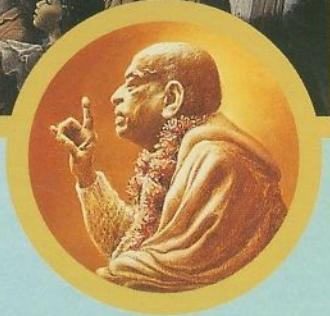


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

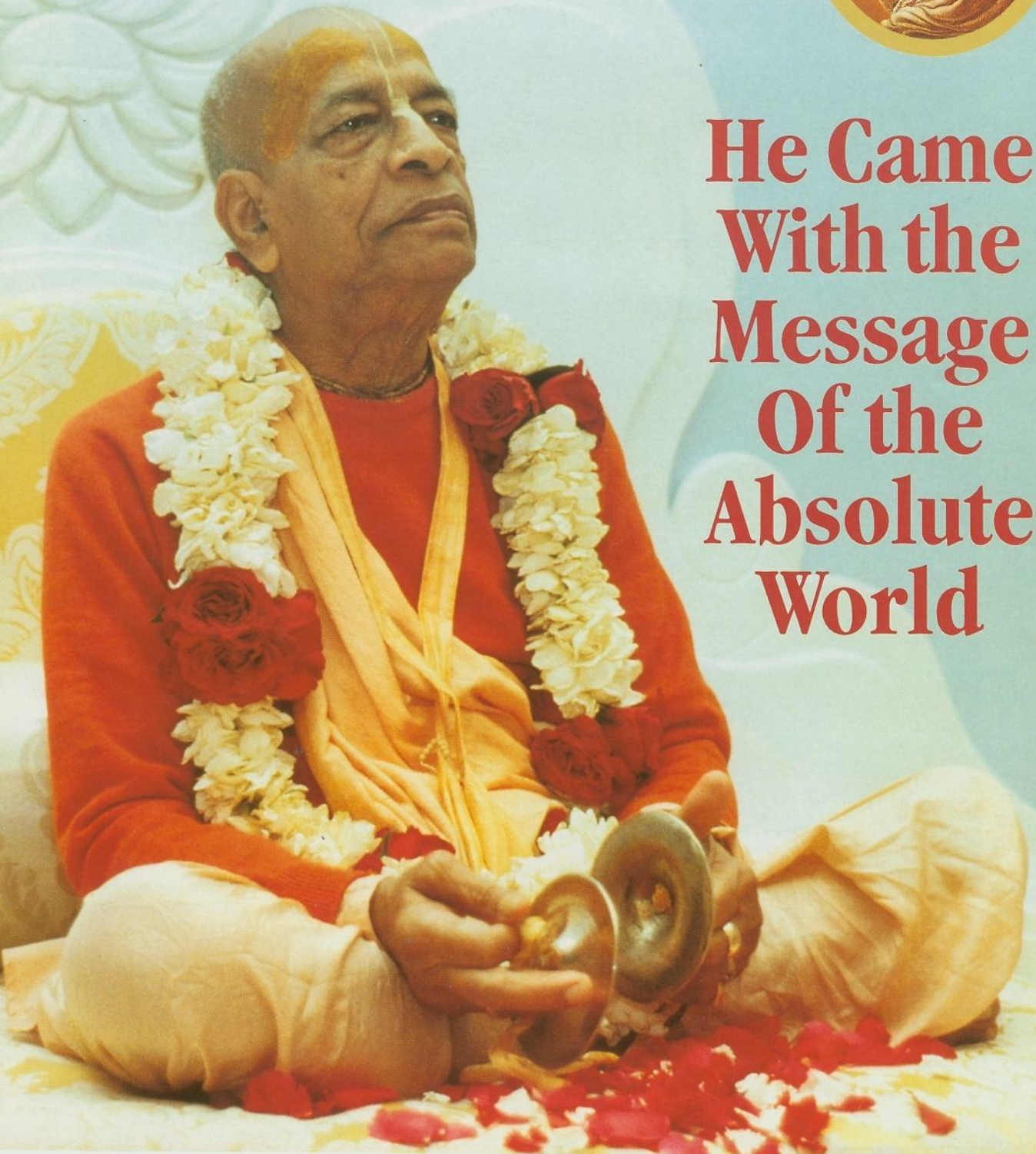


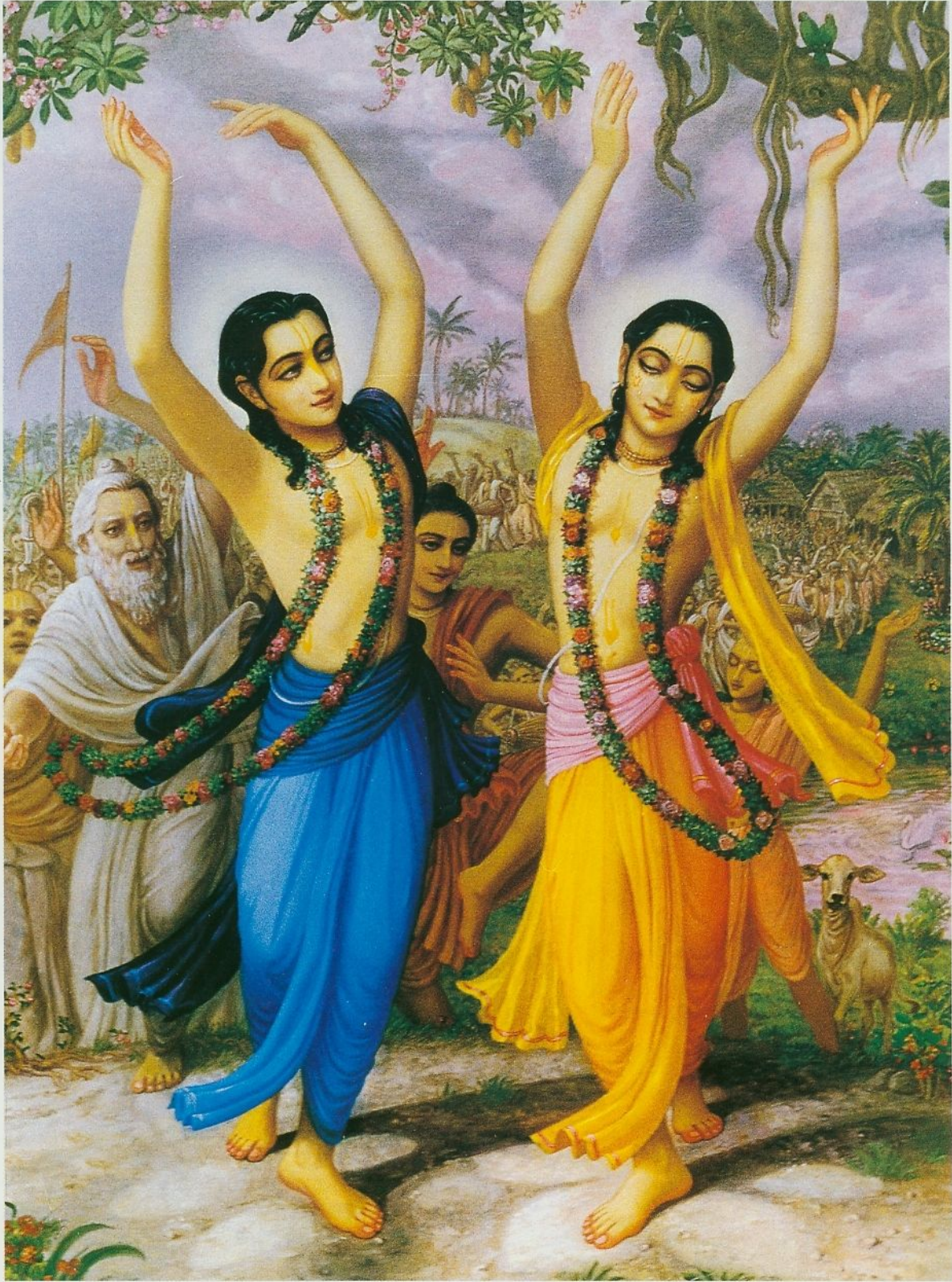
THE HARE KRISHNA MAGAZINE

January/February 1996 • \$4.00/£2.50



**He Came  
With the  
Message  
Of the  
Absolute  
World**





## Śrī Śrī Gaura-Nitāi

Five hundred years ago, Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, descended to earth as Lord Caitanya Mahāprabhu, or Gaura (right), to set in motion the religious process for the age—the congregational chanting of the holy names of God. Lord Kṛṣṇa's brother, Balarāma, appeared with Lord Caitanya as Nityānanda Prabhu, or Nītāi.

# BACK TO GODHEAD

THE HARE KRISHNA MAGAZINE

Founded 1944 • Vol. 30, No. 1 • January / February 1996



PRABHUPADA  
CENTENNIAL  
1896 \* 1996



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**COVER:** This issue marks the beginning of the Śrīla Prabhupāda Centennial year. Prabhupāda carried Kṛṣṇa consciousness from India to the West in 1965 and began the International Society for Krishna Consciousness. In only twelve years he awakened the spiritual consciousness of many thousands of people. Those indebted to him hope to use his Centennial as a way to make millions more aware of his great contributions to humanity. Please see the article about Śrīla Prabhupāda starting on page 22.

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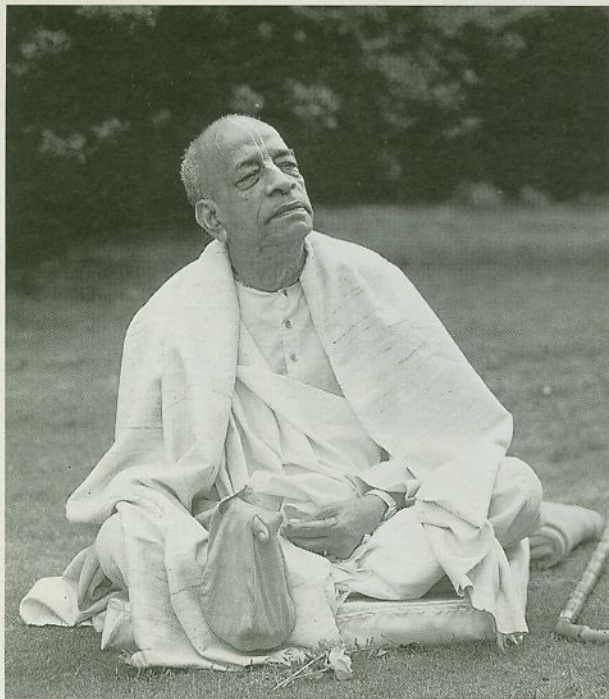
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## His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the  
International Society for Krishna Consciousness

### Statement of Purposes

Back to Godhead is a cultural tool for 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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# 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. Bhaktivedanta Swami Prabhupāda**

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**PRONUNCIATION** We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in **but**, long **ā** like the **a** in **far** (and held twice as long as the short **a**). Pronounce **e** like the **a** in **evade**, long **ī** like the **i** in **pique**. Pronounce the vowel **ṛ** like the **ri** in **rim**, and **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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## Time to Celebrate

ŚRĪLA PRABHUPĀDA'S Centennial is here. After four years of preparation, the celebrations have started. Let us pray to Lord Kṛṣṇa for the success of our attempt to glorify His pure devotee Śrīla Prabhupāda.

We followers of Śrīla Prabhupāda see this year as an opportunity to expand the Kṛṣṇa consciousness movement far and wide. An unprecedented number of devotees can take part in increasing the distribution of books, *prasādam* (food offered to Kṛṣṇa), and the Lord's holy name. We can revive and strengthen our bonds of spiritual friendship and love, renew our dedication to Śrīla Prabhupāda, and work together to strengthen his International Society for Krishna Consciousness.

The momentum created by this Prabhupāda-centered celebration can boost Lord Caitanya's movement into the twenty-first century. The Śrīla Prabhupāda Centennial can prepare ISKCON to become the dynamic spiritual force it is meant to be.

As this column appears, the first major Centennial event is about to begin—the Hare Kṛṣṇa World Convention. Śrīla Prabhupāda wanted devotees to gather in India once a year for spiritual association. This year's month-long reunion will be the largest international gathering of Hare Kṛṣṇa devotees ever, with programs in Māyāpur, Calcutta, Delhi, and Vṛndāvana. The highlights of the convention are the grand opening of Śrīla Prabhupāda's Puṣpa Samādhī (shrine) in Māyāpur, the Navadvīpa Maṇḍala Parikrama (a pilgrimage through the land of Lord Caitanya's pastimes), 100-country processions in Calcutta and Delhi, and a grand finale in Vṛndāvana, featuring

a spectacular boat festival at the sacred lake Kusuma Sarovara.

Śrīla Prabhupāda was born on one specific day, but his Centennial lasts all year. So after celebrating the Hare Kṛṣṇa World Convention together, devotees will disperse to organize and take part in local, national, and continental celebrations worldwide.

Among the Centennial activities are the Hare Kṛṣṇa Utsava, a fifteen-month traveling festival to honor Śrīla Prabhupāda in thirty-two Indian cities; the opening of large temple complexes in Delhi, Bangalore, and Ahmedabad; Centennial festivals in New York, Belgium, Moscow, Brazil, and many other places; 108 million books to be distributed—can we do it?—and the Sahasra Tīrtha Jalā Mahā Abhiṣeka, a bathing ceremony for Śrīla Prabhupāda with water from 1,008 holy places.

Ahead of us is a year of wonderful festivities, spiced with deep remembrances of Śrīla Prabhupāda and happy meetings with old and new friends. Please spread the word and take part in the celebration of the century. At your local temple pick up a copy of the pamphlet "108 Ways to Celebrate Śrīla Prabhupāda's Centennial" and choose the items that appeal to you the most. Whoever you are, wherever you are, please take part in the Centennial celebration. It promises to be spiritually rewarding for everyone. Be part of this attempt to glorify Śrīla Prabhupāda with all our heart and strength.

May his fame spread all over the three worlds.

—Lokanāth Swami

Global Centennial Minister

## Consoled by BTG

Recently my cousin Reshma Rampersad, a very great devotee of Śrīla Prabhupāda and Śrīmatī Rādhārāṇī, left her body. A week prior to this she spent a few weeks at Śrī Śrī Rādhā-Rādhānātha temple in Durban and did a lot of service, especially in preparation for the Janmā-ṣṭamī festival there. In order to console ourselves, and think of her death in a Kṛṣṇa conscious manner, we turned to the *Back to Godhead* magazine. This made us stronger in our devotional service. I am sure this wonderful magazine will help many more devotees in the future—in all situations.

Shamla Rampersad  
Port Elizabeth, South Africa

## The Enemy Within

I would like to thank Satsvarūpa Dāsa Goswami for his excellent article “Where Are the Enemies?” appearing in the July/August issue. My personal experience of twenty years while presenting Kṛṣṇa consciousness to the so-called high society of Bombay and other parts of India is that

(1) Gambling increases and feeds the enemy within the gambler by increasing his lust and greed, leading to further illusion.

(2) Meat-eating (including eating of eggs) increases the sins of anger and envy towards other living beings, leading to acts of madness.

(3) Intoxication quickly increases illusion and madness.

(4) Illicit sex thrives on lust, increases anger, envy, and illusion, and makes a person commit truly demonic acts of madness.

I might add a positive remedy also, emphasized repeatedly by Śrīla Prabhupāda. To fully rid oneself of the last traces of the six enemies one should do at least the following five things (originally listed by Śrīla Rūpa Gosvāmī, the great *ācārya* who was a principal disciple of Śrī Caitanya Mahāprabhu):

(1) Chant the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. (Śrīla Prabhupāda recommends that we chant at least 16 rounds per day without fail and avoiding offense.)

(2) Regularly read *Bhagavad-gītā As It Is* and other books, such as *Śrīmad-Bhāgavatam*, which are now available in almost all the major languages of the world from the Bhaktivedanta Book Trust.

(3) Eat only *prasādam* (food offered to Kṛṣṇa, literally “mercy”).

(4) Associate with devotees by discussing topics of Kṛṣṇa regularly.

(5) Live in a temple of Kṛṣṇa. You can make your own house a small temple by putting Śrī Śrī Rādhā-Kṛṣṇa at the center and having a proper Deity room for prayers, and so on.

By following the above, our soul will be purified. We will then be eligible to develop pure love of God and go back home, back to Godhead.

Śrī Nāthji Dāsa  
Bombay, India

## Reading and Sharing

BTG has been very valu-

able to me. It has helped me to open my eyes and has shown me many different aspects of the Kṛṣṇa consciousness movement. I read each issue cover to cover many times and share it with others.

Andrew Harmon  
San Antonio, Texas

## Subtly Becoming Hodge Podge

In regard to the decreasing quality of BTG articles, I liked the format change made a few years ago. I did not find everything in that new format attractive, but I found at least one or two articles of interest in each edition. I especially liked to read (1) the histories of holy places and pastimes there, (2) Hare Kṛṣṇa Devī Dāsi's articles, and (3) Sadāpūta Dāsa's articles. However, now it seems that the format of BTG has subtly changed to a hodge podge of short articles, none of which has enough substance to make it worth a subscription. Furthermore, the demigod articles seem to have been written for children, not anyone familiar with even the basics of Kṛṣṇa consciousness.

Janañjanmādi Dāsa  
Huntsville, Texas

## Inappropriate Armenia Photos

While I offer you and all devotees my sympathy regarding the sobering incident involving fellow devotees in Armenia, I would like to express my extreme dissatisfaction with the article in the July/August issue of *Back to Godhead* which portrayed it. The photos were violent, more appropriate for a human-rights publication than an ISKCON publication. Besides the negative impact on children who might come across them, the emotional effect they could have on anyone seems to me to be against the ISKCON belief in the importance of peace, selflessness, and bhakti. I object to the insensitive inclusion of these pictures.

I feel strongly about this matter because of an incident that occurred at my home yesterday, when *Back to Godhead* arrived in the post. I live

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We want to hear from you.

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For complaints about the magazine, write to The Editors, BTG, P. O. Box 430, Alachua, FL 32615, USA. E-mail: editors@iskcon.com

with two housemates—a woman and her four-year-old daughter—and when the child saw the magazine (which she knows always has beautiful, uplifting devotional pictures) she asked to look at it. We hadn't yet read it ourselves, but since this was an ISKCON publication there would certainly be no pictures that were inappropriate for her.

We were sorely mistaken. As one would expect, she was quite shaken by the photos. I felt angry, despite myself. It is evident that this article was published on selfish grounds. If *Back to Godhead* is going to include pictures of devotees being abused, then why not pictures of horrors towards other people as well? Or is ISKCON only concerned with its own? I think we should try harder to see things from a broader perspective.

What is required is more earnest devotion, not more sensationalist press. We need to inquire into what our personal duty entails rather than inducing anger towards others, however evil they may be. Only by adopting this philosophy and conveying this message can we sincerely say we are on the genuine path back to Godhead.

Marc Loon  
Cape Town, South Africa

OUR REPLY: Several other readers conveyed to us similar views. Though the pictures quickly get across what happened, their brutality is an element not expected in BTG. Our apologies to those who felt shocked. The material world is a grim place. Though we prefer to highlight the joyous and transcendental, in *Bhagavad-gītā* Lord Kṛṣṇa sometimes sees fit to remind us, also, that the material world is a place of horrors and miseries. But we shall try to be more sensitive about pictures that show these miseries so repulsively. We are against illicit sex also—but that doesn't mean we should print pictures of it.

As for selfishness, we sympathize with all victims of human-rights

abuses. Yet BTG is a magazine concerned with Kṛṣṇa and the Kṛṣṇa consciousness movement. That is why we reported only on abuse toward devotees in Armenia, not on other atrocities committed in Armenia or elsewhere. To give an opposite example: We sometimes publish articles about children and families. But the articles concern families in Kṛṣṇa consciousness, not family life in general. Our guiding principle: A topic fits BTG when Kṛṣṇa and His devotees are the focus.

The article was indeed intended to arouse strong feelings. Even anger has an appropriate place in Kṛṣṇa consciousness. A devotee feels the full range of human emotions—even anger. We understand that ultimately no one is evil—everyone is eternally a part of Kṛṣṇa and therefore eternally good. Yet when the eternally pure soul picks up evil qualities and becomes violent towards the Lord and His devotees, a feeling of outrage is a natural spiritual response. Lord Kṛṣṇa tells us in *Bhagavad-gītā* that one reason for His descent to this world is to see to it that honest people are protected and evil-doers vanquished. We feel compassion even for the doers of evil. But we should show them kindness, we believe, not by passively sitting aside but by protesting their evil deeds and stopping them.

### Exaggerated Tea Costs

In reference to Ravi Gupta's article "Helping Our Motherland" (July/August), he writes "I estimate that every year an average family in India spends 15,500 rupees, or about \$500, on tea." With all due respects to the teenager, upon reading these figures, though an estimate, I couldn't fail to see the exaggeration. An average Indian family spending 1,280 rupees monthly on tea is unaffordable. My relatives in India, a family of four, for example, make do with a pension of 800 rupees along with the help of the land and the cow. Even if they spend 640 rupees monthly on tea—half of what Ravi Gupta estimates—they

would certainly plunge into a hole of extreme poverty.

Devala Dāsa  
Toronto, Canada

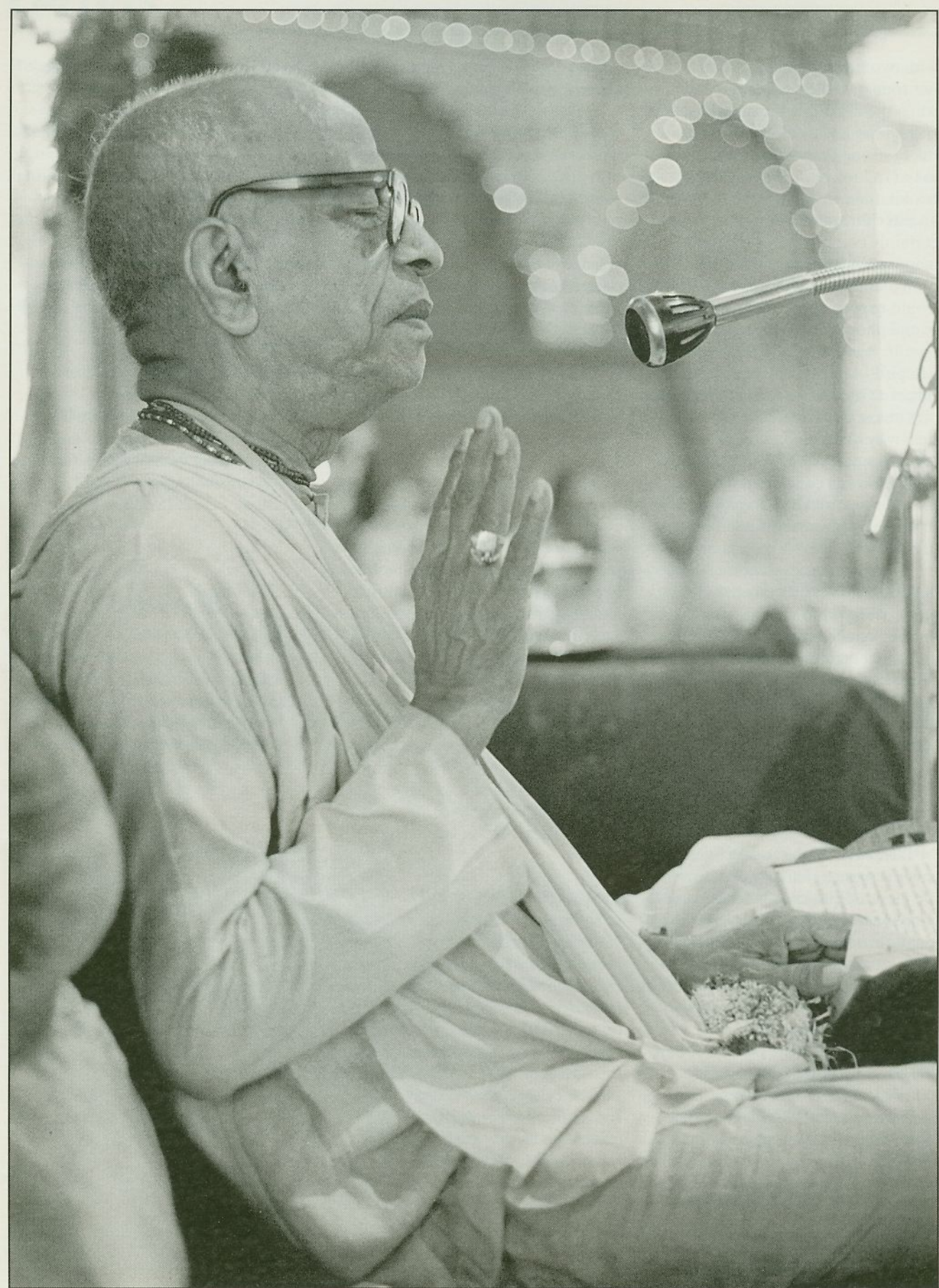
OUR REPLY: Thank you for pointing this out. Despite the questionable estimate, we hope readers caught the main point of the article—that the best we can do for people in India is to encourage them to give up non-Vedic habits, such as drinking tea. ☸

**NOTE:** The Rādhā-Kṛṣṇa dolls offered in our Hare Kṛṣṇa Catalog in the September/October issue are now available only from the doll-maker herself. Contact Rukmiṇī Dāsī (Maria Chacon), P. O. Box 1423, Alachua, FL 32615, USA; phone: (904) 418-1316.

## Moving?

If you're planning a move, please let us know. Print your name and new address below. Then mail this form (or a copy) and your BTG mailing label to: **BTG Service Center, P.O. Box 255, Sandy Ridge, NC 27046.**

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# THE SOUL'S FALL

*Responding to our desire,  
Kṛṣṇa gives us a chance to forget Him.*

• • •

A lecture given in Tokyo, on April 20, 1972

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

Founder-Ācārya of the International Society  
for Krishna Consciousness

*śrī-śuka uvāca  
ātma-māyām ṛte rājan  
parasyānubhavātmanah  
na ghaṭetārtha-sambandhaḥ  
svapna-draṣṭur ivāñjasā*

Śrī Śukadeva Gosvāmī said: O king, unless one is influenced by the energy of the Supreme Personality of Godhead, there is no meaning to the relationship of the pure soul in pure consciousness with the material body. That relationship is just like a dreamer's seeing his own body working.

—Śrīmad-Bhāgavatam 2.9.1

**M**ANY PEOPLE INQUIRE, "How did the living entity, who was with Kṛṣṇa, fall into the material world?" That question is answered here. The living entity's condition is simply the influence of the material energy; actually he has not fallen. An example is given: The moon appears to be moving when clouds pass in front of it. Actually, the moon is not moving. Similarly, the living entity, because he is a spiritual spark of the Supreme, has not fallen. But he

is thinking, "I am fallen. I am material. I am this body."

The body has no connection with the soul. We can experience this. The body is changing, dying, but I am the same. The idea that we have a connection with the body is due to the handling of the illusory energy of Kṛṣṇa. That illusory energy develops when we forget Kṛṣṇa.

In other words, our illusory identification with the body is simply due to our forgetfulness. We wanted to forget; we wanted to give up Kṛṣṇa and enjoy the material world. Therefore Kṛṣṇa is giving us the chance. For example, when you play a part in a drama, if you feel, "I am king," then you can talk very nicely. And if you feel, "I am Karandhara\*," then you cannot play a king so nicely. The feelings must be there. If you are playing the part of a king, you must believe you are the king and have his courage. You have to forget that you are Karandhara. Then you can play the part very nicely, and the audience will appreciate. But if you think simultaneously, "I

\*A disciple in the audience.

am Karandhara, and I am playing the part of the king," then you cannot play.

So because we wanted to play the part of Kṛṣṇa, the enjoyer, Kṛṣṇa is giving us the chance—"You feel like Me." The feeling that "I am master, I am king, I am Kṛṣṇa, I am God" is created by Kṛṣṇa: "All right. You want to play the part of a king. I shall train you in such a way."

The director of a play tries to create the feelings within you for the part you are playing. In my younger age I played in a drama about Lord Caitanya. Our director, Amritlal Bose, repeatedly said, especially to me, "Feel like that." So when we performed under his direction, all the people in the audience were crying. The play was artificial,

*maṇa*," "I am a *śūdra*," "I am this," "I am that," "I have to do this," "I have so many duties." These are all illusions. We have nothing to do with all this nonsense, but still we are taking it very seriously: "I have to do like that. I am this. I am that."

That is explained here. *Ātmamāyām ṛte rājan parasyānubhavāt-maṇaḥ*: "Unless one is influenced by the energy of the Supreme Personality of Godhead, there is no meaning to the relationship of the pure soul in pure consciousness with the material body."

The example is given of a man dreaming. "Oh, there is a tiger, a tiger! Save me!" He is crying. An awake man observing may say, "Where is the tiger? Why are you crying?" But the dreaming man is actually feeling, "The

and he is creating a fearful situation. Actually there is no cause of fear. There is no tiger. The situation is created by a dream.

Similarly, we have created the material world and material activity. People are running around—"Oh, I am the manager. I am the factory owner. I am this, I am that. We know his politics. We have to defeat our competitors." All these things are created just as a man creates a situation in a dream—*svapna-draṣṭurivāñjasā*.

So when someone asks, "When did we come into contact with the material nature?" the answer is that we



*We belong in the spiritual world with Kṛṣṇa, but we have created our condition in the material world just as a person creates a fearful situation in a dream.*

but the effect on the audience was so nice.

Similarly, we have nothing to do with the material world, but we have been trained by the illusory energy in such a way that we think, "I am Indian," "I am American," "I am a *brāh-*

tiger has attacked me."

Therefore this example is given: *na ghaṭetārtha-sambandhaḥ*. There cannot be any meaning of the relationship of the soul and the body except that it is like a dreaming man creating a situation. He is dreaming there is a tiger,

have not come into contact. By the influence of the external energy we *think* we are in contact. Actually we are not fallen. We cannot be fallen. We have simply created a situation. Rather, we have not created a situation; Kṛṣṇa has given us a situation. Because we



wanted to imitate Kṛṣṇa, Kṛṣṇa has given an opportunity: “All right. You want to imitate. You want to be an imitation king on the stage. So feel like this. Play like this. Do like this. People will applaud—‘Oh, a very nice king.’”

Everyone in the material world is playing some part. “I want to be prime minister.” “I want to become a very big business magnate.” “I want to be a leader.” “I want to be a philosopher.” “I want to be a scientist.” They are trying to play all these nonsense parts, and Kṛṣṇa is giving the opportunity—“All right.”

But these things are all nonsense. Simply dreaming. When you dream, the next moment the dream is gone, and everything in the dream is finished. No more tiger, no more jungle. Similarly, as long as the body continues, I think, “I am a responsible leader. I am this. I am that.” But as soon as the body is finished, these ideas are gone.

Kṛṣṇa says, *mṛtyu sarva-harāś cāham*: “I am death. I take everything away.” Just think of our past life. Suppose I was a king or something like that. From *Bhṛgu-saṁhitā* it was ascer-

tained that I was a big physician in my last life, with a spotless character, no sins. I don’t know. It may be. But I have no remembrance that I was a physician. So what do we know? I might have been a very big influential physician, with a good practice, but where is it all now? All gone.

So our contact with matter is just like a dream. We are not fallen. Therefore, at any moment we can revive our Kṛṣṇa consciousness. We become liberated as soon as we understand, “I have nothing to do with matter. I am simply Kṛṣṇa’s eternal servant.” Sometimes when a fearful dream becomes intolerable, we break the dream. Similarly, we can break the material connection at any moment as soon as we come to the point of Kṛṣṇa consciousness. “Oh, Kṛṣṇa is my eternal master. I am His servant.” That’s all. That is the way.

Actually we are not fallen. We cannot be fallen. The same example: Actually there is no tiger; it is dreaming. Similarly, our fallen condition is also dreaming. We are not fallen. We can simply give up that illusory condition at any moment.

So if you study all these verses very nicely, you will get all this knowledge quickly. Now what is the purport?

**[A disciple reads:]** “Mahārāja Parīkṣit’s question as to how a living entity began his material life, although he is apart from the material body and mind, is perfectly answered. The spirit soul is distinct from the material conception of his life, but he is absorbed in such a material conception because of being influenced by the external energy of the Lord, called *ātma-māyā*. This has been already explained in the First Canto in connection with Vyāsadeva’s realization of the Supreme Lord and His external energy. The external energy is controlled by the Lord and the living entities are controlled by the external energy.”

**Prabhupāda:** Kṛṣṇa says, *mām eva ye prapadyante māyām etaṁ taranti te*: “As soon as one surrenders unto Me, he has no more illusion.” People are conditioned, encaged. Māyāvādīs, or impersonalists, undergo austerities and penances just to become liberated. Yogīs also try to become “one.” So many endeavors are going on. But the

**We are not fallen.  
We are thinking we are fallen.  
So we have to give up this nonsense thinking.  
Then we are liberated.**

• • •

simple process is that as soon as you surrender you are not fallen. “It was illusion. I was dreaming. I am Kṛṣṇa’s.” By thinking in this way, one immediately becomes liberated. Immediately. Within a second.

Liberation can be attained within a second, provided we abide by the order of Kṛṣṇa. *Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*. This is the position. We are not fallen. We are thinking we are fallen. So we have to give up this nonsense thinking. Then we are liberated.

Is there any difficulty in understanding this point? Just see how important this verse is. It is already there, but you are not reading. Read each verse; read every day carefully. Try to assimilate, understand, and you will get more profit—every day a hundred yards forward. They are such important verses. How nicely composed by Vyāsadeva! In two lines the whole thing is explained. This is called *śāstra*.

Read the purport.

**[The disciple reads:]** “The external energy is controlled by the Lord, and the living entities are controlled by the external energy—by the will of the Lord. Therefore, although the living entity is purely conscious in his pure state, he is subordinate to the will of the Lord in being influenced by the external energy of the Lord. In the *Bhagavad-gītā* (15.15) also the same thing is confirmed; the Lord is present within the heart of every living entity, and all the living entity’s consciousness and forgetfulness are influenced by the Lord.”

**Prabhupāda:** Now, people may ask, “Why does Kṛṣṇa within the heart give one type of consciousness to one and a different type of consciousness to another?” That is His kindness. I wanted to forget Kṛṣṇa, so Kṛṣṇa is giving the appropriate consciousness:

“All right, you can forget Me in this way.”

The *karmīs*, or ordinary materialists, the Māyāvādīs, and the so-called yogīs wanted to forget Kṛṣṇa. So Kṛṣṇa is giving them intelligence: “All right. You forget Me like this.” And if you want to revive your relationship with Kṛṣṇa, He will give you intelligence. *Dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*: “I shall give you intelligence to come to Me.” *Ye yathā mām prapadyante*. As you want, Kṛṣṇa gives you facility.

Go on reading.

**[Disciple reads:]** “Now the next question automatically made will be why the Lord influences the living entity to such consciousness and forgetfulness. The answer is that the Lord clearly wishes that every living entity be in his pure consciousness as the part and parcel of the Lord and thus be engaged in the loving service of the Lord as he is constitutionally made; but because the living entity is partially independent also, he may not be willing to serve the Lord, but may try to become as independent as the Lord is. All the nondevotee living entities are desirous of becoming equally as powerful as the Lord, although they are not fit to become so.”

**Prabhupāda:** The living entity will never be God, but we see that by the influence of the illusory energy many people think, “I am God,” or “I shall become God by pressing my nose like this.” This is going on. But they will never be able to become God. That is not possible. If everyone can become God, then there is no meaning of God.

*Karmīs* say, “I shall become a millionaire. I shall become a trillionaire. I shall become head of state. I shall become prime minister.” They struggle to attain these things.

And for yogīs to think, “I shall become God” is simply another struggle. It is illusion. Kṛṣṇa may give them some yogic success. In India there is a rascal who makes gold appear. And people are after him—“Oh, he is God, he is God.” By producing a little gold, he becomes God.

Another yogī makes two *rasagullās* [sweets] appear. So by producing two *rasagullās*, four cents’ worth, he becomes God. You see? This is illusion. I can purchase two *rasagullās* from the market for four cents, so he has become God for four cents. People think, “Oh, he is God. He can produce *rasagullās*.” They have no sense. I can produce *rasagullās* in our kitchen. But rascals think, “Oh, this yogī is wonderful.”

So Kṛṣṇa gives a person some power of yogic *siddhi*, or perfection, and the person thinks, “I have become God.” And some flatterers think, “Oh, you are God.” Such yogīs are in the same dream as the *karmīs*. And as soon as death comes, everything is finished—your Godhood and everything, finished. Now comes doghood. And another dream: “I am dog.” First of all “I am God,” then “I am dog.” This is going on.

Therefore Bhaktivinoda Ṭhākura has said, (*miche māyār boṣe, jāccho bhese*): “Why are you being washed away by the waves of māyā? Just stand up.” (*Jiv*) *kṛṣṇa-dās, ei biśwās, korle to āṛ duḥkho nāi*. “Simply stay fixed on this point: ‘I am an eternal servant of Kṛṣṇa.’ Then there is no more dream.” And if you allow yourself to be washed away, Kṛṣṇa gives you facility: “All right, come on. Be washed away.”

Then?

**[Disciple reads:]** “The living entities are illusioned by the will of the Lord because they wanted to become like  
(please turn to page 46)



# Temple of Viṣṇu

by Satsvarūpa Dāsa Goswami

**D**EVOTEES KNOW that their bodies are temples of Viṣṇu, or Kṛṣṇa. Kṛṣṇa, the Absolute Truth, appears in three features: as the impersonal Brahman, as the Supersoul, and as Bhagavān, the personal feature, the Supreme Personality of Godhead. As the Supersoul, the Lord resides in every body, in the heart, along with the individual soul. Therefore, devotees respect their own bodies by keeping them clean and following good practices for health. Devotees don't perform needless austerities, and they especially avoid austerities harmful to the body or not prescribed in the scriptures. Kṛṣṇa tells us that such austerities are in the mode of ignorance. Similarly, devotees avoid ignorant foods such as meat, fish, and eggs. Devotees follow the injunction of *Bhagavad-gītā* that one should not eat too much or too little, sleep too much or not sleep enough. They don't want to torture either the individual soul or the Supersoul residing in the body. A devotee recognizes that he does not own his body; the body is only rented from Kṛṣṇa. Like any rental, it should be treated responsibly.

Devotees know that other people's bodies are temples of Viṣṇu also. Śrīla Prabhupāda writes in his purport to *Bhagavad-gītā* 9.11, "A devotee should see that because Kṛṣṇa is present in everyone's heart as Paramātmā [the Supersoul], every body is the embodiment of the temple of the Supreme Lord; so as one offers respect to the temple of the Lord, he should similarly properly respect each and every body in which the Paramātmā dwells. Everyone should therefore be given proper respect and should not be neglected." A devotee therefore extends respect not only to other human beings but to living beings in all species of life.

When we recognize the Lord's presence in everyone's heart, we are more inclined to respect every living being. The *Bhagavad-gītā* tells us that a learned person sees with equal vision a *brāhmaṇa*, an elephant, a dog, and a dog-eater (outcaste). One can see all living beings equally when one perceives the same Supersoul within the heart of all.

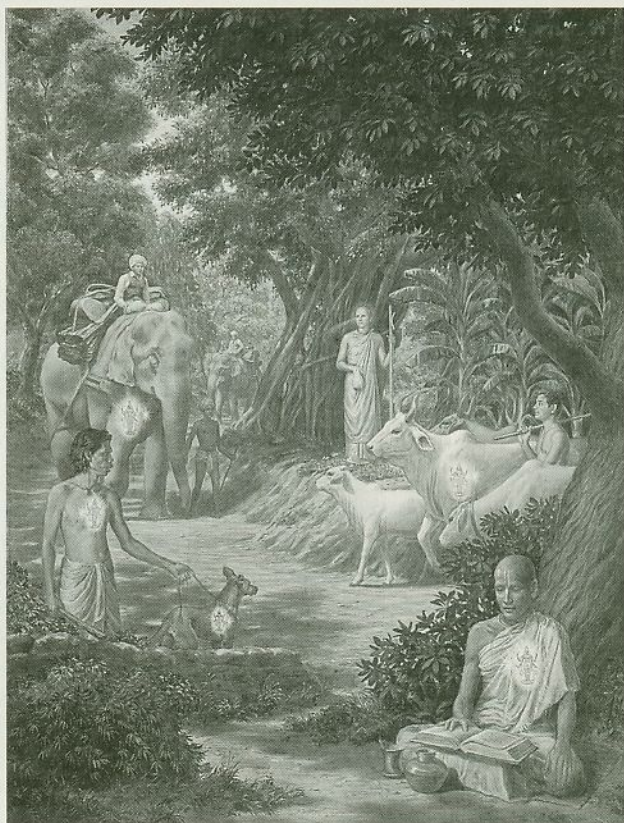
In the *Śrīmad-Bhāgavatam* (4.3.22) Lord Śiva explains this to his wife, Satī: "My dear young wife, certainly friends and relatives offer mutual greetings by standing up, welcoming one another, and offering obeisances. But those who are elevated to the transcendental platform, being intelligent, offer such respects to the Supersoul sitting within the body, not to the person who identifies with the body."

Lord Śiva said this after he was insulted by Dakṣa, his father-in-law, early in the world's creation. Dakṣa was performing a great sacrifice, to which he had invited the demigods. He was a *prajāpati*, one of the universal progenitors, and was therefore powerful. His body emanated a beautiful aura, and when people saw it they naturally offered him respect. When he entered the sacrificial arena, however, although all the others present

stood up to receive him, Lord Śiva was lost in meditation on Kṛṣṇa and did not notice Dakṣa's arrival. Dakṣa was offended and in turn insulted Lord Śiva.

Śrīla Prabhupāda comments, "It may be argued that since Dakṣa was the father-in-law of Lord Śiva, it was certainly the duty of Lord Śiva to offer him respect. In answer to that argument, it is explained here that when a learned person stands up and offers obeisances in welcome, he offers respect to the Supersoul, who is seated in everyone's heart."

Lord Śiva was not neglecting Dakṣa; since Lord Śiva was already offering respects to the Supersoul of the universe, those respects naturally included respects to the



*A person who knows that Kṛṣṇa is in the heart of every living being respects every body as a temple of the Lord.*

Supersoul in Dakṣa's heart.

Still, devotees offer respects not only to the Supersoul but also to the individual soul. Therefore a devotee may offer obeisances differently according to the soul's development. Although there is no such thing as "better" souls or "lesser," different living entities have different degrees of advancement. One living entity may identify with his or her bodily existence whereas another may be liberated from bodily identification. If we were offering respects only to Lord Viṣṇu, we would offer the same respect to every living entity, but because we respect the individuality of the soul, we offer respect according to the living entity's nature.

Those in the gross mode of ignorance cannot see the soul. Those in the mode of passion, preoccupied with bodily forms, cannot see the underlying equality and unity of all beings. But Kṛṣṇa defines knowledge in the mode of goodness as follows: "That knowledge by which one undivided spiritual nature is seen in all living entities, though they are divided into innumerable forms, you should understand to be in the mode of goodness." Śrīla Prabhupāda writes, "A person who sees one spirit

soul in every living being, whether a demigod, human being, animal, bird, beast, aquatic, or plant, possesses knowledge in the mode of goodness. In all living entities, one spirit soul is there, although they have different bodies in terms of their previous work."

"Oneness" in this sense does not mean that there is one soul in myriad bodies, as the impersonalists teach, but that an individual soul of equal quality is present in the heart of each living being. A plant has a soul, and we offer the respects appropriate for a soul in a plant's body. For obvious reasons, although we respect the presence of the soul and Supersoul in the body of a tiger, we do so from a distance.

Of course, we show the most respect to other human beings, but a devotee does not base that respect on a person's material position. Devotees shouldn't look at other living entities as objects to gratify their senses. Therefore, men should respect women as mothers and no one should try to exploit other living beings for sense gratification. To exploit others is to exploit the resources of the Lord's temple and thus defile it.

A devotee offers the most respect

to pure devotees. *The Nectar of Instruction* advises that one respect devotees in terms of their relationship with Kṛṣṇa: "One should mentally honor the devotee who chants the holy name of Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticize others."

The highest repository of respect for a devotee is someone advanced in pure devotional service and free from envy. Freedom from envy means freedom from the bodily concept. The nonenvious devotee has the ability to see the "one" soul in all living beings. Such a humble devotee has nothing to gain from anyone but everything to give, because he possesses Kṛṣṇa.

*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-TWO

# Prabhupāda's Guava Jam

by Yamuna Devi

**T**HE ŚRĪLA PRABHUPĀDA Centennial year is a cause for great celebration and a chance for us to relish on many levels increased spiritual commitment. Our individual offerings and group projects are underway. We may be focusing on internal areas of our spiritual development, or heading up or joining activities from ISKCON'S twelve "lotus petals" of celebration. Either way, our devotional endeavors can lead us from a great year into an even greater future.

One way to make this a great centennial year is by discussing more about Śrīla Prabhupāda. I plan to do that in this column. I'll recall more of Prabhupāda's instructions in the form of recipes, cooking lessons, *prasādam* distribution, and exchanges in the kitchen. This should give you more insights into Śrīla Prabhupāda the person. For me, writing more about Śrīla Prabhupāda is an opportunity to remember him in greater detail, to uncover more of what is locked away

in my memory. I hope my attempts, imperfect as they are, will enhance your appreciation of Prabhupāda's purity and devotional qualities.

Once as I was offering Śrīla Prabhupāda my obeisances, he said that to remember, we must first chant and hear. So to remember him, let us increase our chanting and hearing about him. Let us repeat stories over and over again for purification and inspiration, and pass them down for future generations to cherish.

## SPICY GUAVA JAM

(Makes about 2 cups)

*Lord Krishna's Cuisine* has a recipe for Rich Guava Jam by Pallikā Dāsī, who also learned it from Śrīla Prabhupāda. Give both recipes a try, perhaps on buttered, flame-toasted *capātis*, on any *nimki*-like cracker, or on thin slices of homemade multi-grain toast.

1¼ pounds just-ripe guavas  
1 teaspoon coriander seeds  
½ teaspoon cumin seeds  
½ teaspoon cardamom seeds  
¼ teaspoon *kalanji*  
2–3 dried red chilies, or as desired  
8 whole cloves  
one cinnamon stick  
2 cups sugar  
½ tablespoon lime juice

Cut the guavas into eighths and steam them in a steamer basket for about 45 minutes. Over low heat, dry-roast the coriander, cumin, cardamom, *kalanji*, chilies, and cinnamon stick until the cumin darkens a few shades. Crush the cinnamon stick with a mallet, then coarsely grind all the spices, either in a spice mill or with a mortar and pestle.

Transfer the softened guavas to a saucepan and mash them to a purée (or pass them through a food mill). Place the saucepan over low heat and add the sugar and lime juice. Stirring, cook until the jam is thick, about 218–221° F (103–105° C) on a candy thermometer. Remove the pan from the heat, stir in the powdered spices, and cool. Offer to Kṛṣṇa.

Store the jam in well-sealed containers. Once opened, keep refrigerated. It will last for up to two weeks.

## Jams and Preserves

Jams and preserves are the next topic in the cooking class and the next subject in the class textbook, *Lord Krishna's Cuisine*. Prior to the incident that follows, I had seen no evidence that jams, jellies, or preserves have a tradition in the Indian kitchen.

### The Ramaṇa Reti Kitchen

ISKCON's Kṛṣṇa-Balarām Temple in Vṛndāvana is located in an area known as Ramaṇa Retī. In 1973, the construction of Śrīla Prabhupāda's house in Ramaṇa Retī, adjacent to the temple, was far from finished. In truth, he ate, slept, translated, and met with guests in the partially completed large main room. Several women, myself included, lived in what is now his dining room. His secretary's base camp was a small area now part of the main entrance, and his servant worked just off the main room in the small room that now houses museum artifacts. Aside from a brief stay in his quarters at the Rādhā-Dāmodara temple during the fall (Kārtika) of 1972, when visiting Vṛndāvana Prabhupāda stayed in his unfinished Ramaṇa Retī house.

From the spring of 1972 through the fall of 1974, I was his unofficial Vṛndāvana cook. I took care of both the Rādhā-Dāmodara and Ramaṇa Retī kitchens and did most of his cooking. The Ramaṇa Retī kitchen was a makeshift affair in a room under construction—bare brick walls, a concrete floor, and unfinished window frames with temporary bars to ward off monkeys. Two metal trunks held pots, utensils, and dry staples like *dāl*, rice, and spices. Like many kitchens in Vṛndāvana, this one had no electricity or running water, but Śrīla Prabhupāda seemed to like it, wandering in on many occasions to observe activities in progress.

I worked within an area of the rough floor I'd marked off with bricks mortared together with Yamunā River mud. Every morning, 72-year-old Ānand Prabhu, one of Śrīla Prabhupāda's godbrothers and one of my all-time favorite cooking teachers, would walk nearly two miles to bring me two buckets of

fresh, sweet well-water for cooking. I used two stoves—a gas burner and a portable wood stove, called a *chula*, which was little more than a five-gallon galvanized bucket covered with a thick layer of smooth mud. I cooked the main meal in Śrīla Prabhupāda's three-tiered brass steamer, on either stove. But the *capātis* were always griddle-baked and flame-toasted on the *chula*, over a mixture of four parts aromatic neem (margosa) coals and one part dried cow-dung patties.

### Prabhupāda Makes Jam

One morning before leaving Vṛndāvana, Śrīla Prabhupāda called for me and asked about several pending matters. After instructing me about his lunch, he asked whether good guavas were available in Loi Bazaar, Vṛndāvana's largest vegetable market. I hesitatingly said perhaps, having sporadically seen them in recent days but not knowing if I could find good-quality fruit. I had been thinking that the produce of the last fortnight had been only mediocre, and I knew Śrīla Prabhupāda was aware of it. He had often said that no matter how able the cook, good flavor requires ingredients that are seasonal, high quality, and really fresh.

The guavas I ultimately bought were neither good nor bad but somewhere in the middle. They were yellow, moderately sweet and moderately fragrant, with hard skins and seeds.

It was late afternoon when Śrīla Prabhupāda came into his kitchen, inspected the fruit, and decided to make it into jam. He squatted down on his haunches and asked for a knife and cutting board. After washing his hands, the fruit, the knife, and the cutting board, he cut each fruit into eight pieces. While cutting, he told me that this jam was a favorite from his childhood, a special treat. He had learned to make it from his mother, who would bring it on family outings or as a gift when they visited his maternal uncle. Now he wanted to have some for his travels. He loaded the cooker with guavas and asked me to light the gas stove.

### A Lesson on Waste

Indian wooden matches have

always seemed inferior to me. They snap easily, their igniting tip is thin, often flaring rather than lighting, and they are anything but water-resistant. After retrieving the matchbox from the trunk, I knelt down before the stove and struck a match. It fizzled. I struck a second one, and it snapped into three pieces. The third went *futz, futz* and went out. The fourth flared briefly and went out. The fifth Śrīla Prabhupāda took out of my hand before I could strike it.

I recall his movement almost as if it were in slow motion. With ease he struck the match against the box, cupping his hands around the budding flame as if protecting it from Arctic winds. The flame leapt out on the first strike as he lowered it to

light the stove. As I looked at him with puzzled awe, he spoke before I could open my mouth. A devotee, he said, should become expert, know how to use things properly, and avoid waste. As I looked at my small pile of unlit matches resting before the stove (I see them again as I write), I realized how far I had to go in these three areas. I am still working on them today.

As Prabhupāda made the jam, I noted down the ingredients and procedures. The measurements in the recipe given here are my own, arrived at by testing and developing the recipe. Adjust the amounts as desired, but end up with a product that is a cross between jam and a spicy fruit butter—thick, hot, and sweet.

### Afterthoughts

This year, let us pray for ever deepening appreciation and glorification of Śrīla Prabhupāda. Let us strive to increase our ability to relish him in new and fresh ways. Let us pray to understand more and more about the how, what, when, where, and why of Śrīla Prabhupāda's mission.

And keep on cooking for Kṛṣṇa . . .

*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.*



## THROUGH THE EYES OF ŚĀSTRA

# The Inconceivable . . . One More Time

by Ravindra Svarūpa Dāsa

**A** NUMBER OF *Back to Godhead* readers have written—several at formidable length—to express doubts or objections concerning the essay “On Conceiving the Inconceivable,” published in this column last summer (July/August). I hope it will be helpful for me to respond to the more significant points raised.

You may recall that the essay addressed the conceptually vexing question How did the conditioned soul—the *jīva*—get that way? Upon this topic—“the *jīva* issue”—a small but prolix band of people in and about ISKCON have piled up a great number of words. I was loathe to add to them. For to expend time and energy on this issue goes counter to the instructions of Śrīla Prabhupāda. “What is the use of such discussion?” he wrote about efforts to comprehend the causal history of the *jīva*'s falldown. “Don't waste your time with this.”<sup>1</sup>

Why did I go against such clear

instruction? How did I become so foolish as to rush in where angels fear to tread? It happened like this.

Last year ISKCON's Governing Body Commission, on which I serve, had to deal with an uproar caused by a 300-page book on the “*jīva* issue” that a couple of devotees had just written and published.

The controversy arose over the way in which the authors attempted to resolve the issue. The reader may recall that the issue centers upon the apparent incompatibility of two authoritative accounts of the origin of conditioned souls. One account—which receives by far the most stress in Prabhupāda's teachings—tells that the conditioned souls were originally Kṛṣṇa conscious, but that they willfully repudiated service to Kṛṣṇa and in so doing fell from the spiritual into the material world. The second account holds that conditioned souls have been so perpetually, while the eternally liberated souls in the

spiritual world never fall.

How are these two accounts to be reconciled? The controversial book before the GBC reconciled the two simply by throwing out the first of them. Yet how is it possible to dispose of that account? After all, it is a prominent leitmotif of Śrīla Prabhupāda's teaching. It is presumed by the name Śrīla Prabhupāda gave this very magazine. The story of the *jīva*'s fall, theorized the book's authors, is Prabhupāda's benevolent fiction. It is a myth, a white lie, invented by Prabhupāda because we Westerners are mentally incapable of accepting the concept of a soul that has simply always been conditioned.

Asked to pass judgment on this theory, the GBC resolved that this way of solving the *jīva* issue was unacceptable. The GBC ruling went no further, but naturally in discussion the question came up of what sort of resolution would be acceptable. To further the GBC's discussion, I pro-



duced the little paper later published in these pages. I labored to keep the paper short—a minimalist work—because I wanted to be considerate of the GBC as well as faithful to Śrīla Prabhupāda’s instruction not to waste time—mine or the readers’—on this issue.

The editor of *Back to Godhead* read the little essay, liked it, and published it here. He saw the brevity of the article as a virtue.

Some readers, however, have seen it as a vice. Several in particular have deplored the paucity of “quotes”—they mean explicit citations and quotations from authorities. One reader claims that such references are a requirement, especially when presenting “a new elucidation,” while another asserts their absence sufficient in itself to prove the article “mental speculation” and nothing more.<sup>2</sup>

It is not the case that a Kṛṣṇa-conscious article requires explicit citations and quotations. As a brand-new devotee, I received much knowledge and inspiration from a little piece by Śrīla Prabhupāda called “On Chanting Hare Kṛṣṇa.”<sup>3</sup> A paradigm of brevity and elegance,<sup>4</sup> it is innocent of any quotations or references. Yet one who knows the philosophy of Kṛṣṇa consciousness recognizes that every word is faithful to authority.

When I wrote the *jīva* article, I had supposed that devotees would similarly have little trouble recognizing the source of the ideas in it: Śrīla Prabhupāda. Rather than presenting “a new elucidation,” my article set forth my spiritual master’s own resolution of the “*jīva* issue.” In the rest of this essay, I will provide the quotations to show that.

Some of the demand for proof-texting focused on a premise of the article: that the account of the fall of the *jīva* is an authoritative narration. Is there indeed scriptural and traditional authority for it?

Yes.

In the Fourth Canto of *Śrīmad-Bhāgavatam*, Nārada Muni narrates the allegorical story of King Purañjana. In the part that concerns us, Purañjana has just died and his widow, Vaidarbhī, is lamenting pite-

ously. A *brāhmaṇa* approaches the queen and introduces himself as her “eternal friend.” The *brāhmaṇa*, who symbolizes the Supersoul, says to the grieving queen:

My dear friend, even though you cannot immediately recognize Me, can’t you remember that in the past you had a very intimate friend? Unfortunately, you gave up My company and accepted a position as enjoyer of this material world. My dear gentle friend, both you

and I are exactly like two swans. We live together in the same heart, which is just like the Mānasa lake. Although we have been living together for many thousands of years, we are still far away from our original home.<sup>5</sup>

Commenting on these verses,<sup>6</sup> Śrīla Prabhupāda explains that the passage “gave up My company and accepted a position as enjoyer of this material world” refers to the soul’s fall from the spiritual into the

## CALENDAR CLOSE-UP

### Śrīla Raghunātha Dāsa Gosvāmī

Appearance Day: January 24

Śrīla Raghunātha Dāsa Gosvāmī is an eternally liberated associate of Lord Kṛṣṇa who appeared to join the Lord when He appeared five hundred years ago as Śrī Caitanya Mahāprabhu.

Although the son of a very rich landholder, Raghunātha Dāsa had no interest in the things of this world. His sole desire was to gain the association of Lord Caitanya and dedicate himself to the Lord’s service. Seeing Raghunātha’s spirit of renunciation even as a young man, his family tried to keep him at home by all means, including guards. Somehow Raghunātha was able to escape their vigilance, and he made his way to Jagannātha Purī to serve Lord Caitanya.

Raghunātha’s life in Purī showed him to be absorbed in transcendental consciousness. In the *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī writes: “Who could list the unlimited transcendental attributes of Raghunātha Dāsa? His strict regulative principles were exactly like the lines on a stone. Raghunātha Dāsa spent more than twenty-two hours out of every twenty-four chanting the Hare Kṛṣṇa mahā-mantra and remembering the lotus feet of the Lord. He ate and slept for less than an hour and a half, and on some days that also was impossible.

“Topics concerning his renunciation are wonderful. Throughout his life he never allowed his tongue sense gratification. He never touched anything to wear except a small torn cloth and a patchwork wrapper. . . . Whatever he ate was only to keep his body and soul together, and when he ate he would reproach himself thus:

“‘If one’s heart has been cleansed by perfect knowledge and one has understood Kṛṣṇa, the Supreme Brahman, he then gains everything. Why should such a person act like a debauchee by trying very carefully to maintain his material body?’”

Raghunātha Dāsa Gosvāmī served Lord Caitanya for sixteen years at Jagannātha Purī. After the Lord departed this world, Raghunātha went to Vṛndāvana, where he lived for many years at the sacred lake Rādhā-kuṇḍa. His *bhajana-kūṭir*, or place of worship, still exists there. He is one of the six Gosvāmīs of Vṛndāvana.

(Full calendar, page 63)

# **Śrīmad-Bhāgavatam repeatedly speaks of liberation in Kṛṣṇa consciousness as a restoration, a return, a reawakening, a recovery, a remembering.**

• • •

material world. To explain “how the living entity falls down into this material world,” Śrīla Prabhupāda quotes *Bhagavad-gītā* 7.27: “All living entities are born into delusion, overcome by the dualities of desire and hate.”

“In the spiritual world there is no duality, nor is there hate,” Prabhupāda says. But “when the living entities desire to enjoy themselves, they develop a consciousness of duality and come to hate the service of the Lord. In this way the living entities fall into the material world.” He elaborates further: “The natural position of the living entity is to serve the Lord in a transcendental loving attitude. When the living entity wants to become Kṛṣṇa Himself or imitate Kṛṣṇa, he falls down into the material world.”

In Nārada’s allegory, the *brāhmaṇa* speaks of himself and the queen as two swans—symbolically the Supersoul and the soul—who have wandered together far away from their “original home.” What place is that? Prabhupāda explains:

The original home of the living entity and the Supreme Personality of Godhead is the spiritual world. In the spiritual world both the Lord and the living entities live together very peacefully. Since the living entity remains engaged in the service of the Lord, they both share a blissful life in the spiritual world. However, when the living entity wants to enjoy himself, he falls down into the material world.<sup>7</sup>

It is clear that Nārada Muni teaches here in *Śrīmad-Bhāgavatam* that the conditioned souls dwell originally in the spiritual world, their homeland, where they enjoyed a relation of active service with Kṛṣṇa. However, these souls willfully gave up Kṛṣṇa’s company in order to become enjoyers. Śrīla Prabhupāda

explains that they wanted to imitate Kṛṣṇa rather than serve Him. As Prabhupāda states it elsewhere in his *Bhāgavatam* commentary: “The first sinful will of the living entity is to become the Lord, and the consequent will of the Lord is that the living entity forget his factual life and thus dream of the land of utopia where he may become one like the Lord.”<sup>8</sup>

In addition, *Śrīmad-Bhāgavatam* repeatedly speaks of liberation in Kṛṣṇa consciousness as a restoration, a return, a reawakening, a recovery, a remembering. Nārada Muni uses such language himself a little further on in his allegory of the soul and Supersoul:

In this way both swans live together in the heart. When the one swan is instructed by the other, he is situated in his constitutional position. This means he regains his original Kṛṣṇa consciousness, which was lost because of his material attraction.<sup>9</sup>

In this verse “regains his original Kṛṣṇa consciousness” is a translation of *naṣṭām āpa punaḥ smṛtim*. Kṛṣṇa consciousness is literally a lost (*naṣṭām*) memory (*smṛtim*) which is gained (*āpa*) once again (*punaḥ*). In *Śrīmad-Bhāgavatam* this terminology of forgetting and once again remembering is invoked over and over.<sup>10</sup> Remembering, regaining, returning, recovering—all these terms presuppose a past state that had once been ours, had then become lost, and will be ours once more. *Śrīmad-Bhāgavatam* teaches it, and so, of course, does Śrīla Prabhupāda.

## **Śrīla Prabhupāda as Authority**

What I have given is sufficient to establish the authority of the account of the *jīva*’s fall, and I will leave it at that. I may disappoint readers who will want proof-texting from authori-

ties who stand between Nārada Muni and Śrīla Prabhupāda in the disciplic succession. I am confident, however, that Śrīla Prabhupāda is a bona fide spiritual master. As such, he is a “transparent medium” who represents (literally, presents over again) the entire tradition coming from Kṛṣṇa. To those readers who claim not to have found in those authorities confirmation of the teaching spelled out here, I can only suggest that you go back and look again. Śrīla Prabhupāda undoubtedly understands those authorities better than you or I. Go back, and this time use Śrīla Prabhupāda as your guide.

Śrīla Prabhupāda is uniquely qualified to understand spiritual teaching. Such understanding is hardly a matter of academic scholarship. The *Śvetāśvatara Upaniṣad*, in its concluding verse (6.23), tells who among its readers will have revealed to them the purport of what they’ve read: only a great soul, a *mahātmā*, who possesses pure devotion (*parā bhakti*) to the Lord and, in equal measure, to his spiritual master. Śrīla Prabhupāda himself exhibited extraordinary devotion to the Lord and to his guru. Only because of that devotion was he empowered to achieve unprecedented success in preaching Kṛṣṇa consciousness throughout the world. I take the greatness of his success as a measure of his greatness of soul, and therefore I accept him as empowered by Kṛṣṇa also with the ability to penetrate deeply into the meaning of spiritual teaching. It is therefore my policy to follow him in his understanding.

This is what I tried to do in my *Back to Godhead* article. It is not that Śrīla Prabhupāda was silent on the “*jīva* issue.” His disciples brought it up a number of times, and there are lectures, letters, and conversations in which he addressed it head on. Never once do we find him so

much as hinting that Nārada Muni's account of the origin of bondage is a myth or fiction. Rather, he defends that account vigorously and teaches his disciples how to reconcile it with the statements that there is no fall from Vaikuṅṭha, the spiritual world.

### “Eternally Conditioned”

The central point in Śrīla Prabhupāda's reconciliation is that every single soul is in fact eternally liber-

ated (*nitya-mukta*) and not a single soul ever really leaves the spiritual world. The so-called “conditioned souls” (*nitya-baddha*) only superficially appear to be so to themselves, and their apparently bound state is an illusion of such vanishingly small duration and significance that it is virtually of no weight at all in the true scale of things.

Thus, Śrīla Prabhupāda said that the appellation *nitya-mukta* is factual,

while the appellation *nitya-baddha* is only a manner of speaking. “You are not eternally conditioned,” Śrīla Prabhupāda wrote one disciple.

You are eternally liberated, but since we have become conditioned on account of our desire to enjoy [the] materialistic way of life, from time immemorial, therefore it appears that we are eternally conditioned. Because we cannot trace out the history of the date when we became conditioned, therefore it is technically called eternally conditioned. Otherwise the living entity is not actually conditioned.<sup>11</sup>

As Śrīla Prabhupāda affirmed in a *Śrīmad-Bhāgavatam* lecture,<sup>12</sup> “We cannot be eternally conditioned, because we are part and parcel of Kṛṣṇa. Our natural position is ever liberated, eternally liberated.” The term “eternally conditioned,” according to Śrīla Prabhupāda, is not accurate from the philosophical point of view, but is a figure of speech.

Constitutionally every living entity, even if he is in Vaikuntha-loka, has [a] chance of falling down. Therefore the living entity is called marginal energy. But when the fall-down has taken place for the conditioned soul is very difficult to ascertain. Therefore two classes are designated: eternally liberated and eternally conditioned. But for argument's sake, a living entity being marginal energy, he can't be eternally conditioned. The time is so unlimited that the conditioned souls appear to be eternally so, but from the philosophical view they cannot be eternally conditioned.<sup>13</sup>

Even as Śrīla Prabhupāda speaks of the soul's fall from Vaikuṅṭha, he also upholds the statements that Vaikuṅṭha is that place from which no one falls. The deep truth of the matter is that we are even now in Vaikuṅṭha but we don't know it. Lecturing on *Śrīmad-Bhāgavatam* 2.9.1,<sup>14</sup> Śrīla Prabhupāda directly says that now he will reply to those who ask, “How did the living entity, who was with Kṛṣṇa, fall into the material world?” Prabhupāda then states that the fallen condition is merely an appearance: It “is

## • NETNEWS •

The URLs for the main Kṛṣṇa conscious sites on the World Wide Web.

<http://aristotle.algonet.se/~krishna>

### HARE KṚṢṆA, THE COMPLETE PICTURE

In this visually appealing site organized by the North European BBT, visitors can learn a great deal about the Hare Kṛṣṇa movement and the Māyāpur project. This site has a “Talk to Us” feature by which visitors can ask questions.

<http://www.krsna.com/~btg>

### BACK TO GODHEAD ONLINE

This site (under construction) includes *Back to Godhead*, “The Hare Kṛṣṇa Catalog,” and the entire text of the *Bhagavad-gītā As It Is*. Visitors can also find out about the work of the BBT Archives in preserving all of Śrīla Prabhupāda's teachings and photographs.

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

### HARE KṚṢṆA HOME PAGE

Sponsored by the Bhaktivedanta Book Trust in Los Angeles, this site includes excerpts from Śrīla Prabhupāda's books and an overview of the Hare Kṛṣṇa movement.

<http://www-ece.rice.edu/~vijaypai/hkindex.html>

### THE HARE KṚṢṆA INDEX

This index will lead the user to any of the ISKCON-affiliated WWW sites.

simply the influence of the material energy, nothing more; actually he has not fallen.”

Prabhupāda gives this example: Just as clouds passing in front of the moon at night make the moon appear to move, so the material energy makes the soul, who is eternally with Kṛṣṇa, appear to be fallen. “Actually, the moon is not moving. Similarly, the living entity, because he is a spiri-

tual spark of the Supreme, has not fallen. But he is thinking, ‘I am fallen. I am material. I am this body.’”

The second example Śrīla Prabhupāda uses comes directly from the *Bhāgavatam* verse. A dreaming person manufactures an alternate dream-self that he temporarily takes to be his real identity. Thus, the dreamer imagines himself undergoing all kinds of adventures. Say in a

nightmare he dreams he is running in panic through a dense jungle at night, a huge and hungry tiger chasing him down. With a thudding heart, he hears the tiger coming inexorably closer. Then claws rake his back, and fangs crush his neck, and he wakes up screaming in terror. With relief he sees he is safe in bed. The fictional dream-self is gone. All along he had been safe in his own bed. He was never lost in any tiger-infested jungle.

## CALENDAR CLOSE-UP

### Śrīla Madhvācārya

*Disappearance Day: January 29*

Śrīla Madhvācārya was born in Udupi, South India, in the early thirteenth century. From his early childhood it was obvious that he was a remarkable person. He once cleared his father of debts by converting tamarind seeds into coins. Whenever his mother was disturbed, from wherever he was he would appear before her in one jump. When Madhva was five years old, with his toe he killed a demon in the form of a snake living near his home.

Most noteworthy, however, were Madhvācārya’s spiritual qualities. He received *brāhmaṇa* initiation at the age of five and accepted *sannyāsa*, the renounced order of life, at age twelve.

Madhvācārya met Vyāsadeva, the compiler of the *Vedas*, in the Himalayas, where Vyāsadeva had been living for thousands of years. Madhva became a great scholar by studying the *Vedas* under Vyāsa and used his erudite scholarship to crush the Māyāvāda (impersonalistic) philosophy. By defeating several Māyāvāda leaders, he became famous throughout India. He initiated eight disciples, who became the directors of his eight monasteries. Madhvācārya was also famous for his physical strength. A person named Kadanjari, who possessed the strength of thirty men, once challenged Madhva to fight. Madhva placed the big toe of his foot on the ground and asked the fighter to lift it. Kadanjari could not and had to admit defeat. Once Madhvācārya was attacked by robbers, but he killed them all. Another time, Madhva’s companion Satya Tīrtha was attacked by a tiger, but with his great strength Madhva separated them.

One day, while Madhvācārya was meditating by the sea, he saw a large boat in danger. He helped the boat to safety and was rewarded with a large chunk of *gopī-candana*, sacred clay from Dvārakā, the city where Kṛṣṇa had lived on the west coast of India. As the clay was being carried, it broke apart, revealing a Deity of Lord Kṛṣṇa. The Deity assumed such a great weight that not even thirty people could carry Him, but Madhvācārya personally carried Him to Udupi and installed Him there. The Deity is still worshiped there according to the standards set by Madhvācārya.

Madhvācārya is the principal *ācārya*, or spiritual teacher, in the disciplic line in which Śrīla Prabhupāda, and therefore ISKCON, has come. That line is known as the Brahma-Mādhva-Gauḍīya Sampradāya.

(Full calendar, page 63)

So, when someone asks, “When did we come into contact with this material nature, the answer is that we have not come into contact. By the influence of the external energy we *think* we are in contact. Actually we are not fallen. We cannot be fallen. We have simply created a situation. Rather, we have not created a situation; Kṛṣṇa has given us a situation. Because we wanted to imitate Kṛṣṇa, Kṛṣṇa has given an opportunity.

As the dreamer forgets that he is safe in his own bedroom, so we have simply forgotten where we really are: the spiritual world.<sup>15</sup>

#### Crow and Tāl Fruit

Śrīla Prabhupāda gives a more elaborate description of the nature of the *jīva*’s bondage in the paper entitled “Crow-and-Tāl-Fruit Logic.”<sup>16</sup> He sent this paper to the GBC representative in Australia in June of 1972 to settle a controversy that had arisen there over this issue.<sup>17</sup> “Crow-and-Tāl-Fruit Logic” presents Prabhupāda’s most thorough statement of the solution, and the paper was circulated throughout ISKCON. I saw it in Philadelphia that year and studied it carefully. Upon it I have based my reflections in the *Back to Godhead* article on eternity and time.

Prabhupāda begins his paper by asserting our eternal and permanent relation with Kṛṣṇa. “We never had any occasion when we were separated from Kṛṣṇa,” he says, and then he uses *Śrīmad-Bhāgavatam*’s analogy of a dream to explain how the illusion of separation arises. He also takes care to explain how it is possible for even a liberated soul to become illusioned:

Our separation from Kṛṣṇa is like

# ***Śrīla Prabhupāda explains that not only is the soul's condition of illusion insubstantial like a dream, but it is also momentary.***



that. We dream this body and so many relationships with other things. First the attachment comes to enjoy sense gratification. Even [when we are] with Kṛṣṇa the desire for sense gratification is there. There is a dormant attitude for forgetting Kṛṣṇa and creating an atmosphere for enjoying independently.<sup>18</sup>

He then continues his exposition:

We cannot say, therefore, that we are not with Kṛṣṇa. As soon as we try to become the Lord, immediately we are covered by māyā. Formerly we were with Kṛṣṇa in His *līlā*, or sport. But this covering of māyā may be of very, very, very, very long duration; therefore [in the interim] many creations are coming and going. Due to this long period of time it is sometimes said that we are ever-conditioned. But this long duration of time becomes very insignificant when one actually comes to Kṛṣṇa consciousness.

It is like in a dream: We are thinking it is a very long time, but as soon as we awaken we look at our watch and see it has been a moment only. To give another example: Kṛṣṇa's friends were kept asleep for one year by Brahmā, but when they woke up and Kṛṣṇa returned before them, they considered that only a moment had passed.

So this dreaming condition is called non-liberated life, and this is just like a dream. Although in material calculation it is a long, long period, as soon as we come to Kṛṣṇa consciousness this period is considered a second.

Here Śrīla Prabhupāda explains how this condition of illusion is “very insignificant.” Not only is it insubstantial like a dream, but it is also momentary. Although within the

dream unlimited years seem to pass, in reality the dream lasts virtually no time at all—a “moment” or a “second.”

Then Śrīla Prabhupāda offers another example of how a seeming long duration of time can last only an instant. He recalls the story of how the cowherd boys napped under the spell of Brahmā for only one *truṭi* (or  $\frac{1}{13,500}$  of a second) of Brahmā's time while an entire year passed in human time.<sup>19</sup>

Śrīla Prabhupāda invokes the relativistic temporal structure of creation to explain how the illusion of the *jīva* is insignificant, and I followed him in my article. I attempted only to elaborate Śrīla Prabhupāda's explanation in a more systematic and explicit manner. In the example of the cowherd boys, one *truṭi* of Brahmā's time is contrasted to one year of human time. If we consider the case of the sleeping *jīvas* rather than the sleeping cowherd boys, how much greater would be the contrast between real time (in the spiritual world) and dream-time (in the material world)? Obviously, the “moment” in real time would become vanishingly small—infinitesimally small—while in “dream-time” it would become infinitely great—*anādi*, without a traceable beginning.

In short, Śrīla Prabhupāda uses the example of dreaming to say that the soul never really leaves *Vai-kunṭha*. And he alludes to the contrast between eternity and time to show that the soul's period of illusion is objectively instantaneous, that it lasts virtually no time at all.

This is how I derived my explanation from Śrīla Prabhupāda. I focused my article on the relation between time and eternity because

that seems the source of much of the difficulty in thinking about the *jīva* issue. I did not for a moment think that I was going to figure out the inconceivable, as some readers have charged. Rather, I simply tried to highlight what makes the subject so difficult to conceive.

## **Māyāvāda Philosophy?**

One reader objected that the account in my article presents “Māyāvāda philosophy.” Quoting from my article, he writes, “‘For the logic of eternity dictates that no one falls from eternity—even if he does so.’ Here the author attempts to convince the reader that conditioned existence is an absolute illusion, a mere figment of the imagination, because the conditioned soul never really left the spiritual world.” As I have shown, Śrīla Prabhupāda teaches that conditioned existence is indeed a figment of the imagination, and that the conditioned soul never really does leave the spiritual world.

This is not Māyāvāda philosophy, however. The impersonalistic Māyāvāda philosophy claims that the Absolute has no energies: There is no material world, no dreaming existence; indeed, there is no *jīva* who dreams. On the contrary, *Śrīmad-Bhāgavatam* 2.9.1 clearly states that the agent which produces the *jīva*'s illusion is Kṛṣṇa's own, real energy. My statement “No one falls from eternity—even if he does so” can only be construed as denying material existence by ignoring the second half of the statement.

Another reader seems to have been misled by taking the diagram of the temporal structure of the world somewhat too literally. For

(please turn to page 46)

# Śrīla Prabhupāda

## EVENTS AT EVERY ISKCON CENTER

January 1–7  
Inauguration of the  
Centennial Year

June 2– 8  
Padayatra Week

June 9  
World Holy Name Day

August 7  
ISKCON's  
Incorporation Day

August 4–September 9  
Book Distribution  
Marathon

September 6  
Śrīla Prabhupada's  
Maha Vyasa-Puja  
(Appearance Day Celebrations)

November 23  
Feed-the-World Day

December 1–31  
Grand Finale of the  
Śrīla Prabhupada  
Centennial Book Distribution  
Marathon

March 1997  
Śrīla Prabhupada Centennial  
Awards Ceremonies

# 1996 A Full Year of And Celebrations

## INDIA EVENTS

December 23, '95–March 24, '97

The traveling Hare Krishna Utsava (festival), complete with Deities, stage programs, animatronic shows, Krishna Vision shows, and 18 pavillions with displays. Visits 32 cities in 14 months.

February 19–March 17, '96

Devotees from all over the world gather in India for the Hare Krishna World Convention, a four week festival in Mayapur, Calcutta, Delhi and Vrindavan.

September 6, '96

Śrīla Prabhupada's Maha Vyasa-puja is celebrated in a grand way in Calcutta, his birth city. VIPs and devotees from around the world gather at the Netaji Subhas Chandra indoor stadium for the Sahasra Tirtha Jala Abhiseka—bathing Śrīla Prabhupada's deity with 1,008 sacred waters.

November 16–November 21, '96

The Glory of India Festival—opening of temple complexes in Delhi and Bangalore.

January 6–January 12, '97

The Bhaktivedanta Institute's Second World Congress for the Synthesis of Science and Religion, in Calcutta. Participants include 3,000 scientists, philosophers, religious leaders, and eminent thinkers from the world over.

March '97

Gathering in Mayapur for the Prabhupada Centennial Global Awards Ceremony and for establishing a Centennial Memorial.

## Sacred Water Collection Completed

After eleven months of intense travels and treks all over the Indian sub-continent, devotees have completed the task of collecting water from 1008 holy sites. Other Centennial workers are now processing and bottling the waters to prepare

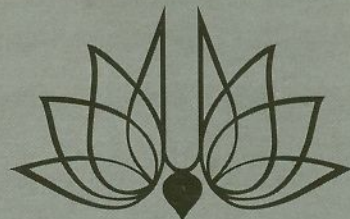


them for shipping all over the world beginning in March. The waters will be used to bathe Śrīla Prabhupada on September 6, 1996, the one-hundredth anniversary of his appearance.

## Centennial Kickoff In Bombay

ISKCON India inaugurated its Centennial celebrations in Bombay on December 23. The highlight of the inauguration was the launch of the 14-month traveling Hare Krishna Utsava (festival). The Bombay festival is drawing large crowds daily. The festival will stay in Bombay for one month and then move on to visit 32 cities in India during the Centennial year. To join the Hare Krishna Utsava, contact Pancaratna Dasa at ISKCON Mayapur.

# Centennial



## Festivals and Conventions

### Hare Krishna World Convention

Mayapur ~ Calcutta ~  
Delhi ~ Vrindavana

February 19–March 17

### Maha Reunion of Srila Prabhupada's Followers

▼ **MAYAPUR:** Feb. 19–Mar. 6, Reception of Padayatra India / Installation of Sri Panca Tattva / Navadvipa Mandala Parikrama / Grand Opening of Srila Prabhupada's Samadhi / World Expo and Memorabilia Exhibition / Seminars / Hare Krishna Utsava stage programs and animatronic shows / Prabhupada Multi-Vision shows.

▼ **CALCUTTA:** Mar. 7, 100 Country Procession.

▼ **DELHI:** Mar. 8–Mar. 9, 100 Country Procession, evening auditorium program.

▼ **VRINDAVANA:** Mar. 11–Mar. 17, Pandal Program in Mathura / Maha Harinama in Vrindavan / Parikramas / Seminars / Srila Prabhupada Bullock Cart Govardhana Parikrama / Boat Festival in Kusum Sarovar.

▼ **AND . . .** Special train journey from Calcutta to Delhi by the Prabhupada Shatabdi Express—Departure on Mar. 7, Full Prasadam Service, Prasadam Distribution, Maha Harinama in Allahabad and Bathing at the Triveni Sangam, Grand Reception in Delhi.

## Centennial Resources

### Memories of Prabhupada

The Remembering Srila Prabhupada Nectar Project is compiling devotees' remembrances. Tape or write detailed descriptions of your memories of Srila Prabhupada—particular incidents with him, special instructions you received from him, and what especially impressed you in your dealings with him. Send them to Aditi Dasi, c/o Centennial, P.O. Box 1987, Alachua, FL 32615, USA. Phone: 1-800-205-6108.

### Database of Devotees

One of the petals of the "lotus" of Centennial activities is Uniting Prabhupada's Family. In pursuit of that goal, the Centennial organizers are compiling a database of all devotees who have been initiated in ISKCON. Send (to the address below) the following information about yourself and any devotee you know who is living outside the association of devotees:

1. Initiated name
2. Legal name
3. Mailing address
4. Phone number
5. Spiritual master's name
6. Spouse's name
7. Children's names

To: Ramiya Dasa, P.O. Box 1987, Alachua, FL 32615, USA. (The database will be used for Uniting Prabhupada's Family only.)

### Bhaktivedanta Centennial Reading Program

Honor Srila Prabhupada by making a commitment to increase your reading of his books this year. You can take part in the Centennial Reading Program even if

you can read only fifteen minutes a day. You'll receive a certificate awarding you for the books you complete. For more information, in North America call 1-800-205-6108. Elsewhere, get in touch with your national Centennial office or your nearest ISKCON center.

### Promotional Items

- Centennial video
- Centennial T-shirts, pens, stickers, badges, posters (including 12-petal lotus of activities), photo stands, shoulder bags
- *Sahasra Tirtha Jala* video, poster, and presentation folder

### Publications

- *Centennial Master Plan*
- *Memorials Manual*
- *Prabhupadanuga*, The International Newsletter for Uniting Prabhupada's Family
- *Prabhupada Toshani*, The Newsletter of the Centennial

#### Brochures:

- Centennial brochure (color)
- *Sahasra Tirtha Jala*
- *108 Ways to Celebrate Srila Prabhupada Centennial*

For more information concerning Publications and Promotional Items, contact your national Centennial office or the international Centennial office below:

Centennial House  
62 Sant Nagar (near East of Kailash)  
New Delhi 110065, India  
Phone: +91 (11) 6469633/ 6225277  
Fax: 6470742/ 6872378  
E-mail: gaurangi.lok@com.bbt.se



**PRABHUPADA  
CENTENNIAL**  
1896 ♦ 1996

# He Came with the Message of the Absolute World

## His Journey

ALTHOUGH ONE candle kindles unlimited numbers of other candles, each with the same intensity as the first, there yet remains the original candle. Similarly, although the Supreme Personality of Godhead expands Himself in unlimited forms, He yet remains the original cause of all causes. In the *Vedas*, that supreme original cause is known by the name Kṛṣṇa because He possesses unlimited transcendental qualities, which can attract all living beings.

Five hundred years ago, that same supreme cause, Lord Śrī Kṛṣṇa, ap-

peared as Śrī Caitanya Mahāprabhu and declared that the chanting of His holy names—Hare Kṛṣṇa, Hare Rāma—would spread beyond the shores of India to every town and village in the world. Hundreds of years then passed as Lord Caitanya's faithful followers endeavored to expand His mission. Still they remained wondering just how and when the Lord's bold prediction would come true.

Then, on August 13, 1965, just a few days before his sixty-ninth birthday, A. C. Bhaktivedanta Swami—philosopher, scholar, and saint—set out for America to see what could be done. Begging passage from a local steam-

ship company, he traveled as the only passenger on board a small weathered cargo ship named the *Jaladuta*. In his possession were a suitcase, an umbrella, a supply of dry cereal, about seven dollars' worth of Indian currency, and several boxes of books.

When the *Jaladuta* arrived in New York harbor thirty-seven days later, Bhaktivedanta Swami was utterly alone. He had come to America knowing no one, with absolutely no visible means of support, and with only the meager handful of possessions he had carried on board the ship. He had no money, no friends, no followers, not his youth, good health or even a clear idea

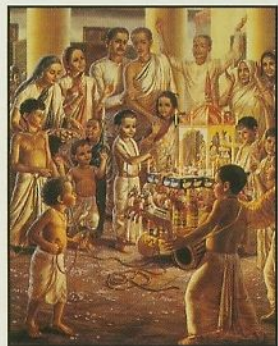
## Śrīla Prabhupāda Timeline

**1896** (September 1)

Born in the Calcutta suburb of Tollygunge.

**1901** (circa)

Conducts his first Rathayātrā.



**1922**

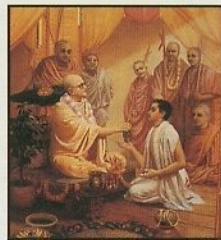
First meets his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

**1925**

First visits Vṛndāvana.

**1932** (November 21)

Receives spiritual initiation at Allahabad.



**1937** (January 1)

Śrīla Bhaktisiddhānta Sarasvatī passes away.

**1939**

Receives the honorary title "Bhaktivedanta."

**1944** (February)

Begins *Back to Godhead* magazine.

### BACK-TO-GODHEAD

An Instrument for Training the Mind and Educating Human Nature to Rise Up to the Plane of the Soul Spirit

First Appearance on the Vyas Pūja Day 1944

PARTS I, II, III & IV

Edited & Founded under direct order of His Divine Grace Sri Srimad Bhakti Siddhanta Saraswati Goswami Prabhupada

By ABHAY CHARAN DE

THACKER, SPINK & CO. (1933) LTD.  
3, Esplanade, Calcutta



of how he would accomplish his far-reaching objective—to present the spiritual knowledge of the *Vedas* to the entire Western society.

In a poem written in Bengali just after his arrival, Bhaktivedanta Swami expressed his humble faith in Lord Śrī Kṛṣṇa and the special instruction of his own spiritual master, who had intended him to spread the teachings of Kṛṣṇa consciousness throughout the English-speaking world: “My dear Lord Kṛṣṇa. . . How will I make them understand this message of Kṛṣṇa consciousness? I am very unfortunate, unqualified, and the most fallen. Therefore I am seeking Your benediction so that I can convince them, for I am powerless to do so on my own. . . I am sure that when this transcendental message penetrates their hearts, they will certainly feel englanded and thus become liberated from all unhappy conditions of life. . . .”

*“Now I can see that it is a miracle. Otherwise, how could one old man, with only a few books to sell for barely getting food, introduce a God conscious movement in a materialistic society?”*

This poem was written on September 18, 1965. Just twelve years later, on November 14, 1977, Bhaktivedanta

Swami passed away in India at the age of eighty-one. What happened in those twelve years? What was Bhaktivedanta Swami able to accomplish during this brief period, having begun with nothing, and at an age when most are ready to retire? The list of accomplishments is striking by any standard.

In short, between the years 1965 and 1977, His Divine Grace A. C. Bhaktivedanta Swami, or Śrīla Prabhupāda, as his followers affectionately came to know him, had spread the teachings of Kṛṣṇa consciousness to every major city in the world and had formed an international society comprising thousands of dedicated members. He had established 108 temples, with magnificent estates spread across six continents, and had circled the globe twelve times to personally guide the membership of his broadening mission.

As if this were not enough accomplishment for a person proceeding from his seventieth to his eighty-second year, Śrīla Prabhupāda had also translated, written, and published fifty-one volumes of books in twenty-eight languages, tens of millions of which had been distributed throughout the world. He had delivered thousands of lectures, written thousands of letters, and taken part in thousands of conversations with followers, admirers, and crit-

ics alike. And he had won the esteem of hundreds of prominent scholars and social figures, who had genuine appreciation for Śrīla Prabhupāda’s contributions to religion, philosophy, and culture.

The astonishing story of how Śrīla Prabhupāda achieved such a marvelous result in twelve short years is far beyond the scope of this article. But the remaining pages will provide you with a glimpse into his remarkable teachings and achievements.

*“I have come here in this old age neither for sightseeing nor for personal interest. It is for implementing the science of Kṛṣṇa, which will actually make people happy.”*

## His Society

AFTER ARRIVING in New York City in September 1965, Śrīla Prabhupāda struggled alone for the first year to establish his God conscious movement. He lived simply, lectured whenever and wherever he got the opportunity, and gradually began to attract some small interest in his teachings.

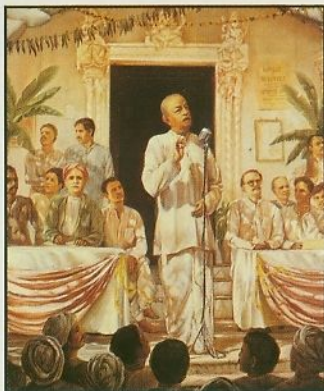
In July of 1966, while still working

### 1953

Initiates his first disciple, in Jhansi.

### 1953 (May 16)

Grand opening day of his League of Devotees in Jhansi.



### 1954

Leaves his family to dedicate his life to the mission of his spiritual master.

### 1956

(September)  
Moves to Vṛndāvana.

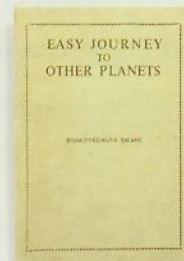
### 1959

(September 17)  
Receives *sannyāsa* initiation in Mathurā. (Śrīla Prabhupāda is on the right.)



### 1960 (Fall)

Publishes his first book (*Easy Journey to Other Planets*) in Delhi.



### 1962

Publishes Canto One, Volume One, of *Śrīmad-Bhāgavatam* in Delhi.



alone from an obscure storefront on New York City's Lower East Side, Śrīla Prabhupāda nonetheless founded a spiritual society intended for worldwide participation. He called it the International Society for Krishna Consciousness, or ISKCON for short.

At the time of incorporation, Śrīla Prabhupāda had not attracted even one committed follower. Undeterred, he enlisted volunteers from among the small group of regular attenders at his evening lectures to act as ISKCON's first trustees. That was then. Today, the International Society for Krishna Consciousness comprises more than 300 temples, farms, schools, and special projects throughout the world and maintains a congregation numbering in the millions.

### ISKCON'S PURPOSE

Kṛṣṇa consciousness is more than another sectarian faith. It is a technical science of spiritual values that is fully described in the Vedic literature of ancient India. The aim of the Kṛṣṇa consciousness movement is to acquaint all people of the world with these universal principles of God-realization, which lead to peace, unity, and, above

all, spiritual understanding.

The *Vedas* recommend that in the present age the most effective means for achieving self-realization is to always hear about, glorify, and remember the all-good Supreme Lord, who is known by many names. One of these names is "Kṛṣṇa," which means "He who is all-attractive," another is "Rāma," which means "He who is the reservoir of all pleasure," and "Hare" indicates the Lord's inconceivable energy.

Following the Vedic recommendation, the members of ISKCON are always seen chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This sublime chanting puts us directly in touch with the Supreme Lord through the sound of His holy names and gradually awakens us to our original relationship with God.

ISKCON's primary mission is thus to encourage all members of human society to devote at least a portion of their time and energies to this process of hearing and chanting about God. In this way they will gradually come to realize that all living beings are spirit souls, eternally related to the Supreme Lord in service and in love.

### DISTRIBUTING SPIRITUAL FOOD

Along with teaching Vedic knowledge and spreading the chanting of the Lord's holy names, ISKCON also freely distributes spiritual food throughout the world. Like the philosophy and the chanting, vegetarian food that has first been offered to the Lord purifies the heart and mind. Thus it assists in the process of gradually uncovering one's original awareness of God. ISKCON's distribution of spiritualized food, therefore, through its program known worldwide as "Food for Life," is beneficial for the body as well as the soul of each recipient.

*"Human life is simply awarded to a living entity so that he can realize his spiritual identity and his permanent source of happiness."*

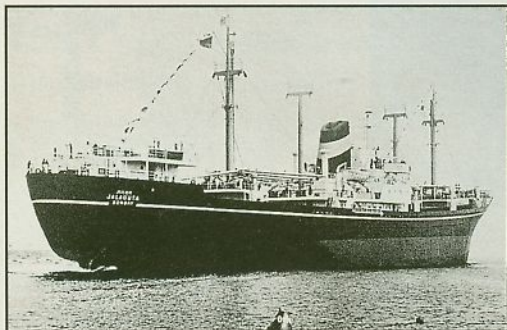
## His Teachings

Of all his various contributions, Śrīla Prabhupāda considered his books most important. In fact, he would often describe his work of translating and ex-

**1965**

(August 25-30)

Suffers two heart attacks at sea.



**1965** (August 13)

Sets sail for America aboard the steamship *Jaladuta*.

**1965** (September 17)

Arrives in Boston.

**1966** (July 20)

Incorporates ISKCON.

**1966** (Fall)

Establishes ISKCON Press.



**1967** (September)

Suffers third heart attack since leaving India.

**1967** (January)

His first airplane flight, to San Francisco.

**1967** (July 9)

Inspires disciples to perform the first Rathayātrā in the West (San Francisco).



**1967** (July 24)

Leaves for India.

plaining the ancient Vedic texts as his very life and soul. In 1970, Śrīla Prabhupāda founded the Bhaktivedanta Book Trust, now the world's largest publisher of Vedic literature. Through its work over the last quarter of a century, millions of people have read at least one of Śrīla Prabhupāda's books and have felt their lives genuinely enriched. Here is a brief introduction to the spiritual knowledge you will find within those books.

### ŚRĪLA PRABHUPĀDA'S BOOKS HIGHLIGHT THE IMPORTANCE OF THE HUMAN FORM OF LIFE

There are many forms of life on this planet. There are immovable forms such as trees and plants, and a vast array of aquatic, insect, bird, beast, and mammalian forms as well. Our human form is also one among these varied forms of life, yet even a casual observer would have to agree that we human beings are endowed with unique capacities that distinguish us from all other forms of life. What exactly are those unique capacities?

We can begin answering this question with another. What is it that distinguishes a living form from a nonliving

form? The answer is consciousness, or awareness. All living forms display this symptom of consciousness to one degree or another. That is why we call them living rather than dead. Even the small microbial germ or the common houseplant shows signs of consciousness, whereas our dining table and chairs do not.

It is also evident that different forms of life display different degrees and levels of consciousness, and the human form represents the highest development of consciousness that we know. It is this greater development of consciousness, then, that distinguishes the human being from all other forms of life on the planet.

But what is it about our consciousness that makes it so different from that of the insect, the bird, the beast, or even the monkey? These creatures eat and we also eat; they sleep and we also sleep; they reproduce and we reproduce; they defend themselves and so do we. That we can perform these functions with greater sophistication may be one indicator that we possess higher consciousness, but it does not fully explain our excellence above all other forms of life.

A more satisfactory explanation is found in our ability to question our

existence, reflect upon our selves, and inquire into our own nature and the nature of God. We can create languages, ponder the meaning of life, and puzzle in wonderment over the nighttime sky. Such an endowment is not present in any other form of life.

The *Vedas* therefore advise that in this human form of life we should be inquisitive to know who we are, what the universe is, what God is, and what the relationship is between ourselves, the universe, and God.

We should inquire about the solution to the ultimate problems of life, namely birth, death, old age, and disease. Such questions cannot be asked by the cats and dogs, but they must arise in the heart of a real human being.

### ŚRĪLA PRABHUPĀDA'S BOOKS REVEAL THE PERFECT KNOWLEDGE OF THE VEDAS

If we can accept the importance of this type of inquiry, our next consideration will naturally be where to find authoritative answers to such questions. Clearly, if perfect knowledge of the self, the universe, and God exists at all, that knowledge would have to be of

**1969** (June 23)

Installs ISKCON's first Rādhā-Kṛṣṇa Deities, in Los Angeles.

**1969** (September 11)

First visits London. Resides at Tittenhurst, John Lennon's country estate.

**1969** (December 14)

Conducts grand opening of temple and installation of Śrī Śrī Rādhā-Londonīśvara in London.

**1970** (July 29)

Establishes the Bhaktivedanta Book Trust (BBT).

**1970** (August 29)

Institutes the Life Membership Program in Calcutta.

**1970** (July 28)

Forms the Governing Body Commission (GBC).



Srivani D. Marquez



**1968** (May)

First visits New Vrindaban, West Virginia.



Bhurjiana Das

a standard higher than just your opinion or my opinion, or for that matter Freud's or Einstein's or anyone else's opinion.

Because all of us have imperfect senses and because we are all prone to make mistakes, our relative opinions about matters beyond our experience can supply neither valid nor reliable information.

*"The Vedas are not compilations of human knowledge. Vedic knowledge comes from the spiritual world, from Lord Kṛṣṇa."*

Thus our attempt to approach such matters empirically will be fraught with various imperfections and ultimately fail. Therefore, so-called truths established exclusively on the basis of mental speculation cannot help us understand the Absolute Truth, which is beyond the reach of the imperfect senses and mind.

The *Vedas* explain that if we want to know about things beyond the jurisdiction of our experience—beyond the limitations of human perception and cognition—the process is to hear from one who knows. The transcendental knowledge of the *Vedas* was first uttered by the Supreme Lord Himself.

The Lord, the supremely powerful being, cannot fall under the influence of any other force. Therefore, His knowledge must be perfect. And anyone who transmits that knowledge without change gives the same perfect knowledge. We need only accept this proposition theoretically to progress in our understanding of Vedic thought.

The idea is that the perfect knowledge of the *Vedas* has been preserved over time by transmission through an unbroken chain of spiritual masters. Śrīla Prabhupāda represents one such disciplic chain or succession. That succession goes back thousands of years to Lord Kṛṣṇa Himself. Thus the knowledge found within Śrīla Prabhupāda's books is the same as that originally imparted by the Supreme Lord. Śrīla Prabhupāda did not manufacture "truths." He merely delivered the timeless teachings of the original *Vedas* without addition, deletion, or change.

The writings of Śrīla Prabhupāda are represented mainly by three Vedic texts—the *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, and *Caitanya-caritāmṛta*. Together these works of literature comprise more than twenty-five volumes of detailed information constituting the original Vedic science of

God-realization, or *bhāgavata-dharma*. Their translation into the English language, along with elaborate explanations, constitutes Śrīla Prabhupāda's most significant contribution to the spiritual, intellectual, and cultural life of the world.

## ŚRĪLA PRABHUPĀDA'S BOOKS PRESENT A UNIVERSAL SCIENCE OF GOD-REALIZATION

The Vedic teachings presented in Śrīla Prabhupāda's books can be summarized under three general headings, known in Sanskrit as *sambandha*, *abhidheya*, and *prayojana*. *Sambandha* means our relationship with God, *abhidheya* means acting in that relationship, and *prayojana* means the ultimate goal or perfection. These three divisions of understanding represent universal principles common to all religious teachings of the world.

The knowledge described in Śrīla Prabhupāda's books enables anyone to advance in his or her understanding of God without having to change current religious, national, or cultural affiliations. The science of how to understand God, how to understand one's relationship with God, and how to

**1971** (May)

Signs contract with MacMillan Company to print unabridged *Bhagavad-gītā As It Is*.

**1971** (May)

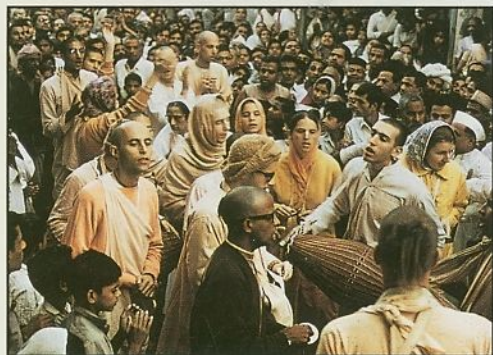
Acquires first five acres of land in Śrīdhām Māyāpur.

**1972** (March)

Conducts cornerstone-laying ceremony at Hare Krishna Land, Juhu, Bombay.

**1970** (Fall)

First tours India with American disciples. Below, chanting in Surat, Gujarat.



**1971** (June)

Visits Moscow and plants the seed of Kṛṣṇa consciousness there.



**1972**

(February 29, Gaura Purnima)  
Conducts ground-breaking ceremony in Māyāpur.

develop love for God has nothing to do with sectarian designations like “Christian,” “Hindu,” or “Jew.” These are objectives no religion in the world could deny. They are, in other words, the essence of religion—universal features by which all religions may be understood.

Preferences regarding God’s holy name may differ from one religion to another, modes of worship may differ, and details of ritual and doctrine may differ as well. But the test is how much the practitioner actually develops knowledge of God and love for God. Real religion means to learn to love God. And how to love God is the sum and substance of the teachings found in Śrīla Prabhupāda’s books.

### ŚRĪLA PRABHUPĀDA’S BOOKS EXPLAIN THE DIFFERENCE BETWEEN THE SELF AND THE BODY

Without exception, all material phenomena have a beginning and an end. A prominent idea of modern culture is that consciousness is another such material phenomenon. Thus it is believed that consciousness (or the self) also ends with the death of the body.

*“The scientists say life arose from matter. But they cannot actually demonstrate this in their laboratories.”*

This point of view, however, remains only an assumption. It has not been proven true by any scientific observation or experiment.

Nonetheless, the idea that the self ends with the body remains one of the great articles of faith of modern materialistic thought, and most of us have been educated from early childhood to think of ourselves in terms of such beliefs. Few of us, however, have thought through the philosophical implications of this type of thinking, which draws us unconsciously toward voidistic and nihilistic styles of life.

The most basic of the Vedic teachings stands in direct opposition to the modern scientific view of consciousness and life. According to that teaching, individual consciousness is not at all dependent upon neurobiological functions but permanently exists as an independent reality.

## Reincarnation

*“As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.” (Gita 2.13)*

ŚRĪLA PRABHUPĀDA EXPLAINS: In the modern age, people are so uneducated that they cannot understand that the body is changing at every moment and that the ultimate change is called death. In this life one may be a king, and in the next life one may be a dog, according to karma. The spirit soul is in a deep slumber caused by the force of material nature. He is put into one type of condition and again changed into another type. Without self-realization and knowledge, conditional life continues, and one falsely claims himself a king, a cat, or a dog. These are simply transformations brought about by the supreme arrangement.

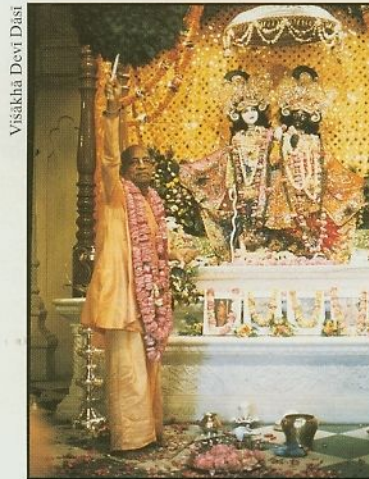
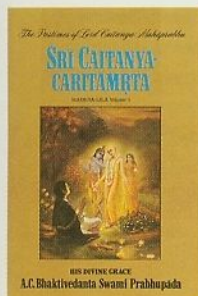
The presence within the material body of a conscious observer who remains always present throughout changing bodily and mental states indicates the existence of two energies—the spiritual energy (represented by the conscious self) and the material

### 1972 (March)

Acquires land in Ramaṇa Reti, Vṛndāvana, and conducts cornerstone-laying ceremony.

### 1974 (November 10)

Completes his *Caitanya-caritāmṛta* translations and purports.



Viśākhā Devī Dāśī

### 1975 (April 20)

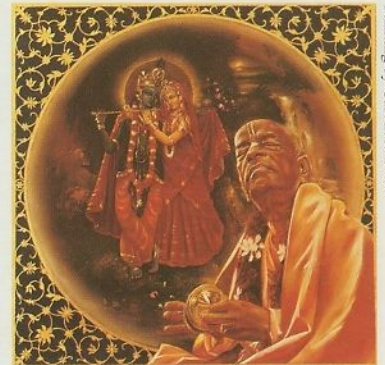
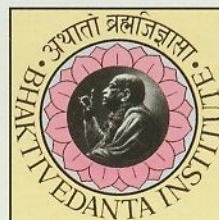
Conducts grand opening of Kṛṣṇa-Balarām Mandir, Vṛndāvana.

### 1975 (August 22)

Meets with Prime Minister Indira Gandhi.

### 1975

Founds the Bhaktivedanta Institute, the scientific branch of ISKCON.



Painting by Carubasa Dasa

### 1977 (November 14)

Returns to Kṛṣṇa.

energy (represented by the temporary body). The *Vedas* explain that this spiritual energy, symptomized by consciousness, continues to exist even after the material body is finished.

If each of us is an eternal soul covered only by different temporary bodily dresses, we can reasonably conclude that the highest welfare activity for all of human society is that which awakens us to our true spiritual identity and our dormant relationship with God. That activity is called Kṛṣṇa consciousness.

Just as there is neither glory nor profit in saving the dress of a drowning man, there is neither glory nor profit in humanitarian efforts aimed exclusively at improving conditions for the temporary, material body, which in the end is destined to grow old, become diseased, and die.

As Śrīla Prabhupāda himself notes in *Śrīmad-Bhāgavatam*: “The actual self is beyond the gross body and subtle mind. He is the potent, active principle of the body and mind.

“Without knowing the need of the dormant soul, one cannot be happy simply with the gratification of the body and mind. . . . The spirit soul’s needs must be fulfilled. Simply by

cleansing the cage of the bird, one does not satisfy the bird. . . .

“There is dormant affection for God within everyone. . . . Therefore we have to engage ourselves in activities that will evoke our divine consciousness. This is possible only by hearing and chanting the divine activities of the Supreme Lord.

“Thus any occupational engagement which does not help one to achieve attachment for hearing and chanting the transcendental message of God is said . . . to be simply a waste of time.”

### ŚRĪLA PRABHUPĀDA’S TEACHINGS APPRECIATED BY SCHOLARS

Śrīla Prabhupāda often noted that although modern colleges and universities had many departments of understanding, there was no department that taught scientific knowledge of the self and God. By presenting the original Vedic science of God-realization through his books, Śrīla Prabhupāda filled the gap and met this vital educational need. Over the years, hundreds of scholars who either personally met Prabhupāda or read his books have expressed keen appreciation for

both his personal qualities and the contribution his teachings have made to humanity.

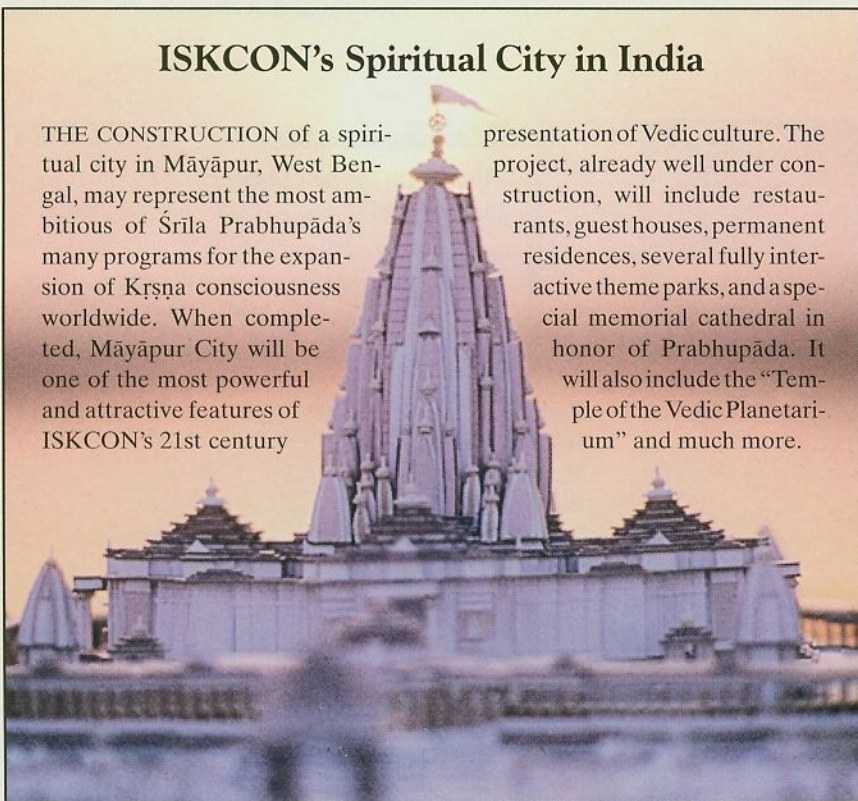
For example, Harvey Cox, world-renowned professor of religion at Harvard University, describes how he gradually recognized the value of Śrīla Prabhupāda’s contribution: “When I first met the Hare Krishnas, I can remember how surprised I was, and I wondered what this meant. The costumes, the chanting, and the shaved heads appeared a little strange to me. But as I came to know the movement, I came to find that there was a striking similarity in the essence of what they were teaching and in the original core of Christianity—that is, living simply, not trying to accumulate worldly goods, living with compassion toward all creatures, sharing, loving, and living joyfully. I am impressed with how much the teachings of one man and the spiritual tradition he brought have impacted themselves into the lives of so many people. In my view Śrīla Prabhupāda’s contribution is a very important one and will be a lasting one.”

*“We are purchasing such big, big houses. Why? Just to give people the opportunity to hear about Kṛṣṇa.”*

## ISKCON’s Spiritual City in India

THE CONSTRUCTION of a spiritual city in Māyāpur, West Bengal, may represent the most ambitious of Śrīla Prabhupāda’s many programs for the expansion of Kṛṣṇa consciousness worldwide. When completed, Māyāpur City will be one of the most powerful and attractive features of ISKCON’s 21st century

presentation of Vedic culture. The project, already well under construction, will include restaurants, guest houses, permanent residences, several fully interactive theme parks, and a special memorial cathedral in honor of Prabhupāda. It will also include the “Temple of the Vedic Planetarium” and much more.



## His Temples

As already mentioned, ISKCON currently has more than three hundred temples, farms, schools, and special projects throughout the world. At each center members teach daily classes, perform chanting, and provide individual instruction on the science of Kṛṣṇa consciousness. Each center also holds a weekly festival and vegetarian feast, as well as programs on festive occasions throughout the year. All programs are open to the public. ☸

*This article was written by the Bhaktivedanta Book Trust. It has been printed as a brochure in several languages for widespread distribution during the Śrīla Prabhupāda Centennial year. If you would like copies to distribute, please get in touch with an ISKCON center near you.*

# Śrīla Prabhupāda Speaks Out

C R O W - A N D - T Ā L - F R U I T L O G I C

Śrīla Prabhupāda dictated this essay in reply to a question about the origin of the living entity: Were we originally with Kṛṣṇa, or did we fall from Kṛṣṇa's impersonal energy, the brahmajyoti? The essay was an addendum to a letter Prabhupāda wrote to his disciple Madhudviṣa Dāsa in June of 1972. We have edited it lightly for grammar and punctuation.

WE NEVER HAD ANY OCCASION when we were separated from Kṛṣṇa. For example, one man is dreaming, and he forgets himself. In a dream he creates himself in different forms—"Now I am the king." This creation of himself is as seer and as subject matter, or seen —two things. But as soon as the dream is over, the "seen" disappears. But the seer remains. Now he is in his original position. Our separation from Kṛṣṇa is like that. We dream this body and so many relationships with other things. First the attachment comes to enjoy sense gratification. Even [when we are] with Kṛṣṇa the desire for sense gratification is there. There is a dormant attitude for forgetting Kṛṣṇa and creating an atmosphere for enjoying independently. At the edge of the beach, sometimes the water covers the sand on the shore, and sometimes there is dry sand; the ocean is coming and going. Our position is like that, sometimes covered, sometimes free, just like at the edge of the tide. As soon as we forget, immediately illusion is there, just as when we sleep a dream is there. We cannot say, therefore, that we are not with Kṛṣṇa. As soon as we try to become the Lord, immediately we are covered by māyā. Formerly we were with Kṛṣṇa in His *lilā*, or sport. But this covering of māyā may be of very, very, very, very long duration; therefore [in the interim] many creations are coming and going. Due to this long period of time it is sometimes said that we are ever conditioned. But this long duration of time becomes very insignificant when one actually comes to Kṛṣṇa consciousness. It is like in a dream: We are thinking it is a very long time, but as soon as we awaken we look at our watch and see it has been a moment only. To give another example: Kṛṣṇa's friends were kept asleep for one year by Brahmā, but when they woke up and

Kṛṣṇa returned before them, they considered that only a moment had passed.

## JAYA AND VIJAYA

So this dreaming condition is called non-liberated life, and this is just like a dream. Although in material calculation it is a long, long period, as soon as we come to Kṛṣṇa consciousness this period is considered a second. For example, Jaya and Vijaya had their *lilā* with Kṛṣṇa, but they had to come down [to the material world] for their little mistake.\* They were given mukti, merging into the Brahma-sayujya [Lord Kṛṣṇa's impersonal effulgence], after being killed three times as demons. This Brahma-sayujya mukti is non-permanent. Every living entity wants pleasure, but Brahma-sayujya is minus pleasure; it consists of eternal existence only. So when those who get Brahma-sayujya mukti do not find transcendental bliss, they fall down to make a compromise with material bliss, for example by founding schools and hospitals. So even Lord Brahmā is still material and wants to lord it over the material world. He may come down to become a germ, but then he may rise up to Kṛṣṇa consciousness and go back home, back to Godhead. This is the position. So when I say yes, there is eternal *lilā* with Kṛṣṇa, that means on the evidence of Jaya-Vijaya. Unless one develops full devotional service to Kṛṣṇa, he goes up only to Brahma-sayujya but falls down. But after millions and millions of years of keeping oneself away from the *lilā* of the Lord,

\*EDITOR'S NOTE: Jaya and Vijaya, gatekeepers at a gateway to Vaikuṅṭha, the spiritual world, once refused entrance to four great sages, the Kumāras. The sages then cursed Jaya and Vijaya to fall to the material world. The sages mitigated the curse, however, by saying that after three births as demons Jaya and Vijaya would be reinstated to their former post. Thus Jaya and Vijaya eventually attained *sayujya-mukti*, merging into the body of the Lord, and thereafter returned to Vaikuṅṭha. (This is discussed in *Śrīmad-Bhāgavatam*, Canto Three, chapters fifteen and sixteen, and Canto Seven, chapter one.)



when one comes to Kṛṣṇa consciousness this period becomes insignificant, just like dreaming. Because he falls down from Brahma-sayujya, he thinks that this may be his origin, but he does not remember that before that even, he was with Kṛṣṇa. So the conclusion is that whatever may be our past, let us come to Kṛṣṇa consciousness and immediately join Kṛṣṇa. With a diseased man it is a waste of time to try to find out how he has become diseased; better to spend time curing the disease.

### AN ALLEGORY

On the top of a tree\* there was a nice *tāl* fruit. A crow went there and the

\* The *tāl*-fruit tree is the palmyra palm.

fruit fell down. Some *paṇḍitas*—big, big learned scholars—saw this and discussed: “The fruit fell due to the crow agitating the limb.” “No, the fruit fell simultaneously with the crow landing and frightened the crow so he flew away.” “No, the fruit was ripe, and the weight of the crow landing broke it from the branch.” And so on and so on. What is the use of such discussions? So whether you were in the Brahma-sayujya or with Kṛṣṇa in His *lilā*, at the moment you are in neither, so the best policy is to develop your Kṛṣṇa consciousness and go there [back to Godhead]—never mind what is your origin.

### ALWAYS WITH KṚṢṆA

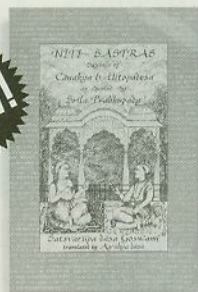
Brahma-sayujya and Kṛṣṇa *lilā*—both may be possible. But *when* you

came down from Brahma-sayujya or when you came down from Kṛṣṇa *lilā*, that remains a mystery. But at the present moment we are in Māyā’s clutches, so at present our only hope is to become Kṛṣṇa conscious and go back home, back to Godhead. The real position is servant of Kṛṣṇa, and servant of Kṛṣṇa means in Kṛṣṇa *lilā*. Directly or indirectly, we are always serving Kṛṣṇa’s *lilā*, even in dream. Just as we cannot go out of the sun when it is daytime, so where is the chance of going out of Kṛṣṇa *lilā*? The cloud may be there—the sky may become very gray and dim—but still the sunlight is there, everywhere, during the daytime. Similarly, because I am part and parcel of Kṛṣṇa, I am always connected with Kṛṣṇa. My finger, even though it may be diseased, remains part and parcel of my body. Therefore, we try to treat it, cure it, because it is part and parcel. So Kṛṣṇa comes Himself when we forget Him, or He sends His representative. Awake or dreaming, I am the same man. As soon as I awaken and see myself, I see Kṛṣṇa. Cause and effect are both Kṛṣṇa. For example, cotton becomes thread, and thread becomes cloth. Still, the original cause is cotton. Therefore, everything is Kṛṣṇa in the ultimate sense. When we cannot contact Kṛṣṇa personally, we contact His energies. So there is no chance to be outside Kṛṣṇa’s *lilā*. But we see differences under different conditions. To give another example: In the pool of water and in the mirror the same me is reflected, but in different reflections. One is shimmering, unsteady; one is clear and fixed. Except when we are in Kṛṣṇa consciousness, we cannot see our actual position rightly; therefore the learned man sees all living entities as the same parts and parcels of Kṛṣṇa. Material existence is impersonal because [in that existence] my real personality is covered. But we should think that because I am now covered by this clay, I am diseased. And we should think that I must get to business to get myself uncovered, not wonder how I got this way. Now the fruit is there—take it and enjoy. That is your first business. God is not bound by cause. He can change [anything]; He is the cause of all causes. Now don’t waste your time with this *kākā-tāliya-nyāya*, “crow-and-*tāl*-fruit logic.” 🌀

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



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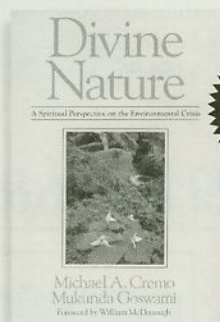
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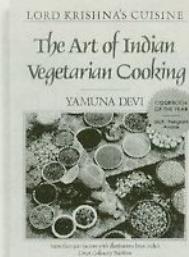
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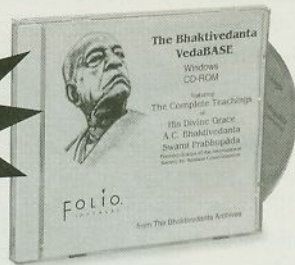


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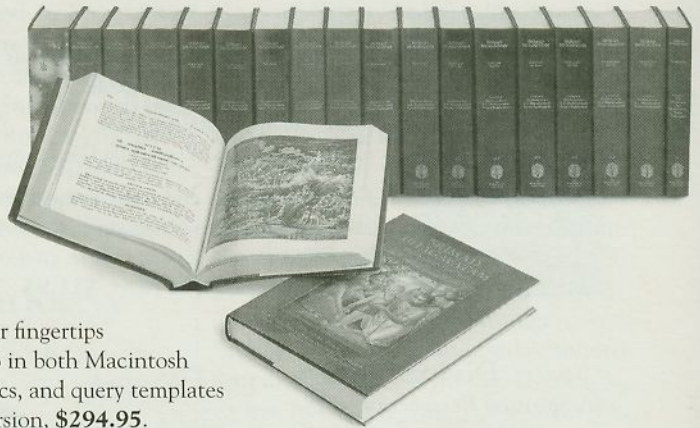
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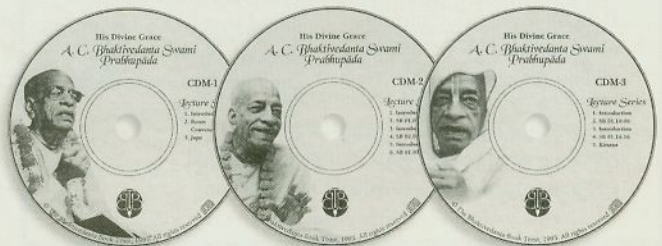
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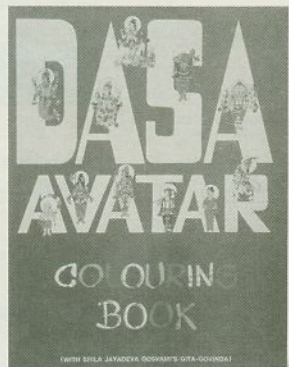
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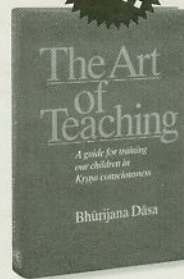
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*Lord Kapila, an incarnation of Lord Kṛṣṇa, is teaching His mother, Devahūti, about material nature and the soul's relationship with it. As the Śrīmad-Bhāgavatam continues, Devahūti asks whether the soul can ever be freed from the grip of matter.*

## THIRD CANTO/CHAPTER 27

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; *manaḥ*—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.**

PURPORT: The explanation by Rūpa Gosvāmī in the *Bhakti-rasāmṛta-sindhu* of how a person can be liberated even in this body is more elaborately explained in this verse. The living entity who has become *satya-drk*, who realizes his position in relationship with the Supreme Personality of Godhead, may remain apparently merged in the five elements of matter, the five material sense objects, the ten senses, and the mind and intelligence, but still he is considered to be awake and to be freed from the reaction of false ego.

Here the word *lina* is very significant. The Māyāvādī philosophers recommend merging in the impersonal effulgence of Brahman; that is their ultimate goal, or destination. That merging is also mentioned here. But in spite of merging, one can keep his individuality. The example given by Jīva Gosvāmī is that a green bird that enters a green tree appears to merge in the color of greenness, but actually the bird does not lose its individuality. Similarly, a living entity merged either in the material nature or in the spiritual nature does not give up his individuality.

Real individuality is to understand oneself to be the eternal servitor of the Supreme Lord. This information is received from the mouth of Lord Caitanya. He said clearly, upon the inquiry of Sanātana Gosvāmī, that *a living entity is the servitor of Kṛṣṇa eternally*. Kṛṣṇa also confirms in *Bhagavad-gītā* that the living entity is eternally His part and parcel. The part and parcel is meant to serve the whole. This is individuality. It is so even in this material existence, when the living entity apparently merges in

matter. His gross body is made up of five elements, his subtle body is made of mind, intelligence, false ego, and contaminated consciousness, and he has five active senses and five knowledge-acquiring senses. In this way he merges in matter. But even while merged in the twenty-four elements of matter, he can keep his individuality as the eternal servitor of the Lord. Either in the spiritual nature or in the material nature, such a servitor is to be considered a liberated soul. That is the explanation of the authorities, and it is confirmed in this verse.

15 मन्यमानस्तदात्मानमनष्टो नष्टवन्मृषा ।  
नष्टेऽहङ्कारेण द्रष्टा नष्टवित्त इवातुरः ॥१५॥

*manyamānas tadātmānam  
anaṣṭo naṣṭavan mṛṣā  
naṣṭe 'haṅkaraṇe draṣṭā  
naṣṭa-vitta ivāturaḥ*

*manyamānaḥ*—thinking; *tadā*—then; *ātmānam*—himself; *anaṣṭaḥ*—although not lost; *naṣṭa-vat*—as lost; *mṛṣā*—falsely; *naṣṭe ahaṅkaraṇe*—because of the disappearance of the ego; *draṣṭā*—the seer; *naṣṭa-vittaḥ*—one who has lost his fortune; *iva*—like; *āturaḥ*—distressed.

**The living entity can vividly feel his existence as the seer, but because of the disappearance of the ego during the state of deep sleep, he falsely takes himself to be lost, like a man who has lost his fortune and feels distressed, thinking himself to be lost.**

PURPORT: Only in ignorance does a living entity think that he is lost. If by attainment of knowledge he comes to the real position of his eternal existence, he knows that he is not lost. An appropriate example is mentioned herein: *naṣṭa-vitta ivāturaḥ*. A person who has lost a great sum of money may think that he is lost, but actually he is not lost—only his money is lost. But due to his absorption in the money or identification with the money, he thinks that he is lost. Similarly, when we falsely identify with matter as our field of activities, we think that we are lost, although actually we are not. As soon as a person is awakened to the pure knowledge of understanding that he is an eternal servitor of the Lord, his own real position is revived.

A living entity can never be lost. When one forgets his identity in deep sleep, he becomes absorbed in dreams, and he may think himself a different person or may think himself lost. But actually his identity is intact. This concept of being lost is due to false ego, and it continues as long as one is not awakened to the sense of his existence as an eternal servitor of the Lord.

The Māyāvādī philosophers' concept of becoming one with the Supreme Lord is another symptom of being lost in false ego. One may falsely claim that he is the Supreme Lord, but actually he is not. This is the last snare of

māyā's influence upon the living entity. To think oneself equal with the Supreme Lord or to think oneself to be the Supreme Lord Himself is also due to false ego.

16 एवं प्रत्यवमृश्यासावात्मानं प्रतिपद्यते ।  
साहङ्कारस्य द्रव्यस्य योऽवस्थानमनुग्रहः ॥१६॥

*evamḥ pratyavamṛśyāsāv  
ātmānamḥ pratipadyate  
sāhaṅkārasya dravyasya  
yo 'vasthānam anugrahaḥ*

*evam*—thus; *pratyavamṛśya*—after understanding; *asau*—that person; *ātmānam*—his self; *pratipadyate*—realizes; *sāhaṅkārasya*—accepted under false ego; *dravyasya*—of the situation; *yaḥ*—who; *avasthānam*—resting place; *anugrahaḥ*—the manifestor.

**When, by mature understanding, one can realize his individuality, then the situation he accepts under false ego becomes manifest to him.**

PURPORT: The Māyāvādī philosophers' position is that at the ultimate issue the individual is lost, everything becomes one, and there is no distinction between the knower, the knowable, and knowledge. But by minute analysis we can see that this is not correct. Individuality is never lost, even when one thinks that the three different principles, namely the knower, the knowable, and knowledge, are amalgamated or merged into one. The very concept that the three merge into one is another form of knowledge, and since the perceiver of the knowledge still exists, how can one say that the knower, knowledge and knowable have become one? The individual soul who is perceiving this knowledge still remains an individual. Both in material existence and in spiritual existence the individuality continues; the only difference is in the quality of the identity. In the material identity, the false ego acts, and because of false identification, one takes things to be different from what they actually are. That is the basic principle of conditional life. Similarly, when the false ego is purified, one takes everything in the right perspective. That is the state of liberation.

It is stated in the *Īsopaniṣad* that everything belongs to the Lord. *Īśāvāsyam idaṁ sarvam*. Everything exists on the energy of the Supreme Lord. This is also confirmed in *Bhagavad-gītā*. Because everything is produced of His energy and exists on His energy, the energy is not different from Him—but still the Lord declares, "I am not there."

When one clearly understands one's constitutional position, everything becomes manifest. False egoistic acceptance of things conditions one, whereas acceptance of things as they are makes one liberated. The example given in the previous verse is applicable here: due to absorption of one's identity in his money, when the money is lost he thinks that he is also lost. But actually he is not

identical with the money, nor does the money belong to him. When the actual situation is revealed, we understand that the money does not belong to any individual person or living entity, nor is it produced by man. Ultimately the money is the property of the Supreme Lord, and there is no question of its being lost. But as long as one falsely thinks, “I am the enjoyer,” or “I am the Lord,” this concept of life continues, and one remains conditioned. As soon as this false ego is eliminated, one is liberated. As confirmed in the *Bhāgavatam*, situation in one’s real constitutional position is called *mukti*, or liberation.

देवहूतिरुवाच

17 पुरुषं प्रकृतिर्ब्रह्मन्न विमुञ्चति कर्हिचित् ।  
अन्योन्यापाश्रयत्वाच्च नित्यत्वादनयोः प्रभो ॥१७॥

*devahūtir uvāca*  
*puruṣam prakṛtir brahman*  
*na vimuñcati karhicit*  
*anyonyāpāśrayatvāc ca*  
*nityatvād anayoḥ prabho*

*devahūtiḥ uvāca*—Devahūti said; *puruṣam*—the spirit soul; *prakṛtiḥ*—material nature; *brahman*—O *brāhmaṇa*; *na*—not; *vimuñcati*—does release; *karhicit*—at any time; *anyonya*—to one another; *apāśrayatvāt*—from attraction; *ca*—and; *nityatvāt*—from eternity; *anayoḥ*—of them both; *prabho*—O my Lord.

Śrī Devahūti inquired: My dear *brāhmaṇa*, does material nature ever give release to the spirit soul? Since one is attracted to the other eternally, how is their separation possible?

PURPORT: Devahūti, the mother of Kapiladeva, here makes her first inquiry. Although one may understand that spirit soul and matter are different, their actual separation is not possible, either by philosophical speculation or by proper understanding. The spirit soul is the marginal potency of the Supreme Lord, and matter is the external potency of the Lord. The two eternal potencies have somehow or other been combined, and since it is so difficult to separate one from the other, how is it possible for the individual soul to become liberated?

By practical experience one can see that when the soul is separated from the body, the body has no real existence, and when the body is separated from the soul one cannot perceive the existence of the soul. As long as the soul and the body are combined, we can understand that there is life. But when they are separated, there is no manifested existence of the body or the soul. This question asked by Devahūti of Kapiladeva is more or less impelled by the philosophy of voidism. The voidists say that consciousness is a product of a combination of matter and that as soon as the consciousness is gone, the material

combination dissolves, and therefore there is ultimately nothing but voidness. This absence of consciousness is called *nirvāṇa* in Māyāvāda philosophy.

18 यथा गन्धस्य भूमेश्च न मावो व्यतिरेकतः ।  
अपां रसस्य च यथा तथा बुद्धेः परस्य च ॥१८॥

*yathā gandhasya bhūmeś ca*  
*na bhāvo vyatirekataḥ*  
*apām rasasya ca yathā*  
*tathā buddheḥ parasya ca*

*yathā*—as; *gandhasya*—of aroma; *bhūmeḥ*—of earth; *ca*—and; *na*—no; *bhāvaḥ*—existence; *vyatirekataḥ*—separate; *apām*—of water; *rasasya*—of taste; *ca*—and; *yathā*—as; *tathā*—so; *buddheḥ*—of intelligence; *parasya*—of consciousness, spirit; *ca*—and.

**As there is no separate existence of the earth and its aroma or of water and its taste, there cannot be any separate existence of intelligence and consciousness.**

PURPORT: The example is given here that anything material has an aroma. The flower, the earth—everything—has an aroma. If the aroma is separated from the matter, the matter cannot be identified. If there is no taste to water, the water has no meaning; if there is no heat in the fire, the fire has no meaning. Similarly, when there is want of intelligence, spirit has no meaning.

19 अकर्तुः कर्मबन्धोऽयं पुरुषस्य यदाश्रयः ।  
गुणेषु सत्सु प्रकृतेः कैवल्यं तेष्वतः कथम् ॥१९॥

*akartuḥ karma-bandho 'yaṁ*  
*puruṣasya yad-āśrayaḥ*  
*guṇeṣu satsu prakṛteḥ*  
*kaivalyaṁ teṣv ataḥ katham*

*akartuḥ*—of the passive performer, the nondoer; *karma-bandhaḥ*—bondage to fruitive activities; *ayaṁ*—this; *puruṣasya*—of the soul; *yad-āśrayaḥ*—caused by attachment to the modes; *guṇeṣu*—while the modes; *satsu*—are existing; *prakṛteḥ*—of material nature; *kaivalyaṁ*—freedom; *teṣu*—those; *ataḥ*—hence; *katham*—how.

**Hence even though he is the passive performer of all activities, how can there be freedom for the soul as long as material nature acts on him and binds him?**

PURPORT: Although the living entity desires freedom from the contamination of matter, he is not given release. Actually, as soon as a living entity puts himself under the control of the modes of material nature, his acts are influenced by the qualities of material nature, and he becomes passive. It is confirmed in *Bhagavad-gītā*, *prakṛteḥ*

*kriyamāṇāni guṇaiḥ*: the living entity acts according to the qualities or modes of material nature. He falsely thinks that he is acting, but unfortunately he is passive. In other words, he has no opportunity to get out of the control of material nature because it has already conditioned him.

In *Bhagavad-gītā* it is also stated that it is very difficult to get out of the clutches of material nature. One may try in different ways to think that everything is void in the ultimate issue, that there is no God, and that even if the background of everything is spirit, it is impersonal. This speculation may go on, but actually it is very difficult to get out of the clutches of material nature.

Devahūti poses the question that although one may speculate in many ways, where is liberation as long as one is under the spell of material nature? The answer is also found in *Bhagavad-gītā* (7.14): only one who has surrendered himself unto the lotus feet of the Supreme Lord Kṛṣṇa (*mām eva ye prapadyante*) can be freed from the clutches of *māyā*.

Since Devahūti is gradually coming to the point of surrender, her questions are very intelligent. How can one be liberated? How can one be in a pure state of spiritual existence as long as he is strongly held by the modes of material nature? This is also an indication to the false meditator. There are many so-called meditators who think, "I am the Supreme Spirit Soul. I am conducting the activities of material nature. Under my direction the sun is moving and the moon is rising." They think that by such contemplation or meditation they can become free, but it is seen that just three minutes after finishing such nonsensical meditation, they are immediately captured by the modes of material nature. Immediately after his high-sounding meditation, a "meditator" becomes thirsty and wants to smoke or drink. He is under the strong grip of material nature, yet he thinks that he is already free from the clutches of *māyā*.

This question of Devahūti's is for such a person who falsely claims that he is everything, that ultimately everything is void, and that there are no sinful or pious activities. These are all atheistic inventions. Actually, unless a living entity surrenders unto the Supreme Personality of Godhead as instructed in *Bhagavad-gītā*, there is no liberation or freedom from the clutches of *māyā*.

20 क्वचित् तत्त्वावमर्शेन निवृत्तं भयमुल्बणम् ।

अनिवृत्तनिमित्तत्वात्पुनः प्रत्यवतिष्ठते ॥२०॥

*kvacit tattvāvamarśena  
nivr̥ttam bhayam ulbaṇam  
anivr̥tta-nimittatvāt  
punaḥ pratyavatiṣṭhate*

*kvacit*—in a certain case; *tattva*—the fundamental principles; *avamarśena*—by reflecting upon; *nivr̥ttam*—avoided; *bhayam*—fear; *ulbaṇam*—great; *anivr̥tta*—not ceased; *nimittatvāt*—since the cause; *punaḥ*—again; *pratyavatiṣṭhate*—it appears.

**Even if the great fear of bondage is avoided by mental speculation and inquiry into the fundamental principles, it may still appear again, since its cause has not ceased.**

PURPORT: Material bondage is caused by putting oneself under the control of matter because of the false ego of lording it over material nature. *Bhagavad-gītā* (7.27) states, *icchā-dveṣa-samutthena*. Two kinds of propensities arise in the living entity. One propensity is *icchā*, which means desire to lord it over material nature or to be as great as the Supreme Lord. Everyone desires to be the greatest personality in this material world. *Dveṣa* means "envy." When one becomes envious of Kṛṣṇa, or the Supreme Personality of Godhead, one thinks, "Why should Kṛṣṇa be the all and all? I'm as good as Kṛṣṇa."

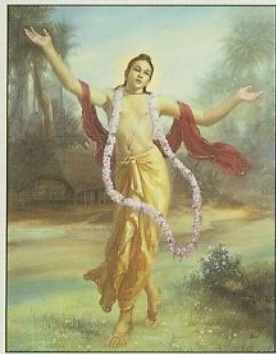
These two items, desire to be the Lord and envy of the Lord, are the beginning cause of material bondage. As long as a philosopher, salvationist or voidist has some desire to be supreme, to be everything, or to deny the existence of God, the cause remains, and there is no question of his liberation.

Devahūti very intelligently says, "One may theoretically analyze and say that by knowledge he has become freed, but actually, as long as the cause exists, he is not free." *Bhagavad-gītā* confirms that after performing such speculative activities for many, many births, when one actually comes to his real consciousness and surrenders unto the Supreme Lord, Kṛṣṇa, then the fulfillment of his research in knowledge is actually achieved.

There is a gulf of difference between theoretical freedom and actual freedom from material bondage. The *Bhāgavatam* (10.14.4) says that if one gives up the auspicious path of devotional service and simply tries to know things by speculation, one wastes his valuable time (*kliśyanti ye kevala-bodha-labdhave*). The result of such a labor of love is simply labor; there is no other result. The labor of speculation is ended only by exhaustion. The example is given that there is no benefit in husking the skin of an empty paddy; the rice is already gone. Similarly, simply by the speculative process one cannot be freed from material bondage, for the cause still exists. One has to nullify the cause, and then the effect will be nullified. This is explained by the Supreme Personality of Godhead in the following verses.

(continued in the next issue)





# EVERY TOWN & VILLAGE

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

## WORLD NEWS

### North America

**Eight oxen and six teamsters are being trained** in New Vrindaban

by Balabhadra Dāsa, head of the International Society for Cow Protection (ISCOWP). ISCOWP moved to New Vrindaban to help with a plan for a self-sufficient ox-powered village located on the road to Prabhu-pāda's Palace. Balabhadra's goal is to train twelve teamsters and twenty-one oxen by next August.



*Bhaktin Sarah and her team, Jaya and Nanda, at New Vrindaban.*

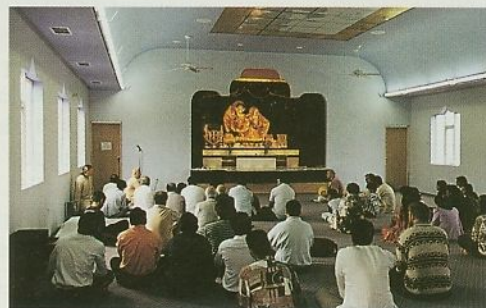
**Houston's top Hispanic radio station carries** a monthly one-

hour call-in talk show on Kṛṣṇa consciousness. ISKCON congregational member Diana Hernandez hosts the show, which has attracted so many Spanish-speaking people to Kṛṣṇa consciousness that the temple now has special Spanish lectures at the Sunday feast.

**The Idaho Statesman ran** a front-page article in August on *Back to Godhead* columnist Ravi Gupta, noting that Ravi, age 13, is a freshman at Boise State University with a 4.0 grade point average. The article told how Ravi credits his home life for his success. Marianne Flagg, the author, visited Ravi at his home—the Boise temple, run by his parents. She wrote, "It's an environment steeped in love of learning, a devotion to the Hare Kṛṣṇa religion and the culture of India, where his parents were born."

**Devotees in Edmonton, Alberta (Canada), opened** a temple they built in the suburb of Millwoods. Omkāra Dāsa and his wife, Yadurāṇī Devī Dāsī, both professional architects, designed the temple, which opened last October.

The building has a temple on the main floor and a kitchen and hall in the basement. Each floor is three thousand square feet.



*The temple room at the Edmonton center.*

The devotees have installed Deities of Rādhā-Kṛṣṇa named Rādhā-Govindajāi.

### Great Britain

**Judges at the Lord Mayor's Parade in Manchester, England, awarded**

first prize to ISKCON's entry in last summer's parade. Devotees dressed as Sītā and Rāma chanted Hare Kṛṣṇa



*The Lord Mayor of Manchester (Joyce Keller) awards £20 to Rāma and Sītā (Bhaktin Samantha and Nagnajiti Dāsī).*

and danced beside the Padayātrā bullock cart carrying the Deities of Śrī Śrī Nitāi-Gaurasundara. The devotees also passed out *prasādam* to spectators along the parade route.

### India

**Māyāpur was hit** with floods at the end of September. The grounds of ISKCON's Māyāpur Chandrodāya Mandir were under six feet of water for two weeks. The whole area within five to ten miles of the temple was flooded. ISKCON sent out up to eight

parties every day to give people *prasādam* (food offered to Kṛṣṇa) and medical aid.

The flood severely damaged the temple's gardens and destroyed thousands of rupees in crops. The project's managers are seeking financial assistance to get things back into shape for the Hare Kṛṣṇa World Convention in February.

**A show on Kṛṣṇa consciousness now broadcasts** from Bombay on Hindus Ind, the cable network owned by the Hinduja family. The half-hour program, called *Aatma*, shows paintings by ISKCON artists, video excerpts from ISKCON Television (ITV), classes and discussions by ISKCON speakers, and musical performances by celebrity artists.

The channel now reaches 800,000 viewers in Bombay and 200,000 in Delhi and will reach twelve other areas of India this year.



*Gargi Thakkar, winner of the Bal Utsav dance competition in Bombay.*

**Children competed** for prizes at the Bal Utsav ("Children's Festival") held at the ISKCON Auditorium in Juhu, Bombay, last August. The areas of competition: Vedic dance, Kṛṣṇa conscious writing and drawing, singing of *bhajan*s (devotional songs), talks on Śrīla Prabhupāda, and recitation of *Bhagavad-gītā* verses. Well-known singers Mitali and Bhupinder Singh inaugurated the program.

**Two candidates for mayor swept** the road in front of Lord Jagannātha's chariot to start ISKCON Baroda's Rathayātrā festival last summer. The procession included two brass bands, three decorated elephants, a chanting party of one hundred devotees, and a group of young people dressed as Sītā-Rāma, Rādhā-Kṛṣṇa, and Nṛsimhadeva. Sri Vagheshkumarji, a leader of the Vallabhācārya disciplic line, spoke at the festival. The Gujarati daily newspaper *Sandesh*, the largest newspaper in Baroda, gave front-page coverage to the festival.

**Europe** Sarajevans and officials from the United Nations and the Bosnian government

**flocked** to a rare cultural event in war-torn Sarajevo last September—a program put on by Hare Kṛṣṇa devotees. Agence France Press, a news service from France, reported: "Several [of the people in attendance] said after the show that they intended to join the sect, whose local leader Mirza Ajic said had 15 members in Sarajevo and

up to 400 sympathizers. UN spokesman Alexander Ivanko commented: 'If more people were members of Hare Krishna, there would probably be fewer wars.' "

**Bihac, Bosnia, Mayor Adnan Algic welcomed** Hare Krishna Food for Life volunteers from Pula and Zagreb to his city last October. The devotees presented him with copies of Śrīla Prabhupāda's books. The meeting was televised on Bosnian TV.



During their stay in Bihac, the Food for Life volunteers gave out hot meals, bread, cakes, and fresh fruit, and then chanted Hare Kṛṣṇa

*Bhakta Dado presents future Food for Life programs to Bihac Mayor Adnan Algic.*

while people enjoyed the *prasādam*. The devotees also visited schools to give school supplies to students.

Hare Krishna Food for Life has now opened an office in Bihac and plans to regularly distribute *prasādam* there.

**More than 250 devotees from Poland and around the world assembled** last July for the 1995 Laksmi Narasimha-deva Traveling Festival Summer Tour of Poland. The tour lasted five and a half weeks and visited thirty-five towns and cities. Besides giving out books, *prasādam*, and the holy name daily, the devotees put on sixteen major outdoor festivals, with 2,000–5,000 people attending each one.

The tour party, organized by Indradyumna Swami, was made up of thirty devotees from Polish temples, devotees from fifteen other countries, children from the St. Petersburg, Russia, *gurukula* school, and many ISKCON congregational members.

**ISKCON congregational members from Slovenia, Croatia, and Austria gathered** for a five-day retreat in northern Slovenia last summer. They camped in 130 tents, with one large tent serving as a temple, kitchen reception, gift shop, and kindergarten. Several ISKCON leaders gave seminars on various areas of Kṛṣṇa consciousness.

**A house designed by one of Norway's most famous architects has become** a Rādhā-Kṛṣṇa temple. Arnstein Arnebert, who designed the Oslo City Hall, King Harald's private palace, and the UN Security Building in New York, completed the neo-classical Elsero house in 1923. Though protected by the Norwegian government, the stately mansion (20,000 square feet) in Oslo had been vandalized in recent years. When reporting on the devotees' purchase of the building, *Aftenposten*, Norway's largest newspaper, wrote, "Finally this mansion has gotten into the best

hands, those of the Hare Krishnas.”

The Indian ambassador to Norway, S. K. Mathur, spoke at the temple opening.

The building was donated to ISKCON by Navalāṅgā Devī Dāsī, a disciple of Harikeśa Swami.

**Commonwealth of Independent States**

**The Chechen Government of National Revival has allocated 320 million rubles**

(\$70,000) to help Hare Krishna Food for Life in Chechnya, where devotees have already given out 400,000 *prasādam* meals without government aid. The grant was reported by Itar-Tass, the Russian Information Agency.



*Hare Krishna Food for Life director Śukhānanda Dāsa in Grozny, Chechnya.*

**Two one-ton eggless cakes were served** to Moscovites taking part in City Day last September. Organizers of

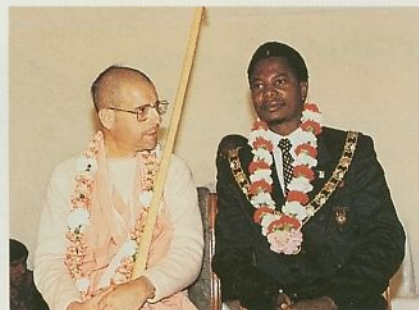
Moscow’s “birthday” celebrations had asked Hare Krishna Food for Life to prepare the cakes for the event. People lined up for hours to get a piece of the cakes. Food for Life volunteers also passed out free meals. An estimated 5,000–7,000 people received *prasādam*.

**Africa**

**President Ketumile Masire of Botswana met** with ISKCON leader Bhakti-tīrtha Swami for an hour in September. The president, who had heard about Bhakti-tīrtha Swami’s two-week tour of Botswana and had asked to meet him, listened with interest as Bhakti-tīrtha Swami gave him ideas for building Botswana on a spiritual platform. The president, a vegetarian, was also happy to receive a Hare Kṛṣṇa cookbook.

**The first public Kṛṣṇa temple in Zimbabwe** opened in September, in Marondera, a city of about 50,000 people and the capital of Mashonaland East Province.

A local Gujarati business man, Ashok Gulab, initiated in ISKCON as Sat-cid-ānanda Dāsa, financed and oversaw the construction of the 2,500-square-foot building on his estate. The mayor of Marondera and 250 native Zimbabweans attended the opening.



*Girirāja Swami (left) and the mayor of Marondera, Zimbabwe.*

PADAYĀTRĀ NEWS

**Padayātrā Iceland**

Six devotees spent a week walking in and around Reykjavik, the capital of Iceland, last July. Led by Paraśurāma Dāsa of the UK Padayātrā, they walked about fifteen kilometers each day, chanting Hare Kṛṣṇa and passing out books. Although summer in Iceland, the temperatures were around 10° C (50° F). The Padayātrā was covered on local television and in the area’s two largest newspapers.

**Padayātrā Canada**

For two weeks last July, 10–50 devotees walked 108 miles in and around Vancouver, British Columbia. They chanted and passed out books and leaflets during the day and held programs at the homes of hosts in the evening.

**Padayātrā Israel**

Twenty-six devotees performed a 70-kilometer, five-day Padayātrā in Israel last September. They walked around the Sea of Galilee, which is both a place of pilgrimage for

Christians and a summer resort area that draws people to the beaches during the holidays. Vacationers happily received the devotees, sometimes joining the classes and *āratis* (Deity-worship ceremonies) held on the beach.



*Padayātrā in Reykjavik, Iceland.*

# Is Back to Godhead

*Are we “violating the very spirit of Hinduism”?*

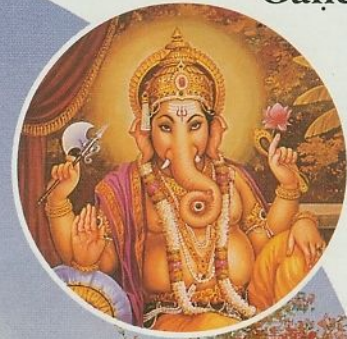
Kārttikeya



Hanumān



Gaṇeśa



Śiva



Durgā



Brahmā



Sarasvatī



Sūrya



*Though the demigods described in Vedic literature are powerful beings who control various aspects of the universe, the authorized scriptures tell us these gods are subordinate to Lord Kṛṣṇa, the Supreme Personality of Godhead.*

# an Offender?

Back to Godhead *has been publishing (and plans to continue) a series of articles called "The Glories of the Demi-gods." Yet not everyone is pleased with it. We publish here an objection, along with our reply.*

Federation of Hindu Associations  
(FHA), Inc.  
Hawaiian Gardens, California

## RESOLUTION

The Federation of Hindu Associations, Inc. (FHA) takes strong exception to the article and subsequent rejoinders in the *Back to Godhead* magazine, May/June 1995, which in effect state that Shiva, Ganesha, Brahma, Rama and other deities can at best be considered as "demi-gods" and "a little higher" than human beings.

*Statements of this type are extremely offensive and confusing to the devout Hindus and are destructive to the Hindu interests.* Branding the worshipers of such deities as "offenders" is not fair to the compassionate and diversified philosophy of Hinduism.

With interpretations suiting to themselves, from obscure Puranas, since thousands of years, schools of Vaishnavism (Krishna), Shaivism and Shaktism (Durga) are unfortunately conflicting on this question. The attitudes reek of fundamentalism, violate the very spirit of Hinduism, and create the possibility of another offshoot from the mother religion. By following such interpretations, they are creating exclusive territories of influence and business around one deity, by eliminating or reducing the significance of others.

FHA considers that in Hinduism all deities represent the different forms,

attributes, qualities, powers or shaktis of the same Almighty. A partial attachment to any of them, and not surrendering to all of the others remaining, does not complete surrender to all the qualities and components of the definition of God. Surrender to any deity is surrender to one of His attributes. Hence, all of them are worshiped, at one time or another, to complete the "Puja" [worship] of the Supreme. So, nobody should knock down, degrade or insult any of the Gods or Goddesses by creating classes or grades around these multi-faces of the same God. FHA proposes that, for the benefit of Hinduism, we should stop this discussion and treatment of superiority and inferiority.

FHA appeals to ISKCON to continue the good work initiated by Swami Prabhupada. FHA notes that even after the identification of this controversy by Radha Raman temple, Placentia [California], the statements of ISKCON are still confusing and hurting to the cause of Hinduism.

FHA appeals to ISKCON to make a clear statement that "there is no superior or inferior among Krishna, Shiva or Durga" and retract the objectionable statements and declare themselves belonging to the Hindu family and way of life, respecting everyone.

FHA appeals to all temples, associations and activists to join and work together in the best interests of Hinduism, to benefit this commonwealth of beliefs and protect it from any damage.

Please Remember: Confinement is not Hinduism. HINDUS, PLEASE SAVE HINDUISM.

Sincerely,  
Prithvi Raj Singh  
President

## BACK TO GODHEAD

Founded in 1944 by His Divine  
Grace A. C. Bhaktivedanta Swami  
Prabhupāda

Dear Mr. Singh,

Thank you for sending us a copy of your resolution. I am grateful to you for expressing to us your concern.

You have appealed to us to continue the good work initiated by Śrīla Prabhupāda. Thank you for that request. We consider it your blessing.

You have also appealed to us to make a clear statement, and so we shall. Here it is: *We reaffirm that Kṛṣṇa alone is the original Supreme Personality of Godhead. He appears in unlimited Viṣṇu forms such as Nārāyaṇa and Rāma. All other gods and living beings are His servants.*

Now, let me respond in some detail to the points you have raised in your resolution.

Yes, we have referred to Lord Śiva, Śrī Gaṇeśa, and Lord Brahmā as demi-gods—but not Lord Śrī Rāma. We consistently distinguish between the forms of Viṣṇu (the Supreme Lord) and the *devas* (the exalted servants of the Supreme Lord). According to authoritative scriptures, Lord Rāma is another form of Viṣṇu—He is identical with Kṛṣṇa, the Supreme Lord Himself—and deities such as Lord Śiva, Lord Brahmā, and Śrī Gaṇeśa are His servants.

Yes, we refer to these exalted servants as "demigods." This is an English rendering of the Sanskrit word *deva*, and it means that they are partial manifestations of God. Yes, we say they are subordinate to God and are His servants.

Far from being insults, these are

# You speak of the need to surrender to all the gods. But the Vedic scriptures tell us there are 330 million gods. So how will it be possible?

• • •

terms of high praise. According to the *R̥g Veda* (1.22.20), to be subordinate to the Supreme Lord is the glorious qualification of the gods (*om tad viṣṇoḥ paramam padam sadā paśyanti sūrayaḥ*). As conditioned souls, we are insubordinate—rebellious against the Lord—whereas the *devas* always humbly consider themselves subordinate and always look toward His lotus feet.

We therefore honor the *devas* for being exalted devotees. We do not call them ugly or bogus, dismiss them as “seducers,” or consider them merely “a little higher” than human beings.

In a sheet attached to your resolution, you have enclosed a page from *Back to Godhead* in which you circle some passages to which you object. There we find the context in which we used the word *bogus*. We said that anyone who claims to be God but whose claim has no basis in scripture is “simply bogus.” Do we still stand by that? Absolutely. An imposter who claims to be God is not God but a dog. Such an imposter is just the opposite of the *devas* (gods); he is an *asura* (demon).

Are the *devas* “a little higher” than human beings? No, we never said that. They are vastly higher. But they are still subordinate to Viṣṇu, the Supreme Lord.

You are unhappy that we published a statement describing the worshipers of the *devas* as “offenders.” But that word wasn’t ours. It appeared in a direct quotation from the *Padma Purāna* (one of the eighteen principal *Purānas*, and hardly obscure). The specific Sanskrit word used is *pāṣaṇḍi*. We have given the translation “offender.” According to the Monier-Williams Sanskrit-English dictionary, alternatives are “heretic,” “hypocrite,” “imposter,” or “anyone who falsely assumes the characteristics of an orthodox Hindu.”

That’s not our fault. That’s what the scriptural quotation says. We have simply repeated it.

Anyway, for the moment let us leave the *Purānas* aside. In the Hare Kṛṣṇa movement, our main source of teaching is *Bhagavad-gītā*. That is our primary source of authority, the main scripture we follow. How about you? Do the members of your Association accept the words of *Bhagavad-gītā*? I assume they must.

Then what do you make of this statement (*Bhagavad-gītā* 9.23):

ye 'py anya-devatā-bhaktā  
yajante śraddhayānvitāḥ  
te 'pi mām eva kaunteya  
yajanty avidhi-pūrvakam

Here Lord Śrī Kṛṣṇa clearly says that those who are devotees of other gods (*anya-devatā*) and who worship them with faith (*śraddhayānvitāḥ*) are actually worshiping only Him (*mām eva*)—but they are doing it in the wrong way (*avidhi-pūrvakam*).

The *Bhagavad-gītā* says it is wrong. Why should we say it is right?

Elsewhere in the *Gītā* (7.20), Lord Śrī Kṛṣṇa says that because of materialistic desires (*kāmaih*), those who surrender to other gods (*anya-devatāḥ*) are bereft of intelligence (*hr̥ta-jñānāḥ*). The intelligent, Lord Kṛṣṇa says (7.19), surrender to Him (*mām prapadyante*), knowing that He, Lord Śrī Kṛṣṇa, who appeared as the son of Vasudeva, is everything. He is the complete whole, the Absolute Truth, of whom all other living beings are a part.

Therefore, by worshiping Kṛṣṇa one automatically worships all other deities, just as by watering the root of a tree one waters all the leaves and branches or by putting food in the stomach one feeds the entire body.

We can’t water every leaf of a tree or offer food to every cell in the body. But when we pour water on the root or put food in the stomach, the entire tree or the entire body is satisfied.

As you say in your resolution, “Sur-

render to any deity is surrender to one of His [God’s] attributes.” True. But surrender to the Supreme Lord Himself is surrender to the source of all deities and all attributes.

You speak of the need to surrender to all the gods. But the Vedic scriptures tell us there are 330 million gods. So how will it be possible? We can’t even think of all those gods, what to speak of surrender to them.\*

Therefore, we have to follow the method given in the *Bhagavad-gītā* by Lord Śrī Kṛṣṇa, God Himself: surrender to Kṛṣṇa. In that way our surrender will be complete.

God is the complete reservoir of all qualities, powers, and attributes, and yet these are represented by various gods. Therefore some people are attracted to one god, some to another. But as you say, “A partial attachment to any of them, and not surrendering to all of the others remaining, does not complete surrender to all the qualities and components.” But because Kṛṣṇa is the origin and refuge of all these gods, one attains the perfection of surrender to all—in one stroke—simply by surrendering to Him alone.

Whatever one might get by worshiping any other god is in fact bestowed by Kṛṣṇa Himself (*mayaiva vihitān hi tām, Gītā 7.22*). Why then should one refuse to surrender exclusively to Lord Śrī Kṛṣṇa?

The benefits one gets from other gods are temporary (*anta-vat*), and therefore Lord Kṛṣṇa says in the *Gītā* (7.23) that those who worship such gods are *alpa-medhasa*, “meager in intelligence.” The devotees of such gods attain the abodes of those gods, which are all temporary and subject to

\*A friend has pointed out to me that to separately worship each of the 330 million gods within the course of a year, we’d need to worship more than 900 thousand of them every day.

distress (*duḥkhalāyam aśāsvatam, Gītā* 8.15). The devotees of Kṛṣṇa, on the other hand, attain the abode of Kṛṣṇa Himself (*yānti mām api*), where they enjoy immortal bliss and knowledge.

Again, these are not our statements. They are the statements of *Bhagavad-gītā*. We simply accept them. What else are we supposed to do?

You castigate us for violating “the spirit of Hinduism.” But without the *Bhagavad-gītā*, what is the meaning of Hinduism? The ideas to which you are objecting come directly from the *Gītā*. So why are you objecting?

You accuse us of deviating from “the mother religion.” But the mother religion is not “Hinduism.” The mother religion—for all living beings—is *sanātana dharma*, or *bhāgavat dharma*, devotion to Bhagavān, the Supreme Lord. In *Bhagavad-gītā* (14.4) Lord Śrī Kṛṣṇa says that He is the father of all living beings (*aham bīja-pradāḥ pitā*). He is even the father of the *devas* (*aham ādī hi devānām, Gītā* 10.2). The mother religion, therefore, is the worship of the Supreme Father (Bhagavān), the Supreme Lord, Śrī Kṛṣṇa.

The Vedic scriptures, in fact, may be compared to our mother, and the Supreme Lord to our father. If we are in doubt about who our father is, we should best consult our mother. And according to the conclusion of all the Vedic literature, the father of all living beings is Bhagavān Śrī Kṛṣṇa (*kṛṣṇas tu bhagavān svayam*).

Śrīla Prabhupāda, therefore, in books such as *Bhagavad-gītā As It Is* and *Śrīmad-Bhāgavatam*, has presented the Vedic literature with scrupulous integrity. And he has distributed its message intact through the Kṛṣṇa consciousness movement. Anyone born in India, the land of Vedic knowledge, is extremely fortunate. And we appeal to all such fortunate people to make their lives perfect by joining the Kṛṣṇa consciousness movement and spreading it everywhere for the eternal benefit of all living beings.

On your letterhead I see the slogan *garv se kaho ham hindū hai*—“Proudly declare, ‘I am Hindu.’” But in *Bhagavad-gītā* Lord Kṛṣṇa never tells Arjuna to declare himself Hindu. Rather, He directs Arjuna to give up all other forms of religion and

simply surrender exclusively unto Him (*mām ekaṁ śaraṇaṁ vraja*). The Lord then says, *kaunteya pratijānīhi na me bhakta praṇaśyati*: “O Arjuna, declare to the world that My devotee will never be vanquished.” Therefore, if we are going to follow *Bhagavad-gītā*, a better slogan would be *garv se kaho ham bhagavān-śrī-kṛṣṇa-ke dās hai*—“Proudly declare to everyone, ‘I am a servant of Lord Śrī Kṛṣṇa.’”

If Hinduism is to be saved, the way to save it is to accept *Bhagavad-gītā* as it is. We may have been taught that all gods are equal and we should therefore surrender to them all. But Lord Kṛṣṇa says to give up all such notions, accept Him as the Supreme Personality of Godhead, and surrender to Him

alone (*sarva dharmān partiyajya mām ekaṁ śaraṇaṁ vraja*).

As long as we refuse to surrender to Kṛṣṇa we shall be confined to this material world (*Gītā* 9.3). So if confinement is not Hinduism, we should at once surrender to Kṛṣṇa. Lord Kṛṣṇa will then at once grant us liberation from all material confinement and take us back home, back to Godhead. In this way—by following the divine instructions given in *Bhagavad-gītā* by Lord Śrī Kṛṣṇa Himself—one attains the perfection of Hinduism, and the perfection of human life.

Hare Kṛṣṇa.

Sincerely,  
Jayādvaita Swami  
Editor

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## INCONCEIVABLE

(continued from page 19)

simplicity's sake, I depicted that structure by means of an equilateral triangle. A more accurate diagram, of course, would have the two ascending sides converging infinitely toward the center axis—an asymptote—never actually to meet. Similarly, the two sides in descending would infinitely diverge as they grew closer and closer to the baseline.

A triangle with an apex, however, could suggest that the illusion of matter doesn't exit at all; it "disappears" absolutely. In fact, that illusion does exist as illusion. From the point of view of reality, however, that illusion suffers a radical reduction in value and being. Material existence is like the flicker of a hallucination so quick, so close to subliminal, that afterward you are not sure it was there at all.

Did it happen or not? Never mind—here's Kṛṣṇa. Let's get on with our game. ☸

*Ravindra Svarūpa Dāsa is ISKCON's Governing Body Commissioner for the U.S. mid-Atlantic region. He lives at the Philadelphia temple, where he joined ISKCON in 1971. He holds a Ph.D. in religion from Temple University.*

### NOTES

1. See "Śrīla Prabhupāda Speaks Out," page 29.
2. Both readers, however, neglected to supply the requisite "quotes" in sup-

port of these assertions.

3. Once the title article of a street distribution booklet published by ISKCON Press (New York), "On Chanting Hare Kṛṣṇa" has been reprinted under the title "Chanting the Hare Kṛṣṇa Mahā-mantra," in the Bhaktivedanta Book Trust anthology *The Science of Self-Realization*.
4. Elegant in the sense that a mathematical proof is said to be elegant.
5. *Śrīmad-Bhāgavatam* 4.28.53–54.
6. We are reminded that Śrīla Prabhupāda called his commentaries "purports," comments to make clear the intended meaning, sense, and purpose of the verse.
7. *Śrīmad-Bhāgavatam* 2.9.1, purport.
8. *Śrīmad-Bhāgavatam* 2.9.1, purport.
9. *Śrīmad-Bhāgavatam* 4.28.64.
10. For instance, *Śrīmad-Bhāgavatam* 3.31.15, 4.20.25, 6.16.57, 10.84.25, 11.2.37.
11. Letter to Aniruddha Dāsa, November 14, 1968.
12. Lecture on *Śrīmad-Bhāgavatam* 1.10.5, given June 20, 1973, in Māyāpur, India.
13. Letter to Upendra Dāsa, October 27, 1969.
14. The lecture, given in Tokyo on April 20, 1972, appears on page 7 of this issue of *Back to Godhead*.
15. During a class in London (July 30, 1971) on *Śrīmad-Bhāgavatam* 6.1.15, Śrīla Prabhupāda answered a question about our position in the spiritual sky before we fell by saying, "You are already in the spiritual sky. . . . Actually we are always in the spiritual world."
16. The paper appears in this magazine, on page 29.
17. In that case, some devotees were propagating the theory that since no one falls from Vaikuṅṭha, the conditioned souls must have fallen from the Brahman effulgence. In "Crow-and-Tāl-Fruit

Logic," Śrīla Prabhupāda rejects this theory. A few years earlier he had responded to the same theory in a letter to Revatinandana Dāsa (June 13, 1970): "Those who are in the Brahman effulgence they are also in the fallen condition, so there is no question of falling down from a fallen condition. When fall takes place, it means falling down from the non-fallen condition. The non-fallen condition is Kṛṣṇa consciousness."

18. Śrīla Prabhupāda consistently taught that souls do in fact have the option of exercising their freedom even in the spiritual world and hence of falling into the illusion of material existence. Because the soul is a spiritual part of God, he has inherent independence or free will, which some misuse. For a sample of Śrīla Prabhupāda's elucidations on the point, see: Lecture on *Śrīmad-Bhāgavatam* 6.1.5 (London, July 30, 1971); discussion at the end of lecture on *Śrī Caitanya-caritāmṛta, Ādi-līlā* 7.108 (San Francisco, February 18, 1967); conversation with Dr. John Mize in Los Angeles (June 23, 1975); conversation with disciples in Māyāpur (February 19, 1976); conversation with disciples in Washington, D.C. (July 8, 1976); letters to Jagadīśa Dāsa (February 27, 1970, and April 25, 1970).
19. "When Lord Brahmā returned after a moment of time had passed (according to his own measurement), he saw that although by human measurement a complete year had passed. . . ." *Śrīmad-Bhāgavatam* 10.13.40. The word for "moment" in this verse is *truṭi*. A *truṭi* is the smallest measure of material time. According to Śrīla Prabhupāda's purport to *Śrīmad-Bhāgavatam* 3.11.14, a *truṭi* equals  $\frac{1}{13,500}$  of a second.

## THE SOUL'S FALL

(continued from page 10)

Him. Like a person who thinks of becoming a king without possessing the necessary qualifications, similarly, when the living entity desires to become the Lord Himself, he is put in a condition of dreaming that he is a king. Therefore the first sinful will of the living entity is to become the Lord, and the consequent will of the Lord is that the living entity forget his actual life and thus dream of the land of utopia where he may become one like the Lord. The child cries to have the moon from the mother, and the mother gives the child a mirror to satisfy the crying and dis-

turbing child with the reflection of the moon. Similarly the crying child of the Lord is given over to the reflection, the material world, to lord it over as a *karmī* and to give this up in frustration to become one with the Lord. Both these stages are dreaming illusions only. There is no necessity of tracing out the history of when the living entity desired this. But the fact is that as soon as he desired it, he was put under the control of *ātma-māyā* by the direction of the Lord. Therefore the living entity in his material condition is dreaming falsely that this is 'mine' and this is 'I.' The dream is that the conditioned soul thinks of his material body as 'I' or

falsely thinks that he is the lord and that everything in connection with that material body is 'mine.' Thus only in dream does the misconception of 'I and mine' persist life after life. This continues life after life, as long as the living entity is not purely conscious of his identity as the subordinate part and parcel of the Lord.

"In his pure consciousness, however, there is no such misconceived dream, and in that pure conscious state the living entity does not forget that he is never the Lord, but he is eternally the servitor of the Lord in transcendental love."

**Prabhupāda:** Thank you very much. ☸





# Is Experience the Best Teacher?

by Ūrmilā Devī Dāsi

**A**FTER GIVING Arjuna knowledge of matter and spirit, Lord Kṛṣṇa tells him, "Deliberate on this fully, and then decide what you wish to do." Our children also have to choose between material and spiritual life. To prepare them for this choice, do we need to give them experiences of both? Do our children need any experience of materialism to choose Kṛṣṇa consciousness?

The sages do indeed say that to be complete in knowledge one must study both spirit and matter. But our children can best gain knowledge of illusion by seeing both illusion and reality from the perspective of reality.

Śrīla Prabhupāda tells us that the most intelligent people learn simply by hearing. Hearing about Kṛṣṇa gives a child a direct perception of spiritual happiness and knowledge. And as Kṛṣṇa tells Arjuna, "Upon gaining this one thinks there is no greater gain." Spiritual experience, then, can give any child the intelligence to stay clear of materialism just by hearing about it.

But even if a child isn't convinced by his spiritual experience, adults don't have to arrange for children to have a taste of material life. Even without intervention from parents or teachers, each child feels material life moment by moment. What child has no frustrations or disease? What child doesn't come across envy, anger, and greed, if not in himself then in others? And what child doesn't see aging and death, at least in the animals and plants that surround him?

Our children will also get direct experience of bodily and mental pleasure. As distress comes, even uninvited, material happiness will also come.

A caring adult will use a child's naturally occurring painful and

pleasurable experiences as a connection to what the child has heard from scripture. As Dr. Howard G. Hendricks writes in *The Seven Laws of the Teacher*, "You don't have to get hooked on cocaine to be aware of its devastation, and even many who are hooked don't understand the danger. So a better way to say it is: *properly evaluated experience is the best teacher.*" (author's emphasis)

When adults say that for our children to understand *māyā* we must expose them to it, they often mean they want to expose children to the illusions of illusion. They suggest taking children to amusement parks, or showing them television, or engaging them in much of the frivolities of childhood. But children who get a taste for such illusions generally become—illusioned. Their higher knowledge and taste for Kṛṣṇa become covered. The child asks for further and further indulgence in illusion, because, as Kṛṣṇa tells us, material desires can never be satisfied. The parents then feel they must give the child *māyā* because the child demands it; they forget that they themselves, the parents, sparked that demand.

A good parent or teacher tries to keep a child physically healthy. And there is a way to expose a child to disease in order to prevent disease—vaccination. The Vedic scriptures offer a similar method for material life in general. A vaccination introduces a disease in a form that isn't dangerous. Similarly, conditioned souls can safely deal with matter in a changed form—by using it in Kṛṣṇa's service. So children can listen to music glorifying Kṛṣṇa, eat food offered to Kṛṣṇa, watch plays and movies about Kṛṣṇa, use their talents to serve Kṛṣṇa, and possibly later marry and raise a family in Kṛṣṇa's service. This is a way to dovetail

material inclinations with spiritual knowledge, to see both *māyā* and Kṛṣṇa and choose Kṛṣṇa.

When *māyā* is used in Kṛṣṇa's service under the direction of a guru it ceases to work as a force of illusion. Rather, it acts spiritually to purify material desires.

Still, some adults insist that a child will learn best just through his or her own experiences, coming to Kṛṣṇa consciousness naturally, just from experiencing material life, without any outside help.

In ancient times, also, there were parents who argued that their children would gain spiritual determination simply through their own material lives. An example cited in the *Bhāgavatam* is that of Dakṣa. "Material enjoyment," he said, "is indeed the cause of all unhappiness, but one cannot give it up unless one has personally experienced how much suffering it is. Therefore one should be allowed to remain in so-called material enjoyment while at the same time advancing in knowledge to experience the misery of this false material happiness. Then, without help from others, one will find material enjoyment detestable. Those whose minds are changed by others do not become as renounced as those who have personal experience."

Sometimes we who have come to Kṛṣṇa consciousness as adults assume that our determination to renounce material life is the result of a bad taste for illusory enjoyment. Yet in discussing Dakṣa's statement, Śrīla Prabhupāda tells us that Dakṣa's philosophy is wrong. He writes, "The young boys and girls of the Kṛṣṇa consciousness movement have given up the spirit of material enjoyment not because of practice [of material life] but by the mercy of Lord Śrī Caitanya

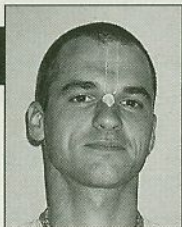
Mahāprabhu and His servants.”

Why is the experience of material “enjoyment” not enough to teach us? Prabhupāda explains, “Material nature is so strong that although a man suffers at every step, he will not cease in his attempts to enjoy.”

Experience, then, won't enable

a child to learn unless hearing comes with it. One longs for the happiness of serving Kṛṣṇa not merely because one has become disgusted with materialism but because hearing from a great soul has sparked love of God in one's heart, so that by comparison material life has no allure.

*Ūrmilā Devi Dāsī, initiated in 1973, has worked in ISKCON education since 1983. She and her family live in Hillsborough, North Carolina, where she runs an ISKCON school for children aged 5–18. She is the main author/compiler of Vaikuṅṭha Children, a gurukula classroom guidebook.*



## BOOK DISTRIBUTION

# The Power of Prabhupāda's Books

by Navina Nirada Dāsa

*In this column we present the experiences and realizations of devotees who give people Kṛṣṇa consciousness by giving books by Śrīla Prabhupāda and his followers.—The editors*

### The Old Book Distributor

ONCE WHEN I WAS selling books on a street in Germany I showed a teacher *The Journey of Self-Discovery*. He was skeptical and not interested in the subject. But then a man about sixty-five years old came by on a bicycle. He stopped and came over to us.

“*Bhagavad-gītā*?” he asked. “Śrīla Prabhupāda's books? These are very interesting.”

The teacher asked him, “Do you know these books?”

“Of course I know these books,” he said. “Who doesn't know these books? Which one are you holding? *The Journey of Self-Discovery*. That's a wonderful book. It tells you everything about yoga, karma, reincarnation, the science of self-realization—everything is in that book. You should read it. You should buy the book. Give him a donation. He's a nice boy.”

Then he told the teacher, “And you know what the best thing is? If you read these books you understand who you are—that you are spirit soul and servant of God. Then when troubles come and nothing works

anymore—you are fighting with your wife, your kids are rebelling, your job is hell—you sit down and very calmly sing and meditate on the Hare Kṛṣṇa mantra. You know what happens then? Everything just turns very positive, very bright. You become happy and ecstatic and just go right off into the universe. You become so happy you just take right off.”

The teacher was so surprised by the man's conviction that he happily gave a donation for the book. I explained what the book was all about. It turned out he was interested but just a little skeptical.

While I spoke with the teacher, the older man took off on his bike. Later he came back.

I said, “You must know these books, right?”

“Yes, of course,” he said. “I've been reading them for eight years now. And every time I tell myself that something has to happen in my life, I go to the city and meet one of you and buy some new books. So that's exactly what I'm going to do. Show me what books you've got.”

I showed him the books I had. He bought two.

I told him we have temples and asked if he knew about the Hare Kṛṣṇa movement.

“Temples?” he asked. “You mean like churches?”

He didn't know about the temples. He thought we were just young idealists selling books. He didn't know there was a whole spiritual movement behind them. He was amazed to learn there is also a movement in which people practice the philosophy of the books.

“You know,” he said, “nobody actually understands what is going on in this world. Just look at these people, how they are madly running around trying to gratify their senses and be happy in their material pursuits. Like animals, they have no aim in life. They simply know the pleasures of eating, sleeping, and sex. They don't know what's going on. Don't you find it difficult to speak to them about the knowledge of *Bhagavad-gītā*? Do you actually know what you are doing here? Do you know that you are doing the most important work for the whole human society?”

I wanted to hear more, so I asked him, “Do you really think so? Do you really think the work we're doing here with these books is important?”

“Yes, yes,” he said. “This is very important—the most important thing you can do, more important than breathing. You must give people these books so they can find out why they are living, so they can get some sense into their life.”

The man left happily with his two

new books, leaving me amazed at his conviction in the power of Śrīla Prabhupāda's books and the chanting of the Hare Kṛṣṇa mantra.

### Fed Up With Cults

Another time, I was distributing books in front of a post office in Germany. I tried to show the books to a businessman stepping out of his car. He was in his mid-fifties, well-to-do, and very tense and businesslike.

"You are all cheaters and rascals," he said. "And I don't want to get involved in this. You're all a bunch of hypocrites. It's all bogus."

So I said, "What? What you are

talking about? This is *Bhagavad-gītā*, ancient philosophy from India."

"Yes, yes, India," he said. "I know all these yogīs and swamis and gurus, and this is all cheating. Tell me which guru is the head of your organization."

"His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda," I replied.

"Really?" he said. "Swami Prabhupāda? Then I take back everything I said. I have great respect for that man. Show me what books you have."

I showed him. Then I asked him, "Do you know Śrīla Prabhupāda?"

He said, "I can tell you why I like this man. It's because I read his book *Life Comes From Life*. In that book he calls modern leaders hogs, dogs, camels, asses, rascals, cheaters, and hypocrites. And he defeats them all—the scientists, the philosophers, the religionists. He tells it straight to their face."

He was very happy about Śrīla Prabhupāda, and he took two books.

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



THE LAND, THE COWS, AND KṚṢṆA

## One Family's Cow Protection

by Lavaṅgalatikā Devī Dāśī

*A note from our regular columnist, Hare Kṛṣṇa Devī Dāśī:*

*Here is an account of cow protection on a small family farm in India. Because Śrīla Prabhupāda often advocated small family farms with a few cows and a few acres of land, I thought to begin his Centennial year with a description of a devotee family trying to fulfill Prabhupāda's vision of simple living and high thinking.*

AS I READ Hare Kṛṣṇa Dāśī's description of milking cows at ISKCON's Gītā Nāgarī Farm in Pennsylvania, I thought readers might be interested to hear about a different way of serving Kṛṣṇa by taking care of cows. Milking our cow Hari Priyā on a two-family farm in the South Konkan belt of Maharashtra, India, is quite different from milking cows on a big communal farm in the U.S.

Gītā Nāgarī has big Rādhā-Kṛṣṇa Deities—Śrī Śrī Rādhā-Dāmodara—and Prema Vihvala is a big Brown Swiss cow who at the peak of her production can give twenty liters of milk a day for Rādhā-Dāmodara. Our own Śrī Śrī Rādhā-Govinda

Deities are less than three inches tall, and Hari Priyā is a small *deśī*, or native, cow who gives only two liters daily—just enough for some milk-sweets, such as *rasagullās* or mango or *chikoo barfi*, and a cup of hot milk for four or five people. Still, we feel great satisfaction taking care of her and offering her milk to Kṛṣṇa.

### An Intimate Milking Scene

You won't find commercial milk industries or milking machines in our area. Cows are milked the same intimate way they always have been. We tie up Hari Priyā for milking and bring her calf to her. The calf, Jaya Rādhē, sucks eagerly at the mother's udder, tail up in the air, nudging the udder with a hard shove to bring down the milk. Hari Priyā licks the calf's body affectionately. After a few minutes, we pull Jaya Rādhē away from the udder and hold her.

Indignant at the interruption in the nursing, she struggles while she watches someone else "stealing" her milk. But her mother continues to lick her contentedly, and soon Jaya Rādhē starts to munch on hay and grains. By Kṛṣṇa's arrangement, a

cow produces much more milk than her calf needs, and we have to be careful that Jaya Rādhē doesn't take too much, or she will get "scours," a kind of diarrhea that can kill young calves.

As soon as the calf is pulled away from the udder, we wash Hari Priyā's udder with clean water. We milk her with one hand, holding the milking vessel in the other. Hari Priyā's teats, small compared with those of Western cow breeds, are difficult to grasp with the whole hand. Using two fingers and a thumb is the easiest way.

Hari Priyā stands patiently as I squat by her flank. The switch of her tail swatting flies falls on my head. The cowshed is quiet, except for the rhythmic squirts of milk. I can feel the udder emptying. Hari Priyā, eyes are full of love for her calf, always holds back just enough milk for her. As soon as I'm finished, I release Jaya Rādhē, who runs again to drink milk to her full satisfaction.

The whole process with Hari Priyā is very simple. Hare Kṛṣṇa Dāśī describes using a strip cup to test for mastitis before each milking. This is a

small tin cup with a screen over it. She squirts a bit of milk into the cup before milking and checks the screen for clots of milk that will warn of mastitis. We feel that mastitis isn't much of a danger here, so we don't use a strip cup. For one thing, mastitis more commonly affects cows that give a lot of milk, and Hari Priyā is just a small cow, giving a small amount of milk.

### Traditional Methods of Cow Care

Another cause of mastitis is that sometimes the udder is not milked completely dry. Jaya Rādhe is very conscientious to make sure this is never a problem for Hari Priyā. So we don't use a strip cup or any after-milking disinfectant such as iodine, because the threat of mastitis or other diseases is not very great.

Nor do we need bleach to clean our milking pots, because in India milk is traditionally heated rather than cooled, so there is less chance of contamination by bacteria. Once the milk is cooled and made into yogurt, the yogurt bacteria help prevent spoilage by other bacteria. With a simple system like we have, we can avoid artificial disinfectants, which we would regard as pollutants on our pure organic farm.

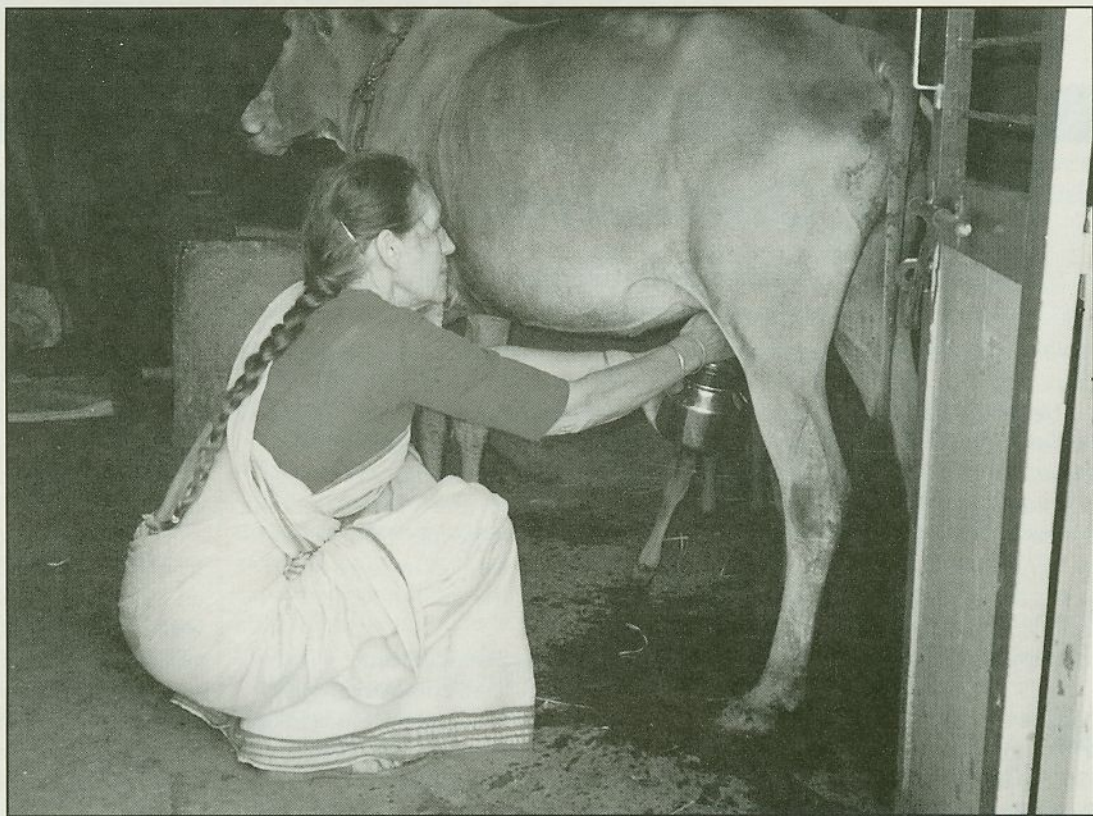
Nor do I have to wear pants to the milk shed. Since we have only a few small cows to deal with, my sārī doesn't get in the way. In fact, here in India women always wear nice saris and ornaments, even to do manual labor. They would never want to be seen in something as unattractive and unfeminine as men's trousers.

In the summer we keep the cows tied up, because the pasture is dry and they would spoil the young mango trees. We bring the cows hay from the long grass we cut and dried slightly green after last year's monsoon, their favorite season, when they enjoy four months of roaming and eating lush green grass.

We also feed them grains, vegetable peelings, rice bran and wheat husk with chopped rice straw mixed in, cakes of peanut and cottonseed-oil, and whatever greens we manage to come up with in the dry season, such as creepers, cornstalks, mari-

by a tiger at her previous residence, fifteen miles deeper into the interior. Her behavior was wild when we first got her. It took five days of her kicking us and trying to butt us with her horns before she would let us milk her.

Then there is Lalitā, a golden Jersey heifer (an immature cow) with beautiful lotus-petal eyes who came to us as a gift at six months and is now just old enough to be bred. She seems able to tolerate Indian conditions well. In general, local breeds are hardier and more resistant to disease. They also require less food



*Lavaṅgalatikā Devī Dāsī milks Hari Priyā on a two-family farm in Maharashtra, India.*

golds, and tree leaves. The cows' big treat is fallen mangoes, which they munch on while the juice drips down their chins. They suck the seed and then spit it out the side of the mouth with a loud "Phat!"

### The Rest of our Cow Family

Another of our cows is Lakṣmī. She is carrying her third calf. She has her second calf, a little bull named Bhīm, and has just stopped milking. Her first calf was taken away

and water than the Taurean breeds from Europe and North America.

We have only one bull calf. We will probably have enough work for only two bullocks, but we expect to have more calves, since we have enough land to feed them. This is also different from a farm like Gītā Nāgarī, a communal farm in a cold climate. Devotees there have to be careful not to produce more animals than they can feed on the land, especially since their animals can't

# Protecting cows is a central part of a simple Kṛṣṇa conscious life. They provide us with everything we need, and at the same time they remind us of Kṛṣṇa.

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graze in the winter. As Prabhupāda wrote in a letter, “We must be able to grow our own fodder for the cows. We don’t want to have to purchase food for cows outside from some other party. That will run into great expense.”

## Enough Grazing Land

That’s why the larger European breeds can be useful at a place like Gītā Nāgarī. It takes far fewer animals to produce the same amount of milk. A cow like Prema Vihvala gives a lot of milk and can produce for two years every time she has a calf. A small cow like Hari Priyā is easier to handle and takes less feed and water, which is good for a dry climate like India. But she also gives less milk and has to have a calf more often than a larger cow to keep milking. Luckily, we have enough land, so a few more animals are not a burden for us.

Having enough land to feed the animals is important for cow protection, especially with bulls. If feeding them costs too much, people want to sell them, and more so if they’re not working. Unfortunately, this is often the case with bull calves born in the cities in India. They have little economic value since they can’t do their natural work of plowing, and their food has to be purchased. So people in the cities often sell them.

In the states of West Bengal and Kerala, cow slaughter is legal, and in fact it goes on clandestinely everywhere, for a price. Animals are forced to travel long distances without food or water. They are jammed into big trucks, one on top of another, and shipped to the slaughterhouse. The methods used to kill them are too cruel to discuss here.

Such hellish practices certainly create misfortune for all the parties involved, as the Lord is witness to the barbaric slaughter of the best of animals.

## Cow Dung—A Treasure

We consider ourselves fortunate that our animals will never be subjected to such a fate. We’re lucky to have plenty of land to grow their feed. We’ll never have to compromise the cows’ security because we can’t afford to buy feed. And even a bull calf that doesn’t work is valuable to us because he provides dung and urine, a great treasure to us for growing healthy trees, flowers, and vegetables. We can also process cow manure in our biogas plant to provide gas for cooking and lighting, and a rich slurry to fertilize our garden and trees.

And here’s a natural fertilizer and pesticide the cows and bulls can help produce. Take a liter of cow urine and a liter of dung, mix them in a bucket with 350 grams of *jagri* (raw sugar) or molasses. Let the mixture sit in a bucket for a week. This makes an excellent fertilizer. If you filter it and mix it with ten parts of water, you can spray it on plants as a pesticide.

## Protecting Cows, Thinking of Kṛṣṇa

In our simple life, we appreciate more and more the value of the cows. When we see what goes on in the cities, we’re thankful to be in a rural area, which is much more favorable to cow protection. Śrīla Prabhupāda taught devotees that high technology won’t make us happy. The cities, for all their technology, are just a haven for cow slaughter, meat-eating, and other sinful activities.

Instead, Prabhupāda wanted us to practice simple living and high thinking. And protecting cows is a central part of a simple Kṛṣṇa conscious life. They provide us with everything we need, and at the same time they remind us of Kṛṣṇa. Prabhupāda said,

In villages surrounding Vṛndāvana, villagers live happily simply by giving protection to the cow. They keep the dung carefully and dry it to use as fuel. They keep a sufficient stock of grains, and because of giving protection to the cows they have sufficient milk and milk products to solve all economic problems. Simply by giving protection to the cow, the villagers live so peacefully. Even the stool and urine of cows have medicinal value.

Mother Yaśodā and Rohiṇī and the elderly *gopīs* waved about the switch of a cow to give full protection to the child Kṛṣṇa, and they washed Him with cow urine and applied *tilaka* made of cow dung on different parts of His body.

In the *Śrīmad-Bhāgavatam* (10.6.16), Śrīla Prabhupāda writes, “[Kṛṣṇa’s] first business is to give all comfort to the cows and the *brāhmaṇas*. In fact, comfort for the *brāhmaṇas* is secondary, and comfort for the cows is His first concern.” We find that living on a small farm in the country, with our small herd of family cows, we can have a peaceful and happy life following the example Kṛṣṇa has given.

*Lavaṅgalatikā Devī Dāsi is an early disciple of Śrīla Prabhupāda’s. She distributed Prabhupāda’s books for many years, a service she still loves to do when she’s not at home milking the family cow.*

# Arjuna Fights A Celestial Being

*Challenged by an angry Gandharva,  
Arjuna quickly shows his fighting skill.*

Translated from Sanskrit  
by Hridayānanda Dāsa Goswami

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*The sage Vaiśampāyana is telling the history of the Pāṇḍavas to their great-grandson, King Janamejaya. The Pāṇḍavas, living disguised as brāhmaṇas in a brāhmaṇa's house, have just heard the history of the birth of Princess Draupadī of the Pāñcālas. As the Mahābhārata continues, the Pāṇḍavas decide to leave for the Pāñcāla kingdom.*

**H**EARING OF THE birth of beautiful Draupadī, or Kṛṣṇā, the Pāṇḍavas felt as if darts had pierced their hearts. All of them, mighty warriors, lost their normal composure and seemed to forget themselves.

The ever truthful Kuntī, seeing her sons so confused and almost unconscious, said in private to her son Yudhiṣṭhira, "We have been living for a long time here in the *brāhmaṇa's* house, enjoying the charming city and collecting alms. O enemy-tamer, we have seen all the lovely forests and groves again and again. If we see them yet again, O Kuru child, they will not give us any more pleasure. Nor can we go on collecting alms as before. I think it good that we visit the land of the

Pāñcālas, if of course you agree.

"We have never seen that place, son, and it will be quite a pleasant experience. O mighty one, the Pāñcālas are said to be a generous people who give freely in alms. And we have heard that King Drupada is very kind to *brāhmaṇas*. I do not think it good for us to stay a long time in one place. So if you agree, my son, let us go straight there."

Yudhiṣṭhira Maharaja said, "Whatever you think should be done, I accept as the very best for us. But I don't know whether my younger brothers want to travel."

Kuntī then spoke to Bhīmasena, Arjuna, and the twins about the trip, and they all agreed. Then, taking permission of their *brāhmaṇa* host, Kuntī and her sons departed for the charming capital city of the great soul Drupada.

## MEETING WITH VYĀSADEVA

When those great souls, the Pāṇḍavas, were living in disguise, Vyāsadeva, son of Satyavatī, came to visit them. Seeing that he had come, those fierce princes rose from

Illustrations by Puṣkara Dāsa



*Though armed only with a torch, Arjuna fearlessly challenges the Gandharva.*

# As the Pāṇḍavas came down to the water's edge, the Gandharva king heard the noise, which drove that mighty being into a fierce rage.

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their seats and offered their prostrate obeisances. Respectfully greeting him, they stood reverently before him with folded hands.

Thus honored by the Pāṇḍavas, the holy sage was pleased. After greeting them in return and bidding them all sit down, Vyāsadeva spoke to them out of his deep love for the family of Pāṇḍu.

“Are you living according to the laws of God, carefully following the holy books? O mighty princes, do you honor without fail the saintly *brāhmaṇas* and all those worthy of honor?”

The saintly Vyāsa, an incarnation of the Godhead, then spoke to them about their religious life and their practical plans. And after narrating for them many fascinating histories and tales, he said, “Once in a forest where ascetics dwell lived a great-souled sage whose daughter was endowed with all good qualities. She was very lovely, with a thin waist, curving hips, and tender brows. But by her activities in a former life, she suffered ill fortune and could not find a husband. She was unhappy, and to get a husband she began to perform austerities. By her severe self-denial she pleased Lord Śiva.

“Being satisfied with her, Lord Śiva said to the ascetic maiden, ‘Dear humble girl, I am a giver of blessings. You may now choose a blessing from me, for I wish all good for you.’

“The girl was anxious to fulfill her wish, and so again and again she said to the lord, ‘I desire a husband who has all good qualities.’

“The eloquent Lord Śiva replied, ‘My sweet child, you will have five husbands.’

“The girl said, ‘Please give me just one husband.’

“Lord Śiva again spoke to her in the finest language. ‘Five times you told me to give you a husband. So when you have gone on to your next body, it will be just as you said.’

“That girl has recently been born in the family of King Drupada, and she is as lovely as a goddess. Her name is Kṛṣṇā. This faultless maiden, in the line of King Pṛṣata, is destined by the decree of Providence to be the wife of you five Pāṇḍavas. Therefore, mighty princes, enter the capital of Pāñcāla, for when you win that girl you will be very happy without a doubt.”

Having thus spoken, the greatly fortunate grandfather of the Pāṇḍavas, that great ascetic, bid Kuntī and her sons farewell and departed.

## THE GANDHARVA'S CHALLENGE

Carefully protecting their mother and keeping her always in view in front of them, the Pāṇḍavas, strong as bulls, set out toward the north on the smooth and recommended roads. The powerful sons of Pāṇḍu traveled day and night until they reached the sacred area known as Soma-śravāyaṇa, on the bank of the Ganges. [As the sun set,] admirable Arjuna went in front of them, holding up a torch to illumine the path for safety.

They came to a lovely deserted stretch of the Ganges where a jealous Gandharva\* king had come to play in the water with his women. As the Pāṇḍavas came down to the water's edge, the Gandharva king heard the noise, which drove that mighty being into a fierce rage.

Seeing the valiant Pāṇḍavas there with their mother, the Gandharva brandished his awful bow and said, “When early evening enters and the forbidding twilight is stained with red, only the first eighty moments are fit for you people to be about. All the darkening time thereafter has been ordained for Yakṣas, Gandharvas, and Rākṣasas to

\*The Gandharvas are a type of celestial beings.

move about as they will. If human beings, in their selfish confusion, come roaming about at those hours, we and the Rākṣasas deal with those childish fools and drag them down. Therefore scholars of the Vedic science condemn any men—though they be kings and armies—who come to these waters at night.

“Stay back where you are! Don't come close to me! Why do you not recognize me, who have come here to the waters of the Ganges? Know that I am the Gandharva Aṅgāraparṇa and I live by my own power. I am proud and jealous, for I am the dear friend of the great Kuvera. This forest along the Ganges, also called Aṅgāraparṇa, is mine, and the colorful settlement called Vākā wherein I dwell is also mine. Not even a dead body is allowed here, nor gods, nor human beings, nor beasts with horns. How then do you people dare come here?”

Arjuna said, “You fool! In night or day or the time between, who dares claim the ocean or the Himālayan mountain or this sacred river? We are ready with power, and we dare to approach you now at the wrong time, for it is certain that only weak and powerless men will obey you in the hour of your cruelty.

“The Ganges flows freely from a golden peak in the Himalayas. Transforming into seven branches, she goes to the waters of the sea. She is a sacred river, Gandharva, and you cannot obstruct her or drive people away from her, because her pure waters lead to the kingdom of God. How could you even think to close off this river, an act against the eternal law? How can we not bathe in the pure waters of the Ganges as much as we desire? Her waters cannot be obstructed by your mere words.”

Hearing these words, Aṅgāraparṇa was furious. Bending his bow, he fired blazing arrows that shot out like deadly





*Yudhiṣṭhira tells Arjuna to release the Gandharva.*

poisonous snakes. But Arjuna, whirling his torch like the finest of shields, drove away every one of the arrows.

Arjuna said, "These scare tactics are not effective with those who know weapons. Rather, such attempts to frighten collapse like bubbles and foam when used on an expert fighter. I recognize that all Gandharvas are superior to human beings. Therefore I shall employ divine weapons, Gandharva, and not mere magic. Bṛhaspati, the guru of Lord Indra, long ago gave this fiery weapon of the gods called Āgneya unto Bharadvāja, who then taught it to Agniveśya, who delivered it to my guru. And he, Droṇa, the best of *brāhmaṇas*, gave it unto me."

Having thus spoken, the furious Pāṇḍava Arjuna released his blazing Āgneya weapon against the Gandharva, burning his chariot to ashes. Stunned by the missile's heat and bereft of his chariot, the mighty Gandharva tottered and fell head first toward the ground. Arjuna seized him by the hair on his head, which was

adorned with wreaths, and dragged him back to show his brothers.

By this time the Gandharva was unconscious from the effect of the weapon. His wife, Kumbhīnāsī, desperate to save his life, surrendered to Yudhiṣṭhira and begged for asylum.

The Gandharva lady said, "O lord, my name is Kumbhīnāsī. I am a Gandharva woman, and I have come to you for shelter. Please, I beg you, Mahārāja, forgive and protect us and release my husband." Yudhiṣṭhira Mahārāja said, "Who would kill an enemy defeated in battle and deprived of his glory, especially the husband of a good woman and no longer resisting? Arjuna, O slayer of enemies, release him."

Arjuna said, "Take him, brother. Go now, Gandharva! Don't worry. Yudhiṣṭhira, the Kuru king, grants you immunity from all punishment."

### THE GANDHARVA'S GIFTS

The Gandharva said, "I admit defeat. I am giving up my name Aṅgār-

aparṇa, for I can no longer be proud of my strength or name in a public assembly. With all my pride I tried to fight a younger, stronger man who holds divine weapons. But even in defeat I have achieved an excellent boon, for I have had the chance to know you.

"By the fire of your weapon, my fabulous chariot burned to ashes. So I who was known as Citra-ratha, 'he of the wonderful chariot,' have now earned the name Dagdha-ratha, 'he of the burnt chariot.'

"Whatever knowledge I have of the military science, I acquired by my previous austerities. I shall now give it all to the great soul who gave me back my life. When a warrior saves the life of an enemy whom he has quickly stunned and defeated and who has come to him for shelter, what beautiful gifts does he not deserve?

"First I give to you the science known as Cākṣuṣī, which Manu gave to Soma, who gave it to Viśvāvasu, who gave it to me. Even if given by a guru, if this

# ***The Gandharva said, "You Pāṇḍava brothers are divine beings, great souls who excel in all weapons, heroes who faithfully act for the good of all creatures."***



science falls into the hands of a coward it automatically vanishes.

"I have told you the lineage of this science. Now I shall describe its power, so listen carefully.

"Anything within the universe a person wishes to see, he may see with this science, and exactly in the manner he desires. If a person stands on one foot for six months continuously, he may obtain this knowledge, but I present it to you, for so I have vowed. It is by this technology, O king, that we Gandharvas rise above the human kind, for by the power of this science we have become virtually indistinguishable from the gods.

"O best of men, I now wish to offer each of you five brothers a hundred horses of the type bred by the Gandharvas. The mounts of the gods and Gandharvas exude a celestial fragrance, and they move at the speed of the mind. Even when their energy is spent, they do not diminish their speed.

"These Gandharva horses change color at will and fly at the speed they desire. And simply by your desire they will appear before you, ready to serve. Indeed, these horses will always honor your wish."

Arjuna said, "Whether you have given these gifts out of love or in fear of your life, Gandharva, I do not want to take your science or wealth or even your accumulated knowledge."

The Gandharva said, "It is clearly seen that when people actually sit down together and unite in friendship, they derive a special pleasure. You have given me the gift of life. I am moved by what you have done, and I therefore give you this science. O best of the Bhārata race, I shall take from you the superb Āgneya weapon, and thus our friendship will long endure."

Arjuna said, "I then choose from you the gift of your horses. May our

alliance last forever. Now, my friend, tell me how people can be free of their fear of you Gandharvas. Tell me, O tamer of enemies, why you attacked us as we traveled at night, though we are knowers of the Supreme."

## **THE GANDHARVA'S INSTRUCTIONS**

The Gandharva said, "You had no sacred fire or sacrificial offerings, nor did you place a priest before you. Thus I attacked you, O son of Pāṇḍu.

"O hero, the Yakṣas, Rākṣasas, Gandharvas, Piśācas, Uragas, and human beings all discuss at length the glorious Kuru dynasty. I myself have listened to godly sages like Nārada narrate the histories of your wise forefathers. And as I wander all about the ocean-skirted earth, I have witnessed the power of your family. I am familiar with your military professor, who taught you the *Dhanur Veda*, for that illustrious son of Bharadvāja is known throughout the three worlds.

"O tiger of the Kurus, I know well that six mighty beings—the lord of justice, the wind-god, Indra, the twin Aśvins, and your own father, Pāṇḍu—are the force behind the Kuru empire. These forefathers of yours are truly the best among gods and men. Thus it is not surprising that all you Pāṇḍava brothers are divine beings, great souls who excel in all weapons, heroes who faithfully act for the good of all creatures. Actually, all of you possess a spiritual mind and intelligence, for your consciousness is fixed on the Supreme.

"Although I knew this, Pārtha, I still attacked you on the riverbank. In the company of women, Kauravya, a man cannot tolerate being slighted, and he tries to assert his own strength and prestige. At night our strength very much increases, and that is why, Kaunteya, my wife and I allowed our-

selves to become so angry.

"O glory of the Kurus, you have defeated me in battle, but listen now as I tell you the principles by which you gained your victory.

"Celibacy in the service of God is the best religious principle, and you have regularly practiced it. Any *kṣatriya* warrior who lives a promiscuous life should be opposed in battle at night, for there is no way he will keep his life. But even though a king may live a lusty life, he will be victorious in battle over all the creatures of the night if he is led by a saintly priest. Therefore, whatever benefit men hope to achieve, they must engage self-controlled priests in the task.

"Those who know and follow the laws of God, who are clean in body and mind, who are devoted to the essence of the six-limbed *Veda*, and who speak the truth should be the priests of kings. Victory on earth and then promotion to heaven are assured for a king whose priest knows and speaks the principles of religion, who practices them in his own life, and who is thus pure in spirit. A king who appoints and follows a fully qualified priest will gain all he lacks and preserve all he has.

"A monarch who abides by the decision of his priest may aspire to attain all the ocean-skirted earth, with handsome Mount Meru as its crown. A king who does not serve a *brāhmaṇa* will never conquer the world through family alliances or naked heroism. But a kingdom led by *brāhmaṇas*, O glory of the Kurus, can be preserved for a long time." ❀

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

# R E S O U R C E S

**ISKCON's International Office of Education.** Clearinghouse for information on all aspects of education in ISKCON: *gurukulas*, day schools, *varṇāśrama* colleges, work-study and apprentice opportunities, home-study correspondence courses (K-12) and help with setting up home schools, child abuse prevention programs, teacher training courses, etc. For information on curriculum material and development, contact: Curriculum and Accreditation Department, 915 Dimmocks Mill Road, Hillsborough, NC 27278; phone: (919) 644-2272, e-mail: [urmila@iskcon.com](mailto:urmila@iskcon.com). For all other inquiries, contact: ISKCON International Office of Education, Rt. 2, Box 23A, Alachua, FL 32615; phone: (904) 462-5248, fax: (904) 462-5153, e-mail: [edoff@afn.org](mailto:edoff@afn.org)

## ISKCON World Review

Get connected to all of our dynamic worldwide movement. Exciting news, information, marketplace, and Kṛṣṇa conscious opportunities. For 12 issues: U.S., \$23 for First Class mail, \$13 for Third Class. Outside the U.S., \$26. For subscriptions, ads, bulk orders, and news submissions, please write IWR at P. O. Box 238, Alachua, FL 32615-0238. Phone: (904) 462-5054.

**Join the Prabhupāda Centennial Saṅkīrtana Party**—a virtual book-distribution party that includes disciples, grand-disciples and congregational followers of Śrīla Prabhupāda from all over North America. How to join? Simply buy books by the case directly from the Bhaktivedanta Book Trust—at temple prices—and distribute them. The goal for 1996: 2,000 cases. To order, call Jagadīśānanda Dāsa at 1-800-927-4152. For more information, call the North

American Centennial office at 1-800-205-6108.

**Totally Free:** *Lotus Voices*, the newsletter of the ISKCON New York Youth Forum. A youthful perspective on Kṛṣṇa consciousness, with insightful articles about devotional life, how to deal with peer pressure, and how we can best serve Śrīla Prabhupāda's movement. Includes news, artwork, and creative writing. If you'd like to receive *Lotus Voices*, absolutely free, or would like to contribute writing, artwork, money, or stamps, please get in touch with Vineet Chander at 76-42 266th St., New Hyde Park, NY 11040, or call (718) 347-5665.

Also, *Lotus Voices* is starting an official ISKCON Youth Ministries program. If you're interested in making new devotee friendships, meeting new people, preaching one-on-one, or just sharing your realizations, please write or call for more information.

**Learn the deeper meaning of life** at your own pace, in the convenience of your home. In celebration of Śrīla Prabhupāda's Centennial, the Institute for Spiritual and Environmental Awareness (ISEA) is offering a home-study course in *Bhagavad-gītā As It Is*. The Bhaktivedanta Centennial Reading Program Certificate will be awarded upon completion of the course. To receive your study guide and full-color illustrated text, send a \$35 check or money order to ISEA, P. O. Box 310, Bangor, ME 04402-0310.

**The Chanting for Unity project** has been started to encourage devotees to form Padayātrā parties across America for Śrīla Prabhupāda's Centennial. The Chanting for Unity liaison office will help coordinate the parties so that they can join for larger *kīrtanas* and for Rathayātrās and other festivals. For more information, or to let us know about your Padayātrā, write to Chanting for

Unity, c/o Rūpacandra Dāsī, Rt. 1, Box 497A, Bonner's Ferry, ID 83805.

**NY Centennial Date Change** The New York Centennial festival has changed from July 1996 to June 5-17, 1996. The 1996 Rathayātrā is now scheduled for Saturday, June 15. Further details of the festival schedule will appear in BTG.

**Dallas Renovation** ISKCON Dallas has launched a program to restore what remains of Śrīla Prabhupāda's personal effects there and renovate the entire block owned by the temple. Plans include a fountain and a monument commemorating Śrīla Prabhupāda's Centennial. To help, contact Durāśāya Dāsa or Jivānanda Dāsa at ISKCON Dallas. Phone: (214) 827-6330.

## The Hare Kṛṣṇa World Convention

February 19-March 17, 1996  
Māyāpur-Calcutta-  
Delhi-Vṛndāvana

### SCHEDULE

*Inauguration*  
February 19

*Navadvīpa Maṇḍala Parikrama*  
February 20-26

*Seminars and Programs Begin*  
February 27

*Gaura Purṇimā*  
March 5

*100-Country Procession*  
March 7 (Calcutta)  
March 9 (Delhi)

*Vṛndāvana Festival*  
March 10-17

To ensure smooth running of the event, advance booking is necessary. Reservation forms are available at ISKCON temples.

## California

\*Badger:  
New Braja Bhumi  
Community  
(209) 336-9383

\*San Jose/ Santa Cruz:  
Akrūranātha Dāsa &  
Jagariṇī Devī Dāsī  
(408) 353-9099

## Florida

\*Clearwater:  
Bṛhat Sānu Dāsa  
(813) 725-7694

## Hawaii

\*Kaua'i:  
New Godrumadvipa  
Dhama  
Mahat Seva Dāsa or  
Gopanandini Devī Dāsī  
(808) 742-1281

## Kansas

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

## Maine

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

## Maryland

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

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

## Mississippi

\*Cleveland:  
K. P. & Bhama Sridharan  
(601) 846-4132

## Montana

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

## Nevada

Henderson:  
Margaret Dvorak  
(702) 454-1215

# Gatherings

The people listed here hold Kṛṣṇa conscious gatherings regularly in their homes—or they'd like to start. You're invited. Just give a call to find out when and where.

If you hold Kṛṣṇa conscious gatherings and you'd like to be added to the list, please send your name, city, and phone number to Gatherings, BTG, P. O. Box 430, Alachua, FL 32615, USA. In each issue we'll add new gatherings and list as many old ones as space allows.

## New Hampshire

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

## New Mexico

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

\*Santa Fe:  
Jambavati Devī Dāsī  
(505) 473-3036

## New York

Buffalo:  
Mahāvegavati Devī Dāsī  
(716) 884-3640

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

## North Carolina

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

Fayetteville:  
Dayāvira Dāsa  
(919) 425-6861

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

## Ohio

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

\*Kent  
Regular programs at  
Kent State University  
(614) 421-1661

## Oregon

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

## Pennsylvania

Erie:  
Lilā Kumāra Devī Dāsī  
(814) 676-1791

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

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

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

## South Carolina

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

## Tennessee

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

## Texas

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

El Paso:  
Candraśekhara Dāsa &  
Vilāsa Mañjarī Devī  
Dāsī  
(915) 775-1817

## West Virginia

\*Wheeling:  
New Vrindaban  
(304) 843-1600

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

## Canada

Edmonton, Alberta:  
Omākāra Dāsa and  
Yadurāṇī Devī Dāsī  
(Om & Jyoti Sharma)  
(403) 434-7343

Markham, Ontario:  
Prabhupāda Dāsa  
(V. B. Sharma)  
(416) 294-9431

Quadra Island, B.C.:  
Vijeta Dāsa & Ārya  
Devī Dāsī  
(604) 285-2346

Toronto:  
Rāmānanda Rāya Dāsa  
& Viśākhā Devī Dāsī  
(416) 297-6131

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

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Regular gatherings take place in more than twenty cities. To find the one nearest you, or for help in starting one, contact Bhaktivedanta Books Ltd., Reader Services Dept., P. O. Box 324, Borehamwood, Herts., WD6 1NB. Phone: (0181) 9051244

## South Africa

Programs are held in more than fifty locations. For information contact one of the ISKCON centers in South Africa listed on page 61.

\*New or revised listing.

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- **Montreal, Quebec** — 1626 Pie IX Boulevard, H1V 2C5/ Tel. (514) 521-1301
- ◆ **Ottawa, Ontario** — 212 Somerset St. E., K1N 6V4/ Tel. (613) 565-6544
- ◆ **Regina, Saskatchewan** — 1279 Retallack St., S4T 2H8/ Tel. (306) 525-1640
- ◆ **Toronto, Ontario** — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415
- ◆ **Vancouver, B.C.** — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728
- ◆ **Victoria, B.C.** — 1505 Arrow Rd., V8N 1C3/ Tel. (604) 721-2102

### FARM COMMUNITY

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

### ADDITIONAL RESTAURANT

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### U.S.A.

- ◆ **Atlanta, Georgia** — 1287 South Ponce de Leon Ave. N.E., 30306/ Tel. (404) 378-9234
- ◆ **Baltimore, Maryland** — 200 Bloomsbury Ave., Catonsville, 21228/ Tel. (410) 744-1624 or 4069
- ◆ **Boise, Idaho** — 1615 Martha St., 83706/ Tel. (208) 344-4274
- ◆ **Boston, Massachusetts** — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611
- ◆ **Chicago, Illinois** — 1716 W. Lunt Ave., 60626/ Tel. (312) 973-0900
- ◆ **Columbus, Ohio** — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661
- ◆ **Dallas, Texas** — 5430 Gurley Ave., 75223/ Tel. (214) 827-6330
- ◆ **Denver, Colorado** — 1400 Cherry St., 80220/ Tel. (303) 333-5461
- ◆ **Detroit, Michigan** — 383 Lenox Ave., 48215/ Tel. (313) 824-6000
- ◆ **Encinitas, California** — 468 First St., 92024/ Tel. (619) 634-1698
- ◆ **Gainesville, Florida** — 214 N.W. 14th St., 32603/ Tel. (904) 336-4183
- ◆ **Gurabo, Puerto Rico** — HC01-Box 8440, 00778-9763/ Tel. (809) 737-1658
- ◆ **Hartford, Connecticut** — 1683 Main St., E. Hartford, 06108/ Tel. (860) 289-7252
- ◆ **Honolulu, Hawaii** — 51 Coelmo Way, 96817/ Tel. (808) 595-3947
- ◆ **Houston, Texas** — 1320 W. 34th St., 77018/ Tel. (713) 686-4482
- ◆ **Laguna Beach, California** — 285 Legion St., 92651/ Tel. (714) 494-7029
- ◆ **Long Island, New York** — 197 S. Ocean Avenue, Freeport, 11520/ Tel. (516) 223-4909
- ◆ **Los Angeles, California** — 3764 Watseka Ave., 90034/ Tel. (310) 836-2676
- ◆ **Miami, Florida** — 3220 Virginia St., 33133 (mail: P.O. Box 337, Coconut Grove, FL 33233)/ Tel. (305) 442-7218
- ◆ **New Orleans, Louisiana** — 2936 Esplanade Ave., 70119/ Tel. (504) 486-9379
- ◆ **New York, New York** — 305 Schermerhorn St., Brooklyn, 11217/ Tel. (718) 855-6714
- ◆ **New York, New York** — 26 Second Avenue, 10003/ Tel. (212) 420-8803
- ◆ **Philadelphia, Pennsylvania** — 41 West Allens Lane, 19119/ Tel. (215) 247-4600
- ◆ **Portland, Oregon** — 5137 N.E. 42 Ave., 97218/ Tel. (503) 234-8971
- ◆ **St. Louis, Missouri** — 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085
- ◆ **San Diego, California** — 1030 Grand Ave., Pacific Beach, 92109/ Tel. (619) 483-2500
- ◆ **San Francisco, California** — 84 Carl St., 94117/ Tel. (415) 661-7320
- ◆ **San Francisco, California** — 2334 Stuart St., Berkeley, 94705/ Tel. (510) 540-9215
- ◆ **Seattle, Washington** — 1420 228th Ave. S.E., Issaquah, 98027/ Tel. (206) 391-3293
- ◆ **Tallahassee, Florida** — 1323 Nylis St. (mail: P.O. Box 20224, 32304)/ Tel. (904) 681-9258
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- ◆ **Towaco, New Jersey** — P.O. Box 109, 07082/ Tel. (201) 299-0970
- ◆ **Tucson, Arizona** — 711 E. Blacklidge Dr., 85719/ Tel. (602) 792-0630
- ◆ **Washington, D.C.** — 3200 Ivy Way, Harwood, MD 20776/ Tel. (301) 261-4493
- ◆ **Washington, D.C.** — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100

### FARM COMMUNITIES

- ◆ **Alachua, Florida (New Raman Reti)** — Box 819, 32615/ Tel. (904) 462-2017
- ◆ **Carriere, Mississippi (New Talavan)** — 31492 Anner Road, 39426/ Tel. (601) 799-1354
- ◆ **Gurabo, Puerto Rico (New Govardhana Hill)** — (contact ISKCON Gurabo)
- ◆ **Hillsborough, North Carolina (New Goloka)** — 1032 Dimmocks Mill Rd., 27278/ Tel. (919) 732-6492



Sri Sri Radha-Madhava (Calgary, Alberta, Canada)

◆ **Mulberry, Tennessee (Murari-sevaka)** — Rt. No. 1, Box 146-A, 37359/ Tel. (615) 759-6888

◆ **Port Royal, Pennsylvania (Gita Nagari)** — R.D. No. 1, Box 839, 17082/ Tel. (717) 527-4101

### ADDITIONAL RESTAURANTS AND DINING

- ◆ **Boise, Idaho** — Govinda's, 500 W. Main St., 83702/ Tel. (208) 338-9710
- ◆ **Eugene, Oregon** — Govinda's Vegetarian Buffet, 270 W. 8th St., 97401/ Tel. (503) 686-3531
- ★ **Fresno, California** — Govinda's, 2373 E. Shaw, 93710/ Tel. (209) 225-1230
- ◆ **Gainesville, Florida** — Radha's, 125 NW 23rd Ave., 32609/ Tel. (904) 376-9012

## EUROPE

### UNITED KINGDOM AND IRELAND

- ◆ **Belfast, Northern Ireland** — 140 Upper Dunmurray Lane, BT17 0HE/ Tel. +44 (01232) 620530
- ◆ **Birmingham, England** — 84 Stanmore Rd., Edgbaston, B16 9TB/ Tel. +44 (0121) 420-4999
- ◆ **Bristol, England** — 48 Station Rd., Nailsea, Bristol BS19 2PB/ Tel. +44 (01275) 853788
- ◆ **Coventry, England** — Sri Sri Radha Krishna Cultural Centre, Kingfield Rd., Radford (mail: 19 Gloucester St., CV1 3BZ)/ Tel. +44 (01203) 555420
- ◆ **Dublin, Ireland** — 56 Dame St., Dublin 2/ Tel. +353 (01) 679-1306
- ◆ **Glasgow, Scotland** — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire ML11 0ES/ Tel. +44 (01555) 894790
- ◆ **Leicester, England** — 21/21A Thoresby St., North Evington, Leicester LE5 4GU/ Tel. +44 (01533) 762587
- ◆ **Liverpool, England** — 114A Bold St., Liverpool L1 4HY/ Tel. +44 (0151) 708 9400
- ◆ **London, England (city)** — 10 Soho St., London W1V 5DA/ Tel. +44 (0171) 4373662 (business hours), 4393606 (other times); Govinda's Restaurant: 4374928
- ◆ **London, England (country)** — Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP/ Tel. +44 (01923) 857244
- ◆ **London, England (south)** — 42 Enmore Road, South Norwood, London SE25/ Tel. +44 (0181) 656-4296
- ◆ **Manchester, England** — 20 Mayfield Rd., Whalley Range, Manchester M16 8FT/ Tel. +44 (0161) 2264416
- ◆ **Newcastle upon Tyne, England** — 21 Leazes Park Rd., NE1 4PF/ Tel. +44 (0191) 2220150

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- ◆ **County Wicklow, Ireland** — Rathgorragh, Kiltegan/ Tel. +353 508-73305
- ◆ **Lisnaskea, North Ireland** — Hare Krishna Island, BT92 9GN Lisnaskea, Co. Fermanagh/ Tel. +44 (03657) 21512

◆ **London, England** — (contact Bhaktivedanta Manor)

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◆ **Manchester, England** — Krishna's, 20 Cyril St., Manchester 14/ Tel. +44 (0161) 226 965

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- ◆ **Rijeka** — BKC, P.P. 61, HR-51000 Rijeka/ Tel. & Fax +385 (051) 263404
- ★ **Rijeka** — Kulturni centar Bhaktivedanta, Boze Starca Juriceva 5, Zamet, 51000 Rijeka/ Tel. & Fax +385 (051) 263404, 261247
- ◆ **Split** — P.P. 290, HR-21000, Split/ Tel. +385 (021) 651 137
- ◆ **Zagreb** — Centar za vedске studije, HPT Branimirova 4, HR-10000 Zagreb (mail: CVS, p.p. 68, 41001 Zagreb)/ Tel. & Fax +385 (01) 190548

## GERMANY

- ◆ **Berlin** — Johannisthaler Chaussee 78, 12259 Berlin (Britz)/ Tel. +49 (030) 613 2400
- ◆ **Cologne** — Taurusstr. 40, 51105 Köln/ Tel. +49 (0221) 830 3778
- ◆ **Flensburg** — Neuhoerup 1, 24980 Hoerup/ Tel. +49 (04639) 73 36
- ◆ **Hamburg** — Muehlenstr. 93, 25421 Pinneberg/ Tel. +49 (04101) 2 39 31
- ◆ **Heidelberg** — Center for Vedic Studies, Kurfuersten-Anlage 5, 69115 Heidelberg (mail: P.O. Box 101726, 69007 Heidelberg)/ Tel. +49 (06221) 16 51 01
- ◆ **Munich** — Tal 38, 80331 Munchen/ Tel. +49 (089) 29 23 17
- ◆ **Nuremberg** — Bhakti Yoga Center, Kopernikusplatz 12, 90459 Nuremberg/ Tel. +49 (0911) 45 32 86
- ◆ **Weimar** — Rothuerbergweg 6, 99425 Weimar/ Tel. +49 (03643) 5 95 48
- ◆ **Wiesbaden** — Schiersteiner Strasse 6, 65187 Wiesbaden/ Tel. +49 (0611) 37 33 12

### FARM COMMUNITY

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

### ADDITIONAL RESTAURANT

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

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

- ◆ Temples with restaurants or dining.
- ★ New listing.
- Revised listing.

## ITALY

- Asti** — Roatto, Frazione Valle Reale 20/ Tel. +39 (0141) 938406  
**Bergamo** — Villaggio Hare Krishna, Via Galileo Galilei 41, 24040 Chignolo D'isola (BG)/ Tel. +39 (035) 490706  
**Bologna** — Via Ramo Barchetta 2, 40010 Bentivoglio (BO)/ Tel. +39 (051) 863924  
**Catania** — Via San Nicola al Borgo 28, 95128 Catania, Sicily/ Tel. +39 (095) 522-252  
**Naples** — Via Vesuvio, N33, Ercolano LNA7/ Tel. +39 (081) 739-0398  
**Rome** — Nepi, Sri Gaura Mandala, Via Mazzanese Km. 0.700 (dalla Cassia uscita Calcata), Pian del Pavone (Viterbo)/ Tel. +39 (0761) 527038  
**Vicenza** — Via Roma 9, 36020 Albettonne (Vicenza)/ Tel. +39 (0444) 790573 or 790566

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- Florence (Villa Vrindavan)** — Via Comunale degli Scopeti 108, S. Andrea in Percussina, San Casciano, Val di Pesa (FI) 5002/ Tel. +39 (055) 820-054

## ADDITIONAL RESTAURANT

- Milan** — Govinda's, Via Valpetrosa 3/5, 20123 Milano / Tel. +39 (02) 862-417

## POLAND

- Gdansk** — ul. Cedrowa 5, Gdansk 80-125 (mail: MTSK 80-958 Gdansk 50 skr. poczt. 364)/ Tel. +48 (58) 329665  
**Krakow** — ul. Podedworze 23a, 30-686 Krakow  
**Warsaw** — Mysiadlo k. Warszawy, ul. Zakret 11, 05-500 Piaseczno (mail: MTSK 02-770 Warszawa 130, P.O. Box 257) / Tel. & Fax +48 (22) 756-27-11  
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## SWEDEN

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

## FARM COMMUNITY

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

## ADDITIONAL RESTAURANTS

- Gothenburg** — Govinda's, Storgatan 20, S-411 38 Gothenburg / Tel. +46 (031) 139698  
**Malmö** — Higher Taste, Amiralsgatan 6, S-211 55 Malmö/ Tel. +46 (040) 970600  
★ **Umea** — Govinda's, Pilg. 28, 90331 Umea/ Tel. +46 (090) 178875



Sri Sri Gaura-Nitai (La Nouvelle Mayapur, France)

## SWITZERLAND

- Basel** — Hammerstrasse 11, 4058 Basel/ Tel. +41 (061) 693 26 38  
**Bern** — Marktgasse 7, 3011 Bern/ Tel. +41 (031) 312 38 25  
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**Zürich** — Preyergasse 16, 8001 Zürich/ Tel. +41 (1) 251-88-59

## OTHER COUNTRIES

- Amsterdam, The Netherlands** — Van Hilligaertstraat 17, 1072 JX, Amsterdam/ Tel. +31 (020) 6751404  
**Antwerp, Belgium** — Amerikalei 184, 2000 Antwerpen/ Tel. +32 (03) 237-0037  
**Athens, Greece** — Methymnis 18, Kipseli, 11257 Athens/ Tel. +30 (01) 8658384  
**Barcelona, Spain** — c/de L'Oblit 67, 08026 Barcelona/ Tel. +34 (93) 347-9933  
**Belgrade, Serbia** — VVZ-Veda, Custendilska 17, 11000 Beograd/ Tel. +381 (11) 781-695  
**Budapest, Hungary** — Hare Krishna Temple, Mariaremetei ut. 77, Budapest 1028 II/ Tel. +36 (01) 1768774  
**Copenhagen, Denmark** — Baunevej 23, 3400 Hillerød/ Tel. +45 42286446

- Debrecen, Hungary** — L. Hegyi Mihalyne, U62, Debrecen 4030/ Tel. +36 (052) 342-496  
**Helsinki, Finland** — Ruoholahdenkatu 24 D (III krs) 00180, Helsinki/ Tel. +358 (0) 6949879  
**Iasi, Romania** — Stradela Moara De Vint 72, 6600 Iasi  
**Kaunas, Lithuania** — Savanoryu 37, Kaunas/ Tel. +370 (07) 222574  
**Klaipeda, Lithuania** — Rumpiskes 14, 5802 Klaipeda/ Tel. +370 (061) 31735  
**Ljubljana, Slovenia** — Zibertova 27, 61000 Ljubljana/ Tel. +386 (061) 131-23-19  
**Madrid, Spain** — Espiritu Santo 19, 28004 Madrid/ Tel. +34 (91) 521-3096  
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**Oslo, Norway** — Jonsrudvej 1G, 0274 Oslo/ Tel. +47 (022) 552243  
**Paris, France** — 31 Rue Jean Vacquier, 93160 Noisy le Grand/ Tel. +33 (01) 43043263  
**Plovdiv, Bulgaria** — ul. Prosveta 56, Kv. Proslav, Plovdiv 4015/ Tel. +359 (032) 446962  
**Porto, Portugal** — Rua S. Miguel, 19 C.P. 4000 (mail: Apartado 4108, 4002 Porto Codex)/ Tel. +351 (02) 2005469

- Prague, Czech Republic** — Jilova 290, Prague 5-Zlicin 155 00/ Tel. +42 (02) 3021282 or 3021608  
**Riga, Latvia** — 56 Krishyana Barona, LV 1001/ Tel. +371 (02) 272490  
**Rotterdam, The Netherlands** — Braamberg 45, 2905 BK Capelle a/d Yssel/ Tel. +31 (010) 4580873  
**Santa Cruz de Tenerife, Spain** — C/ Castillo, 44, 4°, Santa Cruz 38003, Tenerife/ Tel. +34 (922) 241035

- Sarajevo, Bosnia-Herzegovina** — Saburina 11, 71000 Sarajevo/ Tel. +381 (071) 531-154  
**Septon-Durbuy, Belgium** — Chateau de Petite Somme, 6940 Septon-Durbuy/ Tel. +32 (086) 322926  
**Skopje, Macedonia** — VVz. "ISKCON," Roze Luksemburg 13, 91000 Skopje/ Tel. +389 (091) 201451  
**Sofia, Bulgaria** — Villa 3, Vilna Zona-Izток, Simeonovo, Sofia 1434/ Tel. +359 (02) 6352608  
**Timisoara, Romania** — ISKCON, Porumbescu 92, 1900 Timisoara/ Tel. +40 (961) 54776  
**Vienna, Austria** — Center for Vedic Studies, Rosenackerstrasse 26, 1170 Vienna/ Tel. +43 (01) 455830

- Vilnius, Lithuania** — Raugyklos G. 23-1, 2056 Vilnius/ Tel. +370 (0122) 66-12-18

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

## ADDITIONAL RESTAURANTS

- Barcelona, Spain** — Restaurante Govinda, Plaza de la Villa de Madrid 4-5, 08002 Barcelona  
**Copenhagen, Denmark** — Govinda's, Noerre Farimagsgade 82/ Tel. +45 33337444  
**Oslo, Norway** — Krishna's Cuisine, Kirkeveien 59B, 0364 Oslo/ Tel. +47 22606250  
★ **Prague, Czech Republic** — Govinda's, Soukenicka 27, 110 00 Prague-1/ Tel. +42 (02) 2481-6631, 2481-6016  
★ **Prague, Czech Republic** — Govinda's, Na hrizi 5, 180 00 Prague 8-Liben/ Tel. +42 (02) 683-7226  
**Vienna, Austria** — Govinda, Lindengasse 2A, 1070 Vienna/ Tel. +43 (01) 5222817

## COMMONWEALTH OF INDEPENDENT STATES

## RUSSIA

- Moscow** — Khoroshevskoye shosse d.8, korp. 3, 125 284, Moscow/ Tel. +7 (095) 255-67-11  
**Nijni Novgorod** — ul. Ivana Mochalova, 7-69, 603904 Nijni Novgorod/ Tel. +7 (8312) 252592  
**Novosibirsk** — ul. Leningradskaaya 111-20, Novosibirsk  
**Perm (Ural Region)** — Pr. Mira, 113-142, 614065 Perm/ Tel. +7 (3442) 335740  
**St. Petersburg** — ul. Burtseva 20-147, St. Petersburg 190000/ Tel. +7 (0812) 150-28-80  
**Ulyanovsk** — ul. Glinki, 10/ Tel. +7 (0842) 221-42-89  
**Vladivostok** — ul. Ridneva 5-1, 690087 Vladivostok/ Tel. +7 (4232) 268943

## UKRAINE

- Chernigov** — ul. Krasnogvardeyskaya, 10-56, 250033 Chernigov  
**Dnepropetrovsk** — ul. Ispolkomovskaya, 56A, 320029 Dnepropetrovsk/ Tel. +7 (0562) 445029  
**Donetsk** — ul. Treneva, 3-44, Donetsk  
**Kharkov** — ul. Verhne-Gievskaya, 43, 310015 Kharkov  
**Kiev** — ul. Menjinskogo, 21-B., 252054 Kiev/ Tel. +7 (044) 2444944  
**Lvov** — 292066 Lvivska obl. Buski rajon. S. Zbolotni Chuchmani  
**Nikolayev** — Sudostroitelny pereulok, 5/8, Nikolayev 377052  
**Odessa** — Klubnichny Per., Vinogradny Tupik, Sanatory "Rodina," 8 Kor.  
**Vinnitza** — ul. Chkalov St., 5, Vinnitza 26800/ Tel. +7 (04322) 23152

## OTHER COUNTRIES

- Alma Ata, Kazakstan** — Per Kommunarov, 5, 480022 Alma Ata/ Tel. +7 (3272) 353830  
**Baku, Azerbaijan** — Pos. 8-1 km, per. Sardobi 2, Baku 370060/ Tel. +7 (8922) 212376  
**Bishkek, Kyrgyzstan** — Per. Omski, 5, 720000 Bishkek/ Tel. +7 (3312) 472683  
**Dushanbe, Tajikistan** — ul. Anzob, 38, 724001 Dushanbe/ Tel. +7 (3772) 271830  
**Kishinev, Moldova** — ul. George Asaki, 68/1-105, 277028 Kishinev/ Tel. +7 (0127) 73-70-24  
**Minsk, Belarus** — ul. Pavlova 11, 220 053 Minsk  
**Sukhumi, Georgia** — Pr. Mira 274, Sukhumi  
**Tbilisi, Georgia** — ul. Kacharava, 16, 380044 Tbilisi/ Tel. +7 (8832) 623326  
**Yerevan, Armenia** — ul. Krupskoy 18, 375019 Yerevan/ Tel. +7 (8852) 275106

## AUSTRALASIA

## AUSTRALIA

- Adelaide** — 227 Henley Beach Rd., Torrensville, S. A. 5031/ Tel. +61 (08) 234-1378  
**Brisbane** — 95 Bank Rd., Graceville, Q.L.D. (mail: P.O. Box 83, Indooroopilly 4068)/ Tel. +61 (07) 379-5455

- Canberra** — P.O. Box 1411, Canberra ACT 2060/ Tel. +61 (06) 253-2090  
**Melbourne** — 197 Danks St., Albert Park, Victoria 3206 (mail: P.O. Box 125)/ Tel. +61 (03) 966-95122  
**Perth** — 356 Murray St., Perth (mail: P.O. Box 102, Bayswater, W. A. 6053)/ Tel. +61 (09) 481-1114 or 370-1552 (evenings)  
 ◆ **Sydney** — 180 Falcon St., North Sydney, N.S.W. 2060 (mail: P.O. Box 459, Cammeray, N.S.W. 2062)/ Tel. +61 (02) 9959-4558  
**Sydney** — 3296 King St., Newtown 2042/ Tel. +61 (02) 550-6524

**FARM COMMUNITIES**

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

**ADDITIONAL RESTAURANTS**

- ★ **Adelaide** — Food for Life, 79 Hindley St./ Tel. +61 (08) 2315258  
**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 (070) 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

**NEW ZEALAND, FIJI, AND PAPUA NEW GUINEA**

- Christchurch, New Zealand** — 83 Bealey Ave. (mail: P.O. Box 25-190 Christchurch)/ Tel. +64 (03) 3665-174  
**Labasa, Fiji** — Delaibabasa (mail: P.O. Box 133)/ Tel. +679 812912  
**Lautoka, Fiji** — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 664112  
**Port Moresby, Papua New Guinea** — Section 23, Lot 46, Gordonia St., Hohola (mail: P.O. Box 571, POM NCD)/ Tel. +675 259213  
**Rakiraki, Fiji** — Rewasa, Rakiraki (mail: P.O. Box 204)/ Tel. +679 694243  
**Suva, Fiji** — Nasinu 7½ miles (mail: P.O. Box 7315)/ Tel. +679 393599  
**Wellington, New Zealand** — 60 Wade St., Wadestown, Wellington (mail: P.O. Box 2753, Wellington)/ Tel. +64 (04) 4720510

**FARM COMMUNITY**

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

**RESTAURANTS**

- Auckland, New Zealand** — Gopal's, Civic House (1st floor), 291 Queen St./ Tel. +64 (09) 3034885  
**Christchurch, New Zealand** — Gopal's, 143 Worcester St./ Tel. +64 (03) 3667-035  
**Labasa, Fiji** — 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

**AFRICA  
NIGERIA**

- Abeokuta** — Ibadan Rd., Obanatoka (mail: P.O. Box 5177)  
**Benin City** — 108 Lagos Rd., Uselu/ Tel. +234 (052) 247900  
**Enugu** — 8 Church Close, off College Rd., Housing Estate, Abakpa-Nike  
**Ibadan** — 1 Ayo Akintoba St., Agbowo, University of Ibadan  
**Jos** — 5A Liberty Dam Close, P.O. Box 6557, Jos  
**Kaduna** — 8B Dabo Rd., Kaduna South, P.O. Box 1121, Kaduna  
**Lagos** — 25 Jaiyeola Ajata St., Ajao Estate, off International Airport Express Rd., Lagos (mail: P.O. Box 8793)/ Tel. & Fax +234 (01) 876169  
**Port Harcourt** — Second Tarred Road, Ogwaja Waterside (mail: P.O. Box 4429, Trans Amadi)  
**Warri** — Okwodiete Village, Kilo 8, Effurun/Orerokpe Rd. (mail: P.O. Box 1922, Warri)

**SOUTH AFRICA**

- Cape Town** — 17 St. Andrews Rd., Rondebosch 7700/ Tel. +27 (021) 689-1529  
 ◆ **Durban** — Chatsworth Centre, Chatsworth 4030 (mail: P.O. Box 56003)/ Tel. +27 (31) 433-328  
 ◆ **Johannesburg** — 14 Goldreich St., Hillbrow 2001 (mail: P.O. Box 10667, Johannesburg 2000)/ Tel. +27 (011) 484-3273  
 • **Port Elizabeth** — 18 Strand Fontein Rd., 6001 Port Elizabeth/ Tel. & Fax +27 (41) 53 43 30

**OTHER COUNTRIES**

- Kampala, Uganda** — Bombo Rd., near Makerere University (mail: P.O. Box 1647, Kampala)  
**Kisumu, Kenya** — P.O. Box 547/ Tel. +254 (035) 42546  
 ◆ **Marondera, Zimbabwe** — 6 Pine Street (mail: P.O. Box 339)/ Tel. +263 (028) 8877801  
**Mombasa, Kenya** — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa)/ Tel. +254 (011) 312248  
**Nairobi, Kenya** — Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi)/ Tel. +254 (02) 744365  
**Phoenix, Mauritius** — Hare Krishna Land, Pont Fer, Phoenix (mail: P.O. Box 108, Quartre Bornes, Mauritius)/ Tel. +230 696-5804

**FARM COMMUNITY**

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

**ASIA  
INDIA**

- Agartala, Tripura** — Assam-Agartala Rd., Banamalipur, 799001  
**Ahmedabad, Gujarat** — Sattelite Rd., Gandhinagar Highway Crossing, Ahmedabad 380054/ Tel. (079) 6749827, 6749945  
 • **Allahabad, U. P.** — 161, Kashi Nagar, Baluaghat, Allahabad 211003/ Tel. 653318  
**Bambanore, Gujarat** — N.H. 8A, Surendra-nagar District  
**Bangalore, Karnataka** — Hare Krishna Hill, 1 'R' Block, Chord Road, Rajaji Nagar 560010/ Tel. (080) 332 1956  
**Baroda, Gujarat** — Hare Krishna Land, Gotri Rd., 390021/ Tel. (0265) 326299 or 331012  
**Bhayandar, Maharashtra** — Shivaji Chowk, Station Rd., Bhayandar (West), Thane 401101/ Tel. (022) 8191290  
**Bhubaneswar, Orissa** — National Highway No. 5, Nayapali, 751001/ Tel. (0674) 413517 or 413475  
 ◆ **Bombay, Maharashtra** — Hare Krishna Land, Juhu 400 049/ Tel. (022) 6206860  
 ◆ **Bombay, Maharashtra** — 7 K. M. Munshi Marg, Chowpatty, 400007/ Tel. (022) 3634078  
**Belgaum, Karnataka** — Shukravar Peth, Tilak Wadi, 590006  
**Calcutta, W. Bengal** — 3C Albert Rd., 700017/ Tel. (033) 2473757 or 2476075  
**Chandigarh** — Hare Krishna Land, Dakshin Marg, Sector 36-B, 160036/ Tel. (0172) 601590 and 603232  
**Coimbatore, Tamil Nadu** — 387, VGR Puram, Dr. Alagesan Rd., 641011/ Tel. (0422) 445978 or 442749  
**Gauhati, Assam** — Ulubari Charali, Gauhati 781001/ Tel. (0361) 31208  
**Guntur, A.P.** — Opp. Sivalayam, Peda Kakani 522509  
**Hanumkonda, A.P.** — Neeladri Rd., Kapuwada, 506011/ Tel. 08712-77399  
**Hyderabad, A.P.** — Hare Krishna Land, Nampally Station Rd., 500001/ Tel. (040) 592018 or 552924  
**Imphal, Manipur** — Hare Krishna Land, Airport Road, 795001/ Tel. (0385) 21587  
 • **Katra, Jammu, and Kashmir** — Srila Prabhupada Ashram, Srila Prabhupada Marg, Kalka Mata Mandir, Katra (Vashnov Mata) 182101/ Tel. (01991) 3047  
 ◆ **Kurukshetra, Haryana** — 369 Gudri Muhalla, Main Bazaar, 132118/ Tel. (1744) 32806 or 33529  
**Madras, Tamil Nadu** — 59, Burkit Rd., T. Nagar, 600017/ Tel. 443266  
**Mayapur, W. Bengal** — Shree Mayapur Chandrodaya Mandir, Shree Mayapur Dham, Dist. Nadia (mail: P.O. Box 10279, Ballygani, Calcutta 700019)/ Tel. (03472) 45239 or 45240 or 45233  
**Moirang, Manipur** — Nongban Inghkon, Tidim Rd./ Tel. 795133  
**Nagpur, Maharashtra** — 70 Hill Road, Ramnagar, 440010/ Tel. (0712) 529932  
**New Delhi** — Sant Nagar Main Road (Garhi), behind Nehru Place Complex (mail: P.O. Box 7061), 110065/ Tel. (011) 6419701 or 6412058  
**New Delhi** — 14/63, Punjabi Bagh, 110026/ Tel. (011) 5410782  
**Pandharpur, Maharashtra** — Hare Krsna Ashram (across Chandrabhaga River), Dist. Sholapur, 413304/ Tel. (0218) 623473  
**Patna, Bihar** — Rajendra Nagar Road No. 12, 800016/ Tel. (0612) 50765  
**Pune, Maharashtra** — 4 Tarapore Rd., Camp, 411001/ Tel. (0212) 667259  
**Puri, Orissa** — Sipurubuli Puri, Dist. Puri/ (06752) 24592, 24594  
**Puri, Orissa** — Bhakti Kuthi, Swargadwar, Puri/ Tel. (06752) 23740  
**Secunderabad, A.P.** — 27 St. John's Road, 500026/ Tel. (040) 805232  
**Silchar, Assam** — Ambikapatti, Silchar, Cachar Dist., 788004  
**Siliguri, W. Bengal** — Gitalpara, 734401/ Tel. (0353) 26619  
**Surat, Gujarat** — Rander Rd., Jahangirpura, 395005/ Tel. (0261) 685516 or 685891  
**Trupati, A. P.** — K.T. Road, Vinayaka Nagar, 517507/ Tel. (08574) 20114  
**Trivandrum, Kerala** — T.C. 224/1485, WC Hospital Rd., Thycaud, 695014/ Tel. (0471) 68197  
 • **Udhampur, Jammu and Kashmir** — Srila Prabhupada Ashram, Prabhupada Marg, Prabhupada Nagar, Udhampur 182101/ Tel. (01992) 70298  
**Vallabh Vidyannagar, Gujarat** — ISKCON Hare Krishna Land, 338120/ Tel. (02692) 30796  
 ◆ **Vrindavana, U. P.** — Krishna-Balarang Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathura Dist., 281124/ Tel. (0565) 442-478 or 442-355



Sri Sri Radha-Giridhari (Vallabh-Vidyannagar, Gujarat, India)

OTHER COUNTRIES

- ◆ **Cagayan de Oro, Philippines** — 30 Dahlia St., Ilaya Carmen, 900 (c/o Sepulveda's Compound)
- ◆ **Chittagong, Bangladesh** — Caitanya Cultural Society, Sri Pundarik Dham, Mekhala, Hathzari (mail: GPO Box 877, Chittagong)/ Tel. +88 (031) 225822
- ◆ **Colombo, Sri Lanka** — 188 New Chetty St., Colombo 13/ Tel. +94 (01) 433325
- ◆ **Dhaka, Bangladesh** — 5 Chandra Mohon Basak St., Banagram, Dhaka 1203/ Tel. +880 (02) 252428
- ◆ **Hong Kong** — 27 Chatam Road South, 6/F, Kowloon/ Tel. +852 7396818
- ◆ **Iloilo City, Philippines** — 13-1-1 Tereos St., La Paz, Iloilo City, Iloilo/ Tel. +63 (033) 73391
- ◆ **Jakarta, Indonesia** — P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (021) 4899646
- ◆ **Jessore, Bangladesh** — Nital Gaur Mandir, Kathakhali Bazaar, P. O. Panjia, Dist. Jessore
- ◆ **Jessore, Bangladesh** — Rupa-Sanatana Smriti Tirtha, Ramsara, P. O. Magura Hat, Dist. Jessore
- ◆ **Kathmandu, Nepal** — Budhanilkantha, Kathmandu (mail: P. O. Box 3520)/ Tel. +977 (01) 290743
- ◆ **Kuala Lumpur, Malaysia** — Lot 9901, Jalan Awan Jawa, Taman Yari, off 5½ Mile, Jalan Kelang Lama, Petaling/ Tel. +60 (03) 780-7355, -7360, or -7369
- ◆ **Manila, Philippines** — 170 R. Fernandez, San Juan, Metro Manila/ Tel. +63 (02) 707410
- ◆ **Taipei, Taiwan** — (mail: c/o ISKCON Hong Kong)
- ◆ **Tel Aviv, Israel** — P. O. Box 48163, Tel Aviv 61480/ Tel. +972 (03) 5223718
- ◆ **Tokyo, Japan** — 1-29-2-202 Izumi, Suginami-ku, Tokyo 168/ Tel. +81 (03) 3327-1541
- ◆ **Yogyakarta, Indonesia** — P.O. Box 25, Babarsari YK, DIY



Sri Sri Radha-Gokulananda (Nova Gokula, Brazil)

FARM COMMUNITIES

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

ADDITIONAL RESTAURANTS

- ◆ **Cebu, Philippines** — Govinda's, 26 Sanchiangko St.
- ◆ **Kuala Lumpur, Malaysia** — Govinda's, 16-1 Jalan Bonus Enam, Masjid India/ Tel. +60 (03) 7807355 or 7807360 or 7807369

LATIN AMERICA

BRAZIL

- ◆ **Belém, PA** — Almirante Barroso, Travessa Santa Matilde, 64, Souza/ Tel. +55 (091) 243-0558
- ◆ **Belo Horizonte, MG** — Rua Aristoteles Caldeira, 334, Prado/ Tel. +55 (031) 332-8460
- ◆ **Brasília, DF** — CLN 310, Bloco B, Loja 45, Terreo/ Tel. +55 (061) 272-3111
- ★ **Campos, RJ** — Rua Barao de Miracema, 186, Centro
- ◆ **Caruaru, PE** — Rua Major Sivalva, 180, 1º Andar
- ◆ **Curitiba, PR** — Al. Cabral, 670, Centro/ Tel. +55 (041) 277-3176
- ◆ **Florianópolis, SC** — Rua Laurindo Januario Silveira, 3250, Canto da Lagoa
- ◆ **Fortaleza, CE** — Rua Jose Lourenço, 2114, Aldeota/ Tel. +55 (085) 264-1273
- ★ **Goiania, GO** — Rua 24A, 20 (esq. Av. Paranaíba)/ Tel. +55 (062) 224-9820
- ◆ **Guarulhos, SP** — Rua Orixas, 1, Jardim Afonso/ Tel. +55 (011) 209-6669
- ◆ **Manaus, AM** — Av. 7 de Setembro, 1599, Centro/ Tel. +55 (092) 232-0202
- ★ **Petropolis, RJ** — Rua do Imperador, 349, Sobrado
- ◆ **Porto Alegre, RS** — Av. Basian, 396, Menino Deus/ Tel. +55 (051) 233-1474
- ◆ **Recife, PE** — Rua Democritos de Souza Filho, 235, Madalena
- ◆ **Ribeirão Preto, SP** — Rua dos Aliados, 155, Campos Eliseos/ Tel. +55 (016) 628-1533
- ◆ **Rio de Janeiro, RJ** — Rua Barao da Torre, 199, apt. 102, Ipanema/ Tel. +55 (021) 267-0052
- ◆ **Salvador, BA** — Rua Alvaro Adorno, 17, Brotas/ Tel. +55 (071) 382-1064
- ◆ **Santos, SP** — Rua Nabuco de Araujo, 151, Embare/ Tel. +55 (0132) 38-4655
- ★ **São Carlos, SP** — Rua Emilio Ribas, 195
- ◆ **São Paulo, SP** — Av. Angelica, 2583/ Tel. +55 (011) 259-7352
- ★ **São Paulo, SP** — Rua Otavio Tarquino de Souza, 299, Congonhas/ Tel. +55 (011) 536-4010
- ◆ **FARM COMMUNITIES**
- ◆ **Autazes, AM** — Nova Jarikandhar/ Tel. +55 (092) 232-0202
- ◆ **Caruaru, PE** — Nova Vrajadhama, Distrito de Murici, CP 283, CEP 55000-000
- ◆ **Curitiba, PR** — Nova Goloka, Planta Carla, Pinhais
- ◆ **Parati, RJ** — Goura Vrindavan, Bairro de Grauna, CP 062, CEP 23970-000
- ◆ **Pindamonhangaba, SP** — Nova Gokula, Bairro Ribeiro Grande, CP 108, CEP 12400-000/ Tel. +55 (012) 982-9036
- ◆ **Teresopolis, RJ** — Vrajabhumi, Canoas, CP 92687, CEP 25951-970

MEXICO

- ◆ **Guadalajara** — Pedro Moreno No. 1791, Sector Juarez/ Tel. +52 (38) 160775
- ◆ **Mexico City** — Gob. Tiburcio Montiel No. 45, 11850 Mexico, D.F./ Tel. +52 (5) 271-22-23
- ◆ **Saltito** — Blvd. Saltito No. 520, Col. Buenos Aires
- ◆ **FARM COMMUNITY**
- ◆ **Guadalajara** — Contact ISKCON Guadalajara
- ◆ **ADDITIONAL RESTAURANTS**
- ◆ **Orizaba** — Restaurante Radhe, Sur 5 No. 50, Orizaba, Ver./ Tel. +52 (272) 5-75-25

PERU

- ◆ **Lima** — Pasaje Solea 101 Santa Maria-Chosica/ Tel. +51 (014) 910891
- ◆ **Lima** — Schell 634 Miraflores
- ◆ **Lima** — Av. Garcilazo de la Vega 1670-1680/ Tel. +51 (014) 259523
- ◆ **FARM COMMUNITY**
- ◆ **Correo De Bella Vista** — DPTO De San Martin
- ◆ **ADDITIONAL RESTAURANT**
- ◆ **Cuzco** — Espaderos 128

OTHER COUNTRIES

- ◆ **Asunción, Paraguay** — Centro Bhaktivedanta, Mariano R. Alonso 925, Asunción/ Tel. +595 (021) 480-266
- ◆ **Bogotá, Colombia** — Calle 72, nro.20-60, Bogota (mail: Apartado Aereo 58680, Zona 2, Chapinero)/ Tel. & Fax +57 (01) 2534529, 2482234
- ◆ **Buenos Aires, Argentina** — Centro Bhaktivedanta, Andonaegui 2054 (1431)/ Tel. +54 (01) 521-5567, 523-4232
- ◆ **Cali, Colombia** — Avenida 2 EN, #24N-39/ Tel. +57 (023) 68-88-53
- ◆ **Caracas, Venezuela** — Avenida Berlin, Quinta Tia Lola, La California Norte/ Tel. +58 (02) 225463
- ◆ **Chinandega, Nicaragua** — Edificio Hare Krsna No. 108, Del Banco Nacional 10 mts. abajo/ Tel. +505 (341) 2359
- ◆ **Cochabamba, Bolivia** — Av. Heroínas E-0435 Apt. 3 (mail: P. O. Box 2070)/ Tel. & Fax +591 (042) 54346
- ◆ **Essequibo Coast, Guyana** — New Navadvipa Dham, Mainstay, Essequibo Coast
- ◆ **Georgetown, Guyana** — 24 Uitvlugt Front, West Coast Demerara
- ◆ **Guatemala, Guatemala** — Apartado Postal 1534
- ◆ **Guayaquil, Ecuador** — 6 de Marzo 226 or V. M. Rendon/ Tel. +593 (04) 308412 y 309420
- ◆ **Managua, Nicaragua** — Residencial Bolonia, De Galeria los Pipitos 75 mts. norte (mail: P.O. Box 772)/ Tel. +505 242759
- ◆ **Mar del Plata, Argentina** — Dorrego 4019 (7600) Mar del Plata/ Tel. +54 (023) 745688
- ◆ **Montevideo, Uruguay** — Centro de Bhakti-Yoga, Mariano Moreno 2660, Montevideo/ Tel. +598 (02) 477919
- ◆ **Panama, Republic of Panama** — Via las Cumbres, entrada Villa Zaita, frente a INPSA No.1 (mail: P.O. Box 6-29-54, Panama)
- ◆ **Pereira, Colombia** — Carrera 5a, #19-36
- ◆ **Quito, Ecuador** — Inglaterra y Amazonas
- ◆ **Rosario, Argentina** — Centro de Bhakti-Yoga, Paraguay 556, (2000) Rosario/ Tel. +54 (041) 252630, 264243
- ◆ **San José, Costa Rica** — Centro Cultural Govinda, Av. 7, Calles 1 y 3, 235 mtrs. norte del Banco Anglo, San Pedro (mail: Apdo. 166, 1002)/ Tel. +506 23-52 38
- ◆ **San Salvador, El Salvador** — Avenida Universitaria 1132, Media Quadra al sur de la Embajada Americana (mail: P.O. Box 1506)/ Tel. +503 25-96-17
- ◆ **Santiago, Chile** — Carrera 330/ Tel. +56 (02) 698-8044
- ◆ **Santo Domingo, Dominican Republic** — Calle Cayetano Rodriguez No. 254/ Tel. (809) 686-5665
- ◆ **Trinidad and Tobago, West Indies** — Orion Drive, Debe/ Tel. +1 (809) 647-3165
- ◆ **Trinidad and Tobago, West Indies** — Prabhupada Ave. Longdenville, Chaguanas
- ◆ **FARM COMMUNITIES**
- ◆ **Argentina (Bhakti Puri)** — Casilla de Correo No 77, 1727 Marcos Paz, Pcia. Bs. As., Republica Argentina
- ◆ **Bolivia** — Contact ISKCON Cochabamba
- ◆ **Colombia (Nueva Mathura)** — Cruzero del Guali, Municipio de Caloto, Valle del Cauca/ Tel. 612688 en Cali
- ◆ **Costa Rica** — Nueva Goloka Vrindavana, Carretera a Paraiso, de la entrada del Jardin Lancaster (por Calle Concava), 200 metros al sur (mano derecha) Cartago (mail: Apdo. 166, 1002)/ Tel. +506 51-6752
- ◆ **Ecuador (Nueva Mayapur)** — Ayampe (near Guayaquil)
- ◆ **Ecuador (Giridharidesha)** — Chordeleg (near Cuenca), Cassiga Postal 01.05.1811, Cuenca/ Tel. +593 (7) 255735
- ◆ **El Salvador** — Carretera a Santa Ana, Km. 34, Canton Los Indios, Zapotitan, Dpto. de La Libertad
- ◆ **Guyana** — Seawell Village, Corentyne, East Berbice
- ◆ **ADDITIONAL RESTAURANTS**
- ◆ **Buenos Aires, Argentina** — Gusto Superior, Blanco Enclada 2722, 1428 Buenos Aires Cap. Fed./ Tel. +54 (01) 788 3023
- ◆ **Cochabamba, Bolivia** — Gopal Restaurant, calle España N-0250 (Galeria Olimpia) (mail: P. O. Box 2070, Cochabamba)/ Tel. +591 (042) 26626
- ◆ **Guatemala, Guatemala** — Callejor Santandes a una cuadra abajo de Guatel, Panajachel Solola
- ◆ **San Salvador, El Salvador** — 25 Avenida Norte 1132
- ◆ **Santa Cruz, Bolivia** — Snack Govinda, Av. Argomosa (tero anillo), esq. Bolivar/ Tel. +591 (03) 345189



# The Hare Kṛṣṇa Calendar

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

## Month of Nārāyaṇa

(December 8–January 5)

### 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 *Gīta-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, an eleventh-century philosopher and spiritual master.

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

### FEBRUARY

1—Appearance anniversary of Lord Varāha, Lord Kṛṣṇa's boar incarnation.

2—Appearance anniversary of Lord Nityānanda Prabhu, a close associate of Lord Caitanya Mahāprabhu and an incarnation of Lord Kṛṣṇa's elder brother, Lord Balarāma. Fasting till noon, then feasting.

4—Appearance anniversary of Śrīla Narottama Dāsa Ṭhākura, a spiritual master in the disciplic line from Lord Caitanya who composed many devotional songs in Bengali.

## Month of Govinda

(February 5–March 5)

9—Appearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla A. C. Bhaktivedānta Swami Prabhupāda, the Founder-Ācārya of the Interna-

tional Society for Krishna Consciousness. Fasting till noon, then feasting.

15—Vijayā Ekādaśī. Fasting from grains and beans.

18—Śrī Śiva Rātri, the appearance anniversary of Lord Śiva.

19—Disappearance anniversary of Śrīla Jagannātha Dāsa Bābājī, the great devotee in the disciplic line from Lord Caitanya who confirmed Śrīla Bhaktivinoda Ṭhākura's discovery of Lord Caitanya's birthplace.

### MARCH

1—Amalakī-vrata Ekādaśī. Fasting from grains and beans.

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

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

## Month of Viṣṇu

(March 6–April 4)

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

16—Pāpamocanī Ekādaśī. Fasting from grains and beans.

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

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

# Vedic Thoughts

Devotional service of the Lord that ignores the authorized Vedic literatures like the *Upaniṣads*, *Purāṇas*, and *Nārada-pañcarātra* is simply an unnecessary disturbance in society.

—Śrīla Rūpa Gosvāmī  
*Bhakti-rasāmṛta-sindhu* 1.2.101



May there be good fortune throughout the universe, and may all envious persons be pacified. May all living entities become calm by practicing bhakti-yoga, for by accepting devotional service they will think of each other's welfare. Therefore let us all engage in the service of the supreme transcendence, Lord Śrī Kṛṣṇa, and always remain absorbed in thought of Him.

—Śrī Prahlāda Mahārāja  
*Śrīmad-Bhāgavatam* 5.18.9



As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent self.

—Lord Śrī Kṛṣṇa  
*Bhagavad-gītā* 6.19



As a mass of clouds does not know the powerful influence of the wind, a person engaged in material consciousness does not know the powerful strength of the time factor, by which he is being carried.

—Lord Kapiladeva  
*Śrīmad-Bhāgavatam* 3.30.1

Spiritual *rasa* [taste], which is relished even in the liberated stage, can be experienced in the literature of the *Śrīmad-Bhāgavatam* due to its being the ripened fruit of all Vedic knowledge. By submissively hearing this transcendental literature, one can attain the full pleasure of his heart's desire.

—His Divine Grace A. C. Bhaktivedanta  
Swami Prabhupāda  
*Śrīmad-Bhāgavatam* 1.1.3, purport



A materialistic person, thinking himself to be very advanced in intelligence, continually acts for economic development. But again and again, as enunciated in the *Vedas*, he is frustrated by material activities, either in this life or in the next. Indeed, the results one obtains are inevitably the opposite of those one desires.

—Śrī Nārada Muni  
*Śrīmad-Bhāgavatam* 7.7.4



One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog.

—Śrī Śaunaka Ṛṣi  
*Śrīmad-Bhāgavatam* 2.3.20

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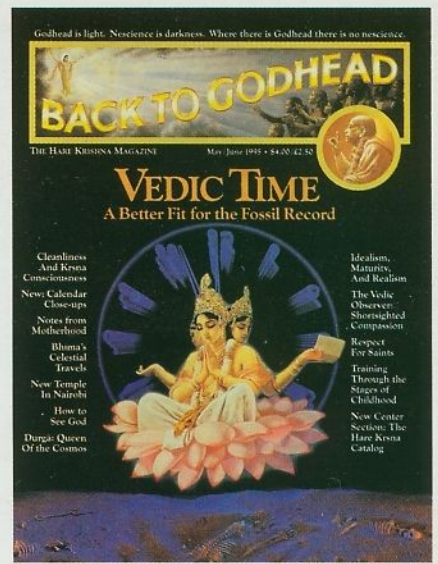
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