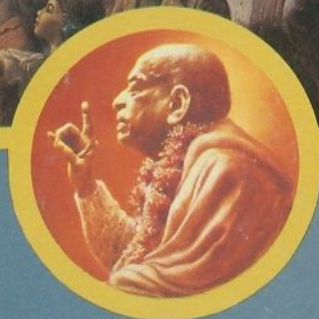


GODHEAD IS LIGHT. NESCIENCE IS DARKNESS. WHERE THERE IS GODHEAD THERE IS NO NESCIENCE.

BACK TO GODHEAD

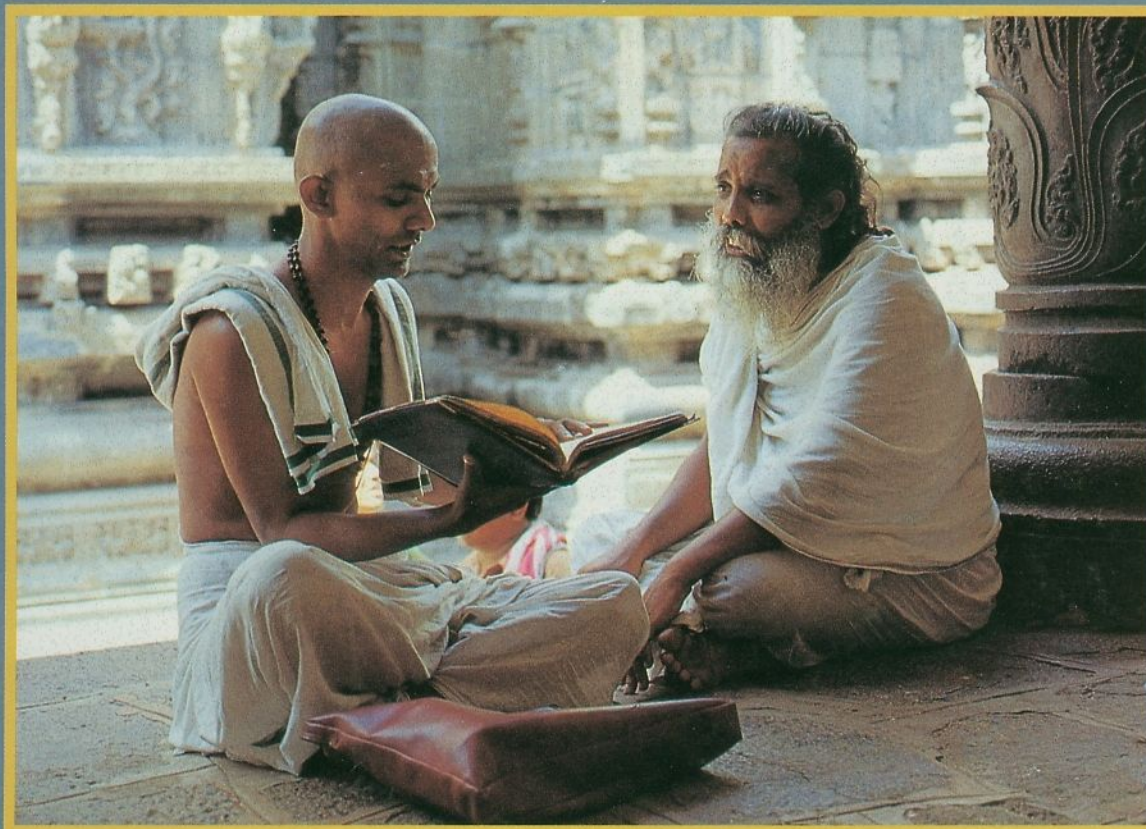


MARCH / APRIL 1994 • \$4.00 / £2.50



THE “LION HILL” TEMPLE

An enclave of
learning and culture
in south India



PLUS: Liberated souls—why they can lead us
Govardhana Hill—the Lord’s best servant
A morning with Kṛṣṇa’s cows



Sculpture of Lord Nṛsimhadeva, Lord Kṛṣṇa's half-man, half-lion incarnation, on the wall of the Lakṣmī Nṛsimha-Varāha temple at Simhācalam, south India. (Please see page 24.)

1944 **50th** 1994
Anniversary

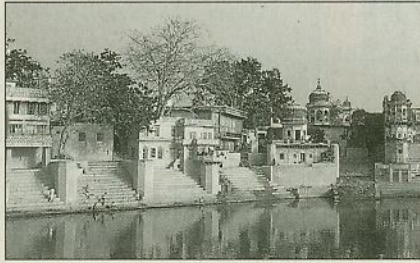
BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

Founded 1944 • Vol. 28, No. 2 • March / April 1994



24



40

DEPARTMENTS

- From the Editor 3
Letters 4
Hare Kṛṣṇa Centers 36
Every Town and Village 37
Śrīmad-Bhāgavatam 49
Śrīla Prabhupāda Speaks Out 53
Resources 59
The Hare Kṛṣṇa Calendar 63

COLUMNS

- Lessons from the Road 9
*Consolation Prize
Or the Goal of Life?*
Lord Kṛṣṇa's Cuisine 10
Amazing Fried Vegetables
Bhakti-Yoga at Home 12
*Ekādaśī: Kṛṣṇa's Special
Day for Everyone*
Schooling Kṛṣṇa's Children 14
*The Return of the
One-Room Schoolhouse*
The Land, the Cows, and Kṛṣṇa 16
A Morning with the Cows
Straight Talk 18
On Tour with Shelter

COVER: *Brāhmaṇas* discuss scripture in the south Indian temple of Varāha-Nṛsiṃha Svāmī at Simhācalam. Through learning and saintly conduct, the *brāhmaṇas* of Simhācalam strive to preserve the best of India's great culture. Please see the story beginning on page 24. (Photo by Mahā-Viṣṇu Dāsa.)

FEATURES

Follow the Liberated Souls 6

Śrīla Prabhupāda explains why we should accept the teachings of Lord Kṛṣṇa and His pure devotees.

MAHĀBHĀRATA

The Funeral of Pāṇḍu and Mādrī 20

Sages carry the remains of the great king and his wife to the capital for a state funeral.

ON PILGRIMAGE

The Lord of the Lion Hill 24

Traditional Vedic culture endures at this south Indian temple, where a unique form of the Lord has been worshiped for centuries.

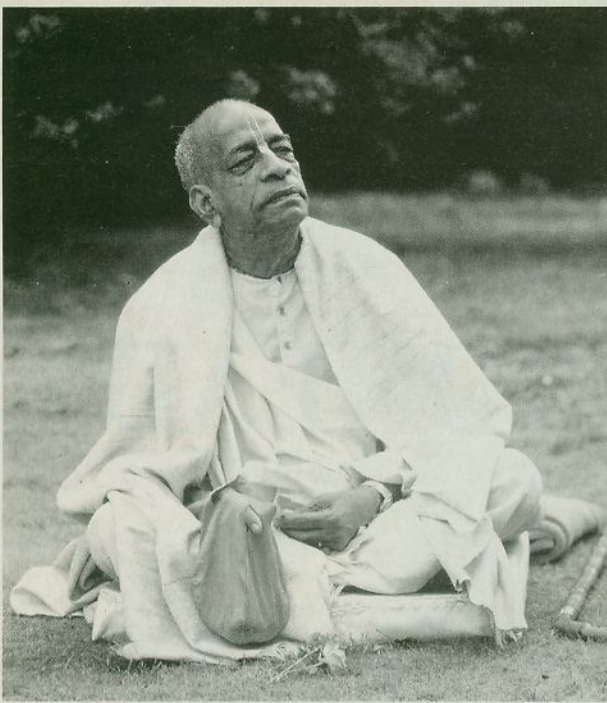
The Glories of Govardhana Hill, The Best Servant of Lord Hari 40

Why Kṛṣṇa's most exalted devotees call Govardhana Hill the best.

COMING TO KṚṢṆA

How I Came to Know Kṛṣṇa as the Supreme Personality of Godhead 57

Though raised and schooled in India, Amit hadn't heard the most important lesson India has to offer.



**His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda**
Founder-Ācārya of the
International Society for Krishna Consciousness

Statement of Purposes

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

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

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



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

EDITOR Jayādvaita Swami • **MANAGING EDITOR** Nāgarāja Dāsa • **ASSOCIATE EDITORS** Drutakarmā Dāsa, Mukunda Goswami • **DESIGN** Yamarāja Dāsa • **PROOFREADERS** Mahāmāyā Devī Dāsī, Prāṇadā Devī Dāsī • **CIRCULATION DIRECTOR** Paramābrahma Dāsa • **SUBSCRIBER SERVICES** Tāmraparṇī Dāsa • **ARCHIVES** Pūrṇānanda Dāsa • **ADVISORY BOARD** Hridayānanda Dāsa Goswami, Dr. Vibhakar J. Mody, Ranchor Dāsa, Ravindra Svarūpa Dāsa, Satsvarūpa Dāsa Goswami, Urmilā Devī Dāsī, Viśākhā Devī Dāsī

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 **ṛ** like the **ri** in **rim**, and **e** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch-heart**, **hedge-hog**, and **red-hot**. Pronounce ś and ṣ like **sh**. So for *Kṛṣṇa* say **KRISHNA**, and for *Caitanya* say **CHAITANYA**.

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

EDITORIAL OFFICES Send editorial correspondence to Back to Godhead, P.O. Box 430, Alachua, FL 32615. Phone: (904) 462-7794. Fax: (904) 462-7893.

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

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

In India write: BBT, Hare Krishna Land, Juhu, Bombay 400 049.
Subscriber service: When writing to change your address or clear up any questions about your subscription, write to Back to Godhead, P.O. Box 16027, N. Hollywood, CA 91615-9900, U.S.A. Or call (818) 760-8983. We can answer your questions faster if you send us a recent mailing label or invoice. Allow eight weeks for changes to show on your mailing label.

Color separations/prepress: Palace Press International, Florida, U.S.A. Printed by The William Byrd Press, Richmond, Virginia, U.S.A.

© 1994 The Bhaktivedanta Book Trust International. All rights reserved. *Back to Godhead* (ISSN 0005-3643) is published for \$24 per year by Back to Godhead, 41 West Allens Lane, Philadelphia, PA 19119. Second-class postage paid at Philadelphia, Pennsylvania, and other mailing offices.

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

Doves of Peace in South Africa

RECENTLY, for the first time, I traveled to South Africa to visit some of our Hare Kṛṣṇa temples.

It's a beautiful country, blessed by Kṛṣṇa with fertile land, a pleasant climate, and an abundance of fruits, grains, and vegetables.

Yet it's a country stretched by political tension and hemorrhaging with violence. While I was there, with elections upcoming, many people seemed hoping for the best and bracing for the worst. No one's quite sure what "the new South Africa" will bring.

What it will bring, for certain, is beyond anyone's control but Kṛṣṇa's. Like everywhere else in the universe, it's Kṛṣṇa's country, and every living being there is Kṛṣṇa's servant. But like everywhere else in the universe, it's filled with souls who've forgotten their relationship with Kṛṣṇa. And therefore it has become a place of struggle.

A conciliatory "new South African" slogan, displayed with an image of doves, calls for "Peace in Our Land." That peace can best be had—only be had—by understanding that what we call "our land," whatever land it is, belongs ultimately to Kṛṣṇa, God. Kṛṣṇa is the supreme owner of everything, and therefore we should dedicate everything—land and life—for Kṛṣṇa's pleasure. And because Kṛṣṇa is the most intimate well-wishing friend of every living being, when we act in this spirit of Kṛṣṇa consciousness Kṛṣṇa helps us attain true peace—peace within ourselves and peace with those around us.

The Hare Kṛṣṇa movement in South Africa is showing how to do this. In Durban, on the east coast, devotees have built a magnificent temple for Kṛṣṇa. There devotion and spiritual happiness prevail, and Indian, African, and European devotees work together for Kṛṣṇa's pleasure.

Even South Africa's political leaders view the movement with respect. A recent political poster features Mr. de Klerk meeting an ISKCON *sannyāsī*, and Mr. Mandela and the Inkhata Freedom Party's Mangosuthu Buthelezi have both made it a point to visit the Durban temple. And all three sent messages of good will for the recent Festival of the Chariots held on the Durban seashore. (The mayor was pleased to attend as guest of honor—and sample a giant cake of Kṛṣṇa *prasādam*.)

Distributing *prasādam*, food offered to Kṛṣṇa, is a service devotees in South Africa perform vigorously. In Durban alone, the movement's Food for Life program gives out eighty thousand plates a month. Devotees cook vats of vegetable *biryani* and *dāl*, drive it in their jeep to black townships, and dish it out at schools to long lines of kids. Devotees give out another twenty thousand plates a month in Johannesburg.

Along with *prasādam*, devotees also give the chanting of the maha-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. A Zulu-speaking devotee teaches the words, and within minutes the whole school is chanting and dancing. When the kids go home they teach it to their parents. Drive anywhere in these townships and as soon as people see the Hare Kṛṣṇa jeep they at once call out "Hare Kṛṣṇa!"

There's more to tell of—the network of Hare Kṛṣṇa congregations, the Hare Kṛṣṇa "tent campaign," the Bhaktivedanta College—but that will have to wait for upcoming issues.

For now, enough to say that the doves of peace are nested at the lotus feet of Kṛṣṇa.

—Jayādvaita Swami

Mothers and Sons

Just a small correction to Urmilā Prabhū's otherwise very nice article [Nov/Dec 1993]. She writes, "... a properly trained young man should be able to look upon any woman other than his wife as if she were his mother. ... Similarly, a girl should see men other than her husband as her father." In a 1970 lecture in Los Angeles, Śrīlā Prabhupāda said, "The woman treats the unknown man as *son*, and the unknown man treats the unknown woman as mother. This is Vedic civilization."

Not only is that what Śrīlā Prabhupāda taught; it just makes sense.

Still, Urmilā made her main point well: relationships between the sexes should be free from illicit desire.

Vegavatī Devī Dāsī

Port Royal, Pennsylvania

Stoop We Must

It was inspiring to read "One Book in Bengali," by Mahā-Viṣṇu Swami [Sep/Oct 1993]. For such a senior man, his stooping is exemplary. Stoop we must, especially after years of initiation into Kṛṣṇa consciousness.

Devala Dāsa

Markham, Ontario, Canada

Spare those Snakes!

I was horrified to find [in BTG, September/October] the casual, even boastful relating of how one of the devotees "nailed" a rattlesnake with a shotgun. I truly thought that with your vegetarian pro-life stance you could see beyond the walls of the slaughterhouse, but apparently it's OK to kill *certain* beings.

Wow! "Nearly five feet"! Are you *proud*? I'm not. I'm sad. It may well have been a young Eastern Diamond-back, a species fast disappearing in the Southeast due to man's encroachment on its God-given abode. I thought devotees would know better or, at least, if killing the poor thing was *absolutely unavoidable*, would show more reverence at its passing.

I too live in "rattlesnake country," and I'm proud to say that I haven't had to kill one in the 20-odd years I've

lived here. Why? Because when I see or hear one (that tail-buzzer is a *warning*, not a threat) I (or my wife or children) run not for the shotgun but for the snakepole, with which a mere child can noose and bag an unwanted serpent for relocation out of harm's way. Safely.

I thought perhaps you might counter my criticism with the example from Śrīlā Prabhupāda's biography in which Śrīlā Prabhupāda, shocked at his spiritual master's apparent happiness over the killing of a serpent, is relieved to find a verse in the *Vedas* saying that saintly persons may

**"I truly thought
that with your
vegetarian pro-life
stance you could
see beyond the
walls of the
slaughterhouse,
but apparently it's
OK to kill
certain beings."**

rejoice at such things.

To that I say I seriously doubt that the sainthood of the shotgun-holder is comparable to that of Śrīlā Prabhupāda's guru. And furthermore the snake in that incident was almost certainly a mamba or krait (two species indigenous to India that also are the only venomous snakes on earth known to attack without warning). It certainly wasn't a cobra, known for its coexistence with man (if unmolested) and definitely not a rattler (nonindigenous to the Old World).

I would think devotees would set a better example.

The venom of the rattlesnake (unlike the neurotoxin of a cobra, mamba or krait) is part of its digestive process, intended for the small prey on which it feeds. In all my years of snake encounters I've never once encountered a rattler that was not *retreating* from a "prey" (me) way too big for his interest!

So put down the shotgun, pick up the snakepole (they're really easy to make, all of 10 minutes work—check your library for details), and please be cognizant of the fragile remains of the besieged Florida ecosystem you've relocated to. Give thanks for *all* the bounty of Lord Śrī Kṛṣṇa's creation, and above all, be kind, be kind, BE KIND!

Greg Nicholson

Villa Grande, California

ARCITA DĀSA REPLIES: Though Jayādvaitya Swami wrote the editorial, I'm the person who shot the snake. I would have preferred not to have killed it. In fact, after I fired I must have looked pretty sad, because a devotee said, "What's the matter? You look like you just shot your best friend. Don't you know it's OK to kill venomous snakes?"

He then mentioned a verse (the one you alluded to) from *Śrīmad-Bhāgavatam* (7.9.14). There Prahlāda Mahārāja, a five-year-old boy, was speaking to Lord Nṛsiṃhadeva, Kṛṣṇa's incarnation as half-lion, half-man. After the Lord had killed Prahlāda's demonic father, Hiraṇyakaśipu, the Lord was still angry. So Prahlāda tried to pacify Him by saying, "My Lord, please cease Your anger now that my demonic father has been killed. Even saintly persons take pleasure in the killing of a scorpion or a snake. So all the worlds have achieved great satisfaction because of the death of this demon."

Śrīlā Prabhupāda begins his purport by saying, "The most important point in this verse is that although saintly persons never desire the killing of any living entity, they take pleasure in the killing of envious living

entities like snakes and scorpions. Hiraṇyakaśipu was killed because he was worse than a snake or a scorpion, and therefore everyone was happy.”

As devotees we know that the soul is eternal, but we don't take this knowledge as a license for unnecessary killing. We've taken seriously your suggestion about snakepoles, and we'll look into getting some. Hare Kṛṣṇa.

More to Tell about Television

Regarding television and technology, I believe readers of BTG will get the wrong understanding unless a proper focus is placed on using things in Kṛṣṇa's service. Śrīla Prabhupāda often commented that tape recorders, microphones, automobiles, etc., can all be used in Kṛṣṇa's service. They are not inherently good or bad. What determines whether they are favorable or unfavorable to Kṛṣṇa consciousness is their application.

The spirit soul is trying to enjoy in contact with matter (whether television or anything else), altogether forgetting about Kṛṣṇa, or God. When what he's trying to enjoy brings too much anxiety or frustration, he rejects it. And after renouncing for a while, the enjoying mood prevails again. Thus the living being alternately tries to enjoy and renounce.

Kṛṣṇa consciousness is different altogether. The essence of Kṛṣṇa consciousness, or *bhakti-yoga*, is dovetailing one's life, work, relationships, and love with Kṛṣṇa. Ultimately, one's senses should be engaged only for the loving service of the Lord.

Many beautiful and enlightening books, audiotapes, videotapes, and computer programs have been made by ISKCON's talented devotees, using up-to-date technology. Śrīla Prabhupāda always applauded such efforts. Because everything is part of Kṛṣṇa's energy, everything can be dovetailed in Kṛṣṇa's service through the expert direction of one's bona fide spiritual master. Śrīla Prabhupāda, as a liberated soul, had vision that was transcendental and fully dedicated to Kṛṣṇa's satisfaction. So we need to

keep very close to his lotus feet to keep the transcendental perspective in the forefront.

While television can become an addiction, it is here to stay, and its influence worldwide will undoubtedly become enhanced by the so-called information highway just over the horizon. I hope that creative devotees such as Yaduvara Dāsa and Viśākhā Devī Dāsī, whom I met filming in Vṛndāvana in 1971, will continue to use their talents in Kṛṣṇa's service for the benefit of us all.

Puṣṭa Kṛṣṇa Dāsa
Aptos, California

**“Śrīla Prabhupāda
is not a
Bengali gentleman whose understanding of reality was formed in reference to particular biases and traditions.”**

Complete Faith in Guru

I would like to comment on the opinion expressed by two readers regarding the origin of the soul [BTG Nov/Dec].

The Vedic literature may appear to present contradictions, and that's why we need a guru to help us. It is stated in the scriptures, “One should not try to know more than the guru” and “One must have complete faith in his guru.” In fact, it is the duty of the disciple to confirm the statements of his guru and not contradict him. Śrīla Prabhupāda has clearly left us this instruction: “Speak as I have spoken and do as I have done.” I think we in

ISKCON should strive to do only that much.

Ādi Puruṣa Kṛṣṇa Dāsa
Teluk Intan, Malaysia

The real issue here is not whether we originally descended from the spiritual planets or the impersonal effulgence but whether we really take Śrīla Prabhupāda's statements as the first and last word.

In one sense it doesn't really matter whether we came from here or from there. What does matter is that Śrīla Prabhupāda said certain things and if we begin to detach ourselves from his entirely transcendental perspective in the name of openmindedness we are asking for serious trouble.

Śrīla Prabhupāda is not a Bengali gentleman whose understanding of reality was formed in reference to particular biases and traditions. Rather, he is a fully self-realized resident of the spiritual world. We have been charged by him to make his message understandable in all cultural circumstances; but we are not at liberty to change or ignore his definitive statements.

What may start as just a “little difference of opinion” can grow in time into an enormous gap. The habit of mental speculation breeds deviations and offenses, and so the propensity must be recognized and challenged whenever and wherever it appears.

I am writing this, somewhat wistfully and hopefully a little wiser, from personal experience, from being part of a glorious project that lost sight of its real identity (only temporarily, we hope). What starts as just a little deviation, barely noticeable to anyone, in time grows into a chasm. Therefore we pray: “Gurudeva, my only wish is to have my consciousness purified by the words emanating from your lotus mouth.”

Śrīla Prabhupāda made everything so clear and simple. And as long as we make his teachings our reference point, then our own lives will be clear and simple also.

Narasīngha Gurudasa
Athens, Ohio

Follow the Liberated Souls

While philosophers argue about “the truth,” Lord Kṛṣṇa and His devotees show the path to full knowledge and salvation.

• • •

A lecture given in New York, March 7, 1966

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

Founder-*Ācārya* of the International Society
For Krishna Consciousness

*na tv evāham jātu nāsaṁ
na tvaṁ neme janādhipāḥ
na caiva na bhaviṣyāmaḥ
sarve vayam ataḥ param*

“Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.”—*Bhagavad-gītā* 2.12

KRṢṂA IS TRYING TO convince Arjuna that death does not take place. He says clearly, “I, you, and all the other kings and soldiers who have assembled on this great battlefield existed in the past; at present we are face to face, and we are seeing that we are existing; and in the future we shall also exist in the same way.”

“In the same way” means individually. I am an individual person. You are an individual person. He is an individual person. The individuality of every living being is a fact. Therefore we see that we have differences of opinion. You may not agree with what I think, because you have your individuality. Similarly, another gentleman may not agree with your thinking.

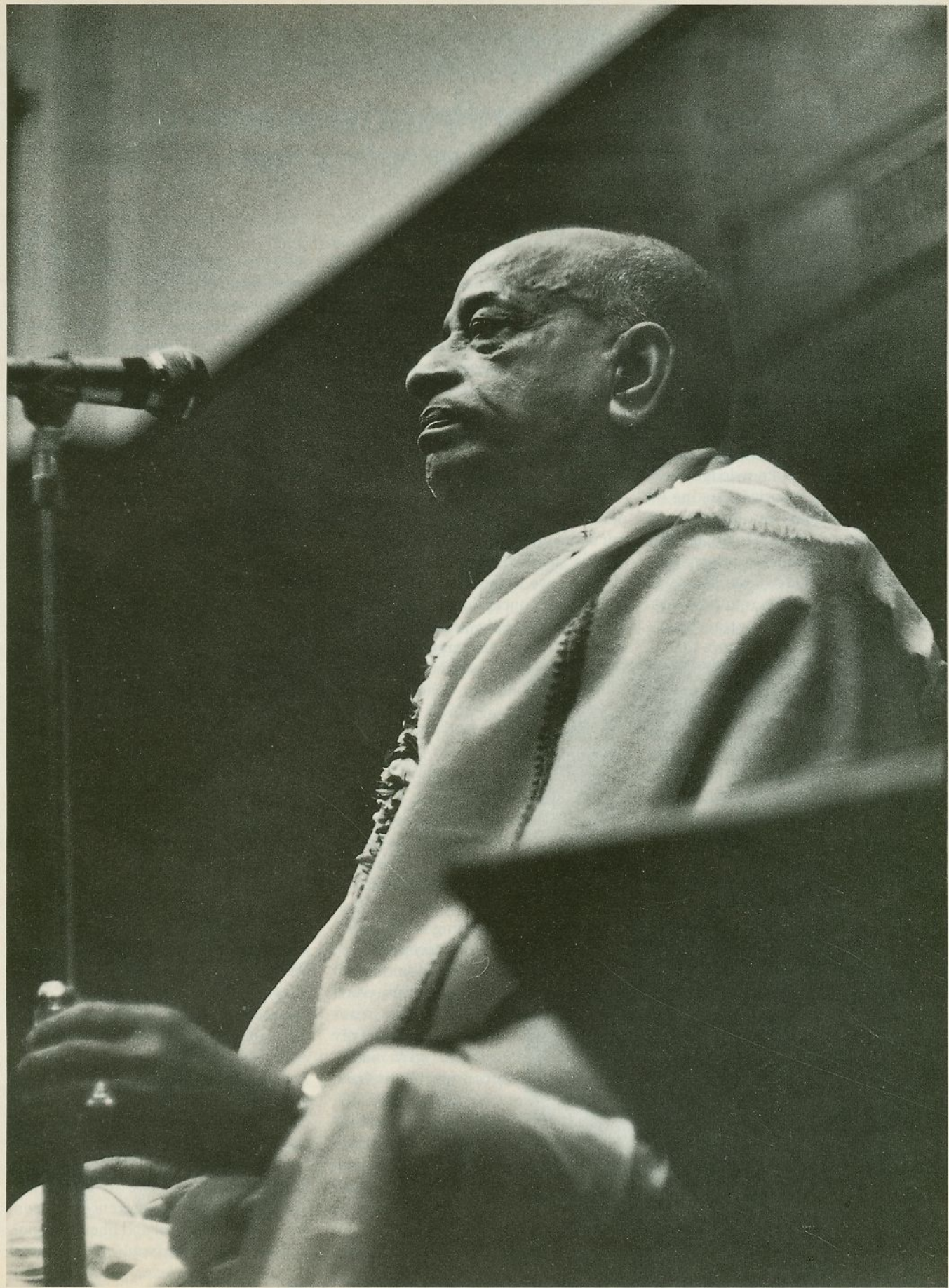
So everyone has his individuality. Yet one class of philosophers says that the soul is one homogeneous entity, and that after the annihilation of the body the

soul will mix with that entity. For example, water takes the shape of the pot or bowl it is in. In a round pot the water will be round, in a square container it will be square, but if you mix the water of millions of pots, there will be no distinguishing shapes. So the theory of one class of philosophers is that when a soul is liberated it mixes with the Supersoul, just as a drop of water mixes with the sea when put back into it. The soul loses its identity. That is their theory.

But here Lord Kṛṣṇa says, “I, you, and all others who have come here . . .” The Battle of Kurukṣetra was a great world war. About sixty million people took part, including all the kings of the world. And Kṛṣṇa says, “They were individuals in the past, they are individuals now, and they will continue to be individuals even after the annihilation of the body.”

So how will you adjust the two theories? One theory says that after liberation all souls become one, just as drops of water put into the sea become one entity, without distinction. And Lord Kṛṣṇa says, “No, they keep their individuality. They do not mix.”

Now, we are all ignorant laymen. But we have our discretion by which we can consider which theory is correct. For example, every one of you has some knowledge of history. Suppose you read in a history book about the world two hundred years ago. You find that all the people were individuals. And at present



The scriptures say, "By arguments alone we should not try to understand that which is beyond our conception, beyond our reasoning power, beyond the approach of our material senses."



you can see that all living entities—birds, animals, human beings—are individuals. Then why should you not believe that in the future they will remain individuals? In the past they were individuals, and in the present they are individuals, so why will they not remain individuals in the future?

It is natural to conclude that they will continue to be individuals. Even if we do not have sufficient knowledge in either of these two theories—mixing or remaining individual—by our own small reasoning we can understand that since we have information from history that there were individuals in the past, and at present we are seeing that there are individual persons, why not in the future? How it is that in the future they'll mix and become one homogeneous thing?

Another example: Two hundred years ago in March the climate was the same as it is in March 1966. Naturally I conclude that in the future in March there will be the same climate. In astronomy also you find that on a certain date in March in 1966 the sun will rise at the same time it rose on that date in the past. The whole of astronomy is based on that principle. Astronomers prepare astronomical charts for a hundred years. How? By this calculation: in the past it was like this, at present it is like this, so naturally in future it will be like this.

Now you are speaking of the imminent springtime, because you have experience. You are foretelling. It is not really foretelling. From past experience you are saying what will take place.

So we can understand some things by our reasoning. But there are things beyond our reasoning, like God, or the existence of God. Of course, by our reasoning we take it for granted that because everything has a creator there

is a God. For example, we know that this tape recorder has a manufacturer. The typewriter also has a manufacturer. Everything has a father or a manufacturer. I am created by my father. My father was created by his father. Similarly, we can naturally conclude that for the whole cosmic situation there is a creator. You see? This is simple reasoning. It is not very hard to understand.

But there are things beyond our experience, beyond our reasoning, beyond our conception. Those things are called *acintya*. *Acintya* means "inconceivable." How can we understand that which is beyond our conception? The scriptures say, *acintyāḥ khalu ye bhāvā na tāms tarkena yojayet*: "By arguments alone we should not try to understand that which is beyond our conception, beyond our reasoning power, beyond the approach of our material senses."

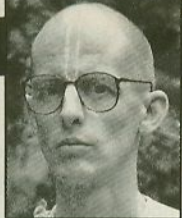
Another Vedic injunction says, *tarko 'pratiṣṭha śrutayo vibhinnā*: "If we consult different scriptures, we'll find that one scripture is speaking something, and another scripture is speaking something different." Take cow-killing, for example. The Hindus say that cow-killing is irreligious. The Muslims say, "No, cow-killing is religious." So which scripture shall I accept? Which one is right? Therefore it is said that if you consult different scriptures, you'll find contradictory statements. Your scripture may be different from my scripture. And *nāsāv ṛṣir yasya mataṁ nabhinnam*: If you consult philosophers, you'll find that one philosopher differs with another philosopher. A "big" philosopher is one who has cut down other philosophers and put up his own theory.

Then how can one conclude what is the right path? I cannot establish it by my imperfect arguments. I cannot even consult the scriptures. Neither can I

take real instruction from different philosophers. Then what is the way of getting the real thing? *Dharmasya tattvaṁ nihitaṁ guhāyam*: "The truth of religion is very confidential, very secret." So how to know it? *Mahājano yena gataḥ sa panthāḥ*: We simply have to see how great personalities have taken up religion, and we have to follow them. That's all. For example, in the Christian religion one may not understand all the Biblical injunctions, but if one follows the ideal life of Lord Jesus Christ, one gets the same result he got. Similarly, if Muslims follow the ideal life of Hazrat Muhammad, they get the same result.

Now, in the city you can know, "I have come so far," because the streets are numbered and you know the location of this house or that house. But in the country every place is similar—the same jungle, the same field, the same grass. We do not know where we are going. I have experience of the sea. When I was coming from India I saw water everywhere. I could not tell which way the ship was proceeding. But the captain had a chart. He was calculating our position by latitude, longitude, time. In the Mediterranean Sea I asked the captain, "Where are we now?" He said, "We are so many miles from Italy. We are so many miles from Tunisia. Now we are coming to Gibraltar." But I was seeing only vast water. I kept thinking, "Just after ten miles I shall reach America."

So what are those charts? The charts are made by experienced sailors. The captain was consulting the chart because it was made by experienced sailors. Similarly, in calculating where to find salvation we have to follow the liberated souls. The difference between the conditioned soul and liberated soul is that a conditioned soul is imperfect in
(please turn to page 54)



Consolation Prize or the Goal of Life?

by Satsvarūpa Dāsa Goswami

WHEN PEOPLE hold contests, there's always a winner. Then come a second-place winner, a third-place winner, and runners-up. The first-place winner gets the car or the trip to the Bahamas. The second- and third-place winners end up with the power-tool set and the toaster. The runners-up get the consolation prizes: "Nice try. Thanks for taking part."

Do we have consolation prizes in Kṛṣṇa consciousness? In the Fourth Canto of *Śrīmad-Bhāgavatam* the sons of King Prācinabarhi, the Pracetās, were performing severe austerities while submerged in a deep lake. By chanting a song given them by Lord Śiva, they satisfied Lord Viṣṇu, after ten thousand years of severe austerities. Lord Viṣṇu then appeared to them, riding on the shoulders of His eagle, Garuḍa, and looking like "a cloud resting on the summit of the mountain known as Meru."

After being blessed by the Lord and given instructions, the Pracetās offered the Lord prayers. The Pracetās first glorified the Lord and then, out of humility, expressed that they didn't expect to go back to Godhead at the end of their lives. They asked, therefore, that no matter where their later births might take them they might always be in the association of Vaiṣṇavas, pure devotees.

Dear Lord, as long as we have to remain within this material world due to our material contamination and wander from one type of body to another and from one planet to another, we pray that we may associate with those who are engaged in discussing Your pastimes. We pray for this benediction life after life, in different bodily forms and on different planets. (*Bhāgavatam* 4.30.33)

Although this is a humble statement—earlier in the chapter, Śrīla Prabhupāda explains that the Pracetās attained perfection—it expresses an ambition to reach a certain stage of Kṛṣṇa consciousness before the end of their lives. That is, they want to be fully attached to the association of devotees immersed in chanting and hearing about Kṛṣṇa.

Are they asking for the consolation prize? Isn't the first-place prize a trip back to the spiritual world? Prabhupāda says in his purport:

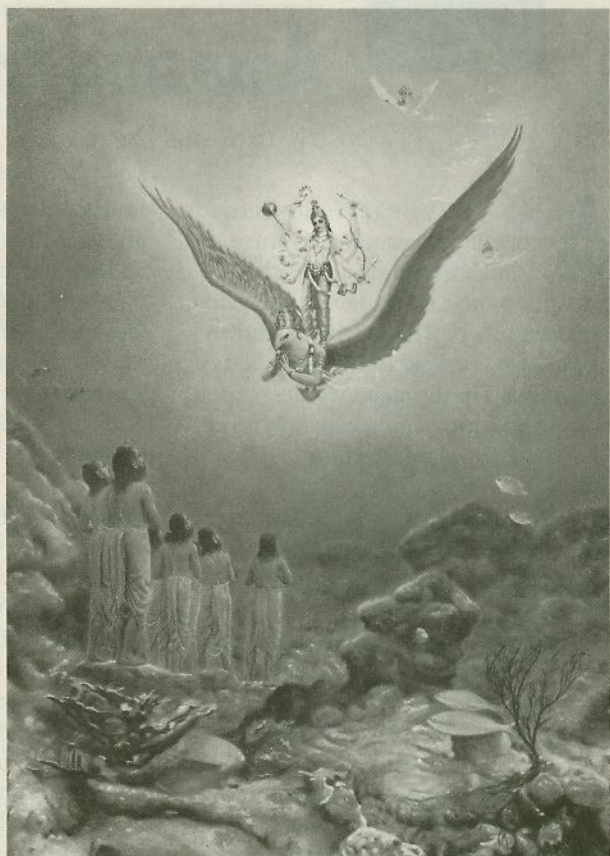
This is the best benediction that a devotee can ask of the Supreme Lord. . . . A pure devotee does not pray for liberation or for cessation of the cycle of birth and death, because he does not consider that important. The most important thing for a devotee is getting a chance to hear about the pastimes and glories of the Lord. . . . As long as he can hear about the pastimes of the Lord, or wherever he can chant, the Lord is personally present.

A devotee regards his material circumstances as destiny. He doesn't complain, "Why isn't this better? Why can't I have something else?" Whatever situation a devotee finds himself in, he continues to hear and chant about the activities of Kṛṣṇa.

This is the attitude that will carry the devotee back to the

spiritual world. By his absorption here, he will be absorbed there. And his absorption here makes the material world as good as the spiritual world. Prabhupāda says, "For the devotee, there is no need to pray to the Lord for transferral to the Vaikuṅṭha world. A pure devotee can create Vaikuṅṭha or Vṛndāvana anywhere simply by chanting the glories of the Lord without offense."

We should examine our days and see whether we are making arrangements for Kṛṣṇa consciousness. Are we actually practicing Kṛṣṇa consciousness? Are we chanting about and hearing about Kṛṣṇa? Are we remembering Him throughout the day? Are we helping spread Kṛṣṇa consciousness to others? Are we



Lord Viṣṇu appears to the Pracetās.

Painting by Murādhara Dāsa

developing a taste for pure devotion? The Pracetās had attained the goal of *ruci* (taste) for Kṛṣṇa consciousness. But in *bhakti*, devotional service, the means to attain the goal and the goal itself are the same. Hearing and chanting, even in the stage of practice, can make us happy and bring us closer to transcendence. We should practice these as much as possible, and if at the end of life we feel we have not fully developed our devotion, we should pray as the Pracetās have prayed: Please give me the association of pure devotees in my next life so that I may always be surrounded by the chanting of Kṛṣṇa's names and pastimes.

Narottama Dāsa Ṭhākura prays in a similar way in his song *Nāma-saṅkīrtana*: "This is my desire—that birth after birth I may live with devotees who serve the lotus feet of the six Gosvāmīs."

If we think that the goal of associating with devotees is a consolation prize, we haven't understood the nature of *bhakti-yoga*. We shouldn't wait until the end of life to realize the value of Vaiṣṇava association. Hearing, chanting, and associating with Vaiṣṇavas are essential practices of *bhakti-yoga*. Śrīla Prabhupāda assures us that if we are doing these three things with *ruci*, with taste, then we are already in the spiritual world. We are interested in going back to the spiritual world not to escape the miseries of the material world but to associate with the Vaiṣṇavas and with Kṛṣṇa.

We may not be fully tasting Kṛṣṇa in the form of His holy name, and when we look at the Vaiṣṇavas we may be seeing only faults. Therefore in our present state our realization may have to be bolstered by scripture. The Pracetās say:

Even a moment's association with a pure devotee cannot be compared to being transferred to the heavenly planets or even merging into the Brahman effulgence in complete liberation. For living entities who are destined to give up the body and die, association with pure devotees is the highest benediction. (*Bhāgavatam* 4.30.34)

And they add, "Whenever pure topics of the transcendental world are discussed, the members of the audience forget all material hankering, at least for the time being. Not only that, but they are no longer envious of one another, nor do they suffer anxiety or fear."

Satsvarūpa Dāsa Goswami travels extensively to speak and write about Kṛṣṇa consciousness. He is the author of more than two dozen books.



LORD KRṢṆA'S CUISINE

COOKING CLASS: LESSON TWELVE

Amazing Fried Vegetables

by Yamuna Devi

ALMOST EVERYONE loves fried vegetables. Americans crave French fries as much as the British do their chips. Delhi streetside vendors sell vegetable fritters known as *pakoras*. In Tokyo they're called *tempuras*. The French love deep-fried soufflé potatoes, Jamaicans nibble on shallow-fried plantain chips, and Italians savor pan-fried eggplant. Even for those of us who for health avoid fried foods, occasionally the taste of a perfectly cooked fried vegetable is irresistible.

Ever since cooks began frying food in hot oil they have been excited by the instant results—crisp, flavorful surfaces and soft, moist interiors. The secret to light, healthy deep-frying lies in the quality, quantity, and temperature of the cooking oil. Foods fried correctly are neither greasy nor soggy. Of course, any fried food—deep-

shallow-, or pan-fried—is more fattening than food cooked without oil. But food cooked in just enough oil to rapidly sear the surface so the oil doesn't penetrate the food is often less fattening than food sautéed in generous amounts of butter or oil, or foods bathed in rich sauces or dairy products.

The Right Oil

No matter what your choice, you can quickly detect a quality oil by its aroma and flavor. Generally, the less refined the oil, the more vibrant its taste. But unrefined oils are less stable than refined, usually have lower smoking-points, and last less time. Refined oils, like the nut and vegetable oils found in supermarkets, are processed with solvents. Such oils contain additives that increase shelf life, reduce foaming, and make the oil

look clear. The solvents also destroy many of the nutrients of the oil. But refined oils are popular for deep-frying because they can be heated to high temperatures.

Which oil I prefer depends on what sort of frying I'm doing. Corn oil, peanut oil, soybean oil, and avocado oil all have high smoking-points and are good choices for deep-frying. Rich, unrefined oils like pecan and walnut and extra-virgin olive oil are best used uncooked, so they're not used in frying. Oil keeps best in tinted glass, since light hastens spoilage. Once opened, bottles stored for longer than two weeks should be refrigerated.

No doubt my all-time favorite frying oil is ghee—Indian clarified butter. It is easy to make and exceedingly delicious, especially when infused with flavors such as cloves, cumin,

ginger, chilies, citrus zest, cinnamon, or sweet neem leaves. Ghee has for millennia been the favored frying median for Indian temple cooks, and once you try it, it may be yours as well. All you need to make ghee is sweet unsalted butter. In America, organic butter is sold by Organic Valley, and ready-made organic ghee by Purity Farms. Both products are available in larger natural food stores. Ghee keeps well in stainless steel containers or wide-mouth glass jars. Although ghee does not require refrigeration, I recommend making it in small quantities and storing in containers over one week old in the refrigerator.

Technique and Temperature

The best vegetables for deep-frying without a protective shield of batter

or crumbs are those with a fibrous flesh that seals quickly once the vegetable is submerged in oil. Potatoes remain the most widely fried vegetable, but other good choices include yams, beets, carrots, eggplant, plantains, cauliflower, and sweet potatoes.

If you don't have an electric fryer, you need to regulate the heat to keep the temperature constant. If you are a newcomer to deep-frying, a thermometer will be helpful. For most vegetable frying, you need to keep the temperature from 350° to 380° (365° is the most common). The correct temperature depends on the size of the pieces to be cooked.

Remove small bits of food that float free in the oil during frying. Unless discarded periodically, they will burn and give the oil a bitter flavor.

A frugal cook often finds it

wasteful to heat several cups of oil to use only one time. So, many cooks advocate reusing oil, frying again with it later. Others don't; they say the oil loses its flavor. No matter what your preference, use the least oil required for the frying task and avoid heating it to its smoking point. If you reuse oil, carefully strain it through a cheesecloth or coffee filter to remove fine food particles. Before reusing filtered oil, here's a way to neutralize its "off" flavors. Heat it to 360° and fry both a piece of bread and the zest of half a lemon. When the bread turns brown, remove it and go on with your frying.

Śrīla Prabhupāda's Instructions

I became attracted to the art of deep-frying the first day I assisted Śrīla Prabhupāda in the kitchen, in

PLAIN OR INFUSED HOMEMADE GHEE

(Makes about 1¾ cup)

1 pound unsalted butter

Optional infusion ingredients:

2–3 tablespoons peppercorns,
cloves, or cumin seeds
or 2 three-inch cinnamon sticks
or 1 ounce sliced fresh ginger
or 3 branches fresh neem leaves

Place the butter (and one of the optional infusion ingredients) in a large casserole and bring the butter to a boil. Reduce the heat to very low and simmer the butter undisturbed for 45 minutes to an hour, or until the gelatinous protein solids have settled on the bottom of the pan and turned from white to golden brown. The liquid (butterfat) will be nearly transparent, with a thin crust on the surface. Using a skimmer, remove the dry crust (and optional infusion ingredients) and set it aside.

If the solids at the bottom are darker than golden brown, the temperature was too high. The ghee will still be usable, but next time reduce the heat further or reduce the cooking time.

Remove the pan from the heat and, without disturbing the solids on the bottom, ladle off the clear ghee and pour it through a coffee filter or towel-lined sieve. When you have removed as much as possible with the ladle, pour the rest, stopping just short of the solids. Cool the ghee and cover it. It will keep well for several months. (Some cooks use the solids in sandwich spreads and moist vegetable dishes.)

BUTTER-SOFT EGGPLANT WEDGES

(Serves 8)

This side-dish vegetable, which I learned from Śrīla Prabhupāda in 1967, is elegant served with basmati rice. Serve it with a lemon wedge, zesty cooked tomato chutney, or a drizzle of herbed fresh chutney. Accompany it with a textured vegetable dish and salad or a light soup.

1½ tablespoons salt
1½ tablespoons turmeric
3 tablespoons water
8–10 baby white eggplants or
purple Japanese egg-

plants (about 1½ pounds)
or 1 medium-sized globe
eggplant
ghee, avocado oil, or light olive
oil for frying
chopped cilantro or parsley for
garnishing

Combine the salt, turmeric, and water in a shallow dish. Cut small eggplants in half, or larger ones into wedges roughly 2½ inches by 1½ inches by ½ inch. Coat the eggplant pieces with the turmeric mixture, set them aside for 15–30 minutes, and then drain them in a colander.

Pour ghee or oil to a depth of ½ in a large skillet and place the skillet over moderately high heat. Just before the ghee or oil reaches its smoking point, carefully add a layer of eggplant pieces. Fry them, turning them on all sides, until they turn a rich reddish-brown and are fork-tender. (The skin side of the eggplants cooks faster than the cut edges, and too much frying tends to toughen them.) Remove the eggplant pieces with a slotted spatula and drain them briefly on paper towels. Offer them to Kṛṣṇa at once, piping hot and garnished with herbs.

1967. One of the dishes he made was a rich slow-fried potato-stuffed pastry called *aloo kachori*. Until then, I had no idea that pastries could be slow-fried and still be greaseless.

Over the years, Prabhupāda taught his cooks to make many fried vegetable dishes, and many of them can

be found in the class textbook, *Lord Krishna's Cuisine*. If you are following the class, be sure to make the dish on page 11 and a few of his most often requested vegetables—Cauliflower and Potato Surprise, Deep-Fried Stuffed Hot Green Chilies, and Bitter Melon Chips with Coconut.

Yamuna Devi is the author of the award-winning cookbooks *Lord Krishna's Cuisine*; *The Art of Indian Vegetarian Cooking* and *Yamuna's Table*. She is a regular contributor to *The Washington Post* and *Vegetarian Times*. You can write to her in care of *Back to Godhead*.



BHAKTI-YOGA AT HOME

Ekādaśī: Kṛṣṇa's Special Day For Everyone

by Rohiṇīnandana Dāsa

A FRIEND OF MINE in the British Air Force writes, "I've heard that on Ekādaśī one should not eat, drink, or sleep at night. One should also not look at or speak to nondevotees on this day. I find all this impossible to follow in my circumstances. What is Ekādaśī for anyway, and how do devotees normally observe it?"

I reply: "I like to think of Ekādaśī as a special opportunity to increase my efforts to be Kṛṣṇa conscious, rather than a list of don'ts." The don'ts may be present, but they are subservient to the do's: *do* remember Lord Kṛṣṇa; *do* chant His names; *do* relish the chance to spend a long, uninterrupted period to hear and chant about Kṛṣṇa; *do* take advantage of the opportunity to make some substantial spiritual progress.

Śrīla Prabhupāda never told us we couldn't look at or speak to nondevotees on Ekādaśī, nor that we had to observe a total fast or go without sleep. He simply asked us to use this day to increase our remembrance of Kṛṣṇa. And he gave us only one restriction: On Ekādaśī, don't eat beans or grains.

I've heard that Sanātana Gosvāmī commented that all the many rules and regulations he compiled in his book *Hari-bhakti-vilāsa* are simply meant to help people remember Kṛṣṇa at every step of their lives.

Nārada Muni also states:

*ārādhito yadi haris tapasā tataḥ kim
nārādhito yadi haris tapasā tataḥ kim*

"If Kṛṣṇa is worshiped, what is the use of extraneous austerity? And if Kṛṣṇa is not worshiped, what is the use of austerity?" The idea expressed here is that devotional service to Kṛṣṇa includes austerity as a natural course.

For instance, if on Ekādaśī I'm trying to chant and hear about Kṛṣṇa more than usual, I'll naturally want to sleep and eat less. And when I begin to feel spiritually surcharged by my chanting and reading, I'll feel less sleepy and hungry than I normally might.

Kṛṣṇa consciousness is intended not to burden us but rather to take away our burden. In Vedic literature there are many, many detailed instructions for all kinds of personal, social, and cultural affairs—Śrīla Prabhupāda once said, "If I told you them all you would faint."—but their purpose is to help and not hinder us in becoming Kṛṣṇa conscious in our practical day-to-day life. A person who follows Ekādaśī should find himself becoming light and free, not heavy with worry.

Śrīla Prabhupāda explained that Ekādaśī means "the eleventh" and it refers to the eleventh day of both the waxing and the waning moon. So Ekādaśī falls twice a month. Just as certain places have a special atmosphere conducive for our purification

and spiritual advancement, so do certain phases of time. The Ekādaśī day is spiritually surcharged with devotional energy.

There are many side benefits from observing Ekādaśī, such as good health (regular fasting allows our digestive organs to rest) and economy (if everyone followed Ekādaśī, imagine how much food would be saved). But by far the main purpose of following Ekādaśī is to help us awaken our love for Kṛṣṇa.

Prabhupāda taught that following Ekādaśī means minimizing the demands of the body and maximizing our service to Kṛṣṇa. On Ekādaśī we should eat more simply and try to put into practice the maxim "Eat to live, not live to eat."

Śrīla Prabhupāda advised that on Ekādaśī we increase our chanting of the holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To a disciple who asked, "Should we chant twenty-five rounds on Ekādaśī?" Śrīla Prabhupāda replied, "Why only twenty-five rounds? You should chant as many as possible."

Lord Caitanya asked His mother (and, through her, His other followers) to fast from grains on Ekādaśī. Apart from taking more energy to digest, on Ekādaśī grains are said to be affected by universal sinful reactions. Ekādaśī is an extremely auspicious

scious day, but anyone who eats grains is unconsciously implicated in those reactions.

Sometimes a person may forget that a day is Ekādaśī and only remember after he has already eaten some grain. If this happens to you, best to refrain at once from eating any more grains. Then observe your Ekādaśī fast the next day.

Once a year in the early summer there is a special Ekādaśī known as the Pāṇḍava-nirjalā Ekādaśī or Bhīma Ekādaśī. Back in the days of the *Mahābhārata*, five thousand years ago, Arjuna's elder brother Bhīma had great difficulty fasting. (In those days everyone would fast completely from all food and water.) So he was given permission by the sage Vyāsadeva to observe the full Ekādaśī fast only

once a year. In the Kṛṣṇa consciousness movement many devotees are accustomed to following this Bhīma Ekādaśī, refraining from all food and water, to compensate for any discrepancies in their observance of the previous twenty-three Ekādaśī days.

Some devotees choose to fast from food, water, and sleep as a regular austerity. They stay up all night, usually with some friends (it's hard to do this alone), and chant, sing, and read together. If you ever decide to do this, or to fast even from water (*nirjala*), there's a very healthful method of breaking your fast. Drink a glass or so of water with lemon juice, some black pepper, and a pinch of salt. Then before you eat anything, let a couple of hours go by.

Everyone has a different constitution, and for some people fasting even from water can be too much of a strain on health. Śrīla Prabhupāda once told a disciple that in order of importance first comes health, then our *sādhana* (spiritual practices), and then our service to help give Kṛṣṇa consciousness to others. This is not to imply that health is more important than chanting Hare Kṛṣṇa! The idea is that without some form of good health it's difficult to do anything. In fact, Prabhupāda instructed that if by fasting on Ekādaśī a devotee feels too weak to do his devotional service, it's better for him to eat. He himself used to like to eat banana chips, amongst other things, as his "Ekādaśī food." In our ISKCON temples the cooks sometimes prepare a feast on Ekā-

Advertisement

LET YOUR TV BRING YOU CLOSER TO KṚṢṆA

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

Over 130 hours of . . .

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

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

Send for FREE mail-order catalog and preview video!

ITV Productions

P.O. Box 556, Topanga, California 90290
Phone: (310) 559-7100, Fax: (310) 559-7101

- YES! I would like to receive the ITV catalog *free of charge*.
 YES! I would like to receive the new ITV preview video *free of charge*.
(I have included shipping* which will be credited to my next order).

Name _____

PLEASE PRINT

Address _____ Apt. _____

City _____ State _____

Zip _____ Country _____

*Shipping: U.S. \$4; Canada \$6; other countries \$10. U.S. funds only. Shipping charges will be credited to your next order.



Your moving pictures
of the spiritual world.

NOW AVAILABLE!
Four NEW tapes
of Prabhupada footage!

daśis, using such ingredients as potato and buckwheat to make preparations that resemble their grain-based counterparts.

Whatever way you decide to observe Ekādaśī, it's best to mentally

prepare yourself the day before by planning what you intend to do. Try to make it a day in which you break your regular pattern of life and increase your spiritually oriented activities. Ekādaśī is also a good time

to reflect on your spiritual progress in general. Good luck!

Rohiṇinandana Dāsa lives in southern England with his wife and their three children. Write to him in care of BTG.



SCHOOLING KṚṢṆA'S CHILDREN

The Return of the One-Room Schoolhouse

by Urmilā Devī Dāśī

SO MANY COMPUTERS!" That's usually the first comment from someone visiting my classroom for the first time. Then, "Do you teach all ages at the same time in this one room?"

Like most children being educated in Kṛṣṇa consciousness today, our students here in North Carolina have a one-room schoolhouse. Even in Kṛṣṇa conscious schools with several classrooms, students at different grades or levels are generally taught together.

Because most parents, at least in the West, feel that one-room schooling is outdated, even primitive, you might wonder whether a teacher who teaches children of different grades in a one-room schoolhouse could do as well as teachers in a huge modern school complex.

To understand the value of one-room schooling, we need to look at history. When most people lived in villages, each school had so few children that students couldn't be divided by age. So teaching them together was a convenience. But parents, students, and communities also understood that the main curriculum was the teacher rather than the syllabus or the textbook. The teacher's personality permeated the school. The teacher gave each student personal attention. And the students were expected to learn character and behavior by working under a moral and self-controlled teacher, rather than by attending a "values clarification" course.

But industrialization pulled

together large numbers of people to work in factories. So instead of a village school with twenty or fifty children, suddenly you had a town or city school with five hundred. How to teach them?

Apart from that, most students in a one-room school did chores at home. But when father and even mother shifted from the farm into the office or factory, life at home changed. No longer were there cows to milk, fields to tend, or corn to harvest.

Before, children not only learned adult duties but brought in money. A family could count its wealth by the number of children, as each child added to prosperity and security. Later, in the industrial era, families still needed their children to help with money, so the children too went to the factory. But gradually people realized that factory labor wasn't right for children, and countries passed laws to keep children in school. This not only made for more children in each school; it changed the makeup of the class. In the rural one-room schoolhouse, children mainly interested in crafts or farm work had left school after a little education. But now these children were forced to stay in school until their sixteenth birthday.

The present Western school system, therefore, has not come about because we've found a better way to teach. Rather, it has grown from cities and factories. And like so many adjustments to the industrial revolution, it has simply created more problems.

With the crowding of many students into one school, the concept of master and pupil is practically gone. The student is no longer expected to serve and emulate his teacher, because education now aims at a set of "learning objectives" decided by a committee of parents and union workers. Modern schooling is built on textbooks, not teachers. And even if a teacher has high moral and spiritual character, for him to put across his ideals to the students might offend some of the hundreds of families involved. After all, the school a child attends is not the one parents choose because of the teacher they admire but the one that falls in the school district where the parents live and work.

Schools responded to having large numbers of students by grouping them by age and then teaching all students of the same age the same things at the same time. But children learn at different speeds. So in a modern class of thirty students, maybe two can follow what the teacher is saying. The rest are either frustrated or bored. The students who can't follow become discipline problems, the frustrated ones often falling behind, later to become society's misfits.

In the days of the one-room schoolhouse, no one heard of a "generation gap." But today's fifteen-year-old student can avoid contact with most adults and with most young children. So we now have subcultures of children and teenagers with their

own music, language, customs, and styles of clothing and hair. Denied an opportunity to mingle with all ages, children and young people lose a sense of responsibility and of their own place in life. For example, instead of helping adults, teenagers see them as being almost a different species.

Forcing children who aren't book lovers to stay in school brings the level of the whole school down. In an agrarian society, the upper levels of schooling were intellectually challenging. Any student who wasn't academically inclined would leave school to farm or take up a trade. But to keep students from the factory, the curriculum now has to "dumb down" to match the students. This is a matter of public record. In the United States the reading books used in 1900 for the eighth grade are now rated for twelfth grade; those used in 1900 for twelfth grade are now rated upper

college. The subjects taught have also changed. How many modern schools teach logic and rhetoric?

Far from holding children back, a Kṛṣṇa conscious one-room school revives much of what was healthy in a simpler society and gives you graduates better educated from every point of view. Students form a close bond with their teacher, whom they see as a model, and form friendships and a way of life based on higher values, rather than on what their peers are doing. Students learn at their own pace, with solid understanding. And if they have the aptitude, they can enter into deep spiritual and intellectual realms without being held back by students less interested.

So we shouldn't be surprised when we read what kind of teaching Śrīla Prabhupāda wanted for ISKCON's first school, in Dallas. As related in *Śrīla Prabhupāda-līlāmṛta* by Sat-svarūpa Dāsa Goswami: "The best

system of education . . . was as he had known it as a child: one teacher in a room with up to fifty students of various ages and aptitudes. One at a time the students would come to the teacher's desk, receive guidance and a further assignment, and then return to work."

Yet we are not entirely going back to a former age: in our one-room schoolhouse we keep up the tradition of personal tutoring, while practically every student learns devotional and academic subjects with the aid of a computer.

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

Advertisement

The New Śrīla Prabhupāda Tape Ministry Has Begun!

The Bhaktivedanta Archives has prepared the first of twenty new 16-tape folders of never-before-released lectures by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Where the original material allows, we have included *Jaya Rādhā Mādhava*, word-for-word chanting and translation, and *kirtana* at the conclusion of the class. Starting in January 1994, a folder of sixteen tapes will be



released every other month until the full set of twenty new folders has been completed.

This means that the original tape ministry of 711 tapes will expand to over 1,000 tapes. These new tapes have been prepared using newly acquired state-of-the-art audio-editing equipment that introduces the listener to a sound quality never before available for Śrīla Prabhupāda's lectures.

• **One folder (16 cassette tapes)—\$59*** • **Full set of 20 folders—\$1,001***
Pay now for 17 folders and get 3 folders *FREE!* This offer good until Gaura Purnima 1994.

*Shipping and handling add \$5 per folder. NC residents add 6% sales tax.

The Bhaktivedanta Archives, P.O. Box 255, Sandy Ridge, NC 27046. Tel: (910) 871-3636, fax: 3641
Europe: P.O. Box 351, Borehamwood, Herts, WD6 1SW, UK. Tel/fax: 44 (0) 923 852 289



A Morning with the Cows

by Hare Kṛṣṇa Devī Dāsī

*The morning's at seven,
The hillside's dew-pearled;
Rādhā-Dāmodara's on the altar,
And all's right with the world.*

(apologies to Robert Browning)

COWEEEEES! COWEEEEES!" I call to the three Brown Swiss milking cows as I top the crest to the barn at Gītā Nāgarī. They shake their heads, ringing their brass bells, and reply, "Moo! Moo! Moo-ooo!" I call their names, "Pre-maaa! Lugi-looo! Hari-lee-la!" They line up at the gate, swishing their tails, and moo at me some more—"Hurry up and milk us! We're getting uncomfortable!"

Like so many devotees in the seventies and eighties, when I moved into the temple I never expected to leave. But things changed, and economics and family obligations forced me to leave my beloved Gītā Nāgarī. Thanks to the generosity of the devotees, I found new service I could do, and by leaving Gītā Nāgarī I also gained some understanding of Śrīla Prabhupāda's teaching that devotional service is eternal. My work with Kṛṣṇa's cows at Gītā Nāgarī is still fresh and vivid in my heart and continues to be a source of inspiration and spiritual nourishment.

Sometimes people say to me, "Oh, I bet you wish you were back with the cows." In one way I do, but in another way I am still with the cows, so I don't feel gloomy and despondent. Greater than my hankering to return to the farm is my wish that thousands or even millions of people could learn the joys of taking care of Kṛṣṇa's cows. If I could only convey some of those feelings! In this short space I can tell about only a fraction of the experience of one morning, but I hope that even from that you can get some understanding of what it was like. So, back to the barn. . . .

Before I came to the barn today I

went to the temple, dressed in my barn pants, flannel shirt, and kerchief, to catch the beginning of the *Bhāgavatam* class. My inspiration is to hear the *Jaya Rādhā-Mādhava* prayers before I milk the cows. Now the transcendental melody is in my mind as I climb the milk-house steps in my rubber barn boots. This small cement-block building attached to the barn is a holy place. There's a wonderful photo of Śrīla Prabhupāda descending these same steps when he visited Gītā Nāgarī in July 1976. The milk house is a great place to chant a couple of very loud rounds of Hare Kṛṣṇa on your beads to get fired up for your service. But not today—I'm running late!

I grab a couple of milk cans and rinse them out with a spray of hot water. I dump the sudsy water onto the concrete floor of the milk house, and it swirls down the drain. The milk house always smells clean from bleach and detergent. The milk house has to be absolutely clean so the milk doesn't get contaminated. I rinse out a couple buckets in the sink—the white bucket for hand milking and the red one for a hot-water solution for washing the cows' udders. I then hang a cup and a little container of teat dip with iodine over the side of one the buckets.

I dash through the tiny barn office and into the cool barn. Ah! The alfalfa hay and cow manure smell great! Let the city slickers wrinkle their noses—they just don't understand the purity of cow manure. I'm not talking about hog manure. My Uncle Mike has a hog farm—I know what that smells like! No, I'm talking about cow manure. The *Vedas* say it's pure. In India a scientist named Dr. Goshal proved experimentally that cow manure has antiseptic properties. Anyway, what a great smell!

Now to get the stalls ready. When Śrī Kṛṣṇa Dāsa taught me and Kaulīṇī Dāsī how to milk the cows, he said

that, just as in Deity worship, the most important things are cleanliness, punctuality, and enthusiasm. First grab a hoe and scrape any manure into the gutter. Then sweep yesterday's hay or grain out of the mangers. Finally, scatter some clean golden straw in the stalls for the cows' bedding. Are the water bowls clean and fresh? Clean, cool water is important for good milk production.

One purifying thing about taking care of cows is that it helps me transcend worrying about my own senses. What do I like? What do I want? Those thoughts are put aside. That's also like Deity worship. Instead of worrying about what I would like, my meditation has to be focused on everything that will make the cows comfortable so they'll be relaxed and happy for milking.

The final touch is to put a scoop of sweet-smelling grain into each cow's manger. A cow gets one pound of grain for each three pounds of milk she produces.

Now everything is ready. I grab my trusty stick as I go out the side door to the pasture. I like a stick that's three or four feet long so I can steer my cows easily. I usually carry a stick when I'm around cows, especially cows who know me. Early on, I visited some of my cows in the pasture in the middle of the day. They got excited and frisky and started "horsing" around with one another to show off, and they knocked me to the ground. I wasn't hurt at all, but it showed me that at least a small person like me should carry a stick to keep things under control.

The cows are eager to come into the barn. I unhook the electric fence and encourage them. "Get your grain, Luggy! Come on, Hari Leela! Good girl, Prema!" I steer Hari Leela away from her favorite patch of pig-weed by the barn. Once in the barn, each cow goes automatically to her own stall and starts eating grain. I secure their neck

chains. After that I was fine. Prema was

kind and patient. And it was worth it. A dairy cow usually gives fifteen to twenty thousand pounds of milk when she has a calf. But we milked Prema for 643 days, and she gave 25,587 pounds of milk. We were so proud of her!

What was it like to milk her? On the stereo, Śrīla Prabhupāda is singing, "Samsāra-dāvānala-liḍa-loka . . ." I approach the stall from the rear, buckets in hand. I lean against Prema's hind quarters as she peacefully munches her grain. "Scootch over, Prema." Clap, clap. She politely steps

thumb and forefinger together at the top of the teat and rhythmically squeezing the milk out with the other fingers. At first her full udder is hard. Squirt, squirt . . . squirt, squirt . . . squirt, squirt. She's peaceful as I milk her, keeping time with the music. Śrīla Prabhupāda is singing, and Prema and I are serving Kṛṣṇa together. Squirt, squirt . . . squirt, squirt. Most devotee cow milkers hate to waste even a drop of milk. They know the love that goes into making it.

Soon the milk comes out forcefully, rhythmically. Beating on the bottom of the plastic bucket, it sounds like a

hard. After that I was fine. Prema was kind and patient. And it was worth it. A dairy cow usually gives fifteen to twenty thousand pounds of milk when she has a calf. But we milked Prema for 643 days, and she gave 25,587 pounds of milk. We were so proud of her!

What was it like to milk her? On the stereo, Śrīla Prabhupāda is singing, "Samsāra-dāvānala-liḍa-loka . . ." I approach the stall from the rear, buckets in hand. I lean against Prema's hind quarters as she peacefully munches her grain. "Scootch over, Prema." Clap, clap. She politely steps

thumb and forefinger together at the top of the teat and rhythmically squeezing the milk out with the other fingers. At first her full udder is hard. Squirt, squirt . . . squirt, squirt . . . squirt, squirt. She's peaceful as I milk her, keeping time with the music. Śrīla Prabhupāda is singing, and Prema and I are serving Kṛṣṇa together. Squirt, squirt . . . squirt, squirt. Most devotee cow milkers hate to waste even a drop of milk. They know the love that goes into making it.

Soon the milk comes out forcefully, rhythmically. Beating on the bottom of the plastic bucket, it sounds like a



Ananta Rasa Devī Dāsi and her husband, Govardhana Dāsa, milk Yamuna at New Raman Reti Farm in Alachua, Florida.

In commercial dairy-
ing a cow is bred to
have a calf once a year.
(Unfortunately the
dairymen don't care
how many bull calves
the cows produce, be-
cause the bulls are sent
for slaughter.) The cow
is milked about ten
months. When her
daily production falls
below about thirty
pounds (thirty pints),
being milked by machine
becomes painful, often
causing mastitis infec-
tion, so they stop milking
her just before she has
her next calf (or they
send her to slaughter).
Our cows would never
be slaughtered, but
Prema was such a loving
cow I just wanted to
keep milking her when
she hit thirty pounds,
so Kauliṇī and I decided
to milk her by hand.

to the right to make room for me. I sit down on my tie-on spring-coil milking stool. I wash her udder quickly with the hot-water solution, then dry her with a towel. Squirt, squirt. I squeeze each teat, "stripping" the milk into the screened strip cup to get rid of any contamination and check for mastitis globs. The washing and stripping stimulate the cow's milk let-down response and should take about fifteen seconds. We're fine today.

I place the white plastic bucket under Prema's udder. I lean my head into her belly and begin to milk with both hands, not pulling but squeezing

mṛdaṅga drum going with Prabhupāda's singing. When I first started milking by hand, I was surprised how foamy the milk was. It looks so beautiful. Prema's udder is getting soft now as all the milk empties out. The barn cats take their cue and line up on the other side of her, hoping for a squirt. I don't disappoint them. Squirt, squirt—right in the mouth. They're surprised and pleased, licking their whiskers.

I'm done milking Prema. Quickly I dip her teats in the iodine solution to prevent mastitis. What will we use for teat dip when we're self-sufficient, I wonder. I lift the heavy milk bucket.

This moment is the perfect teacher of humility. I may sometimes think I'm a hotshot devotee, but here's Prema, quietly producing so much milk for the Deities I can hardly lift it. What contribution do I have to compare to that? "Prema Vihvala, you're such a good girl, giving so much milk for Kṛṣṇa's sweets!" I give her a big hug and pat her heartily. Still munching, she turns to give me an affectionate look.

I give the cats some milk, their reward for protecting the cows' grain from mice. What valuable opportunities there are in this farm life! Even the President of the United States may not get the opportunity to serve Kṛṣṇa, but here are these scruffy barn cats, every day engaged in devotional service and hearing Prabhupāda sing Hare Kṛṣṇa—to their eternal benefit.

Back in the sunny milk house I weigh the milk from each cow and record it on a chart. Production is going up. The cows must love the new

spring pasture. Then I pour the white foamy milk through a filter into the milk can. What a beautiful sight! The can goes into the old-fashioned water-cooled can cooler. I think what it might be like to keep the milk fresh as they do in India, by heating it instead of cooling it. A quick cleanup of the milk house, and it's time to take the "girls" out to their daytime pasture.

I unhitch them from their stalls. "Get up! Pasture, Prema! Pasture, Luggy! Get up, Hari Leela!" We amble down the sunny gravel road toward the alfalfa field. I tap the ground with the stick as we walk—clomp! clomp!—to show them we should be businesslike and not stop and munch too much on the way. Finally we're at the alfalfa field, which is being grazed in small paddocks each day. Today's paddock is about a hundred feet from the road, so the cows are tempted to meander into the adjoining oat field. "Stay on the cow path, Hari Leela!" I

tap her on the rear, and she gets back on the path.

She knows what I mean. I taught her "cow path," and I taught the cows "grain" and "pasture." They know what I mean. It's such a simple pleasure to communicate with them. I feel like a little girl teaching words to her kitten.

I open the electric fence to the lush green alfalfa paddock. The cows plunge in and start chomping on their favorite food. Tails swish contentedly, and the Indian brass bells around the cows' necks ring melodically. It sounds like a delicate Tulasī pūjā in the temple. The sky is blue, a refreshing breeze is blowing, and Kṛṣṇa's cows are happy. What better form of devotional service can there be?

Hare Kṛṣṇa Devī Dāsī, an ISKCON devotee since 1978, spent several years on the Gītā Nāgarī farm in Pennsylvania. She is co-editor of the newsletter Hare Kṛṣṇa Rural Life.

STRAIGHT TALK

On Tour with Shelter

by Śrī Keśava Dāsī

This issue I've turned the column over to Śrī Keśava Dāsī, who's reporting on an important development in the Kṛṣṇa conscious straightedge scene.

—Vraja Kishor Dāsa

WHEN I ARRIVED, the Philadelphia temple was a hive of activity. Teenagers roamed the mansion (it hinted an opulent past but told plainly of the need for a paint job). Amplifiers cramped doorways, waiting to be loaded, and devotees ran in different directions, obviously driven by a deadline. In just twenty-four hours, the Kṛṣṇa conscious straightedge band Shelter would launch its three-month summer tour.

This is not your average Shelter story. You won't hear of guitar licks, squealing amps, or bodies midflight off the stage. This was a tour with a difference—the once all-male Shelter camp was balanced, for the first time, with a party of women.

Kṛṣṇa consciousness in the



While camping at Grass Valley, California, the author worships Kṛṣṇa while the rest of the party takes a dip.

straightedge music scene had been labeled somewhat of an all-male sport. This label was stuck on by those few but inevitable critics who'd like to disqualify Kṛṣṇa from the scene. And sadly the label left hundreds of sincere girls confused as to why they were so inspired by this science of God and yet somehow excluded, by dint of their sex, from practicing it. This tour would exile such misconceptions and provide an avenue for the inquisitive.

Aboard the Scooby Van (so named because of its startling likeness to the cartoon character Scooby Doo), seven of us young women set out on our maiden voyage across the U.S. We joined the caravan in the temple driveway, unsure whether our van would even make it out of Pennsylvania.

The girls quickly found their niche at the shows. Śaci Mātā would jump out and start selling books and magazines to the eager kids. Robin would man a table, selling books, bags, beads, CDs, tapes, and T-shirts. Chris and Sarah would pass out neckbeads and Shelter magazines, and Nancy and I would help cook the *prasādam* to be passed out at the show, or take names and addresses of kids we wanted to keep in touch with.

Equipped with harmonium, *karatālas* (hand cymbals), and *mṛdaṅga* drum, we would often sit outside singing Hare Kṛṣṇa to hundreds of kids waiting for the show to begin. They would sit and sing along. At one show the security guards came out to ask the crowd to return inside because no one was watching the supporting act. Kṛṣṇa *kīrtana* had captured the crowd!

The kids always asked a lot of questions. For most of them, an American dream that promises drugs, free sex, and a life whose value is inextricably linked to one's bank balance holds little attraction. They're intelligent, ambitious, and intent on living a positive alternative, so seeing like-minded kids who've adopted a clean and spiritual way of life gave them courage to maintain their convictions.

While traveling between shows, we had great times singing Hare Kṛṣṇa together and studying the philosophy of Kṛṣṇa consciousness. Several of the girls were fairly new to Kṛṣṇa consciousness, so I would take them through *The Vaiṣṇava Primer*, which

covers various topics of Kṛṣṇa consciousness, such as important verses from the scriptures, the history of the scriptures, and the importance of prayer. At each day's end, Kate or Robin would read Kṛṣṇa's pastimes to those who hadn't yet been swept away by slumber.

One of the highlights of the tour was three days of camping in Grass Valley, situated beside a beautiful river bordered by towering mountains in northern California. There we filled each moment with swimming, *kīrtana*, Kṛṣṇa conscious plays and games, and *prasādam* unlimited.

After the tour, I wondered whether

it had been fruitful. Would any of the new girls remember the Kṛṣṇa conscious pleasure we'd shared? Then I'd recall Bhaktin Chris, sitting in Scooby Van in a California parking lot, engrossed in her new-found worship of the Lord, ringing bells, offering incense and flowers to a picture of Rādhā-Mādhava . . .

I vowed never to underestimate these girls—or the power of devotional service to Lord Kṛṣṇa.

Śrī Keśava Dāsi, originally from Australia, plans to travel regularly with groups of young women new to Kṛṣṇa consciousness.

Śrīla Prabhupāda's BOOKS ON TAPE

With Background Music and Sound Effects

Narrated by Amala Bhakta Dāsa

AN ISKCON LEADER SAYS . . .

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

—Lokanātha Swami, Spiritual Master

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

By Other Authors

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

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

Shipping/handling: add 7% of total value of order (minimum \$3.00). Non-US airmail: 40%; Canada: 20%; Australia—Far East: 50%. Surface mail: 20%. California residents: add 8.25% sales tax.



KRISHNA PRODUCTIONS, Dept. BTG 15
P.O. Box 34241, Los Angeles, CA 90034
Phone/Fax: (310) 838-4474

The History of Greater India

The Funeral of Pāṇḍu And Mādri

Translated from Sanskrit
by Hridayānanda Dāsa Goswami

• • •

King Pāṇḍu died in the Himālaya's as the result of a curse, and his devoted wife Mādri joined him on the funeral pyre. As the Mahābhārata continues, the remains of Pāṇḍu's and Mādri's bodies are carried back to Hastināpura, the capital of their kingdom, for a state funeral.

Vaiśampāyana continued:

THE GREAT GODLY SAGES performed the *avabhṛtha* bath to conclude the funeral rites for Pāṇḍu. Thereafter the sages came together and took counsel.

“King Pāṇḍu gave up his kingdom and country and came here to undertake austerities under the shelter of the ascetics. That noble soul, that great ascetic, has now left his young sons and wife under our care and has gone to the spiritual world.”

The ascetics of Śata-śṛṅga, kind and self-realized men dedicated to the welfare

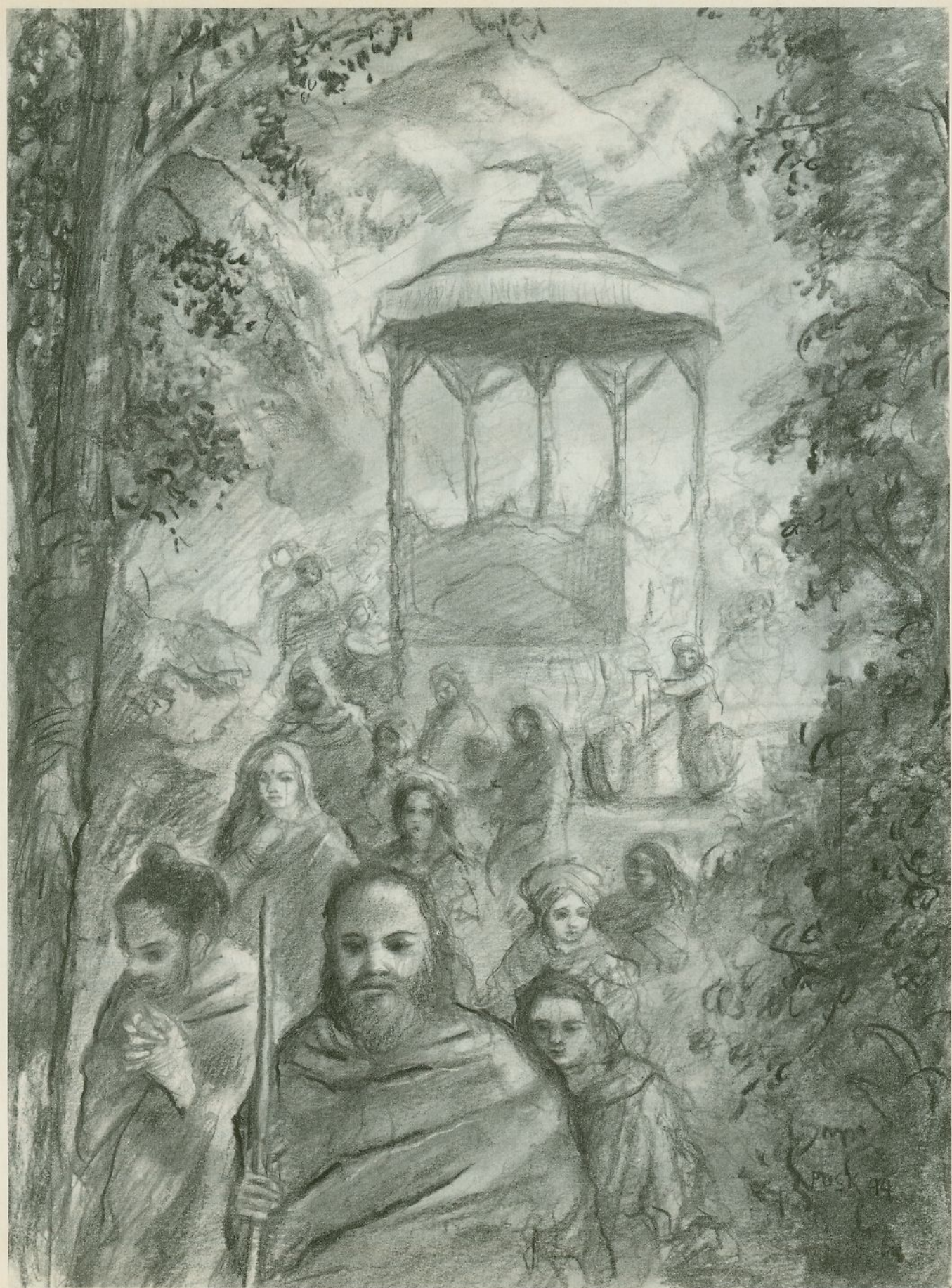
of all creatures, placed before their own interest the interest of Pāṇḍu's sons. Those ascetics therefore decided to leave their peaceful forest retreat and escort the members of Pāṇḍu's family back to Hastināpura, the capital, and entrust them to Bhīṣma and Dhṛtarāṣṭra. Taking the remains of Pāṇḍu's body, and of Mādri's, the ascetics departed with Pāṇḍu's surviving wife and sons.

Kuntī was joyful by nature, and although she faced a long journey, as an affectionate mother she thought about her children, and the long road seemed short. Before much time had passed she found herself once again in Kuru-jāṅgala, the country of the Kurus. The illustrious lady approached the capital and arrived at the city gate known as Vardhamāna.

When the people of the city heard that thousands of Cāraṇas and learned sages had arrived, they were filled with

Right: Kuntī Devī, the Pāṇḍavas, and the sages, bearing the remains of Pāṇḍu and Mādri, leave the Himālayas for Hastināpura.

Illustrations by Puṣkara Dāsa





An old sage tells the people of Hastināpura of Pāṇḍu's life and death in the Himālayas.

wonder. As soon as the sun rose, the men of the city, accompanied by their wives, went out to see the ascetics, eager to receive those distinguished guests according to the generous principles of sacred law. Delegations of women and warriors rode out on crowds of vehicles, along with *brāhmaṇa* men and their wives. Similarly, groups of merchants and workers poured out of the city. In the midst of the mighty tumult, not a single person was jealous or disturbed, for all the citizens were spiritually minded people.

Bhīṣma, son of Santanu, came in person, as did Somadatta Bāhlika, Vidura, and Dhṛtarāṣṭra, the saintly king who had served with the eye of wisdom in Pāṇḍu's absence. Gāndhārī and Ambālikā, Pāṇḍu's famous mother, accompanied by the godly Satyavatī, came out with the women of the royal palace. And the one hundred sons and heirs of Dhṛtarāṣṭra, headed by Duryodhana, all well adorned with colorful ornaments, came to greet the sages. The

Kauravas bowed their heads to the ground before the host of illustrious sages and seated themselves nearby with their royal priests. In the same manner, the capital residents and country folk touched their heads to the ground, bowing to the sages, and sat near the Kauravas.

THE OLDEST ASCETIC SPEAKS

Seeing the people sitting in silence, Bhīṣma respectfully offered the kingdom and country to the great sages. Then the oldest ascetic, with his matted locks and deerskin, stood up. Knowing the feelings of the other sages, the mighty seer said, "He who was heir to the Kauravya throne, the ruler of men named Pāṇḍu, renounced pleasure and property and went hither to Hundred Peaks. He lived a life of celibacy, with high spiritual motives, and so this son of his, Yudhiṣṭhira, was begotten by Dharma himself, the god of justice. Similarly, the

wind-god gave to that great soul and king a very powerful son named Bhīma, who is most distinguished among powerful men. Lord Indra begot in Kuntī this boy Arjuna, whose bold prowess lies in his dedication to the highest truth. It is his glory that he will defeat all the bow-wielding warriors of the world. And Mādri begot twin sons by the twin Aśvin gods. Her two sons, the very pride of the Kuru dynasty, are the young boys, tigers among men, standing here with bow and arrows.

"Thus while living in the forest, constantly devoted to the religious path, the illustrious Pāṇḍu has again raised and exalted the family of his forefathers. Seeing his sons take birth, grow, and flourish, and seeing them learn their Vedic lessons, he felt happiness and love ever swell in his heart. Yet even as he walked the path of the saints and obtained the gift of good sons, Pāṇḍu passed away to the blessed land of his fathers seventeen days ago.

"Knowing him to be on the funeral

pyre, a sacred offering in the mouth of the holy flame. Mādrī too entered the fire, rejecting her own mortal life. She is with him now, having followed him to his world. Whatever is to be done for her soul and his, let it be done at once.

“Here are the remains of their bodies, and here are their excellent sons. Let these courageous young men and their mother be received with ceremony, honor, and kindness, and when the rites for the departed are done, may he who knew everything of virtue and justice, he who raised up the Kuru nation, may the illustrious Pāṇḍu receive the sacred oblations offered to the departed fathers.”

Having spoken thus to the Kurus, the sages, together with the Cāraṇas and Guhyakas, instantly vanished before the very eyes of the Kurus. Seeing the multitude of sages and perfected mystics vanish like a magical Gandharva city in the sky, the people were struck with the greatest of wonder.

King Dhṛtarāṣṭra said:

Vidura, arrange all the funeral rites for Pāṇḍu and see that they are worthy of a king, for he was a lion among kings. And take special care for Mādrī. On behalf of Pāṇḍu and Mādrī, give presents of animals, garments, jewels, and valuables to anyone in need, and as much as they need. Kuntī always honors her superiors, so now, following her example, you must honor Mādrī. May we not grieve over Pāṇḍu, but rather rejoice in his praises, for that glorious leader of men lives in his five heroic sons, who were born like sons of the gods.

Śrī Vaiṣampāyana said:

“So be it,” said Vidura to his brother, and together with Bhīṣma he arranged all the sacraments for Pāṇḍu in a most discreet area. The royal priests quickly brought from the city blazing sacred fires headed by the Ājyahoma. Pāṇḍu’s relatives, close friends, and royal

ministers stood near in prayerful attendance on the departed one. The remains of Pāṇḍu and Mādrī were placed in an exquisitely adorned vehicle drawn by an honor guard of men. The beautiful scene was enhanced by the royal white umbrella, white yak-tail fans, and the stirring sounds of all kinds of instruments. Men by the hundreds carried heaps of jewels and distributed them on behalf of Pāṇḍu to those in need, so that his charity might speed him to a godly destination. Then, for Pāṇḍu’s sake, they brought (for distribution) large shining white umbrellas and beautiful garments.

White-robed sacrificial priests poured oblations into the sacred fires that moved along in front of the funeral wagon. Teachers, rulers, merchants, and

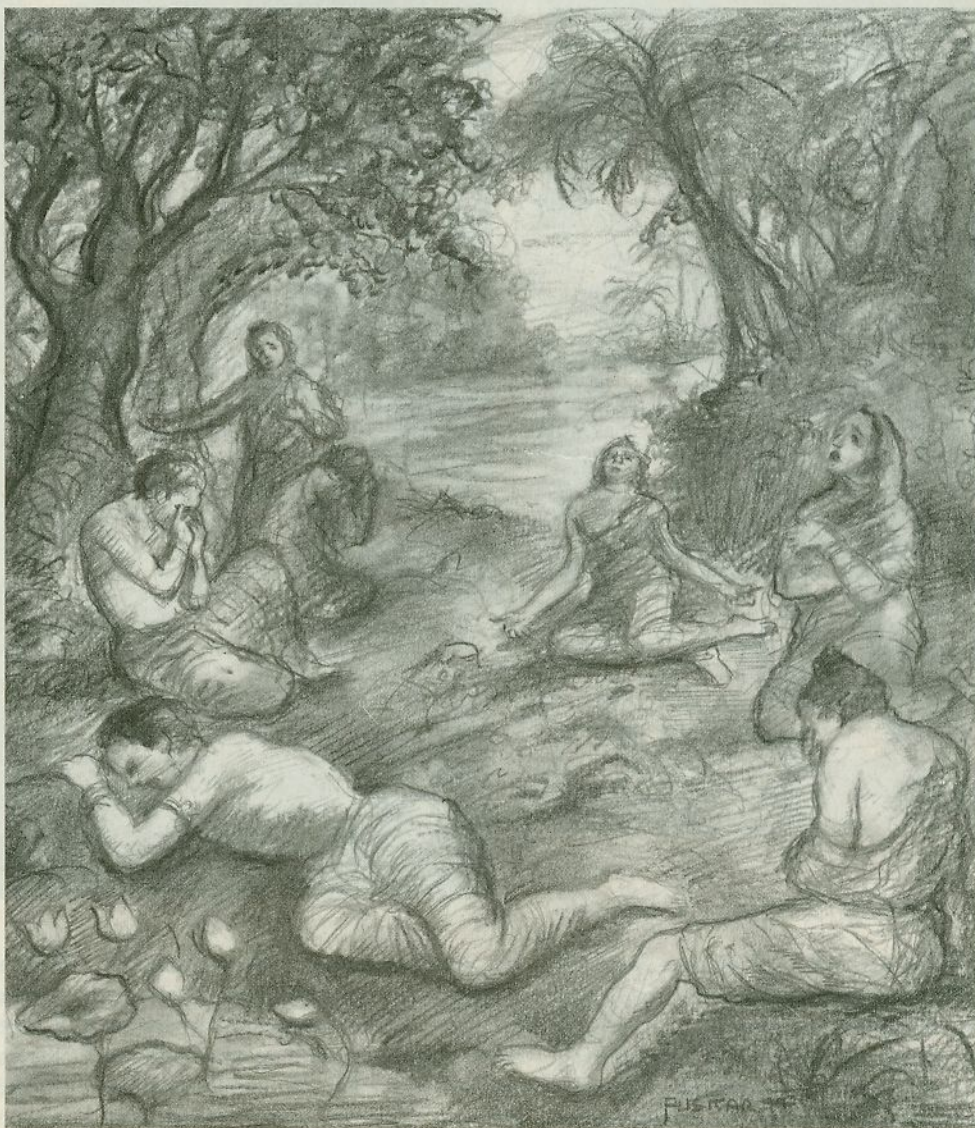
workers by the thousands, sobbing and stricken with grief, followed their fallen king. “He has left us,” they cried, “placing us in unending grief. The greatest protector no longer protects us. Where will our king go now?”

PĀṆDU’S RELATIVES GRIEVE

Crying out in grief, all the Pāṇḍavas, with Bhīṣma and Vidura, set down in a lovely corner of the forest on the bank of the Ganges the remains of Mādrī and Pāṇḍu, the lion of kings, ever truthful and ever victorious.

Pāṇḍu’s mother cried out, “My son! O God, my son!” and stunned with grief suddenly collapsed onto the earth.

(please turn to page 56)



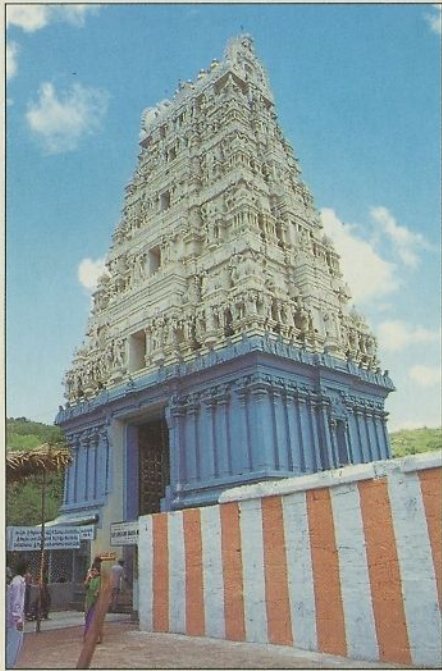
At Pāṇḍu’s funeral, Kuntī, her sons, the leaders, the citizens—even the animals—cried in uncontrolled grief.

The Lord of the Lion Hill

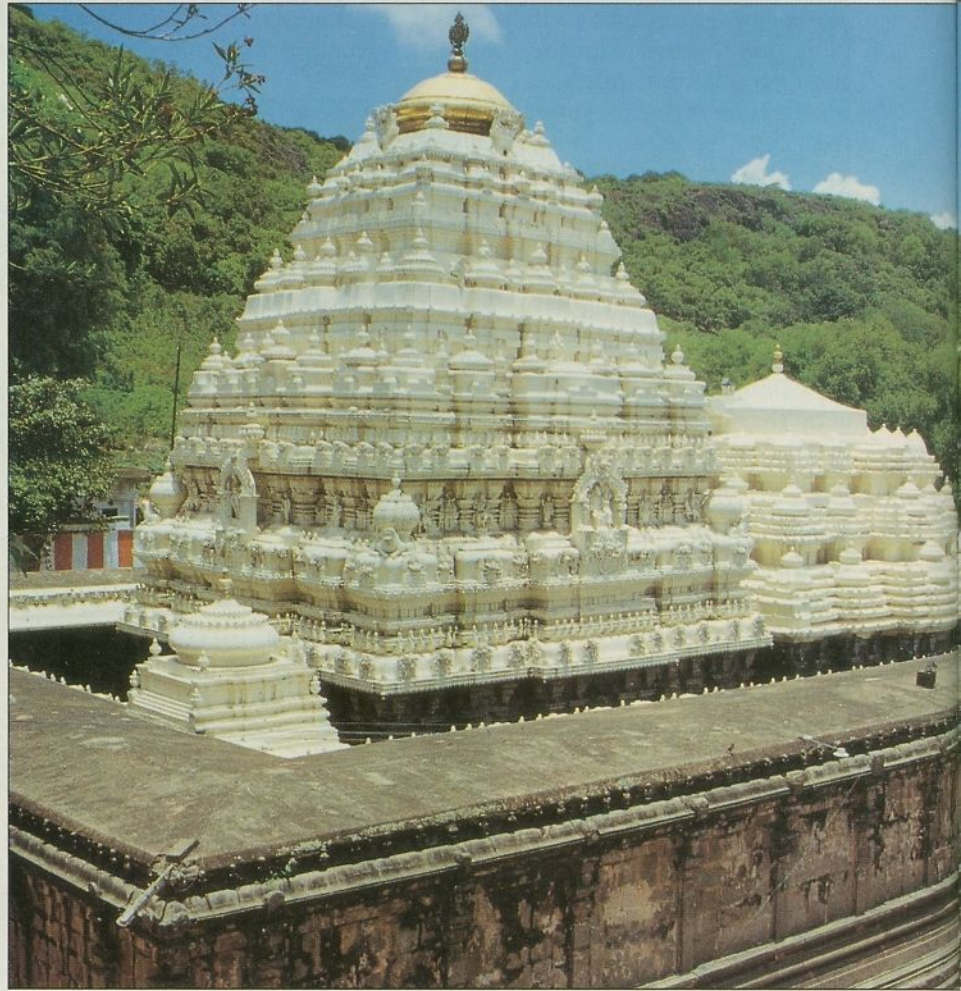
A visit to the south Indian shrine of Simhācalam.

by Bhakti Vikāśa Swami

photos by Mahā-Viṣṇu Dāsa



The gate at the main entrance to the Simhācalam temple (above) opens at 8:00 A.M. The architecture of the temple (right) is a combination of styles from Orissa and South India.



SIMHĀCALAM, in the south Indian state of Andhra Pradesh, is a place of scenic beauty, set as it is among the green hills overlooking Visakhapatnam and the sea. Yet people don't come merely for the scenic beauty; they come to visit the Simhācalam temple.

Over the course of years, many old temples in south India have fallen into decline, but this one hasn't, largely because of the growth of nearby Visakhapatnam, which has become a major city, with a population of over one million. The city serves as a natural reservoir of visitors. Many pilgrims also come from

Orissa, the next state north.

Previously, up to the time of King Prataparudra, in the sixteenth century, this part of Andhra Pradesh was ruled from Orissa. And especially in the southernmost district of Orissa, Ganjam district, many, many people worship Lord Nṛsiṃhadeva, Lord Kṛṣṇa in His form



Outside the temple gate, visitors can buy flower garlands to offer the Deity.



Pilgrims bring garlanded calves to give in charity at this holy place.

as half lion, half man. The Simhācalam temple, dedicated to Lord Nṛsimhadeva, is the Nṛsimha temple nearest Ganjam, so throughout the year many pilgrims come from Ganjam, and especially on Candana-yātrā.

Candana-yātrā is the day the Lord gives *darśana*—that is, when His form

is visible to devotees. Otherwise He appears like a Śiva-liṅga covered with sandalwood pulp (*candana*). Throughout the year people come and take *darśana* of Him like this, in His *nitya rūpa*, the constant form that you see, the form covered in *candana*. The *nija rūpa*, His actual form, is revealed only

on the day of Candana-yātrā, when the priests break the *candana* covering and then again put the *candana* back. On Candana-yātrā, thousands and thousands of people come from south Orissa especially, and also from Andhra Pradesh, and completely crowd out the whole area to take *darśana* of the Lord

Visitors can take a leisurely stroll through the bazaar at midday (right), or wait till the action returns (below), in the cooler hours.





Pilgrims wait patiently on queue for audience with the Lord.

in this form.

The approach up the hill to the temple has about one thousand steps, and climbing them gives a great sense of achievement. Now, like many temples, Simhācalam has a bus service going up, which is convenient and much easier on the legs, but the real die-hard pilgrims still climb step by step, and their sense of meeting the Lord is heightened by the difficulty they go through to reach Him. Previously, of course, pilgrims would walk for seven days or two weeks or whatever to reach a holy place, and that walking would heighten their mood even more.

We have come on a Saturday, it's the full-moon day, and it's during the summer holidays, so there is a big crowd, with thousands of people coming and going. Traditionally in Andhra Pradesh, Monday is the day for visiting Śiva temples and Saturday any other temple. Those who are not vegetarian observe vegetarianism on this day and visit temples, so we have a big crowd here.

Another time I came on a quiet day, at eight o'clock, just when the temple opened, and I stayed as long as I liked without disturbance, but today because of so much rush there's a different kind of atmosphere.

Everything is well organized for taking *darśana*, getting on buses, and so on, but with only three buses going up and down the hill, on a big day like this it's a bit of a strain on the transport system, and there's a lot of hurry-scurry. The

Lord Caitanya's Stay At Simhācalam

LORD CAITANYA Mahāprabhu, Kṛṣṇa Himself in the role of a devotee of Kṛṣṇa, visited Simhācalam about half a century ago, during His tour of south India. The *Caitanya-caritāmṛta* (*Madhya* 3.8.3-8) records His visit this way:

“According to His previous program, Lord Śrī Caitanya Mahāprabhu went forward on His tour and after some days arrived at the place of pilgrimage known as Jiyāḍa-nṛsimha [Simhācalam].

“After seeing the Deity Lord Nṛsimha in the temple, Śrī Caitanya Mahāprabhu offered respectful obeisances by falling flat. Then, in ecstatic love, He performed various dances, chanted, and offered prayers.

*śrī-nṛsimha, jaya nṛsimha,
jaya jaya nṛsimha
prahlādeṣa jaya padmā-mukha-
padma-bhṛṅga*

“All glories to Nṛsimhadeva! All glories to Nṛsimhadeva, who is the Lord of Prahāda Mahārāja and,

like the honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune.’

*ugro 'py anugra evāyam
sva-bhaktānām nṛ-keśarī
keśarīva sva-potānām
anyeṣām ugra-vikramah*

“Although very ferocious, the lioness is very kind to her cubs. Similarly, although very ferocious to nondevotees like Hirānyakaśipu, Lord Nṛsimhadeva is very, very soft and kind to devotees like Prahāda Mahārāja.’

“In this way Lord Caitanya Mahāprabhu recited different verses from the *sāstra* [scripture]. The priest of Lord Nṛsimhadeva then brought garlands and the remnants of Lord Nṛsimhadeva's food and offered to them to Śrī Caitanya Mahāprabhu.

“As usual, a *brāhmaṇa* offered Śrī Caitanya Mahāprabhu an invitation [to visit and accept lunch at his home]. The Lord passed the night in the temple and then commenced His tour again.”

Festivals at Simhācalam

THE DEVOTEES at the Simhācalam temple celebrate various festivals in honor of the Lord. Minor festivals are celebrated weekly or monthly, and several major festivals yearly. Some of these festivals derive from scripture, and others have been established by custom.

The most important among the annual festivals are the Kalyānotsava and Candanotsava. These are authorized by scripture and observed on a grand scale.

The Kalyānotsava celebrates the marriage of the Lord to His eternal consort Lakṣmī, so it closely resembles what you'll see in a Hindu wedding festival. It begins on the eleventh day (Ekādaśī) in the first half of the lunar month of Chaitrā (corresponding to the month of March), and it extends

for five days, through Pūrṇimā, the day of the full moon. During this time, all sorts of special rituals, processions, and festive events are observed.

The largest festival is Candana-yātrā, which takes place on Akṣaya-tṛtīyā, the third day of the first half of the month of Vaiśākhā (April–May). On this day, early in the morning, the Deity is divested of His sandalwood covering, and devotees have the opportunity to see His underlying form. The Deity is ceremonially bathed, and in the evening again covered with sandalwood. Pilgrims journey from various parts of India to be present in Simhācalam on this day.

Eleven days later, the temple celebrates Nṛsimha Jayantī, the appearance day of Lord Nṛsimhadeva.

bus winds its way up and down the ghats, past signs in Telugu and Oriya, and a few in Hindi also. Hairpin bends. Sheer drops. It's quite exciting.

On the Hill

As you reach the top of the hill, the bus stops, and you're welcomed by the sound of *Viṣṇu-sahaśranāma*, one thousand names of Lord Viṣṇu, played over loudspeakers from the well-known cassette by Lakṣmī Subhramanyam.

You see plenty of people walking around with their cloth wet, as it's a tradition in these holy places to bathe in a nearby sacred lake before taking *darśana*.

Another part of the traditional vow is to get your head shaved before taking the bath. Here in south India, particularly Andhra, this is common not only for men and children but even for women.

The priests of the Simhācalam temple belong to the Śrī Sampradāya, the line that follows the revered devotee and philosopher Rāmānuja. Simhācalam is one of the 108 places recognized by the Śrī Sampradāya as *divya-*

*A visitor
reads prayers
in the
courtyard
outside the
Deity's
chamber.*





A sculpture of Lord Varāha (above), Kṛṣṇa's boar incarnation, stands with other figures in one of the temple's many alcoves. At left, Garuda, the carrier of Lord Viṣṇu, bears the Deity in processions. Other carriers in the temple: a horse, a swan, a tortoise, the sun, a silver-plated Garuda, and a gold-plated throne.

A Statesman, Scholar, and Saint

AMONG THE SAINTS who figure in the history of Simhācalam, one who stands out is Narahari Tīrtha, a spiritual master in the line from which the present Hare Kṛṣṇa movement descends. Inscriptions at the temple tell us he was active at Simhācalam at the end of the thirteenth century and the start of the fourteenth.

Narahari Tīrtha was a statesman, scholar, and saint. Inscriptions at the temple of Śrī Kūrma, north of Simhācalam, tell us he was born in a family that served as righteous ministers to kings. We learn that he served as a minister to Bhanudeva I (1264–1278) and Narasimha II (1278–1305), kings of the Ganga dynasty who ruled the old realm of Kalinga. In those days, Kalinga stretched from the river Mahanadi,

in present-day Orissa, to the river Godavari, in what is now Andhra Pradesh. It is while serving as minister, perhaps, that he saved the country from an invasion by the Sabaras, barbarians, as reported in an inscription from 1281.

The *Madhva Vijaya Kavya*, a biography of the great teacher Madhva, tells us this: While Madhva was touring India to spread his teachings, he passed through Kalinga. There he converted two great scholars—Sobhana Bhatt (Padmanābha Tīrtha) and Shama Sastri (Narahari Tīrtha). These two scholars served in turn as Madhva's successors at his headquarters, Udipi, now in the southwest Indian state of Karnataka. Scholars say that Narahari Tīrtha took charge in Udipi in 1324. He passed away

seven years later.

After meeting Madhva and before going to Udipi, Narahari Tīrtha stayed in Kalinga (one source says for twelve years), and with his help the temples of Śrī Kūrma and Simhācalam flourished. Through his connections in the royal court, he was able to persuade kings and princes to donate land to the temples. He spread *bhakti*, devotional service, throughout the kingdom.

At Simhācalam, Narahari Tīrtha was followed by Madhvaite saints who looked after the temple until the end of the fourteenth century, when that duty passed to the Śrī Vaiṣṇavas, the followers of the great teacher Rāmānuja. Since then, the Śrī Vaiṣṇavas have guided the spiritual affairs of the temple, and they do so even today.

Śrīla Prabhupāda's Visit To Simhācalam

ŚRĪLA PRABHUPĀDA came to Simhācalam with his disciples in February of 1972. His biography, *Śrīla Prabhupāda-līlāmṛta*, tells of this visit.

"Śrīla Prabhupāda chose to approach the temple by car, riding up the winding road past orchards of mango, jackfruits, and cashew, and fields of pineapple. On arriving at the temple, Śrīla Prabhupāda and his disciples met one of the temple *brāhmaṇas*, who showed them around the grounds. . . .

"When Śrīla Prabhupāda came upon an immense banyan tree at the lower end of the temple grounds, he said that the tree must be thousands of years old. As he stood beneath the tree, his servant, Nanda-kumāra, handed him a small champaka flower.

"Extending his thumb and forefinger from his bead bag, Prabhupāda

held the champaka flower and looked fondly at it. 'This flower,' he said, 'is the color of Lord Caitanya. And this flower is the most loved all over India. This flower is beautiful to look at and beautiful to smell.' He carried the small saffron-gold flower between his fingers the rest of the morning.

"When Prabhupāda and his group entered the inner sanctum, [the Deity was] entirely covered with ground sandalwood pulp mixed with camphor and other scents. Therefore, the Deity now appeared to be only a lump covered with a layer of sandalwood. Prabhupāda commented that the sandalwood was to keep the Deity 'cool-headed.'

"Mādhavānanda [one of Prabhupāda's disciples]: When Prabhupāda was at the Nṛsimha temple, . . . he was very grave. We went into the temple, and there was a chamber. Then we went down. The walls were four feet thick, and it seemed like hundreds of feet of tunnels before we got into the inner sanctum. . . . As soon as we entered, Prabhupāda said, 'Begin chanting the Nṛsimha mantra.' So we started singing . . . and we circumambulated the Deity. Then we stood before the Deity, and

Prabhupāda offered obeisances.

"Gurukṛpā: He always manifested such devotion. That was what separated him from us—not only his vast learning or his great knowledge but his devotion. In these places we would see him become very silent, very grave, and when he would

speak, such peace would fill us from within. When he would speak, you could feel it. He was constantly convincing us of Kṛṣṇa consciousness. Not purposely, but he was just being himself. In these places it would come out.

"When Prabhupāda stood with us before the Deity, . . . it was a very devotional time. Prabhupāda didn't say much, and the main reason was that these places are appreciated according to one's spiritual advancement. The details and facts and the history are not really that important. There is nothing really to say. Prabhupāda would just make sure we had the proper respect and didn't commit any offense."



Śrīla Prabhupāda at
Simhācalam.

deśams, spiritual places in this material world. The temple functions are performed by Śrī Vaiṣṇava priests as they have been since Rāmānuja visited here nine centuries ago. Most of the temples of the Śrī Sampradāya are connected with at least one of the Ālvārs, the great teachers previous to Rāmānuja. This one is connected with Nāma Ālvār, who has written songs in praise of the Simhācalam Deity.

Lining the steps to the entrance of the temple (and also the steps up the hill), there's the usual line of beggars collecting rice, and women offering coins. Following custom, you give one rupee (100 paisa) and they give you 90 paisa in small coins back. The coins you give to the beggars at the different shrines, a little bit here and a little bit there, because at holy places you are supposed to give charity.

There are, of course, fruit sellers, flower sellers, sellers of coconuts to offer to the Deities, and sellers of books and cassettes, connected with the holy place. There are also sadhus, with different kinds of *tilaka* and dress, adding to the color. It's a small world in itself.

Approaching the Lord

At the main entrance of the temple you see commemorative footprints of Lord Caitanya Mahāprabhu installed in 1930 by Śrīla Bhaktisiddhānta Sarasvatī Goswami Mahārāja, Śrīla Prabhupāda's spiritual master, who installed Lord Caitanya's footprints in many places Lord Caitanya visited throughout India.

As soon as you enter the temple, you're hit by the smell of coconut and camphor. Thousands of people come every day, and they each bring a coconut, which is ceremonially broken to the chanting of mantras, and then a camphor light is burned, so the smell permeates the temple.

When you walk in, the temple is dark. If lighting is used, it's used sparingly, to retain that dark atmosphere. And you go through long passages with carvings on the walls and little chapels with deities of Ālvārs and different forms of Lakṣmī, the consort of Lord Viṣṇu. The Śrī Sampradāya comes originally from Lakṣmī, so its devotees prominently worship different forms of Lakṣmī. Then eventually you come to the sanctum sanctorum and hear the

The History of the Deity

SĪMHA MEANS “lion,” and *calam* means “hill.” So this is the lion’s hill, the hill of Lord Nṛsiṃhadeva. The Deity here, Varāha Nṛsiṃha Svāmi, is popularly known in Sanskrit as *Siṃhādrinātha* or in the Telugu language as Simhadri Appanna (“the Lord of the Lion Hill”).

Beneath the layers of sandalwood pulp that cover Him all but one day a year, the Deity stands 2½ feet high in a threefold-bending posture, with two hands, the head of a boar, and the tail of a lion, on a human torso.

This unique form, not mentioned in the Vedic scriptures, is described in the *Sthala Māhātmya* or *Sthala Purāṇa*, an old Sanskrit work describing the history of the place. (Many south Indian shrines have their own *Sthala Purāṇas* that describe them. Ānandamaya Dāsa, a devotee who sometimes traveled in south India with Śrīla Prabhupāda, tells us that Prabhupāda did not dispute the authenticity of such works, though he seemed to accord them less importance than the scriptures of the standard Vedic canon.)

The *Sthala Purāṇa* of Siṃhācalam recounts the history of the great devotee Prahlāda Mahārāja and his demonic father, Hiraṇyakaśipu. Hiraṇyakaśipu’s brother, Hiraṇyākṣa, had been killed by Lord Kṛṣṇa in the form of Varāha, the divine boar. But Prahlāda, as a young child, became a Kṛṣṇa conscious devotee, so his father ordered him tortured and killed. Yet Kṛṣṇa always protected Prahlāda, and all

attempts to harm the child failed.

This account we also find in the *Śrīmad-Bhāgavatam*, but the *Sthala Purāṇa* has more to say.

As a last resort, Hiraṇyakaśipu told his servants to hurl Prahlāda into the sea and place a huge mountain over him. The servants chose to

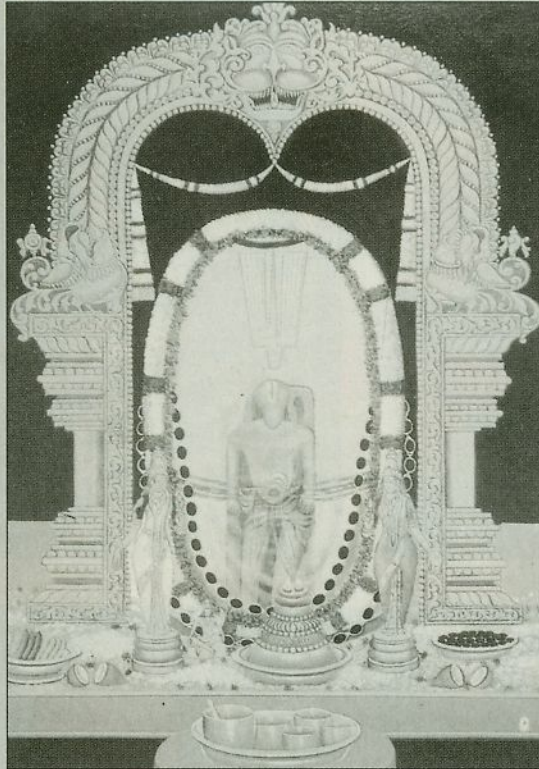
lāda could see both aspects of the Lord—the one by which He had already killed Hiraṇyākṣa and the one by which He would soon kill Hiraṇyakaśipu.

After the death of Hiraṇyakaśipu, Prahlāda built a temple around the Deity. But after thousands of years, at the end of that ancient age, Satya-yuga, the temple was neglected, and earth slowly gathered around the Deity. But at the beginning of another *yuga* the Deity was rediscovered by Pururava, the king of the lunar dynasty, who is mentioned in the Ninth Canto of the *Śrīmad-Bhāgavatam*.

Riding with his wife, Urvāśī, in an aerial chariot over the hills of the South, Pururava was drawn by a mysterious power to Siṃhācalam. There he discovered the Deity and cleared away the earth around Him. Pururava then heard a voice from the sky which told him to cover the Deity with sandal paste, worship the Lord in this form, and expose Him only once a year, on the day of Candana-yātrā. Following this instruction, Pururava covered the Deity with an amount of sandal pulp equal to the earth he had removed, worshiped the

Deity, and rebuilt the temple, which has flourished ever since.

(For the information in this section, and the information elsewhere in this article, we are indebted to the book *The Simhachalam Temple*, by Dr. K. Sundaram, published by the Simhachalam Devasthanam.)



This drawing shows the Deity in His original form (*nija-rūpa*), seen once a year, and as He is usually seen (*nitya-rūpa*)—as a mound of sandalwood.

do this at Siṃhācalam. But before they could finish, Nārāyaṇa (Kṛṣṇa) rescued Prahlāda by jumping over the hill and lifting him from the sea. Siṃhācalam, therefore, is the place where the Lord rescued Prahlāda.

At Prahlāda’s request, the Lord then assumed the form of the Varāha-Nṛsiṃha Deity, so that Prah-

mantras being chanted, creating a very special atmosphere.

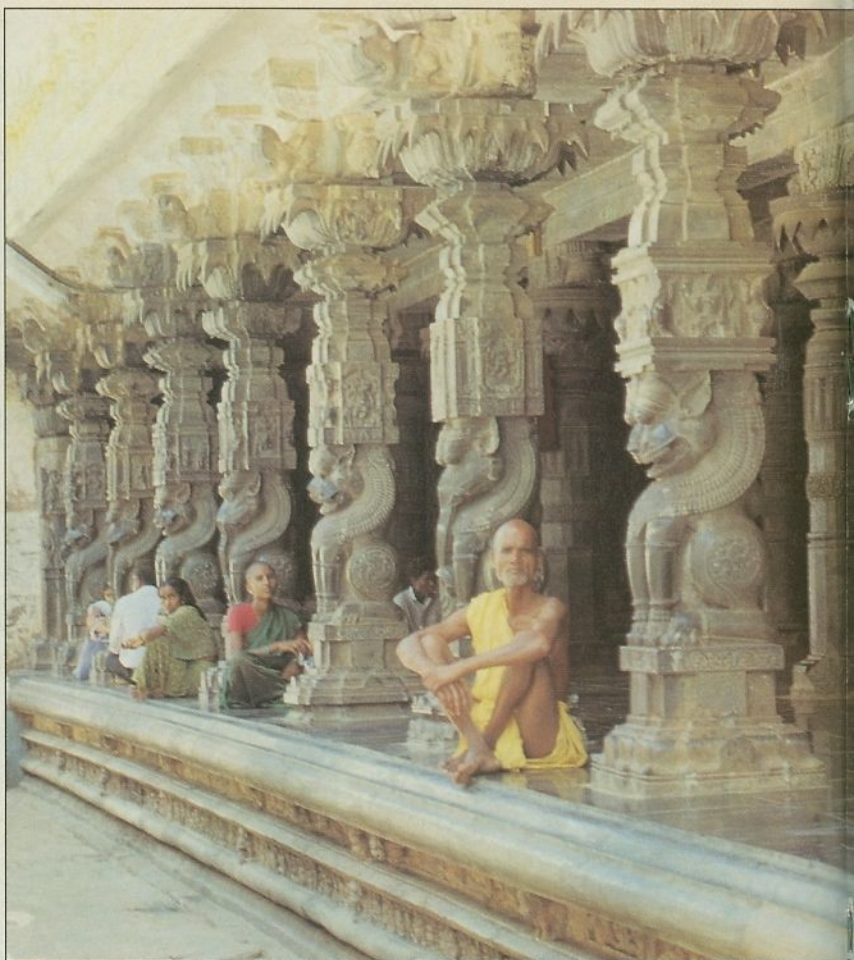
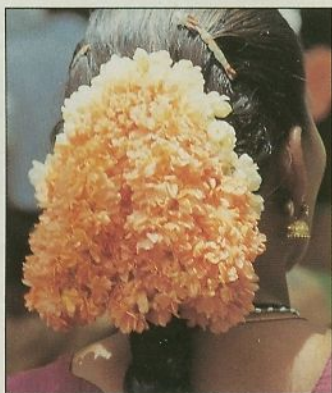
The idea of *bhakti*, devoting oneself to God, is a central part of Indian culture, but although pure *bhakti* is praised in song and literature, not everyone

comes to the temple out of pure devotion. Their devotion is mixed. Most people come to worship with the idea of being rewarded with material boons.

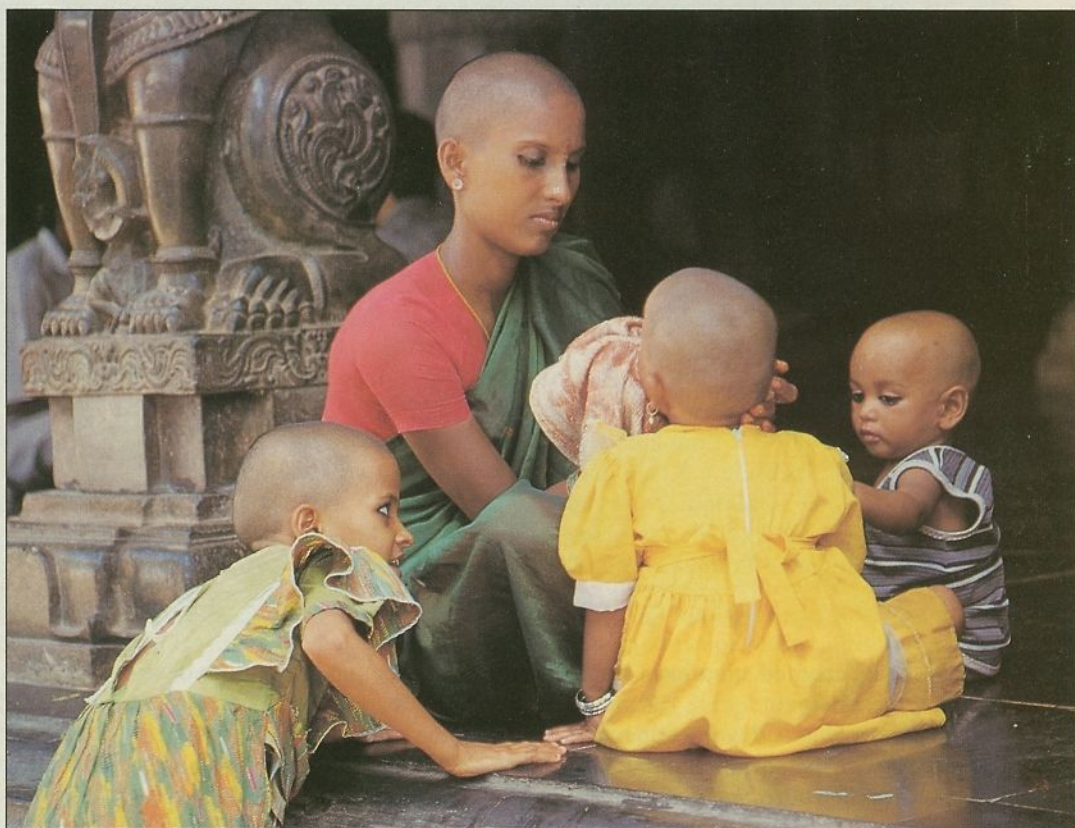
This particular temple is famous for giving childless mothers the boon of

children. Just outside the Deity room stands a pillar—decorated with cloth and surrounded by silver plates and flower garlands—that women are supposed to embrace, saying certain prayers and performing worship, to ask the Lord

A beautiful flower arrangement decorates a pilgrim's hair (right). Below, another pilgrim sacrifices her hair for the pleasure of the Lord.



Indian women traditionally keep their hair long. This woman's shaved head attests to her faith and to her eagerness to receive the Lord's blessings.



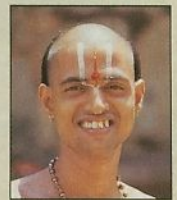
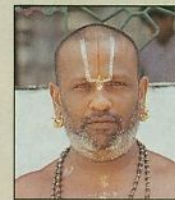
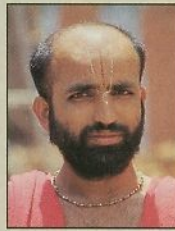
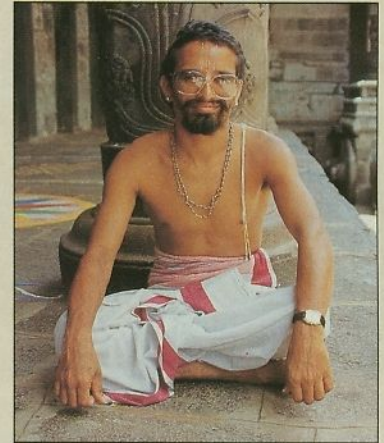
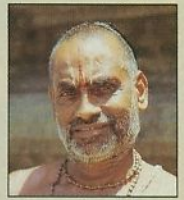
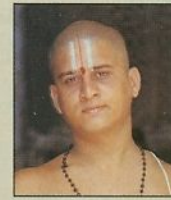
The Priests of Simhācalam

FORTY MALE *brāhmaṇas* reside at Simhācalam. Fifteen of them directly serve the Deity. Others cook, study the *Vedas* and the *Purāṇas*, and perform marriages and special functions. The *brāhmaṇas* are supported by endowments, some of which have been in place for centuries.

Since the eleventh century, it has been a daily practice in the Viṣṇu temples of Andhra Pradesh for appointed *brāhmaṇas* to recite the *Divya-prabandha*, the songs sung by the twelve Ālvārs in praise of the pastimes of Lord Viṣṇu. This still goes on at Simhācalam. Several expert

brāhmaṇas also recite the *Vedas* daily, a practice believed to have been going on since the temple was founded. Several more *brāhmaṇas* read chapters every morning from the *Rāmāyaṇa*, the *Mahābhārata*, and the *Śrīmad-Bhāgavatam*. And during a part of the daily worship, *brāhmaṇas* chant the Vedic *Puruṣa-sūkta* prayers and the *Viṣṇu-sahaśra-nāma* (one thousand names of Lord Viṣṇu).

The system of worship in the temple is believed to have been established by Rāmānuja. The worship begins at 5:30 A.M. For about half an hour, priests chant verses, and a shenai band plays to gradually awaken the Lord. The *brāhmaṇas* serve the Lord in various ways throughout the



day, till it's time for Him to rest at night.

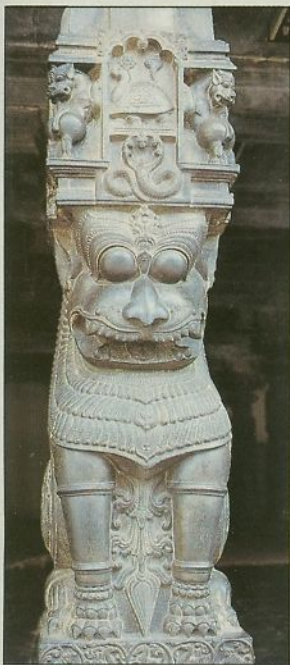
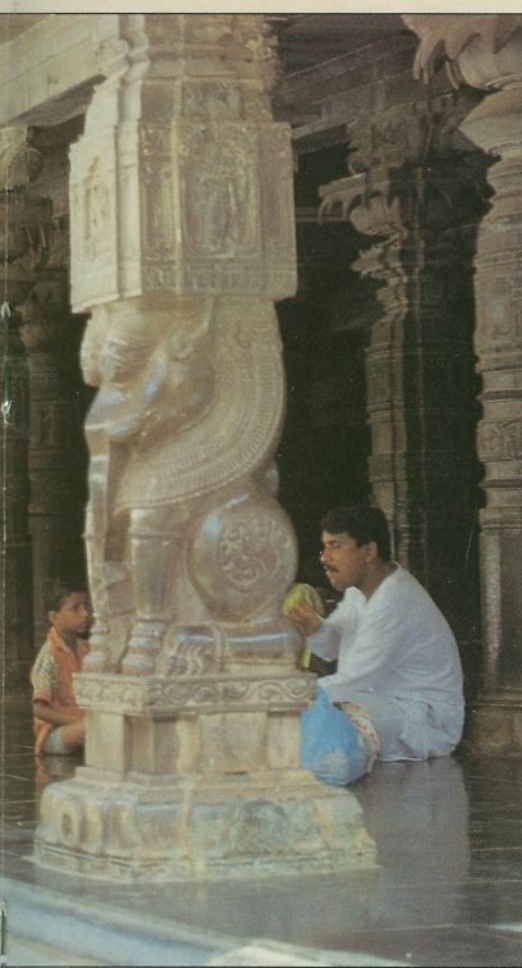
The *brāhmaṇas* at Simhācalam generally come from families that have performed the same service to the Deity for many generations. The temple runs a school in Adivivaram, at the base of the hill, to train young men for service at the temple. By training and maintaining *brāhmaṇas*, the temple management hopes to keep Simhācalam a center of brahminical culture.

to grant that desire. And in general people come praying for money, family happiness, and removal of difficulties in material life.

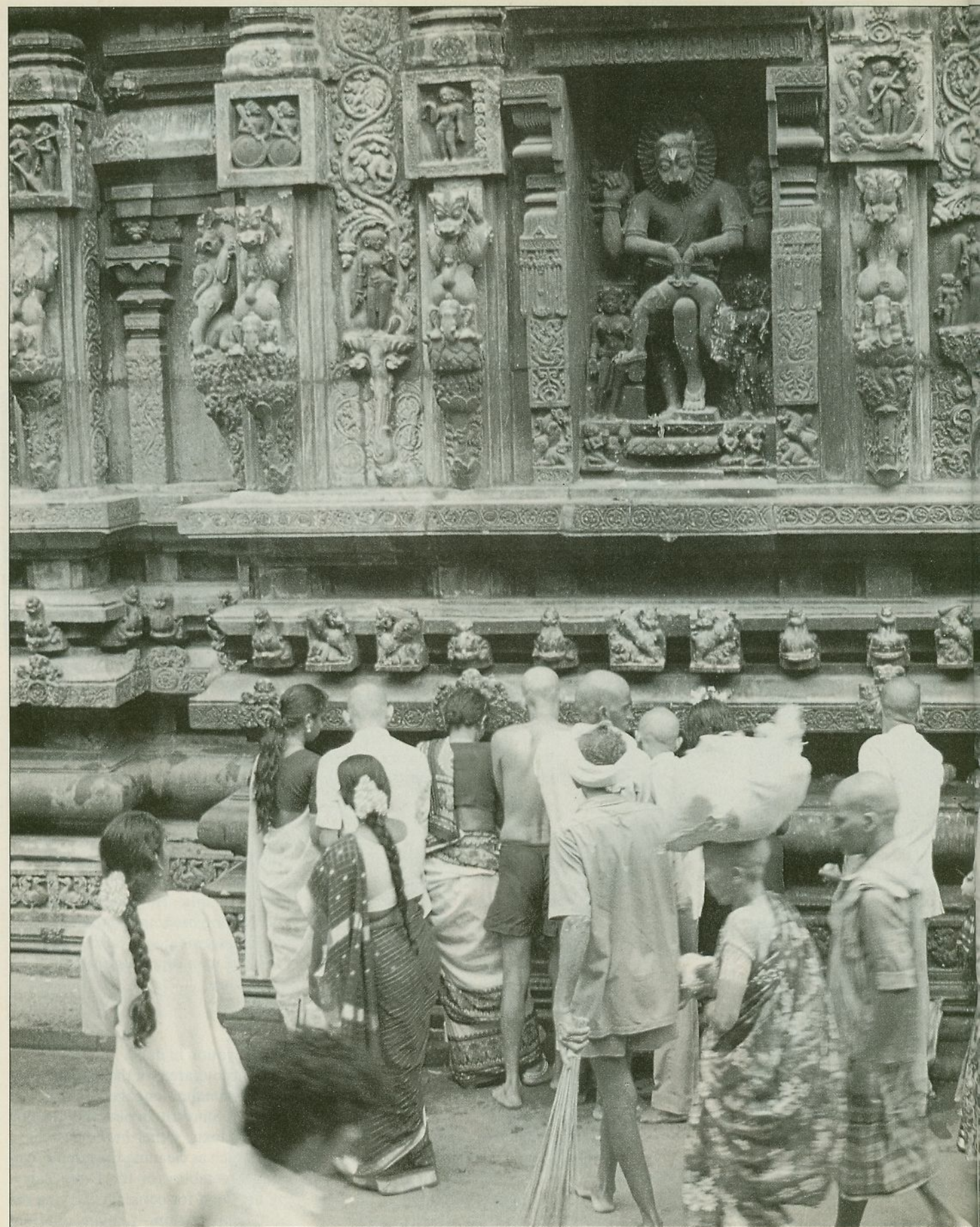
But although that's still a long way from pure devotional service, it's far better than being a gross materialist with no religious idea at all. And some devotees, of course, come with only

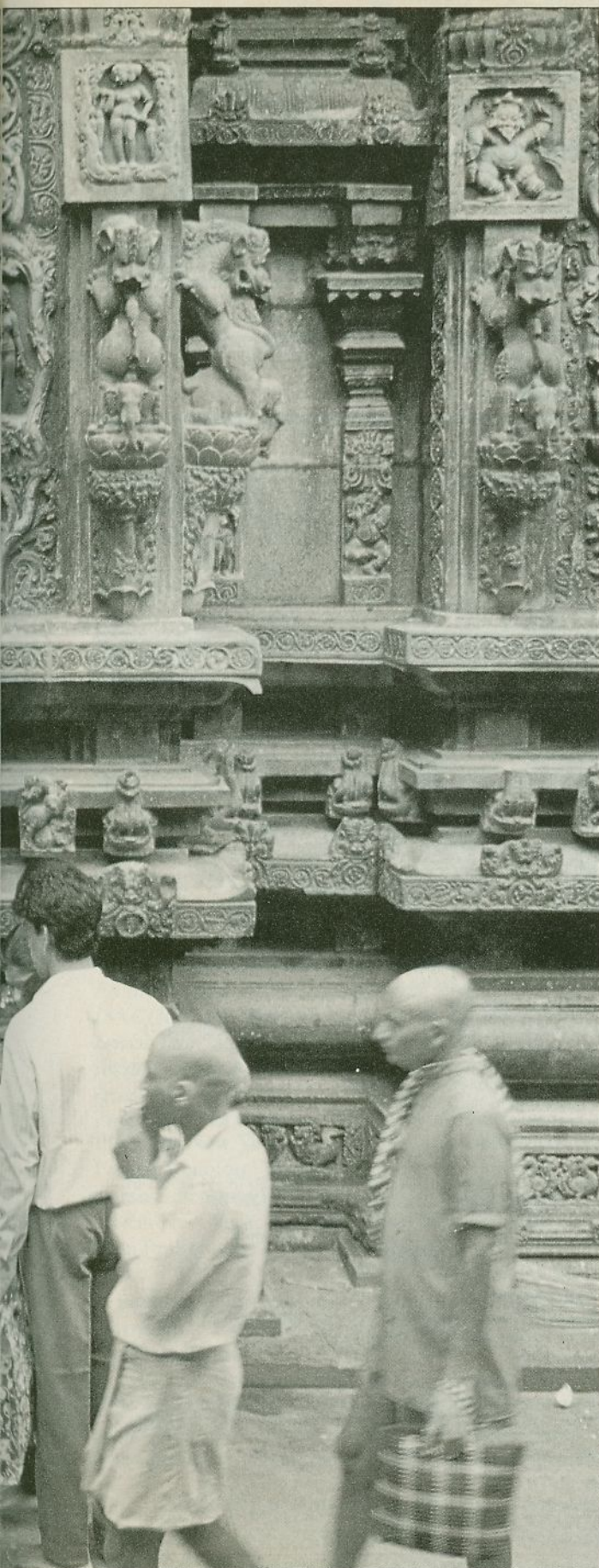
pure devotion in mind.

In various areas of the temple you'll find *brāhmaṇas* engaged in *pūjā* or studying Sanskrit books and reciting Sanskrit texts. Other *brāhmaṇas* have duties such as cleaning the temple, carrying vegetables for the Deity, carrying firewood for cooking, carrying the Lord in procession—so many different



Ornately carved columns (above) line the temple's inner courtyard. On one column (left), a ferocious lion stands guard.





After seeing the Deity in the temple, pilgrims pay their respects to a carving of Lord Nṛsiṃhadeva on the wall outside the Deity's chamber.

How To Get There, Where To Stay

INDIA



Orissa

Gopalpur •

Andhra Pradesh

SIMHACALAM
• Visakhapatnam

Bay of Bengal

Pondicherry

SIMHĀCALAM lies only ten miles north of Visakhapatnam, a major city on the east coast of India in the state of Andhra Pradesh. Visakhapatnam is readily accessible from all major cities of India by train and plane. Adivivaram, the village at the foot of the hill, lies 2½ miles from the Simhācalam Railway Station on the South Eastern Railway

line. Accommodations are available at Simhācalam on the hill, where you can rent a room in the *choultri*, or guesthouse. As this article was being prepared, a new guesthouse was under construction.

functions. Traditionally these duties are done generation after generation by the same families, who live just outside the temple precincts.

Going for *darśana* is a big rush. One man is assigned to push everyone along in line. And right in front of the Deities there are four or five men pushing and hoarsely urging everyone to move on. Still, being fond of ISKCON devotees, they allow me to stand to the side of the railings and offer my prayers in peace.

In the sanctum sanctorum the repeated chant of Om Namo Nārāyaṇa, the chant of the *Śrī Sampradāya*, plays over loudspeakers. Despite all the push and shove, it is exhilarating to be at this unique temple of Lakṣmī Varāha-Nṛsiṃha Svāmī, a form of the Lord not found anywhere else. ☸

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

The International Society for Krishna Consciousness

CENTERS IN THE ENGLISH-SPEAKING WORLD

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

CANADA

- Calgary, Alberta — 313 Fourth St. N.E., T2E 3S3/ Tel. (403) 238-0602
- Montreal, Quebec — 1626 Pie IX Boulevard, H1V 2C5/ Tel. (514) 521-1301
- Ottawa, Ontario — 212 Somerset St. E., K1N 6V4/ Tel. (613) 565-6544
- Regina, Saskatchewan — 1279 Retallack St., S4T 2H8/ Tel. (306) 525-1640
- Toronto, Ontario — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415
- Vancouver, B.C. — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728

FARM COMMUNITY

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

ADDITIONAL RESTAURANTS

Hamilton, Ontario — Govinda's, 118 Queen St. South, L8P 3S1/ Tel. (905) 523-6209
Vancouver — The Hare Krishna Place, 46 Begbie St., New Westminster

U.S.A.

- Atlanta, Georgia — 1287 South Ponce de Leon Ave. N.E., 30306/ Tel. (404) 378-9234
- Baltimore, Maryland — 200 Bloomsbury Ave., Catonsville, 21228/ Tel. (410) 744-1624 or 4069
- Boise, Idaho — 1615 Martha St., 83706/ Tel. (208) 344-4274
- Boston, Massachusetts — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611
- Boulder, Colorado — 917 Pleasant St., 80302/ Tel. (303) 444-7005
- Champaign, Illinois — 210 W. Green St., 61820/ Tel. (217) 351-4053
- Chapel Hill, North Carolina — 109 N. Roberson St., 27516/ Tel. (919) 932-9219
- Chicago, Illinois — 1716 W. Lunt Ave., 60626/ Tel. (312) 973-0900
- Cleveland, Ohio — 2704 Bridge Ave., 44113/ Tel. (216) 579-9510
- Dallas, Texas — 5430 Gurley Ave., 75223/ Tel. (214) 827-6330
- Denver, Colorado — 1400 Cherry St., 80220/ Tel. (303) 333-5461
- Detroit, Michigan — 383 Lenox Ave., 48215/ Tel. (313) 824-6000
- Encinitas, California — 468 First St., 92024/ Tel. (619) 634-1698
- Gainesville, Florida — 214 N.W. 14th St., 32603/ Tel. (904) 336-4183
- Gurabo, Puerto Rico — Route 181, P.O. Box 8440 HC-01, 00778-9763/ Tel. (809) 737-5222
- Hartford, Connecticut — 1683 Main St., E. Hartford, 06108/ Tel. (203) 289-7252
- Honolulu, Hawaii — 51 Coelmo Way, 96817/ Tel. (808) 595-3947
- Houston, Texas — 1320 W. 34th St., 77018/ Tel. (713) 686-4482
- Laguna Beach, California — 285 Legion St., 92651/ Tel. (714) 494-7029
- Long Island, New York — 197 S. Ocean Ave., Freeport, 11520/ Tel. (516) 867-9045
- Los Angeles, California — 3764 Watske Ave., 90034/ Tel. (310) 836-2676
- Miami, Florida — 3220 Virginia St., 33133/ Tel. (305) 442-7218
- New Orleans, Louisiana — 2936 Esplanade Ave., 70119/ Tel. (504) 484-6084
- New York, New York — 305 Schermerhorn St., Brooklyn, 11217/ Tel. (718) 855-6714
- New York, New York — 26 Second Avenue, 10003/ Tel. (212) 420-8803
- Philadelphia, Pennsylvania — 51 West Allens Lane, 19119/ Tel. (215) 247-4600
- St. Louis, Missouri — 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085
- San Diego, California — 1030 Grand Ave., Pacific Beach, 92109/ Tel. (619) 483-2500
- San Francisco, California — 84 Carl St., 94117/ Tel. (415) 661-7320
- San Francisco, California — 2334 Stuart St., Berkeley, 94705/ Tel. (510) 644-1113
- Seattle, Washington — 1420 228th Ave. S.E., Issaquah, 98027/ Tel. (206) 391-3293
- Tallahassee, Florida — 1323 Nylie St. (mail: P.O. Box 20224, 32304)/ Tel. (904) 681-9258
- Topanga, California — 20395 Callon Dr., 90290/ Tel. (213) 455-1658
- Towaco, New Jersey — (mail: P.O. Box 109, 07082)/ Tel. (201) 299-0970
- Tucson, Arizona — 711 E. Blackledge Dr., 85719/ Tel. (602) 792-0630
- Walla Walla, Washington — 314 E. Poplar, 99362/ Tel. (509) 525-7133
- Washington, D.C. — 600 Ninth St. NE, 20002/ Tel. (202) 547-1444
- Washington, D.C. — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100

FARM COMMUNITIES

- Alachua, Florida (New Ramana-reti) — Box 819, Alachua, 32615/ Tel. (904) 462-2017
- Carriere, Mississippi (New Talavan) — 31492 Anner Rd., 39426/ Tel. (601) 798-2083
- Gurabo, Puerto Rico (New Govardhana Hill) — (contact ISKCON Gurabo)
- Hillsborough, North Carolina (New Goloka) — 1032 Dimmocks Mill Rd., 27278/ Tel. (919) 732-6492
- Mulberry, Tennessee (Murari-sevaka) — Rt. No. 1, Box 146-A, 37359/ Tel. (615) 759-6888
- Port Royal, Pennsylvania (Gita Nagari) — R.D. No. 1, Box 839, 17082/ Tel. (717) 527-4101

ADDITIONAL RESTAURANTS AND DINING

- Boise, Idaho — Govinda's, 500 W. Main St./ Tel. (208) 338-9710
- Carrboro, North Carolina — Govinda's Nature Foods Restaurant, 102 E. Main St., 27510
- Eugene, Oregon — Govinda's Vegetarian Buffet, 270 W. 8th St., 97401/ Tel. (503) 686-3531
- Ojai, California — Govinda's Veggie Buffet, 1002 E. Ojai Ave., 93023/ Tel. (805) 646-1133
- Provo, Utah — Govinda's Buffet, 260 North University, 84601/ Tel. (801) 375-0404

UNITED KINGDOM AND IRELAND

- Belfast, Northern Ireland — 140 Upper Dunmurray Lane, BT17 OHE/ Tel. +44 (0)232 620530
- Birmingham, England — 84 Stanmore Rd., Edgbaston, B16 9TB/ Tel. +44 (0)21 420-4999
- Bristol, England — 2 Perry Rd., Bristol BS1 5BQ
- Coventry, England — Sri Sri Radha Krishna Cultural Centre, Kingfield Rd., Radford (mail: 19 Gloucester St., CV1 3BZ)/ Tel. +44 (0)203 555420
- Dublin, Ireland — 56 Dame St., Dublin 2/ Tel. +353 (01) 679-1306

- Leicester, England — 21 Thoresby St., North Evington, Leicester LE5 4GU/ Tel. +44 (0)533 762587
- Liverpool, England — 114 Bold St., Liverpool L1 4HY
- London, England (city) — 10 Soho St., London W1V 5DA/ Tel. +44 (0)71 4373662
- London, England (country) — Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP/ Tel. +44 (0)923 857244
- London, England (south) — 42 Emore Road, South Norwood, London SE25/ Tel. +44 (081) 656-4296
- Manchester, England — 20 Mayfield Rd., Whalley Range, Manchester M16 8FT/ Tel. +44 (061) 2264416
- Newcastle upon Tyne, England — 21 Leazes Park Rd., NE1 4PF/ Tel. +44 (091) 2220150
- Rathgorragh, Ireland — Kiltegan, County Wicklow/ Tel. +353 508-73305
- Scotland — Karuna Bhavan, Bankhouse Road, Lesmahagow, Lanarkshire ML11 9PT/ Tel. +44 (03657) 21512

FARM COMMUNITIES

Lisnaskea, North Ireland — Hare Krishna Island, BT92 9GN Lisnaskea, Co. Fermanagh/ Tel. +44 (03657) 21512

London, England — (contact Bhaktivedanta Manor)

ADDITIONAL RESTAURANT

Manchester, England — Krishna's, 20 Cyril St., Manchester M4/ Tel. +44 (061) 226 965
(Krishna conscious programs are held regularly in more than twenty other cities in the U.K. For information, contact Bhaktivedanta Books Ltd., Reader Services Dept., P.O. Box 324, Borehamwood, Herts WD6 1NB/ Tel. +44 [081] 905-1244.)

AUSTRALIA

- Adelaide — 74 Semaphore Rd., Semaphore, S. A. 5019/ Tel. +61 (08) 493 200
- Brisbane — 95 Bank Rd., Graceville, Q.L.D. (mail: P.O. Box 83, Indooroopilly 4068)/ Tel. +61 (07) 379-5455
- Canberra — P.O. Box 1411, Canberra ACT 2060/ Tel. +61 (06) 290-1869
- Melbourne — 197 Danks St., Albert Park, Victoria 3206 (mail: P.O. Box 125)/ Tel. +61 (03) 699-5122
- Perth — 144 Railway Parade (cnr. The Strand), Bayswater (mail: P.O. Box 102, Bayswater, W. A. 6053)/ Tel. +61 (09) 370-1552
- Sydney — 180 Falcon St., North Sydney, N.S.W. 2060 (mail: P.O. Box 459, Cammeray, N.S.W. 2062)/ Tel. +61 (02) 959-4558

FARM COMMUNITIES

- Bambra (New Nandagram) — Oak Hill, Dean's Marsh Rd., Bambra, VIC 3241/ Tel. +61 (052) 88-7383
- Millfield, N.S.W. — New Gokula Farm, Lewis Lane (off Mt. View Rd. Millfield near Cessnock), N.S.W. (mail: P.O. Box 399, Cessnock 2325, N.S.W., Australia)/ Tel. +61 (049) 98-1800
- Murwillumbah (New Govardhana) — Tyalgum Rd., Eungella, via Murwillumbah N. S. W. 2484 (mail: P.O. Box 687)/ Tel. +61 (066) 72-1903

ADDITIONAL RESTAURANTS

- Brisbane — Govinda's, 1st floor, 99 Elizabeth Street/ Tel. +61 (07) 210-0255
- Melbourne — Crossways, 1st floor, 123 Swanston St., Melbourne, Victoria 3000/ Tel. +61 (03) 6502939
- Melbourne — Gopal's, 139 Swanston St., Melbourne, Victoria 3000/ Tel. +61 (03) 650-1578
- Perth — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/ Tel. +61 (09) 227-1684
- Sydney — Govinda's Upstairs and Govinda's Take-Away, 112 Darlinghurst Rd., Darlinghurst, N.S.W. 2010/ Tel. +61 (02) 380-5162

NEW ZEALAND AND FIJI

- Christchurch, New Zealand — 83 Bealey Ave. (mail: P.O. Box 25-190)/ Tel. +64 (03) 3665-174
- Labasa, Fiji — Delailabasa (mail: Box 133)/ Tel. +679 822912
- Lautoka, Fiji — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 64112
- Rakiraki, Fiji — Rewasa, Rakiraki (mail: P.O. Box 94243)
- Suva, Fiji — Nasinu 7½ miles (mail: P.O. Box 6376)/ Tel. +679 391-282
- Wellington, New Zealand — 60 Wade St., Wadestown, Wellington (mail: P.O. Box 2753, Wellington)/ Tel. +64 (04) 4720510

RESTAURANTS

- Auckland, New Zealand — Gopal's, Civic House (1st floor), 291 Queen St./ Tel. +64 (09) 3034885
- Christchurch, New Zealand — Gopal's, 143 Worcester St./ Tel. +64 (03) 3667-035
- Labasa, Fiji — Govinda's, Naseakula Road/ Tel. +679 811364
- Lautoka, Fiji — Gopal's, Corner of Yasawa St. and Naviti St./ Tel. +679 62990
- Suva, Fiji — Gopal's, 18 Pratt St./ Tel. +679 62990
- Suva, Fiji — Gopal's, 37 Cuming St./ Tel. +679 312259

FARM COMMUNITY

Auckland, New Zealand (New Varshan) — Hwy. 18, Riverhead, next to Huapai Golf Course (mail: R.D. 2, Kumeu, Auckland)/ Tel. +64 (09) 4128075

SOUTH AFRICA

- Cape Town — 17 St. Andrews Rd., Rondebosch 7700/ Tel. +27 (21) 689 1529
- Durban (Natal) — Chatsworth Centre., Chatsworth 4030 (mail: P.O. Box 56003)/ Tel. +27 (31) 435-815
- Johannesburg — 14 Goldreich St., Hillbrow 2001, (mail: P.O. Box 10667, Johannesburg 2000)/ Tel. +27 (11) 484-3273
- Port Elizabeth — 10 Skegnes Rd., Summerstrand/ Tel. +27 (41) 153-3353

INDIA

- Bombay, Maharashtra — Hare Krishna Land, Juhu 400049/ Tel. +91 (022) 6206860
(ISKCON has more than 30 other centers in India)

EVERY TOWN & VILLAGE

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

WORLD NEWS

North America

**More than thirty interfaith
leaders in northern Texas con-**

vened at the Hare Kṛṣṇa temple in Dallas last October for a two-hour dialogue with Tamāl Krishna Goswami, of ISKCON's governing body.

Courtesy ISKCON World Review



From left: Tamāl Krishna Goswami; Prajāpati Dāsa, ISKCON's interfaith representative; Nadine Bell, of the Jewish faith; and Dr. Neal McFarland, nationally reknowned author, theologian, and long-time head of the religion department at Southern Methodist University.

ISKCON New York will hold "Śrīla Prabhupāda's Original Family Reunion" May 20-21. Organizers are inviting the original devotees from 26 Second Avenue and later temples in New York. Anyone whose life has been touched by Śrīla Prabhupāda is welcome to attend.

A member of the extremist Islamic group Fuqra was convicted in October of conspiracy in the 1984 firebombing of the Denver Hare Kṛṣṇa temple.

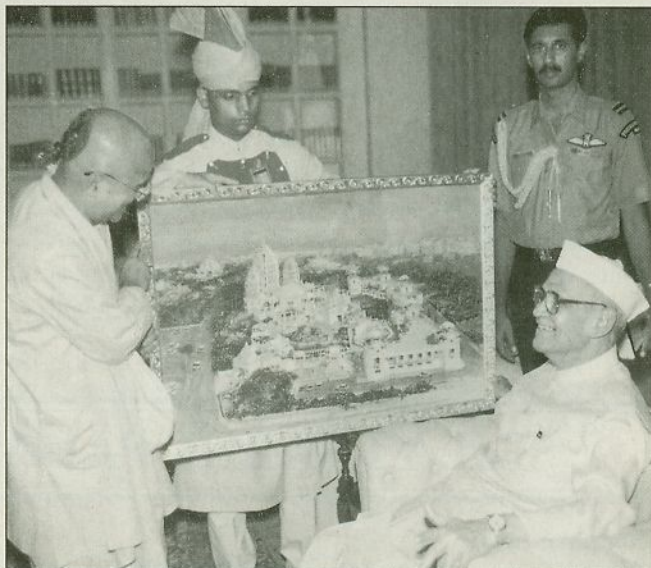
The yoga teacher in whose āśrama Śrīla Prabhupāda stayed upon first arriving in New York has passed away. The teacher, Dr. Ramamurti Mishra, died in September.

Europe

Devotees in Sarajevo continue to pass out *prasādam* in hospitals, even though to do so they must bicycle around the city at the risk of being shot by snipers. The devotees urgently need money for supplies to keep the program going. Donations can be wired to this account: Margot Sassan, 11000 Beograd, 1760216573, Bayerische Und Wechsel Bank, Blz: 74320307 for Sarajevo.

India

The President of India met with ISKCON governing body commissioner Gopāla Kṛṣṇa Goswami to learn of ISKCON's New Delhi project, now under construction. The President, Dr. Shankar Dayal Sharma, received a large framed drawing of the project and a full set of Śrīla Prabhupāda's *Śrīmad-Bhāgavatams*. He promised to visit the project when it is completed in 1996.



Gopāla Kṛṣṇa Goswami discusses ISKCON's New Delhi project with President Dr. Shankar Dayal Sharma.

Gitanima Devi Dasi/courtesy ISKCON World Review

ISKCON volunteers distributed 250,000 rupees worth of goods in Maharashtra after the earthquakes last September. Devotees from Bombay and Secunderabad were among the first relief workers to reach the area.



Volunteers from ISKCON Secunderabad serve prasadam to victims of the Maharashtra earthquake.

Devotees from around the world will attend ISKCON's annual gathering in India in March and April. They will spend two weeks in Māyāpur, West Bengal, the birthplace of Lord Caitanya Mahāprabhu, and then move on for a week in Vṛndāvana, the birthplace of Lord Śrī Kṛṣṇa. Just before the gathering, ISKCON's governing body holds its annual meeting, in Māyāpur.

Former President Zail Singh spoke last November at ISKCON's Chariot Festival in New Delhi. He praised Śrīla Prabhupāda's contributions to the world, and the work ISKCON is doing today.

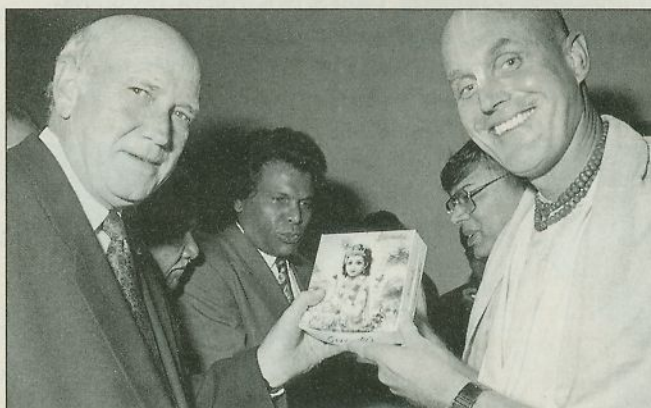
Australia

Devotees gathered at ISKCON's New Govardhan Farm in Murwillumbah, New South Wales, for three days of festivals and reunions at the end of December: Rathayātrā, Śrīla Prabhupāda Family Festival, and the Gurukula Students Reunion.

Africa

F. W. De Klerk and Nelson Mandela sent messages of good will for ISKCON's sixth annual Festival of Chariots, held in mid-December in Durban. So too did Mangosuthu Buthelezi, president of the Inkatha Freedom Party. The Mayor of Durban inaugurated the five-day festival, thousands attended, and devotees served 100,000 plates of prasadam.

South African President F. W. De Klerk met ISKCON leader Indradyumna Swami at a meeting of Indian business and cultural leaders at Durban city hall. "Real peace and harmony will be achieved," Indradyumna Swami told the president, "when all of us—black, white, colored, and Indian—realize what we have in common: that is, that we are all spiritual souls, eternal servants of God." The president agreed.



South African President F. W. De Klerk receives a box of prasadam sweets from Indradyumna Swami.

Squatters in six shantytowns surrounding Johannesburg took part in day-long "Festivals for Peace" sponsored by ISKCON during the Christmas season. The festivals, held in rotation at the six places, featured chanting of the Hare Kṛṣṇa mantra and distribution of Kṛṣṇa-prasadam.

South America

The Hare Kṛṣṇa bakery in Rosario, Argentina, supplies forty shops with varied prasadam pastries. The bakery, called Jagannatha Prasadam, has been open two years.

ŚRĪLA PRABHUPĀDA'S CENTENNIAL—1996

North America

The ISKCON Foundation has launched the Bhaktivedanta Centennial Reading Program to encourage reading of Śrīla Prabhupāda's books. The Foundation will award certificates of completion for reading *Śrī Īsopaniṣad*, *The Nectar of Instruction*, *The Nectar of Devotion*, *Bhagavad-gītā As It Is*, *Teachings of Lord Caitanya*, each canto of *Śrīmad-Bhāgavatam*, and each *līlā* of the

Caitanya-caritāmṛta. For more information, write to the Bhaktivedanta Centennial Reading Program, c/o ISKCON Foundation, P.O. Box 1119, Alachua, FL 32615, USA; or call Rūpānuga Dāsa at (904) 462-2997.

Australia

Devotees are organizing an exhibit on Prabhupāda they plan to set up in thirty-five shopping centers in major cities.

Germany

300,000 *Śrīla Prabhupāda-līlāmṛtas* have been printed. Each month ISKCON Heidelberg is holding a festival dedicated to Prabhupāda. Some of the goals set by the Centennial committee: to build a temple, to increase book distribution, to develop a large congregation, to set up an academic forum, and to get the government to recognize the Hare Kṛṣṇa movement as a genuine religion.

Guyana

A continuous four-year Padayātrā is underway to promote the Centennial.

India

Temples have selected Pañcaratna Dāsa as chairman of the Centennial Working Committee and are supporting a central office. The committee is planning a Hare Kṛṣṇa festival to travel throughout India in 1996.

Italy

In December, temples organized their congregations to compete in a marathon for distributing *Śrīla Prabhupāda-līlāmṛtas*.

The following projects have been proposed: setting up a "Prabhupāda room" in each temple, organizing a national pilgrimage to Māyāpur in 1996, and translating into Italian all ITV (ISKCON Television) videos on Śrīla Prabhupāda.

Malaysia

Devotees have begun a bimonthly newsletter to keep people informed about Centennial events, are preparing a book on Prabhupāda's visit to Malaysia, and are translating *Śrīla Prabhupāda-līlāmṛta* into Tamil, the language of most Indians in Malaysia.

New Zealand

Celebrations began in June with the installation of a deity of Prabhupāda to travel with the Padayātrā, which is scheduled to travel throughout both of the country's islands by 1996. Devotees will also plant a hundred memorial trees around the country.

Slovenia

In the midst of war, devotees are translating *Śrīla Prabhupāda-līlāmṛta* into local languages.

South Africa

The Centennial committee drafted a twenty-point national plan that includes major festivals, a postage stamp, a book on Śrīla Prabhupāda in South Africa, and an all-Africa conference by the Bhaktivedanta Institute. ☸

SUBSCRIBE TO
**PRABHUPADA
 TOSHANI**
 The Newsletter of Śrīla Prabhupāda's Centennial

In 1996 ISKCON will celebrate Śrīla Prabhupāda's 100th birth anniversary. *Prabhupada Toshani* will keep you informed of Centennial projects going on all over the world. It will help you understand the significance of the Centennial, and will inspire you to get involved.

SUBSCRIPTION RATES

(*Prabhupada Toshani* is a quarterly publication)

For all countries except India: 1 year—US\$7

For India: 1 year—Rs. 35

To subscribe, please mail payment with your name and full address to one of the following addresses:

Gaurāṅgī Dāsi
c/o Global Ministry for Śrīla Prabhupāda Centennial
62 Sant Nagar (East of Kailash)
New Delhi 110 065
India

(Please pay by bank draft payable to ISKCON, cashable in New Delhi through one of the following banks: Grindlay's, City Bank, Bank of America, Deutsch Bank, Hong Kong and Shanghai Bank, Banque Nationale de Paris, American Express, Bank of Tokyo, State Bank of India, and Bank of Baroda.)

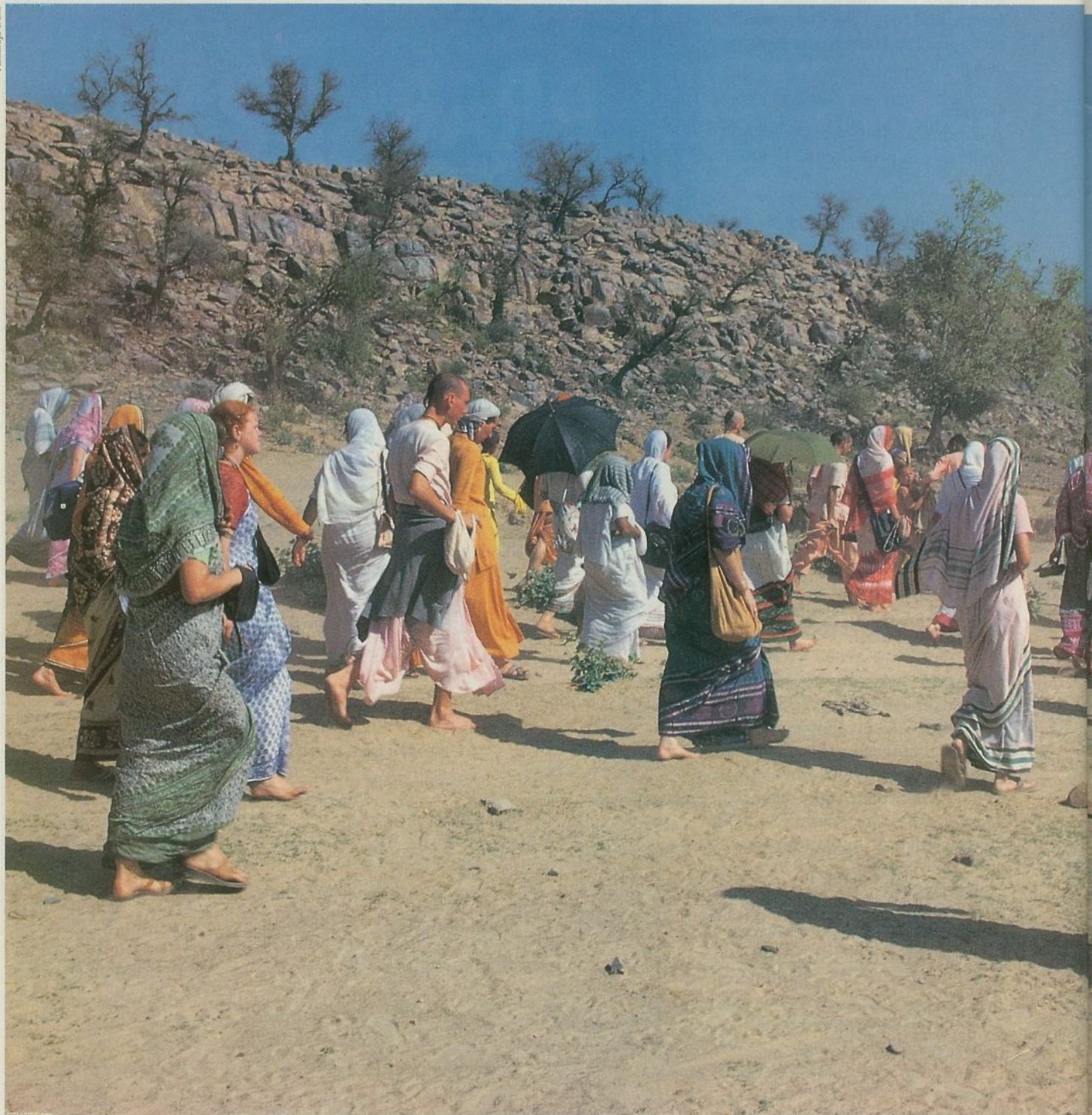
Janaśakti Dāsi
1111 Grand Avenue
San Diego, CA 92109
USA

(Please pay by check in US funds only. Make check payable to PADAYATRA and write "Toshani" on the memo line.)

The Glories of Govardhana Hill,

Govardhana Hill knows that the secret of serving Kṛṣṇa is to serve Kṛṣṇa's devotees.

Yamarāja Dāsa



Devotees visit Govardhana Hill (in the background) on Govardhana-pūjā, the festival day commemorating the hill's having been lifted by Lord Kṛṣṇa.

the Best Servant of Lord Hari

A lecture given by Girirāja Swami in Johannesburg, South Africa

*hantāyam adrir abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-carāṇa-sparaśa-pramodaḥ
mānaṁ tanoti saha-go-gaṇayos tayor yat
pāṇiya-sūyavasa-kandara-kandamūlaiḥ*

“Of all the devotees, this Govardhana Hill is the best. O my friends, this hill supplies Kṛṣṇa and Balarāma and Their calves, cows, and cowherd friends with all kinds of necessities: caves, fruits, flowers, vegetables, water for drinking, and very soft grass. In this way the hill offers respect to the Lord. Touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant.”

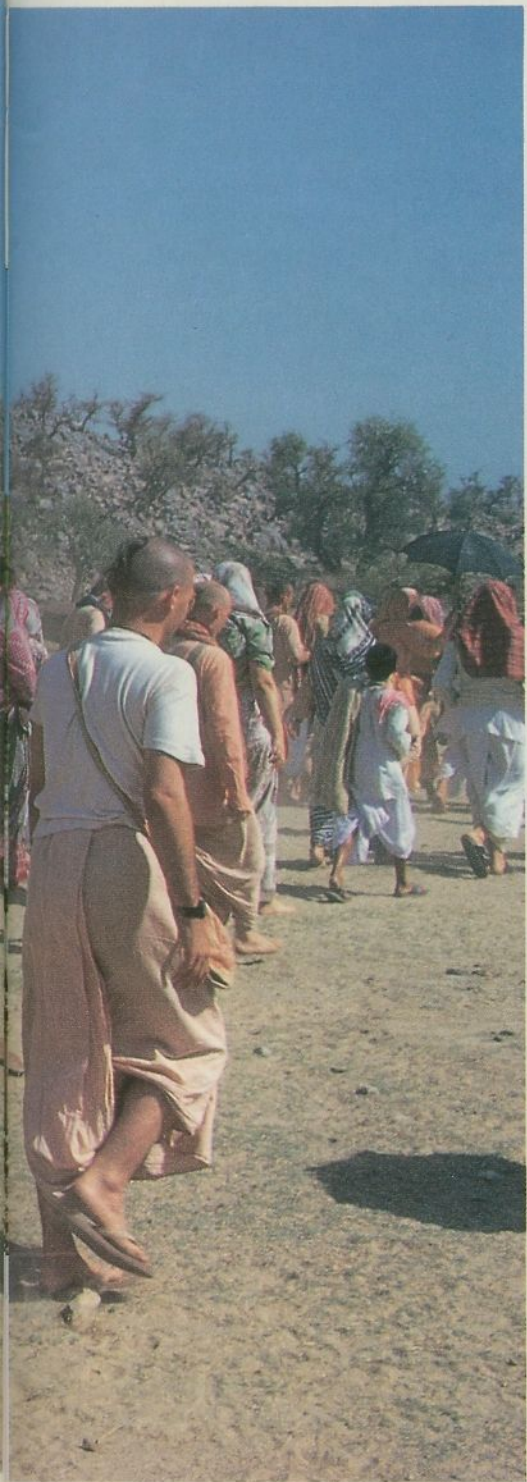
—*Caitanya-caritāmṛta*, *Antya-līlā* 14.86 (quoted from *Śrīmad-Bhāgavatam* 10.21.18)

IN *ŚRĪMAD-BHĀGAVATAM*, Śukadeva Gosvāmī describes the activities of Kṛṣṇa and Balarāma throughout the seasons. He describes Their pastimes in the summer season, in the rainy season, and in autumn. When Kṛṣṇa and Balarāma would enter the forest, the *gopīs*, the cowherd girls, would think of Kṛṣṇa’s pastimes and glorify them. Although the *gopīs* were at home discussing amongst themselves, because of transcendental vision and deep attachment for Kṛṣṇa they would

speak as if with Kṛṣṇa in the forest or at Govardhana Hill.

In this verse the *gopīs* speak with great joy. *Hanta* is an expression of joy. They say, *ayam adrir*: “this hill.” If someone is near, we say “this.” “This boy.” Although the *gopīs* were far from Govardhana Hill, they felt as if near. So they say, *ayam adrir*, “this hill,” *hari-dāsa-varyo*, is “the best among the servants of Hari, or Kṛṣṇa.”

We are also trying to become servants of Lord Hari. So how to serve



Govardhana Hill once served Lord Kṛṣṇa by becoming Kṛṣṇa’s “umbrella” when the Lord wanted to protect the inhabitants of Vṛndāvana from a devastating rainfall.

Painting by Dhriti Devi Das



Lord Kṛṣṇa created Mānasi Gaṅgā, a sacred lake near Govardhana Hill, by His meditation.

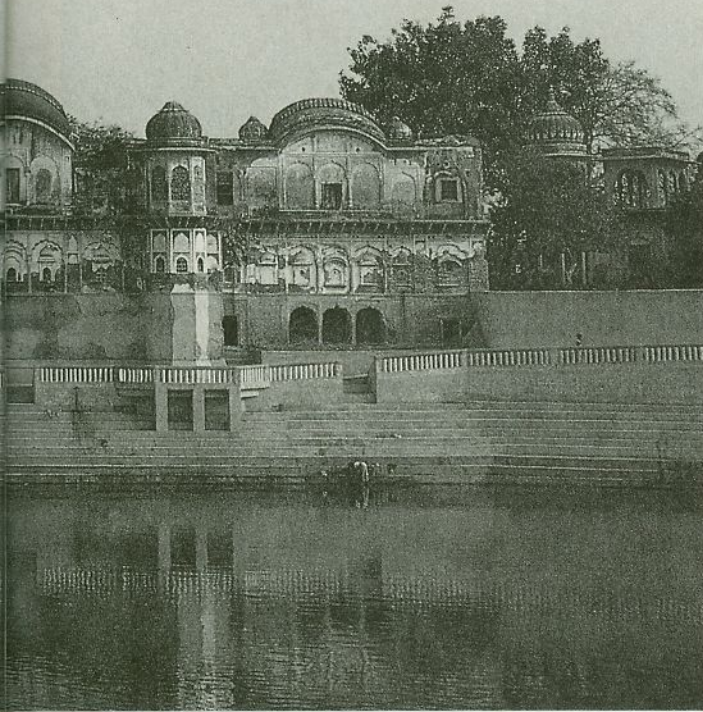
Hari nicely can be learned from Govardhana Hill. In the *Śrīmad-Bhāgavatam*, Tenth Canto, other devotees have been called *hari-dāsa*, servants of Hari. Mahārāja Yudhiṣṭhira is described as *hari-dāsa* because he performed the *rājasūya* sacrifice to glorify Lord Kṛṣṇa. Many sages and saintly persons came, many kings and other world leaders, not just to see Lord Kṛṣṇa but also to see Mahārāja Yudhiṣṭhira and the Pāṇḍavas. Because of the Pāṇḍavas' love for Kṛṣṇa, Kṛṣṇa regularly used to visit their home. Devotees are prepared to go to any length to meet Kṛṣṇa, but the Lord Himself used to come to visit the Pāṇḍavas. And He used to

act as their friend, their master, their servant, and their advisor in so many ways.

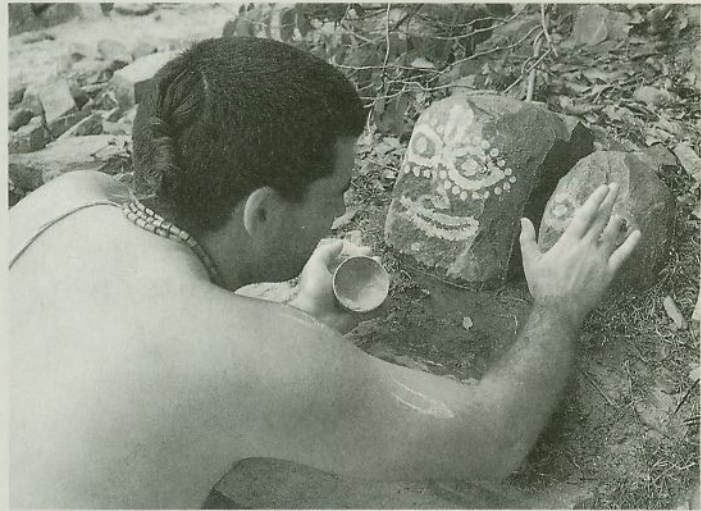
So Mahārāja Yudhiṣṭhira is called *hari-dāsa*. And not only did he and his brothers serve Lord Kṛṣṇa, but their wife, their mother, and all of their citizens were fully engaged in the service of the Lord. So Lord Kṛṣṇa was very much pleased with them, and in ecstasy, appreciating Mahārāja Yudhiṣṭhira and the Pāṇḍavas, Śukadeva Gosvāmī speaks of them as *hari-dāsa*.

Another *hari-dāsa* mentioned in the Tenth Canto is Uddhava. Uddhava was the cousin of Lord Kṛṣṇa and very near and dear to Him. Amongst all the asso-

Understanding Govardhana
to be nondifferent from Kṛṣṇa
Himself, devotees worship
stones on Govardhana Hill.



Yamaraia Dasa



Yamaraia Dasa



Yamaraia Dasa

ciates of Kṛṣṇa in Dvārakā, Uddhava was the constant companion of the Lord, discussing with Him, even advising Him, and serving Him always. Uddhava was so close to Kṛṣṇa and so qualified that when Kṛṣṇa thought of delivering a message to Vṛndāvana He sent Uddhava as His representative. Uddhava stayed in Vṛndāvana for several months, reminding the residents of Kṛṣṇa and His pastimes. So Śukadeva Gosvāmī has also called Uddhava *hari-dāsa*. And there are many other *hari-dāsas*, like Nārada.

Still, Govardhana Hill is called *hari-dāsa-varyo*, the best of the servants of the Lord. Why is he considered the

best? *Rāma-kṛṣṇa-carāṇa-sparaśa-pramoda*. *Pramoda* means “jubilant, exceedingly joyful.” When a servant engages in the service of the master, the servant should feel joy. And by his service the master should feel joy. Both should feel joy. When the servant sees that the master feels joy, the servant’s joy increases. And when the master sees that the servant feels joy, the master’s joy increases. So there is competition between the master and the servant, each trying to give more pleasure to the other. By giving pleasure to the other, each feels more pleasure himself.

If a servant does not feel joy but

rather complains—“Oh, I have been serving my master, but I had no time to take *prasādam*. I feel so hungry. And I had no time to get enough rest. I feel so tired”—then he is not the best servant of his master. The best servant of any master will feel joy in any condition—like Govardhana Hill.

Sometimes the question may be raised, How could the whole of Vraja (Vṛndāvana) fit under Govardhana Hill when Govardhana Hill is only part of Vraja? The *ācāryas*, the previous spiritual masters, have answered that Govardhana Hill felt so much ecstasy in being lifted by Kṛṣṇa that he expanded in size. And what was his service then? He had

While at Jagannātha Puri, Orissa, Lord Caitanya, in the ecstasy of separation from Kṛṣṇa, would sometimes mistake a sand dune for Govardhana Hill and run to it madly in search of Kṛṣṇa.



to shelter the residents of Vṛndāvana from fierce winds, from torrential rain and hail, and from the thunderbolts of Indra. But he never felt any distress—“Oh, I am being attacked by hail, rain, thunderbolts, and fierce winds.” No. He was jubilant because of being touched by Kṛṣṇa’s hand and engaged in service to Kṛṣṇa and Kṛṣṇa’s devotees. In any condition he felt jubilant to be engaged in the service of Kṛṣṇa and the devotees, especially being touched by the lotus feet of Balarāma and Kṛṣṇa, or Rādhā and Kṛṣṇa (*rāma-kṛṣṇa-carāṇa-sparaśa*).

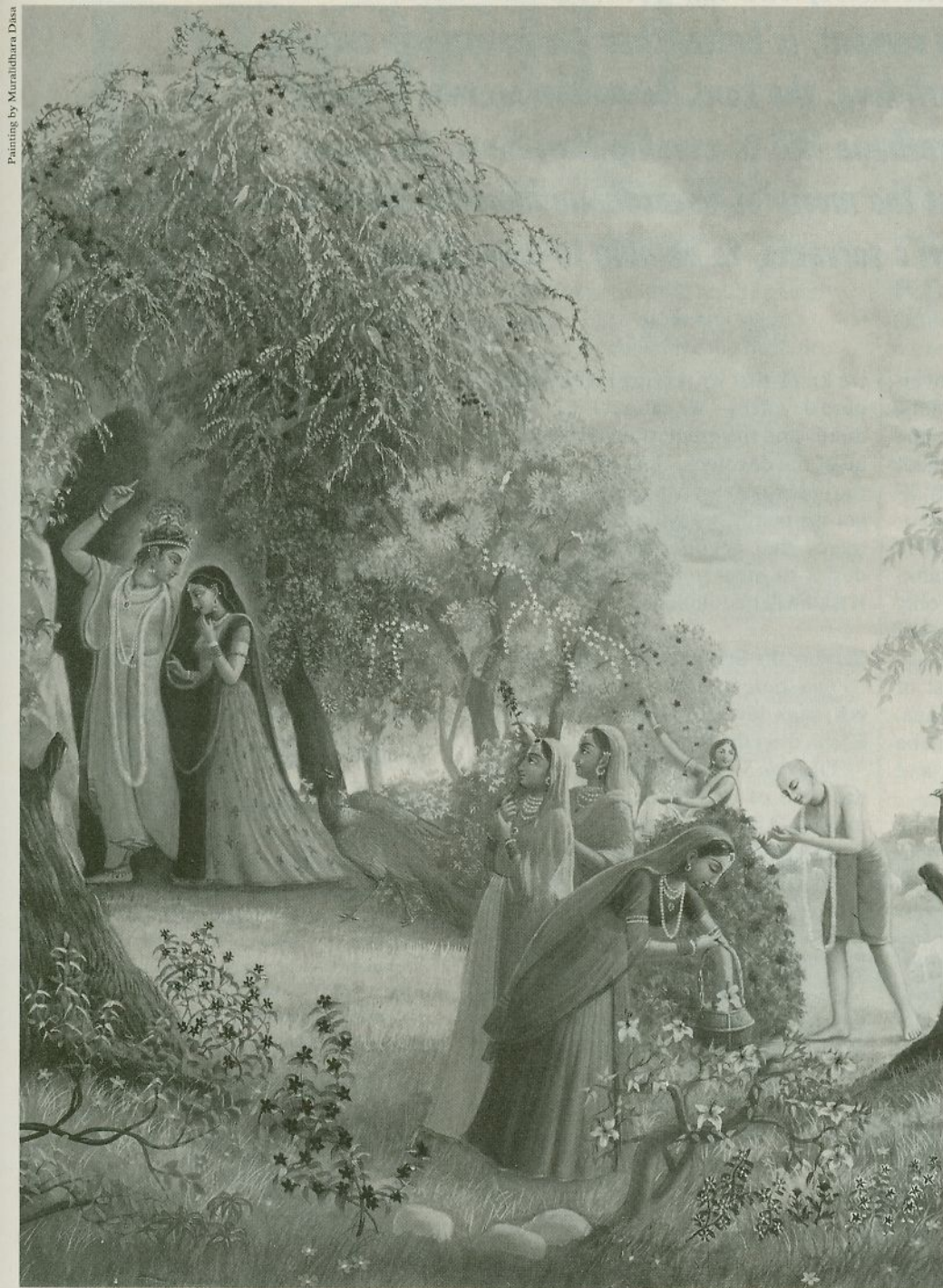
Serving the Servants

Govardhana Hill is also the best servant of Lord Hari because he gives his whole body for the service of Hari and His devotees. They walk all over his body. If anyone—even our master—were to walk on our body, we might not feel jubilant. But Govardhana Hill, offering his own body for the service of the Lord, making his body the platform on which the Lord enjoys pastimes with His devotees, felt jubilant. And Govardhana Hill would offer respects (*mānaṁ tanoti*) not only to Kṛṣṇa but to the cows and calves and cowherd

boys (*saha-go-gaṇayostayor*). *Go* means “cows and calves,” and *gaṇayos* means “cowherd boys” or all those connected with the cows, including the *gopīs*. In other words, Govardhana Hill didn’t want to serve only Kṛṣṇa, or only Kṛṣṇa and Balarāma. He wanted to serve Them along with Their devotees, not only the cowherd boys and girls but even the

cows and calves. He wanted to serve all of them.

We should learn from Govardhana Hill that we can please the Lord better by serving the Lord’s devotees than by trying to serve the Lord directly. In the book *Kṛṣṇa*, Śrīla Prabhupāda comments on this verse. He says that Govardhana Hill knew the secret of



In a trance of the highest spiritual love, Lord Caitanya would see that He was serving Rādhā and Kṛṣṇa in the bowers of Govardhana Hill.

and healthy and give nice milk. *Kandara*: “caves.” Sometimes, when it was very hot, Kṛṣṇa and Balarāma, or Kṛṣṇa and the *gopīs*, would take shelter in Govardhana’s caves and feel cool. And if it was too cold they would take shelter in the caves to feel warm. *Kanda-mūlaiḥ*: “by roots.” The cows and the boys would eat roots from the hill, as well as fruits and vegetables and flowers and many other items. And when Kṛṣṇa and Balarāma would walk on Govardhana, he would melt in ecstatic love, and his stones would become soft like butter, giving pleasure to the feet of the Lord. And Govardhana would create natural thrones where Kṛṣṇa would sit and enjoy pastimes.

How did Govardhana show his joy? His tall grasses were his bodily hairs standing up in ecstasy, his moisture was his ecstatic perspiration, and the trickling of drops of water through his stones were his tears of love. Everything of Govardhana is eternal, full of knowledge, and full of bliss.

Meeting and Serving Rādhā and Kṛṣṇa

Although Kṛṣṇa once revealed that He Himself is Govardhana Hill, here

how to please the Lord by pleasing His most beloved associates. Govardhana Hill gave his body and everything else not only for the service of the Lord personally but for the Lord’s servants as well. That’s how he gave respect to them.

How did Govardhana Hill serve the Lord and His servants? *Pāṇiya*: by supplying fresh drinking water, especially

from his waterfalls. Kṛṣṇa and the cowherd boys and calves would also wash their hands and feet in Govardhana’s water and drink it as well. *Suyavasa*: “very soft grass.” Some of the grasses from Govardhana were used to perform sacrifices, and other grasses, especially soft, fragrant grasses, were used to feed the cows so they would be strong

***The mercy one can get from hari-dāsa,
the Lord's servant, is better than the mercy one can get
from Hari-deva, the Lord. So on the pretext of going
to Govardhana Hill to worship Hari-deva, the gopīs
went to get the mercy of Govardhana himself, the best of
Hari's servants, to be able to meet Kṛṣṇa.***



we see the *gopīs* appreciating Govardhana as the best of Kṛṣṇa's servants, not as Kṛṣṇa. Why? The *gopīs* are in the mood of separation. They want to meet and serve Kṛṣṇa. They had not yet directly met Kṛṣṇa, but by seeing Him or hearing about Him they had become attached to Him. So the *gopīs* are thinking, "One can fulfill one's desires only by the mercy of great souls. Who are great souls? The servants of Lord Hari. And Govardhana Hill is the best of them. So we should go to Govardhana, and by his mercy all our desires will be fulfilled. We will be able to meet and serve Kṛṣṇa."

Because the *gopīs* were under the protection of their elders and other relatives, they had no chance to meet Kṛṣṇa. So they thought, "We will tell our elders that we want to go to Mānasa Gaṅgā to bathe and then take audience of Hari-deva." Śrī Hari-deva, Kṛṣṇa in the form of Lord Nārāyaṇa, is the presiding Deity of Govardhana Hill. So the *gopīs* thought, "We will take permission from our elders to go and bathe and see Hari-deva." But actually the mercy one can get from *hari-dāsa*, the Lord's servant, is better than the mercy one can get from Hari-deva, the Lord. So on the pretext of going to Govardhana Hill to worship Hari-deva, they went to get the mercy of Govardhana himself, the best of Hari's servants, to be able to meet Kṛṣṇa.

All scriptures advise that we should serve great souls and get their mercy. From the First Canto of the *Śrīmad-Bhāgavatam* (*syān mahat-sevayā*) to the Fifth Canto (*mahat-sevāṁ dvāram āhur vimuktes*) and throughout, as well as from other scriptures and authorities,

we know that by serving great souls—pure devotees—we can get the greatest mercy and the greatest benefit. And of all of the devotees, Govardhana Hill is the best. So if we go to Govardhana and get his mercy, we will get the greatest mercy that anyone can get, and our desire to meet and serve Rādhā and Kṛṣṇa will be fulfilled.

Serving the Servant of the Servant

Question: Some say that Govardhana is Kṛṣṇa's devotee, while others say he is Kṛṣṇa directly. Which is correct?

Girirāja Swami: Both are correct. At the time of Govardhana Pūjā, Kṛṣṇa expanded Himself into a huge form and declared, "I am Govardhana Hill." Actually He is Govardhana Hill. And the *gopīs* worshiped Govardhana as the best devotee of Kṛṣṇa, *hari-dāsa-varyo*. So both ways of seeing are valid. But I think the mercy we can get from the devotee of Kṛṣṇa is more than the mercy we can get from Kṛṣṇa directly. By following the *gopīs* we can benefit more.

We see that Gaura, Kṛṣṇa Caitanya, is also Kṛṣṇa, but as Kṛṣṇa He could not give *prema*—love of Godhead—as He did as Gaura. As Gaurahari He was more merciful because He was in the mood of Hari's servant. If we aspire to serve Hari's servant, we can benefit more than if we try to serve Hari directly. Therefore Gaurahari aspired to be *gopi-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*—the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the maintainer of the *gopīs*. And by approaching Govardhana Hill, Caitanya Mahāprabhu fulfilled that ambition. I'll read an excerpt from the *Caitanya-caritāmṛta* (*Antya-līlā* 14.104–111):

When Śrī Caitanya Mahāprabhu saw all the Vaiṣṇavas, He returned to partial external consciousness and spoke to Svarūpa Dāmodara. Śrī Caitanya Mahāprabhu said, "Who has brought Me here from Govardhana Hill? I was seeing Lord Kṛṣṇa's pastimes, but now I cannot see them. Today I went from here to Govardhana Hill to find out if Kṛṣṇa was tending His cows there. I saw Lord Kṛṣṇa climbing Govardhana Hill and playing His flute, surrounded by grazing cows. Hearing the vibration of Kṛṣṇa's flute, Śrīmatī Rādhārāṇī and all Her *gopi* friends came there to meet Him. They were all very nicely dressed. When Kṛṣṇa and Śrīmatī Rādhārāṇī entered a cave together, the other *gopīs* asked Me to pick some flowers.

"Just then, all of you made a tumultuous sound and carried Me from there to this place. Why have you brought Me here, causing Me unnecessary pain? I had a chance to see Kṛṣṇa's pastimes, but I could not see them."

If we approach Govardhana Hill following in the line of Caitanya Mahāprabhu, we may also get the mercy to become a servant of the servant of the best of Lord Hari's servants. So we pray to Govardhana, "Please fulfill our desires." ❀

Girirāja Swami joined the Kṛṣṇa consciousness movement in 1969 and accepted the renounced order of life in 1978. During the mid-seventies, under Prabhupāda's supervision he guided the construction of ISKCON's temple complex in Bombay. He is a member of ISKCON's governing body commission and teaches Kṛṣṇa consciousness in India, Africa, and other parts of the world.

PROJECT PROFILE

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

PROJECT

Sign On to Krishna (The Hare Krishna Group for Deaf People)

HEADQUARTERS

Bhaktivedanta Manor, outside London, England

PROJECT COORDINATORS

Bhakta Dinesh Sejpal, Bhaktin Kavita Kohli, Bhakta Chaten Darbar, Bhaktin Renata, Bhaktin Lisa, and Bhaktin Vishanti Ram

GOALS

1. To bring Kṛṣṇa consciousness to deaf people.
2. To spread "deaf awareness" among devotees.
3. To train devotees to become interpreters for lectures, classes, and plays.

DETAILS

Bhakta Dinesh, who is profoundly deaf, has been coming to Bhaktivedanta Manor for thirteen years. About a year ago, determined to bring Kṛṣṇa consciousness to deaf people, Dinesh formed Sign On to Kṛṣṇa with the help of Bhaktin Kavita Kohli, who has full hearing but is proficient in sign language. Dinesh and Kavita felt the need to help deaf people who become frustrated when they come to the temple but find no one to communicate with them.

Bhaktin Kavita, who now interprets for deaf visitors, says, "Imagine what it would be like to come to the temple and not be able to sing, hear the chanting or lectures, or ask questions about Kṛṣṇa consciousness."

Sign On to Krishna organizes

Kṛṣṇa conscious programs for the deaf, provides interpreters for lectures and plays, and teaches sign language to hearing devotees and guests.

For Janmāṣṭamī 1993 the group produced ISKCON's first sign-language video, about the birth of Lord Kṛṣṇa.

PLANS

Sign On to Krishna plans to produce a video introduction to *Bhagavad-gītā As It Is* for Śrīla Prabhupāda's Centennial, in 1996. The video will be sold through BBL Distributions Services Ltd., the U.K. agent for the Bhaktivedanta Book Trust.

Sign On to Krishna also plans to produce a picture dictionary of Kṛṣṇa conscious sign language. The dictionary will show, for example, how to "chant" the Hare Kṛṣṇa *mahā-mantra* in signs.

OBSTACLES

Not enough hearing devotees interested and available to take part. Shortage of money to produce videos.

HOW YOU CAN HELP

Offer encouragement and find out more about the group.

Send donations to help with video productions. The costs include buying equipment, hiring a recording studio, and casting for professional interpreters.

Buy videos produced by Sign On to Krishna.

If you live near London, attend the Sunday classes for the deaf at Bhaktivedanta Manor.

For more information, contact:

Bhakta Pradip
Bhaktivedanta Manor
Letchmore Heath, Watford,
Hertfordshire WD2 8EP
Phone: +44 (0923) 856269



Back: Bhakta Dinesh, Bhaktin Renata, Bhaktin Kavita. Front: Bhaktin Shantha, Bhaktin Vishanti.

TO CELEBRATE OUR 50TH ANNIVERSARY, WE'D LIKE TO GIVE 1,000 GIFTS!

HERE'S HOW YOU CAN BE A BENEFACTOR . . .

CELEBRATE!

We want to give 1,000 gift subscriptions of *Back to Godhead* magazine this special year!

We've learned over the years that many people who receive the gift of *Back to Godhead* become much more interested in spiritual life and often become very active in temple attendance, community service, and helping others increase their spiritual life.

Back to Godhead has proven to be invaluable in bringing happiness and spiritual satisfaction to the lives of thousands of readers.

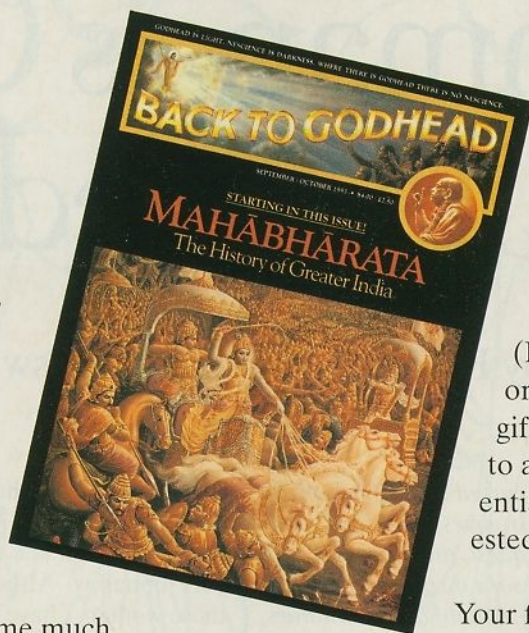
We have files full of letters from appreciative new readers whose lives have been transformed.

To continue this work, we need your help.

IN HIS HONOR

Śrīla Prabhupāda performed selfless austerities to start *Back to Godhead* fifty years ago. In his honor many readers have vowed to give at least one gift subscription to a friend, a relative, or an acquaintance.

Please join them in helping Śrīla Prabhupāda fulfill his dream for *Back to Godhead*.



Pick up your phone and call our toll-free number to order your gift now.

1-800-800-3284

(If you can't think of anyone to order for, call and make your gift and we'll make sure it goes to a library, a school, an influential public figure, or an interested person.)

Your first gift of *Back to Godhead* is only \$15. Each additional gift is only \$12. Call now! (For overseas subscriptions, add \$12; for Canada, add \$9.)

ANNOUNCING!

**LOWER PRICES
FOR SUBSCRIPTIONS
OUTSIDE THE U.S.!**

Russia, Africa, India, South America, Eastern Europe—these are just some of the places where interest in *bhakti-yoga* is growing, and the number of BTG subscribers is growing with it. Our mailing costs have dropped too—allowing you to get (or give) an overseas subscription for a new low price.

**OVERSEAS—NOW ONLY \$27 A YEAR!
CANADA—NOW ONLY \$24 A YEAR!**

Now's the time to send gift subscriptions to your friends and relatives overseas.

To order by mail, write to Back to Godhead, P.O. Box 16027, N. Hollywood, CA 91615-9900. Payment in U.S. funds only.

FREEDOM FROM FEAR AND DOUBT

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

Lord Kapila, an incarnation of Lord Kṛṣṇa, is teaching His mother, Devahūti, about pure devotional service. As the Śrīmad-Bhāgavatam continues, Lord Kapila explains why only the devotee is secure in the transcendental position.

THIRD CANTO / CHAPTER 25

- 39 इमं लोकं तथैवामुमात्मानमुभयायिनम् ।
आत्मानमनु ये चेह ये रायः पशवो गृहाः ॥३९॥
- 40 विसृज्य सर्वानन्यांश्च मामेवं विश्वतोमुखम् ।
भजन्त्यनन्यया भक्त्या तान्मृत्योरतिपारये ॥४०॥

*imaṁ lokam tathāivāmum
ātmānam ubhayāyinaṁ
ātmānam anu ye ceḥ
ye rāyaḥ paśavo gṛhāḥ*

*visṛjya sarvān anyāṁś ca
mām evaṁ viśvato-mukham
bhajanty ananyayā bhaktiyā
tān mṛtyor atipāraye*

imam—this; *lokam*—world; *tathā*—accordingly; *eva*—certainly; *amum*—that world; *ātmānam*—the subtle body; *ubhaya*—in both; *ayinam*—traveling; *ātmānam*—the body; *anu*—in relationship with; *ye*—those who; *ca*—also; *iha*—in this world; *ye*—that which; *rāyaḥ*—wealth; *paśavaḥ*—cattle; *gṛhāḥ*—houses; *visṛjya*—having given up; *sarvān*

—all; *anyān*—other; *ca*—and; *mām*—Me; *evaṁ*—thus; *viśvato-mukham*—the all-pervading Lord of the universe; *bhajanti*—they worship; *ananyayā*—unflinching; *bhaktiyā*—by devotional service; *tān*—them; *mṛtyoḥ*—of death; *atipāraye*—I take to the other side.

Thus the devotee who worships Me, the all-pervading Lord of the universe, in unflinching devotional service, gives up all aspirations to be promoted to heavenly planets or to become happy in this world with wealth, children, cattle, home, or anything in relationship with the body. I take him to the other side of birth and death.

PURPORT (continued from last issue): A pure devotee is not anxious to elevate himself in his next birth. He has already given up that sort of hope. In any life in which one is born, as a householder, or even as an animal, one must have some children, some resources or some possessions, but a devotee is not anxious to possess anything. He is satisfied with whatever is obtainable by God's grace. He is not at all attached to improving his social status or improving the status of education of his children. He is not neglectful—he is dutiful—but he does not spend too much time on the upliftment of temporary household or social life. He fully engages in the service of the Lord, and for other affairs he simply spares as much time as absolutely necessary (*yathārham upayujñataḥ*). Such a pure devotee does not care for what is going to happen in the next life or in this life; he does not care even for family, children or society. He fully engages in the service of the Lord in Kṛṣṇa consciousness. It is stated in *Bhagavad-gītā* that without the knowledge of the devotee, the Lord arranges

for His devotee to be immediately transferred to His transcendental abode just after leaving his body. After quitting his body he does not go into the womb of another mother. The ordinary common living entity, after death, is transferred to the womb of another mother, according to his *karma*, or activities, to take another type of body. But as far as the devotee is concerned, he is at once transferred to the spiritual world in the association of the Lord. That is the Lord's special mercy. How it is possible is explained in the following verses. Because He is all-powerful, the Lord can do anything and everything. He can excuse all sinful reactions. He can immediately transfer a person to *Vaiṅkṭhaloka*. That is the inconceivable power of the Supreme Personality of Godhead, who is favorably disposed to the pure devotees.

41 नान्यत्र मद्भगवतः प्रधानपुरुषेश्वरात् ।
आत्मनः सर्वभूतानां भयं तीव्रं निवर्तते ॥४१॥

*nānyatra mad bhagavataḥ
pradhāna-puruṣeśvarāt
ātmanah sarva-bhūtānām
bhayaṁ tīvraṁ nivartate*

na—not; *anyatra*—otherwise; *mat*—than Myself; *bhagavataḥ*—the Supreme Personality of Godhead; *pradhāna-puruṣa-īśvarāt*—the Lord of both *prakṛti* and *puruṣa*; *ātmanah*—the soul; *sarva-bhūtānām*—of all living beings; *bhayaṁ*—fear; *tīvraṁ*—terrible; *nivartate*—is forsaken.

The terrible fear of birth and death can never be forsaken by anyone who resorts to any shelter other than Myself, for I am the almighty Lord, the Supreme Personality of Godhead, the original source of all creation, and also the Supreme Soul of all souls.

PURPORT: It is indicated herein that the cycle of birth and death cannot be stopped unless one is a pure devotee of the Supreme Lord. It is said, *hariṁ vinā na sṛtiṁ taranti*. One cannot surpass the cycle of birth and death unless one is favored by the Supreme Personality of Godhead. The same concept is confirmed herewith: one may take to the system of understanding the Absolute Truth by one's own imperfect sensory speculation, or one may try to realize the self by the mystic yoga process; but whatever one may do, unless he comes to the point of surrendering to the Supreme Personality of Godhead, no process can give him liberation. One may ask if this means that those who are undergoing so much penance and austerity by strictly following the rules and regulations are endeavoring in vain. The answer is given by *Śrīmad-Bhāgavatam* (10.2.32): *ye 'nye 'ravindākṣa vimukta-māninaḥ*. Lord Brahmā and other demigods prayed to the Lord when Kṛṣṇa was in the womb of Devakī: "My dear lotus-eyed Lord, there are persons who are puffed up with the thought that they have become liberated or one with God or have become God, but in spite of thinking in such a puffed-up way, their

intelligence is not laudable. They are less intelligent." It is stated that their intelligence, whether high or low, is not even purified. In purified intelligence a living entity cannot think otherwise than to surrender. *Bhagavad-gītā*, therefore, confirms that purified intelligence arises in the person of a very wise man. *Bahūnām janmanām ante jñānavān māṁ prapadyate*. After many, many births, one who is actually advanced in intelligence surrenders unto the Supreme Lord. Without the surrendering process, one cannot achieve liberation. The *Bhāgavatam* says, "Those who are simply puffed up, thinking themselves liberated by some nondevotional process, are not polished or clear in intelligence, for they have not yet surrendered unto You. In spite of executing all kinds of austerities and penances or even arriving at the brink of spiritual realization in Brahman realization, they think that they are in the effulgence of Brahman, but actually, because they have no transcendental activities, they fall down to material activities." One should not be satisfied simply with knowing that one is Brahman. He must engage himself in the service of the Supreme Brahman; that is *bhakti*. The engagement of Brahman should be the service of Parabrahman. It is said that unless one becomes Brahman one cannot serve Brahman. The Supreme Brahman is the Supreme Personality of Godhead, and the living entity is also Brahman. Without realization that he is Brahman, spirit soul, an eternal servitor of the Lord, if one simply thinks that he is Brahman, his realization is only theoretical. He has to realize and at the same time engage himself in the devotional service of the Lord; then he can exist in the Brahman status. Otherwise he falls down.

The *Bhāgavatam* says that because nondevotees neglect the transcendental loving service of the lotus feet of the Personality of Godhead, their intelligence is not sufficient, and therefore these persons fall down. The living entity must have some activity. If he does not engage in the activity of transcendental service, he must fall down to material activity. As soon as one falls down to material activity, there is no rescue from the cycle of birth and death. It is stated here by Lord Kapila, "Without My mercy" (*nānyatra mad bhagavataḥ*). The Lord is stated here to be Bhagavān, the Supreme Personality of Godhead, indicating that He is full of all opulences and is therefore perfectly competent to deliver one from the cycle of birth and death. He is also called *pradhāna* because He is the Supreme. He is equal to everyone, but to one who surrenders to Him He is especially favorable. It is also confirmed in *Bhagavad-gītā* that the Lord is equal to everyone; no one is His enemy and no one is His friend. But to one who surrenders unto Him, He is especially inclined. By the grace of the Lord, simply by surrendering unto Him one can get out of this cycle of birth and death. Otherwise, one may go on in many, many lives and may many times attempt other processes for liberation.

42 मद्भयाद्वाति वातोऽयं सूर्यस्तपति मद्भयात् ।
वर्षतीन्द्रो दहत्यग्निर्मृत्युश्चरति मद्भयात् ॥४२॥

*mad-bhayād vāti vāto 'yam
sūryas tapati mad-bhayāt
varṣatīndro dahaty agnir
mṛtyuś carati mad-bhayāt*

mat-bhayāt—out of fear of Me; *vāti*—blows; *vātaḥ*—wind; *ayam*—this; *sūryaḥ*—the sun; *tapati*—shines; *mat-bhayāt*—out of fear of Me; *varṣati*—shows rain; *indraḥ*—Indra; *dahati*—burns; *agniḥ*—fire; *mṛtyuḥ*—death; *carati*—goes; *mat-bhayāt*—out of fear of Me.

It is because of My supremacy that the wind blows, out of fear of Me; the sun shines out of fear of Me, and the lord of the clouds, Indra, sends forth showers out of fear of Me. Fire burns out of fear of Me, and death goes about taking its toll out of fear of Me.

PURPORT: The Supreme Personality of Godhead, Kṛṣṇa, says in *Bhagavad-gītā* that the natural laws being enacted are correct in all activities because of His superintendence. No one should think that nature is working automatically, without superintendence. The Vedic literature says that the clouds are controlled by the demigod Indra, heat is distributed by the sun-god, the soothing moonlight is distributed by Candra, and the air is blowing under the arrangement of the demigod Vāyu. But above all these demigods, the Supreme Personality of Godhead is the chief living entity. *Nityo nityānām cetanaś cetanānām*. The demigods are also ordinary living entities, but due to their faithfulness—their devotional service attitude—they have been promoted to such posts. These different demigods, or directors, such as Candra, Varuṇa and Vāyu, are called *adhikāri-devatā*. The demigods are departmental heads. The government of the Supreme Lord consists not only of one planet or two or three; there are millions of planets and millions of universes. The Supreme Personality of Godhead has a huge government, and He requires assistants. The demigods are considered His bodily limbs. These are the descriptions of Vedic literature. Under these circumstances, the sun-god, the moon-god, the fire-god and the air-god are working under the direction of the Supreme Lord. It is confirmed in the *Bhagavad-gītā*, *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*. Natural laws are being conducted under His superintendence. Because He is in the background, everything is being performed punctually and regularly.

One who has taken shelter of the Supreme Personality of Godhead is completely protected from all other influences. He no longer serves or is obliged to anyone else. Of course he is not disobedient to anyone, but his full power of thought is absorbed in the service of the Lord. The statements by the Supreme Personality of Godhead Kapila that under His direction the air is blowing, the fire is burning, and the sun is giving heat are not sentimental. The impersonalist may say that the *Bhāgavatam* devotees create and imagine someone as the Supreme Personality of Godhead and assign qualifications to Him; but actually it is neither imagination nor an imposition of artificial power in the name of Godhead. In the *Vedas* it is said, *bhīṣāsmād vātaḥ*

pavate/ bhīṣodeti sūryaḥ: “By fear of the Supreme Lord the wind-god and the sun-god are acting.” *Bhīṣāsmād agniś candraś ca/ mṛtyur dhāvati pañcamah*: “Agni, Indra, and Mṛtyu are also acting under His direction.”

43 ज्ञानवैराग्ययुक्तेन भक्तियोगेन योगिनः ।

क्षेमाय पादमूलं मे प्रविशन्त्यकुतोभयम् ॥४३॥

*jñāna-vairāgya-yuktena
bhakti-yogena yoginaḥ
kṣemāya pāda-mūlaṁ me
praviśanty akuto-bhayam*

jñāna—with knowledge; *vairāgya*—and renunciation; *yuktena*—equipped; *bhakti-yogena*—by devotional service; *yoginaḥ*—the yogis; *kṣemāya*—for eternal benefit; *pāda-mūlam*—feet; *me*—My; *praviśanti*—take shelter of; *akutaḥ-bhayam*—without fear

The yogis, equipped with transcendental knowledge and renunciation and engaged in devotional service for their eternal benefit, take shelter of My lotus feet, and since I am the Lord, they are thus eligible to enter into the kingdom of Godhead without fear.

PURPORT: One who actually wants to be liberated from the entanglement of this material world and go back home, back to Godhead, is actually a mystic yogi. The words explicitly used here are *yuktena bhakti-yogena*. Those yogis, or mystics, who engage in devotional service are the first-class yogis. The first-class yogis, as described in *Bhagavad-gītā*, are those who are constantly thinking of the Lord, the Supreme Personality of Godhead, Kṛṣṇa. These yogis are not without knowledge and renunciation. To become a *bhakti-yogī* means to automatically attain knowledge and renunciation. That is the consequent result of *bhakti-yoga*. In the *Bhāgavatam*, First Canto, Second Chapter, it is also confirmed that one who engages in the devotional service of Vāsudeva, Kṛṣṇa, has complete transcendental knowledge and renunciation, and there is no explanation for these attainments. *Ahaitukī*—without reason, they come. Even if a person is completely illiterate, the transcendental knowledge of the scriptures is revealed unto him simply because of his engagement in devotional service. That is also stated in the Vedic literature. To anyone who has full faith in the Supreme Personality of Godhead and the spiritual master, all the import of the Vedic literatures is revealed. He does not have to seek separately; the yogis who engage in devotional service are full in knowledge and renunciation. If there is a lack of knowledge and renunciation, it is to be understood that one is not in full devotional service. The conclusion is that one cannot be sure of entrance into the spiritual realm—in either the impersonal *brahmajyoti* effulgence of the Lord or the Vaikuṅṭha planets within that Brahman effulgence—unless he is surrendered unto the lotus feet of the Supreme Lord. The surrendered souls are called *akuto-bhaya*. They are doubtless and fearless, and their entrance into the spiritual kingdom is guaranteed.

44 एतावानेव लोकेऽस्मिन् पुंसां निःश्रेयसोदयः ।
तीव्रेण भक्तियोगेन मनो मय्यर्पितं स्थिरम् ॥४४॥

*etāvān eva loke 'smīn
puṁsām niḥśreyasodayaḥ
tīvreṇa bhakti-yogena
mano mayy arpitam sthiram*

etāvān eva—only so far; *loke asmin*—in this world; *puṁsām*—of men; *niḥśreyasa*—final perfection of life; *udayaḥ*—the attainment of; *tivreṇa*—intense; *bhakti-yogena*—by practice of devotional service; *manaḥ*—mind; *mayi*—in Me; *arpitam*—fixed; *sthiram*—steady.

Therefore persons whose minds are fixed on the Lord engage in the intensive practice of devotional service. That is the only means for attainment of the final perfection of life.

PURPORT: Here the words *mano mayy arpitam*, which mean “the mind being fixed on Me,” are significant. One should fix his mind on the lotus feet of Kṛṣṇa or His incarnation. To be fixed steadily in that freedom is the way of liberation. Ambarīṣa Mahārāja is an example. He fixed his mind on the lotus feet of the Lord, he spoke only on the pastimes of the Lord, he smelled only the flowers and *tulasī* offered to the Lord, he walked only to the temple of the Lord, he engaged his hands in cleansing the temple, he engaged his tongue in tasting the foodstuff offered to the Lord, and he engaged his ears for hearing the great pastimes of the Lord. In that way all his senses were engaged. First of all, the mind should be engaged at the lotus feet of the Lord, very steadily and naturally. Because the mind is the master of the senses, when the mind is engaged, all the senses become engaged. That is *bhakti-yoga*. *Yoga* means controlling the senses. The senses cannot be controlled in the proper sense of the term; they are always agitated. This is true also with a child—how long can he be forced to sit down silently? It is not possible. Even Arjuna said, *cañcalaṁ hi manaḥ kṛṣṇa*: “The mind is always agitated.” The best course is to fix the mind on the lotus feet of the Lord. *Mano mayy arpitam sthiram*. If one seriously engages in Kṛṣṇa consciousness, that is the highest perfectional stage. All Kṛṣṇa conscious activities are on the highest perfectional level of human life.

THIRDCANTO/CHAPTER 26

श्रीभगवानुवाच

1 अथ ते सम्प्रवक्ष्यामि तत्त्वानां लक्षणं पृथक् ।
यद्विदित्वा विमुच्येत पुरुषः प्राकृतैर्गुणैः ॥ १ ॥

*śrī-bhagavān uvāca
atha te sampravakṣyāmi
tattvānām lakṣaṇam pṛthak
yad viditvā vimucyeta
puruṣaḥ prakṛtair guṇaiḥ*

śrī-bhagavān uvāca—the Personality of Godhead said; *atha*—now; *te*—to you; *sampravakṣyāmi*—I shall describe; *tattvānām*—of the categories of the Absolute Truth; *lakṣaṇam*—the distinctive features; *pṛthak*—one by one; *yad*—which; *viditvā*—knowing; *vimucyeta*—one can be released; *puruṣaḥ*—any person; *prakṛtaiḥ*—of the material nature; *guṇaiḥ*—from the modes.

The Personality of Godhead, Kapila, continued: My dear mother, now I shall describe unto you the different categories of the Absolute Truth, knowing which any person can be released from the influence of the modes of material nature.

PURPORT: As stated in *Bhagavad-gītā*, one can understand the Supreme Personality of Godhead, the Absolute Truth, only through devotional service (*bhaktiyā mām abhijānāti*). As stated in the *Bhāgavatam*, the object of devotional service is *mām*, Kṛṣṇa. And, as explained in the *Caitanya-caritāmṛta*, to understand Kṛṣṇa means to understand Kṛṣṇa in His personal form with His internal energy, His external energy, His expansions and His incarnations. There are many diverse departments of knowledge in understanding Kṛṣṇa. Sāṅkhya philosophy is especially meant for persons who are conditioned by this material world. It is generally understood by the *paramparā* system, or by disciplic succession, to be the science of devotional service. Preliminary studies of devotional service have already been explained.

Now the analytical study of devotional service will be explained by the Lord, who says that by such an analytical study, one becomes freed from the modes of material nature. The same assertion is confirmed in *Bhagavad-gītā*. *Tato mām tattvato jñātvā*: by understanding the Lord according to various categories, one can become eligible to enter into the kingdom of God. This is also explained here. By understanding the science of devotional service in Sāṅkhya philosophy, one can become free from the modes of material nature.

The eternal self, after becoming freed from the spell of material nature, becomes eligible to enter into the kingdom of God. As long as one has even a slight desire to enjoy or lord it over material nature, there is no chance of his being freed from the influence of nature's material modes. Therefore, one has to understand the Supreme Personality of Godhead analytically, as explained in the Sāṅkhya system of philosophy by Lord Kapiladeva.

(continued in the next issue)

Śrīla Prabhupāda Speaks Out

WHO LOVES GOD?

The following conversation took place in London on August 14, 1971.

Śrīla Prabhupāda: We are preaching God consciousness. God is God. God is neither Christian, nor Hindu, nor Muslim. In our movement we are preaching love of Godhead. So it doesn't matter what type of religion one is following. We simply want to see that he has love for God.

Our *bhāgavata-dharma* gives this definition: *sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje*. The first-class religion is that which by following one becomes a lover of God. It doesn't matter which religion one follows, but the test will be whether one has become a lover of God.

Guest: So you don't try to convert people from other religions?

Śrīla Prabhupāda: No. We are teaching how to love God. That's all.

Guest: So we're doing the same thing.

Śrīla Prabhupāda: Yes. But the test is there—whether one has become a lover of God or a lover of dog. If you find that one has become a lover of dog, then his religion is useless.

Guest: How does one know?

Śrīla Prabhupāda: You can see whether he's loving God or dog. That's all. Caitanya Mahāprabhu says:

*yugāyitāṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitāṁ
sūnyāyitāṁ jagat sarvaṁ
govinda-viraheṇa me*

Yugāyitāṁ nimeṣeṇa:

"Every moment is just like twelve years."

Cakṣuṣā prāvṛṣāyitāṁ:

"I am crying torrents of rain." *Sūnyāyitāṁ jagat sarvaṁ:* "Oh, I find everything vacant." *Govinda-viraheṇa me:* "Without God." This is an ideal picture.

Another test:

bhaktiḥ pareśānubhavo viraktir anyatra ca. If one has become a lover of God, naturally he will be detached from material enjoyment. Love of God and love of the material world cannot go together. Lord Jesus Christ never advised going for economic development, for industrial development. He sacrificed everything for God. That is one test—"Here is a lover of God." Lord Jesus Christ was punished. He was ordered, "Stop this preaching." But he did not. So that is love of God. He sacrificed everything.

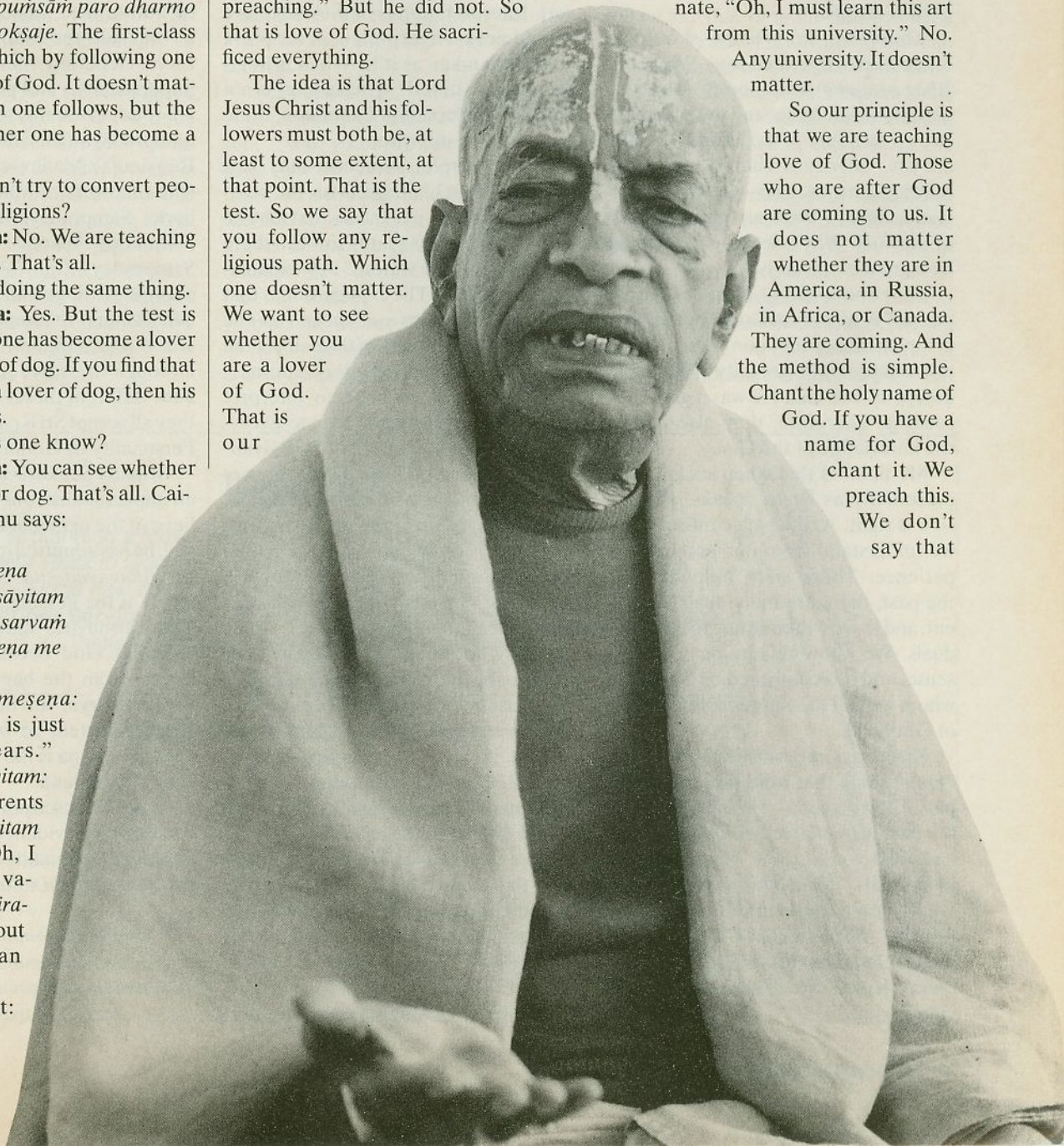
The idea is that Lord Jesus Christ and his followers must both be, at least to some extent, at that point. That is the test. So we say that you follow any religious path. Which one doesn't matter. We want to see whether you are a lover of God. That is our

propaganda.

And if one is serious about loving God, it doesn't matter which way he'll develop that dormant love. If a person wants to be a very nice student of mathematics, it doesn't matter from which university he takes the degree. Students sometimes go to other countries for education.

So if one is serious about loving God, then it doesn't matter in which way he learns that art. He won't discriminate, "Oh, I must learn this art from this university." No. Any university. It doesn't matter.

So our principle is that we are teaching love of God. Those who are after God are coming to us. It does not matter whether they are in America, in Russia, in Africa, or Canada. They are coming. And the method is simple. Chant the holy name of God. If you have a name for God, chant it. We preach this. We don't say that



you must chant “Kṛṣṇa.” If you chant any name for God, then chant that. If you haven’t got any name of God, then chant our conception of the name of God—“Kṛṣṇa.”

Lord Caitanya says that there are many names of God and in each name the full potency of God is there. And there are no hard and fast rules for chanting the holy name of God. Anyone can chant anywhere, at anytime, in any circumstances.

Lord Caitanya says, “My Lord, You

are so merciful that I can associate with You simply by chanting Your holy name. But I am so unfortunate that I have no attraction for that.”

We are teaching our students to chant. They always carry a bead bag, and they chant: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Now, where is the loss? Where is the want of time? While walking in the street they are chanting. I am sitting here talking with you. As soon as I finish

I shall chant Hare Kṛṣṇa. Where is the difficulty?

But ask people to chant the holy name of God, and they won’t accept. That is unfortunate. Chanting is such a simple thing. You don’t have to go to the church or the temple or hell or heaven—in any condition you can chant the holy name of God. But people are so unfortunate they won’t accept this theory. There is no charge, there is no loss. If there is some gain, why not try for it? ❀

LIBERATED SOULS

(continued from page 9)

four ways: A conditioned soul is sure to commit mistakes, is in illusion, has the tendency to cheat others, and has imperfect senses.

Therefore, knowledge should be taken from a liberated soul. Why is the *Bhagavad-gītā* so honored? The *Gītā* was spoken in India, and people take it to be a scripture of the Hindus. So why are you Americans reading the *Gītā*? In other countries also—Germany, England, Japan—there are great scholars of the *Gītā*. Why? Because it is spoken by a great personality.

We Hindus accept Kṛṣṇa as the Supreme Personality of Godhead. But others, even though they don’t accept Kṛṣṇa as the Supreme Personality of Godhead, accept at least that He was a great personality. Therefore, they also consult the knowledge of the *Gītā*.

My point is that when such a great personality as Kṛṣṇa speaks, His version is right. And Kṛṣṇa confirms what we understand from our practical experience: There were individuals in the past, there are individuals at present, and there will continue to be individuals. We know this by our common sense, and it is confirmed by Śrī Kṛṣṇa, whom we call the Supreme Personality of Godhead.

Kṛṣṇa says, *na tv evāham jātu nāsam*: “Don’t think that I did not exist in the past.” That means, “I was Śrī Kṛṣṇa in the past just as I am Śrī Kṛṣṇa at present. And you and the others are also individuals.” *Na caiva na bhaviṣyāmaḥ*: “And don’t think that we shall not remain.” *Sarve* means “we all.” It is plural. *Janādhipāḥ*—“kings”—is also plural. Kṛṣṇa says, “They are all individual souls.”

The individual soul continues to exist. That is the version of the *Bhagavad-gītā*. It is better to accept this version without unnecessarily commenting upon it or interpreting it in a different way. Interpretation is bad. A scripture should not be interpreted. A scripture should be taken as it is. When is interpretation required? When a thing is not properly understood. Otherwise, there is no need to interpret.

For example, someone may say, “Such and such village is on the sea.” Now, the person who hears that may be confused: “How is that? How can there be a town on the water?” An explanation is required. The explanation is that “on the sea” does not mean “in the midst of the sea” but “on the bank of the sea.” That is a needed interpretation.

But there is no need to interpret something that is very clear to everyone. Here the statement of *Bhagavad-gītā*, as spoken by Lord Kṛṣṇa, is very clear: “I, you, and all these people assembled here are individual persons. They were individual persons in the past, at present we see that they are individual persons, and they will continue to be individual persons.”

I may not know what they will become in the future, but because Kṛṣṇa is God His statement should be accepted. That acceptance makes my knowledge perfect. I’ll give you a simple example. If a little boy asks his mother, “Who is my father?” the mother will reply, “Here is your father.” If the child says, “I don’t believe that he is my father,” is it possible to convince him in any other way than the statement of the mother? No. Her statement is the final word. And if the boy says, “I don’t believe it,” that is his foolishness.

Similarly, a thing beyond our con-

ception, beyond our limit of knowledge, should be taken from the authority. So here is an authority: Śrī Kṛṣṇa. His authority is accepted all over the world. In India there are five disciplic successions of authorities, made up of the Vaiṣṇavites and the followers of Śāṅkarācārya. Generally, there are two groups: impersonalists and personalists. There are four personalist schools: Rāmānuja Sampradāya (the followers of Ācārya Rāmānuja), Madhvācārya Sampradāya, (the followers of Madhvācārya), Nimbarka Sampradāya, (the followers of Nimbarka Ācārya), and Viṣṇuśvāmī Sampradāya (the followers of Viṣṇuśvāmī). Although they are four, their conclusion is the same. And a differing sect is the Śāṅkara Sampradāya. But although these five sections of Hindus have different theses and philosophies, they all accept Śrī Kṛṣṇa as the Supreme Personality of Godhead.

Śrīpada Śāṅkarācārya is considered an impersonalist, one who does not believe in the personal form of God. But, still, he has admitted in *Śāṅkara-bhāṣya*, his *Bhagavad-gītā* commentary, “Śrī Kṛṣṇa is the Personality of Godhead.” The Vaiṣṇavites naturally admit that Kṛṣṇa is God because they are believers from the beginning. But even Śāṅkarācārya, an impersonalist, has clearly written, *sa bhagavān svayaṁ kṛṣṇaḥ*: “Kṛṣṇa is the Supreme Personality of Godhead.”

In the Vedic scriptures there are many verses giving evidence that Kṛṣṇa is the Supreme Personality of Godhead. The *Brahma-saṁhitā* states,

*iśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam*

Iṣvara means “lord.” *Lord* means “controller” or “proprietor.” You have some lordship over your environment, he has some lordship, I have some lordship, the President has some lordship. In this way you’ll find different degrees of lordship. But here it is said that the Lord in the supreme, superlative degree is Kṛṣṇa. Above Him there is no other Lord.

In this world we find that you are a bigger lord than I, he is a bigger lord than you, and someone is a bigger lord than he. In this way you can come to the lordship of the President. Then you can find a person who is more than the President, and then a person who is more than that person. But when you reach Śrī Kṛṣṇa by such an analytical process, you’ll find that no one is greater than or equal to Him. Therefore Śrī Kṛṣṇa is the Supreme Personality of Godhead.

So when Kṛṣṇa says something, we must agree to accept it. If we don’t agree, that will not be beneficial for us.

What Kṛṣṇa says in today’s verse is confirmed in the Vedic literature: *nitya nityānām cetanas cetanānām*. *Nitya* means “eternal.” We are all eternal. Among all the eternal living entities, Kṛṣṇa is the chief. This is a definition of God. *Cetananaḥ* means “conscious.” We are all conscious beings. Kṛṣṇa is the supreme conscious being.

Now, of course, there are some yoga schools in America that do not believe in God. But the yoga principle does not deny the existence of God. I have brought an authoritative book by two great professors of Calcutta University. The book is called *Introduction to Indian Philosophy*. After having studied all the philosophies of India, the authors have given a nutshell idea of each philosophical system.

They write, “Yoga, as distinguished from the Sankhya, is theistic.” The yoga system was introduced by Patañjali, a great authority. These professors have studied carefully. Their book is very authoritative. This is the sixth edition, and it is used in universities all over the world. The authors, Dr. Chatterjee and Dr. Datta, are recognized scholars. I am therefore reading their opinion. What do they say? The yoga system is theistic.

They also write, “According to the yoga [system], God is the Supreme Person.” Now, you have been in so many yoga societies. Did you ever hear there that God is the Supreme Person? Yet in the *Bhagavad-gītā*, Lord Kṛṣṇa is telling us about the future and the past because He is perfect. He can see both past and future.

Because we are not perfect, we do not know past and future. Say your age is thirty-five years. Can you say where

you were thirty-six years ago? You cannot say. Or suppose you live for a hundred years. Can you say where you shall be after a hundred years? You cannot say, because you are imperfect. But God is not imperfect. God is the perfect being.

The yoga system also accepts that conclusion. According to the yoga system, God is the Supreme Person, who is, above all, individual. Every living entity is individual. But this particular individual—God—is free from all defects. And because He’s free from all defects, His statements are without defect. We must admit, “Because I am imperfect, my statements are also imperfect. I have no idea of the past and future.”

How can I say that in the future you will be like this, or in the past you were like this? I cannot say. Only He who can see past, present, and future can say.

Today’s verse is the statement of the Supreme Person. We have to believe it. If we don’t believe it, then we are the losers.

God is the perfect being, eternal and all-pervading. You are present before me as a person, but you are absent from your residence. But God is not like that. Although Kṛṣṇa is present before Arjuna, instructing him, Kṛṣṇa’s all-pervading at the same time. A crude example: At midday, you see that

Moving?

If you’re planning a move, please use this form (or a copy) to let us know.

Attach your *Back to Godhead* mailing label in the space at the right. Print your name and the new address in the box below. Then mail the entire form to:

BTG/Subscriber Service Center, P.O. Box 16027, N. Hollywood, CA 91615-9900.

Please send early to ensure continuous service.

Attach current label here

Your new address goes here

(please print)

Name _____

Address _____

City _____ State _____ Zip _____

Country _____ Phone _____

the sun is above your head. If you ask a friend five thousand miles away, "Where is the sun?" he'll say, "It is above my head." So if a material thing can be "all-pervading," is it not possible for the supreme spiritual being? He must be.

The Vedic scriptures also say that God is the eternal perfect being. His consciousness is eternal. Because He has eternal consciousness He can say, "You and I and all these beings were like this." He has actually experienced what I was in my previous birth. But because my consciousness is not eternal, I have forgotten. And I cannot say what I shall be in my next birth.

These are the distinctions between God and us. If we falsely claim, "I am God. I am that supreme conscious-

ness," that is lunacy. We should not indulge in such talk, and anyone teaching in that way is cheating. It is not possible that we are God—the perfect being who is eternal, all-pervading, omnipotent, omniscient.

All living entities except God are subjected to ignorance and egoism. Without having God's qualifications, one declares, "I am God." This is egoism. All of us are subject to the reactions of our acts. If we do something good, we reap a good result. If we do something bad, we reap a bad result. And because we are defective, we do good things and bad things.

God is all-good. If we follow God or His representative, we become good. Because they are good, they cannot give you bad direction. Therefore ev-

eryone should follow the instruction of God. That is devotional service. No one should deviate from the service of the Lord.

The whole *Bhagavad-gītā* is teaching that principle. Today's verse is from the beginning of the *Gītā*. And at the end the Lord will say to Arjuna:

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

"Just surrender unto Me, and I shall protect you from all reactions of sinful life." If we want to be all-good, we have to follow the instructions of the all-good. That will make our life perfect.

Thank you very much. 🌸

FUNERAL (continued from page 23) Seeing her fallen in such agony, all the capital residents and the country folk cried out at once with heart-rending sounds, for they loved the king, and the sight of his mother tore at their souls. Joining mankind, all the creatures, even the poor animals, let out their anguished cries, as if their lives were leaving them.

Bhīṣma, son of Śantanu, the broad-minded Vidura, and all of the Kauravas wailed from the depths of their grief. Then Bhīṣma, Vidura, King Dhṛtarāṣṭra, their relatives, and all the Kuru women made the offering of sacred water for the departed. O king, when the sons of Pāṇḍu had made their offering and were pale and drawn from lamentation, all the government officials, themselves lamenting, surrounded the boys. That night, the young sons of Pāṇḍu simply lay down and slept there on the bare earth, and all the citizens, headed by the *brāhmaṇas*, did not return to their homes but they lay there with them on the empty ground. For twelve nights the entire city, down to the little children, remained there with the Pāṇḍavas. There was no pleasure, nor did anyone feel sound or healthy, nor was there joy in a single heart.

Śrī Vaiśampāyana said:

Then Vidura, King Dhṛtarāṣṭra, Bhīṣma, and the rest of the family offered Pāṇḍu the sacred offering of food and nectar meant for the departed and

fed the Kuru people and the qualified *brāhmaṇas* by the thousands, giving to the very best *brāhmaṇas* excellent villages and heaps of jewels. When the Pāṇḍavas, the pride of the Bhārata line, had cleansed themselves and put on new garments, the citizens took them along and entered the city of Hastināpura. Constantly grieving for the departed Bhārata chief, the residents of the capital and the country folk all felt as if their own friend and kin had died.

SATYAVATĪ'S RENUNCIATION

When the *śrāddha* ceremony for the departed was complete and Vyāsadeva saw the people bewildered with grief and his own mother, Satyavatī, agonizing over the loss, Vyāsadeva said to her, "The happy times are passed, and dreaded times are coming quickly upon us. Now each new day will bring greater sin, for the earth has lost her innocent youth. Utterly infested with delusion, crowded and choking with hypocrisy, a terrible age is coming, and it will be the ruin of religion, sacrifice, and ideal conduct.

"You must go now. Take up the life of renunciation by linking yourself with God, and live in the forest with the ascetics. I do not want you to see the tragic devastation of your dynasty."

"So be it," she said, in complete agreement with her son. Satyavatī then entered the quarters of her daughter-in-

law and said, "Ambikā, we have heard that the Bhārata men, with their relatives and grandsons, will all perish, and it will happen by the wicked counsel of your son, Dhṛtarāṣṭra. Let us take your sister, who is tortured with grief over the death of her son Pāṇḍu, and if you think it is all right, let us go to the forest and seek the blessings of the Supreme Lord."

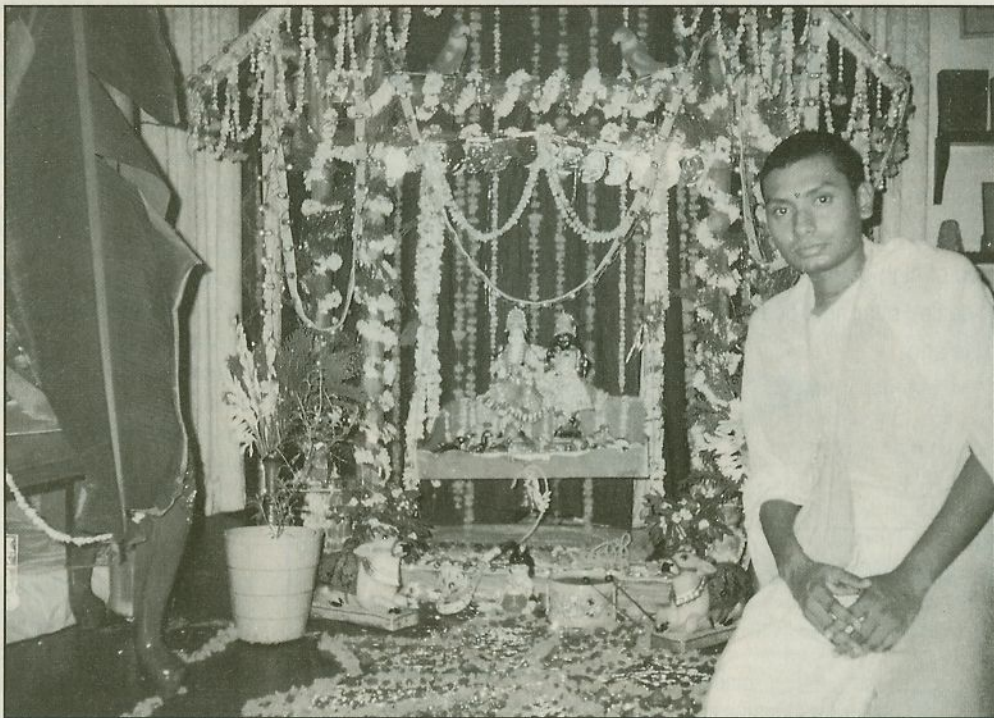
"So be it," replied Ambikā.

Satyavatī, ever true to her vows, then received final permission from her stepson Bhīṣma, and taking her two daughters-in-law with her, she went to the forest. O best of the Bhāratas, those godly women lived in the forest and performed the most difficult and frightening austerities. Then, giving up their mortal bodies, they all achieved the highest spiritual perfection. 🌸

Hridayananda Dasa Goswami led the team of devotee-scholars who completed the translation and commentary of Śrīmad-Bhāgavatam begun by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Fluent in several languages, Hridayananda Dasa Goswami has extensively taught Kṛṣṇa consciousness in India, Europe, the United States, and Latin America. He is a member of the Governing Body Commission, the ultimate managing authority of the International Society for Krishna Consciousness. He is now doing graduate work in Sanskrit and Indian Studies at Harvard University.

How I Came To Know Kṛṣṇa as the Supreme Personality Of Godhead

by Bhakta Amit Bose



Bhakta Amit with Kṛṣṇa-Balarāma deities in Śrīla Prabhupāda's room in Vr̥ndāvana, India.

CALCUTTA, 1985. It was my final year in primary school, and I was visiting my grandmother. During my stay with her she happened to call a man who buys old newspapers and magazines. I helped her take out the bundles, and as I stood watching the man weigh them and bargain with my grandmother, my glance fell on a glossy English magazine named *Back to Godhead*. On the cover was a picture of smiling Gopāla (Kṛṣṇa) with

a flute in one hand and a calf tucked under the other arm.

Out of curiosity I started looking through the pages. The pictures were of a strange sight—foreigners with shaven heads and wearing Indian clothes. I wondered what it was all about. I noticed other issues of the magazine, so I picked them up from the pile and took them to my grandmother's living room for a closer look.

The first article I read was entitled "The Final Point for the Bubble of Illusion." The author was His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. It was an explanation of a song by Ācārya Narottama Dāsa Ṭhākura. The

song begins *hari hari! vifale janama goñāinu*: "O Lord, I've wasted my life!" I liked the article as much as my knowledge would permit, and I decided to take the magazines home with me.

Back home I read them over and over again, each reading bringing new realizations. Although born and brought up in India and therefore familiar with Kṛṣṇa and some of His childhood pastimes, I didn't know that Kṛṣṇa was the Supreme Personality of Godhead and that He had appeared in the Age of Kali as the Golden Avatāra, Caitanya Mahāprabhu.

I was so carried away by the magazines that I stopped drinking tea and

coffee and decided to become a vegetarian. I even started chanting Hare Kṛṣṇa. Becoming a vegetarian was not easy; it took me about eight months to leave meat-eating altogether. I didn't know much about chanting, so I just chanted the Hare Kṛṣṇa mantra on my fingers 108 times every night in bed, trying to experience the feeling of "going back home," as promised to me in the articles.

In December 1986 I went with my parents to Māyāpur (about three hours north of Calcutta) and stayed at the ISKCON project there. I made friends with some of the devotees, talked with them about Kṛṣṇa consciousness, and bought a copy of *Bhagavad-gītā As It Is*.

After that trip, I had no contact with devotees for almost four years. But I kept chanting Hare Kṛṣṇa and following a vegetarian diet. In July 1990, now in college, I was aimlessly going through the campus notice board when I saw an advertisement for a student seminar in Māyāpur. I decided to get in touch with the organizers. I noted their address.

A few days later I made my way to the first floor of the "Mona Lisa" building, where I met Bhakta Sanjay (now Sahadeva Dāsa) and Gaurāṅga Dāsa. As we talked about the seminar, I made up my mind to attend. But getting my parents' permission would not be easy. This would be my first time out on my own. But after a lot of arguments, they finally allowed me to go, on the condition that I take a friend along.

Māyāpur was a whole new world, a world I could easily identify with. When I returned to Calcutta, I became a member of the Calcutta temple's youth group, Bhaktivedanta Youth Services.

Gaurāṅga Dāsa later told me that although the devotees had put up hundreds of advertisements all over Calcutta, I was the only new person who responded. Everyone else on the trip was already a BYS member.

When I look back I thank Kṛṣṇa and Prabhupāda for sending me those *Back to Godheads*. Because of those magazines, my life is a thousand times better. ☸

Bhakta Amit recently completed the preacher training course offered by the Vaiṣṇava Institute for Higher Education (VIHE) in Vṛndāvana. He is helping spread Kṛṣṇa consciousness in Calcutta.

Advertisement

PROTECT YOUR COPIES OF BACK TO GODHEAD

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



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

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

ONLY \$7 EACH!

BACK TO GODHEAD

P.O. Box 430
Alachua, FL 32615-0430

Enclosed is \$_____ for _____ binders (at \$7 each). Add \$3 per binder for shipping and handling. Outside the U.S. add \$4 per binder (U.S. funds only).

Please print:

Name _____

Address _____

City _____

State _____ Zip _____

Charge orders: VISA, MasterCard, and American Express accepted. Please send card name, number, and expiration date. Or call (904) 462-7794.

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) 462-7794. Fax: (904) 462-7893.

PUBLICATIONS

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 by 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.

Who's who and what's what in the Hare Kṛṣṇa movement? *The Hare Krishna Directory* is now accepting listings for its 1994 edition. For information on personal entries, ads, or project profiles, write: Vaisnava Community Directory, 5462 S.E. Marine Dr., Burnaby, BC V5J 3G8, Canada. 1992 books available for \$10.

ISKCON World Review

Get connected to all of our dynamic worldwide movement. Exciting news, information, marketplace, and Kṛṣṇa conscious opportunities. For 12 issues: US, \$18 for First Class mail, \$10 for Third Class. Outside the US, \$20. For subscriptions, ads, bulk orders, and news submissions, please write IWR at P. O. Box 238, Alachua, FL 32615-0238. Phone: (904) 462-5054.

Nectar Books—Bhaktivinoda Ṭhākura's *Navadvīpa-Bhava-Taranga*, ecstatic visions of divine Navadvīpa-Vṛndāvana, \$8.00; Bhaktisiddhānta Sarasvatī's *Prakṛita-Rasa-Shata-Duhsini*, heavy warnings about mundane sentimentalism, \$4.00; *Radha-Krishna Nectar*, huge anthology of prayers, charts, lists, and transcendental miscellany, \$20.00. Send order to Nectar Books, P.O. Box 574, Union City, GA 30291.

Hare Kṛṣṇa Rural Life—a newsletter devoted to the development of *varṇ-āśrama*, cow protection, ox power, and self-sufficiency in the Hare Kṛṣṇa movement—now available. Philosophical and practical articles, plus news from devotees around the world. Edited by Hare Kṛṣṇa Devī Dāsī and Vyāpaka Dāsa. Articles and news submissions welcome. Published twice a year. Subscriptions \$10, payable to H.K.R.L. c/o Hare Kṛṣṇa Dāsī, 9B Stetson St., Brunswick, ME 04011, U.S.A.

NEW!—*Gauḍīya Vaiṣṇava Samādhis in Vṛndāvana*, by Mahānidhi Swami. Two nectar books in one hardbound volume. Part One: the meanings, histories, and locations of *samādhis* and the benefits of visiting them. Part Two: 80 biographies, of all the eternal associates of Lord Śrī Kṛṣṇa listed in ISKCON's Vaiṣṇava calendar. A guidebook, and a handbook for advancing in Kṛṣṇa consciousness. 300 pages, 60 color and black-and-white photos. Available at ISKCON Vṛndāvana and ISKCON New Delhi.

NOW AVAILABLE!—*A Transcendental Diary—Volume Two* by Hari Śauri Dāsa. Experience the nectar of traveling with Prabhupāda on his last world tour to the South Seas and North America in 1976. Over 550 pages, 24 pages in color. Hardbound—\$30. Softbound—\$20. USA add \$4 shipping and handling; overseas add \$10 surface, \$20 airmail. Orders *must*

be paid in US dollars. Florida residents add 6% sales tax. Send check or money order to Lotus Imprints, P. O. Box 2280, Alachua, FL 32615-2280. Phone: (904) 462-7768.

AUDIO-VISUAL

New releases from ITV! Four new videos of Śrīla Prabhupāda—(1) New Vrindaban 1972: *Śrīmad-Bhāgavatam* 1.2.6 and 1.2.7; (2) New Vrindaban 1974: *Śrīmad-Bhāgavatam* 1.2.17, 18, 19, and 20; (3) New York 1974: *Śrīmad-Bhāgavatam*, 1.14.43, 1.14.44, and 1.15.1; and (4) Complete Philadelphia Rathayātrā 1975: *Śrīmad-Bhāgavatam* 6.1.27, parade, address in park, TV news report after the event. For ordering information, contact ITV, 3755 Watseka Ave. #200, Los Angeles, CA 90034. Phone: (310) 559-7100; fax: (310)-559-7101.

Come to the Feast!

Every Sunday at hundreds of Hare Kṛṣṇa centers all over the world, devotees prepare an opulent vegetarian feast for the pleasure of the Supreme Lord. Fresh grains, fruits, vegetables, and choice spices are cooked with devotion and offered to Lord Kṛṣṇa—and then to you. For a taste of real food for the soul, come to the Sunday Feast. See the address list on page 36 for the center nearest you.

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. Hridayananda Tape Ministry, 1115 Grand Ave., San Diego, CA 92109.

Programs at Gītā Nāgarī

Port Royal, Pennsylvania

SEMINARS

May 31–June 5

Dhanurdhara Swami
*Key Verses in
Vaiṣṇava Literature*

Romapāda Swami
*Canto One Overview,
Chapters 14–19*

Bhārataśreṣṭha Dāsa
Writing for Vaiṣṇavas

Balabhadra Dāsa
From Seed to Sustenance

Hridayānanda Dāsa Goswami
*Kṛṣṇa and Modern Scholarship:
Urgent Issues*

Ravindra Svarūpa Dāsa
To be announced

Braja Bihārī Dāsa
*Listening So People
Will Repeat; Speaking So
People Will Listen*

Dr. Jai Dayal
Conversational Hindi

Raghubir Dāsa
*The Demons in Vṛndāvana-Līla:
Kṛṣṇa Kills Our Anarthas*

RETREATS

April 1–3, May 28–30

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

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

To register for the seminars, the retreat, or both, or for more information, contact:

Romapāda Swami
305 Schermerhorn Street
Brooklyn, NY 11217
Phone: (718) 624-8614

Studio bhajana tape of Indradyumna Swami—Param Gati—accompanied by harmonium, *mṛdaṅga*, guitar, and other instrumentation. \$5.95. Overseas, \$6.95. Payable to KrishnaFest, Rt. 3, Box 55B, Alachua, FL 32615. Phone: (904) 462-7324.

For a complete list of tapes of Mahāt-mā Dāsa, KrishnaFest, and others, send for catalog: Rt. 3, Box 55B, Alachua, FL 32615. Phone: (904) 462-7324.

Padayātrā Tape Ministry. Classes and *kīrtanas* by Lokanātha Swami. Free catalog. Contact: Vṛndāvana Līlā Devi Dāsī, 618 Dena Dr., Newbury Park, CA 91320.

Five years of lectures by KrishnaFest co-director Dānavīra Dāsa on Bhakta Program, Education, Human Purpose, Beginning Kṛṣṇa Consciousness, much more. Also, *Magic Is the Chanting*, by the KrishnaFest Kirtana Band (\$5). All other tapes \$3 per tape, or \$2.50 per tape by subscription. Free catalog available. Write: Danavir Tape Ministry, 1507 Cliffwood, Euless, TX 76040. In U.S. call toll free: (800) 243-3292.

All the Hare Kṛṣṇa movement's music and philosophy in audio-cassettes, videos, photographs, and literature. An international service by the Sydney Tape Ministry. Call or write for a free catalog. Guru Dakṣiṇā Dāsa, GPO 2329, Sydney 2001, Australia. Phone: +61 (02) 9582748.

GENERAL

WANTED: Young, adventurous souls (including the young at heart), to come to India and take part in the spiritual Peace Corps. Tour the holy places of Gaura Maṅḍala Bhūmi with an experienced guide. Live in a two-story mud house with two-foot thick walls and feel cool as a cucumber inside, sheltered from the noonday sun. Bring \$1,000 (or more! or less?)

and spend it yourself to renovate a temple founded by one of the personal associates of Śrī Kṛṣṇa Caitanya Mahāprabhu. Buy clothes and ornaments for the Deities worshiped by one of these personal associates. Receive the mercy of the previous *ācāryas* in this way. Associate with the descendants of Lord Caitanya's personal associates. Imbibe the tradition and culture of Gauḍīya Vaiṣṇavism through such association. Live a peaceful, unhurried existence away from the hustle and bustle of urban chaos. Increase your Kṛṣṇa consciousness. Contact: Kiranasa Dasa, c/o Bhaktivedanta Swami Charity Trust and The Institute for Cultural Anti-quity Restoration & Exploration (I CARE), P. O. Box 10279 Ballyganj, Calcutta-19, W. B., India.

Gulf Islands, British Columbia. Devotees needed to help establish a restaurant, boutique, reading room, preaching center, and children's summer retreat. Contact Vijeta Dāsa or Ārya Devī Dāsī, General Delivery, Quathiaski Cove, B.C., Canada, V0P 1N0. Phone: (604) 285-2346.

AS IT IS

The Voice
Of the
Second Generation

A magazine by and about
ISKCON's *gurukula* graduates.
Share their special lives
and thoughts. Find out what
they're about.

6-issue subscription:
U.S. \$24, other \$30
(U.S. funds only)

Make funds payable to:
Gurukula Alumni, Inc.
P. O. Box 1395
Culver City, CA 90232
USA

1994 Māyāpur/Vṛndāvana Festival Schedule

March 11

Devotees arrive
in Śrīdhām Māyāpur

March 13

Navadvīpa Maṇḍal
Parikrama begins

March 19

Parikrama party returns to
Śrī Māyāpura Chandrodaya
Maṇḍira for a week of seminars,
classes, and other programs

March 27

Śrī Gaura Pūrṇimā

March 31

First day of
Vṛndāvana festival

April 8

Last day of
Vṛndāvana festival

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

Devotional supplies from Krishna

Culture. Books, audio, video, incense, Deities, clothing, musical instruments. 80-page catalog—1,000+ items—U.S., \$3; foreign, \$5 airmail. Wholesale available. P. O. Box 12380, Philadelphia, PA 19119, U.S.A. Phone: (800) 829-2579.

Matchless Gifts. All handcrafted devotional gifts by Śrīvānī Devī Dāsī. 108 transcendental full-color printed T-shirts and bead bags. Rādhā-Kṛṣṇa and Jagannātha dolls. Tulasī pearl necklaces. Pop-up lotus greeting cards with fennel-candy *prasādam*. Kṛṣṇa Vaiṣṇava calendar. Prabhupāda book-marks. Kṛṣṇa address books and

memo pads. All items custom art work. Must see. FREE CATALOG. 369 S. Doheny Dr., Suite 324, Beverly Hills, CA 90211, USA. Phone: (310) 204-4807.

A rare opportunity. Own an original oil painting done by Muralīdhara Dāsa in 1991. It is an identical duplicate of the 30 x 40 inch "Butter Thief" he did in 1981, which was bought by a prominent Indian physician in Ohio for \$15,000 and is being publicized worldwide in the form of collectors' plates. The price for the duplicate is \$3,750. Contact Elliott Cohen, 930 Orpheus Ave., Leucadia, CA 92024. Phone: (619) 632-7659. Serious inquiries only, please. (5% finder's fee.)



The Butter Thief

—Coming in June!—

Back to Godhead

1944–1960: The Pioneer Years

In honor of *Back to Godhead's* Golden Anniversary, the Bhaktivedanta Archives is publishing all the available issues of *Back to Godhead* produced by Śrīla Prabhupāda before he came to America in 1965.

- Twenty-eight issues of Prabhupāda's enlightened commentary on world events in the 1940s and '50s
- A record of Prabhupāda's earliest struggles to establish the Kṛṣṇa consciousness movement
- Hardbound
- Large format—10 inches by 14 inches
- 232 pages
- 52 photos of Śrīla Prabhupāda, more than half of them unpublished

To order, contact:

Back to Godhead, P. O. Box 430, Alachua, FL 32615
Phone: (904) 462-7794. Fax: (904) 462-7893

MasterCard, VISA, and American Express accepted.
(Price unavailable at press time.)

Alabama

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

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 California locations, call Pāvaka Devī Dāsī at (310) 815-9501.

Badger:
Badger Kṛṣṇa Community
(209) 337-2600

Burlingame:
Vaiṣeṣika Dāsa & Nirākula
Devī Dāsī
(415) 344-9552

Encinitas:
Hare Krishna Visitor Center
(619) 634-1698

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

Ojai:
Māyeśvara Dāsa &
Urvaśī Devī Dāsī
(William & Joan Roberts)
(805) 640-0405

Redwood Valley:
Prasanna Yoga Āśrama
(Ikṣvāku Dāsa)
(707) 485-5592

Three Rivers:
Rāmānanda Rāya Dāsa
Bhaktivedanta Village
(209) 561-3281

Delaware

Newark:
Bhakta Daryl Hyde
(302) 731-0067

Gatherings

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

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

If you'd like to be added to the list, please send your name, city, and phone number to: Gatherings, BTG, P. O. Box 430, Alachua, FL 32615, USA.

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

Florida

Clearwater:
The Bhaktivedanta
Cultural Arts Center
(813) 449-YOGA

Tampa/Zephyrhills:
Bhaktin Kim McLaughlin
(813) 689-7272

Georgia

Augusta:
Damon &
Debbie Campbell
(706) 855-2093

Hawaii

Haiku:
Caitanya Vaiṣṇava Saṅga
(808) 572-9588

Kansas

Lawrence:
Ankota Dāsa & Gopimātā
Devī Dāsī
(913) 865-5080

Maryland

Silver Spring:
Anuttama Dāsa
(301) 236-4717

Massachusetts

Northampton/Amherst:
Bharataśreṣṭha Dāsa &
Dīna Dayā Devī Dāsī
(413) 256-0839

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:
Rāma Rāghava Dāsa &
Anaṅgalatā Devī Dāsī
(Rakesh & Ana Sharma)
(716) 836-6970

Oregon

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

Texas

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

Utah

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

West Virginia

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

Canada

Edmonton, Alberta:
Omākāra Dāsa &
Jadurāṇī Devī Dāsī
(Om & Jyoti Sharma)
(403) 434-7343

Hamilton, Ontario:
Bhakti Yoga Center
Kuticaka Dāsa &
Tulasī Devī Dāsī
(905) 523-6209

Victoria, B.C.:
Hare Kṛṣṇa House
(604) 721-2102

France

Paris:
Centre Culturel Hare
Krishna
18 Rue de Fosses
Saint Bernard
75005 Paris
(1) 40469523

Sweden

Vasteras:
Jonas Andreasson
(021) 188007

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) 9051244

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, U.S.A. Phone: (904) 462-5810.

The Hare Kṛṣṇa Calendar

Month of Govinda

(February 27–March 27)

MARCH

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

8—Vijayā Ekādaśī. Fasting from grains and beans.

11—Śrī Śiva Rātri, the appearance anniversary of Lord Śiva.

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

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

27—Gaura Pūrṇimā, 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 Viṣṇu

(March 28–April 25)

APRIL

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

7—Paṅsavardhinī Mahā-dvādaśī. Fasting from grains and beans for Pāpamocanī Ekādaśī.

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

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

22—Kāmadā Ekādaśī. Fasting from grains and beans.

25—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 26–May 25)

MAY

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



Lord Rāmacandra crosses the ocean to Laṅkā.

6—Varūthinī Ekādaśī. Fasting from grains and beans.

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

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

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

21—Mohiṇī Ekādaśī. Fasting from grains and beans.

22—Rukmiṇī Dvādaśī, the appearance anniversary of Śrīmatī Rukmiṇī Devī, the consort of Lord Kṛṣṇa as Dvārakādiśa, the Lord of Dvārakā.

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

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

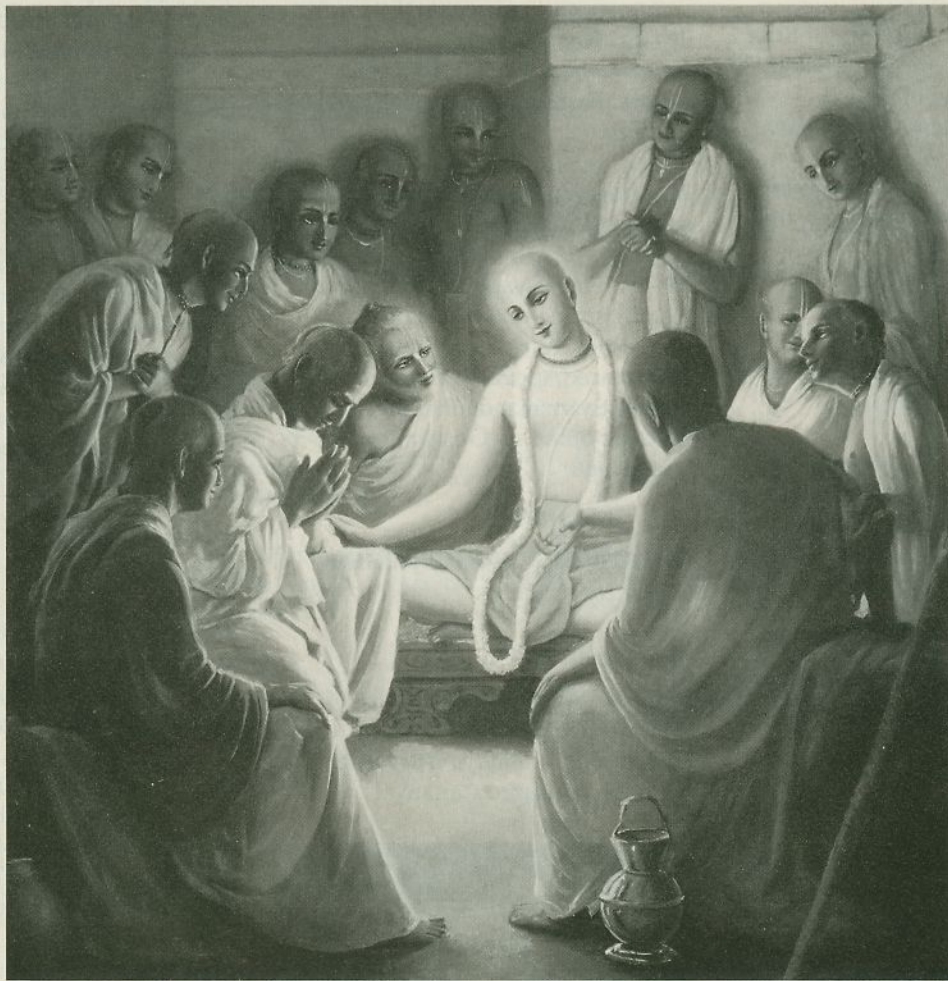
25—Appearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master. Appearance anniversary of Śrīla Śrīnivāsa Ācārya, a follower of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Parameśvara Purī, an associate of Lord Caitanya.

The calendar is 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.

Celebrate the Appearance of
LORD CAITANYA

THE INCARNATION FOR THE AGE

— March 26–27* —



Painting by Muralidhara Das

Lord Śrī Caitanya Mahāprabhu with some of His devotees at Jagannātha Purī.

LORD KRṢṂA SAYS in the *Bhagavad-gītā* that He comes to this world age after age to establish religious principles. Five hundred years ago, Kṛṣṇa came as Śrī Caitanya Mahāprabhu, whose identity is confirmed in *Śrīmad-Bhāgavatam*, *Mahābhārata*, and other Vedic

scriptures. Although He is Kṛṣṇa Himself, Caitanya Mahāprabhu came disguised as a devotee of Kṛṣṇa to teach people how to serve Kṛṣṇa.

At the end of the *Bhagavad-gītā*, Lord Kṛṣṇa advised us to surrender completely unto Him and promised us all protection as His devotees. Unfortunately, people do not want to surrender to Lord Kṛṣṇa. So when Lord Kṛṣṇa returned as Lord Caitanya, He came with the same mission but performed it a different way. As Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, He ordered us to surrender

unto Him, but as Lord Śrī Caitanya Mahāprabhu He taught us *how* to surrender. Therefore He is considered the most merciful incarnation of Kṛṣṇa.

When Lord Caitanya taught the process of Kṛṣṇa consciousness, He emphasized the chanting of the Hare Kṛṣṇa *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If one wants to become a devotee of Kṛṣṇa, one must take shelter of Śrī Caitanya Mahāprabhu and the chanting of the holy names of the Lord. ☉

* In the various parts of the world, the celebration officially falls on either March 26 or March 27. In India, for example, it falls on March 27, and in the US and UK on March 26. So some ISKCON centers will celebrate on Sunday, and others on both days.

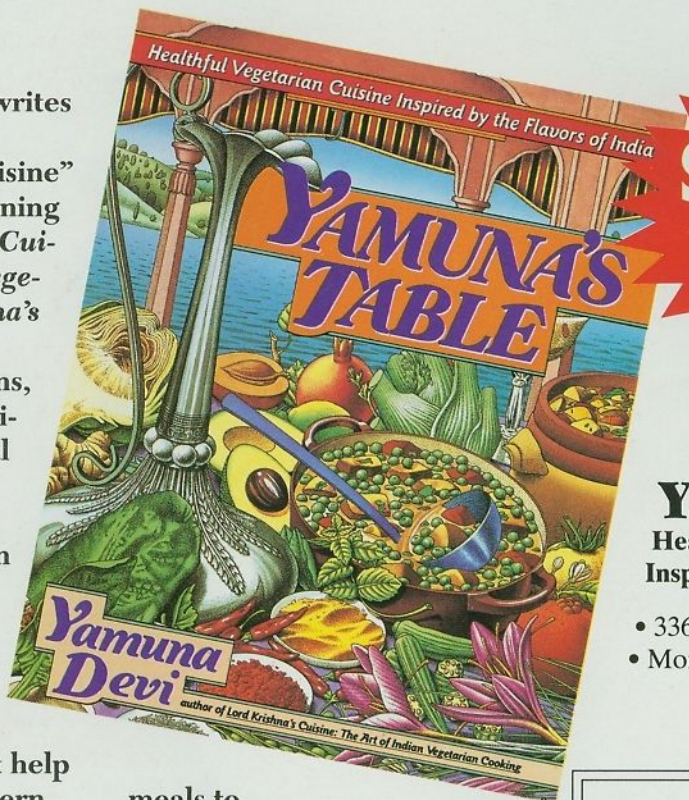


Sculpture of Lord Varāha, Lord Kṛṣṇa's boar incarnation, on the wall of the Lakṣmī Nṛsimha-Varāha temple at Simhācalam, south India. (The story about Simhācalam starts on page 24.)

Winner of the prestigious 1993 James Beard/Farberware award for cookbooks in the "international" category



Great Tasting, Healthful Cooking!



JUST \$23.00

Plus \$2.50 postage and handling

Yamuna's Table

Healthful Vegetarian Cuisine Inspired By the Flavors of India

- 336 pages
- More than 200 recipes

Yamuna Devi, who writes *Back to Godhead's* "Lord Krishna's Cuisine" column, is the award-winning author of *Lord Krishna's Cuisine: The Art of Indian Vegetarian Cooking*. In *Yamuna's Table*, she draws on the cuisines of many traditions, combining Indian ingredients with Western natural foods. *Yamuna's Table* gives new life to healthy Indian dishes prepared in contemporary kitchens.

Practical and inspiring, *Yamuna's Table* is peppered with useful historical tidbits and hands-on techniques that help transform everyday Western dishes into exotic, healthy entrées. Favorite Indian dishes, including chutneys, yogurt soups, curries, and spicy sauces, are adapted to crepes, salads, appetizers, and other more Western recipes.

Running the gamut from no-fuss, one-pot vegetarian

meals to more elaborate presentations, *Yamuna's Table* is more than just a versatile addition to the kitchen. It's a book that promotes well-being and good health while building a delicious bridge between Eastern cuisine and Western ingredients.

What the reviewers say about *Yamuna's Table*:

"Daring, fresh, and flavor-packed recipes."

—Lorna J. Sass, author of *Recipes from an Ecological Kitchen*

"With an inventive flair, Yamuna Devi has deftly wedded an ancient culinary tradition to modern techniques and ingredients . . . a valuable contribution to lighter, healthier eating."

—Jeanne Lemlin, author of *Quick Vegetarian Pleasures*

"Yamuna's Table unites a gentle, healing cuisine with our contemporary health and environment concerns. These inspirational recipes will tease and satisfy your taste buds!"

—Brother Ron Pickarski, author of *Friendly Foods*

Back to Godhead P. O. Box 430, Alachua, FL 32615

YES! Please send me *Yamuna's Table* at \$23 plus \$2.50 for postage and handling.

I have enclosed my check or money order for _____ book(s) at \$25.50 each, a total of \$_____.

Name _____ (PLEASE PRINT)

Address _____

City _____ State _____ Zip _____

For shipping cost of orders outside the U.S., contact *Back to Godhead* at the above address or phone (904) 462-7794.