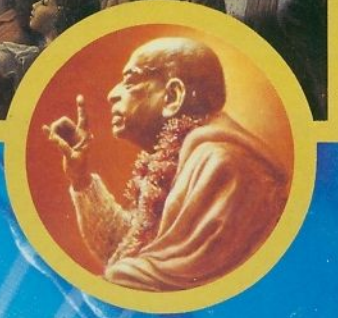


GODHEAD IS LIGHT. NESCIENCE IS DARKNESS. WHERE THERE IS GODHEAD THERE IS NO NESCIENCE.



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# THE GLORY OF INDIA PROJECT





*Dr. Shanker Dayal Sharma, the president of India, hears from Gopāla Kṛṣṇa Goswami about the Glory of India project being built in New Delhi by ISKCON and the Hinduja Foundation.*

*(Story begins on page 42.)*

1944 **50<sup>th</sup>** 1994  
Anniversary

# BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

Founded 1944 • Vol. 28, No. 5 • September / October 1994



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**COVER:** A new ISKCON temple is taking shape on a hill in New Delhi, as part of the Glory of India project. Please see the article beginning on page 42.

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

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

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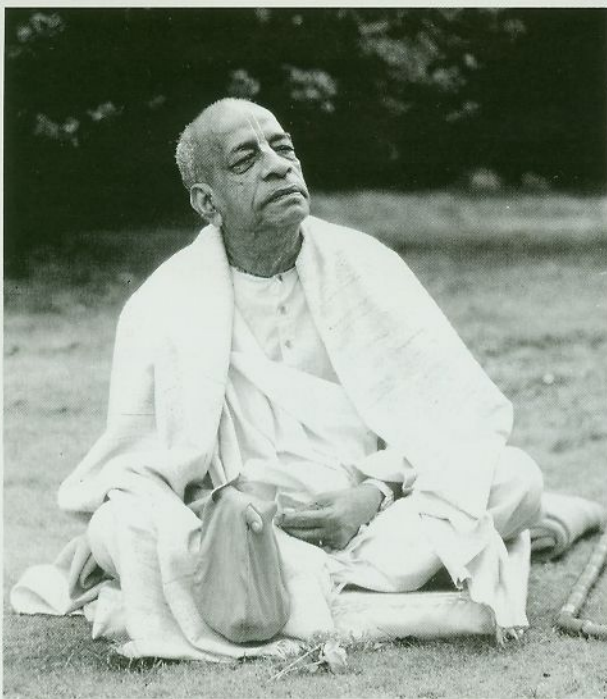
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His Divine Grace

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

# How Can a Symbol Be the Lord?

LORD CAITANYA Mahāprabhu advises that one chant the names of the Lord always, since the Lord's names and the Lord are nondifferent.

A reader who got in touch with us on the vast network of computer networks known as the Internet wonders how this is so. "No symbol can be the same as the object or entity it symbolizes," he writes. "That is against the whole concept of names or symbols. Also, the names of the Lord exist only in our minds and while we think them or say them, but the Lord is omnipresent in space and time. If the two are the same, there is a clear contradiction. How can this contradiction be resolved?"

Here is how I replied.

If by "symbol" we mean "something that represents, and differs from, something else," then according to Vedic literature the names of the Lord are not symbols.

The *Padma Purāṇa* says:

*nāma cintāmaṇiḥ kṛṣṇaś  
caitanya-rasa-vigrahaḥ  
pūrṇaḥ śuddho nitya-mukto  
'bhinnatvān nāma-nāminoḥ*

"The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa's name is the form of all transcendental tastes or relationships. It is complete, it is never contaminated by material qualities, and it is always liberated and spiritual; it is never conditioned by the laws of material nature. The name of Kṛṣṇa and Kṛṣṇa Himself are identical."

In the conditioned soul, there is a difference between one's name, one's form, and one's self. But in Kṛṣṇa, the Absolute, no such distinctions exist. That is the nature of the Absolute.

Therefore, if the Lord is omnipresent in space and time, so too are His names.

We may sometimes think of the Lord, but

His existence does not depend on our thinking of Him; He exists before we think of Him and after. Similarly, when we chant or think of the holy name of the Lord, the holy name exists independently, both before and after.

To our conditioned mind and senses, this is fairly well inconceivable. Therefore the *Padma Purāṇa* says:

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

"Material senses cannot appreciate Kṛṣṇa's holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is."

In other words, as Kṛṣṇa says in *Bhagavad-gītā*:

*bhaktiyā mām abhijānāti  
yāvān yaś cāsmi tattvataḥ  
tato mām tattvato jñātvā  
viśate tad-anantaram*

"One can understand Me as I am [as the Supreme Personality of Godhead] only by devotional service. And when one is in full consciousness of Me by such devotion, one can enter into the kingdom of God."

Lord Kṛṣṇa is nondifferent from His words as found in *Bhagavad-gītā* and His holy names as found in the mahā-mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. So by reading books such as *Bhagavad-gītā As It Is*, by chanting the Hare Kṛṣṇa mahā-mantra, and by rendering devotional service to Lord Kṛṣṇa under proper guidance, one can attain the perfection of life. —*Jayādvaita Swami*

## Filling the Void

I thought I would write to let you know how much I enjoy the magazine. It has an interesting and varied format that just gets better and better. Also, I am glad to see that in the last year or so you have been including a colored picture of Kṛṣṇa or one of His other avatāra forms.

Two things I especially enjoy are "On Pilgrimage" and the *Mahābhārata*. There are many travel books and magazines about India, but not spiritual ones, and you fill that void. And Hridayānanda Dāsa Goswami has done such an excellent job with the *Mahābhārata* that I find myself reading the translation over and over. I definitely want to purchase this translation when it is available in book form.

Please accept my obeisances to the whole staff for making such a magazine available, and may Kṛṣṇa bless you with everlasting success.

Patricia Pompa  
Blue Island, Illinois

## Real and Practical

I've just finished reading your May/June issue and wanted to compliment you for a job well done!

Your new feature on "Hare Kṛṣṇa People" is very nice. Śrīman Anutama Dāsa has set a good example for the householder community, and stories such as his serve as a real and practical demonstration for others. I look forward to reading more articles like this.

The "Prabhupāda Speaks Out" and Śrīla Prabhupāda's lectures are always especially nectarean. H. H. Bhakti Vikāśa Swami's well-done article on Remuna and Kṣīra-corā Gopīnātha is very informative and makes me quite determined to pay a visit there on my next journey to Orissa.

Bhakta Dāsa  
Bangkok, Thailand

## Keep On Rockin' for Kṛṣṇa

I am a sixteen-year-old male, and for the last three years I have been involved with Kṛṣṇa consciousness and ISKCON. Recently, thanks to some

devotee friends, I was introduced to the bands Shelter and 108 and became an instant fan. So I was shocked to read Mahārāṇī Dāsi's letter [BTG May/June '94] in which she criticizes Vraja Kishor Dāsa for having a rock band and claims "rock 'n' roll and Hare Kṛṣṇa don't mix."

On the contrary, both Shelter and 108 (as well as other emerging K.C. bands) prove that rock and Hare Kṛṣṇa do mix—with beautiful results. Personally, I find these bands an excellent means of voicing my opinions on Kṛṣṇa and the frustrations of Kali-yuga.

Music has always been a vital part of Kṛṣṇa consciousness. Śrīla Prabhupāda even appeared at the Avalon Ballroom amidst *karmī* artists and delivered the gospel of Lord Caitanya through music. By doing this, Prabhupāda was able to bring Kṛṣṇa to many seekers. Was this fusion of rock and Kṛṣṇa wrong?

To all the Vaiṣṇava bands out there: Thank you for being my voice, and keep on rocking for Kṛṣṇa. *Hari bol!*  
Arjuna (Vineet)  
New Hyde Park, New York

## Why Are We Here?

I am thirty-seven years old, and I am of Italian origin though born in Montreal. I am very interested in Hinduism, and I would like to become a sincere Vaiṣṇava one day.

I would like to serve Lord Kṛṣṇa with heart and soul. I find it difficult because the material world takes up a lot of my attention. But I am confident that by chanting the mahā-mantra

and by going to the temple more often to associate with devotees I will become successful in breaking the hold that the material world has on me.

There is one question that is bothering me, and I write to you today for some help. Śrīla Prabhupāda has said that the material world is the cause of so much suffering. Why then did the Lord create us in the material world? Why didn't He just leave us in the spiritual world? Then there would be no suffering and misery.

I guess that what I'm really asking is: What is the purpose of material existence? Why are we on earth and not with God?

I am very confused and depressed because I do not know the meaning of life. I am born, I suffer, and then I die. My life seems meaningless. I would really like you to help me with this, because many people tell me we must enjoy our life through sense gratification but the questions keep coming to mind: Why are we on earth? Why do we live a few years and then die? What is the meaning of life?

Since Hinduism is the oldest religion, I thought that it might have an answer to my questions. Thank you so much for your kindness and patience! Hare Kṛṣṇa.

Carlo Pinotti  
Montreal, Canada

OUR REPLY: The questions you have asked are most intelligent and valuable. Understanding that this material world is a place of suffering, you ask why the Lord put us here in the first place. Why didn't He just leave us in

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the spiritual world? And what is the purpose of our material existence?

The answer is that we are in the material world not because of Kṛṣṇa's desire but because of *our* desire. As spiritual living beings, we are all originally Kṛṣṇa conscious, and therefore our natural, healthy condition is that of servants of Kṛṣṇa in the spiritual world. The vast majority of living beings never leave the spiritual world but stay there eternally. Some of us, however, for no good reason, chose to leave the service of Kṛṣṇa, just as an unfortunate child may give up the loving protection of his father. Therefore we have come to the material world.

Kṛṣṇa is completely independent, and since we are tiny parts of Kṛṣṇa, we also have this same quality of independence, in a very small degree. When we use our independence properly, we stay eternally in the spiritual world. But when we misuse our independence we fall into the material world.

Misusing our independence means trying to enjoy independently from Kṛṣṇa. If a hand wants to enjoy food, it has to give the food to the stomach. Then the hand will also enjoy it. The hand cannot enjoy independently. Similarly, we also can be happy only by serving Kṛṣṇa. And when we try to be happy independently, that attempt is called *māyā*, or illusion.

At the present moment, by illusion, we are trying to enjoy the resources of the material world, but instead we are struggling and suffering. Therefore Lord Kṛṣṇa says, "Please give up this needless struggle. Just surrender to Me and be happy."

The soul in this material world is like a child who insists on touching fire. The father tells the child, "No, don't touch it. You'll get burned." But if the child insists on touching it, the father finally says, "All right, go ahead and learn the hard way." Similarly, Kṛṣṇa is letting us "learn the hard way" by struggling in this material world.

But at the same time, Kṛṣṇa gives us the opportunity to give up this

illusory struggle, surrender to Him, and go back home, back to Godhead. That is the real purpose of material existence.

The easiest and most effective way to surrender to Kṛṣṇa is by chanting the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. By chanting Hare Kṛṣṇa we associate with Kṛṣṇa through transcendental sound. In this way our heart becomes purified of all misconceptions, and we return to our happy, normal condition.

The chanting is most effective when performed in the company of devotees. By associating with sincere devotees of the Lord, we revive our natural Kṛṣṇa conscious devotion. And by continued practice in the association of devotees, under the guidance of a bona fide spiritual

master, our life becomes completely successful.

You write that you are confident that by chanting the *mahā-mantra* and associating with devotees you will succeed in breaking free from the hold of the material world. Yes, that is the process. Please stick to this process, and Kṛṣṇa will help you in every respect. Then it is sure that you will go back home, back to Godhead, for an eternal life of bliss and knowledge, and never return to this miserable material world.

Again, thank you very much for your most intelligent questions. And thank you also for reading and appreciating *Back to Godhead*. ☸

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

## The New Śrīla Prabhupāda Tape Ministry

The Bhaktivedanta Archives has prepared the first of twenty new 16-tape folders of never-before-released lectures by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Where the original material allows, we have included *Jaya Rādhā Mādhava*, word-for-word chanting and translation, and *kīrtana* at the conclusion of the class.

A folder of sixteen tapes will be released every other month until the full set of twenty new folders has been completed. This means that the original tape ministry of 711 tapes will expand to over 1,000 tapes. These new tapes have been prepared using newly acquired state-of-the-art audio-editing equipment that introduces the listener to a sound quality never before available for Śrīla Prabhupāda's lectures.



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# ŚRĪMATĪ RĀDHĀRĀNĪ

## The Attractor of Kṛṣṇa

*To get Kṛṣṇa to accept you,  
pray for the favor of His greatest devotee.*

• • •

A lecture given on Rādhārānī's Appearance Day,  
in London, September 18, 1969

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

Founder-Ācārya of the International Society  
For Krishna Consciousness

**T**ODAY IS RĀDHĀṢṬAMĪ, the appearance day of Śrīmatī Rādhārānī. Fifteen days after Kṛṣṇa's birth Rādhārānī appeared. Rādhārānī is Kṛṣṇa's pleasure potency. *Rādhā-kṛṣṇa-pranaya-vikṛtiḥ hlādinī-śaktiḥ*. The Supreme Personality of Godhead has varieties of energy, as confirmed in the Vedic literature: *parāśya śaktir vividhaiva śrūyate*.

The Supreme Lord has nothing to do personally. *Na tasya kāryam*. Here in the material world we find that a very big man—political head or business head—has nothing to do personally, because he has many assistants. Similarly, does the Supreme Personality of Godhead, full with six opulences, have to do anything personally? No. He has many assistants.

In the *Bhagavad-gītā* Kṛṣṇa says, *sarvataḥ pāṇī-pādām tat*: "The Lord has His hands and legs everywhere." You'll find that Kṛṣṇa has nothing to do. He's simply enjoying with the *gopīs* (cowherd girls) and Rādhārānī. He's not killing the



demons. The Kṛṣṇa who kills the demons is Vāsudeva Kṛṣṇa; He's not the original Kṛṣṇa. Kṛṣṇa expands Himself. The first expansion is Baladeva. From Baladeva come Saṅkarṣaṇa, Pradyumna, Aniruddha, and Vāsudeva. So in His Vāsudeva feature Kṛṣṇa acts in Mathurā and Dvārakā. But Kṛṣṇa in His original feature remains in Vṛndāvana.

One of the greatest fiction writers in Bengal, Bankim Chandra Chatterjee, mistakenly thought that Kṛṣṇa of Vṛndāvana, Kṛṣṇa of Dvārakā, and Kṛṣṇa of Mathurā are different persons. Kṛṣṇa is the same, but He can expand Himself in millions and trillions of forms. *Advaitam acyutam anādim ananta-rūpam*. Although He has unlimited forms—*ananta-rūpam*—He's *advaita*: There is no distinction between Kṛṣṇa and His other forms.

When Kṛṣṇa wants to enjoy, what kind of enjoyment will He have? That has been discussed by Śrīla Jīva Gosvāmī. Kṛṣṇa is Param Brahman, the Absolute Truth. The Absolute Truth has three

# ***Brahmacarya means stopping sex life or controlling sex life. Without becoming brahmacārī, without controlling the impulse for sex, one cannot understand spiritual life.***



features: Brahman, Paramātmā, and Bhagavān. *Jñānis*, those who try to understand the Absolute Truth by mental speculation, by dint of their own knowledge, realize the Absolute Truth as impersonal Brahman. And yogīs, those who try to understand the Absolute Truth by meditation, realize the Absolute Truth as Paramātmā.

Paramātmā is the feature of the Supreme that is situated in everyone's heart. *Īśvaraḥ sarva-bhūtānāṃ hṛd-deśe 'rjuna tiṣṭhati*. And that Paramātmā feature is an expansion of Bhagavān, Kṛṣṇa, the Supreme Personality of Godhead. Kṛṣṇa says in the *Bhagavad-gītā* (10.42),

*atha vā bahunaitena  
kiṁ jñātena tavārjuna  
viṣṭabyāham idaṁ kṛtsnam  
ekāṁśena sthito jagat*

Arjuna was trying to understand Kṛṣṇa's potencies, so Kṛṣṇa explained in the tenth chapter, "Among seasons I am spring, among rivers I am the Ganges, among beasts I am the lion, among men I am the king . . ." And Kṛṣṇa concluded, "How far shall I go on? Just try to understand that because of My entering the universe by only one plenary portion, the whole cosmic manifestation exists."

The material world exists on one plenary portion of Kṛṣṇa. And Kṛṣṇa Himself enters within the universe: *aṅdāntara-stha-paramāṇu-cayāntara-stham*. Without His entering, the universe cannot exist, just as without the soul's entering within the body, the body cannot exist. As soon as the spirit soul leaves the body, the body is useless. The body may be that of a prime minister, but as soon as the soul leaves the body, the body is not worth even a farthing. Similarly, because Kṛṣṇa enters within the universe, the universe has value. Otherwise it is simply a lump of matter.

So when Kṛṣṇa wants to enjoy, what kind of enjoyment will He have? That has been discussed by Śrīla Jīva Gosvāmī. Kṛṣṇa is the Supreme Great. God is great, everyone knows. So when the Great wants to enjoy, what quality of enjoyment will He have? That is to be understood.

Therefore Svarūpa Dāmodara Gosvāmī has written, *rādhā-kṛṣṇa-praṇaya-vikṛtiḥ*. The loving affairs of Rādhā and Kṛṣṇa are not ordinary, material loving affairs, although they appear like that. *Avajānanti māṁ mūḍhā*: rascals and fools misunderstand Kṛṣṇa to be an ordinary man. They do not know Kṛṣṇa's transcendental nature. They try to imitate Kṛṣṇa's *rāsa-līlā*, His dancing with the *gopīs*. There are many such rascals.

To understand Kṛṣṇa is very difficult:

*manuṣyāṇāṁ sahasreṣu  
kaścid yatati siddhaye  
yatatām api siddhānāṁ  
kaścin māṁ vetti tattvataḥ*

Out of millions of persons, one may try to make his life perfect. Nearly everyone is working like an animal, and for an animal there's no question of perfection. The animal propensities are eating, sleeping, mating, and defending. And unfortunately most human beings are engaged like animals. They have no other business. They are like hogs, who spend the whole day and night working—"Where is stool? Where is stool?" And as soon as the hogs get some stool to eat, they get fat. Then, "Where is sex? Where is sex?" The hog does not consider whether the mate is even his mother or sister. That is the hog's life. Human life is not meant for hog civilization. But modern civilization is a hog civilization, although it seems polished because the hogs wear shirts and coats.

The Kṛṣṇa consciousness movement, in contrast, is for understanding Kṛṣṇa. That requires a little labor, austerity, penance. *Tapasā brahmacaryeṇa śamena ca damena ca*. One has to undergo *tapasya* and *brahmacarya*—austerity and celibacy. *Brahmacarya* means stopping sex life or controlling sex life. Without becoming *brahmacārī*, without controlling the impulse for sex, one cannot understand spiritual life. Formerly in Vedic civilization boys were trained from the very beginning to become *brahmacārī*. It was not like the modern day, when boys and girls ten or twelve years old are enjoying together. Such enjoyment spoils the brain; the finer brain tissues are lost, so that one cannot understand higher things.

These are the processes of self-realization: *samena* (by control of the mind), *damena* (by control of the senses), *tyāgena* (by giving in charity), *saucena* (by cleanliness). But in this age these processes are very difficult to undergo. Practically it is impossible. Therefore Lord Caitanya, Kṛṣṇa Himself, has made Himself easily available by one process:

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

This age, Kali-yuga, is considered the most fallen age. We think we are making much advancement, but it is the most fallen age, because people are becoming like animals. As animals have no other interest than four bodily necessities—eating, sleeping, mating, and defending—so in this age people are interested in four principles of bodily want. They have no information of the soul, nor are they prepared to realize what

*(please turn to page 31)*



# Further and Further In

by Satsvarūpa Dāsa Goswami

**T**HERE IS NO END to how much we can be together with Śrīla Prabhupāda through his books. His books are like a tunnel that never comes to an end. We enter deeper and deeper and walk further and further in. They are not a dark tunnel but a tunnel of wonderment and discovery. And unlike tunnels in the material world, this tunnel will lead us into an opening in the spiritual world. It's a good feeling, and it always leaves me satisfied, to know that reading Prabhupāda's books means being led by him through the tunnel to meet Kṛṣṇa.

Something personal happens when we discover that, aside from any official stance we might take, we actually *like* to read Prabhupāda's books. It is so satisfying to feel the security Prabhupāda's books offer, and to realize that that security is not

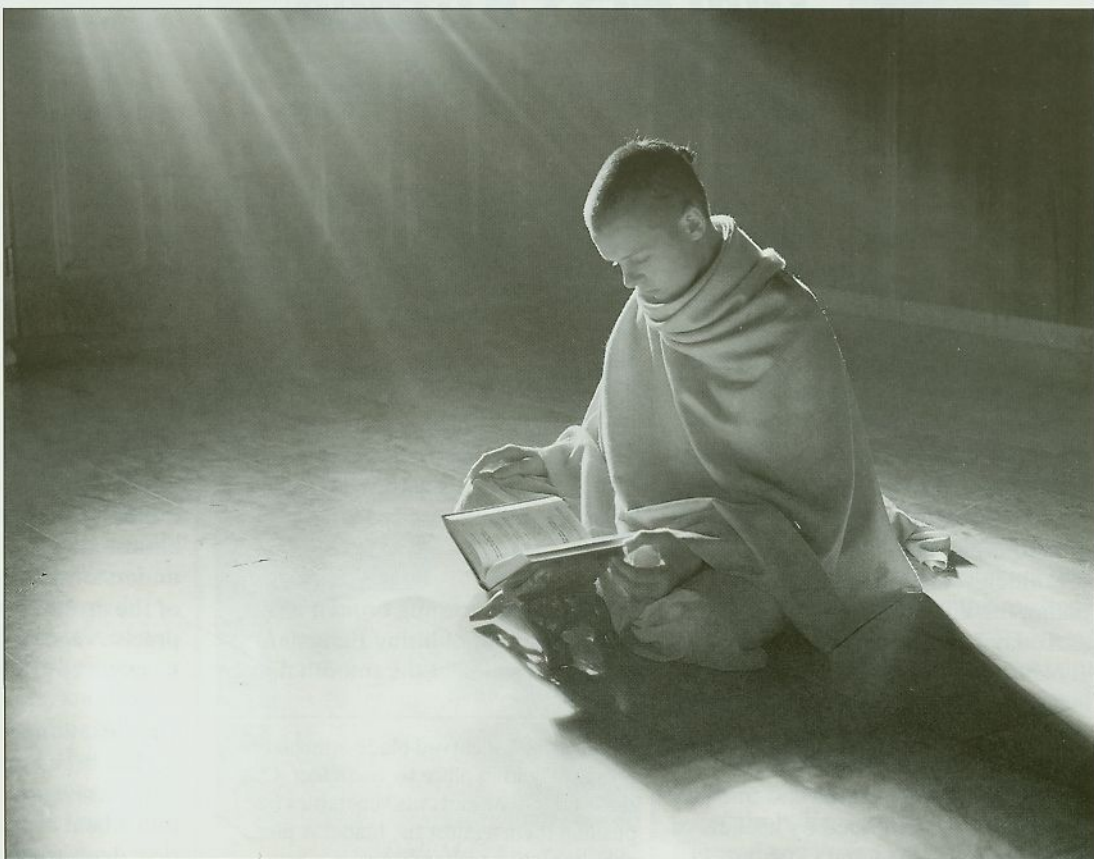
available elsewhere. What that feeling amounts to is the knowledge that we can trust everything Prabhupāda says about Kṛṣṇa. We know we are not being cheated.

Prabhupāda is the one who can build the conviction and faith our souls are hankering for. Prabhupāda preached in the West and presented things in a way that would accommodate our needs. We shouldn't take that lightly. We've been raised in a tradition of empirical knowledge and skepticism, mental speculation, and challenge of authority. Prabhupāda was able to penetrate our training. He understood our rascal minds, and he knew how to encourage us. He knew how to give us Kṛṣṇa. He convinced us to accept the Vedic scriptures. He, or the one who strictly follows him, is the one who can lead us on.

I speak from my own experience. Prabhupāda's books not only give me security, they hand me spiritual reality. People following invented spiritual paths may convince themselves that they are in touch with spiritual reality or that any spiritual book is opening up the spiritual world, but they later realize the illusion. Often they find that their lives don't change. Or they find that there are things about their author they can't accept. Eventually they realize that the author is not their spiritual master. He's somehow not the person they are meant to entrust their souls to.

We are all looking for spiritual safety. Personally, I can't place that trust or locate that safety in authors from here and there. I find that it's best to receive the message of Kṛṣṇa

*"Śrīla Prabhupāda's books are a tunnel of wonderment and discovery. And unlike tunnels in the material world, this tunnel will lead us into an opening in the spiritual world."*



Nikhilānanda Dāsa

consciousness through the writings of my spiritual master. Recently I heard Prabhupāda lecture on this point. He said the disciple has to hear from his or her spiritual master. Then he said, "But even if you [his disciples] were to read the writings of my spiritual master, you would have to do it through me, through my explanations." It's a fortunate person who can read his spiritual master's books and invest all his faith in learning directly from him.

All Vaiṣṇava spiritual masters teach the traditional truths of Kṛṣṇa consciousness, but each spiritual master conveys those truths person to person, from guru to disciple. In other words, Prabhupāda didn't just write books; he became our spiritual master and taught us personally. He is the same spiritual master for whom we cooked, whose lectures we attended,

and in whose movement we serve. Nor did he keep us distant from him. We have a loving reciprocation with him. Therefore, his books are not just something we read "among other books." They are our way back to Godhead.

Back to the tunnel image: I know what it means to rise early in the morning and read a section I've read many times. This morning it was *Bhāgavatam*, First Canto, Chapter Six, where Nārada Muni gives his final instructions to Śrīla Vyāsadeva. I found purports there that I felt I had never read before. Then I thought, All the previous readings were leading up to this reading and have accumulated into more appreciation than I have ever felt before. Prabhupāda's words were opening up to me as reality. He says that a pure devotee, under the guidance of the spiritual

master, can accumulate credit in devotional service. When a devotee becomes mature, he goes back to the spiritual world. He doesn't have to come back to this miserable material world. When I'm reading attentively, these "concepts" of hearing faithfully, of developing a spiritual body, of becoming one of the eternal associates of the Lord in the spiritual world all become more real than anything else, more real than the chair I'm sitting in or the desk on which the book is placed. That's what we're all looking for in spiritual reading, and that's what's leading me further and further in.

*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 KRṢṆA'S CUISINE

### COOKING CLASS: LESSON FIFTEEN

# Didi Ma's Kitchen, And Bengali Śuktā

by Yamuna Devi

EVERY ISKCON TEMPLE has its unsung heroes—devotees who quietly serve the Lord with dedication. You find them everywhere, but few reach the cooking stature of the eighty-year-old legend in the Deity kitchen of ISKCON's Mayapur Chandrodoya temple in West Bengal.

Her name is Rādhārāṇī Dāsī, but she's lovingly known as Didi Ma, or grandmother. Daily for the last seventeen years, she has directed her realm, the kitchen.

Today I met Didi Ma in the kitchen at 6:30 A.M. With her were two bright-faced *brahmacārīs*, Ghanaśyāma Dāsa and Rasavighraha Dāsa, who have been training as her apprentices for, respectively, nine months and one and a half years. Surrounded by baskets of just-picked produce and by shiny

brass pots of well water, she was seated on the floor, busy cleaning and cutting platter upon platter of vegetables with a very old Bengali foot knife.\* Her grey eyes spoke volumes, conveying approval or disapproval with a glance. Words were sparse, save for terse instructions or affectionate exchanges with the temple priests and the extended kitchen staff.

#### Setup

The quiet morning broken only with the sound of lilting Bengali *kīrtana*, I marveled at the smooth flow of

\*This utensil, a curved blade attached to a board, is held in place by one's feet. One sits on the floor and cuts vegetables by pushing them against the blade. A pleasant alternative to standing.

kitchen activity. I asked questions in my rusty pidgin Hindi-Bengali kitchen language. In five and a half hours, the team turned out four gigantic trays of a twelve-course Deity breakfast, a thirty-plus course Deity lunch, and numerous varieties of milk sweets. The two *brahmacārī* chefs exchange duties daily—from vegetable chef to bread-and-sweet chef—but Didi Ma almost always cuts the vegetables. It is understood that the finished textures of the artful dishes rest largely on her precise vegetable cutting; the chefs have yet to graduate to the post.

#### Organization and Results

The bread-and-sweet chef for the day, Rasavighraha Dāsa, made paper-thin wheat *capātīs*; perfect buttered rice; deep-fried puffed breads called

## DIDI MA ŚUKTA

(Serves 6)

Use any 4 varieties of the vegetables mentioned in the article plus the bitter melon mentioned below to familiarize yourself with this dish; then forget the measurements.

### Spice paste:

- ½ teaspoon fennel seeds
- ½ teaspoon coriander seeds
- 1 teaspoon mustard seeds
- ½-inch piece ginger root
- 1–2 cloves
- 1–2 jalapeño chilies, as desired
- ¼ teaspoon turmeric
- 3 tablespoons water

### Vegetables:

- 3 lbs. mixed vegetables, cut

into large 1¼" pieces  
optional oil or ghee for  
pan-frying  
¼ to ½ cup sliced bitter melons

Toasted spice seasoning and assembly:

- 1 tablespoon unrefined corn oil or ghee
- 1 teaspoon cumin seed
- 1 cassia or bay leaf, crushed
- 6 cups water or 4 cups water and 2 cups milk
- salt and pepper
- 2 tablespoons chopped fresh cilantro or parsley

Combine in a blender all the ingredients for the spice paste, process until smooth, and then transfer to a bowl.

Fry the root vegetables, egg-

plant, or starchy vegetables in batches until golden brown. (Alternatively, steam or oven-roast the vegetables until tender.) Set aside.

In a little oil or ghee, fry sliced bitter melons until brown and crispy; remove with a slotted spoon and let drain.

In a large saucepan, heat the corn oil or ghee over moderately high heat. Add the cumin and bay leaf and fry until the cumin darkens a few shades. Add the spice paste and fry until nearly dry. Pour in the water or liquids and bring to a boil. Add all of the vegetables, bring to a gentle boil and cook to the desired texture. Season with salt and pepper and fold in fresh herbs. Then offer to Kṛṣṇa.

*luci*; sugar-glazed Bengali pastries called *gājā*; savory biscuits (spiked with black cumin seeds) called *nimki*; a condensed rice-pudding, called *chaval khira*, studded with raisins and cashews; diced fruit with rice, folded in sweet yogurt; and various fudges, called *barfi* and *sandēśa*, made from milk and cheese. He worked on a Western-style marble countertop, making all the dough by hand. Using little more than a rolling pin and knife, he turned out flawless dishes.

Before the vegetable chef, Ghana-śyāma Dāsa, began cooking, on a stone mortar he ground pastes of fresh ginger, cumin seeds, coriander seeds, white poppy seeds, and special spice-seed blends. He powdered fresh coconut by rubbing it across the fine teeth of an iron coconut grater. And he made fresh tomato puree in a mill.

Then he sat on a low stool in front of four burners, surrounded by ground spice pastes, platters of cut vegetables, containers of whole spices and ground spice powders, and tins of ghee and oil. In typical Bengali style, he began cooking all the dishes on high heat, using generous amounts of ghee and oil, in thick bowl-shaped *karai* pans.

A sampling of his dishes: rich cauliflower *charchari*; diced zucchini in a sugar glaze; cut green beans in tomato glaze; puréed spinach with fried *pānir* cheese; cubed jackfruit-and-potato in cumin-ginger gravy; green papaya with bits of crispy *channa* dumplings in coconut sauce; pan-sautéed dry whole okra and potato fingers; and,



Didi Ma

the topic of this month's column, the vegetable stew called *śuktā*—all made in classic Bengali tradition, with trademark Didi Ma style.

### Śuktā

How I define and prepare Bengali *śuktā* comes largely from instructions given by Śrīla Prabhupāda and his younger sister, Pishima. I talk about those instructions in the class textbook, *Lord Krishna's Cuisine*. If you're following this cooking-class series, read the section on *śuktā* and then prepare at least three of the recipes from the cookbook.

In my experience, *śuktā* was one of the dishes Śrīla Prabhupāda most often requested. He would ask his cook to sun-dry sliced bitter-melon rounds to take with him when he traveled to places where fresh bitter melon wasn't available. I even recall him taking the time to do this himself on the rooftop patio of his Bombay quarters.

For newcomers to *śuktā*, it is a faintly to sharply bitter vegetable dish, with textures ranging from that of thick soup to chunky stew. Its bitterness most popularly comes from bitter melon, called *karela* in India. It's available at many Chinese and Asian greengrocers and

sporadically in larger supermarkets. According to many Ayurvedic sources, bitter dishes aid normal digestion and jump-start a sluggish appetite. Therefore they are eaten toward the beginning of an Indian meal.

The Didi Ma rendition of *śuktā* that follows is decidedly Bengali, mixing deep-fried bitter melon and green banana with pan-fried potato and green papaya—four tropical staples. Feel free to experiment with local seasonal produce, using vegetables such as yams, peas, carrots, eggplant, potatoes, sweet potatoes, green beans,

broad beans, or lima beans, in any combination. Deep-fried vegetables are traditional and yield a rich quality, but adding steamed or roasted vegetables to the *śuktā* broth is also delicious. Bitter melon, however, is better not steamed or roasted; it is tempered and much more delicious when fried. Experiment with ingredients to find your own favorite varieties for *śuktā*.

#### Kitchen Meditation for Today

Śrīla Prabhupāda wrote in a letter to Vyāsa Dāsa in 1970, “Anyone can understand that behind the beauty of

nature, behind the succulent fruits and vegetables, behind the wonderful heat and light of the sun, there is a Friend. So we should contact that dearest friend, Kṛṣṇa.” With a fixed mind, contact Lord Kṛṣṇa through your cooking.

*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 BTG.*



## BHAKTI-YOGA AT HOME

# Karma-Yoga

by Rohiṇinandana Dāsa

**I**N THE *BHAGAVAD-GĪTĀ* (12.8–12) Lord Kṛṣṇa gives a series of merciful prescriptions for the benefit of people in different circumstances.

The first direction Kṛṣṇa gives is this: “Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always, without a doubt.” (Bg. 12.8) This instruction is meant for someone already advanced on the path of bhakti-yoga, someone who has attained the stage of spontaneous attraction to serving Kṛṣṇa (*rāgānuga*).

For someone who has not yet developed spontaneity, the Lord recommends *vaidhi-bhakti*, or devotional service in practice: “My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulative principles of bhakti-yoga. In this way develop a desire to attain Me.” (Bg. 12.9) By following this advice, one will become purified and rise to the stage of love of God.

For a person unprepared or unable to practice such principles of bhakti-yoga, Lord Kṛṣṇa advocates karma-yoga, the sacrifice of one's work: “If you cannot practice the regulations of bhakti-yoga, then just try to work

for Me, because by working for Me you will come to the perfect stage.” (Bg. 12.10) In the purport to that verse, Śrīla Prabhupāda suggests that we be “sympathetic to the propagation of Kṛṣṇa consciousness.” He writes,

There are many devotees who are engaged in the propagation of Kṛṣṇa consciousness, and they require help. So, even if one cannot directly practice the regulative principles of bhakti-yoga, he can try to help such work. Every endeavor requires land, capital, organization, and labor. Just as in business one requires a place to stay, some capital to use, some labor, and some organization to expand, so the same is required in the service of Kṛṣṇa. The only difference is that in materialism one works for sense gratification. The same work, however, can be performed for the satisfaction of Kṛṣṇa, and that is spiritual activity. If one has sufficient money, he can help in building an office or temple for propagating Kṛṣṇa consciousness. Or he can help with publications. There are various fields of activity, and one should be interested in such activities. If one cannot sacrifice the results of his activities, the same person can still sacrifice some percentage to propagate Kṛṣṇa con-

sciousness. This voluntary service to the cause of Kṛṣṇa consciousness will help one to rise to a higher state of love of God, whereupon one becomes perfect.

#### Transitional Stage

Karma-yoga is therefore a transitional stage between the material and spiritual. Śrīla Prabhupāda explained this point in a 1974 lecture in Māyāpur, West Bengal:

Yoga means connection with Kṛṣṇa. Bhakti-yoga means a direct connection, but there is also karma-yoga, which is yoga, but not pure yoga. Karma-yoga means:

*yat karoṣi yad aśnāsi  
yaj juhoṣi dadāsi yat  
yat tapasyasi kaunteya  
tat kuruṣva mad-arpanam*

Whatever you are doing already can be offered to Kṛṣṇa. In the beginning you may not be able to take to pure bhakti-yoga. Therefore karma-yoga is recommended. Never mind what you are doing. In that position you can become a devotee. People are interested in different types of work. Therefore Kṛṣṇa says, *yat karoṣi*—never mind what you are doing. And how does it become karma-yoga? *Tat kuruṣva mad-*

*arpaṇam*: “You give it to Me.”

Suppose you are doing business, earning much money. Kṛṣṇa says that as you are attached to business you may go on with it but you should give the money to Him. That is karma-yoga. Not that you earn money and spend it for your sense-gratification. That is not karma-yoga. The rascals say that is karma-yoga.\* No, here is karma-yoga: It doesn't matter what one does, but the ultimate result should be given to Kṛṣṇa. In another place Kṛṣṇa says, *karmaṇy evādhikāras te mā phaleṣu kadācana*: You can go on with your business, but don't expect the fruit of your business. He is indirectly saying that the fruits should be given to Him—*mā phaleṣu kadācana*.

Suppose you grow a nice mango tree. There will be fruit, but according to *Bhagavad-gītā* you should not take this fruit. One might think, “Oh, I've nourished such a nice mango tree for so many years, and now the fruit is there.” But Kṛṣṇa says, *mā phaleṣu kadācana*: “Don't take the fruit.”

Then who will take it? It will fall down on the ground and rot? “No,” Lord Kṛṣṇa replies. “Don't you take it, but give it to Me.” That is karma-yoga.

It is not that the fruit should be wasted. *Karmis* are very much

attached to material activities, and for them karma-yoga is recommended. Somehow or other be connected to Kṛṣṇa. It is a very great achievement to work hard, earn money, and give it to Kṛṣṇa. That's a great sacrifice. So by karma-yoga you can also satisfy Kṛṣṇa. That is everyone's main business.

### “Not by Works Alone”

As a karma-yogi, one does not simply work for Kṛṣṇa without advancing in one's understanding and love for Him. To work hard for someone requires some affection and love. Without this affection, or bhakti, one cannot perform any type of yoga. Therefore karma (work) plus bhakti equals karma-yoga. As one practices karma-yoga one should try to add the principles of bhakti-yoga to one's life as much as one can practically maintain them. Gradually one will rise to the platform of unconditional, unmotivated, uninterrupted service to Kṛṣṇa, the exclusive feature of pure bhakti-yoga, the topmost rung of the “yoga ladder.” If we seriously apply the practical methods of Kṛṣṇa consciousness, taking advantage of the help offered to us by the merciful Lord Kṛṣṇa, any one of us can attain pure devotional service to Kṛṣṇa in our lifetime.

A much quoted Christian maxim states, “It is not by works alone that one can enter the kingdom of God.” Karma-yoga is not simply “works” but work as an offering to God. If we

try to serve Lord Kṛṣṇa, the Supreme Person, through our daily work, He reciprocates by extending His grace and gradually frees us from fruitive desire and the tendency to perform ordinary karmic activity. In this regard the old adage “God helps those who help themselves” is certainly true.

In the *Bhagavad-gītā* the Lord explains that even though the material body is not our real self, it can and should be used in acts designed to please Him. Spiritual life of any type should never produce idleness, wherein one expects God's grace while one languishes in inactivity or engages in selfish, fruitive pursuits.

Kṛṣṇa never told Arjuna to sit idly on the chariot, even though, by the Lord's all-powerful desire, Arjuna's opponents were already defeated. Rather, Arjuna was to work hard as an instrument for Kṛṣṇa and so take the credit. If we try hard, Kṛṣṇa will unflinchingly help us, but He first wants to see how painstaking we are in our efforts.

If you are at the stage where karma-yoga is the place for you to begin your progress toward pure bhakti, then carefully read chapters three and five and chapter eighteen, texts 42–47, of the *Bhagavad-gītā* *As It Is*. That will help you practically perceive how to be Kṛṣṇa conscious at every moment of your daily life.

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

\*Such people work simply for themselves and their families and then audaciously claim that they are karma-yogis. Here Śrīla Prabhupāda strongly rebukes such dishonest people.



THE LAND, THE COWS, AND KṚṢṆA

## The Real Mother Earth

by Hare Kṛṣṇa Devī Dāsī

### PART 1

THE CONSCIOUSNESS of the farmer while interacting with the earth not only affects productivity but also reveals the farmer's spiritual standing.

First we may ask, Who or what is the earth? Is the earth simply a mass of chemicals, or is it a person with

feelings and desires? And if the earth is a person, how can we learn about and how should we relate to that person?

Although most traditional cultures have for centuries respected the earth as a person—Mother Earth—modern industrial agriculture has mostly treated the earth as simply an impersonal amalgamation of chemicals, to

be pushed into productivity or subdued with other chemicals. So the growing popular movement to reestablish connections with Mother Earth as a person is sometimes viewed as a step backward. But is it really?

In the *Bhagavad-gītā* (17.4), Lord Kṛṣṇa says that people in the mode of goodness worship the demigods and that people in the mode of passion

# Thousands of modern farmers obediently follow researchers and agricultural agents who advise them to lace their fields with chemicals to grow more feed to fatten animals for slaughter.

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adore demons. Thousands of modern farmers obediently follow researchers and agricultural agents who advise them to lace their fields with chemicals to grow more feed to fatten animals for slaughter. In the most practical sense, following such materialistic gurus is pretty close to worshipping demons. It's worship in the mode of passion.

And what is the result of such worship? Kṛṣṇa says (Bg. 14.12) that the symptoms of the mode of passion are great attachment, fruitive activity, intense endeavor, and uncontrollable desire and hankering. From the mode of passion, greed develops. (Bg. 14.17)

And happiness in the mode of passion is "just like nectar in the beginning and just like poison in the end." (Bg. 18.38)

These symptoms show up when farmers revere materialistic scientists and economists who preach the wonders of chemically based agribusiness. The lives of such farmers are full of greed, intense endeavor, and uncontrollable desire.

And what has been the outcome of this mentality? Modern agriculture seemed "just like nectar" in the beginning, when chemicals prodded the earth into turning out surplus crops.

But now that farmland in so many places is eroded and stained by chemicals, modern agriculture often seems "just like poison."

Although worship of the personality of Earth may at first look like a step backward, compared with worship in the mode of passion it is a step in the right direction. Because the Earth is one of the demigods appointed by the Lord to control aspects of the affairs of the universe, earth worship can bring one from the mode of passion up to the mode of goodness. And Kṛṣṇa says, "From the mode of goodness, real knowledge develops." (Bg. 14.17)

So it might seem that earth worshipers are on the right track. And to an extent they are. But for their efforts in spiritual life to succeed they need to go one step further, because elsewhere in the *Bhagavad-gītā* (7.23) Kṛṣṇa points out the shortcomings of demigod worship. "Men of small intelligence worship the

demigods," Lord Kṛṣṇa says, "and their fruits are limited and temporary."

Demigods such as Lord Brahmā or Mother Earth live thousands of years, but eventually their life—and the material benedictions they award—must come to an end. Śrīla Prabhupāda once said, "If you worship demigods you may get some temporary benefit, but at the end the benefit will be finished, you'll be finished, and the demigod who has given you the benediction will be also finished."

The problem is that demigod worship is spurred on by a desire for material gain, whether it be for tangible wealth or for a peaceful life. Kṛṣṇa says, "Men in this world desire success in fruitive activities, and therefore they worship the demigods." (Bg. 4.12) And the desire to enjoy in the material world binds us to it.

So on one hand Kṛṣṇa says that worship of the demigods is in the mode of goodness and that acts in goodness can lead to knowledge. But on the other hand He seems to condemn demigod worship. So how are demigod worshipers to attain lasting benefit?

The secret is that the demigods are great devotees of the Lord. So by submitting to higher authorities, the demigods, thus acting in the mode of goodness, one prepares oneself to submit to the highest authority—the Supreme Lord. And in this way one transcends even the material mode of goodness.

In the *Caitanya-caritāmṛta* (*Madhya-līlā* 24.124) Lord Caitanya tells Sanātana Gosvāmī, "If those who are attached to demigod worship fortunately associate with the devotees, their dormant devotional service and appreciation of the Lord's qualities gradually awaken. In this way they also engage in Kṛṣṇa's devotional service and give up the desire for liberation and the desire to merge into the exis-

## Krishna

by Daniel Deleanu

First I found out  
I'm not this body  
and I learnt  
I should see with equal vision  
a king, a mere man, or a beast;  
I also learnt  
our souls don't ever die.

Then I saw in a picture  
His sacred face,  
and my ears heard  
His holy name: Krishna

And something's changed  
within my heart.  
(Now I feel myself another man.)

O my dear Lord,  
now I feel myself reborn  
in Your mystic power of love . . .



tence of impersonal Brahman.” How is it that mixing with devotees can turn demigod worshipers into worshipers of the Supreme Lord? Here’s one way: By mixing with devotees, a demigod worshiper will hear of his demigod’s relation to the Lord.

For example, although some people may know prayers to Mother Earth, they may not know that she also prays to the Supreme Lord and has many interactions with Him.

Several passages about Mother Earth—also known as Bhūmi Devī—are found in the Vedic scriptures, such as the *Śrīmad-Bhāgavatam*. By studying these accounts, worshipers of Mother Earth will learn not only of her activities but of the Supreme Lord’s wisdom, power, and generosity, as shown in His pastimes with her. What’s more, they’ll learn that Mother Earth is most pleased not when we worship her directly but when we learn to use

her bounty to worship the Lord, who is so kind to her.

In the next issue, we’ll study the pastimes of Mother Earth and King Pṛthu, an incarnation of the Lord’s power to rule. Their activities have powerful relevance to our life on earth today.

*Hare Kṛṣṇa Devī Dāsī, an ISKCON devotee since 1978, is co-editor of the newsletter Hare Kṛṣṇa Rural Life.*



## INDIA'S HERITAGE

# Is Preaching New to Hinduism?

by Ravi Gupta

**A**T THE ISKCON CENTER in Boise, Idaho, some guests, originally from India, questioned ISKCON’s emphasis on preaching. They said that preaching was not part of traditional Indian philosophy and culture. In most Indian temples people just perform their personal prayer. The preaching mood, our guests said, was imbibed from the Christian concept of conversion. In India there were no Holy Wars, for Hinduism accepts all religious paths as valid. There is little reason to emphasize preaching.

Yes, Hinduism rejects conversion in the sense of getting someone to give up his or her faith in favor of one’s own. At the same time, though, Hinduism aims at reviving everyone’s *sanātana-dharma*, their lost relationship with the Lord.

Unfortunately, religions today, including Hinduism, tend to water down their original message, and their followers in general have wandered from the goal of life. To bring people to their original God consciousness, Śrīla Prabhupāda, as a true Vaiṣṇava, spread Lord Kṛṣṇa’s message for the benefit of humanity.

Śrīla Prabhupāda is not preaching Hinduism but is spreading awareness of our relationship with God through the chanting of God’s holy name. Prabhupāda’s message transcends all material designations of religion and nationality. Śrīla Prabhupāda said that if one is a Christian, one should be a

good Christian and faithfully follow the instructions of Jesus Christ. If one is Muslim, one should be a good Muslim.

Preaching does not mean Crusades or Holy Wars, but it is a compassionate service for the benefit of humanity. Preaching is natural, for when one acquires a wealth of precious knowledge one wants to give that wealth to others. A devotee of the Lord is full of compassion, concerned more for others’ welfare than his own. In the *Śrīmad-Bhāgavatam* (7.9.44), Prahāda Mahārāja prays, “My dear Lord Nṛsiṃhadeva, I see that there are many saintly persons indeed, but they are interested only in their own deliverance. Not caring for the big cities and towns, they go to the Himalayas or the forest to meditate with vows of silence [*mauna-vrata*]. They are not interested in delivering others. As for me, however, I do not wish to be liberated alone, leaving aside all these poor fools and rascals. I know that without Kṛṣṇa consciousness, without taking shelter of Your lotus feet, one cannot be happy. Therefore I wish to bring them back to shelter at Your lotus feet.”

A devotee like Prahāda Mahārāja wants others to be released from ignorance and feel the joy of spiritual life. Devotees are unselfish and desire only the welfare of others. Śrīla Prabhupāda wrote in a letter to a disciple, “Now each one of us has got

a great responsibility to spread this movement as far as possible, and that is the greatest service to suffering humanity.”

Śrīla Prabhupāda looked on preaching not as a selfish conversion to one’s own faith but as a great service to the world. A devotee does not preach with the mentality of “holier than thou.” Rather, he feels himself a humble servant of the Lord, giving the greatest service to mankind. Kṛṣṇa consciousness cures our spiritual disease and restores us to our normal condition. It destroys birth, death, disease, and old age once and for all. Because a devotee so faithfully spreads Lord Kṛṣṇa’s sublime message, Kṛṣṇa considers him to be His dearest devotee:

*ya idaṁ paramaṁ guhyaṁ  
mad-bhakteṣv abhidhāsyati  
bhaktiṁ mayi parāṁ kṛtvā  
mām evaiṣyaty asaṁsayaḥ*

“For one who explains this supreme secret to the devotees, pure devotional service is guaranteed, and at the end he will come back to Me.” Kṛṣṇa then says, “There is no servant in this world more dear to Me than he, nor will there ever be one more dear.” (Bg. 18.68–69)

Preaching is well rooted in the Hindu tradition and philosophy. It is a vital part of Indian culture. In India we find that people still throng to

temples and *paṇḍāls*\* to hear from saintly persons or listen to readings from scripture. Great saints of the past—Madhvācārya, Śaṅkarācārya, Rāmānujācārya, Śrī Caitanya Mahāprabhu—traveled the Indian subcontinent preaching their message. They were called *digvijaya*, those who conquered all directions with their philosophy.

Archeological finds in India have also revealed some striking evidence of preaching in ancient periods. In *Archeology and the Vaishnava Tradition*, Steven Rosen (Satyarāja Dāsa) writes of the significance of a column erected in 113 B.C. in central India by Heliodorus, a Greek ambassador to India. The inscriptions on the column, written in the ancient Brahmi script, make Heliodorus the first known Western Vaiṣṇava. One inscription reads, “This Garuḍa column of Vāsudeva

\*Religious programs held in tents in public areas.

[Kṛṣṇa], the God of gods, was erected here by Heliodorus, His worshiper. I, the son of Dion and an inhabitant of Taxila, came as Greek ambassador of the great King Antialkidas to King Kashiputra Bhagabhadra, the savior, then reigning prosperously in the fourteenth year of his kingship.” Other inscriptions reveal the author’s knowledge of Vaiṣṇava philosophy. So even in the pre-Christian era, preachers were bringing Westerners to Kṛṣṇa consciousness.

Historian/Indologist J. W. McCrindle writes, “The Besnagar [Heliodorus] record testifies to the proselytizing zeal of the Bhagavatas, or Vaishnavas, in the pre-Christian centuries, and it shows that their religion was excellent enough to capture the hearts of the cultured Greeks and catholic enough to admit them into its fold.”

By Śrīla Prabhupāda’s zeal many thousands of Westerners have accepted the nonsectarian philosophy of Kṛṣṇa consciousness. Śrīla Prabhu-

pāda is an ambassador of the spiritual world who spread Lord Kṛṣṇa’s message everywhere. Lord Caitanya prophesied that in every town and village of the world the holy name of the Lord would be sung. And Śrīla Bhaktivinoda Ṭhākura later wrote, “O for that day when the fortunate English, French, Russian, German, and American people will take up banners, *mṛdaṅgas*, and *kartālas* and raise *kirtanas* through their streets and towns. When will that day come?” Śrīla Prabhupāda preached in many ways—through chanting, *prasādam* distribution, book distribution, temple construction—and thereby fulfilled Lord Caitanya’s prophecy, spread India’s glory around the globe, and made the Vedic heritage available to all, even in a small town like Boise.

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



## SCHOOLING KṚṢṆA'S CHILDREN

# The Creative Urge

by Ūrmilā Devī Dāsī

I’M WATCHING ROHIṆĪ, a thirteen-year-old with definite artistic talent and promise. She boards at our home to attend school here, and she spends every spare moment with her art pad and pencil. As she fills each page, the lines magically fuse and bend to reveal the Lord, His pastimes, and His associates.

Rohiṇī’s drawings unlock the memory of my own first drawings of Kṛṣṇa. Perhaps because my older sister attended Cooper Union School of Art in New York City, I was naturally drawn to art—oil, pencil, charcoal, pastel. After two years of art in high school, I went on to study drawing and sculpture in college. But I became disgusted with meaningless swirls of color and pattern, or twisted bits of metal and wood. Through art, I wanted to communicate truth, beauty, and purpose.

Then I met devotees of Kṛṣṇa. What a pleasure to learn from Śrīla Prabhupāda that I could meditate on Lord Kṛṣṇa, the Absolute Truth, who is full of unlimited beauty and meaning! My mind and senses, for so long my enemies, could now act as friends by thinking of and portraying the Lord.

Full of excitement, I started my first Kṛṣṇa conscious drawing—Kṛṣṇa dancing with the *gopīs*, the milkmaids of Vṛndāvana. I can’t say I understood anything of the Lord’s pastimes, His opulence, or even my own spiritual identity. But from Prabhupāda’s teachings I knew that Kṛṣṇa could appear in my picture if I worked with devotion.

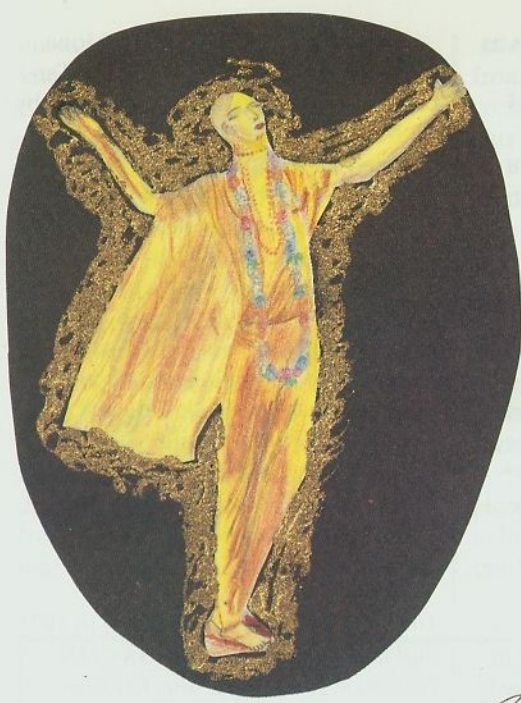
With whatever tiny spark of devotion I could coax out of my heart, I started to move the pencil, just as I had done in countless art classes. But

this session was different. I no longer felt I was the creator. I thought of Jāmbavān’s prayer to Lord Kṛṣṇa in Prabhupāda’s book *Kṛṣṇa*: “Not only are You the creator of the creators, but You are also the creator of the material elements the so-called creators manipulate.”

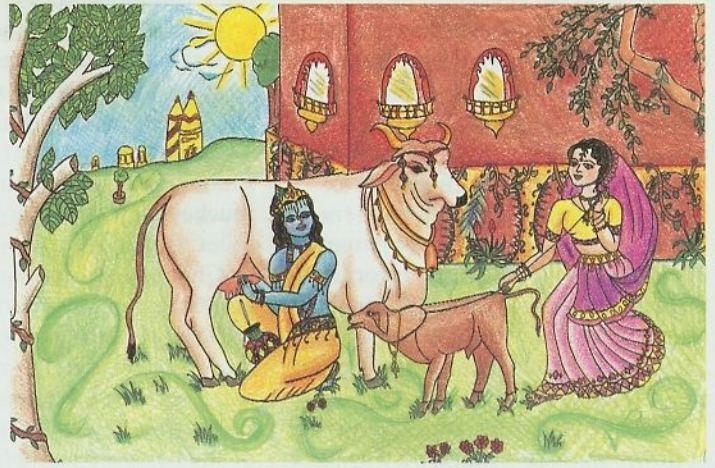
I understood that I was simply manipulating the paper, my hand, the graphite and wood of the pencil. Kṛṣṇa had created all these, and they were under His control.

Did I have the power to depict the Supreme Lord of creation with my puny pencil? No, but by Kṛṣṇa’s grace He manifested Himself on my paper, despite my lack of artistic skill and my glaring spiritual shortcomings. I felt overwhelmed by His kindness.

“Being pleased by our devotion,” I tell Rohiṇī, “Kṛṣṇa comes onto our paper. We show our devotion simply



Sujāta Devī Dāsī (age 15)



Rohiṇi Devī Dāsī (age 14)



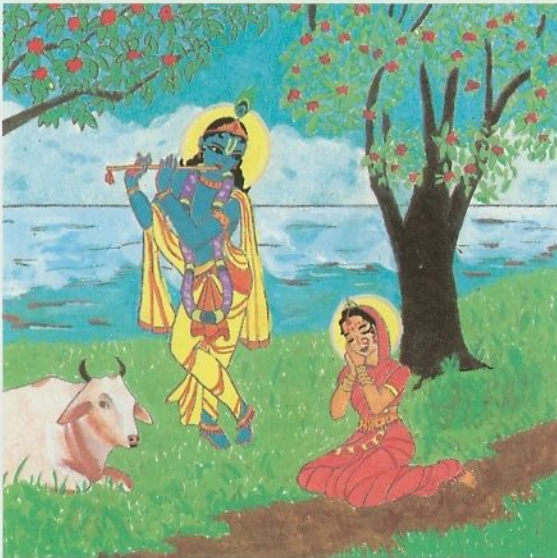
Viṣṇujana Dāsa (age 10)



Rādhaṣṭamī Devī Dāsī (age 11)



Dhruva Dāsa (age 11)



Yamunā Devī Dāsī (age 14)



Nadia Devī Dāsī (age 8)

by trying to draw Him.”

She leans back, examining her work with a critical eye, deciding to change the pleats of Yaśodā's sārī.

Worshiping Kṛṣṇa through art is perhaps one of the most natural, simple, and pleasing kinds of yoga, even for the youngest child. When I was barely a beginner among beginners in Kṛṣṇa consciousness, I could perceive the Lord's transcendent reciprocation through art. And similarly, through art, even a child without philosophy, austerity, or renunciation can begin to love the Lord.

Perhaps one of the sweetest aspects of devotional art is that it's a way most children naturally want to serve Kṛṣṇa. The greatest hurdle in any educational subject, that of getting the student to want to learn, is already overcome. The only task for the parent or teacher is to direct and structure the child's inner desire.

Once a child is two years old or so, he or she can learn to color a picture within the lines, using suitable colors. When children of any age create their own pictures, they should stick to

portraying Kṛṣṇa and His pastimes as the scriptures describe.

Children must learn respect and veneration for drawings of Kṛṣṇa, because without these attitudes the children's devotion cannot blossom. The children learn that drawings should not be put on the floor, touched by the feet, or brought into a toilet room.

Children can start learning some artistic techniques as soon as the children are ready for school. Brush strokes, color theory, simple perspective, balance of designs—all are useful for any child, whether or not he or she becomes an “artist.” Without such instruction, the older child or adolescent may feel hesitant, not wanting to keep turning out “flat” or “stick” drawings, and lose interest in art. But a child who receives the basic instructions will easily keep alive the spontaneous creative urge.

#### RESOURCES FOR TEACHING DRAWING SKILLS

For children age four or five through adult:

*Drawing with Children*, by Mona Brookes. Published by Jeremy P. Tar-cher, Inc., Los Angeles. Distributed by St. Martin's Press.

*Drawing Textbook*, by Bruce McIntyre. Published by Audio-Visual Drawing Program, 1014 North Wright St., Santa Ana, CA 92701.

For students age twelve and older or those who have developed basic drawing skills, here is a good source of books for beginning art, advanced art, and brush art: Basic Education, P. O. Box 1438, Lewisville, TX 75067-1438. Phone: 1-800-925-7777, or (214) 315-1776. (They have many international branches as well.)

*Ūrmilā Devī Dāśī 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

## Transcendental Telephone

by Vraja Kishor Dāsa

**W**HEN I TOLD my father I wanted to dedicate my activities to Kṛṣṇa's pleasure, he tried to talk me out of it. One of his arguments: “How can you dedicate yourself to serving God? You don't even know what He wants you to do!”

Not such a bad argument. How do I know what Kṛṣṇa wants from me? Kṛṣṇa is so far above me, totally beyond the reach of my mind and senses. How could I know what makes Him happy? And without knowing what makes Kṛṣṇa happy, how could I possibly connect my activities to His pleasure?

Rūpa Gosvāmī has answered these questions in *Bhakti-rasāmṛta-sindhu* with his definition of pure devotional

service. (Śrīla Prabhupāda gave it to us in *Caitanya-caritāmṛta* and further explained it in his Introduction to *The Nectar of Devotion*):

*anyābhilāṣitā-sūnyam  
jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānu-  
śīlanam bhaktir uttamā*

The important term, as far as my dad's question goes, is *kṛṣṇānu-śīlanam*. Check out the Sanskrit for a second—*kṛṣṇa-anu-śīlanam*. I'm sure you're familiar with the first word: *kṛṣṇa*. The last word, *śīlanam*, means “activities of cultivation.” How can I connect my activities to Kṛṣṇa so they'll be part of cultivating Kṛṣṇa consciousness? Look at the Sanskrit:

*kṛṣṇa-\_\_\_\_-śīlanam*. Yes: *anu!* My activities connect to Kṛṣṇa by the bridge of *anu*.

Great. What's *anu*? *Anu* means “following.” Follows what? *Kṛṣṇa-anu*: following Kṛṣṇa. In other words, *anu* means connecting to Kṛṣṇa by following the spiritual master and the disciplic succession from Kṛṣṇa. The relationship between our activities and Kṛṣṇa “is established by connecting oneself with the bona fide spiritual master, who is the direct representative of Kṛṣṇa in disciplic succession.” (NOD p. xxii)

I don't know what Kṛṣṇa wants; Dad's right. But the guru does know exactly what Kṛṣṇa wants me to do. My dad would have a hard time with that one. “Guru? He's just another

human being like you. How does he know what Kṛṣṇa wants you to do?

Because his guru told him.

“How did his guru know?”

Because his guru told him. Etc., etc., etc.—all the way back to Kṛṣṇa.

Kṛṣṇa knows exactly what He wants, and He doesn't keep it a secret. He tells various people who, in turn, tell others and thus pass the message down through time. That's how a tiny, limited soul like you or me can know what Kṛṣṇa wants us to do.

An objection is probably ringing in my dad's ears. He might say, “This disciplic succession coming down from Kṛṣṇa would never work in the real world. It would be like a game of

‘telephone.’ The message, passed from person to person, would be completely messed up by the time it gets to you.”

Funny, don't you think Almighty God at least has the power to play a game of “telephone” without messing up?

God can create entire universes so complex that even the most sophisticated quantum physicist can't figure them out—but God can't successfully play a preschool game of “telephone”?

He can, of course, and He does. How? Well, when Kṛṣṇa “passes the message” to someone, He gives not one but three things: (1) the message

itself, (2) the power to perfectly understand it, and (3) the power to perfectly pass it on.

What's more, if somehow or other the message gets mixed up, Kṛṣṇa comes Himself or sends someone to make it clear again.

Kṛṣṇa has the power to do whatever He likes. He likes us, so He calls us up on the telephone of disciplic succession, lets us know where He is, and tells us how to get there.

*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.*

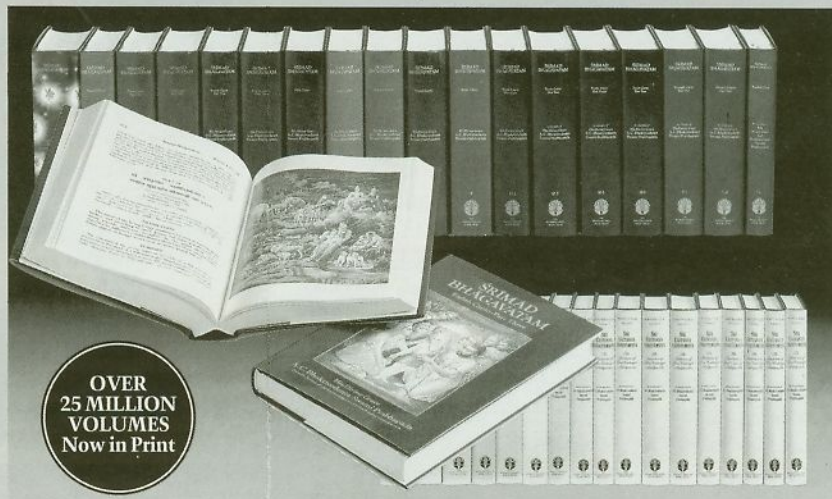
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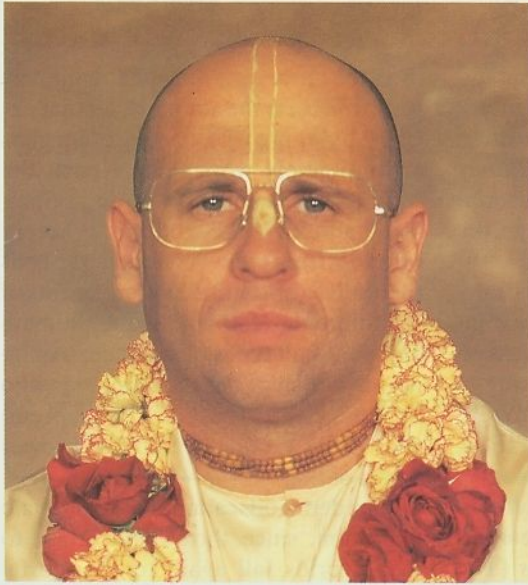
# KṚṢṆA IN THE B



Painting by Parikṣit Dāsa

*Kṛṣṇa speaks the Bhagavad-gītā to Arjuna.*

# HAGAVAD-GĪTĀ



## The Start of an Exploration of Meaning

by Hridayānanda Dāsa Goswami

### PART 1

Originally presented to the Committee on the Study of Religion, at the University of California at Los Angeles.

#### INTRODUCTION

I ATTEMPT IN THIS PAPER to clarify certain essential teachings of the *Bhagavad-gītā* that are traditionally “zones of puzzlement” among scholars. These concern a single point: the nature and status of God, Kṛṣṇa, according to the *Gītā*. My strong conviction is that the *Gītā* itself is a lucid, self-explanatory work, and therefore the occasional practice of commentators to force on it extraneous doctrines often renders the text obscure where it is bright, esoteric where it is literal, and impersonal where it is intensely personal. I am operating here on an ancient

principle which holds that certain Vedic<sup>1</sup> literatures are *svataḥ-prāmāṇyam*, literally “evident in or by themselves.” As stated in the *Bhaviṣya-purāṇa*, “The *Ṛg Veda*, *Sama Veda*, *Atharva Veda*, *Mahābhārata*, *Pañcarātra*, and original *Rāmāyaṇa* are all considered by authorities to be *Veda*. The knowers also know

that those *Purāṇas* dedicated to Lord Viṣṇu enjoy the same status. These literatures are self-evident, and there is nothing at all to speculate about them.”<sup>2</sup>

I should note at once that this principle does not do away with intellectual response to the scriptures. Rather it is a call for sober practices for understanding, in which we first struggle to comprehend a scriptural message on its own terms, through careful study of its internal structures of meaning.

We get some historical flavor of this methodology by turning to a fascinating theological debate that took place almost five hundred years ago in Benares between Śrī Caitanya Mahāprabhu, the founder of Gauḍīya Vaiṣṇavism, and Prakāśānanda Sarasvatī, a leading Śāṅkarite *sannyāsī* of the time. After hearing Prakāśānanda’s interpretation of *Vedānta-sūtra*, Śrī Caitanya Mahāprabhu replied, “The *Veda* is evident by

itself. It is the crown jewel of all evidence. When it is interpreted, the self-evident quality is lost.”<sup>3</sup>

The quality of self-evidence mentioned here is especially apparent, in my view, in the *Bhagavad-gītā*, which is part of the *Mahābhārata*. I have therefore selected five specific areas, vital to the *Gītā*’s message, that are especially prone to misinterpretation, and I have attempted to demonstrate from the *Gītā* itself the consistent and self-evident view of the speaker, Lord Śrī Kṛṣṇa, especially as He describes Himself.

The first topic is the *Gītā*’s strong monotheism, in which the many gods of the Hindu pantheon are sharply relegated to the status of subordinate servitors to the Supreme Lord. The second topic is that of the separate individuality of Kṛṣṇa as God, distinct from, and transcendental to, the individual entities, who are tiny expansions of the Lord. Third is Kṛṣṇa’s standing as the supreme controller. The fourth subject is the delicate issue of monism. I show that despite certain statements in the *Gītā* to the effect that “Kṛṣṇa is everything,” there is nothing like a bald monistic doctrine in the *Gītā*. Finally, fifth, I argue from the *Bhagavad-gītā* itself that Kṛṣṇa comes to this world in a spiritual, eternal form, and not a material body, such as those we inhabit.

<sup>1</sup> I use Vedic here in the widespread Indian sense to mean the original *Vedas*, *Brāhmaṇas*, and *Upaniṣads*, as well as the religiously authoritative classic literature such as the *Purāṇas* and *Itihāsas*.

<sup>2</sup> *ṛg-yajuḥ-sāmārtharvās ca bhārataṁ pañcarātrakam mūla-rāmāyaṇaṁ caiva veda ity eva śabdītāḥ*

*purāṇāni ca yāniha vaiṣṇavāni vido viduḥ svataḥ-prāmāṇyam eteṣāṁ nātra kiñcid vicāryate*

<sup>3</sup> *svataḥ-pramāṇa veda—pramāṇa-siromaṇi lakṣaṇā karile svataḥ-pramāṇatā-hāni (Caitanya-caritāmṛta, Ādi-līlā, 7.132)*

# ***In the Bhagavad-gītā, Lord Kṛṣṇa declares Himself to be the Supreme Godhead, and He specifically asserts His supremacy over the well-known gods or demigods of the Vedic and Hindu pantheon.***



As mentioned above, these five topics ineluctably lead to a single conclusion: that the real and final topic of the *Bhagavad-gītā* is Kṛṣṇa Himself, who is inseparably related, and yet eternally transcendental, to the individual souls, of whom we are specimens. This doctrine of *bhedābheda-tattva*, or the inconceivable, simultaneous difference and nondifference of the Lord and the individual souls, is Śrī Caitanya's reading of the *Bhagavad-gītā*, and Vedic literature in general.

I have included the topic that Kṛṣṇa is the controller to drive home the point that the Godhead being talked about in the *Bhagavad-gītā* is not a vague, wispy Deity whose true ineffable status is but indirectly hinted at by the hierarchical language of mortals. Completely to the contrary, we have in the *Gītā* a full-blown expression of an omnipotent, omniscient, omnibenevolent Supreme Lord, commanding, and even poignantly entreating, the individual souls enmeshed in *māyā* to return to Him in His divine abode.

I call this paper "The Start of an Exploration of Meaning" because the constraints of time and space have permitted only an introductory statement about the Godhead as He is conceived in the *Bhagavad-gītā*. In fact, the points I make here are amplified by the rest of the *Bhagavad-gītā*. At the very least, I hope this paper will stimulate the reader to investigate the *Gītā* as far as possible on its own terms. There are certainly esoteric passages in religious scriptures, including the Vedic books. But the guid-

ing Vedic principle is that we should interpret only that which is ambiguous, that which plainly calls for explication of hidden meanings. There are many such statements in the Sanskrit scriptures, but the fundamental message, the central theme is generally clear.

The verses quoted here are all my own translations, unless otherwise indicated, and I have given great stress on literal accuracy in their rendering. I have endeavored to avoid, thereby, unfounded flights of poetic inspiration, and dubious constructions devised to legitimate tentative insights. My conclusions reflect what I have learned from the *Bhagavad-gītā As It Is* (The Bhaktivedanta Book Trust, Los Angeles, 1989), whose translation and purports are the unique devotional scholarship of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

The point of view here is clearly in the tradition of Śrīpāda Madhvācārya, Śrīpāda Rāmānujācārya, Śrī Caitanya Mahāprabhu, and other illustrious Vaiṣṇava scholars, who opposed the monistic interpretation of Śrīpāda Śaṅkarācārya and those in his line. In a sense, one gets here a glimpse of a millennial theological debate in action.

## **1. THERE IS ONE GOD**

In the *Bhagavad-gītā*, Lord Kṛṣṇa declares Himself to be the Supreme Godhead, and He specifically asserts His supremacy over the well-known gods or demigods of the Vedic and Hindu pantheon. Indeed, Kṛṣṇa is the source

of all the other gods that inhabit the cosmos,<sup>4</sup> for He is the source of all that exists.<sup>5</sup> Thus those who worship other gods are ultimately worshipping Kṛṣṇa, the source and sustainer of those gods.<sup>6</sup> Similarly, although the gods may accept offerings from their worshipers, the gods themselves are acting as mere agents of the Supreme God who is the ultimate enjoyer of all types of sacrifice.<sup>7</sup> An ignorant worshiper of the demigods who does not clearly recognize this supremacy of the Godhead falls to a lower status of life.<sup>8</sup>

The demigods cannot award ultimate liberation, since those who attain to their worlds fall again to the mortal earthly realm when their pious merit is exhausted.<sup>9</sup> This impermanence holds true not only for the planet of Indra, *surendra-loka* (9.20), or *svarga-loka* (9.21), but indeed for all the worlds within the material cosmos, including that of the creator, Brahmā.<sup>10</sup> It is only in the world of the Supreme God, Kṛṣṇa, that one finds the eternal abode, going to which one never returns to take birth in the material world.<sup>11</sup>

Further evidence of the temporary position of the gods is given in the eleventh chapter of the *Gītā*. The cosmic form, which the Lord therein displays, is revealed to be Kṛṣṇa's form and power of Time<sup>12</sup> and even the hosts of gods, are overwhelmed and astonished, and enter within Time's destructive power. (11.21-22)

Lord Kṛṣṇa is also absolutely superior to the gods in cognitive powers. In all respects, Kṛṣṇa is the origin of the

<sup>4</sup>aham ādir hi devānām (10.2)

<sup>5</sup>aham sarvasya prabhavaḥ (10.8)

<sup>6</sup>ye 'py anya-devatā-bhaktā  
yajante śraddhayānvitāḥ  
te 'pi mām eva kaunteya  
yajanty avidhī-pūrvakam (9.23)

<sup>7</sup>aham hi sarva-yajñānām  
bhoktā ca prabhur eva ca (9.24)

<sup>8</sup>na tu mām abhijānanti  
tattvenātaś cyavanti te (9.24)

<sup>9</sup>te taṁ bhuktivā svarga-lokaṁ viśālaṁ  
kṣiṇe puṇye martya-lokaṁ viśanti (9.21)

<sup>10</sup>ā-brahma-bhuvanāl lokāḥ  
punar-āvartino 'rjuna (8.16)

<sup>11</sup>yad gatvā na nivartante  
tad dhāma paramaṁ mama (15.6)

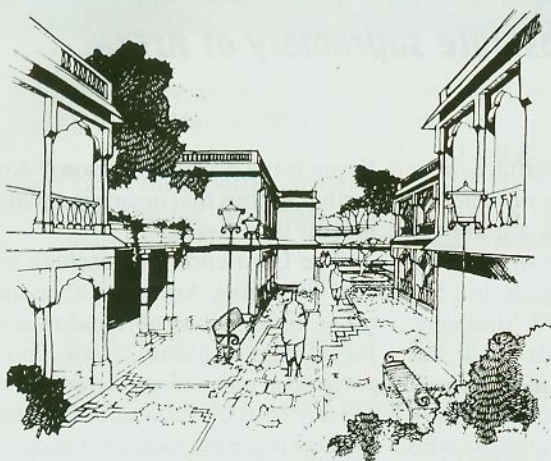
yam prāpya na nivartante  
tad dhāma paramaṁ mama (8.21)

mām upetya tu kaunteya  
punar janma na vidyate (8.16)

<sup>12</sup>kālo 'smi (11.32)



## A notice for devotees who would like to live in Vrindavan.



For more information, you can get in touch with: Kirtirāja Dāsa, Mayapur-Vrindavan Trust, P. O. Box 1445, Alachua, Florida 32615, USA. Phone: (904) 462-5805, fax: (904) 462-5810.

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## THE HIDDEN HISTORY OF THE HUMAN RACE

Michael A. Cremo  
and  
Richard L. Thompson

“The book is a detective novel as much as a scholarly tour de force. But the murderer is not the butler. Neither is the victim a rich old man with many heirs. The victim is Man himself, and the role of assassin is played by numerous scientists. The book takes the case to court, and asks the reader to judge for himself.”

—Dr. Mikael Rothstein, University of Copenhagen, Denmark

# ***The monotheistic thrust of the Gītā is neither vague nor occasional, and apparent suggestions of monism do not compromise the overwhelming conclusion: the absolute supremacy of Kṛṣṇa.***



gods. Hence they cannot understand Kṛṣṇa's origin.<sup>13</sup> Indeed, He is beginningless. Not only the gods but the entire universe is bewildered by the modes of nature and thus does not recognize or understand Kṛṣṇa, who is beyond those modes.<sup>14</sup> It is only because of the bewildering influence of the material modes upon the conditioned souls that they worship other gods at all.<sup>15</sup>

The omniscience of Kṛṣṇa is superlatively causal, since Kṛṣṇa is the source of everyone's memory, knowledge, and forgetting.<sup>16</sup> Indeed Kṛṣṇa knows the past, present, and future of all beings, but no one, in the material world, knows Him in truth.<sup>17</sup> In fact, so much are the living beings dependent on Kṛṣṇa, that even their faith in other gods must be supplied by Kṛṣṇa.<sup>18</sup> And the results awarded by those gods are actually given by Kṛṣṇa alone, of whom the gods are but agents.<sup>19</sup>

As Kṛṣṇa is prior to the gods and absolutely superior in powers of being and cognition, so too is the result of worshiping Him—eternal life in the Lord's abode, clearly distinguished from the temporary results derived from

worshiping all other powerful beings: "Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the demigods, but My devotees come to Me."<sup>20</sup> Similarly: "Those sworn to the gods go to the gods; those sworn to the forefathers go to the forefathers; worshipers of ghostly spirits go to such spirits; but those who worship Me go to Me."<sup>21</sup>

In view of this fundamental distinction between Kṛṣṇa and the gods, and their respective powers to reward their worshipers, only those whose intelligence is stolen by lust worship the gods and neglect the Supreme Godhead.<sup>22</sup> And as stated above, even the temporary fruits awarded by the gods are really provided by Kṛṣṇa alone.<sup>23</sup>

Thus there is nothing at all beyond Kṛṣṇa;<sup>24</sup> He is the great Lord of all the worlds;<sup>25</sup> and He is the creator and sustainer of everything.<sup>26</sup> Within the *Gītā*, Arjuna glorifies Kṛṣṇa as the Supreme Brahman, the Supreme Abode, the Supreme Purifier, the Supreme Divine Person.<sup>27</sup> Kṛṣṇa is the God of the gods,<sup>28</sup> and He is the origin of the gods.<sup>29</sup>

Kṛṣṇa is the primeval Person.<sup>30</sup> Arjuna further affirms that no one is equal to or greater than Kṛṣṇa.<sup>31</sup>

The Lord ends His teaching in the *Gītā* by urging Arjuna to abandon all other duties (*dharmān*) and take shelter of Kṛṣṇa alone: *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*. (18.66) Thus the monotheistic thrust of the *Gītā* is neither vague nor occasional, and, as shown later in this paper, apparent suggestions of monism do not compromise the overwhelming conclusion: the absolute supremacy of Kṛṣṇa.

Arjuna certainly understands Kṛṣṇa to be the Supreme Lord. When asked if he has understood the Lord's teachings, he replies: "My illusion is gone . . . I shall execute Your instructions."<sup>32</sup>

## **2. KRṢṆA AND THE INDIVIDUAL SOULS ARE DISTINCT ENTITIES**

As Lord Kṛṣṇa is eternally the Supreme Person, so the individual souls are, of logical necessity, eternally distinct from and subordinate to the Lord: *(please turn to page 55)*

<sup>13</sup>*na me viduḥ sura-gaṇāḥ  
prabhavaṁ na maharṣayaḥ  
aham ādir hi devānāṁ  
maharṣiṇāṁ ca sarvaśaḥ* (10.2)

<sup>14</sup>*tribhīr guṇa-mayair bhāvair  
ebhīḥ sarvaṁ idaṁ jagat  
mohitāṁ nābhijānāti  
mām ebhyaḥ param avyayam* (7.13)

<sup>15</sup>*yajante sātvikā devān  
yakṣa-rakṣāṁsi rājasāḥ  
pretān bhūta-gaṇāṁś cānye  
yajante tāmāś janāḥ* (17.4)

<sup>16</sup>*sarvasya cāhaṁ hṛdi sanniviṣṭo  
mattaḥ smṛtir jñānam apohanaṁ ca*  
(15.15)

<sup>17</sup>*vedāhaṁ samatūtāni  
vartamānāni cārjuna  
bhaviṣyāṇi ca bhūtāni  
mām tu veda na kaścana* (7.26)

<sup>18</sup>*yo yo yām yām tanuṁ bhaktaḥ  
śraddhāyārcitum icchati  
tasya tasyācalaṁ śraddhām  
tām eva vidadhāmy aham* (7.21)

<sup>19</sup>*labhate ca tataḥ kāmān  
mayaiva vihitān hi tān* (7.22)

<sup>20</sup>*antavat tu phalaṁ teṣāṁ  
tad bhavaty alpa-medhasām  
devān deva-yajo yānti  
mad-bhaktā yānti mām api* (7.23)

<sup>21</sup>*yānti deva-vratā devān  
pitṛṇ yānti pitṛ-vratāḥ  
bhūtāni yānti bhūtejyā  
yānti mad-yājino 'pi mām* (9.25)

<sup>22</sup>*kāmais tais tair hṛta-jñānāḥ  
prapadyante 'nya-devatāḥ* (7.20)

<sup>23</sup>*labhate ca tataḥ kāmān  
mayaiva vihitān hi tān* (7.22)

<sup>24</sup>*mattaḥ parataraṁ nānyat  
kiñcid asti dhanañjaya* (7.7)

<sup>25</sup>*sarva-loka-maheśvaram* (5.29)

<sup>26</sup>*sarvasya dhātāram* (8.9)

<sup>27</sup>*paraṁ brahma paraṁ dhāma  
pavitraṁ paramaṁ bhavaṁ  
puruṣaṁ śāśvataṁ divyam . . .* (10.12)

<sup>28</sup>*deva-deva* (10.15)

<sup>29</sup>*ādi-devam* (10.12)  
*tvam ādi-devaḥ* (11.38)

<sup>30</sup>*puruṣaḥ purāṇaḥ* (11.38)

<sup>31</sup>*na tvat-samo 'sty abhaydhikāḥ kuto 'nyaḥ*  
(11.43)

<sup>32</sup>*naṣṭo mohaḥ . . . kariṣye vacanaṁ tava*  
(18.73)

# Śrīla Prabhupāda Speaks Out

WE WORSHIP EVERYTHING

The following conversation took place in Los Angeles on May 14, 1973.

**Devotee:** Śrīla Prabhupāda, if material nature is the absence of Kṛṣṇa, then what is material?

**Śrīla Prabhupāda:** Nothing is material. If you continue Kṛṣṇa consciousness, there's nothing material. When we offer this flower in Kṛṣṇa consciousness, is it material?

**Devotee:** No.

**Śrīla Prabhupāda:** So how has it become spiritual? It was material in the tree and now it has become spiritual? No. It is spiritual. As long as I was thinking that it is meant for my enjoyment, it was material. As soon as I take it for Kṛṣṇa's enjoyment, it is spiritual.

**Devotee:** So actually this entire world is spiritual.

**Śrīla Prabhupāda:** Yes. That we want—to engage everything in Kṛṣṇa's service. Then this world will be the spiritual world.

**Devotee:** So we can also appreciate Kṛṣṇa's creation in that light? For example, this flower is very beautiful because it is Kṛṣṇa's.

**Śrīla Prabhupāda:** Yes. We realize that. The Māyāvāda philosophy says *jagan mithyā*: "This world is false." We don't say that. Kṛṣṇa has created so many nice things for His enjoyment, why shall I say *mithyā* [false]? Suppose you build a nice house and you call me, "Just see," and if I say, "It is all *mithyā*."

**Devotee:** I'll be offended, because I can't enjoy it if it is false.

**Śrīla Prabhupāda** [Laughing.]: How depressed you'll be!

The *Bhagavad-gītā* explains that the demons say like this—*asatyam apratiṣṭham te jagad āhur anīśvaram*. The rascals, the demons say that this world is *asatya*, untruth, and that there is no cause, no

*īśvara*. This is the declaration of the demons.

But if Kṛṣṇa is a fact, His creation is a fact. His energy is a fact. Why shall I say it is false? We don't say it is false. The Māyāvādīs say it is false.

**Devotee:** If someone looks at the Deity of Kṛṣṇa and thinks it's only stone or wood, for him it's still material?

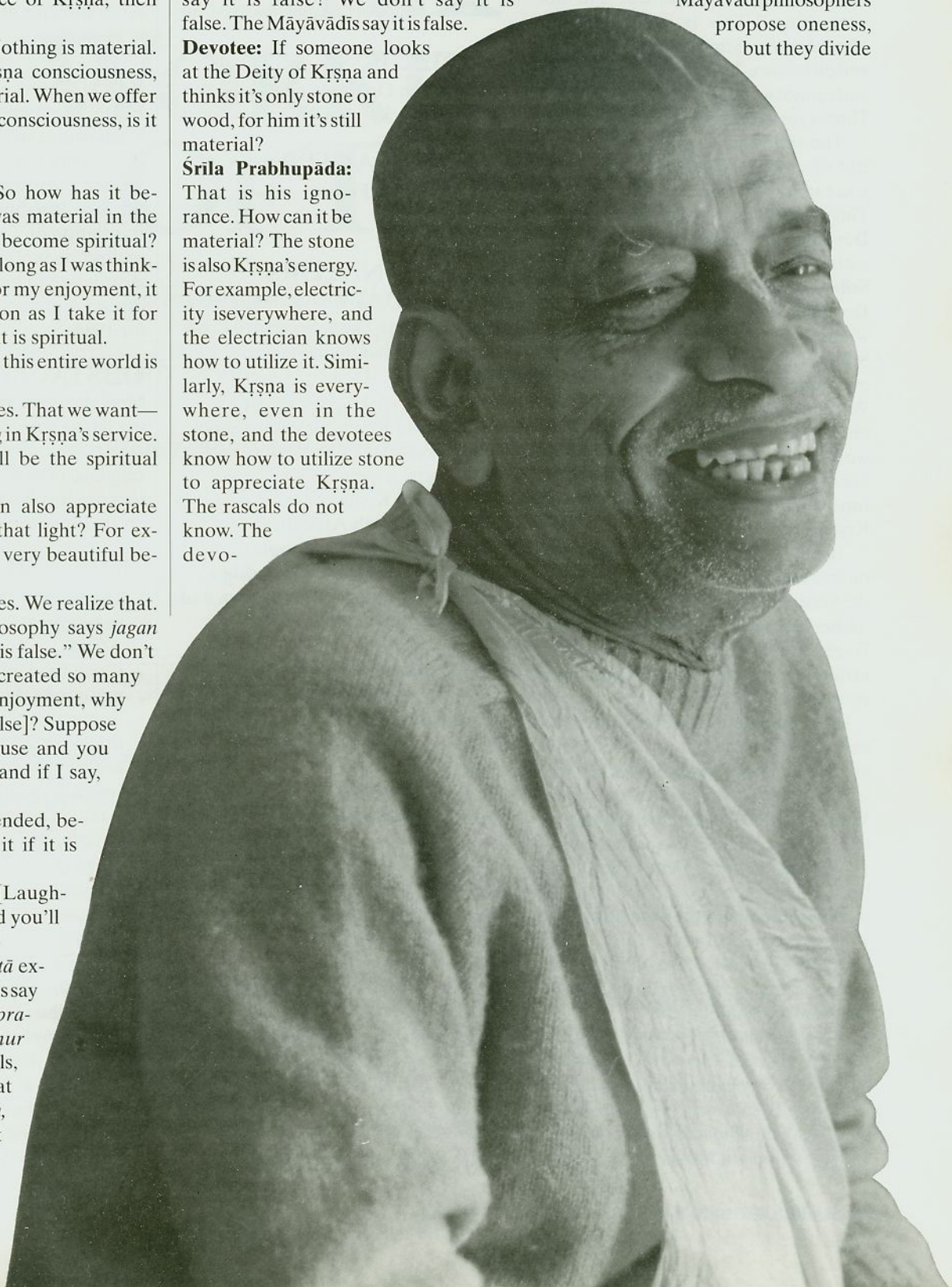
**Śrīla Prabhupāda:**

That is his ignorance. How can it be material? The stone is also Kṛṣṇa's energy. For example, electricity is everywhere, and the electrician knows how to utilize it. Similarly, Kṛṣṇa is everywhere, even in the stone, and the devotees know how to utilize stone to appreciate Kṛṣṇa.

The rascals do not know. The devo-

tee knows because he has no other view than of Kṛṣṇa. Why should the stone be without Kṛṣṇa? "Here is Kṛṣṇa." That is real oneness. The

Māyāvādī philosophers propose oneness, but they divide



—this is stone, this is not Kṛṣṇa. Why bring another thing?

**Devotee:** For a Kṛṣṇa conscious person is Kṛṣṇa as much in the stone as in the Deity?

**Śrīla Prabhupāda:** Yes.

**Devotee:** Just as much?

**Śrīla Prabhupāda:** Yes. Why not?

**Devotee:** But we order Deities all the way from India?

**Śrīla Prabhupāda:** Kṛṣṇa explains, "Everything is in Me, but I'm not everything." This is called *acintya-bhedābheda*—simultaneous oneness and difference. Everything is Kṛṣṇa, but you cannot worship this bench as Kṛṣṇa. That is rascaldom.

The sunshine is also sun. Is it not? But when the sunshine is in the room, you cannot say, "The sun is my room." This is called *acintya-bhedābheda*.

**Devotee:** But you said one can see Kṛṣṇa within the stone.

**Śrīla Prabhupāda:** Yes. Why not?

**Devotee:** And one can worship Him within the stone or within everything.

**Śrīla Prabhupāda:** Yes. We worship everything. We see Kṛṣṇa everywhere. We don't see the tree; we see Kṛṣṇa's energy. Therefore the tree is also worshipable because Kṛṣṇa and Kṛṣṇa's energy are both worshipable. Therefore we say, "Hare Kṛṣṇa." *Hare* means Kṛṣṇa's energy. We worship everything.

In our childhood we were taught by our parents that if a grain of rice falls on the floor, we must pick it up and touch it to our head to show respect. We were taught like this—how to see everything in relationship with Kṛṣṇa. That is Kṛṣṇa consciousness.

Therefore, we do not like to see anything wasted, anything misused. Why are we preaching? Because we see that so many rascals are misusing their life. We think, "Let us give them some enlightenment." This is our mission.

We could think, "Let them go to hell." Māyāvādī *sannyāsīs* engage in meditation or go to the Himalayas, but we have come to Los Angeles. Why? This is our mission. "Oh, these people are being misused under māyā. Let them gain some enlightenment."

We are teaching how to utilize everything for Kṛṣṇa, how to understand Kṛṣṇa in everything. That is our mission. See Kṛṣṇa in everything. Kṛṣṇa says, "Anyone who sees Me everywhere, and everything in Me, is perfect." ❀

# PROJECT PROFILE

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

## PROJECT

Association Orientale de Bhakti Yoga (Eastern Society for Bhakti Yoga)

## HEADQUARTERS

New Māyāpur, France

## PROJECT

### COORDINATORS

Ācāryavān Dāsa, Bhāvasindhu Dāsa, Gaura Bhakta Dāsa, Subhadrā Priyā Devī Dāsī, Bhaktin Salima

## GOALS

1. To spread Kṛṣṇa consciousness in the Arabic-speaking world, particularly North Africa.
2. To spread Kṛṣṇa consciousness among the North African community of France (six million people).
3. To translate Śrīla Prabhupāda's books into Arabic, publish them, and distribute them in large numbers.

## DETAILS

In the 1970s Śrīla Prabhupāda was pleased to hear that some of his disciples were spreading Kṛṣṇa consciousness in the Arab countries of North Africa. To carry on the work there, last year some devotees originally from North Africa started the Eastern Society for Bhakti Yoga (ESBY), under the supervision of ISKCON governing body commissioner Hari Vilāsa Dāsa. A few French devotees have joined the team and are enthusiastic to open centers in North Africa.

As no nonresident devotee can stay permanently in North Africa, ESBY's first step is to create a strong backup team to organize regular tours there. (See BTG, Sept./Oct. 1992.) ESBY members write to people

they've met on trips to North Africa and introduce Kṛṣṇa consciousness to Arab students attending universities in France.

## PLANS

ESBY has teamed up with the Mediterranean BBT (Bhaktivedanta Book Trust) to publish a new Arabic version of *Bhagavad-gītā As It Is* for the Śrīla Prabhupāda Centennial. A translation of *The Science of Self-realization* is almost completed.

A program of lectures in the numerous Arab circles of Paris is planned for 1994–5.

## OBSTACLES

Most devotees shy away from spreading Kṛṣṇa consciousness among the Arabs, whom they consider mere religious fanatics. So very few devotees are involved in ESBY. It also has no steady source of funding.

## HOW YOU CAN HELP

1. Sponsor the printing of a newsletter to be sent to contacts in North Africa.
2. If you have any qualification in written Arabic, join the book production team. (Fewer than ten titles—mostly small books—are available at present.)
3. Join a preaching tour to the Arabian countries.
4. Give financial support.
5. Offer encouragement or ask questions.

To send donations or get more information, please contact:  
Association Orientale de Bhakti Yoga  
Dīnabandhu Dāsa  
Novelle Māyāpur  
Domaine d'Oublaiss  
36360 Lucay le Male  
France  
Phone: +33 (54) 402395  
Fax: +33 (54) 402823

# THE WORKINGS OF TIME

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

*Lord Kapila, an incarnation of Lord Kṛṣṇa, is teaching His mother, Devahūti, about the fundamental principles of material nature. As the Śrīmad-Bhāgavatam continues, he will explain the significance of time.*

## THIRDCANTO/CHAPTER 26

15 एतावानेव सङ्ख्यातो ब्रह्मणः सगुणस्य ह ।  
सन्निवेशो मया प्रोक्तो यः कालः पञ्चविंशकः ॥१५॥

*etāvān eva saṅkhyāto  
brahmaṇaḥ sa-guṇasya ha  
sanniveśo mayā prokto  
yaḥ kālaḥ pañca-viṁśakaḥ*

*etāvān—so much; eva—just; saṅkhyātaḥ—enumerated;  
brahmaṇaḥ—of Brahman; sa-guṇasya—with material  
qualities; ha—indeed; sanniveśaḥ—arrangement; mayā—  
by Me; proktaḥ—spoken; yaḥ—which; kālaḥ—time;  
pañca-viṁśakaḥ—the twenty-fifth.*

**All these are considered the qualified Brahman. The mixing element, which is known as time, is counted as the twenty-fifth element.**

PURPORT: According to the Vedic version there is no existence beyond Brahman. *Sarvaṁ khalv idam brahma.* (*Chāndogya Upanisad* 3.14.1) It is stated also in the *Viṣṇu Purāna* that whatever we see is *parasya brahmaṇaḥ śaktiḥ*; everything is an expansion of the energy of the Supreme Absolute Truth, Brahman. When Brahman is mixed with the three qualities goodness, passion and ignorance, there results the material expansion, which is sometimes called *saguṇa* Brahman and which consists of these twenty-five elements. In the *nirguṇa* Brahman, where there is no material contamination, or in the spiritual world, the three modes—goodness, passion and ignorance—are not present. Where *nirguṇa* Brahman is found, simple unalloyed goodness prevails. *Saguṇa* Brahman is described by the Sāṅkhya system of philosophy as consisting of twenty-five elements, including the time factor (past, present and future).

16 प्रभावं पौरुषं प्राहुः कालमेके यतो भयम् ।  
अहङ्कारविमूढस्य कर्तुः प्रकृतिमीयुषः ॥१६॥

*prabhāvaṁ pauruṣaṁ prāhuḥ  
kālam eke yato bhayam  
ahaṅkāra-vimūḍhasya  
kartuḥ prakṛtim iyuṣaḥ*

*prabhāvam*—the influence; *pauruṣam*—of the Supreme Personality of Godhead; *prāhuḥ*—they have said; *kālam*—the time factor; *eke*—some; *yataḥ*—from which; *bhayam*—fear; *ahaṅkāra-vimūḍhasya*—deluded by false ego; *kartuḥ*—of the individual soul; *prakṛtim*—material nature; *īyusaḥ*—having contacted.

**The influence of the Supreme Personality of Godhead is felt in the time factor, which causes fear of death due to the false ego of the deluded soul who has contacted material nature.**

PURPORT: The living entity's fear of death is due to his false ego of identifying with the body. Everyone is afraid of death. Actually there is no death for the spirit soul, but due to our absorption in the identification of body as self, the fear of death develops. It is also stated in the *Śrīmad-Bhāgavatam* (11.2.37), *bhayam dvitīyābhiniveśataḥ syāt*. *Dvītiya* refers to matter, which is beyond spirit. Matter is the secondary manifestation of spirit, for matter is produced from spirit. Just as the material elements described are caused by the Supreme Lord, or the Supreme Spirit, the body is also a product of the spirit soul. Therefore, the material body is called *dvītiya*, or "the second." One who is absorbed in this second element or second exhibition of the spirit is afraid of death. When one is fully convinced that he is not his body, there is no question of fearing death, since the spirit soul does not die.

If the spirit soul engages in the spiritual activities of devotional service, he is completely freed from the platform of birth and death. His next position is complete spiritual freedom from a material body. The fear of death is the action of the *kāla*, or the time factor, which represents the influence of the Supreme Personality of Godhead. In other words, time is destructive. Whatever is created is subject to destruction and dissolution, which is the action of time. Time is a representation of the Lord, and it reminds us also that we must surrender unto the Lord. The Lord speaks to every conditioned soul as time. He says in *Bhāgavad-gītā* that if someone surrenders unto Him, then there is no longer any problem of birth and death. We should therefore accept the time factor as the Supreme Personality of Godhead standing before us. This is further explained in the following verse.

**17 प्रकृतेर्गुणसाम्यस्य निर्विशेषस्य मानवि ।  
चेष्टा यतः स भगवान् काल इत्युपलक्षितः ॥१७॥**

*prakṛter guṇa-sāmyasya  
nirviśeṣasya mānavi  
ceṣṭā yataḥ sa bhagavān  
kāla ity upalakṣitaḥ*

*prakṛteḥ*—of material nature; *guṇa-sāmyasya*—without interaction of the three modes; *nirviśeṣasya*—without specific qualities; *mānavi*—O daughter of Manu; *ceṣṭā*—movement; *yataḥ*—from whom; *saḥ*—He; *bhagavān*—the

Supreme Personality of Godhead; *kālaḥ*—time; *iti*—thus; *upalakṣitaḥ*—is designated.

**My dear mother, O daughter of Svāyambhuva Manu, the time factor, as I have explained, is the Supreme Personality of Godhead, from whom the creation begins as a result of the agitation of the neutral, unmanifested nature.**

PURPORT: The unmanifested state of material nature, *pradhāna*, is being explained. The Lord says that when the unmanifested material nature is agitated by the glance of the Supreme Personality of Godhead, it begins to manifest itself in different ways. Before this agitation, it remains in the neutral state, without interaction by the three modes of material nature. In other words, material nature cannot produce any variety of manifestations without the contact of the Supreme Personality of Godhead. This is very nicely explained in *Bhāgavad-gītā*. The Supreme Personality of Godhead is the cause of the products of material nature. Without His contact, material nature cannot produce anything.

In the *Caitanya-caritāmṛta* also, a very suitable example is given in this connection. Although the nipples on a goat's neck appear to be breast nipples, they do not give milk. Similarly, material nature appears to the material scientist to act and react in a wonderful manner, but in reality it cannot act without the agitator, time, who is the representation of the Supreme Personality of Godhead. When time agitates the neutral state of material nature, material nature begins to produce varieties of manifestations. Ultimately it is said that the Supreme Personality of Godhead is the cause of creation. As a woman cannot produce children unless impregnated by a man, material nature cannot produce or manifest anything unless it is impregnated by the Supreme Personality of Godhead in the form of the time factor.

**18 अन्तः पुरुषरूपेण कालरूपेण यो बहिः ।  
समन्वेत्येष सत्त्वानां भगवानात्ममायया ॥१८॥**

*antaḥ puruṣa-rūpeṇa  
kāla-rūpeṇa yo bahiḥ  
samanvety eṣa sattvānām  
bhagavān ātma-māyayā*

*antaḥ*—within; *puruṣa-rūpeṇa*—in the form of Supersoul; *kāla-rūpeṇa*—in the form of time; *yaḥ*—He who; *bahiḥ*—without; *samanvety*—exists; *eṣaḥ*—He; *sattvānām*—of all living entities; *bhagavān*—the Supreme Personality of Godhead; *ātma-māyayā*—by His potencies.

**By exhibiting His potencies, the Supreme Personality of Godhead adjusts all these different elements, keeping Himself within as the Supersoul and without as time.**

PURPORT: Here it is stated that within the heart the Supreme Personality of Godhead resides as the Supersoul.

This situation is also explained in *Bhagavad-gītā*: the Supersoul rests beside the individual soul and acts as a witness. This is also confirmed elsewhere in the Vedic literature: two birds are sitting on the same tree of the body; one is witnessing, and the other is eating the fruits of the tree. This *puruṣa*, or Paramātmā, who resides within the body of the individual soul, is described in *Bhagavad-gītā* (13.23) as the *updraṣṭā*, witness, and the *anumantā*, sanctioning authority. The conditioned soul engages in the happiness and distress of the particular body given him by the arrangement of the external energy of the Supreme Lord. But the supreme living being, or the Paramātmā, is different from the conditioned soul. He is described in *Bhagavad-gītā* as *maheśvara*, or the Supreme Lord. He is Paramātmā, not *jīvātmā*. Paramātmā means the Supersoul, who is sitting by the side of the conditioned soul just to sanction his activities. The conditioned soul comes to this material world in order to lord it over material nature. Since one cannot do anything without the sanction of the Supreme Lord, He lives with the *jīva* soul as witness and sanction-giver. He is also *bhoktā*; He gives maintenance and sustenance to the conditioned soul.

Since the living entity is constitutionally part and parcel of the Supreme Personality of Godhead, the Lord is very affectionate to the living entities. Unfortunately, when the living entity is bewildered or illusioned by the external energy, he becomes forgetful of his eternal relationship with the Lord, but as soon as he becomes aware of his constitutional position, he is liberated. The minute independence of the conditioned soul is exhibited by his marginal position. If he likes, he can forget the Supreme Personality of Godhead and come into the material existence with a false ego to lord it over material nature, but if he likes he can turn his face to the service of the Lord. The individual living entity is given that independence. His conditional life is ended and his life becomes successful as soon as he turns his face to the Lord, but by misusing his independence he enters into material existence. Yet the Lord is so kind that, as Supersoul, He always remains with the conditioned soul. The concern of the Lord is neither to enjoy nor to suffer from the material body. He remains with the *jīva* simply as sanction-giver and witness so that the living entity can receive the results of his activities, good or bad.

Outside the body of the conditioned soul, the Supreme Personality of Godhead remains as the time factor. According to the Sāṅkhya system of philosophy, there are twenty-five elements. The twenty-four elements already described plus the time factor make twenty-five. According to some learned philosophers, the Supersoul is included to make a total of twenty-six elements.

19 देवात्क्षुमितधर्मिण्यां स्वस्यां योनौ परः पुमान् ।  
आधत्त वीर्यं सास्रत महत्तत्त्वं हिरण्मयम् ॥१९॥

*daivāt kṣubhita-dharminyām*  
*svasyām yonau paraḥ pumān*  
*ādhatta vīryam sāsūta*  
*mahat-tattvaṁ hiraṇmayam*

*daivāt*—by the destiny of the conditioned souls; *kṣubhita*—agitated; *dharminyām*—whose equilibrium of the modes; *svasyām*—His own; *yonau*—in the womb (material nature); *paraḥ pumān*—the Supreme Personality of Godhead; *ādhatta*—impregnated; *vīryam*—semen (His internal potency); *sā*—she (material nature); *asūta*—delivered; *mahat-tattvam*—the sum total of cosmic intelligence; *hiraṇmayam*—known as Hiraṇmaya.

**After the Supreme Personality of Godhead impregnates material nature with His internal potency, material nature delivers the sum total of the cosmic intelligence, which is known as Hiraṇmaya. This takes place in material nature when she is agitated by the destinations of the conditioned souls.**

PURPORT: This impregnation of material nature is described in *Bhagavad-gītā*, Fourteenth Chapter, verse 3. Material nature's primal factor is the *mahat-tatva*, or breeding source of all varieties. This part of material nature, which is called *pradhāna* as well as Brahman, is impregnated by the Supreme Personality of Godhead and delivers varieties of living entities. Material nature in this connection is called Brahman because it is a perverted reflection of the spiritual nature.

It is described in the *Viṣṇu Purāṇa* that the living entities belong to the spiritual nature. The potency of the Supreme Lord is spiritual, and the living entities, although they are called marginal potency, are also spiritual. If the living entities were not spiritual, this description of impregnation by the Supreme Lord would not be applicable. The Supreme Lord does not put His semen into that which is not spiritual, but it is stated here that the Supreme Person puts His semen into material nature. This means that the living entities are spiritual by nature. After impregnation, material nature delivers all kinds of living entities, beginning from the greatest living creature, Lord Brahmā, down to the insignificant ant, in all varieties of form. In *Bhagavad-gītā* (14.4) material nature is clearly mentioned as *sarva-yoniṣu*. This means that of all varieties of species—demigods, human beings, animals, birds and beasts (whatever is manifested)—material nature is the mother, and the Supreme Personality of Godhead is the seed-giving father. Generally it is experienced that the father gives life to the child but the mother gives its body; although the seed of life is given by the father, the body develops within the womb of the mother. Similarly, the spiritual living entities are impregnated into the womb of material nature, but the body, being supplied by material nature, takes on many different species and forms of life. The theory that the symptoms of life are manifest by the interaction of the twenty-four material elements is not supported here. The living force comes directly from the Supreme Personality of

Godhead and is completely spiritual. Therefore, no material scientific advancement can produce life. The living force comes from the spiritual world and has nothing to do with the interaction of the material elements.

**20 विश्वमात्मगतं व्यञ्जन् कूटस्थो जगदङ्कुरः ।  
स्वतेजसापिबन्तीव्रमात्मप्रस्वापनं तमः ॥२०॥**

*viśvam ātma-gataṁ vyañjan  
kūṭa-stho jagad-aṅkuraḥ  
sva-tejasāpibat tīvram  
ātma-prasvāpanaṁ tamaḥ*

*viśvam*—the universe; *ātma-gatam*—contained within itself; *vyañjan*—manifesting; *kūṭa-sthaḥ*—unchangeable; *jagad-aṅkuraḥ*—the root of all cosmic manifestations; *sva-tejasā*—by its own effulgence; *apibat*—swallowed; *tīvram*—dense; *ātma-prasvāpanam*—which had covered the *mahat-tattva*; *tamaḥ*—darkness.

**Thus, after manifesting variegatedness, the effulgent mahat-tattva, which contains all the universes within itself, which is the root of all cosmic manifestations and which is not destroyed at the time of annihilation, swallows the darkness that covered the effulgence at the time of dissolution.**

PURPORT: Since the Supreme Personality of Godhead is ever existing, all-blissful and full of knowledge, His different energies are also ever existing in the dormant stage. Thus when the *mahat-tattva* was created, it manifested the material ego and swallowed up the darkness which covered the cosmic manifestation at the time of dissolution. This idea can be further explained. A person at night remains inactive, covered by the darkness of night, but when he is awakened in the morning, the covering of night, or the forgetfulness of the sleeping state, disappears. Similarly, when the *mahat-tattva* appears after the night of dissolution, the effulgence is manifested to exhibit the variegatedness of this material world.

**21 यत्तत्सत्त्वगुणं स्वच्छं शान्तं भगवतः पदम् ।  
यदाहुर्वासुदेवाख्यं चित्तं तन्महदात्मकम् ॥२१॥**

*yat tat sattva-guṇaṁ svacchaṁ  
śāntaṁ bhagavataḥ padam  
yad āhur vāsudevākhyam  
cittaṁ tan mahad-ātmakam*

*yat*—which; *tat*—that; *sattva-guṇam*—the mode of goodness; *svaccham*—clear; *śāntam*—sober; *bhagavataḥ*—of the Personality of Godhead; *padam*—the status of understanding; *yad*—which; *āhuḥ*—is called; *vāsudeva-ākhyam*—by the name *vāsudeva*; *cittam*—consciousness; *tat*—that; *mahad-ātmakam*—manifest in the *mahat-tattva*.

**The mode of goodness, which is the clear, sober status of understanding the Personality of Godhead and which is generally called vāsudeva, or consciousness, becomes manifest in the mahat-tattva.**

PURPORT: The *vāsudeva* manifestation, or the status of understanding the Supreme Personality of Godhead, is called pure goodness, or *śuddha-sattva*. In the *śuddha-sattva* status there is no infringement of the other qualities, namely passion and ignorance. In the Vedic literature there is mention of the Lord's expansion as the four Personalities of Godhead—Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. Here in the reappearance of the *mahat-tattva* the four expansions of Godhead occur. He who is seated within as Supersoul expands first as Vāsudeva.

The *vāsudeva* stage is free from infringement by material desires and is the status in which one can understand the Supreme Personality of Godhead, or the objective which is described in the *Bhagavad-gītā* as *adbhuta*. This is another feature of the *mahat-tattva*. The *vāsudeva* expansion is also called Kṛṣṇa consciousness, for it is free from all tinges of material passion and ignorance. This clear state of understanding helps one to know the Supreme Personality of Godhead. The *vāsudeva* status is also explained in *Bhagavad-gītā* as *kṣetra-jña*, which refers to the knower of the field of activities as well as the Superknower. The living being who has occupied a particular type of body knows that body, but the Superknower, Vāsudeva, knows not only a particular type of body but also the field of activities in all the different varieties of bodies. In order to be situated in clear consciousness, or Kṛṣṇa consciousness, one must worship Vāsudeva. Vāsudeva is Kṛṣṇa alone. When Kṛṣṇa, or Viṣṇu, is alone, without the accompaniment of His internal energy, He is Vāsudeva. When He is accompanied by His internal potency, He is called Dvārakādhiśa. To have clear consciousness, or Kṛṣṇa consciousness, one has to worship Vāsudeva. It is also explained in *Bhagavad-gītā* that after many, many births one surrenders to Vāsudeva. Such a great soul is very rare.

In order to get release from the false ego, one has to worship Saṅkarṣaṇa. Saṅkarṣaṇa is also worshiped through Lord Śiva; the snakes which cover the body of Lord Śiva are representations of Saṅkarṣaṇa, and Lord Śiva is always absorbed in meditation upon Saṅkarṣaṇa. One who is actually a worshiper of Lord Śiva as a devotee of Saṅkarṣaṇa can be released from false, material ego. If one wants to get free from mental disturbances, one has to worship Aniruddha. For this purpose, worship of the moon planet is also recommended in the Vedic literature. Similarly, to be fixed in one's intelligence one has to worship Pradyumna, who is reached through the worship of Brahmā. These matters are explained in Vedic literature.

(continued in the next issue)



**Today people are mainly inquiring  
about how to earn money.  
That propensity is there in every age, but in this age  
it has become the principal factor.**

• • •

**RĀDHĀRĀṆĪ** (continued from p. 8)  
the soul is. That is the defect of this age.

But the human form of life is especially meant for realizing oneself: “What am I?” That is the mission of human life. *Athāto brahma-jijñāsā*: This life is meant for inquiring about Brahman, Paramātmā, and Bhagavān.

*Jijñāsu* means inquiry. We inquire every morning, “What is the news today?” Immediately we pick up a newspaper—inquisitiveness is there—but we are inquiring about very base things only. We have no desire to inquire about the highest possibility, *brahma-jñāna*, knowledge of the spirit.

That is the lack in modern civilization. Today people are mainly inquiring about how to earn money. That propensity is there in every age, but in this age it has become the principal factor. Everyone is engaged simply for the bodily necessities. *Nidrayā hriyate naktam*: at night people sleep very soundly, snoring. *Vyāvayena ca vā vayah*: or they engage in sex. In this way they’re wasting time. And during the daytime—*divā cārthehayā rājan*: “Where is money? Where is money? Where is money?” And *kuṭumba-bharaṇena vā*—as soon as one gets money, one thinks how to purchase things for the family, that’s all. Shopping, snoring—that is the engagement in materialistic life.

Out of many such foolish persons engaged in sleeping, mating, earning money, and providing the family with a nice apartment and food, one is inquisitive how to perfect the human form. This life is meant for perfection. What is perfection? Perfection means to get out of misery. Everyone is trying to get out of misery, but no one knows the ultimate goal by which to get out of it. *Na te viduḥ svārtha-gatim hi viṣṇum*. One can be out of misery when one approaches Viṣṇu.

Here in the material world people

are trying to go to the moon, but these foolish people do not know what they’ll gain even if they go there. The moon is one of the material planets. Kṛṣṇa has already said in the *Bhagavad-gītā*, *ā-brahma-bhuvanāl lokāḥ . . .* All the material planets are places of misery. The moon is very near, but even if you go to the topmost planet, which is known as Brahmaloaka, you’ll find misery.

You can see every night what a vast number of planets there are. But you cannot go to them. You are simply trying to go to the nearest planet, and you are failing. So what is your scientific improvement?

But you can go. Material scientists calculate that if one were to travel forty thousand years at the speed of light, then one might approach the topmost planet in the material world. So at least in the modern scientific calculations it is impossible to go there. But one can go; there is a process. That we have tried to explain in our small booklet *Easy Journey to Other Planets*. By the yogic process one can go to any planet one likes. That is a yogic perfection.

The living entity is called *sarva-gaḥ*, “one who can go anywhere he likes.” For example, Nārada Muni can travel anywhere he likes, either in the spiritual world or in the material world. So you can also do that. That is possible. Within one year the great yogi Durvāsā Muni traveled all over the universe and went to Viṣṇuloka, the spiritual world, and came back. That is recorded in history.

So this is one of the perfections. And how can it be attained? By understanding Kṛṣṇa. *Yasmin vijñāte sarvam evaṁ vijñātām bhavanti*. The *Muṇḍaka Upaniṣad* says that if you simply understand Kṛṣṇa, then everything else can be understood very easily. Kṛṣṇa consciousness is such a nice thing.

This evening we are talking about Rādhāṣṭamī. We are trying to under-

stand Rādhārāṇī, the chief potency of Kṛṣṇa, Kṛṣṇa’s pleasure potency. As we learn from Vedic literature, Kṛṣṇa has many varieties of potency: *parāśya śaktir vividhaiva śrūyate*. Just as a big man with many assistants and secretaries hasn’t got to do anything personally—simply by his will everything is done—so the Supreme Personality of Godhead has varieties of energy, and everything is being done so nicely.

The material world, where we are now living, is called *bahir-aṅga-śakti*, the external energy of Kṛṣṇa. And just see how nicely everything is being done by the material energy. Kṛṣṇa explains in the *Bhagavad-gītā*, *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*: “Under My superintendence the material energy is working.” The material energy is not blind. Kṛṣṇa is in the background. And apart from the material, external energy, there is another energy—the internal energy. By the internal energy the spiritual world is being manifested. *Paras tasmāt tu bhāvo ’nyaḥ*. As the material world is manipulated under the external energy, the spiritual world is conducted by the internal potency. That internal potency is Rādhārāṇī.

We should try to understand Rādhārāṇī. Rādhārāṇī is Kṛṣṇa’s pleasure potency, *hlādinī-śakti*. In the *Vedānta-sūtra* the Absolute Truth is described as *ānandamaya*, always in the pleasure potency.

When you want *ānanda*, pleasure, you cannot have it alone. Alone you cannot enjoy. When you are in a circle of friends or family or other associates, you feel pleasure. My speaking is very pleasing when there are many persons here. I cannot be happy speaking alone; that is not *ānanda*. Although I could speak here in the dead of night when there is no one here, that is not *ānanda*. *Ānanda* means there must be others.

Because Kṛṣṇa, the Absolute Truth,

**Through the mercy of Rādhārāṇī  
we can easily approach Kṛṣṇa. If Rādhārāṇī recommends,  
"This devotee is very nice," then Kṛṣṇa  
immediately accepts me, however great a fool I may be.**

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is *ānandamaya*, He has become many: *eko bahu syāma*. We are also Kṛṣṇa's parts and parcels, meant to give pleasure to Kṛṣṇa. And the chief pleasure potency is Rādhārāṇī.

*rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī-  
śaktir asmād  
ekātmanāv api bhuvī deha-bhedam  
gatau tau  
cāitanyākhyam prakāṣam adhunā tad-  
dvayam caikyam āptam  
rādhā-bhāva-dyuti suvalitam naumi  
kṛṣṇa-svarūpam*

Kṛṣṇa is Param Brahman, the Supreme Absolute, as you know from the *Bhagavad-gītā*. When Arjuna understood *Bhagavad-gītā*, he affirmed to Kṛṣṇa: *param brahma param dhāma pavitraṁ paramaṁ bhavan*: "You are the Supreme Personality of Godhead, the ultimate abode, the purest, the Absolute Truth."

So Kṛṣṇa is Param Brahman, the Supreme Absolute. In the material world we see that a great saintly person gives up everything of material enjoyment simply to enjoy *brahmānanda*, the happiness of Brahman, the Absolute. He becomes a *sannyāsī* just to understand that he is in Brahman. So if one has to give up everything material for Brahman realization, do you think that Param Brahman, the Supreme Brahman, can enjoy anything material? No. Kṛṣṇa's enjoyment is nothing material. This point should be understood.

In the material world we have a little information of Brahman and Paramātmā, but no one knows Param Brahman, or Bhagavān, the Supreme Personality of Godhead. Therefore it is said, *manuṣyāṇāṁ sahasreṣu kaścīd yatai siddhaye*. *Siddhaye* refers to understanding Brahman or Paramātmā. But out of many persons who have realized Brahman and Paramātmā, hardly

one can know Kṛṣṇa.

Without knowing Kṛṣṇa, what can we understand about Kṛṣṇa's pleasure potency? Without knowing a big man, how can I understand his internal affairs? Similarly, if we do not understand Kṛṣṇa, how we can understand how Kṛṣṇa is enjoying? That is not possible.

The Gosvāmīs are giving us information of the pleasure potency of Kṛṣṇa, Śrīmatī Rādhārāṇī. We have described the loving affairs of Rādhā-Kṛṣṇa in our *Teachings of Lord Caitanya*. If you have this book, you can read about the transcendental loving affairs of Rādhā Kṛṣṇa.

So today we pray to Rādhārāṇī because She is the pleasure potency of Kṛṣṇa. Kṛṣṇa means "all-attractive," but Rādhārāṇī is so great that She attracts Kṛṣṇa. So what is the position of Śrīmatī Rādhārāṇī? We should try to understand this today and offer our obeisances to Rādhārāṇī.

*tapta-kāñcana-gaurāṅgi  
rādhe vṛndāvanēśvari  
vṛṣabhānu-sute devi  
praṇamāmi hari-priye*

"Rādhārāṇī, You are so dear to Kṛṣṇa. So we offer our respectful obeisances unto You." Rādhārāṇī is *hari-priya*, "very dear to Kṛṣṇa." Through the mercy of Rādhārāṇī we can easily approach Kṛṣṇa. If Rādhārāṇī recommends, "This devotee is very nice," then Kṛṣṇa immediately accepts me, however great a fool I may be. Because I am recommended by Rādhārāṇī, Kṛṣṇa accepts me. Therefore in Vṛndāvana you'll find all the devotees chanting Rādhārāṇī's name more than Kṛṣṇa's. Wherever you'll go, you'll find the devotees greeting one another, "*Jaya Rādhe!*" You'll find this still in Vṛndāvana. The devotees are glorifying Rādhārāṇī. If you go by the speculative

process to understand Kṛṣṇa, it will take many, many lives. But if you take to devotional service and just try to please Rādhārāṇī, Kṛṣṇa will be gotten very easily.

Rādhārāṇī can deliver Kṛṣṇa. She is so great a devotee, the emblem of the *mahā-bhāgavata*. Even Kṛṣṇa cannot understand the quality of Rādhārāṇī's devotion. Although Kṛṣṇa says *vedāham samattitāni*—"I know everything"—He fails to understand Rādhārāṇī. Rādhārāṇī is so great.

Kṛṣṇa knows everything, but to understand Rādhārāṇī, Kṛṣṇa accepted the position of Rādhārāṇī.

Kṛṣṇa thought, "I am full. I am complete in every respect, but still I want to understand Rādhārāṇī. Why?" This question obliged Kṛṣṇa to accept the propensities of Rādhārāṇī to understand Himself.

Such topics, of course, are part of a great transcendental science. One advanced in Kṛṣṇa consciousness and well conversant with the *sāstras*, scriptures, can understand. When Kṛṣṇa wanted to understand Himself, He took the tendency of Śrīmatī Rādhārāṇī. That is His appearance as Caitanya Mahāprabhu. *Rādhā-bhāva-dyuti-suvalitam*.

Caitanya Mahāprabhu is Kṛṣṇa, but He has accepted the propensities of Rādhārāṇī. As Rādhārāṇī is always in feelings of separation from Kṛṣṇa, so Lord Caitanya, in the position of Rādhārāṇī, was feeling separation of Kṛṣṇa. That is the teaching of Lord Caitanya—to feel separation, not meeting. The process of devotional service taught by Caitanya Mahāprabhu and His disciplic succession is how to feel separation from Kṛṣṇa. That is Rādhārāṇī's position—always feeling the separation.

The Gosvāmīs, also, when they were in Vṛndāvana, never said, "I have seen Kṛṣṇa." Although they were the most perfect devotees, they never said, "I

have seen Kṛṣṇa.” Their prayers were like this: *he rādhe vraja-devike . . . he nanda-sūno kutah!*

Rādhārāṇī does not remain alone. She stays always with Her friends (*vraja-devī*) Lalitā or Viśākhā and other damsels of Vṛndāvana. So the Gosvāmīs, in their mature stage when they were living at Vṛndāvana, were praying in this way: *he rādhe vraja-devike ca lalite he nanda-sūno kutah!*: “Rādhārāṇī, where are You? Where are Your associates? Where are You, Kṛṣṇa, Nanda-sūno, son of Nanda Mahārāja? Where are you all?” They were searching. They never said, “I have seen Kṛṣṇa dancing with the *gopīs*. Last night I saw.” [Laughter.]

Those who speak like that are called *sahajiyās*. Mature devotees do not speak like that. The *sahajiyās* take everything very cheap—Kṛṣṇa very cheap, Rādhārāṇī very cheap—as if they can see Rādhā and Kṛṣṇa every night. No. The Gosvāmīs do not teach us like that. They were searching after Rādhā-Kṛṣṇa. *He rādhe vraja-devike ca lalite he nanda-sūno kutah/ śrī-govardhana-kalpa-pādapa-tale kālindī-vane kutah!*: “Are you there at Govardhana Hill, or on the banks of the Yamunā?” *Ghoṣantāv iti sarvato vraja-pure khedair mahāvihvalau*. Their business was to cry like this: “Where are You? Where are You, Rādhārāṇī? Where are you, Lalitā, Viśākhā, the associates of Rādhārāṇī? Where are You, Kṛṣṇa? Are You near Govardhana Hill, or on the bank of the Yamunā?”

*Ghoṣantāv iti sarvato vraja-pure*. Throughout the whole tract of Vṛndāvana they were crying and searching after Rādhā-Kṛṣṇa—*khedair mahāvihvalau*—as if madmen.

*Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*. We have to follow the footprints of the Gosvāmīs and learn how to search out Kṛṣṇa and Rādhārāṇī, in Vṛndāvana or within our hearts. That is the process of Caitanya Mahāprabhu’s *bhajana*, or worship: feelings of separation (*vipralambha-sevā*).

Feeling separation from Kṛṣṇa, Mahāprabhu would fall into the sea. He would go out of His bedroom in the dead of night. Nobody knew where He had gone. He was searching for Kṛṣṇa.

That process of devotional service is taught by Caitanya Mahāprabhu. It is not that we can say very easily, “I have

seen Kṛṣṇa and Rādhārāṇī in the *rāsā-lilā*.” No, not like that: Feel the separation. The more you feel separation from Kṛṣṇa, the more you should understand that you are advancing. Don’t try to see Kṛṣṇa artificially. Be advanced in feeling separation, and then your devotion will be perfect. That is the teaching of Lord Caitanya.

*Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grahyam indriyaiḥ*. With our material senses we cannot see Kṛṣṇa or hear Kṛṣṇa’s name. We must engage ourselves in the service of the Lord. Where does the service begin? *Jihvādau*: from the tongue. Not from the legs, eyes, or ears. It begins from the tongue. How? Chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare

Rāma, Rāma Rāma, Hare Hare. And take Kṛṣṇa-*prasādam*. The tongue has two businesses: to articulate sound, Hare Kṛṣṇa, and take *prasādam*. By these processes you’ll realize Kṛṣṇa.

Don’t try to see Kṛṣṇa. You cannot see Kṛṣṇa with your material eyes, nor can you hear about Him with your material ears, nor can you touch Him. But if you engage your tongue in the service of the Lord, then He’ll reveal Himself to you: “Here I am.” That is wanted.

So feel separation from Kṛṣṇa just as Rādhārāṇī does, as Lord Caitanya teaches us, and engage your tongue in the service of the Lord. Then one day, when you are mature, you’ll see Kṛṣṇa face to face.

Thank you very much. ☸

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*After entering the arena, the princes, led by Yudhisṭhira, offer respects to their teacher.*

## The History of Greater India

# The Military Exhibition

*An uninvited warrior  
threatens to eclipse Arjuna's brilliance.*

Translated from Sanskrit  
by Hridayānanda Dāsa Goswami

...

*The sage Vaiśampāyana is telling the history of the Pāṇḍavas to their great-grandson, King Janamejaya. As the Mahābhārata continues, the Pāṇḍavas will display their military prowess.*

**O** BHĀRATA, SEEING THAT the sons of Dhṛtarāṣṭra and of Pāṇḍu had acquired proficiency in the use of weapons, Droṇa spoke thus to Dhṛtarāṣṭra, ruler of the people, in the presence of Kṛpa, Bhīṣma, Vidura, Somadatta, Vyāsadeva, and the wise Bāhlika: “O king, your boys have fully assimilated

the military science, and now, noble Kuru, with your approval they should demonstrate to you what they have learned.”

With a jubilant mind, the king said: “Droṇa, you are a great teacher and have done a great job! Whenever you think is the best time, and in whatever place you like, just order me so that things may be arranged exactly as you want.

“Today I must sadly envy those men who have good eyes and who will thus be able to see my children perform heroic feats to demonstrate their skill in weapons. Vidura, do exactly as the learned

Illustrations by Puṣkara Dāsa

***The Kaurava princes were anointed  
with red sandalwood paste,  
they wore red garlands, they used red flags,  
and their eyes were red  
with the fire of determination.***

• • •

guru commands, for no other pleasure will be like this, my righteous brother.”

Taking permission from the king, Droṇa went outside followed by Vidura. That very learned Droṇa proceeded to locate and measure an area of flat, fertile land, without trees or bushes and gently sloping to the north. On that land, on the holy day of a venerable star, he made an offering to the Supreme. The purpose of this was announced throughout the city, O eloquent king. On the site of the proposed arena, skilled workmen then constructed, exactly according to scriptural codes, a large palatial grandstand for the king and his associates, who were equipped with all kinds of weapons. And the workmen made proper facilities for the ladies. The countryfolk arranged large, high platforms for themselves, and the wealthy families arranged for private palanquins.

When the day arrived, the king placed Bhīṣma and the noble professor Kṛpa in the front of his entourage and traveled with his ministers to his viewing palace, which was built of gold, shaded by a canopy of interlaced pearls, and adorned with precious gems. Then the king's wife, Gāndhārī, the glorious Kuntī, and all the women of the king's family, along with their fully bedecked attendants, joyfully went up to the viewing platform like the wives of the gods ascending holy Mount Meru.

The members of the four social orders, headed by the *brāhmaṇas* and *kṣatriyas*, quickly came out of the city, eager to see the Kuru princes demonstrate their skill in arms. With the thrilling music of bands and the excited roar of the crowd, that assembly of people heaved and resounded like a great tossing sea. Then the great teacher, garbed in white array, with white hair, white

moustache, white garland, a white silk thread round his chest, and white *tilaka* marking his body,\* entered the very center of the stadium with his son, like the moon attended by Mars entering brightly into the cloudless sky. Droṇa, that most excellent of mighty men, then made an offering unto God, suitable for the moment, and commanded the *brāhmaṇas* learned in mantra to chant the auspicious hymns. The *brāhmaṇas* chanted the holy hymns of the day, blessing the moment, and then special men entered the arena carrying varieties of weapons and gear.

Next, the young men, the mighty young bulls of the Bhārata race, entered the arena, their armor fixed tightly about them, their belts tightened for action, and their quivers bound tightly to their bodies. The princes came in order of age, with Yudhiṣṭhira in the lead. They first proceeded to the center of the field, offered a respectful greeting to their teacher, Droṇa, and then proceeded to formally honor in the traditional way both Droṇa and Kṛpa. When the two great professors conferred their blessings, all the princes were filled with joy, and they next offered respectful greetings to their mystical weapons, which were adorned with flowers previously offered to the Deity. The Kaurava princes honored their weapons with sacred flowers mixed with red sandalwood. They themselves were anointed with red sandalwood paste, they wore red garlands, they used red flags, and their eyes were red with the fire of determination.

With Droṇa's permission, those fierce fighters took their weapons in hand. First they took up their bows, crafted of

refined gold. With various styles and facial expressions, the princes strung their bows, fixed arrows upon them, and twanged their bowstrings, making a wonderful sound to honor all the people gathered there.

### **THE YOUNG MEN SHOW THEIR SKILLS**

Those great adolescent heroes then exhibited the most amazing weapons. Some people in the crowd ducked their heads in fear of being struck by a flying arrow, and other people boldly stared at the exhibition, struck with utter astonishment. Riding by on horses, the princes pierced the targets with volleys of arrows beautifully marked with the archer's name and released with agility and speed. Observing the strength of the boys in wielding their bows and arrows, the crowd was amazed, as if seeing a magical Gandharva mansion in the sky. Wide-eyed with wonder, hundreds and thousands of spectators would suddenly cry out, “*Sādhu! Sādhu!*”<sup>\*</sup> as the stunning events unfolded. And the mighty princes went on exhibiting their skills—with bows, on chariots, on elephant-back, horseback, and in hand-to-hand combat.

The combatants then grabbed their swords and shields and, moving all over the field, displayed the ways of swordsmanship just as they had been taught. As the princes competed with sword and shield, the experienced spectators studied their tactics, daring, steadiness, agility, and firmness of grip.

Then Duryodhana and Bhīma, ever enlivened for combat, came down together, clubs in hand, their weapons like two big mountains with a single

\**Tilaka* markings, made of a special clay, indicate that the body is a temple of God.

<sup>\*</sup>“Excellent! Excellent!”

peak. Tightening their belts, those two heavy-armed warriors were brazenly determined to show their masculine strength. As they faced one another, their strength only increased, like that of two maddened bull elephants fighting for a willing female. Flawless clubs working away, the two mighty men, maddened like lusty bulls, circled each other, each keeping the other to the left. The great-minded Vidura described to Dhṛtarāṣṭra all the deeds of the young princes, while Kuntī narrated to Gāndhārī.

With the Kuru prince in the arena against Bhīma, the best of strong men, the crowd split into two factions, taking sides according to their affection.

“Go, hero!” “Go, Kuru king!” “Come on, Bhīma!” cheered the people, and their sudden roaring and shouting at each new blow resounded through

out the arena. Seeing the stadium shaking like a stormy sea, the wise Droṇa said to his dear son Aśvatthāmā, “Both Bhīma and Duryodhana are highly trained and very powerful. Stop them before a riot breaks out in the stadium.”

Thus the son of the guru stopped the two warriors—as wild as the fire of cosmic annihilation and as mighty as the ocean—who stood with upraised clubs.

### AWESOME ARJUNA

Droṇa then entered the playing field of the arena. Stopping the music, he spoke out in a voice as deep and resonant as the rumbling of great clouds.

“He who is dearer to me than my own son, he who is first among those who wield all weapons, he who is born from Indra and equal in splendor to

Lord Viṣṇu Himself—may you behold now Arjuna, son of Pṛthā!”

Blessed by the words of his guru, Arjuna came before the crowd in the full vigor of his youth, carrying his deadly bow, his arm and finger guards tightly fastened, and his quiver full. Garbed in golden armor, Arjuna appeared like a sunset raincloud, flashing with sunrays, rainbow, and lightning. There was a great commotion throughout the arena, conchshells trumpeted, and the bands burst into music from every side of the stadium.

“There is the son of Kuntī. That beautiful young man is the middle son of Pāṇḍu. He’s actually the son of Indra himself. He will protect the Kuru kingdom. He’s the best of all in his knowledge of weapons. He’s the most religious of all the warriors. You may talk of noble men, but his knowledge of noble



*Duryodhana and Bhīma go at each other like two maddened elephants.*

***With the weapon of the god of fire, Arjuna created fire;  
by the sea-lord's arm he created water;  
by the weapon of the wind-god he let loose the wind;  
and by the weapon of the  
lord of the rain he released the clouds.***

• • •

conduct is a transcendental ocean, for he is the dearest friend of Lord Kṛṣṇa Himself, the Personality of Godhead, who slew evil Kāṁsa. Lord Kṛṣṇa holds Arjuna as dear as His very self. Thus whatever Arjuna promises he will certainly do, for the Lord is ever with him."

When Arjuna's mother, Kuntī, heard these unique praises voiced by the spectators, loving tears ran down her chest and mixed with the milk that flowed from her breasts as she gazed upon her son. The great sound of the crowd filled Dhṛtarāṣṭra's ears, and that leader of men then joyfully said to Vidura, "O Kṣattā, what is that mighty sound which makes the arena shake like a stormy sea? It has arisen suddenly from the stadium and pierces the very heavens."

Śrī Vidura said, "Mahārāja, it is because of Arjuna, the beloved son of Pāṇḍu and Kuntī. He has come down onto the field with his golden armor, and the crowd has gone wild."

King Dhṛtarāṣṭra said, "I am fortunate. I am blessed. I am protected, O learned one, by these fiery warriors, the sons of Pāṇḍu, who have arisen from the sacred kindling wood of that great lady Kuntī."

When the uproarious arena somehow settled, Arjuna, the awesome warrior, then displayed the military skill acquired from his teacher. With the weapon of the god of fire he created fire; by the sea-lord's arm he created water; by the weapon of the wind-god he let loose the wind; and by the weapon of the lord of the rain he released the clouds. By the weapon of earth he entered the earth; by the science of mountains he spread hills before everyone's sight; and by the weapon of internal placement he went within and vanished from view.

One moment he expanded his body upwards, and at the next moment he shrank it down. In an instant he went to the front of his chariot, a second later he was sitting on the chariot seat, and at the next moment he was again standing on the ground. With varieties of arrows, that teacher's favorite, endowed with consummate skill, pierced targets that were delicate, impenetrable, barely visible, and in all ways troublesome. An iron boar was made to move about the field, and Arjuna shot fire arrows into its mouth in such rapid succession that the arrows appeared to the crowd to be one continuous shaft. Then the heroic prince buried twenty-one arrows into a hollow cow's horn as it swung about on a rope. In this and similar ways, with a huge sword, with a bow, and with a club, that military master showed the audience wonderful feats.

### **KARNA, THE UNINVITED GUEST**

After the demonstration by Arjuna, the program was nearly finished. The crowd began filing out, and the musicians put down their instruments, when suddenly from the area of the main gate came a mighty slapping of arms that resembled the clashing of thunderbolts. So mighty and awesome was the sound that people began to wonder, "Are the hills exploding? Or is the earth breaking asunder? Or has the sky filled up with thundering clouds?"

These were the spontaneous thoughts of the stadium crowd, O king, as everyone turned and stared at the main gate of the arena. Surrounded by the five sons of Pāṇḍu, Droṇa stood up brilliantly like the glowing moon surrounded by the bright hand-constella-

tion. Deadly Duryodhana rose to his feet, and his hundred strong brothers and Aśvathāmā at once surrounded him. Club in hand, Duryodhana stood at the ready, and his brothers raised their clubs and stood with him. The eldest son of Dhṛtarāṣṭra shone like Indra surrounded by the hosts of gods, ready to shatter the cities of the wicked.

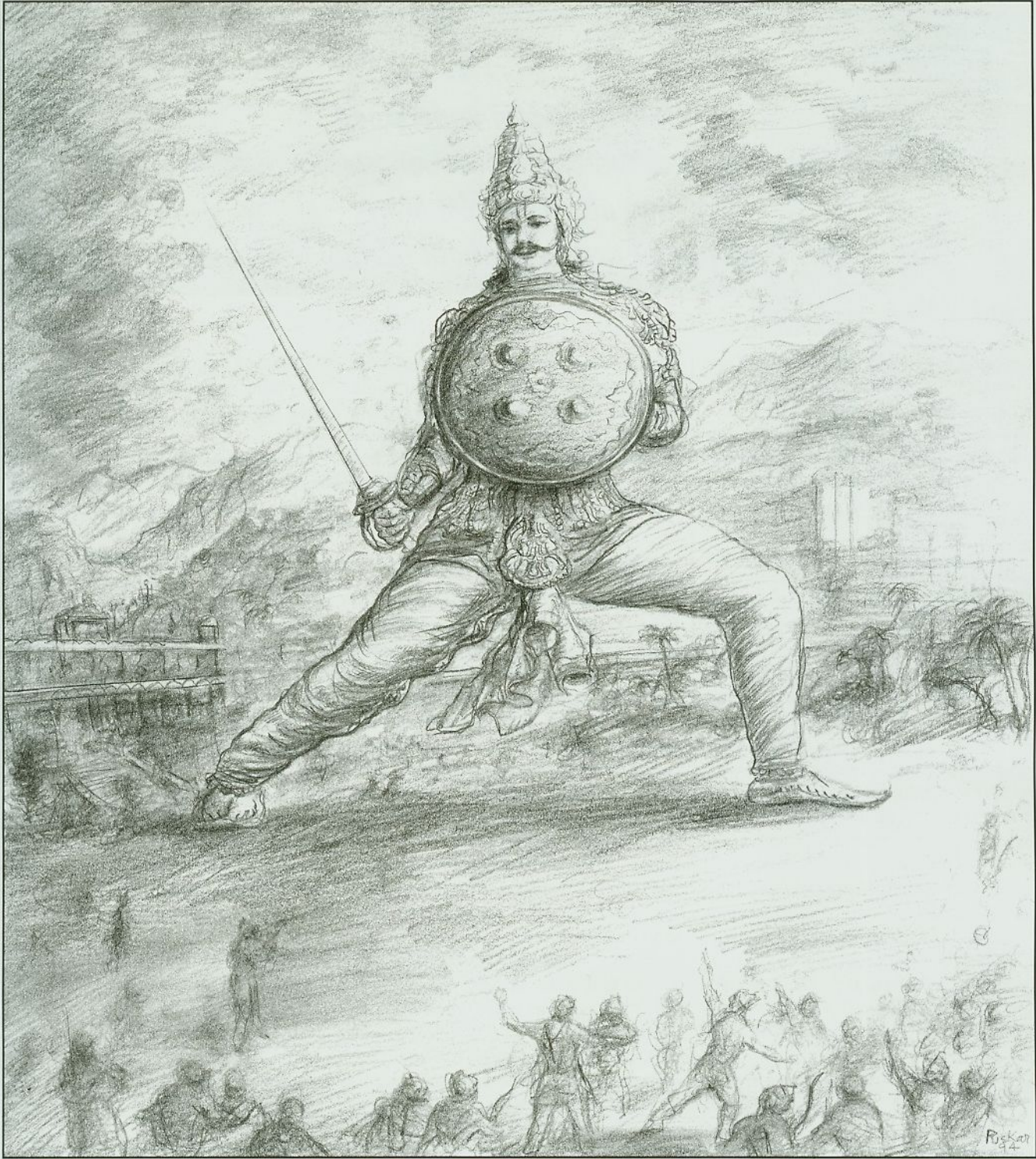
Wide-eyed with wonder, the people gave way as into that broad stadium strode Karṇa, conqueror of cities, his face dazzling with the jeweled earrings and his body shielded by the mighty armor that were both with him at his birth. Girded tightly with sword and bow, he moved like a proud-pacing mountain.

Destined for wide fame, handsome with large, wide eyes, Karṇa was born from the virgin Kuntī, begotten by the sharp-rayed light-maker, the mighty Sun. Invested with the Sun's own virile strength, Karṇa would lay low the hosts of his enemies. He fought and lived with the power and courage of the lion, the bull, and the elephant, and in brilliance, beauty, and luster he shone as bright as the sun and the moon. He was tall and straight like a golden palm tree, and his youthful body was built as solid as that of a lion. This strong-armed warrior, the handsome child of the sun, clearly had innumerable qualifications. He looked all about the arena and then offered his obeisances to Droṇa and Kṛpa, but without much real respect. Not a single person in that vast assembly moved, nor for a single moment did they take their eyes off Karṇa.

"Who is he?" they frantically asked one another, as suspense and curiosity filled the air.

Then Karṇa himself spoke out in an eloquent voice as deep and grave as the





*Arjuna expands his body upwards before the awestruck crowd as he displays his mastery of the military arts.*

rumbling of clouds. He addressed himself to Arjuna, not knowing that he spoke to his own brother, [for the mother of both was Kuntī. Nor did Karṇa know the identity of his own father.]

The child of the sun called out to the earthborn son of Indra, “Son of Pṛthā, whatever deeds you have performed here today, I shall perform better than

you, and before everyone’s eyes. So steady your mind, and don’t be overwhelmed by what you are about to see.”

Before Karṇa could even finish his words, the entire audience rose to its feet as if shot up by a machine. At that moment, O tiger of men, joy came to Duryodhana, and for an instant shame and anger pierced mighty Arjuna. Then

with Droṇa’s official permission, the mighty Karṇa, who ever loved a fight, performed all that Arjuna had done. Seeing all this, O Bhārata, Duryodhana and his brothers joyfully embraced Karṇa. Duryodhana said to him, “You are most welcome here, mighty-armed one. It is our good fortune that you have come, for I see that you are a true

# **Only Kuntidevī understood that a fight to the death between blood brothers was about to take place, for Arjuna and Karṇa were both her beloved sons.**

• • •

gentleman. I myself and the entire Kuru kingdom are at your full disposal, to enjoy as you wish.”

Karṇa said, “I need nothing else but your friendship, sir, and if I must accept some other boon, O Bhārata, then I would fight a duel with that son of Kuntī named Arjuna.”

Duryodhana said, “Enjoy with me all that princes enjoy! Do good to your friends, O tamer of the enemy, and put your foot on the head of those who wish us ill.”

Feeling deeply insulted, Arjuna called out to Karṇa, who stood fixed like a mountain in the midst of that assembly of royal cousins, “Those who enter though not invited, and those who speak their whim though not requested, attain the worlds reserved for their kind. Slain now by me, Karṇa, you will attain those very worlds.”

Karṇa said, “This arena is open for all. What is your complaint, Arjuna? Among the royal order, leadership goes to the strongest men, for justice depends on power. Why these insults uttered by weaklings to comfort themselves? Speak with arrows, Bhārata, for today with arrows, before the eyes of your guru, I shall take off your head.”

With Droṇa’s consent, and quickly embraced by his brothers, Arjuna, conqueror of hostile cities, went toward Karṇa for combat. And Karṇa, embraced by Duryodhana and his brothers, took up his bow and arrows and stood ready for battle. Thereupon the sky was suddenly covered by thundering clouds that flashed with lightning, and there were profusions of rainbows and formations of shrieking cranes. Seeing Lord Indra affectionately sending his signs to encourage his son

Arjuna and forecast his victory, the Sun vanquished the clouds that came too near his child Karṇa. Thus Arjuna could be seen covered by the shadow of Indra’s clouds, whereas Karṇa was fully exposed, bathed in the rays of the Sun.

## **KARṆA’S CORONATION**

The sons of Dhṛtarāṣṭra stayed on Karṇa’s side of the field, and Droṇa, Kṛpa, and Bhīṣma stayed on the side of Arjuna. Two factions also arose among the ladies in the crowd. Only Kuntidevī, the daughter of King Kuntibhoja, understood that a fight to the death between blood brothers was about to take place, for Arjuna and Karṇa were both her beloved sons. Thus she became faint with anxiety. Seeing her in utter confusion, Vidura, the knower of all justice, tried to bring her to her senses by sprinkling her with water mixed with sandalwood. Kuntī came back to her senses, and seeing her two sons fit with armor, she went through such agony that she could not follow anything that was happening.

Kṛpa, son of Śaradvān, was an expert in the customs and rules of dual combat, for he knew all of the sacred law. Thus he said to the two warriors who stood with their large bows raised for action, “This man here is the beloved son of Pāṇḍu, and the youngest child of Pṛthā. He is a Kuru prince, and he will make battle with you, sir. And you, mighty-armed one, must now tell us the names of your mother and father and your royal line. Who are those leaders of men to whom you bring glory? As soon as we learn this, the son of Pṛthā will set his bow against you, or perhaps he will not.”

When Karṇa was thus addressed, his face bent down in shame, like a withered lotus flooded by the monsoon waters.

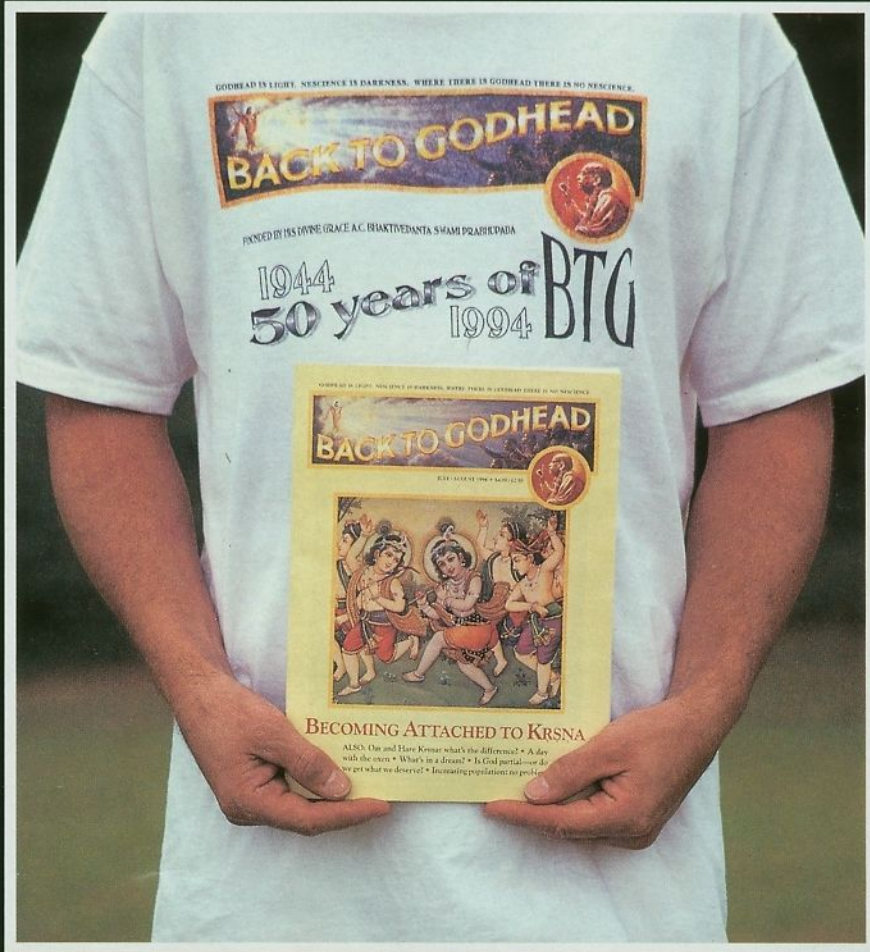
Duryodhana said, “Professor, our religious scriptures conclude that a man becomes a king in three ways: by birth in a royal family, by acts of heroism, and by leading an army. If Arjuna does not wish to fight with a non-king, then I hereby install this man as king of the land of Aṅga.”

That very moment, learned *brāhmaṇas* ceremonially anointed mighty Karṇa with sacred grains and flowers, bathed him with water from golden pitchers, installed him on a golden seat, and endowed that *mahāratha* warrior with riches, for he was now the new ruler of Aṅga. He then received the paraphernalia of kingship, such as the royal umbrella and yak-tail fan, and he was honored with cries of victory. He then said to Duryodhana, “What could I give you or do for you that would equal your gift of a kingdom? Say it, and I shall certainly do it.”

“I desire everlasting friendship with you,” replied Duryodhana. Thus addressed, Karṇa replied, “It shall be so!” The two warriors happily embraced and felt the greatest joy. 🌸

*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 now doing graduate work in Sanskrit and Indian Studies at Harvard University.*

# SIGN UP AND SUIT UP!



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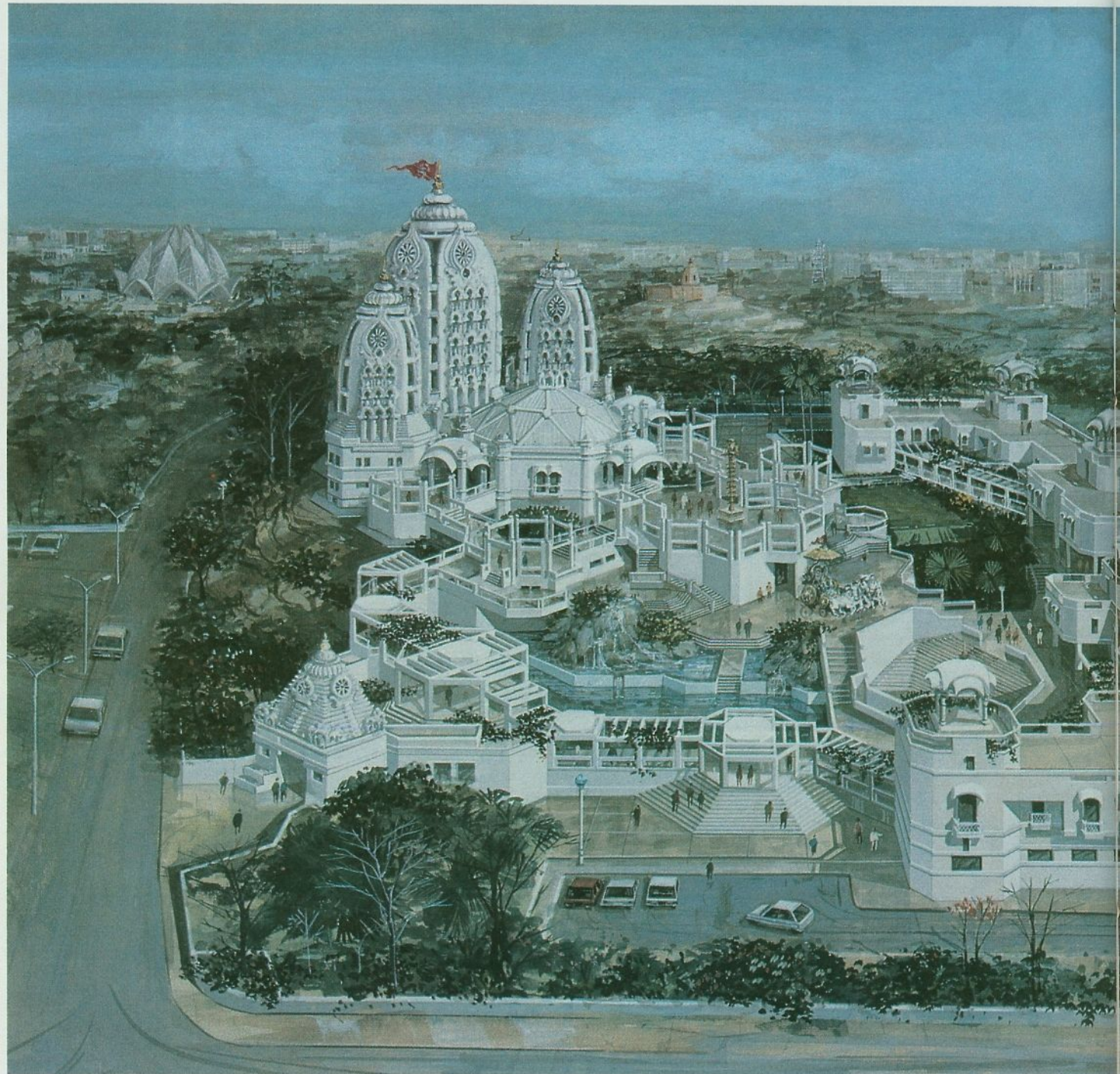
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# THE GLORY



# OF INDIA

## Śrī Śrī Rādhā-Pārthasārathi Temple And ISKCON Hinduja Glory of India Vedic Cultural Center

A project of ISKCON  
The International Society for Krishna Consciousness  
(Founder-*Ācārya*: His Divine Grace  
A. C. Bhaktivedanta Swami Prabhupāda)  
in cooperation with The Hinduja Foundation

**LOCATION:** New Delhi, India

**PURPOSE:** To serve as a center for India's greatest glory—  
her Vedic knowledge and culture

**PRINCIPAL ARCHITECT:** A. P. Khanvinde, recipient of the  
Indian government's Padma Shri award for distinguished service

**CONTRACTOR:** Tarapore and Company, Madras  
(contractors for Delhi's 5-star Taj Mansingh Hotel,  
and the Indira Gandhi indoor stadium)

**MATERIALS:** Steel: 880 tons. Cement: 5,500 tons.  
Marble: 25,000 square feet. Stone: 75,000 square feet.  
Stone chips: 260,000 cubic feet. Wood: 2,000 cubic feet.

**CONSTRUCTION WORKERS:** 250

**COST:** Rupees 12 crores (about US \$3,750,000)

**TARGET DATE FOR COMPLETION:** December 1995

**Y**OU WALK UP through the back of the present Hare Kṛṣṇa temple complex, you climb a hill, and you find yourself in a big red sea of gravel and bricks and piles of steel rods.

This is the construction site for the Glory of India Vedic Cultural Center.

At the base of a large pit—perhaps a hundred yards by fifty, and eight yards deep—lies the foundation for a museum. And elsewhere, at the highest part of the site, three towers are

emerging for what will soon be a temple.

On one side the site overlooks Sant Nagar Main Road, with its houses and storefronts. On two other sides, trees extend up past the fence, from nearly a hundred acres of park. Off east through the park, walking distance away, stands the lotuslike Bahai temple, a New Delhi landmark, and off to the south the tall stacked office blocks of Nehru Place, New Delhi's "second downtown." →

Photos by Yamarāja Dāsa

# THE CONCEPT



*The many aspects of the new center will bring alive the spiritual culture of India.*

## **1. The Temple**

Dedicated to the service of Rādhā and Kṛṣṇa, the temple is the center of attraction for the entire complex. Its unique latticed towers—a fusion of traditional design and modern possibilities—will extend ninety-eight feet above the highest point of the hilltop. With carved stone, wood, and marble, the temple will bring to life the advanced artistry of ancient India in devotion to Lord Kṛṣṇa.

## **2. The Museum of Vedic Culture**

The museum will show various aspects of the Vedic philosophical and

cultural heritage, both through simple exhibits and dioramas and through sophisticated multimedia programs.

## **3. The Center for Vedic Studies**

For serious students of Vedic culture, the center will provide classes, seminars, and conferences. The center's Library for Vedic Research will house an extensive collection of Vedic literature, both in original Indian languages and in foreign translations. The center will also offer special programs for school children.

## **4. The Vedic Center For the Performing Arts**

The center will offer performances in music and dance by India's foremost artists. Performances will take place

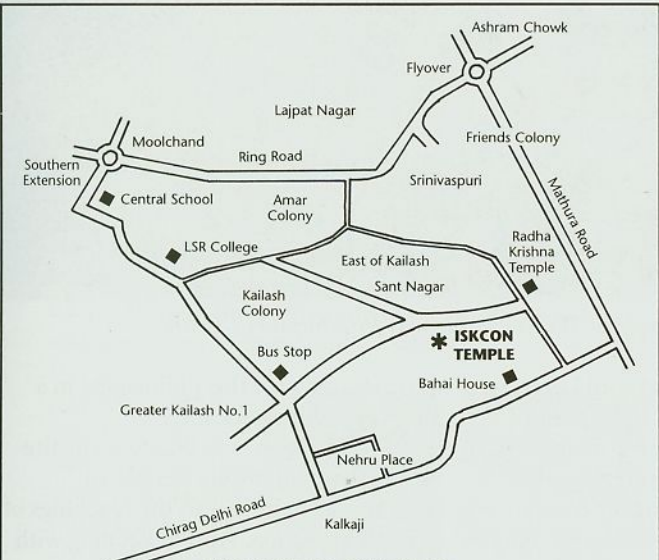
in a traditional open-air amphitheater, facing the temple of Rādhā and Kṛṣṇa.

## **5. The Āśrama**

The true essence of a place of Vedic culture resides with the enlightened people one finds there. The center will be home for devotees fully dedicated to studying, living, and teaching the Vedic culture.

## **6. Kṛṣṇa Jayantī Park**

Groves, waterfalls, ponds, and gardens will be an integral part of the project. And the Kṛṣṇa Jayantī Park, dedicated to the pastimes of the Lord, will provide a setting where spiritual life can flourish in tranquil surroundings. ➔

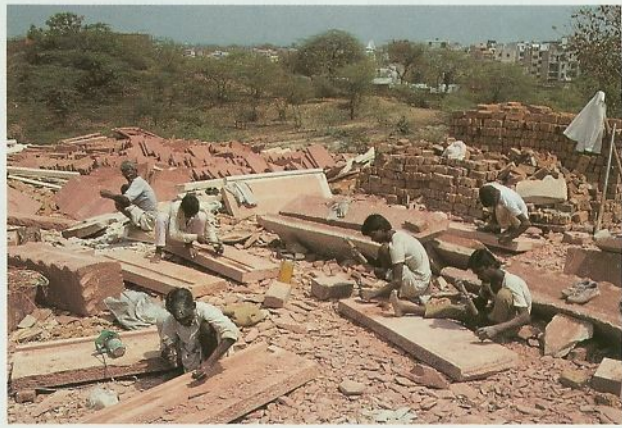


### HOW TO GET TO THE GLORY OF INDIA PROJECT

**BY CAR:** While coming from Ashram Chowk on Ring Road, pass the flyover and turn left at the second crossing. After about one kilometer, turn right at the Radha Krishna temple. You will be on Sant Nagar Main Road, which leads to the ISKCON temple.

**BY BUS:** Local buses are available to Nehru Place from New Delhi Railway Station, Old Delhi Railway Station, Super Bazaar, and Central Sector. They can drop you at the Kailash Colony bus stop, just before Nehru Place. From there, walk to your left. After going down a short slope, turn right. The temple is an 8 to 10 minute walk.

Sant Nagar Main Road, New Delhi, 110 065 • Phone: 541-0782



*Cut into granite and sedimented rock, the pit in the foreground (top) holds the foundation for one part of the Vedic museum. Behind, the domed hall will be used for cultural programs and distribution of prasādam. From the bases flanking the dome, the towers of the temple will rise into the sky of south Delhi.*

*Above, masons chip away at red Agra stone. This and white stone from Daulpur, farther south down the road toward Gwalior, will be used for the facing of the temple.*

# THE ORGANIZER

THE ULTIMATE ORGANIZER for the Vedic Cultural Center has always been Lord Kṛṣṇa Himself. Behind the scenes, devotees say, Lord Kṛṣṇa, the Personality of Godhead, has been arranging everything.

Yet Lord Kṛṣṇa works through His devotees. And the devotee who, from the beginning, has taken up the task of building the Vedic Cultural Center has been Gopāla Kṛṣṇa Goswami.

Gopāla Kṛṣṇa Goswami first met Śrīla Prabhupāda in Canada, later served him in America, and then took up responsibilities for spreading Kṛṣṇa consciousness in India. He first started working on the Cultural Center in 1982.

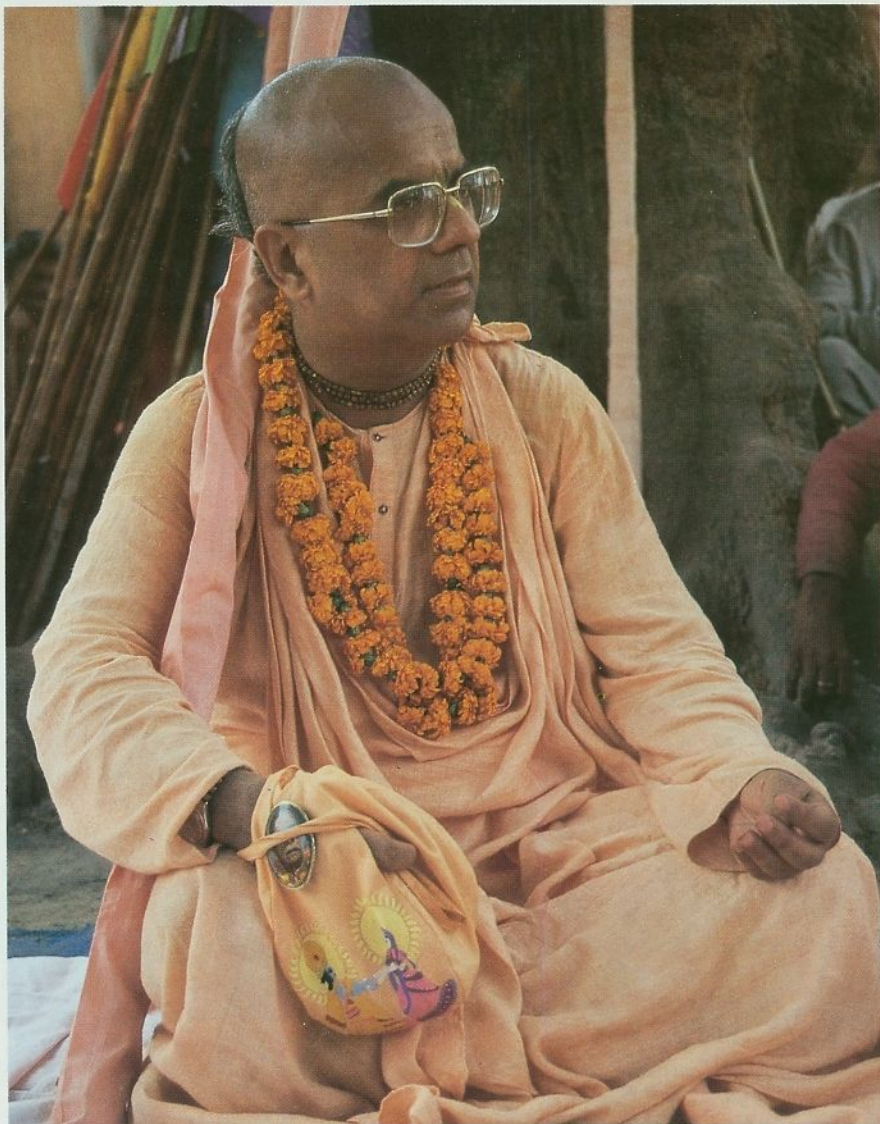
Remarks A. P. Kanvinde, the project architect, “He has worked very hard, brought all the elements together, finding the team, raising the funds. Mahārāja Gopāla Kṛṣṇa has tremendous perseverance.”

Gopāla Kṛṣṇa Goswami tells how the project got started:

“When Prabhupāda was on this planet, he had expressed to me a desire to build a big project in Delhi. Prabhupāda and I had gone to see different pieces of land in Delhi, but unfortunately the land could not be realized while Prabhupāda was on the planet. But after Śrīla Prabhupāda’s departure, since we knew that this was Prabhupāda’s desire, we were pursuing attempts to get land from the government.

“To get land from the government in India, especially in Delhi, is very, very difficult. There’s a lot of red tape involved. But we made several attempts, and finally in 1982 we met the Education Minister, Mrs. Sheela Kohl, and with her help and the help of the person then the chairman of the Delhi Development Authority, Mr. Jagmohan, we obtained the land.”

From the beginning, the vision of what to do with the land was a broad one. “What we had proposed to the government was not just a simple temple but an educational and cultural project. The project would include



Gopāla Kṛṣṇa Goswami: “We knew this was Prabhupāda’s desire.”

a Vedic museum that could present the Vedic history of India using modern technology, for the benefit of both Indians and foreigners. By Kṛṣṇa’s grace, whomever we spoke to was very much inclined to the idea. And the name that we coined—‘Glory of India Vedic Cultural Center’—made people understand that this was not just going to be another temple.

“We knew that if we just constructed another temple in Delhi it would not be so significant. We have a great heritage, a great message to give, and therefore we thought that

we should give this philosophy in a very modern package.

“Our vision is to create an institution that will inspire people to dedicate their lives to the teachings of Lord Śrī Kṛṣṇa. And in keeping with this theme, the Glory of India museum and exhibition will present highlights from our ancient and medieval texts, such as *Mahābhārata*, *Rāmāyaṇa*, *Śrīmad-Bhāgavatam*, and *Caitanya-caritāmṛta*, using dioramas and modern technology.”

Turning from the sophisticated to the simple, Gopāla Kṛṣṇa Goswami tells how the idea for the park got



started: "In Delhi there is a big park known as Buddha Jayanti Park, and Prabhupāda used to go there for morning walks. So once while on a walk he said, 'Why don't we have a Kṛṣṇa Jayanti Park in Delhi?'"

Gopāla Kṛṣṇa Goswami, therefore, has been working to make the park happen. "We've approached the Delhi Development Authority to grant us fifteen to twenty acres of additional land for a Kṛṣṇa Jayanti Park. Our plan is to construct a mini Kṛṣṇa Jayanti Park within our complex, and

when we get additional land the park can expand."

Gopāla Kṛṣṇa Goswami always thinks expansively: "Prabhupāda desired that temples be constructed in all the major cities of India and other parts of the world," he says. And he tells of the purpose. "These temples are spiritual hospitals. Just as a sick patient goes to a hospital to get cured of his disease, one comes to the temple of the Lord to have *darśana* of the Deities, to listen to the *kīrtana* and preaching, so that one is inspired

to dedicate his life to the teachings of the Lord." The teachings of the Lord form the essence of the Vedic culture. And that culture is the greatest glory of India. Gopāla Kṛṣṇa Goswami therefore says, "We hope that after this project is completed it will not only attract Delhi-ites to come and have *darśana* of the Deities but will also attract scholars, public leaders, Indian tourists, Western tourists, and school and college students to come and get exposed to the Vedic heritage." ➔

## Funding and Support

FUNDING FOR THE Vedic Cultural Center has come almost entirely from India itself, and especially from Delhi, rather than from sympathizers or ISKCON centers abroad.

Gopāla Kṛṣṇa Mahārāja tells of the contribution by the Hinduja. "Since this was going to be a very expensive project, I asked several leading families in India to take part. One family I have known for the past twelve years is the Hinduja family. They very much appreciated our concept, and they agreed to participate.

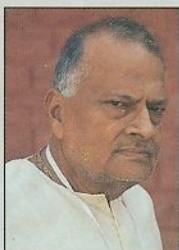
"Apart from financial contributions, the Hinduja family has given us great moral support for this project, and they have been actively involved in planning the construction strategy. Sri Ashok Hinduja, the youngest of the Hinduja brothers, though a businessman, is a gifted architect and an expert in construction. And Mr. Gurnani, who looks after construction for the Hinduja in India, has been very much involved."

Many other generous donors have come forward, cooperating to build this project for the glory of India and the glory of the Supreme Lord.

AMONG THE devotees who have taken up the work of collecting funds for the project are Jayānanda Dāsa and Vedavyāsa Dāsa.



Jayānanda Dāsa



Vedavyāsa Dāsa

Jayānanda Dāsa, 64, a former professor of chemistry, has vowed to raise a crore of rupees for the temple. That's about a third of a million dollars, US. So far he has come a little more than a fourth of the way.



Ashok Hinduja makes a point onsite to architect A.P. Khanvinde.

He says, "Though nowadays I am running ill—I have faced a second heart attack—I am hopeful to collect that much money."

He collects funds by enlisting supporters, called "Pāṇḍava members" after the five pious devotees who anciently ruled from what is now Delhi. One becomes a Pāṇḍava member by contributing at least one lakh, five lakhs, or ten lakhs for the temple. (A lakh is 100,000 rupees.)

"In India," he says, "people know the importance of using money spiritually. They are ready to give."

Vedavyāsa Dāsa, 38, belongs to a well-to-do business family. Apart from other enterprises, he recently took the lead in setting up a steel-making plant (startup cost: 100 million dollars).

Vedavyāsa raises funds by introducing the project to friends and business acquaintances and enlisting their support.

"Now," he says, "My desire is, 'Let this temple be constructed.' I can see that in the future my parents and my brother and my family will always be happy and proud to see, 'Yes, Delhi has the Glory of India project.'"

# THE TEAM

*Dedicated to constructing the center is a highly qualified team of devotees and professionals. Leading architects and engineers have come forward to give their service, without expecting payment.*

arches and domes, all a product of stone piled upon stone. There developed a great technology, all related to stone.

“But now we have cement and concrete and steel, and therefore to express our time we will have to have a temple that shows our association with the past, expressed in the technology of the present.

“I was not keen to imitate the past,” he says. “But we should be inspired by the past.”

Inspiring also is the multifaceted nature of the project. “What we are building is not a temple alone. It is an institution where learning and practicing and devotion all take place. That’s what we hope this will be, in course of time. That’s the theme.”

## **S. M. Jauhri, associate architect**

The accomplished architect S. M. Jauhri has been involved with the Glory of India project from the very beginning. For the past ten years, he has devoted himself to its success. At the start, before the project had clear sources of funding,



*S. V. Damle*

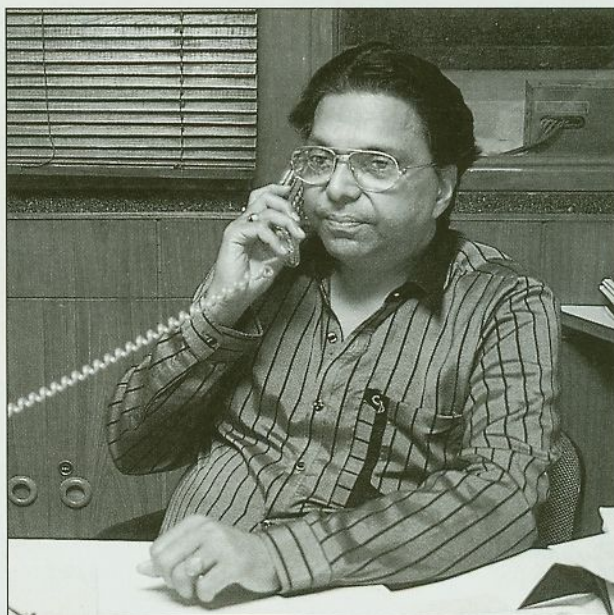
Mr. Jauhri used to spend from his own pocket for models and drawings and plans. And now it is Mr. Jauhri who sees to the proper implementation of the architectural concept on site.

## **S. V. Damle, structural engineer**

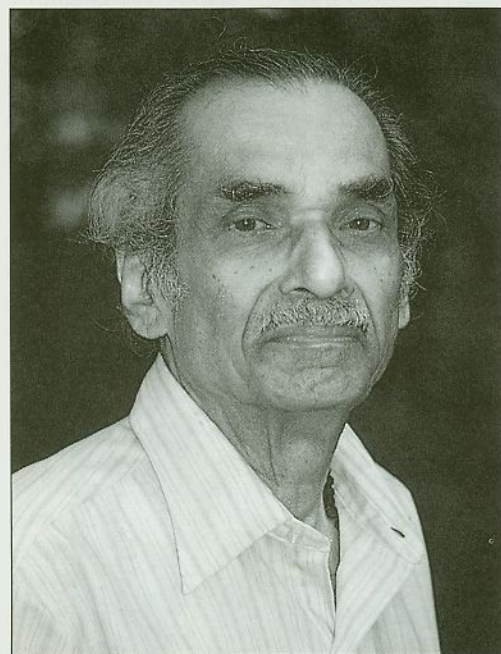
An independent consultant in Delhi since 1965, Mr. Damle has worked on hotels, agricultural institutions, and industrial estates. He served as a consultant for the United Nations building in Kathmandu, and recently the 600-bed Apollo Hospital near Delhi. He and Mr. Kanvinde have

worked together on several projects over the last thirty years. “You can say that our wavelengths are tuned to each other,” he says.

The structural engineer has to fulfill the aesthetic dream of the architect, he says. And with the Glory of India project, Mr. Damle gives special attention to making sure that the structures are built strong. “A normal building’s life is roughly sixty to seventy years,” he says. “It is assumed



*S. M. Jauhri*



*A. P. Kanvinde*

## **A. P. Kanvinde, principal architect**

Educated at Harvard, honored by the Indian government, and eagerly sought for the design of projects like institutes, hospitals, and universities, Mr. A. P. Kanvinde brings to the Vedic Cultural Center a lifetime of architectural experience. Yet this is the first time he has designed a temple. “This project came to me as a surprise,” he says.

And the surprise brought a need for decisions. “When the idea of designing a temple came,” he says, “I was of a dual mind—whether to reproduce the kind of temple existing six, seven or eight hundred years back or to have a temple appropriate to the present time and technology.

“After all, what was existing then, between 500 A.D. and 1100 A.D., was an outgrowth of the knowledge and techniques available then. When temples were first built, even the knowledge of mortar was unknown. Temples were done with vaults and

that after seventy years it will be torn down and redone. But temples have to stay for ages." Mr. Damle therefore insists upon richer mixes for concrete, and special treatment for the steel.

Mr. Damle was recruited to the Glory of India project by Mr. Kanvinde, "He said to me, 'Can you contribute?'" So I said, 'I will be glad to do that.'

His inspiration? "I believe in God. That is the thing."

Mr. Damle speaks of the personal benefits of working on a spiritual project. "We haven't done that much study, to be frank with you. But at least in association with people of a spiritual nature we will learn something. And we get pleasure out of it.

"Such projects as temples give solace to the mind," he says. "In your profession you always work for your family and money. Of course, you work for your own mental satisfaction

*karma-bhūmi* [place of activities] of Lord Kṛṣṇa. So if such a temple comes in this area, it is a pleasure for everybody.

"I think it is my honor to get associated with this project. God has given me a chance to do it."

### **Ravindra Bhan, landscape architect**

Mr. Bhan got involved in the Glory of India project through Gopāla Kṛṣṇa Goswami, whom he knew through a mutual friend in Canada. "Mahārāja mentioned to me that they were going to build a temple in Delhi and I should get involved. So I said, 'Certainly. Any time you tell me I shall be there.'"

Because the site of the temple is hilly and rocky, some had considered it undesirable. But Mr. Bhan thinks differently.

"The site is very exciting, and though there are technical difficulties, one would like to keep the rocks and preserve the character of the site."

Rather than using ground and water and trees as "fillers," Mr. Bhan takes a holistic approach. The buildings, he says, should become "an integral part of the landscape."

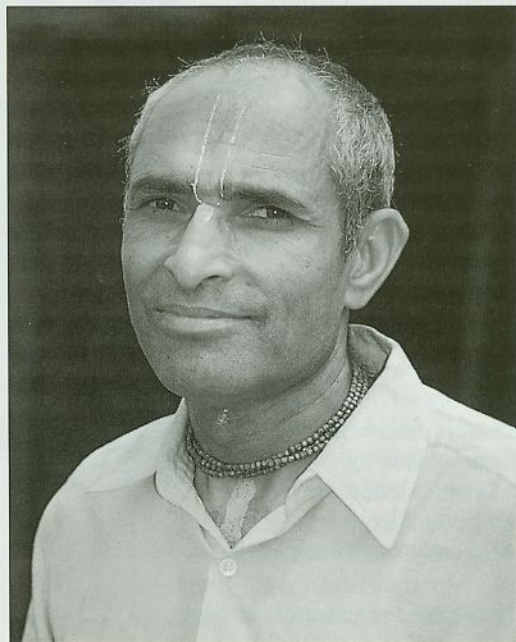
Mr. Bhan plans to use water extensively. In the hot climate of Delhi, especially in the summer months, water will be especially welcome.

"My approach as a designer will be to use water as an element of life. How can we work with this element of life, which is

really a primordial element: from your birth to your death, water is there, in every aspect of your life. And even by sound the water in nature becomes a part of your inner experience. Water can murmur, it can gush, it can roar, it can trickle, it can drop. You name it, and water can do it. And how do you take these sounds—very subtle

sounds—and mix them with the environment?

"Suppose you have somewhere a meditative area. The water should have a trickling sort of effect. If it is an area where a lot of people congregate, the sound should be slightly more, so that the water becomes dominant and the sound of the people becomes subservient. So as a designer I am



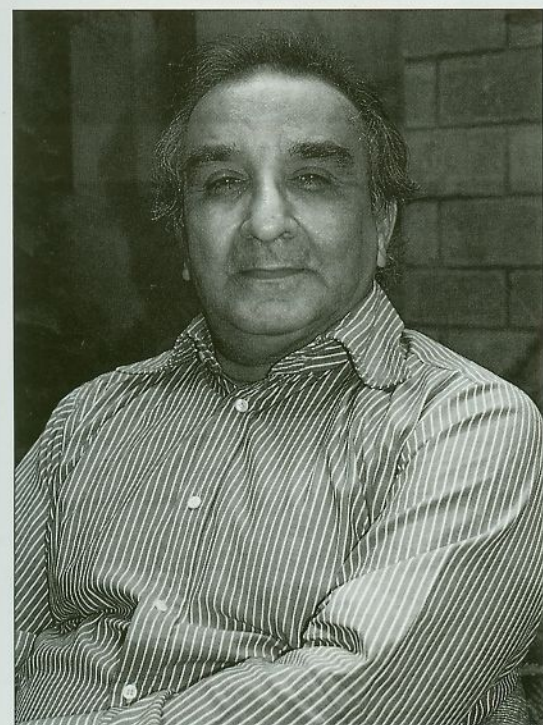
*Amar Singh Rana*

asking, How can I use water as a major element of the design?

"And also we have to introduce a lot of trees. The building should emerge out of the trees. Lord Kṛṣṇa is always associated with nature—the *kadamba* forest. He's the one God in the Hindu scripture whom you find with natural things—the water, the river, trees, the cows . . . So to honor Lord Kṛṣṇa the landscape must come alive."

### **Amar Singh Rana, site inspector**

Amar Singh Rana is a civil engineer with thirty years of experience. He originally comes from Himachal Pradesh. Looking for a suitable school for his son, he came to ISKCON and later received spiritual initiation from Lokanāth Swami. His initiated name is Ātmārāma Dāsa. Ātmārāma oversees the work of the contractor, checking bills, workmanship, and quality of materials, and makes sure that what's constructed meets the drawings. ➔



*Ravindra Bhan*

also. But here the ultimate goal is different. We are working for our own mental satisfaction and for a spiritual goal."

Mr. Damle sees special significance in the Glory of India project. "This will be an important project not only for Delhi but for all of India. This Delhi area—Hastināpura—is the

### C. J. Dave, project director

Mr. Dave was formerly a member of the board of directors of Dastur and Company, one of the world's largest consulting firms in the steel industry. Now he devotes his full time to the devotional service of Lord Kṛṣṇa. You'll find out more about his story on page 51.

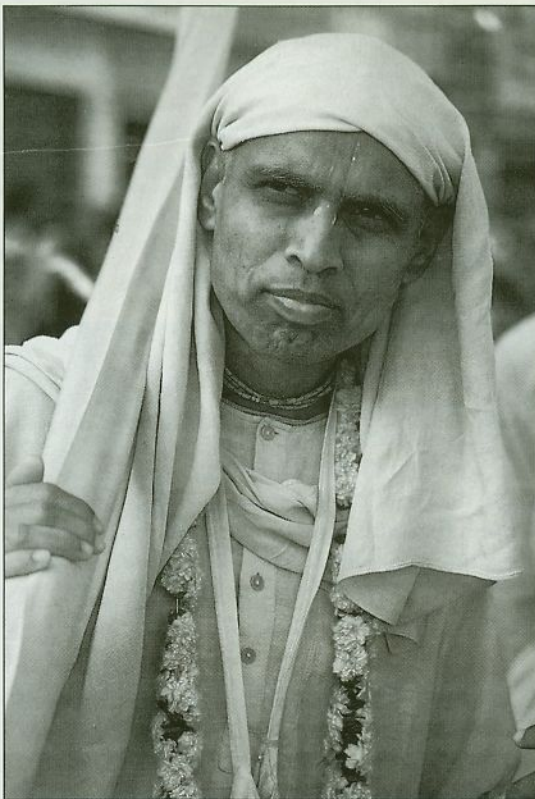
### Ramesh Khosla, interior designer (photo unavailable)

Recently joining the Glory of India project is Mr. Ramesh Khosla, the senior partner of a leading architectural company in Montreal. Mr. Khosla is the recipient of several international awards in architecture, including the Aga Khan Award. Though an architect, he specializes in interior decoration. Apart from other major buildings, he has designed the interiors for several leading hotels in Asia and around the world.

### Lokanāth Swami, spiritual leader

Among the spiritual leaders for the Vedic Cultural Center is Lokanāth Swami. Originally from Maharashtra, Lokanāth Swami joined ISKCON in New Delhi in 1971. He is now coordinating ISKCON's worldwide programs to celebrate the Śrīla Prabhupāda Centennial, in 1996. One of the offerings to honor Śrīla Prabhupāda in that year will be the new Vedic Cultural Center.

Lokanāth Mahārāja reminds us of the time Śrīla Prabhupāda spent in Delhi before going to the West. "He did his printing here—printing of the *Bhāgavatam*. And Delhi is where he first published his *Back to Godhead*. Prabhupāda would go to the printer, practically on an empty stomach, and sometimes he'd carry loads of paper on his head. In Delhi Śrīla Prabhupāda preached in different temples. He met different prime ministers. And he had a kind of preaching center at Chippiwada, in Old Delhi. Śrīla Prabhupāda had a connection with Delhi, and so the Glory of India project will also testify to the glory of Śrīla Prabhupāda."



Lokanāth Swami

### Trikārajña Dāsa, temple president

Trikārajña Dāsa, a devotee with a background as a civil engineer, moved from London to Delhi to serve as president of the Cultural Center. One virtue of the Center that especially

interests him: It will be educational for diplomats from abroad.

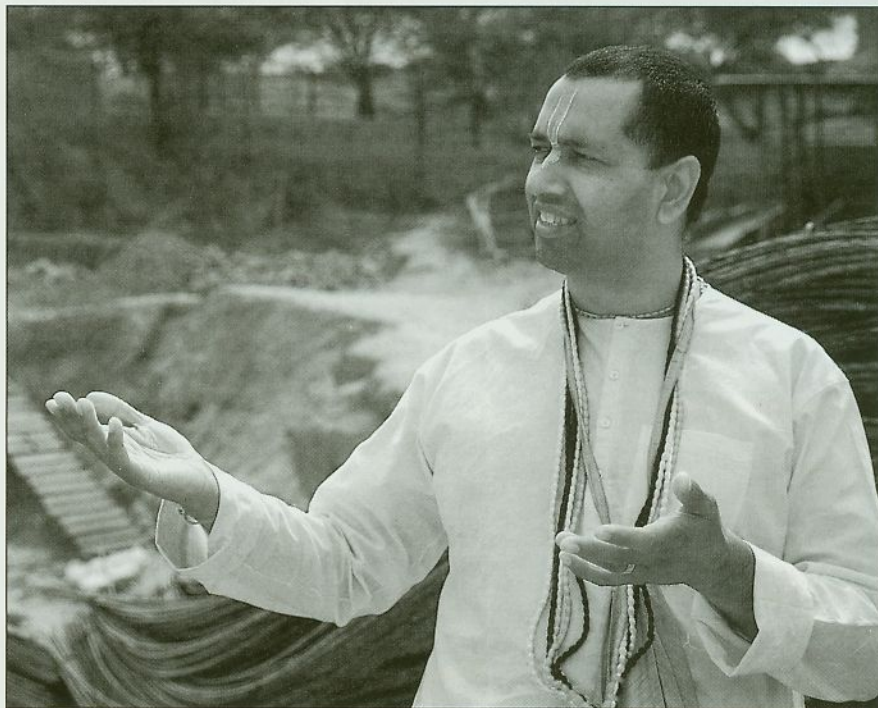
"Having been in the West and having seen how people in Europe and America sometimes mistreat our movement, I feel that if their representatives in India can understand us properly, maybe we won't have to face the kind of unnecessary difficulties we've had to go through.

"We want to give diplomats a true and proper understanding of the Vedic culture, and ISKCON is the one organization that can do that with a very clear understanding."

Another focus of his interest: to invite schools and colleges and university students.

"If trained to understand that the ways of the Vedic culture are not simply rituals and rites but have great meaning, young people will not only appreciate but will follow. And if they follow, then naturally the country will improve."

Though the Center is still just an emerging structure of steel and bricks, Trikārajña is looking ahead. "In every corner of Delhi there should be some branch or some center where people can come and reach us easily and take the benefits that we have to offer. Then they can easily make their life spiritually conscious and sublime." ❁



Trikārajña Dāsa

# “Kṛṣṅa Makes All the Arrangements”

*An interview with Mr. C. J. Dave (Cāturmāsya Dāsa),  
Project Director for the Glory of India Cultural Center.*

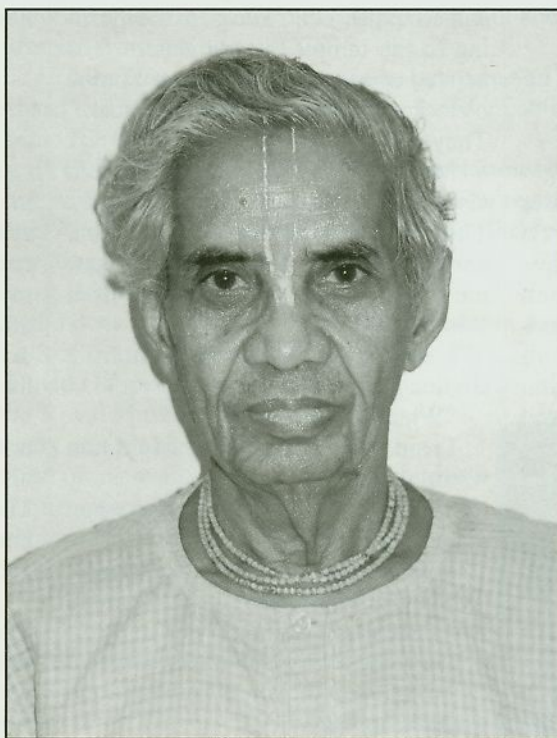
Mr. C. J. Dave, metallurgical engineer, now sixty-five years old, worked thirty-five years for M. N. Dastur and Company Ltd., one of the world's largest consulting firms in the steel industry. He started as a junior engineer, and before he retired, three years ago, he was a member of the board of directors and in charge of the company's Bombay office, with 350 engineers working under him. “I was enjoying the confidence of my chairman, Dr. Dastur,” he says. “And I was very happy there. Materially I had all the facility at my disposal. But all in all, I was a karmī [a hard-working materialist].”

Though in 1980 he had given a donation to ISKCON and in that way become formally a member, in fact, he says, he hardly knew anything about ISKCON or Kṛṣṅa consciousness.

Here he tells how he came to be an ISKCON devotee and took up a leading role in building the Glory of India Vedic Cultural Center.

ABOUT 1988 I WENT abroad with my wife and daughter. And being a vegetarian, born in a brāhmaṇa family, I was staying in ISKCON temples in America—in San Francisco and L.A. and Washington and places like that. At that time I came into some association with ISKCON. But then I came back to Bombay and became very busy again in my work.

In the morning when I used to travel



in my car, from Bhandra to Bombay, the drive would take one hour, and I would read the newspaper, because that's the only time I used to get.

So by the merest chance, one day I was traveling in my car and reading a newspaper, and I saw that one ISKCON devotee by the name Rāsarāja Prabhu was going to conduct introductory *Bhagavad-gītā* classes at Opera House, near Indian Merchants Chambers, near my office. And it was convenient for me at 5:30 to go and attend the class.

I went basically as an inquisitive person. Rāsarāja was a young man, an

engineer by profession, with a Master's degree from BITS Pilani, and then working for Ford Motor Company in America—I saw his resumé—and I was impressed. So I thought, “This young man is going to speak about *Bhagavad-gītā*. Let me go and hear.”

Before that I had read a number of *Bhagavad-gītā* books—by Mahatma Gandhi, Vinoba Bhave, Radhakrishnan, Swami Chinmayanand, Swami Sivanand—but I didn't have any direction. I used to find pleasure in reading, but beyond that—whether I should do anything or not do anything or whether the book had any practical application—I didn't know anything much about it.

Then when I attended the classes by Rāsarāja Prabhu, I was impressed: “There is something in *Bhagavad-gītā*. I have now understood something.”

When the course was over, after six weeks, I went abroad for my business again, but when I came back I became very seriously ill—I had to undergo three operations.

By Kṛṣṅa's mercy, when I was sick in the hospital bed I used to read Śrīla Prabhupāda's *Bhagavad-gītā*. I read it a number of times. Then other books. Then I bought Prabhupāda's cassettes also.

Then I realized that there was something I had been missing all along. I was on the wrong track. I realized that. So when I recovered I started going

**Now I realize I should have become  
Kṛṣṇa conscious much earlier.  
I regret the time lost. Now whatever time is available,  
I must use it fully for Kṛṣṇa consciousness.  
That is why I am here.**

• • •

regularly to the ISKCON temple on Sunday. I told everybody, "On Sunday I'll have no social calls, no social meetings. I must go to the temple and take *prasāda* there."

**"WHAT WILL YOU DO  
THE WHOLE DAY?"**

So that is how I made a beginning. I attended some *Bhagavad-gītā* classes conducted by Gopāla Kṛṣṇa Mahārāja downtown. Then Śrīdhara Swami gave some classes on *Īsopaniṣad*. Then Rāsarāja conducted classes on *Vedānta-sūtra* and the *Vedas*. So I went on attending more and more and more and more, and I got more interested. And I decided that I should at least use my time in the car, while going to the office and returning home, to read *Bhagavad-gītā*.

Then whenever I used to meet the temple *mahārājas* and other devotees they used to say, "Are you doing chanting?" I did not understand the importance of chanting. I thought, "Reading is more important, to understand the knowledge." But then they were insisting, "No, no, you should also do some chanting." So I started chanting. In my car, while going I would chant, and while coming I would read.

Then one day on my own I decided, "Now I should retire from my business," and I tendered my resignation to my chairman.

My chairman said, "Why do you want to resign? What will you do the whole day?"

I said, "I want to now engage myself in devotional service."

He said, "What will you do the whole day? You can do it two hours, three

hours . . . You'll get tired."

I said, "No, it should be all right for me."

Then he said, "All right, we'll make some arrangement. You go in the morning to the temple, attend classes, and instead of coming to the office at nine o'clock you can come at eleven o'clock." They gave me that facility.

Meanwhile I decided that I should visit Māyāpur with my wife and family. There I used to attend *maṅgala-ārati*, and then Gopāla Kṛṣṇa Mahārāja saw me one day and said, "You are from Bombay?"

I said, "Yes, Mahārāja, I'm from Bombay."

"What do you do?"

I said, "I'm doing this." I told him what I was doing.

"Then you come and see me when you are in Bombay."

So I went and met him. Then I said, "Mahārāja, I have retired, and I want to have some *sevā* [some service to do]."

He said, "Why don't you come to Delhi and see the site? You could be useful as an engineer."

So that's how I got involved.

I finally left my job, and I have no regret about that. Many people—friends and all—said, "You are a fool. You are making a mistake. You have got all the comfort. You have got all the facility. You have got a car, and everything is at your disposal. The chairman likes you very much. Why do you want to leave?"

I said, "No, I have this idea. I must do it." I was firm in that.

So this is how I came into this Kṛṣṇa consciousness movement, and I am very happy to be here, extremely happy.

I was initiated by Gopāla Kṛṣṇa Mahārāja in May 1991. And now I real-

ize I should have become Kṛṣṇa conscious much earlier. I regret the time lost. Now whatever time is available, I must use it fully for Kṛṣṇa consciousness. That is why I am here.

**GETTING INVOLVED  
IN THE PROJECT**

Before my retirement, for one year—in 1990 and '91—I was coming twice every month to Delhi, on behalf of the company. The company was paying my expenses, and while in Delhi I was attending to ISKCON, getting things done, following the contractor, and like that.

When I came to the site the first time, not being an architect I was feeling, "How will I be able to manage things?" Though I had worked in steel plants and handled bigger projects, this was altogether different.

And when I came here, Gopāla Kṛṣṇa Mahārāja was not very happy, because there was no progress on the work. I would come after a month, and every time I would see that nothing was moving. We had an architect—not Mr. Jauhri but another man—but he wasn't able to get the work done. So I saw that we had to have a very experienced architect.

In my consulting firm, Dastur and Company, we had a panel of architects from all over India. So I asked the director in my head office, in Calcutta, "Who are some architects I can depend on in Delhi?" He gave me the name of Kanvinde and two or three other people.

So I called Kanvinde from Bombay, and I said, "I want to come to Delhi and  
(please turn to page 55)

# EVERY TOWN & VILLAGE

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



## WORLD NEWS

### North America

**A new book exposes** a coverup of extensive scientific evidence for a picture of human origins radically different from the one most scientists accept. The book, *The Hidden History of the Human Race*, was written by Richard L. Thompson (Sadāpūta Dāsa) and Michael A. Cremo (Drutakarmā Dāsa), both frequent contributors to BTG. It is a briefer version of their *Forbidden Archeology*, which was previewed last year in our May/June issue.

*Forbidden Archeology* has been creating a considerable stir. Wrote the renowned anthropologist Richard S. Leakey, "Your book is pure humbug and does not deserve to be taken seriously by anyone but a fool." Among the many scientists who disagree is Dr. David Heppell of the Department of Natural History at the Royal Museum of Scotland. The book, he writes, is "a very comprehensive and scholarly compilation and appraisal of the available information on the subject. Whether one accepts the evidence presented or not, it certainly looks as if there will no longer be any excuse for ignoring it." (Please see the ad on page 23 for more information.)

**The Hare Kṛṣṇa movement's Institute for Applied Spiritual Technology, in Washington, D. C., offers** Kṛṣṇa conscious lectures, workshops, and seminars in such diverse areas as stress management, time management, conflict resolution, male-female relationships, and health and fitness. The programs at the Institute, headed by Bhakti-tīrtha Swami, attract people from all walks of life.

**Govinda's Buffet has re-opened**, next door to the Hare Kṛṣṇa temple in Los Angeles. The restaurant had been located a block away.

**Devotees thwarted** a thief's attempt to rob Govinda's Gifts last May in Los Angeles. The gift shop is located above Govinda's Buffet. The man had held a handgun to the head of a devotee saleswoman and pulled the trigger, but

the gun didn't fire. As the thief tried to run, two devotees caught up with him and subdued him until the police came.

**Devotees produce and broadcast** monthly Kṛṣṇa conscious programs for four cable channels in Los Angeles.

**Govinda's Restaurant in Tucson, Arizona, serves** 150 people a day. The restaurant, opened two years ago, also trains managers and cooks for Kṛṣṇa conscious restaurants in other locations.

**The Bhaktivedanta Archives is planning** its next major project: reprinting all the back issues of *Back to Godhead*, in hardbound volumes. Look for details in upcoming issues of BTG.

**September programs at ISKCON's Pennsylvania farm:** Labor Day retreat, September 3-5. Gītā Nāgarī Institute seminars, September 6-11. See page 58 for details.



*Śrī Śrī Gaura-Nitāi, Zagreb, Croatia*

### Europe

**Devotees in Zagreb, Croatia, now worship** Deities of Gaura-Nitāi (Caitanya Mahā-prabhu and Nityānanda Prabhu). About a hundred guests attended the installation ceremony in May.

### India

**The Bhaktivedanta Institute has received** formal approval to start a one-year Master of

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 57).

Science degree program in Consciousness Studies, in collaboration with the Birla Institute of Technology and Science (BITS) at Palani. BITS is one of India's top technical schools. The program will run at Bombay, starting from Fall 1995. The BI staff will design and teach the courses. BITS will award the degrees.

**A devotee-run nature-cure hospital has been established** on a six-acre plot in Manipur. The hospital has two doctors and six assistants.

**The Vaiṣṇava Institute for Higher Education will hold** fall semester (October 7–November 1) at the Kṛṣṇa-Balarāma Mandir in Vṛndāvana. Students can choose from more than a dozen courses. Open to all. See page 59 for details.

**Devotees from around the world will walk** on pilgrimage through the Vṛndāvana area during the month of Kārtika (October 20–November 18). Lokanāth Swami, coordinator of Padayātrā Worldwide, will lead the tour, known as the annual Vraja Maṇḍala Parikrama.

## ŚRĪLA PRABHUPĀDA'S CENTENNIAL—1996

When twenty-five devotees traveled in June to Gangotri, the source of the Ganges, they collected water each ISKCON temple can use to bathe its figure of Śrīla Prabhupāda on his appearance anniversary in 1996.

Devotees plan to go all over India to collect water from a thousand sacred places. Each ISKCON temple will receive a *kailāsa* (covered metal pitcher) with a mixture of all one thousand waters to bathe Śrīla Prabhupāda.

## PADAYĀTRĀ NEWS

### Padayātrā India

In Pandharpur, Maharashtra, devotees will celebrate the tenth anniversary of Padayātrā India on Rādhāṣṭamī, the appearance day of Śrīmatī Rādhārāṇī. A group of devotees began walking from Dvārakā, on the west coast, in 1984.

### Padayātrā Mauritius

At the end of May one hundred devotees danced, chanted and walked to the village of Dagotiere, the fiftieth village the Padayātrā has visited in Mauritius. The walk marked the Padayātrā's second anniversary. Devotees plan to visit every village in Mauritius by the end of 1996.

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

*An appreciative crowd surrounds Padayātrā in Dvārakā, 1984.*





## ARRANGEMENTS

(continued from page 52)

meet you. I have heard about you from Mr. Kulkarni, and I want your assistance.”

He said, “Yes, Kulkarni has told me. But why do you want to come here? I am coming to Bombay, and we can meet.” So I arranged for him to have dinner with me at my house.

At my house we began chatting, and he said, “Mr. Kulkarni has told about you, that you are a director and you are very much liked by Dastur and Company. Why are you resigning?”

So I told him the whole story. “I’ve had enough of this, and what will I gain if I continue to work? I may earn a couple of lakhs rupees more, but that is not going to help me. And I realize that I have to give up all these things.”

So I narrated the whole thing. And then I told him, with folded hands, “I need your guidance and help. I am in the dark. I know how to go about and manage things, but I want your association on this project.”

He said, “Well, it’s not correct ethi-

cally for me to get involved, because you already have an architect.”

So I said, “Ok, I have got an architect, but you can be a personal guide to me. You at least should guide me how to go about it.”

So he started getting involved. He was a very nice man, very humble and nice. And by Kṛṣṇa’s mercy we were on the right track. Kanvinde brought Damle and other people together, and everything fell into place.

But money was a big problem. Normally an architect charges a fee of four to five percent for a contract of this type. For a ten-crore project, that meant forty or fifty lakhs of rupees. So I said, “There must be some way we can save the money for the temple.” So we talked with Kanvinde, and he said, “I will devote my time. You hire one or two junior architects and take a small place, and on my way to the office and coming back from the office I will guide the men and get the thing done.”

And because his name was there, other architects also wanted to work with him and not charge anything. So

everything, by Kṛṣṇa’s mercy and Mahārāja’s mercy, worked out all right.

## “KṚṢṆA DOES EVERYTHING”

When the architectural matters were going nicely, I was looking for someone who could work on the site, because I am not a construction man. I know construction broadly, but details I don’t know.

So I was again praying to the Lord, “OK, how do I manage things at the site?” And this is how I located Rana. He was coming to the temple weekly, and I came to know he was a civil engineer and a disciple of Lokanāth Mahārāja. And Lokanāth Mahārāja said, “Why don’t you involve him in your project? He has construction experience.”

One by one, everything fell in line. This was my experience. So I feel that when you are sincere at it, Kṛṣṇa makes all the arrangements. I don’t have to do it. I only try to see that we work sincerely, and the work will be done by Kṛṣṇa. He does everything. I am convinced. 🌸

## BHAGAVAD-GĪTĀ

(continued from page 24)

“Never did I not exist, nor you, nor all these kings. Nor shall we not exist, all of us, for ever after.”<sup>33</sup>

Here Kṛṣṇa clearly states that “all of us” (*sarve vayam*)—He, Arjuna, and all the assembled kings—will exist forever, just as they always existed at all times in the past. Indeed, never was there a time when we did not exist. In the previous verse, Kṛṣṇa chided Arjuna for taking the body to be the self. Similarly, in the verse immediately following, Kṛṣṇa will describe the soul as *dehī*, the owner of the body, different from *deha*, the body. Indeed the entire first half of the second chapter of the *Bhagavad-gītā* makes it clear that our real identity is eternal soul and not the body. Thus, having said that a learned person (*pañḍita*) sees the soul, and not the body, as primary, surely Kṛṣṇa is speaking of the real person, the soul, as He begins to explain to Arjuna

the fundamental nature of the world. After all, how can the Lord be *apañḍita*, or foolish? Thus it is the real Kṛṣṇa, the eternal Kṛṣṇa, and the real Arjuna, the eternal Arjuna, who have always existed and always will exist. And all of us, says Kṛṣṇa, will continue to exist in the future.

Similarly, later in the *Gītā*, we find the following:

“There are two [classes of] beings in this world, the perishable and the imperishable. All created forms are perishable, but a soul who stands at the summit is imperishable.

“The Supreme Person, however, is another, and He is declared to be the Supersoul. It is that inexhaustible Lord who has entered the three worlds and sustains them.

“Because I am beyond the perishable beings, and greater even than the imperishable, I am thus celebrated in this world, and in the *Vedas*, as the Supreme Person. One who knows Me in this way to be the Supreme Person is a knower of everything, and he worships Me with all his heart.” (15.16–19)

These four verses of the *Gītā* offer

many significant lessons. Kṛṣṇa has defined the term *puruṣottama* to mean the Supreme Person who stands beyond the conditioned souls entangled in the snare of *māyā* and even beyond the highest soul (that is, beyond the liberated soul who stands at the highest point of spiritual perfection). Indeed Monier-Williams in his Oxford Sanskrit dictionary describes *kūṭa-sthaḥ* as the pure soul standing on the unchanging, spiritual platform. Since Kṛṣṇa emphatically declares that the *puruṣottama* is beyond even the liberated soul, we can hardly translate *puruṣa* here as “man” or anything indicative of a material position, since this would not even apply to the *kūṭa-sthaḥ* or the liberated soul, and what to speak of the Supreme Person who stands far beyond such a pure soul. Kṛṣṇa uses the word *api*, “even,” to make explicit that He is “beyond even the liberated soul.” In other words, it is not the *Gītā*’s philosophy that one becomes Kṛṣṇa, or equal to Kṛṣṇa, by spiritual liberation. A normal reader would not question that Kṛṣṇa is beyond the conditioned soul, but here the Lord emphasizes by the word *api* that

<sup>33</sup>na tv evāhaṁ jātu nāsanī  
na tvaṁ neme janādhīpāḥ  
na caiva na bhaviṣyāmaḥ  
sarve vayam atah param (2.12)

***The finality of this understanding of the supreme personal individuality of Kṛṣṇa is confirmed when Kṛṣṇa states that one who understands Him in this way (evam) as the Supreme Person (puruṣottama) is the knower of everything (sarva-vit) and worships the Lord with all his heart.***

• • •

He is beyond even the liberated soul who stands at the summit of spiritual perfection.

The finality of this understanding of the supreme personal individuality of Kṛṣṇa is confirmed at 15.19, wherein Kṛṣṇa states that one who understands Him in this way (*evam*) as the Supreme Person (*puruṣottama*) is the knower of everything (*sarva-vit*) and worships the Lord with all his heart.<sup>34</sup> In other words, Kṛṣṇa explicitly rejects the notion that realization of the personal feature of the Lord is a mere prelude to an eventual impersonal understanding.

Earlier in the fifteenth chapter, Kṛṣṇa states that the living being in this world is eternally a fragmental part (*aṁśa*) of the Lord.<sup>35</sup> The soul is further said to be indivisible<sup>36</sup> and so the fragmental status is not effectuated in time, but is a pre-eternal, neverending fact.<sup>37</sup> As Lord Kṛṣṇa simply puts it, God is not one of the ordinary living beings, nor even one of the liberated souls, rather, “the Supreme Person is someone else. . . .”<sup>38</sup>

We have already demonstrated that Kṛṣṇa claims to be absolutely cognizant and the source of all other cognition. He makes the same claim in the thirteenth chapter, where He introduces the terms *kṣetra*, “the field” (i.e. the body) and

*kṣetra-jña*, “the knower of the field” (i.e. the soul who is conscious of the body). The Lord concludes this discourse by asserting that although each soul is the knower of his field, i.e. his particular body, “I am the knower of all fields,” meaning all bodies.<sup>39</sup>

In the same thirteenth chapter, Kṛṣṇa describes both the individual soul and the Lord as *puruṣa*—persons—but the contrast is striking. The individual soul is a *puruṣa*, but he is (a) “situated in material nature,” (b) “trying to enjoy the material qualities,” and thus (c) compelled by his attachments to those qualities to take birth in high and low species of bodily engagement.<sup>40</sup>

In the very next verse, the Lord describes Himself also as *puruṣa*, but the difference between the two *puruṣas* could not be more clear, for Kṛṣṇa is said to be the supreme or transcendental *puruṣaḥ* (*puruṣaḥ paraḥ*). The use of the adjective *paraḥ* to denote the supreme *puruṣa* is significant, for this word not only entails the notion of supremacy, but also a strong sense of “the other.” Indeed, *para* is often used in Sanskrit to indicate the opposite of *ātma*- or *sva*-, both of which indicate “self” or “one’s own.” In fact, *ātma* in Sanskrit is the simple reflexive pronoun. In other words, *para* has the unequivocal sense

here of the wholly other who is supreme. In this same verse, Lord Kṛṣṇa also uses the term *paramātmā*, describing Himself thus as the “Supreme Soul.”

It should be noted that the adjective *parama* (used with *ātmā* to form *paramātmā*), is almost identical to *para* in conveying supremacy, but that *parama* does not convey the sense of being the “other” in contrast to one’s self. It is this wider term *para* that Kṛṣṇa employs to distinguish Himself, as *puruṣa*, from the ordinary *puruṣa* who is struggling vainly to exploit the Lord’s material creation. Thus the *Gītā*’s claim that the individual soul is eternally distinct from the Supreme Soul is a strong one, and not a vague or esoteric articulation.

The Lord is also said to be the maintainer of the living beings.<sup>41</sup> It is natural that the Lord maintain the living beings, for they are stated in the *Gītā* to be the Lord’s own energy: “Besides the material nature, there is another superior energy of Mine. Know it to be the living being . . .”<sup>42</sup> The living being trapped in the clutches of *māyā*, the Lord’s illusory material energy, can escape her control only by surrendering to the Lord. He cannot escape by his own autonomous decision or endeavor.<sup>43</sup> ❀

(continued in the next issue)

<sup>34</sup> . . . *bhajati mām sarva-bhāvena bhārata* (15.19)

<sup>35</sup> *mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ* (15.7)

<sup>36</sup> *acchedyo ’yam* (2.24)

<sup>37</sup> *na tv evāhaṁ jātu nāsam na tvaṁ neme janādhīpāḥ na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param* (2.12)

<sup>38</sup> *uttamaḥ puruṣas tv anyah* (15.17)

<sup>39</sup> *kṣetra-jñāṁ cāpi mām viddhi sarva-kṣetreṣu bhārata* (13.3)

<sup>40</sup> *puruṣaḥ prakṛti-stho hi bhūikte prakṛti-jān guṇān kāraṇaṁ guṇa-saṅgo ’sya sad-asad-yoni-janmasu* (13.22)

<sup>41</sup> *sarva-bhṛc caiva* (13.15)

<sup>42</sup> *apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām jīva-bhūtām . . .* (7.5)

<sup>43</sup> *daivī hy eṣā guṇa-mayī mama māyā duratyayā mām eva ye prapadyante māyām etaṁ taranti te* (7.14)

# R E S O U R C E S

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## PUBLICATIONS

**Nectar Books**—*Cowherd Boys Nectar* (Nayānanda Ṭhākura's *Preyo-Bhakti-Rasārṇava*), transcendental science of *sakhya-rasa*, including Kṛṣṇa's and Balarāma's ecstatic daily cowherding *līlās*, \$15; *Songs of the Vaiṣṇava Ācāryas Word-for-Word*, invaluable companion to the songbook, \$5. Overseas add 40%. Nectar Books, P. O. Box 574, Union City, Georgia 30291, USA.

**NOW AVAILABLE!**—*A Transcendental Diary—Volume 2*, by Hari Śauri Dāsa. Experience the nectar of traveling with Prabhupāda on his last world tour to the South Seas and North America in 1976. Over 550 pages, 24 pages in color. Hardbound—\$30. Softbound—\$20. USA add \$4 shipping and handling; overseas add \$10 surface, \$20 airmail. Orders *must* be paid in US dollars. Florida residents add 6% sales tax. Send check or money order to Lotus Imprints, P. O.

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Phone: (904) 462-7768.

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

**ISKCON Communications Journal**, an internal forum of news and views on preacher training, practice, and communication. Each issue contains articles written by ISKCON devotees, members of other religious traditions, and scholars. Subscription rates: One year—\$18 or £10 or 25DM; two years—\$32 or £18 or 45DM. Write to ICJ, 6 Quarry Court, Helen's Bay, BT19 1TY, Northern Ireland.

**NEW BOOK!**—*The Beggar*, by Bhaktitīrtha Swami. Meditations on and prayers to the Supreme Lord. Softbound, 176 pages, 20 black-and-white photos. \$11.95. Add \$2 for shipping and handling (outside U.S. add \$5). Hari-Nama Press, P. O. Box 76451, Washington, DC 20013. Phone: (202) 332-0575.

**Gauḍiṇya Vaiṣṇava Samādhis in Vṛndāvana**, by Mahānidhi Swami. Part One: the meanings, histories, and locations of *samādhis* and the benefits of visiting them. Part Two: 80 biographies, of all the eternal associates of Kṛṣṇa listed in ISKCON's Vaiṣṇava calendar. Hardbound, 300 pages, 60 color and black-and-white photos. Available at ISKCON Vṛndāvana.

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## AUDIO-VISUAL

**First time available in Europe**—VIHE seminar tapes from Vṛndāvana 1994. Free catalog. Contact Radhadesh Tape Ministry, Chateau de Petite Somme, 6940 Septon-Durbuy, Belgium.

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## Programs at Gītā Nāgarī Farm

Port Royal, Pennsylvania

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*The New Age Movement  
And Its Relation to  
The Hare Kṛṣṇa Movement*

Jayādvaita Swami  
*To be announced*

Romapāda Swami  
*Canto 1, Part 2 (Overview)*

Gopīparāṇadhana Dāsa  
*Achieving Perfection:  
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Nandanandana Dāsa  
*Selected Songs of  
Bhaktivinoda Ṭhākura*

Ravindra Svarūpa Dāsa  
*Lessons from  
Śrīmad-Bhāgavatam*

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the nature of life,  
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**ISKCON Prison Ministry needs soft-bound books, japa beads, money for postage, and compassionate Vaiṣṇava preachers.** Please contact: Candraśekhara 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 Communications, 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: Vaibhavi Devī Dāsī, architect: Sangeeta Goswami. Ground-breaking: 1995. Free brochure, newsletter: (801) 798-3559. Visit the 15 acre site for eighth annual Rāma Vijaya festival, September 10. Help wanted!

## Vaiṣṇava Institute for Higher Education

Kṛṣṇa-Balarāma Mandir,  
Vṛndavan, India

### KĀRTIKA SEMESTER, 1994 (October 7–November 1)

Bhakti Caitanya Swami  
*Demons in Vṛndāvana-līlā: Kṛṣṇa  
Kills Our Material Desires*

Girirāja Swami  
*Remembering Śrīla Prabhupāda*

Kavicandra Swami  
*Selections from Caitanya-caritāmṛta*

Śrīdhara Swami, Rohiṇīsūta Dāsa,  
and Priyavrata Dāsa  
*Communications Workshop*

Braja Bihārī Dāsa  
*Studying Śrīmad-Bhāgavatam*

Braja Bihārī Dāsa  
*Listening So People Will Speak and  
Speaking So People Will Listen*

Bhūrījāna Dāsa  
*Bhagavad-gītā: The Final Chapters*

Jadurānī Devī Dāsī  
*Drawing and Painting Under  
Prabhupāda's Guidance*

Pṛthu Dāsa  
*Gṛhasṭha Survival*

Puruṣottama Dāsa  
*Kṛṣṇa's Names in Bhagavad-gītā*

Ramānujācārya Dāsa  
*Harmonium Lessons*

Ravindra Svarūpa Dāsa  
*The Cure of Souls  
In Vaiṣṇava Communities*

Rohiṇinandana Dāsa  
*Śloka Pūja*

Satyanārāyaṇa Dāsa  
*Paramātmā Sandarbha*

#### Tuition:

4,000 Rs. (approximately US\$130).  
For further information write to  
VIHE, Krishna-Balaram Mandir,  
Vṛndavan, U.P., India.

## 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 Dāsī. All items custom art work. Must see! Matchless Gifts, 369 S. Doheny Drive, 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 Road, Efland, NC 27243.

**Come to the feast!** Every Sunday at hundreds of Hare Kṛṣṇa centers all over the world, devotees prepare an opulent vegetarian feast for the pleasure of the Supreme Lord. Fresh grains, fruits, vegetables, and choice spices are cooked with devotion and offered to Lord Kṛṣṇa—and then to you. For a taste of *real* food for the soul, come to the Sunday Feast. See the address list on pages 61–62 for the center nearest you.

## 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 Svayambhava Dāsa at (310) 839-1572.

Badger:  
Badger Kṛṣṇa Community  
(209) 337-2600

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

Crescent City:  
Guru Caraṇa Dāsa  
150 Oak St.  
Rockcreek Subdistrict  
Crescent City, CA 95531  
(no phone)

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

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

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

## Delaware

Newark:  
Bhakta Daryl Hyde  
(302) 731-0067

## Florida

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

Cocoa:  
Bhāḡavata Dharma Dāsa &  
Śyāmā Devī Dāsī  
(407) 633-7664

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

# 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.

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

## Georgia

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

## Hawaii

Haiku:  
Caitanya Vaiṣṇava Saṅga  
(808) 572-9588

Keaau:  
Mahākṣa Dāsa or Madhu  
Kaṅṭha Dāsa  
(808) 966-4738

## Kansas

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

## Maine

Bangor:  
Bhakta Ray & Sandhini  
Devī Dāsī  
(207) 947-0602

## Maryland

Silver Spring:  
Anuttama Dāsa &  
Rāma Tulasī Dāsī  
(301) 236-4717

## Massachusetts

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

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

## Mississippi

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

## Montana

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

## New Hampshire

Hudson:  
V. J. Varnasi  
(603) 598-6939

## New Mexico

Albuquerque:  
Randolph Schwab  
(Raṅga Rañjana Dāsa)  
(505) 243-6925

## New York

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

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

New York (Manhattan):  
Nanda Dāsa &  
Ghanaśyāma Dāsa  
(212) 982-3501

## North Carolina

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

Fayetteville:  
Dayāvira Dāsa  
(919) 425-6861

## Ohio

Athens:  
Krishna House  
(614) 594-4496

Columbus:  
(614) 421-1661

## Oregon

Cave Junction:  
New Yamuna  
Deva Dharma Dāsa &  
Dhanapatī Devī Dāsī  
(503) 596-2240

Eugene:  
Seva Niketan Asram  
Swati Dāsī  
(503) 343-8319

## Pennsylvania

Pittsburgh:  
Ranchor Dāsa & Vṛndā  
Priyā Devī Dāsī  
(Rajeev Srivastava &  
Vineeta N. Desai)  
(412) 571-0728

## South Carolina

Orangeburg:  
Sam & Savita Patel  
(803) 534-5368

## Texas

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

## Utah

Spanish Fork:  
KHQN Radio and temple  
(801) 798-3559

## South Africa

Programs are held in more than 50 locations. For information contact one of the ISKCON centers in South Africa listed on page 62

# Some of Our Centers Worldwide

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

## CANADA

- Calgary, Alberta — 313 Fourth Street N.E., T2E 3S3/ Tel. (403) 238-0602  
 Montreal, Quebec — 1626 Pie IX Boulevard, H1V 2C5/ Tel. (514) 521-1301  
 ♦ Ottawa, Ontario — 212 Somerset Street E., K1N 6V4/ Tel. (613) 565-6544  
 Regina, Saskatchewan — 1279 Retailack Street, S4T 2H8/ Tel. (306) 525-1640  
 ♦ Toronto, Ontario — 243 Avenue Road, M5R 2J6/ Tel. (416) 922-5415  
 ♦ Vancouver, B.C. — 5462 S.E. Marine Drive, Burnaby V5J 3G8/ Tel. (604) 433-9728  
 ★ Victoria, B.C. — 4505 Arrow Road, V8N 1C3/ Tel. (604) 721-2102

### FARM COMMUNITY

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

### ADDITIONAL RESTAURANTS

Hamilton, Ontario — Govinda's, 195 Locke Street, South, L8T 4B5/ Tel. (416) 523-6209  
 Vancouver — The Hare Krishna Place, 46 Begbie Street, New Westminster

## U.S.A.

- ♦ Atlanta, Georgia — 1287 South Ponce de Leon Avenue N.E., 30306/ Tel. (404) 378-9234  
 Baltimore, Maryland — 200 Bloomsbury Avenue, Catonsville, 21228/ Tel. (410) 744-1624  
 or 4069  
 Boise, Idaho — 1615 Martha Street, 83706/ Tel. (208) 344-4274  
 Boston, Massachusetts — 72 Commonwealth Avenue, 02116/ Tel. (617) 247-8611  
 Champaign, Illinois — 210 W. Green Street, 61820/ Tel. (217) 351-4053  
 ♦ Chicago, Illinois — 1716 W. Lunt Avenue, 60626/ Tel. (312) 973-0900  
 Cleveland, Ohio — 2704 Bridge Avenue, 44113/ Tel. (216) 579-9510  
 ♦ Dallas, Texas — 5430 Gurley Avenue, 75223/ Tel. (214) 827-6330  
 ♦ Denver, Colorado — 1400 Cherry Street, 80220/ Tel. (303) 333-5461  
 ♦ Detroit, Michigan — 383 Lenox Avenue, 48215/ Tel. (313) 824-6000  
 Encinitas, California — 468 First Street, 92024/ Tel. (619) 634-1698  
 Gainesville, Florida — 214 N.W. 14th Street, 32603/ Tel. (904) 336-4183  
 Gurabo, Puerto Rico — Route 181, P.O. Box 8440 HC-01, 00778-9763/ Tel. (809) 737-5222  
 Hartford, Connecticut — 1683 Main Street, E. Hartford, 06108/ Tel. (203) 289-7252  
 ♦ Honolulu, Hawaii — 51 Coelmo Way, 96817/ Tel. (808) 595-3947  
 Houston, Texas — 1320 W. 34th Street, 77018/ Tel. (713) 686-4482  
 ♦ Laguna Beach, California — 285 Legion Street, 92651/ Tel. (714) 494-7029  
 Long Island, New York — 197 S. Ocean Avenue, Freeport, 11520/ Tel. (516) 867-9045  
 ♦ Los Angeles, California — 3764 Watska Avenue, 90034/ Tel. (310) 836-2676  
 ♦ Miami, Florida — 3220 Virginia Street, 33133 (mail: P.O. Box 337, Coconut Grove, FL 33233)/  
 Tel. (305) 442-7218  
 ♦ New Orleans, Louisiana — 2936 Esplanade Avenue, 70119/ Tel. (504) 484-6084  
 New York, New York — 305 Schermerhorn Street, Brooklyn, 11217/ Tel. (718) 855-6714  
 New York, New York — 26 Second Avenue, 10003/ Tel. (212) 420-8803  
 Philadelphia, Pennsylvania — 41 West Allens Lane, 19119/ Tel. (215) 247-4600  
 Philadelphia, Pennsylvania — 529 South Street, 19147/ Tel. (215) 829-0077  
 ♦ St. Louis, Missouri — 3926 Lindell Boulevard., 63108/ Tel. (314) 535-8085  
 ♦ San Diego, California — 1030 Grand Avenue, Pacific Beach, 92109/ Tel. (619) 483-2500  
 San Francisco, California — 84 Carl Street, 94117/ Tel. (415) 661-7320  
 ♦ San Francisco, California — 2334 Stuart Street, Berkeley, 94705  
 Seattle, Washington — 1420 228th Avenue S.E., Issaquah, 98027/ Tel. (206) 391-3293  
 Tallahassee, Florida — 1323 Nlyic Street (mail: P.O. Box 20224, 32304)/ Tel. (904) 681-9258  
 Topanga, California — 20395 Callon Drive, 90290/ Tel. (213) 455-1658  
 Towaco, New Jersey — P.O. Box 109, 07082/ Tel. (201) 299-0970  
 ♦ Tucson, Arizona — 711 E. Blackledge Drive, 85719/ Tel. (602) 792-0630  
 Walla Walla, Washington — 314 E. Poplar, 99362/ Tel. (509) 525-7133  
 Washington, D.C. — 600 Ninth Street, N.E. 20002/ Tel. (202) 547-1444  
 Washington, D.C. — 10310 Oaklyn Drive, Potomac, Maryland 20854/ Tel. (301) 299-2100

### FARM COMMUNITIES

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

### ADDITIONAL RESTAURANTS AND DINING

- Boise, Idaho — Govinda's, 500 W. Main Street, 83702/ Tel. (208) 338-9710  
 Carrboro, North Carolina — Govinda's Natural Foods Restaurant, 102 Main St., 27510  
 Eugene, Oregon — Govinda's Vegetarian Buffet, 270 W. 8th St., 97401/ Tel. (503) 686-3531  
 ★ Gainesville, Florida — Govinda's, 1222 W. University Ave., 32602/ Tel. (904) 376-9393  
 Ojai, California — Govinda's Veggie Buffet, 1002 E. Ojai Ave., 93023/ Tel. (805) 646-1133  
 Provo, Utah — Govinda's Buffet, 260 North University, 84601/ Tel. (801) 375-0404

## UNITED KINGDOM AND IRELAND

- Belfast, Northern Ireland — 140 Upper Dunmurray Lane, BT17 0HE/ Tel. +44 (0232) 620530  
 Birmingham, England — 84 Stanmore Rd., Edgebaston, B16 9TB/ Tel. +44 (021) 420-4999  
 Bristol, England — 2 Perry Rd., Bristol BS1 5BQ  
 Coventry, England — Sri Sri Radha Krishna Cultural Centre, Kingfield Rd., Radford  
 (mail: 19 Gloucester St., CV1 3BZ)/ Tel. +44 (0203) 555420  
 Dublin, Ireland — 56 Dame St., Dublin 2/ Tel. +353 (01) 679-1306  
 Glasgow, Scotland — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire ML11 0ES/ Tel. +44  
 (0555) 894790  
 Leicester, England — 21 Thoresby St., North Evington, Leicester LE5 4GU/ Tel. +44 (0533) 762587  
 Liverpool, England — 114 Bold St., Liverpool L1 4HY  
 ♦ London, England (city) — 10 Soho St., London W1V 5DA/ Tel. +44 (071) 4373662  
 London, England (country) — Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire  
 WD2 8EP/ Tel. +44 (0923) 857244  
 London, England (south) — 42 Enmore Road, South Norwood, London SE25/ Tel. +44 (081) 656-4296  
 Manchester, England — 20 Mayfield Rd., Whalley Range, Manchester M16 8FT/ Tel. +44 (061) 2264416  
 Newcastle upon Tyne, England — 21 Leazes Park Rd., NE1 4PF/ Tel. +44 (091) 2220150  
 Rathgorragh, Ireland — Kiltegan, County Wicklow/ Tel. +353 508-73305

### FARM COMMUNITIES

Lisnaskea, N. Ireland — Hare Krishna Island, BT92 9GN Lisnaskea, Co. Fermanagh/ Tel. +44 (03657) 21512  
 London, England — (contact Bhaktivedanta Manor)

### ADDITIONAL RESTAURANT

Manchester, England — Krishna's, 20 Cyril St., Manchester 14/ Tel. +44 (061) 226 965

(Krishna conscious programs are held regularly in more than twenty other cities in the U.K. For information, contact Bhaktivedanta Books Ltd., Reader Services Dept., P.O. Box 324, Borehamwood, Herts WD6 1NB/ Tel. +44 [081] 905-1244.)

## 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  
 Bamanore, 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  
 Belgaum, Karnataka — Shukravar Peth, Tilak Wadi, 590006  
 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  
 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 — Padman 387, VGR Puram, Alagesan Rd. 1, 641011/ Tel. (0422) 45978  
 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  
 Kurukshetra, Haryana — Hare Krishna Dham, 805, Sector 13/ Tel. 31408  
 Kurukshetra, Haryana — 369 Gudri Muhalla, Main Bazaar, 132118  
 ★ Kollur, Karnataka — Garuda Guha Ashram, Kollur 576220/ Tel. (08254) 58211  
 Madras, Tamil Nadu — 59, Burkit Rd., T. Nagar, 600017/ Tel. 443266  
 ♦ Mangalore, Karnataka — New Bungalow, D. No. 22-3-524, near Morgans Gate, Jeppu, Mangalore  
 (mail: P.O. Box 15, Mangalore 575001)/ Tel. (0824) 28895  
 ♦ Mayapur, W. Bengal — Shree Mayapur Chandrodaya Mandir, P.O. Shree Mayapur Dham, Dist. Nadia/  
 Tel. (034) 762 45218  
 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 Tarapur Rd., Camp, 411001/ Tel. (0212) 60124 and 64003  
 Puri, Orissa — Sipasurubuli Puri, Dist. Puri  
 Puri, Orissa — Bhakti Kuthi, Swargadwar, Puri

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.

# Some of Our Centers Worldwide

**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., Thycad, 695014/ Tel. (0471) 68197  
**Udhampur, Jammu and Kashmir** —Sri Prabhupada Ashram, Prabhupada Marg, Prabhupada Nagar, Udhampur 182101/ Tel. (0199) 298  
**Vallabh Vidyanagar, 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)  
★ **Shimoga Dist., Karnataka** —Vallor Valley, P.O. Nagodi, Hosanagar Taluq 577425, Shimoga Dist.

## ADDITIONAL RESTAURANT

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

## SOUTH AFRICA

**Cape Town** —17 St. Andrews Rd., Rondebosch 7700/ Tel. +27 (021) 689 1529  
◆ **Durban** —Chatsworth Centre, Chatsworth 4030, Natal (mail: P.O. Box 56003)/ Tel. +27 (031) 433-328  
◆ **Johannesburg** —14 Goldreich St., Hillbrow 2001 (mail: P.O. Box 10667, Johannesburg 2000)/ Tel. +27 (011) 484-3273

**Port Elizabeth** —10 Skegnes Rd., Summerstrand/ Tel. +27 (041) 153-3353

## AUSTRALIA

**Adelaide** —227 Henley Beach Rd., Torrensville, S. A. 5031/ Tel. +61 (08) 234-1378  
**Brisbane** —95 Bank Rd., Graceville, QLD (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) 72-6579

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

## FARM COMMUNITY

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

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**Prague** —Jilova 290, Prague 5-Zlicin 155 21, Czech Republic/ Tel. +42 (02) 3021282 or 3021608  
**Rome** —Nepi, Sri Gaura Mandala, Via Mazzanese Km. 0,700 (dalla Cassia uscita Calcata), Pian del Pavone (Viterbo), Italy/ Tel. +39 (0761) 527038  
◆ **Septon-Durbuy, Belgium** —Chateau de Petite Somme, 6940 Septon-Durbuy/ Tel. +32 (086) 322926  
◆ **Stockholm** —Fridhemsgatan 22, 11240 Stockholm, Sweden/ Tel. +46 (08) 6549 002  
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◆ **Zürich** —Preyergasse 16, 8001 Zürich, Switzerland/ Tel. +41 (01) 251-8851

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**France (La Nouvelle Mayapura)** —Domaine d'Oublaise, 36360, Lucay le Mâle/ Tel. +33 (054) 402481  
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**Spain (New Vraja Mandala)** —(Santa Clara) Brihuega, Guadalajara/ Tel. +34 (911) 280018

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**Barcelona** —Restaurante Govinda, Plaza de la Villa de Madrid 4-5, 08002 Barcelona  
**Copenhagen** —Govinda's, Noerre Farimagsgade 82/ Tel. +45 33337444  
**Milan** —Govinda's, Via Valpurga 3/5, 20123 Milano / Tel. +39 (02) 862-417  
**Vienna** —Govinda, Lindengasse 2A, 1070 Vienna/ Tel. +43 (01) 5222817

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**Kiev** —ul. Menjinskogo, 21-v., 252054 Kiev, Ukraine/ Tel. +7 (044) 2444944  
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◆ **Guayaquil, Ecuador** —6 de Marzo 226 or V. M. Rendon/ Tel. +593 (04) 308412 or 309420  
◆ **Lima, Peru** —Schell 634 Miraflores/ Tel. +51 (014) 910891  
**Mexico City** —Gov. Tiburcio Montiel No. 45, 11850 Mexico, D.F./ Tel. +52 (05) 271-22-23  
**Rio de Janeiro** —Rua Armando C. de Freitas, 108, B. Tijuca, CEP 22628-098, Rio de Janeiro, RJ/ Tel. +55 (021) 399-4493  
**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  
**São Paulo** —Av. Angelica, 2583, Centro, CEP 01227-200, São Paulo, SP/ Tel. +55 (011) 259-7352

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**Lagos, Nigeria** —No. 2 Murtala Mohammed International Airport Expressway, Mafaluku (mail: P.O. Box 8793, Lagos)/ Tel. +234 (01) 966613  
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**Nairobi, Kenya** —Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi)/ Tel. +254 (05) 744365  
**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  
**FARM COMMUNITY**  
**Mauritius (ISKCON Vedic Farm)** —Hare Krishna Rd., Vrindaban, Bon Accueil/ Tel. +230 418-3955



# 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 Hṛṣīkeśa

(August 22–September 19)

### SEPTEMBER

2—Annadā Ekādaśī. Fasting from grains and beans.

10—Appearance anniversary of Śrīmatī Sitā 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.



Śrīla Bhaktivinoda Ṭhākura

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).

## Month of Padmanābha

(September 20–October 19)

### OCTOBER

1—Indirā Ekādaśī. Fasting from grains and beans.

14—Rāmacandra Vijayotsava, the anniversary of Lord Rāmacandra's victory over the demon Rāvaṇa.

15—Pāśāṅkuṣā Ekādaśī. Fasting from grains and beans. Disappearance anniversary of Śrīla Raghunātha Dāsa Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī, and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, great associates and followers of Lord Caitanya.

19—Beginning of Dāmodara-vrata. Offering lamps for one month. Also, the fourth month of Cāturmāsya begins (fasting from *ūrad dāl*). Śrī Kṛṣṇa Śaradiyā Rāsa-yātrā. Disappearance anniversary of Śrī Murāri Gupta, an associate of Lord Caitanya.

## Month of Dāmodara

(October 20–November 18)

24—Disappearance anniversary of Śrīla Narottama Dāsa Ṭhākura, a great devotee of Kṛṣṇa known for his Bengali devotional songs.

31—Trisṛṣṭā Mahā-dvādaśī. Fasting from grains and beans for Ramā Ekādaśī.

### NOVEMBER

3—Diwali, the festival of illuminating Kṛṣṇa's temples with lamps. Call your local Hare Kṛṣṇa temple for details.

4—Govardhana Pūjā, the festival commemorating the worship of Govardhana Hill by the residents of Vṛndāvana and Kṛṣṇa's lifting the hill. Call your local Hare Kṛṣṇa temple for details.



His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

6—Disappearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness. Devotees observe this day with personal remembrances of Prabhupāda, readings from his biography, and fasting till noon, followed by feasting.

10—Disappearance anniversary of Śrīla Śrīnivāsa Ācārya, a great follower of the six Gosvāmīs of Vṛndāvana.

13—Utthānā Ekādaśī. Fasting from grains and beans. Also, the disappearance anniversary of Śrīla Gaurakiśora Dāsa Bābāji, the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who was Śrīla Prabhupāda's spiritual master. Fasting till noon.

18—Śrī Kṛṣṇa Rāsa-yātrā. Last day of Dāmodara-vrata and Cāturmāsya.

We should always keep Kṛṣṇa within our minds, for Kṛṣṇa is like the sun. This is the motto of our *Back to Godhead* magazine: Kṛṣṇa is just like the brilliant sun, and *māyā*, ignorance, is just like darkness. When the sun is present, there cannot be darkness. So if we keep ourselves in Kṛṣṇa consciousness always, we cannot be influenced by the darkness of ignorance; rather, we shall always walk very freely in the bright sunshine of Kṛṣṇa.

—*His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Teachings of Queen Kuntī, p. 163-164*

Even the entirety of whatever there may be within the three worlds to satisfy one's senses cannot satisfy a person whose senses are uncontrolled.

—*Lord Vāmanadeva, Śrīmad-Bhāgavatam 8.19.21*

There is nothing more sinful than untruthfulness. Because of this, Mother Earth once said, "I can bear any heavy thing except a person who is a liar."

—*Bali Mahārāja, Śrīmad-Bhāgavatam 8.20.4*

The prayers of the impersonalists offend the Lord more than denunciation by His avowed enemies.

—*Śrīla Bhaktisiddhānta Sarasvatī Thākura, Real and Apparent (Divine Form)*

I desire to be in Vṛndāvana so that I may sit on the bank of the Yamunā and pass each long day of my life in the twinkling of an eye, meditating on Lord Kṛṣṇa.

—*Ādi Śaṅkarācārya, Abhilāṣāṣṭaka*

There is no friend equal to knowledge. There is no enemy equal to disease. There is no affection equal to that received from one's own child. And there is no strength superior to the will of God.

—*Cāṅkya Paṇḍita*

Of secret things I am silence.

—*Lord Kṛṣṇa, Bhagavad-gītā 10.38*

The person who has not at any time received the dust of the feet of the Lord's pure devotee upon his head is certainly a dead body. And the person who has never experienced the aroma of the *tulasī* leaves from the lotus feet of the Lord is also a dead body, although breathing.

—*Śaunaka Ṛṣi, Śrīmad-Bhāgavatam 2.3.23*

Give up the shackles of matter slowly. Cultivate your spirit inwards. Give up prejudices which you have acquired from the so-called rational thinkers who deny the existence of spirit. Be humble in your self and learn to respect those who work towards spiritual attainments. Do these with your heart, mind, and strength in the company of spiritual people alone, and you will see Kṛṣṇa in no time.

—*Śrīla Bhaktivinoda Thākura, Shree Chaitanya Mahaprabhu, His Life and Precepts*

There is no stronger obstruction to one's self-interest than thinking other subject matters to be more pleasing than one's self-realization.

—*Sanat Kumāra, Śrīmad-Bhāgavatam 4.22.32*



*Śrī Śrī Rādhā-Pārthasārathi, at ISKCON New Delhi.*

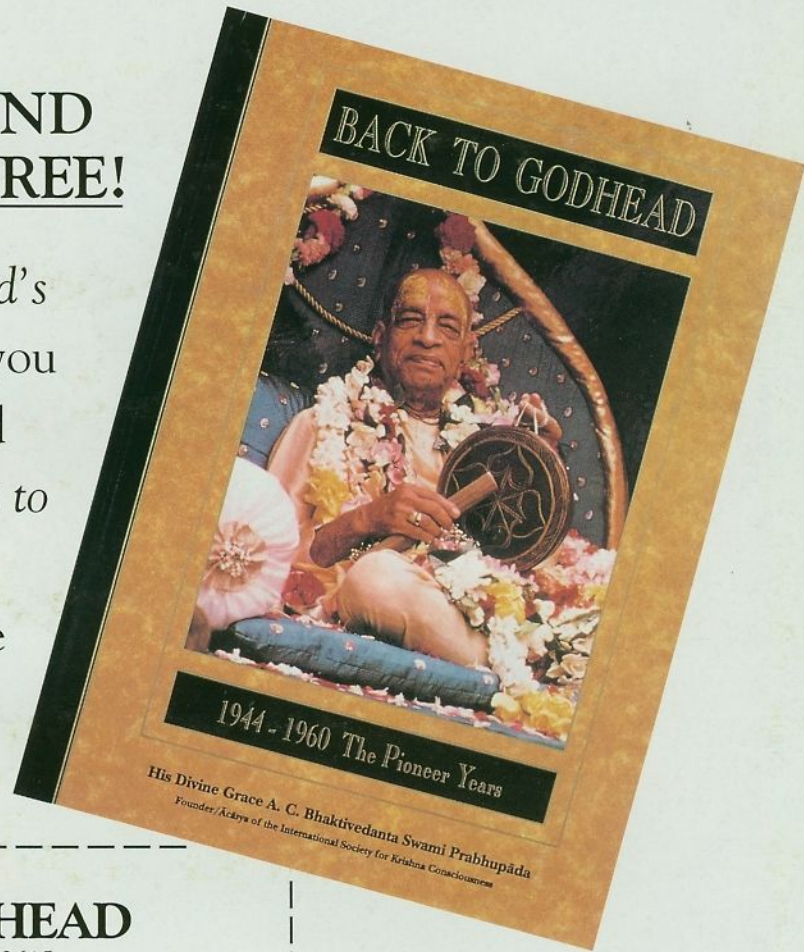
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