

So I said, "All right. I will do something."

But at that time I was young and foolish. So I just

left home and began to wander from one relative's house to the next until I was fifteen years old. Then I decided I should leave everything and become totally renounced. So I told my family I was going away and would definitely not come back.

I took up residence in a forest on the Maharashtra border between Nasik and Surat, Gujarat. It was a peaceful area, and there was a large banyan tree I would rest under. I bathed in a small stream and collected roots and

There were tigers and other wild animals, but during the night I was always chanting, so I wasn't ever disturbed. From my childhood I had the feeling that God will definitely protect me.

. . .

fruit to eat.

UD: What kind of roots did you eat? **KND:** I learned from the Ādivāsīs, the forest tribal people, which ones to eat and which to avoid. In that way I survived

UD: Would you ever go into the town? **KND:** During my ten years in the forest, every year and a half I would visit Dvārakā and Vṛndāvana. I would stay in Dvārakā for a week and then go to Vṛndāvana for a week.

UD: And where did you stay when you were there?

KND: In Dvārakā I would stay on the bank of the River Gomati. There's a small temple there with a Kṛṣṇa Deity. I stayed with a *sādhu* who had taken *mauna*, the vow of silence.

UD: Where did you stay in Vṛndāvana?

KND: Generally in the street.

UD: You traveled by train?

KND: Yes. I would go to Nasik and from there catch a train in whichever direction I was going.

UD: When you were in the forest, was there ever any disturbance?

KND: There were tigers and other wild animals, but during the night I was always chanting, so I wasn't ever disturbed. And I was determined to face any danger. From my childhood I had the feeling that God will definitely protect me. Of course, sometimes it was difficult because I kept silent. I would not talk or beg from anybody. I would never ask anybody to give me food. Whatever would come I would take. But one time when I was visiting Dvārakā, after many days on a train I became weak and could not walk properly. So I had a bad fall, and I just started crying, "Oh! What is this life? I have given up everything for God, and still I'm suffering like this!"

I went to a *pipal* tree and lay down. Then from out of nowhere an elderly Gujarati lady came over to me with a plate of wonderful food and said to me, "O Mahātmājī, this plate is for you."

Before she came, I had begun thinking ill against my Lord. Despite all my chanting, I was suffering, so I had begun blaming the Lord. Now I became sorry that I had broken my faith and hadn't been able to pass Kṛṣṇa's test. So I went into a temple and asked forgiveness from the Lord.

UD: Then you came in contact with ISKCON? After ten years in the forest? KND: Yes, in 1976, September. I was visiting Vṛndāvana. Just behind the present temple there was a grove full of guavas. So I would rest there, because my habit was to stay in the forest. Since the garden belonged to somebody, I took only whatever fruits fell on the ground. In that way I had something palatable to eat.

I first entered the ISKCON temple one night when I was on my way to Varṣāṇa via Chatikara Road, where the temple is located. I heard conch shells blowing so I ventured in and saw a wonderful picture of Śrīla Prabhupāda. I then saw devotees from all over the world dancing and chanting. It was so pleasurable that I soon found myself dancing and chanting with them. They would jump high, and I would try to jump higher.

Then some of the Indian devotees started laughing and shouted, "Hey! Māyāvādī [impersonalist] dancing! Māyāvādī dancing! Ha! Ha!"

So I said, "What do you mean 'Māyāvādī?' "but nobody replied.

So I said I would like to join, but again using the same unfamiliar term they said, "Oh, no. You are a Māyāvādī. Come back tomorrow."

So the next day, at three o'clock in the morning, I came to the temple, took bath at the temple well, and attended the morning program beginning at 4:30. After I spoke to the president in Hindi, he gave me a place to stay, a *dhotī*, and a huge, oversized *kūrtā*, which I wore anyway because I was feeling very happy.

That day the devotees told me to clean the temple as my service to Kṛṣṇa. I cleaned the entire temple in eight hours. After that they asked if I would clean the *ārati* paraphernalia, used in the Deity worship. So in about two and a half hours I cleaned all the *ārati* lamps and plates till they looked like new.

Then the devotees said, "Very nice. Now go and take some *prasādam*." I took my *prasādam*, and when I finished they asked if I could do one more service, which was to clean the toilets. I was not used to cleaning toilets, having come from the forest, so I just put my own hand inside and cleansed every toilet that way.

Then they came and said, "Here, we have brought the acid for cleaning the toilets."

But when they saw all the toilets sparkling clean, they were astonished and asked how I did it. I told them, "With my hands," and they replied that this was not the way to clean the toilets.

I said, "I am from the forest. How can I know?"

The next week Śrīla Prabhupāda came to Vṛndāvana for a few days and gave a class in Hindi. Afterwards he told Lokanātha Swami he would like to send me with the devotees who were going to Māyāpur by bullock cart.

During our discussion Śrīla Prabhupāda said to me, "Hey, what were you doing in the forest?"

So I thought if I said I was there on behalf of the Lord, he might ask what I did for the Lord. And if I said I went for myself, he would have said, "That is useless without any central point in life." So I just couldn't reply properly.

(please turn to page 62)

Śrīla Prabhupāda Speaks Out

THE END OF KALI-YUGA: NO MORE HARE KRŞNA

This conversation between Śrīla Prabhupāda and the poet Allen Ginsberg took place on May 13, 1969, in Columbus, Ohio.

Śrīla Prabhupāda: Lord Buddha is accepted as an incarnation of Kṛṣṇa. This is stated in the *Bhāgavatam*. He is

accepted as the ninth incarnation. Baladeva is the eighth. And the tenth is awaiting.

Allen Ginsberg: Kalki.

Śrīla Prabhupāda: Kalki.

Allen Ginsberg: Now, what is Kalki's nature?

Śrīla Prabhupāda: That is described in the *Bhāgavatam*. He will come just like a prince, with royal dress and sword, on horseback—simply killing, no preaching. There will be no brain to understand God.

Allen Ginsberg: There will be no brain to understand God?

Śrīla Prabhupāda: People will be so dull. It requires a brain to understand...

Allen Ginsberg: So Kalki comes at the end of the Kaliyuga?

Śrīla Prabhupāda: Yes. Then Satya-yuga will begin.

Allen Ginsberg: Which is? Śrīla Prabhupāda: Satyayuga is the pious age. People will be pious, truthful, longliving.

Allen Ginsberg: Are those the people that will remain, or are they from whatever new creation comes out

of the destruction?

Śrīla Prabhupāda: All the miscreants will be killed. And there must be some pious. They remain.

Allen Ginsberg: Do you think of this in terms of a historical event that will occur in the lifetime of your disciples?

Śrīla Prabhupāda: No. This will happen at least 400,000 years from now. So at that time my disciples will be with Kṛṣṇa. [Laughter.]

Devotees: Haribol!

Śrīla Prabhupāda: And those who will not follow them, they will see the fun—how they are being killed. [*Laughter*.]

Allen Ginsberg: Will people still be chanting Hare Kṛṣṇa in 400,000 years? Śrīla Prabhupāda: No. Hare Kṛṣṇa will be finished within ten thousand years. There will be no more Hare Kṛṣṇa.

Allen Ginsberg: Ah. So what will be left?

Śrīla Prabhupāda: Nothing. I'll kill you and eat you, and you shall kill me. You shall eat me. That will be left.

Allen Ginsberg: After ten thousand years?

Śrīla Prabhupāda: Yes, there will be no grain, no milk, no sugar, no fruit. So I will have to eat you, and you will have to eat me. Full facility for meat-eating. [Laughter.] Full facility. Kṛṣṇa is very kind. He'll give you facility: "All right. Why cows and calves? You take your own son. Yes. Eat nicely." Just like serpents, snakes—they eat their own offspring. Also tigers. So this will happen. And there will be no brain to understand [God], no preachers, nothing. And then Kṛṣṇa will come: "All right, let Me kill you so that you will be saved."

Allen Ginsberg: But you see it as actually a historical thing of ten thousand years for the chanting?

Śrīla Prabhupāda: Now it will increase.

Allen Ginsberg: Until?

Śrīla Prabhupāda: Up to ten thousand years.

Allen Ginsberg:

And then? **Śrīla**

Prabhupāda: Then diminish.

Allen Ginsberg: So what is the purpose right now?

Śrīla Prabhupāda: People will take advantage of this up to ten

thousand years. Then they will . . . Allen Ginsberg: So this is like the last rope, the last gasp.

Śrīla Prabhupāda: [Laughs.] Yes. So the sooner we take shelter—shelter of Kṛṣṇa consciousness—the better.

Allen Ginsberg: When did this *yuga* begin?

Śrīla Prabhupāda: Kali-yuga began five thousand years ago.

Allen Ginsberg: Where is all this information?

Śrīla Prabhupāda: In the Vedic literature, the *Bhāgavatam*.

Allen Ginsberg: It has the detailed analysis of what goes on in the Kalivuga?

Śrīla Prabhupāda: Oh, yes. I will read it to you sometime. In the Twelfth Canto, the Kali-yuga descriptions are there. And you will find that all the descriptions are coming true. Just like there is one statement, svīkāra eva udvāhe: "Marriage will be performed simply by agreement." Now that is being done. And lāvaṇyaṁ keśa-dhāraṇam: "People will think that they have become very beautiful by keeping long hair." That is coming true.

Allen Ginsberg: In the *Bhāgavata Pur*āṇa is there also provision for the Caitanya cult?

Śrīla Prabhupāda: Oh, yes. We have given that in our book *Teachings of*

Lord Caitanya.

Allen Ginsberg: Within this period of ten thousand years, only those who hear Kṛṣṇa's name and worship Kṛṣṇa by chanting...

Śrīla Prabhupāda: They become liberated and go back home, back to Godhead.

Allen Ginsberg: And everybody else gets involved deeper and deeper in the *yuga*.

Śrīla Prabhupāda: Yes, yes. So if anyone believes in the *śāstras* [scriptures], he should take to this Kṛṣṇa consciousness. That is intelligence—to take advantage of the authorized scriptures.

TREATISES

(continued from page 23)

all transcendental and nondifferent from Him. But when we say Kṛṣṇa's name we use our material tongue to vibrate it and our material ear to hear it. How can this material tongue say the transcendental name? How can the material ear hear the transcendental sound? Again, how can the Vedic scriptures deliver a transcendental message when they too are borne by material means, such as paper and ink?

Śrīla Jīva Gosvāmī responds that this

is all possible by the inconceivable potency of the Lord. By His mercy upon the conditioned souls, He gives us such ways to be purified of material desires. Thus even while captive in a material body, we can still perform nonmaterial, transcendental service to the Lord and gradually progress towards His abode.

To achieve the Lord's abode is to go beyond salvation or liberation, and the pleasure in the Lord's abode far surpasses the bliss of merging into the Brahman effulgence. The spiritual sky is beyond time and karma. Jīva asks, "What does it mean that the spiritual world is beyond time?"

It is beyond time in the sense that one cannot say that one will reach it by performing a certain spiritual discipline (*sādhana*) for a certain period of time. We may calculate that to drive from Calcutta to New Delhi at fifty miles an hour would take us thirty hours. The destination is not beyond time, and so we can refer to a time for completing the journey. But when we speak of attaining the Lord's abode, no one can make such a calculation. Therefore the Lord's abode is said to be beyond time.

Beyond karma means that no material activity—not even piety—will take us there. The only means for going to Lord Kṛṣṇa's abode is pure devotional service, which one gets only by the mercy of the Lord, through the agency of His pure devotees.

Satya Nārāyaṇa Dāsa was born in a family of devotees in a village between Vṛndāvana and Delhi. He holds a postgraduate degree in engineering from the Indian Institute of Technology. While working in the U. S. as a computer software consultant, he joined ISKCON in 1981. He later received spiritual initiation from ISKCON leader Bhaktisvarūpa Dāmodara Swami. He now teaches Sanskrit at the Bhaktivedanta Swami International Gurukula in Vṛndāvana and is translating the Ṣaṭ Sandarbhas.

Kuṇḍalī Dāsa joined ISKCON in 1973 in New York City. He has taught Kṛṣṇa consciousness in the United States, India, the Middle East, and eastern and western Europe. He has written many articles for Back to Godhead and is now editing Satya Nārāyaṇa Dāsa's translation of the Ṣaṭ Sandarbhas.

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Solace in Sarajevo

Life in this war-torn city intensifies a devotee's yearning for the only permanent shelter.

by Purujit Dāsa

NE MORE DEADLY NIGHT is falling upon Sarajevo. Although the shooting goes on the whole day, everyone knows that night will bring new hours of terror. Savages from the surrounding hills are most happy destroying and killing under cover of night.

I am looking out from the veranda of our temple, which lies on a slope in a densely populated Muslim area. Darkness covers whatever is left of a once beautiful panorama of homes, minarets, Catholic and Orthodox churches, and the domes of synagogues.

Heavy projectiles, usually meant for annihilating tanks and fortifications, are now used against people. No one is safe from the fire spewing out from the night. Captives of dark, moist basements offer fervent prayers to the Almighty as death hangs over their heads.

* * *

"Even God does not want to look upon us," wrote one disappointed journalist. "And for at least the last fifty years no one has wanted to sincerely look upon Him."

The war may be a reaction to the cow slaughter and atheistic propaganda that go on here. But are there no other places where these nasty activities go on? Why the reaction here? A proverb from India explains that when one eats too many mangos, blisters pop up here and there on the body. They can pop up anywhere—today here, tomorrow there. Which place will be next?

* * *

In the early-morning freshness typical of Sarajevo, we sneak out of the



During a peaceful interlude in Sarajevo, Purujit Dāsa plays the harmonium and leads devotees in chanting Hare Kṛṣṇa.

Last night, rockets exploded close to the temple. A few of us sat in the basement. Our soft chanting mixed with the sighs and depressing conversations of other people who find shelter in our solid house.

temple and start with quick steps toward today's destination for delivering Kṛṣṇa consciousness. Afraid of snipers and stray bombs, we try to choose the least dangerous way. Two young women, Jadranka and Hasija, and a boy, Shevko, carry our paraphernalia: drum, harmonium, and baskets filled with cookies and bread rolls. Our portable puppet theater is strapped to my back.

Today we are guests in a home for mentally retarded children. We are led to an underground bomb shelter, where neighbors have also come for safety. We put on a puppet show about Kṛṣṇa's delivering the cowherd boys from danger. The children and the neighbors like the cookies and rolls we pass out, and they especially like the chanting and dancing. The wonderful potency of the Hare Kṛṣṇa mantra shows on the faces of the handicapped children jumping and shouting in joy.

As we leave the building, we're met with the tumultuous thundering of cannons.

* * *

The *Bhagavad-gītā* is my best friend now. Not to realize the nature of the material world seems impossible. Śrīla Prabhupāda has explained it so clearly. I look out the window and see that the world really is a temporary, miserable place. Houses stand without roofs, dogs wander without masters, furious and hungry people loiter here and there, a mother cries for her lost son.

* * *

On this spot on the main street, 150 people were killed or wounded by shells while waiting in a bread line. To commemorate the tragedy, a black book bearing the victims' names sits on

a desk, covered with dying flowers. We are here to pass out croissants for free. People are amazed to see anyone passing out free food. Most say something nice about Hare Kṛṣṇa devotees.

One woman approaches with tears in her eyes.

"Oh! You are here! Oh! You haven't gone away! Thank you! Thank you very much!"

I feel a special pride in being a servant of Krsna.

* * *

Today we hold a program in the doorway of a skyscraper. A woman devotee named Dubravka, who sings in a pop group, fills the air with the sound of her guitar and the Hare Kṛṣṇa mantra. Passersby join in, and soon fifty children and adults are loudly chanting Kṛṣṇa's names. In the chaos of Sarajevo, a moment of harmony is created. After we leave, I think back to that moment, when we felt a separate, higher reality, a world without anxiety.

* * *

I walk up and down an empty room, chanting on my beads. The room was once full of devotees. They have escaped the jaws of war and found service in temples elsewhere. I long for the association of devotees, so my prayer for Kṛṣṇa's mercy is stronger than ever. Life without the association of devotees is like life in a cage engulfed in flames. The Hare Kṛṣṇa mantra is my only solace. Maybe I can now realize what Śrīla Prabhupāda means when he says that our chanting should be like a child's crying for his mother.

Last night, rockets exploded close to the temple. A few of us sat in the basement. Our soft chanting mixed with the sighs and depressing conversations of other people who find shelter in our solid house. I looked at the faces of the devotees, who seem calm and steady even in such difficult moments. They always have Krsna, the real shelter.

* * *

A friend of the temple phones us and tells of her adventures.

"There were just a few sellers, with wild herbs and nettles. I was deciding whether or not to buy, and suddenly a sniper's bullet whizzed near my head. Everyone ran in one direction, and I in the other. I heard a bullet hit near me. I was running frantically. The only thing I remember was that I was screaming in my mind, 'Kṛṣṇa, save me! Kṛṣṇa, save me!'

"The very next day, shells started dropping while I was napping in an armchair. I decided to leave, taking the Śrīmad-Bhāgavatam with me. In the basement, we felt our building being hit. When I returned to my flat, I saw a pile of broken glass on the floor and a bullet hole in the armchair. In a short time, Krsna saved me twice."

* * *

The morning has broken over this unhappy city of Sarajevo. Through the windows I watch twin skyscrapers slowly burning down. The stench of smoke permeates the valley. The skyscrapers were named Moma, a Serbian name, and Uzeir, a Muslim one. They were meant to symbolize unity. But the people have no basis for unity. In a society without God consciousness, there can be no peace.

Purujit Dāsa, a disciple of ISKCON leader Harikeśa Swami, now lives in Croatia.



EVERY TOWN & VILLAGE

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

WORLD NEWS

North America

Bill Clinton received a *Back to Godhead*, an

ISKCON World Review, and Bhagavad-gītā As It Is from ISKCON devotee Kīrtirāja Dāsa while campaigning in Florida last fall. Kīrtirāja also gave the same package to Mr. Clinton's running mate, Al Gore.

Coretta King, wife of the late Dr. Martin Luther King, Jr., received a copy of the *Gītā* from Kīrtirāja while attending a celebration in Atlanta for Mahatma Gandhi's birthday. Other *Gītās* from Kīrtirāja went to Ted Turner of Turner Broadcasting, Indian ambassador Kanwal Sybil, and former U.N. ambassador Andrew Young.

Former Beatle George Harrison asked devotees to cater for the celebrities at their tribute last October to Bob Dylan. So at Madison Square Garden in New York City, while some musicians performed onstage, those backstage spoke with devotees and enjoyed delicious Kṛṣṇa-prasādam.

Singer Chrissie Hynde introduced George Harrison to the audience by saying, "Here's someone you all know the guy who's into Hare Krsna."



Chaplain Kiran L. Sankhla

Besides the twenty thousand people in the auditorium, twenty million more saw the concert on television—and heard Kṛṣṇa's holy name.

The University of Maryland has appointed a Hare Kṛṣṇa chaplain: Mrs. Kiran L. San-khla. Students petitioned the campus ministry to ask that Mrs. Sankhla be made a chaplain, representing Kṛṣṇa

consciousness. The Reverend Sankhla, as she is known on campus, was welcomed by Dr. William L. Thomas, vice president for student affairs. He wrote, "I wish you tremendous success."

An event still three years off calls for planning to start now, say the leaders of ISKCON in North America. The event:

the centennial of Śrīla Prabhupāda's appearance. Śrīla Prabhupāda appeared in 1896.

A three-day workshop in mediation trained devotees at the fall semester of ISKCON's Vaiṣṇava Institute. The Institute programs took place at the Gītā Nāgarī Farm, in eastern Pennsylvania. Psychologist Christina Cassanova led the workshop, assisted by Hemalatā Dāsī, a New York City clinical social worker. They showed how mediation can help solve problems that arise in human interactions.



Śrī Śrī Rādhā-Dāmodara at Gītā-Nāgarī Farm

The Rādhā-Dāmodara Deities attracted more than a hundred devotees to a "family reunion" last fall. Rādhā-Dāmodara were the Deities of a party that traveled America by bus in the mid-seventies, putting on Kṛṣṇa conscious festivals and passing out Śrīla Prabhupāda's books. The reunion, held at Gītā Nāgarī, brought together former members of the party, and other devotees who had been inspired to serve the Deities.

Sunday School starts with a pizza party at the Hare Kṛṣṇa temple in Brooklyn, New York, and it ends with a choice of four activities: drama club, Deity worship, *mṛdaṅga* (drum) lessons, or classical Indian dance. Organizers of the

EVERY TOWN & VILLAGE

Śrī Śrī Rādhā-Govinda Super Sunday School give kids three and a half hours of Kṛṣṇa conscious fun while their parents attend the Sunday feast program in the temple. The kids also get classes on art, devotional chanting, and *Bhagavad-gitā*.



Children learn how to perform ārati (worship of the Lord) during the Rādhā-Govinda Super Sunday School in New York,

The Jewish "Oy, Philadelphia" festival mixed with ISKCON's Jagannātha Rathayātrā festival last summer on South Street. The city had mistakenly issued permits for both festivals. No problem, said Arie Upfalow, an organizer for the Jewish event. "It was great. I've never seen anything like it."

BTG columnist Yamuna Devi toured the United States last October and November to talk about her new cookbook, *Yamuna's Table*. Her tour included cooking demonstrations, book signings, and more than twenty interviews for radio, television, and newspapers.

An audience of about twenty thousand heard BTG columnist Hare Kṛṣṇa Devī Dāsī on early-morning radio. In November a live show in California called her at her home in Maine for forty minutes of talk about the land, the cows, and Kṛṣṇa. Wallace Dorian, the host of the show, has been practicing Kṛṣṇa consciousness for thirteen years.

Commonwealth of Independent States

Georgian terrorists captured Armenian devotee Brutian Samvel as he trav-

eled through Georgia in October. They sold him to Azerbaijani terrorists, who threatened to kill him. (Azerbaijan and Armenia are involved in an ethnic conflict over disputed territory.) Then, surprisingly, the Azerbaijanis called ISKCON's Moscow temple to tell the devotees they had Brutian.

ISKCON leader Nirañjana Swami faxed a letter direct to the president of Azerbaijan, asking for Brutian's release. Nirañjana Swami explained some basic points of Kṛṣṇa consciousness. Brutian's presence in Georgia had nothing

to do with politics, he said. Brutian was released that same day. He is now back in Moscow.

A local military commander helped devotees set up a Hare Kṛṣṇa Food for Life program in Sukhumi, Georgia. He got them a government kitchen—the only one left intact after shooting and disorder in Sukhumi, which has suffered violence and economic woes since the breakup of the Soviet Union. The Food for Life program every day feeds 300 to 400 people, many nearly starving.

Private companies have sent donations, and the state ministry of internal affairs sends money directly into ISKCON's bank account, to feed officers, soldiers, and prisoners. Because of a fuel shortage, the military gives free petrol for the devotees' vehicles.

The government of Belarus has given ISKCON 304 acres of farmland outside Minsk. The devotees have moved their cows from Minsk to the farm. They plan to start building a temple and planting a seventy-acre garden in the spring.

Oslo temple president Tilakanātha Dāsa visits about four schools a week, presenting Kṛṣṇa consciousness to students in their mandatory religion class. So far he has visited more than 250 schools. That's half the schools in Norway.

Radio Kṛṣṇa has been broadcasting from the Oslo temple since 1984. It reaches about sixty miles, with a potential audience of one million listeners—one fourth of Norway's population.

Devotees give out prasādam, food offered to Kṛṣṇa, at the front gate of Jaipur's Rādhā-Govinda Temple, one of India's most famous temples. Once a week, about eight hundred people receive a plate of kicchrī (a hearty split-pea-and-rice preparation) and sweet-rice pudding. ISKCON life members sponsor the program.



At the Rādhā-Govinda Temple, some of Jaipur's homeless receive Kṛṣṇa-prasādam from Hare Krishna Food for Life.

EVERY TOWN & VILLAGE

Devotees in Māyāpur, West Bengal, travel to towns and villages to put on Kṛṣṇa conscious programs, at least one a week. Often, more than five thousand people attend. The biggest program last year was in Bashirhat—25,000 people.

The devotees have a transportable festival chariot (*ratha*) with which to hold programs all over eastern India.



Madhu Paṇḍita Dāsa (center, foreground), president of ISKCON Bangalore, leads the chanting at the opening of Hare Krishna Gift Shop in Hubli, Karnataka.

Devotees have opened the "Hare Krishna Gift Shop" in the heart of Hubli, Karnataka, a city of about a hundred thousand. The store, run by Muralīdhara Dāsa, sells devotional items and Śrīla Prabhupāda's books.

You can reach the secretary for ISKCON's governing body at a new address: GBC Communications, P.O. Box 10279 (Ballyganj), Calcutta 700 019, India.



Some of the devotees from Taveuni, Fiji, at the recent initiation ceremony in Lambhasa. (Initiates are wearing garlands.)

Kṛṣṇa consciousness has come to Taveuni, the third largest of Fiji's 320 islands. ISKCON has had a center on the main island, Viti Levu, since 1974. Devotees began traveling to Taveuni occasionally in 1990 to hold Kṛṣṇa conscious programs, and now a solid group of about twenty people hold weekly programs. At a recent ceremony at the Lambhasa temple, on Vanua Leva, the

second largest island, five Taveuni devotees received spiritual initiation from ISKCON leader Tamal Krishna Goswami.

ISKCON's first fully accredited high school has emerged at the New Govardhana Farm in Murwillumbah. New South Wales.

The Hare Kṛṣṇa Hour airs on the radio every Monday in Sydney. A recent nine-program series: the complete *Bhagavad-gītā* in English.



Sir Edmund and Lady Hillary with Yasodā Dulāla Dāsa

Sir Edmund Hillary welcomed two devotees to his

home last fall. Sir Edmund, the first man to climb Mt. Everest, has served as New Zealand's High Commissioner to India, and he is deeply interested in Indian culture. He is also an advocate for protecting the environment. So he signed a letter encouraging New Zealanders to support the Padayātrā, a walk organized by devotees to promote, among other things, a land-based economy and living in harmony with nature.

A scientist from ISKCON's Bhaktivedanta Institute has

completed a five-week lecture tour of schools, colleges, and universities in the three provinces of South Africa. The scientist, Rāsarāja Dāsa, visited fifteen campuses and gave more than thirty lectures. One professor called Rāsarāja's talks "a breath of fresh air through the dusty cobweb of traditionalism."

RESOURCES

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. You can reach us at: Back to Godhead Resources, P.O. Box 430, Alachua, FL 32615. Phone: (904) 462-

PUBLICATIONS

7794.

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

Subscribe to *Padayātrā Worldwide Newsletter.* One year: \$6. Two years: \$11. Five years: \$27. Contact: Vṛndāvana Līlā Devī Dāsī, 618 Dena Dr., Newbury Park, CA 91320.

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.

Appreciating Sri Vrindavana Dhama, by Mahānidhi Swami. A 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. Dāmodarāṣṭakam with Sanātana Gosvāmī's purport (Digdarśiṇā-tīkā), paperback, \$5. Rādhā-Kṛṣṇa Nectar (amazing 300-page large-size anthology of ancient songs, aṣṭakams, and transcendental miscellany), \$20. Gaurāṅga-līlāmṛta—ecstatic Lord Caitanya pastimes, \$6. Nectar Books, P.O. Box 574, Union City, Georgia 30291.

Hare Krishna Directory & Resource Guide. 168 pages of ISKCON devotees, projects, and suppliers. \$12 plus postage and handling: U.S. \$2, Canada \$3, Europe \$6, others \$8. Vaishnava Community Development, P.O. Box 90143, Dept. B, San Diego, CA 92169.

NEW RELEASE! A Transcendental Diary—Travels with Śrīla Prabhupāda, Vol. I, by Hari Śauri Dāsa; 640 pages, 60 color photos, full index. Hardbound \$24.95; soft \$14.95. Add \$4 postage and handling; overseas add \$6. California residents add 8.25% sales tax. HS Books, 1380 Garnet Ave., Suite E527, San Diego, CA 92109.

AUDIO-VISUAL

New tapes from Mahātmā Dāsa.

Heart and Soul, beautifully orchestrated melodies for the mahā-mantra. Śikṣāṣṭaka and other prayers. Higher Dimensions, live modern melodious kīrtanas with KrishnaFest band. Digitally recorded and mastered. \$6.95 each. \$7.95 overseas. Payable to KrishnaFest, 5430 Gurley Ave., Dallas, TX 75223. Phone: (214) 827-6330.

Satsvarūpa Dāsa Goswami Tape Ministry. Over 400 tapes available. \$3 per tape. Subscription rates— 3 months (12 tapes): \$30 (\$2.50 ea.);

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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 write IWR at P. O. Box 238, Alachua, FL 32615-0238.

1 year (48 tapes): \$108 (\$2.25 ea.). Extra charge for airmail outside US. A list of recent releases is free upon request. Full catalog: \$5. Send orders to Mādhava Dāsa, 72 Commonwealth Avenue, Boston, MA 02116.

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 Lokanātha Swami. Free catalog. Contact: Vṛndāvana Līlā Devī Dāsī, 618 Dena Dr., Newbury Park, CA 91320.

Gour Govinda Swami Tape Ministry. For free catalog, write to: GGSTM, 1420 228th Avenue SE, Issaquah, WA 98027. Phone: (206) 391-3293.

Announcing the long-awaited Ravīndra Svarūpa Dāsa Tape Ministry. 100 tapes available! For a free catalog write to RSDTM, 41 W. Allens Lane, Philadelphia, PA 19119; or fax (215) 247-8702.

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.

Best of Rathayātrā 1992. Live kūrtanas recorded at Rathayātrā festivals in Boston, New York, Washington, D.C., San Francisco, Vancouver, and Los Angeles. Featuring Vaiyāsaki Dāsa, Ŗkṣarāja Dāsa, Vatsala Dāsa, Maṇḍalī Bhadra Dāsa, and Parasatya Dāsa. Three-tape set (two 60-minute, one 90-minute), \$15. Price includes

shipping in the U.S. For airmail to Canada add 10%; to Europe, 30%; to the rest of the world, 50%. Available *only* from Festival of India, RR 1, Box 96, Sandy Ridge, NC 27046.

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 floppydrive type (3½" or 5½"). Bhaktivedanta Archives, P. O. Box 34453, Los Angeles, CA 90034.

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.

PROJECTS

Kṛṣṇa consciousness for prisoners.

Correspond with prisoners who want to become Kṛṣṇa conscious. Donate new or used books to our prison program. 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. Contact: Candra-śekhara Dāsa, Alachua Villas #5, Alachua, Florida 32615.

GENERAL

Prasādam restaurant business for sale. \$39,500 firm. Includes *bhoga* inventory. Govinda's Veggie Buffet—opulent, fully equipped, established February 1990. Dinner only, five days

February 1990. Dinner only, five days a week. Currently operated by and sole support for one couple earning \$2,260/month gross, and one dishwasher earning \$960/month gross.

Potential exists for three meals, seven days a week. 1002 E. Ojai Ave., Ojai,

Gītā Nāgarī Retreat

Port Royal, Pennsylvania

Like to learn more about Kṛṣṇa consciousness and how you can apply it to your life?

Spend a weekend with other devotees of Kṛṣṇa in a quiet, peaceful setting, away from the pressures of modern life.

First 1993 Retreat

April 9-11 (Easter Weekend)

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

CA 93023. Contact Urvaśī Devī Dāsī for details. Phone: (805) 640-0405.

Devotional supplies from Krishna Culture. Incense (bulk and pack), essential oils, *tilaka*, *dhotīs*, *sārīs*, slips, *kūrtas*, harmoniums, beads, tapes, books, Brijbasi cards and posters, etc. Catalog: U.S., \$1; foreign, \$3. (Refundable with first order.) We accept MasterCard and Visa. Call 1-800-829-2579 or fax (215) 247-8702 to order.

Original paintings as seen in BTG, *Bhāgavatam*, etc., available. Paintings done to order. Puṣkara Dāsa, P. O. Box 1094, Alachua, FL 32615. Phone: (904) 462-0144.

All-in-one 1993 Vishvahindu Calendar, essential and useful, especially for Hindu families. In ten languages, with holidays of all states of India and other countries of the world where Hindus live. The ideal international Hindu calendar. £3 or US\$8, by airmail from: L. J. Bharadia, P. O. Box 43414, Nairobi, Kenya. Phone: +254-2-228890. Fax: 211426.

Faith-building, inspirational book being compiled. We need your story or anecdote of Kṛṣṇa acting in your life to *increase your faith* in Him as your well-wisher, protector, friend. Examples are stories about Deities or Prabhupāda, how you came to Kṛṣṇa, how you have remained a devotee despite reverses, seeing Kṛṣṇa in your everyday life, etc. Please send your stories or write for info. Phone interviews ok. Karṇāmṛta Dāsa and Arcana Siddhi Dāsī, 4309 Wilkens Ave. #C, Baltimore, MD 21229. Phone: (410) 536-9448.

BTG back issues. New-edition issues (beginning Jan. 1991), \$4 each; 1988–89 issues, \$2 each. Postage included (seamail outside U.S. and Canada). Contact: BTG, P. O. Box 430, Alachua, FL 32615. Phone: (904) 462-7794. For earlier issues, try Rādhā Dāmodara Dāsa at the Vancouver temple, or Krishna Culture (address bottom left).

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

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, P.O. Box 10279 (Ballyganj), Calcutta 700 019, India.

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.

RESOURCES

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 other southern CA locations, call Pāvaka Dāsī at (310) 815-9501.

Grass Valley/ Nevada City: Haripāda Dāsa & Phaliņī Devī Dāsī (916) 432-2789

Oiai:

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

Placentia: Sri Radha Raman Temple (714) 996-7262

Santa Rosa: Jagannātha Purī Dāsa &

Tripurārī Devī Dāsī Bus. phone: (707) 526-7211

Hawaii

Haiku: Caitanya Vaiṣṇava Saṅga (808) 572-9588

Ninole:

Ādi Karta Dāsa or Kīrtana Rāsa Dāsī P. O. Box 108, Ninole, HI 96773

Maryland

Silver Spring: Anuttama Dāsa (301) 236-4717

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 Krsna 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.

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

Massachusetts

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

Montana

Belgrade: Peter Levine (Īśāna Dāsa) (406) 388-1062

Nevada

Henderson: Margaret Dvorak (702) 454-1215

New York

Buffalo: Mahāvegavatī Devī Dāsī (716) 873-0647

Corona (Queens): Śivārādhya Dāsa (Nikhil N. Trivedi) & families (718) 639-6580

North Carolina

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

Fayetteville: Dayāvīra Dāsa (919) 425-6861

North Dakota

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

Oregon

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

Pennsylvania

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

Stroudsburg: Dr. Shyamsundar Mahajan (Śamīka Ḥṣi Dāsa) (717) 424-9449

Tennessee

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

Texas

Austin: Saṅkarṣaṇa Dāsa & Viṣṇupriyā Devī Dāsī (512) 339-8668

Utah

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

Washington

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

West Virginia

Parkersburg: Pramad & Mala Mathur (304) 295-8362

Canada

Hamilton, Ontario: Bhagavad-gītā Club (416) 523-6209

Markham, Ontario: Prabhupāda Dāsa (V. B. Sharma) (416) 294-9431

Toronto: Rāmānanda Rāya Dāsa (416) 297-6131

India

Hubli (Karnataka) Hare Krishna Gift Shop 108, Eureka Towers Channamma Circle

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.

Commonwealth of Independent States

Programs are held in more than 100 cities in the former Soviet Union. For information contact Kīrtirāja Dāsa, P. O. Box 1445, Alachua, Florida 32615-1445, USA. Phone: (904) 462-5805. Fax: (904) 462-5810.

PROJECT

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

PROJECT

The Bhaktivedanta Youth Services (BYS).

HEADQUARTERS

ISKCON Secunderabad, Andhra Pradesh, India.

PROJECT LEADERS

Bhakti Rāghava Swami oversees the project, assisted by Mādhava Dāsa (corresponding secretary), Sahadeva Dāsa (newsletter co-editor), and Rāja Rāma Dāsa (state director in Andhra Pradesh).

GOALS

To inspire, educate, and train young people, especially educated young people, in the basic principles of Kṛṣṇa consciousness. In this way, BYS aims at increasing the number of devotees in ISKCON's communities and congregations and improving the spiritual standards of young people who come to Kṛṣṇa consciousness.

Because Śrīla Prabhupāda

DETAILS

stressed the importance of teaching Kṛṣṇa consciousness to youth, on his appearance day in 1987 devotees launched the Bhaktivedanta Youth Services at ISKCON's temple in Calcutta. The organizers of BYS saw a need for a systematic way to involve young people in the Kṛṣṇa consciousness movement. They felt that the project should not only train young people to be full-time devotees living in temples,

but also provide ways for young

people living outside to support and interact with ISKCON.

The Bhaktivedanta Youth Services reaches out to boys and girls, students and nonstudents, the educated and the uneducated, the rich and the poor.

For the past few years, the BYS in Secunderabad has published a monthly newsletter and sent it free to BYS members and ISKCON temples in India.

Temples in India and abroad now have youth programs, with weekly meetings, debates, seminars, excursions, Sunday schools, book distribution, *prasādam* distribution, and other activities.



BYS members in Secunderabad, India, discuss plansfor an upcoming youth program.

PLANS

ISKCON leaders in India are working toward setting up a continental youth ministry to further promote and coordinate the efforts to teach Kṛṣṇa consciousness to youth.

BYS is compiling an international pen pal directory with names and addresses of Western devotees and Indian youth abroad.

BYS is setting up a ministry for Kṛṣṇa conscious videos and audiocassettes and is building a computer network to help expand ISKCON's activities for young people in India.

BYS hopes that Kṛṣṇa conscious services for young people will one day be widely available in schools and colleges in India and abroad.

OBSTACLES

The project has no specific source of funding, so lack of money has impeded its growth.

HOW YOU CAN HELP

Any devotee who would like to spend a few months in India working with the BYS is welcome.

Apart from that, the BYS welcomes donations for things that will help in its work. For example: a vehicle—a bus or an Ambassador car—with which to visit Indian colleges and universities. And a desktop computer (386 DX), with a good dotmatrix printer. For the video and audio ministries, a copy of the Folio scriptural database. And for Bhakti Rāghava Swami on the road, a notebook computer.

All donations should be made to: ISKCON c/o Śrīmān Sahadeva Dāsa 27 St. John's Rd. Secunderabad-26 Andhra Pradesh, India

For further information contact Sahadeva Dāsa in India or: Bhakti Rāghava Swami 212 Somerset St. E. Ottawa, Ontario K1N 6V4 Canada Phone: (613) 565-6544

Fax: (613) 565-7121

SPEAK (continued from page 50)
Then he said, "Why don't you answer?"

But I couldn't, so he started to laugh. He understood my mind, and I could see that. So we laughed together.

Śrīla Prabhupāda said, "Why do you want me as your guru?"

In reply, I composed a Hindi poem in glorification of Śrīla Prabhupāda. He appreciated it very much. I said that there were thousands and thousands of gurus in the material world, but mostly they are money-minded, of no use. They only want some name and fame. In a poetic way I explained to Śrīla Prabhupāda that the real guru is one who doesn't want anything and gives the real truth.

So he said, "Very nice. You will be a nice preacher."

I left Vṛndāvana to go to the next village on the bullock-cart program. Most of the devotees were tired from the long walk the first day and couldn't

wake up early the next morning. So I got up by 3:00 and began leading the morning program of worship. When everyone saw that after three days I had learned all the prayers, they were quite amazed. They let me give the lecture, and the local people were appreciative. So Śrīla Prabhupāda's blessings were showing after just three days.

The moment I began to preach, I never stopped. I started doing *kathās*— Śrīmad-Bhāgavatam or Bhagavad-gītā, whichever the people wanted to hear.

So now I am feeling quite nice. Before coming to Pune I was very renounced. I would carry only one bag—actually just a cloth with my *dhotī* and *kūrtā* inside. I stayed for eight years in Surat, and when I was asked to go to Bombay I wrapped one *dhotī* and one *kūrtā* and a few other things in the cloth and went to Bombay. The devotees laughed when they saw me. They said,

"Oh, you don't have any luggage with you." But I like it like that.

Now my health is not so good, but I can speak about Kṛṣṇa twelve or thirteen hours continuously. Even twenty hours nonstop I can speak about Kṛṣṇa. Many times I have done that. When I first came to Pune, I went village to village doing programs, and in each one I would talk about Kṛṣṇa and get great pleasure from it.

UD: How long have you been in Pune? KND: I came here two years ago. When I arrived the temple was in big debt. Now everything is paid off, and the progress of the temple is good. The thing is, I never even went out to make members. And I haven't asked for money. People willingly give. I'm living in this small room, and whenever people come to visit the temple I speak to them, and they are attracted to the philosophy as taught by Prabhupāda.

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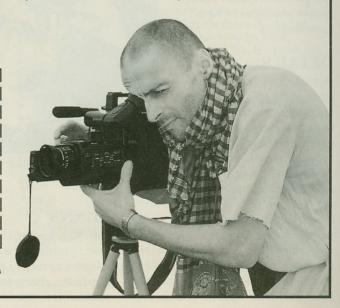
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The Hare Krsna Calendar

Month of Govinda (February 7-March 8)

MARCH

5—Amardakī-vrata Ekādaśī. Fasting from grains and beans. Disappearance anniversary of Śrīla Mādhavendra Purī, spiritual master of Lord Caitanya's spiritual master.

8—Śrī Gaura Pūrṇimā, the appearance anniversary of Lord Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself in the role of His own devotee. Fasting till moonrise, followed by feasting.

Month of Vișnu (March 9-April 6)

15—Appearance anniversary of Śrīla Śrīvāsa Paṇḍita, one of Lord Caitanya's principal associates.

18—Pāpamocanī Ekādaśī. Fasting from grains and beans.

28—Appearance anniversary of Śrīla Rāmānujācārya, a Vaiṣṇava philosopher and spiritual master who appeared in the eleventh century.

APRIL

1—Śrī Rāma Navamī, the appearance anniversary of Lord Rāmacandra. Fasting till noon, followed by feasting.

3—Kāmadā Ekādaśī. Fasting from grains and beans.

6—Śrī Kṛṣṇa Vasanta Rāsa, Lord Kṛṣṇa's springtime *rāsa* dance. Balarāma Rāsa Yātrā, Lord Balarāma's *rāsa* dance. Appearance anniversary of Śrīla Śyāmānanda Paṇḍita, a follower of the six Gosvāmīs of Vṛndāvana.

Month of Madhusūdana (April 7-May 6)

16—Disappearance anniversary of Śrīla Vṛndāvana Dāsa Ṭhākura, author of Śrī Caitanya Bhāgavata, a biography on Lord Caitanya.

18—Varūthinī Ekādaśī. Fasting from grains and beans.

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

25—Beginning of Candana Yātrā, the festival of anointing

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. Lord Jagannātha with sandalwood pulp for twenty-one days.

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

MAY

2—Mohinī Ekādaśī. Fasting from grains and beans.

3—Rukmiņī Dvādašī, the appearance anniversary of Śrīmatī Rukmiņī Devī, consort of Lord Kṛṣṇa as Dvārakādīša, the Lord of Dvārakā.



Lord Nrsimhadeva

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

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

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

Month of Trivikrama (May 7-June 4)

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

17—Aparā Ekādaśī. Fasting from grains and beans.

18—Appearance anniversary of Śrīla Vṛndāvana Dāsa Ṭhākura, author of Śrī Caitanya Bhāgavata, a biography of Lord Caitanya.

31—Disappearance anniversary of Śrīla Baladeva Vidyābhūṣaṇa, a prominent spiritual master in the Gauḍīya Vaiṣṇava sampradāya (disciplic succession), and author of Govinda Bhāṣya, an important commentary on the Vedāntasūtra. Appearance anniversary of Śrīmatī Gaṅgāmātā Gosvāmiṇī, a prominent woman spiritual master in the Gauḍīya Vaiṣṇava sampradāya.

The World Seen Through the Eyes of Vedic Knowledge

One Billion Consumer Units Yearning To Be Free

by Badrinārāyaņa Dāsa

HE WALL STREET JOURNAL headline jumped out at me: "China Market Opening Up—One Billion New Consumer Units." The article was almost giddy with the thought of this huge field of untapped senses waiting to be titillated. Here were living, breathing consumer units, with desires and needs they never knew they had. The article mentioned Russia, the big news in Moscow being the opening of the world's largest McDonald's. (What for? So Russians too can drop dead of cancer from red meat, or heart attacks from too much cholesterol? Or is it so they can help us bury the world under fast-food wrappers?)

The basic axiom of salesmanship says, "Create a need, then fill it." Consider this snow job: Before we feel we can even face one another in the morning, the average man uses eight different personal-hygiene items, and the average woman twelve.

Stimulus, response, stimulus, response, like donkeys we are induced onto a treadmill for our sensual carrots.

The Bhagavad-gītā says it succinctly:

An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. Sensory pleasures have a beginning and an end, and so the wise man does not delight in them.

Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is well situated and is happy in this world.

Such a liberated person is not attracted to material sense pleasure but is always in trance, enjoying the pleasure within. In this way the selfrealized person enjoys unlimited happiness, for he concentrates on the Supreme.

During the democracy demonstrations in Tiananmin Square, some students carried a replica of the Statue of Liberty. Many an immigrant has sailed into New York's harbor past that statue, as she holds high her torch and proclaims, "Give me your tired, your poor, your huddled masses yearning to breathe free."

But the real guiding torchlight is the wisdom found in the *Bhagavad-gītā*, and the real fresh air of freedom is the pure life of devotional service to the Supreme Lord.

The students and other seekers of freedom in China may in time succeed in throwing off their old masters. But if in exchange they accept the yoke and whip of consumerism, theirs will be a sad and hollow victory.

Badrinārāyaṇa Dāsa is ISKCON's Governing Body Commissioner for southern California and several western and mid-western states.

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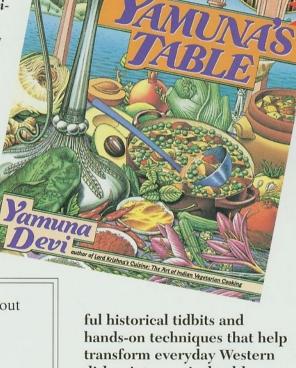
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July 10-11 Rathayātrā—Montreal

July 17–18 Rathayātrā—Toronto

July 24–25 Rathayātrā—Los Angeles

Aug. 1 Rathayātrā—San Francisco

Aug. 10 Janmāṣṭamī—Vancouver

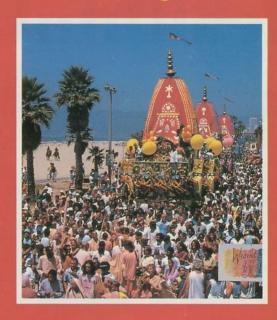
Aug. 11 S.P. Vyāsa-Pūjā—Vancouver

Aug. 14–15 Rathayātrā—Vancouver

Aug. 21–22 Rathayātrā—Boulder

Sept. 11 Rāma Vijayotsava & Fest. of India

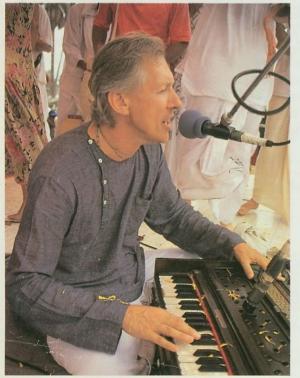
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