

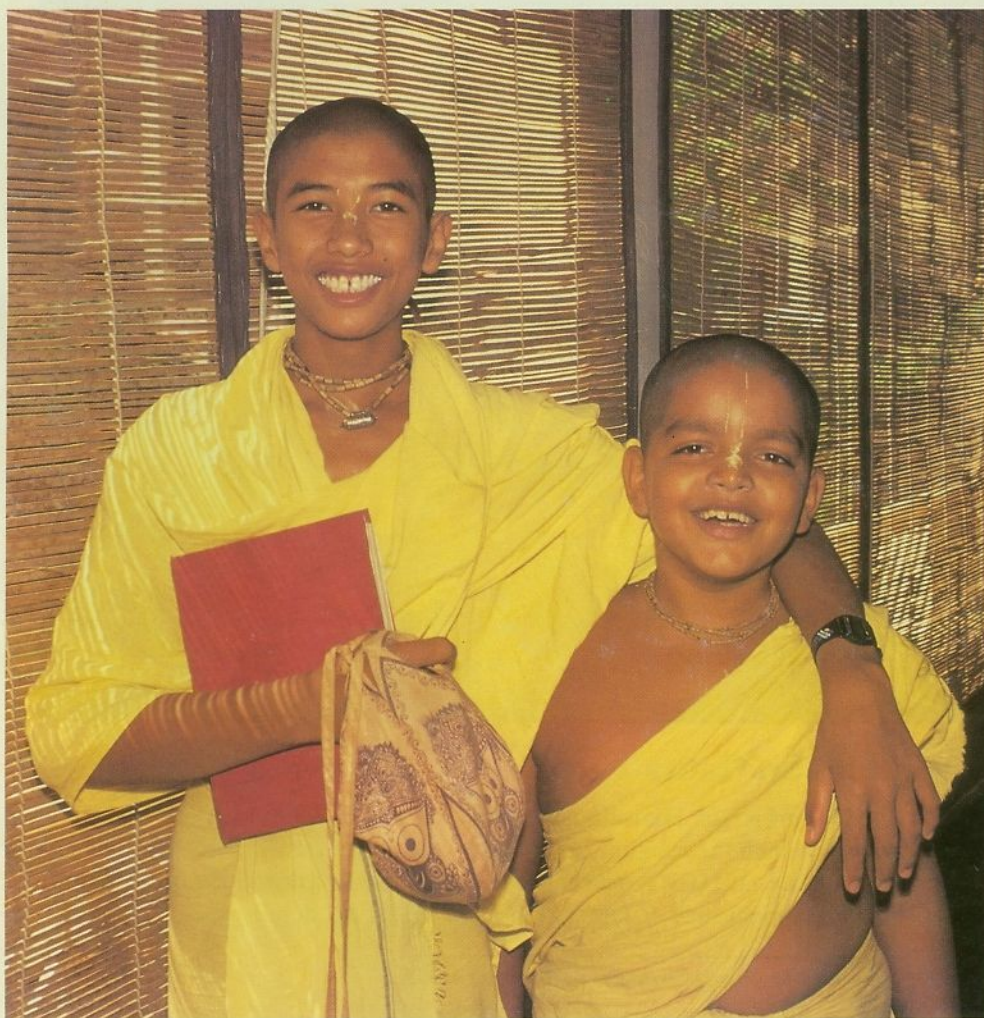
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the man-eater

Why isn't
government
protection working?

Vedic Observer:
Health care
for Hiraṇyakaśipu



Śrī Śrī Gaura-Nitāi

Lord Caitanya Mahāprabhu (left), who is Lord Kṛṣṇa Himself, descended to earth five hundred years ago with His chief associate, Nityānanda Prabhu, to teach the religion for the age—the congregational chanting of the names of God. On March 17* this year, devotees at Hare Kṛṣṇa centers around the world will celebrate the anniversary of Lord Caitanya's appearance. Contact your local center for details.

*The date may vary by one day in some parts of the world.

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The Magazine of the Hare Krishna Movement

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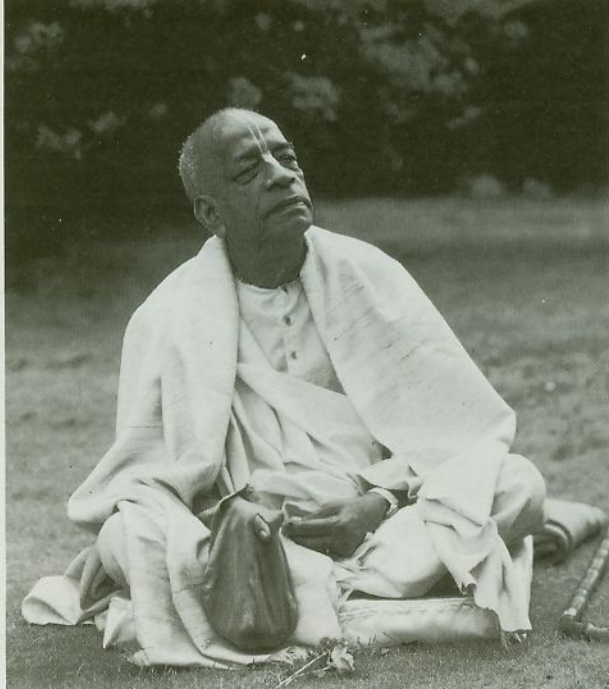
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COVER: Vikram (left), from Bombay, and Yogesh, from Nagaland, are students at the Hare Kṛṣṇa movement's boys school in Vṛndāvana, India. For nearly twenty years the school has given spiritual training to boys from around the world. Please see the article beginning on page 31. (Photo by Bhūrījāna Dāsa.)



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

Statement of Purposes

Back to Godhead is a cultural tool for spiritualizing human society. These are our purposes:

1. To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
2. To expose the faults of materialism.
3. To offer guidance in the Vedic techniques of spiritual life.
4. To preserve and spread the Vedic culture.
5. To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
6. To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.

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BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

FOUNDER

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

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

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

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

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The Myth of Old Age

Bradley Stinkbrain, 73, is in the prime of his life . . . and having the time of his life. Now, you can too! Thanks to the amazing, new “anti-aging” discoveries, enclosed . . .

NOT LONG AGO, someone in our community passed along to me a magazine pitch she'd received in the mail. On the front of the oversize envelope, a headline announced—blue type on a bright green background—“Old Age Isn't Natural.”

And there, bursting with good health, shone Living Proof, our man Bradley, strong, relaxed, his smile radiant, his hair a rich gray crown, his tan body popping out of its little red swimsuit, studio lights shining off well-oiled 73-year-old muscles a man could envy at thirty.

And across the envelope, poised lightly, brightly, sprightly on a chair, sat Penny Pinkchip, 52, slim, young, smiling, and healthy, ready at any moment for a round of tennis, a dip in the pool, an afternoon of canoeing, a quick jog around the park . . .

Was I going to break open the envelope for my FREE Guide to 101 Ways to Reversing the Aging Process?

Of course! And inside, there were Bradley and Penny and their friends—strong, vibrant, energetic people, people in track shoes and T-shirts and swimsuits and leotards, people in their fifties and sixties, biking, hiking, and LIVING life to its FULLEST.

“I thought 50 would be depressing,” says Penny. “But I've never felt better! ‘Old age’ is a myth.”

And that's the myth the magazine they're pitching will dispel—with Energy Remedies . . . Nutrition Remedies . . . Stress Remedies . . . Fitness Remedies . . . Health Remedies . . . Weight Remedies . . . Pain Remedies . . . Age Remedies . . .

“ALL those symptoms and problems can

be prevented or remedied. EASILY. This is MY life—and I plan to live it to the FULLEST!”

Well, bully for you.

But we think it's all foolishness and your magazine's full of beans.

Old age is for real. It's as real and natural and sad and depressing as—should we say it in the face of all those smiling, healthy, strong, relaxed, vibrant young people in their fifties and sixties? As real as death.

We saw it in New Orleans on a bumper sticker:

“Eat right. Stay fit. Die anyway.”

Old age is a gift, all right: it's your warning that the next thing to hit you will be death. And what are you going to do about death, Bradley—wish it away?

Forget the Weight Remedy, Stress Remedy, Age Remedy, Pain Remedy. What you need, fella, is some Illusion Remedy.

Better than trying to make a picnic out of old age is to face what it is—a drag. A colossal, irreversible, incurable drag. And so is disease. And death.

And that's a powerful reason to get serious and try to understand what these Cosmic Drags are all about. We should ask ourselves, “Why do I have to get old? Why diseased? Why die?”

These are the real issues in life, and these are the questions to which an intelligent person must address himself. If we fail to ask ourselves these questions, we may think we're living life to the fullest, but our brains are running sadly close to empty.

Old Age Isn't Natural? In the material world, it's as natural as the great outdoors. To get to where old age isn't natural, we have to get beyond our material bodies and come to a higher reality, a higher nature—our spiritual nature. And that's the reality we're aiming at in *Back to Godhead*.

—Jayādvaita Swami

Kṛṣṇa Conscious Home Programs

I would like to share with you the benefits of Kṛṣṇa conscious home programs in the lives of my husband and me. We and several other householders who live in southern California 30–50 miles from a temple host these programs in our respective homes every Saturday and enrich our Kṛṣṇa consciousness.

During the program we enjoy the association of devotees with our families and friends while engaged in *bhajanas*, *kirtanas*, *japa* class, reading from *Bhagavad-gītā*, *Bhāgavatam*, and *Caitanya-caritāmṛta*, and concluding with *ārati* and accepting nice *prasādam*.

Since 1990, my husband and I have been very happy in improving our Kṛṣṇa consciousness through these home programs. Both of us chant on beads, offer cooked food to the Deities, and read *Bhāgavatam* every day.

I would strongly recommend to other householders that they join us in fulfilling our spiritual master Śrīla Prabhupāda's mission.

For more information call Svāyam-bhuva Dāsa (310) 839-1572.

Sima Ghosh
Cerritos, California

EDITOR'S NOTE: For information on home programs outside southern California, get in touch with the Hare Kṛṣṇa center nearest you.

Mercy for the Deaf and Dumb

I read in the July/August issue about the Kṛṣṇa conscious program in England for deaf people. What



Nirantara Dāsa leads the chanting of Hare Kṛṣṇa at a home program in southern California.

concerns me is the plight of deaf and dumb people. They cannot chant or hear the mantra. Are these people fallen souls with no hope to chant the mahā-mantra, or is there a way for them to go back to Godhead? Does ISKCON cater to deaf and dumb people?

R. Ishwarlall
Durban, South Africa

OUR REPLY: Few ISKCON centers have programs like the one in England. But people who can't speak or hear can still associate with devotees, read Śrīla Prabhupāda's books, and render pure devotional service. Those people can "hear" the mahā-mantra by reading it, and they

can chant it within the mind and get the full benefit. Chanting out loud helps us concentrate and gives other living beings an opportunity to hear the mantra, but one can become purified even just by chanting the holy name within the mind.

Also, the mahā-mantra is a transcendental sound vibration. So even though one may not physically hear it with one's material ears, the sound still penetrates and benefits the soul within. So anyone can get the benefit of the mahā-mantra.

Offensive "Prayers"

I really enjoy the magazine and hold it in the highest respect. I like the addition of "Vedic Thoughts." I have a question regarding the quote from Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in the Sept./Oct. issue. He writes, "The prayers of the impersonalists offend the Lord more than denunciation by His avowed enemies." I thought people who are devotional in prayer, even if they don't recognize Kṛṣṇa as the Supreme Personality of Godhead, are not offensive but just misguided. Why are they more offensive than enemies of Kṛṣṇa?

Tamara Schaus
Los Angeles, California

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OUR REPLY: The problem with the impersonalists is that their prayers are hypocritical. Whom are they actually praying to? You can't pray to something impersonal. They may pretend to pray to someone, even addressing him as a person, but ultimately they think that God is impersonal—that God has no form, no qualities, no head, no face, no hands. How can God be pleased by the prayers of someone who thinks of Him that way? If I want to please you but I say, "Dear Tamara, you are beautiful, but you don't have a face—in fact, you don't have a form at all," will you like that? No. And God doesn't either.

Moving Toward Kṛṣṇa

I subscribe to the BTG magazine and have been reading it for a few years now. It has improved tremendously—the presentation is good, and the articles are inspiring.

I was converted to Christianity in my late teens, but I gradually drifted out of it after marriage because it offered neither consolation nor satisfactory solutions to the financial and relationship problems I encountered. In the ensuing years, I attempted mind-control courses, psychic-healing sessions, and also a couple of meditational approaches. All these did some good, but I found them lacking after a period of time.

One day a friend introduced me to the *Bhagavad-gītā*. At that time my concept of God was impersonal. So I was not ready, there and then, to accept all that he told me.

The fortnight that followed was definitely one of bewilderment for me. But one morning when I woke up, my first thought was "Man is made in the image of God." Consequently, I could and can accept Kṛṣṇa as the Supreme Personality of Godhead.

Another important realization came later. I was taught that I am this body and I have a soul. It is an eye-opener to learn and realize that I am a soul and I have a body. This has changed my whole outlook on material life, with its ups and downs, and has brought about detachment to an

appreciable degree. With Kṛṣṇa's mercy I hope to advance from strength to strength to nurture my devotional service. Hare Kṛṣṇa.

C. Chuah
Penang, Malaysia 🌸

We'd like to hear from you. Please send correspondence to: The Editors, Back to Godhead, P. O. Box 430, Alachua, Florida 32615, USA.
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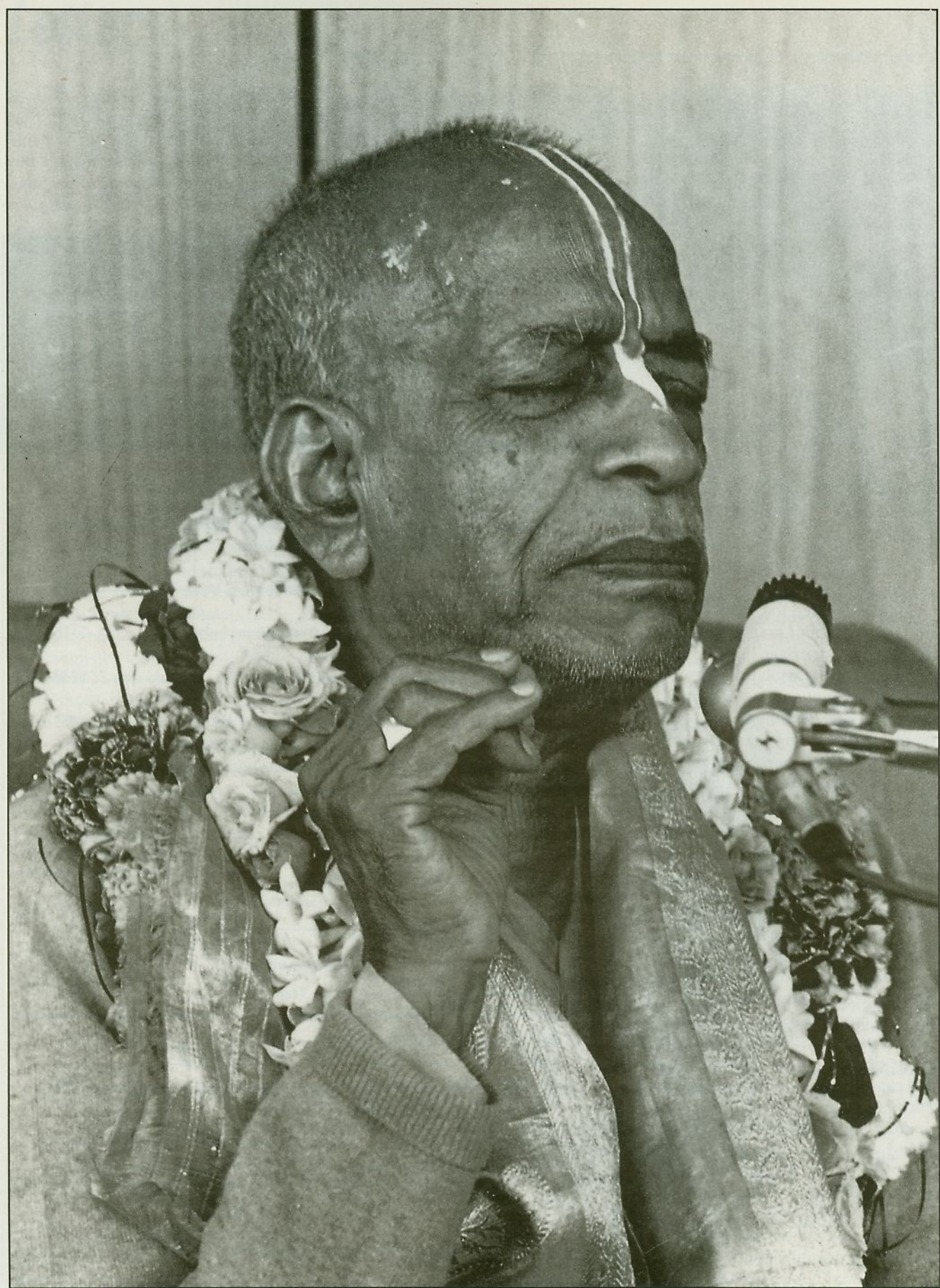
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Pure love for God is its own reward.

...

A lecture given in New York City, November 30, 1966

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

Founder-Ācārya of the International Society
For Krishna Consciousness

*dāridrya-nāśa, bhava-kṣaya,—premera 'phala' naya
prema-sukha-bhoga—mukhya prayojana haya*

“The goal of love of Godhead is not to become materially rich or free from material bondage. The real goal is to be situated in devotional service to the Lord and to enjoy transcendental bliss.”

—*Caitanya-caritāmṛta, Madhya-līlā 20.142*

WE SHOULD NOT EXPECT that by our devotional service to Kṛṣṇa our miserable material condition will improve, or that we will be liberated from material entanglement. Thinking in that way is a kind of sense gratification. Yogīs and *jñānīs*, or impersonalistic speculators, try to become free from material entanglement. But in devotional service there is no such desire, because devotional service is pure love. In pure devotional service one has no expectation that “I shall be profited in this way.” Devo-

tional service is not a profitable commercial business where one thinks, “Unless I get something in return, I shall not practice devotional service in Kṛṣṇa consciousness.”

Lord Caitanya prays to Lord Kṛṣṇa:

*na dhanam na janaṁ na sundarīm
kavitām vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi*

“O my dear Lord, Jagadīśa, supreme master of all the worlds, I pray unto You that I do not want any wealth, I do not want any number of followers, I do not want a very nice wife.”

“Then what do you want?”

“My dear Lord, I may be put into any condition of life, but please bestow this benediction: that I may not forget You. That’s all. Due to my forgetfulness I am suffering so much. So if I can remember

***We may achieve something in the material world,
but that does not stop our desire
to achieve something more. I may achieve
millions of dollars, but that does not make me satisfied.
I want more—ten million dollars.***



You, I don't mind any condition."

Janmani janmani means "birth after birth." Lord Caitanya does not even want liberation. Lord Kṛṣṇa says, *mām upetya tu kaunteya punar janma na vidyate*: "One who reaches the kingdom of God hasn't got to come back again to take birth here." But Lord Caitanya does not even aspire to reach the kingdom of God.

Lord Caitanya gives us the proper understanding, confirming the teachings of Lord Kṛṣṇa. In the sixth chapter of the *Bhagavad-gītā*, while explaining the yoga system Lord Kṛṣṇa says, *yaṁ labdhvā cāparam lābham manyate nādhikam tataḥ*: "One who achieves the perfection of yoga has no other desire to achieve."

We may achieve something in the material world, but that does not stop our desire to achieve something more. I may achieve millions of dollars, but that does not make me satisfied. I want more—ten million dollars. And when I get ten million dollars, then I desire a hundred million dollars. But one who possesses devotional service does not think anything in the world more valuable.

Kṛṣṇa consciousness is not different from Kṛṣṇa. Therefore a Kṛṣṇa conscious person possesses Kṛṣṇa, and what can be greater than Kṛṣṇa? So a Kṛṣṇa conscious person is fully satisfied. And Lord Kṛṣṇa further says, *yasmin sthito na duḥkhena guruṇāpi vicālyate*: "One situated in Kṛṣṇa consciousness is not shaken despite the severest type of miseries."

A Kṛṣṇa conscious person is steady in all circumstances. Prahlāda Mahārāja was a great devotee even as a five-year-old boy.

Prahlāda's atheistic father told him, "Oh, you rascal boy. You are chanting God's name? Who is God? I am God.

Why don't you chant my name? If you don't, then I shall throw you into the fire."

But Prahlāda was steady. He said, "Father, I cannot stop chanting."

"You nonsense! You cannot? How dare you speak to me like this? Even the demigods are afraid of me."

"Oh, yes, father, I speak like this by the mercy of the same person who allows you to speak."

"Oh, I don't care for anyone's mercy . . ."

Prahlāda's father had so much wrath, but Prahlāda was steady. That steadiness is one of the characteristics of a pure devotee of the Lord. Even in the greatest difficulty, even in the greatest danger, he is not shaken; he is steady. That is the perfection of yoga. And that steadiness can be achieved easily by Kṛṣṇa consciousness.

So we should not aspire to improve our material condition or to attain liberation. To aspire in that way means we have material desires. Some people say that we must become desireless. But because I am a living entity, desire cannot be completely absent. So my desire should be not to forget Kṛṣṇa. That's all—that one desire. That is real desire. And all other desires are foolish. We cannot be desireless, but we should have only bona fide desires.

I am part and parcel of the Supreme. So if I desire to work in cooperation with the Supreme, that is a natural desire. That is desirelessness. In the material condition, to desire to eat is natural. As long as you possess a body, you have to eat. No one will criticize you for your desire to eat.

So desirelessness means to desire the natural thing. To desire remembrance of Kṛṣṇa is natural. Since I am part and parcel of Kṛṣṇa, how can I forget Him? But somehow I have for-

gotten Him, and my forgetfulness is the cause of my many desires. And as soon as I desire Kṛṣṇa, there will be no other desire. That is desirelessness.

As part and parcel of the whole, we get our highest pleasure by reciprocating with the whole. That reciprocation we should aspire after. We should not think that in Kṛṣṇa consciousness we should desire some material profit.

In the next verse, Lord Caitanya says:

*veda-sāstre kahe sambandha,
abhidheya, prayojana
kṛṣṇa, kṛṣṇa-bhakti, prema,—
tina mahā-dhana*

"In the Vedic literature, Kṛṣṇa is the central point of attraction, and His service is our activity. To attain the platform of love of Kṛṣṇa is life's ultimate goal. Therefore Kṛṣṇa, Kṛṣṇa's service, and love of Kṛṣṇa are the three great riches of life."

Now we aspire to possess something material. But as this verse explains, we should aspire to possess Kṛṣṇa, to reciprocate with Kṛṣṇa, and ultimately to love Kṛṣṇa. In the material world we see a reflection of love in the exchange between two lovers. They don't want anything besides each other. He wants her, and she wants him. But that relationship is only a perverted reflection of real love, which is reciprocated with Kṛṣṇa.

In the material world there is no possibility of love. What is called love is lust. But we call it love because it is a reflection of love. Love of Kṛṣṇa is real, and love in the material world is unreal. Lust is like the shadow, and love is the reality. There is gulf of difference between the shadow and the reality.

A devotee is not anxious for liberation, because he is liberated in his

intimate connection with Kṛṣṇa. One cannot be in intimate touch with Kṛṣṇa unless one is liberated. So liberation and intimate connection with Kṛṣṇa are the same thing. Lord Kṛṣṇa says:

*yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ*

What is the translation?

Devotee [reading]: "But those men of virtuous deeds whose sin has come to an end, freed from the delusion of dualities, worship Me steadfastly avowed."

Śrīla Prabhupāda: Yes. So to worship Kṛṣṇa steadfastly means one is liberated from delusion. That is called mukti. One who still has some doubt—"Why

shall I worship Kṛṣṇa?"—is still in delusion, and the reactions of his sinful life are not finished. If one has a slight doubt, that means there is still a slight tinge of sinful reaction. One free from all sinful reactions has no more duality. Duality means thinking, "Shall I stick to the process of Kṛṣṇa consciousness or not?" One free from sinful reactions has firm faith—"Yes! Kṛṣṇa worship is the final goal."

One who worships Kṛṣṇa is already liberated. For example, if a man is sitting on the bench of the high court, it is to be understood that he has passed all the educational requirements and is a good lawyer. There is no need to ask whether he has passed his M.A. or his law examination. Similarly, if one is strictly in Kṛṣṇa consciousness, it is to

be understood that he is liberated.

The definition of liberation is given in the *Śrīmad-Bhāgavatam*: *muktir hītvānyathā rūpaṁ svarūpena vyavasthitiḥ*. We each have different conceptions of life. I have one idea, you have another idea, and another person has another idea. Mukti means to be free from these different ideas and be situated in our constitutional position.

And what is our constitutional position? We are part and parcel of the Supreme, Kṛṣṇa. Then what is our duty? The duty of the part is to serve the whole. Your hand is part of your body, and its duty is to serve the body. Similarly, because you are part and parcel of the Supreme, your duty is to serve Him. You have no other duty. One who understands this point firmly

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that thinking—"No, I belong to Kṛṣṇa.
I am part and parcel of Kṛṣṇa; therefore my whole energy
should be used for Kṛṣṇa."***

• • •

and with conviction is liberated.

Now, someone may ask, "Oh, how can you say such a person is liberated? He goes to the office. He dresses like an ordinary man. What do you mean he is liberated?"

But does mukti mean that a person must dress differently or have four hands or eight legs? No. All that is required is a change of consciousness. Kṛṣṇa consciousness means a change of consciousness. We now think, "I am this matter. I have got so many duties within the material world." In Kṛṣṇa consciousness you change that thinking—"No, I belong to Kṛṣṇa. I am part and parcel of Kṛṣṇa; therefore my whole energy should be used for Kṛṣṇa."

That kind of thinking is Kṛṣṇa consciousness. Now I apply all my energy to the material conception of life. When I apply my energy—transcendental energy—to Kṛṣṇa, I am liberated.

Therefore a pure devotee of Kṛṣṇa does not hanker after mukti. Bilvamaṅgala Ṭhākura, a great devotee of Kṛṣṇa, says, *mukṭiḥ svayaṁ mukulitāñjaliḥ sevate 'smān*: "Oh, the mukti lady stands with folded hands and asks, 'My dear sir, what can I do for you?'" And the devotee doesn't care. "Oh, what can you do for me? I don't want your help."

Bilvamaṅgala Ṭhākura lived for seven hundred years in Vṛndāvana, and he became a great devotee of Kṛṣṇa. The story of his life is instructive.

In the beginning of his life Bilvamaṅgala was an impersonalist. He was a South Indian *brāhmaṇa*, a very rich man, and very sensuous. He had an ongoing relationship with a prostitute. He was so devoted to the prostitute that even while attending his father's funeral he was asking the priest, "Please make

haste. I have to go. I have to go."

After the ceremony Bilvamaṅgala took very nice food in a bag and left for the prostitute's house. When he came out of his home, it was raining in torrents. But he didn't care about the rain. He had to cross a river, but there was no boat. Even though the waves were furious, he swam across the river.

The prostitute thought, "Oh, it is raining, so he may not come." So she blocked the door and went to sleep.

When Bilvamaṅgala came to the house, he saw that the door was locked. It was still raining. To pull himself over the wall into her courtyard, he grabbed a snake. Just see how intensely he was attached to the prostitute.

When Bilvamaṅgala went to the prostitute, she was astonished.

"Bilvamaṅgala, how do you dare come here like this?"

So he described his journey. "Yes. I did this, I did this, I did this, I did this."

Cintāmaṇi, the prostitute, said, "My dear Bilvamaṅgala, you have such intense love for me. If you had the same love for Kṛṣṇa, how sublime your life would be!"

"Oh, yes. You are right." Her words struck him. He left at once.

He began to travel to Vṛndāvana, but he became attracted to a woman on the way, and he followed her. She belonged to a respectable family. When she arrived at home, she told her husband, "This man is following me. Please ask him what he wants."

The husband asked Bilvamaṅgala, "My dear sir, you appear to be a very nice gentleman and to belong to a very aristocratic family. What do you want? Why you are following my wife?"

Bilvamaṅgala said, "Because I want to embrace her."

"Oh, you want to embrace her? Come on. Embrace her. You are welcome."

The *brāhmaṇa* told his wife, "He is a guest. He wants to embrace you and kiss you. So please decorate yourself nicely so that he may enjoy."

The woman followed her husband's instructions.

When Bilvamaṅgala came inside before the woman, he said, "My dear mother, will you kindly give me your hairpins?"

"Yes. Why?"

"I have got some business."

Then he took the hairpins and pierced his eyes—"Oh, these eyes are my enemy." He became blind. He thought, "Now no more shall I be disturbed."

Then he went to Vṛndāvana, and he performed penance and austerities there. Kṛṣṇa as a boy came to him.

"Oh, my dear sir, why are you starving? Why don't you take some milk?"

"Who are you, my dear boy?"

"I am a cowherd boy of this village. If you like, I can give you milk daily."

"All right."

So Kṛṣṇa supplied him milk. There was friendship between them.

And Bilvamaṅgala has written, "Bhakti is such that mukti is nothing for me." In other words, he thinks, "When Kṛṣṇa comes to supply milk, oh, then what is the use of mukti?"

You see? That's a great soul—Bilvamaṅgala Ṭhākura. It is worth remembering his name. He has written a nice book, *Kṛṣṇa-karṇāmṛta*, a very authoritative book. Lord Caitanya found the book in South India, and He recommended that all His devotees read it.

Thank you very much. ☀



Between Two Worlds

by Satsvarūpa Dāsa Goswami

THERE ARE TWO WORLDS, the material world and the spiritual world. Great liberated devotees can experience the spiritual world, even while in their present bodies. When Uddhava, Kṛṣṇa's chief associate in Dvārakā, was fully absorbed in the transcendental ecstasy of love of God, he actually forgot all about the external world. Śrīla Prabhupāda says, "The pure devotee lives constantly in the abode of the Supreme Lord even in the present body, which apparently belongs to this world. The pure devotee is not exactly on the bodily plane, since he is absorbed in the transcendental thought of the Supreme. . . . A living entity can live either on the material plane or in the transcendental abode of the Lord, in accordance with his existential condition."

Śrīla Rūpa Gosvāmī draws the metaphor of a plant. The seed of devotion to Kṛṣṇa, the Supreme Personality of Godhead, is already present in the heart of every living entity, but when the living entity comes in contact with a pure devotee the seed is awakened and begins to grow. Then as the living entity continues to water the seed with hearing and chanting about Kṛṣṇa, the plant sprouts and grows through the limits of this universe and into the spiritual world. By hearing from *Śrīmad-Bhāgavatam*, we gain faith in and realization of the spiritual reality. In other words, we can live either in the spiritual world or in the material world, depending on our existential condition.

In the *Bhāgavatam*, Uddhava's ability to live in the spiritual world while in his physical body is described. Vidura, another great devotee of Kṛṣṇa, was on pilgrimage when he came upon Uddhava and inquired from him about Kṛṣṇa. Vidura asked many questions—about creation, about the position of the living entity,

about the position of God, and so on—but he was particularly keen to hear Uddhava talk about Kṛṣṇa, the Lord of the Yadu dynasty. At the mention of Kṛṣṇa, Uddhava became fixed in thought of Kṛṣṇa. Not that Uddhava wasn't already remembering Kṛṣṇa, but Vidura's questions served as a catalyst to intensify his remembrance. Love of God is not static. Although the ocean of spiritual love is not troubled by the waves of material miseries, it has its own waves, which constantly intensify a devotee's remembrance of love of the Supreme.

At first, Uddhava was unable to speak due to his ecstasy. "Uddhava had all the transcendental bodily changes due to total ecstasy, and he was trying to wipe away tears of separation from his eyes. Thus Vidura could understand that Uddhava had completely assimilated extensive love for the Lord." In Vidura's presence, Uddhava experienced the eight types of ecstatic symptoms, but Uddhava's ecstasy wasn't only due to remembrance of Kṛṣṇa's sweetness or His greatness: Uddhava actually traveled to the spiritual world.

The spiritual world is not allegorical. It does not exist only in the heart of a devotee. It is a real place where Kṛṣṇa engages in real pastimes with His associates. A pure devotee can leave

this material world and go to the spiritual world to associate with the Lord because these different worlds exist.

I can give an example from Prabhupāda's life: In 1966 Prabhupāda said that when he was in India he would hear about America and think it a vastly different place. "But now that I have come, I see that it is just the same as India. I see the same moon, the same sun, and the people are not that much different. Even in the park I see the squirrels are the same." (One lady who was listening said, "No, the squirrels in America are much bigger than the squirrels in India." Prabhupāda said, "That I admit, that I admit.") Prabhupāda's point was that no matter where we go in the material world it will be about the same but the



Uddhava, a pure devotee of Lord Kṛṣṇa, served Him intimately during the Lord's presence on earth. When asked by Vidura to speak about Kṛṣṇa, Uddhava went into an ecstatic trance.

Painting by Bharadvaja Dasa

spiritual world is completely different. The spiritual world is full of ecstasy and eternity; the material world is full of misery and anxiety. Even if we travel to another country in the material world, we are in anxiety about where we will stay, what we will eat, and whether we will be robbed of our money. The spiritual world is anxiety-free.

A devotee can go to the spiritual world, even while on the human plane. How this happens can only be understood by experience. What sent Uddhava to the spiritual world? Vidura asked him to speak about Kṛṣṇa.

Again, we can draw an example from this world. If we meet someone from another country where we've never been and ask that person to describe his homeland, he may close his eyes and enter a kind of trance of remembrance. He may even cry because he misses his home. That person has actually gone home by his remembrance. Similarly, when Uddhava thought of Kṛṣṇa and remembered serving Him, Uddhava was able to go home, to the spiritual world, to be with Kṛṣṇa.

What about us? Can we go to the

spiritual world? We go there by gradual increments when we hear and chant about Kṛṣṇa. By our participation in Kṛṣṇa consciousness, we make a radical break with the material world and begin to experience the existence of a different world. Śrīla Prabhupāda used to say that the Hare Kṛṣṇa temples are not in Los Angeles or London but in the spiritual world. They are in the spiritual world because "the existential situation" is worship of Kṛṣṇa.

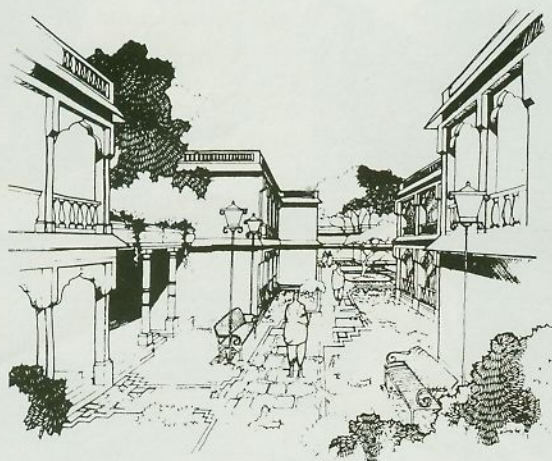
All devotees want to get out of the material world, and we hope we will at the time of death. But we should be changing ourselves now, even while living in these bodies. Don't invest your love or your energy in the material world. Concentrate on the spiritual world. Eat food offered to Kṛṣṇa (spiritual food). Transform your body with that spiritual food, and your mind by hearing about the spiritual energy. Learn the science of devotion to God in the spiritual world, and your emotions, intellect, and body will all be transformed into spiritual energy.

When I first joined ISKCON in 1966, I had a strong impression of the two worlds, the material and the

spiritual. It was very early in my attendance at the storefront temple, and I hadn't yet given up all my bad habits. One night I was at the storefront with Prabhupāda and the devotees, and by taking part in the chanting and in hearing Prabhupāda's lecture I felt part of the spiritual world. It was vastly different from my experience of living on the Lower East Side and indulging in the nightlife with my friends. As I kept attending Prabhupāda's evening program, that spiritual feeling stayed with me. And when the program was over I would walk out into the night and feel like I was entering the material world. But when I finally surrendered to Prabhupāda, I felt like I was leaving the material world forever. This experience is common among devotees. We can just as easily experience the bigger difference between the two worlds when we go from the material world to Goloka Vṛndāvana.

Uddhava's experiences are amazing, and they are the proof that the spiritual realm exists. We can glimpse his experience in our own lives. Living in the material world means living for the senses—eating, sleeping, mating, and defending. The conditioned soul

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tries to enjoy these four activities, but the result is always suffering. That's because the material world is only full of perverted pleasure. We are in such ignorance that we don't even know what real happiness is.

Devotees don't indulge in sense gratification. In the beginning of devotional service we may still have a taste for the material world, but by our higher intelligence, and by the force of the guru's order, we refrain from pursuing our material desires. This is called *vaidhi-bhakti*. First come the rules and regulations, then assimilation of and steadiness in the spiritual principles, then pure love of God. By

avoiding illicit sex, meat-eating, intoxication, and gambling, we begin to enter the spiritual world. That is, we no longer live in the material world; we live in the spiritual world, in a not-fully-realized way, a hopeful but going-through-the-motions way. When we become actually fixed in devotional service, we will begin to taste real spiritual life, and we will fall in love with Kṛṣṇa and His abode. Then everything material will be forgotten.

Mundane or atheistic psychologists will say that devotees avoid the material world out of fear or frustration or a sense of failure, but devotees avoid the material world because

there is a spiritual world. Uddhava did not feel imaginary feelings or undergo imaginary ecstatic transformations. We are aspiring to experience what Uddhava experienced. A saintly person lives in this world but is not of this world. A devotee invests everything in the spiritual reality, and eventually he finds himself back in the spiritual world, never to return.

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 KRṢṂA'S CUISINE

COOKING CLASS: LESSON SEVENTEEN

Milk—The Miracle Food

by Yamuna Devi

LIKE THOSE WHO become lifetime gardeners from a first harvest, I fell in love with cows and milk some twenty years ago, when I got my first chance to take care of a cow. Fresh from a four-year stay in India, I ended up with a small group of devotee women in Oregon's idyllic Rogue Valley. I wanted to keep living the Indian-village way of life, centered on the land, the cow, and the temple, so along with *kīrtana* and cooking came tilling and fencing. We even had a white Swiss-style barn, its walls decorated with stenciled designs and Sanskrit mantras.

Our Guernsey cow was born on the day that marks the passing of Śrīla Bhaktisiddhānta Sarasvatī, Śrīla Prabhupāda's guru. We named her Bimala Prasad, Śrīla Bhaktisiddhānta's original name. The doe-eyed calf was sweet-tempered and beautiful, with a silky coat of fur and a delicate brown mouth. Two years later Bimala was a regal half-ton cow with a new calf at her side. She began giving an astounding 4½ gallons of milk a day.

The ambrosial white liquid bore little resemblance to the variety

bought in stores in paper and plastic containers. It was one of the purest ingredients I had ever used in a kitchen, full of subtle energy and outstanding flavor. After working with it daily for three years, I began to realize why this sāt̥tvic food (food in the mode of goodness) has long been valued as potent leverage for longevity and physical strength.

Milk in an Āyurvedic Diet

For decades we in the West have been encouraged to drink or serve ice-cold milk at meals, or on its own as a pick-me-up. No wonder savvy health-conscious people today link milk with allergies, digestive problems, and high fat and cholesterol. In India's Āyurvedic tradition, milk is a liquid food and most beneficial when consumed properly. To aid in digestion, the *Āyur Veda* recommends boiling milk three times and then serving it hot, warm, or cool, but never ice cold.

People with a lactose intolerance find milk hard to digest. For some it tends to create mucus or congestion. If milk disagrees with you, try adding

a slice of fresh ginger or a tiny pinch of turmeric to the milk before boiling it, and before you drink it sweeten it to taste with honey or raw sugar. Taken at night, hot ginger-milk calms the mind and nourishes the body. Adding cardamom to hot milk helps reduce its mucus-forming properties. A teaspoon of ghee in hot milk at bedtime helps relieve constipation.

Yogis and transcendentalists have long regarded milk as brain food. Many times Śrīla Prabhupāda mentioned that milk nourishes the finer tissues in the brain for cultivating spiritual life. Like many in India, he sipped hot milk from a silver cup, a practice that further promotes strength and stamina. Confirming my experience, others who cooked for Prabhupāda have said that he requested milk a few ways—plain, slightly sweetened with honey or crushed rock-sugar, and on occasion prepared using the almond milk recipe below.

Milk Products

The type and quantity of dairy products in a healthy diet depend on

ALMOND MILK

(One serving)

Śrīla Prabhupāda sometimes requested this milk. Nandlal Pareek, a teacher of classical Vaiṣṇava music, recommends it for maintaining a good throat and a powerful voice. The Āyur Veda recommends it for increasing energy. In America organic milk is available under the Horizon label, available at larger supermarkets.

- 10 raw almonds, soaked overnight and peeled
- 1 cup milk
- a pinch of ground cardamom and freshly ground black pepper
- 1–2 teaspoons honey

Combine the almonds and ½ cup of milk in a blender and process until fairly smooth. Add the remaining milk and the cardamom and pepper. Process on high for 3–4 minutes. Bring the milk to a boil three times. Sweeten. Offer to Kṛṣṇa hot.

PĀNĪR CHEESE WITH FLAVOR VARIATIONS

(Makes about 1 pound of *pānīr* or 1¼ pounds of *chenna*)

- 1 gallon milk
- ½ cup fresh lemon or lime juice, or 1 teaspoon citric acid in ½ cup hot water

Pour the milk into a large heavy-bottomed pot. If desired, add the ingredients for one of the optional variations listed below. Bring the milk to a rolling boil, stirring frequently. Remove from the heat, and gently stir in the lemon juice. If the milk does not at once separate into whey and white cheese, place the milk momentarily over the heat.

Drape a double thickness of cheesecloth over a colander resting in a sink. Using a slotted spoon, transfer the large curds to the colander; then pour the whey and smaller cheese bits through it. Gather the cheesecloth ends and rinse the cheese under warm running water.

To make *pānīr* or *chenna*, drain the cheese over a bowl for 6 hours in a cool place or until it weighs about 1 pound (for *pānīr*) or 1¼ pounds (for *chenna*). Alternatively, place a 5-pound weight over the wrapped cheese and press to the desired weight on a slanted board. Store the cheese, tightly covered, in a refrigerator for up to 1 week.

Variations:

French-Herb Cheese

- 2 tablespoons each: chives, parsley, tarragon, and minced chervil
- ½ teaspoon herb salt
- ½ teaspoon cracked white pepper

Jalapeño-Ginger Cheese

- ½ cup finely chopped cilantro
- 1 tablespoon minced, seeded jalapeño chili
- 1 tablespoon grated fresh ginger
- ½ teaspoon herb salt

Oriental Sesame Cheese

- 2–3 tablespoons toasted sesame seeds
- ½ cup minced fresh parsley
- 1 teaspoon toasted cumin seeds, crushed

Country-Vegetable Cheese

- ¼ cup each: finely diced carrots, celery, and red, green, and yellow bell peppers
- 3 tablespoons chopped fresh parsley or mixed herbs
- ½ teaspoon cracked black pepper

Mint-Fennel-Seed Cheese

- ¼ cup finely chopped mint
- ½ tablespoon toasted fennel seeds
- ¼ teaspoon crushed red-pepper flakes
- ½ teaspoon herb salt

your age, constitution, and power of digestion, and the season, but as a rule of thumb two cups of milk or milk products is sufficient, more for youths and active men.

In a Vedic diet, aside from plain milk, three milk products are prominent—yogurt and yogurt cheese, an unripened fresh cheese called *pānīr* or *chenna*, and ghee or butter. I devoted my last column to butter and ghee. In this one we shall briefly explore the other two milk products.

An experienced Indian cook can prepare thousands of dishes featuring yogurt or fresh cheese. If you are following the cooking class series

using the textbook *Lord Krishna's Cuisine*, you will find verbose (I confess) but infallible information on making and using yogurt and fresh cheese. Read well and then cook.

Yogurt and Yogurt Cheese

Yogurt is nothing but milk transformed into solid curds by adding a live culture. Though twenty years ago few people ate it daily, today it is popular for all ages. Some good commercial yogurt is available, both organic and biodynamic. It is convenient when time is short. But I prefer homemade yogurt—for freshness, quality, and economy. A creative cook

can use yogurt in place of higher-fat products such as cream, butter, and sour cream.

Fresh Pānīr and Chenna Cheese

I hope that fresh *pānīr* (cheese curds) will one day be as available and as popular as tofu. In India fresh *pānīr* is available commercially, though it is so easy to make at home that many prefer to do it that way. Whether known as *pānīr* in India or *fromage blanc* in France, it is wonderfully versatile and does not disintegrate or melt when sautéed or pan-fried. Like tofu, it lends itself to a wide usage and in fact can be used in place of tofu in

many international vegetarian entrées. In my latest cookbook, *Yamuna's Table*, I came up with several entrées that use *pānīr* and tofu interchangeably—good recipes for entertaining or special holiday meals.

In India the cheese is called *pānīr* when pressed of excess whey, and *chenna* with a higher whey content. Milk transformed into fresh cheese is considered a protein, and like other proteins in the diet you don't need much of it. Four ounces per person goes a long way in a stir-fry, casserole, or chunky tomato-vegetable sauce, though it is so good some aficionados have trouble stopping at portions three times that size.

If you have never sampled this cheese, at least try the recipe below and use it in your favorite dishes instead of tofu. Readers following the classes should try one of the many classic uses for *pānīr* or *chenna* in the textbook. Made with whole milk, infused *chenna* is a cross between Italian ricotta and French *boursin*, delicious served on crackers, good bread, toasted *capātis*, or seasonal crudité.

Recommended Reading

The activities of the Supreme Lord Śrī Kṛṣṇa serve to highlight the importance of the cow and its milk products. Kṛṣṇa appears as the son of cowherds and, along with all of the residents of

Vṛndāvana, eternally engages in wonderful pastimes focusing on herding and enjoying the by-products of cows. Whether you are a newcomer to this cuisine or a seasoned hand, take time out to read passages from Prabhupāda's book *Kṛṣṇa, the Supreme Personality of Godhead*. Absolutely guaranteed to be rewarding.

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



THE LAND, THE COWS, AND KṚṢṆA

Protection by the Government

by Hare Kṛṣṇa Devī Dāsī

PART 1

According to Vedic civilization, a qualified kṣatriya monarch is given the same respect as the Lord because he represents the Lord by giving protection to the prajāṣ [citizens]. Modern elected presidents cannot even give protection from theft cases, and therefore one has to take protection from an insurance company.

—Śrīla Prabhupāda, Śrīmad-Bhāgavatam 3.6.31, Purport

VEDIC SOCIETY takes a different approach to crime control than modern society. Today's methods are "reactive" and rely on advanced technology, whereas the Vedic methods stress sociological and spiritual programs intelligently designed to prevent crime from happening in the first place.

Because I live in America, I'll talk about fighting crime here. But since crime is a worldwide problem, much of what I say applies everywhere.

The Iron Triangle

If crime is a problem in America, the problem is not for a lack of spending to fight crime. Just to run

our prisons costs \$25 billion a year. According to David C. Anderson, an authority on criminal justice and other urban issues, the total yearly cost of fighting crime, including trials, incarceration, and police salaries, is about \$74 billion.

What is the result of this immense expenditure? In "The Crime Funnel," an article in *The New York Times Magazine* (12 June 94), Anderson explains that for the 35 million crimes committed in the U.S. each year (25 million of them serious), 3.2 million people are arrested, 1.9 million are convicted, and only 500,000 actually go to prison. So, as Śrīla Prabhupāda suggests, potential victims of crime get little benefit from the government's expensive efforts at crime control.

But other groups do benefit. In a front-page *Wall Street Journal* article entitled, "Making Crime Pay" (12 May 94), Paulette Thomas describes the business and political interests who profit from the crime industry:

Americans' fear of crime is creating a new version of the old military-industrial complex, an infrastructure born amid political rhetoric

and a shower of federal, state and local dollars. As they did in the Eisenhower era, politicians are trying to outdo each other in standing up to the common enemy; communities pin their economic hopes on jobs related to the buildup; and large and small businesses scramble for a slice of the bounty. These mutually reinforcing interests are forging a formidable new "iron triangle" similar to the triangle that arms makers, military services and lawmakers formed three decades ago.

And even though the vast majority of crimes go unpunished, the article says, "the U.S. already has the highest percentage of its population behind bars of any nation in the industrialized world—about 1.4 million people."

Ironically, unemployment, a big contributor to crime, also fuels enthusiasm for more prisons. For example, a *New York Times* article, "Residents of Dying California Town See Future in a Prison" (8 May 94), explains how residents of a struggling California lumber town pin their economic hopes on building a maximum-security prison at the base

of beautiful Mount Shasta.

What is the meaning of a system of crime control treatment that does almost nothing to protect victims but makes businesses wealthier and politicians more powerful? What is the meaning of a society where citizens are so desperate for work that they pray a prison will move into the neighborhood?

Surely such a society must be insane. What is the alternative to this insanity? We can learn a lot from the Vedic social model.

Whom to Protect

In the Vedic society, crime control focuses not so much on clever ways to catch and incarcerate the bad guys but on whom to protect. In the Vedic model, potential victims are never forgotten in multi-billion-dollar “crime fighting” crusades.

And who are the first to be protected? Śrīla Prabhupāda lists five groups and explains the importance of their contribution to society:

In the glorious days before the advent of the Age of Kali, the

brāhmaṇas, the cows, the women, the children, and the old men were properly given protection.

1. The protection of *brāhmaṇas* maintains the institution of *varṇa* and *āśrama*, the most scientific culture for attainment of spiritual life.
2. The protection of cows maintains the most miraculous form of food, i.e., milk, for maintaining the finer tissues of the brain for understanding the higher aims of life.
3. The protection of women maintains the chastity of society, by which we can get a good generation for peace, tranquility, and progress of life.
4. The protection of children gives the human form of life its best chance to prepare the way of liberty from material bondage. . . .
5. The protection of old men gives them a chance to prepare themselves for better life after death.

—*Śrīmad-Bhāgavatam* 1.8.5,
Purport

If all these groups are free from fear and harassment, they can contribute their full productive and

creative potential in society. Then society will be peaceful and virtually crime free. If none of these groups is protected—as in today’s society—how can there possibly be anything but increasing anarchy and violence?

So how does Vedic culture protect these valuable members of society? Does it use high-tech blinding foam? Smart guns? Spiked barrier strips?

In Vedic society, providing defense begins with the *brāhmaṇas*, the intelligentsia. But instead of working as material scientists researching a new laser gun, the intellectual *brāhmaṇas* work as spiritual scientists researching the scriptures. Their aim: to properly guide society’s leaders in *varṇāśrama*, the scientific division of society for spiritual advancement.

As we shall see next time, spiritual sociology—rather than material technology—is the first line of defense in protecting society from crime.

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



SCHOOLING KṚṢṆA'S CHILDREN

Pay the Price

by Ūrmilā Devī Dāsī

AS THIS DARK AGE progresses, so does the philosophy of automatic spiritual enlightenment. In bookstores, seminars, and certainly in the literature of professional educators and psychologists, we learn that children are best left to their own devices. Parents, teachers, and society may have to invest some moments here and there of “high-quality time,” but basically if we leave our children alone they will find the right path. As some put it, the more we help our children, the more they are likely to go in the wrong direction.

Such ideas come wrapped in the blanket of attractive language, woven with some threads of half-truths. We hear that “forcing” children to do what is right will make them bitter, or

that “imposing” our ideas on them will stifle their intellectual development. A large “unschooling” movement in America and Europe propounds: “No formal education.” Any attempt at formal learning, you see, will destroy the child’s natural interest, creativity, and ultimate knowledge. Better the child not read until thirteen, they say, than risk not liking to read.

How did we arrive at this modern point of view? According to the ancient Vedic perspective—the original perspective—childhood, when the soul’s material desires from previous lives are held somewhat in abeyance, is an opportunity best used for spiritual training. Then, when the desires come out in youth, the soul is prepared to transcend them for a

higher goal.

The soul is by nature all-good and full of knowledge. But because the soul now identifies with the body, the soul’s goodness is covered. Seeing only the external covering, Western religionists in the Middle Ages depicted humans as inherently evil. Western education for hundreds of years, therefore, aimed at repressing what educators called “the child’s sinful nature.” Children were taught they were sinful, despicable beings whose only chance at goodness came from harsh discipline and adherence to dogma.

But because the soul, covered though he may be, is all-good, an educational philosophy of repression could not last. As the humanism of

the Renaissance gradually challenged the stiff doctrines of the Middle Ages, educators turned 180 degrees. Children are pure, innocent, and good, the humanists said. Their bad tendencies arise from negative teachings about sin and guilt. Remove those concepts, leave the child alone, and he will achieve material and spiritual peace and happiness.

But why subscribe to either of these one-sided views? What is needed is a dedication to training that removes rather than represses a child's artificial material leanings.

Training children is certainly more trouble, in the short run, than letting them make their own moral and

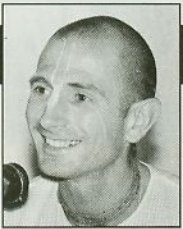
philosophical choices from as early an age as they can manage. Talking theology with children is certainly more trouble than putting them in front of the television. Getting the children up to worship with the family before sunrise is certainly more trouble than letting them sleep.

Running a *gurukula* or teaching at home is certainly more trouble than sending children to the free government schools. And teaching children the details of devotional practices—which seems a never-ending job—is certainly more trouble than letting them coast along as they please.

But although training a child is troublesome in the beginning, as the

child's actual self emerges the parents become more and more joyful and satisfied. On the other hand, whatever pleasure we get from taking the seemingly easy way is quickly replaced with the frustration of a child who cannot understand self-realization.

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



BHAKTI-YOGA AT HOME

Devotional Service "in Secret"

by Rohiṇinandana Dāsa

HAVE RECEIVED the following letter:

My problem arises from my attempt—or rather my eagerness—to love and serve Lord Kṛṣṇa. It must be a typical situation, really: my parents want me to marry a wealthy young man and enjoy material benefits, and I want to practice spiritual life. For my part, I haven't helped calm them down, because I've been so excited about my visits to the temple and I've talked a lot about the Lord and the purpose of life. Now I have to keep my visits to the temple top secret. How can I practice bhakti-yoga at home in the light of all this? I'm attached to my parents and don't want to hurt them. At the same time, I want to love Kṛṣṇa.

Sincerely,
Amba

As I reply, my first consideration is Amba's Kṛṣṇa consciousness—whatever may happen at her home or whatever agreement or disagreement she reaches with her parents.

I write: "You should know that devotional service is transcendental to material circumstances. Nothing can check it. A vivid example is Prahāda

Mahārāja. You can read in the Seventh Canto of *Śrīmad-Bhāgavatam* how, as a five-year-old boy, he cooperated with his father—who was completely inimical to Kṛṣṇa consciousness—by going to school and otherwise obeying his father. But at the same time he fully carried on with his Kṛṣṇa consciousness. Absolutely nothing, not even the possibility of death, could impede the steady flow of Prahāda's remembrance of Lord Kṛṣṇa.

"You may not be able to imitate Prahāda Mahārāja, but as his father could not restrict Prahāda's thoughts and feelings, your parents cannot restrict yours. Your parents may impose physical restrictions on you, but they can't really interfere with your inner world.

"The Vedic scriptures say that the essence of all instruction is to always remember Kṛṣṇa and never forget Him. So try to see every aspect of your daily life in relationship to Kṛṣṇa. Feel a thrill each moment as you connect with Kṛṣṇa by seeing how everything is happening under His direction, and how all that is beautiful and wonderful—and all that is frightening too—is but a spark of His

splendor. Try to see how all that you do—from breathing to eating to working to playing to loving—can be done as an offering to Kṛṣṇa.

"Besides remembering Kṛṣṇa, you can rise early and have your own regular spiritual program, or *sādhana*. You can go on a daily walk while you chant Hare Kṛṣṇa on your beads. When walking with disciples early in the morning, Śrīla Prabhupāda would sometimes say that the joggers were doing their physical exercise and we are doing our spiritual exercise.

"You can also offer all your food to Kṛṣṇa. If you are prevented from offering it openly, you can mentally say prayers of offering, such as, 'My dear Lord, I offer this to You,' and then chant Hare Kṛṣṇa.

"*The Nectar of Devotion* tells of a devotee who was unable to serve Kṛṣṇa as elaborately as he desired, so he practiced meditating that he was making grand, royal devotional offerings. At times in my own life I have applied this idea. Once I was ill with a fever, and another time I was in a prison cell, arrested for 'obstructing the footpath' as I tried to sell Śrīla Prabhupāda's books. Both times I meditated on the entire morning

program at the temple. I sang, offered *ārati*, chanted *japa*, danced in a *kirtana*, gave a class—all in my mind. I look back on those experiences as very important for me in my spiritual development.

“So if you want to serve Lord Kṛṣṇa and practice bhakti-yoga at home or in any other circumstance, you can—if for no other reason than it is your eternal right.

“Although devotional service is our rightful ‘inheritance’ from our supreme father, Lord Kṛṣṇa, still, as prodigal children we chose to turn our backs on Him and enter the material supermarket to purchase its illusory wares. We may now be coming to our senses and getting sick of paying the high price of repeated birth and death, but we can’t expect Kṛṣṇa to hand us our freedom on a silver platter, gratis. Śrīla Prabhupāda says that Māyā tests us to see if we are

serious in our commitment to Kṛṣṇa consciousness. Do we really want to be Kṛṣṇa’s devotee? Sometimes the fire of adversity may help us decide.

“Perhaps your particular circumstance will ultimately prove greatly beneficial to you. Perhaps you will become increasingly determined to practice Kṛṣṇa consciousness and to become a pure devotee. Many stories in the *Śrīmad-Bhāgavatam*—in fact most of them—depict a devotee facing a circumstance that is difficult or painful. It is not surprising that in this world, where most of us are determined to forget Kṛṣṇa, practicing devotional service to Him is often fraught with difficulties. Devotees, however, by their devotion to Lord Kṛṣṇa, eventually come out of anything with flying colors. They know the art—which we can also learn—of using absolutely any circumstance in Kṛṣṇa’s service. Even amidst great

hardship they are always free.

“The sense of spiritual freedom is so valuable to a devotee that he or she may come to welcome hardship. Queen Kuntī, the mother of the five Pāṇḍavas, prayed that all the calamities she had faced would happen ‘again and again,’ because the calamities gave her more chances to be with Kṛṣṇa. So never despair. Sooner or later things will work out.

“Lord Caitanya once instructed someone in a situation similar to yours. A young man named Raghunātha desperately wanted to leave home to join Lord Caitanya. His parents were horrified at the idea of Raghunātha’s leaving home and, seeing his determination, employed ten people to guard him. His parents even considered binding him with ropes. They married him to an exquisitely beautiful girl and provided him with vast riches. They reasoned that if these things couldn’t

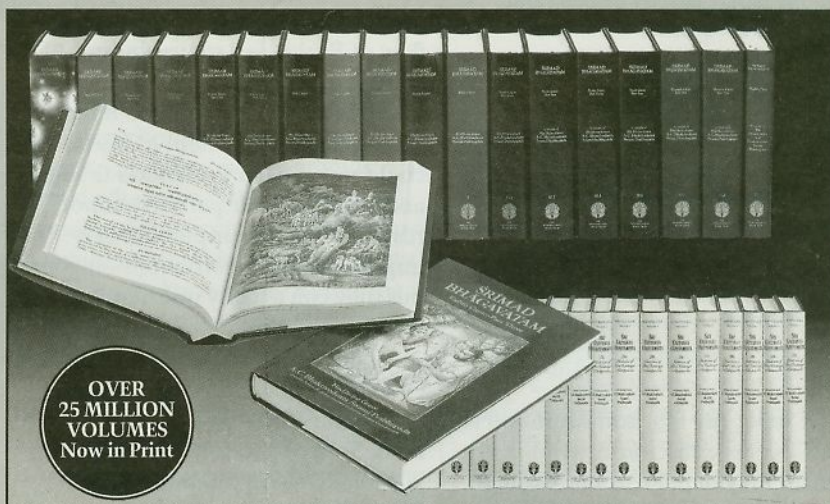
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tie him down, nothing could. But Raghunātha could think only of getting away. He tried again and again, but was always caught.

“Eventually Lord Caitanya visited Raghunātha’s neighborhood. Raghunātha begged his parents on the plea of his life to allow him to spend a little time with the Lord. Seeing his utter earnestness, and being devotees themselves, they gave their permission. Raghunātha was so happy to be with Lord Caitanya and serve Him that he began to think of cheating his parents and not

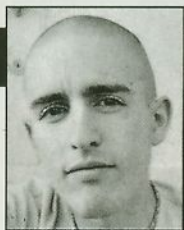
returning home as agreed.

“Understanding Raghunātha’s mind, Lord Caitanya advised him, ‘Be patient and return home. Don’t be a crazy fellow. By and by you will be able to cross the ocean of material existence. . . . But for the time being enjoy the material world in a befitting way and do not become attached to it. Within your heart you should always keep yourself very faithful, but externally you may behave like an ordinary man. Thus Kṛṣṇa will soon be very pleased and reveal to you how you may be delivered from the

clutches of Māyā. . . . If one has Kṛṣṇa’s mercy, no one can check him.’ (Caitanya-caritāmṛta, Madhya-līlā, Chapter 16)

“I know it may not presently be easy for you, Amba, but try to see the plusses of your present circumstance. Take advantage of them to go forward in your resolve and deepen your spiritual life.”

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



STRAIGHT TALK

From Ignorance to Bliss

by Vraja Kishor Dāsa

PART 1

The Beginning of Good Fortune

TWO GUYS see a Hare Kṛṣṇa. One thinks it dumb; the other thinks it interesting.

Why is that?

Ādau śraddhā. One guy has *śraddhā*; the other guy doesn’t.

Śraddhā means “faith.” Not “Amen, I believe” faith, but respect. Faith really means respect. When you respect something, you can trust it, believe in it, put your heart into it. Faith implies a lot more than just respect, but first and foremost faith means respect.

If you respect something, you find it interesting. You want to read about it, hear about it, find out about it. A person with a trace of respect for God or the saintly finds the sight of a Hare Kṛṣṇa slightly interesting; he wants to know what Hare Kṛṣṇas are all about.

The kid with *śraddhā* finds Hare Kṛṣṇas interesting. The kid without *śraddhā* couldn’t care less.

But why does one kid have *śraddhā* and the other not?

Sukṛti. “Good deeds.”

What kind of good deeds lead to *śraddhā*? Deeds done for the All-Good, acts of service to the Supreme.

So service to the Supreme (*sukṛti*) leads to respect for the Supreme

(*śraddhā*).

Service and respect are naturally linked. The servant respects the master. Of course, in this world the respect is usually just a facade—the “master” is a jerk, and the “servant” just wants a paycheck. But still, respect and service are intrinsically linked. And if you serve people who really are admirable, you’ll develop strong respect (*śraddhā*) for them. That’s unavoidable.

Why does one kid have *śraddhā*? Because he unknowingly did some service to the Supreme in this lifetime or in previous ones.

How does someone unknowingly perform an act of transcendental service? Well, suppose someone already loves God and is engaged in His divine loving service. That person may engage others in such service without their even knowing it. For example, Prabhupāda sent Hare Kṛṣṇas into the streets to chant God’s names. When someone hears the chanting, that’s devotional service—because Kṛṣṇa likes it when we hear His names. And if someone remembers the chanting, that’s service too.

So why does one kid have *sukṛti*? Why did he get the chance to do some service unknowingly? It was simply the causeless mercy of a devotee. That’s all. For no apparent cause, the

devotee kindly engaged that kid in divine service. That’s how his good fortune begins.

Devotion comes from a devotee (bhakti comes from a bhakta). So devotion ultimately has no cause other than itself. Devotion is caused by devotion. It is causeless, absolute.

We have found the root of all good fortune, and we have traced the way it sprouts.

Devotion gets a person serving the Supreme. And by engaging in service he naturally engages others (without their knowledge). They then develop a fragment of *śraddhā*—faith (respect). Having that faith, when some kid in New Jersey sees a Hare Kṛṣṇa hanging what look like pink bed sheets on a clothesline, he thinks, “Weird. I wonder what that’s all about.”

Commence now on the journey from ignorance to bliss.

In the next article we’ll come to the first landmarks on the journey: from *śraddhā* to *sādhu-saṅga* (association with devotees) to the outskirts of *bhajana-kriyā* (devotion in practice).

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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Should We Reject Modern Science?

by Ravi Gupta

MANY INDIANS want to come to America or the West. The scientific progress of Western civilization and the obvious comforts, luxuries, technology, and efficiency afforded by modern science attract people. Are these amenities purely material distractions? How should the fruits of progress be used?

Historian Charles A. Beard in his book *A Century of Progress* suggests that progress "implies that mankind, by making use of science and invention, can progressively emancipate itself from plagues, famines, and social disasters, and subjugate the materials and forces of the earth to the purposes of the good here and now."

Śrīla Prabhupāda, however, explains progress differently: "Material advancement of civilization means advancement of the reactions of the threefold miseries." That is, miseries from other living beings, miseries from Mother Nature, and miseries from one's own body and mind. "There are many calamities like excessive heat, cold, rains or no rains, and the after-effects are famine, disease, and epidemic. The aggregate result is agony of the body and mind. Manmade material science cannot do anything to counteract these threefold miseries. They are all punishments from the superior energy of māyā under the direction of the Supreme Lord." (*Śrīmad-Bhāgavatam* 1.14.10, Purport)

But how can this be? Advancement in science adds to our sufferings? But there are so many obvious comforts. Diseases have been eliminated, damage from natural catastrophes minimized, and so many mechanized luxuries produced.

Śrīla Prabhupāda gives the answer with the example of an equation. In solving a mathematical equation, if the first step is done wrong, no matter how well we may do the rest, we are just going further away from the right answer. In the same way, modern society has done the first step wrong

by accepting the self as the body. So by trying to make perfect arrangements for the body and neglecting the spirit soul, society is going further away from the truth and degrading itself.

No matter how hard science may try to subdue the forces of nature, Mother Earth sends greater calamities and leaves us baffled. We stamp out one disease, and a new, more dangerous one appears. Identification with the body makes us want to secure as much as possible for ourselves and our families, communities, and nations. This selfishness ultimately leads to wars. Because of neglecting the Supreme Lord, we suffer.

So should we give up scientific advancement and go back to living without computers and cars? Beard says, "When critics and scoffers, writing under soft lamps, or lecturing for fees to well-fed audiences, in comfortable rooms electrically lighted, venture to speak of an alternative, they can only offer a return to agriculture and handicrafts. . . . Are we merely to surrender the tractor and return to the steel plow? Why not the wooden plow? Or better still, to the forked stick hardened by fire? In the process of retreat are surgery and dentistry to go into the discard? . . . The problem is not one of retreat, but of ends and methods, of choices and uses."

The perfect use of modern technology lies in the service of Kṛṣṇa. Instead of throwing material conveniences away, we must use them for Kṛṣṇa. This is *andha-paṅgu nyāya*, the logic of the blind man and the lame one. Though India has a rich spiritual culture, she is lame in material progress, and though the West is materially progressive it is blinded by the glamour of materialism and can't see the real goal of human life—self-realization. But if the blind person takes the lame on his shoulder, the lame can direct and the blind may walk, and both may work successfully. India is the land of dharma, the land

where Kṛṣṇa appeared and all the Vedic knowledge was stored. Indians have a natural inclination towards Kṛṣṇa consciousness. So if India provides the spiritual vision for materially advanced America, then human society can peacefully work in the proper direction for spiritual advancement. This was Prabhupāda's vision, to unite the East and West. He knew that since India is hankering after Western technology, if he made the West Kṛṣṇa conscious then India (and the world) would follow. He said he was bringing Sītā, the goddess of wealth, back to Rāma, the Supreme Lord, by using wealth in the Lord's service.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura employed this principle of *yukta-vairāgya*, using the material energy in the service of the energetic, Kṛṣṇa. Later Śrīla Prabhupāda, on his spiritual master's instruction, crossed the ocean to spread Kṛṣṇa consciousness. When people asked him why he wore watches, traveled in cars, and flew in planes, Prabhupāda replied that he didn't own a thing—everything belonged to Kṛṣṇa, and Prabhupāda was using everything in Kṛṣṇa's service.

When we use everything in Kṛṣṇa's service, whatever we use is spiritualized. Prabhupāda gave an example. When a thief steals your money he will spend it, and if you had kept it you would have spent it. So either way it would be spent. Why then is he a criminal? Because your money should be spent for your purposes and he has diverted it for his purposes. Similarly, everything belongs to Kṛṣṇa, so when we use it for Kṛṣṇa we are acting spiritually, but when we use it any other way we are acting materially and we are thieves. So when we change the focus of science from serving the body to serving Kṛṣṇa, we straighten out the equation of civilization.

Ravi Gupta, age twelve, lives at the Hare Kṛṣṇa center in Boise, Idaho, run by his parents.

The History of Greater India

Bhīma Fights The Man-Eater

Having escaped one calamity, the Pāṇḍavas and their mother now face the dangers of the jungle.

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 and their mother have escaped the burning house of lac, and Bhīma is leading—and sometimes carrying—his mother and brothers through the jungle.

BHĪMA QUICKLY moved through the jungle, O king, his powerful thighs sending the trees and thickets whirling about, stirring up winds that blew like the summer blasts in the months of Śuci and Śukra. Mighty Bhīma made his own road by shattering branches, flattening creepers and lordly trees, tearing out bushes that entered his path, and demolishing the forest giants that grew from the earth and gave their fruits in the sky. Immeasurable was Bhīma's prowess, and as he went crashing through the forest,

his speed and force left the Pāṇḍavas dizzy and dazed.

More than once the Pāṇḍavas swam across wide rivers. On land they assumed disguises, fearing Duryodhana, the son of Dhṛtarāṣṭra. When the going was rough—on treacherous land and up the banks and mountain slopes—Bhīma carried his glorious mother, whose body was most delicate.

As evening settled in, those bulls of the Bhārata race came to a corner of the vast forest where the fare of roots, fruits, and even water was scarce and where the birds and beasts were cruel and ghastly. Grim was that twilight. Horrible birds and beasts roamed all about, all directions fell blind with darkness, and unseasonable winds howled.

Afflicted with fatigue, thirst, and irresistible sleep, the Kauravyas could go no farther. Then, carrying the others, Bhīma,

Illustrations by Puṣkara Dāsa



Bhima and the Rākṣasa attacked each other with sheer power and displayed extraordinary prowess.



As Bhīma and Hiḍimbā talk, her vicious brother finds them and burns with rage.

best of the Bhāratas, entered a vast and frightening forest where no man lived. He moved quickly to the shelter of a wide and charming banyan tree, where he placed down all the family.

Bhīma said, "I shall search for water here. My lord Yudhiṣṭhira, all of you should now rest. Water-going cranes are crying out their sweet songs, so I think there must be a large reservoir of water in this area."

"Go ahead!" said the eldest brother.

Bhīma went to the place where the water birds were crying out. There, O king, he drank good, clean water and bathed. Then with his upper cloth he gathered up drinking water for his family. He quickly returned the distance of several miles, eager to bring water to his mother. Seeing his mother and brothers sleeping on the bare ground, Vṛkodara

[Bhīma] was filled with unhappiness, and he grieved for them:

BHĪMA'S LAMENT

"How ironic that in Vāraṇavaṭa my mother and brothers could not fall asleep on the most costly beds and now they sleep so soundly on the bare ground. Behold this lady, Kuntī. Her brother Vasudeva crushed the hosts of wicked enemies. Kuntī, the daughter of King Kuntibhoja, is glorified by all the marks of divine and noble birth. She is the daughter-in-law of Vicitravīrya and the wife of the great soul Pāṇḍu. She has always slept in palaces, and she shines like the bright whorl of the lotus. She is the most delicate of women, and by all rights she deserves the costliest bedding. Just see her now so unfairly lying

on the dirt of the earth! She bore her sons from the god of justice, from the king of heaven, and from the Wind, and now that same innocent woman lies exhausted on this bare land.

"What could be more heartbreaking for me than this—that I must now watch my own brothers, tigers among men, sleeping here on the empty ground? Whatever kingdom may be in the three worlds, this king, Yudhiṣṭhira, deserves to rule it, for it is he who knows the Law. How can that very king lie here exhausted on bare ground like a most wretched and vulgar man? And Arjuna, who has no equal among men in this world, whose divine hue is dark like a bluish rain cloud—he too lies here on the empty land like a wretched person. What is sadder than this? And the twins, endowed with beauty like that of the

***The wicked giant said, "After a long time,
some food has come that I really like.
My mouth is watering with relish, and my tongue is licking
my lips. Finally I can sink my eight
deadly razor-sharp teeth into juicy, fleshy bodies."***

• • •

celestial Aśvins—they too rest on the hard surface of the earth as if the poorest of men.

“A man who has no biased and scheming relatives to disgrace his family lives very happily in this world, like a tree that stands alone in a village. That single tree, full of leaves and fruits, becomes sacred to the village, and because it stands alone, without a jungle of relatives, the people honor and revere it.

“Of course, those who have many courageous relatives and who are devoted to religious principles also live happily in this world, free of distress. Powerful, prosperous people who love and take care of their friends and family live by helping and depending on one another, like trees in a noble forest.

“But Dhṛtarāṣṭra and his wicked son have driven us out of our home. Somehow, by the instruction of Vidura, we were not burned to death. And here we are under the shelter of a tree. What direction shall we take, now that we have come to the worst trouble of our lives?

“I seem to make out a city not too far from this forest. Someone had better keep guard while the others sleep, so I myself shall stay awake. My mother and brothers will drink water later, when they awaken and are rested and relaxed.”

Thus making up his mind, Bhīma guarded his family throughout the night.

HIḌIMBA, THE MAN-EATER

Not far from the forest where the Pāṇḍavas slept lived Hiḍimba, a Rākṣasa, a monstrous creature who preyed on human flesh. He made his home in a huge Śāla tree and possessed great

power and might. His deformed features were hideous. He had bright yellow eyes, a gaping mouth with saberlike teeth, and an insatiable lust for human flesh. Afflicted by hunger, he was roaming the night when he happened to spy from a distance the sleeping Pāṇḍavas and their mother. Shaking his head, its hairs harsh and grizzly, and scratching it with his fingers pointed upward, the Rākṣasa opened wide his great mouth and yawned, looking again and again toward the sleeping princes.

The wicked giant, who preyed with terrible strength on human flesh, smelled the aroma of human meat and said to his sister, “After a long time, some food has come that I really like. My mouth is watering with relish, and my tongue is licking my lips. Finally I can sink my eight deadly razor-sharp teeth into juicy, fleshy bodies. I shall step over these human necks and rip open the jugular veins, and then I shall drink lots of hot, foaming blood. Go and find out who they are, sleeping so confidently in the forest.

“The aroma of human meat is very strong, and it gives me great pleasure. Go kill all those humans and bring me their bodies. You have nothing to fear from them, for they sleep in my domain. We shall very nicely prepare the meat of those humans, and then we shall feast together. Quickly, do what I say!”

Obeying her brother’s order, the Rākṣasī monster, jumping from one tree to another, went swiftly to where the Pāṇḍavas slept, O best of the Bhāratas. Arriving there, she saw the Pāṇḍavas and their mother, Pṛthā, sleeping on the ground, and she saw the invincible Bhīmasena standing guard over them. But when she saw Bhīmasena standing as tall and sturdy as the trunk of a Śāla

tree and incomparably handsome, the Rākṣasī desired him.

“That dark, handsome man has powerful arms, shoulders like a lion, and a body that seems to glow. His neck is thick and precious like a conch shell, and his eyes are like the petals of a lotus. He is fit to be my husband! I shall never execute the cruel order of my brother. The love a woman feels for her husband is much stronger than her friendship with a brother. If I kill these people, my brother and I will be satisfied for an hour or so, but if I don’t kill them I shall enjoy forever.”

Able to change her body at will, the Rākṣasī then took the form of a gorgeous human female, adorned herself with celestial ornaments, and very slowly, like a bashful creeper, approached the mighty-armed Bhīmasena.

Hiḍimbā smiled at Bhīma and said, “Where have you come from, noble man, and who are you? Who are the men who sleep here as handsome as gods? And who is this very delicate woman, tan and luminous, who has come here to the forest with you and lies sleeping as securely as if she were in her own house? She doesn’t know that the wild jungle is inhabited by Rākṣasas and that a most wicked Rākṣasa named Hiḍimba dwells in this very place. That evil Rākṣasa is my brother, and he sent me here because he wants to eat the flesh of all of you, O divine one. But when I look upon you, as handsome as a child of the gods, I desire no one else for my husband. I tell you the truth.

“Now that you know this, please treat me properly. My mind and body desire you, so accept me as I have accepted you. O innocent one, be my husband, and I shall save you from that man-eating Rākṣasa. Then, O mighty-armed,

***His hairs standing on end, the mighty demon stood
so tall that his body bruised the clouds.
Repeatedly throwing around his mighty arms,
he smashed his palm with his fist, and he ground together
the sharp fangs that lit his hideous face.***

• • •

we shall live together, with the mountains as our citadel. I can fly through space and wander where I will. Come with me, and discover pleasure you have never known before!”

Bhīmasena said, “My dear Rākṣasī, what man would abandon his mother, an older brother, and younger brothers like these when he has the power to protect them? How can a man like me hand over his sleeping brothers and mother as food for the Rākṣasas and go off pining for romance?”

The Rākṣasī said, “Whatever you like I shall do. Wake them all up, and I shall gladly save all of you from the man-eating Rākṣasa.”

Bhīmasena said, “O Rākṣasī, my brothers and mother are peacefully sleeping in these woods, and I will not wake them all up out of fear of your wicked brother. O timid one, O lady of lovely eyes, neither Rākṣasas, humans, Gandharvas, nor Yakṣas can withstand my prowess. Either go or stay, good woman. Do as you like, or send at once your man-eating brother, my thin beauty.”

THE MAN-EATER'S CHALLENGE

Noticing that his sister had been gone for a long time, Hiḍim̄bā, lord of the Rākṣasas, descended from his tree and went to hunt the Pāṇḍavas. His arrogant bulging eyes were red with rage. His hairs standing on end, the mighty demon stood so tall that his body bruised the clouds. Repeatedly throwing around his mighty arms, he smashed his palm with his fist, and he ground together the sharp fangs that lit his hideous face.

Seeing that awful monster coming to attack them, his sister Hiḍim̄bā was

terrorstruck and said to Bhīmasena, “He’s going to attack! He’s a wicked man-eater, terribly cruel. You and your brothers must do exactly as I say. I have all the strength of the Rākṣasas, and I can go anywhere at will. Climb onto my hip, my hero, and I will take you away through the skyways. Please, mighty one! Wake up your sleeping brothers and your mother, and I will take all of you and flee through the celestial sky.”

Bhīmasena said, “Do not fear, shapely one. He is nothing in my presence. O thin-waisted lady, I shall kill him before your attentive eyes. This degraded Rākṣasa is no match for me, my timid one. Why, not even all the Rākṣasas combined can withstand my pressure in battle. Just look at my bulging arms, as wide as elephant trunks, my thighs, as tough as iron beams, and my hard, massive chest. Lovely lady, do not insult me by thinking I am an ordinary human being, for you will see now, shapely one, that I am equal in prowess to Indra.”

Hiḍim̄bā said, “I am not insulting you, O tiger of men, for I see that you are as handsome as a god. But I have also seen the havoc wrought by this Rākṣasa upon human beings.”

O Bhārata, as Bhīmasena and Hiḍim̄bā were thus speaking, the man-eating Rākṣasa heard Bhīmasena’s words and flew into a rage. Hiḍim̄bā then saw that his sister had assumed a human form, with a garland atop her head and a face as lustrous as the full moon. Her nose, hair, and eyebrows were all exquisite, her skin and nails most delicate. She was dressed in very thin garments and adorned with all sorts of jewelry. Seeing her in such a charming human form, the man-eater suspected her of lusting after a man, and

this only fanned the fire of his wrath.

In full fury the Rākṣasa bulged out his huge eyes at his sister, O noble Kuru, and rebuked her, “Who is this fool who obstructs me when I’m hungry? Hiḍim̄bā! Are you so bewildered and deceived that you do not fear my rage? Damn you, shameless woman! Lusting after men! You disgust me, for you bring infamy to all the Rākṣasa lords who have come before us. Taking the side of these humans, you have unkindly offended me. I shall at once kill all of them, and I shall kill you too!”

Having spoken thus, Hiḍim̄bā, his eyes red with rage and furiously gnashing his teeth, rushed upon Hiḍim̄bā to kill her. Seeing this, mighty Bhīma, best of fighters, shouted in a menacing voice, “Halt! Stand right there!”

BHĪMA’S INSULTS

Seeing the Rākṣasa raging at his sister, Bhīmasena laughed and said to him, “Why should you wake up these people sleeping so peacefully? Come and attack me, you stupid man-eater. Hurry up! I’ve done you no wrong. You are the offender, but at least try your blows on me and don’t strike a woman.

“You stupid Rākṣasa, it is you who are the infamy of your family. This girl is an innocent child, and she could not help desiring me, for she was moved by the god of love who dwells within her body. By your command she came here, and upon seeing my God-given beauty she desired me. This shy woman does not defile your family. The fault was committed by Cupid, and when I am standing here, you wicked Rākṣasa, you are not going to strike a woman. Let’s come together, man-eater, one on one, and I shall send you now to the



Bhīma fumed with indignation and pulverized the demon against the hard ground, slaughtering him like a sacrificial animal.

abode of Yama, lord of death. “Now, Rākṣasa, I’m going to pound your head into the ground till it shatters as if smashed by the foot of a mighty elephant. Let the vultures and jackals be happy to drag your body on the earth, for this very day I shall slay you in battle. For too long you have defiled this forest, devouring innocent men, but now in one moment I shall free the forest of its painful pest.

“Even though an elephant is as big as a hill, a powerful lions kills it and drags it over the land. So today your sister will see you killed and dragged by me across this earth. When I slay you, O disgrace of the Rākṣasas, the men who live in this forest will wander here free of harassment.”

Hiḍimba said, “What is all your useless roaring and boasting, son of man? First do all that you say and speak with action! Don’t go on forever bragging in

vain. You think you are strong and invincible, but you will now learn in battle that I am stronger than you. You offend me with your words, you fool, but I promise that I will not slaughter these people sleeping here so happily until I have first slaughtered you. But when I have drunk the blood of your limbs, then I shall slay these others, and I shall murder this woman who dares disgust me.”

THE DEADLY FIGHT

Having thus spoken, the man-eater grasped his own arms and with terrible fury rushed upon Bhīmasena, the slayer of enemies. As the demon rushed, swinging his deadly fist, Bhīma, of frightening prowess, swiftly caught and held the Rākṣasa’s arm and laughed at him. As the Rākṣasa struggled in Bhīma’s mighty grasp, Bhīma dragged him eight bow-

lengths from that spot as easily as a lion drags a petty animal.

Held in the mighty grip of Pāṇḍu’s son, the furious Rākṣasa wrapped his arms around Bhīmasena and screamed out in a terrifying voice. Again powerful Bhīma dragged him on the ground and said, “I don’t want this noise to wake up my sleeping brothers.”

Bhīma wanted to fight, and the two of them attacked and dragged one another with sheer power. Both the Rākṣasa and Bhīma demonstrated extraordinary prowess, breaking giant trees and tearing apart the toughest jungle vines as furiously as two maddened bull elephants that have grown mighty for sixty years.

Awakened by the great sound of the battle, the Pāṇḍavas and their mother opened their eyes and saw the lady Hiḍimbā standing before them.

Seeing the superhuman beauty of

***Bhīma and Hiḍimba raised a dust cloud
like the smoke of a forest fire. Covered with earth and dust,
they seemed like two mountains, and they shown like
two great slopes covered with mountain dew.***



Hiḍimbā, the tigerlike Pāṇḍavas and their mother, Pṛthā, were astonished. Studying her carefully, and amazed by her gorgeous features, Kuntī spoke to her in words that were gentle, sweet, and comforting.

“You are as bright as a child of the gods. Who is your guardian, and who are you, fair lady? Where do you come from, shapely woman, and what duty brought you here? Whether you are a venerable deity of this forest or an Apsarā goddess, please explain everything to me. How is it that you are standing here before us?”

Hiḍimbā said, “The forest you are seeing, as vast and luminous as the blue rain-bearing clouds, is the residence of the Rākṣasa Hiḍimba, and it is my abode as well. You may know me to be the sister of that Rākṣasa lord. Noble lady, my brother wanted to kill all of you, and therefore he sent me here. I came here on the order of that cruel and wicked demon, but then I saw your powerful son, whose skin is like gold. Cupid moves in the heart of all beings, good woman, and he has put me under the control of your son. I chose your mighty son as my husband, and I tried to take him away, but he would not be controlled by me. Then, knowing that I had been gone for a long time, that man-eater Hiḍimba came himself to kill all of your sons. But your intelligent son, who is my beloved, with his strength, stamina, and skill smashed my wicked brother and dragged him away [so the fight would not disturb you]. Look, you can see them there, roaring and tearing at each other, man against Rākṣasa, both of them full of power and courage.”

Hearing her words [and suddenly realizing that their brother Bhīma was engaged in mortal combat], Yudhiṣṭhira, Arjuna, Nakula, and mighty Sahadeva

all jumped to their feet and saw the two fighters clasp and dragging each other like two furious lions in a savage fight for victory. Bhīma and Hiḍimba raised a dust cloud like the smoke of a forest fire. Covered with earth and dust, they seemed like two mountains, and they shone like two great slopes covered with mountain dew.

As Arjuna watched his brother struggling with the Rākṣasa, he laughed and whispered to him, “Bhīma, don’t be afraid, mighty-armed one. We were exhausted and sleeping soundly, and we didn’t know you were fighting with such a ferocious enemy. I’m here to help you, Pārtha. I shall fight with the Rākṣasa, and Nakula and Sahadeva will protect Mother.”

Bhīma said, “Just stay on the sideline and watch. And don’t be confused by this exercise. There’s no way he’s going to live, now that he’s come within the reach of my arms.”

Arjuna said, “Bhīma, why let this sinful Rākṣasa live so long? We have to leave soon. We can’t stay here, O tamer of foes. End this fight before the western horizon turns red and the twilight begins, for in that eerie hour the Rākṣasas gain tremendous power. Hurry up, Bhīma. Don’t play with him! Kill this horrible Rākṣasa before he works up his magical powers.”

Thus addressed by Arjuna, Bhīma hoisted aloft the body of the ferocious Rākṣasa and whirled it around more than a hundred times.

Bhīmasena said, “With useless meat you maintained your useless life and grew strong, but with a useless brain. You deserve a useless death! So now you will be useless no more!”

Arjuna said, “If you consider the Rākṣasa a burden for you in this fight, then I can help you, but he must be

killed instantly. Or I alone shall kill him, Bhīma. You have done a good job and you are tired, so it’s the right time for you to rest.”

Hearing these words from Arjuna, Bhīmasena fumed with indignation and pulverized the demon against the hard ground, slaughtering him like a sacrificial animal. As Bhīma dealt him death blows, the Rākṣasa blasted the air with horrible screams that filled the entire forest, echoing like a moist and booming kettledrum. The powerful and beloved son of Pāṇḍu then grasped the Rākṣasa’s body firmly in his hands and broke it in half, delighting his anxious brothers.

Seeing Hiḍimba dead, the Pāṇḍavas became wildly enthusiastic, and they honored Bhīmasena, tiger among men, who always tamed his foe. Having praised and honored the great soul Bhīma, of awesome prowess, Arjuna again spoke to him.

“Bless you! I think, my lord, there’s a city not far from this forest. Let us go there quickly so that Duryodhana does not discover us here.”

Everyone agreed, saying, “So be it.”

Those fierce warriors, tigers of men, took their mother and departed, and the Rākṣasa lady Hiḍimbā went with them. ☀

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.

Śrīla Prabhupāda Speaks Out

“VAGUE...BOGUS...A WASTE OF TIME”

Here we continue an exchange between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and an official from an impersonalist (“God-is-simply-everyone-and-everything”) movement. The exchange took place in Paris, on August 13, 1973, with Prabhupāda’s disciples translating the official’s remarks from French.

Official: We can have spiritual realization and still live in the material world.
Śrīla Prabhupāda: But what is that spiritual life? What is the distinction between spiritual life and material life?

What is the goal? You cannot define spiritual life.

Official: I think we should want to know how a person who has actually realized the perfection lives his life.

Śrīla Prabhupāda: Yes.

Official [pointedly]: Tolerant. Above all, he is tolerant.

Śrīla Prabhupāda: “Tolerant.” That is a part of spiritual life, that’s all. But in your way of spiritual life, what is the process? There must be some process—some definite process.

Official: That comes when you become initiated in the movement. We give you the process for arriving at this tolerance.

Śrīla Prabhupāda: That’s all right. But suppose I want to enter. So you must give me some formula—“You have to do this like this.”

Otherwise, how can I enter?

Official: There are many techniques, but ultimately they are really all the same, because they lead to the same conclusion.

Śrīla Prabhupāda: Why don’t you tell us some of the techniques?

Official: The first thing is that we have to awaken our internal consciousness, which is ninety percent asleep.

Śrīla Prabhupāda: So, what is the process?

Official: I don’t care to talk about it here.

Śrīla Prabhupāda: Then how can I accept it? I cannot enter into some vague thing.

Official: All the systems have to do with meditation, concentration—things that will reawaken your consciousness.

Śrīla Prabhupāda: What is the object of meditation?

Official: Many dif-

ferent objects.

Śrīla Prabhupāda: But tell one of them.

Official: The body, for example. There is “the eternal meditation number three.”

Śrīla Prabhupāda: So what is the “number one”?

Official: This particular meditation—number three—is basic. It is given to all our students.

Śrīla Prabhupāda: “Number three,” and no “number one.”

Official: The idea is that you will meditate on the number three, and in this way you will wake up the consciousness in your body, starting from the tips of your toes and working upward. Now, it may seem easy to you, but all the great masters of the Orient have taught this, and no one can succeed without doing this.

Śrīla Prabhupāda: That means your knowledge is not perfect. It is all bogus. If you meditate on the body, what do you gain?

Official: You wake up your psychic consciousness, which is sleeping inside the body.

Śrīla Prabhupāda: But you tell me—what is that process?

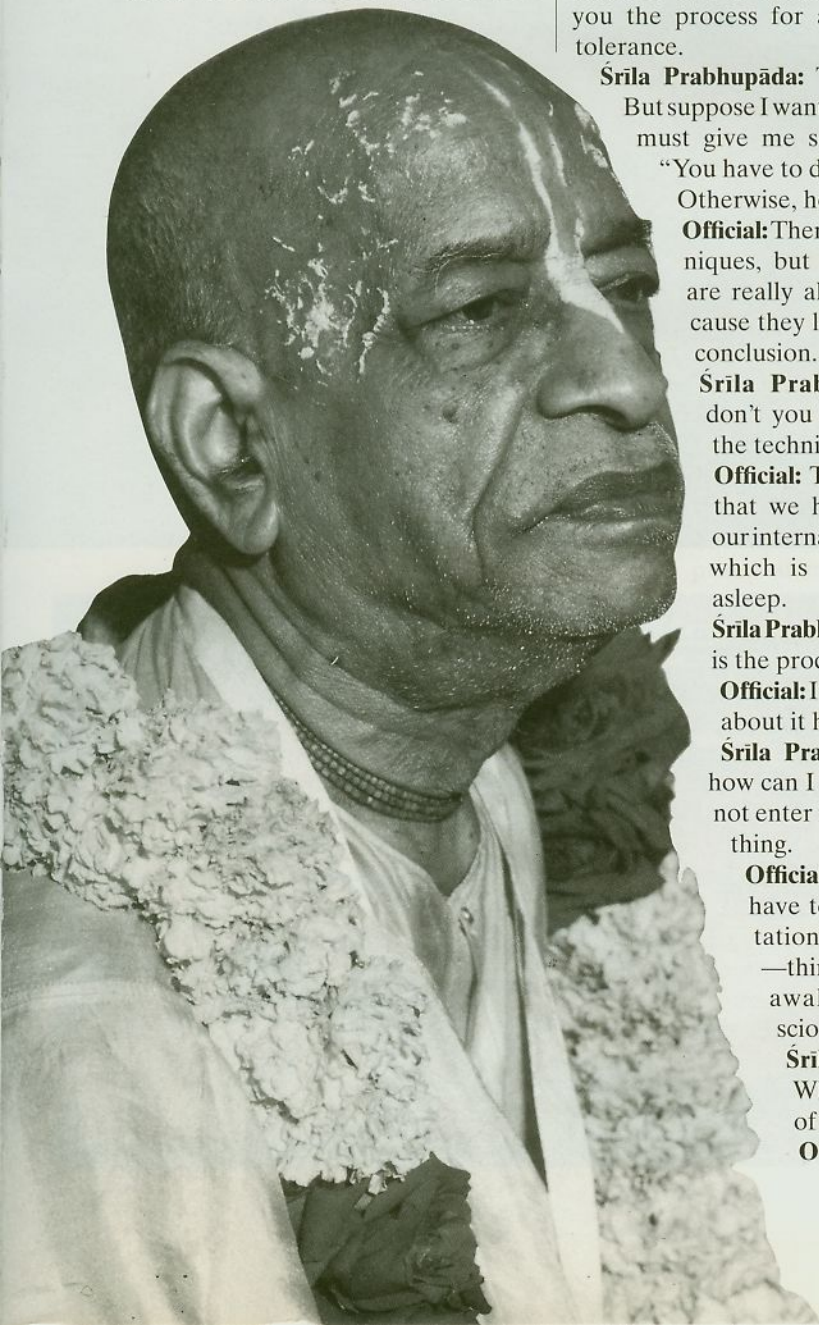
Official: Well, I would like to talk to you a little bit about a book I am reading, which describes how the Russians have just discovered the soul. They have photographed the soul, the soul’s aura. They have found the soul, and they have described all the various phenomena of parapsychology and extrasensory perception. The Russians have made great discoveries, and the book is incredible, although I have not finished it as yet.

Śrīla Prabhupāda: That is the Russians. I am asking about your process.

Official: Our order knows the destiny of human life, the state of Christic consciousness, nirvāṇa—call it what you will—with an understanding that is a million times beyond your understanding.

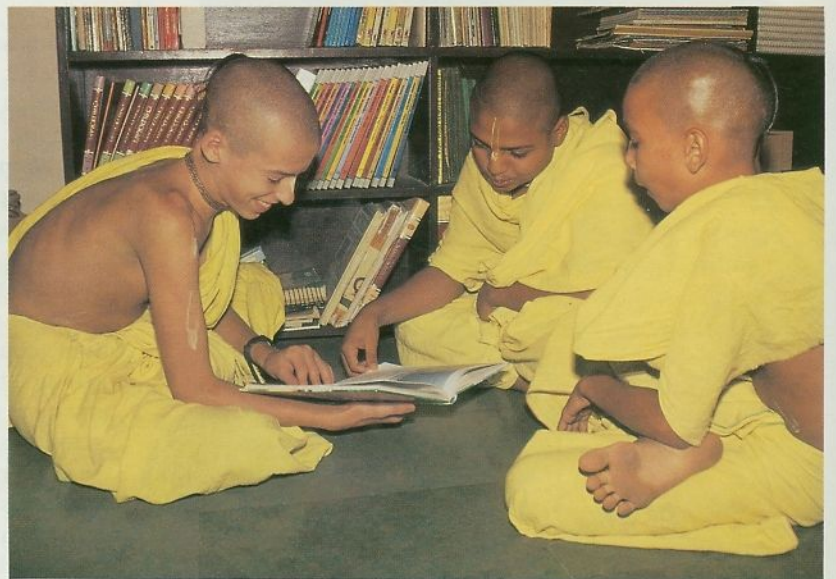
Śrīla Prabhupāda: If it is “beyond understanding,” how can I accept it?

(please turn to page 44)





Boys from around the world (above) make up the current enrollment of ISKCON's school in Vṛndāvana. Students relax during a classroom break (right). Haridāsa (above, right) is the first child born to Kṛṣṇa devotees in China.



Training Ground For Spiritual Leaders

The Bhaktivedanta Swami International Gurukula—ISKCON's flagship school for boys—is proving the value of teaching the time-honored Vedic way.

by Nīla Mādhava Dāsa



Mahā-Viṣṇu Dāsa



A DAY OR TWO after arriving in Vṛndāvana, I had just finished my lunch and was waiting to wash my plate at the communal water taps. Just in front of me was a group of cute-looking little boys dressed in yellow *dhotis*. Each boy had a tiny tuft of hair hanging down from the back of his otherwise clean-shaven head. The boys were playing together and enjoying themselves in a way only six-year-olds can while doing something as ordinary as washing a plate.

I was fascinated by them, and as they chattered away amongst themselves at a hundred miles an hour I tried to engage them in a conversation. They told me they had been to the Yamunā River that morning but hadn't been able to

swim because the river had swollen and was too dangerous. One tiny little boy told me he had tried to swim but had been dragged off by the currents and "Prabhuji" (the āśrama supervisor) had swum out to save him.

"You're very lucky that your Prabhuji was there. Otherwise, you would have been in real trouble," I said, picturing this half-pint-sized boy in the raging river.

The boy was a little surprised at my reaction. He looked me squarely in the eyes and said, "No. Don't forget that this is Vṛndāvana, Kṛṣṇa's holy place, and the Yamunā is His holy river. If you die here you go back home, back to Godhead." With a big smile he flung his hands in the air, said, "*Haribol!*" and then skipped off to catch up with his friends.

That was the first time I had received spiritual instruction from a six-year-old. And it wasn't the last, because I ended up staying a year at the Bhaktivedanta Swami International Gurukula.

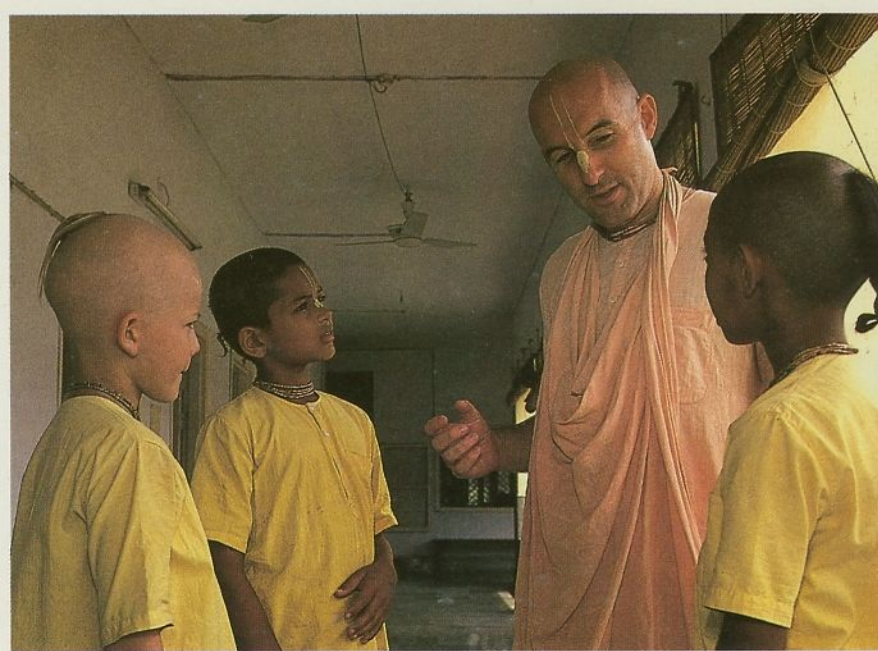
Gurukula means "the school of the spiritual master," and this school gets its name from its founder, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. His disciples and grand-disciples now run the *gurukula* and train a hun-

dred local and foreign boys by following the ancient Vedic standard of knowledge. Besides attending classes on scriptures, mathematics, geography, and languages, the boys learn cleanliness, honesty, tolerance, and simplicity. In recreational time they learn swimming, painting, drama, and music. They follow a strict program of "early to bed and early to rise" and take part in the spiritual activities of ISKCON's Kṛṣṇa-Balarāma Mandir, one of Vṛndāvana's most popular temples.

The school may sound like something from Satya-yuga (the golden age), and it is—except for the computers and the school bus. Some may doubt whether it is possible to re-create Satya-yuga in this most fallen of ages. If you're skeptical, maybe you'd like to judge for yourself by meeting some of the staff and boys.

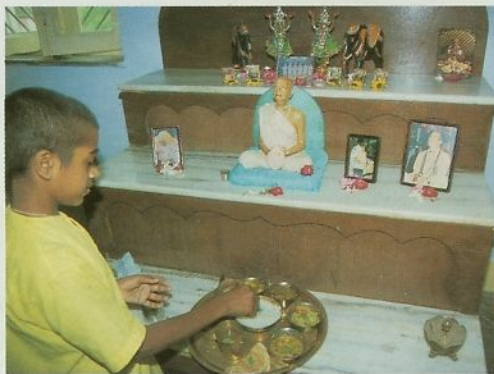
Meeting the Staff

The first person you should meet is the principal, Dhanurdhara Swami. At dawn he can be seen pacing up and down the long verandas of the *gurukula* building, softly chanting the mahā-mantra on his *japa* beads. He has been working at the school since it was founded by Śrīla Prabhupāda almost twenty years ago. Dhanurdhara Swami's plans and hopes for the *gurukula* stretch far into the future. His spiritual master,

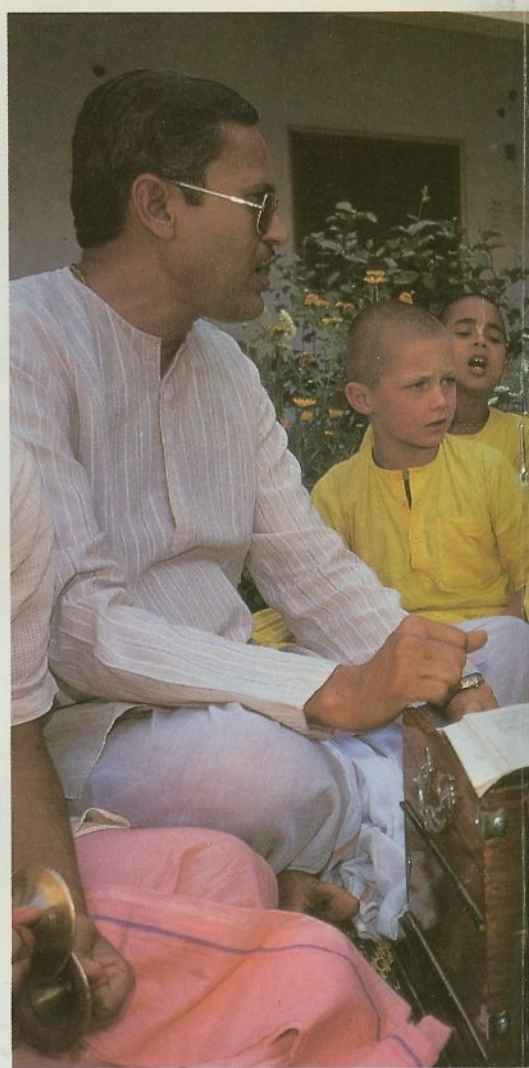


Kurma Rupa Dāsa

“The school has really come a long way in these twenty years,” says Dhanurdhara Swami (above), the principal of the school. Ramul (right) makes an offering to the Deities in the āśrama.



Kurma Rupa Dāsa



Śrīla Prabhupāda, gave him a vision of an institution that would “train honest *brāhmaṇa brahmacārīs*” and play a major role in respiritualizing the planet.

Dhanurdhara Swami invites me into his office. He reverently shows me his altar with his Govardhana-śilā, a worshipable form of Kṛṣṇa. Then he sits me down and in his strong New Yorkese shares with me his enthusiasm for the *gurukula*:

“Śrīla Prabhupāda told us that the *gurukula* depends on the teachers. They have to be good devotees and qualified teachers. The secret of a successful *gurukula* is to create the right atmosphere to attract such people. Here in Vṛndāvana we have always tried to maintain the vision of Śrīla Prabhupāda. He said that the goal of *gurukula* is to train children to be Kṛṣṇa conscious so they can help spread Kṛṣṇa consciousness. Because we have kept a pure objective, we have attracted very qualified

devotees to come here and teach.

“But I want to make a point here.” The swami raises his index finger and looks at me intently. “Just because we are an institution with spiritual goals, that doesn’t mean our students are uneducated.” His hand thumps onto the arm rest.

“Recently a woman from Europe visited our school. She runs a successful secular school in her country. Yet she was surprised at how much more our students learn. She was seeing the capacity for our students to learn because of their discipline and obedience. That discipline is not forced—it’s the natural result of the whole *gurukula* system. The children obey because of their affection for their teachers. When you have that principle in a *gurukula*, then you can really talk about learning. The students will become just like sponges for knowledge. When students are self-controlled and follow the *brahmacārī*

system of celibacy, their capacity to learn is enormous.

“I’m the principal, and I can say to you that this year not one boy has come to my office for discipline.

“The school has really come a long way in these twenty years. When a boy comes here now at the age of five, he’s going to get the proper education; he’s going to get the proper care. He enters an atmosphere in which all the students greatly respect their teachers.

“When the boys leave our school, they can do anything. Whether they’re inside or outside ISKCON temples, we want them to be dedicated to Śrīla Prabhupāda’s mission. We want them to have a clear spiritual objective in life. In other words, their lives should be based on getting love of God. Whatever else they do is just to help them achieve that goal. Someone may become a householder, someone else a *brahmacārī* monk. Someone may be a priest in the



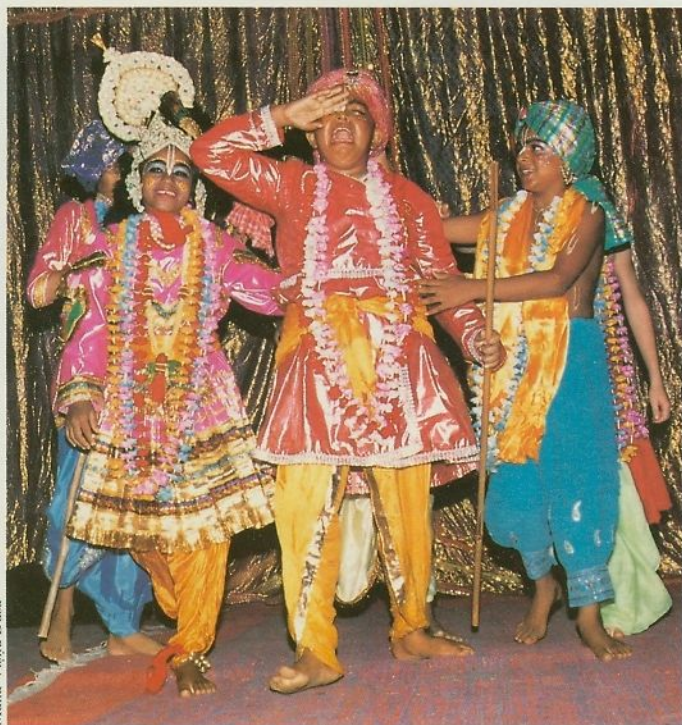
As an important part of their spiritual training, the boys sing Bengali devotional songs and play traditional Vedic instruments.

temple, someone else may work outside. But whatever they do is done only because it fits with achieving their spiritual goal.

“The boys are equipped to do whatever they want to when they leave the school because they have been trained to learn. They know how to receive knowledge. Even though our school is not a part of any government system, our graduates have been able to adapt to government standards for tertiary education because our students have discipline. Today’s world is so unpredictable that the real element of success is going to be someone’s character.

“Our objective is to give the boys such a depth of Kṛṣṇa consciousness that they can become *ācāryas*, great spiritual teachers. That takes training. Our idea is that we should have boys from all over the world and we should train them as *ācāryas*. They should be so learned, so powerful, and so determined that they’ll be respected wherever they go. Caṅakya Paṇḍita said that a wealthy man is respected in his own village but a wise man is respected all over the world. Śrīla Prabhupāda said here in Vṛndāvana during his last days, ‘Train young men as preachers.’ And I can see now that such young men are coming and they are being trained. We’re hoping that the face of the planet will be changed by powerful preachers trained in the *gurukula* system.”

Arctia Dasa



The boys perform Kṛṣṇa’s pastimes when they travel to spread Kṛṣṇa consciousness.

Just two doors down from Dhanurdhara Swami’s room you’ll find the room of Yadu Dāsa Brahmācārī, the coordinator for Sanskrit studies. He always seems to have a group of students in his room and two or three other classes to supervise here and there in the building. If you want to stop him as you pass him in the corridor, just ask him about the Sanskrit grammar book for Vaiṣṇavas by Jiva Gosvāmī. Yadu’s eyes will light up, and with expressive Latin American gestures he will outline for you his ten-year teaching strategy for producing Sanskrit masters:

Mahā-Viṣṇu Dāsa

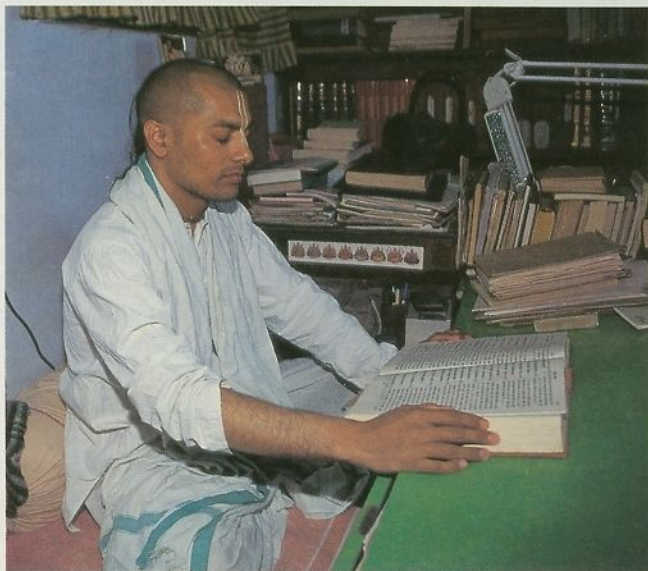
“We take the boys at age five, when their memories are keen, and give them three thousand grammar rules to memorize in four or five years. By nature’s arrangement children of that age remember things very easily and they enjoy memorizing. When the boys reach ten they become a little more analytically inclined. We then begin to explain the meaning of the rules. The boys leap ahead because they already know every rule and every form by heart. With a little practice, they will be ready to tackle any Sanskrit text.

“Jīva Gosvāmī has cleverly designed the grammar so that every rule some-

you on every centimeter of wall space. When you’re seated, he’ll put down his pen and set aside his translation work. With another movement of the eyebrows and a gentle smile, he’ll indicate that he’s at your service.

You seize the opportunity to get rid of your doubts: “Paṇḍitajī, why so much emphasis on Sanskrit? No one speaks it anymore, and it’s so hard that some boys may never master . . .”

“First of all,” Satya Nārāyaṇa cuts in, “as a teacher I always think that the students will learn.” Although he speaks with strong conviction, somehow his intonation never seems to vary. The soft



Bhūrjāna Dāsa

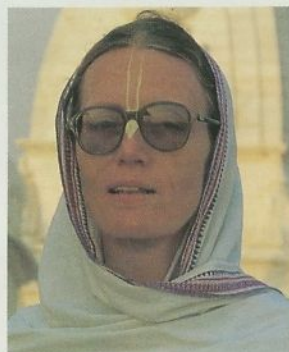
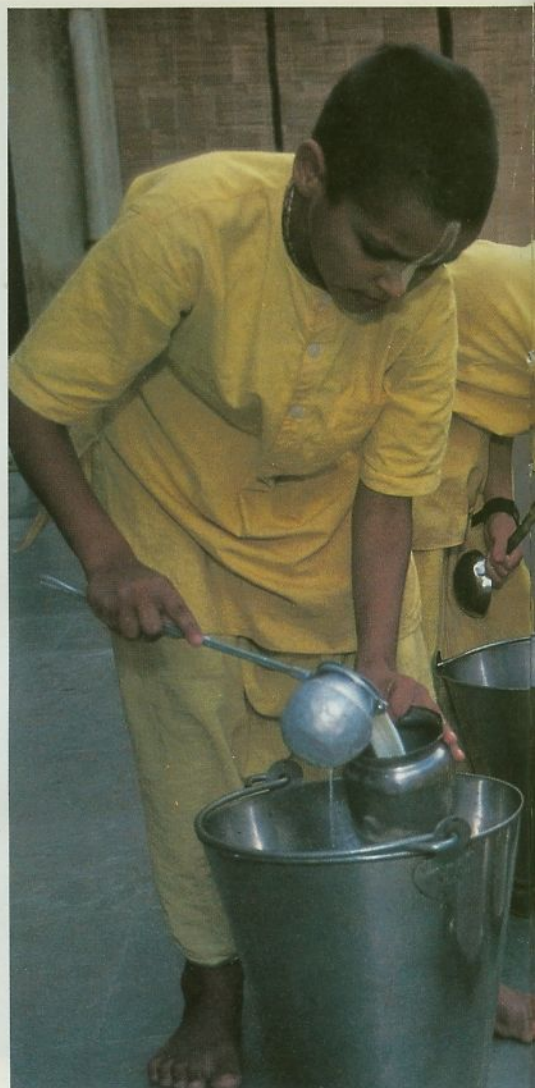
“Here there are good students, good association, and a good atmosphere,” says Satya Nārāyaṇa Dāsa, the school’s Sanskrit scholar.

how contains at least one name of Kṛṣṇa. Our boys often sound as if they’re chanting Vedic mantras when in fact they’re just learning grammar. Even if someone doesn’t complete the full course and become a *paṇḍita*, he still becomes a good devotee because he has done so much chanting.”

After talking with Yadu, I go upstairs and see the local *paṇḍita*, Satya Nārāyaṇa Dāsa. You’ll always find Satya Nārāyaṇa in his room on the second floor. He’ll be seated in lotus position behind a low desk. As you open the door he will slowly lift his head from a pile of manuscripts, and with a gentle movement of the eyebrows he will invite you to come sit on the big straw mats that cover the stone floor. As you look around, you realize that the musty smell is coming from hundreds of old manuscripts, carefully wrapped and stacked on shelves that tower above

no-frills monotone suggests that he relies more on reason than rhetoric. “All our scriptures are in Sanskrit, so even if you learn a little, that is helpful. Here in India there are many people who don’t know English fully—they cannot speak it. Still, whatever they do know is helpful for them. Even the ricksha drivers know a few sentences in English, and that’s helpful for them: ‘Oh, Loi Bazaar? Ten rupees!’ So it’s the same with Sanskrit; whatever you learn will be useful for understanding the scriptures. And understanding the scriptures is vital for a Vaiṣṇava.

“In India education doesn’t count for much anymore. Getting a job ultimately depends on whether you know



Candrikā Devī Dāsī



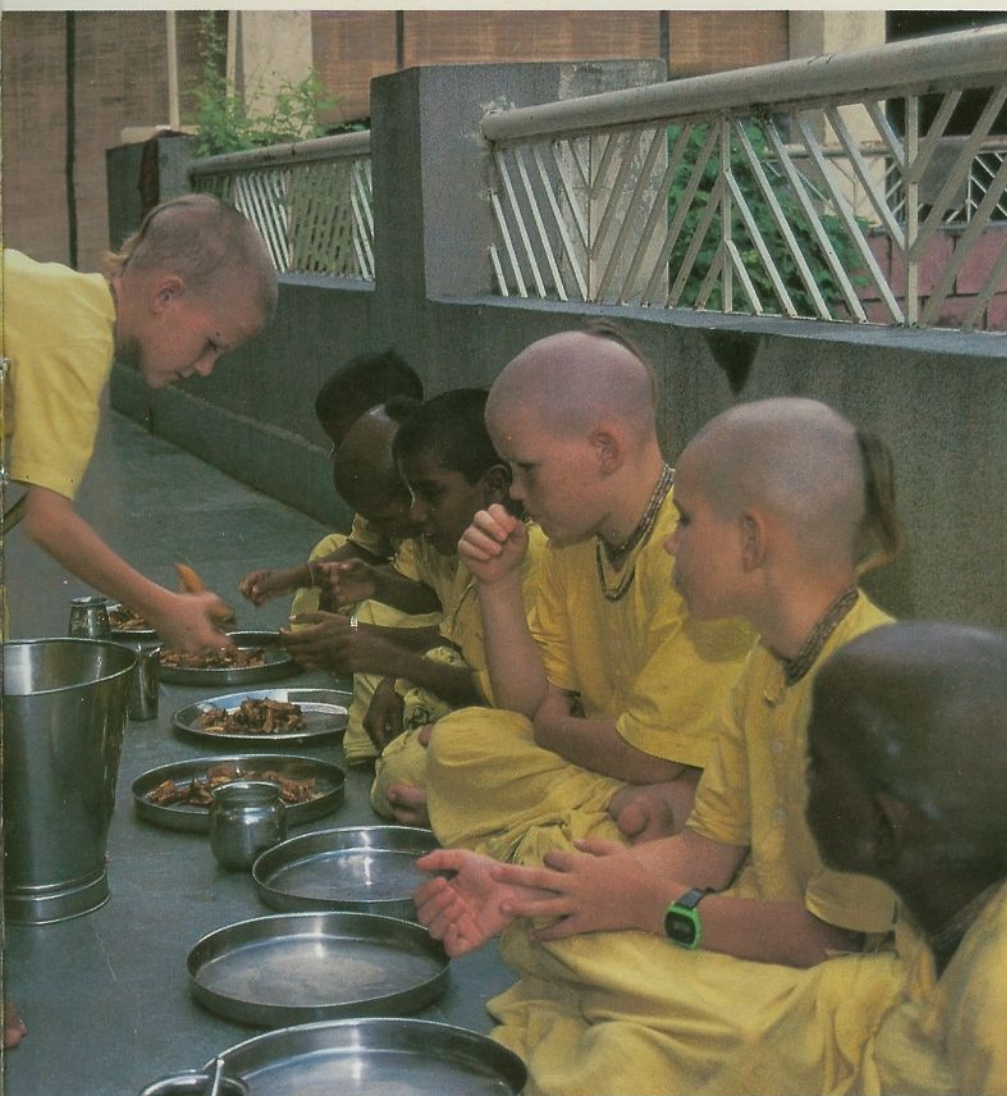
Vaijayantī Mālā Devī Dāsī

Rupa Raguṇātha Dāsa

Rupa Raguṇātha Dāsa

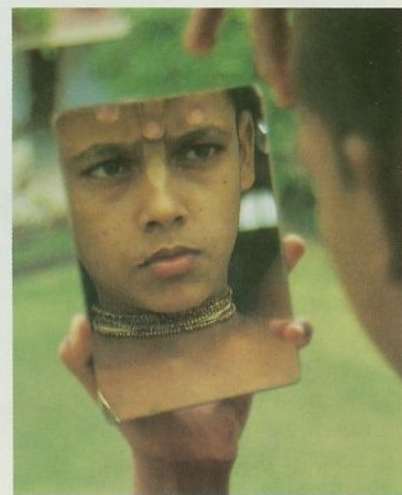
someone or how much of a bribe you can give. What’s more, at the schools the students just pick up bad habits. But here, there are good devotees, good association, and a good atmosphere.

After all, the life of a child is molded by his association. Especially in Vṛndāvana—because of the place, the people, the visitors—there is a holy

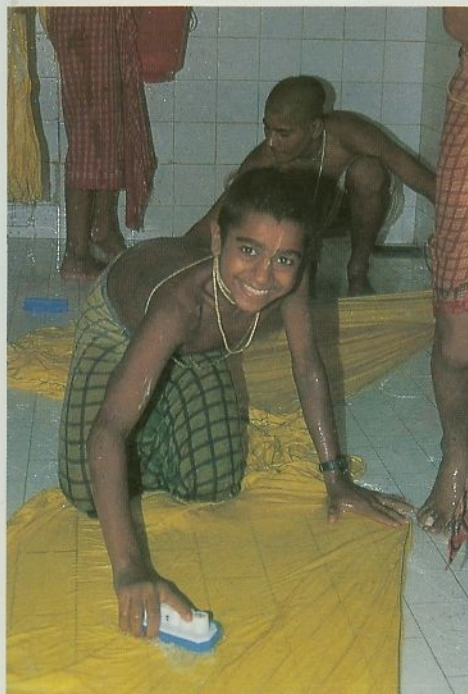


The boys take turns serving prasādam (left), one of many duties that nurture an attitude of service essential for spiritual life. Dhruvarāja (below) applies tilaka, the sign of a devotee of Kṛṣṇa. In the shower/laundry (below, left), Ramul shows how to get clothes clean without a washing machine.

Kurma Rupa Dasa



Kurma Rupa Dasa



Kurma Rupa Dasa

effect. Everything is related with holiness here. The children go outside on a Sunday, and they hear more about Kṛṣṇa. During the holy month of Kārtika and on Janmāṣṭamī, Lord Kṛṣṇa's appearance day, there are festivities going on everywhere. All this greatly affects a child's mind. The boys go outside and see so many people dressed in *dhotis*, and on every wall is written, 'Rādhe! Rādhe!' Vṛndāvana is also a good place for teachers; it attracts good people."

On the ground floor we meet "Candrikā Mātāji," as the children call her. On the order of her spiritual master, Śrīla Prabhupāda, Candrikā Devī Dāsī and her husband brought a handful of Western children to India seventeen years ago.

"Every day I go before Rādhā and Kṛṣṇa in the temple with a list of little requests. Rādhārāṇī knows I'm from the *gurukula* because I'm always asking

for things we need—maybe a boy's health, or a teacher's resident visa."

Her forehead furrows with genuine concern as she explains the measures the school is taking against child abuse: "The bad influence of the Age of Kali is such that child abuse is rampant in schools all over the world. We can't be naive. Although we live in a holy place, we still have to protect the children. That's why we've set up a full child-protection program at the school. The program was developed by the New South Wales Department of Education in Australia. Both teachers and children follow a twenty-day course. We have arranged the timetable and the layout of the school to ensure that the children are always safe. Someone would have to be pretty stupid to try anything at this school."

On the first floor is the classroom of Vaijayantī Mālā Dāsī. Although she has

Monkeys amuse the boys during a visit to one of Vṛndāvana's many holy sites.



Nitya Tipta Devi Das

been teaching for the last eighteen years (inside and outside ISKCON), she says she has never been happier as a teacher:

“Because the children live here in the āśrama, they become very spiritually minded, very Kṛṣṇa conscious, and therefore they are a pleasure to teach. We screen both children and teachers before allowing them to be part of the school. They are all first-class devotees. There is no one of dubious character on our staff. In such an environment the students really blossom. Then the teachers are inspired to teach, and the energy of the school just keeps on increasing.

“For teachers to be so enthusiastic to go to school every day is rare. In most schools, teachers have to take sedatives before they go to class. Otherwise they can’t last, because today’s children put so much pressure on the teachers. But here the children are of such good character and are so Kṛṣṇa conscious that we as teachers are inspired to dedicate ourselves completely.”

While we’re on the first floor, we should go and meet the Hindi teacher, Nrisinghadeva Goswami. He’s the son of a priest at the historic Rādhā-Ramaṇa temple here in Vṛndāvana. His family

can be traced back to the first priests appointed by Gopāla Bhaṭṭa Gosvāmī 450 years ago. Nrisinghadeva Goswami has been serving in the Rādhā-Ramaṇa temple since he was ten years old. He has a B.A. and a B.Sc. and is presently doing his M.A. in Hindi literature. Despite his aristocratic manner and imposing presence, he turns out to be very eager to chat (in Hindi, of course):

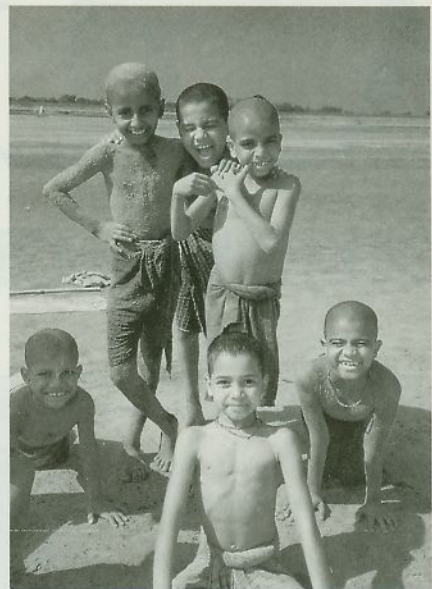
“We used to live in Madhya Pradesh, and we would come to Vṛndāvana quite

often to serve Rādhā-Ramaṇajī. When my father retired, he decided to come to Vṛndāvana to live and dedicate himself fully to Kṛṣṇa. I had just graduated from the university, and I thought, ‘I should also go to Vṛndāvana and get the association of the Lord’s devotees.’ Satya Nārāyaṇajī would come to our house sometimes, and one day he suggested that I come to the *gurukula* to teach. Of course, some of my friends from the university are surprised to see

At left, hearing about Kṛṣṇa from a local resident. Below, there's no better place to play than on the sandy banks of the sacred Yamunā River.



Yamarajit Dāsa



Mahā-Viṣṇu Dāsa



Some Facts and Figures 1993-94

STUDENTS:

Total number of boys: 81
Indian: 27
Nepali: 17
Foreign: 35
Age range: 6-16

TEACHERS:

Age range: 27-63
Average age: 41
Average teaching experience:
10 years
Average years of devotional
service: 14 years
Teacher to student ratio: 1:5

me wearing *dhoti* and *tilaka*, but they're also surprised to see me so happy.

"This *gurukula* is really filling a big gap in our modern society. Material education by itself is not enough to make human society happy or successful. What is really lacking now is spiritual and moral training. There is no higher spiritual or moral message than that of Lord Caitanya Mahāprabhu, which is taught in this *gurukula*. The lives

of the boys at this school will be auspicious, and they will make the lives of others auspicious." ❁

Passing out Śrīla Prabhupāda's books on the streets of Ahmedabad, Gujarat.

Nīla Mādhava Dāsa, a disciple of Indradymna Swami, joined ISKCON in 1982 in France. Since 1991 he has been studying Hindi and Sanskrit full time at the Australian National University in Canberra. As a part of that degree work, he spent a year on scholarship at the Vṛndāvana gurukula. He is writing a thesis on poetry by Narottama Dāsa Thākura and Viśvanātha Cakravartī Thākura.

Gurukula

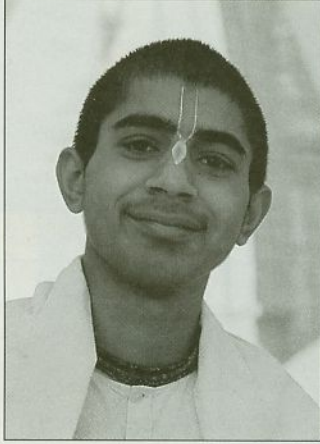
THE STUDENTS' VIEW

Arjuna

Age: 16
Birthplace: Kotakot, Nepal
Years at *gurukula*: 6

On *gurukula*: "In other schools I went to in Nepal, the pupils did not respect their teachers. Nor did the teachers deserve respect; they were all just smokers and drinkers.

"People back home say, 'Why are you becoming a devotee at such a young age?' I just reply that the *Śrīmad-Bhāgavatam* says,



*kaumāra ācāret prājño
dharmān bhāgavatān iha
durlabham mānuṣaṁ janma
tad apy adhruvam arthadam*

"You should practice this spiritual life from a young age. If you wait, you'll never practice, and you'll never remember Kṛṣṇa. You could end up in a hellish existence in the next life. Not for me! I have the opportunity to serve Kṛṣṇa now, so I should take advantage."

On the āśrama (boys' residence): "Sure, there are some problems living with so many other boys, but that's half the fun: one minute you're laughing, then teasing, then fighting, then laughing again. I feel that time passes so easily here."

On Vṛndāvana: "Vṛndāvana is a very holy place. If ever you forget Kṛṣṇa, someone will say to you, 'Rādhe! Rādhe!' In this way we're always remembering Kṛṣṇa. We see peacocks everywhere, or the Yamunā, or the forests of Vṛndāvana. Wherever we go we hear, 'Kṛṣṇa did this here, Kṛṣṇa did that there.' It helps us a lot."

On the future: "I'm very interested in Āyurvedic medicine. I'd like to learn it and help the devotees with their health

problems. On Sundays an Āyurvedic doctor comes, so instead of going off to play with the other boys, I like to go and help the doctor and gradually learn. It may take a long time. We'll see what Kṛṣṇa's plan is."

Nṛsimhānanda

Age: 13
Birthplace: Perth, Australia
Years at this *gurukula*: 3

On *gurukula*: "It wasn't easy to begin with. It was a different atmosphere, a new country, and new people. I got boils. I wrote letters to my parents saying that I wanted to go home. But my parents were firm in their decision. They knew what was best for me. I'm glad they did because now I have friends and my body has adapted to living in India.

"The best thing in the *gurukula* is learning Sanskrit. I want to know Sanskrit so that I can read lots of books. If you know Sanskrit you can teach with Sanskrit verses and understand the meaning."

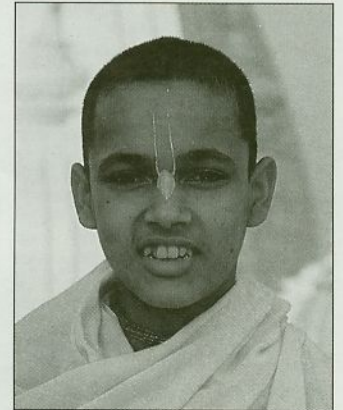
Dhruva

Age: 15
Birthplace: Ridi, Nepal
Years at *gurukula*: 4

On *gurukula*: "We really learn a lot here. At other schools we learned nothing. What I learned up to grade seven in Nepal wouldn't even get me into grade one here."

On the future: "My parents want me to be here, and I'm very happy to be here, so I'll keep on studying and do some service."

On chanting: "During my first year here I would chant eight to ten rounds of *japa* daily. In the second year I



Life

Photos by Rūpa Raganātha Dāsa

chanted twelve rounds, and this year every day I chant sixteen rounds—sometimes forty or more on special holy days. I find that if you make a decision to start to chant you'll find the time to chant. If you're too lazy, even if you have one hour you'll just sit there, and you won't even finish one round."

Favorite activities: "Since I've been here at the *gurukula*, I've learned five chapters of the *Bhagavad-gītā* by heart. I'm in charge of a group of boys, so whatever I learn I teach them. At my other school it would never have been possible for me to teach the other students. But these boys are devotees; they can control themselves. I like this system of learning and teaching."

On Vṛndāvana: "Vṛndāvana is a special place. Kṛṣṇa appeared here; Kṛṣṇa did many pastimes here; Kṛṣṇa stays here; He never leaves here; it's Kṛṣṇa's place. If the *gurukula* were in a big city, it would be harder for us to do our *sādhana* [spiritual practices] and remain *brahmacārīs*. In Vṛndāvana it's easier for us; Vṛndāvana is a quiet place, and it's customary to worship Rādhā and Kṛṣṇa here. Everywhere in Vṛndāvana people worship Rādhā and Kṛṣṇa. If the ricksha driver doesn't have a bell he'll say, 'Rādhe! Rādhe!'"

Ikṣvāku

Age: 15

Birthplace: Wabdif, Bulgaria.

Years at this *gurukula*: 4

On *gurukula*: "The good thing about *gurukula* is that while you learn, you remember Kṛṣṇa. In English class you write about Kṛṣṇa; in Hindi you learn *bhajanās* [devotional songs], in Sanskrit you learn the grammar with Kṛṣṇa's names. You learn and enjoy at the same time."

On chanting: "About three years ago when I was in Bulgaria, my Guru Mahārāja came and initiated some devotees. At the ceremony he explained that to be initiated you have to chant sixteen rounds of *jāpa* daily and give up meat-eating, intoxication, gambling, and illicit sex. So from

that day I started following strictly. If ever I couldn't chant all my rounds in one day, the next day I would chant extra to make up for it."

On Vṛndāvana: "Vṛndāvana is the best place to practice Kṛṣṇa consciousness. Rādhā and Kṛṣṇa never leave Vṛndāvana. It's much easier to chant your rounds in Vṛndāvana. It's much easier to concentrate than in the West."

On the future: "I'd like to stay at the *gurukula* as long as possible. I'd like to follow the adult education courses here, too. I'd also like to help spread Kṛṣṇa consciousness in Bulgaria. It's possible to preach in Bulgaria now. Before the government used to kill the devotees, but now it's O.K."

Ānanda

Age: 16

Birthplace: Ittawa (near Agra), U.P., India

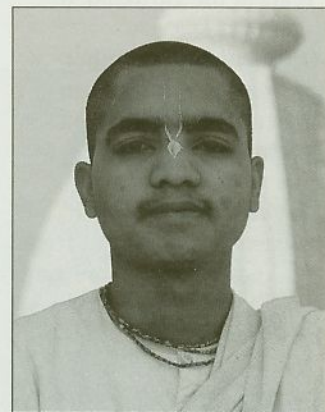
Years at the *gurukula*: 5

On *gurukula*: "The teachers I had in other schools were really rough. They beat the boys. Teaching was just a job for them. They didn't really want the children to develop. They just taught and went home. Our

gurukula is just like a family. There's no real fighting, the teachers like you, they give you sweets, they teach you nicely. When I first came I couldn't speak English, so it was quite hard, but the other boys helped me a lot."

On the good times: "Traveling around India with the *gurukula* is fun. Last year we went to Gujarat. We did a lot of preaching. We visited so many places—even the zoo. We did theater and visited life members' houses. The *prasādam* was really good. We sold many books. It was a great time."

On Vṛndāvana: "Vṛndāvana is the best place in the world.



"It's not that we're afraid of women; we talk if we have to. But we have heard from our teachers that the material body is not important—just a bag of flesh. We know."

• • •

Time just flies past. A semester passes like just a month. Life is so orderly."

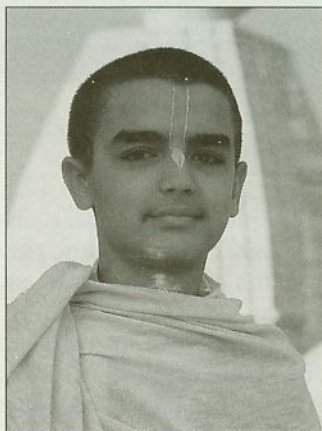
On celibate life: "In Vṛndāvana we don't even think of girls. There are no girls here. And the other boys in the *gurukula* don't even talk about girls. We're talking all day about our classes, about the *Bhagavad-gītā*, or about the *kīrtana*. It's not that we're afraid of women; we talk if we have to. But we have heard from our teachers that the material body is not important—just a bag of flesh. We know."

On the future: "I'd like to teach Kṛṣṇa consciousness. By Śrīla Prabhupāda's mercy I hope to be able to. I have seen videos of preaching all over the world. It's a huge world and we really need more preachers."

Balarāma

Age: 14
Birthplace: Gujarat, India
Years at the *gurukula*: 8

On gurukula: "In other schools they don't teach spiritual life. They don't teach *Bhagavad-gītā* or how to rise early. They only teach material subjects. Although material knowledge is important it's not the main thing in life."



On Vṛndāvana: "Vṛndāvana is a very peaceful place. It's an ideal place for study. You can remember Kṛṣṇa very easily here; He did all His pastimes here. One of the five principal activities of bhakti-yoga is to live in a holy place. So Vṛndāvana is the best place."

On the future: "I'd like to continue studying Sanskrit. I'd also like to help in the preaching. But the future is in Kṛṣṇa's hands—it all depends on what He wants."

Līlāmṛta

Age: 14
Birthplace: Adelaide, Australia
Years in this *gurukula*: 4

On gurukula: "When I first started going to state school, I hated it. I complained to my parents, and they put me in *gurukula* in Australia and moved into the āśrama themselves. When I first came to *gurukula* in Vṛndāvana, I found it very difficult. I was expecting India to be just like Australia, but I got a big surprise: life was simpler, and the school was stricter. I missed my parents and thought about going home. Then I started to make friends and appreciate the full education I was receiving. I've been here four years now, and I think it's the best school in the world. Now when I go back home I get bored; there's nothing to learn and just my little sister to play with.

"I came here because my father asked me to. I understand now that he cared for me and wanted me to get a full spiritual education. Also, I want to be trained properly so that when I grow up I can travel and preach with Indradyumna Swami."

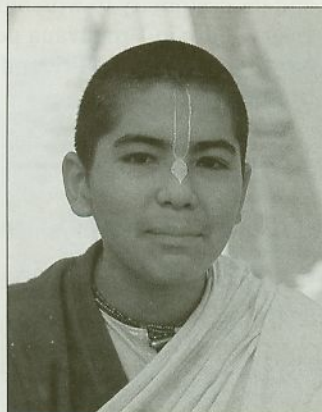
On chanting: "I've been chanting sixteen rounds of *japa* every day for the last year and a half. In the future I'd like to get initiated. Maybe when I grow up I'll be busy doing so many things, but I think I'll always find time to chant my rounds. My father often has to work all day, but he always chants his rounds. So I think I'll also be able to."

Jīva

Age: 15
Birthplace: Split,
Yugoslavia
Years at *gurukula*: 3

On gurukula: "We're busy from morning to night. There's no time for day-dreaming, so we don't lament and think about our families. I know from experience what happens: the boys carry on and cry at first, but afterwards they make friends, and in the end they don't want to leave here. We're lucky to be living with so many Kṛṣṇa conscious boys of our own age."

On language: "Although I had studied English in Yugoslavia for two years, I still couldn't speak a word when I arrived here. Because everyone here always speaks English, I learned really quickly. My mother taught me



“When I’m in Vṛndāvana I have so many friends. When I go back to Melbourne, I don’t have so much to do. I just think about Vṛndāvana, and my friends, and Kṛṣṇa, and Balarāma.”

• • •

Japanese when I was young. Of course, I can speak Yugoslavian. I’m also learning Sanskrit and Hindi. Soon I’ll be able to preach in so many different places.”

On chanting: “I’ve been chanting sixteen rounds of *japa* every day for the last few years. For a beginner, being regular may be difficult, but when you make chanting a part of your daily program, it becomes a duty. A duty means you have to do it. If I didn’t chant, my Guru Mahārāja would be unhappy, so I just do it.”

On the future: “There’s no doubt about the future for me. I know I am going to preach, that’s all. That’s why I’m studying here: to get trained up to preach.”

Pañca-tattva

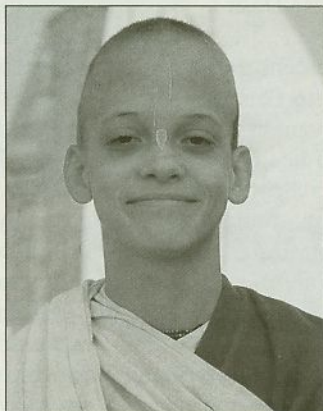
Age: 10
Birthplace: Ireland
Years at the *gurukula*: 5

On gurukula: “When I first came here I was real young. I was crying so much. But the boys and teachers were really kind to me, and I soon settled in. I like living with so many boys. We just play and mess around all day. The boys here aren’t rough; they never use bad words and they’re never rude to the teachers.”

Mārkaṇḍeya

Age: 14
Birthplace: Dallas, Texas
Years at this *gurukula*: 3

On gurukula: “I spent two months at an ordinary school in New York. I hated it. The boys were rough; they beat me up. I like this *gurukula*. I always say that to have a good *gurukula* you need good boys and you need to be strict. It can’t be too free; otherwise the boys go bad. Boys need to learn discipline. I like it when there’s a regulated timetable of things to do all day. It’s not good to be idle or to waste time.”

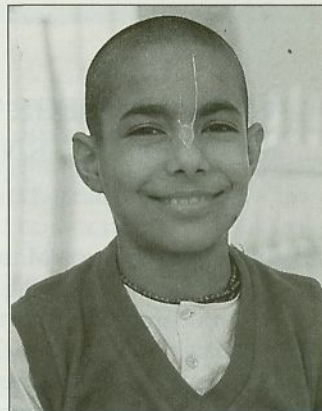


Viśvambhara

Age: 11
Birthplace: Philadelphia, Pennsylvania, U.S.A.
Years at this *gurukula*: 2

On gurukula: “I had been to Vṛndāvana before and I had seen the *gurukula* boys dancing and chanting in the temple. They looked happy. When I found out that my two best friends in America were coming here to stay, I thought, ‘If they leave, what will I do?’ So my parents and I decided I’d come here too.”

“In *gurukula* you have so many good friends. Life would be so bad if you had to be alone. You need to have friends. The best friends are devotee friends because they can really help you; they help you to become Kṛṣṇa conscious.”



Mahāvana

Age: 9
Birthplace: Melbourne, Australia
Years at this *gurukula*: 3

On gurukula: “My mother’s Guru Mahārāja asked her to send me here. I was six. My mother brought me here, but she only stayed a few days. When she left I only cried once, because Kṛṣṇa helped me. I had a dream: Kṛṣṇa came to me and told me not to worry. He told me to chant Hare Kṛṣṇa and that He would protect me. So I chanted, and Kṛṣṇa protected me.”

“When I’m in Vṛndāvana I have so many friends. We play together, we chant and dance together, we go to the Yamunā River and swim together. When I go back to Melbourne, I don’t have so much to do. I just think about Vṛndāvana, my friends, and Kṛṣṇa and Balarāma.” ❀



THE VEDIC

Transcendental Commentaries

AN EFFORT FOR THE SAKE OF ETERNITY

by Kṛṣṇa Dharma Dāsa

PRESIDENT Francois Mitterrand of France has been taking “professional advice on death and the afterlife,” according to today’s *Guardian*. Apparently the doctors have told the President, who is undergoing treatment for cancer, that he will be dead by April, soon after this issue of *Back to Godhead* goes to press.

He has sought the advice of the eminent Catholic philosopher Jean Guitton, asking him to “shed light on the mysteries of mortality.” Professor Guitton praised the President for “giving everyone a marvelous example by his courageous attitude.”

Monsieur Mitterrand’s actions are indeed most praiseworthy. One should certainly enquire into the afterlife, especially when served notice of impending death. I am reminded of another famous leader, King Parīkṣit, the grandson of Arjuna. Given one week’s notice of death, he too engaged a great philosopher, Śukadeva Gosvāmī, in giving him the final teaching. As a result, of course, we now have the book known as *Śrīmad-Bhāgavatam*.

King Yudhiṣṭhira, a grandfather of Parīkṣit, marked as the greatest wonder of the world that although every day so many people die, one rarely thinks, “I too shall soon have to die.”

The first instruction of *Vedānta-sūtra*, the essence of the *Vedas*, is *athātho brahma-jijñāsā*: “Now [that is, now that you have a human body] you should enquire into the Absolute.” At least enquire. If we can find accurate answers, so much the better. But surely there can be no more important business than to make such enquiries.

At best we live only for a hundred years. But we die, at least from our present body, for an eternity. Should not our endeavors in this life take account of that ratio of time? A minimal effort for the sake of the body, and maximum for the sake of eternity.

Monsieur Mitterrand has clearly realized something important. He is fortunate that death has served him notice. For us death may come entirely without warning. Hardly ever does one wake up thinking “This shall be my last day on earth.” But surely the day of death will come. So why not take notice now?

What should one do on the verge of death? The entire *Śrīmad-Bhāgavatam* is a response to that most important question. So don’t wait to be told. Get a copy of the *Śrīmad-Bhāgavatam* and dive deeply into its immortal nectar.

HEALTH CARE FOR HIRAṆYAKAŚIPU

by Mathuresa Dāsa

A SON BORN two centuries ago in Limone, Italy, to Cristoforo Pomaroli and Rosa Giovanelli sheds some light on why modern health care costs so much. The boy’s descendants in Limone carry a simple mutation in a protein of “good cholesterol” that prevents fat from clogging their arteries. With no fear of strokes or heart attacks, they eat red meat and sausage to their hearts’ content while regularly living into their nineties.

“They eat like hell, the worst diet,” says Dr. Cesare Sirtori, the professor at the University of Milan who discovered the Limone phenomenon.

Pharmacia A. B., a Swedish biotechnology firm, is supplying the labora-

tory version of the good cholesterol, Apolipoprotein A-1 Milano, or Apo Milano for short, to researchers at the Karolinska Institute in Stockholm and Cedars-Sinai Medical Center in Los Angeles. Pharmacia is gambling that their new product will become part of a regular treatment for heart disease. A Pharmacia director declares, “If it works, it would be revolutionary.”

The excitement over Apo Milano highlights an important objective of the modern health-care client: to live a long life while eating like hell. This desire may assure revolutionary profits for Pharmacia and the sausage industry, but it doesn’t bode well for health-care budgets.

And the craving for a hellish diet isn’t the only item that breaks the health-care bank. For a fuller revelation of our health-care goals we need to turn our attention from the residents of Limone to a fellow out of the *Śrīmad-Bhāgavatam* named Hiraṇyakaśipu who took the trouble to conquer the entire universe for the fulfillment of his appetites. High-cholesterol foods were likely one of Hiraṇyakaśipu’s foibles, but his chief cravings were for gold (*hiraṇya*) and soft beds (*kaśipu*). In other words, he wanted money and sex.

And a long life in which to enjoy them. In fact, he wanted his body to live eternally, a difficult proposal even had he followed a diet of sprouts, unrefined sugar, and other fat-free delights.

Hiraṇyakaśipu conceded offhand, as we do, that no one could make him live forever, yet strove, as we do, to get rid of the conditions of his mortality. Pharmacia A. B. had not yet incorporated, so he instead managed to earn nonbiotech blessings protecting himself from every conceivable cause of death. So he couldn’t be killed during the day or night, indoors or

OBSERVER

ry on the Issues of the Day

out, on land, on water, or in the air. He couldn't be laid low by man, beast, or weapons.

Hiranyakaśipu died anyway, but his aspirations are alive and well in the field of health care. Instead of man, beast, and weapons, we seek protection from cancer, AIDS, and heart disease; instead of immunity indoors or out, we beg not to die during youth or old age. If only we could check each of our countless afflictions, then maybe we could stop the big one, death.

As tiny Hiranyakaśipus we are suckers for every Apo Milano that rolls off the assembly line. If we have the money we gladly pay the price; if we don't we expect someone else to foot the bill. Our body, consisting of the mind and five senses, dictates that we battle the enemies of physical immortality at any cost. The mind and senses thus become six enemies that steal the authentic wealth of the human body—the ability to understand our eternal self. Our dreamed-of indestructible material body is a perverted reflection of that real self, described in the *Bhagavad-gītā* (2.23, 25): "The self can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind. It is said that the self is invisible, inconceivable, and immutable. Knowing this, you should not grieve for the body."

A long, healthy life for realizing

the self is a fairly reasonable desire. Though neither longevity nor health can be guaranteed, health care towards self-realization could be a sane and affordable objective. A long, healthy life of indiscriminate sense indulgence, on the other hand, is far less reasonable and far more prone to hefty medical bills, even if you are from

Limone, Italy. And the

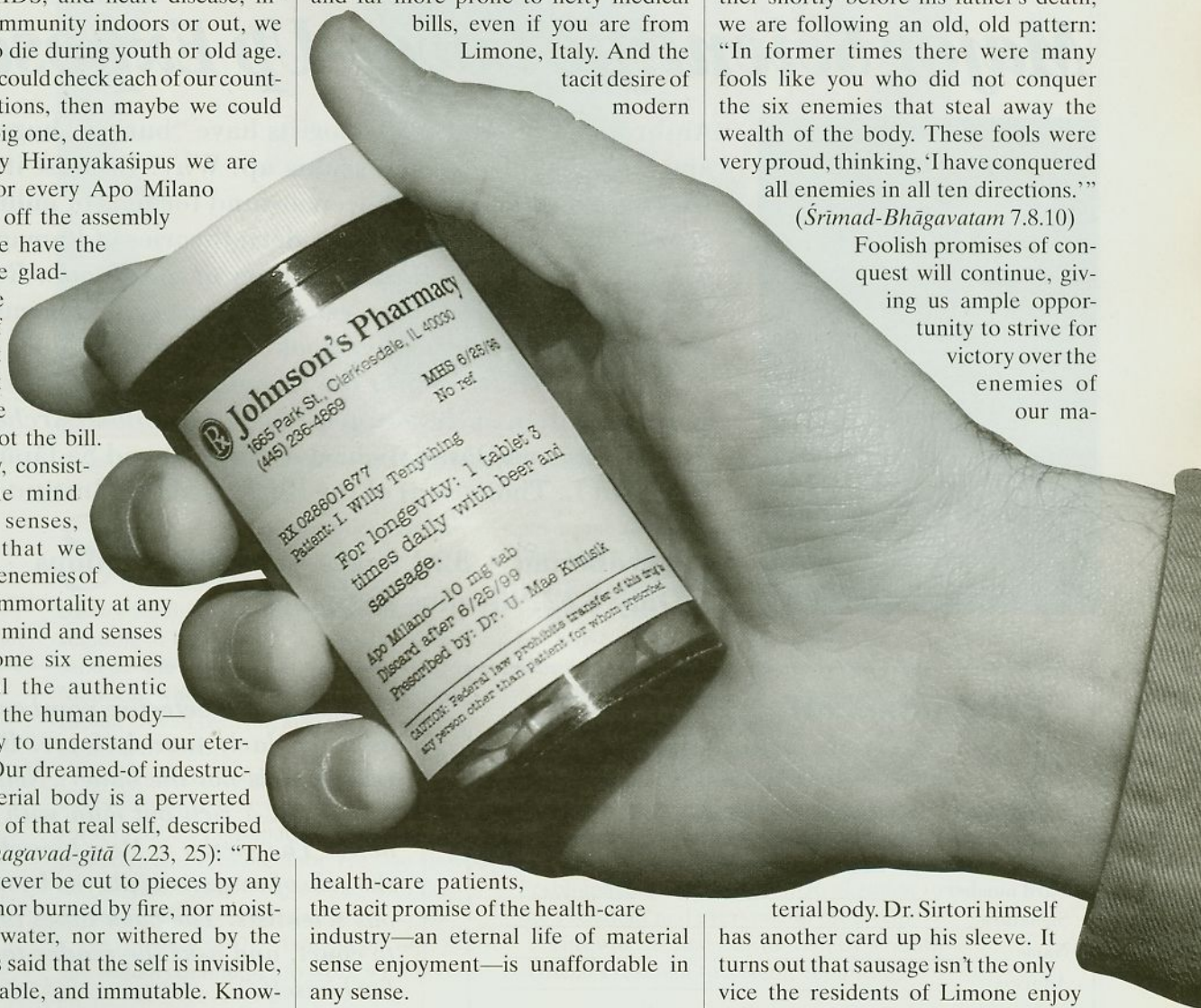
tacit desire of

modern

and consumers of snake oil look sensible by contrast. Proud as we may be of advancements in health care, we have made no progress at all towards slowing the afflictions that besiege us from all directions. As Prahlāda, Hiranyakaśipu's self-realized son, told his father shortly before his father's death, we are following an old, old pattern: "In former times there were many fools like you who did not conquer the six enemies that steal away the wealth of the body. These fools were very proud, thinking, 'I have conquered all enemies in all ten directions.'"

(*Śrīmad-Bhāgavatam* 7.8.10)

Foolish promises of conquest will continue, giving us ample opportunity to strive for victory over the enemies of our ma-



health-care patients, the tacit promise of the health-care industry—an eternal life of material sense enjoyment—is unaffordable in any sense.

This fantasy of immortality steals away our health-care dollars and our valuable time, making the purveyors

terial body. Dr. Sirtori himself has another card up his sleeve. It turns out that sausage isn't the only vice the residents of Limone enjoy into their nineties. "They are almost all smokers," he confides.

Pharmacia A. B., take notice. ☸

SPEAKS OUT

(continued from page 29)

Official: This is a genuine understanding, and it is translated onto the objective level.

Śrīla Prabhupāda: If I do not understand whom to love, how can I love?

Official: This understanding is in the heart of everyone. Simply it is a question of repressing the false ego—eliminating the old man, the false ego.

Śrīla Prabhupāda: What is that?

Official: I don't understand why you are objecting. After all, love is a part of everyone.

Śrīla Prabhupāda: I am objecting because if you ask me to love, I want to

know whom I shall love.

Official: A mystic loves everything, everyone.

Śrīla Prabhupāda: If you love everyone, that means you love the animals, also. Does your community allow animal killing?

Official: When you come into the movement, there are no regulations required of you. But little by little, it comes to that point. Then, for a short period, our students are required to give up intoxication and meat and things like that. But it is not permanent.

Śrīla Prabhupāda: And then they can take these things.

Official: Yes. Afterwards.

Śrīla Prabhupāda: So in the beginning, why stop? Why, in the beginning, are your students requested to give these things up?

Official: Our order does not force anything, does not make you do anything.

Śrīla Prabhupāda: But the ideal must be there. One may follow or not follow.

Official: Our order doesn't reject anyone.

Śrīla Prabhupāda: So your order approves animal killing?

Official: There are no restrictions. The order doesn't require.

Śrīla Prabhupāda: Then let us stop here. No more questions. This is a waste of time. ☸

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Major Scientific Cover-up Exposed!

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OF THE
HUMAN
RACE

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—Dr. Mikael Rothstein, University of Copenhagen, Denmark

President Mandela Visits Durban Temple



South African President Nelson Mandela with Kṛṣṇadāsa Swami (left) and Bhaktitīrtha Swami.

SOUTH AFRICAN President Nelson Mandela paid a state visit last November to ISKCON's Śrī Śrī Rādhā-Rādhānātha Temple of Understanding in Durban. More than five thousand people were on hand to welcome Mr. Mandela, whose visit marked the annual Indian Diwali festival, also known as "the Festival of Lights."

Before addressing the audience, the President toured the temple, garlanded the form of Śrīla Prabhupāda, and respectfully bowed his head to the floor. He also viewed the Deities, as the temple filled with the sound of devotees chanting Hare Kṛṣṇa.

In his address Mr. Mandela encouraged the Indian community to work with his

government for peace and harmony in the new South Africa.

Especially impressed by the ISKCON temple's Food for Life program, which feeds five thousand people a day, Mr. Mandela, scheduled to stay only one hour, cancelled another official engagement and stayed nearly three.

Mr. Mandela took a full meal at Govinda's Restaurant with the thirty members of his entourage, including American Consul General Pamela Bridgewater. After the meal, devotees presented a copy of Prabhupāda's *Science of Self-Realization* to the President and everyone in his group.

This was the first official visit by a South African President to a Vedic temple. ☀



JOTHI 524

“When milk is transformed by acids into yogurt, the yogurt is neither the same as nor different from the milk. I adore the primeval Lord Govinda—Lord Śrī Kṛṣṇa—of whom Lord Śiva is a transformation for performing the work of destruction.” —Śrī *Brahma-samhitā* 5.45

ŚIVA

“The Auspicious One”

by Satyarāja Dāsa

ŚIVA IS AMONG the most widely worshiped deities in India. With names such as Mahādeva (“the great god”) and Naṭarāja (“the king of dancers”), he is venerated in ancient holy cities like Benares, where Śaivites (as his worshipers are called) devote their lives to him, viewing him as the Supreme Lord.

The fact is, he is supreme. As the scriptures say, “*Śrīmad-Bhāgavatam* is supreme among *Purāṇas* just as the Gaṅgā is the greatest of all rivers, Lord Acyuta [Viṣṇu] the best among deities, and Lord Śambhu [Śiva] the greatest among devotees of Lord Viṣṇu [*vaiṣṇavānām yathā śambhu*].” (*Śrīmad-Bhāgavatam* 12.13.16) According to this and similar statements, Śiva may correctly be considered the greatest—at least among devotees—but among gods the supreme is Viṣṇu. This is made clear as far back as the *R̥g Veda* (1.22.20): “The lotus feet of Viṣṇu are the supreme objective of all the demigods. Those lotus feet of the Lord are as enlightening as the sun in the sky.”

Śaivites, however, tend to see Śiva not just as the greatest devotee but as God Himself. There is some basis for this in scripture. In the *Bhāgavatam* (4.7.50) Lord Viṣṇu Himself says, “Brahmā, Lord Śiva, and

Lord Śiva, also known as Naṭarāja, “the king of dancers,” is shown here dancing on a demon as he slays him.

The Birth of Lord Śiva

The pastime of Lord Śiva's birth is described in *Śrīmad-Bhāgavatam* (3.12.7–13):

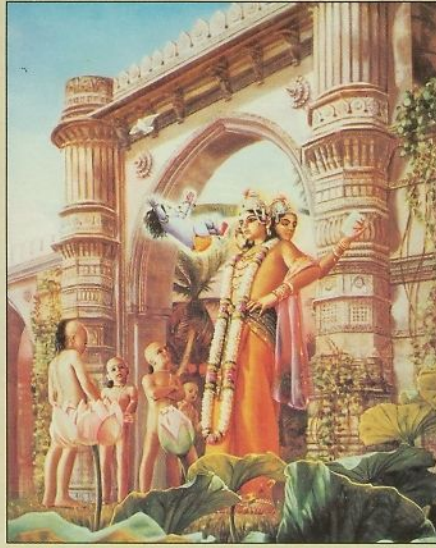
“Although Brahmā tried to curb his anger, it came out from between his eyebrows, and a child of mixed blue and red was immediately generated. (7)

“After his [Śiva's] birth, he began to cry: O destiny maker [Brahmā], teacher of the universe, kindly designate my name and place. (8)

“The all-powerful Brahmā, born from the lotus flower, pacified the boy with gentle words, accepting his request, and said: Do not cry. I shall certainly do as you desire. (9)

“Thereafter, Brahmā said: O chief of the demigods, you shall be called by the name Rudra by all people because you have anxiously cried. (10)

“My dear boy, I have already



When Lord Brahmā's four sons known as the Kumāras (great sages who keep themselves as children) refused to generate progeny to fill the universe, Lord Brahmā became angry, and his anger came out as a child (Śiva) from between his eyebrows.

selected the following places for your residence: the heart, the senses, the air of life, the sky, the air, the fire, the water, the earth, the sun, the moon, and austerity. (11)

“My dear Rudra, you have eleven other names: Manyu, Manu, Mahinasa, Mahān, Śiva, Ṛtadhvaja, Ugraretā, Bhava, Kāla, Vāmadeva, and Dhṛta-vrata. (12)

“O Rudra, you also have eleven wives, called the Rudrāṅīs, and they are as follows: Dhī, Dhṛti, Rasalā, Umā, Niyut, Sarpi, Ilā, Ambikā, Irāvati, Svadhā, and Dīkṣā.” (13)

Śiva and Pārvatī, as his wife is also known, have their abode in Śiva-loka, between the material and spiritual worlds (see *Brahma-saṁhitā* 5.43). This description is of how Śiva appeared in the material world.

I are the supreme cause of the material manifestation. I am the Supersoul, the self-sufficient witness. But impersonally there is no difference between Brahmā, Lord Śiva, and Me.”

In other words, all three divinities are one because they are all avatāras, or descents of the Supreme, for the creation, maintenance, and annihilation of the material world. In this context, they are known as *guṇa-avatāras*, and they preside over the modes of passion (embodied by Brahmā, the creator), goodness (embodied by Viṣṇu, the maintainer), and ignorance (embodied by Śiva, the destroyer). All three of these avatāras are considered aspects of the same principle of Godhead.

The *Mahābhārata* too (*Anuśāsana-parva* 135) says that Viṣṇu and Śiva are nondifferent and even counts the names Śiva, Śārva, Sthānu, Iśāna, and Rudra—names traditionally identified with Śiva—among the thousand names of Viṣṇu. Such identification between Śiva and the Supreme Lord seemingly gives weight to the idea of contemporary Hinduism that all the gods mentioned in the Vedic literature are one.

But a close study of scripture shows

that while there is reason to see Śiva as nondifferent from Viṣṇu, there is also reason to distinguish strongly between them. According to *Bhagavad-gītā*, which is accepted by nearly all classes of transcendentalists in India—including Vaiṣṇavas and Śaivites—Viṣṇu (Kṛṣṇa) is the ultimate Godhead, to whom even Śiva must bow down. This is not a matter of opinion or sectarian prejudice. Kṛṣṇa identifies Himself as the source of all material and spiritual worlds (Bg. 10.8), and Arjuna confirms that Kṛṣṇa is indeed supreme (Bg. 10.12). Kṛṣṇa is “the God of all the gods” (*deveśa*, Bg. 11.37).

In countless incidents from the *Purāṇas*, Śiva is clearly seen to be Viṣṇu's devotee. For example, there is the story of Vṛkāsura, a demon who practiced severe austerities and then asked Śiva for a boon—the power to kill at once any living being whose head Vṛkāsura would merely touch. Śiva granted the boon, but was soon to regret his decision, for Vṛka came after him to try out the newfound power. Lord Śiva ran to all parts of the universe to escape this power-mad devotee and finally ended up at the door of the kingdom of Viṣṇu.

Hearing the words of a frightened Śiva, Viṣṇu devised a plan to help him. Viṣṇu appeared directly before Vṛkāsura and told him Śiva was not to be trusted. “Śiva is fond of joking and even lying,” said Viṣṇu. “I am sure he is not telling you the truth. He was just teasing you. Touch your own head, and you will see that nothing will happen.”

Vṛka, of course, touched his own head and died. But the point of this story, in the present context, is Viṣṇu's superiority over Śiva, who could not resolve the problem on his own. After racing through the entire material cosmos to escape Vṛkāsura, Śiva sought refuge in Viṣṇu, the Supreme Personality of Godhead.

To counter this, Śiva devotees cite traditions in which Rāma, for example, is seen as a devotee of Śiva. This would make an avatāra of Viṣṇu subservient to Śiva, and thus support the tenets of Śaivism. But upon closer study Rāma's worship of Śiva turns out to be a later tradition, not supported in Vālmiki's *Rāmāyaṇa*. Moreover, even these later traditions explain that Rāma became a devotee of Śiva only out of etiquette: (please turn to page 56)

ORIGINS OF THE SUBTLE ELEMENTS

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, Lord Kapila describes how transformations create subtle elements, beginning here with taste.

THIRD CANTO/CHAPTER 26

41 रूपमात्राद्विकुर्वाणात्तेजसो दैवचोदितात् ।
रसमात्रमभूत्तसादम्भो जिह्वा रसग्रहः ॥४१॥

*rūpa-mātrād vikurvāṇāt
tejaso daiva-coditāt
rasa-mātram abhūt tasmād
ambho jihvā rasa-grahaḥ*

*rūpa-mātrāt—*which evolves from the subtle element form; *vikurvāṇāt—*undergoing transformation; *tejasaḥ—*from fire; *daiva-coditāt—*under a superior arrangement; *rasa-mātram—*the subtle element taste; *abhūt—*became manifested; *tasmāt—*from that; *ambhaḥ—*water; *jihvā—*the sense of taste; *rasa-grahaḥ—*which perceives taste.

By the interaction of fire and the visual sensation, the subtle element taste evolves under a superior arrangement. From taste, water is produced, and the tongue, which perceives taste, is also manifested.

PURPORT: The tongue is described here as the instrument for acquiring knowledge of taste. Because taste is a product of water, there is always saliva on the tongue.

42 कषायो मधुरस्तिक्तः कट्वम्ल इति नैकधा ।
भौतिकानां विकारेण रस एको विभिद्यते ॥४२॥

*kaṣāyo madhuras tiktah
kaṭv amla iti naikadhā
bhautikānām vikāreṇa
rasa eko vibhidyate*

*kaṣāyaḥ—*astringent; *madhuraḥ—*sweet; *tiktaḥ—*bitter; *kaṭu—*pungent; *amlaḥ—*sour; *iti—*thus; *na-ekadhā—*manifoldly; *bhautikānām—*of other substances; *vikāreṇa—*by transformation; *rasaḥ—*the subtle element taste; *ekaḥ—*originally one; *vibhidyate—*is divided.

Although originally one, taste becomes manifold as astringent, sweet, bitter, pungent, sour and salty due to contact with other substances.

43 क्लेदं पिण्डं वृत्तिः प्राणनाप्यायनोन्दनम् ।
तापापनोदो भूयस्त्वमम्भसो वृत्तयस्त्विमाः ॥४३॥

*kleḍanam piṇḍanam vṛtṭiḥ
prāṇanāpyāyanandanam*

*tāpāpanodo bhūyastvam
ambhaso vṛttayas tv imāḥ*

kledanam—moistening; *piṇḍanam*—coagulating; *trptiḥ*—causing satisfaction; *prāṇana*—maintaining life; *āpyāyana*—refreshing; *undanam*—softening; *tāpa*—heat; *apanodaḥ*—driving away; *bhūyastvam*—being in abundance; *ambhasaḥ*—of water; *vṛttayaḥ*—the characteristic functions; *tu*—in fact; *imāḥ*—these.

The characteristics of water are exhibited by its moistening other substances, coagulating various mixtures, causing satisfaction, maintaining life, softening things, driving away heat, incessantly supplying itself to reservoirs of water, and refreshing by slaking thirst.

PURPORT: Starvation can be mitigated by drinking water. It is sometimes found that if a person who has taken a vow to fast takes a little water at intervals, the exhaustion of fasting is at once mitigated. In the *Vedas* it is also stated, *āpomayaḥ prāṇaḥ*: “Life depends on water.” With water, anything can be moistened or dampened. Flour dough can be prepared with a mixture of water. Mud is made by mixing earth with water. As stated in the beginning of *Śrīmad-Bhāgavatam*, water is the cementing ingredient of different material elements. If we build a house, water is actually the constituent in making the bricks. Fire, water and air are the exchanging elements for the entire material manifestation, but water is most prominent. Also, excessive heat can be reduced simply by pouring water on the heated field.

44 रसमात्राद्विकूर्वाणादम्भसो दैवचोदितात् ।

गन्धमात्रमभूत्तस्मात्पृथ्वी घ्राणस्तु गन्धगः ॥४४॥

*rasa-mātrād vikurvāṇād
ambhaso daiva-coditāt
gandha-mātram abhūt tasmāt
pṛthvī ghrāṇas tu gandhagaḥ*

rasa-mātrāt—which evolves from the subtle element taste; *vikurvāṇāt*—undergoing transformation; *ambhasaḥ*—from water; *daiva-coditāt*—by a superior arrangement; *gandha-mātram*—the subtle element odor; *abhūt*—became manifest; *tasmāt*—from that; *pṛthvī*—earth; *ghrāṇaḥ*—the olfactory sense; *tu*—in fact; *gandha-gaḥ*—which perceives aromas.

Due to the interaction of water with the taste perception, the subtle element odor evolves under superior arrangement. Thence the earth and the olfactory sense, by which we can variously experience the aroma of the earth, become manifest.

**45 करम्भपूतिसौरभ्यशान्तोग्राम्लादिभिः पृथक् ।
द्रव्यावयववैषम्याद्गन्ध एको विभियते ॥४५॥**

*karambha-pūti-saurabhya-
sāntogrāmlādibhiḥ pṛthak
dravyāvayava-vaiśamyād
gandha eko vibhidiate*

karambha—mixed; *pūti*—offensive; *saurabhya*—fragrant; *sānta*—mild; *ugra*—strong, pungent; *amla*—acid; *ādibhiḥ*—and so on; *pṛthak*—separately; *dravya*—of substance; *avayava*—of portions; *vaiśamyāt*—according to diversity; *gandhaḥ*—odor; *ekaḥ*—one; *vibhidiate*—is divided.

Odor, although one, becomes many—as mixed, offensive, fragrant, mild, strong, acidic and so on—according to the proportions of associated substances.

PURPORT: Mixed smell is sometimes perceived in food-stuffs prepared from various ingredients, such as vegetables mixed with different kinds of spices and asafetida. Bad odors are perceived in filthy places, good smells are perceived from camphor, menthol and similar other products, pungent smells are perceived from garlic and onions, and acidic smells are perceived from turmeric and similar sour substances. The original aroma is the odor emanating from the earth, and when it is mixed with different substances, this odor appears in different ways.

**46 भावनं ब्रह्मणः स्थानं धारणं सद्विशेषणम् ।
सर्वसत्त्वगुणोद्भेदः पृथिवीवृत्तिलक्षणम् ॥४६॥**

*bhāvanam brahmaṇaḥ sthānam
dhāraṇam sad-viśeṣaṇam
sarva-sattva-guṇodbhedaḥ
pṛthivī-vṛtti-lakṣaṇam*

bhāvanam—modeling forms; *brahmaṇaḥ*—of the Supreme Brahman; *sthānam*—constructing places of residence; *dhāraṇam*—containing substances; *sat-viśeṣaṇam*—distinguishing the open space; *sarva*—all; *sattva*—of existence; *guṇa*—qualities; *udbhedaḥ*—the place for manifestation; *pṛthivī*—of earth; *vṛtti*—of the functions; *lakṣaṇam*—the characteristics.

The characteristics of the functions of earth can be perceived by modeling forms of the Supreme Brahman, by constructing places of residence, by preparing pots to contain water, etc. In other words, the earth is the place of sustenance for all elements.

PURPORT: Different elements, such as sound, sky, air, fire and water, can be perceived in the earth. Another feature of the earth especially mentioned here is that earth can manifest different forms of the Supreme Personality of Godhead. By this statement of Kapila’s it is confirmed that the Supreme Personality of Godhead, Brahman, has innumerable forms, which are described in the scriptures. By manipulation of earth and its products, such as stone, wood and jewels, these forms of the Supreme Lord can be

present before our eyes. When a form of Lord Kṛṣṇa or Lord Viṣṇu is manifested by presentation of a statue made of earth, it is not imaginary. The earth gives shape to the Lord's forms as described in the scriptures.

In the *Brahma-saṁhitā* there is description of Lord Kṛṣṇa's lands, the variegatedness of the spiritual abode, and the forms of the Lord playing a flute with His spiritual body. All these forms are described in the scriptures, and when they are thus presented they become worshipable. They are not imaginary as the Māyāvāda philosophy says. Sometimes the word *bhāvana* is misinterpreted as "imagination." But *bhāvana* does not mean "imagination;" it means giving actual shape to the description of Vedic literature. Earth is the ultimate transformation of all living entities and their respective modes of material nature.

47 नभोगुणविशेषोऽर्थो यस्य तच्छ्रोत्रमुच्यते ।
वायोर्युगुणविशेषोऽर्थो यस्य तत्स्पर्शनं विदुः ॥४७॥

nabho-guṇa-viśeṣo 'rtho
yasya tac chrotram ucyate
vāyor guṇa-viśeṣo 'rtho
yasya tat sparśanam viduh

nabhaḥ-guṇa-viśeṣaḥ—the distinctive characteristic of sky (sound); *arthaḥ*—object of perception; *yasya*—whose; *tat*—that; *śrotram*—the auditory sense; *ucyate*—is called; *vāyoh guṇa-viśeṣaḥ*—the distinctive characteristic of air (touch); *arthaḥ*—object of perception; *yasya*—whose; *tat*—that; *sparśanam*—the tactile sense; *viduh*—they know.

The sense whose object of perception is sound is called the auditory sense, and that whose object of perception is touch is called the tactile sense.

PURPORT: Sound is one of the qualifications of the sky and is the subject matter for hearing. Similarly, touch is the qualification of the air and is the subject of the touch sensation.

48 तेजोगुणविशेषोऽर्थो यस्य तच्चक्षुरुच्यते ।
अम्भोगुणविशेषोऽर्थो यस्य तद्रसनं विदुः ।
भूमेर्गुणविशेषोऽर्थो यस्य स घ्राण उच्यते ॥४८॥

tejo-guṇa-viśeṣo 'rtho
yasya tac cakṣur ucyate
ambho-guṇa-viśeṣo 'rtho
yasya tad rasanam viduh
bhūmer guṇa-viśeṣo 'rtho
yasya sa ghrāṇa ucyate

tejaḥ-guṇa-viśeṣaḥ—the distinctive characteristic of fire (form); *arthaḥ*—object of perception; *yasya*—whose; *tat*—that; *cakṣuḥ*—the sense of sight; *ucyate*—is called;

ambhaḥ-guṇa-viśeṣaḥ—the distinctive characteristic of water (taste); *arthaḥ*—object of perception; *yasya*—whose; *tat*—that; *rasanam*—the sense of taste; *viduh*—they know; *bhūmeḥ guṇa-viśeṣaḥ*—the distinctive characteristic of earth (odor); *arthaḥ*—object of perception; *yasya*—whose; *saḥ*—that; *ghrāṇaḥ*—the sense of smell; *ucyate*—is called.

The sense whose object of perception is form, the distinctive characteristic of fire, is the sense of sight. The sense whose object of perception is taste, the distinctive characteristic of water, is known as the sense of taste. Finally, the sense whose object of perception is odor, the distinctive characteristic of earth, is called the sense of smell.

49 परस्य दृश्यते धर्मो ह्यपरस्मिन् समन्वयात् ।
अतो विशेषो मावानां भूमावेवोपलक्ष्यते ॥४९॥

parasya dṛśyate dharmo
hy aparasmīn samanvayāt
ato viśeṣo bhāvānām
bhūmāv evopalakṣyate

parasya—of the cause; *dṛśyate*—is observed; *dharmah*—the characteristics; *hi*—indeed; *aparasmīn*—in the effect; *samanvayāt*—in order; *ataḥ*—hence; *viśeṣaḥ*—the distinctive characteristic; *bhāvānām*—of all the elements; *bhūmau*—in earth; *eva*—alone; *upalakṣyate*—is observed.

Since the cause exists in its effect as well, the characteristics of the former are observed in the latter. That is why the peculiarities of all the elements exist in the earth alone.

PURPORT: Sound is the cause of the sky, sky is the cause of the air, air is the cause of fire, fire is the cause of water, and water is the cause of earth. In the sky there is only sound; in the air there are sound and touch; in the fire there are sound, touch and form; in water there are sound, touch, form and taste; and in the earth there are sound, touch, form, taste and smell. Therefore earth is the reservoir of all the qualities of the other elements. Earth is the sum total of all other elements. The earth has all five qualities of the elements, water has four qualities, fire has three, air has two, and the sky has only one quality, sound.

50 एतान्यसंहृत्य यदा महदादीनि सप्त वै ।
कालकर्मगुणोपेतो जगदादिरुपाविशत् ॥५०॥

etāny asaṁhatya yadā
mahad-ādīni sapta vai
kāla-karma-guṇopeto
jagad-ādir upāviśat

etāni—these; *asaṁhatya*—being unmixed; *yadā*—when; *mahad-ādīni*—the *mahat-tattva*, false ego and five gross elements; *sapta*—all together seven; *vai*—in fact; *kāla*—time; *karma*—work; *guṇa*—and the three modes of

material nature; *upetaḥ*—accompanied by; *jagat-ādih*—the origin of creation; *upāviśat*—entered.

When all these elements were unmixed, the Supreme Personality of Godhead, the origin of creation, along with time, work, and the qualities of the modes of material nature, entered into the universe with the total material energy in seven divisions.

PURPORT: After stating the generation of the causes, Kapiladeva speaks about the generation of the effects. At that time when the causes were unmixed, the Supreme Personality of Godhead, in His feature of Garbhodakaśāyī Viṣṇu, entered within each universe. Accompanying Him were all of the seven primary elements—the five material elements, the total energy (*mahat-tattva*) and the false ego. This entrance of the Supreme Personality of Godhead involves His entering even the atoms of the material world. This is confirmed in the *Brahma-saṁhitā* (5.35): *aṅdāntara-stha-paramāṇu-cayāntara-stham*. He is not only within the universe, but within the atoms also. He is within the heart of every living entity. Garbhodakaśāyī Viṣṇu, the Supreme Personality of Godhead, entered into everything.

**51 ततस्तेनानुविद्धेभ्यो युक्तेभ्योऽण्डमचेतनम् ।
उत्थितं पुरुषो यस्मादुदतिष्ठदसौ विराट् ॥५१॥**

*tatas tenānuviddhebhyo
yuktebhyo 'ṅdam acetanam
utthitam puruṣo yasmād
udatiṣṭhad asau virāt*

tataḥ—then; *tena*—by the Lord; *anuviddhebhyaḥ*—from these seven principles, roused into activity; *yuktebhyaḥ*—united; *aṅdam*—an egg; *acetanam*—unintelligent; *utthitam*—arose; *puruṣaḥ*—Cosmic Being; *yasmāt*—from which; *udatiṣṭhat*—appeared; *asau*—that; *virāt*—celebrated.

From these seven principles, roused into activity and united by the presence of the Lord, an unintelligent egg arose, from which appeared the celebrated Cosmic Being.

PURPORT: In sex life, the combination of matter from the parents, which involves emulsification and secretion, creates the situation whereby a soul is received within matter, and the combination of matter gradually develops into a complete body. The same principle exists in the universal creation: the ingredients were present, but only when the Lord entered into the material elements was matter actually agitated. That is the cause of creation. We can see this in our ordinary experience. Although we may have clay, water and fire, the elements take the shape of a brick only when we labor to combine them. Without the living energy, there is no possibility that matter can take

shape. Similarly, this material world does not develop unless agitated by the Supreme Lord as the *virāt-puruṣa*. *Yasmād udatiṣṭhad asau virāt*: by His agitation, space was created, and the universal form of the Lord also manifested therein.

**52 एतदण्डं विशेषाख्यं क्रमवृद्धैर्दशोत्तरैः ।
तोयादिभिः परिवृतं प्रधानेनावृतेर्बहिः ।
यत्र लोकवितानोऽयं रूपं भगवतो हरेः ॥५२॥**

*etat aṅdam viśeṣākhyam
krama-vṛddhair daśottaraḥ
toyādibhiḥ parivṛtam
pradhānenāvṛtair bahiḥ
yatra loka-vitāno 'yam
rūpaṁ bhagavato hareḥ*

etat—this; *aṅdam*—egg; *viśeṣa-ākhyam*—called *viśeṣa*; *krama*—one after another; *vṛddhair*—increased; *daśa*—ten times; *uttaraiḥ*—greater; *toya-ādibhiḥ*—by water and so on; *parivṛtam*—enveloped; *pradhānena*—by *pradhāna*; *āvṛtaiḥ*—covered; *bahiḥ*—on the outside; *yatra*—where; *loka-vitānaḥ*—the extension of the planetary systems; *ayam*—this; *rūpaṁ*—form; *bhagavataḥ*—of the Supreme Personality of Godhead; *hareḥ*—of Lord Hari.

This universal egg, or the universe in the shape of an egg, is called the manifestation of material energy. Its layers of water, air, fire, sky, ego and mahat-tattva increase in thickness one after another. Each layer is ten times bigger than the previous one, and the final outside layer is covered by pradhāna. Within this egg is the universal form of Lord Hari, of whose body the fourteen planetary systems are parts.

PURPORT: This universe, or the universal sky which we can visualize with its innumerable planets, is shaped just like an egg. As an egg is covered by a shell, the universe is also covered by various layers. The first layer is water, the next is fire, then air, then sky, and the ultimate holding crust is *pradhāna*. Within this egglike universe is the universal form of the Lord as the *virāt-puruṣa*. All the different planetary situations are parts of His body. This is already explained in the beginning of *Śrīmad-Bhāgavatam*, Second Canto. The planetary systems are considered to form different bodily parts of that universal form of the Lord. Persons who cannot directly engage in the worship of the transcendental form of the Lord are advised to think of and worship this universal form. The lowest planetary system, Pātāla, is considered to be the sole of the Supreme Lord, and the earth is considered to be the belly of the Lord. Brahmāloka, or the highest planetary system, where Brahmā lives, is considered to be the head of the Lord.

(continued in the next issue)

EVERY TOWN & VILLAGE

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



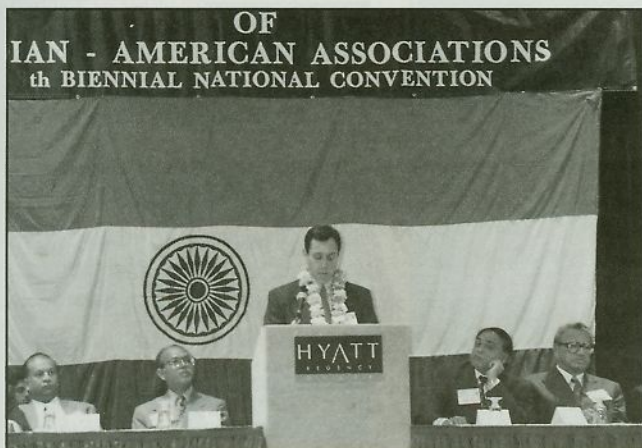
WORLD NEWS

North America

An ISKCON conference on education focused on how best to

teach devotee children, both in ISKCON schools and through home schooling. The conference brought together teachers, students, parents, and administrators. It took place in October in Alachua, Florida.

The National Federation of Indian-American Associations (NFIA) has recognized ISKCON devotee Alfred Ford (Ambarīśa Dāsa) as a special "Friend of India." Ambarīśa, the great-grandson of Henry Ford, was honored at the NFIA national convention last September in Chicago. In his keynote address, Ambarīśa spoke on the value of combining American prosperity and India's Vedic heritage.



Ambarīśa Dāsa, great-grandson of Henry Ford, addresses the convention of the National Federation of Indian-American Associations.

India

Delegates to the World Archeological Congress heard radically different ideas about

human evolution from BTG associate editor Drutakarmā Dāsa. The Congress took place in early December in New

Delhi. Drutakarmā's paper, "Purāṇic Times and the Archeological Record," drew on the eight years of research that he and others put into their book *Forbidden Archeology*. In late November Drutakarmā did an intensive U.S.A. speaking tour in conjunction with that book and its condensed version, *The Hidden History of the Human Race*.

The memorial to Śrīla Prabhupāda in Śrīdhām Māyāpur, West Bengal, opened to the public at the end of February. The form of Śrīla Prabhupāda was installed in the central chamber, and daily *pūjā* (offerings of respect) began. The memorial is a *puṣpa samādhi*, a shrine with flowers that adorned Śrīla Prabhupāda's body at the time of his passing away.

A school outside Surat, Gujarat, combines regular academic courses with Kṛṣṇa conscious training. The government-accredited English-medium school, run by ISKCON members, now has 130 students, 40 boarding at the school and attending a full early-morning program of spiritual practices. The school teaches five levels, from nursery through third standard, and will add one standard a year until it reaches twelfth. For more information, see page 61.

United Kingdom

Devotees and guests celebrated the twenty-fifth anniversary, in October, of the London Hare Kṛṣṇa temple. Located near Oxford Street, the temple is the oldest Vedic temple in London. Dr. L. M. Singhvi, the Indian High Commissioner, presided over the function. A thousand guests attended.

Ratnarañjini Devi Dāsi, a disciple of Śrīla Prabhupāda's, passed away in Scotland at the end of December. She was the wife of Glasgow temple president Balabhadra Dāsa and the mother of two children. She faithfully served Lord Kṛṣṇa in South Africa and the U.K. for many years. Even

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 59).

while enduring a brain tumor the last few years, she inspired many devotees by her firm determination to remember Lord Kṛṣṇa.

Europe Devotees have opened

a center in downtown Rome. Named the Hare Kṛṣṇa Forum, the center distributes Kṛṣṇa-prasādam (food offered to Lord Kṛṣṇa) and offers courses on *Bhagavad-gītā As It Is*, Āyur Veda, haṭha-yoga, and astrology.

A prominent political figure in Bosnia and Herzegovina has visited

the ISKCON temple in Sarajevo. In November Mr. Stjepan Kljuic, leader of the Republican party, feasted on Kṛṣṇa-prasādam at the temple and received a copy of *Bhagavad-gītā As It Is*. Despite the danger and turmoil in former Yugoslavia, devotees in Sarajevo regularly pass out prasādam, sell Śrīla Prabhupāda's books, and hold public programs.



Rathayātrā in Porto Alegre, Brazil.

South Africa

The Durban Rathayātrā festival

received nearly fifteen minutes of nationwide television coverage on "Good Morning, South Africa." The perfect December weather helped draw large crowds to the four-day festival. Guests of honor included Durban Mayor Mike Lipschitz and U. S. Consul General Pamela E. Bridgewater.

Thailand

Thailand's royal family received a

set of Śrīla Prabhupāda's *Śrīmad-Bhāgavatam* in October. At the Grand Palace, home of the legendary Emerald Buddha, Her Royal Highness Princess Maha-chakri Sirindhorn formally accepted the books on behalf of His Majesty Bhumibol Rama IX.

Mauritius

The Hare Kṛṣṇa Students

Newsletter goes out to two hundred schools and colleges in Mauritius.

Brazil

Ten thousand people

attended ISKCON's Ratha-yātrā in Porto Alegre, Brazil. The seven-hour festival was held in September in Redemption Park, in the heart of the city.



Priyavrata Dāsa, international coordinator for Hare Krishna Food for Life, shows residents of Sukhumi, Georgia (CIS), the cover story in the Jan./Feb. '94 issue of *BTG*, which reported on the Food for Life program in Sukhumi. The woman on the far right is Narto, one of the program's volunteers, who was happy to find her photo in the article.

ŚRĪLA PRABHUPĀDA'S CENTENNIAL—1996

A thousand people joined two hundred ISKCON devotees on a Śrīla Prabhupāda Centennial walk from Māyāpur to Calcutta in December. The beats of one hundred *mṛdaṅgas* (drums) accompanied the chanting of the holy names.

To commemorate the Centennial, ISKCON Māyāpur has released a book/tape set of Śrīla Prabhupāda's *Gītār-gān*, his rendering of *Bhagavad-gītā* into Bengali verse. Six tape cassettes give the verses, chanted by professional singers in Indian classical tunes. Along with the cassettes comes a hardbound edition of the text: the original Bengali for distribution in Bengal, or for elsewhere a transliteration in Roman characters and an English translation.

To celebrate the release, a program was held on February 5 at Kalā Mandir, the largest and best auditorium in Calcutta. A Manipuri dance troupe performed. Shrikumar Banarjee, the music director for the *Gītār-gān* tapes, gave a sarod recital. Then, introduced by Bhakti Cāru Swami, the artists who recorded the *Gītār-gān* performed it live.

ISKCON Vṛndāvana has started a program to give 108 Hindi sets of Śrīla Prabhupāda's books to āśramas, colleges, and public libraries in the greater Vṛndāvana area.

Each book in the 25-book set will contain a foil sticker stating, "Books donated by ISKCON (The International Society for Krishna Consciousness), Founder-Ācārya His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Visit Krishna-Balarām Mandir in Vṛndāvana. Please chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare to attain life's perfection." For information on contributing to this project, please see page 61.

Several teams of devotees from ISKCON Māyāpur are holding programs at schools all over Bengal to acquaint students with the life and teachings of Śrīla Prabhupāda. The programs include talks, quizzes, awards, and distribution of *prasādam*.

PADAYĀTRĀ NEWS

Padayātrā India

Padayātrā India celebrated its tenth anniversary in September, when the party entered the holy town of Pandharpur, Maharashtra. The party was received by Mr. Suhakar Paricharak, a member of the legislative assembly, and Mr. Lakshminarayan Bhattad, the mayor, who garlanded the Padayātrā Deities and all the Padayātrā devotees. Padayātrā India is now on its fourth tour of the country and has covered 45,000 kilometers. The devotees plan to stay on the road at least through 1996. ISKCON Television (ITV) has released a ninety-minute video on Padayātrās around the world. To order, see page 60.



Entering Pandharpur, devotees pass through a gate erected to celebrate Padayātrā India's tenth anniversary.

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

SIVA (continued from page 48)

Rāma wanted to become a greater devotee of Śiva than the evil Rāvaṇa was, and then ask Śiva for permission to defeat Rāvaṇa.

The *Rāmāyaṇa* offers many stories about the glories of Śiva—his destruction of Dakṣa's sacrifice, his marriage with Umā (Pārvatī), his drinking of the ocean of poison, his killing of the demon Andhaka, his cursing of Kaṇḍarpa—but ultimately the *Rāmāyaṇa* makes the supremacy of Rāma quite clear. Rāma (as an incarnation of Viṣṇu) is supreme.

The differences between Śiva and Viṣṇu should be further underlined. As Śrīla Prabhupāda says (*Śrīmad-Bhāgavatam* 3.9.16, purport),

Of the three principal agents controlling the three modes of material nature, Viṣṇu is the Almighty; even though He is within material nature for the purpose of maintenance, He is not controlled by the laws of material nature. The other two, Brahmā and Śiva, although almost as greatly powerful as Viṣṇu, are within the control of the material energy of the Supreme Lord.

Śiva is superior to Brahmā, who is an empowered soul (*jīva*), but Śiva is not quite on the same level as Viṣṇu. It is therefore said that Śiva is a unique living being who merits his own category, known as *śiva-tattva*.

To clarify Lord Śiva's position, the *Brahma-saṁhitā* (5.45) offers an analogy: "When milk is transformed by acids into yogurt, the yogurt is neither the same as nor different from the milk. I adore the primeval Lord Govinda [Kṛṣṇa, Viṣṇu], of whom Lord Śiva is a transformation for performing the work of destruction."

Though milk and yogurt are essentially nondifferent, yogurt is a *product* of milk. One can use milk to make ghee, cheese, ice cream, or yogurt, but one cannot turn yogurt into milk. Clearly, then, Śiva's divinity is intimately connected with, even dependent upon, his relationship to Viṣṇu.

This is made clearer still in the *Bhāgavatam* (3.28.22): "The blessed Lord Śiva becomes all the more blessed by bearing on his head the holy waters of the Ganges, which has its source in the water that washed the Lord's lotus feet."

Śrīla Prabhupāda comments, "Lord Śiva is important because he is holding on his head the holy Ganges water, which has its origin in the footwash of Lord Viṣṇu.

"In the *Hari-bhakti-vilāsa*, by Sanātana Gosvāmī, it is said that anyone who puts the Supreme Lord and the demigods, including Lord Śiva and Lord Brahmā, on the same level at once becomes a *pāṣaṇḍī*, or atheist. We should never consider the Supreme Lord Viṣṇu and the demigods to be on an equal footing."

So, theologically, Śiva is both God and yet different from God as well. Because of Śiva's intimate contact with the quality of ignorance and with matter (which is innately ignorant), the living beings in this world cannot receive the same spiritual restoration by worshipping him as by worshipping Viṣṇu.

And yet they try. As mentioned earlier, the worshippers of Śiva are second in number only to the worshippers of Viṣṇu. Śaiva Siddhānta, a form of Śiva worship found mainly in South India, is a force

to be reckoned with, and Vira Śaivism (or Lingāyatism), another form of the religion, is popular in the South Indian state of Karnataka.

There are other forms of Śiva worship as well, but the only authorized form comes down in the Rudra Sampradāya, also known as the Viṣṇusvāmī Sampradāya, an authorized Vaiṣṇava lineage in which Śiva is worshiped as the greatest devotee of Viṣṇu. Its adherents say that ultimate liberation comes from devotion to Viṣṇu. And Śiva, they say, showed how to be the perfect devotee. Even Śiva himself confirms that one can achieve the supreme destination only by the mercy of Viṣṇu. Lord Śiva says, *mukti-pradātā sarveṣāṁ viṣṇur eva na saṁśayaḥ*: "There is no doubt that Viṣṇu is the deliverer of liberation for everyone." ☀

Satyarāja Dāsa is a disciple of Śrīla Prabhupāda and a regular contributor to Back to Godhead. He has written several books on Kṛṣṇa consciousness. He and his wife live in New York City.

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 Rādā 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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Perth — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/ Tel. +61 (09) 227-1684
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Suva, Fiji — Nasinu 7½ miles (P.O. Box 7315, Nasinu)/ Tel. +679 393599
Wellington, NZ — 60 Wade St., Wadestown, Wellington (mail: P.O. Box 2753, Wellington)/ Tel. +64 (04) 4720510

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Bhakti-Lata Bija, The Magazine for Children. Give your children the opportunity to write or draw for Kṛṣṇa and see their work in print. The 65-page premiere issue includes *Kṛṣṇa* book stories, *Mahābhārata*, Prabhupāda-līlā, Great Vaiṣṇava Saints, Penpal Service, Quizzes, Games, Crafts, Coloring, Writing and Drawings from devotee children everywhere, and much more. Two issues now in print. Quarterly. One issue: £4.99 (sterling, or Irish punts). Yearly subscription: £19.99. Airmail outside Europe add £2 for one issue, £8 for one year. Caraṇāravinda Devī Dāśī, Bhakti-Lata Bija, Cranageen, Kiltegan, Co. Wicklow, Ireland. Phone: +353 (0508) 73229.

The Art of Caring for Śrīmatī Tulasi Devī, by Īśānāḥ Devī Dāśī, a Ph.D. botanist and the New Dvārakā (Los Angeles) Tulasi *pūjārī* since 1987. This is a completely new 50-page book that includes sections on Tulasi's general care and maintenance, growing her from seeds, how and when to transplant, diseases and pests (illustrated), and formal worship and special prayers. All proceeds go to maintaining Śrīmatī Tulasi Devī at New Dvārakā. Send \$5 plus postage (US: \$.75; Canada and Mexico: \$1;

elsewhere: \$2) to ISKCON, Attn: Īśānāḥ Devī Dāśī, 3764 Watsseka Ave., Los Angeles, CA 90034, USA.

Stay in touch with Śrī Māyāpur Subscribe to the quarterly *Mayapur Journal*, published and printed in Switzerland. Read about Māyāpur's new temple, the Samādhi, the Deities, the devotees, their activities, and much more. Published without interruption for the last six years. Please send US\$12 for a one-year subscription, or US\$20 for a two-year subscription. Free sample copy. Donations welcome. Mayapur Journal, P. O. Box 4742, 6304 Zug, Switzerland. Fax: +41 (01) 262 31 14.

Kṛṣṇa, Israel, and the Druze: An Interreligious Odyssey, by Dhīra Govinda Dāśa. A fascinating account of spreading Kṛṣṇa consciousness among the Druze, a community whose culture and tradition remarkably parallel the Vedic tradition. Softbound, 280 pages, dozens of photos and illustrations. \$10.95 plus \$2.50 for shipping in North and South America; elsewhere add \$3 for surface, \$6 for air mail. Florida residents add 6% sales tax. Send check or money order payable to David Wolf, P. O. Box 14672, Gainesville, FL 32604. Quantity discounts available.

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Books by Sadāpūta Dāśa. Issues in scientific understanding, explored by a scientist trained in the Vedic paradigm. Write to Govardhan Hill Publishing, P. O. Box 52-211, Badger, California, 93603.

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.

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The Caitanya Channel produces weekly programs on many cable television stations in the Los Angeles area. To learn how to produce Kṛṣṇa conscious programs and air them on public access cable television, contact Bhakta Mike, c/o The Caitanya Channel, 3755 Watseka Ave., Los Angeles, CA 90034. Phone: (310) 559-7100.

Children's education through correspondence. Students who live at a distance from a *gurukula* can get an education supervised by devotees. Available for kindergarten through high school. Contact Ūrmilā Devī Dāsi, 915 Dimmocks Mill Rd., Hillsborough, NC 27278. Phone: (919) 563-4176; e-mail:urmila.acbsp@iskcon.com.

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Vedic Resource Library needs donors to realize its goal of opening by Śrīla Prabhupāda's Centennial, 1996. For more information, contact Sandhinī Devī Dāsī, c/o ISEA, P. O. Box 310, Bangor, ME 04402-0310, USA.

ISKCON Param Vidya Seva program needs US\$8,700 to buy 108 sets of Prabhupāda's books for free distribution to āśramas, colleges, and public libraries in the greater Vṛndāvana area. Prabhupāda once said that service in Vṛndāvana gives a thousand times the benefit of service elsewhere. Wire donations payable in Indian rupees to Indian Overseas Bank, Juhu ISKCON, Bombay, India, Saving bank account #4, BBT Bombay, Attn: Param Vidya Seva program. Memo should read "For ISKCON Vrindavan Param Vidya Seva program." Also, notify Mahānidhi Swami at ISKCON Vṛndāvana about your donation.

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GENERAL

Homebound devotees wanted. Homebound aspiring devotee seeks others in similar circumstances to exchange letters and engage in Kṛṣṇa-kathā. Let's get together. Write to Sue Love, 977 Oak Crest Lane, Media, PA 19063.

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The ISKCON Education Office offers back issues of *ISKCON Education Journal*, a list of educational publications, and a correspondence program for kindergarten through high school. For information: The ISKCON Education Office, 1842 Bushy Cook Rd., Efland, NC 27243. Phone: (919) 644-2272; e-mail: urmila.acbsp@iskcon.com.

Melbourne Mahāprabhu Mandira's 20TH ANNIVERSARY FESTIVAL 1975–1995

The devotees of the Melbourne temple invite you to join them for a two-day festival to commemorate the 20th anniversary of the temple inauguration and the installation of Śrī Śrī Gaura Nitāi by Śrīla Prabhupāda in May 1975.

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(808) 982-5949

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(913) 865-5080

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*Bozeman:
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Fayetteville:
Dayāvira Dāsa
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Sandy Ridge:
Ādi Kartā Dāsa &
Rucirā Devī Dāsī
(910) 593-9058

*New or revised listing.

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.

*Sneads Ferry:
Bhakti Yoga Center
(910) 327-2694

Ohio

Athens:
Krishna House
(614) 594-4496
or (614) 421-1661

*Cincinnati:
Braja Kumārī Dāsī
(513) 742-5725

Oregon

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

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

Pennsylvania

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

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

Stroudsburg:
Dr. Shyamsundar Mahajan
(Śamika Rṣi Dāsa)
(717) 424-9449

South Carolina

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

Tennessee

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

Texas

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

Utah

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

Virginia

*Charlottesville:
Amitācāra Dāsa &
Māyāpriyā Devī Dāsī
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West Virginia

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

Canada

*Victoria, B.C.
Hare Krishna Yoga Centre
(604) 920-9940

India

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

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La Paz:
ISKCON Congregation
P. O. Box 12427

United Kingdom

Regular gatherings take place in more than twenty cities. To find the one nearest you, or for help in starting one, contact Bhaktivedanta Books Ltd., Reader Services Dept., P.O. Box 324, Borehamwood, Herts., WD6 1NB. Phone: (081) 9051244

South Africa

Programs are held in more than 50 locations. For information contact one of the ISKCON centers in South Africa listed on page 58.

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 Govinda

(February 16–March 17)

MARCH

2—Disappearance anniversary of Śrīla Jagannātha Dāśa Bābājī, the great devotee in the disciplic line from Lord Caitanya who confirmed Śrīla Bhaktivinoda Ṭhākura's discovery of Lord Caitanya's birthplace. Disappearance of Rasikānanda Prabhu, a great devotee of Lord Caitanya.

13—Amardakī-vrata Ekādaśī. Fasting from grains and beans.

14—Disappearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master.

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

Month of Viṣṇu

(March 18–April 15)

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

27—Pāpamocanī Ekādaśī. Fasting from grains and beans.

APRIL

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

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

11—Kāmadā Ekādaśī. Fasting from grains and beans.

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

Month of Madhusūdana

(April 16–May 14)

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

25—Varūthini Ekādaśī. Fasting from grains and beans.

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

MAY

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

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

11—Mohiṇī Ekādaśī. Fasting from grains and beans.

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

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



Lord Nṛsiṃhadeva (left) fights with the demon Hiranyakaśipu.

14—Nṛsiṃha Caturdaśī, the appearance anniversary of Lord Nṛsiṃhadeva, Lord Kṛṣṇa's half-man, half-lion incarnation. Fasting till noon, followed by feasting. Appearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master. Appearance anniversary of Śrīla Śrīnivāsa Ācārya, a follower of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Parameśvara Purī, an associate of Lord Caitanya.

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

25—Aparā Ekādaśī. Fasting from grains and beans. Appearance anniversary of Śrīla Vṛndāvana Dāsa Ṭhākura, author of *Śrī Caitanya Bhāgavata*, a biography on Lord Caitanya.

Vedic Thoughts

Because of so-called improvements in material opulence, people have entirely given up the path of realization. Practically no one is interested in God, one's relationship with God, or how one should act. Modern men have altogether forgotten such questions because they are mad for material possessions. If this kind of civilization continues, the time will soon come when the Supreme Personality of Godhead will take away all the material opulences. Then people will come to their senses.

—His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Śrīmad-Bhāgavatam, 8.22.17, Purport



The Supreme Person, Śrī Kṛṣṇa Himself, who is the life of Śrīmatī Rādhārāṇī and is the Lord of the universe in creation, maintenance, and annihilation, appears as Gaura [Lord Caitanya Mahāprabhu], O Maheśvarī.

—Lord Ananta Śeṣa
Ananta Saṁhitā



After searching through all the Vedic literature, one cannot find a method of religion more sublime for this age than the chanting of Hare Kṛṣṇa.

—Kali-santaraṇa Upaniṣad

There is no eye equal to knowledge, no austerity equal to speaking the truth, no misery equal to attachment, and no happiness equal to detachment.

—Cāṇakya Paṇḍita



If one is worshiping Lord Hari [Kṛṣṇa], what is the use of performing extraneous penances? And if one is not worshiping Lord Hari, no such penances will save one.

—Nārada Muni
Nārada Pañcarātra



Just as those who are greedy see everything as a source of money-making and those who are lusty see everything as conducive to sex, the most perfect devotee sees Nārāyaṇa [Kṛṣṇa] everywhere.

—Source unknown
Quoted in *Śrīmad-Bhāgavatam* 7.7.55, Purport



The neophyte Vaiṣṇava devotees' ringing the bell even once during worship of the Deity of the Supreme Lord is a million times more valuable, spiritually and otherwise, than the charitable fruitive workers' building hospitals, feeding thousands of the poor, or building homes, or even the empiric philosophers' Vedic studies, meditation, austerities, and penances.

—Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

*Do you have Vedic thoughts you'd like to share? Send your favorite quotations to:
Vedic Thoughts, Back to Godhead, P.O. Box 430, Alachua, FL 32615*

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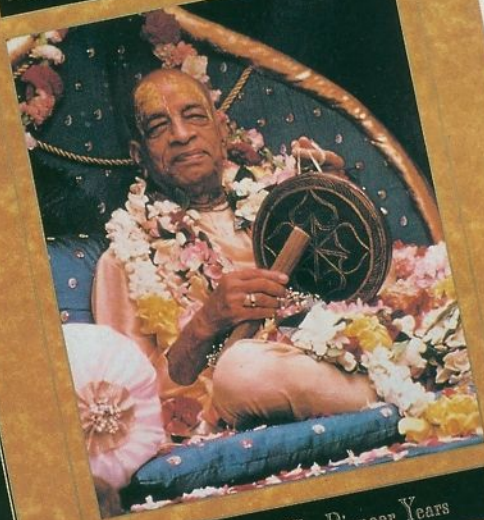
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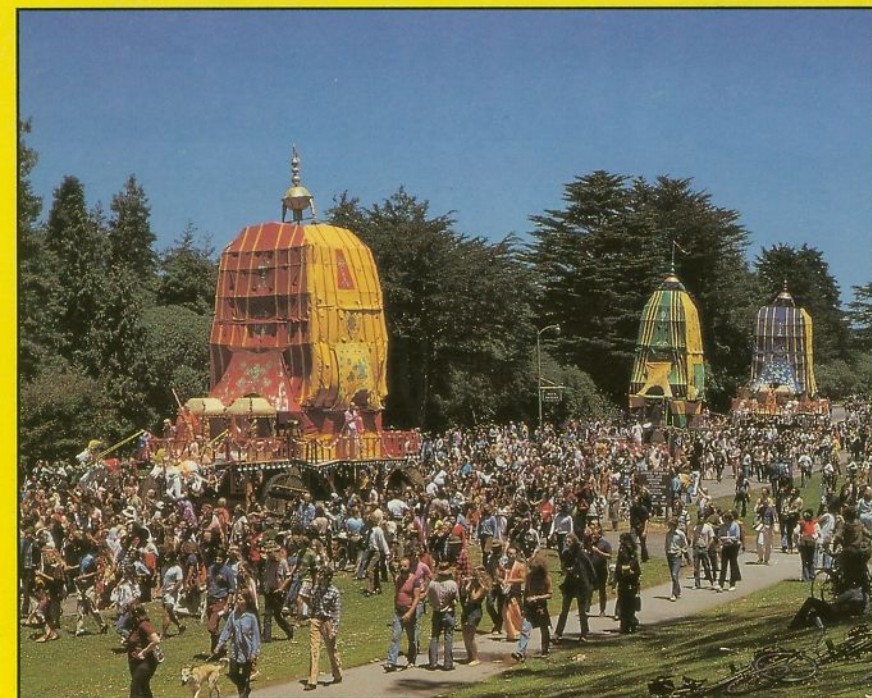


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1995 SUMMER SCHEDULE

May 27–29	New Vrindaban
June 2–4	Atlanta
June 17	New York City
July 4	Washington, D. C.
July 8–9	Montreal
July 15–16	Toronto
July 29–30	Los Angeles
August 13	San Francisco
August 18–19, 26–27	Vancouver, B. C.
September 1–4	Boulder
September 9	Spanish Fork, Utah



The Jagannātha Rathayātrā Parade in San Francisco (left, 1973; right, 1977).
And it's still going strong today!

You're invited to come celebrate. For more information and to confirm dates for the Hare Kṛṣṇa Festivals of India and Jagannātha Rathayātrā Parades contact your local Hare Kṛṣṇa temple or write to Festival of India, Rt. 1, Box 96, Sandy Ridge, NC 27046.