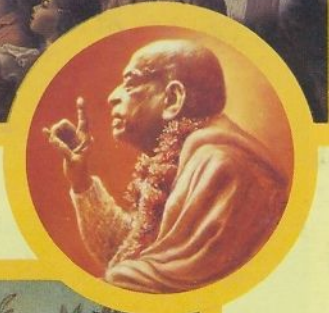


GODHEAD IS LIGHT. NESCIENCE IS DARKNESS. WHERE THERE IS GODHEAD THERE IS NO NESCIENCE.

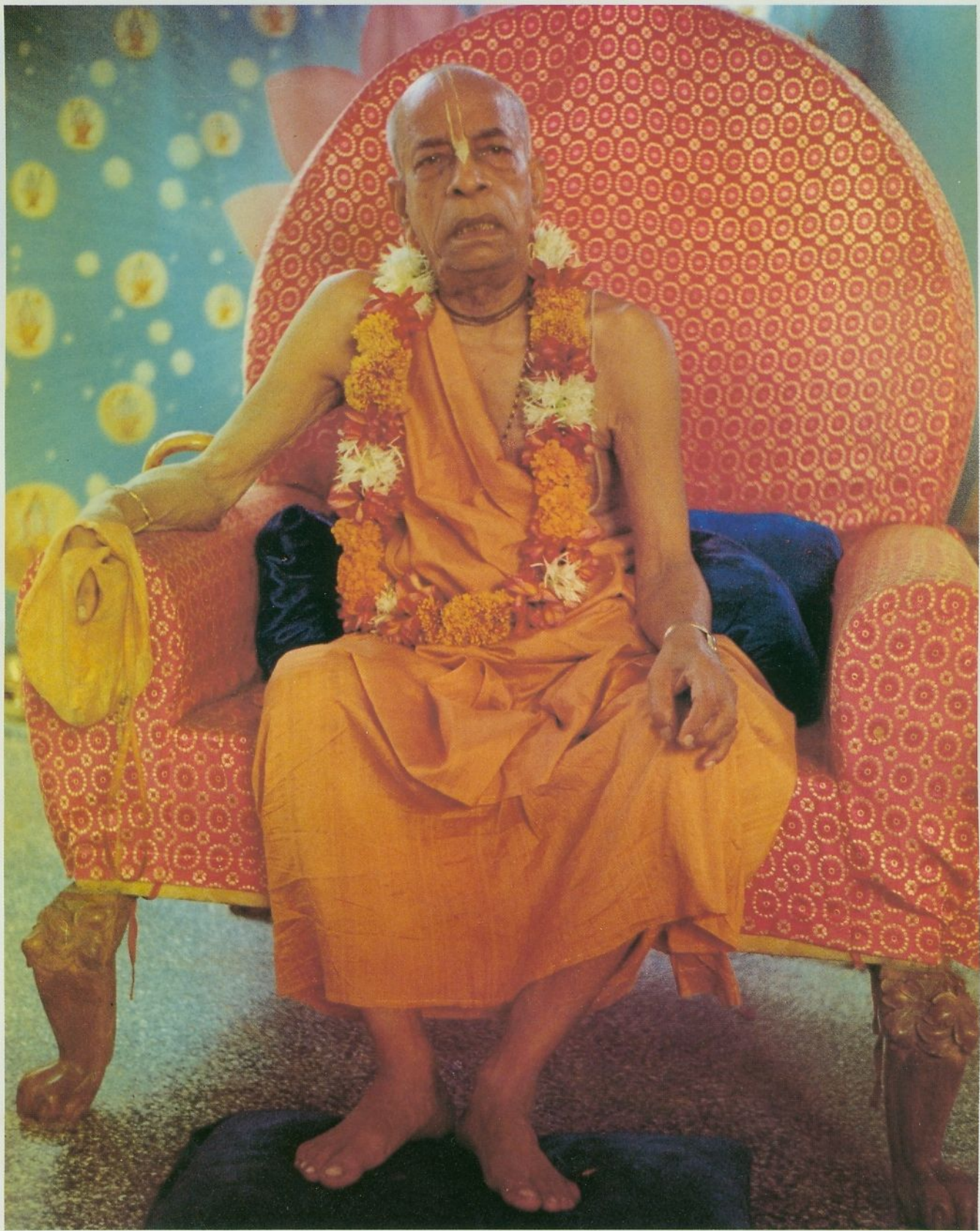
BACK TO GODHEAD

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BECOMING ATTACHED TO KRṢṆA

ALSO: Om and Hare Kṛṣṇa: what's the difference? • A day with the oxen • What's in a dream? • Is God partial—or do we get what we deserve? • Increasing population: no problem



His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

FOUNDER-ĀCĀRYA OF THE INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS

On August 30 (the day after Janmāṣṭamī, the appearance day of Lord Kṛṣṇa) the Hare Kṛṣṇa movement will celebrate the ninety-eighth anniversary of Śrīla Prabhupāda's appearance.

Call your local temple for a schedule of events.



BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

Founded 1944 • Vol. 28, No. 4 • July / August 1994

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COVER: The Supreme Lord, Śrī Kṛṣṇa, enjoys unlimitedly blissful pastimes in the spiritual world. On August 29, devotees will celebrate Janmāṣṭamī, the anniversary of Kṛṣṇa's appearance. (From a painting by B. G. Sharma. Courtesy of Govinda Gallery, Washington, D.C.)

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

FOUNDER

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

His Divine Grace

A. C. Bhaktivedānta Swami Prabhupāda

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

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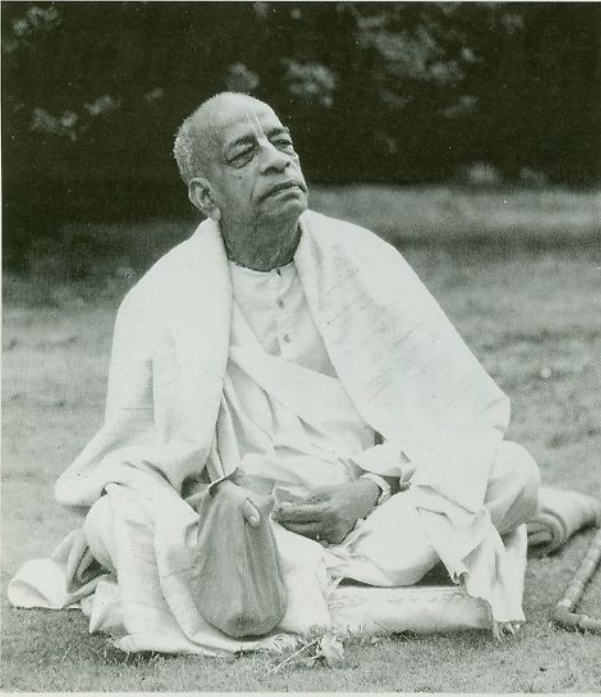
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His Divine Grace

A. C. Bhaktivedānta Swami Prabhupāda

Founder-Ācārya of the
International Society for Krishna Consciousness

Statement of Purposes

Back to Godhead magazine is a cultural presentation to 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**

Hare Kṛṣṇa: Sticking with It

IN 1966, WHEN THE Hare Kṛṣṇa movement first got started in the West, it was something new and strange. People didn't know what to make of it. Now, for many people in their thirties and forties, it's something they grew up with. The man in the White House belongs to a generation that saw Hare Kṛṣṇa become a regular part of American life. When Hare Kṛṣṇa first came on the scene in London, Prince Charles was just turning twenty.

Kids who once bought Hare Kṛṣṇa books on street corners are now college professors. Hare Kṛṣṇa devotees once thought to be part of a "youth cult" are now raising grandchildren.

The influx of Asian Indians into North America over the last two decades has contributed to the growing sense that Hare Kṛṣṇa is here to stay. Come to a Hare Kṛṣṇa temple these days, and alongside the devotees who joined Hare Kṛṣṇa in the West—and their children and grandchildren—you're likely to find Asian Indians whose families have been devotees of Lord Kṛṣṇa for more generations than they can trace. Youth cult indeed.

Meanwhile, weird practices of the Hare Kṛṣṇa cult have started to become mainstream. Back in the old days, when we told people we were vegetarians it was just another sign we were flaky. Nowadays? It's a sign that we're smart.

No cigarettes? Hare Kṛṣṇa was ahead again. No drugs? Chalk up another one for Hare Kṛṣṇa. How about chastity? Twenty

years ago when we told people, "Sex only in marriage," they looked at us like we were cheerfully suggesting suicide. Now, in the Age of AIDS . . . Chalk up another one for Kṛṣṇa's side.

Even our trademark "saffron bedsheets" seem to be catching on. What's been chic in this year's high fashion? Among other things, "the Hare Kṛṣṇa look." Plunk down several thousand dollars, and a designer will wrap you up in flowing silk Hare Kṛṣṇa saffron.

Our philosophy, too, has grown ever more familiar and accepted. Karma, reincarnation, the presence of a spiritual spark of consciousness in *all* forms of life. If that still seems "way out" to you—well, maybe that's just your bad karma.

Trends and fads have arrived and faded, and Hare Kṛṣṇa is still going strong. Why? I got some insight about it some time ago from a young woman at Kennedy Airport.

I was on my way to India. Head shaved, dressed in my usual Hare Kṛṣṇa saffron (economy style—cotton, not silk), I stopped off at a counter in the terminal to buy some travelers checks.

The woman counted out the checks for me and handed them over. "Here you go, hon," she said, addressing me with a standard New York endearment. "You know," she said, "I really like you people. You're not like those other groups. You're really what you pretend to be. Here you go."

Thank you. And Hare Kṛṣṇa.

—Jayādvaita Swami

BTG Festival

Thank you for producing such an attractive magazine. The January/February issue in particular was deeply impressive, up-to-date, filled with spiritual purity, and offering a good combination of articles. It was like a festival.

Nikhilānanda Dāsa
Heidelberg, Germany

Seeing Every Man as Son

I was glad to see Mother Vegavati's letter [in response to an article by Urmilā Dāsī] about the importance of a woman's seeing every man except her husband as son.

On several other occasions Śrīla Prabhupāda mentioned that women should see other men as sons, especially *brahmacārīs* and *sannyāsīs*. For example, in Vṛndāvana in 1974 he said, "If I see woman as mother, she must see me as son. That's all. That is the system. The *brahmacārī*, the *sannyāsī* go to beg alms from door to door. 'Mother, give me some *bhikṣā*, alms.' And it is the duty of the *gṛhastha* to treat *brahmacārī* and *sannyāsī* as their son."

In 1975, he wrote to his women disciples in Dallas, "Canakya Pandit said that every man should see all other women as mother, and similarly a woman should see all men as son."

Only in the last couple of years has this instruction of Prabhupāda's for women been brought to my attention, and I feel it is a great help. I have heard of one respected wife of a GBC who normally addresses men devotees as "son," and I believe it would be a beneficial practice to teach in our *gurukulas*. Even when I'm working in a mundane office, it helps my Kṛṣṇa consciousness when I regard men co-workers as sons. That way I can see that they are potential devotees.

Hare Kṛṣṇa Dāsī
Brunswick, Maine

URMILĀ DĀSĪ COMMENTS:

Although Śrīla Prabhupāda often quoted Cāṅkya Paṇḍita's advice that a man should view women other than his wife as mothers, he rarely spoke of

how a woman should view other men. But in a lecture on *Śrīmad-Bhāgavatam* (January 7, 1974) Śrīla Prabhupāda said, "This is Kali-yuga. . . . Nobody sees other's wife as his mother, nobody. And neither the woman sees other's husband as father." So, clearly, a woman may see men other than her husband either as "son" or as "father."

Simhācalam—Blessed or Bogus?

I've just finished reading Hari Śauri's *Transcendental Diary*, Volume 2, and was very surprised to find, on page 135, a statement by Śrīla Prabhupāda that the *tīrthas* [holy places] in Simhācalam, South India, are not authorized. In the March/April issue of BTG—the anniversary issue—the cover story presented Simhācalam as "an enclave of learning and culture" visited by, among other great personalities, Śrīla Prabhupāda. My question is: What in this situation does "not authorized" mean? Am I missing something somewhere? Please kindly clarify it for me, if possible.

Bhaktikanda Dāsī
Efland, North Carolina

We've checked with Hari Śauri. According to some accounts, Simhācalam in South India is where Lord Kṛṣṇa in His incarnation as Lord Nṛsimhadeva slew the demon Hiraṇyakaśipu. But the Śrīmad-Bhāgavatam tells us that this pastime occurred at the palace of Lord Indra in the heavenly planets. So Śrīla Prabhupāda, Hari Śauri says, expressed doubt that the

pastime could have taken place on earth. But Śrīla Prabhupāda obviously considered Simhācalam worth visiting, as did Śrī Caitanya Mahāprabhu. Though some stories about the place may be "not authorized," it is certainly an accepted holy place and an enclave of learning and culture.

Kṛṣṇa Conscious Memory

I am writing in loving memory of my daughter Natasha Kṛṣṇa, who died March 12, 1993, at the age of 6 months.

After calling BTG headquarters I was put in touch with an angel named Hare Kṛṣṇa Dāsī. Ms. Dāsī took the day off from work to attend the funeral and say some poignant words about Kṛṣṇa consciousness. She did this even though we had never met. God bless BTG and Ms. Dāsī. HARE KṚṢṆA!

Steven Naumowicz
Wells, Maine

We'd like to hear from you. Please send correspondence to: The Editors, Back to Godhead, P.O. Box 430, Alachua, Florida 32615, USA.

Update: The "Project Profile" in our March/April issue covered Sign On to Krishna (The Hare Krishna Group for Deaf People). This is where to get in touch with them by phone:

Minicom:
Dinesh Sejpal +44 (081) 427-3423
Voice:
Vishanti Ram +44 (081) 803-5331

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THE 28th ANNUAL FESTIVAL of the CHARIOTS

PARADE

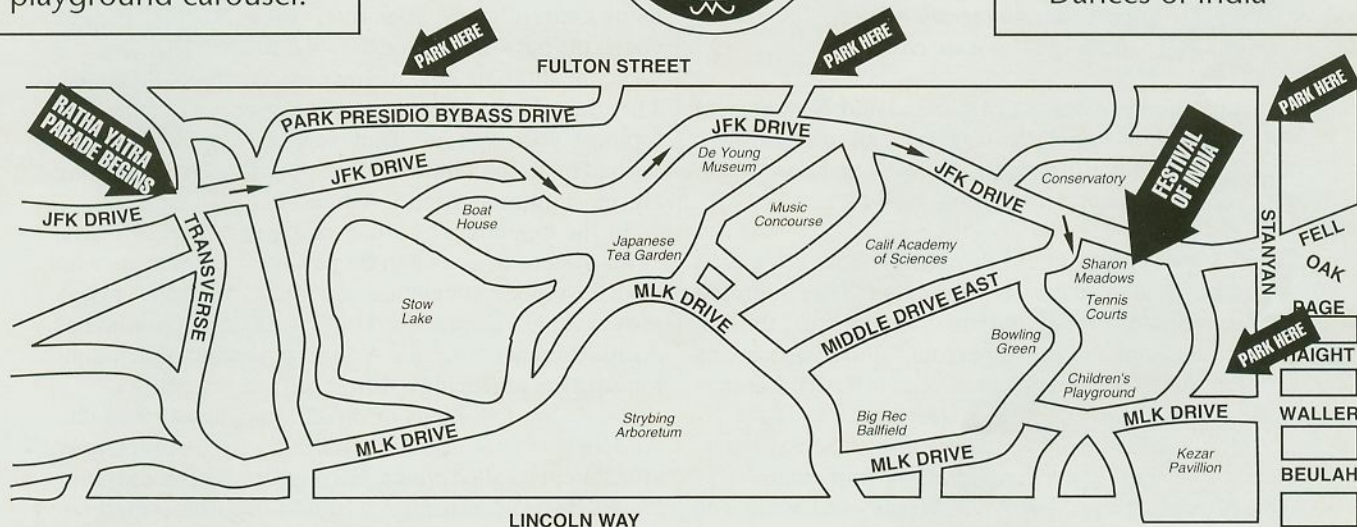
Parade begins 12 noon at Transverse and JFK Drive and proceeds East to Sharon Meadows for the Festival of India at 1:30. The first 100 kids at the parade get free tickets for the playground carousel!



FESTIVAL OF INDIA

Begins 1:30 P.M. at Sharon Meadows

- Exhibits
- Free vegetarian feast
- Puppet shows
- Live music
- Dances of India



Sunday, August 14, 1994
Golden Gate Park in San Francisco

To reach the starting point of the parade, drive to the Park entrance at 25th Avenue and Fulton Street, park on Fulton, and walk into the Park. You may also wish to park near the Festival site, around Stanyan and Haight Streets, and walk up JFK Drive to the parade starting point. For more information, call Jagannath Swami das at (510) 644-1113 or 540-9215 or 222-3623

THE YOGA OF ATTACHMENT

To know Kṛṣṇa we must learn the secret that will inspire Him to reveal Himself.

•••

A lecture given in San Francisco, March 26, 1968

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

Founder-Ācārya of the International Society for Krishna Consciousness

*śrī-bhagavān uvāca
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āsrayaḥ
asaṁśayaṁ samagraṁ māṁ
yathā jñāsyasi tac chrṇu*

The Supreme Personality of Godhead said: Now hear, O son of Pṛthā, how by practicing yoga in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt. (*Bhagavad-gītā* 7.1)

KRṢṆA HIMSELF IS SPEAKING about yoga. One of Kṛṣṇa's names is Yogeśvara, "the supreme master of all yoga systems." Yoga means "the link between the soul and the Supersoul," and *īśvara* means "master." The ultimate object of yoga is Kṛṣṇa. For that reason, also, Kṛṣṇa's name is Yogeśvara.

At the conclusion of the *Bhagavad-gītā*, Sañjaya says, *yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanur-dharaḥ . . .* "Wherever there is Yogeśvara, Kṛṣṇa, and wherever there is Arjuna, the greatest fighter, there will undoubtedly be victory."

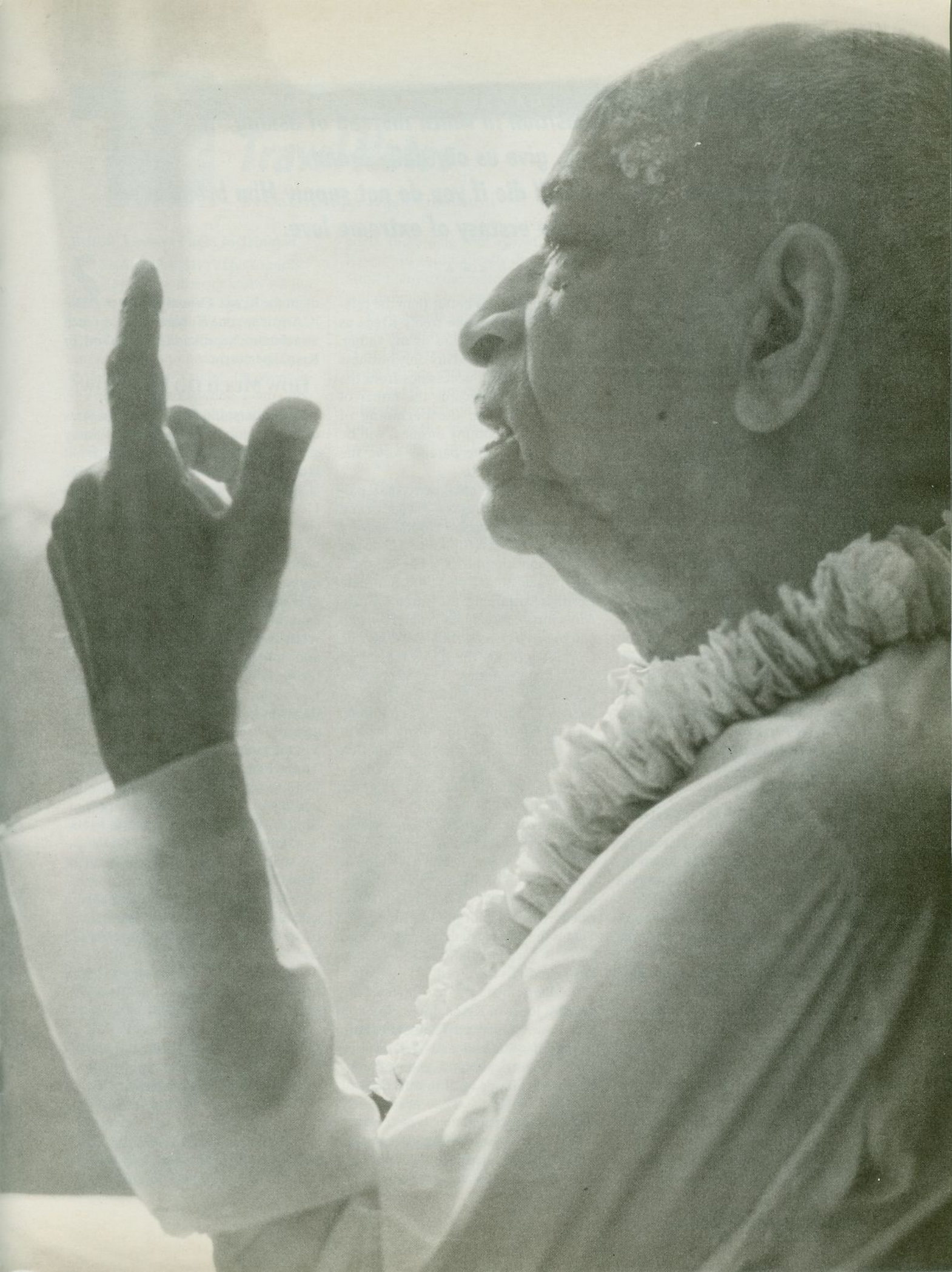
The *Bhagavad-gītā* was spoken as a narration by Sañjaya to Mahārāja Dhṛtarāṣṭra. Sañjaya was Dhṛtarāṣṭra's secretary. By spiritual vision Sañjaya could see what was going on in the battlefield—just as one sees something on television—and he narrated to Mahārāja Dhṛtarāṣṭra, who was blind. Sañjaya's conclusion was that the side that has Yogeśvara, Kṛṣṇa, must be victorious.

ATTACHMENT TO KṚṢṆA

There are different systems of yoga, and there are many kinds of yogis. Yoga refers to the system, and the yogi is the person who practices the system. The object of yoga, the ultimate goal of yoga, is to understand Kṛṣṇa. Therefore Kṛṣṇa consciousness means to practice the topmost yoga system. That yoga system is being described by Kṛṣṇa Himself. Why? Because He is teaching His most intimate friend, Arjuna.

In the beginning of His explanation, the Lord says, "This system of yoga can be practiced by persons who have developed attachment for Me." The topmost yoga system cannot be practiced by an ordinary man who has no attachment for Kṛṣṇa. A yogi who has no attachment for Kṛṣṇa is practicing a different yoga system.

There are five kinds of direct attachment, or *āsakti*. And there are seven kinds of indirect attachment. Direct attachment is called *bhakti*, but indirect attachment is not *bhakti*. If you are attached to Kṛṣṇa by the direct method, that is called devotional service. And if you are attached to Kṛṣṇa by the indirect method, that is not devotional service, but that is also attachment. For example, Kaṁsa had indirect attachment. Kaṁsa was the maternal uncle of Kṛṣṇa, and it was foretold that Kaṁsa would be killed by his sister's eighth son. So Kaṁsa became very anxious, and he wanted to kill his younger sister, Devaki, Kṛṣṇa's mother. She was saved by her husband, Kṛṣṇa's father, Vasudeva, by some compromises. That's a great, long



***There is a position in which instead of asking,
"O God, give us our daily bread,"
you think that God will die if you do not supply Him bread.
That is the ecstasy of extreme love.***

• • •

story. The last compromise was that Vasudeva told his brother-in-law Kāṁsa, "You are afraid of the son of your sister. Your sister is not going to kill you. So I request, don't kill your sister. Save her. And I promise that all the sons born of your sister will be brought to you, and if you like you can kill them."

Vasudeva was a king. He was thinking, "For the time being, this poor girl may be saved, and it may be that time will change the mind of Kāṁsa. When her sons will be born, he might change his mind."

But Kāṁsa was such a great demon that he killed all the sons of Devakī. So when Kṛṣṇa was in the womb of His mother, Kāṁsa was always thinking of Kṛṣṇa. Now, you see, Kāṁsa was also Kṛṣṇa conscious, but he was Kṛṣṇa conscious not directly—not for love's sake—but as an enemy. That is not devotional service. When one is Kṛṣṇa conscious and Kṛṣṇa's friend, Kṛṣṇa's parent, Kṛṣṇa's servant, Kṛṣṇa's lover—that is devotion.

RELATIONSHIPS WITH GOD

Here it is clearly said, *mad-āśrayaḥ*: "one who wants Kṛṣṇa." You may want Kṛṣṇa as your lover. You may want Kṛṣṇa as your son. You may want Kṛṣṇa as your friend. You may want Kṛṣṇa as your master. You may want Kṛṣṇa as the supreme sublime. These five kinds of direct relationship with Kṛṣṇa are called devotion, *bhakti*. Devotees in these relationships are without any desire for material profit.

The concept of accepting God as one's son is superior to the concept of accepting God as one's father. In the relationship between father and son, the son wants to get something from the father. But the father always wants to give something to the son. Therefore the relationship in which one treats God,

or Kṛṣṇa, as son is better than the relationship in which one treats Kṛṣṇa as father. If I accept God as my father, then I am the son and my only business will be to ask my necessities from the father. But if I become the father of Kṛṣṇa, then from the beginning of Kṛṣṇa's childhood my business will be to serve Him. The parents serve the child from his birth.

Therefore the ideal of Kṛṣṇa's parents and foster parents—Vasudeva and Devakī, and Nanda and Yaśodā—is very sublime. Yaśodā is thinking, "If I do not feed Kṛṣṇa sumptuously, He will die." She forgets that Kṛṣṇa, the Supreme Lord, is sustaining the three worlds. *Nityo nityānām cetanaś cetanānām eko bahūnām yo vidadhāti kāmān*. Only one God is supplying the necessities of all other living entities. That very same Personality of Godhead has become the son of Yaśodā, and she is thinking, "If I do not feed Kṛṣṇa nicely, He will die." That is love. She has forgotten that the person who has appeared before her as her little child is the Supreme Personality of Godhead.

So the relationship of *āsakti*—attachment—is very sublime. It requires time to understand. But there is a position in which instead of asking, "O God, give us our daily bread," you think that God will die if you do not supply Him bread. That is the ecstasy of extreme love, and there is such a relationship between Kṛṣṇa and His devotees.

Rādhārāṇī, the greatest devotee, the greatest lover of Kṛṣṇa, loves Him as a paramour. Nanda and Yaśodā love Him as parents. Sudāmā and Arjuna love Him as friends. Similarly, there are millions and trillions of different kinds of devotees of Kṛṣṇa. They are directly playing with Kṛṣṇa.

The yoga system described herein—*bhakti-yoga*—can be practiced by persons who have developed such attach-

ment for Kṛṣṇa. Others cannot practice it. And if anyone is able to develop such attachment, he will understand God, or Kṛṣṇa, perfectly.

HOW MUCH DO WE KNOW?

To understand God by our theories or speculation is very difficult. We may say that we have understood God, but it is not possible to understand God as He is, because we have limited senses and He is unlimited. How can you capture the Unlimited with your limited senses?

The *śāstras*, scriptures, explain how we can understand God: *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. Our senses are always imperfect. We cannot even understand the material world perfectly. We see so many planets and stars in the sky at night, but we do not know what they are. We do not even know about the moon—one planet. We do not even know about all the varieties on earth.

Our knowledge is always imperfect. That we must admit. To be proud that we have acquired all sorts of knowledge and have advanced in science is foolishness. When it is not possible to understand even the material things we see daily, what can we understand of the spiritual? And Kṛṣṇa, the Supreme Personality of Godhead, is the supreme spiritual form. So it is not possible for us to understand Kṛṣṇa by our limited senses.

Then why we are bothering so much for Kṛṣṇa consciousness if it is not possible? The *śāstra* explains:

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adhaḥ*

Your imperfect senses cannot realize Kṛṣṇa as He is. But if you become
(please turn to page 56)



Travel Notes

by Satsvarūpa Dāsa Goswami

British Airways Flight to Trinidad

STEAK OR FISH?" The friendly stewardess doesn't know what a horrible question she is asking. I am trying to relax. We are going to Trinidad. I am thinking about how important it is to hear from Śrīla Prabhupāda. In a sense, I have nothing new to say to anyone. I can only repeat what Śrīla Prabhupāda has said. The devotees in Trinidad are struggling, and I want to remind them of the goal of human life. They live in a third-world country where they struggle to maintain their spiritual standards in the midst of materialistic countrymen. They also have a poor national economy. They struggle to put petrol in their cars, to get a simple house, to cover the basics like food and rent. They don't seem to have much time for wide-scale preaching. The nondevotee population doesn't really seem that interested. But this is only one side of things.

What can I do there? I can only go and repeat to them what Śrīla Prabhupāda has said. That is the only hope I can offer. Everything is solved by Kṛṣṇa consciousness.

Śrīmad-Bhāgavatam tells us that Lord Kṛṣṇa is so attractive to His devotees that they cannot bear His separation. "There is, of course, a difference in the qualities of the transcendental devotees of the Lord," Śrīla Prabhupāda says, "but none of them who have ever contacted the Lord by direct communion or otherwise can leave Him for a moment. That is the attitude of the pure devotee." (*Bhāgavatam* 1.10.9–10, purport)

Śrīla Prabhupāda says we can attain this state even if we don't have face-to-face exchanges with Kṛṣṇa as the Pāṇḍavas and Yādavas did. I may read this section to the Trinidadian devotees.

"Meet with Śrī Kṛṣṇa in the *Śrīmad-Bhāgavatam*," I may tell them. "Find Him in Śrīla Prabhupāda's pur-

ports. Increasing your attraction to Kṛṣṇa will automatically diminish your attachment to the material world—and diminish your anxiety."

Prabhupāda says that like the Pāṇḍavas we all have attraction for Kṛṣṇa. "Lord Śrī Kṛṣṇa is so attractive for the living beings, especially for the devotees, that it is impossible for them to tolerate separation. The conditioned soul under the spell of the illusory energy forgets the Lord, otherwise he cannot."

While reading the First Canto of *Śrīmad-Bhāgavatam*, I pause and try to visualize Śrīla Prabhupāda working on it day and night in the 1960s.

Whenever I think like that, I become satisfied to just accept whatever Śrīla Prabhupāda is giving us. That simple acceptance might be our best accomplishment in this life. I want to understand *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *The Nectar of Devotion*, and all of Śrīla Prabhupāda's books analytically, but ultimately I want to accept the books because Śrīla Prabhupāda gave them to us. He is our authority, and the representative of the Supreme Authority.

There is no other way to gain realized knowledge. We cannot understand Kṛṣṇa by logic or even by scriptural study; we have to follow the *mahājana*, the great soul. Do we "know" that life comes from the Supreme? Do we "know" that Kṛṣṇa is the Supreme Person? No, we don't know. We simply accept it because our spiritual master said it. Now we want wholehearted acceptance.

Longenville Temple

We chanted in the temple. Hard, wild dancing. Later I gave what I could in the lecture.

One devotee asked how to overcome complacency. I told him complacency comes when we are satisfied with the material benefits that come from *bhakti*, devotional service. I gave

the example of a man told by his landlord to pay fifty dollars in four days. The man has only ten dollars, but he feels satisfied. He is complacent. He is also in ignorance. He doesn't believe he will be thrown out of his room, so he doesn't work to get the extra forty dollars required. Complacency comes when you think you have already done enough.

Another devotee asked me to explain patience. He said, "We are born in a third-world country." Does he think he cannot go back to Godhead from Trinidad? Does he think he has to go to America to go back to Godhead?

Whenever I'm here, my mind fills with mosquitoes and frogs and the dum-dum of their music. The temple here is dark, although outside the sunlight is brilliant. Third-world country.

Debe, South Temple

The climate here is pleasant. Kids on their way to school carry umbrellas in case it rains. There are layers of mild clouds, very different from the clouds in Ireland. Life is simple. What more could we need? Śrīla Prabhupāda says that if you earn fifty dollars a month and increase it to five million a month, you can still eat only four *capātis* and lie down in a six-foot bed at night. The real purpose of life is Kṛṣṇa consciousness.

The temple president wants me to speak on *Bhagavad-gītā* 5.2. He says it's about householder life, but I don't see it as a verse about householders. It's about action without reaction. It recommends not giving up our activities, but doing them for Kṛṣṇa. The background to this discussion appears in the second chapter. There we learn that the tiny eternal soul is entangled in karma and forced to go through repeated birth and death. Kṛṣṇa tells Arjuna—and all of us—to learn about the *ātmā* and stop fruitive work. But Kṛṣṇa also tells Arjuna to perform the heavy task of fighting on

the battlefield. Arjuna then claims that he is confused by Kṛṣṇa's equivocal instructions.

This came up in the third chapter, and now it appears again. Kṛṣṇa says that renunciation is best achieved by *bhakti-yoga*, in which you act but without attachment for the results. You offer your acts to Kṛṣṇa. The renunciation whereby you try to avoid material objects is less renounced, less effective. It's a kind of mental speculation that doesn't actually stop karmic work. This is the subject matter of verse 5.2. Prabhupāda quotes *Śrīmad-Bhāgavatam* 5.4.6, *nūnaṁ pramattaḥ kurute vikarma*. Get out of this world of repeated birth and death. Engage in Kṛṣṇa consciousness and be free.

Puerto Rico

Arrived safely last night. We are staying in a small house on the temple property. This morning I read

Prabhupāda's purport to *The Nectar of Instruction*, Text 8. He says that the mind comes up with impressions that produce contradictory images. Therefore we have to train our minds in Kṛṣṇa consciousness. Otherwise we may think of something other than Kṛṣṇa or devotional service at the time of death. Every time I read something like this, it makes me aware of the mind's power and the danger in indulging the mind. I want to arrest my mind and bring it to Kṛṣṇa.

To read the *Bhāgavatam* takes intelligence and mental control. The *Bhāgavatam*'s statements can be bewildering unless we approach them with our spiritual intelligence. Those who doubt the Lord because of apparently contradictory statements are doomed like the atheists. "O Lord, is it not bewildering that You are unborn and yet You take birth as the son of Devahūti; that You are the all-powerful Supreme God yet You asked

Your parents to move You to Gokula out of fear of Kāṁsa; and that fear personified is afraid of You yet You cry when mother Yaśodā catches You and shows You her stick?"

We do not belong to this material world. May we continue our Prabhupāda consciousness and always read his books. Even when we can't be reading, we can be remembering what we have already read—Kṛṣṇa at Kurukṣetra speaking the last verses of *Bhagavad-gītā*, or whatever it was. Keep the sentences going through you. Kṛṣṇa is the same one Supreme Personality of Godhead who never leaves Vṛndāvana and who eternally appears in His expansions.

Satsvarūpa Dāsa Goswami travels extensively to speak and write about Kṛṣṇa consciousness. He is the author of more than two dozen books, including a six-volume biography of Śrīla Prabhupāda.



LORD KRŠNA'S CUISINE

COOKING CLASS: LESSON FOURTEEN

Vegetable Soups Revisited

by Yamuna Devi

AS PROMISED, here's a cooking class from the road in India.

For me, being back in India is an instant case of "what is old is new again." Of course, I've met with the inevitable East-West culture shock, but it's one greatly tempered by the warm hospitality of many ISKCON devotees here.

In one month I've visited ISKCON centers in Bombay, and in Mangalore and Kollur in Karnataka state. I've also visited a new project in Karnataka nestled in a remote valley half-way up the majestic Kutachadri mountain. I've sampled outstanding temple *prasādam* from the hands of outstanding cooks and been inspired by all of them.

A Look at Three ISKCON Kitchens

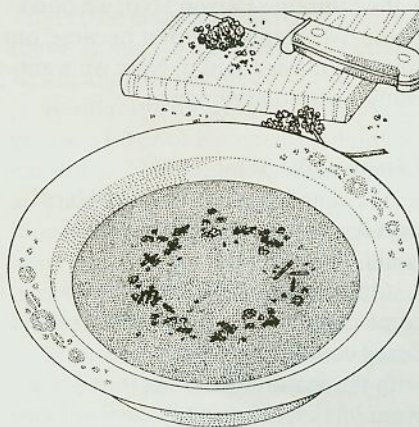
In a gray marble kitchen Bombay ISKCON's staff of temple cooks

prepares massive quantities of sumptuous dishes for the pleasure of the presiding Deities. The expert cooks employ every seasonal fruit and vegetable available, showcasing them in numerous regional cooking styles. The staff's rhythm and organization is a pleasure to see as they turn out

more than a dozen dishes for each offering.

For three days Girirāja Swami's kind disciples Viśākhā Priyā and Nāma Cintāmaṇi kept a nonstop supply of *mahā-prasādam* dishes for me to sample. Dining with temple president Rāsarāja Dāsa, I relished more wonderful Deity *mahā-prasādam*, our enlivening conversation centering on Śrīla Prabhupāda's qualities, standards, and instructions. Further still, the temple sweet shop and restaurant sent samples of their fare, all prepared by experienced *brāhmaṇa* cooks. This place is worth a visit for too many reasons to mention.

The newly acquired ISKCON Mangalore temple is a sprawling British-designed bungalow complex, with red tile roofs, wide verandas, and lovely gardens. Jāhnavī Devī, who heads the kitchen, is known not only



SIMPLE BOTTLE GOURD IN TOMATO BROTH

(Serves 4–6)

- 1/6 teaspoon cayenne or paprika
- 1 teaspoon ground coriander
- 1/4 teaspoon turmeric
- 2 tablespoons tomato paste or 3 chopped tomatoes
- 1/4 cup water
- 2 teaspoons ghee or cold-pressed corn oil
- 1 teaspoon cumin seeds
- 1/2 teaspoon fennel seeds
- 1 pound peeled seedless bottle gourd or fine-grained summer squash
- 5–6 cups water
- salt and pepper to taste
- 3 tablespoons chopped cilantro or parsley

Combine the first 5 ingredients in a bowl and mix well. Heat the ghee or oil in a soup pot over moderate heat. Add the cumin and fen-

nel seeds and fry them until they darken a few shades. Stir in the tomato mixture and cook 4–5 minutes. Add the bottle gourd and cook another 5 minutes. Add water, raise the heat, and bring to a boil. Reduce the heat and gently cook until the squash is fork tender, 15–30 minutes, depending on the variety of squash. Season with salt and pepper, stir in the herbs, and offer to Kṛṣṇa.

JĀHNAVĪ'S YOGURT SOUP

(Serves 4–6)

- 2 1/2 tablespoons sifted chickpea flour
- 2 tablespoons corn starch
- 3 cups water
- 2 cups plain yogurt or buttermilk, whisked until smooth
- 1/4 teaspoon turmeric
- 1 teaspoon salt
- 1/2–1 teaspoon sugar

- 2–3 teaspoons ghee or a mixture of corn oil and unsalted butter
- 1 teaspoon mustard or cumin seeds
- 1–2 hot green chilies minced
- fresh curry leaves, if available

Combine the chickpea flour, corn starch, and 1/4 cup water in a large bowl and blend until smooth. Add the remaining water and the yogurt, turmeric, salt, and sugar; whisk until blended. Place in a saucepan over moderate heat. Stirring constantly, bring to a boil. Reduce to low and simmer about 15 minutes, stirring every few minutes.

Heat the ghee or oil-butter mixture in a small pan. Add the spice seeds and chili, cover, and toast until they become aromatic and pop or change color. Add curry leaves if available; then pour the seasoning into the thin soup. Offer to Kṛṣṇa. (To add variety to the flavor, put in a handful of mixed sprouts about 2 minutes before offering.)

for her crisp *dosha* pancakes and feather-light *iddli* dumplings but also for her talents with homemade pickles and relishes. Twice a day she prepares tantalizing dishes for the pleasure of the Deity of Lord Nṛsiṃhadeva, Kṛṣṇa's incarnation as half lion, half man.

Above I've featured one of Jāhnavī's recipes for a delicate South Indian yogurt soup called *karhi*. I wrote down the recipe without specific measurements, so you can experiment by varying the amounts of the ingredients and noting the differences in texture and flavor.

ISKCON Kollur is situated in a mountain village on the banks of the idyllic Suvarnika River. A pump at the river's edge brings sweet river water to the temple compound and kitchen, perched on a cliff overlooking the river. The river water is purported to be infused with more than fifty Ayurvedic herbs and plants that flourish along its banks. Several

devotees share cooking duties in the spartan kitchen. The fare is kept simple and nourishing. During my visit, Gītā Devī made several varieties of outstanding *kicchari* (*dāl*-and-rice stew).

Flavor-Rich Indian-Style Soups

In Western kitchens, homemade stock is the basis of outstanding soup. Cooks simmer finely chopped vegetables in water until the cooking has reduced it by at least half, intensifying the flavor of the ingredients and providing nutrition and goodness.

The Indian approach is somewhat different. Indian cooks make good soup in under thirty minutes without stock. They start by frying or roasting aromatics and spices on moderate heat to release the dormant flavors. Then they add vegetables, cook them briefly, and finally add the desired liquid, usually water. As the vegetables simmer to tenderness, the fla-

vors mingle and intensify, creating delicious flavors. The flavors are as simple or complex as the choice of ingredients. A sprinkle of minced herbs or a drizzle of flavor-infused oil finishes off this type of one-pot soup.

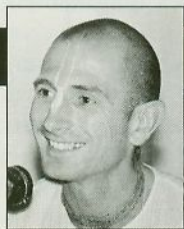
Since I'm staying at a place with a kitchen (not always the case when you're traveling), I've enjoyed making several variations of one of my favorite soups. The soup uses a fine-grained Indian bottle gourd called *ghiya* or *louki*, the closest Western counterpart being baby pattypan squash. Remembering Śrīla Prabhupāda's fondness for this dish, first I prepared his favorite variations and then came up with a few new ones in the process. The easiest one is offered above. The first day I offered it to Kṛṣṇa as is, the next day with a cup of pan-fried *pānir* cheese.

You don't need any special equipment to make these soups, no stock is necessary, and you can make many

of them in under thirty minutes. If you are following this cooking series, thumb through the recipes in the VEGETABLE SOUP section of the class textbook, *Lord Krishna's Cuisine*, and try out at least three this month.

The dishes above are delicious for any occasion—light, quick, and satisfying. No matter what your choice, simply cook with attention, devotion, and an attitude of pleasing the senses of the Lord. You're sure to get satisfying results right away.

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. Write to her in care of Back to Godhead.



BHAKTI-YOGA AT HOME

The Kṛṣṇa Connection

by Rohiṇinandana Dāsa

THE AIR IS CRISP. Alone, I climb a stile and step into a field. My boots crunch on the hard, frosty ground. The trees are still today. Even the ponies are still, save jets of smokey breath. Dawn covers the cold horizon with its glow. My heart feels warm as my chanting reverberates deep inside me. A cock crows, a dog answers in the distance. A pheasant, disturbed by my presence, flies noisily from his roost on a branch. I focus my mind on the holy name and continue to chant.

On the way home I pick up a large log for my woodpile. Its weight takes my breath away. I walk unsteadily through the trees and across the field. When I reach the stile, I move my log from one shoulder to another. A delicious sense of relief flows through my strained muscles. A few steps later, as the log's weight begins to oppress my other shoulder, I remem-

ber an analogy Nārada Muni once gave about a man who tried to relieve himself of a burden by moving it from his head to his shoulder. I consider how that burden represents the trouble we all go through in the material world. That trouble, like the pain of my log, is self-inflicted. Instead of laying down our burdens, we conditioned souls carry them from one body to another as we wander from universe to universe.

And here I am, again embodied in some corner of the cosmos. I have my log, my wood stove, my wife, my children, my bricks, my land. How conscious am I that these will all slip away like sand?

Fortunately, Nārada's wise, kindly presence reminds me who I actually am, what is really mine, and what my potential is. By his incessant traveling for Kṛṣṇa, he arrests the aimless traveling of such souls as you and me

so we can return home at last.

Thinkers advise us to connect with each other and with ourselves. But we still die disconnected in this darkling plane of dreams and plans.

Nārada Muni, however, can connect us to Lord Kṛṣṇa. That's his special power, his service, and his joy. After all, he's Kṛṣṇa's, and Kṛṣṇa is his to give away.

We can connect with people who have a few scraps of Kṛṣṇa's potencies and can give us a few baubles. Or we can connect with those who can connect us eternally with the source of all existence, Lord Kṛṣṇa Himself.

And me with my log and my dreams . . . When, oh, when will I lay down all my burdens for good and dance in the Lord's dance party?

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



SCHOOLING KṚṢṆA'S CHILDREN

A Taste for the Lord's Name

by Urmilā Devī Dāśī

IT'S AFTER THE TEMPLE'S Sunday feast. Packed into our van, the children laugh and jostle one another as we head for the *gurukula* to watch a video of Kṛṣṇa's pastimes. Nimai, the four-year-old brother of one of our students, starts singing the Hare Kṛṣṇa *mahā-mantra*. He sings

quietly at first. Then his singing builds in volume and picks up a clear rhythm and melody. Eleven-year-old Viṣṇujana starts to play the *mṛdaṅga* drum he'd brought to the feast. Soon all the children are singing together. The singing is their pleasure, and they taste the spiritual sweetness of the

Lord's name.

Later, my husband and I chant outside on our beads, marveling that the frogs have awakened on this warm February night. Mixed with the frogs' beeps and blups are sounds from our youngest son, Keśava, and the two boys who board with us. "What are

they doing?" my husband asks. Listening closely, we gradually distinguished the sounds of Kṛṣṇa's names.

As they play, help with cooking, pause in their schoolwork, take a walk, or clean the house, our children and students often burst into transcendental song. Each of our students also chants the Hare Kṛṣṇa mantra as a quiet personal meditation for at least twenty minutes each morning. And most of the older students commit themselves to chanting a certain number of "rounds" on a string of 108 beads.

"Do you chant a certain number of rounds?" I asked a new thirteen-year-old student.

"No," she replied, "I never have."

"Well," I suggested, "how about starting with three rounds?"

Strangely, after three rounds (about twenty minutes) she was still chanting. And the next morning she was again still chanting after twenty minutes. After a few weeks of this, I asked her, "Are you still just chanting three rounds?"

"I've been chanting seven rounds every day," she said.

"Well," twelve-year-old Keśava piped in, "starting on February first I increased to eight rounds. I'm going to move up until I get to sixteen rounds by the time I'm sixteen."

Our students enthusiastically embrace the Lord's name because of training, a supportive atmosphere, their own commitment to chanting, and the reciprocation of Kṛṣṇa in the form of His name. We start training our students at age five to sit together for at least twenty minutes each morning and chant on beads. While we don't force the students to chant (we don't punish them if they don't), they understand that we expect them to join in. I help the students pronounce the mantra clearly, I help them finger the beads properly (some young students who play with beads do better to chant without them), and I keep bringing their restless minds back to the sound of Kṛṣṇa's names.

During our chanting time, I insist that each child respect the spiritual life of the others. No talking or fooling around. I have to set a strong personal example of commitment to my own vow of chanting, as well as to

the quality of my chanting. It may seem impossible to chant attentively while supervising twenty students, but I find that Kṛṣṇa helps me.

No matter how much training we give children, they also have to commit themselves to worshipping the Lord's name. This commitment comes from their own experience with chanting and from understanding its value and importance.

I recall an eleven-year-old boy who joined our *gurukula*. He sat morosely

Today, at age eighteen, he's still chanting.

Children profit from making chanting a habit. Then their training becomes effective and their own commitment a joy rather than a burden. We form habits to make sure we get things done—bathing, cleaning, or even keeping up with world events. Similarly, taking refuge in the Lord's name, at least for a certain time every day, is so much easier when it is a habit.

From the Students

When I chant, I feel very happy and joyful. When I chant about Kṛṣṇa it feels very fun so you can just think about Kṛṣṇa.

—*Cintāmaṇi Dāsī, age 8*

I like *kīrtana* when it goes fast so that you can jump and dance.

—*Gaura Lilā Dāsī, age 13*

Kṛṣṇa likes us to chant and dance for Him.

—*Amala Purāṇa Dāsa, age 6*

There seems something special about the holy name.

—*Amṛta Dāsī, age 11*

I like chanting because it is fun. I like chanting when I am sad.

I like chanting a lot because we become more advanced when we chant. I like chanting for Kṛṣṇa to make Him happy.

I like chanting so I become happy like Kṛṣṇa.

—*Viṣṇujana Dāsa, age 10*

Chanting Hare Kṛṣṇa brings you closer to Kṛṣṇa.

—*Rohiṇī Dāsī, age 13*

The most blissful times of my life were the times when I chanted my rounds clearly with full attention.

At such times I felt like I could chant forever.

—*Yamunā Dāsī, age 15*

morning after morning, mouth closed and face glum.

"Chant," I would say.

"I don't have to."

"No, you do have to. Of course, I can't make you chant. But chanting Kṛṣṇa's name is the process of spiritual realization for the present age. So if you want to realize yourself and God, certainly you have to chant. You may choose not to in this life, but sooner or later, in some lifetime when you really want to know and love Kṛṣṇa, you'll have to chant."

Children should also form the habit of chanting or singing the Lord's name at every opportunity. We can teach this mostly by our own example. Do we chant while we wash dishes, drive our car, or fix the leaky pipes? Do we chant (quietly) while grocery shopping? Prabhupāda advises, "Don't waste time, but if you have time, chant Hare Kṛṣṇa."

When we train our children to chant, help them commit themselves to chanting, and help them arrange their time so the chanting can become

a habit, we create a supportive atmosphere for taking shelter of Kṛṣṇa's name. The devotee community can add to that support. We are lucky here in North Carolina to be part of a community where the temple is regularly full of devotees for congregational singing of the holy name. And when the time comes to chant on beads, no one talks or sneaks off to bed or gets distracted. The intense spiritual mood in the temple encourages everyone to chant seriously.

When anyone with proper training

and the desire to chant purely chants regularly in the association of saintly persons, Kṛṣṇa quickly reveals Himself in His holy name. When chanting with the children, I often pray to the Lord in their heart, "Please reveal how You are present in Your divine name. Please show them Your love and mercy."

Kṛṣṇa's presence in His name is a display of His mercy. And because He loves us more than we can imagine, He is easily pleased to reveal Himself. If our children come to rejoice in

the glories and sweetness of the Hare Kṛṣṇa mantra, their path to the perfection of life is fully open.

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



STRAIGHT TALK

Dead and Gone

by Vraja Kishor Dāsa

REMEMBER WHEN my grandfather died. I was pretty young then; the exact age escapes me. He was so cool. There was nothing I didn't like about him. He was a rip to hang out with. He was nice to people. He ate and drank with gusto and made his own Italian wine in the basement. Okay, he drank a bit much, but I didn't care. I loved the hell out of him.

It might have been Christmastime—the memories are confused. The phone rang, and then I could hear my mother crying down the hall. After a twenty-minute drive to my grandmother's house, we went inside and my grandmother was flipping out and everything was hellish.

The ambulance had already left. My grandfather was in the hospital.

In the waiting room, waiting. I was young, but old enough to feel. We walked a hallway, into a doctor's white office.

"I'm sorry . . ."

He's gone.

And the Long Island funeral home—was it Long Island? I can't remember . . .

I have pictures from those days. My face was a lot less angry then than it would become. In some ways I miss those times.

I was dressed in a black suit, very confused, peering inside the coffin. My wet eyes looked at his. Or were they his? There was only stillness, and the makeup I wish they'd never put on him.

I returned to my seat remembering his loud, playful voice and his funny

Italian nicknames for us kids. The same mouth was in the coffin, the same eyes, but now they were still.

The realization gradually began to build. The same eyes. The same mouth. The same calloused, furniture-building hands that had tussled my hair. The same. The same—but so different.

Was he still behind those eyes?

His body was there, but he had left.

When you die, your body is right there, but you are not. You are not. You are not . . . he is not . . . I am not . . .

. . . this body.

Vraja Kishor Dāsa joined the Hare Kṛṣṇa movement four years ago. He and his band, 108, are based at ISKCON's temple in Towaco, New Jersey.



INDIA'S HERITAGE

Dumping Tea

by Ravi Gupta

Chāy! Chāy!" The calls of tea vendors echo through India's train stations at any time, whether it be two o'clock in the morning or ten

at night. The vendors are always busy selling tea through train windows. Sometimes they climb aboard a train and get off at another station, sure

that tea addicts will buy a cup. The voices wake the passengers, reminding them of their daily need, urging them to take a cup of hot tea. "One

**Tea makes the body like the hare in the race
with the tortoise. The stimulation in caffeine makes the body run.
Afterwards the body takes a rest because it cannot
function without it. When the body
depends on its own strength, it gets much farther.**



rupee!” the vendor says.

Drinking tea is not part of our Vedic culture. The British introduced tea in 1834, after they had conquered India.

Once I asked my grandmother, “Dadiji, did you always drink tea?”

“No,” she replied, somewhat embarrassed.

When she was a child, her father, a well-known attorney in town, would not permit tea in the house except to offer British friends. To keep up with the English “sahibs,” however, Indians in the last century have gradually adopted tea as part of our daily lives.

Indian households restricted tea because it is an intoxicant. Even today, the kids are not given tea. They are supposed to drink milk, which is good for them.

The caffeine in tea urges a person to drink tea again and again. I remember traveling in India once on a short bus ride. Halfway through the journey the bus driver had to stop to drink a cup of tea while the passengers waited.

The Vedic scriptures say that intoxication is one of the four pillars of sin. The others are gambling, meat-eating, and illicit sex. We Indians should not have a problem avoiding these sinful activities, but with the influence of Kali-yuga we have become somewhat lax. Most of us know that all of the above are non-religious habits—except when it comes to tea, coffee, or colas.

Devotees do not offer tea to Lord Kṛṣṇa. Śrīla Prabhupāda wrote in a letter, “Yes, as you have understood, prasadam is offered only from the category of fruits, vegetables, grains,

milk products and sugar. This is according to the Bhagavad-gita, wherein Krishna states what He accepts. We have four rules that all my students follow. They do not take any meat, fish, or eggs; no gambling, no intoxicants, including coffee, tea, or cigarettes; and no illicit sex life. Try to follow these four rules, and Krishna will bless you with quick advancement in spiritual life.”

While still in family life, Śrīla Prabhupāda tried unsuccessfully to get his wife and children to give up tea. He once said about his wife, “She was very attached to drinking tea. I was always telling her not to drink tea, because I wanted to have a nice Vaishnava family. So although I was repeatedly telling her, this time [just before he left home] I finally said, ‘You choose between me or tea. Either the tea goes or I go.’”

Anything Kṛṣṇa does not accept, the devotees reject. Eating food not offered to Kṛṣṇa means bondage in the material world. Lord Kṛṣṇa says in the *Bhagavad-gītā* (3:13):

*yajña-śiṣṭāśinaḥ santo
mucyante sarva-kilbiṣaiḥ
bhujate te tv agham pāpā
ye pacanty ātma-kāraṇāt*

“The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.”

Tea drinking degrades our consciousness. The typical family in India gets up from bed and sips tea, and with tea they either read the newspaper or gossip about mundane affairs.

The scriptures recommend that the morning hours are the best time to remember Kṛṣṇa, perform devotional service, and elevate our consciousness for the day. If we start the day remembering Kṛṣṇa, the whole day will be spiritual. But if we get up, take tea, and fill ourselves with the rubbish of the material world, we are wasting our valuable morning hours, in which the mode of goodness prevails.

On a recent trip to India I asked people why they drink tea. Most said that tea gives them energy to start the day. Research shows, however, that although tea temporarily increases energy, the body experiences a sudden letdown in activeness after the effect diminishes. The 1983 edition of *The Foods and Nutrition Encyclopedia* says, “The reason for the lift is that caffeine stimulates the central nervous system (brain) and promotes the breakdown of glucose in the liver, which raises the blood sugar level. However, the elevation of blood glucose may be short lived. Hence they feel a letdown due to a drop in their blood sugar.”

Tea makes the body like the hare in the race with the tortoise. The stimulation in caffeine makes the body run. Afterwards the body takes a rest because it cannot function without it. When the body depends on its own strength, it gets much farther.

As with many other drugs, caffeine creates dependency in the body. It also robs the body of nutrients. The stimulation of caffeine has long-term effects and has been implicated in cancer, ulcers, birth defects, heart disease, and high blood pressure.

So the question remains how to

give up the old habit of drinking tea morning, noon, and night. The only way to cure the addiction for tea is by getting a “higher taste,” a spiritual lift that will counteract the temporary boost one gets with tea.

One gets so much energy serving Kṛṣṇa that there is no need of a stimulant. Devotees do not use tea, and still they sleep less, serving Kṛṣṇa energetically throughout the day. The pleasure of *bhakti-yoga*, or service to Kṛṣṇa, is thousands of times greater than the stale material happiness of drinking tea.

Chanting is one of the first processes in *bhakti-yoga*. The holy names of Kṛṣṇa are nondifferent from Kṛṣṇa. Pure chanting of Śrī Kṛṣṇa’s names, specifically the *mahā-mantra*, drives out all desires for material sensations. Kṛṣṇa’s names are like the sun. Anything that comes in contact with that sunlight becomes totally pure. So no

material desire can stand before Kṛṣṇa’s holy name.

In the *Bhagavad-gītā* (2.59), Lord Kṛṣṇa speaks of the need for acquiring a higher taste:

*viṣayā vinivartante
nirāhārasya dehinaḥ
rasa-varjam raso ‘py asya
param dr̥ṣṭvā nivartate*

“The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.”

Śrīla Prabhupāda writes in his purport, “Unless one is transcendently situated, it is not possible to cease from sense enjoyment. The process of restriction from sense enjoyment by rules and regulations is something like restricting a diseased

person from certain types of eatables. The patient, however, neither likes such restrictions nor loses his taste for eatables. . . . But one who has tasted the beauty of the Supreme Lord Kṛṣṇa, in the course of his advancement in Kṛṣṇa consciousness, no longer has a taste for dead, material things.”

If we artificially restrict ourselves from tea, we will still aspire for that taste. But if someone gives us something better, we will naturally lose our taste for the inferior. If tea gives us a lift, Kṛṣṇa consciousness gives us unlimited bliss.

By the way, my grandmother has given up drinking tea after fifty-five years. So can you.

Ravi Gupta, age twelve, is the son of Ananta Rūpa Dāsa and Aruddha Devī Dāsī, who run the Hare Kṛṣṇa center in Boise, Idaho.



THE LAND, THE COWS, AND KRṢṆA

A Day with the Oxen

by Balabhadra Dāsa

AFARMER’S WORK begins at sunrise. As I walk down the lane to the pasture, I can hear the soft chirping of the sparrows announcing the rise of a huge, golden, mist-covered sun. Out in the field, Vraja and Gītā are already grazing. Even through the mist I can see their strong, massive frames. I cup my hands to my mouth and hail them, imitating the sound of a conch shell. Their ears prick up, and they come eagerly, their bodies coming into focus out of the mist. They’re never late for breakfast.

The oxen have a good appetite this morning; their heads are soon immersed in the grain buckets. Brown Swiss was definitely the right breed for us, I tell myself—healthy, gentle, and beautiful, perfect for showing people what cow protection’s all about.

The oxen look up at me, taking a break from their oats. (Did they sense

my admiration?) A good teamster has to make sure his team has enough fuel to do a good day’s work. I give them a little more time to fill up on hay and water.

Now it’s time to yoke up. Today the oxen will prepare a field for planting by disking it.

“Good, Vraja! Good, Gītā!” I pat them on the neck heartily. “You know what we’re going to do today? We’re going to disk the back field and get it ready for planting oats.”

I guess people who haven’t worked with oxen expect the oxen would put up a struggle when you yoke them. But for a carefully trained team, that’s never the case. Instead, with Vraja and Gītā I get the feeling they take pride in working with me. To them, yoking means we’re going to have a little adventure together and they can impress me with how well they work. In about 1830, British livestock writer William Yuoaatt wrote,

When we press [the ox] into our immediate service when he draws our cart and ploughs our land he rapidly improves upon us: he is, in fact, altogether a different animal; when he receives a kind of culture at our hands, he seems to be enlightened with a ray of human reason, and warmed with a degree of human affection.

A Great Gift from Kṛṣṇa

We’re ready to go. I tap the oxen on the rear with the lash. “Vraja and Gītā, get up!”

Their huge bodies respond in synchronized motion. We head out to the field where the disk is waiting. As we come up to it, I give the command to stop: “Whoa, Vraja and Gītā!” They halt obediently. I lay the lash in front of them. It’s a line they won’t cross until I give them another command, even if it takes an hour.

They stand patiently as I hitch a chain to the disk, then to the yoke.



Using a sickle-bar mower, Balabhadra Dāsa and his son, Baladeva, harvest rye planted by ox power.

Now we're ready to work. "Vraja, Gītā, get up!"

They lean into the yoke. The disk cuts into the ground and churns up the moist earth. Down go the weeds, leaving a rich brown seed bed behind.

As the oxen pull, I breathe in the smell of the fresh-turned dirt. "I am the original fragrance of the earth," Kṛṣṇa says. (*Bhagavad-gītā* 7.9)

The swishing sound of the disk working seems like a prayer to Kṛṣṇa from Mother Earth. We're going to help Mother Earth make her offering to the Supreme Lord.

What a great gift from Kṛṣṇa to be able to work with these two wonderful animals! When I think of millions of people working in factories and offices, I feel a pang of regret. What they're missing out on! The fresh air, the peace and beauty of the countryside, and above all, the satisfaction of

serving Kṛṣṇa with these noble animals.

Although the oxen are much stronger than I am, they depend on me for their grain, hay, and water. And I depend on them to pull the plow, plant the seeds, and harvest the crops. So as we work together to serve Kṛṣṇa, we also serve each other. This mutual dependence and service creates a satisfying relationship. Śrīla Prabhupāda writes:

The bull is the emblem of the moral principle, and the cow is the representative of the Earth. When the bull and the cow are in a joyful mood, it is to be understood that the people of the world are also in a joyful mood. The reason is that the bull helps production of grains in the agricultural field, and the cow delivers milk, the miracle of aggregate food values. The [truly] human

society maintains these two important animals very carefully so that they can wander everywhere in cheerfulness.

—*Śrīmad-Bhāgavatam*
1.16.18, purport

Prabhupāda says that the ox is the father of humankind because he works in the field to provide grain for humans (as well as animals), the way a father provides for his children. I'm a father, too, working to provide food for my family. So the way I see it, the oxen and I are a team of fathers working together to serve Kṛṣṇa.

For me there's another reason to work with oxen. In 1975, Śrīla Prabhupāda visited the ISKCON farm near New Orleans. He saw all the bull calves and asked, "How will you utilize the bulls?" When the devotees seemed unsure, Prabhupāda soberly

**When a cow gives birth, about half the time
the calf is a bull. Without showing how to engage the bulls,
any formula for cow protection—
or even kindness to animals—remains incomplete.**

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explained that other farmers slaughter bulls because of not knowing how to use them. Our bulls had to be productively engaged.

When I heard about Prabhupāda's instructions, they sank into my heart and impressed on me how important it is for the Kṛṣṇa consciousness movement to properly engage the bulls so that people can see their value. When a cow gives birth, about half the time the calf is a bull. Without showing how to engage the bulls, any formula for cow protection—or even kindness to animals—remains incomplete.

Kṛṣṇa's Plan

By now, we've done three laps around the field. I keep tabs on how Vraja and Gītā are doing. It has been about twenty minutes. As I watch the area behind their rib cage, their breathing tells me they're starting to tire a little. Time for a break. "Gītā and Vraja, whoa!"

It's hard work, but satisfying, and we break at comfortable intervals. Rested, we go back to work and continue for several hours. When the sun hangs overhead, hot and bright, it's time to break for lunch.

Everyone is hungry. Vraja and Gītā need hay and water, and I need *prasādam*. I unhook the chain from the yoke and walk the oxen to a shady grove in the pasture. My wife, Chāyādevī, brings a lunch basket, and we sit and take *prasādam* in the shade.

It's a typical southern summer day, very hot and humid. We spend an hour or an hour and a half in the shade of some oaks. Part of the time I take *prasādam*, read, or chant Hare Kṛṣṇa, and the rest I spend grooming

"the boys" with a currycomb, an event they thoroughly enjoy.

As I comb under Gītā's neck, he stretches his handsome head up high and closes his eyes. A beast of burden with a noble soul. A beast with intelligence.

Our lunch break has ended, and it's time to finish work on another field, which we started a couple of days ago. The oxen disked it and made a smooth seed bed by pulling a spring-tooth harrow and a log drag over it. Today we're using a three-row grain drill. Since the field is about an acre, to plant it should take us about two hours.

I glance at the oxen lying under the shady trees. "Okay, Vraja and Gītā, lunch time is over."

They slowly lift their massive bodies, weighing a ton each, and stretch to their height of 5½ feet at the rump. They may yet grow another half a foot. We yoke up and walk out to the field, stopping at the shed to pick up the planter and oat seed.

The grain drill is a small wooden tool with handles. Someone has to walk behind it, guiding it to plant straight rows. Today Chāyādevī takes this opportunity to get out of the office for some exercise and fresh air.

We quickly arrive at the field. Chāyā guides the grain drill as carefully as she would sew a seam on the Deities' clothes. We need straight rows so the oats can be easily harvested a few months from now.

Another plus for low-tech farming: It's a wholesome way to associate with your wife. That helps promote peaceful family life, which makes spiritual progress easier. My wife and I work together to produce food for the Lord. Everything fits together in

Kṛṣṇa's plan. Who could say that for factory work, or even commuting to an office? Manmade arrangements are against family life and against spiritual life. I'd rather take Kṛṣṇa's plan.

As the sun moves across the clear sky, the day passes. Plowing, disking, cultivating, and planting—a good day's work with the oxen. I think about our part in the day's productivity. Kṛṣṇa has provided the seeds, the rain, the nutrients in Mother Earth, the warmth and light of the sun, and the oxen. Everything is Kṛṣṇa's; we haven't provided anything except our service. We're simply Kṛṣṇa's servants. Exhausted but happy servants.

Days like this are a gift from Kṛṣṇa, a valuable gift we would like to be able to share with others. Surely they too would become happy in a life like this.

"Agriculture is the noblest profession," Śrīla Prabhupāda says. "It makes society happy, wealthy, healthy, honest, and spiritually advanced for a better life after death." (*Light of the Bhāgavata*, Illustration 9, purport) Thanks for letting us in on this important secret, Śrīla Prabhupāda. You've changed my life, and you'll change the lives of others, too.

Balabhadra Dāsa and his wife, Chāyādevī Dāśī, are disciples of Śrīla Prabhupāda. They are managing directors of the International Society for Cow Protection (ISCOWP), which farms with oxen and helps others get started with ox-power farming. They recently produced a two-hour video on ox training, entitled "Buck and Lou—Get Up!" The video is available for \$15 from ISCOWP, 4607 Timberwood Trail, Efland NC 27243. Phone: (919) 563-3643.

PROJECT PROFILE

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

PROJECT

Krishnafest U.S.A.

HEADQUARTERS

Dallas, Texas

PROJECT LEADERS

Guṇagrāhi Dāsa Goswami, Mahātmā Dāsa

GOALS

To help young people in America appreciate Kṛṣṇa consciousness.

To keep in touch with people new to Kṛṣṇa consciousness and guide them in their progressive surrender to Kṛṣṇa.

To encourage people to study Śrīla Prabhupāda's books and assist them in their study.

DETAILS

Since its inception six years ago, Krishnafest has focused mainly on bringing Kṛṣṇa consciousness to young people in America. The twelve-devotee Krishnafest team has four traveling parties, which hold programs in homes, colleges, and high schools, and with Indian youth. Krishnafest runs a school in Dallas to train new devotees, and keeps an office in Dallas to stay in touch with people the Krishnafest devotees have met.

Seven months a year Krishnafest holds a festival on the national mall in Washington, D.C. The festival has inspired thousands of young people to chant Hare Kṛṣṇa, dance, and buy Kṛṣṇa conscious books.

Older students from ISKCON schools sometimes travel with

Krishnafest, which also works with the Hare Kṛṣṇa straightedge bands Shelter and 108.

Krishnafest also publishes a bi-monthly newsletter for young people, called *Introspection*, and introductory booklets and pamphlets.

PLANS

The Krishnafest devotees plan to visit many people they've met to teach them more about Kṛṣṇa consciousness. The devotees will also print

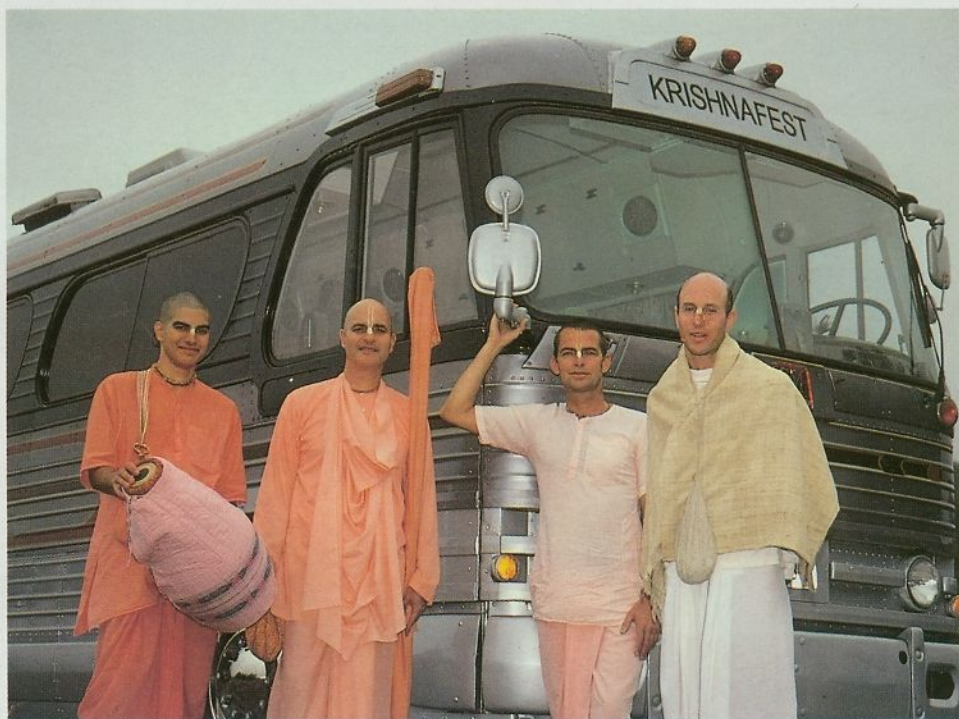
OBSTACLES

The project lacks the money and manpower it needs to keep in touch with all the people who have become interested in Kṛṣṇa consciousness through its efforts.

HOW YOU CAN HELP

Join Krishnafest as a preacher, band member, layout/graphic artist, organizer, or writer (you can write at home).

Become a donor. Put Krishnafest



Outside the Krishnafest bus-temple. From left: Bhakta Tim, Guṇagrāhi Goswami, Bhakta Doug, Mahātmā Dāsa.

more books and pamphlets that show young people how Kṛṣṇa consciousness has relevance for them.

Krishnafest plans to produce audio and video tapes and to work with ISKCON Foundation to develop a program to encourage members of ISKCON's congregation to study Śrīla Prabhupāda's books.

in touch with people who want more contact with devotees.

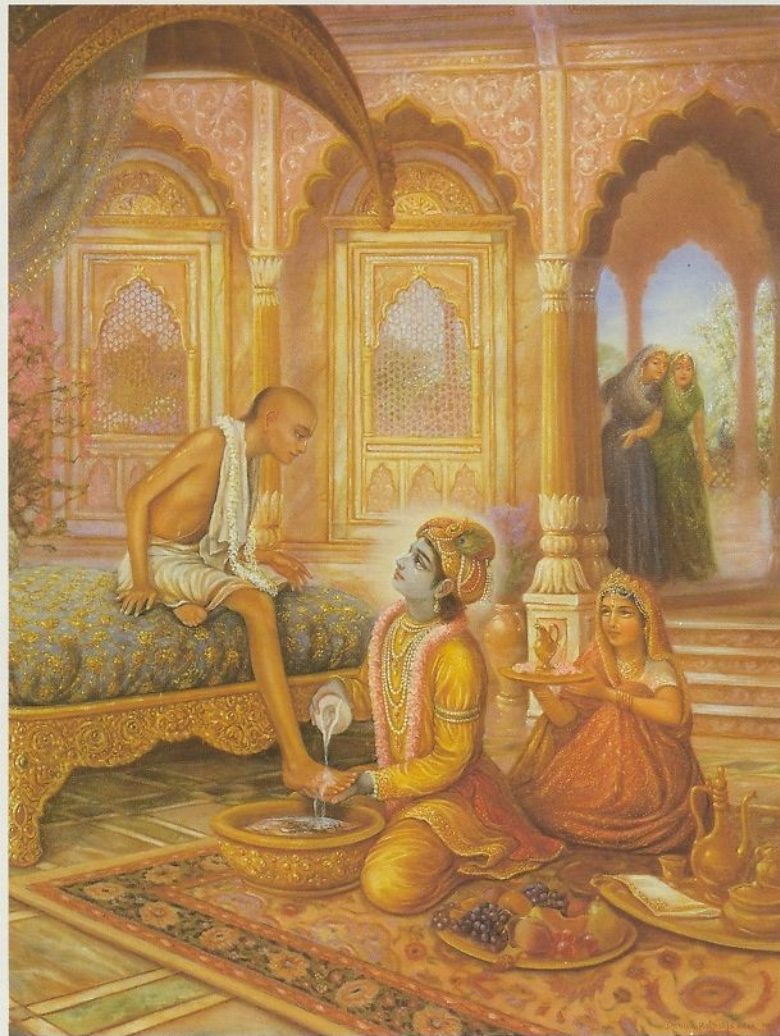
For further information, please contact:

Guṇagrāhi Dāsa Goswami
5430 Gurley Avenue
Dallas, Texas 75223

Is God Partial?

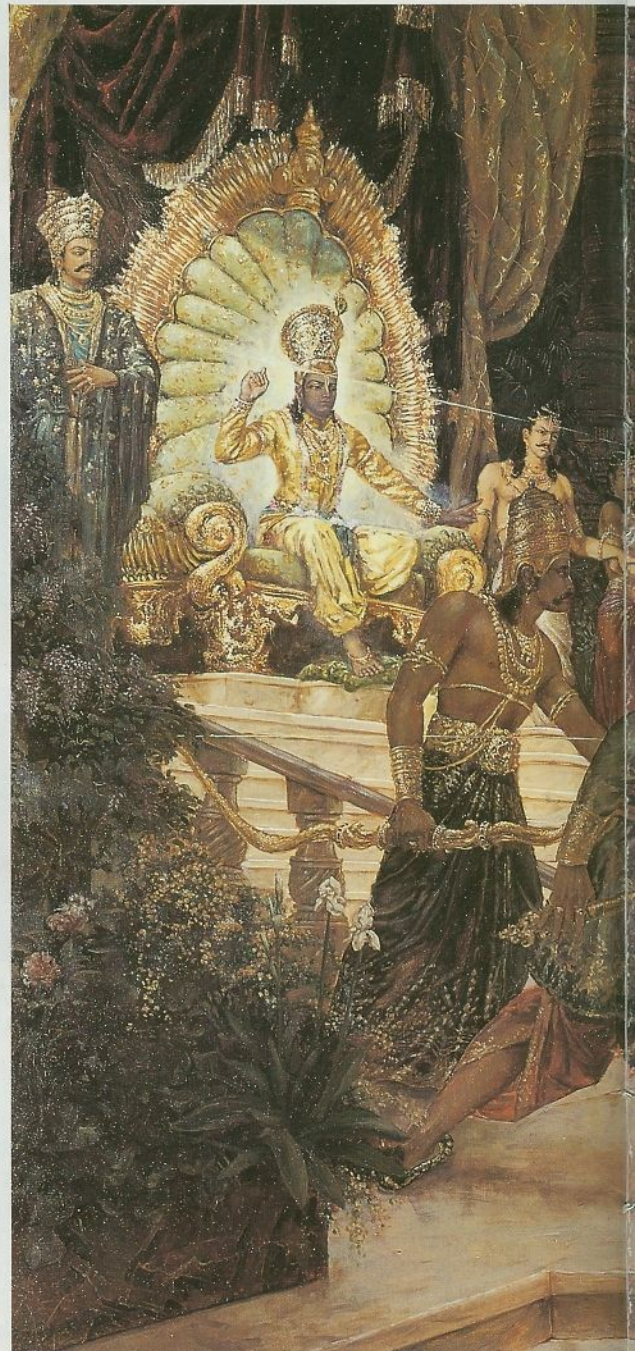
*With so much fighting going on in the name of God,
one might wonder, “Whose side is God on?”*

by Mathureśa Dāsa



Painting by Dhruva Mahārāja Dāsa

Lord Kṛṣṇa welcomes His brāhmaṇa friend Sudāmā (above) in the manner befitting a worshipable guest. At right, Kṛṣṇa hurls His disc to sever the envious Śiṣupāla's head from his body.



A QUICK WORLDWIDE poll of assorted fundamentalists as to whether or not God is partial would no doubt indicate that He is—extremely. The only question would be, Partial to whom? In Northern Ireland He sides exclusively with either the Catholics or the Protestants, depending on whom you talk to. In India He is adamant to have built in His honor either a Muslim mosque or a Hindu temple, again depending on whom you ask. And on street corners just about anywhere, preachers inform passersby that He is

sending most of them to hell.

To all these claims on His favor and disfavor, Lord Kṛṣṇa replies that He is partial to no one.

*samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ*

“I envy no one, nor am I partial to anyone. I am equal to all.” (*Bhagavad-gītā* 9.29)

This doesn't mean that there aren't some perks for piety. There are. But those perks are only the results of our own past deeds under the three modes

of nature—goodness, passion, and ignorance—in this and previous lives. The *Gītā* clearly explains (14.18) that the pious, conducted by goodness, rise to higher planes of material enjoyment, earning future advantages such as prosperity and knowledge. Those of passionate natures occupy the middle of the road, getting a mixture of persistent misery and the fleeting pleasures of sense gratification. And those addicted to intoxicants, sleeping, meat-eating, and other acts in ignorance descend to madness and illusion, in human and



Painting by Jaganmohan Das

Kṛṣṇa designs nature's laws to act like fire.

Touch fire and get burnt; meddle with the modes and, whatever your religious ties or philosophical outlook, get your reaction.

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lower forms of life.

We choose our mode or mixture of modes, we get the results of our choices, and the Supreme Lord, though the creator of nature and its modes, takes no sides.

Kṛṣṇa designs nature's laws to act like fire. Touch fire and get burnt; meddle with the modes and, whatever your religious ties or philosophical outlook, get your reaction. This is impartial. From hellish conditions to heavenly ones, living entities are only living out the results of their previous actions. Kṛṣṇa has no need even to act as judge, since the impartial workings of the modes proceed merely by His will, leaving Him eternally free to enjoy transcendental exchanges with His pure devotees.

As the father of all living things, Kṛṣṇa further shows His impartiality by arranging for material nature to supply the needs of life to everyone, whatever their modes. Even the animals are His children and so get what they need. Without offering so much as a prayer, the elephant receives its tons of edibles and the ant its tiny grain. In human society too, both theist and atheist get sunlight, air, water, food, and shelter. God is like a rain cloud that pours water everywhere, even on rocks and oceans. Shortages of essentials may occur, but they show no preference for the denominations of their victims. The shortages are reactions to our dipping into the grossly ignorant mode of nature, not signs of the Lord's direct hand. Kṛṣṇa, the supreme enjoyer, has better things to do than punish and reward us for our escapades. He assigns such duties to the material nature and remains aloof.

Yet God's impartiality is only half the story, or half of the *Gītā* verse quoted above. The full verse says:

*samo 'ham sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktiṃ
mayi te teṣu cāpy aham*

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him."

While asserting that He is impartial, Kṛṣṇa also proclaims Himself an intimate friend, or in other words very partial, to His devotees. This contradiction appears to take us back to square one, since most everyone has a valid claim on being devoted to God. Protestant and Catholic, Hindu and Muslim, could all, if so inclined, quote the *Bhagavad-gītā*, or similar lines from other scriptures, and go on feuding. ("God says He's a friend to His devotee—me.")

But Kṛṣṇa's partiality is transcendental, or confidential. The *samo 'ham* verse occurs in a chapter of the *Gītā* entitled "The Most Confidential Knowledge." In the beginning, the first two chapters of the *Gītā*, confidential knowledge means understanding the difference between your self and your body: the body is perishable and the soul is not. More confidential still is knowledge of the Supreme Soul and how to attain Him, as described in the seventh and eighth chapters. And most confidential of all is understanding that the kinship and love we now repose in our bodily relations is but a dim reflection of our eternal kinship with God.

If the very beginning of confidential knowledge is understanding that we are not these bodies—not Hindu, Catholic, Muslim, or any other bodily designation—then how can Lord Kṛṣṇa's partiality have anything to do with our material bodies? It can't. Kṛṣṇa doesn't say He is partial to His Hindu devotee or His Protestant devotee. He says He is partial to anyone who renders Him service with devotion. With His partiality too, then, He is impartial.

The devotee's kinship with Kṛṣṇa is not figurative. God is the original master, friend, lover, and child and thus the natural object of our every

thought and action. Material friendship and love now absorb our minds and motivate our actions—and yield as their counterpart our material enmities, including religious ones. But such friendship and love are but passing reflections of eternal spiritual templates. Kṛṣṇa therefore encourages us, a few verses after the partiality verse, "Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me."

With the constantly devoted souls, Kṛṣṇa reciprocates as a friend. He does not merely reward them, from a great distance, through the agency of His material energy. He directly returns their love, because their pure devotional service, like His supreme self, is above the three modes of material nature, beyond ordinary goodness and piety.

The pure devotee of God, while not inattentive to routine familial and religious duties, knows that they are born of material friendship and love. So he rejects all bodily designations and identities and identifies himself exclusively as an eternal servant of the Supreme Person. Upon such devotees Kṛṣṇa bestows His intimate and eternal friendship. That is His partiality.

So when that quick worldwide poll reaches your doorstep, asking whether or not God is partial, tell the pollster that this is the most confidential knowledge but that, yes, He's partial to those who are impartial, who see no difference between Catholics and Protestants, between street preacher and passersby, and who practice and promote transcendental loving service to Him. ☀

Mathureśa Dāsa, a disciple of Śrīla Prabhupāda, has written many articles for Back to Godhead and other publications. He and his wife and their four children live in Alachua, Florida.

Śrīla Prabhupāda Speaks Out

INCREASING POPULATION: NO PROBLEM

This conversation between Śrīla Prabhupāda and some journalists took place in London, England, on August 18, 1971.

Śrīla Prabhupāda: Now India is faced with so many problems on account of imitating Western civilization.

Guest: Not simply because of the increased population?

Śrīla Prabhupāda: There is no question of increased population. This idea, I say always, is foolishness.

Guest: Foolishness?

Śrīla Prabhupāda: The birds and beasts are also increasing their population. Who is giving their food? There are 8,400,000 species of life. Out of that, 8,000,000 species are other than human beings, and 400,000 species are human beings. Out of that, the civilized persons are very few. And all the problems are in the so-called civilized population.

We know that God is the original father. He is supplying maintenance for everyone. If there is increase of population, God has enough resources to feed them. It is not a problem of increasing population but of demonic civilization.

Journalist: I was going to ask you about that—civilization.

Śrīla Prabhupāda: The demonic civilization—not increasing population—is creating the

problem. So far as I have studied, in America, in Africa, and in Australia there is so much vacant space that if the present population of the world were increased ten times there would still be enough food.

Journalist: You think there's enough food?

Śrīla Prabhupāda: There are enough provisions. But we have made artificial divisions. "This is America." The Americans went from Europe and illegally occupied America. Now they won't allow anyone to come there. Similarly, the Australians won't allow anyone to come there. The same with New Zealand, Africa. Why? Our philosophy is that everything belongs to God and we are all sons of God. Everyone has got the right to live at the cost of God.

Journalist: But the values of Western civilization have . . .

Śrīla Prabhupāda: Western civilization created the artificial idea that "this is Africa, this is America, this is Europe."

Journalist: Therefore that has made living as children of God impossible.

Śrīla Prabhupāda: Yes. Because the one son of God is not allowing the other son to come in. He hasn't got the right to forbid. Say your father has ten sons. So all the ten sons have the right to use the property of the father. That is the law. Similarly, all the living entities—not only human beings but birds, animals—all of them have the right to use the property of God. This is called spiritual, or transcendental, communism.

According to Vedic civilization, a householder has to see that even a lizard in the room has his food. A house-

holder would stand on the street, and before taking his food, he would say loudly, "If anyone is hungry, please come. I have food." And if there is no response, then he takes.

Journalist: That's a very difficult doctrine for many people in civilization.

Śrīla Prabhupāda: But that is real civilization. In animal civilization, as soon as one dog comes, another dog barks, "Yow! Yow! Yow! Why are you coming?" Just like here, and everywhere, the immigration department is asking, "Oh, how long will you stay?" Why should they ask that? A human being is coming. In Vedic civilization, even if an enemy comes to your home you receive him with such friendliness that he forgets that you are his enemy.

Journalist: But it must be very difficult for you to preach these values.

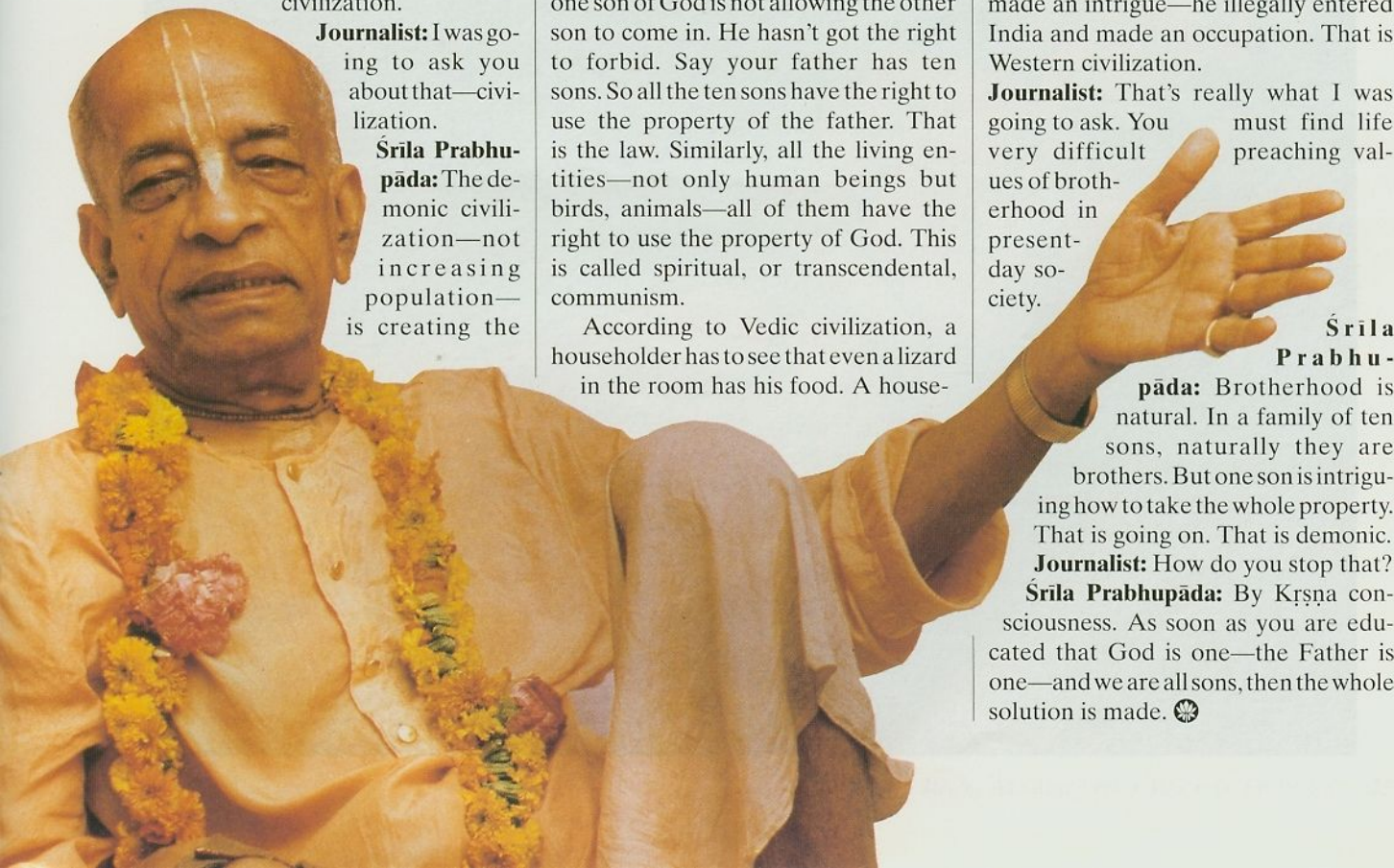
Śrīla Prabhupāda: It is difficult because this civilization is demonic. India welcomed everyone, but the result was they were occupied. Your English people were welcomed. Lord Clive was welcomed, but he intrigued to occupy India. And his statue is worshiped here in London. But what was his credit? He made an intrigue—he illegally entered India and made an occupation. That is Western civilization.

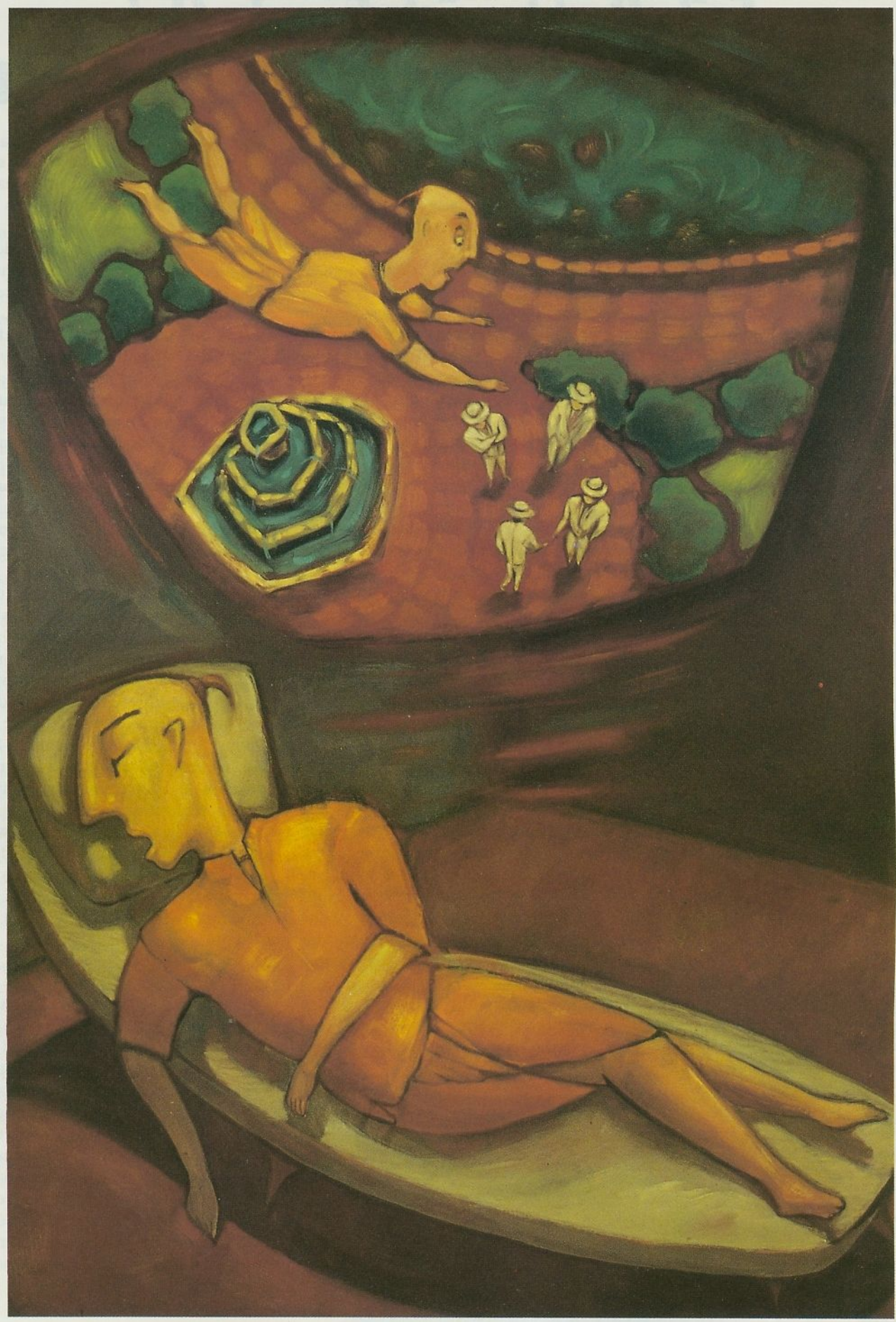
Journalist: That's really what I was going to ask. You must find life very difficult preaching values of brotherhood in present-day society.

Śrīla Prabhupāda: Brotherhood is natural. In a family of ten sons, naturally they are brothers. But one son is intriguing how to take the whole property. That is going on. That is demonic.

Journalist: How do you stop that?

Śrīla Prabhupāda: By Kṛṣṇa consciousness. As soon as you are educated that God is one—the Father is one—and we are all sons, then the whole solution is made. ☸





The Transcendental Dream Machine

*Is there any significance
to the dreams of us souls caught up
in the dream of material life?*

by Drutakarmā Dāsa

• • •

WITH THE SUN going down, the subtropical heat of the day had abated somewhat. The gentlemen I was coming to meet were seated secluded at a table in a private corner of the patio of the most expensive hotel in the capital. A fountain hissed and gurgled. The fragrance of frangipani flowers filled the air. When I approached, the three debonair party officials stood up to greet me. When I say party, I do not mean the parties you see on the election ballots—I mean the party, the one behind all the others, whether they know it or not. We were all wearing light-colored, crisply pressed tropical suits, with silk shirts and understated ties. None of us was older than forty-five, and I was in my thirties. I shook hands all around, noticing the expensive rings and aristocratic wrists with diamond-inlaid gold watches like my own. This was my introduction to the party's inner circle.

My patron was there smiling, his eyes crinkling at the corners, his white teeth flashing under his neatly trimmed moustache. He was smoothly making the introductions.

We all sat down at a table topped

with tinted glass as drinks arrived on a silver platter, brought by a waiter who quickly disappeared. The gentlemen exchanged remarks about cars and tennis, and then the talk shaded into business.

Quite nonchalantly, the most highly placed party member mentioned I would be elected head of one of the minor public parties and then to a key parliamentary seat. My party would be taken into the government coalition, and I would become a minister, a popular one. All three were looking at me. Then the high party official smiled, leaned toward me, and said quietly, "And then . . . then you will be assassinated."

I looked toward my patron, and he looked back toward me. There was an uncomfortable silence. They were all three looking at me. "Fine," I said, smiling coolly. "Fine." And I sipped my drink. Everyone relaxed and smiled. It felt good to be in the inner circle.

Then I woke up. Talk about a weird dream! Where did that one come from?

Perhaps from a past life. In ancient times, the great sage Nārada once told King Prācīnabarhiṣat: "Sometimes we suddenly experience in dreams something never yet seen or heard of in the

Illustration by Molly Thonneson

Ending the soul's entanglement in the cycle of birth and death requires dissolving or depleting one's stock of material desires.

One way this can take place is through dreams.



present body. My dear king, a living being develops all kinds of thoughts and images because of his previous body. Take this from me as certain. One cannot concoct anything mentally without having perceived it before."

So was I an ambitious, conniving young politician in some past life, involved in some great triple-layered intrigue that ended in my death? I don't know for certain, but, considering my dream, the thought has sometimes crossed my mind. After all, in the younger years of my present life I entered the George Washington University school of foreign affairs, determined to join one of the nation's intelligence services. Perhaps that was the last sputtering remnant of some cabalistic karma fizzling itself out.

Of course, I also wanted to be a novelist, philosopher, and poet. And let's not forget tragic lover and mystic devotee of the Hidden God.

DREAMS OF A GOLDEN MOUNTAIN

Dreams and past lives. I like the way my spiritual master, Śrīla Prabhupāda, explains it: "Sometimes in dreams we think that we are flying in the sky, although we have no experience of flying. This means that once in a previous life, either as a demigod or astronaut, we flew in the sky. The impression is there in the stockpile of the mind, and it suddenly expresses itself. It is like fermentation taking place in the depths of water, which sometimes manifests itself in bubbles on the water's surface."

The impressions stored within my mind may come not only from my previous human bodies but also from previous nonhuman bodies.

But my dream, the one described above, was obviously from a human lifetime, though perhaps not a previous one. Dream images can also come from the present life. In this life, I definitely haven't gone through the situation

played out in my dream. But perhaps my mind used a variety of images, like from some long-forgotten spy films or conspiracy novels, to put together that scene. Nārada Muni explains that images within the mind "appear together in different combinations; therefore these images sometimes appear as things never seen or heard before."

Śrīla Prabhupāda gives a nice example: "Sometimes we may see a golden mountain, and this is due to our having experienced gold and mountains separately. In the dream, under illusion, we combine these separate factors. In this way we are able to see golden mountains." So perhaps my dream was just such a concocted illusion, a golden mountain.

But there is yet another possibility. The dream could be the hint of a future body. The mind not only stockpiles images from past material bodies but also serves as the reservoir of desires that generate future bodies. Ending the soul's entanglement in the cycle of birth and death requires dissolving or depleting one's stock of material desires. One way this can take place is through dreams. So perhaps I was destined in some future life to become a conniving young politician who would be killed in an intrigue. And because I have taken to Kṛṣṇa consciousness, I experienced that karmic tangle in a dream instead of in real life.

DREAMS WITHIN DREAMS

The connection between dreams and physical reality is curious. Dreams occur in the mind, and yet they are linked with the body. If the body has not reached a certain stage of development, certain kinds of dreams won't occur, even though the images for them may be stored within the mind, either from this life or from past lives. For example, Śrīla Prabhupāda says, "Because of undeveloped senses, a child or boy will not see a young woman in his dreams."

But when the senses are more fully developed, the situation changes. "In a dream a young man may experience the presence of a young woman." And this mental dream experience may trigger a reaction in the physical body: "The senses may act, and there may be a seminal discharge."

A more esoteric dream-related phenomenon is travel in the astral, or subtle material, body. Sometimes when I am dreaming and am suddenly awakened, I have the sense of being pulled from some distant place back into my physical body. Was I really out there? I don't know, but Śrīla Prabhupāda once said, "When we dream, our body lies on the bed, but we go somewhere else."

The potential for astral travel exists because the conscious soul is different from the material body. During a dream we may be aware of an astral body. And our waking experience of our material bodies somewhat resembles our experience of the bodies taken on in dreams. Think about it carefully, and you'll see what I mean.

Śrīla Prabhupāda talked about this with Dr. Karlfried Graf von Durckheim, a spiritually oriented German analytic psychologist: "When we dream, we forget the body lying on the bed. We act in different bodies and in different locations. Similarly, during the day we forget our dream bodies in which we traveled to so many places. Perhaps in our dream bodies we flew in the sky. At night we forget our waking body, and in the daytime we forget our dream body. But our conscious self, the soul, still exists, and we remain aware of our existence in both bodies. Therefore we must conclude that we are not any of these bodies. For some time we exist in a certain body, then we forget it. So the body is really only a mental structure, somewhat like a dream, but the self is different from all these mental structures."

So the body and circumstances of my waking state of material consciousness

are also like parts of a dream. And my night dreams are then like dreams within dreams.

And to go one step further, this whole universe is said to be a transcendental dream machine. "This material creation," Śrīla Prabhupāda says, "is the spirit soul's dream. When the soul wants to imitate the Supreme Personality of Godhead, he is put into this dreamland of material creation."

Sometimes Kṛṣṇa enters within the dreamland of *māyā*, illusion, just to encourage us to wake up. In a well-known Bengali song by Bhaktivinoda Ṭhākura, Lord Kṛṣṇa in His incarnation as Lord Caitanya says, "Wake up, sleeping souls! Wake up, sleeping souls! You have slept so long on the lap of the witch Māyā."

· SPIRITUAL DREAMS

When awakened from material dreams, one may have spiritual dreams, such as dreams of Kṛṣṇa, dreams of Kṛṣṇa's incarnations, dreams of Kṛṣṇa's devotees.

About six hundred years ago, the great devotee Mādhavendra Purī traveled alone to the sacred place called Vṛndāvana, where Kṛṣṇa had appeared on earth thousands of years before. One

night, Kṛṣṇa appeared to Mādhavendra Purī in a dream and revealed that in His form as a Deity He lay buried in a nearby jungle. Upon awakening, Mādhavendra Purī and some villagers went to the spot revealed in the dream and uncovered the Deity. Mādhavendra Purī installed the Deity on the top of Govardhana Hill and worshiped Him with great opulence and devotion. This is an example of a devotee's receiving instruction from Kṛṣṇa in a dream.

Another kind of dream about Kṛṣṇa involves a devotee named Pundarīka Vidyānidhi, who lived in the town of Purī at the time of Lord Caitanya. In Purī there is a temple of Jagannātha, the Lord of the Universe. When Pundarīka Vidyānidhi noticed some deficiency in the temple worship, he became somewhat angry and critical. In a dream, Lord Jagannātha later expressed His displeasure with Pundarīka's attitude by slapping him on the cheek. When Pundarīka Vidyānidhi awoke, he found his cheeks actually swollen from the slaps delivered in the dream by Lord Jagannātha.

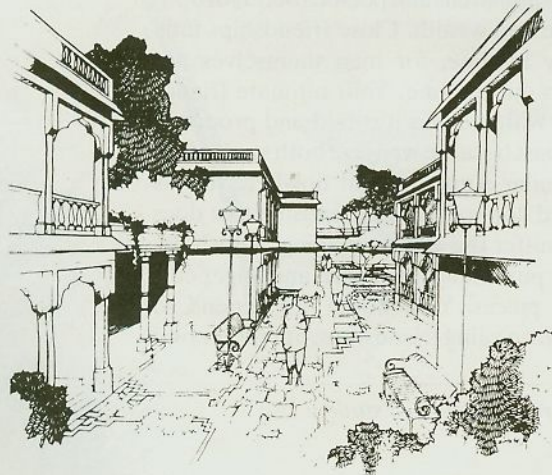
Dreams may also offer premonitions. Jagannātha Mīśra and his wife, Śacī, were to be the father and mother of Lord Caitanya. Before the Lord's ap-

pearance, Jagannātha Mīśra told Śacī, "In a dream I saw the effulgent abode of the Lord enter my heart. From my heart it entered your heart. I therefore understand that a great personality will soon take birth."

Five thousand years ago, when Lord Kṛṣṇa was present on earth, the city of Mathurā was ruled by the impious king Kaṁsa. Kaṁsa was destined to be killed by Kṛṣṇa. In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda wrote about Kaṁsa: "In dream he saw various kinds of ghosts being carried in a carriage drawn by donkeys. He also dreamed that someone gave him poison and he was drinking it. He dreamed also that he was going naked with a garland of flowers and was smearing oil all over his body." Kaṁsa understood these images to be signs of his impending violent death.

Another kind of transcendental dream involves seeing at a distance. Ūṣā, the beautiful daughter of the demon Bāṇāsura, lived in a well-guarded palace, in which she was kept by her father, away from the eyes of men. One night she dreamed she was enjoying the company of a handsome young man she had never seen before. Suddenly she
(please turn to page 58)

A notice for devotees who would like to live in Vrindavan



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The History of Greater India

ARJUNA: The Greatest Archer

*Full dedication to his guru makes Arjuna
the best of Droṇa's students.*

Translated from Sanskrit
by Hridayānanda Dāsa Goswami

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The sage Vaiśampāyana, speaking to King Janamejaya, tells the history of the brāhmaṇa Droṇa, who will become the teacher of the Pāṇḍavas. As the Mahābhārata continues, Droṇa visits his former friend and classmate Drupada, who has now become a king.

Śrī Vaiśampāyana continued:

My dear king, the mighty Droṇa, son of Bharadvāja, approached Drupada, son of Pṛṣata, and said, "O king, know me to be your friend Droṇa."

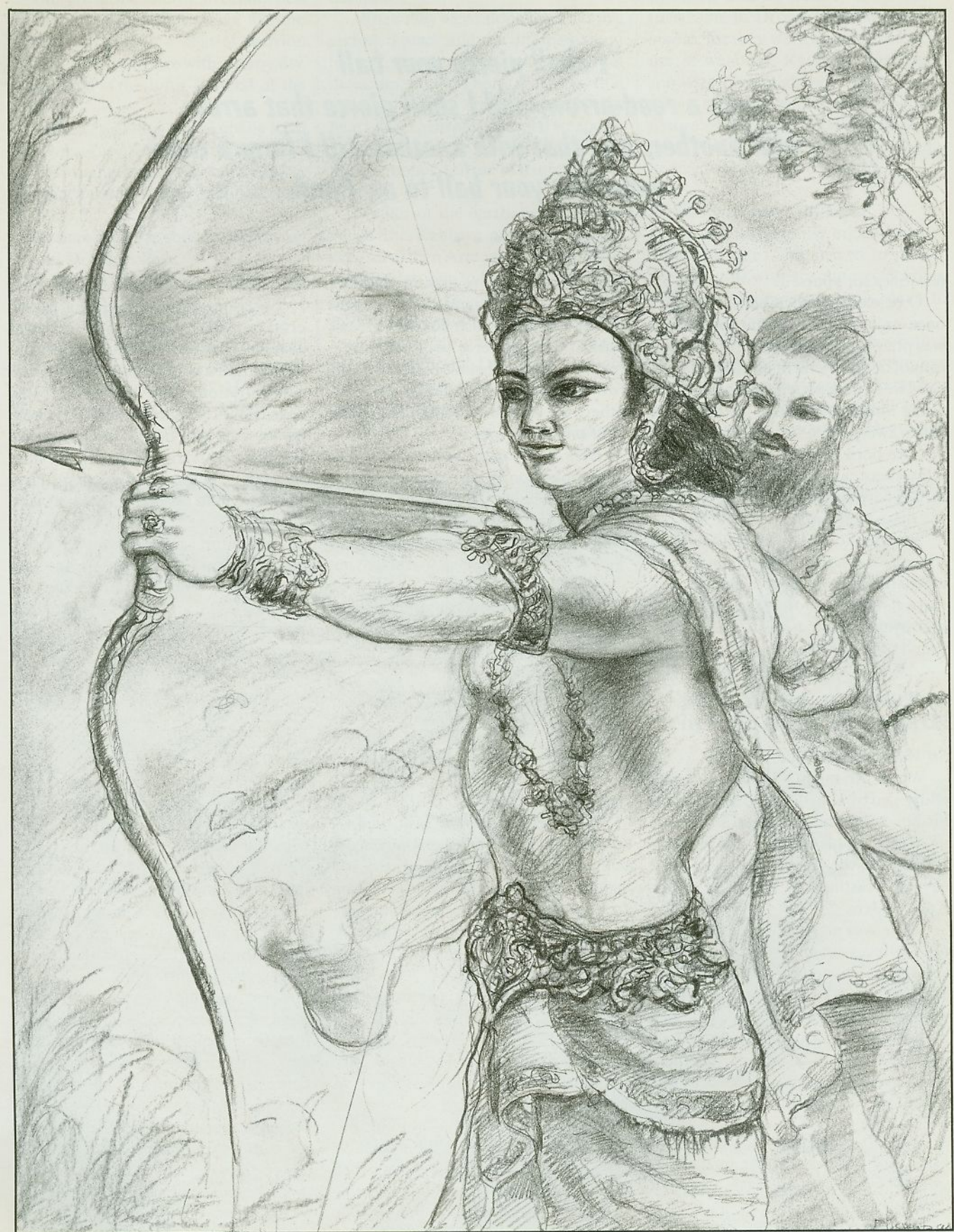
[Drupada was embarrassed by the raggedy brāhmaṇa who had addressed him in such an intimate way. Not realizing that his old friend had acquired extraordinary weapons from Lord Paraśurāma, the king replied to Droṇa unkindly.]

King Drupada said:

Brāhmaṇa, your understanding of things is not very mature, nor is it at all sound, for you come in such a forward manner and tell me that I am your intimate friend. Nowhere at all, O simple one, do we find such friendship between exalted monarchs and persons bereft of opulence and wealth. Close friendships fade away in time, for men themselves are worn out by time. Your intimate friendship with me was justified and proper in the past because we were both students in a similar situation. But nowhere in this world do we ever see friendship that does not suffer the effects of aging. Selfish desires pull friendship apart, and anger cuts it to pieces. You should not depend so much on aging friendships, but rather find

Right: Droṇācārya tests Arjuna, his most dedicated student.

Illustrations by Puṣkara Dāsa



***"I shall pierce your ball
with a reed-arrow, and I shall pierce that arrow
with another, and that with another, till I form a chain
connecting your ball to my hand."***

• • •

new ones for yourself.

O best of the twice-born, you and I once enjoyed a friendship because it was practical at that time. A poor man cannot be the friend of an affluent man, nor a weak man a friend to a hero. What is the value of a friend of the past? When two people have similar wealth and are born in families of similar nobility, there can be friendship and marital ties between them, but not between the rich and the poor.

An unschooled man cannot be a friend to a scholar, nor can a man with no chariot be a friend to a chariot warrior. Kings do not fraternize with nonroyalty. What need is there for a friend of the past?

THE PĀNḌAVAS ACCEPT DROṆA AS THEIR TEACHER

Śrī Vaiśampāyana said:

When the mighty Droṇa was thus addressed by King Drupada, fury filled his heart, and he pondered for a moment. Setting his mind against the king of Pāncāla, the clever sage then journeyed to Hastināpura, the capital of the Kuru leaders.

As he was arriving, the young Pāṇḍava princes, coming out of the city together, ran happily about, playing and batting a ball with a stick. As they sported, the ball fell into a well, and they could find no means to get the ball back. Seeing the boys trying to get their ball, powerful Droṇa chuckled at the scene and rebuked them in a friendly way.

"Look at that!" Droṇa said. "Shame on your warrior strength! Shame on your skill with weapons! You who are born in the line of King Bharata cannot even get back your ball. Here is a handful of arrows made of reeds; I have

empowered them by chanting military mantras. Now watch and see the strength of these arrows, which no other arrows possess. I shall pierce your ball with a reed-arrow, and I shall pierce that arrow with another, and that with another, till I form a chain connecting your ball to my hand."

Eyes wide open with wonder, the boys looked on as Droṇa proceeded to pull up the ball.

Having seen this, the boys said to the man who had rescued their ball with such skill, "O *brāhmaṇa*, we salute you; no one else can do that. Who are you? How shall we address you, and what can we do to serve you?"

Śrī Droṇa said:

Tell your grandfather Bhīṣma about me, what I look like, and what I have done. He is most intelligent and will correctly ascertain my identity.

Śrī Vaiśampāyana continued:

"So be it," they said, and they all went and told grandfather Bhīṣma exactly what the *brāhmaṇa* had said, and especially what he had done. Hearing from the boys, Bhīṣma knew that the *brāhmaṇa* was Droṇa, and he thought, "Such a qualified person is the right man to teach these boys."

Grandfather Bhīṣma, the greatest of swordsmen, then personally fetched Droṇa with much honor and questioned him in a delicate manner. Droṇa submitted all the reasons for his coming to Hastināpura.

"O unfailing Bhīṣma," Droṇa began, "in the past I went to the great saint Agni-veśya to get skill in weapons, for I wanted to master the military science. Anxious to acquire skill in the *Dhanur Veda*, I lived with him for a long time, many years in fact, as a humble and celi-

bate student with matted locks of hair.

"The son of the Pāncāla king, a powerful boy then named Yajña-sena, was also there, and we studied together under our guru with great endeavor and concentration. That boy became my dear friend, and he would always help me in any way he could. I was also attached to his friendship, and we kept company together for a long time, from our childhood up through our student years.

"O Kauravya, he used to approach me to do kind things and speak kind words. He would say things, Bhīṣma, that made my affection for him grow. He would say, 'Droṇa, I am the most dear son of my father, and when he installs me on the royal throne of Pāncāla, then, I swear to you, my friend, the kingdom will be yours to enjoy. My property and wealth will be at your disposal, and my royal pleasures will also be yours.'

"After I graduated from my study of weapons and left school to seek an income for my family, I heard that he had been installed as king. I thought, 'Now my purpose is fulfilled.' In a loving mood, I set out to see once more my dear friend. On the way I constantly remembered how we had lived together and all that he had promised me.

"Approaching my old friend Drupada, as he was now called, I said, 'My lord, O tiger of men, it is I, your friend!'

"As I stood there humbly, having come to him in a spirit of loving friendship, he laughed at me as if I were most insignificant and said, '*Brāhmaṇa*, your understanding of things is not very mature, nor is at all sound, for you to come in such a forward manner and tell me that I am your intimate friend. Nowhere at all, O simple one, do we find such friendship between exalted monarchs

and persons bereft of opulence and wealth. An unschooled man cannot be a friend to a scholar, nor a man with no chariot a friend to a chariot warrior. Kings do not fraternize with nonroyalty. What need is there for a friend of the past?"

"When I was thus addressed by King Drupada, fury filled my heart, and I came straight here to the Kuru capital, Bhīṣma, anxious to find qualified royal students."

Bhīṣma and the sons of Pāṇḍu accepted Droṇa as guru.

THE STORY OF EKALAVYA

Gathering together all his grandsons, with varieties of riches, Bhīṣma said, "Here are your disciples." He turned everything over to Droṇa with proper protocol, and the great archer Droṇa

accepted the Kaurava princes as his disciples.

When they were alone together in a secluded place and the disciples sat at his feet, Droṇa said to them with great determination, "There is a task that needs to be done, and it ever turns in my heart. Once you have learned weapons, you must execute that task for me. O innocent ones, tell me in truth that you will."

O ruler of the earth, hearing these words the Kaurava princes remained silent. But then Arjuna, the great fighter, promised to give to his guru all that the guru desired. Droṇa then kissed Arjuna's head again and again, and embracing him with affection wept tears of joy. The powerful Droṇa then taught the sons of Pāṇḍu to use all kinds of divine and human weapons.

Joining the sons of Pāṇḍu, kings and

princes from the Vṛṣṇi and Andhaka dynasties and from many other countries came to Droṇa, the best of *brāhmaṇas*, for they were eager to learn the use of weapons. Rādheya, an alleged son of a chariot driver, also came to Droṇa to accept him as guru. Angry by nature, Rādheya wanted to defeat Arjuna. With the support of Duryodhana, he insulted the sons of Pāṇḍu.

Śrī Vaiśampāyana continued:

Arjuna consistently endeavored to honor his guru and strived to master the weapons with absolute dedication. He thus became especially dear to Droṇa.

Once Droṇa called the cook to a private spot and told him, "Never give Arjuna food in the dark." Thereafter, when Arjuna was once eating by lamp-light the wind blew and extinguished



Ekalavya prepares to offer his thumb to his guru.

***As the dog barked at him,
Ekalavya shot seven arrows into its mouth,
so quickly that they seemed to fly all at once.
Its mouth full of shafts,
the dog ran back to the Pāṇḍavas.***

• • •

the lamp's flame, but Arjuna continued to eat. He noticed that his hand was not baffled in finding his mouth, because his hand was so accustomed to eating.

So, despite Droṇa's warning to the cook, Arjuna discovered the effect of constant practice and began to practice shooting at night. O Bhārata, Droṇa heard the reverberating twang of the bow, and rising from bed he approached Arjuna. Embracing him he said, "I shall now teach you in such a way that no Bowman in the world will be your equal. I declare this to you in truth!"¹

Droṇa then taught Arjuna the art of fighting on foot, on chariots, and on the backs of elephants and horses. He carefully instructed the son of Pāṇḍu in the battle of clubs, swords, darts, lances, and javelins, and in the art of combat that mixed weapons.

Witnessing Droṇa's skill, kings and princes assembled by the thousands, Mahārāja, eager to learn the military *Veda*. Hiraṇya-dhanu, the Niṣādha king, had a son named Ekalavya, who also approached Droṇa, but the master would not accept him as a student, out of consideration for the others.²

[Yet even though Droṇa had turned him down, Ekalavya did not accept the decision of the master.] The fierce warrior Ekalavya grabbed Droṇa's feet and placed his own head upon them. He then went to the forest and without the teacher's knowledge or consent crafted out of earthen clay a mystical form of Droṇa. By unflinching endeavor for power and with a strange faith in this illicit deity, Ekalavya then began to acquire unholy speed in the art of firing arrows.

One day, with Droṇa's permission, all the Kuru and Pāṇḍava princes, who were fierce warriors, set out on their

chariots to hunt in the forest. One man carried the paraphernalia of the Pāṇḍavas and followed behind them, taking along a dog. As all the princes wandered about, each engaged in his own quest, the foolish dog lost its direction, and while roaming about in the forest the dog approached Ekalavya, the son of the Niṣādha king. Staring at the dark Niṣādha man, who was covered with dirt and dressed in a black deerskin, the dog kept barking. As the dog barked at him, Ekalavya shot seven arrows into its mouth, so quickly that they seemed to fly all at once.

Its mouth full of shafts, the dog ran back to the Pāṇḍavas. When the heroic sons of Pāṇḍu saw the hound, they were utterly astonished [for all seven arrows had entered the dog's mouth before the dog could close it]. Realizing the extraordinary quickness required for such a feat, and verifying also by certain symptoms that the Bowman had aimed the arrows at the sound of the target, without looking, the princes were humbled, and they praised the feat.

The Pāṇḍavas searched the forest for the forest-dweller who had shot the arrows, and they found Ekalavya incessantly hurling his arrows. O king, not recognizing him because of his strange appearance, they inquired, "Who are you, sir, and whom do you serve?"

Ekalavya replied:

Please know, my dear warriors, that I am the son of Hiraṇya-dhanu, the Niṣādha king, and that I am a disciple of Droṇa striving hard to master the *Dhanur Veda*.

Śrī Vaiśampāyana continued:

Realizing Ekalavya's identity, the

Pāṇḍavas returned home and told Droṇa the entire amazing story. Arjuna in particular kept thinking of Ekalavya. Motivated by love for his teacher, he met Droṇa in a secluded place and said, "Did you not embrace me once with affection and tell me in private these very words: 'No student of mine shall be better than you?' Why then is there now another student of yours, the son of the Niṣādha king, who is a better warrior than I, better indeed than anyone in the world?"³

Droṇa thought for a moment and made his decision. Taking ambidextrous Arjuna with him, he went to see the Niṣādha prince. Droṇa beheld Ekalavya smeared all over with dirt and filth, his hair in matted locks, his garments ragged, and with bow in hand, incessantly firing arrows.

Seeing Droṇa approaching, Ekalavya came forward, touched his head to the ground, and embraced his master's feet. [Ekalavya had not actually obeyed Droṇa's order that he couldn't become Droṇa's disciple, but] now Ekalavya worshiped Droṇa according to standard procedure. Presenting himself as Droṇa's disciple, he stood before the great master with hands folded in reverence.

Then, O king, Droṇa said to Ekalavya, "If indeed you are my disciple, then you must at once give me my fee."

Hearing this, Ekalavya was pleased and said, "What may I offer you, my lord? May my guru command me! O best of Vedic scholars, there is nothing I would not give my guru."

Droṇa replied, "Give me your right thumb."

Hearing Droṇa's frightful words, Ekalavya kept his word, for he always made true his vow. His face jubilant and

Ekalavya's Fault

ŚRĪLA BHAKTISIDDHĀNTA Sarasvati Thākura, in his book of essays entitled *Upākhyaṇe Upadeśa*, "Instructions in Stories" (Gaudiya Mission, 1936), gives the following commentary on the story of Ekalavya*:

To many people, Ekalavya's devotion to his guru is ideal, but there is a special consideration. What was Ekalavya's fault? That should be considered. Wearing the mask of *guru-bhakti* (devotion to the guru), Ekalavya revolted against his guru. Whether his guru actually considered him disqualified by birth in a low-class family, or was simply testing him—for whatever reason—when his guru refused to teach him the art of *Dhanur Veda*, Ekalavya was dutybound to accept the instruction of his spiritual master. But Ekalavya did not like that. He wanted to become great. He needed a guru to be considered bona fide, or perhaps it would not be possible to become great without accepting a guru. With these considerations Ekalavya formed an imaginary or clay material form of the guru.

Ekalavya's main intention was to learn *Dhanur Veda* and become great. He wanted to satisfy his own senses. He did not want to sacrifice himself to the will of his guru. That was not his honest desire.

Some may say that ultimately Ekalavya accepted the cruel order of his guru without protest. But if we consider this issue more carefully and deeply, we can see that

Ekalavya considered mundane morality greater than transcendental devotion. To offer *dakṣiṇā* to the guru when he asks for it is a moral code. Ekalavya's sense of morality inspired him to cut off his thumb. He did not offer the *dakṣiṇā* with spontaneous devotion. (Otherwise, he would have accepted the guru's first order.)

Real devotion is simple and spontaneous. If Ekalavya had unconditional and natural devotion for Hari (God), guru, and Vaiṣṇava (the devotee of the Lord), then the guru, Droṇācārya, and the best of Vaiṣṇavas, Arjuna, and the Supreme Personality of Godhead, Kṛṣṇa, would not have been disappointed by Ekalavya's behavior.

Ekalavya's endeavor to learn the *Dhanur Veda* and his desire to become great were not accepted by his guru. In the core of Ekalavya's heart, he desired to become better than the best of Vaiṣṇavas, Arjuna. The desire to become greater than the Vaiṣṇavas is not devotion.

By mundane consideration the desire to become great is a good desire. But devotion is the effort to remain submissive to the Vaiṣṇavas. Ekalavya wanted his skill to be greater than that acquired by learning the Vedic wisdom directly from a bona fide spiritual master, as Arjuna had done. By asking Droṇācārya to do something about Ekalavya, Arjuna showed Ekalavya that Ekalavya's approach to learning the Vedic science was wrong. If Arjuna had not mercifully pointed that out to him, impersonalism would have

prevailed. To learn sciences and devotions, people would have created imaginary, mundane, unconscious gurus instead of approaching a bona fide guru.

So Arjuna took care that such an atheistic principle not be established. Arjuna was not envious of Ekalavya. Arjuna's action was a manifestation of his mercy toward Ekalavya and the whole world. If Ekalavya had been an unalloyed devotee of his guru, Kṛṣṇa would not have destroyed such a *guru-bhaktā*, an earnest disciple of the guru. Kṛṣṇa always protects His devotees. But Ekalavya was killed by the hand of Kṛṣṇa. That is what finally happened to Ekalavya. Śrī Caitanya Mahāprabhu said that we cannot judge a devotee just by seeing his external austerities. The demons also perform austerities, even more than the demigods.

Ekalavya wanted to become greater than a Vaiṣṇava, against his guru's desire. That is why he was killed by Kṛṣṇa and ultimately given impersonal liberation. Only the demons are killed by Kṛṣṇa, and the devotees always protected. Hiraṇyakaśipu and Prahlāda are the proof. Therefore we should never try to become greater than Vaiṣṇavas and, wearing a mask of *guru-bhakti*, actually become an impersonalist. That is what we should learn from the example of Ekalavya. Proficiency in performing activities is not a symptom of *guru-bhakti*, devotion to the guru. *Bhakti* means remaining subordinate and submissive to the Lord's loving servants, the Vaiṣṇavas.

*Translated from Bengali by Bhakti Cāru Swami

DO YOU SEE THE BIRD?

[Śrī Vaiṣampāyana continued:]

Among the Kuru princes, Droṇa had two disciples especially skillful in club-fighting—Duryodhana and Bhīma. Aśvatthāmā was best in mystic arts, and the twins Nakula and Sahadeva surpassed all others in sword fighting.

Yudhiṣṭhira was the best charioteer. But in overall skill, Dhanañjaya, Arjuna, was the finest. To the limits of the seas, Arjuna was celebrated as the natural chief of all other military leaders, for in the use of weapons he had strength, daring, and consummate knowledge. Because of his strong devotional link to the Lord, he performed his duty

his mind free of remorse, he sliced off his right thumb without hesitation and offered it to Droṇa. He then continued shooting arrows with his remaining fingers, O king, but not as quickly as before. Arjuna was then free of his intense anxiety, and he was also satisfied, for Droṇa was now true to his word;⁴ now none could defeat Arjuna.⁵



As the other students look on, only Arjuna is able to pass the test of their teacher.

with courage and in full knowledge of the Supreme.⁶

In weaponry as in affection for his teacher, Arjuna towered above all others. Although the same instructions in the use of weaponry were given to all the students, Arjuna alone, by his skill and dedication, received the title Atiratha, “an outstanding chariot fighter.” But, O ruler of men, the wicked sons of Dhṛtarāṣṭra could not stand to see the superior strength displayed by Bhīmasena or the perfect knowledge achieved by Arjuna.

When the students of Droṇa, leader of men, had at last completed their studies, Droṇa gathered them all together,

eager to test their knowledge. He placed atop a tree, where the students could hardly see it, an artificial bird fashioned by craftsmen and pointed it out as the target.

Śrī Droṇa said:

Quickly, all of you take up your bows! Hurry now, fasten your arrows to the bows and take up your positions, aiming at this bird. The instant I give the word, you must cut off its head. Dear sons, as I command each of you, one by one, do just as I say.

Śrī Vaiśampāyana said:

Thereupon Droṇa, the best in the

line of Aṅgirā, first commanded Yudhiṣṭhira, “Fasten your arrow, O invincible one, and when I give the word, let it fly!”

Yudhiṣṭhira was thus the first to be tested, and firmly grasping his loud-sounding bow, he stood aiming at the bird, totally fixed on the word of his guru.

O best of the Bhāratas, as Yudhiṣṭhira, the beloved Kuru prince, stood with his bowstring stretched, Droṇa paused for a moment and asked him, “O son of noble men, do you see the bird on top of the tree?”

“I see it,” replied Yudhiṣṭhira.

A moment later, Droṇa again asked
(please turn to page 39)

THE CAUSE OF THE SOUL'S CAPTIVITY

Rendered from Sanskrit into English,
with commentary,
by His Divine Grace A. C. Bhaktivedanta
Swami Prabhupāda,
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Lord Kapila, an incarnation of Lord Kṛṣṇa, is teaching His mother, Devahūti, the philosophical system known as Sāṅkhya. As Śrīmad-Bhāgavatam continues, Kapila tells why the soul has come under the influence of material energy.

THIRDCANTO/CHAPTER 26

6 एवं पराभिध्यानेन कर्तृत्वं प्रकृतेः पुमान् ।
कर्मसु क्रियमाणेषु गुणैरात्मनि मन्यते ॥ ६ ॥

*evam parābhidhyānena
kartṛtvam prakṛteḥ pumān
karmasu kriyamāṇeṣu
guṇair ātmani manyate*

evam—in this way; *para*—other; *abhidhyānena*—by identification; *karṛtvam*—the performance of activities; *prakṛteḥ*—of the material nature; *pumān*—the living entity; *karmasu kriyamāṇeṣu*—while the activities are being performed; *guṇaiḥ*—by the three modes; *ātmani*—to himself; *manyate*—he considers.

Because of his forgetfulness, the transcendental living entity accepts the influence of material energy as his field of activities, and thus actuated, he wrongly applies the activities to himself.

PURPORT: The forgetful living entity can be compared to a man who is under the influence of disease and has

become mad or to a man haunted by ghosts, who acts without control and yet thinks himself to be in control. Under the influence of material nature, the conditioned soul becomes absorbed in material consciousness. In this consciousness, whatever is done under the influence of the material energy is accepted by the conditioned soul as self-actuated. Actually, the soul in his pure state of existence should be in Kṛṣṇa consciousness. When a person is not acting in Kṛṣṇa consciousness, he is understood to be acting in material consciousness. Consciousness cannot be killed, for the symptom of the living entity is consciousness. The material consciousness simply has to be purified. One becomes liberated by accepting Kṛṣṇa, or the Supreme Lord, as master and by changing the mode of consciousness from material consciousness to Kṛṣṇa consciousness.

7 तदस्य संसृतिर्बन्धः पारतन्त्र्यं च तत्कृतम् ।
भवत्यकर्तुरीशस्य साक्षिणो निर्वृतात्मनः ॥ ७ ॥

*tad asya saṁsṛtir bandhaḥ
pāra-tantryam ca tat-kṛtam
bhavaty akartur īśasya
sākṣiṇo nirvṛtātmanah*

tat—from the misconception; *asya*—of the conditioned soul; *saṁsṛtiḥ*—conditioned life; *bandhaḥ*—bondage; *pāra-tantryam*—dependence; *ca*—and; *tat-kṛtam*—made by that; *bhavati*—is; *akartuḥ*—of the nondoer; *īśasya*—independent; *sākṣiṇaḥ*—the witness; *nirvṛta-ātmanah*—joyful by nature.

Material consciousness is the cause of one's conditional life, in which conditions are enforced upon the living entity by the material energy. Although the spirit soul does not do anything and is transcendental to such activities, he is thus affected by conditional life.

PURPORT: The Māyāvādī philosopher, who does not differentiate between the Supreme Spirit and the individual spirit, says that the conditional existence of the living entity is his *lilā*, or pastime. But the word “pastime” implies employment in the activities of the Lord. The Māyāvādīs misuse the word and say that even if the living entity has become a stool-eating hog, he is also enjoying his pastimes. This is a most dangerous interpretation. Actually the Supreme Lord is the leader and maintainer of all living entities. His pastimes are transcendental to any material activity. Such pastimes of the Lord cannot be dragged to the level of the conditional activities of the living entities. In conditional life the living entity actually remains as if a captive in the hands of material energy. Whatever the material energy dictates, the conditioned soul does. He has no responsibility; he is simply the witness of the action, but he is forced to act in that way due to his offense in his eternal relationship with Kṛṣṇa. Lord Kṛṣṇa therefore says in *Bhagavad-gītā* that *māyā*, His material energy, is so forceful that it is insurmountable. But if a living entity simply understands that his constitutional position is to serve Kṛṣṇa and he tries to act on this principle, then however conditioned he may be, the influence of *māyā* immediately vanishes. This is clearly stated in *Bhagavad-gītā*, Seventh Chapter: Kṛṣṇa takes charge of anyone who surrenders to Him in helplessness, and thus the influence of *māyā*, or conditional life, is removed.

The spirit soul is actually *sac-cid-ānanda*—eternal, full of bliss and full of knowledge. Under the clutches of *māyā*, however, he suffers from continued birth, death, disease and old age. One has to be serious to cure this condition of material existence and transfer himself to Kṛṣṇa consciousness, for thus his long suffering may be mitigated without difficulty. In summary, the suffering of the conditioned soul is due to his attachment to material nature. This attachment should thus be transferred from matter to Kṛṣṇa.

**8 कार्यकारणकर्तृत्वे कारणं प्रकृतिं विदुः ।
भोक्तृत्वे सुखदुःखानां पुरुषं प्रकृतेः परम् ॥ ८ ॥**

*kārya-kāraṇa-kartṛtve
kāraṇam prakṛtiṁ viduḥ
bhoktṛtve sukha-duḥkhānām
puruṣam prakṛteḥ param*

kārya—the body; *kāraṇa*—the senses; *kartṛtve*—regarding the demigods; *kāraṇam*—the cause; *prakṛtiṁ*—material nature; *viduḥ*—the learned understand; *bhoktṛtve*—regarding the perception; *sukha*—of happiness; *duḥkhānām*—and of distress; *puruṣam*—the spirit soul; *prakṛteḥ*—to material nature; *param*—transcendental.

The cause of the conditioned soul's material body and senses, and the senses' presiding deities, the demigods, is the material nature. This is understood by learned men. The feelings of happiness and distress of the soul, who is transcendental by nature, are caused by the spirit soul himself.

PURPORT: In *Bhagavad-gītā* it is said that when the Lord descends to this material world, He comes as a person by His own energy, *ātma-māyā*. He is not forced by any superior energy. He comes by His own will, and this can be called His pastime, or *lilā*. But here it is clearly stated that the conditioned soul is forced to take a certain type of body and senses under the three modes of material nature. That body is not received according to his own choice. In other words, a conditioned soul has no free choice; he has to accept a certain type of body according to his *karma*. But when there are bodily reactions as felt in happiness and distress, it is to be understood that the cause is the spirit soul himself. If he so desires, the spirit soul can change this conditional life of dualities by choosing to serve Kṛṣṇa. The living entity is the cause of his own suffering, but he can also be the cause of his eternal happiness. When he wants to engage in Kṛṣṇa consciousness, a suitable body is offered to him by the internal potency, the spiritual energy of the Lord, and when he wants to satisfy his senses, a material body is offered. Thus it is his free choice to accept a spiritual body or a material body, but once the body is accepted he has to enjoy or suffer the consequences. The Māyāvādī philosopher's presentation is that the living entity enjoys his pastimes by accepting the body of a hog. This theory is not acceptable, however, because the word “pastime” implies voluntary acceptance for enjoyment. Therefore this interpretation is most misleading. When there is enforced acceptance for suffering, it is not a pastime. The Lord's pastimes and the conditioned living entity's acceptance of karmic reaction are not on the same level.

देवहूतिरुवाच

**9 प्रकृतेः पुरुषस्यापि लक्षणं पुरुषोत्तम ।
ब्रूहि कारणयोरस्य सदसच्च यदात्मकम् ॥ ९ ॥**

*devahūtir uvāca
prakṛteḥ puruṣasyāpi
lakṣaṇam puruṣottama
brūhi kāraṇayor asya
sad-asac ca yad-ātmakam*

devahūtiḥ uvāca—Devahūti said; *prakṛteḥ*—of His energies; *puruṣasya*—of the Supreme Person; *api*—also; *lakṣaṇam*—characteristics; *puruṣa-uttama*—O Supreme Personality of Godhead; *brūhi*—kindly explain; *kāraṇayor*—causes; *asya*—of this creation; *sat-asat*—manifest and unmanifest; *ca*—and; *yad-ātmakam*—consisting of which.

Devahūti said: O Supreme Personality of Godhead, kindly explain the characteristics of the Supreme Person and His

energies, for both of these are the causes of this manifest and unmanifest creation.

PURPORT: *Prakṛti*, or material nature, is connected with both the Supreme Lord and the living entities, just as a woman is connected with her husband as a wife and with her children as a mother. In *Bhagavad-gītā* the Lord says that He impregnates mother nature with children, living entities, and thereafter all species of living entities become manifest. The relationship of all living entities with material nature has been explained. Now an understanding of the relationship between material nature and the Supreme Lord is sought by Devahūti. The product of that relationship is stated to be the manifest and unmanifest material world. The unmanifest material world is the subtle *mahat-tattva*, and from that *mahat-tattva* the material manifestation has emerged.

In the Vedic literatures it is said that by the glance of the Supreme Lord the total material energy is impregnated, and then everything is born of material nature. It is also confirmed in the Ninth Chapter of *Bhagavad-gītā* that under His glance, *adhyakṣeṇa*—under His direction and by His will—nature is working. It is not that nature works blindly. After understanding the position of the conditioned souls in relation to material nature, Devahūti wanted to know how nature works under the direction of the Lord and what the relationship is between the material nature and the Lord. In other words, she wanted to learn the characteristics of the Supreme Lord in relation to the material nature.

The relationship of the living entities with matter and that of the Supreme Lord with matter are certainly not on the same level, although the Māyāvādīs may interpret it in that way. When it is said that the living entities are bewildered, the Māyāvādī philosophers ascribe this bewilderment to the Supreme Lord. But that is not applicable. The Lord is never bewildered. That is the difference between personalists and impersonalists. Devahūti is not unintelligent. She has enough intelligence to understand that the living entities are not on the level of the Supreme Lord. Because the living entities are infinitesimal, they become bewildered or conditioned by material nature, but this does not mean that the Supreme Lord is also conditioned or bewildered. The difference between the conditioned soul and the Lord is that the Lord is the Lord, the master of material nature, and He is therefore not subject to its control. He is controlled neither by spiritual nature nor by material nature. He is the supreme controller Himself, and He cannot be compared to the ordinary living entities, who are controlled by the laws of material nature.

Two words used in this verse are *sat* and *asad*. The cosmic manifestation is *asad*—it does not exist—but the material energy of the Supreme Lord is *sat*, or ever existing. Material nature is ever existing in its subtle form as the energy of the Lord, but it sometimes manifests this non-existent or temporarily existent nature, the cosmos. An analogy may be made with the father and mother: the mother and the father exist, but sometimes the mother

begets children. Similarly, this cosmic manifestation, which comes from the unmanifest material nature of the Supreme Lord, sometimes appears and again disappears. But the material nature is ever existing, and the Lord is the supreme cause for both the subtle and gross manifestations of this material world.

श्रीभगवानुवाच

10 यत्त्रिगुणमव्यक्तं नित्यं सदसदात्मकम् ।
प्रधानं प्रकृतिं प्राहुरविशेषं विशेषवत् ॥१०॥

śrī-bhagavān uvāca
yat tat tri-guṇam avyaktam
nityam sad-asat-ātmakam
pradhānam prakṛtiṁ prāhur
aviśeṣam viśeṣavat

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *yat*—now further; *tat*—that; *tri-guṇam*—combination of the three modes; *avyaktam*—unmanifested; *nityam*—eternal; *sat-asat-ātmakam*—consisting of cause and effect; *pradhānam*—the *pradhāna*; *prakṛtiṁ*—*prakṛti*; *prāhur*—they call; *aviśeṣam*—undifferentiated; *viśeṣa-vat*—possessing differentiation.

The Supreme Personality of Godhead said: The unmanifested eternal combination of the three modes is the cause of the manifest state and is called *pradhāna*. It is called *prakṛti* when in the manifested stage of existence.

PURPORT: The Lord points out material nature in its subtle stage, which is called *pradhāna*, and He analyzes this *pradhāna*. The explanation of *pradhāna* and *prakṛti* is that *pradhāna* is the subtle, undifferentiated sum total of all material elements. Although they are undifferentiated, one can understand that the total material elements are contained therein. When the total material elements are manifested by the interaction of the three modes of material nature, the manifestation is called *prakṛti*. Impersonalists say that Brahman is without variegatedness and without differentiation. One may say that *pradhāna* is the Brahman stage, but actually the Brahman stage is not *pradhāna*. *Pradhāna* is distinct from Brahman because in Brahman there is no existence of the material modes of nature. One may argue that the *mahat-tattva* is also different from *pradhāna* because in the *mahat-tattva* there are manifestations. The actual explanation of *pradhāna*, however, is given here: when the cause and effect are not clearly manifested (*avyakta*), the reaction of the total elements does not take place, and that stage of material nature is called *pradhāna*. *Pradhāna* is not the time element because in the time element there are actions and reactions, creation and annihilation. Nor is it the *jīva*, or marginal potency of living entities, or designated, conditioned living entities, because the designations of the living entities are not eternal. One adjective used in this connection is *nitya*, which indicates eternity. Therefore the

condition of material nature immediately previous to its manifestation is called *pradhāna*.

11 पञ्चभिः पञ्चमिर्ब्रह्म चतुर्भिर्दशभिस्तथा ।

एतच्चतुर्विंशतिकं गणं प्राधानिकं विदुः ॥११॥

*pañcabhiḥ pañcabhir brahma
caturbhir daśabhis tathā
etac catur-vimśatikam
gaṇam prādhānikam viduḥ*

pañcabhiḥ—with the five (gross elements); *pañcabhiḥ*—the five (subtle elements); *brahma*—Brahman; *caturbhiḥ*—the four (internal senses); *daśabhiḥ*—the ten (five senses for gathering knowledge and five organs of action); *tathā*—in that way; *etac*—this; *catur-vimśatikam*—consisting of twenty-four elements; *gaṇam*—aggregate; *prādhānikam*—comprising the *pradhāna*; *viduḥ*—they know.

The aggregate elements, namely the five gross elements, the five subtle elements, the four internal senses, the five senses for gathering knowledge and the five outward organs of action, are known as the *pradhāna*.

PURPORT: According to *Bhagavad-gītā*, the sum total of the twenty-four elements described herein is called the *yonir mahad brahma*. The sum total of the living entities is impregnated into this *yonir mahad brahma*, and they are born in different forms, beginning from Brahmā down to the insignificant ant. In the *Śrīmad-Bhāgavatam* and other Vedic literatures, the sum total of the twenty-four elements, *pradhāna*, is also described as *yonir mahad brahma*; it is the source of the birth and subsistence of all living entities.

12 महाभूतानि पञ्चैव भूरापोऽग्निर्मरुद्भः ।

तन्मात्राणि च तावन्ति गन्धादीनि मतानि मे ॥१२॥

*mahā-bhūtāni pañcaiva
bhūr āpo 'gnir maruṇ nabhaḥ
tan-mātrāṇi ca tāvanti
gandhādīni matāni me*

mahā-bhūtāni—the gross elements; *pañca*—five; *eva*—exactly; *bhūḥ*—earth; *āpaḥ*—water; *agniḥ*—fire; *maruṇ*—air; *nabhaḥ*—ether; *tat-mātrāṇi*—the subtle elements; *ca*—also; *tāvanti*—so many; *gandha-ādīni*—smell and so on (taste, color, touch and sound); *matāni*—considered; *me*—by Me.

There are five gross elements, namely earth, water, fire, air and ether. There are also five subtle elements: smell, taste, color, touch and sound.

13 इन्द्रियाणि दश श्रोत्रं त्वग्दृशसननासिकाः ।
वाक्करो चरणौ मेढ्रं पायुर्दशम उच्यते ॥१३॥

*indriyāṇi daśa śrotram
tvag dṛg rasana-nāsikāḥ
vāk karau caraṇau meḍhram
pāyur daśama ucyate*

indriyāṇi—the senses; *daśa*—ten; *śrotram*—the sense of hearing; *tvag*—the sense of touch; *dṛk*—the sense of sight; *rasana*—the sense of taste; *nāsikāḥ*—the sense of smell; *vāk*—the organ of speech; *karau*—two hands; *carāṇau*—the organs for traveling (legs); *meḍhram*—the generative organ; *pāyuh*—the evacuating organ; *daśamaḥ*—the tenth; *ucyate*—is called.

The senses for acquiring knowledge and the organs for action number ten, namely the auditory sense, the sense of taste, the tactile sense, the sense of sight, the sense of smell, the active organ for speaking, the active organs for working, and those for traveling, generating and evacuating.

14 मनो बुद्धिरहङ्कारश्चित्तमित्यन्तरात्मकम् ।

चतुर्धा लक्ष्यते भेदो वृत्त्या लक्षणरूपया ॥१४॥

*mano buddhir ahaṅkāraś
cittam ity antar-ātmakam
caturdhā lakṣyate bhedo
vṛtṭyā lakṣaṇa-rūpayā*

manaḥ—the mind; *buddhiḥ*—intelligence; *ahaṅkāraḥ*—ego; *cittam*—consciousness; *iti*—thus; *antaḥ-ātmakam*—the internal, subtle senses; *catur-dhā*—having four aspects; *lakṣyate*—is observed; *bhedaḥ*—the distinction; *vṛtṭyā*—by their functions; *lakṣaṇa-rūpayā*—representing different characteristics.

The internal, subtle senses are experienced as having four aspects, in the shape of mind, intelligence, ego and contaminated consciousness. Distinctions between them can be made only by different functions, since they represent different characteristics.

PURPORT: The four internal senses, or subtle senses, described herein are defined by different characteristics. When pure consciousness is polluted by material contamination and when identification with the body becomes prominent, one is said to be situated under false ego. Consciousness is the function of the soul, and therefore behind consciousness there is soul. Consciousness polluted by material contamination is called *ahaṅkāra*.

(continued in the next issue)

***Droṇa then said to the great soul and fighter Arjuna,
"O mighty-armed one, take from me the best
of all weapons, the invincible brahmāstra, complete with
the means for launching and withdrawing it."***

• • •

ARJUNA (continued from page 34)
him, "Is it the tree only that you see, or do you also see me and your brothers?"

The son of Kuntī replied, "I see the large tree, and you, sir, and also my brothers as well as the bird."

Droṇa pressed him on this very point; again and again Yudhiṣṭhira gave the same answer. Droṇa was not pleased, and he said in a scolding voice, "You may leave the shooting ring, for you cannot hit the target!"

The illustrious teacher then tested all the sons of Dhṛtarāṣṭra, headed by Duryodhana, asking the same questions. Then he tested his other disciples, headed by Bhīma, and the kings of various countries, but all replied, "We see everything you have mentioned." And all were similarly rebuked by the master.

Then, smiling, Droṇa spoke to Dhanañjaya, Arjuna: "Listen, you must strike this target, releasing your arrow the very instant you hear my command! Now, bend your bow and wait for that moment."

Thus addressed, the ambidextrous Arjuna bent his bow and stood there aiming at the target, awaiting his guru's command. As before, Droṇa paused for a moment and then asked, "Do you see the bird on the tree, or do you see me?"

Arjuna replied, "I see the bird. I see neither you nor the tree."

Droṇa was pleased. A moment later the mighty teacher spoke again to the greatest Pāṇḍava warrior, "If you see the bird, then speak more about it."

"I only see the bird's head, not its body."

At this reply by Arjuna, Droṇa's hair stood on end out of sheer joy, and he ordered Arjuna, "Shoot!" Arjuna shot his shaft without hesitation, and the razor-sharp arrowhead cut off the bird's head and knocked it to the ground. Seeing Arjuna execute the

command perfectly, Droṇa embraced him. Droṇa considered King Drupada and his associates already defeated in battle.

DRONA AWARDS ARJUNA THE BRAHMĀSTRA

O best of the Bhāratas, some time later Droṇa, the leader of the Aṅgirā line, accompanied his disciples as they bathed in the Ganges. As Droṇa bathed, a powerful crocodile living in those waters grabbed him by the shin, prompted by destiny. Although able to free himself, Droṇa called out to his disciples, "Kill the crocodile and save me! Quickly!"

The very instant his guru spoke, the terrifying warrior Arjuna struck the submerged beast with a rush of five razor-sharp shafts while the other princes were still rushing about in utter confusion. Seeing Arjuna in action, Droṇa was delighted, and he deemed the son of Paṇḍu the best of his disciples.

Cut into numerous pieces by Arjuna's arrows, the crocodile released Droṇa's shin and relinquished life.

Droṇa then said to the great soul and fighter Arjuna, "O mighty-armed one, take from me the best of all weapons, the invincible *brahmāstra*, complete with the means for launching and withdrawing it. Under no circumstances is it to be used against human beings, for if launched against an enemy of little strength the excess fire of this weapon can burn up the cosmos. It is said that there is no equal to this weapon in all the worlds, so guard it carefully. Heed this instruction: If ever any nonhuman enemy should put you into difficulty, O hero, then you are to unleash this weapon and kill him in battle."

"So be it!" said the frightening Arjuna, promising his teacher with folded hands.

When Arjuna accepted the weapon, his guru again declared to him, "There is no man in this world who will equal you in a trial of bows." ❁

NOTES

1. It is said that Droṇa originally tried to favor his son and make him the pre-eminent warrior, but then, seeing Arjuna's devotion, the master made this vow to Arjuna.
2. Droṇa worried about the consequences of his revealing such potent knowledge to the future leader of an uncivilized people like the Niṣādhas.
3. It was not from pride that Arjuna desired to be the best, but from love for his teacher; he wanted his master's word to be kept and his prestige as a guru thus sustained. Arjuna was also destined to protect the principles of justice, and if his teacher revealed advanced military secrets to unfit persons, Arjuna and his brothers could not perform their divine mission of removing the wicked and reestablishing virtue on the earth.
4. An essential trait for a respectable man of the time.
5. See "Ekalavya's Fault," page 33.
6. Thus *buddhi-yoga* means intelligence that leads to engagement in the service of the Lord. The term *buddhi-yoga* is elaborately explained in the *Bhagavad-gītā*. See, for example, *Bhagavad-gītā* 10.10.

Hridayānanda Dāsa Goswami led the team of devotee-scholars who completed the translation and commentary of the Śrīmad-Bhāgavatam begun by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Fluent in several languages, Hridayānanda Dāsa 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.

Om or Hare Kṛṣṇa?

Though the sacred sound om̐ is often associated with impersonalists, only the devotees understand its full import.

by Karuppiah Chockalingam

...

THROUGHOUT THE *VEDAS* there is much mention of the syllable *om̐*. This spiritual vibration, which is sometimes called *om̐kāra* or *praṇava*, comprises three Sanskrit sounds—*a*, *u*, and *ma* (the *a* in *ma* is silent). When these three sounds are combined, the result is the single-syllabled vibration *om̐*.

An unusual attribute of *om̐* is that it has no direct translation from Sanskrit into English. And though every Vedāntist will accept *om̐* to be a representation of God, exactly how *om̐* is viewed differs according to various schools of thought. These schools can be classified into two main categories, the Māyāvādī, or impersonalist, and the Vaiṣṇava, or devotee.

The impersonalist, as the name suggests, is happy to treat *om̐* as an impersonal, formless representation of the Absolute Truth. Therefore, the Māyāvādī will very openly chant *om̐*, being careful to avoid names such as Kṛṣṇa and Rāma, which, according to them, are limited. A Māyāvādī might explain his theory of *praṇava om̐* like this: “Since this whole universe has been created by Him (God), whatever there is in the universe is Him alone. As such, He has no name. But if He has to have a name, then all names are His, for He alone is appearing in all forms. The

first sound in most languages is *a*; the last sound to leave as our mouth closes is *m*; *u* is the center of the two. Together, they represent all the basic sounds from which words are produced. And therefore, these three sounds, making up the syllable *om̐*, represent the entire universe of names and forms.”

Using such reasoning, the impersonalist concludes that the holy name *Kṛṣṇa* is ultimately no different from any other word one can dream up. *Om̐*, says the impersonalist, contains all sounds, and so it is the universal sound, whereas “*Kṛṣṇa*” and “*Rāma*” are limited.

All Vaiṣṇavas know, however, that such speculation on the Lord’s holy name is one of the ten worst offenses one can commit at His lotus feet (*tathārtha vādaḥ*). Lord Caitanya, therefore, has repeatedly warned us to steer clear of such offenders, or *pāṣaṇḍīs*.

WHAT DOES OM̐KĀRA MEAN TO THE VAIṢṆAVAS?

The Gosvāmīs of Vṛndāvana have analyzed *om̐* (*a-u-m*) as follows: The letter *a* refers to Kṛṣṇa, the master of all planets and all living entities. The letter *u* indicates



ॐ

If at the time of death, one chants Hare Kṛṣṇa, even though unintentionally, one attains the spiritual Vaikuṅṭha planets without a doubt.



Śrīmatī Rādhārāṇī, the pleasure potency of Kṛṣṇa, and *m* indicates the living entities. Thus *omkāra* represents Kṛṣṇa; His name, fame, pastimes, potencies, and devotees; and everything else pertaining to Him.

To the devotees of the Lord, there is no difference between chanting His holy name and reciting *omkāra*, for Kṛṣṇa has stated in *Bhagavad-gītā* (7.8, 9.17, 10.25) that *omkāra* is He Himself in the form of sound. Just as *omkāra* is non-different from the Lord's holy name, it is also inseparable from the Lord's beautiful two-armed form as Śyāmasundara. *Praṇava om* is therefore used in the *Vedas* and *Upaniṣads* to address the Supreme Person—Vāsudeva, or Kṛṣṇa.

Thus, *omkāra* serves no other purpose than to remind the devotee of Kṛṣṇa. Śrīla Prabhupāda confirms this fact in a purport to *Śrīmad-Bhāgavatam* (9.14.48) wherein he states that just as Hare Kṛṣṇa addresses the Lord together with His energy, so too does *omkāra*.

It is therefore clearly evident that *om* refers to the Supreme Personality of Godhead, Kṛṣṇa. Yet, surprisingly enough, the Māyāvādīs are not altogether wrong in thinking that *omkāra* possesses no form. Where's the catch?

THREE ANGLES FROM WHICH OM MAY BE VIEWED

Omkāra, like Kṛṣṇa, can be realized or viewed from three angles, as Brahman, Paramātmā, and Bhagavān. The speculative Māyāvādī knows *omkāra* to be nothing beyond Brahman, or spiritual, and at the same time without shape or form. The mystic yogī sees whatever the Māyāvādī sees but also realizes that *omkāra* is situated within the heart of everyone as Paramātmā, or the Supersoul. And the Vaiṣṇava knows all that the other two transcendentalists know, but he also realizes that it is the personal aspect of *omkāra*, Bhagavān, that makes

the other two aspects possible.

Śrīla Prabhupāda likened these three features of the Lord to the sunlight, the sun globe, and the sun-god residing within the sun. If I were studying the sun, would my knowledge be complete if I could research no further than the sunlight or the sun globe? Some material scientists might answer yes, but a more intelligent person would want to know, "Where does the sunlight come from?" or "What gives the sun its power to shine?" Just as one automatically knows about the sunlight and sun globe the moment he learns that the sun-god, Vivasvān, is the source of both, so one realizes *omkāra* completely when one understands that *om* ultimately possesses form. Śrīla Prabhupāda highlights this important fact in a purport to *Śrīmad-Bhāgavatam* (8.3.2).

The understanding of the impersonalist philosopher, though not altogether incorrect, is therefore incomplete. The devotee or Vaiṣṇava, however, knows *omkāra* in truth.

HARE KṚṢṆA AND OM—THE SAME IN ALL RESPECTS?

Though Hare Kṛṣṇa and *om* are equally potent sound forms of the Lord, there is one difference. If at the time of death one chants Hare Kṛṣṇa, even though unintentionally, one attains the spiritual Vaikuṅṭha planets without a doubt. This is a universal truth that has been accepted by all great authorities. If, however, one similarly chants *om*, not thinking of Kṛṣṇa, one attains to the impersonal *brahmajyoti* sky of the spiritual world but does not associate with Kṛṣṇa. This fact is confirmed in *Bhagavad-gītā* (8.11).

One may ask why, if *omkāra* is ultimately personal, one shouldn't reciprocate with Kṛṣṇa personally on leaving one's body with *om* on one's tongue. The answer is that it is possible to chant *om* and go to Kṛṣṇa but the process

involves much more than simply externally uttering *om*.

According to the *Gītā* (8.13), those who chant *om* and at the same time remember Kṛṣṇa while leaving the body do indeed go to the Vaikuṅṭha planets:

*om ity ekākṣaram brahma-
vyāharan mām anusmaran
yaḥ prayāti tyajan dehaṁ
sa yāti paramām gatim*

"After being situated in this yoga practice and vibrating the sacred syllable *om*, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets."

In a purport to *Śrīmad-Bhāgavatam* (7.15.31) Śrīla Prabhupāda informs us that to fix the turbulent, restless mind upon Kṛṣṇa at the moment of death while thus uttering *om*, there are certain rules one must follow. These rules are listed in *Bhagavad-gītā* (6.11, 8.12). For example, one must sit in a certain precise posture, cease all the activities of the senses, fix the mind on the heart, and fix the life air at the top of the head.

In addition to all this, Prabhupāda points out that only *brāhmaṇas*, or those in the mode of goodness, can properly recite *om*. When one chants *om* after having fulfilled all these prerequisites, only then can he reap the same result as he would have received from inadvertently chanting Hare Kṛṣṇa.

THEN WHY SUCH A THING AS OM?

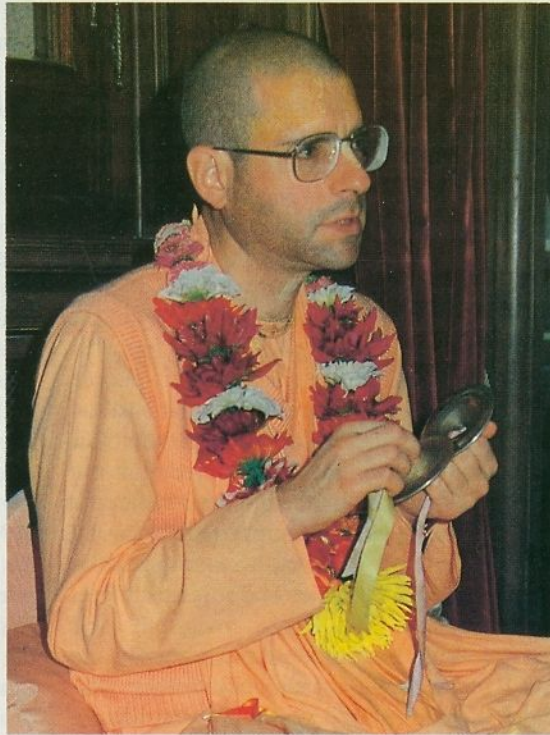
Since both the Lord's holy name and *omkāra* are transcendental sound vibrations, what then is the purpose of *omkāra*?

Kṛṣṇa, being all-knowing, could clearly understand that there will always be a class of people called *avyaktā-sakta cetasām*, or those attached to His
(please turn to page 45)

Knowledge, Ignorance, Philosophers, and Psychologists

*Our revered institutions of higher learning
are reinforcing our ignorance.*

From a lecture by Girirāja Swami



“Modern psychologists can study the activities of the mind—thinking, feeling and willing—but they are unable to go deep into the matter. This is due to their lack of knowledge and to their not being associated with the liberated *ācārya* [spiritual master]. Guided by so-called psychologists and philosophers, people in the modern age do not know the activities of the subtle body and thus cannot understand what is meant by the transmigration of the soul. In these matters we have to take the authorized statements of the *Bhagavad-gītā*. Unless all human society understands *Bhagavad-gītā*, civilization will advance in ignorance, not in knowledge.” (*Śrīmad-Bhāgavatam* 4.29.75, purport)

HERE ŚRĪLA PRABHUPĀDA explains simultaneously the process of knowledge and the process of ignorance. Lord Kṛṣṇa explains the same subject in the thirteenth chapter of the *Bhagavad-gītā*. He lists twenty items that constitute the process of knowledge, of which one is central, *mayi cānyena-yogena bhaktir avyabhicārīṇi*: unalloyed and unbroken devotional service.

This is the actual process of knowledge, and all the others items of knowledge have value only in relation to the basic principle of pure devotional service. In conclusion Lord Kṛṣṇa states that anything apart from the process of knowledge is ignorance.

By the definition of knowledge given in the *Gītā* and here by Śrīla Prabhupāda, most of what passes as knowledge in the material world is not actually

knowledge. It is ignorance. People think they are culturing *vidyā*, *jñāna*—knowledge—but actually they are culturing *avidyā*, *ajñāna*—ignorance. Why? Because they have not understood the first instruction of *Bhagavad-gītā*: I am not the body.

Most people in this world think, “I am the body,” and the schools reinforce the same idea: “You are the body.” One devotee friend told me that in school he was taught repeatedly, “You are not American, you are Canadian. You are not American, you are Canadian.” This is not knowledge. This is ignorance—to identify with the body. And schools all over the world reinforce the same bodily concept of life, and thus entangle the students (who in turn become teachers) in material existence.

Neither students nor teachers know the basic fact: “I am not the body.”

Sometimes we are impressed by how much the materialists have increased their information, but Śrīla Prabhupāda explains that they’re just going further and further from the truth. He has given the example that if one is performing a mathematical calculation and makes a mistake in the first step, even if he performs all the other steps perfectly for

**Still, I am indebted to my psychology professors for one reason:
One of them invited Śrīla Prabhupāda to speak in the auditorium there.
And that was the first chance I had to see Prabhupāda.**

• • •

hundreds and thousands of steps, he'll go further and further from the actual solution.

The first step is to know who we are. If we mistakenly think "I am the body," and then do everything perfectly for the body, we get further and further away from the goal, which is self-realization or God-realization and which brings real happiness. We want to be happy, but when we try to be happy on the bodily platform, we suffer. Only if we understand, "I am not the body, I am a spiritual soul, an eternal servant of Kṛṣṇa," and act accordingly, can we achieve actual happiness.

So we should not become bewildered or impressed by the materialists' so-called display of knowledge. Because they have missed the basic point, they are just going further and further away from the goal.

Here Śrīla Prabhupāda cites the philosophers and psychologists. I've had some experience with them in the university, first in the department of philosophy, where they were more interested in linguistics and word jugglery than in the goal of life. Philosophy should discuss the goal of life. But here they were mainly discussing words. Then I transferred to the department of psychology, where I studied under one of the most famous psychologists in America, Abraham Maslow. In one class he described how one morning he woke up and was shivering and experiencing so many symptoms he didn't know what was happening to him. Finally he consulted one psychologist friend, and the friend said, "You're having an anxiety attack." Professor Maslow commented that he had written chapters on anxiety attacks but when he actually had one he couldn't recognize it. So I could see there's a big difference between theoretical knowledge and realized knowledge, even on the material platform. He had no realization.

Then within the department there were two groups: the behaviorists, or rat psychologists, who study stimulus and response and don't even consider consciousness, and the humanistic psychologists, who want to see to the welfare of the whole human being. But the two groups used to fight like cats and dogs over the budget (who would get the greater share) and over appointments (whether a behaviorist or a humanist would be appointed). They would really fight like cats and dogs and get so upset. So I saw that although they may have good theories, they have no realization. Later, when I met the devotees, I realized that even the theories weren't good. But at the time I thought, "Even if they have good theories, what is the use if there is no practical result. They are as petty and quarrelsome as anyone else." So I lost faith in philosophers and psychologists both.

And the psychologists had so many speculative methods. They had "T-groups," training groups, where people used to sit together in a room and say everything that was inside of them. For example, if you hated someone in the room, you weren't supposed to keep it inside. You were supposed to say, "I hate you." They had so many speculative theories, which had very little effect on me.

Still, I am indebted to them for one reason: One of the psychology professors invited Śrīla Prabhupāda to speak in the auditorium there. And that was the first chance I had to see Śrīla Prabhupāda.

Although the psychologists' techniques made very little impression on me, when I came into the auditorium I was impressed. Satsvarūpa Mahārāja, who was temple president then, was leading *kīrtana* on the stage, and Prabhupāda was sitting in the middle of the stage on a raised seat, the devotees dancing in a circle around him. The

modern auditorium had bare brick walls inside, and the sound of the *kīrtana* was reverberating off the walls. Students from the audience were jumping up from their seats, climbing on the stage and joining the *kīrtana*, dancing in the circle around Śrīla Prabhupāda. *That* made an impression. And when I spoke to the devotees after the program, I knew they knew the truth.

After the program there was an announcement that if anyone in the audience was driving to Harvard Square he should take some devotees. I happened to be driving there, so I volunteered to give them a lift.

Having lost faith in psychology, I had started turning towards spirituality, reading books and looking for a guru. I had questions about Zen, about Yogānanda—so many questions. In the car I began to question one of the devotees, Jāhnavā Dāsī. As soon as she heard the questions she responded with completely authoritative answers. I was shocked—and impressed.

I had just met one Zen master who was approved as enlightened by another Zen master in Japan. The master in America had given a demonstration at M.I.T., and at the end someone had asked him about Vedānta. He had replied, "Why are you asking me about Vedānta? I have enough problems keeping up with Zen." And he was the author of a popular book on Zen. I had thought, "This is not knowledge." So I asked Jāhnavā about Zen. At once she gave a better explanation of Zen than any Zen book or Zen master I had come across.

She said that this world is illusory, like images on a movie screen. But if you withdraw your consciousness from the images on the screen, you will see that there is a beam of light. And if you follow the beam of light further back it comes to a point. I'd heard about the point or void before, but never

expressed so clearly.

Then she went further. "But behind the light is the light bulb, which is in a machine, a projector, and behind the projector is a person."

I thought, "This is knowledge. It includes everything I wanted to know and more." And the same with all the questions I asked. And as I met the devotees, and of course Prabhupāda, I felt that every question I had was perfectly answered.

How could this young girl give such authoritative answers, such perfect knowledge, when even big Zen masters and yogis could not do so? Later I understood the reason: she had received knowledge through *paramparā*, the succession of Kṛṣṇa conscious masters and disciples. Whatever she said, she had heard from Śrīla Prabhupāda. And because Prabhupāda had perfect knowledge, when she repeated the same things she had heard from him her statements were perfect and authoritative. No sentiment. Just bang!

I was impressed. And I thought, "If these are the disciples, then what must be the guru? I can't even imagine!"

After having met the devotees, I had to write my term paper for Educa-

tional Psychology. I could think of only one subject: "Kṛṣṇa consciousness is the best education." Although I had only recently met the devotees, I felt I had learned more in fifteen days with them than in fifteen years in mundane educational institutions. And I could write only of my convictions. The professor, who was also a famous author and psychologist, loved the paper. He found it original and real. He gave me an A for the paper, and for the course. ☀

Girirāja Swami joined the Kṛṣṇa consciousness movement in 1969 and accepted sannyāsa, the renounced order of life, in 1978. During the mid-seventies, under Śrīla Prabhupāda's supervision, he helped guide 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.

Gopāla Kṛṣṇa

by Kaumodaki Devī Dāśī

The morning sky, still pink with dawn,
Illuminates the woods today
Upon the hill called Govardhana,
Where Gopāla Kṛṣṇa comes to play.

His body, colored blackish blue,
Is wrapped around by yellow silk,
And with His friends, He's calling to
The cows who yield ambrosial milk.

His long black hair cascades in curls
From underneath a golden crown
And intertwines with strings of pearls
And flower garlands swinging down.

A peacock plume bedecks His crown,
A golden flute rests in His palm,
And *tulasī* at His feet is sown
In His abode—Vṛndāvana Dhāma.

The village damsels love this Boy;
With happy songs they bring Him food.
And, seeing His pleasure, they enjoy
The ecstasy of serving mood.

OM (continued from page 42)

impersonal aspect. Since such impersonalists have no solid name or form to fix their minds upon, Kṛṣṇa has provided them with *praṇava om̐*.

Since *om̐* has no direct meaning or refers to no particular form, the Māyāvādīs assume, without complete knowledge, that the Absolute Truth is beyond all names and forms. To make the Māyāvādīs think this way was Kṛṣṇa's intention, for not everyone is capable of acknowledging the Lord's transcendental name and form. Thus, their minds being absorbed in impersonal *om̐*, the Māyāvādīs ultimately merge with the unmanifest *brahmajyoti* effulgence of the Lord, a type of liberation called *sayūjya-mukti*.

Though *sayūjya-mukti* ensures freedom from material misery, the Vaiṣṇavas consider it no better than hell, for in such a state there is no reciprocation with the lotus feet of the Lord. Consequently, the pure devotees are very careful to see *om̐kāra* in the light of His beautiful form.

DEVOTEES SPREAD ONLY THE HOLY NAME

The pure devotee, whose mind is fixed twenty-four hours a day on the form of the Lord, rises above all rules and requirements for chanting *om̐*. Such a devotee, having transcended the three modes of material nature, goes beyond even the qualifications of a *brāhmaṇa*. Thus the devotee's chanting of *om̐* is pure, whereas a Māyāvādī, who cannot relate *om̐kāra* to Kṛṣṇa, chants *om̐* being submerged, to a certain extent, in ignorance. Those who actually follow every prerequisite and recite *om̐* as directed by Kṛṣṇa are generally those mystic yogis who, as previously discussed, are more inclined to inner meditation on Kṛṣṇa as Paramātmā than to pure devotional service.

Although all Vaiṣṇavas are more than qualified to freely chant *om̐*, the Gauḍiya Vaiṣṇavas, devotees of Lord Caitanya, seldom do so. As mentioned earlier, one must be a qualified *brāhmaṇa* to

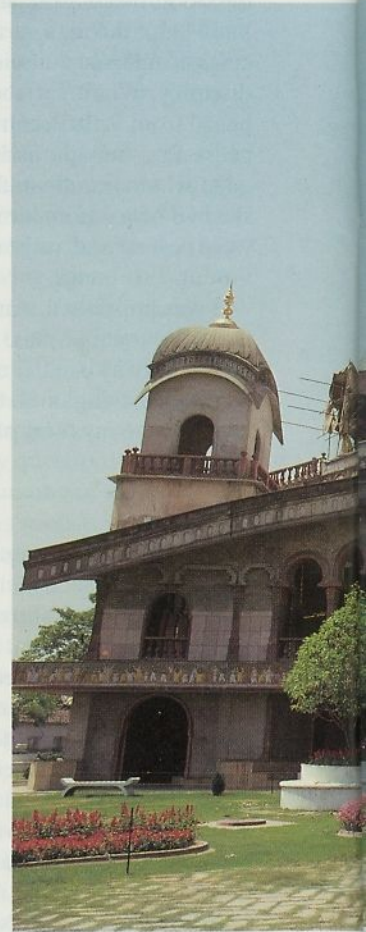
chant *om̐* properly. Most people in this Age of Kali are no better than *sūdras* (*kalau sūdra-sambhavaḥ*). Therefore, the Vaiṣṇavas, who care only for the welfare of others, do not very much promote the chanting of *om̐kāra*. Instead, they particularly promote the chanting of Hare Kṛṣṇa.

As explained by Śrī Caitanya Mahāprabhu, *niyamitaḥ smarane na kālaḥ*: the requirements for chanting Hare Kṛṣṇa are absolutely none. Therefore, the only practical means of spiritual advancement for all of us fallen souls of Kali-yuga turns out, once again, to be the chanting of the mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. ☀

Karuppiyah Chockalingam, an eighteen-year-old student from Melbourne, Australia, is an active member of Bhaktivedanta Youth Services, which holds weekly programs for children and adults at the Melbourne ISKCON temple.

A Memorial to the Master of the Movement

A progress report from Śrīdhām Māyāpur, West Bengal, India.



Śrīla Prabhupāda's samādhi, or shrine (above left, and above), dominates a corner of ISKCON's large complex near the Ganges. At right, craftsmen install terra-cotta bas reliefs.

IT'S SAID THAT IN CALCUTTA there are two kinds of people—those who've visited Śrīdhām Māyāpur and those who plan to. For here, sixty-five miles north, stands the beautiful and extensive campus of ISKCON, the International Society for Krishna Consciousness.

Śrīdhām Māyāpur is the birthplace of Śrī Caitanya Mahāprabhu, the incarnation of Lord Kṛṣṇa five hundred years ago who first got the Hare Kṛṣṇa movement started. And here ISKCON devotees are building a shrine to the spiritual master who spread the movement to the world—His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Building the shrine has taken more than a decade, and still the work is not yet finished. But construction is done, and what's left is mainly decorating and artwork.

Here's the work now in progress:

The main inner chamber. The work here is three quarters done. It's mostly marble work. Carving marble goes slowly.

Interior mosaics. Six mosaics on the inside of the dome will show scenes of Śrīla Prabhupāda in action. Two mosaics are yet to be done. Also still to do: six demigods showering flowers from the sky. The mosaic work may take another six months.

Main floor. The marble floor goes in last. It has to wait until after the mosaics and the chamber.

Terra-cotta reliefs. Glazed panels will depict the nine methods of *bhakti*, devotional service. The modeling work is done. Now the panels themselves need to be finished.

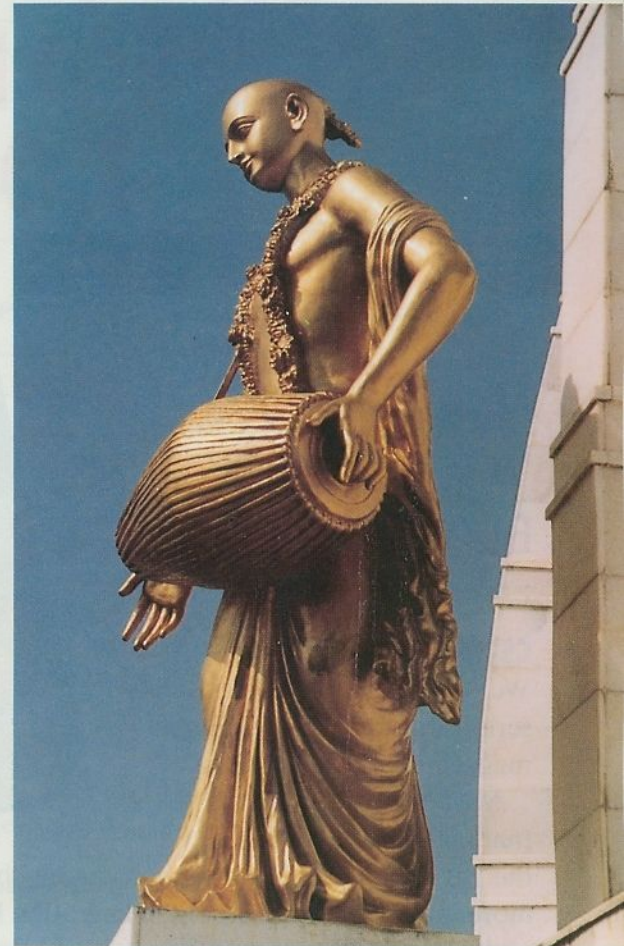
Fountains. One down, two to go.

Lighting. The fixtures have been designed. Production has commenced.

Museum. Dioramas will show scenes of Śrīla Prabhupāda's devotional service. Only detailed work is still left to do. ☸



Śrīla Prabhupāda's chamber (left) sits beneath the main dome. Below: At the base of the dome outside, a dozen or so statues like this one stand at regular intervals.



Work in Progress

25% 50% 75% 100%

Chamber				
Chamber doors				
Main floor				
Dome interior				
Terra-cotta work				
Main stairs				
Spiral stairs				
Museum				
Fountains				
Painting the building				

Gray = work completed



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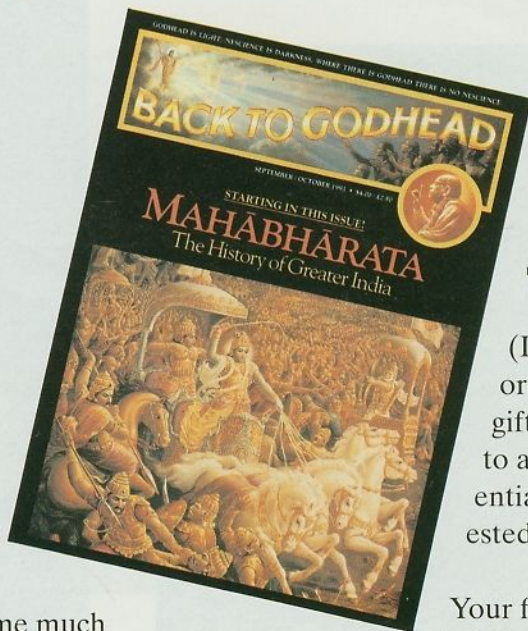
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EVERY TOWN & VILLAGE

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

WORLD NEWS

North America

Lord Kṛṣṇa's rāsa dance charmed

US audiences during a four-

month tour by the Manipuri dance troupe Ranganiketan. The troupe performs under the direction of Bhakti Svarūpa Dāmodara Swami, who hails from Manipur, in northeastern India. The tour began at the Kennedy Center for the Performing Arts in Washington, D.C., where the ambassador of India gave an introduction highlighting the devotional culture of Manipur. The troupe then moved on to Canada, Venezuela, Singapore, and then back to India. More than 150,000 people saw the performances.



Bhakti Svarūpa Dāmodara Swami (center) at the Kennedy Center with guests of honor: Indian Ambassador Sidhardha Shankar Ray (second from right) and Indian Director of Culture Malay Mishra (second from left).

Students at the University of South Florida (USF) get academic credit when they take a Sanskrit course offered by ISKCON's Dānavīra Dāsa, director of Florida Vedic College. Comments Dr. Nathan Katz, director of South Asian Studies at USF, "The FVC is providing a valuable service to USF students."

The Bhaktivedanta Archives has published a full-size facsimile collection of the issues of *Back to Godhead* put

out by Śrīla Prabhupāda in India. The collection, printed on high-quality glossy paper and hardbound in one deluxe volume, is entitled *Back to Godhead, 1944-1960: The Pioneer Years*. Full-page photos of Śrīla Prabhupāda appear interspersed between the issues. This volume is to be the first of several to offer documents from the Archives. For information on how to obtain the book, please see page 53.

A major renovation has now been completed at ISKCON's center in Dallas, Texas. Inside, the *āśrama*, offices, and school have been completely redone. Outside, the temple has been remodeled in traditional Indian style.

An ambitious plan for expansion is underway at ISKCON's Houston center. Look for details in a future issue of BTG.

Śrīla Prabhupāda's disciples in Spanish Fork, Utah, have purchased 8½ acres on which to build a Vedic temple. At last year's Rāma Vijaya festival in Spanish Fork, more than 4,000 people attended. This year's festival will take place on September 10.

The San Diego branch of the Bhaktivedanta Institute has moved to ISKCON's farm in Alachua, Florida. Now they're right across the cow pasture from BTG. Their new address: P. O. Box 1920, Alachua, FL 32615.

ISKCON leader Bhakti Mārga Swami appears across Canada on a monthly TV show, "On the Way to Krishna."

Construction is more than half finished on a large new temple at ISKCON's Gītā Nāgarī farm in Pennsylvania.

United Kingdom

Devotees in England are planning to celebrate the twenty-

fifth anniversary of the installation of Rādhā and Kṛṣṇa in London. Śrīla Prabhupāda installed the Rādhā-Kṛṣṇa

To get much of our news, *Back to Godhead* teams up with *ISKCON World Review*, the newspaper of the Hare Kṛṣṇa movement. For more detailed news, subscribe to *ISKCON World Review* (see page 53).

Deities, Śrī Śrī Rādhā-London-īśvara, on November 27, 1969. *London-īśvara* means "the controller of London."

Readers in the UK can now order *Back to Godhead* in England and have it sent to them directly by a special air-mail service from the USA. For a one-year subscription, send £18.50 to Bhaktivedanta Books Ltd., P. O. Box 324, Borehamwood, Herts WD6 1NB, UK.

Europe The war-torn countries of former Yugoslavia

relished a taste of Kṛṣṇa consciousness last year when ISKCON's Gauranga Bhajan Band toured Slovenia, Croatia, and Serbia. Thousands of people poured into auditoriums for programs of devotional music, classical Indian dance, multi-projector slide shows, a lecture on Kṛṣṇa consciousness, and a mantra-dance segment in which everyone takes part. Among other places, the show went to Ljubljana, Zagreb, and Belgrade. In Zrenjanin, Serbia, the band and the audience of 4,500 students temporarily had to evacuate the hall when someone tossed in a tear-gas bomb.



The Gauranga Bhajan Band performs in former Yugoslavia.

Devotees in Heidelberg have opened a restaurant in their temple, in the midst of the city. The opening, in March, drew 150 customers. Devotees also run a catering service outside Heidelberg.



The Higher Taste restaurant at ISKCON Heidelberg.

Devotees in Spain have completed publishing all of Śrīla Prabhupāda's *Bhāgavatam* volumes in Spanish.

More than 30,000 people visited Radhadesh, ISKCON's center in Septon, Belgium, last year. For \$11, visitors receive a tour of the temple, an explanation of the Kṛṣṇa

conscious way of life, and a lunch of Kṛṣṇa *prasādam*, food first offered to Lord Kṛṣṇa.

The government of Hungary has allotted funding for ISKCON, as it does for every other registered religion in Hungary. It has thus reversed its year-old refusal to do so. Last year a member of Parliament introduced a bill that, had it become law, would have denied official status to any religious group existing in Hungary less than one hundred years and having less than ten thousand members. Widely condemned, the bill has essentially died.

Devotees in Hungary have begun a farm community on 345 acres. They plan to build a temple and residences there this year.

A Kṛṣṇa conscious radio station in Moscow is now broadcasting twenty-four hours a day.

Devotees in St. Petersburg have secured an eight-story building to serve as a new temple. The building, which needs to be totally renovated, offers nearly 39,000 square feet of space. The temple room itself takes up more than 7,000 square feet. The place needs to be big: St. Petersburg has more than 500 devotees.

ISKCON's Food for Life program in Riga, Latvia, now distributes 1,300 plates of *prasādam* daily.

The first printing of Śrī Īsopaniṣad in Estonian has sold out. Ten thousand copies.

India **Finishing work is proceeding** in Vṛndāvana on Śrīla Prabhupāda's *samādhi*, the memorial where his body is buried. The towers of the building have been completed, and the ceiling is being finished. A new wall is now going up at the front of the site, so that people will once again be able to enter the temple complex through the main gate.

ISKCON's center in Bhayandar, Maharashtra, plans to shift to a new location, four kilometers closer to Bombay. The congregation has outgrown the present place. So the devotees, led by Mr. Maganbhai Kakaria, have purchased a new site on which to build. They plan to start construction by 1996.

Work in Gujarat is progressing on several ISKCON temples. In Baroda the new temple is set to open by Janmā-ṣṭamī of 1995. In Surat work is ready to start on a guest house, restaurant, and museum. And work on the temple in Ahmedabad is steadily going on.

ISKCON devotees have won a two-year legal battle for two and a half acres of land next to their temple in Guruvayur, a town of pilgrimage in Kerala. Devotees plan to

build a Bhaktivedanta Cultural Center on the land. The center will include a museum and a hall for multimedia Kṛṣṇa-pastime shows.

Devotees in Andhra Pradesh have started a center in Hanumkonda, near the city of Warangal. An old shrine of Lord Nṛsiṃhadeva was already existing on the site. ISKCON devotees have set up a temporary temple, guesthouse, and other structures. Larger plans are in the works.

ISKCON's center in Bhubaneswar has acquired eleven acres of farmland for protecting cows and growing rice, vegetables, and flowers. Construction in progress at the Bhubaneswar center: a new Govinda's Restaurant.

Land obtained just outside Madras will be the site for a new ISKCON center. Construction is set to begin this year.

The entire BBT edition of Śrīmad-Bhāgavatam is now available in Hindi.

The first canto of Śrīmad-Bhāgavatam has appeared in Manipuri.

ISKCON's GBC Press has published a detailed, two-volume guide to Deity worship. The guide, called *Pañcārātra Prādīpa*, is available from sellers of ISKCON books and supplies.

The Bombay members of the League of Devotees have announced that they and members in several other cities have rejoined ISKCON. The League split from ISKCON several years ago.

Three leading ISKCON devotees received approval from ISKCON's governing body to accept *sannyāsa*, the renounced order of life. So Raghubhir Dāsa, a longtime leader in South Africa, is now known as Bhakti Caitanya Swami. Rādhā-Govinda Dāsa, from Bihar, is now known as Rādhā-Govinda Swami. And Birsingha Dāsa, a British devotee based in Hong Kong, is now known as Vighna Vināśa Nṛsiṃha Swami.

New Zealand **ISKCON's Festival of the Chariots took to** the streets of Christchurch

for the first time last February. From the festival stage, City Councilor Gary Moore told the crowd, "When the Hare Kṛṣṇas first came to Christchurch, we thought, 'Just ignore them and they will go away.' So we did, and you didn't go. Now we can see the wonderful contribution you make to this city, in so many ways. We thank you and hope that you will continue to hold festivals like this year after year. We are glad you are definitely here to stay."

Sixty to a hundred devotees brought the Festival of India to nearly every town and village in South Island early this year. In most places the devotees met with the mayor or

city councilor, planted a tree, and unveiled a memorial plaque for Śrīla Prabhupāda's upcoming Centennial.

Kenya **Devotees in Nairobi plan to open** their new Rādhā-Kṛṣṇa temple on Janmāṣṭamī, Lord Kṛṣṇa's appearance day, in August. The main hall of the newly constructed temple will fit 1,200 people.

Mauritius **A pious businessman has pledged** fifty million Mauritian rupees (\$2.8 million) to build an ISKCON temple in the city of Phoenix.



Bīr Kṛṣṇa Goswami, with Paraśurāma Dāsa, presents the Kṛṣṇa Art book to the prime minister of Nepal.

Nepal **Prime Minister Girija Prasad Koirala conferred** in his palace last March with Bīr Kṛṣṇa Goswami and three other American devotees. After hearing from Bīr Kṛṣṇa Goswami how chanting Kṛṣṇa's names could help solve the problems Nepal faces, the prime minister said, "When people like you come and talk to me, I feel I am not alone."

The first stage of ISKCON's new Kathmandu temple project opened in June.

Japan **Devotees in Tokyo give out prasādam** to the homeless in Shinjuku, the world's largest train station. More than three hundred men and women live in cardboard boxes in the station.

Singapore **Devotees have opened** Govinda's Vegetarian Restaurant in downtown Singapore. The restaurant serves Chinese- and Indian-style *prasādam*.

Malaysia

Ten acres on the outskirts of Kuala Lumpur are being developed as the site of a new ISKCON temple.

Indonesia

Devotees in Jakarta plan to open their new Rādhā-Govinda temple on Janmā-ṣṭamī, Lord Kṛṣṇa's appearance day. Designed by an Indonesian devotee, the temple blends traditional Indian and Indonesian styles.

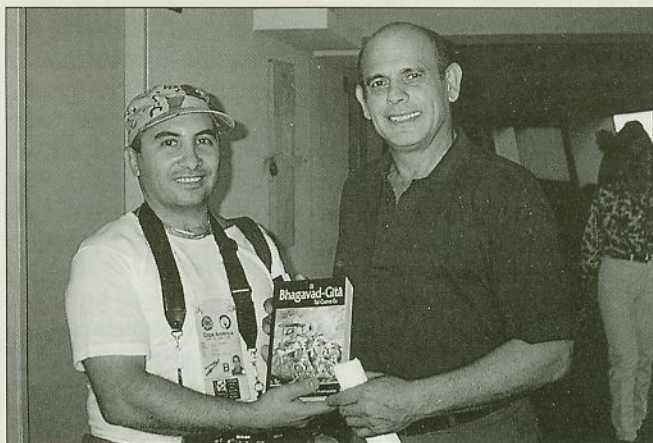
The first volume of *Śrīmad-Bhāgavatam* has appeared in Indonesian.

Devotees in Yogyakarta have completed the first permanent building for their *gurukula*, or children's school. Planned next: an open hall for classes, lectures, and cultural events. A similar hall is nearing completion in Bali.

South America

Devotees have installed Deities of Gaura-Nitāi on their farm three miles outside San Jose, Costa Rica. The farm has been running for seven years. Devotees from the farm have opened centers in Guatemala, Panama, and Honduras.

General Juan Vargan-Pazos recently received a copy of Śrīla Prabhupāda's *Bhagavad-gītā As It Is*. The general, a



General Juan Vargan-Pazos receives Śrīla Prabhupāda's *Bhagavad-gītā As It Is* from Prahlāda Nṛsinha Dāsa.

vegetarian, is the former commander in chief of Ecuador's armed forces and has twice been a presidential candidate.

Devotees in Guayaquil, Ecuador, have opened a restaurant on the ground floor of their four-storied temple. The temple is in the center of downtown.

A Hare Kṛṣṇa radio program in Rio de Janeiro called "De Volta ao Supremo" hits the airwaves three hours a week. Translation: "Back to Godhead."

PADAYĀTRĀ NEWS

Padayātrā India

On Rādhāṣṭamī, in September, Padayātrā India celebrates its tenth anniversary on the road. Since 1984, the Padayātrā has gone on continuously. It has walked more than 35,000 kilometers.

Padayatra England

Starting August 26: Leicester Festival, Southal Carnival, Watford Carnival, Notting Hill Carnival. Starting September 10: Hastings to Bournemouth.

Padayātrā Europe

Started May 24: Germany, Austria, Hungary, Romania, Moldavia, Belarus, Latvia, Lithuania, Estonia, Russia, Finland.

Padayātrā Brazil

In March, thirty devotees walked the hundred or so kilometers from their Nova Vrajadhama farm to the city of Nova Jerusalem, arriving in time for that city's Easter-weekend Passion Play, which draws an audience of fifty thousand.

As the devotees walked with their bullock cart carry-

ing Deities of Gaura-Nitāi, they passed out ten thousand plates of *prasādam* and thirty thousand liters of water, greatly appreciated in the drought-stricken area through which they walked.

The residents of one town invited the devotees into their church. The devotees placed the Deities on the altar, performed *ārati*, and gave a talk on *Bhagavad-gītā*. The local priest joined with his flock in asking questions after the talk.

Encouraged by this Padayātrā, the devotees now plan to walk across Brazil—at least three thousand kilometers—for Śrīla Prabhupāda's Centennial, in 1996.

For more information about Padayātrā, contact:

Padayātrā Worldwide
62, Sant Nagar, New Delhi 110 065, India
Phone: +91 (011) 646-9633; fax: +91 (011) 647-0742

Padayātrā England and Europe
Bhaktivedanta Manor, Letchmore Heath, Watford, Herts. WD2 8EP, England. Phone: +44 (92) 385-7244

RESOURCES

The Post Office has reminded us that our postal rate allows BTG no advertising other than that for BTG itself.

So from now on, we'll list these Resources strictly as a reader service. And we'll accept no payment, favors, or compensation of any sort.

If you have an item for our Resources section, send it in. And if we think it will help our readers—and if it fits our space—we'll put it in, as a free service. Hare Kṛṣṇa.

PUBLICATIONS

Nectar Books—Bhaktivinoda Ṭhākura's *Navadvīpa-Bhava-Taranga*, ecstatic visions of divine Navadvīpa-Vṛndāvana, \$8.00; Bhaktisiddhānta Sarasvatī's *Prakṛita-Rasa-Shata-Duḥsini*, 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

ISKCON World Review

Get connected to all of our dynamic worldwide movement. Exciting news, information, marketplace, and Kṛṣṇa conscious opportunities. For 12 issues: U.S., \$18 for First Class mail, \$10 for Third Class. Outside the U.S., \$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.

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.

New from Bhaktivedanta Archives:

Back to Godhead, the Pioneer Years: 1944–1960, a beautifully hardbound collection of Śrīla Prabhupāda's India BTGs, reproduced in their original, unedited format. 60 photos. 9"x13". Limited edition. \$29.95. To order, or for a full Archives catalog, call or write: Bhaktivedanta Archives, P. O. Box 255, Sandy Ridge, NC 27046. Phone: (910) 871-3636; fax (910) 871-3641. European Office: P. O. Box 351, Borehamwood, Herts. WD6 1SW, UK. Phone/fax: +44 (0932) 852-289.

Caitanya Maṅgala, by Śrī Locana Dāsa Ṭhākura, a sixteenth-century biography of Śrī Caitanya Mahāprabhu. Packed full of *rasa* and "new" ever-fresh ecstatic pastimes of Lord Gaurāṅga and His eternal associates. First complete English edition—translated as it is from the original Bengali. Color plates, hardbound. Available Janmāṣṭamī from Mahānidhi Swami, Vṛndāvana ISKCON.

NOW AVAILABLE!—A Transcendental Diary—Volume 2, by Hari Śāuri 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

ISKCON Television (ITV). Let your TV bring you closer to Kṛṣṇa. 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, conversion, and duplication. For ordering information send for a free catalog. ITV, P.O. Box 556, Topanga, CA 90290. Phone: (310) 559-7100; fax: (310) 559-7101.

For a complete list of tapes of Mahātmā Dāsa, Krishnafest, and others, send for catalog: 5430 Gurley Avenue, Dallas, TX 75223.

Studio bhajana tape of Indradyumna Swami—Param Gati—accompanied by harmonium, *mṛdaṅga*, guitar, and other instrumentation. \$5.95. Overseas, \$6.95. Payable to Krishnafest, 5430 Gurley Ave., Dallas, TX 75223.

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 the U.S. call toll free: (800) 243-3292.

Śrīla Prabhupāda's books on audio-cassette, narrated dramatically by Amala-bhakta Dāsa with background music. *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Śrī Caitanya-caritāmṛta*, *The Nectar of Devotion*, and others. Sample tape: \$2. Write or phone for a free catalog: Krishna Productions, P. O. Box 34241, Los Angeles, CA, USA. Phone/fax: (310) 838-4474.

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.

The Indradyumna Swami Tape Ministry. Pure association on tape. Send for your free catalog now. Also, a new book by Indradyumna Swami—*Daso 'Smi*, a nectarean collection of *Back to Godhead* articles and Vyāsa Pūjā offerings to Śrīla Prabhupāda. Indradyumna Swami Correspondence Office, c/o Racitambara Dāsi, Bhaktivedanta Manor, Letchmore Heath, Watford, Herts. WD2 8EP, England.

Transcendental Music. CDs and cassettes produced by Harikeśa Swami. Gauranga Bhajan Band: *Chant. Bliss: Connected, Wings to Fly, and The Future Belongs to Me.* The music is recorded at the North European BBT's midi studio and is of the highest possible quality. CDs US\$8; cassettes \$5. Add 15% for postage and handling. The Bhaktivedanta Book Trust, c/o The Srini, Korsnas Gard, 14792 Grodunge, Sweden. Phone: +46-8-530-25345; fax: 25062.

PROJECTS

ISKCON Prison Ministry needs soft-bound books, japa beads, money for postage, and compassionate Vaiṣṇava preachers. Please contact: Candrasekhara Dāsa, IPM, 2936 Esplanade Ave., New Orleans, LA 70119.

Service Opportunity. *Hare Krishna Today*, ISKCON's video news journal, produced at ISKCON Communications Global Ministry's new headquarters at the ISKCON Potomac temple outside Washington, D.C., has a rare opportunity for the right person. You can be a video editor for this bimonthly production and work with our current editor. We're looking for an intelligent, artistic person with a technical background to help in the production of IC's front-running video magazine. Apply to Mukunda Goswami on either LINK or COM, or by fax or letter. ISKCON Communica-

tions, Hare Krishna Today, 10310 Oaklyn Drive, Potomac, MD 20854, USA. Phone: (301) 299-4797; fax: (301) 299-5025.

Kṛṣṇa Temple Construction, Vṛndāvana style. 108 arches, 15 domes, off Interstate 15 near Salt Lake City. Designer Vaibhavī Devī Dāsi, architect Sangeeta Goswami. Ground-breaking 1995. Free brochure, newsletters: (801) 798-3559. Visit 15-acre site for eighth annual Rāma Vijaya festival, September 10. Help wanted!

GENERAL

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

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

Matchless Gifts FREE color catalog. All-handcrafted devotional gifts by Śrīvānī Devī Dāsi. 108 transcendental full-color printed T-shirts and bead bags with matching key chains, greeting cards, bookmarks, magnets, calendars, address books, pendants, jewelry boxes, and more! Breathtaking Rādhā-Kṛṣṇa and Jagannātha dolls. Tulasi-bead necklaces with fresh-water pearls and semi-precious stones, triple-braided, luxurious! All items custom art work. Must see! 369 S. Doheny Dr., Suite 324, Beverly Hills, CA 90211. Phone: (310) 204-4807.

WANTED: Pictures of Lord Nṛsimha-deva for a book on Lord Nṛsimha. Send slides or good photos of Deities or rarely seen paintings to Satyarāja Dāsa, P. O. Box 400716, Brooklyn, NY 11240-0716. Include the name of the Deity, His place of residence, and the name of the photographer or artist.

ISKCON Board of Education, now the ISKCON Education Office, has relocated. For a free back issue of the ISKCON Education Journal (no longer being printed) and a list of available materials, write to: The ISKCON Education Office, 1842 Bushy Cook Rd., Efland, NC 27243.

Programs at Gītā Nāgarī

Port Royal, Pennsylvania

SEMINARS

Sept. 6-11

Bhakti Tīrtha Swami
*The New Age Movement
And Its Relation to
The Hare Kṛṣṇa Movement*

Jayādvaīta Swami
To be announced

Romapāda Swami
Canto 1, Part 2 (Overview)

Gopīparāṇadhana Dāsa
*Achieving Perfection:
Case Histories
From the Bhāgavatam*

Nandanandana Dāsa
*Selected Songs
Of Bhaktivinoda Ṭhākura*

Ravindra Svarūpa Dāsa
*Lessons from
Śrīmad-Bhāgavatam*

Sadāpūta Dāsa
*The Vedic World View
(Topics include cosmology,
the nature of life, the laws of physics,
and Vedic chronology.)*

RETREAT

Sept. 3-5

Spend a weekend with other Kṛṣṇa devotees in a 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 St., Brooklyn, NY 11217. Phone: (718) 624-8614.

Alabama

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

Arizona

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

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 Svayambhuva Dāsa at (310) 839-1572.

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

Grass Valley/ Nevada City:
Abhimanyu Dāsa &
Haripriyā Devī Dāsī
(916) 432-0967

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

Florida

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

Coral Gables:
Institute for Gaudiya
Vaishnavism
(305) 345-3456

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

Georgia

Doraville:
Gītā Govinda Dāsa &
Gītā Devī Dāsī
(404) 458-6551

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.

Kansas

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

Maryland

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

Massachusetts

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

Quincy:

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

Mississippi

Oxford:
Prasannātma Dāsa &
Mālinī Dāsī
(601) 234-8348

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Soaps: Clean and Dirty

Soap gets you clean, right?

Maybe not. Soap is made with fatty oils of various kinds, both vegetable and animal. But for devotees of Kṛṣṇa, smearing the body with soap made from the fat of a slaughtered animal is not the best way to get clean.

Which soaps have animal fat, and which don't? We checked with the makers of various American soaps, and here's what we found.

Company: Lever Brothers

Brands: Lux, Dove, Shield, Caress, Lifebuoy, Dove Beauty Wash, Lever 2000, Lever 2000 Liquid.

Animal-free?: No. (They all contain sodium tallowate—beef fat.)

Company: Jergens

Brands: Jergens, Jergens Mild, Gentle Touch, Jergens Liquid, Body Shampoo, Aloe and Lanolin soap, Vitamin E and Lanolin soap, Jergens Mild Anti-bacterial Deodorant Soap.

Animal-free?: Body Shampoo, yes. All the others, no. (All the others contain tallow—100% beef.)

Company: Colgate-Palmolive

Brands: Vel, Octagon, Irish Spring, Cashmere Bouquet, Liquid Irish Spring, Palmolive Bar Soap, Palmolive Gold Deodorant Soap, Softsoap (several kinds).

Animal-free?: Vel and Softsoap Sensitive Skin Cleansing Liquid, yes. All others (including the other Softsoaps), no (or, for some products, unsure).

Company: The Dial Corporation

Brands: Dial, Tone, Spirit, Dial Plus, Dial Liquid, Pure and

Natural, Boraxo Powdered Hand Soap.

Animal-free?: Boraxo Powdered Hand Soap, yes. All the others, no. (All the others have beef tallow.)

Company: Procter & Gamble

Brands: Zest, Coast, Lava, Ivory, Safeguard, Liquid Safeguard, Liquid Ivory, Oil of Olay, Kirk's Castile.

Animal-free?: Kirk's Castile, Liquid Ivory, and Liquid Safeguard, yes. All the others, no.

Company: Clear and Natural

Brands: Clear and Natural, Clear and Natural Liquid

Animal-free?: Yes

Company: Shaklee

Brands: Meadowblend Bar, Liquid Meadowblend.

Animal-free?: Yes.

Soaps for which the ingredients include tallow or tallowate are almost certainly made with animal fat. Soaps found at health-food stores are animal-free when so marked; otherwise you can't be sure. A special mention for Dr. Bronner's Pure Castile Soaps—animal-free and much loved for the metaphysical rantings on the labels.

In the UK

Among animal-free soaps to be had in the UK: Pears Transparent Soap, ASDA Glycerine Soap, Boots Pure Vegetable Oil Soap, and any soap from The Body Shop or Beauty Without Cruelty.

Research by Tim Walter

YOGA (continued from page 8)

submissive, if you develop the spirit of service to Kṛṣṇa, either as servant or as friend or as parent or as lover, if you begin to give service to the Supreme Lord, then He will reveal Himself.

SERVING KRṢṆA WITH LOVE

The beginning of service is chanting. Therefore it is said, *jihvādau*. *Jihvā* means "tongue." Your service begins by the tongue. How? By the tongue you can chant Hare Kṛṣṇa, and by the tongue you can taste Kṛṣṇa's *prasādam*.

So the beginning process is very nice. You chant Hare Kṛṣṇa, Hare Kṛṣṇa, and whatever little *prasādam* is offered to you by Kṛṣṇa by His kindness, you accept it. If you become submissive, and if you begin the service of chanting and eating *prasādam*, then *svayam eva sphuraty adaḥ*—simply by these two practices, Kṛṣṇa will reveal Himself

before you: "I am like this."

Kṛṣṇa is revealing Himself to Arjuna in the *Bhagavad-gītā* because Arjuna is a devotee, he is submissive, and he is Kṛṣṇa's friend.

The *Bhagavad-gītā* was spoken to Arjuna, not to any Vedāntist or speculator. In the beginning of the fourth chapter, Kṛṣṇa says, "I'll speak to you the old system of yoga, *bhakti-yoga*." He says, "to you." Why? Arjuna was not a Vedāntist or a great philosopher or a *brāhmaṇa*. He was a *kṣatriya*. He was a fighter and a householder, not even a *sannyāsī*.

One's position is not the qualification to understand Kṛṣṇa. I have become a *sannyāsī*, a mendicant, but this is not the qualification for understanding Kṛṣṇa. Even in your white dress, as a householder, you can understand better than me.

Then what is the qualification? *Sevonmukhe hi jihvādau*: One who has

developed the service spirit with love and devotion can understand Kṛṣṇa. No one else. A child can understand Kṛṣṇa if he has full faith in Him.

Faith and devotion make one qualified to understand God. To have those qualifications is called *mad-āśrayah*. We are preaching Kṛṣṇa consciousness. We are not wasting your time or our time. We have full faith—theoretically and practically—that Kṛṣṇa is the Supreme Personality of Godhead.

NO ONE IS GREATER THAN KRṢṆA

If you ask, "How do you know that Kṛṣṇa is the Supreme Personality of Godhead?" we can answer that we know theoretically from the revealed scriptures—the Vedic literature—and from great authorities in the past and in the present. For example, Lord Caitanya is a recognized great authority.

There are many gods—demigods— and there is one Supreme God. The Brahma-saṁhitā says, “Kṛṣṇa is the Supreme God. He is the God of gods.”

• • •

Oh, He is mad after Kṛṣṇa. Then after Him, His six disciples, the six Gosvāmīs—especially Jīva Gosvāmī—have written volumes of literature on Kṛṣṇa. Then by disciplic succession we have come to the point of accepting Kṛṣṇa as God.

And long, long ago, Vyāsadeva, also known as Vedavyāsa, wrote the *Śrīmad-Bhāgavatam* about Kṛṣṇa. The *Śrīmad-Bhāgavatam* is nothing but a description of Kṛṣṇa. Vyāsadeva is also the author of *Bhagavad-gītā*. *Bhagavad-gītā* was spoken by Kṛṣṇa and noted down by Vyāsadeva. And Vyāsadeva has put the *Bhagavad-gītā* in the *Mahābhārata*.

Vyāsadeva accepts Kṛṣṇa as the Supreme Personality. In the *Bhāgavatam* he has specifically mentioned, *kṛṣṇas tu bhagavān svayam*. He has given descriptions of about twenty-five incarnations of God. In conclusion he writes, *ete caṁsa-kalāḥ pumsaḥ kṛṣṇas tu bhagavān svayam*: “All the incarnations are part of the partial representation of God, but Kṛṣṇa is the Supreme Personality of Godhead Himself.” Kṛṣṇa is not part. He is cent percent God. So the evidence of authority establishes theoretically that Kṛṣṇa is God.

Now, if we believe the scriptures and the authorities, then we’ll see that no one can be more powerful than Kṛṣṇa, more beautiful than Kṛṣṇa, more famous than Kṛṣṇa. That seeing is the practical understanding of Kṛṣṇa as God. Kṛṣṇa appeared five thousand years ago, but His knowledge, which He gave us in the shape of *Bhagavad-gītā*, is still worshiped. It is worshiped not only by the Hindus or the Indians; it is read all over the world. In your country there are at least fifty editions of *Bhagavad-gītā*, written by different American thoughtful men. Similarly, in England, in Germany, in France—in many countries—you’ll find hundreds of editions of *Bhagavad-gītā*.

So who can be more famous or more

wise than Kṛṣṇa? There are many other evidences about Kṛṣṇa if we believe *sāstra*. Kṛṣṇa married 16,108 wives, and He provided each one of them with big palaces. Each one of them had ten children, and from those ten children there were many other children.

So these are the evidences from revealed scripture. And in the *Brahma-saṁhitā*, Kṛṣṇa is accepted as the Supreme Personality of Godhead. This is a very old book, written by Brahmā. In the *Brahma-saṁhitā* it is said, *īśvaraḥ paramaḥ kṛṣṇaḥ*. *Īśvaraḥ* means God. There are many gods—demigods—and there is one Supreme God. The *Brahma-saṁhitā* says, “Kṛṣṇa is the Supreme God. He is the God of gods.” *Sac-cid-ānanda-vigrahaḥ*: “And His body is eternal and full of bliss and knowledge.” *Anādirādir govindaḥ*: “He has no beginning, but He is the beginning of everyone. And His name is Govinda.”

Go means “senses,” *go* means “cow,” and *go* means “land.” So Kṛṣṇa is the proprietor of all land, He is the proprietor of all cows, and He is the pleasure for all senses. We are after sense pleasure, but our perfection of sense pleasure can be achieved when we reciprocate our pleasure with Kṛṣṇa. Therefore His name is Govinda. *Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*: “Govinda is the supreme, original Personality of Godhead.”

THE PERFECTION OF LIFE

That same Personality of Godhead is personally speaking about Himself to Arjuna. How can someone simply by speculation speak something about God more important than what is being spoken by Kṛṣṇa Himself? No one can speak better than Kṛṣṇa about God, because God Himself is speaking about Himself. If you speak about yourself,

who can speak more than you?

If we have faith, if we believe theoretically and practically that Kṛṣṇa is the Supreme Personality of Godhead, then by Kṛṣṇa’s speeches in this chapter we can understand God. There is no difficulty. We can understand how He is working, how His energies are acting, how He is manifested, what is the material world, what is the spiritual world, what are the living creatures, what is their relationship with God—so many things in God’s creation.

The whole Vedic literature is dealing in three things: understanding our relationship with God, acting in that relationship, and attaining the goal of life—love of God.

The first thing is our relationship with God. Then, when we understand our relationship with God, the second thing is to act in that relationship. For example, as soon as a relationship is established between a man and woman—that one is husband and the other is wife—then reciprocal dealings begin.

So first you must understand your relationship with God. That relationship will be revealed when you are perfectly liberated. Every living creature has a particular relationship with God. We have forgotten that. When that relationship is revealed in the process of devotional activities, Kṛṣṇa consciousness, you should know that you have attained the perfection of your life.

Kṛṣṇa consciousness is a great science. It is not sentiment or mental speculation or a bluff. It is scientific, as described in the *Bhagavad-gītā*, in the *Vedas*, in the *Samhitās*, and as accepted by authorities like Lord Caitanya, Rāmāṇujācārya, Madhvācārya, Nārada, Asita, Vyāsa—so many authorities.

Kṛṣṇa consciousness is not a bluff-making or a money-making business. It is reality. If you take to it seriously, your life will be successful.

Thank you very much. ❁

Śrīla Prabhupāda often said that we wake up from the dream of material life by the power of transcendental sound—the Hare Kṛṣṇa mantra and the words of the Vedic literature—which may be compared to a transcendental alarm clock.

• • •

MACHINE (continued from page 27) awoke from her dream and exclaimed in the presence of her girlfriends, who were sleeping nearby, “My dear beloved, where are you?”

To her friend Citralekhā, Ūṣā explained, “My dear friend, in my dream I saw a nice young man who is very, very beautiful. His bodily features are so pleasing that any young girl would be attracted. I feel much pride in saying that this beautiful young man was kissing me and I was very much enjoying the nectar of his kissing. But I am sorry to inform you that after this he disappeared, and I have been thrown into the whirlpool of disappointment. My dear friend, I am very anxious to find this wonderful young man, the desired lord of my heart.”

Citralkhā assisted her by drawing pictures of various persons—humans, demigods, and members of the Vṛṣṇi dynasty, to which Lord Kṛṣṇa belonged. One of the pictures made Ūṣā very bashful. Śrīla Prabhupāda writes, “Citralkhā was a great mystic *yoginī*, and as soon as Ūṣā identified the picture, although neither of them had ever seen him or known his name, Citralkhā could immediately understand that the picture was of Aniruddha, a grandson of Kṛṣṇa.”

DREAMING OF THE SPIRITUAL MASTER

Sometimes pure devotees receive instructions from their spiritual master in dreams. This happened with Śrīla Prabhupāda. For most of his adult life, Śrīla Prabhupāda, born Abhay Charan De, lived with his wife and children. In Vedic culture it is customary for a man to give up his family attachments in later years and enter *sannyāsa*, the renounced order of spiritual life. Śrīla Prabhupāda was reluctant to do this.

But in 1944, when Prabhupāda was forty-eight years old, his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī, appeared to him in a dream, calling him to give up life at home and take *sannyāsa*.

In the biography of Śrīla Prabhupāda, Satsvarūpa Dāsa Goswami writes, “Abhay awoke in an intensely emotional state. ‘How horrible!’ he thought. He knew it was not an ordinary dream, yet the request seemed so difficult and unlikely. Take *sannyāsa*! At least it was not something he could do immediately. . . . He went on with his duties, but remained shaken by the dream.”

In 1948, Bhaktisiddhānta Sarasvatī again appeared to Śrīla Prabhupāda in a dream and indicated he should take *sannyāsa*. But once more, the time was not yet right.

In 1958, Śrīla Bhaktisiddhānta appeared to Śrīla Prabhupāda yet again, beckoning him to take *sannyāsa*. Satsvarūpa Dāsa Goswami writes, “Abhay awoke in a state of wonder. He thought of this instruction as another feature of the original instruction Śrīla Bhaktisiddhānta Sarasvatī had given him at their first meeting in Calcutta, the same instruction that his spiritual master had later solidified in a letter: become an English preacher and spread Kṛṣṇa consciousness throughout the Western world. . . . Abhay reasoned that his spiritual master was saying, ‘Now take *sannyāsa* and you will actually be able to accomplish this mission. Formerly the time was not right.’ ”

In 1959, Śrīla Prabhupāda did take *sannyāsa*, and in 1965 he set out for America, sailing on the Indian freighter Jaladuta. During the voyage, he went through seasickness and severe chest pains that might have been heart attacks. On the second night of these attacks, Śrīla Prabhupāda had a dream, which Satsvarūpa Dāsa Goswami describes: “Lord Kṛṣṇa, in His many forms,

was rowing a boat, and He told Śrīla Prabhupāda that he should not fear, but should come along. Prabhupāda felt assured of Lord Kṛṣṇa’s protection, and the violent attacks did not recur.”

Many times Śrīla Prabhupāda’s disciples would, and still do, dream of him. In 1970 Śrīla Prabhupāda wrote this interesting line in a letter to his disciple Sudāma, who was trying to start a temple in Tokyo: “Actually, I was thinking of you from London, and by the grace of Kṛṣṇa my anxiety was televised to you in your dream.”

I too have had rare dreams of Śrīla Prabhupāda, as well as dreams of temple Deities and of ISKCON devotees. I have not received any instructions I can recognize in these dreams. But I do regard them as auspicious transcendental signs.

Where does all this leave me? I consider myself still somewhat caught up in the dream of material life. But I am waking up. I have not completely awakened to my original spiritual identity, but I think I someday will. Śrīla Prabhupāda often said that we wake up from the dream of material life by the power of transcendental sound—the Hare Kṛṣṇa mantra and the words of the Vedic literature—which may be compared to a transcendental alarm clock. Well, I can hear the alarm clock. I can sense that I should be waking up, and I have some idea of what it is I should be waking to, but my mind is still clinging steadfastly to the remnants of my dream of material life. My real dream, though, is to someday place my mind completely at the lotus feet of Kṛṣṇa. ❁

In his waking life, Drutakarmā Dāsa is an associate editor of Back to Godhead and is co-author of the book Forbidden Archeology: The Hidden History of the Human Race, recently published by the Bhaktivedanta Institute.

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- ♦ Köln — ISKCON, Taunusstr. 40, 51105 Köln/ Tel. +49 (0221) 830 37 78
- Nuremberg — Bhakti Yoga Center, Kopernikusplatz 12, 90459 Nürnberg/ Tel. +49 (0911) 45 32 86
- Weimar — ISKCON, Rothausbergweg 6, 99425 Weimar/ Tel. +49 (03643) 5 95 48
- Wiesbaden — ISKCON, Schiersteiner Strasse 6, 65187 Wiesbaden/ Tel. +49 (0611) 37 33 12

FARM COMMUNITY

- Jandelsbrunn — Nava Jiyada Nrsimha Ksetra, Zielberg 20, 94118 Jandelsbrunn/ Tel. +49 (08583) 316

ADDITIONAL RESTAURANT

- Berlin — Higher Taste, Kurfuerstendamm 157/158, 10709 Berlin/ Tel. +49 (030) 892 99 17

ITALY

- Asti — Roatto, Frazione Valle Reale 20/ Tel. +39 (0141) 938406
- Bergamo — Villaggio Hare Krishna, Via Galileo Galilei 41, 24040 Chignolo D'isola (BG)/ Tel. +39 (035) 490706
- Bologna — Via Ramo Barchetta 2, 40010 Bentivoglio (BO)/ Tel. +39 (051) 863924
- ♦ Catania — Via San Nicolo al Borgo 28, 95128 Catania, Sicily/ Tel. +39 (095) 522-252

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

♦ Temples with restaurants or dining. ★ New listing. ● Revised listing.

- Naples** — Via Vesuvio, N33, Ercolano LNA7/ Tel. +39 (081) 739-0398
Rome — Nepi, Sri Gaura Mandala, Via Mazzanese Km. 0,700 (dalla Cassia uscita Calcata), Pian del Pavone (Viterbo)/ Tel. +39 (0761) 527038
Vicenza — Via Roma 9, 36020 Albettono (Vicenza)/ Tel. +39 (0444) 790573 or 790566
- FARM COMMUNITY**
Florence (Villa Vrindavan) — Via Comunale degli Scopeti 108, S. Andrea in Percussina, San Casciano, Val di Pesa (FI) 5002/ Tel. +39 (055) 820-054
- ADDITIONAL RESTAURANT**
Milan — Govinda's, Via Valpetrosa 3/5, 20123 Milano / Tel. +39 (02) 862-417

POLAND

- ◆ **Gdansk** — ul. Cedrowa 5, Gdansk 80-125 (mail: MTSK 80-958 Gdansk 50 skr. poczt. 364)/ Tel. +48 (058) 329665
- ◆ **Kracow** — ISKCON, ul. Ehrenberga 15, 31-309 Krakow/ Tel. +48 (12) 36 28 85
- ◆ **Poznan** — ul. Nizinna 26, 61-424 Poznan/ Tel. & Fax +48 (61) 323838
- ◆ **Warsaw** — Mysiadlo k. Warszawy, ul. Zakret 11, 05-500 Piaseczno / Tel. +48 (22)562-711
- ◆ **Wroclaw** — ul. Nowowiejska 87/8, 50-340 Wroclaw/ Tel. & Fax +48 (71) 225704

FARM COMMUNITY

New Santipura — Czarnow 21, k. Kamiennej gory, woj. Jelenia gora/ Tel. +48 8745-1892

SWEDEN

- ◆ **Göthenburg** — Lagmansgatan 11, s-41653 Göthenburg/ Tel. +46 (031) 192319
- ◆ **Grödinge** — Korsnäs Gärd, 14792 Grödinge/ Tel. +46 (8530) 29151
- ◆ **Karlstad** — ISKCON, Box 5155, 650 05 Karlstado
- ◆ **Lund** — Bredg 28 ipg, 222 21/ Tel. +46 (046) 120413
- ◆ **Malmö** — Hare Krishna Temple, Gustav Adolfs Torg 10 A, 211 39 Malmö/ Tel. +46 (040) 127181
- ◆ **Stockholm** — Fridhemsgatan 22, 11240 Stockholm/ Tel. +46 (08) 6549 002
- ◆ **Uppsala** — Nannaskolan sal F 3, Kungsgatan 22 (mail: Box 833, 751 08, Uppsala)/ Tel. +46 (018) 102924 or 509956



Sri Sri Gaura-Nitai (Helsinki, Finland)

FARM COMMUNITY

Järna — Almviks Gärd, 153 95 Järna/ Tel. +46 (8551) 52050; 52105

ADDITIONAL RESTAURANTS

- ◆ **Göthenburg** — Govinda's, Storgatan 20, S-411 38 Göthenburg / Tel. +46 (031) 139698
- ◆ **Malmö** — Higher Taste, Amiralsgatan 6, S-211 55 Malmö/ Tel. +46 (040) 970600
- ◆ **Stockholm** — Gopal, Timmermansgatan 13, 117 25 Stockholm/ Tel. +46 (08) 6441035

SWITZERLAND

- ◆ **Bellinzona** — Via al Chiossascio, 6594 Contone TI/ Tel. +41 (092) 622747
- ◆ **Bern** — Govinda Kulturtreff, Weihergasse 7, 3005 Bern/ Tel. +41 (31) 213825
- ◆ **Biel** — Untergasse 29 (Altstadt), 2502 Biel/ Tel. +41 (032) 231291
- ◆ **Zürich** — Bergstrasse 54, 8030 Zürich/ Tel. +41 (01) 262-33-88
- ◆ **Zürich** — Preyergrasse 16, 8001 Zürich/ Tel. +41 (01) 251-8851

OTHER COUNTRIES

- ◆ **Amsterdam, The Netherlands** — Van Hilligaertstraat 17, 1072 JX/ Tel. +31 (020) 6751404
- ◆ **Antwerp, Belgium** — Amerikalei 184, 2000 Antwerpen/ Tel. +32 (03) 237-0037
- ◆ **Athens, Greece** — Methymnis 18, Kipseli, 11257 Athens/ Tel. +30 (01) 8658384
- ◆ **Barcelona, Spain** — c/de L'Oblit 67, 08026 Barcelona/ Tel. +34 (93) 347-9933
- ◆ **Belgrade, Serbia** — VVZ-Veda, Custendilska 17, 11000 Beograd/ Tel. +381 (11) 781-695
- ◆ **Budapest, Hungary** — Hare Krishna Temple, Mariaremetei ut. 77, Budapest 1028 II/ Tel. +36 (01) 1768774
- ◆ **Copenhagen, Denmark** — Baunevej 23, 3400 Hillerod/ Tel. +45 42286446
- ◆ **Debrecen, Hungary** — L. Hegyi Mihalyne, U62, Debrecen 4030/ Tel. +36 (052) 342-496
- ◆ **Helsinki, Finland** — Ruoholahdenkatu 24 D (III krs) 00180, Helsinki/ Tel. +358 (0) 6949879
- ◆ **Iasi, Romania** — Stradela Moara De Vint 72, 6600 Iasi
- ◆ **Kaunas, Lithuania** — Savanoryu 37, 233 000 Kaunas/ Tel. +370 (07) 222574

- ★ **Klaipeda, Lithuania** — Rumpiskes 14, 5802 Klaipeda/ Tel. +370 (061) 31735
- ◆ **Lisbon, Portugal** — Rua Fernao Lopes, 6, Cascais 2750 (mail: Apartado 2489, Lisbo 1112)/ Tel. +351 (011) 286 713
- ◆ **Ljubljana, Slovenia** — Zibertova 27, 61000 Ljubljana/ Tel. +386 (061) 310815 or 112124
- ◆ **Madrid, Spain** — Espiritu Santo 19, 28004 Madrid/ Tel. +34 (91) 521-3096
- ◆ **Málaga, Spain** — Ctra. Alora, 3 int., 29140 Churriana/ Tel. +34 (952) 621038
- ◆ **Oslo, Norway** — Center for Krishnabevistshet, Skolestien 11, 0373 Oslo 3/ Tel. +47 (022) 494790
- ◆ **Paris, France** — 31 Rue Jean Vacquier, 93160 Noisy le Grand, Orly/ Tel. +33 (01) 43043263
- ◆ **Plovdiv, Bulgaria** — ul. Nikola Petkov 80, 4000 Plovdiv/ Tel. +359 (32) 453987
- ◆ **Porto, Portugal** — Rua S. Miguel, 19 C.P. 4000 (mail: Apartado 4108, 4002 Porto Codex)/ Tel. +351 (02) 2005469
- ◆ **Prague, Czech Republic** — Jilova 290, Prague 5-Zlicin 155 21/ Tel. +42 (02) 3021282 or 3021608
- ★ **Pregrada, Croatia** — Goricka 5/6, 41218 Pregrada/ Tel. +385 (49) 732627
- ★ **Pula, Croatia** — Josipa Brunjaka bb, 52000 Pula/ Tel. +385 (52) 541425
- ◆ **Riga, Latvia** — Kirshyana Barona 56/ Tel. +371 (02) 272490
- ◆ **Rijeka, Croatia** — Center za Vedske Studije, Boze Starga Jurica 5, 51000 Rijeka/ Tel. +38 (051) 611-589
- ◆ **Rotterdam, The Netherlands** — Braamberg 45, 2905 BK Capelle a/d Yssel/ Tel. +31 (010) 4580873
- ◆ **Santa Cruz de Tenerife, Spain** — C/ Castillo, 44, 4.º, Santa Cruz 38003, Tenerife/ Tel. +34 (922) 241035
- ◆ **Sarajevo, Bosnia-Herzegovina** — Saburina 11, 71000 Sarajevo/ Tel. +381 (071) 531-154
- ◆ **Septon-Durbuy, Belgium** — Chateau de Petite Somme, 6940 Septon-Durbuy/ Tel. +32 (086) 322926
- ★ **Shiauliai, Lithuania** — Vytauto 65a, 5408 Shiauliai/ Tel. +7 (0432) 223152
- ◆ **Skopje, Macedonia** — Vvz. "ISKCON," Roze Luksemburg 13, 91000 Skopje/ Tel. +389 (091) 201451
- ◆ **Sofia, Bulgaria** — Neofit Rilski 31, Sofia 1000/ Tel. +359 (02) 814548
- ◆ **Sofia, Bulgaria** — Villa 3, Vilna Zona-Iztok, Simeonovo, Sofia 1434/ Tel. +359 (02) 6352608
- ★ **Split, Croatia** — Mitnicka 6, 58000 Split
- ◆ **Tim Aviv, Israel** — P. O. Box 48163, Tel Aviv 61480/ Tel. & Fax +972 (03) 663022
- ◆ **Timisoara, Romania** — ISKCON, Porumbescu 92, 1900 Timisoara/ Tel. +40 (961) 54776
- ◆ **Turku, Finland** — Kaurakatu 39, 20740 Turku 74/ Tel. +358 (21) 364 055
- ◆ **Vienna, Austria** — Center for Vedic Studies, Rosenackerstrasse 26, 1170 Vienna/ Tel. +43 (01) 222455830
- ◆ **Vilnius, Lithuania** — Raugyklos G. 23-1., 2056 Vilnius/ Tel. +370 (0122) 66-12-18
- ★ **Virovitica, Croatia** — Gajeva 46, 43400 Virovitica/ Tel. +38 (046) 723241
- ◆ **Zagreb, Croatia** — Center for Vedic Studies, I Bizek 5, 41090 Zagreb (mail: CVS, P. P. 68, 41001 Zagreb)/ Tel. +38 (041) 190548

FARM COMMUNITIES

- ◆ **Czech Republic** — Krsnsv Dvur c. 1, 257 28 Chotysany
- ◆ **Denmark** — Gl. Kirikevej 3, 6650 Broerup/ Tel. +45 (075) 392921
- ◆ **France (La Nouvelle Mayapura)** — Domaine d'Oublaisse, 36360, Lucay le Mâle/ Tel. +33 (054) 402481
- ◆ **Spain (New Vraja Mandala)** — (Santa Clara) Brihuega, Guadalajara/ Tel. +34 (911) 280018

ADDITIONAL RESTAURANTS

- ◆ **Barcelona, Spain** — Restaurante Govinda, Plaza de la Villa de Madrid 4-5, 08002 Barcelona
- ◆ **Copenhagen, Denmark** — Govinda's, Noerre Farimagsgade 82/ Tel. +45 33337444
- ◆ **Vienna, Austria** — Govinda, Lindengasse 2A, 1070 Vienna/ Tel. +43 (01) 5222817

COMMONWEALTH OF INDEPENDENT STATES

RUSSIA

- ◆ **Moscow** — Khoroshevskoye shosse d.8, korp.3, 125 284, Moscow/ Tel. +7 (095) 945-4755
- ★ **Nijni Novgorod** — ul. Ivana Mochalova, 7-69, 603904 Nijni Novgorod/ Tel. +7 (8312) 252592
- ◆ **Novosibirsk** — ul. Leningradskaya 111-20, Novosibirsk
- ★ **Perm (Ural Region)** — Pr. Mira, 113-142, 614065 Perm/ Tel. +7 (3442) 335740
- ◆ **St. Petersburg** — ul. Burtseva 20-147, 20-147 Leningrad/ Tel. +7 (0812) 150-28-80
- ★ **Uljanovsk** — ul. Glinski, 10 / Tel. +7 (0842) 221-42-89
- ◆ **Vladivostok** — ul. Ridneva 5-1, 690087 Vladivostok/ Tel. +7 (4232) 268943

UKRAINE

- ★ **Charkov** — ul. Verchnegijevskaya, 43, 310015 Charkov/ Tel. +7 (0572) 675812
- ◆ **Chernigov** — ul. Krasnogvardiyskaya, 10-56, 250033 Chernigov
- ◆ **Dnepropetrovsk** — ul. Ispolkomovskaya, 56A, 320029 Dnepropetrovsk/ Tel. +7 (0562) 445029
- ◆ **Donetsk** — ul. Treneva, 3 Flat N44, Donetsk
- ◆ **Kharkov** — ul. Verhne-Gievskaya, 43, 310015 Kharkov
- ◆ **Kiev** — ul. Menjinskogo, 21-v., 252054 Kiev/ Tel. +7 (044) 2444944
- ◆ **Lvov** — 292066 Lvivska obl. Buski rajon. S. Zbolotni Chuchmani
- ★ **Nikolayev, Ukraine** — Sudostroitelny peruloek, 5/8, Nikolayev 377052
- ◆ **Odessa** — Klubnichny Per., Vinogradni Tupik, Sanatory "Rodina," 8 Kor.

OTHER COUNTRIES

- ★ **Alma Ata, Kazakistan** — Per Komunarov, 5, 480022 Alma Ata/ Tel. +7 (3272) 353830
- ◆ **Baku, Azerbaijan** — Pos. 8-i km, per. Sardobi 2, Baku 370060/ Tel. +7 (8922) 212376
- ★ **Bishkek, Krygyzstan** — Per. Omski, 5, 7200 Bishkek/ Tel. +7 (3312) 472683
- ★ **Dushanbe, Tadjikistan** — ul. Anzob, 38, 724001 Dushanbe/ Tel. +7 (3772) 271830
- ◆ **Kishinev, Moldova** — ul. George Asaki, 68/1 Flat 105, 277028 Kishinev/ Tel. +7 (0127) 73-70-24
- ◆ **Minsk, Belarus** — ul. Pavlova 11, 220 053 Minsk
- ◆ **Sukhumi, Georgia** — Pr. Mira 274, Sukhumi
- ★ **Thilisi, Georgia** — ul. Kacharava, 16, 380044 Thilisi/ Tel. +7 (8832) 623326
- ◆ **Yerevan, Armenia** — St. Krupskaya 18, 375019 Yerevan/ Tel. +7 (8852) 275106

AUSTRALASIA

AUSTRALIA

- ◆ **Adelaide** — 227 Henley Beach Rd., Torrensville, S. A. 5031/ Tel. +61 (08) 234-1378

- 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
- ★ **Sydney** — 3296 King St., Newtown 2042/ Tel. +61 (02) 550-6524

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.)/ 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) 726579

ADDITIONAL RESTAURANTS

- Brisbane** — Govinda's, 1st floor, 99 Elizabeth Street/ Tel. +61 (07) 210-0255
- Melbourne** — Crossways, Floor 1, 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 Christchurch)/ Tel. +64 (03) 3665-174
- Labasa, Fiji** — Delalabasa (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 (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

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

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 Cumming St./ Tel. +679 312259

AFRICA

SOUTH AFRICA

- Cape Town, South Africa** — 17 St. Andrews Rd., Rondebosch 7700/ Tel. +27 (21) 689 1529
- ◆ **Durban (Natal), S. Africa** — Chatsworth Centre., Chatsworth 4030 (mail: P.O. Box 56003)/ Tel. +27 (31) 433-328
- ◆ **Johannesburg, South Africa** — 14 Goldreich St., Hillbrow 2001 (mail: P.O. Box 10667, Johannesburg 2000)/ Tel. +27 (11) 484-3273
- Port Elizabeth, South Africa** — 10 Skegnes Rd., Summerstrand/ Tel. +27 (41) 153-3353

OTHER COUNTRIES

- Abeokuta, Nigeria** — Ibadan Rd., Obantoko, behind NET (mail: P.O. Box 5177)
- Abidjan, Ivory Coast** — 01 BP 8366, Abidjan
- Accra, Ghana** — 582 Blk. 20, Odokor, Official Town (mail: P.O. Box 01568, Osu)
- Buea, Cameroon** — Southwest Province (mail: c/o Yuh Laban Nkesah, P and T, VHS)
- Freetown, Sierra Leone** — 13 Bright St., Brookfields (mail: P.O. Box 812, Freetown)
- Kampala, Uganda** — Bombo Rd., near Makerere University (mail: P.O. Box 1647, Kampala)
- Kisumu, Kenya** — P.O. Box 547/ Tel. +254 (035) 42546
- Lagos, Nigeria** — No. 2 Murtala Mohammed International Airport Expressway, Mafaluku (mail: P.O. Box 8793, Lagos)/ Tel. +234 (01) 966613
- Marondera, Zimbabwe** — 6 Pine Street (mail: P.O. Box 339)/ Tel. +263 (028) 8877801
- Mombasa, Kenya** — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa)/ Tel. +254 (011) 312248
- Nairobi, Kenya** — Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi)/ Tel. +254 (05) 744365
- Nkawkaw, Ghana** — ISKCON Nkawkaw, P. O. Box 366, Nkawkaw, Ghana
- Phoenix, Mauritius** — Hare Krishna Land, Pont Fer, Phoenix (mail: P. O. Box 108, Quartre Bornes, Mauritius)/ Tel. +230 696-5804
- Port Harcourt, Nigeria** — 2 Eligbam Rd. (corner of Obana Obhan St.), G.R.A. II (mail: P.O. Box 4429, Trans Amadi)/ Tel. +234 (084) 330-020
- Tokoradi, Ghana** — 64 Windy Ridge (mail: P.O. Box 328)
- Warri, Nigeria** — 48 Warri-Sapele Rd. (P.O. Box 1922, Warri)/ Tel. +234 (053) 231-859

FARM COMMUNITY

- Mauritius (ISKCON Vedic Farm)** — Hare Krishna Rd., Vrindaban, Bon Aceuil/ Tel. +230 418-3955

ASIA

INDIA

- Agartala, Tripura** — Assam-Agartala Rd., Banamalipur, 799001

- Ahmedabad, Gujarat** — Sattelite Rd., Gandhinagar Highway Crossing, Ahmedabad 380054/ Tel. (0272) 449945
- Allahabad, U. P.** — 403 Baghambari Housing Scheme, Bharadwaj Puram, Allahapur, Allahabad 211006/ Tel. (0532) 609213 or 607885
- Bambanore, Gujarat** — N.H. 8A, Surendra-nagar District
- **Bangalore, Karnataka** — Hare Krishna Hill, 1 'R' Block, Chord Road, Rajaji Nagar 560010/ Tel. (080) 321 956 or 342 818 or 322 346
- Baroda, Gujarat** — Hare Krishna Land, Gotri Rd., 390021/ Tel. (0265) 326299
- Bhayandar, Maharashtra** — Shivaji Chowk, Station Rd., Bhayandar (West), Thane 401101/ Tel. (022) 8191920

- ◆ **Bhubaneswar, Orissa** — National Highway No. 5, Nayapali, 751001/ Tel. (0674) 53125
- ◆ **Bombay, Maharashtra** — Hare Krishna Land, Juhu 400 049/ Tel. (022) 6206860
- ★ **Bombay, Maharashtra** — 7 K. M. Munshi Marg, Chowpatty, 400007/ Tel. (022) 3634078
- ★ **Belgaum, Karnataka** — Shukravar Peth, Tilak Wadi, 590006
- Calcutta, W. Bengal** — 3C Albert Rd., 700017/ Tel. (033) 2473757 or 2476075
- Chandigarh** — Hare Krishna Land, Dakshin Marg, Sector 36-B, 160036/ Tel. (0172) 601590 and 603232
- Coimbatore, Tamil Nadu** — Padmam 387, VGR Puram, Alagesan Rd.1, 641011/ Tel. (0422) 45978



Sri Sri Radha-Gopinatha (Chowpatty, Bombay, India)

- Gauhati, Assam** — Ulubari Charali, Gauhati 781001/ Tel. (0361) 31208
- Guntur, A.P.** — Opp. Sivalayam, Peda Kakani 522509
- ★ **Hanumkonda, A.P.** — Neeladri Rd., Kapuwada, 506011/ Tel. 08712-77399
- **Hyderabad, A.P.** — Hare Krishna Land, Nampally Station Rd., 500001/ Tel. (040) 551018, 552924
- ◆ **Imphal, Manipur** — Hare Krishna Land, Airport Road, 795001/ Tel. (0385) 21587
- ◆ **Jagannatha Puri, Orissa** — Bhakti Kuthi, Swargadwar, Puri
- Kurukshetra, Haryana** — Hare Krishna Dham, 805, Sector 13, Kurukshetra/ Tel. 31408
- ★ **Kurukshetra, Haryana** — 369 Gudri Muhalla, Main Bazaar, 132118
- Madras, Tamil Nadu** — 59, Burkit Rd., T. Nagar, 600017/ Tel. 443266
- ★ **Mangalore, Karnataka** — P.O. Box 15, Mangalore 575001
- ◆ **Mayapur, W. Bengal** — Shree Mayapur Chandrodaya Mandir, P.O. Shree Mayapur Dham, Dist. Nadia/ Tel. (034) 762218
- Moirang, Manipur** — Nongban Ingkhon, Tidim Rd./ Tel. 795133
- Nagpur, Maharashtra** — 70 Hill Road, Ramnagar, 440010/ Tel. (0712) 533513
- New Delhi** — Sant Nagar Main Road (Garhi), behind Nehru Place Complex (mail: P. O. Box 7061), 110065/ Tel. (011) 6419701 or 6412058
- New Delhi** — 14/63, Punjabi Bagh, 110026/ Tel. (011) 5410782
- Pandharpur, Maharashtra** — Hare Krishna Ashram (across Chandrabhaga River), Dist. Sholapur, 413304
- Patna, Bihar** — Rajendra Nagar Road No. 12, 800016/ Tel. (0612) 50765
- Pune, Maharashtra** — 4 Tarapor Road., Camp, 411001/ Tel. (0212) 60124 and 64003
- Puri, Orissa** — Sisasurubuli Puri, Dist. Puri
- **Secunderabad, A.P.** — 9-1-1 St. John's Road, 500026/ Tel. (040) 825232
- Silchar, Assam** — Ambikapatti, Silchar, Cachar Dist., 788004
- Siliguri, W. Bengal** — Gitalpara, 734401/ Tel. (0353) 26619
- Surat, Gujarat** — Rander Rd., Jahangirpura, 395005/ Tel. (0261) 84215
- Tirupati, A.P.** — K.T. Road, Vinayaka Nagar, 517507/ Tel. (08574) 20114
- Trivandrum, Kerala** — T.C. 224/1485, WC Hospital Rd., Thycaud, 695014/ Tel. (0471) 68197
- Udhampur, Jammu and Kashmir** — Srila Prabhupada Ashram, Prabhupada Marg, Prabhupada Nagar, Udhampur 182101/ Tel. (0199) 298
- Vallabh Vidyanager, Gujarat** — ISKCON Hare Krishna Land, 338120/ Tel. (02692) 30796
- ◆ **Vrindavana, U. P.** — Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathura Dist., 281124/ Tel. (0565) 442-478 or 442-355

FARM COMMUNITIES

- Ahmedabad District, Gujarat** — Hare Krishna Farm, Katwada (contact ISKCON Ahmedabad)
- Assam** — Karnamadhu, Dist. Karimganj
- Chamorshi, Maharashtra** — 78 Krishnanagar Dham, District Gadchiroli, 442603
- Hyderabad, A.P.** — P. O. Dabilpur Village, Medchal Tq., R.R. District, 501401/ Tel. 552924
- Mayapur, West Bengal** — (contact ISKCON Mayapur)

ADDITIONAL RESTAURANT

- Calcutta** — Hare Krishna Karma-Free Confectionary, 6 Russel Street, Calcutta 700071



Sri Sri Radha-Gokulananda (Nova Gokula, Brazil)

OTHER COUNTRIES

- Bali, Indonesia — (Contact ISKCON Jakarta)
- Bangkok, Thailand — 139 Soi Puttha Osotha, New Road (near GPO), Bangkok 10500
- Cagayan de Oro, Philippines — 30 Dahlia St., Ilaya Carmen, 900 (c/o Sepulveda's Compound)
- Chittagong, Bangladesh — Caitanya Cultural Society, Sri Pandarik Dham, Mekhala, Hathzari (mail: GPO Box 877, Chittagong)/ Tel. +88 (031) 225822
- Colombo, Sri Lanka — 188 New Chetty St., Colombo 13/ Tel. +94 (01) 433325
- Dhaka, Bangladesh — 5 Chandra Mohon Basak St., Banagram, Dhaka 1203/ Tel. +880 (02) 252428
- Hong Kong — 27 Chatham Road South, 6/F, Kowloon/ Tel. +852 7396818
- Iloilo City, Philippines — 13-1-1 Tereos St., La Paz, Iloilo City, Iloilo/ Tel. +63 (033) 73391
- Jakarta, Indonesia — P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (021) 4899646
- Jessore, Bangladesh — Nitai Gaur Mandir, Kathakhali Bazaar, P. O. Panjia, Dist. Jessore
- Jessore, Bangladesh — Rupa-Sanatana Smriti Tirtha, Ramsara, P. O. Magura Hat, Dist. Jessore
- Kathmandu, Nepal — Budhanilkantha, Kathmandu (mail: P. O. Box 3520)/ Tel. +977 (01) 225087
- Kuala Lumpur, Malaysia — Lot 9901, Jalan Awan Jawa, Taman Yari, off 5 1/2 Mile, Jalan Kelang Lama, Petaling/ Tel. +60 (03) 7830172
- Manila, Philippines — 170 R. Fernandez, San Juan, Metro Manila/ Tel. +63 (02) 707410
- Singapore — Govinda's Gifts, 763 Mountbatten Road, Singapore 1543/ Tel. +65 440-9092
- Taipei, Taiwan — (mail: c/o ISKCON Hong Kong)
- Tokyo, Japan — 1-29-2-202 Izumi, Suginami-ku, Tokyo 168/ Tel. +81 (03) 3327-1541
- Yogyakarta, Indonesia — P.O. Box 25, Babarsari YK, DIY

FARM COMMUNITIES

- Indonesia — Govinda Kunja (contact ISKCON Jakarta)
- Malaysia — Jalan Sungai Manik, 36000 Teluk Intan, Perak
- Philippines (Hare Krishna Paradise) — 231 Pagsa-bungan Rd., Basak, Mandaue City/ Tel. +63 (032) 83254

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- Cebu, Philippines — Govinda's, 26 Sanchiangko St.
- Kuala Lumpur, Malaysia — Govinda's, 16-1 Jalan Bunus Enam, Masjid India/ Tel. +60 (03) 7807355 or 7807360 or 7807369
- ★ Singapore — Govinda's Restaurant, B1-19 Cuppage Plaza 5, Koek Rd., 0922/ Tel. +65 735-6755

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- Caxias Do Sul, RS — Rua Italia Travi, 601, Rio Branco, CEP 95097-710
- Curitiba, PR — Comunidade Nova Goloka, Pinhais (Mail: R.Cel Anibal dos Santos 67, Vila Fanny, Curitiba, CEP 81030-210)
- Florianopolis, SC — Rua Joao de Souza, 200, Praia do Santinho, CEP 88056-678
- Fortaleza, CE — Rua Jose Lourenço, 2114, Aldeota, CEP 60115-288/ Tel. +55 (085) 266-1273
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- Natal, RN — Av. Praia do Timbau, 2133, Ponta Negra, CEP 59894-588
- Pirajui, SP — Estr. Pirajui-Estiva, Km 2, CEP 16600-000/ Tel. +55 (0142) 72-2309.
- Porto Alegre, RS — Rua Tomas Flores, 331, Bonfim, CEP 90035-201
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- Ribeirao, Preto — Rua dos Aliados, 155, Campos Eliseos, CEP 14080-570
- Rio de Janeiro, RJ — Rua Armando C. de Freitas, 108, B. Tijuca, CEP 22628-098/ Tel. +55 (021) 399-4493
- Salvador, BA — Rua Alvaro Adrono, 17, Brotas, CEP 40255-460/ Tel. +55 (071) 244-0418

- Santos, SP — Rua Nabuco de Araujo, 151, Embare, CEP 11025-011/ Tel. +55 (0132) 38-4655
- São Paulo, SP — Av. Angelica, 2583, Centro, CEP 01227-200/ Tel. +55 (011) 259-7352
- Teresopolis, RJ — Comunidade Vrajabhumi (contact ISKCON Rio)

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- Caruaru, PE — Nova Vrajadhama, Distrito de Murici (mail: C.P. 283, CEP 55000-000)
- Parati, RJ — Goura Vrindavana, Sertao Indaituba (mail: 62 Parati, CEP 23970-000)
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- Caxias do Sul, RS — Av. Julio de Castilhos, 1095, Centro

MEXICO

- ◆ Guadalajara — Pedro Moreno No. 1791, Sector Juarez/ Tel. +52 (36) 160775
- Mexico City — Gob. Tiburcio Montiel No. 45, 11850 Mexico, D.F./ Tel. +52 (5) 271-22-23
- Saltillo — Blvd. Saltillo No. 520, Col. Buenos Aires

FARM COMMUNITY

- Guadalajara — Contact ISKCON Guadalajara

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- Orizaba — Restaurante Radhe, Sur 5 No. 50, Orizaba, Ver./ Tel. +52 (272) 5-75-25
- Tulancingo — Restaurante Govinda, Calle Juarez 213, Tulancingo, Hgo./ Tel. +52 (775) 3-51-53

PERU

- ◆ Arequipa — Jerusalem 402/ Tel. +51 (054) 229523
- Cuzco — San Juan de Dios 285
- Lima — Pasaje Solea 101 Santa Maria-Chosica/ Tel. +51 (014) 910891
- ◆ Lima — Schell 634 Miraflores
- Lima — Av. Garcilazo de la Vega 1670-1680/ Tel. +51 (014) 259523

FARM COMMUNITY

- Correo De Bella Vista — DPTO De San Martin

ADDITIONAL RESTAURANT

- Cuzco — Espaderos 128

OTHER COUNTRIES

- Asunción, Paraguay — Centro Bhaktivedanta, Paraguari 469, Asunción/ Tel. +595 (021) 492-800
 - Bogotá, Colombia — Carrera 16, No. 60-52, Bogota (mail: Apartado Aereo 58680, Zona 2, Chapinero)/ Tel. +57 (01) 2486892, 210665
 - Buenos Aires, Argentina — Centro Bhaktivedanta, Andonaegui 2054 (1431)/ Tel. +54 (01) 515567
 - Cali, Colombia — Avenida 2 EN, #24N-39/ Tel. +57 (023) 68-88-53
 - Caracas, Venezuela — Avenida Berlin, Quinta Tia Lola, La California Norte/ Tel. +58 (02) 225463
 - Chinandega, Nicaragua — Edificio Hare Krsna, Bco. Nal. De Desarrollo 10 varas abajo, #108/ Tel. +505 (0341) 2359
 - Cochabamba, Bolivia — Av. Heroínas E-0435 Apt. 3 (mail: P. O. Box 2070)/ Tel. +591 (042) 50907
 - Cuenca, Ecuador — Entrada de Las Pencas 1, Avenida de Las Americas/ Tel. +593 (07) 825211
 - Essequibo Coast, Guyana — New Navadvipa Dham, Mainstay, Essequibo Coast
 - Georgetown, Guyana — 24 Uitvlugt Front, West Coast Demerara
 - Guatemala, Guatemala — Apartado Postal 1534
 - ◆ Guayaquil, Ecuador — 6 de Marzo 226 or V. M. Rendon/ Tel. +593 (04) 308412 y 309420
 - Managua, Nicaragua — Residencial El Dorado, Costado Sur del Parque 192 (Apto. Postal 772)/ Tel. +505 (02) 49-06-67
 - ★ Mar del Plata, Argentina — Dorrego 4019 (7600) Mar del Plata/ Tel. +54 (023) 745688
 - Mendoza, Argentina — Espejo 633, (5000) Mendoza/ Tel. +54 (061) 257193
 - Montevideo, Uruguay — Centro de Bhakti-Yoga, Pablo de Maria 1427, Montevideo/ Tel. +598 (02) 2484551
 - Panama, Republic of Panama — Via las Cumbres, entrada Villa Zaita, frente a INPSA No.1 (mail: P.O. Box 6-29-54, Panama)
 - Pereira, Colombia — Carrera 5a, #19-36
 - ◆ Quito, Ecuador — Inglaterra y Amazonas
 - Rosario, Argentina — Centro de Bhakti-Yoga, Paraguay 556, (2000) Rosario/ Tel. +54 (041) 252630
 - San José, Costa Rica — Centro Cultural Govinda, Av. 7, Calles 1 y 3, 235 mtrs. norte del Banco Anglo, San Pedro (mail: Apdo. 166,1002)/ Tel. +506 23-52 38
 - San Salvador, El Salvador — Avenida Universitaria 1132, Media Quadra al sur de la Embajada Americana (mail: P.O. Box 1506)/ Tel. +503 25-96-17
 - Santiago, Chile — Carrera 330/ Tel. +56 (02) 698-8044
 - Santo Domingo, Dominican Republic — Calle Cayetano Rodriguez No. 254
 - Trinidad and Tobago, West Indies — Orion Drive, Debe/ Tel. +1 (809) 647-3165
 - Trinidad and Tobago, West Indies — Prabhupada Ave. Longdenville, Chaguanas
- FARM COMMUNITIES**
- Argentina (Bhaktilatla Puri) — Casilla de Correo No 77, 1727 Marcos Paz, Pcia. Bs. As., Republica Argentina
 - Bolivia — Contact ISKCON Cochabamba
 - Colombia (Nueva Mathura) — Cruzero del Guali, Municipio de Caloto, Valle del Cauca/ Tel. 612688 en Cali
 - Costa Rica — Nueva Goloka Vrindavana, Carretera a Paraiso, de la entrada del Jardin Lancaster (por Calle Nueva), 200 metros as sur (mano derecha) Cartago (mail: Apdo. 166, 1002)/ Tel. +506 51-6752
 - Ecuador (Nueva Mayapur) — Ayampe (near Guayaquil)
 - El Salvador — Carretera a Santa Ana, Km. 34, Canton Los Indios, Zapotitan, Dpto. de La Libertad
 - Guyana — Seawell Village, Corentyne, East Berbice
- ADDITIONAL RESTAURANTS**
- ★ Buenos Aires, Argentina — Gusto Superior, Blanco Enclada 2722, 1428 Buenos Aires Cap. Fed./ Tel. +54 (01) 788 3023
 - Cochabamba, Bolivia — Gopal Restaurant, calle España N-0250 (Galeria Olimpia) (mail: P. O. Box 2070, Cochabamba)/ Tel. +591 (042) 26626
 - Guatemala, Guatemala — Callejero Santandes a una cuadra abajo de Guatel, Panajachel Solola
 - San Salvador, El Salvador — 25 Avenida Norte 1132
 - Santa Cruz, Bolivia — Snack Govinda, Av. Argomosa (1ero anillo), esq. Bolivar/ Tel. +591 (03) 345189

The Hare Kṛṣṇa Calendar

This calendar is calculated for Śrīdhām Māyāpur, West Bengal, India. Dates may vary by one day for other locations. Consult your local Hare Kṛṣṇa temple for the exact dates for your area.

Month of Vāmana

(June 24–July 22)

JULY

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

4—Yoginī Ekādaśī. Fasting from grains and beans.

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

9—Guṇḍicā-mārjana, the festival of cleansing the Guṇḍicā temple in Jagannātha Purī, India. Lord Jagannātha's Rathayātrā in Jagannātha Purī.

10—Disappearance anniversary of Śrīla Svarūpa Dāmodara and Śrīla Śivānanda Sena, intimate associates of Lord Caitanya.

19—Śayanā Ekādaśī. Fasting from grains and beans.

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

Month of Śrīdhara

(July 23–August 21)

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

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

AUGUST

3—Kāmikā Ekādaśī. Fasting from grains and beans.

17—Pavitropanā Ekādaśī. Fasting from grains and beans. Jhulana Yātrā (swing festival) of Śrī Śrī Rādhā-Govinda begins.



Lord Śrī Kṛṣṇa

18—Disappearance anniversary of Śrīla Rūpa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Gaurī-dāsa Paṇḍita, an associate of Lord Caitanya.

21—Jhulana Yātrā ends. Appearance anniversary of Lord Balarāma. Fasting till noon, followed by feasting. Second month of Cāturmāsya begins (fasting from yogurt).

Month of Hṛṣīkeśa

(August 22–September 19)

29—Śrī Kṛṣṇa Janmāṣṭamī, appearance anniversary of Lord Kṛṣṇa. Fasting till midnight. Call your local

Hare Kṛṣṇa temple for a schedule of events.

30—Appearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness. Fasting till noon, followed by feasting.

SEPTEMBER

2—Annadā Ekādaśī. Fasting from grains and beans.

10—Appearance anniversary of Śrīmatī Sītā Devī, the consort of Śrīla Advaita Ācārya.

11—Appearance anniversary of Lalitā-sakhī, one of the principal cowherd girlfriends of Lord Kṛṣṇa.

12—Śrī Rādhāṣṭamī, appearance anniversary of Śrīmatī Rādhārāṇī, Lord Kṛṣṇa's eternal consort. Fasting till noon, followed by feasting.

15—Parśvā Ekādaśī. Fasting from grains and beans. Fasting till noon for the appearance of Lord Vāmanadeva (tomorrow).

16—Śrī Vāmana-dvādaśī, appearance anniversary of Lord Vāmanadeva. Feast at noon. Appearance anniversary of Śrīla Jīva Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

17—Appearance anniversary of Śrīla Bhaktivinoda Ṭhākura, father of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura (Śrīla Prabhupāda's spiritual master), and a pioneer in spreading Kṛṣṇa consciousness in English. Fasting till noon, followed by feasting.

18—Disappearance anniversary of Śrīla Haridāsa Ṭhākura, foremost teacher of chanting Hare Kṛṣṇa.

19—Anniversary of Śrīla Prabhupāda's arrival in the United States. Third month of Cāturmāsya begins (fasting from milk).

Keep the Manor Open!

25,000 Hindus demonstrate in central London.

DEVOTEES OF KRṢṢṢA continue their struggle to keep Bhaktivedanta Manor open to the public. The local council of the Borough of Hertsmere is trying to close it. The Manor, the Hare Kṛṣṇa movement's center north of London, is respected as the oldest Hindu shrine in the U.K. Hundreds of thousands of British Hindus revere the Manor as a place of worship and pilgrimage. But the Council has issued an Enforcement Notice, making it illegal for visitors to come.

Attempts to reach a sensible agreement with the Council have been going on for seven years, to no use. Legal appeals have also failed.

On March 16, the day the temple was to close, twenty-five thousand Hindus marched in peaceful protest through central London. The march was the largest demonstration in British history by the Hindu community outside India.

The temple, meanwhile, had proposed a way to settle the controversy. According to the Council, the problem

was traffic: visitors driving to the temple disturbed the local village of Letchmore Heath. The temple put forward a solution: Build a new access road, so that visitors can bypass the village entirely.

The temple has offered to pay for the road, the devotees have secured options to purchase the needed land, and detailed professional studies have shown the plan to be legally, environmentally, and logistically sound.

The temple has applied to the Council for permission to build the road. The Council has put off deciding until July 12. Meanwhile, it has also put off acting on its Enforcement Notice. Till July 12, visitors to the Manor are technically breaking the law, but the Council has said it will do nothing about it.

But if the Council, following the course it has stuck to so far, turns down the plan for the road, after July 12 it will force the gates of the Manor to close.

On May 26 supporters of the Manor, five thousand strong, held a second demonstration, outside Parliament. The

fight to keep the Manor open seems to be gaining Parliamentary support. A recent Parliamentary motion aimed at keeping the Manor open drew signatures from 117 members.

Anticipating the possible closure of the temple, the temple youth group, called Pandava Sen, has already held several vigils in Letchmore Heath. "If we can't get inside the temple," they said, "we'll come up every Sunday and worship here on the green. Is there any problem with it?"

That, apparently, is a prospect some villagers would not look forward to. Though the Council says it has acted to close the Manor because of traffic, temple supporters say this is merely an excuse to cover other motives: racial prejudice, religious intolerance, and fear of losing property values.

Anyway, say temple leaders, if the genuine concern is traffic, the Council should swiftly grant the temple's proposal for the access road and let worshipers keep coming to the shrine. ☸

THEY SAY

The temple should just be a residential college.

So many people coming causes problems in car parking.

Festivals are noisy.

There's too much traffic.

The visitors are a disturbance.

The worshipers don't come from Hertfordshire.

Why don't you have your temple in a Hindu area?

Couldn't it be in Milton Keynes or in the Midlands?

WE SAY

As a Vaiṣṇava college it must have a shrine. The Manor shrine should be and always has been accessible to the public.

All devotees park within our own grounds. What blocks up Letchmore Heath is visitors to the pub.

Not according to the Council's own sound experts.

Only at the Janmaṣṭami festival once a year is traffic significant, and on that day it is well directed to cause minimal inconvenience. Other days, it's not a problem.

The visitors are religious families coming for prayer and worship.

Some do, but Hertfordshire isn't private property. Anyone has a right to go there if that is his or her chosen place of pilgrimage and religious observance.

We like the temple where it is. Your suggestion smacks of apartheid.

Those areas might also benefit from a Hare Kṛṣṇa temple, but Bhaktivedanta Manor serves an existing congregation, mainly in North London.

THE REAL ISSUES: Temple leaders believe that the arguments put forward against the temple by some local residents skirt the real issues. Several villagers have said that what most concerns them is the effect of the temple on property values. Early in the struggle, an affidavit provided by the Hertsmere Council counted temple visitors in two columns—"Coloured Persons" and "White Persons."

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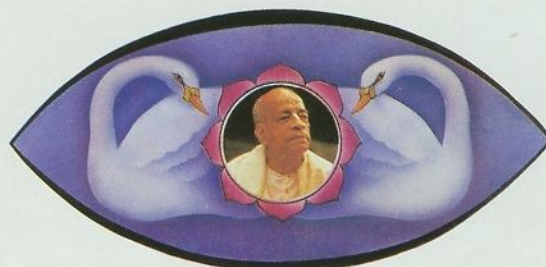
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