

Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



THE HARE KRISHNA MAGAZINE

September/October 1995 • \$4.00/£2.50

A Place To Grow with Kṛṣṇa

A New Farm Community in France



Kṛṣṇa Dolls for Kṛṣṇa Kids

Who Creates the Creator of the Universe?

Success Through Control of the Mind



Lord Śrī Kṛṣṇa

The parchments on either side of Kṛṣṇa represent the twelve cantos of the Vedic scripture *Śrīmad-Bhāgavatam*, which is nondifferent from Lord Kṛṣṇa Himself. Each canto represents a different part of Kṛṣṇa's transcendental form.

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THE HARE KRISHNA MAGAZINE

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COVER: During a summer camp and retreat at ISKCON's new farm community in France, devotees and guests gather in front of a turn-of-the-century chateau, now a restaurant and guesthouse. Please see the article on the project, called Bhaktivedanta Village, beginning on page 38. (Photo by Karl Frei.)

BACK TO GODHEAD

The Hare Krishna Magazine

FOUNDER (under the direction of His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda) **His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda**

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

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

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

Printing: Interprint, Clearwater, Florida, USA.

Color separations/prepress: PrintNet, Alachua, Florida, USA.

© 1995 The Bhaktivedānta Book Trust International. All rights reserved. *Back to Godhead* (ISSN 0005-3643) is published for \$24 per year by Back To Godhead, P.O. Box 430, Alachua, FL 32615. Second-class postage paid at Alachua, Florida, and other mailing offices.

POSTMASTER: Send address changes to Back to Godhead, P.O. Box 255, Sandy Ridge, NC 27046.



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Founder-Ācārya of the
International Society for Krishna Consciousness

Statement of Purposes

Back to Godhead is a cultural tool for respiritualizing 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.

Subscriptions: *Back to Godhead* is published six times a year. For a one-year subscription send \$24 to Back to Godhead, P.O. Box 255, Sandy Ridge, NC 27046, USA. For subscriptions outside the US and Canada add \$3. Payment in US funds (payable on a US bank) must accompany orders outside the US.

In the UK send £18.50 to Bhaktivedānta Books Limited, P.O. Box 324, Borehamwood, Herts WD6 1NB, England.

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The Evil Computer

YES, I'VE GOT ONE. Use it all the time. And I've been close to them for more than twenty years, since the days when we first computerized our typesetting. They save lots of work, and make the impossible possible.

But they're dangerous, devilish machines, and we use them at our peril. I'm not talking about low-level radiation, or the computer's role in weapons of mass destruction. What I have in mind is its role in mass *distraction*.

Here I am with a short human lifetime, and somehow, by good fortune, I've discovered it's meant for spiritual realization. But for spiritual perfection one needs to focus tightly. One has to mold one's life in such a way that one constantly remembers the Supreme, or Kṛṣṇa.

In the present age, therefore, the Vedic sages have recommended we focus our minds on the Absolute, on Kṛṣṇa, through the chanting of transcendental sound, as found in the Hare Kṛṣṇa mantra: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. As soon as we say "Kṛṣṇa," we're at once in touch with Kṛṣṇa, so meditation becomes very easy.

We can chant Hare Kṛṣṇa, talk about Kṛṣṇa, hear about Kṛṣṇa, remember Kṛṣṇa, serve Kṛṣṇa. And in this way we can absorb ourselves in Kṛṣṇa consciousness and attain the perfection of life.

But Māyā says no—Māyā, "the illusory energy," the force whose job it is to distract us from what's real and enchant us with what's false, to draw us away from spirit and keep our eyes on matter.

"Here," she says, "have a computer." And a wonderful thing it is. You can cal-

culate, simulate, innovate, communicate. The French were perhaps the first to discover you can even use it to fornicate. (When France got its homes all wired up with the Minitel, a little box that tells you train schedules, checks your bank account, and what-not, the clever French soon found more colorful uses—they came up with "*la messagerie rose*," a sort of online brothel.)

But even apart from *la messagerie rose*, the computer is an invitation to illusion. The Vedic sages say the main illusions we get hooked on are two: "I am the enjoyer" and "I am the controller." And for being the controller, the computer is great. You give it instructions, commands. You figure out how to make it do things. You point and click.

And soon, as with the television, as with the car, you think you've got a computer, but in fact the computer has you.

Soon our minds are there, deep in silicon, preoccupied with chip speed, disk drives, memory, modems, operating systems, applications, upgrades, viruses, bugs. We meet with our friends and talk hardware, software.

And what happened to spiritual realization? What happened to Kṛṣṇa? Forgotten. For hours at a time, days at a time, entire lifetimes . . .

Computers are great—like everything material, we can use them for Kṛṣṇa. Then they have spiritual value. But as with everything material, we should use them with constant mindfulness of Kṛṣṇa, or we'll end up used by Māyā. We need to stay focused undistractedly on Kṛṣṇa, the ultimate goal of life. At the end of life, our computer won't save us. Kṛṣṇa will.

Hare Kṛṣṇa.

—Jayādvaita Swami

Many Questions

I have been reading your books, but still they raise many questions. For instance, Kṛṣṇa consciousness seems to build entirely on the teachings of Lord Caitanya and assumes it has all truths. Especially the total emphasis on chanting. I have read other books on the history of religion in India, and in some Lord Caitanya isn't even mentioned, though many other teachers are. I'm wondering why.

I still think you're too literal in interpretation, like Christians who believe that every word in the Bible is exactly true and given by God through Jesus. True believers or fanatics cause a lot of trouble in this world. They are certain of their rightness, and much blood has been shed in the name of religion.

Betty Brown
Santa Maria, California

OUR REPLY: For many years Western scholars failed to recognize the importance of Lord Caitanya, so their books scarcely mentioned Him. But in the last two decades, with the spread of the Hare Kṛṣṇa movement, Lord Caitanya has come prominently to scholarly attention. More recent books, therefore, discuss Lord Caitanya extensively, and several scholars have specialized in Lord Caitanya and His teachings.

It was on well-established scriptural grounds that Lord Caitanya emphasized chanting Hare Kṛṣṇa. Lord Caitanya's teachings are in fact the essential teachings of the Vedic literature, presented for the modern age in a cogent and practical form.

The disciples who followed Lord Caitanya wrote many books offering strong logical arguments for accepting Lord Caitanya's teachings as true and correct. And when Śrīla Prabhupāda brought Kṛṣṇa consciousness to the West, he made these books the basis of his movement.

To accept what these books say as literally true is not a fault. An authority, after all, is a source of knowledge one regards as reliable

enough to accept as is. For example, we accept without need of interpretation what we find in a good map, a dependable text on science, or a book of recipes written by an expert cook. The followers of Lord Caitanya have argued persuasively that the Vedic teachings should similarly be accepted.

Without philosophy, religion easily becomes fanaticism. And as you say, fanatics cause trouble. They do so in the name of religion, of country, of freedom, democracy, peace, revolution, conscience, safety, love, business, security—you name it, some fanatic has spilled blood for it.

Lord Caitanya therefore taught a philosophy of love for God with a strong underpinning of philosophical understanding. And at the same time He gave the chanting of Hare Kṛṣṇa, which cleanses the heart of the passion and ignorance that allow lust for bloodshed to drag people down from love for truth.

On the Way to Kṛṣṇa

Thank you for your article "Śrīla Prabhupāda's Speaks Out" in the March/April issue, where Śrīla Prabhupāda speaks with a representative of an impersonalist movement.

Being influenced by older family members, I was once affiliated with an impersonalist movement for almost nine years. Originally my impression was that the studies of this movement would bring me closer to God, but to the contrary I felt myself becoming more alienated from God. I eventually decided to leave, vowing to unlearn everything I learned from them. Needless to say, I was disappointed, disturbed, angry, sad, and confused.

Years later I took it upon myself to assist in a family crisis which was so disturbing that I had no answers to offer. I had reached the point of desperation when I came across an ISKCON TV program one Saturday afternoon. I was immediately attracted to the pictures of Kṛṣṇa and Śrīla Prabhupāda, and to the music of *Brahma-saṁhitā*. At the conclusion

of the program I called the phone number provided and arranged to obtain a copy of *Bhagavad-gītā As It Is*.

I had known of *Bhagavad-gītā* for some time but was never moved to read it until now. This was surely the right time, for not only did I start to read, I also began my spiritual relationship with Śrīla Prabhupāda. I became completely convinced that Lord Kṛṣṇa is the Supreme Personality of Godhead and that Śrīla Prabhupāda is Kṛṣṇa's representative and a bona fide spiritual master whereas the so-called masters of the impersonalists are all bogus.

From just reading the first few chapters I was able to put my family's problems in perspective and to happily prepare for the birth of my daughter.

It took some months, but I was able to complete my reading, with Śrīla Prabhupāda's spiritual encouragement. Since then I have prayed daily for his guidance in my spiritual progress, and by his grace my household and I are progressing every day in Kṛṣṇa consciousness.

I would like to take this opportunity to thank all the devotees and sponsors for their work in "On the Way to Kṛṣṇa" on Vision TV Canada. All glories to Śrīla Prabhupāda!

R. Jameer-Spencer
Mississauga, Ontario

Brilliant!

Back to Godhead magazine is brilliant! I look forward to every issue.

I am a student at King's College in London, U.K. I just received the Jan/Feb issue and noticed your e-mail address, so I couldn't wait to offer my *praṇāmas* [respects] unto you. I'd just like to say thank you and keep up the good work.

Jaya Śrīla Prabhupāda!

Shatish Tailor

E-mail: zdkj053@kcl.ac.uk

Plaudits from Poland

I'm a twenty-three-year-old Polish student. I've been interested in bhakti-yoga since the summer of 1991, when I bought *Bhagavad-gītā As It Is*. I visited

a few Polish Hare Kṛṣṇa temples, the Polish farm (New Śāntipura), and many ISKCON temples in west Europe as well. I started to chant the *mahā-mantra*, became a vegetarian, and so on.

Since March '93 I've been a fortunate subscriber to *Back to Godhead* magazine. It's a wonderful and enlightening magazine. I enjoy it very, very much. You're doing important service for the whole earth. I'm sure of this. I wish you all the best in spreading His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda's mission. Let Lord Caitanya, who is God Himself, bless you millions of times and more.

Maciek Bielawski
Zabne, Poland

Thanks for Helping Restore Respect

[Written to our columnist Ravi Gupta.] I am writing to thank you for the inspiring article you wrote in the May/June issue of BTG, "Restoring Our Respect for Sādhus." It was very clear and informative, with proper support of guru, *śāstra* [scripture], and *sādhu* [saintly persons].

How important it is for us practicing devotees to be consistently attentive to Vaiṣṇava [Kṛṣṇa conscious] etiquette and behavior as taught by Śrīla Prabhupāda and the Vaiṣṇava *sampradāya* [community of teachers].

Tuṣṭa Kṛṣṇa Dāsa
Albuquerque, New Mexico

Good Compass

One thing we know for sure is this: Living at longitude this and latitude that equals absolute hell if you don't have a good compass. So we want to thank you for the nice presentations in BTG that keep us pointed in the right direction, like "Vedic Thoughts."

Pracetas Dāsa and family
Ft. Kent, Maine

Slipped Citation

In my article on the ontology of the *Bhagavad-gītā*, recently published in BTG, I stated that I had personally

translated all of the many dozens of verses cited from the *Gītā*. However, my godbrother Riktānanda Dāsa has pointed out to me that in fact I have used Prabhupāda's translation for verse 7.23 and that my translation of verse 4.6 includes portions of Śrīla Prabhupāda's translation. I am sorry for the unintentional oversight in my citation.

Hridayānanda Dāsa Goswami
Cambridge, Massachusetts

Pass (up) the Chives

I have a question about the March/April issue of BTG. In Yamuna Devi's recipe for French-Herb

Cheese, she lists chives as an ingredient. Chives are in the onion family and I assume not offerable to Kṛṣṇa. Please comment on this.

Sandhinī Devī Dāsī
Bangor, Maine

YAMUNA DEVI REPLIES: You're right—chives are onions and not offerable to Kṛṣṇa. Sorry for the error. ☀

We'd like to hear from you. Send correspondence to: The Editors, Back to Godhead, P. O. Box 430, Alachua, FL 32615, USA. Fax: (904) 462-7893. E-mail: editors@iskcon.com

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October 9–15:

Jadurāṇī Devī Dāsī—Śrī Brahma-saṁhitā

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Bhaktīrtha Swamī—To be announced.

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October 24:

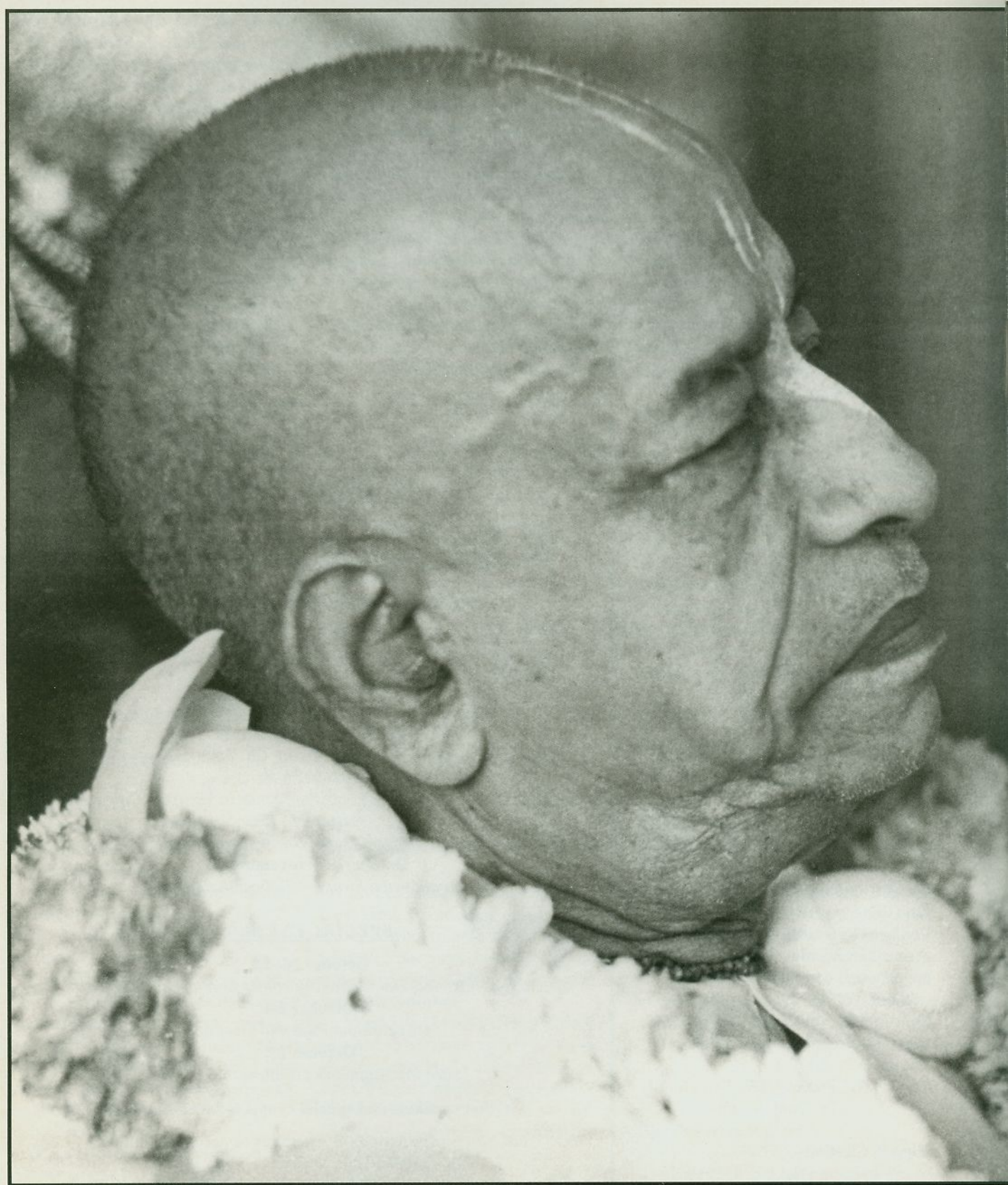
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Fix Your Mind On Kṛṣṇa

There's only one sure way to control the mind's desires.

• • •

A lecture given in Bombay on January 4, 1975, by

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

Founder-Ācārya of the International Society
For Krishna Consciousness

*vaikārikād vikurvāṇān
manas-tattvam ajāyata
yat-saṅkalpa-vikalpābhyāṁ
vartate kāma-sambhavaḥ*

From the false ego of goodness, another transformation takes place. From this evolves the mind, whose thoughts and reflections give rise to desire.

—*Śrīmad-Bhāgavatam* 3.26.27

THE MIND IS material because it is a product of the transformation of the mode of goodness. Gradually, being contaminated by different kinds of material desires, the mind becomes degraded. *Kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ*. When the mind deteriorates, from the standard of goodness it comes to *rajo-guṇa*. *Rajo-guṇa* means lusty desires, unending desires. And if desires are not fulfilled, then there is *krodha*,

anger. In this way, *kāma krodha lobha moha mātsarya*—lust, anger, greed, illusion, and envy—become prominent, and we become the servant of these propensities.

This gradual degradation of the mind is called illusion. The business of the mind is *saṅkalpa* and *vikalpa*. *Saṅkalpa* means to decide to do something, and *vikalpa* means to reject something. Everyone desires peacefulness of mind, but the nature of the material mind is *saṅkalpa* and *vikalpa*—restlessness.

If you can control the senses by the mystic yogic process, the mechanical endeavor to control the mind, then you can again be placed in the original spiritual status. That is the purpose of the yoga system. The yoga system is recommended for a person whose mind is very restless.

Actually, everyone's mind is restless. To bring the mind into a peaceful status is difficult. As long as desires are there, to

bring the mind to complete peace and tranquility is impossible. It is impossible because of *saṅkalpa-vikalpa*. Therefore Kavirāja Gosvāmī writes in the *Caitanya-caritāmṛta* that even persons who act piously are not peaceful. There is no question of peace of mind for the sinful, but even those who act piously cannot control the mind. And those who desire to stop material activities completely, pious or impious, also cannot control the mind.

The first group, those interested in pious activities, are *karmīs*. And those interested in neither pious activities nor impious activities want to stop all kinds of activities. The Buddhist phi-

losophy, for example, speaks of *nirvāṇa*: “Stop the activities of the mind, or desires.” But in that status, also, it is not possible to control the mind, though one may try to meditate. Finally, the yogis also cannot control the mind. So what to speak of the ordinary man, who is interested in neither pious activities nor liberation nor yogic perfection?

CONTROLLING THE MIND

When Kṛṣṇa advised Arjuna, in the sixth chapter of the *Bhagavad-gītā*, to practice yoga for controlling the mind, Arjuna refused. Arjuna said, “My dear Kṛṣṇa, You are advising me to control

the mind by practicing yoga, but I have no such opportunity, because I am a family man. I am also a politician, a member of the royal family. I have to see to the administration of the kingdom. And besides that, in family life I have to seek my material interest. So how is it possible for me to control the mind?” Arjuna flatly said:

*cañcalam hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāham nigrāham manye
vāyor iva suduṣkaram*

“My dear Kṛṣṇa, I think the mind is very, very restless.” *Cañcalam hi manaḥ kṛṣṇa*. “Like a madman.” *Pramāthi*. “And it is very strong. I want to control the mind, but it does not come under my control. That is my position. Therefore, although You are asking me to control the mind, I think that is more difficult than controlling the wind.” *Tasyāham nigrāham manye vāyor iva suduṣkaram*.

Suppose there is a very strong wind, a cyclone. If you want to stop it, that will not be possible. Arjuna compared the mind to a cyclone. How can such a mind be controlled? So Arjuna rejected Kṛṣṇa’s proposal that Arjuna should control his mind. But to encourage Arjuna, Kṛṣṇa said that Arjuna should not be disappointed: Because Arjuna’s mind was always engaged in the lotus feet of Kṛṣṇa, Arjuna is the best of all yogīs.

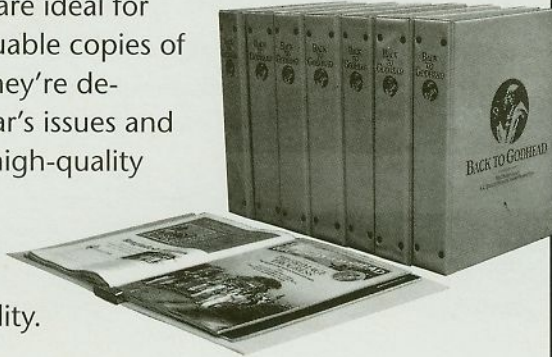
*yogīnām api sarveṣāṃ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṃ
sa me yuktatamo mataḥ*

Kṛṣṇa encouraged Arjuna: “Don’t be disappointed, because your mind is always engaged in Me.” Arjuna might be anything, but he was always thinking of Kṛṣṇa. He was always associating with Kṛṣṇa. He did not know anything else but Kṛṣṇa. That is the position of the first-class yogī. Otherwise, to control the mind from *kāma*, *krodha*, *lobha*, *moha*, *mātsarya* is not possible. You have to change the position of such activities.

Here it is said *kāma-sambhavaḥ*. *Kāma* means “desire.” The mind is restless, always desiring something. So

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Some teachers say, "Become desireless." No, that is not possible. How can I? If I become desireless I die. As long as I am a living entity, I must desire. I cannot check desiring.

• • •

the best policy to control the mind is to desire to spread Kṛṣṇa consciousness. Narottama Dāsa Ṭhākura has said, *kāmaḥ kṛṣṇa-karmārpaṇe*: engage your desires by working for Kṛṣṇa.

You cannot be free from desire. That is not possible. Some teachers say, "Become desireless." No, that is not possible. How can I? If I become desireless I die. As long as I am a living entity, I must desire. I cannot check desiring. At present we desire to become happy in the material world, to acquire so much money, to acquire this, to acquire that—that is *kāma*, desire. But if you engage your mind in Kṛṣṇa's service by thinking of how to spread Kṛṣṇa consciousness, how to convince people about Kṛṣṇa, how to take them to Kṛṣṇa's desire—if you go on making plans for spreading Kṛṣṇa consciousness—then your mind is controlled.

You cannot stop desire. That is not possible. The mind's position is to desire. I desire something, and if I find it not very palatable, then I reject it, and I accept another desire.

You cannot keep the mind vacant even for a moment. If by force you try to do that, you are simply laboring. Therefore Lord Kṛṣṇa says, *kleśo 'dhikataras teṣām avyaktāsakta-cetasām*: to engage your mind in the impersonal or void is very, very difficult.

BUSY MAKING PLANS

Everyone is making plans based on desires. In our central government in India, there is a planning commission. For the last twenty years they are simply making plans, and no plan has become successful; every plan fails. One result, for example, is that rice, our staple food, has risen dramatically—to eight rupees per kilogram.

As long as you are materially affected and making plans to get free,

material nature is so strong that it will baffle all your plans and you will have to remain perpetually restless. You make a plan, and it is baffled by the stringent laws of nature. And at last—making plans, making plans, making plans—one day Time comes and orders, "Please vacate your presidency, your prime ministership."

A man will try to make successful plans up to the point of death—*pralayānta*. And then he will entrust everything to his family. He'll say, "My dear son, my dear daughter, I could not fulfill this plan, so you do it. Now I hand it over to you." And the son also goes on making plans, plans, plans. But the plans will never be fulfilled.

That is the verdict of the *sāstra*, scripture: *durāśayā ye bahir-arthamāninaḥ*. *Durāśayā* means "success is impossible." Therefore *saṅkalpa-vikalpa*—accepting some plan and then rejecting it—is going on perpetually. The plans will never be fulfilled, but for making plans I perpetually give up one body and accept another. I give up residence on one planet and go to another:

*ūrdhvaṁ gacchanti sattva-sthā
madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā
adho gacchanti tāmasāḥ*

There are plans in the modes of goodness, passion, and ignorance. Different plans give different kinds of body and different residential quarters in different planets.

We have experience even in Bombay. If a man is living here in Bombay for fifty years, how many plans he has made and how many apartments he has changed. And still, his plan-making business is going on.

Just as this plan-making business is going on in this span of life, it is

going on life after life. Intelligent persons should understand how to stop this unlimited plan-making business. *Athāto brahma-jijñāsā*. That is life—when one is inquisitive to know the broader plan, the Brahman plan. Brahman means "the biggest." If one becomes inquisitive about the biggest plan, one's real life begins.

With ordinary inquisitiveness we ask, "What is the price of rice today?" or "What is the situation of the strike? What is the situation of this, that?" That you can ask from the newspaper or from anyone. But for *brahma-jijñāsā*, inquiry about Brahman, the greatest, where shall you inquire? Will you go to the exchange market or some other market? No. *Tad-vijñānārtham sa gurum evābhigacchet*. That is the injunction of the *Vedas*: You must find a guru. *Samit-pāṇiḥ śrotriyaṁ brahmaniṣṭham*. The guru's qualification is *brahma-niṣṭham*, "fixed in Brahman." And *śrotriyam*: one who has heard from the disciplic succession is guru, not just any magician.

Kṛṣṇa is the original guru. He is the guru of Brahmā, the first created being. Who can be a better guru than Kṛṣṇa? *Tene brahma hṛdā ya ādikavaye*. He instructed Brahmā, Brahmā instructed Nārada, and Nārada instructed Vyāsadeva. And Vyāsadeva has given us so many books of Vedic literature. That is called the *paramparā* system, disciplic succession.

Vyāsadeva gave us four *Vedas*: *Sāma*, *Yajur*, *Rg*, and *Atharva*. He then explained them in the 108 *Upaniṣads* and summarized them in *Vedānta-sūtra*. Then he explained *Vedānta-sūtra* by writing *Śrīmad-Bhāgavatam*. In every chapter of *Śrīmad-Bhāgavatam* you will find Vyāsadeva's statement *brahma-sūtra-bhāṣya*, "commentary on *Brahma-sūtra*, or *Vedānta-sūtra*."

The *Brahma-sūtra-bhāṣya*, the

**The best thing is to fix
your mind on Kṛṣṇa, in Kṛṣṇa consciousness.
Then you will be happy,
the mind always engaged in Kṛṣṇa's business,
planning how to satisfy Kṛṣṇa.**

• • •

commentary on *Vedānta-sūtra*, is not Śaṅkarācārya's *bhāṣya*, known as *Śārīraka-bhāṣya*. That commentary is artificial. *Brahma-sūtra* was written by Vyāsadeva, and because he knew that in the future so many rascals would misinterpret it, he personally compiled the *bhāṣya*. That is the *Śrīmad-Bhāgavatam*. *Bhāṣyaṁ brahma-sūtrāṇāṁ vedārtha-paribṛñhitam*: "The meaning of the *Vedas* is completely described in *Śrīmad-Bhāgavatam*, the original commentary on *Brahma-sūtra*."

Śrīmad-Bhāgavatam begins with the words of *Brahma-sūtra*: *jīvasya tattva-jijñāsā*. As the *Brahma-sūtra* says *athāto brahma-jijñāsā*, the *Bhāgavatam* says *jīvasya tattva-jijñāsā*: "The living entity's only business is to inquire about the Absolute Truth." *Nartha yaś ceha karmabhiḥ*: "No other business."

REAL DHARMA

Generally people think, "By becoming religious we shall become economically developed." If you actually follow dharma, or religious principles, economic development will come. There is no doubt. But we do not know what dharma is. That is the difficulty. That we have to learn from Kṛṣṇa—*athāto brahma-jijñāsā*—from the guru. And what does the guru say? What does Kṛṣṇa say? *Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*: "Give up all so-called religion and just surrender unto Me." That is dharma. Anything else is all cheating.

Dharmaḥ projjhita-kaitavaḥ atra. *Kaitava* means "cheating." And Śrīdhara Svāmī, the original commentator on the *Bhāgavatam*, says, "*Mokṣa* is also cheating." *Mokṣa* means thinking, "I shall make myself void. I shall finish my individual existence. I shall merge

into the existence of the Absolute." Śrīdhara Svāmī says that such thinking is cheating because you cannot become one with the Supreme. As it is said in the *Bhagavad-gītā*, *mamaivāṁśo jīvaloke jīva-bhūtaḥ sanātanaḥ*: you are part and parcel of the Supreme. How can you become one?

Kṛṣṇa says in the *Gītā*, "My dear Arjuna, I, you, and all the soldiers and kings assembled on this battlefield were the same individuals in the past, are individuals now, and will continue to remain individuals." So where is there oneness? In the past, present, and future the individuality is there.

Snuffing out individuality is a concoction. It is called spiritual suicide. If a man becomes disappointed and cuts his own throat or hangs himself or takes poison, does that mean he is finished? By putting an end to the body does he put an end to himself? No, that is not possible. He is a rascal, because he does not know *na hanyate hanyamāne śarīre*: "The self is not slain when the body is slain." The result of his suicide is that because he violated the rules of nature he becomes a ghost. That is his life. One who commits suicide becomes a ghost. He does not get a gross material body; rather, he remains in the subtle body of mind and intelligence.

Therefore a ghost can go anywhere very quickly because he is in the mind. Mind speed is very swift. If you have a gross material body you cannot go at once a hundred miles off. But if you are in the mental body, you can go a thousand miles within a second. So ghosts can do wonderful things. But they are not happy, because they have no gross body. They want to enjoy. The ghost is a materialist. He has committed suicide for some material want. He could not fulfill that want in his body, so he

committed suicide. But the desire is still there, and he cannot fulfill it. He becomes perplexed. Therefore ghosts sometimes create disturbances.

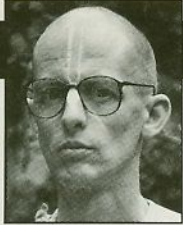
ENGAGING THE MIND

Desires cannot be finished. *Kāma-sambhavaḥ*. Therefore the best thing is to fix your mind on Kṛṣṇa, in Kṛṣṇa consciousness. Then you will be happy, the mind always engaged in Kṛṣṇa's business, planning how to satisfy Kṛṣṇa.

That is intelligence. Kṛṣṇa wants everyone to surrender unto Him. When Kṛṣṇa says, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*, He does not speak only to Arjuna; He speaks to everyone. So that is Kṛṣṇa's desire, and if you want to serve Kṛṣṇa, to fulfill His desire, that means you canvass everyone to surrender to Kṛṣṇa. That is preaching. Kṛṣṇa wants it. He has declared so.

Your business is to satisfy Kṛṣṇa. Why don't you do it? Why are you aspiring after *mukti*, *siddhi*, and *bhukti*—liberation, mystic perfection, and material enjoyment?

Anyone executing pious activities acquiring *pūṇya*, will go to the heavenly planets. That is sense gratification. In the heavenly planets you live for many thousands of years, many millions of years, and get the association of *apsarās*, or celestial dancing girls, a very nice standard of life, and so on. These are all personal comforts, *bhukti*. To go to the heavenly planets means to achieve a standard of life millions of times better than on this planet. This planet is Bhūloka. As you go up and up you come to Bhūvarloka, Svarloka, Janaloka, Maharloka, Tapoloka, Brahmaloка—so many *lokas*, or planets. *Ūrdhvam gacchanti sattva-stāh*:
(please turn to page 45)



"Your Material Formulas Will Not Help You"

by Satsvarūpa Dāsa Goswami

SRĪLA PRABHUPĀDA told us that a devotee doesn't make plans. As a matter of fact, he said that not making plans is the first symptom of a person fixed in Kṛṣṇa consciousness. How can he live without making plans? He depends on Kṛṣṇa.

Often when people hear that, they think it's utopian. That's because the ability to depend solely on Kṛṣṇa belongs to a devotee who is very advanced. An advanced devotee may not even make arrangements for financial security. His only plan is to depend on Kṛṣṇa.

There are many stories in the scriptures that point to success in depending on Kṛṣṇa. Nārada Muni once came across a hunter named Mṛgāri. When Mṛgāri surrendered to Nārada, Nārada instructed him to break his bow. But his bow was his livelihood. If he broke his bow, how would he feed his family? Nārada assured him that by not making any plans and just depending on Kṛṣṇa, he would receive everything he needed.

It turned out that Mṛgāri became famous as a hunter-turned-Vaiṣṇava. Many people came to see for themselves the converted hunter and brought offerings of rice and other foods. Mṛgāri had such an abundance of food that he was able to offer charity to others.

Devotees should strive for this kind of dependence on Kṛṣṇa. Kṛṣṇa will take care of us. As Kṛṣṇa says in the *Bhagavad-gītā*, we have to give up desires that arise from mental concoction and the bodily concept of life. If we agree that we are Kṛṣṇa's servants, then we should have faith that He will take care of us.

Śrīla Prabhupāda said that his own spiritual master thought like that. Although Śrīla Bhaktisiddhānta

Sarasvatī Ṭhākura was a preacher and the head of a big religious movement, he would never speak definitely about his plans. When asked the details of a program he was to hold, Bhaktisiddhānta Sarasvatī would say, "Yes, the lecture will be in the town hall, if Kṛṣṇa desires."

We are sometimes so caught up in our passionate activities that this kind of statement frustrates us. Does a devotee make such a statement out of laziness or foolishness? A devotee is always active and alert, and certainly a devotee working under the order of his spiritual master is not foolish. Rather, it is because a devotee is intelligent that he makes no plans of his own.

Prabhupāda said a devotee works under Kṛṣṇa the same way an apprentice works under a craftsman: he does only what his superior tells him. Even when a devotee matures, he always consults guru and Kṛṣṇa—his higher authorities—and does not act independently. That is a sign not of laziness or over-dependence but of intelligence.

Here is another story, this time from the *Rāmāyaṇa*. Lord Kṛṣṇa in His incarnation as Lord Rāma sent Hanumān to Laṅkā to find Sītā. After searching the whole

city, he finally found Sītā alone in an *aśoka* garden, met her, and secured from her a token of her love for Rāma. Hanumān's mission was fulfilled, but instead of returning at once to Rāma, Hanumān decided to do more for his Lord. Therefore he announced his presence in the city and single-handedly defied the demons and set Laṅkā on fire. Was he surpassing Rāma's instructions? No, when Lord Rāma saw Hanumān again, Lord Rāma embraced him and called him the best servant. A first-class servant uses his intelligence to serve the heart of his Lord's instructions, and while doing so depends on



Painting by Yaduram Devi Das

By setting fire to Laṅkā and thus doing even more than Lord Rāma had asked, Hanumān proved himself the greatest servant of the Lord.

Kṛṣṇa for the results.

Being prepared to follow Kṛṣṇa's plan is the platform of steadiness. When a devotee is on that platform, the mind's usual policy of accepting and rejecting situations based on the comforts of the body no longer affects his determination to serve.

All material plans arise from physical or mental considerations. Although we devise a plan to make things better, the new plan just brings a different way for things to be bad.

A devotee's only real plan is to surrender to Kṛṣṇa and thus become free of all material misery. The fool, however, prefers a headache to the pain he feels in his back but has no thought of becoming free of all pain. Śrīla Prabhupāda told a story to illustrate this point. In India, there is a type of boatman who pulls boats up a river by walking the shore with a rope and lugging the boats along. One of these boatmen was imagining he was becoming rich. "When I become rich, I will cover the banks of this river with pillows. Then I will no longer hurt my feet on the pebbles

and thorns as I pull the boats." He was so foolish that he didn't even realize that his wealth would free him from having to pull the boats at all.

In the *Bhagavad-gītā*, Kṛṣṇa says that the symptom of a man fixed in transcendence is that he gives up all varieties of desires. He doesn't become desireless, but all his desires become spiritual. Prabhupāda describes this as "dovetailing the individual consciousness with the Superconsciousness." This is the natural relationship of the subordinate living entity with the Supreme.

A devotee surrenders his material desires not because Kṛṣṇa is more powerful than he is but because of love. He depends on Kṛṣṇa because he loves Kṛṣṇa, he trusts Kṛṣṇa, and he knows that Kṛṣṇa wants his surrender. Kṛṣṇa will accept our offerings if they are offered with devotion, like the item a child offers his father from the child's plate at the dinner table. The child's offering is insignificant—the father has already provided the entire meal—but the father is touched by the child's affectionate

gesture. This is the mood a devotee wants to have with Kṛṣṇa—unselfish, loving, and interested only in Kṛṣṇa's pleasure. All other desires are simply plans to increase our suffering.

Our material desires form the blueprint for our next bodies, and if those desires are not even the authorized plans for human behavior, then we will have to take a lower birth. The fixed devotee, therefore, sees all material desires and their results as phantasmagoria. He knows he can find satisfaction in the self alone. What is satisfying to the self? Only service to Kṛṣṇa.

In a memo, Prabhupāda said to one devotee: "Your material formulas will not help you. Kṛṣṇa consciousness means to become mad after Kṛṣṇa and to follow the order of the spiritual master. Why have you missed this important point?" Therefore, surrender is the only plan a devotee makes.

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



LORD KṚṢṆA'S CUISINE

COOKING CLASS: LESSON TWENTY

Cooking at the Vaiṣṇava Academy

by Yamuna Devi

TALK ABOUT COOKING up a storm! If you think preparing meals for your family is a job, imagine feeding up to twenty hungry teenagers every day. That requires the dedication and commitment of a special person. So along with a glance at salads—the next subject in our cooking class—this month you get the benefit of a recent chat I had with one such dedicated person.

Rtadhvaja Swami is the āśrama teacher at the Vaiṣṇava Academy for Boys in Alachua, Florida. The Academy draws students from all over

the U.S. His work days average sixteen hours, with responsibilities from shopping and cleaning to gardening and administration.

Yamuna Devi: How do you plan your menus?

Rtadhvaja Swami: The meals are not grand or elaborate. They loosely follow repetitive formulas. The students practically grow overnight and need three substantial meals a day.

Making breakfast is not time consuming. I make dishes that simmer away in a pot with only an

occasional stir—grits, oatmeal, perhaps *kicchari* [rice-and-*dāl* stew]. Once a week I spend more time and make pancakes with syrup. Lunch centers on rice, *dāl*, *capātis*, vegetables, and salad. The students love the salad. I usually make a salad of greens with a sour-cream dressing.

Dinner is early—about five o'clock—and consists of rice, *dāl*, and a vegetable. Or rice, a vegetable, and bread sticks. Or rice, *dāl*, and *puris* or *capātis*. Pasta and pizza are favorites anytime. The boys love my pizza.

Within this simple framework

there's plenty of variety.

YD: Can you give examples of that variety? What changes have you made in response to the likes or needs of the students?

RS: We have an organic garden at the Academy, and a long growing season in Florida. So I can introduce really fresh seasonal produce into the meals. Of course, I take into consideration the requests of parents. If I left it up to the students, they would eat sweets, sweets, and that's it. I work two sweet meals into the weekly menus—pancakes and syrup, and oatmeal. And on Sunday they can relish rich dishes at the Sunday feast. Students with a strong sweet tooth can always satisfy it by rendering temple service in exchange for *mahā-prasādam* sweets. Invariably, if someone earns a large bowl of *mahā-prasādam* sweets by winning a scholastic contest, the sweets are shared by one and all.

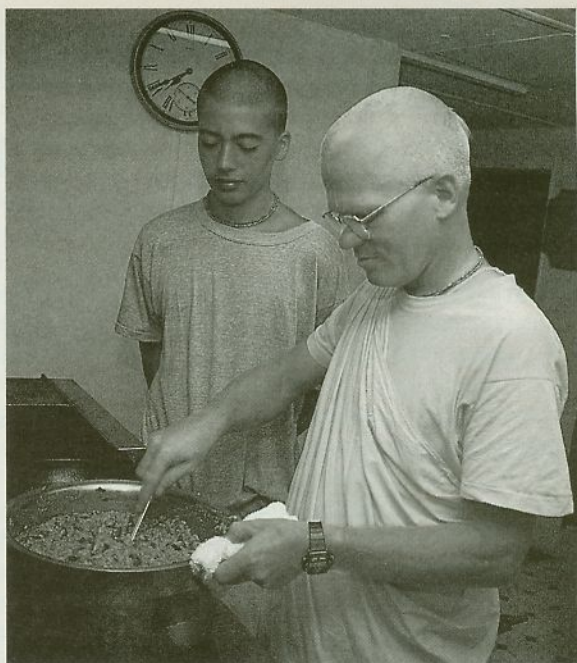
For convenience, when traveling we eat a simple breakfast of puffed cereal and milk. We don't eat grains cooked by nondevotees.

YD: Please define "cooked grains." Do you eat prepared breakfast cereals? Do you puff and grind your

own wheat?

RS: No to both questions. With the exception of puffed wheat and rice, which Śrīla Prabhupāda ate, we don't eat boxed breakfast cereals. The principle is that we don't eat grains prepared or cooked by non-devotees, including bread, crackers, and tortillas. We eat only Kṛṣṇa-prasādam, food offered to the Lord for His pleasure.

Everything we eat I make from scratch—*purīs*, *capātīs*, pizza, bread sticks. Instead of making tortilla chips from store-bought corn tortillas, or burritos from store-bought white-flour tortillas, I make tortilla chips and burritos from fresh whole-wheat *capātīs*. I want the students to see how easy it is to live without eating food prepared by non-devotees, a principle Śrīla Prabhupāda repeated so many times. I keep



R̥tadhvaja Swami gives a cooking lesson to Śuka Dāsa, one of the students in his āśrama.

the menu fast, fresh, and healthy.

YD: Are the students interested in cooking? Do you teach classes?

RS: Not formally. If someone shows an interest in cooking and requests training as a chef, I have enough skill to teach him how to make almost

ACADAMY SALAD

(Serves 6)

Use any lettuce you like. R̥tadhvaja Swami says his students like iceberg lettuce the best. Some students don't like bell peppers, so he cuts them into ½-inch dice so they can be easily removed. Adjust the ingredients according to tastes. To cut down on fat, use yogurt instead of sour cream.

- ¾ pound trimmed and sliced iceberg lettuce; or torn romaine, green, or red-leaf lettuce
- 1 carrot, finely shredded
- 1 cup sprouts
- 1 cup chopped green pepper
- ½ cup finely sliced celery

Optional Dressing:

- ½ tablespoon mustard seeds
- 1–2 tablespoons ghee or olive oil
- pinch of asafetida
- ½ cup water
- 2 cups sour cream or slightly drained yogurt
- salt and pepper

Toss the salad ingredients in a bowl. Place the mustard seeds in a small pot over moderate heat. When they start to crackle, add the ghee or oil, partially cover, and cook until the seeds turn grey and pop. Remove the pan from the heat and sprinkle in the asafetida. Pour in the water and whisk in the sour cream or yogurt. Season with salt and pepper. Just before serving, toss the salad and dressing. Offer to Kṛṣṇa.

ACADEMY GRITS

(Serves 6)

- 4 cups water
- pinch of asafetida
- 1–2 tablespoons butter
- 1 cup quick-cooking hominy grits
- salt, as desired
- 1 cup grated cheddar cheese or diced fried potatoes (optional)

Place the water, asafetida, and butter in a medium saucepan over high heat. Bring to a boil. Stir in grits. Reduce heat and simmer, stirring occasionally, for about 10–15 minutes, or until thick. Remove from heat. If desired, stir in optional cheese or potatoes. Season with salt. Offer to Kṛṣṇa.

anything. Though the kitchen is Spartan by some standards, stocked with only the basics, I can expand it when a student desires to increase his skill. I begin by teaching how to assist—cleaning, cutting, sometimes rolling *capātis* or frying *puris*. The boys watch, assist, and learn like an apprentice.

YD: What makes cooking for Kṛṣṇa a spiritual activity?

RS: Arjuna was a fighter, a warrior, and he fought for Kṛṣṇa. He was thinking of Kṛṣṇa while fighting. Similarly, if you have some ability to cook, Kṛṣṇa says you should use that in His service. Simply do your best to please Kṛṣṇa, your spiritual master, and the devotees by cooking nicely, and not only do you become enthusiastic, so does everyone who tastes the *prasādam*.

Cooking for Kṛṣṇa is an inspiration and a meditation—it purifies the heart and mind. Cooking for Kṛṣṇa helps you control your senses, because by the time you've finished your meditative cooking and the meal has been offered with love, you almost feel like you've absorbed nutrition from the empty pots and your appetite is satiated.

YD: What do you most emphasize in relation to *prasādam*?

RS: *Prasādam* should be honored; it is Kṛṣṇa. Now there are fourteen boys in the āśrama, up to twenty at mealtime, with ages ranging from eleven to fourteen. So the policy is that whatever is served as *prasādam*, students should not be critical of it; rather, they should respect it. For example, not everyone may like the one cooked item I prepare for breakfast, but everyone should respect it because it is *prasādam*. Maybe the next day someone likes the dish more or less, but whatever it is, *prasādam* should be relished. Of course, there are always exceptions, and no one is forced. Taking *prasādam* should be a joyous experience.

YD: Yes. Thank you very much.

SIMPLE SALADS

Now on to classic Indian salads. As discussed in the last column, in India yogurt *raita* salads are popular

in many areas. The other type of salad most commonly served as part of a full meal is known by various names: *salaat*, *kachambar*, *kosumalli*, and *kosumbara*. In the north it is as simple as sliced tomatoes or cucumbers sprinkled with salt, pepper, toasted cumin seeds, and lemon juice. In other regions it more often takes the form of chopped raw or blanched vegetables dressed in salt, cilantro, chopped chilies, lime juice, and oil infused with spice seeds. You can play with these concepts as you like, according to available seasonal produce.

If you're following the class series with the textbook, *Lord Krishna's Cuisine*, you know what to do. Working from the chapter on salads, prepare several salads, including selections of small and side-dish

salads. Observe how the type and amount of seasoning in a recipe complements the featured ingredients. Experiment with available seasonal produce. Instead of chickpeas, try another legume. Instead of coriander, feature another fresh herb. Fill a hollowed-out tomato with salad. Come up with some new variations of your own. If you have teenagers who like salad greens with a rich sour-cream dressing, try the salad on page 13.

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.

CALENDAR CLOSE-UP

Lord Vāmana

Appearance Day: September 6

Lord Vāmana, an incarnation of Lord Kṛṣṇa, appeared in this world in a previous age, millions of years ago. When He appeared from the womb of Aditi, He was equipped with disc, club, lotus, and conchshell—the symbols of Lord Viṣṇu. After His appearance the Lord assumed the form of a dwarf (*vāmana*). Great sages performed rituals for the Lord's birth ceremony, and when the Lord received the sacred thread worn by *brāhmaṇas*, demigods came from all over the universe to offer Him gifts.

Lord Vāmana approached Bali Mahārāja with a mission to recover for the demigods the heavenly planets, which Bali had conquered. When Bali Mahārāja requested the Lord to ask for something in charity, Lord Vāmana said that He would be satisfied with three paces of land, as measured by His own steps. With two steps Lord Vāmana covered the entire universe. When the Lord asked Bali where He could put His third step, Bali offered his own head, thus revealing himself to be a surrendered devotee of the Lord. Because of this pastime, Lord Vāmana is also known as Trivikrama, "one who took three great steps."



Painting by Parikshit Dasa

(Full calendar, page 63)



Names and Dates

by Ūrmilā Devī Dāsī

THE ELEVEN-, twelve-, and thirteen-year-olds raise their hands with questions.

“Do we need to know the difference between the Constitution and the Articles of Confederation?”

“Will there be questions on the test about the Revolutionary War?”

“Do we really need to know this stuff?”

During the years I helped write the American history textbook used in many ISKCON schools, I also often asked myself, “Do our children really need to know this stuff? What will they *do* with their knowledge of history?”

Śrīla Prabhupāda told *gurukula* teachers that students must know the most important facts of their country's history. The children should not appear to be fools, he said.

So we teach our children history. But we obviously have a different view of what history is about. As devotees of Kṛṣṇa, the main way we identify ourselves is not with our nation but with the Supreme Lord, who lives eternally in the spiritual world. And the material world with all its nations is just a flash in eternal time. So when our children learn history, they see it in a different perspective.

But although we are spiritual beings, we are born into this material world, and that means being born in a particular country. So we have to deal with that. People commonly allude to historical persons and events. So our children should be familiar with what is assumed to be common knowledge.

Moreover, as future teachers of Kṛṣṇa consciousness, our children need to have not only a theology but a vision of how that theology can apply to present domestic and international problems. By studying how to apply spiritual principles to

past events, children can more easily analyze modern problems and propose solutions with some depth of understanding.

For example, in our American history course we ask the students, “Name the problems that arose between the Native Americans and the pioneers. In what modern situation do we find the same kinds of problems? What spiritual advice can we give in such situations? Use one quote from Śrīla Prabhupāda's books.”

When studying America's Civil War, we assign the following essay: “Śrīla Prabhupāda teaches us how to relate to different types of people from a spiritual point of view. One should help and teach those less advanced, make friends with equals, and serve those more advanced. Materially, people generally exploit those who are lower, try to criticize and tear down those who are equal, and are envious of those who are higher. Show how the dealings between the North and the South after the war were on the material platform. Describe in at least one hundred words how relationships after the war could have been resolved from a spiritual point of view.”

Studying history also gives our students a scriptural basis for their attitudes toward concepts such as civil rights and democracy, institutions such as labor unions, and events such as wars and revolutions.

Let's take the example of labor unions. When studying scripture the child learns that people are most happy in a simple agrarian society where *varṇāśrama* is the social system. Then the student learns how his nation rejected such a life for industrialization. He learns how industrialization drew workers from farms and cottage industry to the factories,

where exploitation of workers through long hours, low pay, and dangerous conditions sparked the need for unions.

The study of history does more than influence our children's attitudes about major trends, events, and governments. Our children can better understand contemporary society when they know the cultural and historical influences that shape it. For example, because Śrīla Prabhupāda understood how the cruelty and degradation of European kings led to revolutions, he knew that a modern Westerner would associate “king” with tyranny and exploitation. When he presented monarchy as the ideal system of government, therefore, he often emphasized the contrast between Vedic and medieval kings.

Our children can use knowledge of history to give examples of the truth of scriptural predictions about the results of good and bad work. For example, they study how greed for gold, whether in the California and Alaska gold rushes or in Spain's conquests in the Western hemisphere, led to ruin, cruelty, and personal disappointment.

The students can also learn from good and bad examples of historical figures and gain inspiration to serve Lord Kṛṣṇa. We may wonder how a materialistic person, no matter how great, could be a devotional inspiration. But Nārada Muni, the great sage and devotee, said, “Does not a thing, when applied therapeutically, cure a disease that is caused by that very same thing?” So mundane qualities, when used to serve Lord Kṛṣṇa, can become glorious. Our children examine, Does this famous person have some quality I could also use to serve the Lord? If so, is there an example of a devotee who has used this quality?

Here are some examples of inspiration from American history:

John Hancock is famous for his bold signature in defiance of the British king. A child may suggest Hanumān, who boldly allowed the demon Rāvaṇa to capture him so that Hanumān could assess the demon's weaknesses and set the city on fire. Patrick Henry is famous for saying he would rather die than live without liberty. A child may think of Haridāsa Ṭhākura, who kept chanting Kṛṣṇa's name even when the local government official had him beaten for practicing Kṛṣṇa consciousness. Nathan Hale is known for devotion to his country. The Vedic king Pṛthu is famous for working for the welfare of all of his citizens. We might think it difficult to find devotional inspiration from the traitorous example of Benedict Arnold. Yet Rāvaṇa's brother Vibhiṣaṇa became a traitor to his nation to serve Lord Rāma.

Finally, when our children study history they can gain a perspective on current events. How many great wars, heroes, and civilizations are no more

than names in a history book? And what to speak of ordinary people, who are forgotten after a generation or so? Our children should learn to see beyond worldly events, knowing that these events are ultimately insignificant.

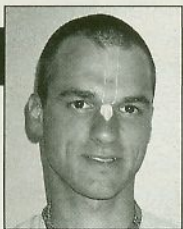
Our children gain this perspective not only from the way we study history but from how much time we give it. Prabhupāda told us, "Don't bother much." So rather than what I was subjected to in school—practically ten years of names and dates—we concentrate our study during the two or three years when children can apply some depth of thought to history. We also focus on what Dr. Bruce Wilkinson in "The Seven Laws of the Learner" calls the "irreducible minimum." Our children need to learn only those facts that will enable them to understand history and apply that understanding. We don't want to teach children facts for the sake of facts.

Could our children realize these

goals from merely any history class or textbook? Yes, but a materialistic history book will present only a materialistic understanding.

Although a Kṛṣṇa conscious study of mundane history can help our children in their practical life and spiritual realizations, the greatest benefit comes from direct study of genuinely important history. That history is found in scriptures such as the *Purāṇas*, *Rāmāyaṇa*, and *Mahābhārata*. By learning the histories of Lord Kṛṣṇa and His devotees, our children will gain not only knowledge and its application but spiritual wisdom and bliss.

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.



BOOK DISTRIBUTION

Books Are the Basis

by Navīna Nīrada Dāsa

In this column we present the experiences and realizations of devotees who give Kṛṣṇa consciousness to others by giving them Śrīla Prabhupāda's books and other books on Kṛṣṇa consciousness.—The editors

FOR MANY Hare Kṛṣṇa devotees the most important activity is giving people spiritual knowledge. Without spiritual knowledge human life is incomplete. The most profound spiritual knowledge is found in the *Vedas*.

Śrīla Prabhupāda considered it his most important activity to translate into English the essence of Vedic knowledge. To spread that knowledge, he established the Bhaktivedanta Book Trust, which has become the world's largest publisher of books on Indian religion and philosophy. Appreciating the great

treasure of Vedic knowledge revealed through Prabhupāda's books, many of his disciples and granddisciples have become inspired to dedicate their lives to distributing them.

Struck by Lightning

One day while distributing books in a parking lot in Oslo, Norway, I noticed a man who seemed strange. As he walked across the lot, he was leaning over and almost losing his balance. He stopped, took a few steps forward, a few steps back, a few steps to the side, and then went on walking.

I went up to him and showed him the books. He was a big tall man. I could understand from his speech that despite his size he was a soft-hearted man and a man of discrimination.

He took two books but had only a very small amount of money. He gave me that and said, "That's all I have. I can give you that. But I'll go to the bank now, and when I come back I'll give you some more."

I said, "All right. That's OK." I gave him the two books.

He came back later and waited patiently while I sold books to someone. Then he came up to me and handed me more money.

I asked him, "Perhaps you already know about this subject matter?"

He said, yes, he had been reading esoteric books for a long time. Fourteen years earlier he had been struck by lightning in the mountains. He had been paralyzed and in a coma for a long time. For about twelve years he was in a wheelchair, and now he sometimes loses part of his memory

and has problems with his balance.

Since the accident he has been interested only in spiritual subjects. His family and friends left him. He still has his old job, driving trucks, but he said he does the job out of habit, to earn money, and then the rest of the time he studies spiritual life and spiritual literature.

I told him that Prabhupāda's books are the real spiritual literature. I took him to the car, and he took all the books I had and gave me all the money he had.

He said, "I went to the bank today to get some money. Somehow you came to give me all these wonderful books, and I gave you all the money. I think this is the will of Providence, God's arrangement, because otherwise we would not have met here."

He was very enthusiastic to receive Śrīla Prabhupāda's books.

Junkie in Bern

I was distributing books in Bern, the capital of Switzerland, and a young junkie, drug addict, walked by me. He looked very, very down and out. I was thinking to let him go by, because drug addicts are usually not so interested in books and are sometimes very aggressive. There were so many other people around, so I tried to avoid him.

But he walked by me, turned his head, and smiled with the most incredible bright smile.

I said, "Why are you smiling? Do we know each other? Do you know these books?"

He came up to me and said, "I read those books for years when I was in a psychiatric hospital. My parents bought me the books. I have AIDS, and I'm going to die within a couple of months. I simply read Śrīla Prabhupāda's books, and therefore I'm actually very happy. I know I have nothing else to do in my life but read Śrīla Prabhupāda's books. That's all I have to do."

We had an interesting talk, and then he left with his three new books.

Louis and His Problem

I was traveling in the U.S. with Kaustubha Dāsa from KrishnaFest. One evening we were filling up at a

gas station, and the gas station attendant, named Louis, started talking about his life. He was depressed because his mother had died. He couldn't understand why she had died, because she was such a nice person and she never did anything wrong, never did any harm to anyone. But somehow she had died and he couldn't understand the world anymore. Life seemed so empty and bleak.

Louis said he had gone to a psychiatrist because of his depression and lack of interest in life. "Do you know what the psychiatrist told me? He told me I should go out and feed the birds. So I went to the park and fed the birds. I felt so stupid, like a little kid. And it didn't help."

He had become more and more depressed and frustrated and tired of life. He didn't know what to do—should he kill himself? He didn't know what he was living for.

Kaustubha told him, "Well, first of all you should understand that your mother didn't die."

Louis became shocked, and his eyes opened wide. "What? She didn't die? Then where is she now?"

"Your mother just changed her body. She is a spirit soul, like you and me, and she just changed her body. Just as a person can move from one car to another, your mother has simply moved on to another body. She is still alive.

"And second of all you should understand that your psychiatrist is simply a cheater, taking your money but not helping you a bit to understand the real facts of life. You should read this book, *The Journey to Self-Discovery*, and the story of Ajāmila, who had a near-death experience."

Louis became excited. "Wow, my mom didn't die? That's wonderful."

He took two books and happily gave a donation.

Navīna Nirada Dāsa, a disciple of Harikeśa Swami, has been one of ISKCON's leading book distributors for many years. He is based at the ISKCON temple in Zurich.

CALENDAR CLOSE-UP

Śrīla Śrīnivāsa Ācārya

Disappearance Day: October 31

Śrīnivāsa Ācārya's parents were present when Lord Caitanya Mahāprabhu accepted *sannyāsa*, the renounced order of life. Soon after that, they traveled from their village in Bengal to Jagannātha Purī to visit Lord Caitanya, who told them that they would have a son who would be empowered to spread the teachings of Rūpa Gosvāmī and Sanātana Gosvāmī, two of Lord Caitanya's foremost disciples.

Śrīnivāsa was absorbed in Kṛṣṇa consciousness from an early age. In his youth he traveled to Jagannātha Purī. There, Lord Caitanya having returned to the spiritual world, Śrīnivāsa met many of the Lord's intimate associates. Śrīnivāsa returned to Bengal but soon left for Vṛndāvana, where he accepted Gopāla Bhaṭṭa Gosvāmī as his spiritual master. Under the care of Jīva Gosvāmī, Śrīnivāsa learned the complete teachings of Lord Caitanya.

Along with Syāmānanda Paṇḍita and Narottama Dāsa Ṭhākura, Śrīnivāsa Ācārya carried the writings of the Gosvāmīs to Bengal and Orissa. Śrīnivāsa initiated many disciples and wrote devotional songs, including *Śrī Ṣaḍ-gosvāmy-aṣṭakam*, eight prayers glorifying the six Gosvāmīs of Vṛndāvana.

(Full calendar, page 63)

LORD BRAHMĀ

The Original Created Being

by Satyarāja Dāsa

According to the Vedic literature, behind the workings of the cosmos stand powerful controllers, known as devas, or demigods. As we people in this world control our cars or homes, the devas control various aspects of the cosmos. They are among the exalted servants of Lord Kṛṣṇa.

EVERYTHING IN THE UNIVERSE begins with Brahmā, the four-headed (*catur-mukhī*) demigod who rides a swan and carries in his four hands the *Vedas*, a ladle, a water vessel, and a *mālā*, or string of prayer beads. He is known in the *Mahā-bhārata* as Pitāmahā, “the grandfather,” for he is the oldest person in the universe, the original instructor, or guru, of the sages. He is the first created being—the original progenitor of mankind—and he is the founder of the esoteric lineage to which ISKCON belongs.

In India the Hare Kṛṣṇa tradition (*sampradāya*) is known as the Brahmā-Mādhva-Gauḍīya-sampradāya. That is to say, Brahmā relayed eternal knowledge to his successors, it eventually reached Madhva, a great teacher who systemized the knowledge, and about five hundred years ago the whole tradition was revitalized by Śrī Caitanya Mahāprabhu, who appeared in Bengal, then called Gauḍa-deśa. Hence: the Brahmā-Mādhva-Gauḍīya-sampradāya. And the





Stone relief from the Huchchappayagudi Temple, Aihole, Karnataka, India, circa 500 C.E. Prince of Wales Museum, Bombay.

“The sun manifests his brilliance in a gem, although it is stone. Similarly, the original Personality of Godhead, Govinda, manifests His special power in a pious living entity. Thus that living entity becomes Brahmā and manages the affairs of the universe. Let me worship Govinda, the original Personality of Godhead.”—*Brahma-saṁhitā* 5.49

The Lord lovingly shakes Brahmā's hand and recites for him the four seminal verses of Śrīmad-Bhāgavatam, which contain its essential meaning and, indeed, the meaning of life.

• • •

line is carried on to this day through ISKCON.

How did Brahmā originally receive Vedic knowledge? The Supreme Lord uttered the eternal truths of Kṛṣṇa consciousness to Brahmā at the beginning of time. Brahmā's enlightenment is described in *Śrīmad-Bhāgavatam* (Canto 2, Chapter 9), which depicts him, at the dawn of creation, being born on a lotus sprouted from the divine navel of Viṣṇu. Brahmā, finding himself in a new world, is wholly ignorant, both of his own identity and of his purpose in life. Seeking a clue as to his origin, Brahmā climbs down the stem of the spiritual lotus, but to no avail. With a heart resigned to his fate, he hears the voice of his Lord and master, Viṣṇu, calling out two syllables: *ta-pa*, literally, "austerity," or "penance."

The syllables are deep with meaning, and Brahmā obeys by performing austerity in the form of meditation for one thousand celestial years. Brahmā can then see first the Lord's abode and then the Lord Himself, who lovingly shakes Brahmā's hand and recites for him the four seminal verses of *Śrīmad-Bhāgavatam*, which contain its essential meaning and, indeed, the meaning of life.

When we speak of Brahmā meditating for one thousand celestial years, we should understand just how long Brahmā's life actually is. *Bhagavad-gītā* (8.17) gives us a hint: "By human calculation, a thousand ages taken together form the duration of Brahmā's one day. And such also is the duration of his night."

What is meant here by "ages"? Here an "age" is the Vedic *divya-yuga*. If you add together one Satya-yuga (1,728,000 years), one Tretā-yuga

(1,296,000 years), one Dvāpara-yuga (864,000 years), and one Kali-yuga (432,000 years), you have one *divya-yuga*. That comes to 4.32 million of our years.

Now, according to the *Gītā* verse quoted above, if you put 1,000 of those *divya-yugas* together, you get 4.32 billion earth years—a mere 12 hours (one day) in Brahmā's life. So his day and night come to 8.64 billion years. Each of Brahmā's years takes 360 of those days and nights. And he lives a full 100 years.

Before we brush off Brahmā's inconceivable life span as some kind of outlandish mythology, we should keep in mind that time is relative. Imagine if we could explain our life span to a microorganism whose life lasts but a few seconds or minutes. The creature would be extremely skeptical, to say the least, unable to accommodate the concept of a week, a month, a year. So although Brahmā's life may seem inordinately long to us, for him it seems perfectly natural, perhaps even a little short.

Since Brahmā is, essentially, an extraterrestrial, living on a higher planet, his perceptions of time and space are entirely different from our own. Indeed, the Vedic literature tells us that demigods are made of subtle substance; in Brahmā's case, he has a body composed of pure intelligence. His feet never touch the ground, he doesn't blink, and he casts no shadow. Demigods are simply different kinds of living entities, and there is no reason to expect them to conform to our conceptions of time and space.

Because Brahmā's life span is the longest in the cosmic creation, he outlives all other living things. At the be-

ginning of each of his days all varieties of life forms appear, and with his night comes partial annihilation until the next day, when he sets everything in motion again, re-creating the various forms of life.

The details of creation may differ slightly from day to day, but one thing remains the same—Brahmā begins each day by meditating on the Supreme Lord. At that time he says, "I pray only to engage in the Lord's service in the creation of the material world, and I pray that I not be materially affected by my works, for thus I may be able to give up the false prestige of being the creator." (*Śrīmad-Bhāgavatam*, 3.9.23)

In fact, Brahmā takes every opportunity to glorify Viṣṇu, or Kṛṣṇa, as supreme and to acknowledge his own subservience. In the very first verse of *Brahma-saṁhitā*, for example, Brahmā says, "Kṛṣṇa, who is known as Govinda, is the Supreme Godhead. He has an eternally blissful and spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes."

Later in the same work (5.49), Brahmā makes clear that he is indeed subservient to the Supreme Lord Kṛṣṇa: "The sun manifests his brilliance in a gem, although it is stone. Similarly, the original Personality of Godhead, Govinda, manifests His special power in a pious living entity. Thus that living entity becomes Brahmā and manages the affairs of the universe. Let me worship Govinda, the original Personality of Godhead."

Unlike many other demigods, Brahmā is rarely mistaken for the Supreme. For that reason, in all of India Brahmā has only one major temple dedicated

(please turn to page 30)

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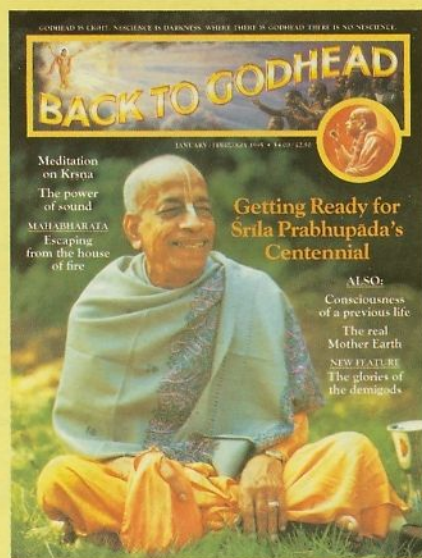
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Dolls of Devotion

A fun way for kids to become absorbed in Kṛṣṇa consciousness.

by Rukmiṇī Devī Dāśī
photos by Yamarāja Dāsa



Rukmiṇī Dāśī with her daughter Mallikā and her mother, Sevyā Devī Dāśī.

I GREW UP IN a *gurukula* āśrama, a Kṛṣṇa conscious boarding school, and a few of my friends had dolls of Kṛṣṇa in His form as Lord Jagannātha. I always wanted to have Kṛṣṇa dolls. Once an Indian lady gave me a doll, but because it wasn't related to Lord Kṛṣṇa, I didn't like it.

My mother started making a Kṛṣṇa doll for me, but she didn't finish it for several years because she was so busy with her temple service. By the time I got the doll, I was already out of the āśrama. So I regret that I didn't get to grow up taking care of Lord Kṛṣṇa.

When I had my first daughter, Mallikā, I was determined to provide her with Kṛṣṇa conscious dolls. At the time, Cabbage Patch dolls were very popular. I saw how the children became attached to their dolls and those mundane dolls became their heroes. Children need heroes, and the media provide a host to choose from—Barbie, Barney, Ninja Turtles, G.I. Joe. But in the Vedic literature we find the most heroic personalities. So for Mallikā's

parts of the world.

Although I sell the dolls, I consider making them to be devotional service rather than business. The dolls provide a fun way for children to become absorbed in Lord Kṛṣṇa's pastimes. The children's attitude is that the doll is Kṛṣṇa. They listen to Kṛṣṇa book tapes and act out the pastimes with the dolls. They tie up baby Kṛṣṇa, as His mother did when He was naughty. They give Kṛṣṇa butter, which, of course, He loves.

Worshiping Kṛṣṇa in the form of dolls is not a new idea. Five thousand years ago some of the greatest devotees worshiped dolls of Lord Kṛṣṇa. In a purport to *Śrīmad-Bhāgavatam* (3.2.2), Prabhupāda writes about Udhava, the Lord's confidential devotee: "From natural instinct he used to serve Lord Kṛṣṇa, even in his childhood. He used to play with dolls in the form of Kṛṣṇa, he would serve the dolls by dressing, feeding, and worshiping them,



third birthday I made twenty-five dolls related to Kṛṣṇa consciousness. I made Rādhā and Kṛṣṇa, Lord Caitanya, Nityānanda, Advaita Ācārya, Gadādhara, and Śrīvāsa Ṭhākura. I also did Sītā, Rāma, Hanumān, Lord Nṛsiṃha-deva, and many more.

Mallikā inspired me to do this service, so I'm grateful to her for that. My idea was not to start a business. I just wanted to give my daughter an opportunity to play in Kṛṣṇa consciousness. But other parents saw the dolls and asked me to make some for their children. Now I receive orders from all

They offer incense to Kṛṣṇa.

Because all of these activities are devotional service, I am glad I'm helping the children do them. I'll make any Kṛṣṇa conscious doll a child wants. Once a two-year-old girl received a Kṛṣṇa doll for her birthday. She wasn't satisfied with just Kṛṣṇa. She didn't want Kṛṣṇa to be without Arjuna. Her father sent me a letter saying his daughter was constantly asking, "Where is Arjuna?" So we made her a special doll of Arjuna with a helmet, a mustache, arrows, and a quiver. She was so happy to have Kṛṣṇa and Arjuna together.

and thus he was always absorbed in the play of transcendental realization."

Later in the same purport, Śrīla Prabhupāda writes, "Mahārāja Parikṣit also used to play with Kṛṣṇa dolls in his childhood. In India the children in good families are still given dolls of the Lord like Rāma and Kṛṣṇa, or sometimes the demigods, so that they may develop the aptitude of service to the Lord. By the grace of the Lord we were given the same opportunity by our parents, and the beginning of our life was based on this principle."

The children become very close to



their dolls. If the mother is out working, the child may seek refuge in the doll. Several mothers have ordered Lord Nṛsiṃhadeva dolls because their children were having disturbed sleep. The children had so much faith in Nṛsiṃha that as soon as they received Him they slept peacefully. By having a doll, they feel that Kṛṣṇa is close by, just as their parents are close by, and they develop strong faith in Kṛṣṇa.

If the young children develop an affinity for service to Kṛṣṇa, that will stay with them for the rest of their lives. *Śrīmad-Bhāgavatam* (3.2.3) says, “Udhava thus served the Lord continually from childhood, and in his old age that attitude of service never slackened.”

Not only do the dolls help the children’s Kṛṣṇa consciousness, but they also improve mine. When I make the dolls, I become fully absorbed in thought of the Lord. That’s why I call this project Dolls of Devotion.

Once, while making a doll of Lord Nṛsiṃhadeva, I was going through a tough court case. I prayed so much to Him, and sometimes I felt He was real. He was there to protect me in this trying experience. I couldn’t take Lord Nṛsiṃhadeva into the court room, but He was there in my mind, and I was confident no one could harm me.

Another nice thing is that I do this service together with my mother. She

sews everything; I stuff and paint. Malikā and Mohiṇī (my younger daughter) like to help too, so it has become a family project.

Since the dolls are forms of the Lord and their clothes are made out of cloth worn by the temple Deities, they are sacred. Parents may have to train their children how to handle them. A child might be playing with Kṛṣṇa and Balarāma, for example, and then suddenly get into something else. So the parents have to guide the children and make sure they put the dolls away properly. The dolls come with a stand, and when the children are not playing with them the dolls should be on a shelf, just like Kṛṣṇa conscious books.

This should not discourage parents from getting dolls for their children. Sometimes parents tell me they’re worried about getting their children dolls because the children are too young. I tell them I wouldn’t hesitate. My daughter Mohiṇī has grown up since birth with these dolls. The children quickly learn to respect the dolls, either by watching other kids who have dolls or by listening to Kṛṣṇa conscious story-book tapes.

A while ago I was supplying dolls to a gift store. The woman who managed the store told me that when people

walked into the store they could sense that the dolls were special. They would ask if the dolls were demigods or if you should worship them. She asked me to write a description of who the dolls are and how they should be treated.

Since then I’ve had second thoughts about selling dolls to nondevotees. I told the lady I couldn’t do it anymore because there is a special need for them in our society. The devotees are ordering, and I have to take care of them.

Maybe one day we could mass-produce the dolls and make them available to everyone, but I don’t think I would sell Rādhā and Kṛṣṇa to nondevotees. For nondevotees I would make cowherd boys and cowherd girls. Now, though, serving the devotees is my priority, and I feel a lot happier because I know who’s getting the dolls.

Parents call or write me from all over the world thanking us for doing this service. Many tell me they’ve been wanting this for years and they’re happy and appreciative we’re doing it. This kind of response keeps me going. As long as the devotees give me their blessings, I’ll continue with this service. ☀

To order Dolls of Devotion, see The Hare Kṛṣṇa Catalog, in our center spread.



Attaining The Supreme

“In a restaurant or place for drinking cold water, many travelers are brought together, and after drinking water they continue to their respective destinations. Similarly, living entities join together in a family, and later, as a result of their own actions, they are led apart to their destinations.”

—Śrīmad-Bhāgavatam 7.2.21

by Tattvavit Dāsa

I RECALL SITTING ON THE LAP of my father and entertaining company with my parents, and now it is forty years later, a letter has arrived for me in Hong Kong from my mother saying my father has died in Arizona, so I am remembering him and reflecting on death.

In English we sometimes say “pass away” for “die,” but the similar term “pass on” comes closer to the everyday understanding of half a billion of the world’s people here in the East. Reincarnation is what they learn from their scriptures and what their forebears have always believed. It’s what I now believe: that your personality survives the death of your body and travels on to live in another body until you attain the Supreme.

For part of my youth in a tiny Catholic town in Minnesota, I thought of death in terms of heaven, hell, and purgatory, without knowing there were other ways to understand dying.

But I encountered some of them in college in 1970. Scientists and psychologists taught that life is reducible to a brain state and ends when the body dies. I rejected their ideology because I worked in the

**Nature is like a cosmic garment warehouse
outfitting the soul with the apparel of
aquatics, plants, insects, reptiles, birds, beasts,
human beings, and demigods. Nature provides the body,
just as a tailor provides a suit.**



university hospital and saw people die, and sought deeper philosophical explanations of life and death.

In the Hare Kṛṣṇa movement I found a strong and important intellectual tradition that explains life and death.

When I joined the Hare Kṛṣṇa movement, my father took it hard because he wanted me to get involved in a field where the jobs pay well. Every father wants success for his son. But for him success had nothing to do with what state of being we might attain after death.

I told my dad, ten years after he retired in Arizona's Sun Belt, "You'll forget your wife and home when you die."

He ordered that in his house I should keep my philosophy to myself and even added, "This is my temple." Yet he enjoyed his dominion only a few years more. As a philosopher once wrote, time, the supreme teacher, kills all its pupils.

Naturally, my father's achievements were as short-lived as everyone's. He just hated being reminded that death would remove him from everything, because he'd grown up poor and worked hard to make his fortune. For business, through many snowy winters, he'd gotten up at four in the morning.

His young grandson once told him. "You are going to die."

And he protested, "No I'm not."

My father had the right idea according to the sage Cāṇakya, who advised, "If you want to succeed materially, think you will live forever."

But Cāṇakya added, "If you want to succeed spiritually, think you will die at any moment." He meant that we must be spiritually ready to meet death.

My sister and brothers said nothing

in their letters about the fate of Dad's soul. They helped carry out my parents' decision to cremate Dad's body and bury his ashes next to the graves of my maternal grandparents, and my uncle in the granite business prepared a polished tombstone: Born—February 16, 1916.

Dad's birthday wasn't his real beginning. *Bhagavad-gītā* says that we souls have lived before, in other bodies, and will live again in new ones.

"As a person puts on new garments, giving up old ones, the soul accepts new material bodies, giving up the old and useless ones." (2.22) This verse reminds me of a clothing store I saw in India called The Garment Galaxy. Nature is like a cosmic garment warehouse outfitting the soul with the apparel of aquatics, plants, insects, reptiles, birds, beasts, human beings, and demigods. Nature provides the body, just as a tailor provides a suit. The living entity within the body is not created by material nature; he is an eternal part of God.

On what turned out to be Dad's last birthday, five months before he died, I wrote him a letter acknowledging his good character. "In these respects I admire you: You stayed married, supported us, and took us to church."

Because my father acted piously and impiously, from scripture I'd expect him to attain mixed results. His religious ideas about the afterlife happen to fit into the framework explained in *Bhagavad-gītā* (14.14). If his piety was enough to gain him a place in Christ's association, he will attain the Supreme. But before then he might have to endure punishments, or enter a purgatory from which he can advance by the intercession of relatives.

My father's destiny will turn too on

what he remembered at the moment of death. *Bhagavad-gītā* (8.6) says, "Whatever state of being one remembers at the time of death, that state he will attain without fail." Memories, in other words, form the boundaries of our states of being and mold our natures. They hold thoughts and feelings, as sponges hold water, and they affect the dying person's consciousness.

Even though the memories of one life create the next life, those memories eventually fade completely. People hardly ever remember their previous lives or where their soul came from before entering their mother's womb. This is a reason why hardly anyone in the West takes transmigration of the soul seriously. But memory is an unreliable thing. We're lucky if we can remember a person's name five minutes after we've met him. So even if we did live past lives, it's not surprising we forget them.

Living in the framework of an Old Testament creation epic also influences beliefs about reincarnation. As John Boslough wrote in *National Geographic* in March 1990, "The Western idea that past, present and future are arranged in a straight line . . . seems to have grown out of a Judeo-Christian tradition in which events like the creation and Christ's resurrection take on special meaning because they occur in a sequence. It may also lead to a belief in life after death, rather than earthly reincarnation."

Boslough asks whether "our concept of time as a one-way track also lies at the heart of the follies of our you-only-go-around-once culture—the cult of youth, the type A personality, a relentless consumerism always in search of something new."

Bhagavad-gītā informs us that time

moves in ages like seasons of the year and that the world is repeatedly created, maintained, and destroyed.

God created the world to reclaim the fallen souls, who meet with repeated birth and death as they transmigrate through various species of life. In the human form a soul has an opportunity to become free from this cycle of birth and death and attain the kingdom of God. Such freedom arises when the soul properly develops a full realization of his nature as an eternal spiritual being and uses his mind and senses solely to please God.

Without this developed consciousness, we misidentify ourselves with the material body, as lower forms of life do, and like other species of life we act merely to satisfy material desire. While we populate and work to build the world, we entangle ourselves in webs of mundane identities.

And because we fail to realize our human potential, when we pass away all our material desires come before our minds, and we remain in the world of the dying, attached to whatever state of life we remember or wish to return to.

God accompanies the soul as it travels through different bodies. He is in everyone's heart. He thus knows what everyone deserves, and He sanctions all desires accordingly.

To teach everyone about an eternal life of perfect knowledge and bliss, God Himself sometimes descends and sometimes sends His representative in the form of His son or servant. Those who are advanced in spiritual culture and knowledge can train us to become absorbed in the names, forms, qualities, and pastimes of the Supreme. That absorption is called Kṛṣṇa consciousness, and the training culminates in the final test: how to die.

Lord Kṛṣṇa says in *Bhagavad-gītā*, "One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world but attains My eternal abode. Whoever, at the end of his life, quits his body remembering Me alone at once attains My nature. Of this there is no doubt." (Bg. 4.9, 8.5)

If we do have some doubt, it might help to remember that science can

never "prove" reincarnation or, for that matter, anything else. All scientists can do is gather data and try to explain it consistently and reasonably. When the body of data grows, scientific explanations should grow with it. And because of the work of certain researchers, the body of data has grown large enough to suggest that reincarnation is a fact.

Devotees of Kṛṣṇa, however, have another way to get understanding: We accept that the *Bhagavad-gītā* conveys the words of the Supreme Personality of Godhead, the supreme intelligence behind the workings of reincarnation and the universe.

Kṛṣṇa appreciates any of our efforts to know and serve Him. He even assures us that if we can't carry on with spiritual life throughout our lives, there is no loss or diminution. Kṛṣṇa is so kind that He never forgets a person's service. Whoever fails to become fully Kṛṣṇa conscious in this life receives an opportunity in a future life to live in the association of elevated sages or in a righteous or aristocratic family. "On taking such a birth," the *Bhagavad-gītā* says, "he revives the divine consciousness of his previous life, and he again tries to make further progress in order to achieve complete success." (6.43)

So I can be confident that because my dad believed in God, his faith will endure, even if covered by material desires in his next human life. And if he becomes convinced that God exists and that God is omnipotent, then he will go beyond faith to fact. The fact is that God can descend into the world and display His activities so that His devotees can understand His actual position. God speaks about Himself and His pastimes in *Bhagavad-gītā*. He makes it possible to understand Him.

The last time I visited Dad he limped pitifully, from partial paralysis caused by heart trouble. I said to him, "I'm also getting old. No one avoids it."

When he lived in a youthful body and held me on his lap, he cared nothing for infirmity or old age. The poet Coleridge said of youth and age, "Dewdrops are the gems of morning, but the tears of mournful eve."

Like a child who outgrew his favorite game, Dad had to stop playing golf because traversing the fairways on his electric cart proved too laborious. I

wish he had realized what my spiritual master, Śrīla Prabhupāda, observed in America: that old men, after working hard their whole lives, squander the valuable time they have left working hard to hit a ball into a little hole.

But if we spend our time on the process of self-realization in Kṛṣṇa consciousness, ultimately we will stop old age, disease, and birth and death from happening to us again. "For the soul," Kṛṣṇa says, "there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing, and primeval." ☸

Tattvavit Dāsa recently edited *The Nectar of Book Distribution, a book of interviews with devotees who distribute books on Kṛṣṇa consciousness. He is now editing a book about Śrīla Prabhupāda. He joined ISKCON in 1974.*

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Śrīla Prabhupāda Speaks Out

" AND THE WORD WAS GOD "

Here we continue an exchange that took place in Paris, on June 15, 1974, between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, two priests, and two Christian scholars.

Śrīla Prabhupāda: So all you nice gentlemen and ladies should accept what the *Vedas* say, because the *Vedas* emanate from God. In the words of *Vedānta-sūtra*, *janmādy asya yataḥ*: "Everything is an emanation from God." Whatever exists has emanated from God. In the Bible, also, there is the statement "Everything that has been made comes from God." So whatever exists emanates from God.

Another Vedic injunction says it even more forcefully. *Sarvaṁ khalv idaṁ brahma*: "Ulti-

mately, everything is the Supreme Brahman." Everything is the Supreme Lord, in His impersonal feature. So the impersonal feature we are seeing all around us is an expanded energy of God, just as the sunshine is an expansion—the bodily rays—of the sun-god.

Therefore, *Bhagavad-gītā* says, *brahmaṇo hi pratiṣṭhāham*: "The foundation or source of the impersonal energy is God, Kṛṣṇa." [To his Sanskrit editor:] Find this verse, *brahmaṇo hi pratiṣṭhāham*.

Sanskrit editor: Yes, Śrīla Prabhupāda. From the fourteenth chapter of the *Gītā*:

*brahmaṇo hi pratiṣṭhāham
amṛtasyāvyayasya ca
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca*

And the translation of Loed Kṛṣṇa's words: "I am the basis of the impersonal Brahman, which is the constitutional position of ultimate happiness, and which is immortal, imperishable, and eternal."

Father Fransad: Your Divine Grace, will you tell us how old are the oldest of the Vedic scriptures? How long have the *Vedas* existed?

Śrīla Prabhupāda: They have existed from before the creation—*tene brahma hṛdā ya ādi-kavaye*. [To his Sanskrit editor:] Find

this verse: *janmādyasya yato'nvayād itarataś cārtheṣv abhijñāḥ svarāt tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ*.

Sanskrit editor: Śrīla Prabhupāda, that will be in the first chapter of *Śrīmad-Bhāgavatam*, echoing *Vedānta-sūtra*:

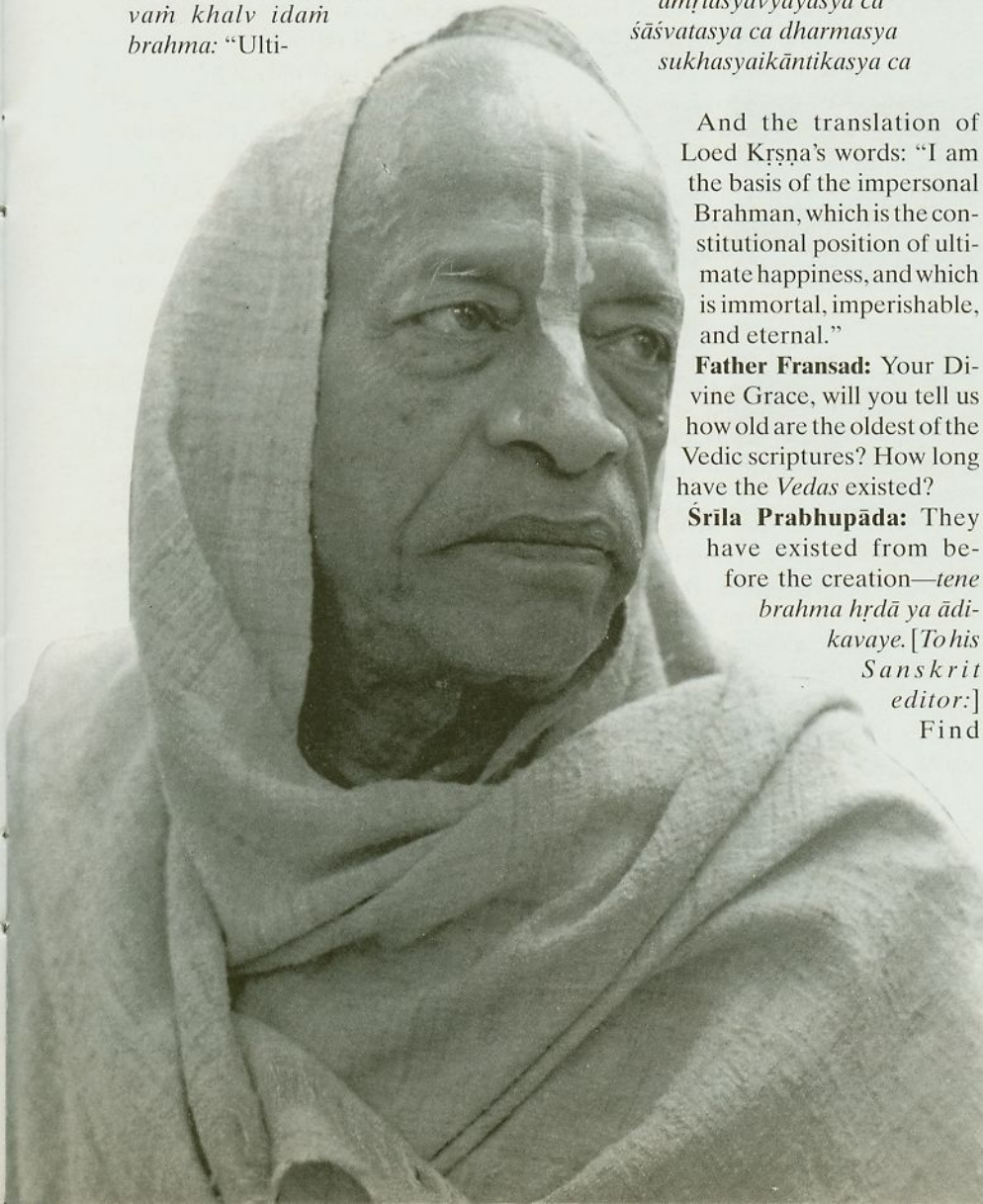
*janmādy asya yato 'nvayād itarataś
cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye
muhyanti yat sūrayaḥ
tejo-vāri-mṛdaṁ yathā vinimayo
yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-
kuhakaṁ satyaṁ paraṁ dhimahi*

And here is the translation: "I offer my obeisances unto Lord Śrī Kṛṣṇa, the son of Vasudeva, who is the supreme, all-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell, and by whom they are destroyed. I meditate upon that eternally effulgent Lord, who is directly and indirectly conscious of all manifestations and yet is beyond them. It is He only who first imparted the Vedic knowledge into the heart of Brahmā, the first created living being."

Śrīla Prabhupāda: So this is Vedic knowledge. [Again to his Sanskrit editor:] Now read another verse, *aham ādir hi devānām*.

Sanskrit editor: In the tenth chapter of the *Bhagavad-gītā*, Kṛṣṇa says, *aham ādir hi devānām maharṣiṇām ca sarvaśaḥ*: "Neither the hosts of demigods nor the sages know My origin, for in every respect I am the source of the demigods and the sages."

Śrīla Prabhupāda: *Aham ādir hi devānām maharṣiṇām ca*—"I am the source of the demigods and sages," says the Supreme Lord. Similarly, in the Bible it is said, "In the beginning was the word, and the word was with God, and the word was God." That is Vedic knowledge. That word—that divine sound—is the *Vedas*. So before the



creation of the *Vedas* were there. You cannot find the beginning of the *Vedas*. If you could find out when the creation began, then before that the *Vedas* were already there.

Father Fransad: According to our understanding, God revealed Himself little by little, and then at a certain moment He revealed Himself in His totality. But in the Vedic literature it is said that the whole knowledge was given at the beginning—everything together.

I very deeply respect your vast learning, and yet I'm asking that we should not say that the contents of these two bodies of literature—the Bible and the *Vedas*—are the same. The Bible and the *Vedas* are, in fact, two different things.

For another example, the verse you referred to—“In the beginning was the word, and the word was with God, and the word was God”—that is similar to what is taught in the *Vedas*, but if we take that verse and the rest of that chapter from the Bible and look at them closely, we find discrepancies.

Śrīla Prabhupāda: What discrepancies do you find?

Father Fransad: For example, in that same verse and chapter the Bible also says that the word of God became flesh and this flesh was the son of God, Lord Jesus Christ.

Śrīla Prabhupāda: That simply means that although Jesus Christ appeared in the material world, he is transcendental, not of the material world.

Father Fransad: But we think that Lord Jesus was a human being. He was spiritual, but he was also part of the material world.

Śrīla Prabhupāda: No. If anything, the material world is part of Jesus Christ, but Jesus Christ is not part of the material world.

Father Fransad: We beg to disagree. We feel that Jesus had a human body, a material body.

Śrīla Prabhupāda: That body appears human, but Jesus did not have material flesh and blood. If Jesus had had a material body, then how could he have manifested his resurrection?

Father Fransad: Well, we would say that God could create a glorious resurrection of someone's material body by His inconceivable power.

Śrīla Prabhupāda: That is beside the point. These rascals who wanted Jesus Christ dead—why did they think they could actually accomplish this? Because they themselves also thought, “Jesus has a material body.” So Jesus bewildered them more, so that they would remain rascals. They would go on thinking that Jesus had succumbed to death at their hands and that he had a material body.

Madame Sjaude: Jesus bewildered them?

Śrīla Prabhupāda: Yes, he bewildered them more, by saying, “All right, go on thinking like that.” That is their punishment. They remain in darkness, thinking, “Jesus had a material body.”

Father Fransad: Again, we respect your explanation, but we have another one.

Śrīla Prabhupāda: But to give an explanation, we must rely on reason and evidence. You cannot explain it whimsically. If Jesus Christ is the son of God, that means he has a spiritual body.

Madame Sjaude: Yes, we accept that Christ has a spiritual body, but we say that he also assumes a material body.

Śrīla Prabhupāda: No. And another thing. You accept Jesus Christ as God's only son. Do you not? And yet when you pray in the church you address God as “Our Father.” Then why do you say Jesus Christ is God's only son, when you say in your prayer that everyone is God's son? If you want me to address God as my Father, then I am also God's son. So why do you say that Jesus Christ is God's only son?

Madame Sjaude: Yes, we say that we are “adopted sons.” All of us are also God's sons, but by adoption.

Śrīla Prabhupāda: So these adopted sons' bodies and Jesus' body cannot be equal. The adopted son—not the real son—has a material body. ❀

BRAHMĀ (continued from page 20) to his worship—in Puṣkara, Rajasthan.

Still, Brahmā is deeply revered as a great devotee. In fact, he is considered by all Vaiṣṇavas to be a *guṇa-avatāra*, a manifestation of the Lord who presides over the mode of passion. Thus his passionate nature is put to work, and he is engaged in creation, as described above. He is therefore known as the “creator god,” in contradistinction to Viṣṇu, who is seen as “the preserver” (and the master of the mode of goodness), and Śiva, “the destroyer” (who presides over the mode of ignorance).

In popular Hinduism this triad of *avatāras* (*trimūrti*) is viewed as merely diverse modalities of one and the same God—and there is a scriptural basis for this—but a careful study reveals that both Śiva and Brahmā are

subservient to Viṣṇu.

In fact, making this clear—that Kṛṣṇa is supreme—was one of the main reasons why Brahmā wrote his *Brahma-saṁhitā*. Commenting on the *Brahma-saṁhitā*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura notes that it refutes *pāñcopāsana*, the popular Hindu worship of five gods: Viṣṇu, Sūrya, Gaṇeśa, Durgā, and Śiva.

“The worship of Viṣṇu as found in *pāñcopāsana*,” Śrīla Bhaktisiddhānta says, “does not please Viṣṇu; it is heterodox and highly improper.” Viṣṇu is the Supreme, the Personality of Godhead; no one is equal to or greater than Him. But the worship of Viṣṇu as one of the five deities brings Him down to the level of the others, as though He were one of several deities, and this is a great spiritual offense.

Śrīla Bhaktisiddhānta Sarasvatī continues, “It is the eternal duty of all *jīvas* [living beings] to serve [only] Kṛṣṇa, the Lord of all lords. All other deities are His servitors. Their function is only to carry out Govinda's commands.” Śrīla Bhaktisiddhānta Sarasvatī concludes that those who “conceive of the deities as the different names and bodies of Viṣṇu instead of knowing them as His servitors” will never acquire liberation. One becomes perfectly liberated only by surrendering fully unto Viṣṇu, Kṛṣṇa, the Supreme Personality of Godhead. ❀

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.

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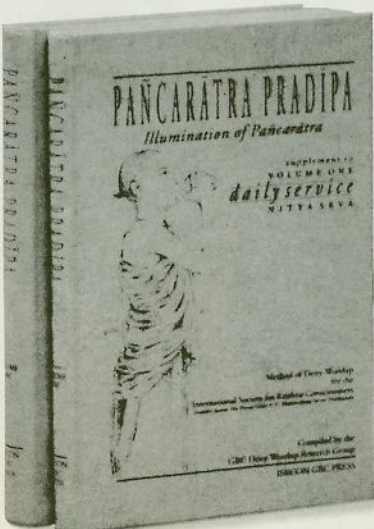


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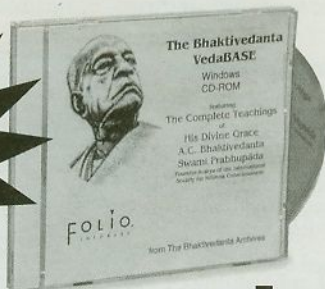
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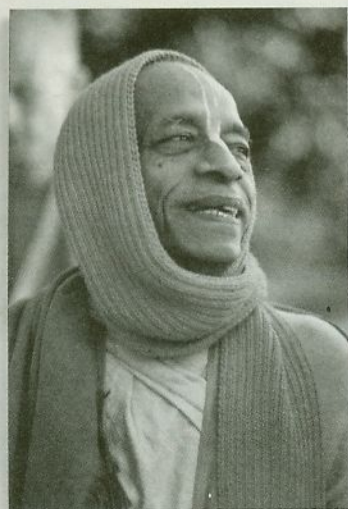


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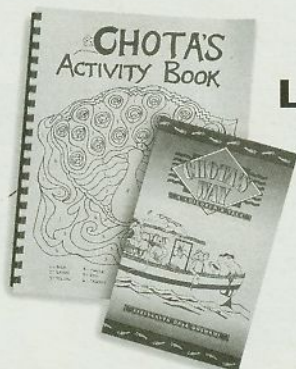
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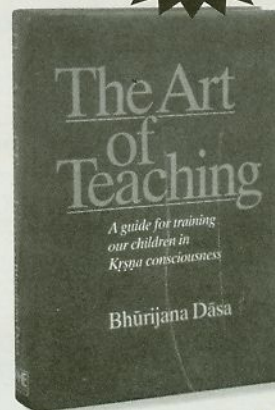


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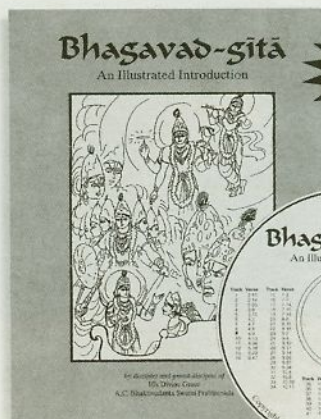
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WORLD NEWS

North America

Houston mayor Bob Lanier proclaimed Lord Rāmacandra's

appearance day Hare Krishna Cultural Center Day. A thousand people attended a festival held that day, April 9, at the Center, ISKCON's six-acre project known as Hare Krishna Dhama.



A dancer performs a traditional Indian dance at the Rāma festival in Houston.

Kṛṣṇa conscious television is on the air in Houston. The first shows introduced viewers to vegetarianism, the lives of devotees, and the chanting of the holy names.

Devotees from the San Diego and Laguna Beach temples set up six booths at San Diego's twenty-fifth Earth Day celebrations. Other Hare Kṛṣṇa centers in various parts of the world also spread the message that the earth belongs to Lord Kṛṣṇa.

A thirty-minute video on Śrīmad-Bhāgavatam aired in April on public-access television in Ft. Collins, Colorado. Potential viewers: 100,000.

Twenty-four hours of nonstop Hare Kṛṣṇa chanting filled a hall provided by Toronto's Bengali club last April. More than eight hundred people took part in the program, organized by ISKCON life member Raja Sarangi.

India

Deities of Rādhā-Gopinātha have been installed in a new temple on ISKCON's land in

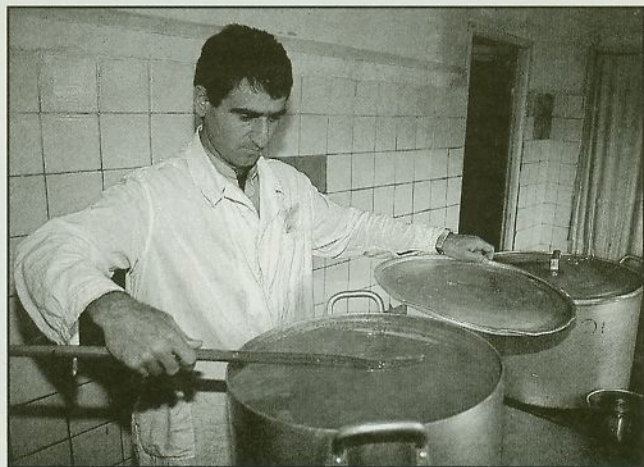
Bhubaneswar, Orissa. The temple joins the already existing temple for Kṛṣṇa-Balarāma and Lord Jagannātha.

Devotees in Surat, Gujarat, are building a new 36-room guest house and restaurant adjacent to their temple. Target for completion: November.

Europe

The future of Hare Krishna Food for Life in Armenia is uncertain because of persecution

of the devotees there. Before the attack last April on the Hare Kṛṣṇa temple in Yerevan (covered in the previous issue of BTG), devotees had been passing out *prasādam* to a thousand people a day.



Archia Dasa

Advaita Ācārya Dāsa prepares prasādam for Hare Krishna Food for Life in Armenia.

To get much of our news *Back to Godhead* teams up with *ISKCON World Review*, the newspaper of the Hare Kṛṣṇa movement.

Channel 111 of Croatian radio broadcast a five-part series on Vaiṣṇava music. The first one-hour show featured recordings by Śrīla Prabhupāda. The other shows presented works of ISKCON musicians and discussions with ISKCON leader Śacīnandana Swami on the history of Vaiṣṇava music.

ISKCON's location in Oslo, Norway, has shifted to an aristocratic house purchased in the center of the city. Devotees in Oslo also plan to expand their restaurant, which lies directly across from one of the biggest subway stations in Oslo.

Australia

The secretary general of the United Nations

received a flower garland and a copy of *Bhagavad-gītā As It Is* last April in Sydney. The secretary general, His Excellency Dr. Boutros Boutros Ghali, received the gifts at a conference on Global and Cultural Diversity.

Southeast Asia

The prime minister of Singapore attended a performance of

the Ranganiketan Dance Troupe, organized by ISKCON leader Bhaktisvarūpa Dāmodara Swami. The troupe,

from the remote northeast Indian state of Manipur, performs songs and dances in glorification of Lord Kṛṣṇa.



Devotees from Trinidad bring the Hare Kṛṣṇa mantra to the streets of St. Lucia.

South America

The island of St. Lucia was blessed in May with Kṛṣṇa

consciousness for the first time. Devotees chanted Hare Kṛṣṇa on the streets of Vieux-Forte and Soufriere. They

also met with the minister of education and culture and discussed opening a center in St. Lucia in 1996.

The Caribbean

Delegates to

the Second National Congress for the Environment, held in Quito, Ecuador, heard Kṛṣṇa devotees speak of spiritual compassion toward all species. Devotees proposed a God-centered society as the solution to environmental problems.

Commonwealth of Independent States

Devotees have acquired land for new temples in Kishinev, Moldova, and three Ukrainian cities—Lugansk, Lvov, and Nikolayev. In Nikolayev, materials are being donated, and devotees have already begun the work.



In Singapore, dancers from Manipur re-enact Kṛṣṇa's pastimes.

PADAYĀTRĀ NEWS

Padayātrā America

September 17 marks the thirtieth anniversary of Śrīla Prabhupāda's arrival in America. So from Commonwealth Pier in Boston, where Śrīla Prabhupāda first landed, Padayātrā America will begin a walking tour of the U.S. The devotees will first walk to New York City and from there travel by car to hold walking festivals in other American cities. The festivals will be part of the Śrīla Prabhupāda Centennial, in 1996.

A Padayātrā success story: When the members of Padayātrā America traveled through Nicaragua last year, they met two men who had been reading Prabhupāda's books for eight years but had never before met devotees. By speaking with the devotees, the men became inspired to start a temple. When the Padayātrā returned to Nicaragua this year, devotees spoke on *Bhagavad-gītā* at the temple the men have opened.

Padayātrā Europe

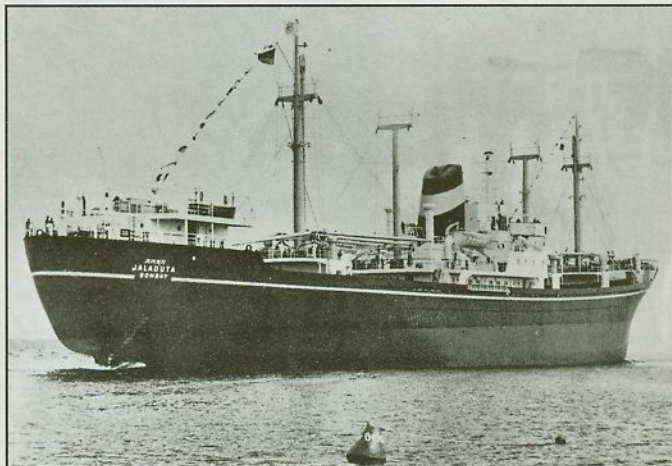
Last May fifteen devotees from England ferried to Portugal, where they walked from Porto, on the coast, to Lisbon. During the three-week walk devotees passed out 1,450 *Back to Godheads*, 25,000 leaflets, and 9,000 packets of popcorn *prasādam*.

For more information about Padayātrā, contact:

Padayātrā America
1030 Grand Avenue
Pacific Beach, San Diego, CA 92109
Phone: (619) 483-2500

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

CALENDAR CLOSE-UP



The Jaladuta, the cargo ship that carried Śrīla Prabhupāda to America in 1965.

Śrīla Prabhupāda's Arrival in America

September 17

After a thirty-five-day sea journey from Calcutta, Śrīla Prabhupāda reached Boston's Commonwealth Pier on September 17, 1965. He took a short walk into the city and then returned to the ship. As he awaited the ship's departure for New York, Śrīla Prabhupāda composed a Bengali poem, entitled "Markine Bhāgavat-dharma" ("Teaching Kṛṣṇa Consciousness in America"). Here are some verses from that poem:

My dear Lord Kṛṣṇa, You are so kind upon this useless soul, but I do not know why You have brought me here. Now You can do whatever you like with me.

But I guess You have some business here; otherwise, why would You bring me to this terrible place?

Most of the population here is covered by the material modes of ignorance and passion. Absorbed in material life they think themselves very happy and satisfied, and therefore they have no taste for the transcendental message of Vāsudeva [Kṛṣṇa].

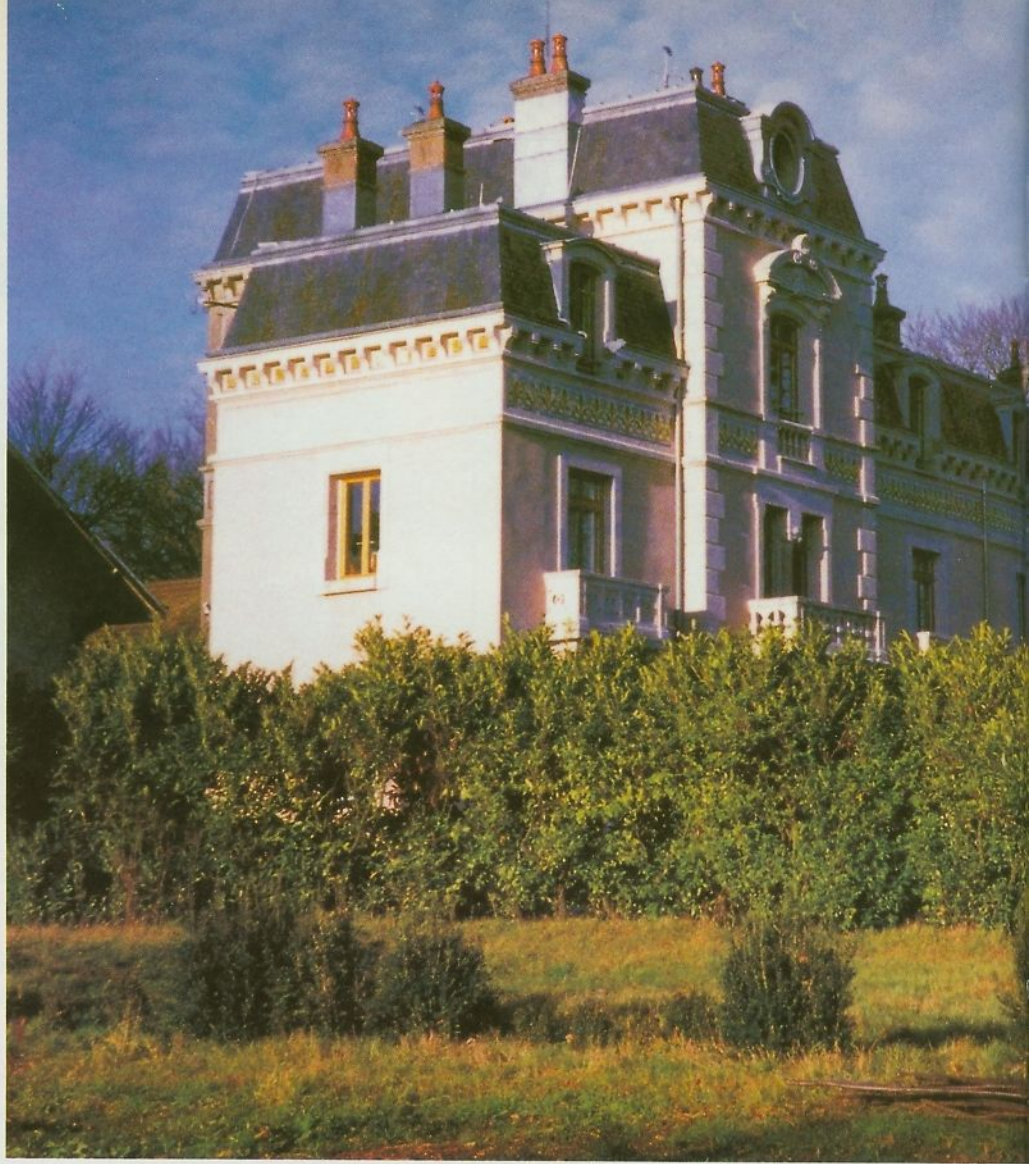
How will I make them understand this message of Kṛṣṇa consciousness? I am very unfortunate, unqualified, and the most fallen. Therefore I am seeking Your benediction so that I can convince them, for I am powerless to do so on my own.

Somehow or other, O Lord, You have brought me here to speak about You. Now, my Lord, it is up to You to make me a success or failure, as You like.

O Lord, I am just like a puppet in Your hands. So if You have brought me here to dance, then make me dance, make me dance, O Lord, make me dance as You like.

(Full calendar, page 63)

Chateau Bellevue (right), built around 1900, is the main building in Bhaktivedanta Village, located near Burgundy, France's famous grape-growing region. Below, a guest at a summer retreat enjoys a serene morning walk.



A Place To Grow with Kṛṣṇa

Organizers of the new Hare Kṛṣṇa farm and village in France hope to develop an ideal place for families to live and work in Kṛṣṇa consciousness.

Interview by Jayādvaita Swami
with reporting by Tattvavit Dāsa

GURU ŚAKTI DĀSA, 36, originally from Italy, joined the Hare Kṛṣṇa movement seventeen years ago in Schloss Rettershof, Germany. He is a disciple of one of Śrīla Prabhupāda's leading disciples, Harikeśa Swami.

For almost ten years Guru Śakti distributed Kṛṣṇa conscious books, mainly in the French-speaking area of Switzerland. Twelve years ago he married, and now he and his wife, Viṣṇu Devī, have two children: a five-year-old son named Śyāmasundara and a four-year-old girl, Yamunā.

For almost seven years, Guru Śakti was the president of the Hare Kṛṣṇa temple in Zurich, Switzerland.

In 1993 he negotiated the purchase of a farm in France, known as Chateau Bellevue. The farm has started to become a Kṛṣṇa conscious village, called Bhaktivedanta Village, and Guru Śakti serves on the village council.

This interview took place in India last March.

BTG: What is the concept for your French village project?

Guru Śakti Dāsa: We want to create a place where families can settle down, have their own houses, do some busi-

ness, send their children to a Kṛṣṇa conscious school, and at the same time live in the association of devotees.

I got involved in community development four years ago because I saw the need for such communities in the Kṛṣṇa consciousness movement. People join a temple, get married, and then go out again. And somehow it's easy to get entangled in many activities just to maintain your family. Then you can become isolated and have difficulty keeping your Kṛṣṇa conscious standards.

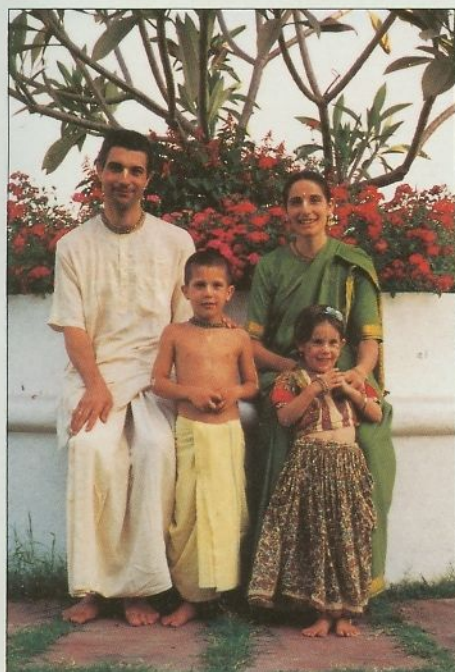
So we want to create a place where devotees can live peacefully in a natural setting and develop their loving relationship with Kṛṣṇa and other devotees. In this way we can show how we practically apply our philosophy. We can show people that our philosophy is not limited to temple life or monastic life. We can demonstrate how to live according to Kṛṣṇa's ideal for society.

BTG: How many people live in the community?

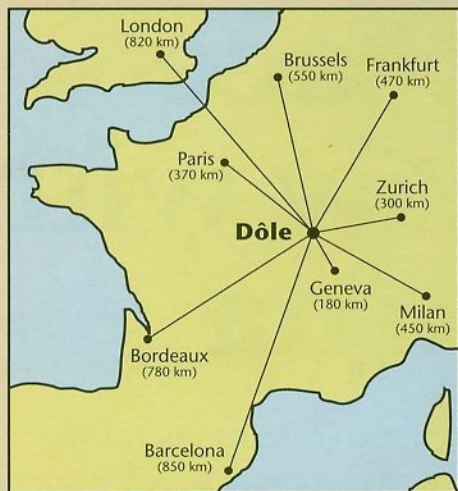
GSD: About thirty—some families and some unmarried devotees.

BTG: Do the devotees living on the project own their own land?

GSD: At present everything belongs to the Society, to ISKCON. But we



Guru Śakti Dāsa and his family



Strategic Location

The chateau sits in a good location for spreading Kṛṣṇa consciousness. It is near the Swiss and German borders and is three hours from Zurich, two hours from Basel, two hours from Geneva and Lausanne, and two hours from Paris. The nearest town is Dôle, with forty thousand inhabitants, just ten minutes by car. And two bigger towns, Dijon and Besancon, about twenty minutes away, have about four hundred thousand people.

An important highway passes near the project. It comes from northern Germany and goes to southern Spain. So the Swiss and Germans who go on holiday to southern France or Spain take that highway.

The devotees plan to attract tourists by advertising their guesthouse and vegetarian restaurant. The project is already being used for Kṛṣṇa conscious retreats and seminars.



Kids get a feel for traditional transportation (above) during a summer-camp festival. At right and far right, the faces of the children tell us the ox-cart's a great way to travel.





Karl Frei

plan to divide the property, sell plots to individual families, and keep a central section as the direct property of the Deity.

BTG: Are you looking for a certain kind of person to join the community?

GSD: We want people to come who will take advantage of the community but who also have something to give. That means people who are qualified and experienced and can contribute materially and spiritually.

We do best with mature devotees who know what they want and can understand what we're trying to do. We explain what they can expect from us, what we expect from them, and in this way everything is clear.

BTG: What rules do you expect people to follow to live in the community?

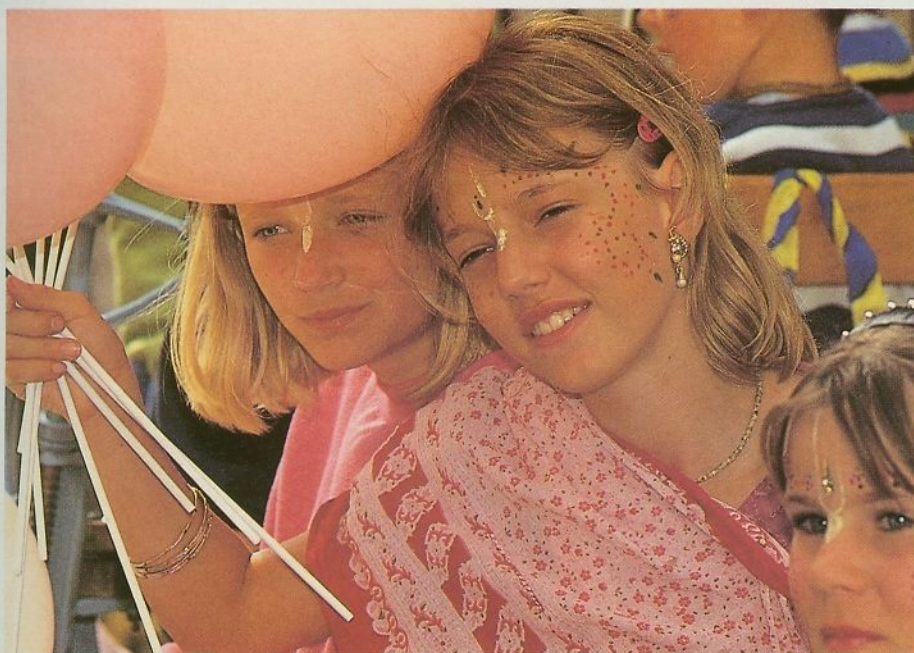
GSD: One has to follow the four regulative principles,* but one doesn't have to come to the daily morning program or chant sixteen rounds a day. Of course, when people are initiated we expect them to follow the program and chant sixteen rounds. But this place should be broad enough to allow many friends, devotees, and congregational members to come help in some way and gradually become more and more involved in Kṛṣṇa conscious life. In the association of devotees they will become purified and automatically take up the chanting and the rest of the program.

BTG: How is Bhaktivedanta Village governed?

GSD: For now we have a village council that meets twice a month. The department heads and senior devotees are on the council. The community is still too small to have a mayor, but in the future we will have one.

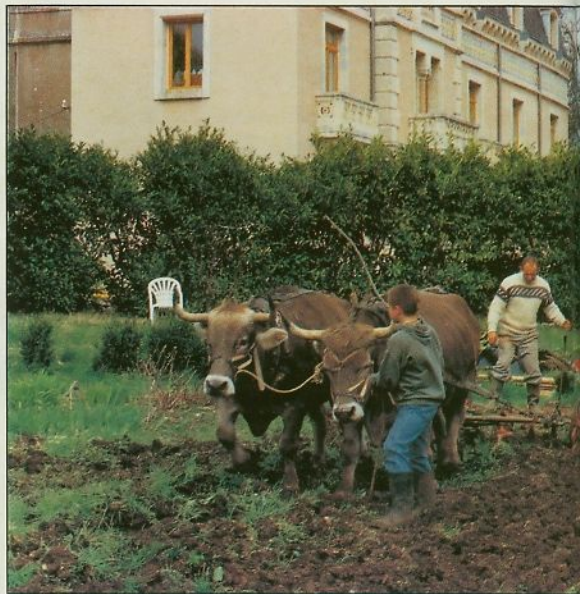
BTG: How does your economy work? How is the farm supported?

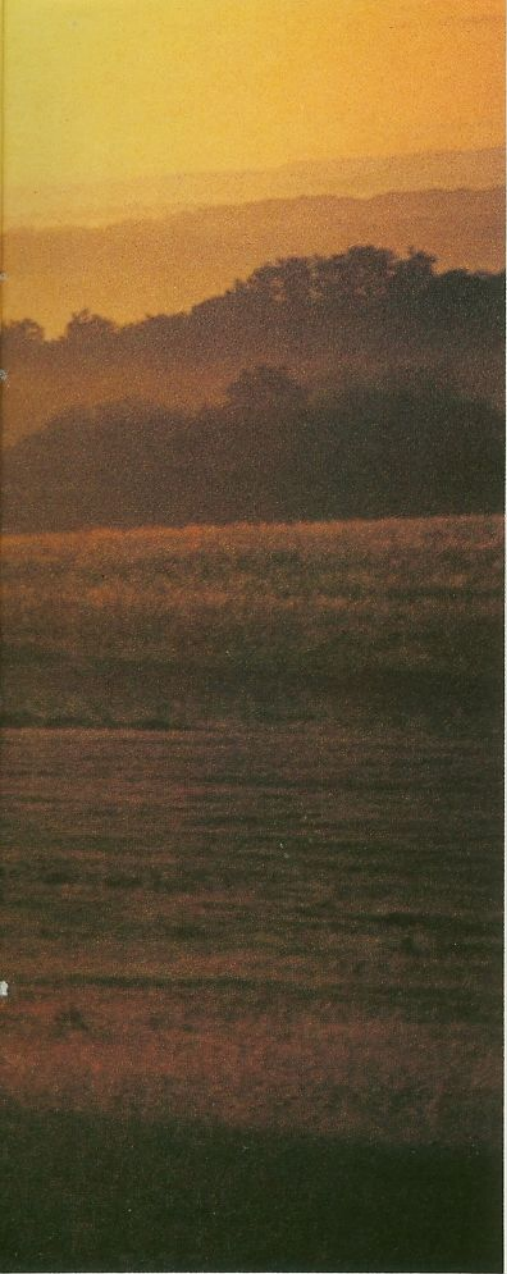
GSD: From the beginning we organized various departments that are financially independent to avoid a centralized treasury. Decentralization lets devotees take immediate



Karl Frei

*Devotees initiated in the Hare Kṛṣṇa movement vow to follow four principles—no intoxicants, no meat-eating, no illicit sex, and no gambling. They also attend an early-morning program of classes and group chanting, and chant a strand of 108 meditation beads at least sixteen times a day.





Karl Frei



The rising sun brightens a pasture (above) at Bhaktivedanta Village. The project covers 200 acres. At left, oxen engaged as they should be—plowing the earth to grow food. Far left: barn-cleaning time.



Nayana Mañjarī Devī Dāsi, the village's head flower grower, harvests wheat by hand.

responsibility for their lives. Everyone on the farm is economically independent, so everyone has to be productive; otherwise he cannot maintain himself. This is a healthy challenge to the development of the individual.

Of course, there are some expenses that affect the entire project. So our central administration rents land and rooms to the various devotees and departments, and in this way the regular income covers the insurance, taxes, electricity, and whatever other expenses there are.

BTG: What sort of work is going on now? How are people earning a living?

GSD: We have a preaching department, a kitchen department, a cow department, an agriculture and garden department, and a management department. Only the managers, who take care of legalities and finances, are maintained by the temple budget. The preaching department takes care of itself. The kitchen department gets money by cooking for the other members of the community. The cows from our previous farm are old and somewhat unproductive, so the Swiss temples maintain the cow department. And

the agriculture and garden department maintains itself by selling vegetables and flowers to community members and the temple in Zurich.

BTG: What are your economic plans for the future?

GSD: We want to set up businesses related to agriculture and make products we can market professionally. Of course, first we want to sell to the devotee community and congregational members, but we can expand and sell to stores. Mainly we want to depend on agriculture, because that is the most secure and the least artificial economic platform.

BTG: What sort of agricultural work is going on now at the farm?

GSD: In the first year we produced a big quantity of grains, vegetables, and flowers for the Deities and devotees in Zurich. This year we have more of an infrastructure, so we'll produce even more.

Our aim is to grow all the food needed for the devotees in the Swiss temples for the whole year. We especially want to provide for the book distributors so they can stay healthy and strong and distribute many books



Scale Model of the Village

The chateau (1) caps a hill. It will be used as a guesthouse and a restaurant. The two buildings that stand immediately behind it, formerly servants' quarters, are now apartments, a dining hall, and a bakery. The four other buildings on the top of the hill (2), now being renovated, will function as a school, apartments, and a workshop for making soap, toothpaste, and cosmetics. A temple (3) will be built east of the chateau. On the slope of the hill will go sixteen residential buildings (4), a commercial center (5), a park, a pond, and a playground (6).

for many years. The more we become aware of the unhealthy ways that food in the materialistic society is produced, the more we want to eat our own food so we know what we're eating.

BTG: What's your attitude toward the use of technology?

GSD: We want to get rid of needless technology, but that has to happen gradually, as people learn to work with natural means. Why work hard in factories in the name of progress and forget about God? Here we want to restore God consciousness and a natural means of earning one's livelihood.

BTG: What role do you play on the farm?

GSD: My role mainly is to inspire devotees, give them a vision, and help them

settle at the farm. I also take care of finances, construction, administration, organization, and legal affairs.

In the beginning you have to put a lot into organizing. But as the project takes shape and stands more on its own—say in another year—I hope that other people can take up the management and I can do more counseling. I am also involved in getting the school established.

BTG: So far, then, you don't have a school.

GSD: Not yet. We want to develop a *gurukula*, of course, a Kṛṣṇa conscious school. Otherwise, where will our kids go for schooling? So first we'll start a day school, then later add a boarding school. If we have a good school, auto-

matically devotees and friends will settle at our place and enroll their children. That will make the project a success.

Devotees need communities, and children need a Kṛṣṇa conscious education. We can't expect the renounced members of our movement to see to this; it has to come from the householders' side. So more and more senior householders should take this need seriously and invest their time and energy into developing communities and schools. Prabhupāda gave us many wonderful instructions in this regard. If we discuss his instructions and how to implement them, then Kṛṣṇa will give us the intelligence to make them happen. ☀

**If you are interested in hearing lectures,
then śāstra says, "Hear of Viṣṇu," not of any rascal.
Hear from a Vaiṣṇava, a devotee of the Lord.
Then you will be benefited.**

• • •

MIND (continued from page 10)

If you increase your mode of goodness, then you are gradually promoted to a more and more comfortable situation.

If you go to Siddhaloka, at once you become a perfect yogī. The yogīs try to get some material power, or *siddhi*. For example, if one gets *prāpti-siddhi*, whatever he likes he can get at once. And people will come to him, "Oh, here is God. He is creating *rasagullā*."* [Laughter.]

A yogī in Benares will make two *rasagullās* appear in a pot when anyone comes to see him. And even big, big men become surprised—"Oh, here is God." They don't ask, "What is the price of these *rasagullās*?" Say, four cents? So by jugglery of four cents he became God. This rascaldom is going on. By jugglery of four cents, eight cents, or four hundred, or four thousand—if one can make some jugglery, then he becomes God. This is foolishness.

Therefore Kṛṣṇa says that this kind of yoga practice is simply cheating. Kṛṣṇa describes the first-class yogī: *yoginām api sarveṣāṃ mad-gatenāntar-ātmanā*. One who thinks always of Kṛṣṇa—"Hare Kṛṣṇa, Hare Kṛṣṇa"—is a first-class yogī.

HEAR FROM A DEVOTEE

Some foolish people are cheated by yogic jugglery, and the yogī gets some material position. But there are many ways to get some material position. Even a politician may attract many millions of people to hear him speak. But what is the benefit of such hearing? First of all we have to see what is the benefit. *Śravaṇam kīrtanam viṣṇoḥ*. If you are interested in hearing lectures, then *śāstra* says, "Hear of Viṣṇu," not

of any rascal. Hear from a Vaiṣṇava, a devotee of the Lord. Then you will be benefited. Otherwise you will not be benefited. *Avaiṣṇavo gurur na syāt*. That is the injunction of the *śāstra*. One who is an *avaiṣṇava*, a non-Vaiṣṇava, cannot become guru.

Ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ. A *brāhmaṇa* may be very expert in *ṣaṭ-karma*, six occupational duties: *paṭana*, *pāṭana*, *yajana*, *yājana*, *dāna*, and *pratigraha*. *Paṭhana* means that a *brāhmaṇa* must be a very, very learned scholar by reading Vedic literature. *Pāṭhana* means that he must teach others the Vedic literature.

Formerly it was the custom that *brāhmaṇas* not accept service under anyone. They would sit down anywhere and open a school to teach Vedic literature. And the students would go door to door for begging—"Mother, give me some alms." Whatever they would bring would be cooked and offered to Kṛṣṇa, and the *prasādam* would be distributed amongst themselves. That was the traditional process of education—not paying some fee and giving some bribe to enter school and then receiving a rascal education. No. First-class education, without any fee, from the realized soul—that was the educational system, *varṇāśrama-dharma*.

So we have to find out such a guru—a Vaiṣṇava. *Śāstra* says, *ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ*. The *brāhmaṇa* must not only be expert in six kinds of occupational duty, but also *mantra-tantra-viśāradaḥ*: "He must know Vedic mantras and *tantras*—chants and rituals—perfectly well." *Avaiṣṇavo gurur na syāt*: "But if he is an *avaiṣṇava*, he cannot be a guru." An *avaiṣṇava* does not believe in the Supreme Personality of Godhead Viṣṇu, or he believes that demigods, such as Lord Śiva or Lord Brahmā, the best of the demigods, are equal to Viṣṇu. For

example, Rāvaṇa was a very learned scholar and the son of a *brāhmaṇa*. And he was economically developed. His only fault was that he was an *avaiṣṇava*: he did not care for Lord Rāma. So he is designated a *rākṣasa*, an uncivilized atheist.

One who is not a devotee of Viṣṇu, the Supreme Personality of Godhead, cannot become a guru. That is not possible. And *vaiṣṇavaḥ śva-paco guruḥ*. *Śva-paca* means the dog-eaters, *caṇḍālas*, the lowest of mankind. *Caṇḍālo 'pi dvija-śreṣṭho hari-bhakti-parāyaṇaḥ*. If somehow or other such a person has become a Vaiṣṇava, then he can become guru. But the expert *brāhmaṇa* who is not a Vaiṣṇava cannot.

Kṛṣṇa says, "Anyone who takes shelter of Me, even if he belongs to the *pāpa-yoni*—the *caṇḍālas*—is eligible to go back home, back to Godhead."

One should not consider whether a Vaiṣṇava is born of a low family, not a *brāhmaṇa* family. Such a consideration is *nārakī-buddhi*, hellish. Śrī Sanātana Gosvāmī says:

*avaiṣṇava-mukhodgīrṇam
pūtam hari-kathāmṛtam
śravaṇam na kartavyam
sarpochhiṣṭam yathā payaḥ*

If an *avaiṣṇava*, a Māyāvādī, speaks about *Bhāgavatam* or *Bhagavad-gītā*, one should not hear his speech. One should avoid it because it will create some misunderstanding. Caitanya Mahāprabhu has forbidden strongly—*māyāvādī-bhāṣya śunile haya sarva-nāśa*: "If one hears from a Māyāvādī impersonalist about *Bhagavad-gītā* or *Śrīmad-Bhāgavatam*, then one is doomed." Therefore, *tad-vijñānārtham sa gurum evābhigacchet*: one should approach a Vaiṣṇava to accept him as guru and then take lessons from him and make one's life successful.

Thank you very much. 🌸

*A milk sweet.

Bhīma Frees Ekacakra

*While in hiding disguised as a brāhmaṇa,
Bhīma gets a chance to use his extraordinary strength.*

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 are now living disguised as brāhmaṇas with a brāhmaṇa family. Kuntī, the mother of the Pāṇḍavas, has overheard the family speaking about a great predicament: one of them must deliver food to a Rākṣasa—a man-eater—and so give up his or her life. Kuntī offers to solve the family's plight.

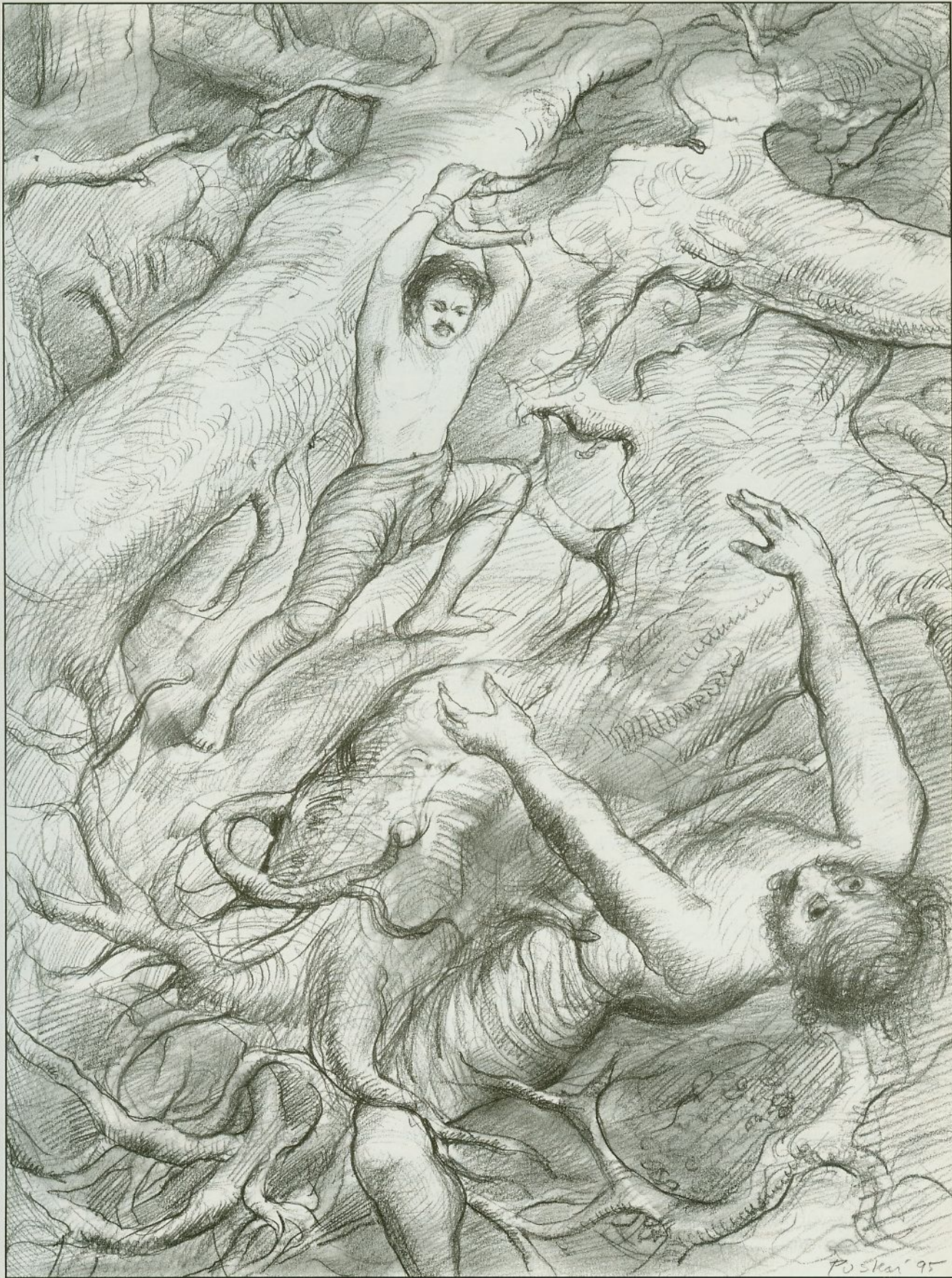
KUNTI DEVI SAID to the brāhmaṇa, "You should in no way be depressed over this danger, for there is clearly a means to get free from the Rākṣasa. You have a little son and a saintly virgin daughter. I don't think that you, the children, or your wife should go. I have five sons, Brāhmaṇa, and one of them will take the offering on your behalf and go to the sinful Rākṣasa."

The brāhmaṇa said, "Though I wish to live, I shall absolutely not do what you suggest. When a brāhmaṇa is a guest in my home, I shall never take his life to serve my

own interest. Even among the most low-born and irreligious women, there is no such rule that a woman is to sacrifice herself and her son for a brāhmaṇa. I should know what is best for me, so it seems, and between murdering a brāhmaṇa and killing myself, better that I take my own life.

"Killing a brāhmaṇa is the greatest sin. There is no atoning for such an act, even if committed unknowingly, so it is best that I take my own life. I do not desire to be killed, good woman, but if killed by others I would be guilty of no sin. Were I to intentionally cause a brāhmaṇa's death, I see no means of atonement for such a shameless act of cruelty. In just the same way, to sacrifice a person who has come to my home seeking shelter, to cause the death of one begging me for charity, I would consider the supreme cruelty. In ancient times the great souls who understood religious duties performed in times of trouble stated that one must never perform an abominable act or an act of cruelty. It is better that I myself

Illustrations by Puṣkara Dāsa



P. S. K. '95

Bhīma battles Baka, a man-eater who had kept the village of Ekacakra under his vicious grip.

Yudhiṣṭhira said to Kuntī, "What is this rash enthusiasm that has led you to such a thoughtless act? The saintly do not recommend that a mother sacrifice her own son."

• • •

perish with my wife, for I shall never allow the killing of a *brāhmaṇa* under any circumstances."

Kuntī Devī said, "Learned *brāhmaṇa*, my mind will not move from my conviction that sages such as you must be protected. Nor is it that I don't love my own son. Even if I had a hundred sons, I would dearly love every one of them. The simple fact is that the Rākṣasa does not have the power to kill my son.

"My son has perfected the art of mantras. He is powerful and can burn like fire. My mind is convinced that he will deliver all the food to the Rākṣasa and then free himself. We have already seen many strong and giant Rākṣasas do battle with my heroic son, and every one of them was killed.

"But this is not to be spoken to anyone, no matter what, O *brāhmaṇa*, for surely people would desire to get this knowledge, and out of curiosity they would harass my sons. And without the permission of his guru, even if my son were to teach his knowledge to another the science would not perform its function. That is the opinion of the saintly sages."

At these words of Kuntī the *brāhmaṇa* and his wife joyfully welcomed her proposal, which seemed to them like the life-giving nectar of the gods. Thereupon, Kuntī and the *brāhmaṇa* went and spoke to Bhīma, telling him that he must execute the task. He agreed and said, "So be it."

YUDHIṢṬHIRA PROTESTS

O Bhārata, after Bhīma had given his word, saying, "I shall do it!" the other Pāṇḍavas returned home, bringing the alms they had gathered.

Yudhiṣṭhira, son of Pāṇḍu, knew his brother well and could see from

Bhīma's appearance that something was happening. Sitting down with his mother in private, Yudhiṣṭhira asked her, "What is Bhīma about to do, with all his awesome prowess? Has he received permission for something he desires to do here?"

Kuntī Devī said, "Yes. Bhīma, burner of the foe, will on my order perform a great task to help the *brāhmaṇa* and set the city free."

Yudhiṣṭhira Mahārāja [understanding the task] said, "What is this rash enthusiasm that has led you to such a thoughtless act? The saintly do not recommend that a mother sacrifice her own son. Why do you want to give up your own son for the sake of someone else's son? By sacrificing your son, you have violated the moral codes of this world. By depending on his two arms, we all sleep peacefully at night and shall take back our kingdom, stolen from us by wicked cousins. Such is Bhīma's immeasurable strength and courage that just by thinking about him, Duryodhana and Śakuni cannot lie down peacefully in their many mansions. By the strength of that mighty hero, we were saved from the house of lac and from other wicked men. He is the one who slew Purocana. Because we depend upon his strength, we are confident we shall cut down the sons of Dhṛtarāṣṭra and regain our rightful rule over this most abundant earth. What were you thinking of that convinced you to abandon him? Could it not be that your intelligence was overcome by your many troubles and you lost your discrimination?"

Kuntī Devī said, "Yudhiṣṭhira, you need not lament for Bhīma. Nor did I reach my decision because of weak intelligence. Here in this *brāhmaṇa*'s house we have been living very happily, my son, and I have correctly con-

cluded that we must do something for him in return. After all, a man is measured by his gratitude; a great man remembers what another has done for him.

"Having seen Bhīma's great prowess in the house of lac and the killing of Hiḍimba, I now have full confidence in him. The great power in Bhīma's arms is equal to the strength of thousands of elephants, and by that strength all of you, who are yourselves like elephants, were carried out of Vāraṇāvata. There is no one with the strength of Bhīma, nor will there be. Why, he could stand up in battle to thunder-wielding Indra, the best of the gods. Long ago, just a few days after his birth, he fell from my lap onto the hillside. So strong was his body that his limbs pulverized the mountain stone.

"With proper intelligence, I recalled the actual strength of Bhīma, and I made up my mind, Pāṇḍava, to repay our debt to the learned *brāhmaṇa*. This decision is not a result of greed or ignorance, nor does it proceed from delusion. With careful thought I have determined our duty. Two purposes will be accomplished: we shall repay our stay in this house, and we shall perform an act of great piety. I have heard from authorities that a warrior who helps a *brāhmaṇa* in his hour of need attains to the planets where the pious dwell. A warrior who saves another warrior from death achieves widespread glory in this world and in the next. A warrior who helps a merchant in battle will certainly gain popularity among the citizens of every country. And a king who saves a laborer who has come to him begging for shelter will take birth in a wealthy family honored by the government.

"Vyāsadeva, the incarnation of Godhead, has already declared these



The people of Ekacakra find the slain man-eater outside the city gates.

instructions, O Kaurava son, and he is extremely wise. Therefore, this is the desirable course of action.”

Yudhiṣṭhira Mahārāja said, “You acted, Mother, out of compassion for a suffering *brāhmaṇa*, and I see now that your plan is proper and well conceived. Bhīma will surely slay that man-eater and return to us. But we must seriously advise and restrain the *brāhmaṇa* so that the residents of the city do not discover us.”

BHĪMA CONFRONTS BAKA

When the night had passed, the Pāṇḍava Bhīmasena gathered the food and went to where the man-eater was waiting. Approaching the Rākṣasa’s forest, the powerful Pāṇḍava called out the Rākṣasa’s name, Baka, inviting him to come and eat the food. Thereupon the Rākṣasa, hearing Bhīmasena’s words, came in a fit of rage to where Bhīma was stationed. Baka’s body was huge, and as he came at great speed he seemed to shatter the earth. He tightened his eyebrows, which stood up like tridents, and he chewed horribly on his lips.

[While waiting for the demon, Bhīma had begun to eat the food.] Seeing that Bhīmasena was eating food meant for him, the Rākṣasa opened his eyes wide and angrily said, “Who is this stupid man who before my very eyes eats food sent for me? He must be eager to visit the lord of death!”

Hearing this, O Bhārata, Bhīma simply laughed, rudely ignored the Rākṣasa, looked away, and continued to eat. Then with a heart-stopping scream, the man-eater raised his hands and rushed to kill Bhīmasena. But the mighty Pāṇḍava warrior again showed his contempt for the Rākṣasa, for without even looking up he continued to eat the food.

Wild with indignation, the Rākṣasa stood behind Kuntī’s son and slammed him in the back with both fists. Thus severely struck by the powerful demon, Bhīma did not even glance at the Rākṣasa but went on eating.

Bhīma gradually finished his meal. After washing his hands and mouth with water, that best of men stood up with all his enormous power, overjoyed at the opportunity to fight.

Newly enraged, the mighty Rākṣasa uprooted a tree and again rushed upon Bhīma, trying to smash him with this weapon. As the tree was furiously hurled at him, powerful Bhīma simply grabbed it. He held it with his left hand and laughed loudly, O Bhārata.

Thereupon the demon pulled many kinds of trees out of the earth and hurled them at Bhīma, who hurled them back at the Rākṣasa. A terrifying fight with trees arose between Baka and the Pāṇḍava, O king, and all the forest trees were ruined.

Proudly shouting his own name, Baka then rushed up to mighty Bhīma and seized him with his arms. Bhīmasena then wrapped his own huge arms about the Rākṣasa. As the demon writhed mightily in Bhīma’s grip, powerful Bhīma dragged him about, and the demon dragged him in turn. Thus the man-eater was afflicted by intense fatigue. By the great power of the two fighters, the very earth shook. Battling their way through the forest, they pulverized gigantic trees.

Seeing clearly that the Rākṣasa was coming to the end of his endurance,

Vṛkodara, Bhīma, slammed him against the ground and pounded him with his fists. Then Bhīma pushed hard with his knee on the demon's back, holding the demon's neck with his right hand and seizing the demon's waist cloth with his left. As the demon screamed and bellowed in horrible anguish, Bhīma broke him in two. As the horrible monster was being cracked apart, blood flowed from his mouth.

Terrified by the sound, the Rākṣasa's loyal followers rushed out of their homes, O king, accompanied by their servants. The powerful Bhīma calmed them down, for they were practically fainting with fright. That best of fighters then made them agree to a treaty: "You Rākṣasas are never again to commit violence against human beings. Those who commit violence will at once be killed in the same way as Baka."

O Bhārata, when the Rākṣasas heard this command they replied, "So be it!" and accepted the terms of the treaty. From that time on, O Bhārata, the Rākṣasas of that country became peaceful and could be seen moving about the city with the humans who dwelled there.

Bhīma took the lifeless body of the man-eater, threw it down by the city gate, and departed unseen. Having killed the demon, he returned to the house of the *brāhmaṇa* and told King Yudhiṣṭhira all that had happened.

At daybreak, when the people began to walk outside the city gates they beheld the Rākṣasa lying dead on the ground, ripped asunder, blood still oozing from his body, which resembled a mountain summit. Seeing the frightful scene, they went back into the city of Ekacakra and reported the news.

Then, O king, the men of the city came there by the thousands with their wives, elders, and young children to see the slain Baka. They were all astonished at this superhuman deed, and all the people offered prayers and worship to their deities. The citizens calculated whose turn it had been that day to feed the demon. Thus they approached the *brāhmaṇa* and inquired from him about the awesome event.

Although questioned repeatedly, the *brāhmaṇa* protected the Pāṇḍavas. That best of sages declared to all the townspeople, "When ordered to feed

the demon, I was weeping with my family when a very mighty *brāhmaṇa* with perfect knowledge of mantras saw me in that pitiable state. He first inquired about the cause of my suffering and then about the misfortune of our city. Laughing as if to encourage me, that most noble *brāhmaṇa* bravely declared, 'I shall deliver this food to the evil Baka! Do not fear for my sake.' He took the food and went toward Baka's forest. Clearly it was that saint who accomplished this feat for the good of the world."

The *brāhmaṇas* and *kṣatriya* princes were quite amazed. Together with the merchants and workers they celebrated a festival in honor of the *brāhmaṇas*

[for a *brāhmaṇa* had saved them]. Soon after, all the country folk came to the city to see the great wonder. The sons of Pṛthā continued to dwell in the very same place. ❁

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. 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.

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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 material nature. As Śrīmad-Bhāgavatam continues, Lord Kapila describes how the soul can become free of material nature's influence.

THIRD CANTO/CHAPTER 27

२ स एष यर्हि प्रकृतेर्गुणेष्वभिविषज्जते ।
अहंक्रियाविमूढात्मा कर्तास्मीत्यभिमन्यते ॥ २ ॥

*sa eṣa yarhi prakṛter
guṇeṣv abhiviṣajjate
ahaṅkriyā-vimūḍhātmā
kartāsmīty abhimanyate*

saḥ—that very living entity; *eṣaḥ*—this; *yarhi*—when; *prakṛteḥ*—of material nature; *guṇeṣu*—in the modes; *abhiviṣajjate*—is absorbed; *ahaṅkriyā*—by false ego; *vimūḍha*—bewildered; *ātmā*—the individual soul; *kartā*—the doer; *asmi*—I am; *iti*—thus; *abhimanyate*—he thinks.

When the soul is under the spell of material nature and false ego, identifying his body as the self, he becomes absorbed in material activities, and by the influence of false ego he thinks that he is the proprietor of everything.

PURPORT: Actually the conditioned soul is forced to act under the pressure of the modes of material nature. The living entity has no independence. When he is under the direction of the Supreme Personality of Godhead he is free, but when, under the impression that he is satisfying his senses, he engages in sense gratificatory activities, he is actually under the spell of material nature. In *Bhagavad-gītā* it is said, *prakṛteḥ kriyamāṇāni*: one acts according to

the particular modes of nature he has acquired. *Guṇa* refers to the qualities of nature. He is under the qualities of nature, but he falsely thinks that he is the proprietor. This false sense of proprietorship can be avoided simply by engaging oneself in devotional service under the direction of the Supreme Lord or His bona fide representative.

Arjuna, in *Bhagavad-gītā*, was trying to accept for himself the responsibility for killing his grandfather and teacher in the fight, but he became freed from that proprietorship of action when he acted under the direction of Kṛṣṇa. He fought, but he was actually freed from the reactions of fighting, although in the beginning, when he was nonviolent, unwilling to fight, the entire responsibility was upon him. That is the difference between liberation and conditioning. A conditioned soul may be very good and act in the mode of goodness, but still he is conditioned under the spell of material nature. A devotee, however, acts completely under the direction of the Supreme Lord. Thus his actions may not appear to be of a very high quality to the common man, but the devotee has no responsibility.

३ तेन संसारपदवीमवशोऽभ्येत्यनिर्धृतः ।
प्रासङ्गिकैः कर्मदोषैः सदसन्मिश्रयोनिषु ॥ ३ ॥

*tena saṁsāra-padavīm
avaśo 'bhyety anirvṛtaḥ
prāsaṅgikaiḥ karma-doṣaiḥ
sad-asan-miśra-yoniṣu*

tena—by this; *saṁsāra*—of repeated birth and death; *padavīm*—the path; *avaśaḥ*—helplessly; *abhyeti*—he undergoes; *anirvṛtaḥ*—discontented; *prāsaṅgikaiḥ*—resulting from association with material nature; *karma-doṣaiḥ*—by faulty actions; *sat*—good; *asat*—bad; *miśra*—mixed; *yoniṣu*—in different species of life.

The conditioned soul therefore transmigrates into different species of life, higher and lower, because of his association with the modes of material nature. Unless he is relieved of material activities, he has to accept this position because of his faulty work.

PURPORT: Here the word *karma-doṣaiḥ* means “by faulty actions.” This refers to any activity, good or bad, performed in this material world—they are all contaminated, faulty actions because of material association.

The foolish conditioned soul may think that he is offering charity by opening hospitals for material benefit or by opening an educational institution for material education, but he does not know that all such work is also faulty because it will not give him relief from the process of transmigration from one body to another. It is clearly stated here, *sad-āsan-miśra-yoniṣu*. This means that one may take birth in a very high family or he may take his birth in higher planets, among the demigods, for his so-called pious activities in the material world. But this work is also faulty because it does not give liberation. To take birth in a nice place or a high family does not mean that one avoids undergoing the material tribulations, the pangs of birth, death, old age and disease. A conditioned soul under the spell of material nature cannot understand that any action he performs for sense gratification is faulty and that only his activities in devotional service to the Lord can give him release from the reaction of faulty activities. Because he does not cease such faulty activities, he has to change to different bodies, some high and some low. That is called *saṁsāra-padavīm*, which means this material world, from which there is no release. One who desires material liberation has to turn his activities to devotional service. There is no alternative.

4 अर्थे सविद्यमानेऽपि संसृतिर्न निवर्तते ।
ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥ ४ ॥

*arthe hy avidyamāne 'pi
saṁsṛtir na nivartate
dhyāyato viṣayān asya
svapne 'narthāgamo yathā*

arthe—real cause; *hi*—certainly; *avidyamāne*—not existing; *api*—although; *saṁsṛtiḥ*—the material existential condition; *na*—not; *nivartate*—does cease; *dhyāyataḥ*—contemplating; *viṣayān*—objects of the senses; *asya*—of the living entity; *svapne*—in a dream; *anartha*—of disadvantages; *āgamaḥ*—arrival; *yathā*—like.

Actually a living entity is transcendental to material existence, but because of his mentality of lording it over material nature, his material existential condition does not cease, and just as in a dream, he is affected by all sorts of disadvantages.

PURPORT: The example of a dream is very appropriate. Due to different mental conditions, in dreams we are put into advantageous and disadvantageous positions. Similarly, the spirit soul has nothing to do with this material nature, but because of his mentality of lording it over, he is put into the position of conditional existence.

Conditional existence is described here as *dhyāyato viṣayān asya*. *Viṣaya* means “an object of enjoyment.” As long as one continues to think that he can enjoy material advantages, he is in conditioned life, but as soon as he comes to his senses, he develops the knowledge that he is not the enjoyer, for the only enjoyer is the Supreme Personality of Godhead. As confirmed in *Bhagavad-gītā* (5.29), He is the beneficiary for all the results of sacrifices and penances (*bhoktāraṁ yajña-tapasām*), and He is the proprietor of all the three worlds (*sarva-loka-maheśvaram*). He is the actual friend of all living entities. But instead of leaving proprietorship, enjoyment and the actual position as the friend of all living entities to the Supreme Personality of Godhead, we claim that we are the proprietors, the enjoyers and the friends. We perform philanthropic work, thinking that we are the friends of human society. Someone may proclaim himself to be a very good national worker, the best friend of the people and of the country, but actually he cannot be the greatest friend of everyone. The only friend is Kṛṣṇa. One should try to raise the consciousness of the conditioned soul to the platform of understanding that Kṛṣṇa is his actual friend. If one makes friendship with Kṛṣṇa, one will never be cheated, and he will get all help needed. Arousing this consciousness of the conditioned soul is the greatest service, not posing oneself as a great friend of another living entity. The power of friendship is limited. Although one claims to be a friend, he cannot be a friend unlimitedly. There are an unlimited number of living entities, and our resources are limited; therefore we cannot be of any real benefit to the people in general. The best service to the people in general is to awaken them to Kṛṣṇa consciousness so that they may know that the supreme enjoyer, the supreme proprietor and the supreme friend is Kṛṣṇa. Then this illusory dream of lording it over material nature will vanish.

5 अत एव शनैश्चित्तं प्रसक्तमसतां पथि ।
भक्तियोगेन तीव्रेण विरक्त्या च नयेद्दशम् ॥ ५ ॥

*ata eva śanaish cittaṁ
prasaktam asatām pathi
bhakti-yogena tivreṇa
viraktyā ca nayet vaśam*

ataḥ eva—therefore; *śanaish*—gradually; *cittaṁ*—mind, consciousness; *prasaktam*—attached; *asatām*—of material enjoyments; *pathi*—on the path; *bhakti-yogena*—by devotional service; *tivreṇa*—very serious; *viraktyā*—without attachment; *ca*—and; *nayet*—he must bring; *vaśam*—under control.

It is the duty of every conditioned soul to engage his polluted consciousness, which is now attached to material enjoyment, in very serious devotional service with detachment. Thus his mind and consciousness will be under full control.

PURPORT: The process of liberation is very nicely explained in this verse. The cause of one's becoming conditioned by material nature is his thinking himself the enjoyer, the proprietor or the friend of all living entities. This false thinking is a result of contemplation on sense enjoyment. When one thinks that he is the best friend to his countrymen, to society or to humanity and he engages in various nationalistic, philanthropic and altruistic activities, all that is just so much concentration on sense gratification. The so-called national leader or humanist does not serve everyone; he serves his senses only. That is a fact. But the conditioned soul cannot understand this because he is bewildered by the spell of material nature. It is therefore recommended in this verse that one engage very seriously in the devotional service of the Lord. This means that one should not think that he is the proprietor, benefactor, friend or enjoyer. He should always be cognizant that the real enjoyer is Kṛṣṇa, the Supreme Personality of Godhead; that is the basic principle of bhakti-yoga. One must be firmly convinced of these three principles: one should always think that Kṛṣṇa is the proprietor, Kṛṣṇa is the enjoyer and Kṛṣṇa is the friend. Not only should he understand these principles himself, but he should try to convince others and propagate Kṛṣṇa consciousness.

As soon as one engages in such serious devotional service of the Lord, naturally the propensity to falsely claim lordship over material nature disappears. That detachment is called *vairāgya*. Instead of being absorbed in so-called material lordship, one engages in Kṛṣṇa consciousness; that is control of consciousness. The yoga process necessitates controlling the senses. *Yoga indriya-saṁyamah*. Since the senses are always active, their activities should be engaged in devotional service—one cannot stop their activities. If one wants to artificially stop the activities of the senses, his attempt will be a failure. Even the great yogī Viśvāmitra, who was trying to control his senses by the yoga process, fell victim to the beauty of Menakā. There are many such instances. Unless one's mind and consciousness are fully engaged in devotional service, there is always the opportunity for the mind to become occupied with desires for sense gratification.

One particular point mentioned in this verse is very significant. It is said here, *prasaktam asatām pathi*: the mind is always attracted by *asat*, the temporary, material existence. Because we have been associated with material nature since time immemorial, we have become accustomed to our attachment to this temporary material nature. The mind has to be fixed at the eternal lotus feet of the Supreme Lord. *Sa vai manaḥ kṛṣṇa-padāravin-dayoḥ*. One has to fix the mind at the lotus feet of Kṛṣṇa;

then everything will be very nice. Thus the seriousness of bhakti-yoga is stressed in this verse.

**6 यमादिभिर्योगपथैरभ्यसज् श्रद्धयान्वितः ।
मयि भावेन सत्येन मत्कथाश्रवणेन च ॥ ६ ॥**

*yamādibhir yoga-pathair
abhyasañ śraddhayānvitāḥ
mayi bhāvena satyena
mat-kathā-śravaṇena ca*

yama-ādibhiḥ—beginning with *yama*; *yoga-pathaiḥ*—by the yoga system; *abhyasan*—practicing; *śraddhayā nvitāḥ*—with great faith; *mayi*—unto Me; *bhāvena*—with devotion; *satyena*—unalloyed; *mat-kathā*—stories about Me; *śravaṇena*—by hearing; *ca*—and.

One has to become faithful by practicing the controlling process of the yoga system and must elevate himself to the platform of unalloyed devotional service by chanting and hearing about Me.

PURPORT: Yoga is practiced in eight different stages: *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*. *Yama* and *niyama* mean practicing the controlling process by following strict regulations, and *āsana* refers to the sitting postures. These help raise one to the standard of faithfulness in devotional service. The practice of yoga by physical exercise is not the ultimate goal; the real end is to concentrate and to control the mind and train oneself to be situated in faithful devotional service.

Bhāvena, or *bhāva*, is a very important factor in the practice of yoga or in any spiritual process. *Bhāva* is explained in *Bhagavad-gītā* (10.8). *Budhā bhāva-samanvitāḥ*: one should be absorbed in the thought of love of Kṛṣṇa. When one knows that Kṛṣṇa, the Supreme Personality of Godhead, is the source of everything and that everything emanates from Him (*ahaṁ sarvasya prabhavaḥ*), then one understands the Vedānta aphorism *janmādy asya yataḥ* (“the original source of everything”), and then he can become absorbed in *bhāva*, or the preliminary stage of love of Godhead.

Rūpa Gosvāmī explains very nicely in *Bhakti-rasāmṛta-sindhu* how this *bhāva*, or preliminary stage of love of God, is achieved. He states that one first of all has to become faithful (*śraddhayānvitāḥ*). Faith is attained by controlling the senses, either by yoga practice, following the rules and regulations and practicing the sitting postures, or by engaging directly in bhakti-yoga, as recommended in the previous verse. Of the nine different items of bhakti-yoga, the first and foremost is to chant and hear about the Lord. That is also mentioned here. *Mat-kathā-śravaṇena ca*. One may come to the standard of faithfulness by following the rules and regulations of the yoga system, and the same goal can be achieved simply by

chanting and hearing about the transcendental activities of the Lord. The word *ca* is significant. Bhakti-yoga is direct, and the other process is indirect. But even if the indirect process is taken, there is no success unless one comes fully to the direct process of hearing and chanting the glories of the Lord. Therefore the word *satyena* is used here. In this connection Svāmī Śrīdhara comments that *satyena* means *niṣkapaṭena*, “without duplicity.” The impersonalists are full of duplicity. Sometimes they pretend to execute devotional service, but their ultimate idea is to become one with the Supreme. This is duplicity, *kapaṭa*. The *Bhāgavatam* does not allow this duplicity. In the beginning of *Śrīmad-Bhāgavatam* it is clearly stated, *paramo nirmatsarāṇām*: “This treatise *Śrīmad-Bhāgavatam* is meant for those who are completely free from envy.” The same point is again stressed here. Unless one is completely faithful to the Supreme Personality of Godhead and engages himself in the process of hearing and chanting the glories of the Lord, there is no possibility for liberation.

7 सर्वभूतसमत्वेन निर्वैरेणाप्रसङ्गतः ।
ब्रह्मचर्येण मौनेन स्वधर्मेण बलीयसा ॥ ७ ॥

sarva-bhūta-samatvena
nirvairēṇāprasaṅgataḥ
brahmacaryeṇa maunena
sva-dharmeṇa baliyasā

sarva—all; *bhūta*—living entities; *samatvena*—by seeing equally; *nirvairēṇa*—without enmity; *aprasaṅgataḥ*—without intimate connections; *brahmacaryeṇa*—by celibacy; *maunena*—by silence; *sva-dharmeṇa*—by one’s occupation; *baliyasā*—by offering the result.

In executing devotional service, one has to see every living entity equally, without enmity towards anyone yet without intimate connections with anyone. One has to observe celibacy, be grave, and execute his eternal activities, offering the results to the Supreme Personality of Godhead.

PURPORT: A devotee of the Supreme Personality of Godhead who seriously engages in devotional service is equal to all living entities. There are various species of living entities, but a devotee does not see the outward covering; he sees the inner soul inhabiting the body. Because each and every soul is part and parcel of the Supreme Personality of Godhead, he does not see any difference. That is the vision of a learned devotee. As explained in *Bhagavad-gītā*, a devotee or a learned sage does not see any difference between a learned *brāhmaṇa*, a dog, an elephant, or a cow because he knows that the body is the outer covering only and that the soul is actually part and parcel of the Supreme Lord. A devotee

has no enmity towards any living entity, but that does not mean that he mixes with everyone. That is prohibited. *Aprasaṅgataḥ* means “not to be in intimate touch with everyone.” A devotee is concerned with his execution of devotional service, and he should therefore mix with devotees only, in order to advance his objective. He has no business mixing with others, for although he does not see anyone as his enemy, his dealings are only with persons who engage in devotional service.

A devotee should observe the vow of celibacy. Celibacy does not necessitate that one be absolutely free from sex life; satisfaction with one’s wife is permitted also under the vow of celibacy. The best policy is to avoid sex life altogether. That is preferable. Otherwise, a devotee can get married under religious principles and live peacefully with a wife.

A devotee should not speak needlessly. A serious devotee has no time to speak of nonsense. He is always busy in Kṛṣṇa consciousness. Whenever he speaks, he speaks about Kṛṣṇa. *Mauna* means “silence.” Silence does not mean that one should not speak at all, but that he should not speak of nonsense. He should be very enthusiastic in speaking about Kṛṣṇa.

Another important item described here is *sva-dharmeṇa*, or being exclusively occupied in one’s eternal occupation, which is to act as the eternal servitor of the Lord, or to act in Kṛṣṇa consciousness.

The next word, *baliyasā*, means “offering the results of all activities to the Supreme Personality of Godhead.” A devotee does not act on his personal account for sense gratification. Whatever he earns, whatever he eats and whatever he does, he offers for the satisfaction of the Supreme Personality of Godhead.

8 यदृच्छयोपलब्धेन सन्तुष्टो मितमुङ् मुनिः ।
विविक्तशरणः शान्तो मैत्रः करुण आत्मवान् ॥ ८ ॥

yadṛcchayopalabdhenā
santuṣṭo mīta-bhūṅ muniḥ
vivikta-śaraṇaḥ śānto
maitraḥ karuṇa ātmavān

yadṛcchayā—without difficulty; *upalabdhenā*—with what is obtained; *santuṣṭaḥ*—satisfied; *mīta*—little; *bhuk*—eating; *muniḥ*—thoughtful; *vivikta-śaraṇaḥ*—living in a secluded place; *śāntaḥ*—peaceful; *maitraḥ*—friendly; *karuṇaḥ*—compassionate; *ātma-vān*—self-possessed, self-realized.

For his income a devotee should be satisfied with what he earns without great difficulty. He should not eat more than what is necessary. He should live in a secluded place and always be thoughtful, peaceful, friendly, compassionate, and self-realized.

(continued in the next issue)



“He That Killeth an Ox”

by Hare Kṛṣṇa Devī Dāsī

ŚRĪLA PRABHUPĀDA used to say that changing from one religion to another to make spiritual advancement is not necessary. All that’s necessary is to actually follow the rules given in the revealed scripture of one’s own religion. Śrīla Prabhupāda emphasized that the fundamental principles for spiritual advancement are the same in every religion: truthfulness, austerity, cleanliness, and mercy. The *Vedas* say that these principles are maintained by avoidance of four sinful activities: gambling, intoxication, illicit sex, and meat-eating.

Because all scriptures promote the same basic principles, we find in all religions prohibitions similar to these.

Still, sometimes people assert that their scripture permits them to kill and eat animals. Śrīla Prabhupāda pointed out that such a belief is due to a mistaken interpretation of scripture. For example, he was concerned that many who call themselves Christians cripple their chances for spiritual advancement by eating meat, defying the Bible’s commandment “Thou shall not kill.”

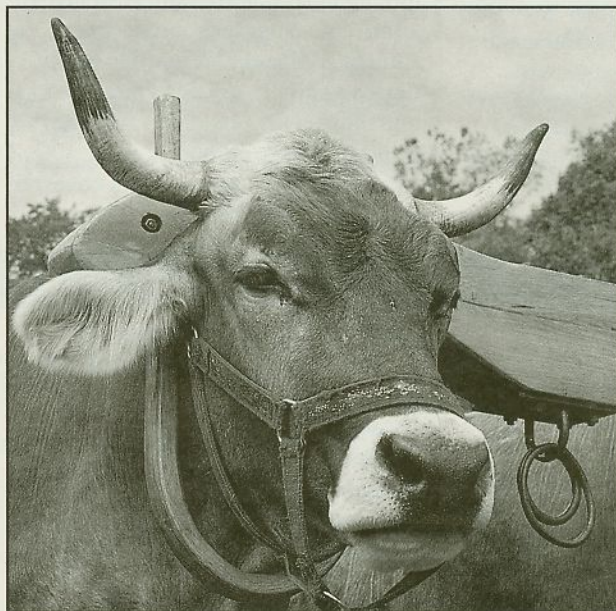
Some people try to evade the meaning of this commandment by using the argument that the rule is meant to apply only to the killing of humans, not animals. But the Bible gives other statements opposing animal slaughter, some of which are quite explicit.

For example, the prophet Isaiah says, “He that killeth an ox is as if he slew a man.” (Isaiah 66.3) Even someone outside the Christian tradition can appreciate how true this statement is in many ways and how devastating animal slaughter is to spiritual advancement.

Killing the Loyal Workmate

The most obvious point is that a

cow or bull is an exceptionally evolved creature of God, capable of fear, of learning commands taught by humans, and of expressing loyalty and affection to humans. To kill an animal that can serve so ably, faithfully, and affectionately is just like killing a man. With the same mental deviousness by which a person represses his horror at the sinful act of animal killing, he also shuts his heart, dulling its ability to perceive the true message of God. To



Yamajāñā Dāsī

“A cow or bull is an exceptionally evolved creature of God, capable of fear, of learning commands taught by humans, and of expressing loyalty and affection to humans.”

enjoy meat one must set aside mercy and moral honesty—at the cost of spiritual awareness. Śrīla Prabhupāda writes, “Only the animal killer cannot relish the transcendental message of the Supreme Lord.” (*Śrīmad-Bhāgavatam* 1.3.24, purport)

Killing the Poor and Hungry

If I kill a bull and eat him, I and my wealthy friends may have a few meals, but if that animal had lived for

ten or twenty years he could have been used to plant and reap enough grain to feed hundreds of people. Consider this example: When the bulls of South America are valued as raw material to export for hamburgers, the bulls become too costly for poor farmers who need them to produce grains for their families. If I want to enjoy eating a hamburger, I make it harder for poor farmers to come up with their daily sustenance.

Beef-eaters starve the poor in other

ways too. Sometimes poor farmers are pushed off their land, and livestock are grazed directly on fields that used to feed peasants. More often the dynamics of growing feed grains for the meat industry causes the farmers misery. As soon as you hear that it takes sixteen pounds of grain to produce one pound of beef, you know someone has to suffer. Both mercy and austerity are destroyed with every bite of hamburger.

The global pattern of poor farmers being shut out by invasion of the meat industry is described by David Barkin, Rosemary Blatt, and Billie De Walt in *Food Crops vs. Feed Crops*: “Staple cereals, traditionally produced by small-scale farmers for themselves and for most of their neighbors to consume, are being displaced by grains produced commercially for animal feed, for sale in middle and upper income markets, and export.”

Commercial beef production is one of the most ecologically ruinous businesses of the industrial age. Without encouragement from the meat-eater, the whole disastrous business would quickly end.



So how do the poor survive once they have lost their food and homes to help expand the meat industry? According to Barkin and his colleagues, not very well:

Once traditional food production systems are destroyed and small producers displaced, it is extremely difficult to reverse the process. Displaced producers often leave rural areas altogether in search of other means of livelihood. This disruption and migration is wreaking havoc with the existing organization of society in many countries, while no alternative productive activities are emerging for these displaced populations.

Killing the Body

Doctors and scientists warn of the deadly toxins, pathogens, and cholesterol ingested by eating meat—so much for the principle of cleanliness. In light of the injunction “He that killeth an ox is as if he slew a man,” we can understand that when a man kills and eats a bull, in one way the man he is killing is himself. Worse yet, if he takes his kids to a hamburger stand for a treat, the man he kills may be his son, since children more than adults are at risk of dying of kidney failure by eating tainted meat.

Killing Mother Earth

The cow is the emblem of Mother Earth, and when we raise cows and bulls for slaughter we are killing Mother Earth. Crowding cows into a cattle ranch is a far cry from having a couple of oxen and cows for plowing and milk. Commercial beef production is one of the most ecologically ruinous businesses of the industrial age. Without encouragement from

the meat-eater, the whole disastrous business would quickly end. Meat-eating is killing Mother Earth.

Killing the Slaughterhouse Worker

In 1988 the U.S. House Committee on Government Operations found conditions in the meat-packing industry to be more dangerous than in any other industry, including coal mining and construction, with nearly a third of slaughterhouse workers suffering job-related injuries or illnesses annually. As described by one union vice-president, “Workers stand in a sea of blood . . . on treacherously slippery floors covered with animal fat buildup. . . . Nearly all the workers wield razor-sharp knives and power tools. . . . Because of breakneck chain speeds and close working conditions, workers frequently are accidentally stabbed by their neighbors.”

Working conditions in the slaughterhouse are so hellish that annual turnover rates commonly run between sixty and a hundred percent. What does this kind of work do to a person’s ability to act and feel as a normal human being? We don’t want to think about it. *Washington Post* columnist Colman McCarthy summarized the invisible plight of the butchers: “Flesh-eaters keep the workers as far out of sight as they do the idea of swallowing pieces of animal corpses out of mind.” (“Those Who Eat Meat Share in the Guilt,” April 16, 1988)

Do Unto Others . . .

As we see, there are many ways to “kill a man” simply by eating a hamburger. And every principle for spiritual advancement is destroyed when we kill an ox and eat his flesh.

Yet, ironically, when I once shared Isaiah’s admonition with a self-proclaimed Christian, he maintained that Christians are exempt from the teachings of the Old Testament of the Bible and had only to follow Christ’s instruction “Do to others what you would have them do to you.” (Luke 6.31) What he failed to see was that Christ’s instruction leads to the same conclusion.

Would he like to have his throat cut in a slaughterhouse surrounded by screaming, terrified animals? Would he like to have his children crying in starvation because he couldn’t afford a bull to produce their food? Would he like to be a child with his body racked with fever and pain from eating poisoned meat? If he were Mother Earth, would he like to see his forests and fields destroyed by the cattle industry? Would he like to annihilate his human sensibilities by having to work in a slaughterhouse? Would he like to have any of these things done to him? No? Then how can meat-eating be considered compatible with his claim of being a Christian—especially with the complex set of miseries meat-eating creates in the modern context?

To truly follow Christ’s instruction would mean to be free from such sin by not taking part in the meat-eating culture at all. As Vaiṣṇavas, we’re not planning to follow all the details of the Christian’s scripture, and we don’t expect him to follow all the details of our scripture. We’re only asking that he make his spiritual life successful by following the injunction given in his own scripture: “Thou shall not kill.”

Hare Kṛṣṇa Devi Dāśī, an ISKCON devotee since 1978, is co-editor of the newsletter Hare Kṛṣṇa Rural Life.



Full Prasādam for All

by Ravi Gupta

WHEN WE AT our Hare Kṛṣṇa center in Boise, Idaho, suggested that members of our congregation sponsor the Sunday feasts, some guests from the Indian community questioned ISKCON's emphasis on mass distribution of *prasādam*, food offered to Kṛṣṇa. In India, our guests said, temples usually give a little piece of rock candy or some fruit, not a full meal. So much *prasādam* is not needed. The temple is meant for worship, not for socializing over full meals.

Our reply, in summary, was that everything should be offered to Kṛṣṇa, including full, opulent meals, and the Vaiṣṇava practice is to liberally distribute Kṛṣṇa's *prasādam* (literally "mercy") and encourage

people to honor it (eat it) to their full satisfaction.

In the eighteenth chapter of the *Bhagavad-gītā* Lord Kṛṣṇa says that one should never abandon the giving of charity. In the present age the recommended charity is the distribution of *prasādam*—charity in a form everyone can appreciate. And because the food has been accepted by Kṛṣṇa, it is completely spiritualized. So the more we distribute *prasādam*, the more it satisfies the recipients' bodily and spiritual hunger.

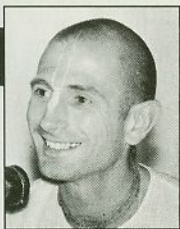
Prasādam for Everyone

So charity, in the form of *prasādam*, should be given in abundance to everyone. That practice is still observed in many places in India. For

example, thousands of people receive full *prasādam* every day from the Jagannātha temple in Purī and the Bālajī temple in Tirupati. And now, through Hare Krishna Food for Life, ISKCON centers distribute *prasādam* to thousands of people throughout the world.

Śrīla Prabhupāda wrote in a letter, "If we believe that Kṛṣṇa is providing and maintaining everyone, then why should we be misers? This means losing faith in Kṛṣṇa and thinking that we are the doers and suppliers. We are confident Kṛṣṇa will supply! Let the whole world come; we can feed them."

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



Offering Ārati

by Rohiṇinandana Dāsa

IN MY LAST COLUMN I wrote about inviting and welcoming the Lord in His Deity form into your home. Now I'll discuss how to please such a special guest. A beautiful method is to offer *ārati*, made available to us by the enlightened teachings of the scriptures, the previous saints, and the bona fide spiritual master.

Ārati is a ceremony in which one offers various items to the Lord. The main ingredient, however, is love, which makes any offering acceptable to Lord Kṛṣṇa. So try to see how the following procedures can enhance your loving attitude.

Before offering *ārati* you should bathe, decorate yourself with *tilaka*, put on clean clothes, and perform

ācamana,* but if for some reason you are unable to do these things, you can chant Hare Kṛṣṇa. The *Śrīmad-Bhāgavatam* says that although this age, the Kali-yuga, is an ocean of faults, one redeeming quality, the holy name of the Lord, can make everything perfect. So if ever you are doubtful what to do, or think you've made a mistake, or sense some lack in your practice, chant Hare Kṛṣṇa,

Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and everything will be just fine. By chanting the holy names, any mistakes become rectified, any incompleteness becomes complete, any uncertainty or fear goes away, and any uncleanness becomes purified. So take shelter of the holy names and, as Lord Kṛṣṇa says, "Don't worry." (*Bhagavad-gītā* 18.66)

**Ācamana* is the process of sipping water for purification. To perform *ācamana* you need a small cup of water and a spoon. Either purchase a metal set from your temple shop, or use something locally available (which preferably has not been used for anything else). Clean both hands by sprinkling them with water and then, holding the spoon in your left hand, pour three drops of water into your right palm. Chant *om keśavaya namaḥ* ("I offer my obeisances unto Keśava, Lord Kṛṣṇa"), and sip the water. Pour three more drops into your palm, chant *om nārāyaṇāya namaḥ* ("I offer my obeisances unto Nārāyaṇa, Lord Kṛṣṇa"), and sip. Once again three drops, chant, *om mādhavāya namaḥ* ("I offer my obeisances unto Mādhava, Lord Kṛṣṇa"), and sip.

While ringing a bell with your left hand, offer your Deity incense, a burning ghee-wick*, a flower, and a fan. Using your *ācamana* cup and spoon, sprinkle a few drops of water on each article of worship and offer

it to Kṛṣṇa. According to *Pañcarātra-pradīpa*, ISKCON's guide to Deity worship, you can offer the incense by waving it in seven graceful clockwise circles around the body of the Lord. Offer the burning ghee-wick by mak-

ing four circles to the Lord's lotus feet, two circles to His navel, three to His face, and seven to His whole body. Offer the flower (or flowers) in the same manner as the incense, and wave the fan before the Lord several times.

If you like you can also offer some water in a little conchshell, followed by a cloth. You can do this after you offer the flame, and in the same manner as the incense and flowers.

We cannot approach the Lord directly and worship Him unless we are pure devotees. Therefore, we offer *ārati* on behalf of our spiritual master, who in turn offers *ārati* on behalf of his spiritual master, and so on. So before offering each item to your Deity, first offer it to a picture of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (or of your own spiritual master and then to Śrīla Prabhupāda).

While you offer *ārati*, other family members and friends can, as their offering to Kṛṣṇa, sing, dance, clap their hands, and play musical instruments. If you are alone, you may wish to sing or to play a recorded *kīrtana* or *bhajana*.

I mentioned at the start that Kṛṣṇa is your guest. Actually, you are His guest, and you can show this by creating an altar in your (Kṛṣṇa's) home. Then whenever you clean or improve any part of your house, the work can be for Kṛṣṇa and so a part of your Deity worship. The kitchen, especially when you prepare offerings of food for your Deity, is a direct extension of your altar, so keep the kitchen as clean and neat as possible.

This is a simple outline. If you want to know more details, please consult your devotee friends or available literature, such as *Pañcarātra-pradīpa*.

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

*To make a ghee wick, soak in ghee (clarified butter) a small cotton ball with a tuft of cotton extended and twirled into a wick. Although making a ghee wick sounds simple, getting it right takes some practice. If you live near a temple, ask an expert ghee-wick maker at the temple to show you how.

Kṛṣṇa Consciousness on Tape

Here are some sources for audio-cassette recordings of classes on Kṛṣṇa consciousness. These are the ones we know of. There may be more, and we apologize if we've left any out. Please call or write for catalogs.

Śrīla Prabhupāda Tape Ministry

c/o The Hare Kṛṣṇa Catalog
P. O. Box 255
Sandy Ridge, NC 27046
Phone: 1-800-800-3284

Ātmatattva Dāsa Tape Ministry

3056 Castro Valley Blvd. #60
Castro Valley, CA 94546
Phone: (510) 581-7687

Bhakti Cāru Swami Tape Ministry

P. O. Box 116
8030 Zurich
Switzerland
Fax: +41 (01) 262-3114

Gour Govinda Swami Tape Ministry

369 S. Doheny Drive, Suite 324
Beverly Hills, CA 90211
Phone: 1-800-815-6685

Hridayānanda Dāsa Goswami Tape Ministry

c/o Śyāmapriyā Dāśī
1030 Grand Ave.
San Diego, CA 92109

Indradyumna Swami Tape Ministry

c/o Racitāmarā Devī Dāśī
Bhaktivedanta Manor
Letchmore Heath
Watford, Herts. WD2 8EP
England

Jayapatāka Swami Tape Ministry

Hare Krishna Hill
1 "R" Block, Chord Road
Rajaji Nagar, Karnataka 560010
India

Lokanāth Swami Tape Ministry

618 Dena Drive
Newbury Park, CA 91320

Prabhaviṣṇu Swami Tape Ministry

P. O. Box 102
Bayswater, W.A. 6053
Australia

Radhadesh Tape Ministry

(VIHE seminar tapes)
Chateau de Petite Somme
6940 Septon-Durbuy
Belgium

Ravindra Svarūpa Dāsa Tape Ministry

41 West Allens Lane
Philadelphia, PA 19119
Fax: (215) 247-8702

Satsvarūpa Dāsa Goswami Tape Ministry

P. O. Box 73
Port Royal, PA 17082

Sydney Tape Ministry

GPO 2329
Sydney 2001
Australia

Tamāl Kṛṣṇa Goswami Tape Ministry

P. O. Box 772
1000 AT Amsterdam
Holland
Fax: +31 (020) 675-1405

Books on Tape

Draviḍa Dāsa

1380 Garnet Ave., Suite E-270
San Diego, CA 92109

Krishna Productions

Amala Bhakta Dāsa
P. O. Box 34241
Los Angeles, CA 90034
Phone: (310) 838-4474

R E S O U R C E S

We've moved items for sale from Resources to The Hare Kṛṣṇa Catalog (centerspread). *Resources* will now be dedicated to letting you know about projects and services that may be of interest to you.

Vedic Resource Library needs donors to realize its goal of opening by Śrīla Prabhupāda's Centennial, 1996. For more information, contact Sandhini 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, Savings 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.

ISKCON World Review

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Hare Kṛṣṇa On the World Wide Web

The Hare Kṛṣṇa movement now has its own site on the Internet.

This is the URL:

<http://www.webcom.com/~ara>

The site is new and developing, and we welcome your comments. Write to our WWW development team at world.wide.web@iskcon.com

ARTISTS: We're looking for Kṛṣṇa conscious artwork we can publish electronically to spread Kṛṣṇa consciousness on the computer network called the Internet. If you've done art you'd be willing to let us use—or if you can create new art for that purpose—please let us know. (If the art is already in electronic form, or you'd like to create it that way, so much the better!) Jayadvaita Swami, BTG, P. O. Box 430, Alachua, FL 32615, USA. E-mail: jayadvaita.swami@iskcon.com

Academic/religious school in Gujarat. Give your child an accredited academic education combined with spiritual training. For information, contact Bhaktivedanta Rajvidyalaya, Gangapura, P. O. Gangadhar, Dist. Surat, Gujarat, India. Phone: +91 261-667075 or +91 2627-3211. In the U.S. call (703) 328-5517 or (718) 639-6580.

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

ISKCON's International Office of Education. Clearinghouse for information on all aspects of education in ISKCON: *gurukulas*, day schools, *varṇāśrama* colleges, work-study and apprentice opportunities, home-study correspondence courses (K-12) and help with setting up home schools, child abuse prevention programs, teacher training courses, etc. For information on curriculum material and development, contact: Curriculum and Accreditation Department, 915 Dimmocks Mill Road, Hillsborough, NC 27278. For all other inquiries, contact: ISKCON International Office of Education, Rt. 2, Box 23A, Alachua, FL 32615; phone: (904) 462-5248, fax: (904) 462-5153, e-mail: edoff@freenet.ufl.edu

ISKCON Prison Ministry needs soft-bound books, japa beads, money for postage, and compassionate Vaiṣṇava preachers. Contact: Candrasekhara Dāsa, P. O. Box 819, Alachua, FL 32615.

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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.

Gatherings

Alabama

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

Arizona

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

California

To find out about programs in Anaheim Hills, Corona, Cerritos, Diamond Bar, Granada Hills, Laguna Niguel, Long Beach, Redlands, Santa Ana, Simi Valley, and other southern California locations, call Svayambhuva Dāsa at (310) 839-1572.

Badger:
Badger Kṛṣṇa
Community
(209) 337-2600

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

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

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

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

Grass Valley:
Madana Mohana Dāsa &
Vṛndāvanēśvarī Devī
Dāsī
(916) 477-0551

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

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.

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

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

Santa Rosa:
Jagannātha Purī Dāsa &
Tripurārī Devī Dāsī
Bus. phone:
(707) 526-7211

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

Delaware
Newark:
Bhakta Daryl Hyde
(302) 731-0067

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

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

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

Hawaii
Haiku:
Caitanya Vaiṣṇava Saṅga
(808) 572-9588

Pahoa:
Panca Tattva Mandira
Mahākṣa Dāsa or
Vasanta Dāsa
(808) 982-5949

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

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

Maine
Bangor:
Bhakta Ray & Sandhini
Devī Dāsī
(207) 947-9609

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

Montana
Bozeman:
Laura Marino
(406) 586-1699

New York
*New Hyde Park
(Queens):
Vineet Chander
(718) 347-5665

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

Ohio

Cincinnati:
Braja Kumari Dāsī
(513) 742-5725

Virginia

Charlottesville:
Amitācāra Dāsa &
Māyāpriyā Devī Dāsī
(804) 296-0686

Belgium

*Ghent:
Centrum voor
Bhakti-yoga
+32 (09) 238 3344

Jamaica, West Indies

*Kingston
Bhāgavatānanda Dāsa
(809) 998-3025

New Zealand

*Tauranga, Bay of Plenty:
ISKCON Tauranga
Community
Jaya Tirtha Charan dasa
+64 (0)7 552 0647

Tailand

*Bangkok
Bhakta Dāsa
+66 (02) 398-5211

India

Srirangam:
6-A, E.V. S. Road
Renganagar
Srirangam, Trichy 620006
Tamil Nadu

Italy

Rome:
Hare Kṛṣṇa Forum
(06) 6832660

Japan

Odawara:
Jayānanda Dāsa and
Bhaktin Kana
0465-42-3749

South Africa

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

*New or revised listing.

Some of Our Centers Worldwide

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

From our list of
341 centers &
86 restaurants

CANADA

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

FARM COMMUNITY

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

ADDITIONAL RESTAURANT

Vancouver — The Hare Krishna Place, 46 Begbie Street, New Westminster

U.S.A.

- ◆ Atlanta, Georgia — 1287 South Ponce de Leon Avenue N.E., 30306/ Tel. (404) 378-9234
- Baltimore, Maryland — 200 Bloomsbury Avenue, Catonsville, 21228/ Tel. (410) 744-1624 or 4069
- Boise, Idaho — 1615 Martha Street, 83706/ Tel. (208) 344-4274
- Boston, Massachusetts — 72 Commonwealth Avenue, 02116/ Tel. (617) 247-8611
- Champaign, Illinois — 608 W. Elm Street, 61801/ Tel. (217) 344-2562
- ◆ Chicago, Illinois — 1716 W. Lunt Avenue, 60626/ Tel. (312) 973-0900
- Columbus, Ohio — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661
- ◆ Dallas, Texas — 5430 Gurley Avenue, 75223/ Tel. (214) 827-6330
- ◆ Denver, Colorado — 1400 Cherry Street, 80220/ Tel. (303) 333-5461
- ◆ Detroit, Michigan — 383 Lenox Avenue, 48215/ Tel. (313) 824-6000
- Encinitas, California — 470 First Street, 92024/ Tel. (619) 634-1698
- Gainesville, Florida — 214 N.W. 14th Street, 32603/ Tel. (904) 336-4183
- Gurabo, Puerto Rico — HC-01, Box 8440, 00778-9763/ Tel. (809) 737-1658
- Hartford, Connecticut — 1683 Main Street, E. Hartford, 06108/ Tel. (203) 289-7252
- ◆ Honolulu, Hawaii — 51 Coelmo Way, 96817/ Tel. (808) 595-3947
- Houston, Texas — 1320 W. 34th Street, 77018/ Tel. (713) 686-4482
- ◆ Laguna Beach, California — 285 Legion Street, 92651/ Tel. (714) 494-7029
- ◆ Long Island, New York — 197 S. Ocean Avenue, Freeport, 11520/ Tel. (516) 223-4909
- ◆ Los Angeles, California — 3764 Watseka Avenue, 90034/ Tel. (310) 836-2676
- ◆ Miami, Florida — 3220 Virginia Street, 33133 (mail: P.O. Box 337, Coconut Grove, FL 33233)/ Tel. (305) 442-7218
- ◆ New Orleans, Louisiana — 2936 Esplanade Avenue, 70119/ Tel. (504) 586-9379
- New York, New York — 305 Schermerhorn Street, Brooklyn, 11217/ Tel. (718) 855-6714
- New York, New York — 26 Second Avenue, 10003/ Tel. (212) 420-8803
- Philadelphia, Pennsylvania — 41 West Allens Lane, 19119/ Tel. (215) 247-4600
- Portland, Oregon — 5137 N.E. 42 Ave., 97218/ Tel. (503) 234-8971
- St. Louis, Missouri — 3926 Lindell Boulevard., 63108/ Tel. (314) 535-8085
- San Diego, California — 1030 Grand Avenue, Pacific Beach, 92109/ Tel. (619) 483-2500
- San Francisco, California — 84 Carl Street, 94117/ Tel. (415) 661-7320
- San Francisco, California — 2334 Stuart Street, Berkeley, 94705/ Tel. (510) 540-9215
- Seattle, Washington — 1420 228th Avenue S.E., Issaquah, 98027/ Tel. (206) 391-3293
- Tallahassee, Florida — 1323 Nlyic Street (mail: P.O. Box 20224, 32304)/ Tel. (904) 681-9258
- Topanga, California — 20395 Callon Drive, 90290/ Tel. (213) 455-1658
- Towaco, New Jersey — P.O. Box 109, 07082/ Tel. (201) 299-0970
- ◆ Tucson, Arizona — 711 E. Blackledge Drive, 85719/ Tel. (602) 792-0630
- Walla Walla, Washington — 314 E. Poplar, 99362/ Tel. (509) 525-7133
- Washington, D.C. — 3200 Ivy Way, Harwood, MD 20776/ Tel. (301) 261-4493
- Washington, D.C. — 10310 Oaklyn Drive, Potomac, Maryland 20854/ Tel. (301) 299-2100

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- Alachua, Florida (New Ramana-reti) — P.O. Box 819, 32615/ Tel. (904) 462-2017
- Carriere, Mississippi (New Talavan) — 31492 Anner Road, 39426/ Tel. (601) 799-1354
- Gurabo, Puerto Rico (New Govardhana Hill) — (contact ISKCON Gurabo)
- Hillsborough, North Carolina (New Goloka) — 1032 Dimmocks Mill Road, 27278/ Tel. (919) 732-6492
- Mulberry, Tennessee (Murari-sevaka) — Rt. No. 1, Box 146-A, 37359/ Tel. (615) 759-6888
- Port Royal, Pennsylvania (Gita Nagari) — R.D. No. 1, Box 839, 17082/ Tel. (717) 527-4101

ADDITIONAL RESTAURANTS AND DINING

- Boise, Idaho — Govinda's, 500 W. Main Street, 83702/ Tel. (208) 338-9710
- Eugene, Oregon — Govinda's Vegetarian Buffet, 270 W. 8th St., 97401/ Tel. (503) 686-3531
- Gainesville, Florida — Radha's, 125 NW 23rd Ave., 32609/ Tel. (904) 376-9012
- Ukiah, California — Govinda's Cuisine, 111 S. State St., 95482/ Tel. (707) 462-0244

UNITED KINGDOM AND IRELAND

Belfast, Northern Ireland — 140 Upper Dunmurray Lane, BT17 OHE/ Tel. +44 (01232) 620530

- Birmingham, England — 84 Stanmore Rd., Edgbaston, B16 9TB/ Tel. +44 (0121) 420-4999
- Bristol, England — 48 Station Rd., Nailsea, Bristol BS19 2PB/ Tel. +44 (01275) 853788
- Coventry, England — Sri Sri Radha Krishna Cultural Centre, Kingfield Rd., Radford (mail: 19 Gloucester St., CV1 3BZ)/ Tel. +44 (01203) 555420
- Dublin, Ireland — 56 Dame St., Dublin 2/ Tel. +353 (01) 679-1306
- Glasgow, Scotland — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire ML11 0ES/ Tel. +44 (01555) 894790
- Leicester, England — 21/21A Thoresby St., North Evington, Leicester LE5 4GU/ Tel. (0116) 2762587
- Liverpool, England — 114A Bold St., Liverpool L1 4HY/ Tel. +44 (0151) 7089400
- ◆ London, England (city) — 10 Soho St., London W1V 5DA/ Tel. +44 (0171) 4373662 (business hours), 4393606 (other times); Govinda's Restaurant: 4374928
- London, England (country) — Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP/ Tel. +44 (01923) 857244
- London, England (south) — 42 Enmore Road, South Norwood, London SE25/ Tel. +44 (0181) 656-4296
- Manchester, England — 20 Mayfield Rd., Whalley Range, Manchester M16 8TF/ Tel. +44 (0161) 2264416
- Newcastle upon Tyne, England — 21 Leazes Park Rd., NE1 4PF/ Tel. +44 (0191) 2220150

FARM COMMUNITIES

- County Wicklow, Ireland — Rathgorragh, Kiltegan/ Tel. +353 508-73305
- Lisnaskea, N. Ireland — Hare Krishna Island, BT92 9GN Lisnaskea, Co. Fermanagh/ Tel. +44 (013657) 21512
- London, England — (contact Bhaktivedanta Manor)

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- Agartala, Tripura — Assam-Agartala Rd., Banamalipur, 799001
- Ahmedabad, Gujarat — Sattelite Rd., Gandhinagar Highway Crossing, Ahmedabad 380054/ Tel. (079) 6749827
- Allahabad, U. P. — 403 Baghambari Housing Scheme, Bharadwaj Puram, Allahapur, Allahabad 211006/ Tel. (0532) 609213 or 607885
- Bamanore, Gujarat — N.H. 8A, Surendra-nagar District
- Bangalore, Karnataka — Hare Krishna Hill, 1 'R' Block, Chord Road, Rajaji Nagar 560010/ Tel. (080) 321 956 or 342 818 or 322 346
- Belgaum, Karnataka — Shukravat Peth, Tilak Wadi, 590006
- Bhayandar, Maharashtra — Shivaji Chowk, Station Rd., Bhayandar (West), Thane 401101/ Tel. (022) 8191920
- ◆ Bhubaneswar, Orissa — National Highway No. 5, Nayapali, 751001/ Tel. (0674) 413517 or 413475
- ◆ Bombay, Maharashtra — Hare Krishna Land, Juhu 400 049/ Tel. (022) 6206860
- Bombay, Maharashtra — 7 K. M. Munshi Marg, Chowpatty, 400007/ Tel. (022) 3634078
- Calcutta, W. Bengal — 3C Albert Rd., 700017/ Tel. (033) 2473757 or 2476075
- Chandigarh — Hare Krishna Land, Dakshin Marg, Sector 36-B, 160036/ Tel. (0172) 601590 and 603232
- Coimbatore, Tamil Nadu — Padmam 387, VGR Puram, Alagesan Rd. 1, Coimbatore 641011/ Tel. (0422) 445978 or 442749
- Gauhati, Assam — Ulubari Charali, Gauhati 781001/ Tel. (0361) 31208
- Guntur, A. P. — Opp. Sivalayam, Peda Kakani 522509
- Hanumkonda, A. P. — Neeladri Rd., Kapuwada, 506011/ Tel. 08712-77399
- Hyderabad, A. P. — Hare Krishna Land, Nampally Station Rd., 500001/ Tel. (040) 592018, 552924
- Imphal, Manipur — Hare Krishna Land, Airport Road, 795001/ Tel. (0385) 21587
- Kollur, Karnataka — Garuda Guha Ashram, Kollur 576220/ Tel. (08254) 58211
- Kurukshetra, Haryana — Hare Krishna Dham, 805, Sector 13
- Kurukshetra, Haryana — 369 Gudri Muhalla, Main Bazaar, 132118
- Madras, Tamil Nadu — 59, Burkit Rd., T. Nagar, 600017/ Tel. (044) 443266
- Mangalore, Karnataka — New Bungalow, D. No. 22-3-524, near Morgans Gate, Jeppu, Mangalore (mail: P.O. Box 15, Mangalore 575001)/ Tel. (0824) 28895
- ◆ Mayapur, W. Bengal — Shree Mayapur Chandrodaya Mandir, Shree Mayapur Dham, Dist. Nadia (mail: P.O. Box 10279 [Ballyganj], Calcutta)/ Tel. (03472) 45239 or 45240 or 45233
- Moirang, Manipur — Nongban Inghkhon, Tidim Rd./ Tel. 795133
- Nagpur, Maharashtra — 70 Hill Road, Ramnagar, 440010/ Tel. (0712) 529932
- New Delhi — Sant Nagar Main Road (Garhi), behind Nehru Place Complex (mail: P. O. Box 7061), 110065/ Tel. (011) 6419701 or 6412058
- New Delhi — 14/63, Punjabi Bagh, 110026/ Tel. (011) 5410782
- Pandharpur, Maharashtra — Hare Krishna Ashram (across Chandrabhaga River), Dist. Sholapur, 413304/ Tel. (0218) 622473
- Patna, Bihar — Rajendra Nagar Road No. 12, 800016/ Tel. (0612) 50765
- Pune, Maharashtra — 4 Tarapore Rd., Camp, 411001/ Tel. (0212) 667259
- Puri, Orissa — Sipasurubuli Puri, Dist. Puri
- Puri, Orissa — Bhakti Kuthi, Swargadwar, Puri/ Tel. (06752) 23740
- Secunderabad, A. P. — 27 St. John's Road, 500026/ Tel. (040) 805232

Some of Our Centers Worldwide

- Silchar, Assam** — Ambikapatti, Silchar, Cachar Dist., 788004
Siliguri, W. Bengal — Gitalpara, 734401/ Tel. (0353) 26619
Surat, Gujarat — Rander Rd., Jahangirpura, 395005/ Tel. (0261) 685516 or 685891
Tirupati, A. P. — K.T. Road, Vinayaka Nagar, 517507/ Tel. (08574) 20114
Trivandrum, Kerala — T.C. 224/1485, WC Hospital Rd., Thycaud, 695014/ Tel. (0471) 68197
Udhampur, Jammu and Kashmir — SriLa Prabhupada Ashram, Prabhupada Marg, Prabhupada Nagar, Udhampur 182101/ Tel. (0199) 298
Vadodra, Gujarat — Hare Krishna Land, Gotri Rd., 390021/ Tel. (0265) 326299 or 321012
Vallabh Vidyanagar, Gujarat — ISKCON Hare Krishna Land, 338120/ Tel. (02692) 30796
◆ Vrindavana, U. P. — Krishna-Balaram Mandir, Bhaktiviedanta Swami Marg, Raman Reti, Mathura Dist., 281124/ Tel. (0565) 442-478 or 442-355

FARM COMMUNITIES

- Ahmedabad District, Gujarat** — Hare Krishna Farm, Katwada (contact ISKCON Ahmedabad)
Assam — Karnamadhu, Dist. Karimganj
Chamorshi, Maharashtra — 78 Krishnanagar Dham, District Gadchiroli, 442603
Hyderabad, A. P. — P. O. Dabilpur Village, Medchal Tq., R.R. District, 501401/ Tel. 552924
Mayapur, West Bengal — (contact ISKCON Mayapur)
Shimoga Dist., Karnataka — Vallor Valley, P.O. Nagodi, Hosanagar Taluq 577425, Shimoga Dist.

ADDITIONAL RESTAURANT

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

AUSTRALIA

- Adelaide** — 227 Henley Beach Rd., Torrensville, S. A. 5031/ Tel. +61 (08) 234-1378
Brisbane — 95 Bank Rd., Graceville, QLD (mail: P.O. Box 83, Indooroopilly 4068)/ Tel. +61 (07) 379-5455
◆ Canberra — P.O. Box 1411, Canberra ACT 2060/ Tel. +61 (06) 253-2090
Melbourne — 197 Danks St., Albert Park, Victoria 3206 (mail: P.O. Box 125)/ Tel. +61 (03) 969-95122
Perth — 356 Murray St., Perth (mail: P.O. Box 102, Bayswater, W. A. 6053)/ Tel. +61 (09) 481-1114 or (evenings) 370-1552
◆ Sydney — 180 Falcon St., North Sydney, N.S.W. 2060 (mail: P. O. Box 459, Cammeray, N.S.W. 2062)/ Tel. +61 (02) 9959-4558
Sydney — 3296 King St., Newtown 2042/ Tel. +61 (02) 550-6524

FARM COMMUNITIES

- Bambra (New Nandagram)** — Oak Hill, Dean's Marsh Rd., Bambra, VIC 3241/ Tel. +61 (052) 88-7383
Millfield, N.S.W. — New Gokula Farm, Lewis Lane (off Mt. View Rd. Millfield near Cessnock), N.S.W. (mail: P.O. Box 399, Cessnock 2325, N.S.W.)/ Tel. +61 (049) 98-1800
Murwillumbah (New Govardhana) — Tyalgum Rd., Eungella, via Murwillumbah N. S. W. 2484 (mail: P.O. Box 687)/ Tel. +61 (066) 72-6579

ADDITIONAL RESTAURANTS

- Brisbane** — Govinda's, 1st floor, 99 Elizabeth Street/ Tel. +61 (07) 210-0255
★ Brisbane — Hare Krishna Food for Life, 190 Brunswick St., Fortitude Valley/ Tel. +61 (07) 854-1016
Melbourne — Crossways, Floor 1, 123 Swanston St., Melbourne, Victoria 3000/ Tel. +61 (03) 965-02939
Melbourne — Gopal's, 139 Swanston St., Melbourne, Victoria 3000/ Tel. +61 (03) 965-01578
Perth — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/ Tel. +61 (09) 227-1684
◆ Sydney — Govinda's Upstairs and Govinda's Take-Away, 112 Darlinghurst Rd., Darlinghurst, N.S.W. 2010/ Tel. +61 (02) 361-3027

NEW ZEALAND AND FIJI

- Christchurch, NZ** — 83 Bealey Ave. (mail: P.O. Box 25-190 Christchurch)/ Tel. +64 (03) 3665-174
Labasa, Fiji — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912
Lautoka, Fiji — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 664112
Rakiraki, Fiji — Rewasa, Rakiraki (mail: P.O. Box 204)/ Tel. +679 694243
Suva, Fiji — Nasinu 7½ miles (P.O. Box 7315, Nasinu)/ Tel. +679 393599
Wellington, NZ — 60 Wade St., Wadestown (mail: P.O. Box 2753, Wellington)/ Tel. +64 (04) 4720510

FARM COMMUNITY

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

RESTAURANTS

- Auckland, NZ** — Gopal's, Civic House (1st floor), 291 Queen St./ Tel. +64 (09) 3034885
Christchurch, NZ — Gopal's, 143 Worcester St./ Tel. +64 (03) 3667-035
Labasa, Fiji — Hare Krishna Restaurant, Naseakula Road/ Tel. +679 811364
Lautoka, Fiji — Gopal's, Corner of Yasawa St. and Naviti St./ Tel. +679 662990
Suva, Fiji — Gopal's, 18 Pratt St./ Tel. +679 314154

EUROPE (partial list)

- Amsterdam** — Van Hilligaertstraat 17, 1072 JX, Amsterdam, The Netherlands/ Tel. +31 (020) 6751404
Athens — Methymnis 18, Kipseli, 11257 Athens, Greece/ Tel. +30 (01) 8658384
Barcelona — c/de L'Oblit 67, 08026 Barcelona, Spain/ Tel. +34 (93) 347-9933
Bergamo, Italy — Villaggio Hare Krishna, Via Galileo Galilei 41, 24040 Chignolo D'isola (BG), Italy/ Tel. +39 (035) 490706
Budapest — Hare Krishna Temple, Mariaremetei ut. 77, Budapest 1028 II, Hungary/ Tel. +36 (01) 1768774
Copenhagen — Baunevej 23, 3400 Hillerød, Denmark/ Tel. +45 42286446
◆ Heidelberg — Center for Vedic Studies, Kurfürsten-Anlage 5, 69115 Heidelberg (mail: P.O. Box 101726, 69007 Heidelberg), Germany/ Tel. +49 (06221) 16 51 01
Helsinki — Ruoholahdenkatu 24 D (III krs) 00180, Helsinki, Finland/ Tel. +358 (0) 6949879
Madrid — Espíritu Santo 19, 28004 Madrid, Spain/ Tel. +34 (91) 521-3096

- Oslo** — Jonsrudvn 1G, 0274 Oslo/ Tel. +47 (022) 552243
Paris — 31 Rue Jean Vacquier, 93160 Noisy le Grand, Paris, France/ Tel. +33 (01) 43043263
◆ Prague — Jilova 290, Prague 5-Zlicin 155 00, Czech Republic/ Tel. +42 (02) 3021282 or 3021608
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The Hare Kṛṣṇa Calendar

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

Month of Hṛṣīkeśa

(August 11–September 9)

SEPTEMBER

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

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

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

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

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

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

9—Anniversary of Śrīla Prabhupāda's accepting *sannyāsa*, the renounced order of life. Third month of Cāturmāsya begins (fasting from milk).

Month of Padmanābha

(September 10–October 8)

16—Thirtieth anniversary of Prabhu-

pāda's arrival in the United States.

20—Indirā Ekādaśī. Fasting from grains and beans.

OCTOBER

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

4—Pāśāṅkuśā Ekādaśī. Fasting from grains and beans.

5—Disappearance anniversary of Śrīla Raghunātha Dāsa, Śrīla Raghunātha Bhaṭṭa, and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmīs, great associates and followers of Lord Caitanya.

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

Month of Dāmodara

(October 9–November 7)

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

20—Ramā Ekādaśī. Fasting from grains and beans.

24—Diwali, the festival of illuminating Kṛṣṇa's temples with lamps. Call

your local Hare Kṛṣṇa temple for details.

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

27—Disappearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness. Devotees observe this day with personal remembrances of Śrīla Prabhupāda, readings from his biography, and fasting till noon, followed by feasting.

31—Disappearance anniversary of Śrīla Śrīnivāsa Ācārya, a great follower of the six Gosvāmīs of Vṛndāvana.

NOVEMBER

3—Utthānā Ekādaśī. Fasting from grains and beans. Also, the disappearance anniversary of Śrīla Gaurakiśora Dāsa Bābājī, the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who was Śrīla Prabhupāda's spiritual master. Fasting till noon.

7—Śrī Kṛṣṇa Rāsa-yātrā. Last day of Dāmodara-vrata and Cāturmāsya.

Month of Keśava

(November 8–December 7)

19—Trispr̥ṣā Mahā-dvādaśī. Fasting from grains and beans for Utpannā Ekādaśī.

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Vedic Thoughts

The bestial civilization of eating, sleeping, fearing, and sense gratifying has misled modern man into forgetting how powerful a soul he has. . . . The soul is a spiritual spark many, many times more illuminating, dazzling, and powerful than the sun, moon, or electricity. Human life is spoiled when man does not realize his real identity with his soul.

—His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Caitanya-caritāmṛta, Ādi-līlā 5.22, purport

For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing, and primeval. He is not slain when the body is slain.

—Lord Śrī Kṛṣṇa
Bhagavad-gītā 2.20

With one-pointed attention, one should constantly hear about, glorify, remember, and worship the Personality of Godhead, who is the protector of the devotees.

—Sūta Gosvāmī
Śrīmad-Bhāgavatam 1.2.14

No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him.

—Śrīla Rūpa Gosvāmī
Bhakti-rasāmṛta-sindhu 1.2.234

The living entities are fragmental parts of the supreme shelter, Kṛṣṇa, but have fallen from Kṛṣṇa's kingdom of spiritual pastimes. Because of forgetting the Supreme Lord, they become prone to sinful life and turn their attention to dangerous material objects, which fill them with constant fear. If one desires to subdue the mind, which is constantly engaged in the duality of mental concoction, one must take to the devotional service of Lord Kṛṣṇa.

—Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura
Commentary on Śrīmad-Bhāgavatam 11.2.38

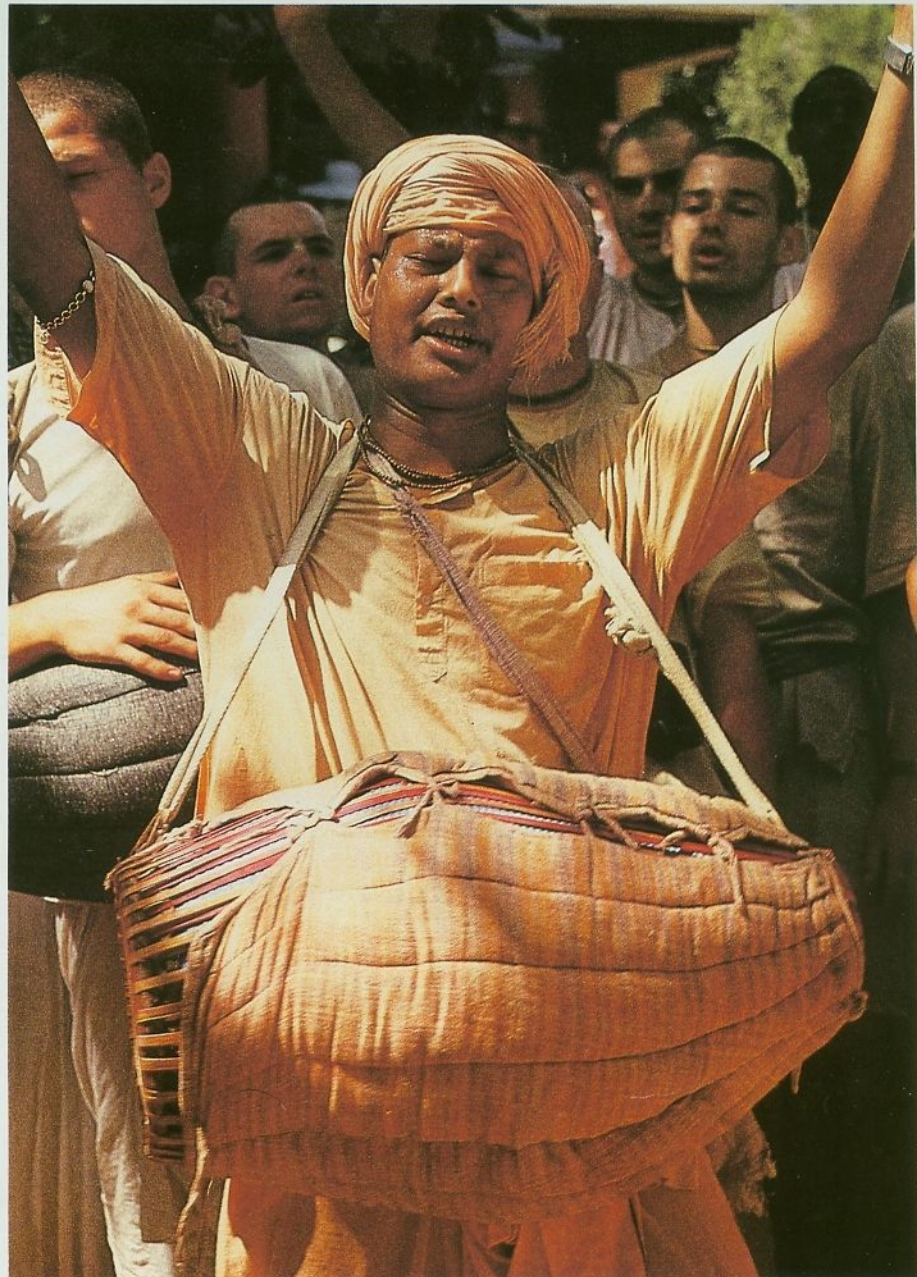
Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way as pleasure, nourishment, and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.

—Śrī Kavi Rṣi
Śrīmad-Bhāgavatam 11.2.42

Do not discriminate in your heart between enemies and friends; make your mind equipoised toward everyone. Except for the uncontrolled and misguided mind, there is no enemy within this world. When one sees everyone on the platform of equality, one then comes to the position of worshiping the Lord perfectly.

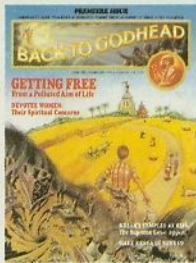
—Prahāda Mahārāja
Śrīmad-Bhāgavatam 7.8.9

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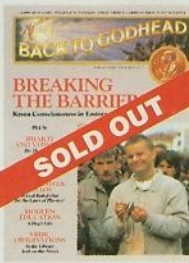


Hare Kṛṣṇa, Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma
Rāma Rāma, Hare Hare

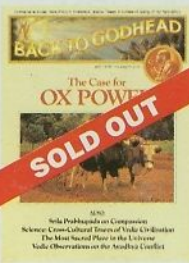
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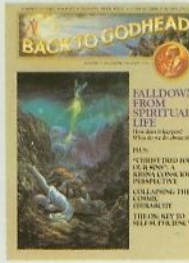
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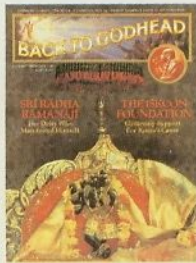
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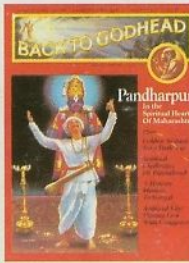
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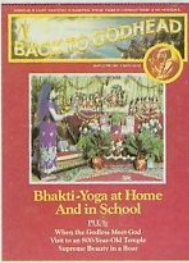
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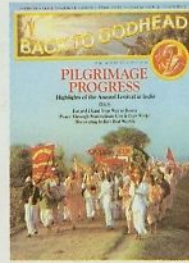
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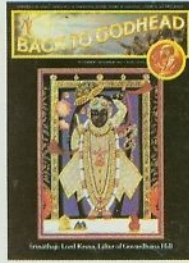
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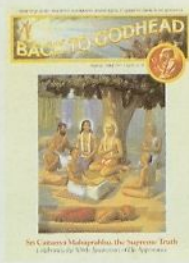
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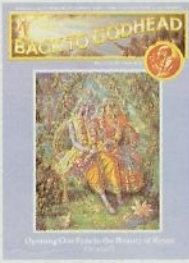
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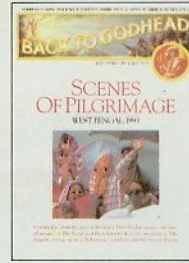
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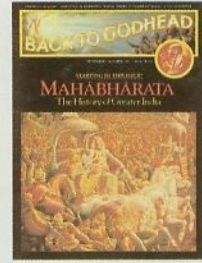
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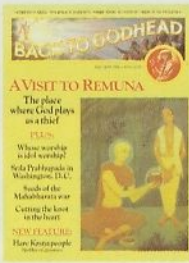
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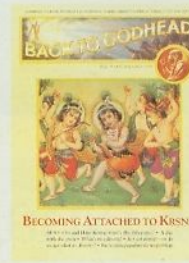
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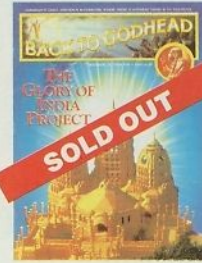
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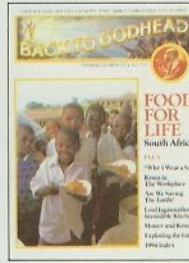
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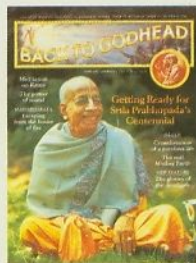
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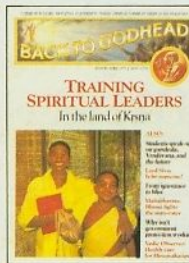
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