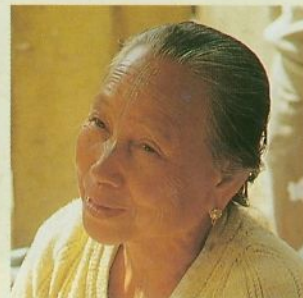
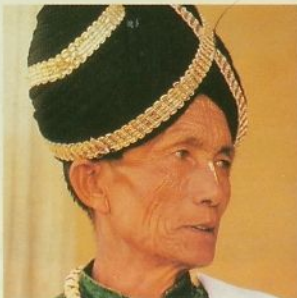
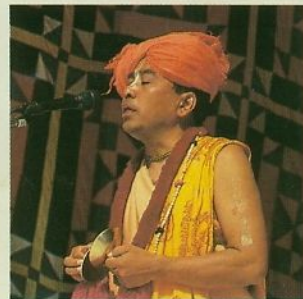


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



THE HARE KRISHNA MAGAZINE November/December 1995 • \$4.00/£2.50

MANIPUR



A Land of Kṛṣṇa Conscious Culture



Śrī Śrī Rādhā-Kṛṣṇacāndra

Deities at the Hare Kṛṣṇa temple in Imphal, Manipur, India.

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COVER: Manipur, a state in northeastern India, is rarely seen by outsiders. For devotees of Kṛṣṇa, Manipur has a special appeal: most of the citizens are also devotees of Kṛṣṇa. For more on this intriguing land, please see the special section beginning on page 20. (Photo credits: Top row—1. Jivānuga Dāsa; 2. Courtesy of Mandala Media; 3. Yamarāja Dāsa. Middle row—1. Jivānuga Dāsa; 2. Yamarāja Dāsa; 3. Courtesy of Mandala Media. Bottom row—All three courtesy of Mandala Media.)

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

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

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His Divine Grace

A. C. Bhaktivedānta Swami Prabhupāda

Founder-Ācārya of the
International Society for Krishna Consciousness

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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.

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A Glimpse of a Kṛṣṇa Conscious World

BACK TO GODHEAD often brings you India's holy sites. In this issue, for the first time, we bring you a whole state—Manipur.

When Lord Kṛṣṇa descended five hundred years ago as Śrī Caitanya Mahāprabhu, He predicted that someday Kṛṣṇa consciousness would spread to every town and village in the world. Not long after Lord Caitanya left this world, devotees in His line carried Kṛṣṇa consciousness to Manipur. So since the seventeenth century the people of Manipur, like the members of the International Society for Krishna Consciousness, have been Gauḍīya Vaiṣṇavas, devotees of Kṛṣṇa and Śrī Caitanya Mahāprabhu.

Manipur was not an Indian state when the people there became Gauḍīya Vaiṣṇavas, and in many ways its culture was quite different from that of Kṛṣṇa pilgrimage centers in India like Vṛndāvana and Māyāpur. But Kṛṣṇa consciousness took hold there, thanks to an intelligent and pious king who saw Kṛṣṇa consciousness not as a foreign religion but as the Absolute Truth.

Because Kṛṣṇa consciousness is the original pure consciousness of every living being, it has nothing to do with race, nationality, or ethnic origin. Yet Manipuris worship Kṛṣṇa with their own colorful traditions. Unique Manipuri styles of art, music, and dance express familiar Kṛṣṇa conscious themes. And the people

of Manipur worship Kṛṣṇa in ways they find natural for them. People anywhere in the world can do the same.

To some degree that's already happening, by the mercy of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. When Prabhupāda's followers gather in India for ISKCON's annual festivals, thousands of devotees from dozens of countries, speaking dozens of languages, chant Hare Kṛṣṇa together as one. And we often notice in a lead singer's style the flavor of a far-off land.

Vedic scriptures tell us that Lord Caitanya's advent launched a 10,000-year period in which Kṛṣṇa consciousness will become prominent all over the world. What will it be like to live in a world where almost everyone is Kṛṣṇa conscious? Manipur gives us a clue. While the Vaiṣṇava culture there may not be as strong as it once was, it is still strong nonetheless. And the response of the people to the pure Vaiṣṇava teachings of Śrīla Prabhupāda gives hope that it can become still stronger.

Manipur is a difficult place to visit, because the government allows few foreigners to enter. But last spring BTG editor Jayādvaita Swami was part of a group of ISKCON devotees allowed a short visit. His report opens our special 21-page section on this unique state.

—Nāgarāja Dāsa

Thanks for a Million and More

I always enjoy reading BTG and I found this issue [July/August] particularly interesting. The graphic article on the repression of our Armenian devotees was especially moving, and Ravindra Svarūpa's explanation of the origin of the conditioned soul was simply brilliant.

Having attended the opening of Śrīla Prabhupāda's Pushpa Samadhi [memorial temple] in Māyāpur this year, I was also pleased to see your four-page coverage of this historical event. However, I believe BTG was seriously remiss in not mentioning even once the name of the devotee who made this wonderful monument possible. I mean, of course, Śrīmān Ambarīṣa Dāsa, who donated more than \$1 million for the building. You even included a photo of Ambarīṣa Prabhū bathing Śrīla Prabhupāda's *murti* but failed to identify him.

Śrīla Prabhupāda was always careful to recognize devotees for the service they render. As he often said, we are not impersonalists.

Hari-śauri Dāsa
Alachua, Florida

OUR REPLY: You're right. Ambarīṣa Prabhū deserves our special thanks.

Also worthy of recognition: Surabhi Dāsa for designing the building, Matsya Avatāra Dāsa for completing the interior design, Pañcaratna Dāsa, Kādamba Kānana Dāsa, and Ṣaḍbhujā Dāsa for overseeing construc-

tion, the Śrī Māyāpur Development Committee for all sorts of work, the Bhaktivedanta Book Trust and many ISKCON temples for financial contributions, and the many other devotees who gave of themselves for Śrīla Prabhupāda's *samādhi* in various ways. And again, special thanks to Ambarīṣa Dāsa.

Tears for the Victims

I was reading the July/August *Back to Godhead* magazine, and the article "Persecution in Armenia" really touched my heart. After reading the article, I could not stop the tears falling out of my eyes. The devotees over there who were victimized felt like my own family, even though I have never heard of them before.

Monica Prasad
Hayward, California

Monica also sent a letter to the president of Armenia, signed by her and forty of her teenage friends, asking him to protect the devotees of Kṛṣṇa in his country.—Editor

Preach and Compete

Hare Kṛṣṇa. I am ten years old and a devotee of Kṛṣṇa. I am writing to thank all of you who produce BTG magazine. Its many articles and features have helped to inspire me. My father has always preached to my brothers and sisters and me of the glory of Kṛṣṇa and service to Him.

I recently took up karate, and

Kṛṣṇa consciousness has greatly helped me in my training. Throughout a recent five-day tournament, many coaches and competitors inquired about the Jagannātha bead bag my father was wearing. In this way we were able to preach about Kṛṣṇa throughout the tournament.

Aaron Jai Jevons
Rensselaer, New York

Inner Change

While going through our school's old magazines in the library, I came across an old issue of your devotional magazine. I was really taken with it. All your articles and photographs were heart-touching, especially "Śrīla Prabhupāda Speaks Out."

Every day I went through the same magazine, and it has really changed my inner self. Right now, I am impatiently searching for true peace. I am dying to do something in life through devotional dedication to God. That would really lead me to fulfill my desire.

Binita Borchetia
Golaghat, Assam, India

Who's Who of the Gods Is Welcome in Trinidad

The current BTG feature "The Glories of the Demigods," by Satyarāja Dāsa, is most welcome for us here in Trinidad and Tobago. Both the Hindus and the non-Hindus appreciate the opportunity to understand who is who amongst the *devata*-demigods and understand the difference between them and Kṛṣṇa or Śrī Rāmacandra. We encourage Satyarāja Prabhū to continue.

Ramā Devī Dāsi
Port-of-Spain, Trinidad ☀

CORRECTIONS: In the September/October issue, we neglected to give the name of the artist who did the painting on the inside front cover. The artist's name is Bhakta Nicolai Zibovski, from Ukraine, Russia.

In the July/August issue (page 23), the address for the Armenian Embassy in the United States was incorrect. The correct address is 1660 L. St. NW, Suite 210, Washington, DC 20036.

We regret the errors.

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Leadership and The Earth's Supply

*How much the earth gives forth her bounty
depends on the spiritual quality of those who rule her lands.*

• • •

A lecture given in Tehran, Iran, on March 13, 1975

by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

*nīśamya bhīṣmokaṁ athācyutokaṁ
pravṛtta-vijñāna-vidhūta-vibhramaḥ
śaśāsa gāṁ indra ivājītaśrayaḥ
paridhyupāntām anujānūvartitaḥ*

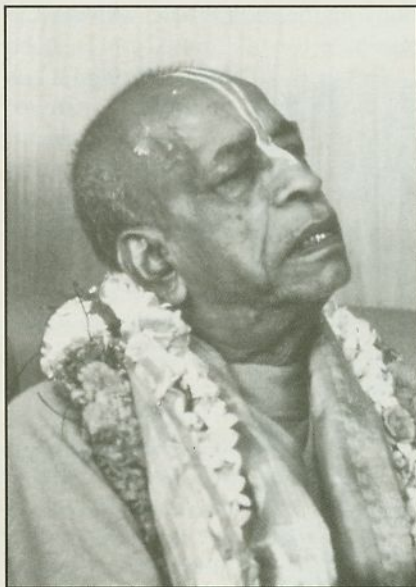
*kāmaṁ vavarṣa parjanyaḥ
sarva-kāma-dughā mahi
śiṣicuḥ sma vrajān gāvaḥ
payasodhasvatīr mudā*

Mahārāja Yudhiṣṭhira, after being enlightened by what was spoken by Bhīṣmadeva and Lord Śrī Kṛṣṇa, the infallible, engaged himself in matters of perfect knowledge because all his misgivings were eradicated. Thus he ruled over the earth and seas and was followed by his younger brothers.

During the reign of Mahārāja Yudhiṣṭhira, the clouds showered all the water that people needed, and the earth produced all the necessities of man in profusion. Due to its fatty milk bag and cheerful attitude, the cow used to moisten the grazing ground with milk.

—*Śrīmad-Bhāgavatam* 1.10.3,4

AFTER THE BATTLE of Kurukṣetra, Yudhiṣṭhira Mahārāja was unwilling to accept the kingdom. He thought, "For me so many men have been killed on the battlefield. I am so sinful. I am not fit for the throne." But great personalities like



Bhīṣmadeva, Lord Kṛṣṇa, and Vyāsadeva requested, "No, there is no fault with you. It was a fight. It was right. So you can reign."

Yudhiṣṭhira thought, "These great personalities have given their opinion that there was no wrong on my part." So he agreed to rule.

It is said here, *śaśāsa gāṁ indra ivājītaśrayaḥ*: "He ruled the earth as perfectly as King Indra rules heaven." How was Yudhiṣṭhira able to do that? *Ajītaśrayaḥ*—he ruled completely as a

devotee. The king can rule the country—the world—if he takes shelter of Kṛṣṇa. *Ajītaśrayaḥ* means "Kṛṣṇa conscious, God conscious." A Kṛṣṇa conscious person, one advised by the *śāstra*, scripture, can rule the whole world or any part of the world exactly like Indra, the king of heaven, who rules perfectly.

[Reads from his purport to text 3:] "The modern English law of primogeniture, or the law of inheritance by the firstborn, was also prevalent in those days when Mahārāja Yudhiṣṭhira ruled the earth and the seas. In those days the king of Hastināpura (now part of New Delhi) was the emperor of the world, including the seas, up to the time of Mahārāja Parīkṣit, the grandson of Mahārāja Yudhiṣṭhira. Mahārāja Yudhiṣṭhira's younger brothers were acting as his minister and commanders of state, and there was full cooperation between the perfectly religious brothers of the king.

"Mahārāja Yudhiṣṭhira was the ideal king or representative of Lord Śrī Kṛṣṇa to rule over the kingdom of earth and was comparable to King Indra, the representative ruler of the heavenly planet. The demigods like Indra, Candra, Sūrya, Varuṇa, and Vāyu are representative kings of different planets of the

The rascal state executives sometimes make a show of benefiting man, but they do nothing to benefit the animals. Why this injustice?

• • •

universe. And similarly Mahārāja Yudhiṣṭhira was also one of them, ruling over the kingdom of the earth.

“Mahārāja Yudhiṣṭhira was not a typically unenlightened political leader of modern democracy. Mahārāja Yudhiṣṭhira was instructed by Bhīṣmadeva and the infallible Lord also, and therefore he had full knowledge of everything in perfection.

“The modern elected executive head of the state is just like a puppet because he has no kingly power. Even if he is enlightened like Mahārāja Yudhiṣṭhira, he cannot do anything out of his own good will due to his constitutional position. Therefore, there are so many states over the earth quarreling because of ideological differences or other selfish motives. But a king like Mahārāja Yudhiṣṭhira had no ideology of his own. He had but to follow the instruction of the infallible Lord and the Lord’s representative and the authorized agent, Bhīṣmadeva.

“It is instructed in the *sāstras* that one should follow the great authority and the infallible Lord without any personal motive and manufactured ideology. Therefore, it was possible for Mahārāja Yudhiṣṭhira to rule the whole world, including the seas, because the principles were infallible and universally applicable to everyone.

“The conception of one world state can only be fulfilled if we can follow the infallible authority. An imperfect human being cannot create an ideology acceptable to everyone. Only the perfect and the infallible can create a program which is applicable at every place and can be followed by all in the world. It is the person who rules, and not the impersonal government. If the person is perfect, the government is perfect. If the person is a fool, the government is a fool’s paradise. That is nature’s law.

“There are so many stories of imperfect kings or executive heads. Therefore, the executive head must be a

trained person like Mahārāja Yudhiṣṭhira, and he must have the full autocratic power to rule over the world. The conception of a world state can take shape only under the regime of a perfect king like Mahārāja Yudhiṣṭhira. The world was happy in those days because there were kings like Mahārāja Yudhiṣṭhira to rule over the world.”

EVERYTHING FROM THE EARTH

Let the king follow Mahārāja Yudhiṣṭhira and show an example of how monarchy can make a perfect state. He can do that if he follows the instructions in the *sāstras*. He will get the power.

Because Yudhiṣṭhira Mahārāja was a perfect king, a representative of Kṛṣṇa, it is said of his rule, *kāmāṁ vavarṣa parjanyaḥ*: “During the reign of Mahārāja Yudhiṣṭhira, the clouds showered all the water people needed.”

Parjanyaḥ means “rainfall.” Rainfall is the basic principle of supply for all necessities of life. Therefore Kṛṣṇa says in the *Bhagavad-gītā*:

*annād bhavanti bhūtāni
parjanyaḍ anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ*

“All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of *yajña* [sacrifice], and *yajña* is born of prescribed duties.”

The head of state is responsible to see that everyone is happy—both man and animal. The rascal state executives sometimes make a show of benefiting man, but they do nothing to benefit the animals. Why this injustice? The animals are also born in this land. They are also living entities. They may be animals, with less intelligence than man, but does that mean slaughterhouses

should be constructed for killing them? Is that justice?

Also, the king should give shelter to anyone who comes to his state. Why should he make distinctions? If a person comes and says, “Sir, I want to live in your state,” that person must be given all facilities. Why this, “No, no, you cannot come. You are American. You are Indian. You are . . .”?

If a king follows the Vedic principles, he will be an ideal king. He will be a good leader. And nature will help him. Therefore it is said that during the reign of Mahārāja Yudhiṣṭhira, *sarvākāma-dughā mahi*: “The earth produced all the necessities of man in profusion.” *Mahi* means “the earth.” You get all your necessities from the earth. They fall from the sky in the form of rain. People do not know the science of how things come from the earth. Under certain conditions and astral influences the rain falls, and then so many things are produced—the valuable stones, the pearls. People do not know how these things come.

If the king is pious, nature cooperates to help him. And if the king or the government is impious, then nature will not cooperate. We get information about this from the Fourth Canto of the *Śrīmad-Bhāgavatam*. When the earth was not supplying, the king, Pṛthu Mahārāja, was about to punish her. She said, “This is my duty. Because people are demons, I must restrict the supply.”

Leaders think that simply by passing a resolution in the Parliament they will make everything come. They think they can be rascals and everyone will be happy. But the leaders will not make the world happy, and their behavior will simply deteriorate more and more.

THE ONLY SACRIFICE

Kṛṣṇa never says, “The factory will make the people healthy and strong.”
(please turn to page 18)



“Why Did This Have to Happen to Me?”

by Satsvarūpa Dāsa Goswami

KRṢṆA ALWAYS ACTS for everyone’s welfare. This is true, even though we cannot always understand it. Therefore, even if we are put into an awkward or difficult situation, we should see it as Kṛṣṇa’s mercy and arrangement.

The *Śrīmad-Bhāgavatam* tells the story of Bali Mahārāja and Vāmanadeva. Vāmanadeva is the Supreme Personality of Godhead, appearing in the form of a small *brāhmaṇa* boy. He goes to Bali Mahārāja and begs three paces of land, “as paced by My own steps.” As the story progresses, Vāmanadeva reveals His universal form. His first two steps claim the whole universe, and Bali is then unable to fulfill his promise of three. Thus he is put into difficulty. Vāmanadeva arrests him with the ropes of Varuṇa, and his wife and guru reject him.

The *Bhāgavatam* tells us, however, that Bali Mahārāja is neither ashamed nor aggrieved at his arrest. Instead, he addresses Vāmanadeva as follows: “Many demons who were continuously inimical toward You finally achieved the perfection of great mystic yogīs. Your Lordship can perform one work to serve many purposes, and consequently, although You have punished me in many ways, I do not feel ashamed of having been arrested by the ropes of Varuṇa, nor do I feel aggrieved.” (*Bhāg.* 8.22.6)

Śrīla Prabhupāda explains in his purport to this section that Bali Mahārāja appreciated the Lord’s mercy and the fact that the Lord distributes His mercy liberally. “Bali Mahārāja was indeed a fully surrendered devotee, but even some demons who are not at all devotees but merely enemies of the Lord attained the same exalted position achieved by many mystic yogīs. Thus

Bali Mahārāja could understand that the Lord had some hidden purpose in punishing him. Consequently he was neither unhappy nor ashamed because of the awkward position in which he had been put by the Supreme Personality of Godhead.”

Why would someone feel ashamed to be put in such an awkward position? Because one likes to appear victorious, especially in front of friends and relatives. Also, one might be ashamed to be degraded in front of the greatest personality, the Supreme Lord.

Bali had lost all his material possessions—everything from home and kingdom to the respect of his family members. Bali at that time was ruling the whole universe. He had a lot to lose. But instead of being ashamed or aggrieved, Bali was jubilant. He accepted everything that happened to him as Kṛṣṇa’s plan, and he had faith that even this awkward situation was created by Kṛṣṇa for his own good.

Although we like to learn from the people in the *Bhāgavatam*, we cannot pretend to be on the same platform as they. Bali was arrested by Kṛṣṇa personally. We may not have the fortune to

be punished directly by Kṛṣṇa. Instead, we are punished indirectly by Him, through His material energy. We can understand that our suffering or awkward situations are created by our past karma.

Śrīla Prabhupāda tells us, however, that we are receiving only a token of what is due to us, like a murderer whose retribution is only a pinprick. The state has the right to take the murderer’s life, so a token reaction to his crime is like a devotee’s token reaction to his past sinful life.

A devotee who recognizes this lives by this verse from *Śrīmad-Bhāgavatam*: “My dear Lord, one



Bali Mahārāja, bound by the ropes of Varuṇa, could understand that Lord Vāmanadeva had some hidden purpose in punishing him.

Painting by Durgā Devi Dāsī

who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances, with his heart, words, and body, is surely eligible for liberation, for it has become his rightful claim.” This verse depicts Bali Mahārāja’s attitude.

In another section of the *Bhāgavatam*, we read of Mahārāja Yudhiṣṭhira lamenting that so many people were killed to set him on the throne. Yudhiṣṭhira wanted to mitigate his suffering by understanding things had to happen that way. Bhīṣmadeva then began describing how the Pāṇḍavas had already suffered so much, although they did not deserve to suffer. Since the Pāṇḍavas were all pure devotees of Kṛṣṇa, they could not be suffering from sinful reactions. They were destined to suffer by providence, the influence of time. When we are suffering, therefore, we can only be tolerant.

Bhīṣma then turned to Yudhiṣṭhira and said: “In my opinion, this is all due to inevitable time, under whose control every person in every planet is carried, just as the clouds are carried by the wind.”

Even pious people have to suffer the miseries of the material nature. Still, we want to know more. What is

this time, under whose influence everyone has to suffer? Prabhupāda explains that *kāla*, time, is identical with Kṛṣṇa Himself and therefore the influence of time indicates His inexplicable wishes. There is nothing to be lamented, because it is completely beyond our control. It is simply to be accepted. Time and death are inevitable.

It is often easier to accept how time influences others than how it influences ourselves. People ask, “Why did this have to happen to me?” But no one can know the Lord’s plan. “Even though great philosophers inquire exhaustively, they are bewildered. . . . It is useless to inquire about it. The best policy is simply to abide by the orders of the Lord without argument.” In this way, a devotee can be at peace about life’s reverses.

A further point is that Kṛṣṇa can carry out many purposes with one act. He can pull down two trees like a naughty boy, and at the same time liberate the two souls embodied in them. In offering those souls liberation, He also fulfilled Nārada Muni’s promise to Kuvera’s two sons, whom Nārada had cursed to stand as trees.

When Kṛṣṇa directly or indirectly punishes us, we must have faith that He is acting to bring us closer to His lotus feet. We should pray to have

this realization in times of difficulty or confusion, and to understand that the real purpose of life is to satisfy the Supreme Lord, not to satisfy ourselves. Satisfying Kṛṣṇa is not difficult. We simply have to take whatever situation in which we find ourselves and transform it into an opportunity for devotional service.

Therefore, Nārada Muni told Śrīla Vyāsadeva: “O *brāhmaṇa* Vyāsadeva, it is decided by the learned that the best remedial measure for removing all troubles and miseries is to dedicate one’s activities to the service of the Supreme Lord Personality of Godhead [Śrī Kṛṣṇa]. O good soul, does not a thing, applied therapeutically, cure a disease caused by that very same thing?” (*Bhāg.* 1.5.32–3). Śrīla Prabhupāda adds, “Milk preparations sometimes cause disorder of the bowels, but the very same milk converted into curd and mixed with some other remedial ingredients cures such disorders.”

It is our attachment to material objects that make us suffer. If we can take those same material objects and use them in Kṛṣṇa’s service, that will help us go back to Godhead.

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 KRṢṆA’S CUISINE

COOKING CLASS: LESSON TWENTY-ONE

Fresh and Cooked Chutneys

by Yamuna Devi

FOR ALMOST thirty years I have made chutneys almost daily. Chutneys, both fresh and cooked, are piquant palate-teasing relishes that serve to accent other dishes. Readers familiar with homemade Indian chutneys know they bear little resemblance to commercial stuff that has the same name (and is most often

loaded with vinegar). Homemade chutneys are served with a wide range of meals, from those with one or two dishes to banquets. And aside from invigorating flavor, the *Āyurveda* says that chutney helps stimulate digestion.

With eye-catching allure, chutneys sparkle with vibrant shades of fresh-

ness: the green hues of fresh mint or coriander chutney, the golden orange of fresh mango-and-papaya chutney, the rose pink of flash-cooked cranberry, the reds of cooked tomato or plum, the alabaster white of coconut, or the sparkling yellows of cooked pineapple or fresh corn. Flecks of green in muted earth-tone chutneys

of nuts or legumes signal hot chilies or fresh coriander. And the textures of chutney range from chunky and crunchy to thin and creamy.

Chutneys inspire creativity and experimentation. In a matter of minutes, with little or no effort over the stove, you have taste sensations.

Ripe, fresh ingredients are essential for outstanding chutney or salsa (which might be called "Mexican chutney"). The closer to the

garden the better.

Restaurant chefs often build reputations on their chutneys and salsas. To come up with your own favorites, improvise and experiment with seasonal herbs, fruits, and vegetables.

Fresh Chutney

Called *taza chatni* in India, fresh chutney is a loose purée of uncooked ingredients, as popular in India as pesto in Italy. But unlike oil-rich

pesto, fresh chutney has hardly any or no added oil. What it does have is heat, a little to a lot, registering on the heat scale from mild to torrid-volcanic!

The good news is you have the choice. After nearly three decades my heat tolerance has stayed almost the same: I still prefer mild to medium-hot chutneys, with more flavor than heat.

Though fresh chutneys are traditionally ground on large stone mortars they're a snap to make in a blender

ROASTED CORN CHUTNEY

(Serves 12)

I came up with this chutney using just-picked Silver Queen corn from my organic gardener. It is a salsalike fresh chutney, good on its own or as a topping for baked potatoes.

- 1 tablespoon unrefined cold-pressed corn oil
- 4 ears shucked fresh corn
- vegetable cooking spray
- ½ cup finely chopped bulb fennel
- 1 cup diced purple bell pepper
- ¼ cup diced Anaheim pepper
- ¼ cup fresh lime juice
- salt and freshly ground pepper to taste
- 2 tablespoons chopped cilantro

Brush ½ teaspoon of corn oil over the corn. Coat a grill rack with vegetable spray, place the corn on the grill, and place the grill over medium-hot coals or under a broiler. Cook the corn until charcoal flecked, 10 to 15 minutes, turning it to brown it evenly. Cool; then cut the kernels from the cobs.

In a bowl combine three fourths of the kernels with the fennel, bell pepper, and Anaheim pepper. Place the remaining kernels and the lime juice in a food processor and reduce to a coarse pulp. Scrape the pulp into the other ingredients. Season with salt, pepper, and cilantro. Stir well. Offer to Kṛṣṇa.

CASHEW CHUTNEY

(Serves 8–10)

Many people can't detect the nuts in this warm, gingery chutney. They just like it and want the recipe. I rarely make it the same way twice. Experiment with ingredients and come up with a few variations. This chutney is excellent thinned down for salad dressing, or with grilled eggplant, raw vegetable crudites, and endless other items.

- ½-inch to 1-inch piece peeled ginger root
- 1 or 2 hot green chilies
- ½ tablespoon lemon juice
- ⅔ cup toasted cashews
- 3 red, green, or yellow bell peppers, peeled and seeded, with the veins removed
- water as desired
- salt to taste
- 2 tablespoons chopped fresh cilantro

Combine the ginger, chilies, lemon juice, and cashews in a food processor and "pulse" until chopped. Chop the peppers and put them into the processor. Process, adding water as needed, until the ingredients reduce to a smooth purée.

Transfer to a bowl, season with salt, and stir in the cilantro. Offer to Kṛṣṇa. Serve, or cover and refrigerate for up to 2 days. (Chutney thickens as it sits. Thin with water as desired for spread, dip, sauce, or salad dressing.)

FRESH CRANBERRY CHUTNEY

(Serves 9)

A fresh, light, sweet-tart alternative to traditional cooked cranberry chutney.

- 2 juicy sweet oranges
- 2 Anjou or Bartlett pears
- 2 cups cranberries
- ⅔ cup maple syrup or honey
- ½ cup toasted pecan bits
- cayenne as desired
- salt as desired

Using a zester, remove 1 teaspoon of orange zest from an orange and set it aside. Using a sharp serrated knife, peel away all of the skin and pith of the orange. Cut between the membranes to remove the orange segments. Dice the segments and set them aside. Place into a food processor any orange juice left on the cutting board.

Peel, core, and coarsely chop the pear. Place the pear, cranberries, and maple syrup into the food processor. Process, scraping the sides of the bowl as needed, until the ingredients reduce to a coarse purée.

Add the nuts. Use the "pulse" setting on the food processor to mix them into the chutney. Season with cayenne and salt. Transfer to a dish and stir in the oranges. Garnish with orange zest. Offer to Kṛṣṇa.

or food processor. Typical consistencies vary from loose paste to spoonable purée. I thin chutneys with yogurt, buttermilk, vegetable juices, or the liquid from cooked beans. I fold chutneys into steamed or baked vegetables, use them as sauces on casseroles or bean dishes, drizzle them on *tikkis* and mashed potatoes, mix them into vegetable, whole-grain, or pasta salads, or serve them as dips or salad dressings. You get the idea.

Cooked Chutney

Served with everything from rice and *dāl* to *pakorās* and *samosās*, cooked chutneys are irresistible. Perhaps in the near future they'll become as popular as Mexican salsas, because they're every bit as diverse. You don't need the aid of a machine here, just the rat-a-tat of the knife as you chop beautiful ingredients like plums, mangoes, guavas, ginger, chilies, tomatoes, pineapples, and

fresh coriander.

Like any good relish or sauce, whether simple or complex, cooked chutney has layers of texture and flavor. For example, in Pineapple-and-Raisin Chutney (in *Lord Krishna's Cuisine*) note the contrasts between sweet-acidic pineapple and sugary-sweet dried currants, floating in a hot, almost buttery sauce.

If you've sampled good homemade or temple chutneys, you know how ambrosial they are. If you are hearing about them for the first time, be prepared for goods you'll rarely find in a jar. Try these dishes and surprise yourself.

The Heat Connection

As I mentioned, both fresh and cooked chutneys are fueled with heat from hot chilies, ranging in intensity from mild to devilishly hot. Even if you don't like hot foods, give chilies a try. When used judiciously, they act as

flavor enhancers rather than heat givers, and will spark up flavors in a dish, much like salt, lemon juice, or lime juice. It's when you use more than small amounts that the heat takes over.

You can use dried or fresh chilies. Most ethnic stores, specialty stores, and supermarkets sell dried chilies whole, crushed, and ground. Scores of varieties are now available, with wonderful flavor overtones. A few to stock are cayenne, ancho, poblano, jalapeño, chilpote (smoked jalapeños), New Mexican, Chinmayo (my favorite), and generic crushed chilies.

For fresh chilies, small chilies with pointed tips and narrow shoulders are generally the hottest. Larger chilies with a rounded base and wider shoulders indicate moderate heat with sweet overtones.

Most of the fresh chilies used in India are unavailable in the West, so it is good to become familiar with alternatives. Large supermarkets now carry a pretty good variety. Large banana, poblano, and Anaheim chilies are fairly mild, smaller jalapeños are medium-hot, and Thai or serrano chilies, smaller still, are the hottest.

When handling hot chilies, wash your hands before touching your face; the juices will smart and burn your eyes. To keep the taste of your chilies above the heat, remove the seeds.

Once you've become familiar with the flavor elements in fresh chilies, chilies will likely end up in much more than your chutneys.

Readers following the classes should make several dishes from the chapter on chutney in the class textbook, *Lord Krishna's Cuisine*. The recipes here are not in the book. They're a few dishes I've come up with in recent recipe testing.

Śrīla Prabhupāda on Chutney

Śrīla Prabhupāda said several times that a simple feast means four things—chutney, *puri*, *halavā*, and a vegetable. In Mayapur he recommended a feast of chutney, *kicchari*, a vegetable, and sweetrice.

Those engaged in Śrīla Prabhupāda's service as personal cooks will easily recall his fondness for good chutney. On various occasions he

CALENDAR CLOSE-UP

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Disappearance Day: December 11

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura is the spiritual master of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda. Here we present an excerpt from Śrīla Bhaktisiddhānta's writings:

"The knowledge of the Absolute can be had all at once; there is no factor of time or space. If we are at all intent on knowing Him, we must have some sort of objective reference for His subjective activity. Now we are busy with worldly affairs: we think we are men and women. Instead of doing so, we should be serving Him, and when He participates with our pure selves, we will be set free from all the tempting influence of the different things of Nature.

"We want that we should go back. Like a shooting star, we have strayed out of the range of His attraction. Like a comet, we are journeying without cessation. Our eternal condition is that we are absolute infinitesimals, and as such, we should dovetail with the Absolute Infinity.

"The function between Him and us is love. He is the lover. If He loves us, we will be taken back. If He has an apathetic tendency towards us, it is because we are averse to Him; and we will be undergoing 8,400,000 births and deaths, again and again. It would be judicious for us that we should go back to the Absolute Infinity, and all our engagement should be with Him, and not with anybody else."—From "Colloquies with Foreigners" (an essay)

(Full calendar, page 63)

asked for mint chutney, coconut chutney, fresh neem chutney, or cooked tomato chutney. He taught several of us how to make chutneys of neem, guava, and tomato. In Vṛndāvana, Prabhupāda's sister Pishima showed us how to make his childhood favorite—Bengali tomato chutney.

On this Column and Cooking Class

Now, about half-way through this series of cooking classes, we are nearing Śrīla Prabhupāda's Centennial

Celebration. You may have already decided how you want to glorify him on this auspicious occasion. But certainly you'll have the opportunity to practice and share Prabhupāda's teachings about cooking and *prasādam*.

I want to express my gratitude to Śrīla Prabhupāda for all of his wonderful instructions to me about this subject. I feel so fortunate to be able to pass them on to you through this column in *Back to Godhead*.

Please take them, use them, and share them with others. In this way, together we can take Śrīla Prabhupāda's instructions and pass them on to devotees in the next century.

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



THE LAND, THE COWS, AND KṚṢṆA

Modern Agriculture: A By-Product of Military History?

by Hare Kṛṣṇa Devī Dāśī

ON APRIL 19 a terrorist explosion destroyed the Alfred P. Murrah Federal Building in Oklahoma City, taking the lives of 168 people, injuring hundreds more. Many people were surprised to learn that the deadly blast was caused not by some high-security military explosive but by ordinary agricultural fertilizer mixed with fuel oil. How could a peaceful substance like crop fertilizer be used for such an insane and deadly purpose?

But when I heard about the ingredients used, my mind flashed to a passage from *An Agricultural Testament*, written in 1940 by Sir Albert Howard, the grandfather of modern organic farming:

The feature of the manuring of the West is the use of artificial manures. The factories engaged during the Great War in the fixation of atmospheric nitrogen for the manufacture of explosives had to find other markets. The use of nitrogenous fertilizers in agriculture increased, until today the majority of farmers and market gardeners base their manurial programme on the cheapest forms of nitrogen (N), phosphorus (P), and potassium (K) on the market.

What may be conveniently described as the NPK mentality dominates farming alike in the experimental stations and the countryside. Vested interests, entrenched in time of national emergency, have gained a stranglehold. (p. 18)

In other words, artificial nitrogen-based fertilizer is simply a by-product of the military technology of World War I. When the war ended, manufacturers had to find another market for nitrates, so they began to promote artificial fertilizer—with phenomenal success. Therefore when the federal office building was blown up a few months ago, the tragic fact is that the chemicals were only doing what they were originally designed to do—destroy things, and people.

It occurred to me that the devastation of the Alfred Murrah Building was only the most dramatic example of destruction by chemical fertilizer in the last fifty years. Conservationists like Sir Albert Howard have for decades lamented for soil destroyed when structure-building animal manure is replaced with powdery nitrates. Others have lamented the thousands or millions of small-farm families around the world who have

been driven off the land by agribusinesses using tractors and chemical fertilizers.

I began to think how in many ways the recent history of agriculture is simply a by-product of military technology and military policy. Śrīla Prabhupāda states, "God's gifted professions for mankind are agriculture and cow protection." (*Light of the Bhāgavata*) That's because simple living and high thinking provide the ideal environment for spiritual advancement. But the agriculture military technology has given us is not the kind the Lord originally intended. The agrarian by-products of military history lead not to peace and spiritual advancement but to conflict and spiritual backwardness. Let me show you what I mean.

When the last war horses trudged back from the Crusades in the Middle Ages, they and their descendants were put to work in the fields. These powerful horses, bred to carry armored knights into combat, were much faster than oxen. That meant one man could plow more than twice as much acreage as before. It also meant that the ox was sent to the slaughterhouse and that many farmers were driven off their farms

to the miserable towns.

Several centuries later, Eli Whitney, known for his invention of the cotton gin, with its staggering sociological and environmental effects, affected agriculture just as much by his role in founding the military-industrial complex. In 1801 he produced 10,000 muskets with interchangeable parts. Comments one author, "His startling concept of interchangeable parts also transformed American industry and launched the Machine Age."

The invention of mass-produced machines with interchangeable parts helped bring on the twentieth-century mechanization of agriculture. That gave us the tractor and combine harvester to produce food crops, and the truck, train, and steam-powered ocean vessels to transport them. By

increasing productivity and marketing power for the wealthiest farmers, these technologies helped drive smaller farmers off the land to the cities—to a life less favorable for cultivating spiritual values.

A decade after Whitney's mass-produced rifles, Napoleon Bonaparte, facing food shortages caused by the British naval blockade, offered a prize for a way to preserve food. Nicholas Appert won the prize with his technique of sealing boiled vegetables in jars to prevent spoilage. The invention of canning eventually gave rise to large-scale vegetable farming geared for shipping food to long-distance markets rather than growing it for the local community. As crop prices fell, more farms folded; more people went to the city.

Whitney wasn't the only arms producer whose technology would later be used for farm machinery. In 1774 John Wilkinson invented a special lathe to create a uniform bore for cannons. That meant that James Watt finally had someone to produce the piston cylinders for the new steam engine he had designed.

Seventy years later, during the Crimean War, Henry Bessemer invented a method of rotating projectiles that required a superior quality of cast iron to produce guns strong enough to fire his new invention. His next invention was the Bessemer method of converting iron into steel—by a process that began to make steel cheap enough for a much wider range of products. Finally, in 1913, on the eve of World War I, Harry Brearley accidentally

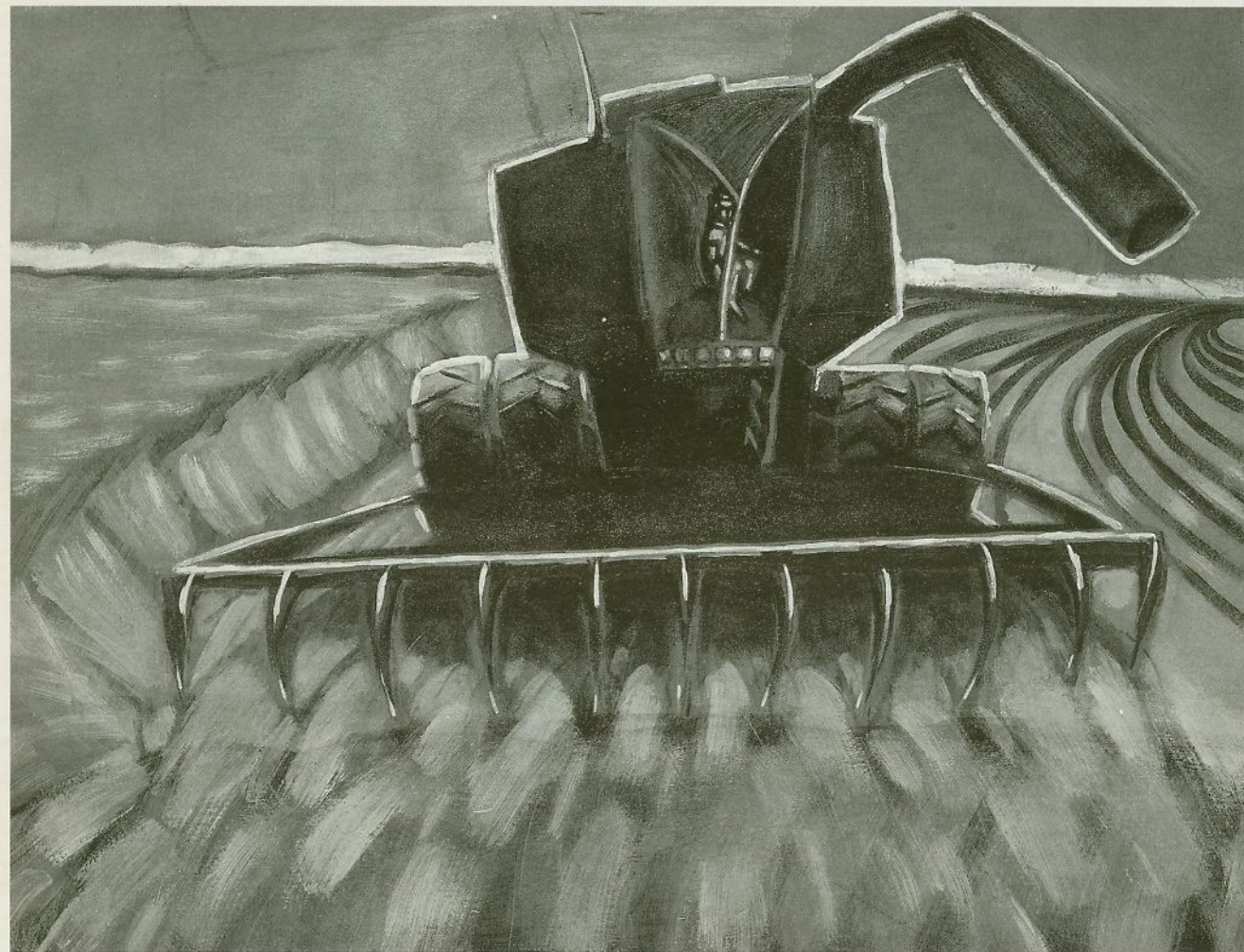


Illustration by Molly Thomsson

Out to conquer the world! Although we think of farming as a simple way of life, much of modern agriculture is the by-product of complex military policy and military technology.

Though newspaperstake little notice, war-grown agritech kills people and cripples societies around the world every year.

• • •

discovered stainless steel while trying to create a high-chromium steel for rifle barrels.

All these advances in arms production ultimately aided the production of large-scale mechanized farm equipment. The heavy demand for steel for military needs in World War I and World War II sped up factory efficiency, bringing prices for mechanized farm equipment within the reach of farmers—just barely.

As early as the late 1800s, paying for all this war-generated technology began to whittle away the farmer's independence. As Robert West Howard explains in *The Vanishing Land* (p. 85), "The middlemen's usurpation of agricultural markets via the tin can, centralized processing, and shrill salesmanship about the great advantages of iron and steel farm machines eventually crippled the farmer's self-sufficiency and made him as dependent on money as the workers in city sweatshops and tenements. Town and village banks burrowed greedily into agricultural life."

All this took place despite warnings from American farm publications: "A farmer should shun the doors of a bank as he would the plague or cholera. Banks are for traders and men of speculation, and theirs is a business with which farmers should have little to do!"

But by the first World War, thousands of farmers were induced to sell their work animals for the war and gamble their land at the bank:

Artillery and commissary needs sent more than 1.5 million horses and mules overseas, at farm prices of \$200 per head and up. The "silk-

shirt years" saw land prices in the Midwest soar to \$400, then \$500, and finally \$600 an acre. Banks and wildcat loan firms worked overtime on applications for "enough money to buy one of those tractors." (Howard, p. 160)

For thousands, the wartime gamble failed to pay off. In October 1929 the stock markets crashed, and over the next 10 years more than 750,000 American farmers lost their land. The auctions of foreclosed farms set off riots and gunfire. Again, thousands of farmers set out to seek non-existent jobs in the cities.

Apparently the only thing that could cure the Great Depression was another war—with more repercussions for farmers:

The USDA resurrected the World War I slogan of "Food will win the war". . . . As in the last war, millions of marginal acres were ripped open and planted to grains or cotton. New irrigation ditches gurgled the reserve water out of reservoirs and aquifers. [Swiss chemist Paul Müller discovered DDT at the beginning of World War II.] Purchase of chemical fertilizers and insecticides doubled and tripled. . . . Rising prices for harvests persuaded most farmers and ranchers to complete the mechanization of their holdings. (Howard, p. 170)

Thus, by the end of the war only fifteen percent of the population worked on farms. "Farm sizes grew to 400, 800, 1,000 acres, and were dependent on specialty crops and the quantity of machines." War shot down the farmer and replaced his simple agrarian values with urban

consumerism. By 1994 only one percent of Americans worked as farmers.

Recent wars have brought more so-called advances for farmers. The Agent Orange defoliant of the Vietnam War has been transformed into a popular weed killer.

The conclusion is obvious: When chemical fertilizer blows up a building it's front-page news, but though newspapers take little notice, war-grown agritech kills people and cripples societies around the world, every year. It's just harder to see.

That's why on our Hare Kṛṣṇa farms we want to get away from the agriculture that's a by-product of military history. We want an agriculture that's a by-product of loving Kṛṣṇa, the Supreme Personality of Godhead. We want to depend on the cow and the bull and the land rather than on tractors and weed killers and chemical fertilizers. Only a reformed way of living with the land will bring society peace and prosperity.

It's not that Hare Kṛṣṇa devotees are fanatically against all the by-products of military technology that have come into farming. Most of us eat grains produced with machines rather than with oxen. But our goal is to live as Kṛṣṇa lived in His farming village of Vṛndāvana. And in general we see that the highly proclaimed agricultural advances brought to us by war do not bring a peaceful, satisfying life conducive to spiritual understanding. We want to set up a simpler, more natural way to farm that will help us make spiritual advancement.

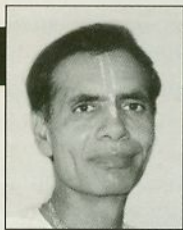
So, no chemical fertilizers for us,

thanks. We don't want the disastrous side effects. We want to use the fertilizer Kṛṣṇa has given us—cow manure. As Śrīla Prabhupāda wrote in a letter to Rūpānuga Dāsa in January 1976, "We shall never use this artificial fertilizer on our farms. It is forbidden in the sastras [Vedic scriptures]."

It's not that we fear that sprinkling a little nitrate powder on our tomatoes will send us to hell. But if we content ourselves with the sprays and machines handed down to us from the military-industrial complex, we risk shutting ourselves off from the satisfying culture of simple Kṛṣṇa conscious farming villages. We want

the kind of environment where we can see Lord Kṛṣṇa, the original cowherd boy, face to face. For that we want Kṛṣṇa's agriculture, not the agriculture of war.

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



INDIA'S HERITAGE

If God Is Everywhere, Why Go to the Temple?

by Puruṣottama Dāsa

VISITING KṚṢṆA'S TEMPLE is visiting the spiritual world. That was my impression the first time I went to the Hare Kṛṣṇa temple near Washington, D. C.

Unfortunately, a great majority of Indian people do not take the time to go to the temple. Generally speaking, in this Age of Kali people are enamored with Kṛṣṇa's external energy, *māyā*. As a result, they wrongly think that by increasing material comforts they will achieve happiness. They don't know that material nature is very strong and that everyone is tightly bound by its stringent laws. According to the *Bhagavad-gītā* (8.16), "From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place."

Understanding the nature of this world, we should find at least a couple of hours every Sunday to leave behind our mundane activities to inquire about the Absolute Truth in the temple atmosphere.

Sometimes people avoid the temple by reasoning that because God is all-pervading there is no need to go to the temple. But if God is all-pervading, then He is certainly in the temple also. A temple of Lord Kṛṣṇa is a house of God and is completely spiritual and transcendental, a place where the Supreme Personality of Godhead is worshiped

with love and devotion. As such, the temple is there to purify us, and we should take advantage.

Actually, God's presence in the temple is especially beneficial to us. Despite His omnipresence, He is not readily perceivable except to one with spiritual vision. In a Kṛṣṇa temple we can associate with people trained in spiritual vision, and we get to enhance our own realization of the all-pervading nature of the Lord by hearing the transcendental philosophy of Kṛṣṇa consciousness. Furthermore, we learn to perceive the Lord's personal presence in the Deity (*arcā-vigraha*). Thus, by taking advantage of spiritual association, by hearing the transcendental philosophy, and by worshiping the Deity in the temple, an ordinary person is more likely to remember the Lord's all-pervasiveness in day-to-day life. Moreover, the temple offers us an opportunity to meet others also interested in broadening their spiritual perception. Only a temple can afford all these advantages.

In fact, a temple of Lord Kṛṣṇa is like an embassy of the spiritual world, *Vaikuṅṭha-loka*. So in the material world a temple is a place to experience the flavor of the kingdom of God. When we enter the temple we can genuinely feel and see the omnipotence of the Lord. As a result, we feel uplifted and reminded

of our original relationship with Kṛṣṇa in the kingdom of God.

The temple is also a hospital where we receive treatment for our spiritual disorders. All of us suffer from a sort of amnesia: We identify with our material bodies and forget we are spirit souls. We have forgotten our real identity and our eternal relationship with the Supreme Personality of Godhead, Lord Kṛṣṇa. Consequently, we have to take birth after birth; hence, there is no end to our miseries.

But when we enter the temple we feel relief, because there the Lord is worshiped according to the rules and regulations of the revealed scriptures. So the temple is reminiscent of the spiritual world, our original home. Even in the conventional sense, when someone has amnesia expert psychologists agree that the most reliable cure is to put the patient in familiar environments. No other remedy is quite as effective. Similarly, when one goes to the temple, associates with devotees, and chants the holy names of God—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—one is cured of the amnesia of material life. Soon one becomes spiritually aware and blissful and develops love for the Supreme Personality of Godhead.

Lord Kṛṣṇa's temple is also the place where we can realize the magic of a real guru. *Śrīmad-Bhāgavatam* (11.3.21) says, "Any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation." Lord Kṛṣṇa Himself declares in the *Bhagavad-gītā* (4.34): "Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls [gurus] can impart knowledge unto you, because they have seen the truth."

The foremost qualification of the guru is that he is able to arouse in our hearts dormant love for Kṛṣṇa. Therefore, learning about our relationship with Kṛṣṇa and how to approach Him should be our purpose

in approaching a guru. The Kṛṣṇa temple offers us a unique opportunity to learn from a bona fide guru.

The temples of the International Society for Krishna Consciousness (ISKCON), being genuine temples, are fully spiritual and transcendental. Therefore, although they appear to be within the major cities of the world, they are also within the spiritual world. People experience a transcendental phenomenon when they go to the temples daily, for the Sunday feast, or for other festivals. If you visit the Kṛṣṇa temple today, you too might remember something you have long forgotten.

Śrīla Prabhupāda has built a house where the whole world can live. He has given a very open, honest, and practical way of life—of song, dance

and music, of tasty and nourishing vegetarian food, of healthy moral habits, enriched family relationships, and indispensable knowledge. To transform so many lives throughout the world in such a powerful and beneficial way is a bit of the real magic of a real guru. You can see that magic at Lord Kṛṣṇa's temple today. Hare Kṛṣṇa!

Puruṣottama Dāsa (Pritam S. Verma, Ph.D.) and his wife, Padmā Devī Dāsī, are disciples of Gopāla Kṛṣṇa Goswami. Puruṣottama Dāsa works as a pharmacologist for the U.S. government and is a Lieutenant Colonel in the U.S. Army Reserve. He is a regular contributor to The India Globe, a local newspaper. He and his wife have three children.



BHAKTI-YOGA AT HOME

Overcoming Stumbling Blocks in Family Life

by Jīvan Mukta Dāsa and Sītā Devī Dāsī

Rohiṇīnandana Dāsa, the long-standing author of this column, has taken a break this issue so we can introduce two new writers. We'll vary the authors of this column and others from time to time to bring you the realizations of many writers. Rohiṇīnandana Dāsa will be back soon.

—The Editors

ON THE PATH back home, back to Godhead, householder life often seems like an obstacle course. Stumbling blocks dominate the landscape. Work, social obligations, and household matters such as rearing children and paying the bills can easily become impediments to our spiritual development. Devotees may find themselves pressed to compromise their ideals because of the often negative influence of these constraints.

So how can we successfully prevent the attrition of our Kṛṣṇa

consciousness and at the same time fulfill our householder duties? We can do this by carefully adhering to a regulated life of Kṛṣṇa conscious practices.

Regulation means control—of our time, our senses, our children. For devotees, that control is accomplished through Kṛṣṇa conscious activities. Kṛṣṇa tells us in *Bhagavad-gītā* that by regulating our eating, sleeping, work, and recreation we can mitigate our material pains. The regulative practice of Kṛṣṇa consciousness, known as *sādhana-bhakti*, goes one step further than ordinary regulation—it also empowers us spiritually.

When a family adheres to a spiritual program and cooperates to manage the household, the burden of stress and frustration is lightened. A disciplined devotional routine creates a more gentle flow to family life and an atmosphere where Kṛṣṇa con-

sciousness can flourish. We should regulate our play, rest, exercise, and worship in a way that will help us develop our attitude of service toward guru and Kṛṣṇa.

Although following a *sādhana* program as strictly at home as one would in a temple may be a challenge, we can stick to a modified program. Your schedule may prevent you from waking up at three or four in the morning, but your aim should be to get up before sunrise. The *brāhma-muhūrta* period, one and a half hours before sunrise, is most conducive to spiritual practices.

Though we may dress in conventional garb at our work places, we can still wear devotional clothing and *tilaka* during the morning program, while we sing the standard morning prayers in front of the family's Deities or Deity pictures and chant our prescribed number of rounds on our beads. If your schedule prevents you

from chanting and worshiping in the morning, an evening program is also very effective.

Encourage the entire family to take part in the spiritual program. Children need to hear and chant too. Otherwise their lack of Kṛṣṇa consciousness will be a stumbling block in both their devotional life and our own. Children should take part according to their age. Young children will usually pick up the songs and verses by hearing them sung. Older children can follow in a

get free from the material world. Parents serve as role models. When children see us inviting devotees to our home for *kīrtana* and *prasādam*, when they see us taking part in the local temple functions, when they hear us talking about Kṛṣṇa and the material condition, or when they hear us glorifying the pure devotees of the Lord, their minds are influenced by standards that will mold their adult lives.

The priorities and goals we set nurture the ambitions of our chil-

pouring of milk flushes out an ink-filled glass.

Prabhupāda says that we should arrange our day so that we always think of Kṛṣṇa. Rūpa Gosvāmī confirms in *The Nectar of Instruction* that this is the essential instruction.

The rewards of a regulated life of devotional service are many. Peaceful, loving relationships between family members develop as we realize the transcendental meaning of our association. The pleasure we derive from seeing our children take

part in Kṛṣṇa consciousness inspires us and confirms the importance of our *sādhana*. Child-rearing, sometimes a seemingly thankless task, becomes a source of great inspiration. When our children spontaneously act out Kṛṣṇa's pastimes or pretend to give *Bhāgavatam* class, when they offer *ārati*, ask philosophical questions, share their realizations, or pick flowers for the Deity, we parents feel great joy.

Attachment for



Yamaraṅga Dāsa

book until they memorize the prayers. As the children become proficient, they can be encouraged to offer *āratis*, lead some of the prayers, or play the cymbals or drum.

Our own enthusiasm or lack of it will affect how well the children take part. We may need to offer incentives. In our home we draw a *tulasī* tree for each child. When the children sing nicely, chant *japa* attentively, and pay attention during *Bhāgavatam* class, they are allowed to color in three *tulasī* leaves. As they see *tulasī* growing, they become eager to earn more leaves.

Children are gifts from Kṛṣṇa. Our responsibility is to see that we provide them the best opportunities to

dren. Birth in a family of devotees is indeed fortunate, but it is not a guarantee of salvation. Kṛṣṇa consciousness is a practical science attained by training and good association.

Inattention in performing our spiritual duties will create spiritual confusion. *Māyā*, illusion, will get the chance to regain dominance over our family lives. Television, frivolity, mundane association, and general misuse of our time, if not checked, will stall our spiritual development. Our efforts, therefore, should be to increase our absorption in Kṛṣṇa conscious activities. This will wash away bad habits and the subsequent excuses for not chanting, hearing, and reading, just as the continuous

the spiritual well-being of our family members leads to, and indicates, our attachment to the Supreme Lord. And attachment to Kṛṣṇa's lotus feet is the perfection of human life. When our regulated life centers on Kṛṣṇa and service to our spiritual master, rather than seeing our duties as stumbling blocks and obstacles we see them as steppingstones—opportunities to gain release from material confinement.

Jivan Mukta Dāsa and his wife, Sītā Devī Dāsī, live on Georgia Bay in Ontario, Canada, where they own and operate a year-round retirement community. They have four children, whom they school at home.

Śrīla Prabhupāda Speaks Out

" I HAVE MORE RESPECT FOR CHRIST THAN YOU HAVE "

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.

Madame Siaude: As you say, since Lord Jesus is the son of God, his body is spiritual. But because Jesus wanted to take part in the life of the human beings on earth, we think he actually accepted a material body.

Śrīla Prabhupāda: Why do you speculate that Jesus accepted a material body?

Madame Siaude: We have prayers that say Jesus underwent suffering and death.

Śrīla Prabhupāda: But that is a so-called death. In your mind you think, you speculate, that he died. But he resurrected.

Madame Siaude: But the Gospel says that he died.

Śrīla Prabhupāda: That's all right.

Madame Siaude: Just as you accept—totally—the word as found in the *Vedas*, so we accept—totally—the word as found in the Bible.

Śrīla Prabhupāda: But when the Bible speaks of Jesus, "died" simply means something resembling death. *Janma karma ca me divyam:* In the *Bhagavad-gītā*, Lord Kṛṣṇa explains that the birth, activities, and disappearance of Himself and His pure devotees are all transcendental. Just take, for exam-

ple, Christ's "birth" from the womb of Mary. It may appear like an ordinary material birth, but actually it is not. It is something resembling birth, but in reality it is transcendental.

Madame Siaude: No. It is very important that we understand the death of Christ to be a real death. The central point of our faith and our philosophy is that Lord Jesus actually died.

Śrīla Prabhupāda: No. The Vedic literature explains that even an ordinary living being does not die. *Na hanyate hanyamāne śarīre.* Do you

understand Sanskrit?

Madame Siaude: Not by hearing it. I have to read it.

Śrīla Prabhupāda: *Na hanyate:* "The soul is never killed." And *hanyamāne śarīre:* "Even when the body dies, the soul is never dead."

Father Canivez: Your Divine Grace, in order for there to be dialogue, we have to respect one another's positions—not that we will try to convert the others. Just as we respect your absolute faith in the Vedic philosophy, so also there must be respect about

our Christian interpretation of the life of Lord Jesus and his death.

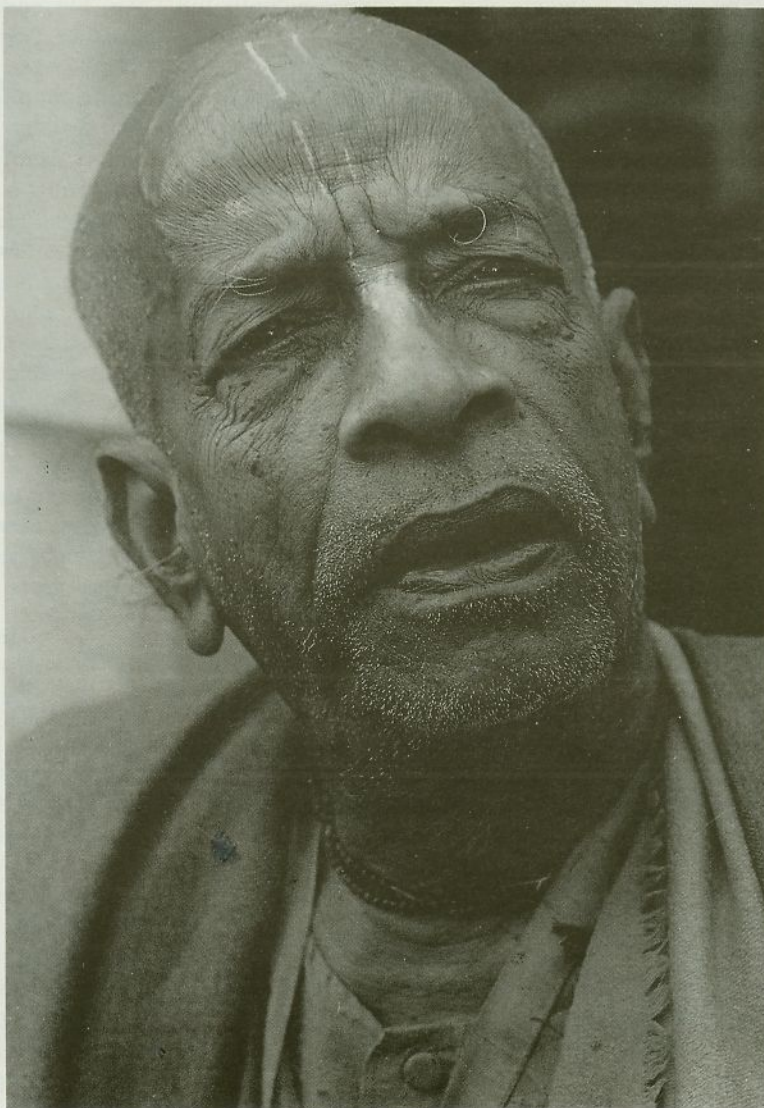
Śrīla Prabhupāda: Oh, I have more respect for Jesus Christ than you have. I say, "Jesus does not die." You say, "Jesus dies." As far as respect is concerned, I have more respect than you. You want to see Jesus Christ dead. I don't want to see him dead.

Madame Siaude: Jesus dies, but after, there is his resurrection.

Śrīla Prabhupāda: No death. Recently, there was an archeological excavation that demonstrated that Jesus Christ did not die. After the crucifixion, he was taken to Kashmir.

Madame Siaude: Well, we are not so much inclined to discuss such historical matters.

Śrīla Prabhupāda: I was pleased to hear this information, because I had been very



sorry that Jesus Christ was crucified. So when I learned of this scientific discovery, I was very satisfied.

Father Canivez: Your Divine Grace, I was at your conference last night, and I heard you declare that human life is meant for knowing God. So, what is your process for coming to know God?

Śrīla Prabhupāda: That is very simple. Just take, for example, your body. You, the soul, are the important, active principle. Similarly, this gigantic cosmic manifestation must have some active principle. That is God. So where is the difficulty in understanding God?

Father Canivez: For example, in your prayers, how do you . . .

Śrīla Prabhupāda: Now, first of all let us understand what God is, then prayer. If we do not understand God, then what will we understand about prayer? If you understand that there is the active principle, then you can understand the prayer that we have already cited from the beginning of *Śrīmad-Bhagavatam*: *janmādy asya yato 'nvayād itaratas cārtheṣv abhijñāḥ svarāt*—"I pray to the Supreme Personality of Godhead Vāsudeva, who is the origin of all creation." This is the active principle. So the process is that I offer all my respect to the Absolute Truth, the Supreme Truth, from whom the creation has taken place, in whom everything is resting and working nicely, and to whom, after annihilation, everything will return.

And when you study what are the nature and activities of that original source, the Vedic literature further informs you, *abhijñāḥ*: He is all-

cognizant; He knows everything. For instance, although I, the soul within this body, am cognizant of this body, still I do not know how the body is working. I am eating, but I do not know how my eatables transform into secretions and then go to the heart, and so forth. Of course, the so-called scientists have understood somewhat, but not fully. So I do not know what is going on within my body. I do not know how many hairs are there. But God knows everything, every nook and corner of the whole universe.

So we cannot compare ourselves to God. That is impossible. But still, since we are forced to get knowledge from others, we may naturally question, "From whom has God gotten His knowledge?" Therefore, the Vedic literature also declares, *svarāt*: "God hasn't got to take knowledge from anyone else—He's independently full of knowledge."

In addition, God imparted knowledge to Brahmā, the first created being in the universe. That knowledge is called Vedic knowledge. In other words, Vedic knowledge is coming directly from God. Then it is being distributed through Brahmā. And God is so mysterious that even learned scholars become bewildered in their attempt to understand Him. And although this material world is a temporary phantasmagoria, it appears to be fact—on account of its being the energy of God.

Madame Siaude: Your Divine Grace, as I recall from reading some of the Vedic literature, God is known as *antaryāmi*, "the witness within the heart." Does this mean that we can

have a direct experience of God, in addition to what we experience in the scriptures?

Śrīla Prabhupāda: Yes. That direct experience of God is the practice of yoga.

Madame Siaude: I guess if you strive for *prapati*, or surrender, this is a way to God directly.

Śrīla Prabhupāda: Yes. That is the real process.

Madame Siaude: But is surrender different from yoga?

Śrīla Prabhupāda: No. Surrender is bhakti-yoga. Bhakti, devotion to God.

Madame Siaude: But I was thinking surrender is something different from bhakti.

Śrīla Prabhupāda: Surrender is bhakti-yoga.

Madame Siaude: You take surrender to be bhakti?

Śrīla Prabhupāda: Bhakti, devotion, yes. Surrender means devotion. For instance, I can surrender unto you only when I have got full faith in you and devotion unto you. Otherwise, I cannot. So bhakti-yoga is wanted. If we simply devote ourselves to God, then everything is complete. Therefore, in *Bhagavad-gītā* Lord Kṛṣṇa describes *prapati*, or surrender. *Bahunām janmanām ante jñānavān mān prapadyate*: "After many, many lifetimes of endeavoring to understand God through mental speculation, when one is actually wise he surrenders unto Me." And in the next line Kṛṣṇa says, *vāsudevaḥ sarvaṃ iti sa mahātmā sudurlabhaḥ*: "When one understands that Vāsudeva, or Kṛṣṇa, is everything, then his knowledge is perfect. But such a *mahātmā*—such a great soul—is very rare to be seen." 🌸

LEADERSHIP

(continued from page 6)

But government rascals are promoting factories. Then how will the people be happy? By performing *ugra-karma*—"horrible work"—the people will be unhappy, dissatisfied rogues. Where has Kṛṣṇa said, "Open factories for economic development"? Nowhere.

Here it is said that all economic development will be complete simply by regular rainfall. *Kāmaṃ vavaṛṣa parjanyaḥ*. *Kāmaṃ* means "all necessities of life." Modern scientists, philoso-

phers, and politicians do not know this. We are getting so many things. How are they supplied? It is clearly said, *kāmaṃ vavaṛṣa parjanyaḥ*: "The necessities are supplied by rain." And how will the rain be regular? *Yajñād bhavati parjanyaḥ*: "By *yajña*, sacrifice."

Where are sacrifices to be found? In Kali-yuga, the present age of quarrel and hypocrisy, sacrifices are very difficult to perform. There is no money. There are no qualified *brāhmaṇas*. Therefore the *śāstra* says, *yajñaiḥ saṅkīrtana-prāyair yajanti hi*

sumedhasaḥ: "In Kali-yuga intelligent persons will perform the sacrifice of chanting the holy names of the Lord." Those who have brain substance, not cow dung, in their heads will take this process.

Let everyone chant Hare Kṛṣṇa, in every home. Whatever people have, all right. Just begin chanting. Just see what happens. We are trying to introduce the chanting, but rascals will not take it. There is no loss if people chant Hare Kṛṣṇa worldwide. Where is the loss? But still, they will not.

Everything can be had from the chanting. *Sarva-kāma-dughāmahī*. The earth is the mother, and Kṛṣṇa has arranged that everything will come from the earth. Everything is coming. The rose is coming, the mine is coming, the gold is coming, the coal is coming, the petrol is coming. Everything is there in the earth. And if there is regular rainfall, you get everything you need. And by performing sacrifice, you get regular rainfall. In this age all other types of sacrifice are impossible:

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

“In the Age of Kali one can attain the

goal of life by chanting the holy names of the Lord. There is no other way.”

So introduce the chanting of Hare Kṛṣṇa. What is the loss for people? Let the chanting go on home to home, office to office, factory to factory. Let there be factories, but let all the factory members be engaged in chanting, and supply them *prasādam*, food offered to Kṛṣṇa. There will be no more strikes. There will be no more communist movements. Everything is available. Everything will be all right.

The Kṛṣṇa consciousness movement is not sentimental fanaticism. It is not a religious movement. It is a scientific movement for the good of the whole world. We have to convince people of this by our character, by our behavior. Then people will accept the Kṛṣṇa consciousness movement.

Now they think it is a type of religious movement. And for them “religious” means fanaticism. Kṛṣṇa consciousness is not like that. It is not meant for fighting other religions. The British created fighting between Hindus and Muslims. Before that, there was no religious fight in the history of India. The Kurukṣetra fight was political. That was not a religious fight on the basis of “You are Hindu. I am Muslim. Therefore we must fight.” There was no such fighting in Indian history.

On the material platform your interest and mine sometimes clash, and there may be fighting. But why fight in God consciousness? If everyone is God conscious, where is the question of fighting?

Thank you very much. ☸

Hare Kṛṣṇa
Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa
Hare Hare
Hare Rāma
Hare Rāma
Rāma Rāma
Hare Hare

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MANIPUR

A Land of Kṛṣṇa Conscious Culture

by Jayādvaīta Swami

INDIAN AIRLINES—from Calcutta via Guwahati—has brought us to Imphal. We're a delegation of devotees from America, India, France, Italy, Iran, Australia, Singapore, and New Zealand. Hazy gray sky, mountains off in the distance to your left. The air is cool (Calcutta was blazing). We're up on a plateau, at twenty-five hundred feet.

On the far side of the barbed wire that marks the parking lot from the airfield, an Army guard, turbaned Sikh, looks on patiently, rifle in hand.

A drought is on. This is mid-March, supposedly a season of rain showers, but the last rain was in February, and that gave only a little. But, drought aside, today is the second day of the festivities for Holi.

A group of devotees meet us and festoon us with fluffy garlands of cotton thread—bright red, white, green, yellow, with some silvery tinsel mixed in. Then we're into a jeep, some cars, and Maruti vans, and on our way to our temple.

We get down a few blocks early: We're in for a big reception. Awaiting us, lining the road, stand rows and rows of men and women, dressed in garments of bright Holi colors—solid red and pink-scarlet—with drums, cymbals, double conches. The faces are Chinese-Tibetan, and the chanting is



Yaduvrata Dāsa

Manipuri devotees chant the holy names of Kṛṣṇa on the streets of Imphal during the Holi celebrations. Tossing powdered dye is part of the fun.



Hare Kṛṣṇa, loud and strong, in a unique Manipuri style.

People pour big pots of water on our feet and toss handfuls of flaked rice into the air—an auspicious greeting. In the midst of it all, Manipuri faces behind video cameras get it all on tape. (Sony has made it to Manipur.)

Ceremonies in the temple, some refreshments, some rest, and we're off for *saṅkīrtana* at the temple of Govindajī. The Deity of Govindajī, the Supreme Lord of the universe, is the ultimate object of love and devotion for people throughout Manipur, and today people have come to see Him and celebrate Him from all over the state.

In the courtyard of the temple, crowds arrive in parties of *saṅkīrtana*—drummers, cymbal players, conch blowers, banner carriers—singing the glories of Govindajī.

The mood is joyful, and part of the fun is the traditional Holi spraying of colors—water dyed red or pink or purple, sucked up from vats and shot



Rāma Rāghava Dāsa

Above, lakes adorned with lotuses form part of the scenic beauty of Manipur. This year on an island in the largest lake, Lake Loktak, ISKCON devotees from several countries held a World Saṅkīrtana Festival for Peace. At left, simple home industries provide for the basic needs of life.

Visiting Manipur

To visit Manipur, non-Indians need a special permit. Because of political disturbances in the northeastern states of India, requests for such permits are not easily granted. When granted, the permits allow one to stay for five days.

Indian Airlines runs flights daily between Imphal and Calcutta and several times a week between Imphal and New Delhi. Sahara Airlines flies Imphal–New Delhi twice a week.

Manipur: The Land at a Glance

Area: 8,632 sq. miles (roughly the size of the U.S. state of Massachusetts).

Geography: The land is hilly, rugged, and generously watered. The Manipur valley (about 700 sq. miles) lies 2,600 feet above sea level. Hills to the north rise to more than 8,000 feet. 80–90% of the land is forested.

Climate: The summers are warm and rainy, the winters cool and dry.

Temperatures run from 38° F in January to 82° in July and August.

Population: 1,826,714 (latest census: 1991)

People per square mile: 212

Main language: Manipuri

Literacy rate: 41.35%

Religion: Gauḍīya Vaiṣṇava 62%, Christian 26% (mainly among the tribal people of the hills), Muslim 8%. The remaining 4% mainly follow various ancestral traditions.

Main occupations: agriculture, weaving

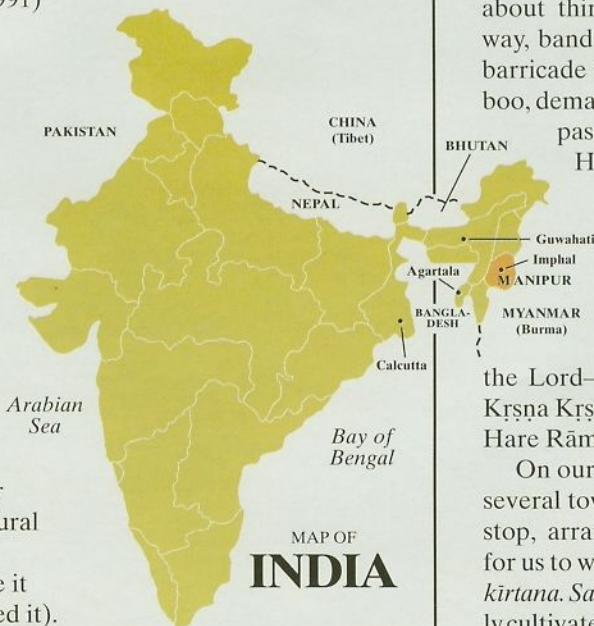
Main crops: rice, corn, sugarcane, oil seeds, fruits, vegetables.

Main manufactured goods: lumber, sugar, and handicrafts.

Capital: Imphal (population 130,000). Manipur has several other small cities and some 2,000 agricultural villages.

Favorite sport: polo (Manipur is where it started and where the British learned it).

Political history: Manipur was an independent kingdom until 1891, when it was conquered by the British in the Anglo-Manipuri war. Manipur regained independence, with the rest of India, in 1947. It merged into India in 1949, first as a centrally administered territory and later, since 1972, as a full-fledged Indian state.



up into the air and onto the crows, from brass syringes the size of rifles. Everyone sprays and gets sprayed, so your clothes and face and arms and all of you gets thoroughly parti-colored. The fun goes on well into the night.

The next morning things have calmed down, the dye (less tenacious than in Calcutta) has mostly washed off your skin, and we're off to Moirang, about thirty miles south. Along the way, bands of young girls at intervals barricade the road with rope or bamboo, demanding a rupee to let your car pass. In Manipur that's another Holi tradition. Everyone gives.

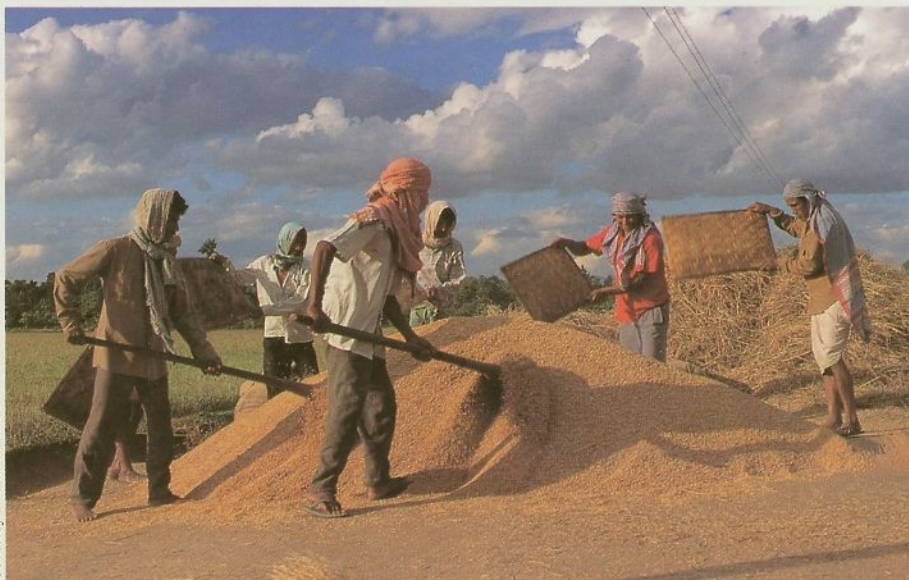
In Manipur the Holi celebrations go on for six days. The markets close, and *saṅkīrtana* parties travel from place to place, chanting the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

On our way to Moirang, we stop at several towns along the road. At each stop, arrangements have been made for us to witness a performance of *saṅkīrtana*. *Saṅkīrtana* in Manipur is a highly cultivated art. Professional and semi-professional groups perform at birth ceremonies, weddings, festivals, and other such occasions. Usually, several groups perform at every function.

A typical performance takes place at Bishnupur, a fair-sized town (signs on shops: "Vishnu Pharmacy," "Sanjit Video Parlor"). To start the *saṅkīrtana*, the first group shouts out, "Gaurāṅga Mahāprabhu *ki jaya!*" glorifying Lord Kṛṣṇa in His form as Lord Caitanya Mahāprabhu, who taught this congregational chanting. Then the drumming begins.

This is power drumming, with six or eight drums. Complex rhythms swirl into one another, punctuated by cymbals played with equal finesse. And the drummers dance with acrobatic virtuosity, tightly choreographed. The drummers play and dance with a look

Harvesters thresh grain from chaff. Farming is the main source of livelihood in the state.





of serious, determined intensity. We're reminded that Manipur has been a kingdom of *kṣatriyas*, royal warriors, people you don't want to mess with.

The drumming leads into the singing, songs glorifying the Lord. The melodies are attuned to the seasons. The melodies now are those of spring.

Groups take their turns drumming, dancing, and singing, groups of boys, of men, and of women also, the women dressed traditionally in lotus pink.

As each performance ends, the singers and dancers offer obeisances, and at the end of it all, *prasādam* is distributed—tangerines and apples—and then we're back on the road.

At Moirang we have another

ISKCON temple and āśrama. There, more *saṅkirtana* performances and then lunch *prasādam*. In Manipur the preparation, offering, and distribution of *prasādam* are also highly cultivated arts. The devotees offer Kṛṣṇa many delicious varieties of food, made from what's locally in season. The spicing is sometimes mild, sometimes fiery. Among the special items: vegetables and salads made with the roots of lotuses.

The plates themselves are made of banana leaves or lotus leaves, with the various items of food placed in boat-shaped cups, again fashioned from leaves of banana or lotus.

(please turn to page 29)





Above, devotees sing of the names, forms, qualities, and pastimes of Lord Kṛṣṇa. The wide, bright tassels on the hand cymbals are a Manipuri standard. At left, pot seller in Imphal.

How Manipur Became A Kṛṣṇa Conscious State

Paintings by Rajkumar Chandrajit Sana Singh

Text by Jayādvaita Swami



The night before Rājaraṣi Bhāgyacandra's trial, Lord Kṛṣṇa appears to him in a dream.

The Vedic scriptures tell us that Manipur was a Kṛṣṇa conscious land even more than five thousand years ago. But for the last several centuries the Manipuris have also worshiped various regional semi-historical deities, who hold a place in Manipuri culture even today.

In modern times, worship of Viṣṇu first gained prominence in Manipur in the fifteenth century, during the reign of King Kyamba. It is said that the Pong king Khekhomba of the Shan kingdom*

gave Kyamba a Viṣṇu *cakra* (the symbolic disc of Viṣṇu). The presence of the *cakra* seemed to bring about various supernatural events, so on the advice of *brāhmaṇas* the king had a temple constructed for it and instituted regular worship. The worship was continued by his descendants.

The philosophy taught by Śrī Caitanya Mahāprabhu was first introduced in the seventeenth century by five disciples of the great devotee Śrīla Narottama Dāsa Ṭhākura. The songs of Śrīla Narottama Dāsa

Ṭhākura are still sung throughout Manipur, and his birthday is an occasion of festivities.

In the early eighteenth century, the powerful king Garibniwaja embraced the worship of the Personality of Godhead in the form of Lord Rāmacandra. But the wave of devotion that turned the entire kingdom Kṛṣṇa conscious took place during the reign of Garibniwaja's grandson Rājaraṣi Bhāgyacandra.

The Victory of King Bhāgyacandra

Bhāgyacandra ascended the throne in 1759, but in 1762 the

*A tract of land between Assam and Burma, annexed to Burma in 1752.

People of Manipur shelter themselves in a hillside forest during the Burmese invasion of 1762.



Burmese, acting in concert with his envious maternal uncle, invaded Manipur, and the king, with his queen and a few attendants, fled to the neighboring state of Ahom, now known as Assam.

The King of Ahom, Rāj-eśvara, had heard of King Bhāgyacandra's virtues and was pleased to receive him. They became close friends, and Rājeśvara arranged for Bhāgyacandra to stay in the vicinity of the royal palace.

But Bhāgyacandra's crafty uncle wrote a letter to the king saying that the person taking refuge at his court was an imposter, not the great Bhāgyacandra. The uncle advised the king of Ahom to destroy him.

The message seems to have influenced King Rājeśvara. Though not entirely persuaded, he began treating Bhāgyacandra with coolness and suspicion.

The real Bhāgyacandra was said to have supernatural powers. So finally, on the advice of senior ministers, King Rāj-eśvara reluctantly devised a test: In a public arena, Bhāgyacandra, unarmed, was to catch and tame a wild elephant.

Confronted with this humanly impossible task, King Bhāgyacandra prayed to Lord Kṛṣṇa for guidance. Lord Kṛṣṇa then appeared to him in a dream and advised him to enter the arena with a garland and *japa* beads in hand. Victory, Lord Kṛṣṇa told him, was assured.

In the future, the Lord said, Bhāgyacandra would be the sole king of Manipur. Upon regaining the kingdom, he should install a Kṛṣṇa Deity. The Deity, Govindajāī, should be carved from a certain old jackfruit tree growing on the slopes of a hill known as Kaina, and the physical features of the Deity should match those the king was seeing now.

After installing the Deity, the Lord said, the king should arrange for the performance of a *rāsa-līlā*, in which the Deity should be worshiped with songs and dances. The Lord enabled Bhāgyacandra to envision in detail the kinds of dress the dancers should wear and the manner in which the songs and dances should be composed.

The next morning, crowds waited on rooftops and tree-tops to see the fate of the supposed king of Manipur. Bhāgyacandra solemnly en-

tered the arena, holding the garland and *japa* beads and chanting the holy name of Lord Kṛṣṇa.

The elephant charged from a distance, but as it neared Bhāgyacandra it slowed down and then knelt before him. According to some accounts, the

elephant seemed as though struck repeatedly by some unseen enemy. King Bhāgyacandra alone, we are told, could see Lord Kṛṣṇa sitting atop the elephant's head like a mahout. And to that Lord the king offered the garland from his hand. The king then



King Bhāgyacandra dances with a spear on the peak of Mt. Khebū during his trip to Ahom (now Assam). "If I am the true king," he vows, "I will drive the marauders out of Manipur."

mounted the elephant and rode triumphantly through the cheering crowds.

Thoroughly convinced, King Rājeśvara profusely apologized and offered his full assistance. He supplied men and arms to help King Bhāgyacandra win back his kingdom.

After an arduous trek from Ahom through the jungles, Bhāgyacandra returned with his forces to Manipur and regained the throne. He restored the kingdom to normalcy and set about to consolidate its small kingdoms into one state, while still preserving cultural diversity.

Lord Govindajī Appears Again

For some reason, some say because of repeated Burmese invasions, Bhāgyacandra did not at once install the Deity of Govindajī. But one day a tribal woman appeared at the gates of his palace, insisting on having an audience with the king. She bore a message, she said, from someone even higher than him.

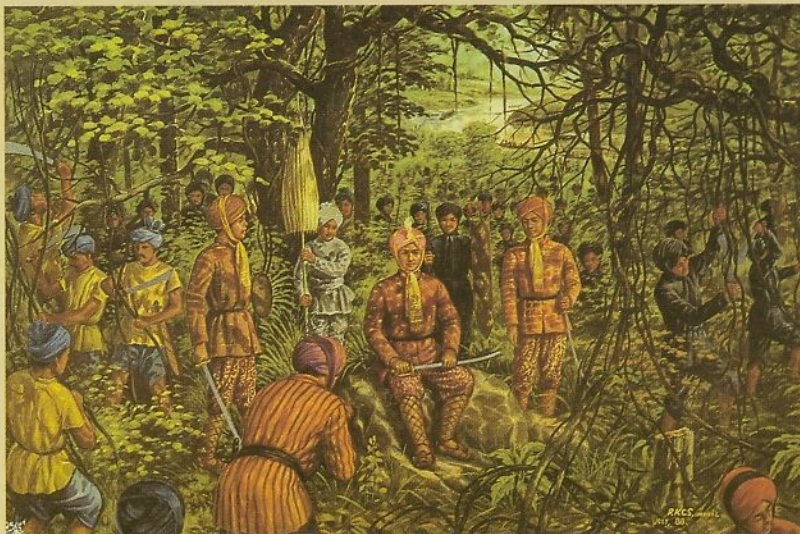
Granted a private audience, the woman told the king that while she was cultivating vegetables in her field a young boy came before her and began playing tricks. He won the woman's affection and asked her to convey to the king a message: He had made a promise, but now he was neglecting it, and the boy was very angry.

The king at once understood that the boy was Kṛṣṇa Himself. He returned with her to her village—on the slope of Kaina—and there found the old jackfruit tree of which Lord Kṛṣṇa

had spoken.

The king arranged to fell the great tree, had it brought back to his capital, Langthabal, and appointed expert sculptors to carve the Deity. He described to the sculptors precisely how the Lord should look, according to the vision he had seen, and advised them also to consult the descriptions in *Śrīmad-Bhāgavatam*.

The sculptors carved a beautiful image, and when the king saw it he acknowledged that the form was superb. But it did not, he said, match his



To make their way to Manipur from Ahom, the forces of Rājarṣi Bhāgyacandra slash through vines and creepers on difficult jungle paths.

vision. By the king's order, the Deity was named Śrī Vijaya Govindajī and opulently installed. An elderly uncle of the king became the priest of the Deity. The king then ordered the sculptors to carve another.

They began again, but again the Deity differed from the form the king had envisioned. This happened several times. Each time, the king had the Deity opulently installed in a different temple and told the sculptors to try again.

The sculptors were get-

ting anxious—not much was left of the tree—but at last they carved a Deity that the king said matched his vision precisely.

With joyous festivities the Deity was installed, and from the very beginning He was revered as the Supreme Personality of Godhead. The king himself, his court, his entire state—all were dedicated to Govindajī.

Skillfully, the king introduced all the features of traditional worship of Lord Kṛṣṇa as taught by the followers of

Lord Caitanya. Rather than try to stamp out previous traditions of Manipuri religion and culture, by his own example he inspired his people in devotional service to Govindajī.

Devotion to Govindajī became the focus of the spiritual and cultural life of Manipur. The people became Vaiṣṇavas, devotees of Kṛṣṇa, but they expressed their devotion with a special Manipuri spirit. They were Manipuri Vaiṣṇavas, and they are still known as such till this day.

The First Rāsa-Līlā

After the installation of Govindajī, yet to be fulfilled was Kṛṣṇa's order that the king arrange for the performance of *rāsa-līlā*. The king now set about this in earnest. He engaged various experts to compose the music, design the costumes, conceive the dances, and so on. In all matters, the king himself gave guidance.

The dance was not to be merely an artistic performance. Rather, the dance was to be done for the pleasure of the Deity and the spiritual uplift-

ment of the audience. Kṛṣṇa's pastimes take place on the highest level of spiritual devotion, and the performance had to convey the pastimes of the Lord in all their purity. Grace, delicacy, chastity, and deep spiritual feeling—all these were to be hallmarks of the *rāsa-līlā*.

The *rāsa-līlā* was to be performed not in a theater but in a "*rāsa-maṇḍala*" specially constructed for the Deity, Lord Govindajī. Govindajī Himself would be in the center of the *rāsa-līlā*.



The first rāsa-lilā. The king's daughter, Princess Bimbavatī (seen from the back), plays the role of Lord Govinda's consort, Śrīmatī Rādhārāṇī. The king himself serves as a drummer.



Above and right, dancing to glorify the pastimes of the Lord is one of the traditional arts of Manipur. Singers and dancers may undertake years of training under a guru. Yet even those not professionally trained learn the dances at an early age. And people everywhere take part in chanting Hare Kṛṣṇa to glorify the Lord.

But as yet there was no Deity of the Lord's consort, Śrīmatī Rādhārāṇī. Who then would play her role? For the pleasure of Lord Govindajī, the king selected his own daughter, the young and beautiful princess Bimbavatī. And the king himself became one of the *mṛdaṅga* drummers for the satisfaction of the Lord.

The *rāsa-lilā* was held in November 1779, on the night of the full moon. By all accounts it was splendidly performed. Over the years, the rendering of *rāsa-lilā* through dance and song developed into a highly refined art, and till this day it is celebrated as a sacred tradition in Manipur. And whenever it is performed, a prayer is made to Govindajī on behalf of Mahārāja Bhāgyacandra.

Perfecting a Life of Devotion

Princess Bimbavatī herself was so overcome with devo-

tion that she renounced the world and spent the rest of her life serving Lord Kṛṣṇa and singing His holy names. She became famous as Sija Lairoibi, meaning "the princess who owned the Lord." The golden deity of Rādhārāṇī at the Govindajī temple was later made in her likeness.

After ruling for thirty-nine years, till 1798, King Bhāgyacandra decided to retire from political life. With his sons, several queens, and several hundred associates, he left the kingdom for what in those days was a most difficult journey—a pilgrimage on foot to the Ganges at Murshidabad, in what is now West Bengal.

The king handed over the state of Manipur to his eldest son, Labanyacandra, and spent the rest of his days in a life of detachment and devotion. He passed away in October of 1799 at Murshidabad. There his body was cremated, near the

tomb of the great Śrīla Narotama Dāsa Ṭhākura, of whom many devotees in those times believed him an incarnation. The *brāhmaṇas* of those days gave him the title "Rājarṣi," meaning a sage in the form of a king.

By the king's will, a portion of his ashes was brought back to Manipur and buried at the royal cremation ground, and another portion was brought to Navadvīpa, the abode of Śrī Caitanya Mahāprabhu.

Rajkumar Chandrajit Sana Singh, popularly known as RKCS, is a leading Manipuri artist. The paintings shown here come from his seventy-two canvases on the history of Manipur from 1709 through 1949.

NOTE: For information used in this article I am indebted to R. K. Gopal Singh, H. Ranbir Singh, and N. Tombi Singh, author of *Manipur and the Mainstream*.



Courtesy: Mandala Media



Jyānuga Dāsa

(continued from page 24)

For the next several days, in the afternoons and early evenings we visit friends and ISKCON members at their homes. There we perform our own *sāṅkīrtana* and speak a little bit about Kṛṣṇa. This too is part of the Manipuri Holi tradition: *sāṅkīrtana* groups go from home to home, chanting the glories of the Lord.

One ISKCON member whose home we visit is Sri Radhabinod Koijam, the deputy chief minister of Manipur. We chant in his courtyard, and afterwards he gives a few words of thanks: “By your visit, by your presence, our state is blessed, and my home is blessed today. By chanting the names of Lord Caitanya and Lord Kṛṣṇa—we are convinced—we can have peace, and we can relieve any problems affecting the state.”

Problems there are. Local political

A craftsman cuts and affixes a head for a drum for saṅkīrtana, congregational chanting. The leather for the head comes from cows that have died a natural death.



Courtesy: Mandala Media



Courtesy: Mandala Media

“The Land of Jewels”

Legends describe that millions of years ago Lord Śiva and his consort Pārvatī danced together in Manipur while the many-hooded divine serpent Ananta Śeṣa illuminated the dance arena with the jewels from his crowns. Enchanted by the celestial music that accompanied the dance, Ananta Śeṣa swayed back and forth, unaware that the jewels from his splendid crowns were falling upon the earth. The beautiful site of this pastime became known as Manipur, “the land of jewels.”

The *Mahābhārata* mentions that in the kingdom of Manipur, more than five thousand years ago, the prince Arjuna married the Manipuri princess Citrāṅgadā. Their son Babhruvāhana ruled Manipur for a very long time. Though some scholars (of course) disagree, most scholars and adherents of the Vedic tradition identify that kingdom of Manipur with the present Manipur state.

Manipuri Names

We’re used to seeing surnames last, but in Manipur the surname comes first. The last name is an indication of caste, usually Sharma for *brāhmaṇas* and Singh for *kṣatriyas*. One’s given name is the name in the middle. (The prefix Raj Kumar or Raj Kumari is used by descendants of the royal family.) So, for example, in the name Chingangbam Budha Singh, Chingangbam is the family name, and the given name is Budha.

movements are in tension with the Indian central government. And the traditional culture of Manipur is in tension with the outside world.

We saw this graphically the last night we were there, in a village called Mejorkhun. As part of a cultural program, an ensemble of tribal people put on a demonstration of their traditional folk dances. Colorful and lively, this was a fairly slick performance by hill people now accustomed to city life in Imphal.

What was not expected, though, was their last number, “The Fashion Show.” For this one, the traditional gongs and *haobung* drums gave way to a tape of 1950s American top 40. The young men and women who in the previous hour, dressed in blue and red indigenous costumes, had regaled us with such items as their harvest dance now lined up in Western-cut suits and satiny dresses and high heels and one at a time came forward to pose and posture in a perfectly serious mimicry of what the world expects from Paris.

Defenders of Manipur, you have your task before you! ☸

Manipuri Holy Places Outside Manipur

Because the Manipuri Vaiṣṇavas are devotees of Lord Śrī Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu, they have established many temples in Navadvīpa, Vṛndāvana, and Rādhā-kuṇḍa. Non-Indians unable to visit Manipur can more easily visit these temples.

Navadvīpa: Navadvīpa has several Manipuri temples, clustered together along the Ganges, across the road from the Devānanda Gauḍīya Maṭh.

The Anu Mahāprabhu Mandir. Like her father, Rājarṣi Bhāgyacandra, Princess Bimbavatī left Manipur on pilgrimage to the Ganges at Navadvīpa. There her father built a temple of Lord Caitanya, in which the Deity installed was carved from the same jackfruit tree as Govindajī in Manipur. Bimbavatī lived here till she expired. The temple is now maintained nicely by six brothers descending from the royal family.

Śrī Gopālājī Mandir. Also known as Manipuri Nutan Rāja Bāri (“Bāri” is Bengali for “home”). Built by Mahārāja Sir Curācānda Singh (knighted by the British), who was king from 1891 through 1941. The temple is now under the care of a trust, of which Bhakti Svarūpa Dāmodara Swami is the chairman.

Śrī Śrī Rādhā-Kṛṣṇacandra Mandir. Built by Mahārāṇī Dhān Mañjarī, the wife of Curācānda Mahārāja, this temple is over the wall from that of Gopālājī.

Vṛndāvana: In Vṛndāvana, five or six small temples are to be found in the area of Keśi Ghāṭa. The temples are about eighty or a hundred years old. The most prominent is the Manipuri Rāja Bāri, built by Mahārāja Dumbra Singh. (To find them, ask anyone for the “Manipuri temples.”)

Rādhā-kuṇḍa: More Manipuris live in Rādhā-kuṇḍa than in Vṛndāvana itself. The royal family has long been devoted to Rādhā-kuṇḍa. The present paving around Rādhā-kuṇḍa and Śyāma-kuṇḍa was done by King Curācānda. Rādhā-kuṇḍa has twenty-seven Manipuri temples, most built by the royal family. Among the temples, two are the most prominent.

Śrī Gopālājī Mandir. Built eighty years ago by Mahārāja Curācānda. The temple is designed so that in autumn the rising sun shines directly on the Deity. The temple is now under the care of Bhakti Svarūpa Dāmodara Swami.

Bāri Kuñja. This temple, still larger, was built by King Gambhīra Singh. Installed here is a beautiful Deity of Rādhā-Govinda. The temple is notable for its attractive architecture.

Elsewhere: *Jagannātha Purī.* By the western side of the Jagannātha temple is a Manipuri *dharmasālā* for pilgrims, again built by a descendant of the royal family.

Near Manipur. Manipuris have built temples in the northeastern Indian states near Manipur, such as Assam, Tripura, and Meghalaya. The ISKCON temple in Agartala, the capital of Tripura, was a gift of a descendant of the Manipuri royal family, Sri R.K. Kamaljit Singh. Manipuris living in Agartala have also built temples in Rādhā-kuṇḍa, Vṛndāvana and Navadvīpa.

Large communities of Manipuris live in the Sylhet district of Bangladesh and the Mandalay district of Myanmar (formerly Burma). Manipuri devotees have built temples in both places.



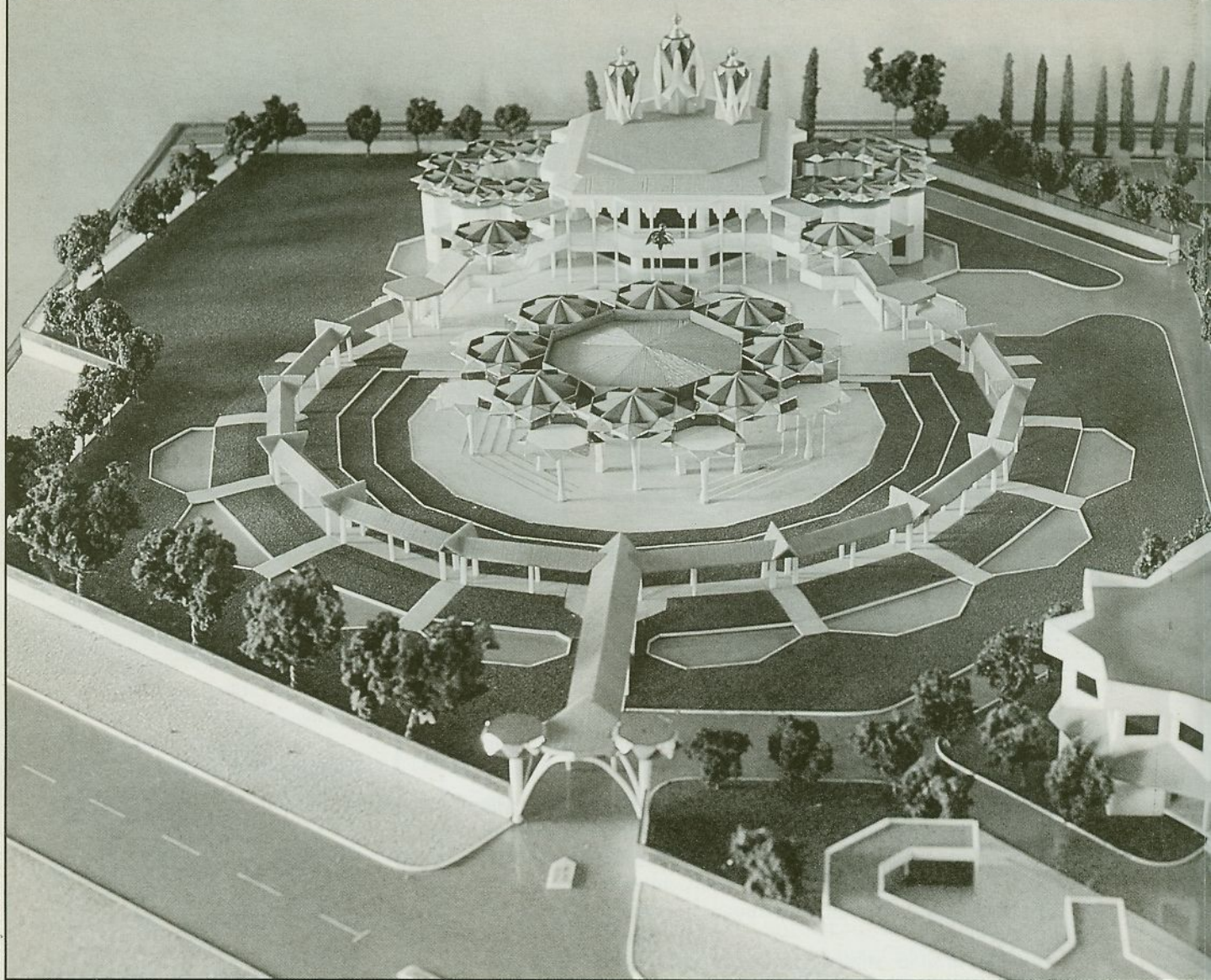
Śrīla Prabhupāda
on Manipur:

“A Wonderful Place”

In *Śrīmad-Bhāgavatam* (9.22.32) it is said, *sutāyām babhruvāhanam maṇipura-pateḥ so'pi tat-putraḥ putrikā-sutaḥ*: “By his wife the princess of Manipur, Arjuna had a son named Babhruvāhana, who became the adopted son of the Manipuri king.”

Śrīla Prabhupāda gives the following purport:

“It is to be understood that Pārvatī [the wife of Lord Śiva] is the daughter of the king of the very, very old mountainous country known as the Manipur state. Five thousand years ago, therefore, when the Pāṇḍavas ruled, Manipur existed, as did its king. Therefore this kingdom is a very old, aristocratic Vaiṣṇava kingdom. If this kingdom is organized as a Vaiṣṇava state, this revitalization will be a great success because for five thousand years this state has maintained its identity. If the Vaiṣṇava spirit is revived there, it will be a wonderful place, renowned throughout the entire world. Manipuri Vaiṣṇavas are very famous in Vaiṣṇava society. In Vṛndāvana and Navadvīpa there are many temples constructed by the king of Manipur. Some of our devotees belong to the Manipur state. The Kṛṣṇa consciousness movement, therefore, can be well spread in the state of Manipur by the cooperative efforts of the Kṛṣṇa conscious devotees.”



The Vaiṣṇava women of Manipur are respected throughout India for their great devotion to Lord Śrī Kṛṣṇa. At right, members of Imphal's ISKCON Women's Forum sing the glories of the Lord.



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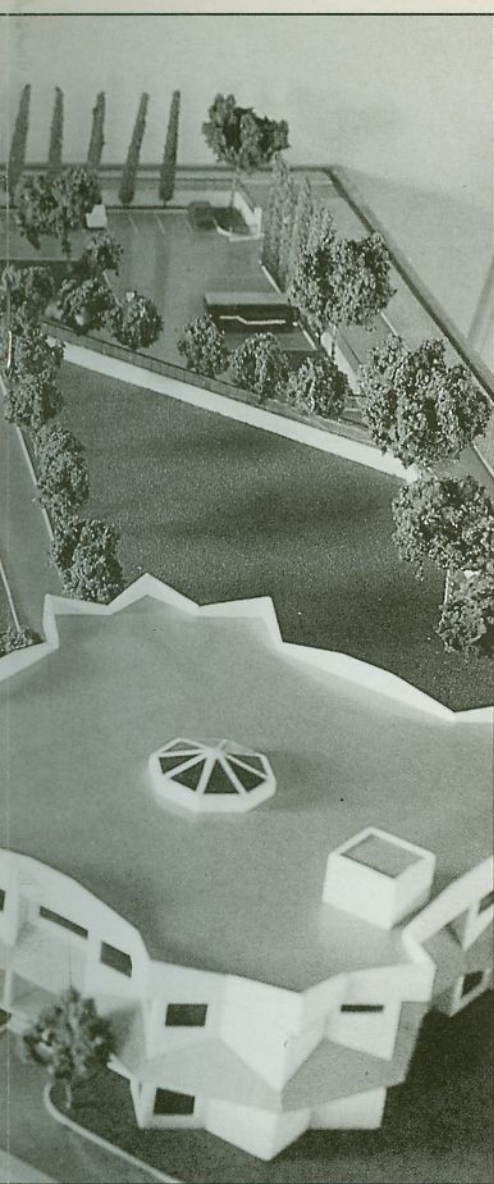
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The new Hare Kṛṣṇa temple complex in Imphal, now under construction, is set for completion in 1999. The temple hall will be large enough for 500 devotees. The temple complex will also include a Vedic science museum, a 2,000-seat hall for rāsa-līla performances, and a 4,000-seat indoor hall for lectures and the performing arts. When the complex is completed, the Bhaktivedanta Institute Mission School, and its associated library, will also move there.

Śrīla Prabhupāda's Movement In Manipur

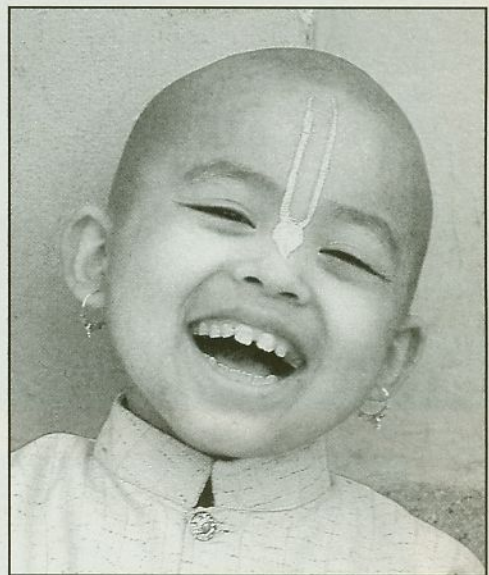
by Jīvānuga Dāsa

PEOPLE IN MANIPUR have received ISKCON with enthusiasm because it reinforces Manipur's traditions of Vaiṣṇava culture. During 1976 and early 1977, Śrīla Prabhupāda made plans to visit Manipur, but was obstructed by poor health and difficulty getting entry permits for foreign devotees. ISKCON opened its first Manipur center in December 1977 in the capital, Imphal.

In 1981, through the efforts of leading Manipuri Vaiṣṇavas and philanthropists, ISKCON acquired six acres of land as a permanent site for its projects. Among the major donors was Sri L. Kulabidhu Singh, an ISKCON life member and recent recipient of the Vikas Ratna, an award of honor from the government of India.

In 1982 devotees started the Bhaktivedanta Institute Mission School. The school teaches the basics of Vaiṣṇava culture and philosophy, along with academic subjects. More than 400 students are now enrolled.

In 1988, Prabhupāda's *Bhagavad-gītā As It Is* first appeared in the Manipuri language, translated by the respected scholar Sri R. K. Shitaljit



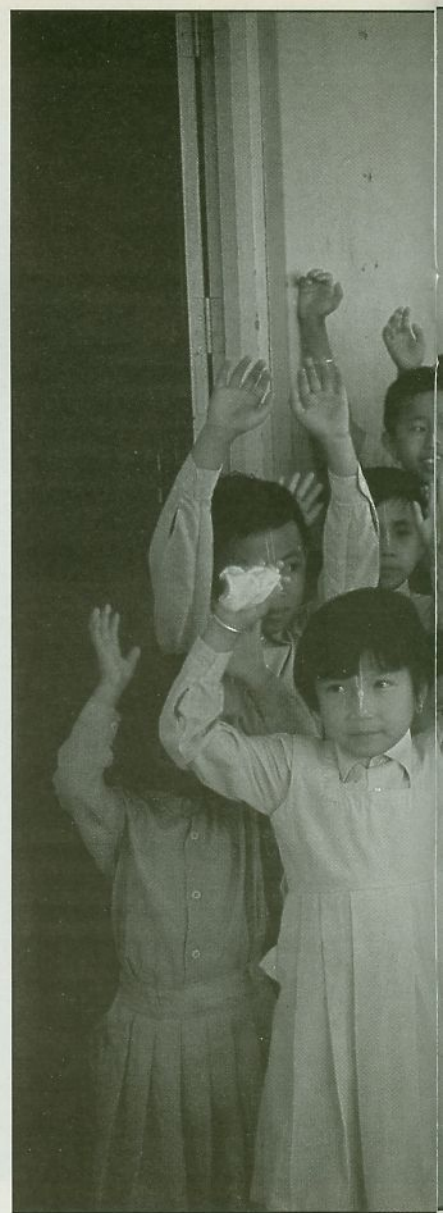
Happiness illuminates the face of a child in Kṛṣṇa consciousness.

Singh. Translation of the *Śrīmad-Bhāgavatam* is in progress. ISKCON Manipur has its own press for printing smaller books.

Early this year, ISKCON opened a 44-bed nature-cure hospital and yogic āśrama in the Langol foothills on the outskirts of Imphal.

Women play an active role in Manipuri cultural and devotional life. Some two hundred women from influential

Right, a teacher and students at the Bhaktivedanta Institute Mission School. By 1999, when ISKCON's new cultural complex is finished and the school moves there, enrollment is expected to have risen from 400 students to more than 1,000. Complementing the school will be the Vedavyāsa Library, planned to be the most modern and well-equipped library in Manipur. Its holdings will include works on both Eastern and Western thought. The library will be open to both students and the public.



Yadvendra Das



Yadvendra Das

Above, on opening day, guests and devotees gather for speeches and ceremonies in a temporary meeting hall, its entranceway bright yellow, next to ISKCON's new nature cure hospital and yogic āśrama. At right, Bhakti Svarūpa Dāmodara Swami stands beside the plaque of dedication with Sri Radhabinode Kojjam, the deputy chief minister of Manipur.



Yadvendra Das

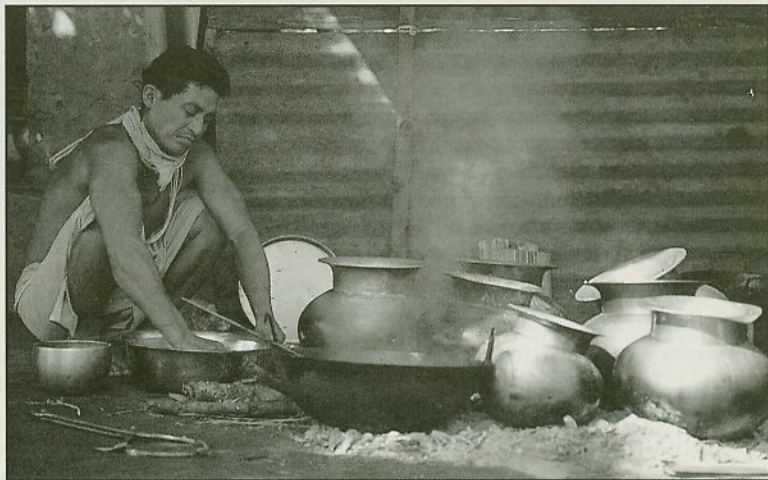


Yadvavara Dāsa

Manipuri families lead the ISKCON Women's Forum, which organizes and takes part in cultural events throughout the year.

In the spring of 1995, devotees undertook the building of a new temple, the Śrī Śrī Rādhā-Kṛṣṇacandra Maṇi-mandira. When completed, it will be the largest Vaiṣṇava pilgrimage center in northeastern India. ☀

Jivānuga Dāsa, 32, a disciple of Bhakti Svarūpa Dāmodara Swami, was initiated into Kṛṣṇa consciousness in 1983. He is the associate director of Ranganiketana, the Manipuri cultural troupe. He lives with his wife in northern California.



Courtesy Mandala Media

The kitchen is simple, but devotion and expertise make for wonderful offerings of food for the pleasure of Lord Kṛṣṇa.

“Here Is My Spiritual Father”

A disciple of Śrīla Prabhupāda’s from Manipur heads ISKCON’s efforts to preserve and spread Manipur’s spiritual culture.

by Jivānuga Dāsa

•••

HIS HOLINESS Bhakti Svarūpa Dāmodara Swami (T. Dāmodara Singh) was born in Manipur on December 9, 1937. He grew up in the traditional Gauḍiya Vaiṣṇava culture, his father, Sri T. Yogendra Singh, being a devout *saṅkīrtana* singer. His father passed away when Dāmodara was only seven years old, and Dāmodara was raised by his mother and elder sister. Under the guidance of his uncle Sri T. Kerani Singh, he dedicated himself to his studies and went on to attend Calcutta University, where he earned a Master’s degree with honors in Chemical Engineering and Chemical Technology. While working as a research fellow, he was awarded an Indian Overseas Scholarship from the Government of India. So in the fall of 1969 he joined the Department of Chemistry at the University of California (Irvine) and began working on his Ph.D.

Suddenly one day in the spring of 1970, he received a telegram: “Your mother expired March 24th—*śrāddha* April 6th.” Deeply saddened, he was planning to return to Manipur for the *śrāddha* ceremony when a letter came from Sri Kerani. The letter instructed, “A Vaisnava never laments for death; rather, he laments for birth. The soul is immortal. Don’t come to India now. You can offer worship to Lord Krishna for your departed mother there in

America. Concentrate on your duty and don’t waste time. Once born in this world, everyone is bound to die.” Dāmodara cancelled his ticket.

Facing many questions about the journey of life, for some time Dāmodara began to neglect his studies. One evening a friend, Dr. Ravindra Rao, came to console him. As they drove along the Pacific Coast Highway, they saw a group of Hare Kṛṣṇa devotees, heads shaved, dressed in *dhotis*, chanting and dancing in Laguna Beach. Surprised, Dāmodara bought a small book, received an invitation to the temple, and reflected that the life of a devotee is what he should be pursuing, rather than wasting time at the university.

Dr. Rao began going often to the temple in Laguna Beach, and when he found out that Śrīla Prabhupāda was in Los Angeles Dr. Rao proposed to Dāmodara that they go together to have *darśana* of Śrīla Prabhupāda.

Bhakti Svarūpa Dāmodara Swami recalls, “I requested him to go first and inform me about Śrīla Prabhupāda.”

When Dr. Rao returned he described Śrīla Prabhupāda as being full of spiritual qualities and insisted that Dāmodara go with him for *darśana*.

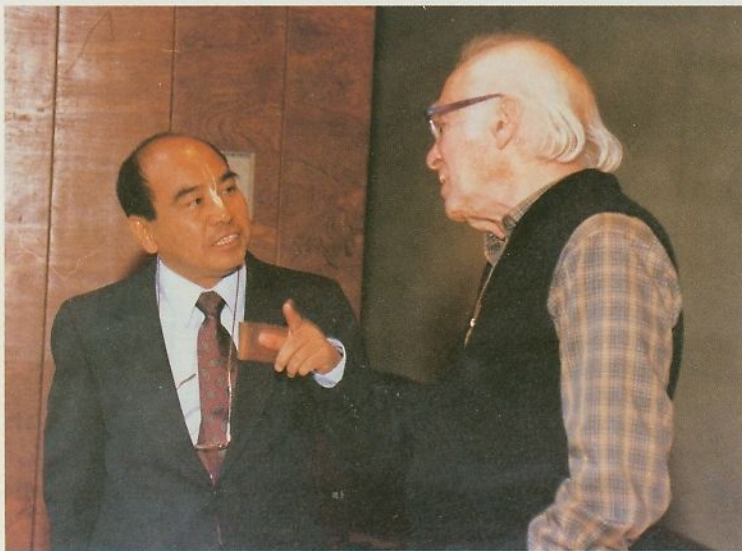
Dr. Rao began going every evening to be with Śrīla Prabhupāda. Each time, he would ask Dāmodara to go with him, and each time Dāmodara would

decline. Finally Dr. Rao issued an ultimatum: “Tomorrow morning you must accompany me to see Prabhupāda. If you don’t agree, I will never come see you again in this lifetime.” Dāmodara agreed. As they were driving to see Śrīla Prabhupāda, Dr. Rao disclosed that he would be receiving initiation from Śrīla Prabhupāda that day.

Dr. Ravindra Rao became Rāmānanda Rāya Dāsa. After the ceremony, he introduced Dāmodara to Prabhupāda. Dāmodara at once felt, “Here is my spiritual father.” Śrīla Prabhupāda remarked, “You Manipuri Vaiṣṇavas are descendants of Babhruvāhana, the son of Arjuna.” Later Prabhupāda said, “All the intelligent boys and girls of India are coming to the U.S.A. to learn material scientific knowledge and earn dollars. But I did not come here to take anything. I came to give Kṛṣṇa consciousness to the people here. Why don’t you do the same thing that I am doing?”

Dāmodara was so impressed that he instantly became Śrīla Prabhupāda’s follower. He was formally initiated in Los Angeles in 1971 and given the name Svarūpa Dāmodara Dāsa. (Later, Svarūpa Dāmodara accepted *sannyāsa*, the renounced order, and became known as Bhakti Svarūpa Dāmodara Swami.)

Śrīla Prabhupāda encouraged Svarūpa Dāmodara to finish his Ph.D. and



Two worlds. Bhakti Svarūpa Dāmodara Swami amidst the landscape of Manipur and talking science with George Wald, the Nobel-Prize-winning American biologist.

use his scientific knowledge in Kṛṣṇa's service. During early-morning walks along Venice Beach in Los Angeles, Śrīla Prabhupāda instructed him about many scientific topics and asked him to spread Kṛṣṇa conscious ideas in the scientific community. Their conversations later appeared in a book, *Life Comes from Life*.

Later, in Vṛndāvana in 1974, Prabhupāda made Svarūpa Dāmodara the first director of the Bhaktivedanta Institute, a postgraduate scientific organization for study of the Vedic worldview.

Śrīla Prabhupāda told Svarūpa Dāmodara to present Kṛṣṇa consciousness both through science and through culture. Therefore, apart from his work

with the Institute, through Ranganiketan Bhakti Svarūpa Dāmodara Swami is bringing the Gauḍīya Vaiṣṇava culture of Manipur to audiences around the world. And through the ISKCON centers in Manipur he is working to preserve and revitalize the Kṛṣṇa conscious culture in Manipur itself. ☀

RANGANIKETAN

A House of Colors Open to the World

Manipuri dancers inspire audiences with a glimpse of Manipur's Vaiṣṇava culture.



Courtesy: Mandala Media



by Jivānuga Dāsa

DURING THE EARLY 1970s Śrīla Prabhupāda expressed to Bhakti Svarūpa Dāmodara Swami that the Manipuri traditions of music and dance, such as *rāsa-līlā* and *saṅkīrtana*, are so infused with the Vaiṣṇava culture that they are cultural representations of Kṛṣṇa consciousness. If properly presented, he said, these cultural expressions could be power-

ful and inspirational. Taking heed of Prabhupāda's words, Bhakti Svarūpa Dāmodara Swami formed Ranganiketan in 1987.

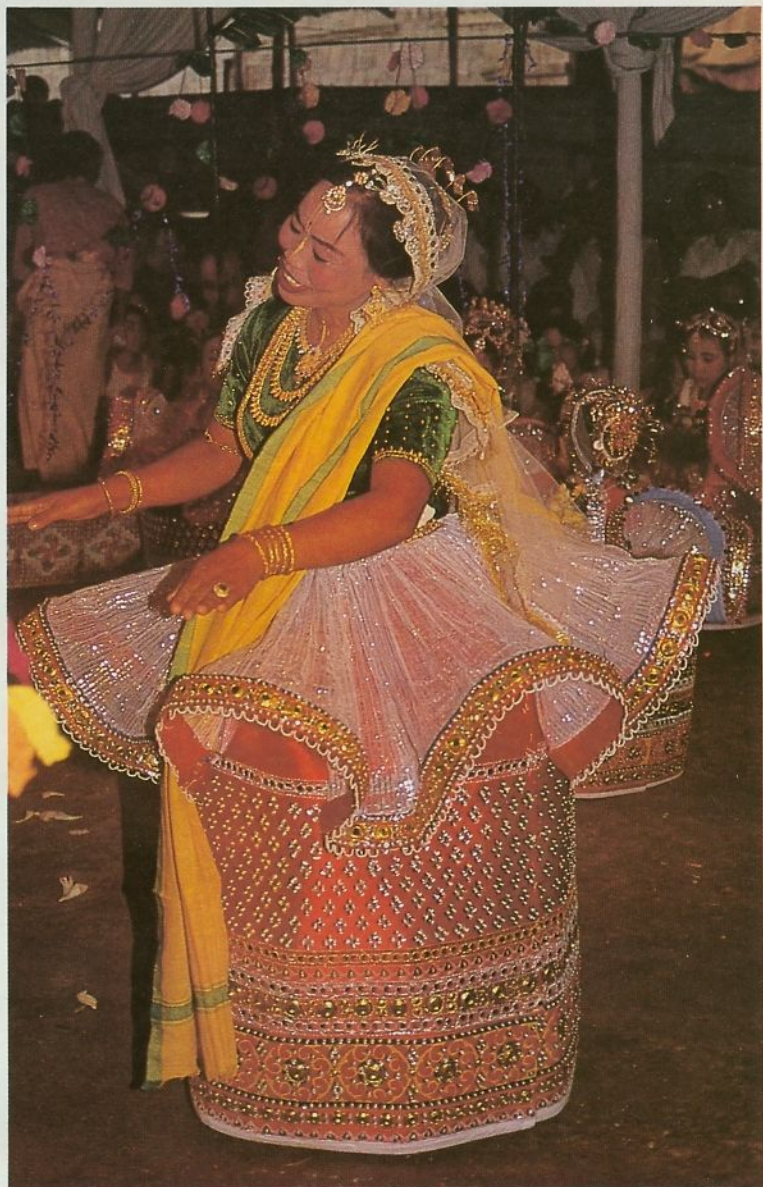
"Ranganiketan," which means House of Colors, began its first international tour in 1990, with engagements in Europe and North America. Since then the troupe has put on nearly 400 performances for more than 250,000 people on four continents. It has appeared at the University of California (Berkeley), at EPCOT Center (Walt

Disney World), and at the Kennedy Center in Washington, D.C. Ranganiketan is the most extensively booked large company of performing artists from India.

The troupe gives special emphasis to educational programs. More than half of Ranganiketan's performances take place before young audiences. Carefully created instructional materials prepare students for the performance, and lectures and demonstrations help them further understand



Yamaraṅga Dāsa



Courtesy Mandala Media

Ranganiketan performs at the Festival of the Chariots in Los Angeles, left. Unique costumes, gestures, and movements express spiritual sentiments of devotion to Lord Kṛṣṇa in the Manipuri rāsa-līlā, above.

Powerful and complex beats on the classical pung drum go with tightly synchronized dancing as another way to glorify the Lord. The performing artists undergo rigorous training under the guidance of masters.



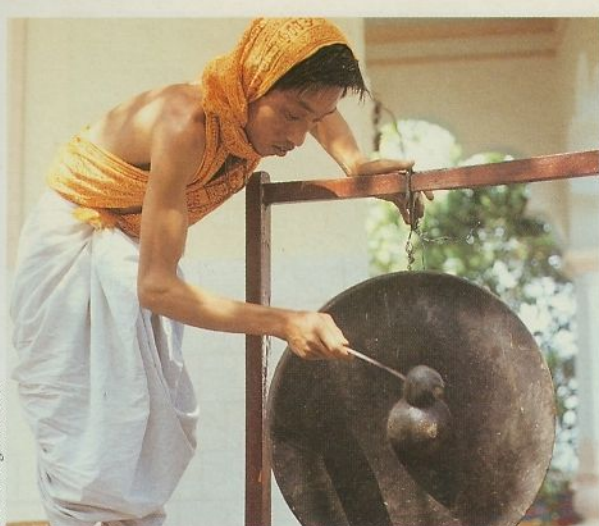
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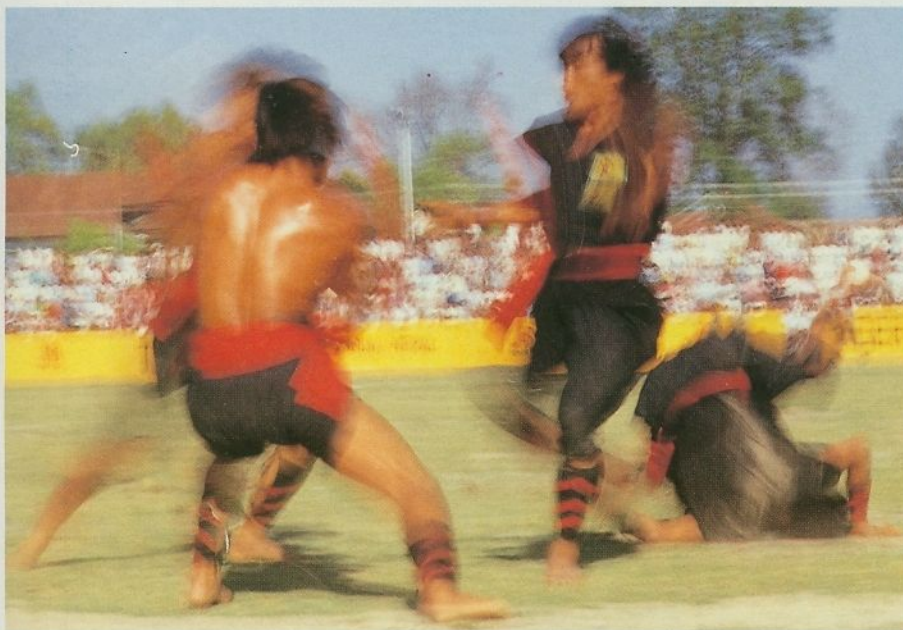
Yamaraja Dasa



Courtesy Mandala Media



A gong announces a ceremony at a temple of Lord Kṛṣṇa. Gongs, flutes, conches, and stringed instruments all have a part in Manipuri music. And martial arts (below) go back a long way in this country of kṣatriyas, men skilled and determined in combat.



Courtesy Mandala Media

Reviews

“... looked like nothing else on this earth. . . a memorably joyous dance spectacle.” —Lewis Segal, *The Los Angeles Times*

“*National Geographic* came to life. . .” —*The Oregonian*

“... a charming ensemble of young Manipuri men and women presenting their ancient arts with enthusiasm and vigor. The drumming is highly virtuosic and exciting, the dancing, in lovely costumes, graceful and elegant.” —Beate Gordon, *The Asia Society*

“Ranganiketan opened up another world. . .” —*Der Landbote*, Switzerland

“... these artists look to find in their innermost selves what will make their performance a success for the soul.” —*Provençal*, France

what they've seen.

The cultural activities of Ranganiketan don't stop at the stage. Troupe members are also adept in various off-stage arts, especially the creation of Manipuri *prasādam*, the traditional cuisine, which has delighted people wherever the troupe goes.

Ranganiketan performances give samples of the music, dance, and martial arts of northeastern India. Thang-ta is a weapons-oriented form of martial arts that dates from the time of *Mahābhārata*. Both men and women learn these arts from an early age. With precision and strength, Ranganiketan artists demonstrate the various forms of Thang-ta, using swords, shields, scimitars, and occasionally their bare hands.

The acrobatic drum dances are powerful demonstrations of *saṅkīrtana* that blend complex beats with the devotional mood of Narottama Dāsa Ṭhākura. Performed with the *pung* (Manipuri *mṛdaṅga*), the drum dances serve as an auspicious invocation before the performance of the *rāsa-lilā*.

The classical *rāsa-lilā* is the most important of the various types of Manipuri devotional dance. It expresses the quintessence of Vaiṣṇava culture and philosophy—the yearning of the individual soul to surrender to the supreme soul, Lord Śrī Kṛṣṇa. Through that surrender, the soul attains transcendent happiness and the highest fulfillment of spiritual desire. In Manipur, *rāsa-lilā* performances can feature 108 dancers and last up to twelve hours. On tour, of course, the dances are shorter and the dancers fewer, but they give an authentic taste.

The current touring company consists of twenty-two dancers, drummers, musicians, and martial artists. These performers are among the most accomplished in Manipur.

In 1996, Ranganiketan will tour North America for five months, beginning in late February. Some dates are still open for performances during this time. For information, contact:

Jivānuga Dāsa
Ranganiketan
1585 A Folsom Street
San Francisco, CA 94103
Phone: (415) 621-9227
Fax: (415) 626-1510 ☸



Draupadi is born from the sacrificial fire.

The Birth Of Draupadī

*The Pāṇḍavas hear the story
of the birth of their future wife.*

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, now living in Ekacakra disguised as brāhmaṇas, hear from a traveling brāhmaṇa the story of the birth of Draupadī and her brother Dhṛṣṭadyumna.

King Janamejaya said:

The Pāṇḍavas were truly tigers among men. O brāhmaṇa, after the slaying of Baka, the Rakṣasa, what did they do next?

Śrī Vaiśampāyana said:

Having slain Baka, Bhīma and the other Pāṇḍavas continued to dwell in the same place, studying the Absolute Truth in the house of the learned brāhmaṇa. After some days had passed, another brāhmaṇa, strict in his religious vows, came to the brāhmaṇa's house to seek lodging. Having vowed to receive all guests God sent to his home, the first brāhmaṇa, a leader of his community, gave full honor to the visiting sage and offered him shelter.

The noble Pāṇḍavas and Kuntī worshiped

the wandering holy man and sat down to hear as he began to tell many stories. He talked about various countries, describing their holy places, the deeds of their kings, and the diverse features of their capitals.

As he finished his tales, the learned man mentioned that in the Pāncāla country the beautiful princess Draupadī would be holding a most extraordinary *svayamvara*, a ceremony in which a princess chooses her husband from among qualified princes. He also described the unusual birth of Dhṛṣṭadyumna and Śikhaṇḍī and mentioned how Draupadī, the daughter of King Drupada, was born from a great sacrifice, without passing through a mother's womb.

On hearing the saintly one mention this most amazing news of world events, the Pāṇḍavas, those noble men, urged the sage to tell the stories again in detail.

“How did these wonderful events take place—that Drupada's son Dhṛṣṭadyumna took birth from the flames of a sacred fire, and that his sister Draupadī arose from the middle of a sacrificial altar? How did Dhṛṣṭadyumna then learn all the weapons from the

Illustrations by Puṣkara Dāsa

Droṇa received from Paraśurāma the most highly regarded of all weapons: the brahmāstra.

• • •

great archer Droṇa? And how could two loving friends like Droṇa and Drupada become enemies? Who caused their friendship to break?”

My dear king, when the exalted Pāṇḍavas had thus urged the sage to speak, he began by explaining all about the birth of Princess Draupadī.

THE RIVALRY OF DROṆA AND DRUPADA

The brāhmaṇa said:

Near the gateway of the Ganges [where the sacred river begins her earthly course] lived a mighty saint and ascetic named Bharadvāja, who was most learned and faithful to his religious vows. Once, when he had come to the Ganges to bathe, he saw a chaste *apsarā* named Ghṛtaci, a dancing girl from the heavenly planets, who had come there first and had just taken her bath. Just then, as she stood on the river bank, the wind came and stole away her clothes.

Seeing her without any covering, the sage could not help but desire her. Though he had carefully practiced celibacy since childhood, his mind was now entangled with the goddess. In his excitement, semen spilled from his body. The sage placed his seed in a pot, and Droṇa took birth from that pot as the son of the sage. As a child Droṇa thoroughly studied the *Vedas* with all their branches.

Bharadvāja had a friend named Pṛṣata, a king who had a son named Drupada. Young Drupada would always go to the sage's retreat, and the powerful prince played and studied with Droṇa. Then Pṛṣata passed away, and Drupada became king.

Droṇa heard that Lord Paraśurāma, having retired to the forest, desired to give all his wealth to the *brāhmaṇas*. So Droṇa, the son of Bharadvāja, went to him and said, “O noble twice-born, I am Droṇa, and you may know that I

have come in need of money.”

Lord Paraśurāma said, “All that is left to me now is my own body and my weapons. So, *brāhmaṇa*, you may select, either my body or my weapons.”

Śrī Droṇa said, “Sir, it is best that you give me all your weapons and the technology to engage and withdraw them.”

Lord Paraśurāma, born in the Bhrgu dynasty, agreed to the request and presented all his weapons to Droṇa. Droṇa was jubilant, for he had received from Paraśurāma the most highly regarded of all weapons: the *brahmāstra*. He now excelled mankind in weaponry.

With his fierce new power, the son of Bharadvāja was a tiger among men. Approaching King Drupada he said, “I am your old friend.”

King Drupada said, “An uneducated man cannot be a friend to a learned man, nor a man with no chariot to a chariot warrior, nor a non-king to a king. What need is there for a friend of the past?”

DROṆA SEEKS REVENGE

The intelligent Droṇa then and there made up his mind to seize Drupada's kingdom, the kingdom of Pāñcāla. Droṇa went directly to Hastināpura, the capital of the Kuru chiefs. The Kuru grandsire Bhīṣma gathered up his grandsons and presented them to the learned Droṇa to be his students. Bhīṣma also awarded him all kinds of wealth.

Determined to make Drupada suffer for his offense, the expert Droṇa then assembled all his students and said to them, “When students have learned their weapons, they owe a debt to their teacher, which must be paid. There is something I desire that turns strongly in my heart. You, my innocent boys, must promise me that when you have learned your weapons you will

give me what I desire.”

Later, when all the Pāṇḍavas had mastered their weapons through diligent practice, Droṇa again brought up the debt to the teacher and said, “The son of Pṛṣata is a monarch named Drupada, who lives in the city of Chatravatī. You must take away his kingdom at once and offer it to me.”

The five sons of Pāṇḍu then defeated Drupada in battle, arrested him, and brought him with his ministers before Droṇa.

Śrī Droṇa said, “Once again, O ruler of men, I request your friendship. A non-king is not fit to be the friend of a king. Therefore I strove to capture your kingdom so that we could in fact be friends. You will be king of all the land to the south of the Bhāgirathi River, and I shall rule the land to the north.

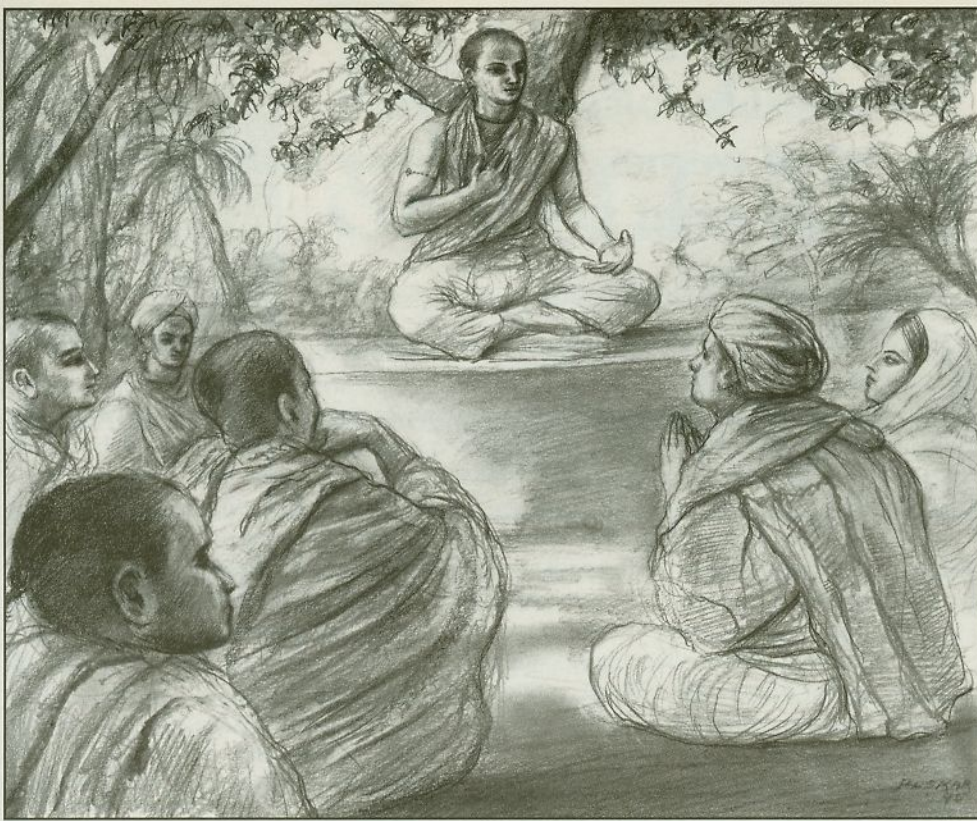
That great insult, though spoken in a minute's time, never left Drupada's heart, and he grew morose and thin.

KING DRUPADA SERVES THE SAGES

King Drupada was a frustrated man, and he journeyed to the dwellings of many *brāhmaṇas*, seeking the very best of the twiceborn, sages who had perfected the Vedic science of action. He had faith that if he were to have a powerful son, that son would defend his father and mitigate the grief that afflicted the father's mind.

Drupada constantly thought, “I don't have outstanding children.” As his sons were born, the discouraged father said, “What a shame are these relatives!” He was forever sighing, for he yearned to repay Droṇa. He fretted over the situation, but no matter how he tried he could find no way to counteract with his own warrior strength Droṇa's deeds, learning, power, and discipline.

Once as the king was wandering



The Pāṇḍavas and Kuntī listen with great interest as the guest brāhmaṇa relates the history of Draupadi's birth.

brother would constantly eat other people's leftover alms, praising the quality of the food again and again without the slightest disdain. After carefully studying the matter, I have concluded that my brother is willing to work for profit. So go to him, O king, and he will help you perform your sacrifice."

Hearing these words from Upayaja and not liking them at all, the wise king kept his feelings to himself.

After thinking over the matter, he went and worshiped the venerable saint Yaja and said to him, "My lord, engage me in the rite of sacrifice, and I shall certainly give you eighty thousand cows. I have suffered so much because of my conflict with Droṇa, and you must now bring some happiness to my life. He is the greatest of Vedic scholars, and no one is more

about the bank of the Ganges where it flows near the River Yamunā, he came upon a sanctified dwelling of brāhmaṇas. Each sage there was fully trained, faithful to his religious vows, and greatly fortunate. Drupada, son of Pṛṣata, particularly noticed two powerful brothers named Yaja and Upayaja. They were peaceful and strict in their vows. Born in the family of Kaśyapa, they were advanced in their studies of the Vedas. Those two brāhmaṇas, leaders of all the sages there, seemed perfect for Drupada's purpose. Confident that they would save him from his plight, he eagerly served them, satisfying all their desires.

After ascertaining the strength and learning of both, Drupada submitted himself discreetly to the younger brother, Upayaja, who was particularly firm in his vows, and offered him all he might desire. Rendering Upayaja menial service, addressing him in a most pleasing tone, and arranging all that he wanted, the king honored the sage in the traditional way.

Drupada then said to Upayaja, "Dear brāhmaṇa, there must be a

process by which I can get a son who will kill Droṇa. Upayaja, do it for me, and I shall give you ten million cows, or whatever else is very dear to your mind. O illustrious brāhmaṇa, I have no doubt about what I want, and I shall give you everything if you will only help me."

The sage replied, "I do not care to perform such a rite."

To win his favor, Drupada continued to render him faithful service.

At the end of one year, at the proper moment, the exalted brāhmaṇa Upayaja said to Drupada in a gentle voice, "My older brother, while strolling in the forest by a waterfall, picked up a fruit that had fallen there, but he did not investigate the purity of the ground. I was following behind him, and I saw my brother's improper behavior. He ate an unclean fruit without any investigation. There were impurities clinging to the fruit, but he did not see them. When a person does not consider cleanliness in one thing, why should he in another?"

"When we were living in our guru's house and studying the Vedas, my

skilled in the deadly brahmāstra weapon. Therefore, when we had a quarrel between friends, he easily defeated me. There is no warrior or commander on the earth equal to that wise son of Bharadvāja, now the chief military teacher of the Kuru empire.

"His large bow, the length of three outstretched arms, is clearly unique. When Droṇa lets fly his impenetrable network of arrows, they simply remove the body of his foe. He has a brilliant mind, and he is an extraordinary archer. With his brahminical power he will doubtlessly strike down a warrior's strength. He seems ordained to cut down the ruling class, as if he were Paraśurāma himself. No man on earth can bear the terrible power of his weapons.

"Like fire fed with the butter of rite, he shoots out his brāhmaṇa's power. Joining the battle, that first of brāhmaṇas burns up the warrior class. It has been ordained by the creator that among brāhmaṇas and kings a brāhmaṇa's power is greater. Thus with the mere strength of a king, I am wretched. And so I resort now to the power of

An invisible voice declared, "This best of all women is meant to bring many kings to ruin."

• • •

brāhmaṇas by approaching you, sir, who are greater than Droṇa, for you are a supreme scholar in the Vedic science. I must attain an invincible son who can bring down Droṇa in battle. Do that work for me, Yaja, and I shall select for you ten million cows."

Yaja consented, saying, "So be it," and he began to prepare for the sacrifice.

THE SACRIFICE YIELDS CHILDREN

Though Upayaja was unwilling, Yaja urged him to take part, saying, "Do it for your older brother's sake."

Finally Upayaja also promised to work the rite for the destruction of Droṇa. The mighty ascetic Upayaja then explained to the king the sacrificial procedure that would produce the son he desired.

"O king," he said, "exactly as you desire, your son will be a mighty warrior of extraordinary fire and strength."

Determined to have a son who would kill Droṇa, King Drupada performed all the sacrificial rites with precision so that the process would be successful. Then, at the end of the sacrifice, Yaja called upon Drupada's godly wife.

"Come toward me, queen, daughter-in-law of Pṛṣata, for twin children are ready to have you as their mother."

The godly queen replied, "O *brāhmaṇa*, I am not quite prepared for the holy act. I have to rinse my mouth, and I am holding the sacred scents in my hands. Please wait, Yaja, as a favor to me."

Yaja said, "I, your priest, have already cooked the oblation in the fire, and Upayaja has blessed it with mantra. How then can it not fulfill the purpose of the rite? As for you, you may come forward or stay there as you like."

When Yaja had thus spoken, he made the sacrificial offering he had prepared so well, and from the fire of sacrifice arose a male child, glowing like the gods. The child was as radiant as fire and frightening to behold. He wore a beautiful helmet and armor and was equipped with a sword, a bow, and arrows. He repeatedly let out a thundering warrior cry. He mounted an excellent chariot and on it went forth. All the people of Pāñcāla present there joyously roared their approval.

From the sky a great invisible being declared, "Now the glory of Pāñcāla is born, a king's son who will drive away the people's fear and banish the king's sorrow, for this child is born to kill Droṇa!"

Then from the middle of the sacrificial altar arose a beautiful and blessed maiden. All her limbs were lovely to behold, her waist was as attractive as a sacred altar, and everything about her was enchanting. Her color and complexion were radiant, for she was an immortal godly being who had taken human form as a Pāñcāla princess.

No other woman on earth could match her supreme beauty. The fragrance of her body, equal to that of a blue lotus, wafted for many miles. She came forth in an exquisitely mature body with lovely curving hips.

The moment she appeared an invisible voice declared, "This best of all women is known as Kṛṣṇā,* and she is meant to bring many kings to ruin. In due time this thin-waisted woman will carry out the mission of the gods. Because of her, terrible fear will arise

*Usually called Draupadi ("the daughter of Drupada"), she was also well known as Kṛṣṇā because of her beautiful dark complexion and pure devotion for Lord Kṛṣṇa.

among the rulers of the earth."

Hearing this, all the people of Pāñcāla roared like a host of lions. The abundant earth could hardly bear their weight, so heavy were they with joy.

Seeing the twins produced from the sacrifice, the queen, eager to have her children, approached Yaja and said, "These two must not know anyone but me as their mother."

"So be it," said Yaja, for he desired to please the king.

With full meditation the learned sages then gave names to the two children: "Because this boy is bold and daring (*dhr̥ṣṭa*) and fiercely courageous (*dhr̥ṣṇu*), and because he follows the sacred law and was born from shining light (*dyut*), this son of Drupada will be called Dhr̥ṣṭadyumna.

"Because this girl will always call upon the name of Lord Kṛṣṇa, and because her color is dark (*kṛṣṇa*), she will be called Kṛṣṇā."

Thus in a great sacrificial rite, twins were born to King Drupada.

[Although Dhr̥ṣṭadyumna was destined to kill Droṇa] Droṇa, the mighty son of Bharadvāja, brought the Pāñcāla prince, Dhr̥ṣṭadyumna, to his own home and taught him the military science. Droṇa was a brilliant and liberal man. He knew that the future as ordained by God cannot be avoided, and so he acted thus to preserve his own glory. ❀

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.



EVERY TOWN & VILLAGE

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

WORLD NEWS

North America

Devotees have built a temple in Alachua, in northern Florida.

The temple opened on Janmāṣṭamī, the appearance day of Lord Kṛṣṇa. Local devotees and congregational members contributed to the two-year fund-raising campaign for the 4,000-square-foot building.



The new temple at New Raman Reti Farm.

The temple is located at New Raman Reti Farm, which devotees purchased in 1977 on the day Śrīla Prabhupāda passed away. In recent years more than four hundred devotees have moved to Alachua, home of several important ISKCON projects, including *Back to Godhead*.

India

The Birla Institute is launching a program to offer a Master of Science degree in conjunction with the Bhaktivedanta Institute in Bombay. Graduates will receive a degree in Consciousness Studies. The Birla Institute is one of India's top technical schools.

ISKCON Bhubaneswar has received permission to renovate three holy places in Orissa: the temple of Lord Alālanātha, the *samādhī* (memorial temple) of Haridāsa Thākura, and the birthplace of Śrīla Jayadeva Gosvāmī.

ISKCON devotees are also working on a reforestation project for Lord Jagannātha's forest, which supplies wood for His kitchens and the Rathayātrā chariots.

Two hundred college students attended a *Bhagavad-gītā* seminar sponsored last July by ISKCON's Bhaktivedanta Youth Services in Secunderabad. Among the guest speakers: Mr. M. V. Krishna Rao, Inspector General of Police. He told the students that by taking help from *Bhagavad-gītā* and other Vedic writings one can easily journey through the ups and downs of life and reach the ultimate goal.

Europe

A Hare Kṛṣṇa festival touring Poland attracted more than two thousand people this past summer at each of sixteen outdoor programs. At some programs, more than four thousand people attended.

Czech devotees have started a restaurant in Prague, in an old low-rent building provided by the city government and renovated and furnished with loans from friends. City officials attended the opening.

Commonwealth of Independent States

Twenty-five thugs stormed the Hare Kṛṣṇa temple in Rostov-on-Donau, Russia,

in June, and beat the forty devotees, including women, gathered in the temple for the evening service. Brandishing shovels and wooden clubs, the attackers beat the heads and ribs of the unarmed devotees, ten of whom were later hospitalized for concussions and broken bones. At the time of this writing, one devotee was in critical condition with a fractured skull. Police are investigating the attack.

Volunteers from Hare Krishna Food for Life brought relief to victims just twenty-four hours after an earthquake devastated the city of Neftegorsk, in the Russian



Devotees prepare prasādam for quake victims amid the devastation of Neftegorsk.

province of Sakhalin, last June. Four devotees spent ten days in the city, distributing *prasādam* made from one ton of rice, beans, and vegetables supplied by the Russian Ministry of Emergency.

Georgia **Gunmen shot dead** a Hare Kṛṣṇa leader while robbing his home in Sukhumi, in the breakaway Abkhazia region of Georgia. Igor Kortua, who

ran the Food for Life program in Abkhazia, was killed in July as he tried to defend his wife from three gunmen, all Abkhazians, who wanted to steal her jewelry. The couple's young son was also wounded in the attack.

In Abkhazia, separatist forces fought a war against Georgian government troops from August 1992 through September 1993. Devotees have been working there for three years, providing food for refugees from the conflict. About 1,000 people are fed daily.

Africa **ISKCON leader Bhakti-tīrtha Swami received** a standing ovation for his speech on Sanātana Dharma ("Eternal Religion") at the main event of the World Hindu Conference last July in Durban, South Africa. Attending were President Nelson Mandela, members of his cabinet, scholars, religious leaders, and other dignitaries.

ISKCON devotees served *prasādam* to thirty thousand people attending the Conference.

South America **The Bhaktivedanta Institute of Philosophy held** a nine-day course on English, Sanskrit, scripture, and philosophy last June at Nova Gokula Farm in Brazil. Several of the teachers hold advanced academic degrees.

Southeast Asia **Devotees have opened** a small center in Hanoi, Vietnam.

ŚRĪLA PRABHUPĀDA'S CENTENNIAL

Nepal has released a one-rupee postage stamp honoring Śrīla Prabhupāda's Centennial.

Devotees in Mauritius have launched a competition that includes a one-year course of study in Śrīla Prabhupāda's biography.

In honor of the Centennial, ISKCON's center in Lagos,

Nigeria, has pledged to hold chanting processions in 108 towns and villages and organize Food for Life programs once a month at the city center.

Devotees in Orissa plan to establish a government-accredited Vaiṣṇava university at the birthsite of the Vaiṣṇava poet Jayadeva Gosvāmī. The school will be named the Jayadeva Bhaktivedanta University.

PADAYĀTRĀ NEWS

Padayātrā South Pacific

Devotees from four Australian temples joined local devotees for a three-week Walking Festival in Papua New Guinea, the Solomon Islands, Vanuatu, and New Caledonia.

Padayātrā Europe

The Padayātrā team from Bhaktivedanta Manor in England led walking festivals in Norway and Denmark last June and July, and in August moved on to Ireland.

Mandapa Dāsa



Rāmāi Swami chants with local children during a village program in the Solomon Islands.

THE DEVOTEE'S LIFE AND VISION

*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 and the devotee's relationship with it. As the Śrīmad-Bhāgavatam continues, Lord Kapila gives some guidelines for how a devotee of the Lord should live.

THIRD CANTO/CHAPTER 27

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

*yadṛcchayopalabdheṇa
santuṣṭo mīta-bhuṅ muniḥ
vivikta-śaraṇaḥ śānto
maitraḥ karuṇa ātmavān*

yadṛcchayā—without difficulty; *upalabdheṇa*—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.

PURPORT: Everyone who has accepted a material body must maintain the necessities of the body by acting or earning some livelihood. A devotee should only work for such income as is absolutely necessary. He should be satisfied always with such income and should not endeavor to earn more and more simply to accumulate the unnecessary. A person in the conditioned state who has no money is always found working very hard to earn some with the object of lording it over material nature. Kapiladeva instructs that we should not endeavor hard for things which may come automatically, without extraneous labor. The exact word used in this connection, *yadṛcchayā*, means that every living entity has a predestined happiness and distress in his present body; this is called the law of karma. It is not possible that simply by endeavors to accumulate more money a person will be able to do so, otherwise almost everyone would be on the same level of wealth. In reality everyone is earning and acquiring according to his predestined karma.

According to the *Bhāgavatam* conclusion, we are sometimes faced with dangerous or miserable conditions without endeavoring for them, and similarly we may have prosperous conditions without endeavoring for them. We are advised to let these things come as predestined. We should engage our valuable time in prosecuting Kṛṣṇa consciousness. In other words, one should be satisfied by his natural condition. If by predestination one is put into a certain condition of life which is not very prosperous in comparison to another's position, one should not be disturbed. He should simply try to utilize his valuable

time to advance in Kṛṣṇa consciousness. Advancement in Kṛṣṇa consciousness does not depend on any materially prosperous or distressed condition; it is free from the conditions imposed by material life. A very poor man can execute Kṛṣṇa consciousness as effectively as a very rich man. One should therefore be very satisfied with his position as offered by the Lord.

Another word here is *mīta-bhuk*. This means that one should eat only as much as necessary to maintain the body and soul together. One should not be gluttonous to satisfy the tongue. Grains, fruits, milk, and similar foods are allotted for human consumption. One should not be excessively eager to satisfy the tongue and eat that which is not meant for humanity. Particularly, a devotee should eat only *prasāda*, or food which is offered to the Personality of Godhead. His position is to accept the remnants of those foodstuffs. Innocent foods like grains, vegetables, fruits, flowers, and milk preparations are offered to the Lord, and therefore there is no scope for offering foods which are in the modes of passion and ignorance.

A devotee should not be greedy. It is also recommended that the devotee should be *muni*, or thoughtful; he should always think of Kṛṣṇa and how to render better service to the Supreme Personality of Godhead. That should be his only anxiety. As a materialist is always thoughtful about improving his material condition, a devotee's thoughts should always be engaged in improving his condition in Kṛṣṇa consciousness; therefore he should be a *muni*.

The next item recommended is that a devotee should live in a secluded place. Generally a common man is interested in pounds, shillings, and pence, or materialistic advancement in life, which is unnecessary for a devotee. A devotee should select a place of residence where everyone is interested in devotional service. Generally, therefore, a devotee goes to a sacred place of pilgrimage where devotees live. It is recommended that he live in a place where there is no large number of ordinary men. It is very important to live in a secluded place (*vivikta-śaraṇa*).

The next item is *śānta*, or peacefulness. The devotee should not be agitated. He should be satisfied with his natural income, eat only as much as he needs to keep his health, live in a secluded place, and always remain peaceful. Peace of mind is necessary for prosecuting Kṛṣṇa consciousness.

The next item is *maitra*, friendliness. A devotee should be friendly to everyone, but his intimate friendship should be with devotees only. With others he should be official. He may say, "Yes, sir, what you say is all right," but he is not intimate with them. A devotee should, however, have compassion for persons who are innocent, who are neither atheistic nor very much advanced in spiritual realization. A devotee should be compassionate towards them and instruct them as far as possible in making advancement in Kṛṣṇa consciousness.

A devotee should always remain *ātmavān*, or situated

in his spiritual position. He should not forget that his main concern is to make advancement in spiritual consciousness, or Kṛṣṇa consciousness, and he should not ignorantly identify himself with the body or the mind. *Ātma* means the body or the mind, but here the word *ātmavān* especially means that one should be self-possessed. He should always remain in the pure consciousness that he is spirit soul and not the material body or the mind. That will make him progress confidently in Kṛṣṇa consciousness.

9 सानुबन्धे च देहेऽस्मिन्नकुर्वन्नसदाग्रहम् ।

ज्ञानेन दृष्टत्त्वेन प्रकृतेः पुरुषस्य च ॥९॥

*sānubandhe ca dehe 'sminn
akurvann asad-āgraham
jñānena dr̥ṣṭa-tattvena
prakṛteḥ puruṣasya ca*

sa-anubandhe—with bodily relationships; *ca*—and; *dehe* —towards the body; *asmin*—this; *akurvan*—not doing; *asad-āgraham*—bodily concept of life; *jñānena*—through knowledge; *dr̥ṣṭa*—having seen; *tattvena*—the reality; *prakṛteḥ*—of matter; *puruṣasya*—of spirit; *ca*—and.

One's seeing power should be increased through knowledge of spirit and matter, and one should not unnecessarily identify himself with the body and thus become attracted by bodily relationships.

PURPORT: The conditioned souls are eager to identify with the body and consider that the body is "myself" and that anything in relationship with the body or possessions of the body is "mine." In Sanskrit this is called *aham mamatā*, and it is the root cause of all conditional life. A person should see things as the combination of matter and spirit. He should distinguish between the nature of matter and the nature of spirit, and his real identification should be with spirit, not with matter. By this knowledge, one should avoid the false, bodily concept of life.

10 निवृत्तबुद्धयवस्थानो दूरीभूतान्यदर्शनः ।
उपलभ्यात्मनात्मानं चक्षुषेवार्कमात्मदृक् ॥१०॥

*nivr̥tta-buddhy-avasthāno
dūri-bhūtānya-darśanaḥ
upalabhyātmanātmānam
cakṣuṣevārkam ātma-dr̥k*

nivr̥tta—transcended; *buddhi-avasthānaḥ*—the stages of material consciousness; *dūri-bhūta*—far off; *anya*—other; *darśanaḥ*—conceptions of life; *upalabhya*—having realized; *ātmanā*—by his purified intellect; *ātmānam*—his own self; *cakṣuṣā*—with his eyes; *iva*—as; *arkam*—the sun; *ātma-dr̥k*—the self-realized.

One should be situated in the transcendental position, beyond the stages of material consciousness, and should be aloof from all other conceptions of life. Thus realizing freedom from false ego, one should see his own self just as he sees the sun in the sky.

PURPORT: Consciousness acts in three stages under the material conception of life. When we are awake, consciousness acts in a particular way, when we are asleep it acts in a different way, and when we are in deep sleep, consciousness acts in still another way. To become Kṛṣṇa conscious, one has to become transcendental to these three stages of consciousness. Our present consciousness should be freed from all perceptions of life other than consciousness of Kṛṣṇa, the Supreme Personality of Godhead. This is called *dūri-bhūtānya-darśanaḥ*, which means that when one attains perfect Kṛṣṇa consciousness he does not see anything but Kṛṣṇa.

In the *Caitanya-caritāmṛta* it is said that the perfect devotee may see many movable and immovable objects, but in everything he sees that the energy of Kṛṣṇa is acting. As soon as he remembers the energy of Kṛṣṇa, he immediately remembers Kṛṣṇa in His personal form. Therefore in all his observations he sees Kṛṣṇa only. In the *Brahma-saṁhitā* (5.38) it is stated that when one's eyes are smeared with love of Kṛṣṇa (*premāñjana-cchurita*), he always sees Kṛṣṇa, outside and inside. This is confirmed here; one should be freed from all other vision, and in that way he is freed from the false egoistic identification and sees himself as the eternal servitor of the Lord.

Cakṣuṣevārkam: as we can see the sun without a doubt, one who is fully developed in Kṛṣṇa consciousness sees Kṛṣṇa and His energy. By this vision one becomes *ātma-dṛk*, or self-realized. When the false ego of identifying the body with the self is removed, actual vision of life is perceivable. The senses, therefore, also become purified. Real service of the Lord begins when the senses are purified. One does not have to stop the activities of the senses, but the false ego of identifying with the body has to be removed. Then the senses automatically become purified, and with purified senses one can actually discharge devotional service.

**11 मुक्तलिङ्गं सदाभासमसति प्रतिपद्यते ।
सतो बन्धुमसच्चक्षुः सर्वानुस्यूतमद्वयम् ॥११॥**

*mukta-liṅgam sad-ābhāsam
asati pratipadyate
sato bandhum asac-cakṣuḥ
sarvānusyūtam advayam*

mukta-liṅgam—transcendental; *sat-ābhāsam*—manifest as a reflection; *asati*—in the false ego; *pratipadyate*—he realizes; *sataḥ bandhum*—the support of the material cause; *asat-cakṣuḥ*—the eye (revealer) of the illusory energy;

sarva-anusyūtam—entered into everything; *advayam*—without a second.

A liberated soul realizes the Absolute Personality of Godhead, who is transcendental and who is manifest as a reflection even in the false ego. He is the support of the material cause, and He enters into everything. He is absolute, one without a second, and He is the eyes of the illusory energy.

PURPORT: A pure devotee can see the presence of the Supreme Personality of Godhead in everything materially manifested. He is present there only as a reflection, but a pure devotee can realize that in the darkness of material illusion the only light is the Supreme Lord, who is its support. It is confirmed in *Bhagavad-gītā* that the background of the material manifestation is Lord Kṛṣṇa. And, as confirmed in the *Brahma-saṁhitā*, Kṛṣṇa is the cause of all causes.

In the *Brahma-saṁhitā* it is stated that the Supreme Lord, by His partial or plenary expansion, is present not only within this universe and each and every universe, but in every atom, although He is one without a second. The word *advayam*, “without a second,” which is used in this verse, indicates that although the Supreme Personality of Godhead is represented in everything, including the atoms, He is not divided. His presence in everything is explained in the next verse.

**12 यथा जलस्य आभासः स्थलस्थेनावदृश्यते ।
स्वामासेन तथा सूर्यो जलस्थेन दिवि स्थितः ॥१२॥**

*yathā jala-stha ābhāsaḥ
sthala-sthenāvadr̥śyate
svābhāseṇa tathā sūryo
jala-sthena divi sthitaḥ*

yathā—as; *jala-sthaḥ*—situated on water; *ābhāsaḥ*—a reflection; *sthala-sthena*—situated on the wall; *avadr̥śyate*—is perceived; *sva-ābhāseṇa*—by its reflection; *tathā*—in that way; *sūryaḥ*—the sun; *jala-sthena*—situated on the water; *divi*—in the sky; *sthitaḥ*—situated.

The presence of the Supreme Lord can be realized just as the sun is realized first as a reflection on water, and again as a second reflection on the wall of a room, although the sun itself is situated in the sky.

PURPORT: The example given herewith is perfect. The sun is situated in the sky, far, far away from the surface of the earth, but its reflection can be seen in a pot of water in the corner of a room. The room is dark, and the sun is far away in the sky, but the sun's reflection on the water illuminates the darkness of the room. A pure devotee can realize the presence of the Supreme Personality of

Godhead in everything by the reflection of His energy. In the *Viṣṇu Purāṇa* it is stated that as the presence of fire is understood by heat and light, so the Supreme Personality of Godhead, although one without a second, is perceived everywhere by the diffusion of His different energies. It is confirmed in the *Īsopaniṣad* that the presence of the Lord is perceived everywhere by the liberated soul, just as the sunshine and the reflection can be perceived everywhere although the sun is situated far away from the surface of the globe.

13 एवं त्रिवृद्दहङ्कारो भूतेन्द्रियमनोमयैः ।
स्वामासैर्लक्षितोऽनेन सदाभासेन सत्यदृक् ॥१३॥

*evam trivṛd-ahaṅkāro
bhūtendriya-manomayaiḥ
svābhāsair lakṣito 'nena
sad-ābhāseṇa satya-dṛk*

evam—thus; *tri-vṛt*—the threefold; *ahaṅkāraḥ*—false ego; *bhūta-indriya-manah-mayaiḥ*—consisting of body, senses, and mind; *sva-ābhāsaiḥ*—by its own reflections; *lakṣitaiḥ*—is revealed; *anena*—by this; *sat-ābhāseṇa*—by a reflection of Brahman; *satya-dṛk*—the self-realized soul.

The self-realized soul is thus reflected first in the threefold ego and then in the body, senses, and mind.

PURPORT: The conditioned soul thinks, “I am this body,” but a liberated soul thinks, “I am not this body. I am spirit soul.” This “I am” is called ego, or identification of the self. “I am this body” or “Everything in relationship to the body is mine” is called false ego, but when one is self-realized and thinks that he is an eternal servitor of the Supreme Lord, that identification is real ego. One conception is in the darkness of the threefold qualities of material nature—goodness, passion and ignorance—and the other is in the pure state of goodness, called *śuddha-sattva* or *vāsudeva*.

When we say that we give up our ego, this means that we give up our false ego, but real ego is always present. When one is reflected through the material contamination of the body and mind in false identification, he is in the conditional state, but when he is reflected in the pure stage he is called liberated. The identification of oneself with one’s material possessions in the conditional stage must be purified, and one must identify himself in relationship with the Supreme Lord. In the conditioned state one accepts everything as an object of sense gratification, and in the liberated state one accepts everything for the service of the Supreme Lord. Kṛṣṇa conscious-

ness, devotional service, is the actual liberated stage of a living entity. Otherwise, both accepting and rejecting on the material platform or in voidness or impersonalism are imperfect conditions for the pure soul.

By the understanding of the pure soul, called *satya-dṛk*, one can see everything as a reflection of the Supreme Personality of Godhead. A concrete example can be given in this connection. A conditioned soul sees a very beautiful rose, and he thinks that the nice aromatic flower should be used for his own sense gratification. This is one kind of vision. A liberated soul, however, sees the same flower as a reflection of the Supreme Lord. He thinks, “This beautiful flower is made possible by the superior energy of the Supreme Lord; therefore it belongs to the Supreme Lord and should be utilized in His service.” These are two kinds of vision. The conditioned soul sees the flower for his own enjoyment, and the devotee sees the flower as an object to be used in the service of the Lord. In the same way, one can see the reflection of the Supreme Lord in one’s own senses, mind, and body—in everything. With that correct vision, one can engage everything in the service of the Lord. It is stated in the *Bhakti-rasāmṛta-sindhu* that one who has engaged everything—his vital energy, his wealth, his intelligence, and his words—in the service of the Lord, or who desires to engage all these in the service of the Lord, no matter how he is situated, is to be considered a liberated soul, or *satya-dṛk*. Such a man has understood things as they are.

14 भूतसूक्ष्मेन्द्रियमनोबुद्ध्यादिष्विह निद्रया ।
लीनेष्वसति यस्तत्र विनिद्रो निरहंक्रियः ॥१४॥

*bhūta-sūkṣmendriya-mano-
buddhy-ādiṣv iha nidrayā
lineṣv asati yas tatra
vinidro nirahaṅkriyaḥ*

bhūta—the material elements; *sūkṣma*—the objects of enjoyment; *indriya*—the material senses; *manah*—mind; *buddhi*—intelligence; *ādiṣu*—and so on; *iha*—here; *nidrayā*—by sleep; *lineṣu*—merged; *asati*—in the unmanifest; *yaḥ*—who; *tatra*—there; *vinidraḥ*—awake; *nirahaṅkriyaḥ*—freed from false ego.

Although a devotee appears to be merged in the five material elements, the objects of material enjoyment, the material senses, and material mind and intelligence, he is understood to be awake and to be freed from the false ego.

(continued in the next issue)

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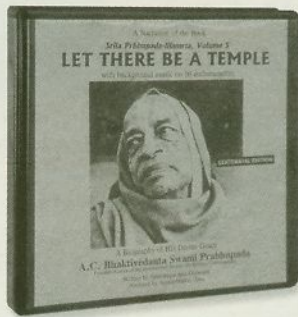
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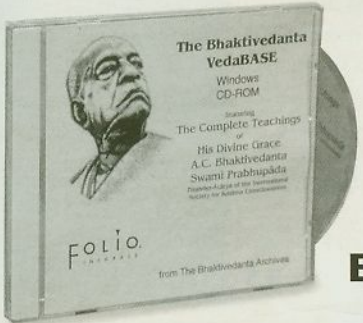
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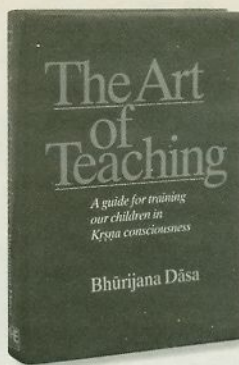
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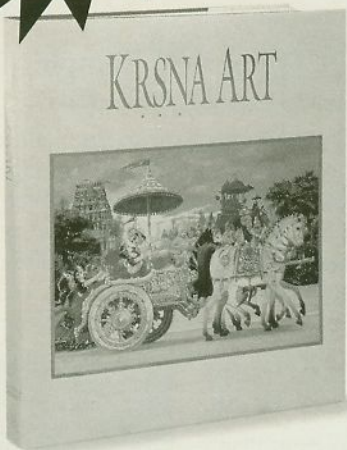
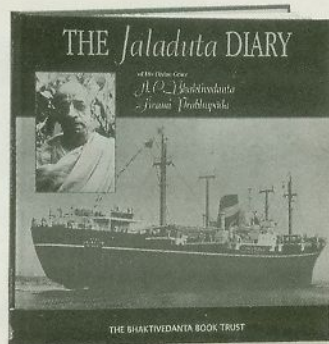
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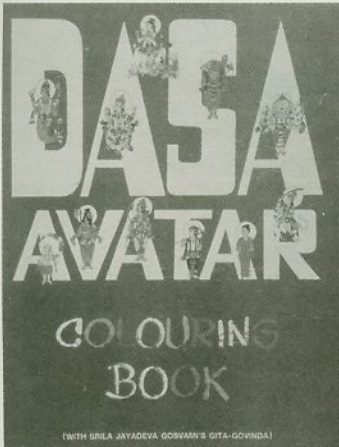
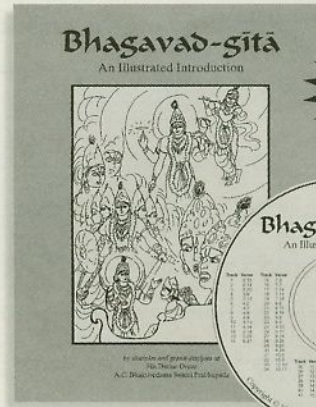


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- ◆ **Sydney** — 180 Falcon St., North Sydney, N.S.W. 2060 (mail: P. O. Box 459, Cammeray, N.S.W. 2062)/ Tel. +61 (02) 9959-4558
- Sydney — 3296 King St., Newtown 2042/ Tel. +61 (02) 550-6524

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- 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, Wellington (mail: P.O. Box 2753, Wellington)/ Tel. +64 (04) 4720510

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- 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, Kurfuersten-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 — Espiritu Santo 19, 28004 Madrid, Spain/ Tel. +34 (91) 521-3096
- Oslo — Jonsrudvej 1G, 0274 Oslo, Norway/ 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
- Rome — Nepi, Sri Gaura Mandala, Via Mazzanese Km. 0.700 (dalla Cassia uscita Calcata), Pian del Pavone (Viterbo), Italy/ Tel. +39 (0761) 527038
- ◆ **Septon-Durbuy, Belgium** — Chateau de Petite Somme, 6940 Septon-Durbuy, Belgium/ Tel. +32 (086) 322926
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- ◆ **Vienna** — Center for Vedic Studies, Rosenackerstrasse 26, 1170 Vienna, Austria/ Tel. +43 (01) 222455830
- Warsaw — Mysiadlo k. Warszawy, ul. Zakret 11, 05-500 Piaseczno, Poland / Tel. +48 (022)562-711
- Zürich — Bergstrasse 54, 8030 Zürich, Switzerland/ Tel. +41 (01) 262-33-88
- ◆ **Zürich** — Preyergrasse 16, 8001 Zürich, Switzerland/ Tel. +41 (01) 251-88-51

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- France (Bhaktivedanta Village) — Chateau Bellevue, F-39700 Chatenois/ Tel. +33 (084) 728235
- France (La Nouvelle Mayapura) — Domaine d'Oublaiss, 36360, Lucay le Mâle/ Tel. +33 (054) 402481
- Germany (Nava Jiyada Nrsimha Ksetra) — Zielberg 20, 94118 Jandelsbrunn/ Tel. +49 (08583) 316
- Italy (Villa Vrindavan) — Via Comunale degli Scopeti 108, S. Andrea in Percussina, San Casciano, Val di Pesa (Florence) 5002, Italy/ Tel. +39 (055) 820-054
- Spain (New Vraja Mandala) — (Santa Clara) Brihuega, Guadalajara/ Tel. +34 (911) 280018

ADDITIONAL RESTAURANTS

- Barcelona — Restaurante Govinda, Plaza de la Villa de Madrid 4-5, 08002 Barcelona
- Copenhagen — Govinda's, Noerre Farimagsgade 82/ Tel. +45 33337444
- Milan — Govinda's, Via Valpetersa 3/5, 20123 Milano / Tel. +39 (02) 862-417
- Oslo — Krishna's Cuisine, Kirkeveien 59B, 0364 Oslo/ Tel. +47 22606250
- Vienna — Govinda, Lindengasse 2A, 1070 Vienna/ Tel. +43 (01) 5222817

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- Kiev — ul. Menjinskogo, 21-b., 252054 Kiev, Ukraine/ Tel. +7 (044) 2444944
- Moscow — Khorohevskoye shosse d.8, korp.3, 125 284, Moscow, Russia/ Tel. +7 (095) 255-67-11
- St. Petersburg — ul. Burtseva 20-147, St. Petersburg, Russia 190000/ Tel. +7 (0812) 150-28-80

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- Dhaka, Bangladesh — 5 Chandra Mohon Basak St., Banagram, Dhaka 1203/ Tel. +880 (02) 252428
- ◆ **Hong Kong** — 27 Chatam Road South, 6/F, Kowloon/ Tel. +852 7396818
- Jakarta, Indonesia — P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (021) 4899646
- **Kathmandu, Nepal** — Budhanilkantha, Kathmandu (mail: P. O. Box 3520)/ Tel. +977 (01) 290743
- Kuala Lumpur, Malaysia — Lot 9901, Jalan Awan Jawa, Taman Yari, off 5½ Mile, Jalan Kelang Lama, Petaling/ Tel. +60 (03) 780-7355 or -7360 or -7369
- Manila, Philippines — 170 R. Fernandez, San Juan, Metro Manila/ Tel. +63 (02) 707410
- Tel Aviv — P. O. Box 48163, Tel Aviv 61480, Israel/ Tel. +972 (03) 5223718
- Tokyo, Japan — 1-29-2-202 Izumi, Suginami-ku, Tokyo 168/ Tel. +81 (03) 3327-1541

RESTAURANT

- Singapore — Govinda's Restaurant, B1-19 Cuppage Plaza 5, Koek Rd., 0922/ Tel. +65 735-6755

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- Buenos Aires, Argentina — Centro Bhaktivedanta, Andonaegui 2054 (1431)/ Tel. +54 (01) 5215567, 5234232
- Georgetown, Guyana — 24 Uitvlugt Front, West Coast Demerara
- ◆ **Guayaquil, Ecuador** — 6 de Marzo 226 or V. M. Rendon/ Tel. +593 (04) 308412 or 309420
- ◆ **Lima, Peru** — Schell 634 Miraflores/ Tel. +51 (014) 910891
- Mexico City — Gob. Tiburcio Montiel No. 45, 11850 Mexico, D.F./ Tel. +52 (05) 271-22-23
- Rio de Janeiro, Brazil — Rua Armando C. de Freitas, 108, B. Tijuca, CEP 22628-098, Rio de Janeiro, RJ, Brazil/ Tel. +55 (021) 399-4493
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- Lagos, Nigeria — 25 Jaiyeola Ajata St., Ajao Estate, off International Airport Express Rd. (mail: P.O. Box 8793)/ Tel. & Fax +234 (01) 876169
- Mombasa, Kenya — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa)/ Tel. +254 (011) 312248
- Nairobi, Kenya — Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi)/ Tel. +254 (02) 744365
- Phoenix, Mauritius — Hare Krishna Land, Pont Fer, Phoenix (mail: P. O. Box 108, Quartre Bornes, Mauritius)/ Tel. +230 696-5804
- Port Elizabeth, South Africa — 15 Whitehall Court, Western Rd., Central Port Elizabeth 6001/ Tel. & Fax +27 (041) 521-102
- Port Harcourt, Nigeria — Second Tarred Road, Ogwaja Waterside (mail: P.O. Box 4429, Trans Amadi)
- FARM COMMUNITY
- Mauritius (ISKCON Vedic Farm) — Hare Krishna Rd., Vrindaban, Bon Accueil/ Tel. +230 418-3955

The Hare Kṛṣṇa Calendar

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

Month of Dāmodara

(October 9–November 7)

NOVEMBER

3—Utthānā Ekādaśī. Fasting from grains and beans. Also, the disappearance anniversary of Śrīla Gaura-kiśora 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.

DECEMBER

3—Pakṣavardhini Mahādvādaśī. Fasting from grains and beans for Mokṣadā Ekādaśī.

Month of Nārāyaṇa

(December 8–January 5)

11—Disappearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla A. C. Bhaktivedānta Swami Prabhupāda.

18—Saphalā Ekādaśī. Fasting from grains and beans.

22—Appearance anniversary of Śrīla

Locana Dāsa Ṭhākura, a great devotee of Kṛṣṇa known for his Bengali devotional songs.

24—Disappearance anniversary of Śrīla Jiva Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

JANUARY

1—Putradā Ekādaśī. Fasting from grains and beans.

Month of Mādhava

(January 6–February 4)

11—Appearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

12—Disappearance anniversary of Śrīla Jayadeva Gosvāmī, a great spiritual master and author of *Gita-govinda*.

13—Disappearance anniversary of Śrīla Locana Dāsa Ṭhākura, a great spiritual master whose Bengali devotional songs perpetuate the simple Kṛṣṇa conscious method of self-realization.

17—Trispr̥ṣā Mahā-dvādaśī. Fasting from grains and beans for Ṣaṭ-tilā Ekādaśī.

24—Appearance anniversary of Śrīla Raghunātha Dāsa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Viśvanātha Cakravartī Ṭhākura, a Vaiṣṇava spiritual master and author who appeared in the seventeenth century. Appearance anniversary of Śrīmatī Viṣṇupriyā Devī, the consort of Lord Caitanya.

26—Appearance anniversary of Śrī Advaita Ācārya, an incarnation of

Lord Kṛṣṇa's expansion Mahā-Viṣṇu and a close associate of Lord Caitanya. Fasting till noon, followed by feasting.

29—Disappearance anniversary of Śrīpāda Madhvācārya, a Vaiṣṇava philosopher and spiritual master who appeared in the thirteenth century.

30—Disappearance anniversary of Śrīla Rāmānujācārya, eleventh-century philosopher and spiritual master.

31—Bhaimī Ekādaśī. Fasting from grains and beans. Fasting till noon for the appearance of Lord Varāha (tomorrow).



Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura
(See "Calendar Close-Up," page 10)

Vedic Thoughts

The conditioned living entity
is satisfied in his own
particular species of life; while deluded
by the covering influence
of the illusory energy, he feels little inclined
to cast off his body,
even when in hell, for he takes delight
in hellish enjoyment.

—Lord Kapila
Śrīmad-Bhāgavatam 3.30.5

There is no truth superior to Me.
Everything rests upon Me,
as pearls are strung on a thread.

—Lord Śrī Kṛṣṇa
Bhagavad-gītā 7.7

Modern civilization is a patchwork
of activities meant to cover the
perpetual miseries of material existence.

—His Divine Grace A. C. Bhaktivedanta
Swami Prabhupāda
Śrī Iṣopaniṣad, Mantra 9, purport

Men become strong and stout
by eating sufficient grains,
but the devotee who simply eats ordinary
grains but does not taste
the transcendental pastimes of
Lord Caitanya Mahāprabhu and Kṛṣṇa
gradually becomes weak and falls
down from the transcendental position.

—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī
Caitanya-caritāmṛta, Madhya-līlā 25.278

The material miseries of the
living entity, which are superfluous to him,
can be directly mitigated
by the linking process of devotional service.

But the mass of people
do not know this, and therefore
the learned Vyāsadeva compiled
this Vedic literature [*Śrīmad-Bhāgavatam*],
which is in relation to the Supreme Truth.

—Śrīla Sūta Gosvāmī
Śrīmad-Bhāgavatam 1.7.6

It is very much regrettable
that unfortunate people do not discuss
the description of the
Vaikuṅṭha [spiritual] planets
but engage in topics that are
unworthy to hear and bewilder
one's intelligence. Those who give up
the topics of Vaikuṅṭha
and take to talk of the material world
are thrown into
the darkest region of ignorance.

—Lord Brahmā
Śrīmad-Bhāgavatam 3.15.23

The self-effulgent Vaikuṅṭha planets,
by whose illumination alone
all the illuminating planets within this
material world give off
reflected light, cannot be reached
by those who are not
merciful to other living entities.

—Śrī Maitreya Ṛṣi
Śrīmad-Bhāgavatam 4.12.36

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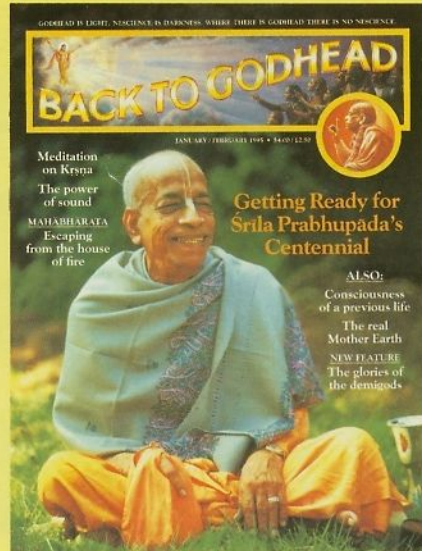
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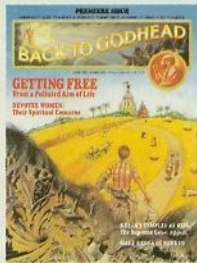
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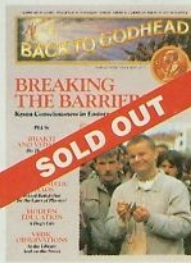
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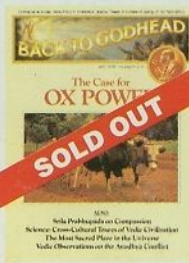
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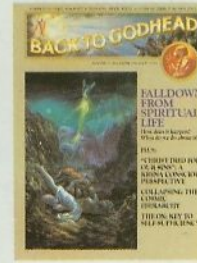
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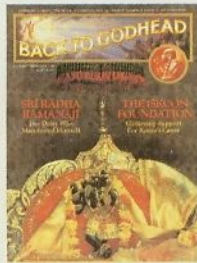
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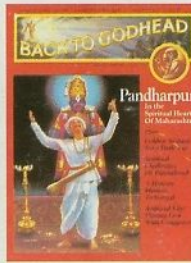
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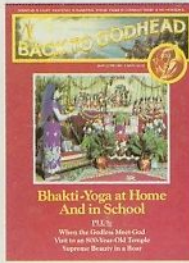
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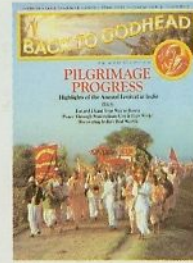
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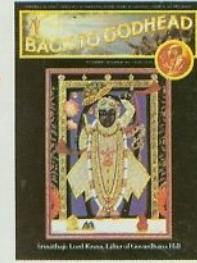
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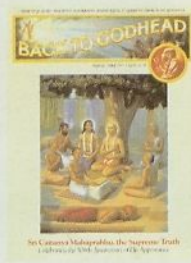
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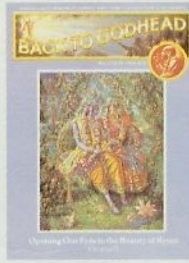
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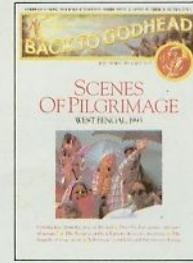
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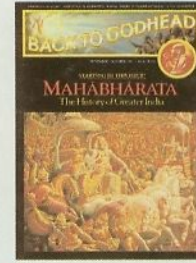
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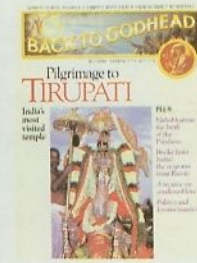
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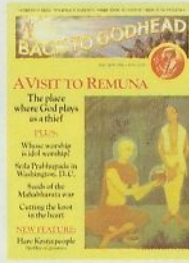
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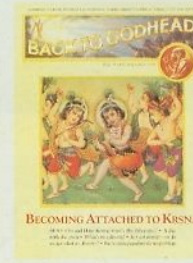
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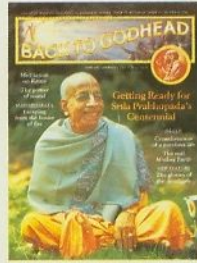
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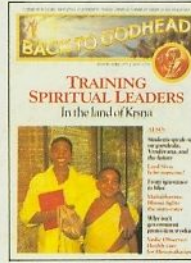
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