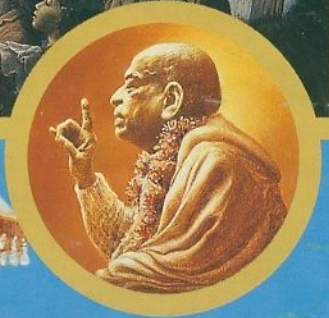


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

# BACK TO GODHEAD

THE HARE KRISHNA MAGAZINE  
May/June 1996 • \$4.00/£2.50



## Kṛṣṇa as the Protector

The history of how Lord Nṛsmhadeva—Lord Kṛṣṇa's fiercest form—came to Māyāpur, West Bengal

## Prabhupāda's Compassion

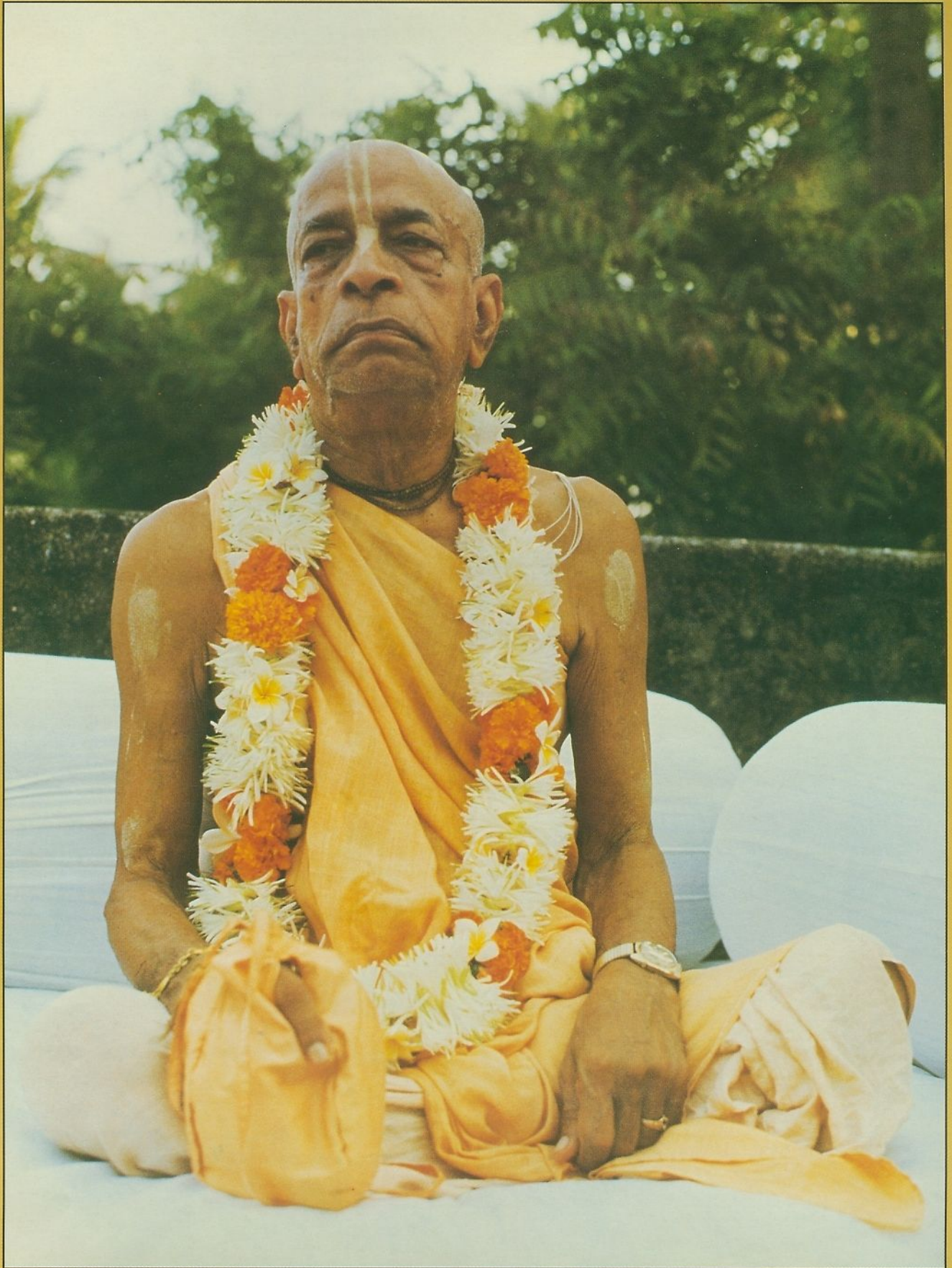
It's why Kṛṣṇa consciousness took hold in the West



PRABHUPADA  
CENTENNIAL  
1896 • 1996







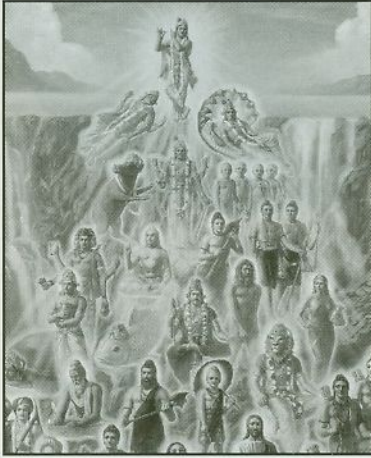
**His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda**  
*Founder-Ācārya of the International Society for Krishna Consciousness*



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THE HARE KRISHNA MAGAZINE

Founded 1944 • Vol. 30, No. 3 • May/June 1996



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**COVER:** Lord Nṛsimhadeva, Lord Kṛṣṇa's half-man, half-lion incarnation, accepts prayers from His great devotee Prahlāda. For more on Lord Nṛsimhadeva, please see the Calendar Close-up on page 52 and the article beginning on page 22. (Painting by Cāruhāsa Dāsa.)



# BACK TO GODHEAD

The Hare Krishna Magazine

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

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

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

**EDITORIAL OFFICES** Send editorial correspondence to Back to Godhead, P. O. Box 430, Alachua, FL 32616. Phone: (904) 462-7794. Fax: (904) 462-7893. E-mail: editors@iskcon.com

Printing: Interprint, Clearwater, Florida, USA.

Color separations /prepress: Through PrintNet at Digital Prepress International.

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



## SUBSCRIPTIONS

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

In Canada send \$20.95 (Canadian) to BTG, P.O. Box 255, Sandy Ridge, NC 27046, USA. Or call 1-800-800-3284.

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

In South Africa send R80 to ISKCON Subscriptions, P. O. Box 56003, Chatsworth 4030, South Africa.

In India send Rs. 1,030/- to ISKCON, Krishna-Balaram Mandir, Bhaktivedānta Swami Marg, Raman Reti, Vrindaban (Dist. Mathura), UP 281 124 (Attention: Svargā Devī Dāsī, VIHE).

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## 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.



# Immersed in the Real Business of Life

## Śrīpāda Gour Govinda Swami (1929–1996)

ONE EVENING IN late February I was on the top floor of the “Conch Building” at our ISKCON center in Śrīdhām Māyāpur, West Bengal. I’d finished my chanting for the day and was on my way downstairs to head across the campus to rest for the night. One flight down, I heard a group of devotees loudly doing *kīrtana*, chanting Hare Kṛṣṇa together, gathered outside one of the rooms. I headed in their direction, wondering what was going on.

Just then one of my godbrothers, Harikeśa Swami, made his way out of the room and through the group of chanters. He was walking in the direction I was coming from. As he drew near I gave a quizzical look and asked, “What’s up?”

“Gour Govinda Swami just left his body.”

The expression “left his body” is a term devotees use where other people might say “died.” It denotes more precisely what has taken place—the *ātmā*, the eternal spark of consciousness, has gone, leaving behind its temporary vehicle, the outward body.

But however the news might have been put, I was taken aback. Śrīpāda Gour Govinda Swami was a leader of the Kṛṣṇa consciousness movement, known for his learning and his devotion, and sometimes for unbending outspokenness. He was a *sannyāsī* (a renounced saintly person). He was a member of the movement’s Governing Body. He was the spiritual master of many disciples. And he was my personal friend.

He had shown no signs of ill health. And now, suddenly, he was gone.

I joined the disciples and godbrothers chanting Hare Kṛṣṇa by his bed, and by the next day I was 350 miles south in Bhubaneswara, where by Śrīla Prabhupāda’s order he had built a magnificent temple. Next to the temple, in the small hut where he had lived and worked, his body was buried in the ground.

Now, for the first time since the departure of Śrīla Prabhupāda, disciples in the Kṛṣṇa consciousness movement would have to live and push on in the physical absence of their spiritual master. The inevitable circumstance that had come to us, Śrīla Prabhupāda’s disciples, had now come to them, the disciples of a disciple.

I spent the next days in their company, as they recalled and recounted their experiences with Śrīpāda Gour Govinda Swami, their affectionate dealings with him, and the teachings he had given them by his word and his example. I remembered my own touch with him and shared in the acute sense of loss.

For here was a devotee who, till the last moment, had shown how to live immersed in the real business of life—hearing about, speaking about, thinking about, and serving the lotus feet of Lord Kṛṣṇa, the Supreme Personality of Godhead.

An article on page 18 tells more.

—Jayādvaita Swami



## Chanting Hare Kṛṣṇa with Love

Thank you, Dvārakādhīśa Devī Dāśī, for the article on the important subject of inattentive chanting.

Dvārakādhīśa has mentioned several reasons for chanting inattentively, such as laziness, tiredness, busy-ness, sickness, and mental disturbance. But the underlying cause of inattentiveness is that we are not attached to Kṛṣṇa. Still, by hearing about Kṛṣṇa, by going on trying to chant attentively, by associating with those attached to Him, and by engaging in His devotional service, we become attached to Him. Then we chant with love, in which our attention is automatically drawn towards Him.

Inattentive chanting is a perennial problem for aspiring devotees, but can be overcome by sustained effort in devotional service. We need to regularly read about and discuss the glories of the holy name. We should especially discuss the need to chant attentively and to pray to guru and Kṛṣṇa for help to overcome this problem.

Bhakti Vikāśa Swami  
Bombay

## Hail to the Mail

Hare Kṛṣṇa! I am very impressed with the humble and objective attitude of the BTG magazine. It is amazing how the editors include favorable responses as well as heavily critical responses from readers in the "Letters" section of the magazine. The magazine is so open-minded that I often read very critical letters without a single word of reply from the editors. And at other times I break into laughter by reading the smashing responses from the editors to destroy the misconceptions of some of the critical readers.

I was particularly impressed by Jayādvaita Swami's response about demigod worship in the last issue. He seems to have an extraordinary knack for getting a point across. I was also impressed by Ravīndra Svārūpa Prabhu's inconceivable topics

about the soul's fall. I think the magazine does a great job at addressing the complaints and comments of the readers. Thank you.

Rajeev Kumar  
Randolph, New Jersey

## Better Things to Think About

I never gave the "jīvas' fall from grace" question too much thought. After reading Ravīndra Svārūpa's essay I think I might have had the right idea.

Mahārūpa Dāśa  
Hanford, California

## Vraja Kishor Grows Old

I'm sorry, but I really have to say this: What happened to Vraja Kishor's articles? That was my favorite section.

Sarasvatī Dāśī  
Detroit, Michigan

OUR REPLY: Youth is not forever, at least not in the material world. Vraja Kishor Dāśa tells us he has outgrown his column, which was intended mainly for straightedge kids. We look forward to publishing articles from him directed to a broader audience.

## Worshipping Śrī Gaṇeśa For Devotion to Lord Kṛṣṇa

It has been delightful reading the magazine. With reference to the article on Gaṇeśa by Satyarāja Dāśa, I would like to ask: How to go about worshipping Śrī Gaṇeśa and his mother, goddess Durgā, for removing obstacles on the road to Kṛṣṇa consciousness?

I would like to worship Gaṇeśajī, because I have always found him to be extremely lovable. Hence, if you could direct me as how to go about doing it, I shall very much appreciate it.

Shri Uttan Vasudeva  
New Delhi

OUR REPLY: In the Kṛṣṇa consciousness movement we have no rituals for worshipping Śrī Gaṇeśa or other

devas. Following the directions of *Bhagavad-gītā*, we exclusively worship the Supreme Personality of Godhead, Kṛṣṇa (Viṣṇu).

To invoke the blessings of Śrī Gaṇeśa or any other god or goddess for increasing your Kṛṣṇa consciousness, we suggest that you simply offer them your heartfelt prayers.

You should also understand what is meant by "obstacles." The only real obstacles are our material desires—desires for things other than pure devotion to Kṛṣṇa. "Obstacles" does not refer to material problems, such as poor health, lack of money, or family difficulties. We should not think that we have to pray to anyone to relieve us of such material miseries. Rather, we should understand that when we become Kṛṣṇa conscious all our material problems will seem insignificant. So, again, we should be careful that our prayers to any deity are for pure love for Kṛṣṇa, not for relieving material distress.

## "Violating the Spirit of Hinduism"

Regarding the charges by the Federation of Hindu Associations (FHA) that Back to Godhead is "violating the very spirit of Hinduism" by scripturally distinguishing between Lord Kṛṣṇa and the *devas*, or "demi-gods," I think that Jayādvaita Swami's reply, based firmly on the teachings of the *Bhagavad-gītā*, showed decisively that ISKCON's philosophy speaks the essence of authentic Vedic scripture.

If teaching the conclusions of the *Bhagavad-gītā* violates the spirit of Hinduism, then something is very much wrong about much of modern Hinduism.

Hansa B. Medley, MD  
Houston, Texas

I refer to the resolution of the Federation of Hindu Associations and the brilliant reply given by Jayādvaita Swami. It is so funny that the president of the association calls himself a protector of Hindu interests yet condemns the *Purāṇas* by calling them



obscure. If the *Purāṇas* are obscure, why do he and others attend so many programs directly based on *Purāṇas*? Without the *Purāṇas* Hindu society would have been left high and dry, as the *Vedas* are high and the *Upaniṣads* are dry for an ordinary Hindu. The *Purāṇas* are the basis for restoring the faith, and *Śrīmad-Bhāgavatam* is the pinnacle of all *Purāṇas*.

Prabhupāda's Kṛṣṇa consciousness movement is not endangering Hinduism; it is the only organization which has brought out the true essence of Hinduism, namely following the *sanātana-dharma*. Since it is based on *śāstras* [Vedic scriptures] and is highly convincing in logic and content, it is being accepted universally. The proof is the spreading of the Hare Kṛṣṇa movement in every nook and corner of the world. I congratulate you for standing up for the truth without any compromise to please a few self-declared leaders.

Subuddhi Kṛṣṇa Dāsa  
(Subodh Sangar)  
Bangalore, Karnataka

What is all this bickering about? I am a devout Hindu and my whole family is also. I intend to die a Hindu. Yet the FHA's resolution seems more out of line than anything said in BTG. To the best of my knowledge, BTG has never said Lord Śrī Rāma is a demigod. Rāma and Kṛṣṇa are the same.

I and my whole family are very grateful to ISKCON for all the wonderful work they do around the world—Food for Life programs, outreach programs, etc. May I point out that ISKCON's temples are open to *all* people of the world, no matter their religion, race, or creed.

In this age we are living in now (the Age of Kali), let us not bicker. Namaste. Sītā Rāma.

Mrs. A. Shiva  
Hollywood, Florida

I thank you for your very strongly worded reply to Mr. Singh of the Federation of Hindu Associations. It was perfectly clear, scripturally

sound, and logically conclusive.

William C. Willis  
San Diego, California

I was surprised by reading the FHA Resolution. However, you have given a very explicit, crystalline response with extracts from the *śāstras*.

I have been in the US since the last twenty-seven years. I came from India and was born into a Hindu family. However, I did not have a real knowledge about why Lord Kṛṣṇa is the only Bhagavān [Supreme Lord] and the demigods are servants of Lord Kṛṣṇa.

During 1971–72 when I saw devotees in downtown San Francisco on Market Street and Hollywood Street in L.A., distributing BTG and *Bhagavad-gītā*, that really awakened me, and I decided to learn more about Śrī Kṛṣṇa bhakti.

Finally, during the mid-eighties my wife and I accepted Śrīla Sat-svarūpa Dāsa Goswami as a spiritual master and surrendered to Śrīla Prabhupāda's mission.

If a person takes pride in becoming a Hindu, then he should follow the Hindu bible, the *Gītā*, educate others, and participate in many pious activities and preach

- (1) why a cow is to be protected, (support the cow protection program)
- (2) be a vegetarian and eat *prasādam*
- (3) read and obey *Śrī Bhagavad-gītā* and *Śrīmad-Bhāgavatam* (humbly inquire more from *śāstra*, guru, and a true *sādhu*).
- (4) follow Lord Caitanya Mahāprabhu's message: *bhārata-bhūmite haila manuṣya-janma yāra, janma sarthaka kari' kara para-upakāra*, "One who takes his birth in the land of Bhārata should make his life perfect and then preach to others."
- (5) Give up bodily concepts, learn spiritual realization, and make this life successful by going back to Godhead. Otherwise the human life is wasted.

This is Śrīla Prabhupāda's Centennial Year. We followers of Śrīla Prabhupāda see this year as an opportunity to expand the Kṛṣṇa consciousness movement far and wide.

In these present days we see many new people coming to ISKCON temples all over the world and inquiring more about the Hare Kṛṣṇa movement. Śrīla Prabhupāda's literature, the chanting of Hare Kṛṣṇa, and BTG will bring a revolution in the impious life of a misdirected civilization of the world.

Pradyumna Dāsa  
Baltimore, Maryland

NOTE: Not everyone was so pleased with what we had to say. A magazine in Malaysia has published an editorial criticizing BTG for "twisting of Vedic shlokas and the Gita to fit their view of the Hindu pantheon." Stay tuned. ☀

*We'd like to hear from you. Please send correspondence to: The Editors, Back to Godhead, P. O. Box 430, Alachua, Florida 32616, USA. Fax: (904) 462-7893. E-mail: editors@iskcon.com*

## CORRECTIONS

In the timeline of Śrīla Prabhupāda's life (BTG, January/February), several readers have pointed out a serious omission: We failed to list Prabhupāda's opening of Kṛṣṇa conscious schools (*gurukulas*) in Dallas (1972) and Vṛndāvana (1977). Although we couldn't possibly list all of Prabhupāda's accomplishments, these *gurukula* openings were milestones we ought to have included.

The subtitle in the article on Hanumān in the March/April issue said that Hanumān was "sired by Lord Śiva," while the article mentioned Vāyu as Hanumān's father. This may have caused confusion. A standard reference mentions both Śiva and Vāyu as Hanumān's father. We are researching the topic and will let you know what we find.







# COUNTLESS INCARNATIONS

*Lord Kṛṣṇa comes in many ways to draw us back to Him.*

A lecture given in Los Angeles on October 1, 1972,

**by His Divine Grace**

**A.C. Bhaktivedanta Swami Prabhupāda**

Founder-Ācārya of the International Society

For Krishna Consciousness

*avatārā hy asaṅkhyeyā / hareḥ sattva-nidher dvijāḥ  
yathāvidāsinaḥ kulyāḥ / sarasaḥ syuḥ sahasraśaḥ*

“O *brāhmaṇas*, the incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible sources of water.”

—*Śrīmad-Bhāgavatam* 1.3.26

**T**HERE IS NO LIMIT TO the incarnations of God, just as there is no limit to the waves in the ocean. *Sattva-nidheḥ. Nidhi* means “ocean,” and *sattva* means “existential.” *Sattva* also means “goodness.” Here in the material world there are three modes of nature: goodness, passion, and ignorance. But real goodness is in the spiritual world.

In the material world goodness is, of course, taken as the highest quality, but such goodness is liable to be infected by the other two qualities: passion and ignorance. It is exposed. And here goodness is also the cause of bondage. As passion and ignorance are causes of bondage, material goodness is also a cause of bondage.

So we have to transcend material goodness also. Then, when we get stability of goodness, that is

spiritual life. Goodness disturbed by passion and ignorance is not yet perfect. Therefore, sometimes we find that one of our students is doing everything nicely in goodness but he is attacked by passion and ignorance and he becomes entangled.

Real goodness—without being attacked by passion and ignorance—is in God. *Hareḥ sattva-nidheḥ*. The spiritual platform is called *sattvaṁ viśuddham*, goodness unaffected by other qualities. *Viśuddham* means “completely pure, no adulteration.” As long as we are on the material platform, goodness is liable to be adulterated, just as the milk we purchase from the market is adulterated. Although there are so many laws by the government—“You cannot adulterate”—people have the propensity to adulterate. So you cannot get pure things. The whole atmosphere is so polluted.

Therefore here so-called goodness is also a cause of bondage. One has the tendency to think, “Now I have become a Vaiṣṇava, a devotee. I have become learned.” But God is so clever that He says, “If you are so good, now you fight with passion and ignorance.” And the person fails. He falls victim to passion and ignorance.

Only by pure devotional service can you stay

Painting by Parīkṣit Dāsa



# All the Vedānta knowledge will be revealed within you, provided you have unflinching faith in God and the spiritual master.



in pure goodness. Otherwise goodness will be adulterated.

What is that pure devotional service? *Anyābhilāṣitā-sūnyam*. Pure devotional service means one has no material desires. Material desires adulterate goodness. For example, if you are a *brahmacārī*—in goodness—but you are always thinking of women and sex, that is an adulteration of your goodness. Such a person is described in the *Bhagavad-gītā* as a cheater.

Therefore we have to think of Kṛṣṇa always. Otherwise, as soon as there is a little loophole, *māyā* will enter and adulterate our goodness. Lord Kṛṣṇa says in the *Bhagavad-gītā* (14.26):

*mām ca yo 'vyabhicāreṇa  
bhakti-yogena sevate  
sa guṇān samatīyati  
brahma-bhūyāya kalpate*

Anyone engaged in devotional service without any adulteration can surpass the three qualities of the material world. At that time he becomes completely spiritualized.

## SPIRITUAL SPARKS

Every one of us is a spirit soul, part and parcel of God, but we are now covered by the material qualities. We are separated from God because due to envy we want to imitate God.

“Oh, God is the enjoyer? Why can't I become an enjoyer?”

“Yes,” God says. “You become an enjoyer.”

Then we fall into the material world.

We may compare God to a fire and the spirit souls to sparks of that fire. If a spark leaves the fire and falls on dry grass, a fire will start. If a spark falls on green vegetation, there will be some heat; the spark will not be extinguished at once. But if a spark falls into water, it will be extinguished immediately.

When a spirit soul who has fallen contacts the mode of goodness, that is like a spark falling on dry grass. A person in the mode of goodness is almost on the spiritual platform. The mode of goodness includes the brahminical qualifications: truthfulness, simplicity, full knowledge, control of the senses, control of the mind, practical application of knowledge in life, and complete faith in God.

The mode of passion can be seen in strong desire to enjoy the material world. Generally kings and politicians are very passionate to encroach upon others' property or other nations.

And the mode of ignorance—“All right, let me eat something and sleep.” That's all. That is ignorance. A person influenced by the mode of ignorance is satisfied to get a good opportunity for sleeping.

One has to transcend the three qualities of the material world. And anyone can do that. Kṛṣṇa does not say that only the person in goodness, who has the brahminical qualities, can be engaged in devotional service. If you engage in devotional service, you at once transcend the three qualities. You become more than a *brāhmaṇa*—you become a Vaiṣṇava. A Vaiṣṇava is transcendental even to the brahminical qualities.

But if you do not maintain even the brahminical qualities, then how are you Vaiṣṇava? To become a Vaiṣṇava is not so easy. But Lord Caitanya has made it easy, provided you stick to the regulative principles. Simply chant Hare Kṛṣṇa regularly. The chanting of Hare Kṛṣṇa is the special facility for the people in this age. By chanting you can remain steady in the transcendental position. *Ceto-darpaṇa mārjanam bhava-mahā-dāvāgni-nirvāpaṇam*. As soon as you stay on the platform of offenseless chanting you become transcendental to the material qualities.

Very simple. You don't have to study Vedānta. The Vedānta, or the conclusions of Vedic philosophy, will be revealed to you:

*yasya deve parā bhaktir  
yathā deve tathā gurau  
tasyaite kathitā hy arthāḥ  
prakāśante mahātmanaḥ*

The Vedānta philosophy will be revealed automatically. You haven't got to study. All the Vedānta knowledge will be revealed within you, provided you have unflinching faith in God and the spiritual master.

## THE MERCY OF KṚṢṆA AND GURU

In the *Caitanya-caritāmṛta* it is said that you can make advancement in spiritual life by the mercy of Kṛṣṇa and guru. Don't bypass the guru and try to get Kṛṣṇa's mercy immediately. That will not work. You have to go through the proper channel. It is wrong to think, “I shall make spiritual advancement without a guru.” Even if you want to see a big man you have to go through his servant. You have to take permission. The servant may say to the big man, “Sir, so-and-so wants to see you. He appears to be a good man.” “Oh?” the master says. “He is a good man? All right, bring him.” The recommendation of the servant is required.

Therefore we sing daily, *yasya prasādād bhagavat-prasādaḥ*: by the mercy of the guru we get the mercy of God. *Yasyāprasādān na gatīḥ kuto 'pi*: if the guru is not satisfied, the disciple makes no advancement.

In today's verse it is said, “There are many incarnations.” The guru is also an incarnation of God—the mercy incarnation of God. God is within you as *caitya-guru*, the guru within your heart. *Īśvaraḥ sarva-bhūtānām ḥṛd-deśe*



*'rjuna tiṣṭhai.* Kṛṣṇa says that he is seated in everyone's heart as the Supersoul, or Paramātmā. So Paramātmā is an incarnation of God. And when, being very merciful upon you, Paramātmā comes before you to teach you from outside, that is the guru. Therefore it is said, *sākṣād-dharitvena samasta-śāstraiḥ.* The guru is the mercy incarnation of God. *Sākṣāt* means "direct." *Hari-tvena* means the guru is Hari, God. *Samasta-śāstraiḥ* means "all the scriptures." It is not that somewhere it is stated that the guru is an incarnation of God and somewhere it is not stated. No. It is stated in all Vedic literature.

Then it is said, *uktas tathā bhāvayata eva sadbhiḥ.* *Uktaḥ* means "it is said." *Sadbhiḥ* means "devotees." Those who are real devotees accept this. "Yes, the guru is exactly a representative of Kṛṣṇa, a representative of Kṛṣṇa's mercy."

The disciple must respect the guru as God, but the guru should not say, "Now I have become God." If he says that, then he is immediately fallen. He cannot say, "I am an incarnation of God, so you simply worship me."

Māyāvādī, or impersonalistic, gurus say, "There is no difference between God and me." But a real guru says, "I am a servant of the servant of the servant of God." *Gopī-bhartuḥ pada-kamalayor dāsā-dāsānudāsaḥ.* Though given the honor of God, the real guru never declares that He is God. He always says, "I am the most fallen servant of God."

## COUNTLESS INCARNATIONS

So as there are incessant waves on the ocean, countless incarnations of God are also coming. Why not? There are innumerable universes, not one universe. We have studied in the *Brahma-saṁhitā: yasyaika-niśvasita-kālam athāvalambya jivanti loma-vilajā jagad-aṅḍa-nāthāḥ.* *Jagad-aṅḍa* means "universe." In each universe there is a *nātha*, or controller—Lord Brahmā. So just imagine. By the inhaling and exhaling of Mahā-Viṣṇu in the Causal Ocean, so many universes are coming out. And in every universe there are so many planets. So just imagine how

many incarnations are required to enlighten the people in every universe.

We are all sons of God, and we are trying to forget Him. But God cannot forget us, because we are His sons. God is trying to reclaim us. Kṛṣṇa Himself is coming to canvass: "Why are you rotting here? Why don't you come? Just surrender and be happy."

"No. I shall work here." From Brahmā down to the hog, everyone in the material world is trying to be happy by

working. They will not surrender to Kṛṣṇa. But Kṛṣṇa wants them to go back home, back to Godhead. Therefore He says in the *Gītā* (18.66),

*sarva-dharmān parityajya  
mām ekaṁ śaraṇaṁ vraja  
ahaṁ tvāṁ sarva-pāpebhyo  
mokṣayiṣyāmi mā śucaḥ*

"You have committed so many sinful activities during your material

# • NETNEWS •

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

<http://www.wineasy.se/storm>

## HARE KṚṢṆA, THE COMPLETE PICTURE

In this visually appealing site organized by the North European BBT, visitors can learn about the Hare Kṛṣṇa movement and the Māyāpur project.

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

## BACK TO GODHEAD ONLINE

See our new feature: The Transcendental Art Gallery.

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

## HARE KṚṢṆA HOME PAGE

Sponsored by the BBT in Los Angeles, this site includes excerpts from Prabhupāda's books.

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

## THE HARE KṚṢṆA INDEX

Leads the user to any ISKCON-affiliated WWW site.

## WEB SPOTLIGHT

<http://www.afn.org/~bvi>

## BHAKTIVEDANTA INSTITUTE ALACHUA

At this site you will find information on the work of Sadāpūta Dāsa.



existence. There is no limit. But if you surrender unto Me, I immediately make you immune from all reactions to your sinful life. Immediately.”

## MERCY FOR JAGĀI AND MĀDHĀI

Kṛṣṇa simply wants us to give up our sinful activities and surrender to Him. This is shown by the story of Lord Caitanya’s deliverance of Jagāi and Mādhāi. These brothers were very sinful. They were engaging in illicit sex, intoxication, meat-eating, and gambling. They had been born in a nice *brāhmaṇa* family, but by bad association they became drunkards, gamblers, meat-eaters, and prostitute hunters. They were simply creating disturbances.

Such people will always create disturbances. The whole world is now disturbed. Why? Because it is full of these sinful men: drunkards, gamblers, meat-eaters, and woman hunters. And people expect peace. Nonsense. Where is peace? First of all educate people to become sinless. Then talk of peace. Otherwise, there cannot be peace.

So these two brothers were creating a disturbance in the street, and a crowd had gathered. Lord Nityānanda and

Haridāsa Thākura, close associates of Caitanya Mahāprabhu, were out for preaching. Lord Nityānanda saw the crowd and inquired, “What is this crowd?”

Someone replied, “There are two most sinful brothers, and they are creating a disturbance. So there is a crowd.”

Nityānanda Prabhu said to Haridāsa Thākura, “Why not deliver these two brothers? Then it will be a great credit for Caitanya Mahāprabhu.”

That is the mood of a preacher. He wants the credit to go to his master, not himself, even if he risks his life.

When Lord Nityānanda approached Jagāi and Mādhāi to ask them to chant Hare Kṛṣṇa, one of the brothers hit him in the head with a stone, and blood came out.

Lord Nityānanda said, “All right. You have hurt Me. Blood is oozing out. That doesn’t matter. Chant Hare Kṛṣṇa.”

Lord Nityānanda is showing us how we must preach. It is not that we only stay safely somewhere and chant Hare Kṛṣṇa. No. We have to go out and meet the Jagāis and Mādhāis. That is Caitanya Mahāprabhu’s mission, because the world is full of Jagāis and Mādhāis.

When Lord Caitanya Mahāprabhu

heard that one of the brothers had injured Nityānanda Prabhu, He became angry—like fire. If a devotee sees Viṣṇu or a Vaiṣṇava insulted, he should be firelike. Lord Caitanya taught, *ṭṛṇād api sunicena*: a devotee should be as humble as straw in the street. But when a devotee sees the Lord or the Lord’s devotee insulted, the devotee should not be like a straw—he should be like fire. Caitanya Mahāprabhu showed this by example. He became very, very angry—“I shall kill these two brothers immediately!”

But Nityānanda Prabhu entreated, “Oh, My dear sir, in this incarnation You have promised not to accept any weapon. In Your incarnation as Lord Rāmacandra You took up weapons. As Kṛṣṇa also You took up weapons. But this time You wanted to deliver these poor souls. So don’t kill them. Excuse them. Accept them.”

Nityānanda Prabhu is the original guru, and He was showing that the guru’s business is to be very merciful.

Jagāi and Mādhāi fell at Lord Caitanya’s feet and said, “We are so sinful. We have done wrong. Kindly excuse us.”

Lord Caitanya Mahāprabhu made one condition: “Your life is full of sinful activities. So if you simply promise, ‘I shall not sin anymore,’ then I can accept you.”

Jagāi and Mādhāi said, “Sir, we’ll not do these sinful things anymore.”

That vow is required. When you are initiated, you promise: “No illicit sex, no intoxication, no meat-eating, no gambling.” But if you privately do these things, then what kind of person are you? Don’t be a cheater. When you promise not to do these things, don’t do them again. Then you will remain in goodness. Nobody can disturb you. And if you pollute yourself silently, then goodness will go away.

This is the warning. Once you are initiated on the promise that you shall not do these nonsense things, then you remain perfectly in goodness. *Mām eva ye prapadyante māyām etāṁ taranti*. Māyā cannot do anything. But if you cheat yourself, cheat your spiritual master, cheat God, then you will be cheated by māyā.

Thank you very much. ❁

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





## COOKING CLASS: LESSON 24

**Cleanliness and Koftas**

by Yamuna Devi

ISKCON DEVOTEES are now well into the year-long celebration of the Śrīla Prabhupāda Centennial. Seeds planted months, even years, ago are now coming into full bloom in the form of group achievements, large festivals and conferences, and programs for distributing large numbers of Śrīla Prabhupāda's books. For a cook, everyday activity can be tendered as a humble offering to glorify Prabhupāda. The result of a cook's service is *kṛṣṇa-prasādam*, and by eating and distributing it our lives will gradually become more and more spiritualized.

In many lectures, conversations, and morning walks, Śrīla Prabhupāda stressed the importance of *prasādam* distribution, but more important, he lived his instructions. For example, he kept a jar of *prasādam* under his desk, and everyone who came to visit him left with a taste of *prasādam*, often received from Prabhupāda's own hand. Prabhupāda requested temple managers to ensure that guests received more than mere tastes of *kṛṣṇa-prasādam*, but rather full plates. He showed us how the loving exchange of offering and taking *prasādam* purifies the heart and senses and pleases even those who witness the exchange.

As I mentioned in the last column, in this Centennial year, along with the ongoing cooking-class topics we will focus on items related to cooking that Śrīla Prabhupāda stressed. This month: cleanliness.

Lord Kṛṣṇa explains in the *Gītā* that *śaucam*, or cleanliness, is an aspect of knowledge. In a thirteenth-chapter purport, Śrīla Prabhupāda explains, "Cleanliness is essential for making advancement in spiritual life. There are two kinds of cleanliness: external and internal. External clean-

liness means taking a bath, but for internal cleanliness, one has to think of Kṛṣṇa always and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This process cleans the accumulated dust of past karma from the mind."

**External Cleanliness**

In India temple cooks are almost exclusively members of the *brāhmaṇa* caste. ISKCON cooks and helpers may or may not be initiated *brāhmaṇas*, but in any case they are expected to follow brahminical standards of cleanliness. *Brāhmaṇas* generally bathe three times a day. They wash their mouth, gums, and teeth not only upon rising but any time after eating. In fact, they wash their hands, mouth, and feet even after drinking or just nibbling.

Cooks must wear clean clothes whenever they enter the kitchen, and they avoid wearing in the kitchen the same clothes they sleep in, even if the clothes are clean. Temple cooks never taste food while cooking, even to adjust seasonings. Cooks who follow these standards are considered *śuci*, or "clean."

A temple kitchen should be kept as spotlessly clean as the Deity room. In India the kitchen is designed for cleanliness. Cleaners give mud stoves a new wash of mud after each use and wash the entire kitchen with water at least twice a day, or after every meal is cooked.

**Clean Cookware**

If there is one aspect of cleanliness in the kitchen that Śrīla Prabhupāda stressed more than any other, it is spotlessly clean cookware. Prabhupāda's test for kitchen cleanliness was the bottom of pots. He recalled how

his mother would check the bottom of every utensil for spots. Prabhupāda trained his cooks to clean his three-tiered brass cooker until the sides and bottom shone like gold. After cooking on an open fire, I used ashes and earth for the task, with excellent results. Sometimes Prabhupāda condemned the pots in temple kitchens, saying that a Vaiṣṇava cook should not even touch a pot with black spots on the bottom.

So now let's take a reality check. Right now, are you sure there are no black spots on the bottom of your cookware? It doesn't matter whether you are a temple cook, a restaurant chef, a traveling mendicant, or a household cook—if you're unsure, you're on shaky ground. You should know that there are none—zilch—no black spots on the bottom of your pots, because that is the standard Prabhupāda gave us.

**Internal Cleanliness**

Above I quoted from a *Bhagavad-gītā* purport where Śrīla Prabhupāda writes that the process for cleansing the mind, heart, and senses is chanting the Hare Kṛṣṇa mahā-mantra. Chanting is so simple, but the benefits are so sublime. The best way to understand the benefits is to chant and hear. Devotees often play tapes of chanting when they cook, because the mahā-mantra purifies the atmosphere of the kitchen. I have seen the mahā-mantra work magic for years.

Spiritual cooking can be as powerful as prayer or meditation, a complete absorption on the transcendental platform. And hearing transcendental sound can enhance the process.

While cooking, devotees also often listen to tapes of classes on Kṛṣṇa consciousness, because the sound of glorification of the Lord is as purifying as the Lord's holy name. In 1968 in



## POTATO KOFTA CAKES

(Serves 4–6)

These *koftas* are pan-fried into crispy cakes made with spiced potatoes, almonds, and bell peppers, bound together with a little chickpea flour.

- 2 pounds red potatoes, medium shredded
- 1½ cups chickpea flour
- 1 teaspoon baking powder
- ½ tablespoon salt
- ½ tablespoon red chili flakes
- 1 tablespoon *garam masālah*
- 1 tablespoon minced ginger root
- ½ cup chopped almonds
- 1 cup diced red bell pepper
- ½ cup chopped cilantro
- ghee or peanut oil for frying

Place the shredded potatoes in a colander and rinse well; set aside to drain. Combine the remaining ingredients in a large bowl and toss

to mix.

Place the potatoes between kitchen towels, press out any excess water, and add the potatoes to the other dry ingredients. Using your hands, mix until the mixture begins to stick together. Scoop out ½-cup portions of packed kofta mixture, press it between your hands to make 12 flattened balls, and set them aside on trays.

Heat ¼-inch of ghee or oil in two large nonstick skillets until hot but not smoking; then reduce the heat to medium high. Moisten your palms and flatten each ball slightly to make a patty; then carefully slip it into the oil. Fry 3 or 4 *koftas* in each pan, without crowding, until richly browned, 3 or 4 minutes per side, turning once.

Offer the *koftas* to Kṛṣṇa at once or transfer them to baking trays and keep them warm in a 250° oven for up to 2 hours. Serve 2 to 3 *koftas* per plate, with spoonfuls of warm Tomato Cream.

## TOMATO CREAM

(Makes about 3 cups)

- 1 tablespoon ghee or virgin olive oil
- 1 teaspoon mustard seeds
- ½ teaspoon yellow asafetida
- ¼ cup tomato paste
- ½ cup water
- 1½ cups yogurt or sour cream
- salt to taste

Heat most of the ghee or oil in a saucepan, add the mustard seeds, and when they begin to change color add the asafetida. When the mustard seeds pop, stir in the tomato paste. Fry for a minute or so, add the water, whisk to blend, and bring to a boil. Remove the saucepan from the heat, and gently whisk in the yogurt or sour cream. Season with salt and pepper. Offer to Kṛṣṇa. Before use, gently rewarm, but do not boil.

Montreal, a new disciple was speaking before Prabhupāda during the celebration of Prabhupāda's appearance day. The devotee said that he would feel his life perfect if every day for the rest of his life he could simply roll *capātīs* and listen to tapes of Prabhupāda's lectures. The disciple's words brought tears to Prabhupāda's eyes. "Yes," Prabhupāda said. "Thank you for thinking like that."

### *Kofteras*

Now into the Light Meals and Savories chapter of the class textbook, *Lord Krishna's Cuisine*.

Served as a delicious side dish or the center of a light meal, golden-brown *kofteras* are often relished with "oohs" and "aahs." Cooks in different regions of India make and shape *kofteras* differently. Cooks in the North most often make them by deep-frying a ball of shredded radishes, cauliflower, and potato or *pāṇīr* cheese, loosely bound with chickpea flour. Cooks in the West and East might

shape *kofteras* into sautéed savory cakes, like potato pancakes. And cooks in the South might make *kofteras* with a mixture of vegetables or ground *dāls*, fried into feather-light savory doughnuts.

For your cooking-class homework make at least three kinds of *kofteras* from the class textbook plus the two recipes above.

To further embellish your *kofteras*, you might consider a number of chutneys or sauces. Sweet-tart Green-Apple Chutney goes well with Zucchini *Kofta*; Hot Green-Chili Sauce would be perfect with Chickpea *Kofta*; and Sour Cream Parsley Sauce would go well with almost any kind of *kofta*.

For a simple entrée, serve the Potato Kofta Cakes and Tomato Cream with basmati rice and a sauté of seasonal vegetables.

### Final Thoughts

One's mind becomes clean by honoring *prasādam* prepared in a

neat and clean kitchen and offered to Kṛṣṇa with devotion. One day in Vṛndāvana, while I was pouring Śrīla Prabhupāda a glass of water from a clay jug, he said that his disciples must learn to act in a brahminical way, carefully cultivating clean habits. If the disciple fails to do things properly, he said, it is not the disciple but the spiritual master who is criticized. He asked us to act in such a way as to bring him credit, not dishonor. In this Centennial year, let us all, old devotees and new, offer Prabhupāda the honor and credit he deserves by living his teachings and sharing them with others.

Until next time, have fun exploring *kofteras*.

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





# The Marks of a Warrior

by Vineet Chander

*It was a typical Saturday night, and my parents had left for the evening. Like many sixteen-year-olds left home alone in America, I planned to do something forbidden. But unlike many sixteen-year-olds, my plans didn't include alcohol, cigarettes, girlfriends, or late-night parties. Instead, I chose to do something I couldn't do when my parents were home: put on tilaka.*

*As I mixed in my left palm the creamy clay paste and applied it with my right ring finger in two parallel lines on my forehead, I tried to concentrate on the holy names of Lord Viṣṇu. But my mind kept drifting back to how odd it was that something as basic as putting on tilaka—something millions of devotees of Lord Kṛṣṇa do every day—was, for me, forbidden . . .*

I WAS BORN and raised in the U.S. by Indian immigrant parents from prominent Hindu families. About six years ago my parents took me to an ISKCON temple, where I met some devotees. Soon I started reading Srīla Prabhupāda's books, and I found what I had been searching for, for what seemed like lifetimes—something that made sense in this crazy world. Gradually, my dormant Kṛṣṇa consciousness began to reawaken.

At first my parents were happy I was embracing my Vedic roots. But as they realized that this was more than just a passing fling or hobby, and as they saw that I wanted to make Kṛṣṇa the center of my life, their pride turned to nervousness. My chanting made them nervous. My insistence on *prasādam* made them nervous. And, of course, my desire to wear Vaiṣṇava *tilaka* made them nervous.

Why? I wish I knew, but I really don't. Perhaps they felt that my striving to be a devotee would be a slap in the face of the American dream of material success. Perhaps they felt they were losing their "little boy" to God and didn't want to let go.

In any event, I grew to accept my situation. The pain of separation from the Vaiṣṇava practices, however, was hard to bear.

## The Significance of Tilaka

Why should I make such a big deal out of wearing *tilaka*? Because marking the body with *tilaka* is much more than just a simple Vedic ritual. Śrīla Prabhupāda's books and the writings of other Vaiṣṇava *ācāryas* abound with explanations of the significance of *tilaka*.

The main function of *tilaka* is to mark the body as a temple of Viṣṇu. A devotee offers his life in the Lord's service and uses his body not to gratify his senses but to glorify the Supreme Personality of Godhead, Śrī Kṛṣṇa. So the body of the sincere devotee is as much a temple as any stone or mortar building, and it ought to be ornamented with the bona fide Vaiṣṇava insignia—*tilaka*.

*Tilaka* purifies and protects the devotee. When the devotee applies the markings and chants the appropriate mantras as taught by Śrīla Prabhupāda, he prays that he may remember Kṛṣṇa and that Kṛṣṇa may protect him. The present age, Kali-yuga, is full of demonic forces, but *tilaka* and the mantras for applying it protect devotees and help them remember and serve the lotus-eyed Lord. Even devotees unable to wear *tilaka* publicly often apply water instead of *tilaka* and chant the mantras to obtain the benefits.

Possibly the most important reason for the aspiring devotee to wear *tilaka* is to remind himself and others that we all are the Lord's servants. Just as the policeman's uniform reminds him of his duty, *tilaka* reminds the aspiring devotee that he must act properly as a Vaiṣṇava. *Tilaka* also helps remind him that he is a representative of his spiritual master and the entire society of Vaiṣṇavas and

that he should glorify, not disgrace, them by his actions.

## War Paint

In bygone days certain Native American tribal warriors wore special marks meant to protect themselves in battle, identify themselves as sacred, and boost their fighting spirit. Similarly, we aspiring devotees must declare war on *māyā*. The Hare Kṛṣṇa mahā-mantra is our best weapon, the *tilaka* our mark as warriors. By wearing *tilaka*, the devotee proclaims his allegiance to Lord Kṛṣṇa and His devotees and gains the strength to fight harder against the temptations of *māyā* and serve even more. The devotees I know testify that when they wear fresh *tilaka* they feel more inspired and enthusiastic in their devotional service. Indeed, wearing *tilaka* helps transform a neophyte into a strengthened veteran in Lord Caitanya's transcendental army. Devotees also gain inspiration from knowing that Śrīla Prabhupāda was pleased to see his followers wearing *tilaka*. He has written, "When [the devotees in the Kṛṣṇa consciousness movement] are dressed with saffron-colored cloth, with *tilaka* on their foreheads and beads in their hands and on their necks, they look exactly as if they have come directly from Vaiṣṇava."

Some devotees, because of shyness or fear of ridicule, do not mark themselves as Vaiṣṇavas. But I've seen that although startling to some, the mark of *tilaka* evokes interest, and even respect, from others, and so we should not feel shy or fearful to wear *tilaka*.

On this topic, Śrīla Prabhupāda told the story of a Hindu man who wore *tilaka* to work even after his Muslim employer had forbidden all workers to do so. Since the man was the only employee with the strength of conviction to defy the order, the Muslim employer decided to grant him alone the privilege of freely



wearing *tilaka* in the workplace.

Those restricted from wearing *tilaka* must simply “hang in there.” Remembering Lord Caitanya’s instruction to be more tolerant than a tree, they should trust in Kṛṣṇa and guru with faith and devotion. Gradually my parents have come to appreciate my desire to become a devotee. It has been more than a year since the day described in the beginning of the article, and now my parents allow me to wear *tilaka* and Vaiṣṇava dress. They even accompany me to the temple. I attribute this to the mercy

of Lord Caitanya.

War against *māyā* is never easy, especially when she attacks in the form of nervous parents. But with or without *tilaka* to enliven me, I must fight with all my strength, calling out to Lord Kṛṣṇa for help.

Even though I’m unworthy, I have a request of all Vaiṣṇavas, young and old alike: Please stay in your positions as servants of Śrīmatī Rādhārāṇī. Please go on extolling the glories of the *saṅkīrtana* movement of Śrī Caitanya Mahāprabhu. And please, whenever and wherever you

can, wear your *tilaka* in confidence. Besides the reasons I’ve given here, and besides the reasons given in Vaiṣṇava scriptures, please wear *tilaka*—if for no other reason—simply for the sake of those who cannot.

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## Durgā Devī and the Fabric of History

by Hare Kṛṣṇa Devī Dāsī

*Śrīla Prabhupāda Centennial note: In the last issue I suggested growing something to offer for Prabhupāda’s Centennial feast on his appearance day in September. As you weed, water, and fertilize flowers and vegetables for the feast, remember to let the plants hear you chant Hare Kṛṣṇa while you work.*

*Does your temple or your family have cows or oxen? If possible, save ghee so your temple can perform a fire sacrifice for Prabhupāda using ghee from protected cows only. If the grains offered into the fire are grown by your own oxen, that will make an especially nice offering. Maybe you can even offer Prabhupāda cloth you have made yourself.*

*Don’t miss this chance to glorify Prabhupāda with your efforts towards self-sufficiency.*

### PART 2

LAST TIME WE SAW how women in England in the 1700s and 1800s set in motion the wheels of destruction of Western civilization. Their desire for “Kālī’s cloth,” calico cloth imported from India, sped up the

coming of the industrial revolution and its devastating effect on workers’ lives. Now we’ll see how the powerful goddess of material energy degraded civilization even further by entangling people more and more in material desires. And we’ll see how Kṛṣṇa’s pure devotee Śrīla Prabhupāda taught how to slash to shreds the bonds of material attachment by simple living and high thinking.

### Modern Slavery

By the middle of the twentieth century, a funny thing happened in Western countries amid all the material progress and improvement in workers’ lives: Multinational corporations discovered the miracle of cheap labor in the Third World. Once again, by a trick of the material energy, cloth makers found a way to make cheap cloth and clothing by using women and children to do the work. Today people are appalled to learn of the wide use of exploited children making rugs and clothing, and of women workers locked in Third World factories. But multinational corporations like women workers because, compared to men,

women are cheaper and more compliant.

Unfortunately, hiring practices that favor women undermine the family. A man without a job feels he can’t marry and support a family, but sex goes on anyway, and the babies keep coming. So when mother is at work, who takes care of the children? Who teaches them social values, spiritual values? Who gives them love? Is it any wonder that the gun and the needle abound in countries where the factory has practically wiped out the roles of mother and father? But, of course, that is not the concern of business.

In fact, women workers don’t even have to be in a Third World country to be cheap, just from one. Indeed, the industrial revolution seems to have come full circle, because now we find instances of cheap clothing made in America with slave labor. In August 1995 authorities discovered about seventy illegal immigrants from Thailand—all women—held captive and forced to make clothing for prestigious retailers. And exploitation of illegal immigrants in places like New York’s Chinatown appears



more widespread than authorities had thought.

### Reactions to Come

But whom should we pity the most, the suffering workers or the business owners who exploit them? The *Śrīmad-Bhāgavatam* (5.26.36) tells us that people who enjoy wealth earned by sinfully exploiting others will soon pay a heavy price:

One who in this world or this life is very proud of his wealth always thinks, "I am so rich. Who can equal me?" . . . Because of the sinful things he does to earn money, augment his wealth, and protect it, he is put into the hell called Sūcī-mukha, where the officials of Yamarāja punish him by stitching thread through his entire body like weavers manufacturing cloth.

So what is that cloth we are wearing? It's the warp of the workers' agony now and the woof of the businessmen suffering in the future. No amount of boycotting and regulation can create happiness from such a product. Because machine civilization is driven by sense gratification, and because it relies on centralization, it is by nature impersonal and heartless. It is by nature opposed to humanity—and opposed to spiritual life.

So what is the solution? Prabhupāda's solution is to redefine what we mean by "progress" in human civilization:

**Devotee:** Localization may be possible in India but not in America.

**Prabhupāda:** Why?

**Devotee:** American people consider it backward.

**Prabhupāda:** Then they have to be educated that "backward" is real life.

**Devotee:** They think they have achieved a higher standard of freedom by traveling all over the world.

**Prabhupāda:** Where is your freedom? Where is your freedom if for your livelihood you have to go a hundred miles? Why are you illusioned? For your bread you have to go a hundred miles by car or by train. So where is your freedom?

**Devotee:** The freedom is in leisure time.

**Prabhupāda:** Where is this leisure

## "Made from Our Own Wool"

*The following excerpt from Sat-svarūpa Dāsa Goswami's Śrīla Prabhupāda-līlāmṛta offers a poignant example of how one devotee used homespun wool for an offering to Prabhupāda. The scene is in Prabhupāda's room in Vṛndāvana, near the end of his time on earth.*

PARAMĀNANDADĀSA, the temple president of Śrīla Prabhupāda's Pennsylvania farm project, Gītā Nāgarī, came to be with Prabhupāda. "So organize this farm project," said Prabhupāda. "Simple living. Human life is meant for God realization. Try to help them."

"We're always feeling your presence very strongly, Śrīla Prabhupāda," said Paramānanda. "Simply by your teachings and instructions. We are always meditating on your instructions."

"Thank you," said Śrīla Prabhupāda. "That is the real presence. Physical presence is not important."

Paramānanda had brought a letter from his wife, Satyabhāmā. Tamāla Kṛṣṇa asked if he should read it, and Prabhupāda agreed. Tamāla Kṛṣṇa read,

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances. All glories to Your Divine Grace.

This shawl is made of the wool from our own sheep. It is spun and woven here at Gītā Nāgarī. It is the first piece we have made. While I

was working on it I would always think of you, of how I was supposedly making you a gift. But actually you are giving me the gift of engagement in devotional service. Śrīla Prabhupāda, I always pray to Lord Nṛsiṃhadeva to protect you and allow you to stay with us to finish your books. But I think today the rain falling from the sky is actually the tears of the demigods, crying at the prospect of your departure. I am also crying. Even Kṛṣṇa cried at the passing of Grandfather Bhīṣma. So I have a right to cry. I cannot be so philosophical to say that you are always present in your books and teachings, although I know these things are true. I will miss you so much, Śrīla Prabhupāda, if you go. I beg that I may always remain your menial servant and devotee.

Your humble servant,  
Satyabhāmā Dāsī

"Thank her," said Śrīla Prabhupāda, and he reached for the shawl. "Made with our wool."

"So you'll take rest now, Śrīla Prabhupāda?" suggested Tamāla Kṛṣṇa.

"Umhm," said Prabhupāda. "This can be on the foot." And he gestured that the saffron-colored shawl be put as a blanket on his bed. Tears came from his eyes as he lay back.

NOTE: This shawl can still be seen on the altar of the temple at Gītā Nāgarī.

time? You rise early in the morning and start for your office. Where is your leisure time? This is all imagination. . . . Leaders, rich men can think, "I have leisure." But the workers in the lower class—they have no freedom. No, it is we who are trying to give freedom to everyone, real freedom. Now you are forced to go to the factory and work in a hellish condition of life. Is that freedom? (Conversation on a train in India, January 11, 1977)

### Defining "Progress"

So progress does not mean that we import cloth from the other side of the world, manufactured by women and children treated like slaves. Progress does not mean setting aside humanity and spiritual life to make way for the triumph of the machine. These things are not progress.

Śrīla Prabhupāda defines progress differently: Progress means to organize society so that each person's



work is a loving offering to Kṛṣṇa. That is called the *daiva varṇāśrama* organization of society. In progressive *varṇāśrama*, society is arranged so that people can make cloth right in their own homes. Very simple. No exploitation, no slavery. Making cloth at home is part of a way of life that makes room for spiritual realization.

As Prabhupāda put it, “It is my ambition that all devotees may remain self independent by producing vegetables, grains, milk, fruits, flowers, and by weaving their own cloth in hand looms. This simple life is very nice. Simple village life saves time for other engagements, like chanting the Hare Kṛṣṇa mahā-mantra.”

In this way Prabhupāda taught the importance of simple living and high thinking so we can throw off Durgā Devī’s cloak of ignorance and become Kṛṣṇa conscious.

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



BHAKTI-YOGA AT HOME

## Wonderful Prasādam

by Rohiṇinandana Dāsa

IN MANY PLACES in his books Śrīla Prabhupāda describes the wonders of *prasādam*, food prepared with devotion and offered to Kṛṣṇa. Prabhupāda discusses such merits of *prasādam* as how it effectively immunizes one against the contamination of the material nature, how it frees one from becoming a ghost after death, and even how it is considered ecstatic nectar from the lips of Lord Kṛṣṇa. In the *Caitanya-caritāmṛta* (*Madhya-līlā*, 4.93, purport) Śrīla Prabhupāda writes:

The Kṛṣṇa consciousness movement vigorously approves this practice of preparing food, offering it to the Deity, and distributing it to the general population. This activity should be extended universally to stop sinful eating habits as well as other behavior befitting only demons. A demonic civilization will never bring peace to the world. . . . When the people take to eating only *prasādam* offered to the Deity, all the demons will be turned into Vaiṣṇavas. . . . It is then and then only that a peaceful condition can prevail in society.

Because *prasādam* is sanctified food and should be eaten with respect, we speak of eating *prasādam* as “honoring” or “respecting” it. Śrīla Prabhupāda relished respecting the Lord’s *prasādam* and enjoyed seeing others do so. In early ISKCON days he cooked and distributed the Sunday “love feast.” And he kept a jar of syrupy *gulābjāmuns* on hand for any

of his spiritual children who might feel peckish. The sweets became known as “ISKCON bullets”—tasty weapons against *māyā*. Prabhupāda once popped a *gulābjāmun* into his mouth and exclaimed, “We are eating our way back to Godhead!” Even in 1977 in Vṛndāvana, after months of fasting because of what would prove a fatal illness, Prabhupāda called for his senior leaders, and in a faint, concerned voice he inquired, “Are the devotees getting enough *prasādam*?”

Once, after a festival in Māyāpur, West Bengal, Prabhupāda looked out from his veranda and saw some women and children licking used banana-leaf plates thrown on the rubbish heap. With compassionate intensity he said that no one within ten miles of an ISKCON temple should ever go hungry.

### Preparing Prasādam

The *Caitanya-caritāmṛta* offers detailed lists of preparations cooked for Kṛṣṇa and then relished as *kṛṣṇa-prasādam* by Lord Caitanya and His devotees. Lord Caitanya was concerned that *prasādam* should be served as nicely as possible, and He often served the devotees Himself. Of course, no one would eat until the Lord had begun, and so after serving everyone for a while He had to sit down and begin eating, as some of His senior followers continued serving.

With this background the members of the Kṛṣṇa consciousness

movement have been busy for the last thirty years cooking and distributing large amounts of *prasādam*, and therefore the movement has sometimes been referred to as “the kitchen religion.”

*Prasādam*, which literally means “mercy,” nourishes the body, mind, and soul. It can liberate anyone from material bondage and bestow *kṛṣṇa-premā*, love of Godhead. *Prasādam* is so powerful because food offered to the Lord becomes transformed into a spiritual substance nondifferent from Him. In a purport to *Bhagavad-gītā* (4.24) Śrīla Prabhupāda explains how this is so: “The Absolute Truth covered by *māyā* is called matter. Matter dovetailed for the cause of the Absolute Truth regains its spiritual quality.”

From this quotation we can see how the concept of *prasādam* extends beyond food to anything with a connection to Kṛṣṇa. As soon as something or someone is connected to Kṛṣṇa, it, she, or he becomes spiritualized—Kṛṣṇa-ized.

The secret of this conversion is love. Kṛṣṇa is attracted by the humility and love of His devotee. The spice of love is the tasty ingredient that induces the Lord to eat an offering. Devotees therefore try to do everything with love. Their words, thoughts, and actions are heartfelt.

### Offering with Love

The *Caitanya-caritāmṛta* relates that the great devotee Mādhavendra



Purī saw his Deity, Gopāla, eat a large offering of food and replace it with spiritual food, *prasādam*. Although the *prasādam* looked the same, the unoffered food had become transformed.

Śrīla Prabhupāda says that to achieve the same result is very easy. “Even the poorest of the poor, without any kind of qualification,” can offer Kṛṣṇa something, he says. If anyone offers even a leaf or a little fruit or water in “genuine love,” the Lord will be pleased to accept it.

We can develop the required love for Kṛṣṇa in the company of those who already love Him. We get that company in two ways: by physical proximity to a pure devotee and, more important, by associating with a pure devotee’s instructions. So in the absence of the physical association of a devotee, when we, for instance, cook something at home under his direction, we are in his company. And when, with whatever love to which we have access, we make our offering to Kṛṣṇa through such a pure devotee, we can be confident he will offer it to the Lord on our behalf and the Lord will accept it.

### Eating Our Way Home

Our position is therefore bright with the hope that we will be able to

“eat our way” home to the spiritual world, where at lunch time Kṛṣṇa and His cowherd-boy friends sit together on the sandy bank of the Yamunā River, where they have transcendental fun discovering the delicious sweets in their lunch boxes, where they feed one another, steal from one another, pretend to steal from one another, play all kinds of childish pranks, and laugh.

And one day, like these ever young boys and all other inhabitants of the spiritual world, we’ll have no need to eat to live. Our eating will be a way of relishing loving feelings. We will be so fully immersed in and saturated by pure love that we will have no use or need for anything else. Our bodies, composed of pure spiritual essence nondifferent from ourselves, will express our love for Lord Kṛṣṇa and for one another. We will then know what it means to wear our hearts on our sleeves.

Until such a time, we can continue with confidence with our Kṛṣṇa conscious practices and as often as possible respect *prasādam* in the company of family and friends. To help us honor Kṛṣṇa’s *prasādam* with devotion, before we sit down to eat we can recite the following prayer by Śrīla Bhaktivinoda Ṭhākura in Bengali, English, or both:

*śarīra avidyā-jāl  
joḍendriya tāhe kāl  
jīve phele viṣaya-sāgore  
tā’ra madhye jivhā atī  
lobhamoy sudurmatī  
tā’ke jetā kathina saṁsāre  
kṛṣṇa baro doyā moy  
koribāre jivhā joy  
sva-prasād-anna dilo bhāi  
sei annāmāta pāo  
rādhā-kṛṣṇa-guṇa gāo  
preme ḍāko caitanya-nītāi*

“O Lord, this material body is a lump of ignorance, and the senses are a network of paths leading to death. Somehow or other we have fallen into the ocean of material sense enjoyment, and of all the senses the tongue is the most voracious and uncontrollable. It is very difficult to conquer the tongue in this world. But You, dear Lord Kṛṣṇa, are very kind to us. You have given us this nice *prasādam* just to control the tongue. So now let us take this *prasādam* to our full satisfaction and glorify Their Lordships Śrī Śrī Radha and Kṛṣṇa, and in love call for the help of Lord Caitanya and Prabhu Nityānanda.”

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



*Devotees honor prasādam while on pilgrimage in Māyāpur, West Bengal.*

Yamarāja Dasa



# “Cry for Kṛṣṇa”

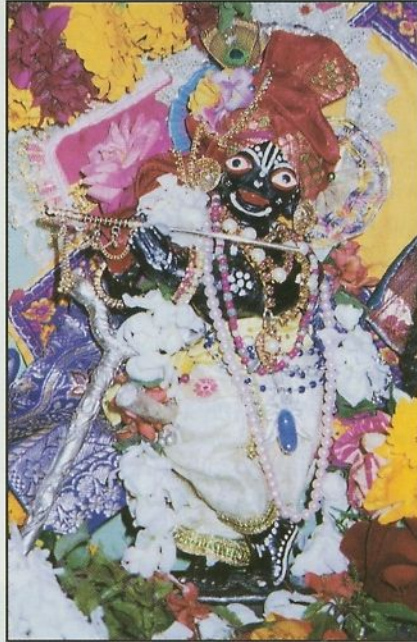
A brief life sketch of His Divine Grace Gour Govinda Swami Mahārāja.

by Parantapa Dāsa, Rāghava  
Paṇḍita Dāsa, and Gokula Dāsa

**H**IS DIVINE GRACE Gour Govinda Swami Mahārāja, a pure devotee and very dear disciple of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, passed away from this world on February 9, 1996, in the sacred place Śrīdhām Māyāpur. To solicit his blessings upon us, we pay our homage with this brief account of his life of perfect devotion.

His Divine Grace made his appearance on September 2, 1929, in the village of Jagannātha-pura, not far from Jagannātha Purī Dhāma in the state of Orissa, India. His family were strict Vaiṣṇavas in the disciplic line from Śyāmānanda Paṇḍita, the great follower of Lord Caitanya Mahāprabhu.

Having performed auspicious ceremonies (*saṁskāras*) according to Vedic tradition, his parents begot their first son, whom they named Braja Bandhu. Śrī Braja Bandhu, as His Divine Grace was then known, grew up in the village of Gadai-giri, where he practiced devotional service to Kṛṣṇa from his early childhood. His grandfather, he later said, was a *paramahansa* whose only business was to chant Hare Kṛṣṇa and cry before the Deity of Kṛṣṇa, known locally as Śrī Gopāl Jiu. To begin Braja Bandhu's education, this grandfather taught him how to count by chanting the Hare Kṛṣṇa mahā-mantra on one's fingers.



Jagadisa Paṇḍita Dāsa

## CHILDHOOD DEVOTION

Braja Bandhu's father would read to Braja Bandhu from *Śrīmad-Bhāgavatam*, completing all twelve cantos once a year. By the age of eleven Braja Bandhu had heard *Śrīmad-Bhāgavatam* six times.

From the age of about five, Śrī Braja Bandhu would travel in the company of his uncles from village to village, chanting Hare Kṛṣṇa and singing the songs of Vaiṣṇava *ācāryas* like Narottama Dāsa Ṭhākura. Absorbed in the *kīrtana*, young Braja Bandhu would sometimes dance ecstatically. The people of Gadai-giri have

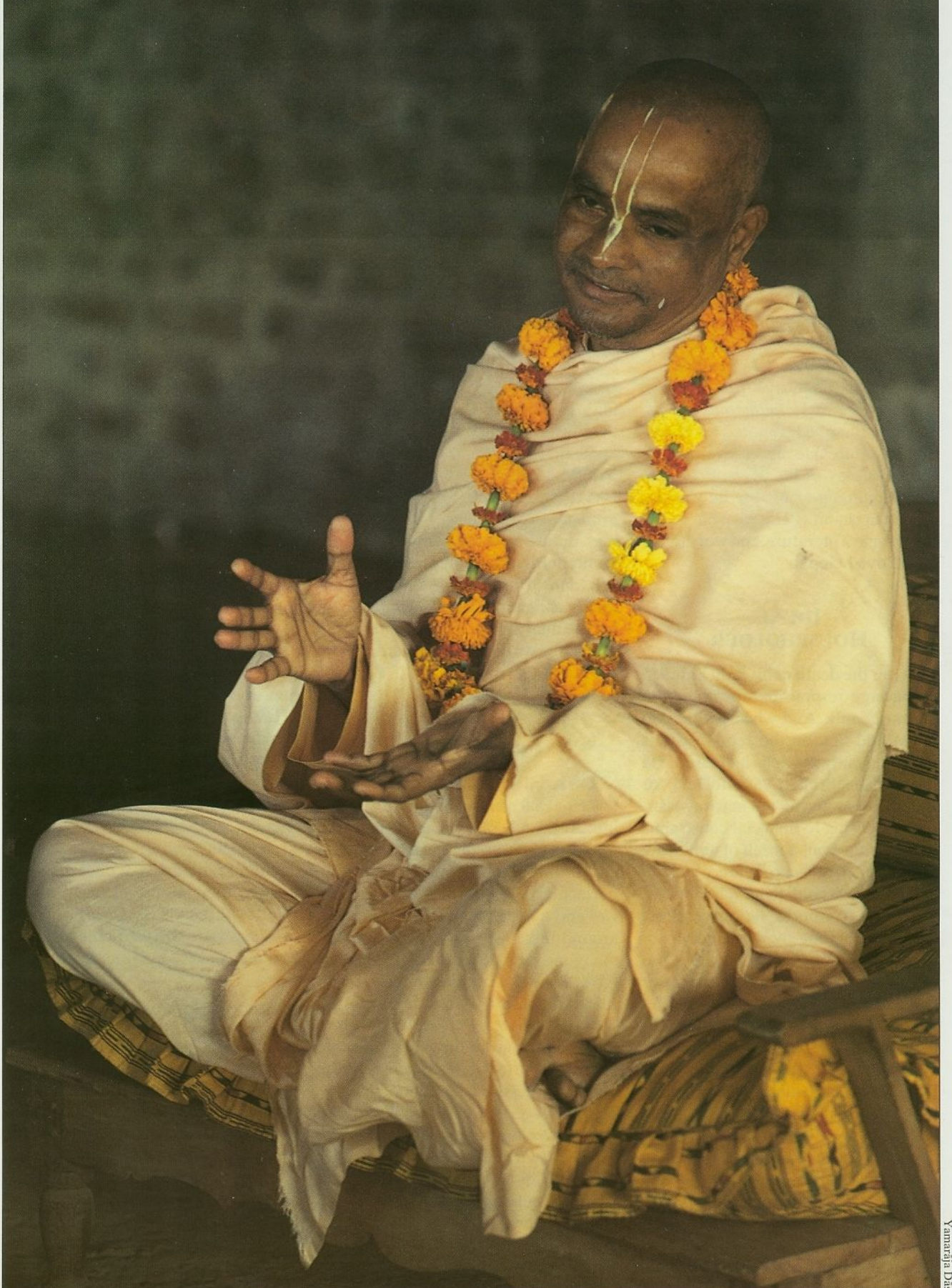
been among the most famous *kīrtana* performers in Orissa since the time of Śyāmānanda Prabhu (mid-sixteenth century). Three hundred years ago in the temple registers of Jagannātha Purī, the king of Orissa wrote that the *kīrtana* party of Gadai-giri should come to perform *kīrtana* for Lord Jagannātha whenever possible. In Orissa they are seen as *kīrtana-gurus*.

From the age of six, Śrī Braja Bandhu worshiped the Deity of Gopāl by making garlands and sometimes, under the light of a candle, singing hymns for Him from palm-leaf manuscripts. Braja Bandhu would never take any food not first offered to Gopāl.

By the age of eight Śrī Braja Bandhu had read

Right: Gour Govinda Swami lecturing in Bhubaneswar, Orissa.  
Above: Gour Govinda Swami's Deity Śrī Gopāl Jiu.







# Gour Govinda Mahārāja later reminisced, “I thought, ‘Yes! This Swami has fulfilled the prediction of Caitanya Mahāprabhu. I must meet him.’”



the entire *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, and *Śrī Caitanya-caritāmṛta* and could also explain their meanings. As his erudition increased he began to give discourses, which attracted many people from the surrounding villages. At night many villagers would come to hear his recitation of the Oriya *Bhāgavatam*, *Rāmāyaṇa*, and *Mahābhārata*.

Braja Bandhu was noted for his detached nature. He always avoided the frivolous play of his peers. From the very beginning of his life he was absorbed in chanting Hare Kṛṣṇa, studying Vaiṣṇava literature, and worshipping his beloved Gopāl.

## IDEAL HOUSEHOLDER

After the death of his father in 1955 he became responsible for maintaining the family. And when he entered household life, on the request of his mother, family burdens increased. He met his wife, Srimatī Vasantī Devī, for the first time during the marriage ceremony. Owing to financial constraints he could not avail himself of university education. But he prepared himself at night to attend the examinations. Within two months he successfully graduated among the top students of Utkal University. In this way he completed his Bachelor of Arts and later his Bachelor of Education.

Despite many responsibilities, his devotion to Gopāl never slackened. He would rise at 3:30 A.M., chant Hare Kṛṣṇa, worship *tulasī*, and speak to his family from the *Bhagavad-gītā*. He meticulously kept a diary of his devotional schedule.

During his time as a householder he adopted the profession of a school teacher. He accepted teaching positions in different towns of Orissa, where he is still fondly remembered to this

day. He would take every opportunity to speak to his students about Kṛṣṇa and the devotional principles. (Thirty years later some of his students would become his disciples.)

Living as a perfect sense-controlled householder, he begot seven children exactly according to Vaiṣṇava principles. He always welcomed wandering *sādhus* (saintly persons) and offered them whatever he had at his disposal. On Sundays he would invite interested people to his home to hear from *Bhagavad-gītā* and accept some *halavā prasādam*. During leave from his teachings duties he would travel with his family or friends to holy places in search of *sādhus*. But he always felt that his family obligations were detrimental to his spiritual aspirations. He later said, “I was always thinking of when I would get out of that situation.”

## MEETING PRABHUPĀDA

On April 8, 1974, his deep devotion to Kṛṣṇa called him to renounce worldly life. At the age of 45 he left home and relatives, took up the name Gour Gopāl, and went out in quest of spiritual perfection. Carrying only a *Bhagavad-gītā* and a begging bowl he wandered around India for one year and visited many sacred places along the Ganges River. He was searching for his eternal spiritual master. After many philosophical debates with *māyāvādī sannyāsīs* and yogīs in the Himālayas, he proceeded on foot to Vṛndāvana, thinking that in Kṛṣṇa’s dear abode his desire would certainly be fulfilled.

Two weeks after arriving in Vṛndāvana he saw a huge signboard that read “International Society for Krishna Consciousness, Founder-Ācārya His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.” Then he met a group of Western devotees, who gave

him a copy of *Back to Godhead* magazine. When he read how Śrīla Prabhupāda had spread the chanting of Hare Kṛṣṇa all over the world, he remembered a verse from *Caitanya Bhāgavata* predicting the worldwide spread of this chanting:

*pr̥thivīte āche yata nagarādi-grāma  
sarvatra pracāra haibe mora nāma*

Gour Govinda Mahārāja later reminisced, “I thought, ‘Yes! This Swami has fulfilled the prediction of Caitanya Mahāprabhu. I must meet him.’” At last Braja Bandhu was to meet his eternal spiritual master, whose association he had been awaiting for such a long time.

When Śrī Braja Bandhu, a disheveled *sādhu*, entered Śrīla Prabhupāda’s room and introduced himself, the first question Śrīla Prabhupāda asked was “Have you taken *sannyāsa*?” Braja Bandhu replied that he had not. “Then I will give you *sannyāsa*!” Śrīla Prabhupāda said. Understanding that Śrīla Prabhupāda knew his heart, Braja Bandhu surrendered himself at Śrīla Prabhupāda’s lotus feet.

Śrīla Prabhupāda at once arranged a room for him and engaged him in translating *Back to Godhead* into Hindi. Within a year, Śrīla Prabhupāda gave him first and second initiation.

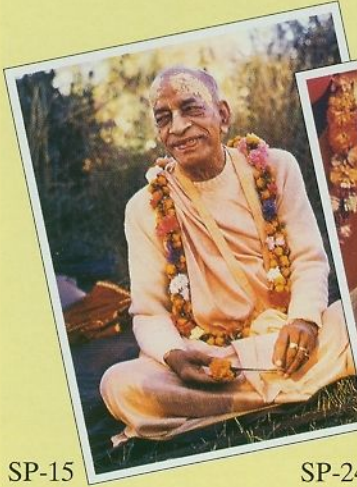
## BHUBANESWAR MISSION

In 1975, at the opening of ISKCON’s Śrī Śrī Krishna-Balaram Mandir, Śrīla Prabhupāda awarded him the order of *sannyāsa*, giving him the name Gour Govinda Swami Mahārāja. Then Śrīla Prabhupāda sent him to spread Kṛṣṇa consciousness in Orissa and construct a temple on a newly donated property in the state capital, Bhubaneswar.

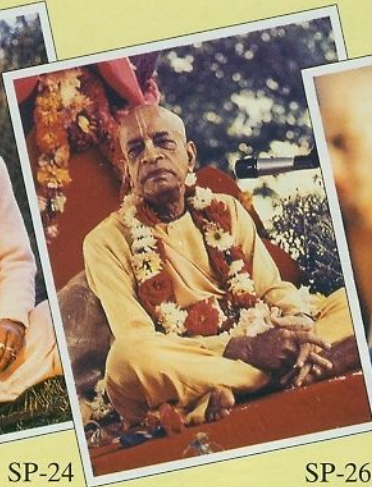
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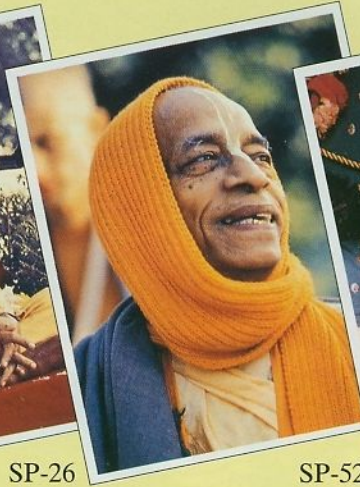
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# Lord Nrsimhadeva Comes To Māyāpur

*The devotees wanted to worship a Deity  
of the Lord in his fiercest form, but at first  
no sculptor was willing to carve Him.*

by Ātma-tattva Dāsa (as told to Śrīmatī Devī Dāsī)

ON MARCH 24, 1984, at 12:20 A.M., thirty-five men armed with weapons and bombs attacked Śrī Māyāpur Chandrodaya Mandir, ISKCON's center in Māyāpur, West Bengal. When the dacoits tried to steal the deities of Śrīla Prabhupāda and Śrīmatī Rādhārāṇī, the devotees fearlessly challenged the attackers. How could the devotees see Śrīla Prabhupāda and Śrīmatī Rādhārāṇī carried away? Both sides fired shots, and people on both sides were injured. Śrīla Prabhupāda was rescued, but the Deity of Rādhārāṇī was not.

The incident greatly disturbed the devotees. They had faced violence and harassment before, and now the management wanted a permanent solution. One manager suggested installing a Deity of Lord Nṛsiṁhadeva, Kṛṣṇa's ferocious incarnation as half-man, half-lion, worshiped especially as the protector of His devotees. The manager cited



Ātma-tattva Dāsa

a precedent: When dacoits had threatened the devotees at the Yoga-Piṭha, the nearby birth site of Lord Caitanya, Śrīla Bhaktivinoda Ṭhākura and his son Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura had promptly installed Śrī Śrī Lakṣmī-Nṛsiṁhadeva (the Lord and His consort). There were no further disturbances.

Other devotees in Māyāpur were not so keen to follow that example. According to scriptural rules, Lord

Nṛsiṁhadeva's *pūjārī*, or priest, must have been celibate from birth, and the worship must be strict and regulated. Who would be prepared to worship Him?

Despite such hesitancy, the managers asked me and an artist, Bhaktisiddhānta Dāsa, to draw some sketches. They said the Deity's legs should be bent, as if He were ready to jump, He should be looking around ferociously, His fingers should be curled, and flames should be coming from His head. We

Photos by Yamarāja Dāsa





sketched a Deity in this mood, in which He is known as Ugra Nṛsiṃha—“Fierce Nṛsiṃha.”

The devotees liked it, and Pañka-jāṅghri Dāsa agreed to worship Him. Rādhāpāda Dāsa, a devotee from Calcutta, offered to sponsor the carving and installation of the Deity. It seemed Lord Nṛsiṃhadeva’s appearance in ISKCON Māyāpur would be a simple straightforward affair. Rādhāpāda Dāsa promptly gave 130,000 rupees, and we planned to have the Deity ready for installation in three months.

I left for South India to get the work started. By Kṛṣṇa’s grace I soon found a famous *sthāpati*, or Deity sculptor. The man was obliging until I mentioned that the Deity we wanted carved was Ugra Nṛsiṃha. He emphatically refused to make such a Deity. I then approached many other Deity sculptors, but the answer was always the same—no.

After six months and several trips to South India, Lord Nṛsiṃhadeva had

not yet manifested in His Deity form. Rādhāpāda Dāsa was anxious to see Lord Nṛsiṃhadeva installed in Māyāpur, and he asked me to visit the first *sthāpati* and once again plead our case.

This time the sculptor was a little more congenial and offered to read me a chapter from the *Śilpa-sāstra*, the Vedic scriptures on sculpture and temple architecture and engineering. He read aloud some verses describing Lord Nṛsiṃhadeva—His flamelike mane, His searching glance, and His posture, knees bent, one foot forward ready to jump out of a pillar.

I was amazed. This was exactly what we wanted. I showed him the sketch I had done. He was impressed and offered to draw an outline based on the scriptural description. We could use the outline as a guide for carving the Deity. He reminded me, though, that he would not carve the form himself.

The *sthāpati* took a week to do the sketch, and it was impressive. I returned to Māyāpur and showed the

sketch to the temple authorities. Everyone wanted this same *sthāpati* to carve the Deity. Once again I was sent back to South India to convince him.

I went straight to the *sthāpati*’s house. I felt anxious. What could I do but pray to Lord Nṛsiṃhadeva to be merciful and agree to manifest Himself in our temple in Śrīdhām Māyāpur? I had hardly said two sentences when the man matter-of-factly said he would carve the Deity.

The *sthāpati* had approached his guru, the Śaṅkarācārya of Kanchipuram, about our request. His guru had at once replied, “Don’t do it. Your family will be destroyed.” But then, after a moment’s reflection, the guru asked, “Who has asked you to carve this Deity?” When he heard that it was the Hare Kṛṣṇa people from Māyāpur, he became very concerned. “They want Ugra Nṛsiṃha? Are they aware of the implications of carving and installing Ugra Nṛsiṃha? Such Deities were carved over three thousand years ago



by elevated *sthāpatīs*. There is a place on the way to Mysore where a very ferocious Ugra Nṛsimha is installed. The demon Hiraṇyakaśipu is torn open on His lap, and the demon's intestines are spilling out all over the altar. Once the standard of worship there was very high, with an elephant procession and a festival every day. But gradually the worship declined. Today that place is like a ghost town. The whole village is deserted. No one can live there peacefully. Is that what they want for their project?"

The *sthāpati* replied, "They are insistent. They are constantly coming to talk to me about the Deity. Apparently they have some problem with dacoits." Handing his guru a sketch of the Deity, he said, "This is the Deity they want."

His guru took the sketch and looked at it knowingly.

"Ah, this is *ugra* category," he said. "But a Deity in this particular mood is called Sthānu Nṛsimha. He doesn't exist on this planet. Even the demigods in the heavenly planets don't worship a form like this. Yes, this Deity belongs to the *ugra* category. *Ugra* means 'ferocious, very angry.' There are nine forms within this category. They are all very fierce. The one they want is Sthānu Nṛsimha: stepping out of the pillar. No. Don't carve this Deity. It will not be auspicious for you. I will talk with you about this later."

A few nights later the *sthāpati* had a dream in which his guru came to him and said, "For them you can carve Sthānu Nṛsimha."

The next morning the *sthāpati* received a hand-delivered letter from Kanchipuram. The letter, from the Śaṅkarācārya, gave some instructions regarding temple renovations. There was a footnote. It read, "For ISKCON you can carve Sthānu Nṛsimha."

The *sthāpati* showed me the letter and said, "I have my guru's blessings. I will carve your Deity."

I was overjoyed. I gave him an advance payment and asked him how long carving the Deity would take. He said the Deity would be ready for installation within six months. I returned to Māyāpur.

After four peaceful months in Māyāpur, I decided to go to South India to buy the heavy brass paraphernalia

required for Nṛsimhadeva worship and then collect the Deity. The trip was well organized and trouble-free until I visited the *sthāpati*. I explained to him that I had bought all the paraphernalia for the worship and had come to collect the Deity.

He looked at me as if I'd lost my senses. "What Deity?" he exclaimed. "I haven't even found the suitable stone!"

I couldn't believe my ears.

"But you told me He would be ready in six months."

"I will keep my promise," he said. "Six months after I find the stone, the Deity will be ready for installation."

His reply was emphatic, but I just could not understand or accept the delay. In frustration I challenged him, "There are big slabs of stone all over South India. What's the problem?"

He looked at me the way a teacher would view a slow student and said deliberately, "I'm not making a grinding mortar. I'm making a Deity. The scriptures tell us that only a stone that has life can be used to make a Viṣṇu Deity. When you hit seven points of the stone slab and each makes the sound mentioned in the scriptures, then that stone may be suitable. But there is a second test to indicate whether the

stone is living stone. There is a bug that eats granite. If it eats from one side of the stone to the other and leaves a complete trail visible behind it, then the second test of living stone has been passed. That stone is living stone, and expression can manifest from it. Only from such a slab can I carve your Nṛsimhadeva. Such stone speaks poetry. All features of a Deity carved from such stone will be fully expressive and beautiful. Please be patient. I've been searching sincerely for your six-foot slab."

I was amazed and a little anxious. The devotees in Māyāpur were expecting the arrival of the Deity soon. How was I going to explain the "living stone" search to them? Maybe they would decide to make Nṛsimhadeva from marble. I turned to what I thought would be an easy subject: "Please forgive me, but I forgot to tell you last time I came that we also want a deity of Prahāda.\* We want to worship Prahāda-Nṛsimhadeva. What do you think?"

"I don't think that will be possible," the *sthāpati* replied matter-of-factly. I looked at him incredulously, not sure

(please turn to page 58)

\*The devotee for whom Lord Nṛsimhadeva originally appeared.

## CALENDAR CLOSE-UP

### Śrīla Vṛndāvana Dāsa Ṭhākura

Appearance Day: May 14

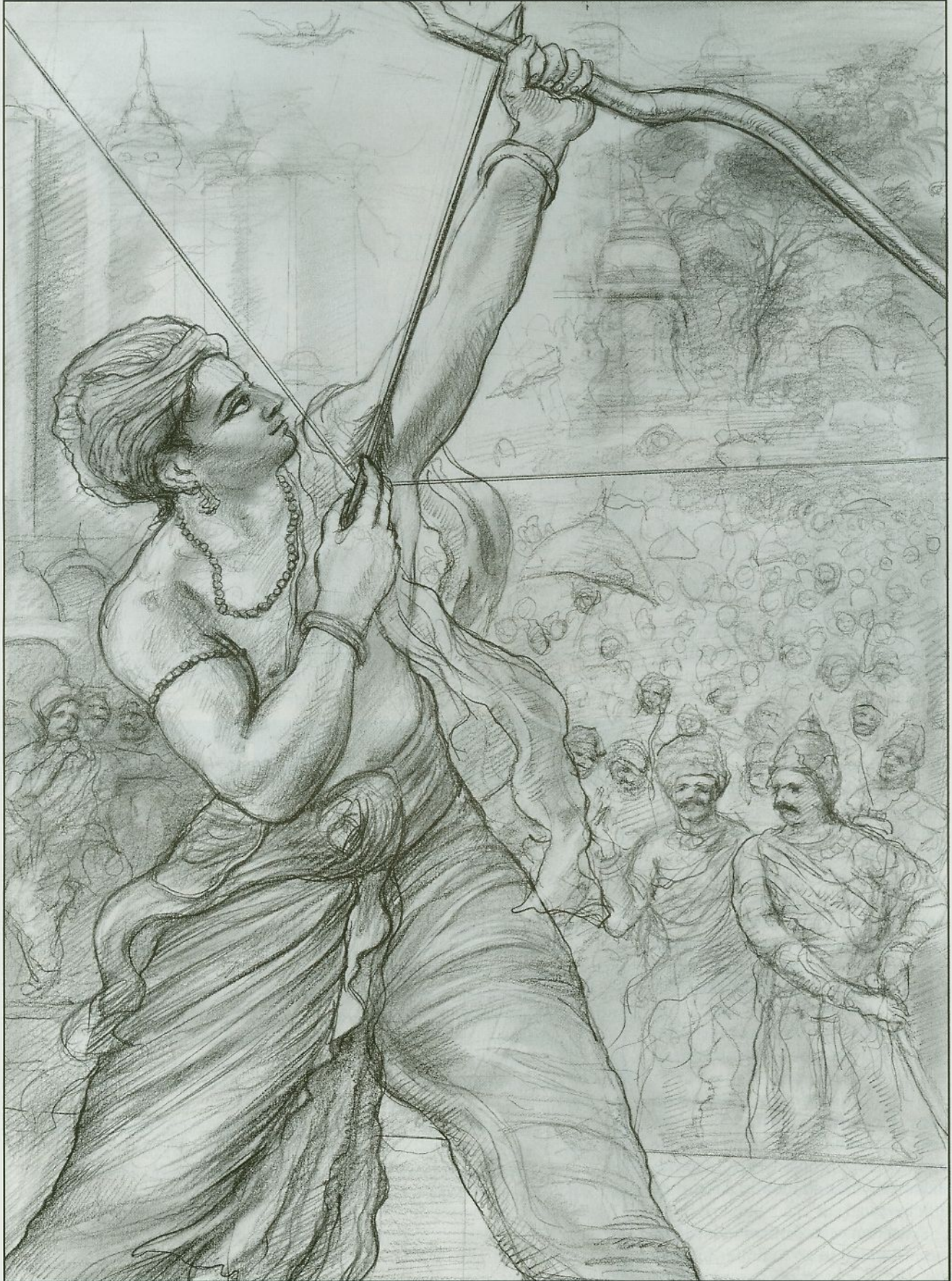
Vṛndāvana Dāsa Ṭhākura was the son of Nārāyaṇī Devī, a niece of Śrīvāsa Ṭhākura, one of Śrī Caitanya Mahāprabhu's principal associates. When Nārāyaṇī was a young girl, Lord Caitanya would give her remnants of His meals. Once the Lord ordered her to chant the name of Kṛṣṇa, and although she was only four years old, her devotion was so strong that while chanting she fainted in ecstasy.

Vṛndāvana Dāsa was born shortly after the disappearance of Śrī Caitanya Mahāprabhu and, at age twenty, accepted formal initiation from Lord Nityānanda Prabhu.

Vṛndāvana Dāsa wrote a biography on Lord Caitanya entitled *Śrī Caitanya Bhāgavata*. Devotees in the line of Lord Caitanya accept Vṛndāvana Dāsa Ṭhākura as an incarnation of Śrīla Vyāsadeva, the compiler of the *Vedas*.

(Full calendar, page 63)





*Having easily strung the mighty bow, Arjuna takes aim at the target.*



# Arjuna Wins Draupadī

*Disguised as a brāhmaṇa, Arjuna steps forward  
to meet the challenge that has  
humiliated the powerful young kings.*

Translated from Sanskrit  
by Hridayānanda Dāsa Goswami

• • •

*The sage Vaiśampāyana is telling the history of the Pāṇḍavas to their great-grandson, King Janamejaya. As the Mahābhārata continues, the Pāṇḍavas, disguised as brāhmaṇas, are attending a ceremony in which Princess Draupadī will choose a husband from among many young kings. Draupadī's father set up a challenge for her suitors: They must string a mighty bow and pierce a difficult target. The other kings having failed, the Pāṇḍava Arjuna now steps forward.*

HEREUPON, WHEN ALL the kings had given up their attempt to string the bow, the wise Arjuna rose up from the midst of the brāhmaṇas. Seeing that Arjuna, Pṛthā's son, shining like the flag of Indra, had set out for the center of the arena, the leading brāhmaṇas cried out and shook their deerskins. Some were unhappy to see a brāhmaṇa going to compete with warriors, and others were filled with joy.

The sages were considered experts, and they lived by their intelligence. Some of them said

to one another, "The kings of the earth, led by Karṇa and Śalya, mighty monarchs renowned in all the world as masters of the military science, could not bend the bow. How then can a mere brahminical student, frail, lacking stamina, and untrained in weapons, string the bow? The kings will ridicule us brāhmaṇas when this whimsical and thoughtless act comes to nothing.

"Whether out of pride or impulsiveness or unsteadiness in his life as a religious student, he has gone out to string the bow. He must be stopped! For God's sake, don't let him go! We shall not be ridiculed in public so that we are no longer taken seriously. And we shall not risk a conflict with all the kings of the world."

But others disagreed.

"This young man looks very good. He's built like the trunk of the king of elephants. His thighs, arms, and shoulders are bulging with muscles, and he seems as steady and hard to move as the Himālayan mountains.

"We can infer from his bold confidence that the task of stringing the bow and piercing the

Illustrations by Puṣkara Dāsa



# When King Drupada desired to give his daughter to the great-spirited brāhmaṇa who had won her, fury rose among the assembled kings.



target is actually possible for him. He has power and great daring. A weak man could not go out there alone as he is doing. And after all, whether among gods, human beings, or lower life the *brāhmaṇas* can accomplish any task. Eating only water or living on air or collecting fruits in the forest, *brāhmaṇas* are fixed in their vows. And though apparently weak, by their spiritual power they are very strong. A *brāhmaṇa* should never be scorned, whether he behaves properly or has committed some fault, whether his work in this world is great or small, and whether his work brings apparent joy or sorrow.”

## AN EASY TASK FOR ARJUNA

Coming to the center of the arena, Arjuna, as unmoving as a mountain, simply stood by the bow. Then he respectfully walked around the bow, keeping it to his right, and bowed down, touching his head to the ground.

Then that fiery warrior happily took the bow in his hands. In the wink of an eye Arjuna fastened the cord, took the five arrows in his hands, and shot the target. Pierced by Arjuna’s shafts, the target fell suddenly onto the earth.

The heavens burst into sound, and a great roar filled the stadium. Indra, the lord of heaven, showered flowers on the head of Arjuna, the slayer of the wicked. Throughout the stadium people waved their cloths in jubilation. Some cried out in wonder, and others shouted their disapproval, while showers of flowers fell from the sky, covering the land with celestial blossoms. Hundred-piece bands broke into song, reciters began to recite, and bards and historical chroniclers praised the astonishing event with elegant voices and language.

Seeing Arjuna’s feat, Drupada, de-

stroyer of the enemy, was well pleased, and he stood ready with his army to help Arjuna.

As the great uproar continued unabated, the most virtuous Yudhiṣṭhira quickly returned to his residence with his twin brothers, Nakula and Sahadeva, the finest of men.

Seeing the target pierced, and seeing Arjuna shining with the brilliance of Indra, Draupadī took the white garland meant for the groom and went broadly smiling to Arjuna, the son of Kuntī. As the *brāhmaṇas* praised and honored Arjuna—for he had performed an inconceivable deed—he took the woman he had won in the arena of heroes. Followed by his new wife, he walked out of the stadium.

## THE KINGS PROTEST

When King Drupada desired to give his daughter to the great-spirited *brāhmaṇa* who had won her, fury rose among the assembled kings, and they began to look at one another.

“This king passes over all of us, treating the assembled warriors like straw in the gutter, and instead he wants to give Draupadī, the best of women, to a simple *brāhmaṇa*. Let us kill this wicked king who thinks so little of us. He shows by his qualities that he is unworthy of respect or the consideration offered to the elderly. Let us kill this evil-doer and hater of kings, along with his son. First he calls all the rulers to his city and honors them and feeds them sumptuously, and finally he humiliates them.

“Are we to believe that in this gathering of royalty, like unto a council of the gods, he has not found a single ruler worthy of his family? Sages are not entitled to the privilege of choosing a princess. The *Vedas* declare that a *svayamvara* is for men of the royal order. On the other hand, if this fair

maiden finds not a single one of us worthy of her, then, fellow kings, let us throw her into the fire and go back to our kingdoms.

“Even though the *brāhmaṇa*, out of immaturity or greed, has so displeased us, in no way is he to be killed. Indeed, we rule our kingdoms, spend our wealth, raise our sons and grandsons, and live our very lives for the sake of the saintly *brāhmaṇas*. Still, we must avoid the danger that kings henceforth be regularly insulted. We must protect the sacred principles of warriors so that other *svayamvaras* do not end like this one.”

## BHIMA AND ARJUNA PROTECT DRUPADA

Having thus spoken, those tigerlike kings, bludgeons in hand and bristling with anger, rushed upon Drupada to arrest him. Seeing the furious kings rushing to attack him with bows and arrows at the ready, Drupada fled in terror and sought shelter of the *brāhmaṇas*. The kings charged forward in pursuit like maddened elephants. But then two greatly powerful sons of Pāṇḍu—Bhīma and Arjuna, subduers of enemies—went forward against them.

The kings could tolerate no more. Weapons raised with armored hands, their only aim now to kill, they flew forward upon Arjuna and Bhīmasena, the two sons of the old Kuru king. Bhīma, however, was a warrior of astonishing power and deeds. With his great strength he struck with the shock of a thunderbolt. With his bare arms that unique fighter jerked a large tree out of the ground, and like a lordly elephant he clipped off its leaves [so that the foliage would not soften his blow]. Staying close to Arjuna and brandishing his new weapon in his long, wide arms, Bhīma, pain of his





Arjuna with his prize bow and Bhīma with an uprooted tree defend King Drupada from the angry young kings.

enemies, stood like the fearsome lord of death wielding his death-dealing rod.

Having first witnessed Arjuna's feat, which required more than human intelligence, and seeing now the inconceivable prowess of Arjuna's brother Bhīma, Lord Kṛṣṇa, known as Dāmodara, turned and spoke to His fiercely potent brother, Balarāma, who was armed with His plow weapon. Lord Kṛṣṇa said: "My dear Saṅkarṣaṇa, My brother, that one there who moves with the bearing of a maddened bull and who bent the mighty bow that stood as tall as a palm tree—he is Arjuna, as indisputably as I am all-pervading Vāsudeva. And that one who returned at once when the kings became wild and who so easily tore out a tree—he is Bhīmasena, playing the part of a

human being, for no man on earth has the power to do what he just did here.

"That other one who left earlier—fair-skinned, with large eyes like lotus petals, a more slender physique, the gait of a great lion yet a humble demeanor, and a prominent and handsome nose that enhances his face—he, O infallible one, is surely the king of virtue, Yudhiṣṭhira.

"Those twins who seem like two young gods of war I reckon to be the sons of the Aśvin gods. I have heard that the sons of Pāṇḍu and their mother Pṛthā were saved from the burning house of lac."

Trusting in the words of His younger brother Kṛṣṇa, Lord Balarāma, whose complexion is as white as the purest cloud, said to Him, "I am so

happy that by the grace of Providence Our father's sister Pṛthā and her sons, the best of the Kurus, have all been saved."

The powerful *brāhmaṇas*, shaking their deerskins and water vessels, said to King Drupada, "You have nothing to fear! We shall fight the enemy!"

When the sages spoke thus, Arjuna smiled and said to them, "Please, be spectators and stand to the side. Just as one can ward off poisonous snakes with mantras, so I shall stop these furious *kṣatriyas*, dispersing them with hundreds of straight-shooting arrows."

Taking his prize bow, Arjuna stood with his brother Bhīma like an unmoving mountain, for he was a *mahāratha*, one who can fight alone against thousands of soldiers. Like fearless bull elephants rushing against a hostile herd,



# Realizing that the power of Arjuna's bow-wielding arms was unmatched on earth prompted Karṇa to fight with even greater fury.



the two courageous brothers flew at the angry warriors, headed by Karṇa, who had now been roused to full fury.

The monarchs and their men declared, "Even a *brāhmaṇa* may be killed in battle if he desires to fight. So says the law."

## KARṆA FIGHTS WITH ARJUNA

Karṇa went after Arjuna with tremendous power, like a battle-hungry elephant fighting another bull for the sake of his mate. Śalya, the mighty lord of the Madras, attacked Bhīmasena. Duryodhana and other kings battled the *brāhmaṇas*, but gently and without effort.

Strongly bending his bow, Arjuna struck the attacking Karṇa with three arrows. Rādheya [Karṇa] was stunned by the force of the sharp, sizzling arrows and approached with much caution. As Arjuna and Karṇa furiously battled each other, the skill and speed of the two fighters was incomparable, and each fought hard for victory. They addressed each other in words meaningful to heroes: "Just see how I countered your move!" and "See the strength of my arms!"

Realizing that the power of Arjuna's bow-wielding arms was unmatched on earth prompted Karṇa to fight with even greater fury. Counteracting the swift shafts fired off by Arjuna, he roared his battle sound, and his fellow warriors shouted with admiration.

Karṇa said, "I am satisfied by your performance in battle, O *brāhmaṇa* chief. There is great prowess in your arms, you have learned all the weapons, and you do not become discouraged. O noble sage, are you *Dhanur Veda* himself, or perhaps even Lord Paraśurāma? Are you Lord Indra, or possibly the infallible Viṣṇu? To disguise yourself you have assumed the appearance of a *brāhmaṇa*, and using

the might of your arms you now fight with me. Once I become angry, no one save Indra himself or the Pāṇḍava Arjuna can fight me."

Hearing Karṇa speak to him thus, Phalgunā Arjuna replied, "I am not *Dhanur Veda*, O Karṇa, nor am I the powerful Paraśurāma. Quite simply, I am the best of fighting *brāhmaṇas*, and I am the most skillful in the use of weapons. By the instructions of my guru I am expert in the *brahma* weapon and in the device of Purandara Indra. I therefore stand here in battle to conquer you, O heroic warrior. Be resolved!"

At these words Rādheya Karṇa, the great chariot fighter, withdrew from the battle, having decided that the power of a *brāhmaṇa* could not be defeated.

At that very moment, O king, the two mighty warriors Śalya and Vṛkodara Bhīma began to fight one another, each maddened with strength and hungry for victory. Like huge enraged bull elephants they taunted one another. With fist colliding against fist, knee smashing against knee, they dragged each other around the fighting ring. Then, in the midst of their battle, Bhīma seized Śalya in his arms, lifted him high, and slammed him against the ground. The *brāhmaṇas* broke into smiles. Having brought down powerful Śalya, the mighty Bhīmasena, best among men, astonished everyone, for he did not strike and kill his foe.

With Śalya now brought down and Karṇa hesitant, the *kṣatriyas* grew doubtful and surrounded Bhīmasena.

"These bull-like *brāhmaṇas* have done very well indeed!" they said. "We should learn where they were born and where they reside, for who has the power to oppose Karṇa in battle if not Paraśurāma or Droṇa or Kṛpā, the son of Śaradvān? Who has the power to meet Duryodhana in battle but Kṛṣṇa,

the son of Devakī, or the fiery Phalgunā Arjuna? Śalya, king of the Madras, is the strongest of men. Who could fight him but the heroic Lord Baladeva or the Pāṇḍava Vṛkodara Bhīma? Let us forge a truce and suspend fighting with these *brāhmaṇas*. After we discover who they are, we shall fight again later."

Carefully watching the activities of Bhīma, Śrī Kṛṣṇa believed that Bhīma and Arjuna were the sons of Kuntī. He therefore convinced all the warriors that Draupadī had indeed been fairly won, and thus He restrained them from fighting on. The noble kings were experienced warriors, and on hearing Lord Kṛṣṇa's remarks they desisted from battle and returned to their kingdoms in utter amazement.

"The competition was dominated by *brāhmaṇas*. The princess of Pāñcāla now lives with the *brāhmaṇas*, for they have chosen her." Thus spoke the kings who had gathered for the festival as they journeyed to their homes.

Meanwhile, surrounded by *brāhmaṇas* clad in deerskins, Bhīmasena and Arjuna could hardly move. Those two heroes of mankind at last broke free of the pressing crowd. While their enemies studied and stared at them, and as Draupadī faithfully followed them, they shone beautifully amid the tumultuous scene. ☀

*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.*

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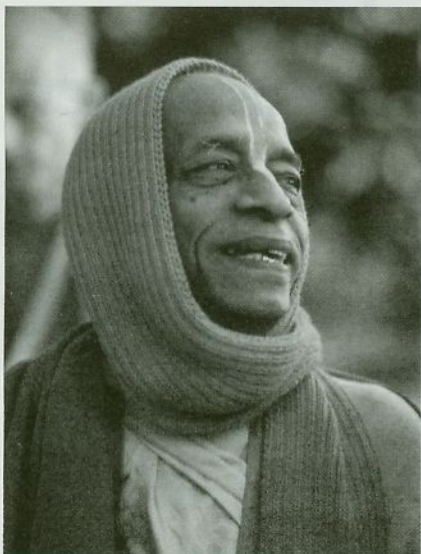
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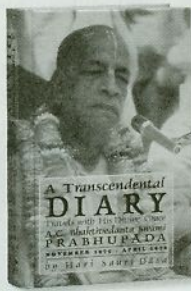
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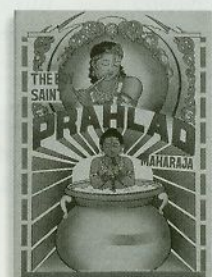
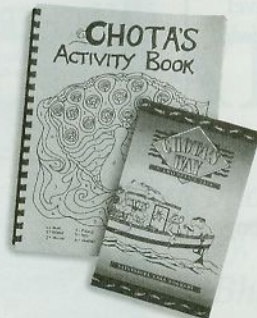


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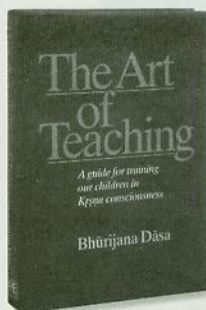
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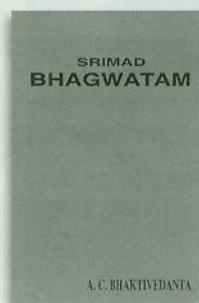
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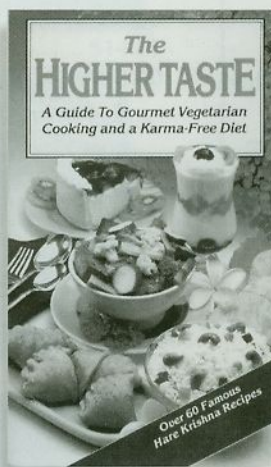
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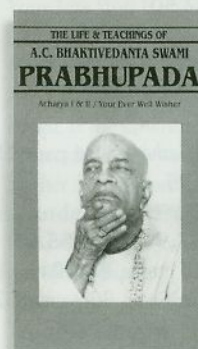
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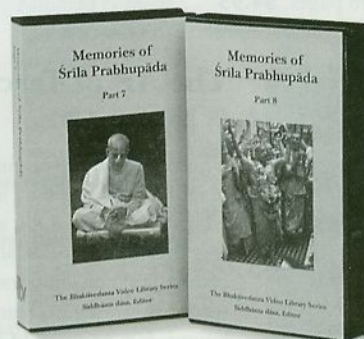
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*Lord Kapila, an incarnation of Lord Kṛṣṇa, is teaching His mother, Devahūti, about material nature and the soul's relationship with it. As the Śrīmad-Bhāgavatam continues, Lord Kapila describes to Devahūti the consciousness and ultimate destination of the completely pure devotees of the Lord.*

## THIRD CANTO/CHAPTER 27

27 यदैवमध्यात्मरतः कालेन बहुजन्मना ।  
सर्वत्र जातवैराग्य आब्रह्मभुवनान्मुनिः ॥२७॥

*yadaivam adhyātma-rataḥ  
kālena bahu-janmanā  
sarvatra jāta-vairāgya  
ābrahma-bhuvanān muniḥ*

*yadā*—when; *evam*—thus; *adhyātma-rataḥ*—engaged in self-realization; *kālena*—for many years; *bahu-janmanā*—for many births; *sarvatra*—everywhere; *jāta-vairāgyaḥ*—detachment is born; *ā-brahma-bhuvanāt*—up to Brahmaloaka; *muniḥ*—a thoughtful person.

**When a person thus engages in devotional service and self-realization for many, many years and births, he becomes completely reluctant to enjoy any one of the**

**material planets, even up to the highest planet, which is known as Brahmaloaka; he becomes fully developed in consciousness.**

PURPORT: Anyone engaged in devotional service to the Supreme Personality of Godhead is known as a devotee, but there is a distinction between pure devotees and mixed devotees. A mixed devotee engages in devotional service for the spiritual benefit of being eternally engaged in the transcendental abode of the Lord in full bliss and knowledge. In material existence, when a devotee is not completely purified, he expects material benefit from the Lord in the form of relief from material miseries, or he wants material gain, advancement in knowledge of the relationship between the Supreme Personality of Godhead and the living entity, or knowledge as to the real nature of the Supreme Lord. When a person is transcendental to these conditions, he is called a pure devotee. He does not engage himself in the service of the Lord for any material benefit or for understanding of the Supreme Lord. His one interest is that he loves the Supreme Personality of Godhead, and he spontaneously engages in satisfying Him.

The highest example of pure devotional service is that of the *gopīs* in Vṛndāvana. They are not interested in understanding Kṛṣṇa, but only in loving Him. That platform of love is the pure state of devotional service. Unless one is advanced to this pure state of devotional service, there is a tendency to desire elevation to a higher



material position. A mixed devotee may desire to enjoy a comfortable life on another planet with a greater span of life, such as on Brahmāloka. These are material desires, but because a mixed devotee engages in the service of the Lord, ultimately, after many, many lives of material enjoyment, he undoubtedly develops Kṛṣṇa consciousness, and the symptom of this Kṛṣṇa consciousness is that he is no longer interested in any sort of materially elevated life. He does not even aspire to become a personality like Lord Brahmā.

- 28 यदैवमध्यात्मरतः कालेन बहुजन्मना ।  
सर्वत्र जातवैराग्य आब्रह्मभुवनान्मुनिः ॥२७॥
- 29 प्राप्नोतीहाञ्जसा धीरः स्वदशाच्छिन्नसंशयः ।  
यद्गत्वा न निवर्तेत योगी लिङ्गाद्विनिर्गमे ॥२९॥

*mad-bhaktāḥ pratibuddhārtha  
mat-prasādena bhūyāsā  
niḥśreyasāṁ sva-saṁsthānāṁ  
kaivalyākhyāṁ mad-āśrayam*

*prāpnotīhāñjasā dhīrah  
sva-drśā cchīna-saṁśayaḥ  
yad gatvā na nivarteta  
yogī liṅgād vinirgame*

*mat-bhaktāḥ*—My devotee; *pratibuddha-arthāḥ*—self-realized; *mat-prasādena*—by My causeless mercy; *bhūyāsā*—unlimited; *niḥśreyasāṁ*—the ultimate perfectional goal; *sva-saṁsthānāṁ*—his abode; *kaivalya-ākhyāṁ*—called *kaivalya*; *mat-āśrayam*—under My protection; *prāpnotī*—attains; *iha*—in this life; *añjasā*—truly; *dhīrah*—steady; *sva-drśā*—by knowledge of the self; *chīna-saṁśayaḥ*—freed from doubts; *yat*—to that abode; *gatvā*—having gone; *na*—never; *nivarteta*—comes back; *yogī*—the mystic devotee; *liṅgāt*—from the subtle and gross material bodies; *vinirgame*—after departing.

**My devotee actually becomes self-realized by My unlimited causeless mercy, and thus, when freed from all doubts, he steadily progresses towards his destined abode, which is directly under the protection of My spiritual energy of unadulterated bliss. That is the ultimate perfectional goal of the living entity. After giving up the present material body, the mystic devotee goes to that transcendental abode and never comes back.**

PURPORT: Actual self-realization means becoming a pure devotee of the Lord. The existence of a devotee implies the function of devotion and the object of devotion. Self-realization ultimately means to understand the Personality of Godhead and the living entities; to know the individual self and the reciprocal exchanges of loving service between the Supreme Personality of Godhead and the living entity is real self-realization. This cannot be

attained by the impersonalists or other transcendentalists; they cannot understand the science of devotional service.

Devotional service is revealed to the pure devotee by the unlimited causeless mercy of the Lord. This is especially spoken of here by the Lord—*mat-prasādena*, “by My special grace.” This is also confirmed in *Bhagavad-gītā*. Only those who engage in devotional service with love and faith receive the necessary intelligence from the Supreme Personality of Godhead so that gradually and progressively they can advance to the abode of the Personality of Godhead.

*Niḥśreyasā* means “the ultimate destination.” *Sva-saṁsthāna* indicates that the impersonalists have no particular place to stay. The impersonalists sacrifice their individuality so that the living spark can merge into the impersonal effulgence emanating from the transcendental body of the Lord, but the devotee has a specific abode. The planets rest in the sunshine, but the sunshine itself has no particular resting place. When one reaches a particular planet, then he has a resting place.

The spiritual sky, which is known as *kaivalya*, is simply blissful light on all sides, and it is under the protection of the Supreme Personality of Godhead. As stated in *Bhagavad-gītā* (14.27), *brahmaṇo hi pratiṣṭhāham*: the impersonal Brahman effulgence rests on the body of the Supreme Personality of Godhead. In other words, the bodily effulgence of the Supreme Personality of Godhead is *kaivalya*, or impersonal Brahman. In that impersonal effulgence there are spiritual planets, which are known as Vaikuṅṭhas, chief of which is Kṛṣṇaloka. Some devotees are elevated to the Vaikuntha planets, and some are elevated to the planet Kṛṣṇaloka. According to the desire of the particular devotee, he is offered a particular abode, which is known as *sva-saṁsthāna*, his desired destination.

By the grace of the Lord, the self-realized devotee engaged in devotional service understands his destination even while in the material body. He therefore performs his devotional activities steadily, without doubting, and after quitting his material body he at once reaches the destination for which he has prepared himself. After reaching that abode, he never comes back to this material world.

The words *liṅgād vinirgame*, which are used here, mean “after being freed from the two kinds of material bodies, subtle and gross.” The subtle body is made of mind, intelligence, false ego, and contaminated consciousness, and the gross body is made of five elements—earth, water, fire, air, and ether. When one is transferred to the spiritual world, he gives up both the subtle and gross bodies of this material world. He enters the spiritual sky in his pure, spiritual body and is stationed in one of the spiritual planets.

Although the impersonalists also reach that spiritual sky after giving up the subtle and gross material bodies, they are not placed in the spiritual planets; as they desire, they are allowed to merge in the spiritual effulgence emanating from the transcendental body of the Lord.



The word *sva-saṁsthānam* is also very significant. As a living entity prepares himself, so he attains his abode. The impersonal Brahman effulgence is offered to the impersonalists, but those who want to associate with the Supreme Personality of Godhead in His transcendental form as Nārāyaṇa in the Vaikuṅṭhas, or with Kṛṣṇa in Kṛṣṇaloka, go to those abodes, wherefrom they never return.

30 यदा न योगोपचितासु चेतो  
मायासु सिद्धस्य विपज्जतेऽङ्ग ।  
अनन्यहेतुध्वय मे गतिः स्याद्  
आत्यन्तिकी यत्र न मृत्युहासः ॥३०॥

*yadā na yogopacitāsu ceto  
māyāsu siddhasya viṣajjate 'ṅga  
ananya-hetuṣv atha me gatiḥ syād  
ātyantiki yatra na mrtyu-hāsaḥ*

*yadā*—when; *na*—not; *yoga-upacitāsu*—to powers developed by yoga; *cetaḥ*—the attention; *māyāsu*—manifestations of māyā; *siddhasya*—of a perfect yogī; *viṣajjate*—is attracted; *aṅga*—My dear mother; *ananya-hetuṣu*—having no other cause; *atha*—then; *me*—to Me; *gatiḥ*—his progress; *syāt*—becomes; *ātyantiki*—unlimited; *yatra*—where; *na*—not; *mrtyu-hāsaḥ*—power of death.

**When a perfect yogī's attention is no longer attracted to the by-products of mystic powers, which are manifestations of the external energy, his progress towards Me becomes unlimited, and thus the power of death cannot overcome him.**

PURPORT: Yogīs are generally attracted to the by-products of mystic yogic power, for they can become smaller than the smallest or greater than the greatest, achieve anything they desire, have power even to create a planet, or bring anyone they like under their subjection. Yogīs who have incomplete information of the result of devotional service are attracted by these powers, but these powers are material; they have nothing to do with spiritual progress. As other material powers are created by the material energy, mystic yogic powers are also material. A perfect yogī's mind is not attracted by any material power, but is simply attracted by unalloyed service to the Supreme Lord.

For a devotee, the process of merging into the Brahman effulgence is considered to be hellish, and yogic power or the preliminary perfection of yogic power, to be able to control the senses, is automatically achieved. As for elevation to higher planets, a devotee considers this to be simply hallucinatory. A devotee's attention is concentrated only upon the eternal loving service of the Lord, and therefore the power of death has no influence over him. In such a devotional state, a perfect yogī can attain the status of immortal knowledge and bliss.

### THIRD CANTO / CHAPTER 28

श्रीभगवानुवाच

1 योगस्य लक्षणं वक्ष्ये सवीजस्य नृपात्मजे ।  
मनो येनैव विधिना प्रसन्नं याति सत्पथम् ॥ १ ॥

*śrī-bhagavān uvāca  
yogasya lakṣaṇam vaksye  
sabījasya nṛpātmaje  
mano yenaiva vidhinā  
prasannaṁ yāti sat-patham*

*śrī-bhagavān uvāca*—the Personality of Godhead said; *yogasya*—of the yoga system; *lakṣaṇam*—description; *vaksye*—I shall explain; *sabījasya*—authorized; *nṛpa-ātmaje*—O daughter of the King; *manaḥ*—the mind; *yena*—by which; *eva*—certainly; *vidhinā*—by practice; *prasannaṁ*—joyful; *yāti*—attains; *sat-patham*—the path of the Absolute Truth.

**The Personality of Godhead said: My dear mother, O daughter of the King, now I shall explain to you the system of yoga, the object of which is to concentrate the mind. By practicing this system one can become joyful and progressively advance towards the path of the Absolute Truth.**

PURPORT: The yoga process explained by Lord Kapiladeva in this chapter is authorized and standard, and therefore these instructions should be followed very carefully. To begin, the Lord says that by yoga practice one can make progress towards understanding the Absolute Truth, the Supreme Personality of Godhead. In the previous chapter it has been clearly stated that the desired result of yoga is not to achieve some wonderful mystic power. One should not be at all attracted by such mystic power, but should attain progressive realization on the path of understanding the Supreme Personality of Godhead. This is also confirmed in *Bhagavad-gītā*, which states in the last verse of the Sixth Chapter that the greatest yogī is he who constantly thinks of Kṛṣṇa within himself, or he who is Kṛṣṇa conscious.

It is stated here that by following the system of yoga one can become joyful. Lord Kapila, the Personality of Godhead, who is the highest authority on yoga, here explains the yoga system known as *aṣṭāṅga-yoga*, which comprises eight different practices, namely *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*. By all these stages of practice one must realize Lord Viṣṇu, who is the target of all yoga. There are so-called yoga practices in which one concentrates the mind on voidness or on the impersonal, but this is not approved by the authorized yoga system as explained by Kapiladeva. Even Patañjali explains that the target of all yoga is Viṣṇu. *Aṣṭāṅga-yoga* is therefore part of Vaiṣṇava practice be-



cause its ultimate goal is realization of Viṣṇu. The achievement of success in yoga is not acquisition of mystic power, which is condemned in the previous chapter, but, rather, freedom from all material designations and situation in one's constitutional position. That is the ultimate achievement in yoga practice.

2 स्वधर्माचरणं शक्त्या विधर्माच्च निवर्तनम् ।  
दैवाह्लाधेन सन्तोष आत्मविचरणार्चनम् ॥ २ ॥

*sva-dharmācaraṇam śaktyā  
vidharmāc ca nivartanam  
daivāḥ labdhena santōṣa  
ātmavic-caraṇārcanam*

*sva-dharma-ācaraṇam*—executing one's prescribed duties; *śaktyā*—to the best of one's ability; *vidharmāt*—unauthorized duties; *ca*—and; *nivartanam*—avoiding; *daivāt*—by the grace of the Lord; *labdhena*—with what is achieved; *santōṣaḥ*—satisfied; *ātma-vit*—of the self-realized soul; *caraṇa*—the feet; *arcanam*—worshiping.

**One should execute his prescribed duties to the best of his ability and avoid performing duties not allotted to him. One should be satisfied with as much gain as he achieves by the grace of the Lord, and one should worship the lotus feet of a spiritual master.**

PURPORT: In this verse there are many important words which could be very elaborately explained, but we shall briefly discuss the important aspects of each. The final statement is *ātmavic-caraṇārcanam*. *Ātma-vit* means a self-realized soul or bona fide spiritual master. Unless one is self-realized and knows what his relationship with the Supersoul is, he cannot be a bona fide spiritual master. Here it is recommended that one should seek out a bona fide spiritual master and surrender unto him (*arcanam*), for by inquiring from and worshiping him one can learn spiritual activities.

The first recommendation is *sva-dharmācaraṇam*. As long as we have this material body there are various duties prescribed for us. Such duties are divided by a system of four social orders: *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*. These particular duties are mentioned in the *śāstra*, and particularly in *Bhagavad-gītā*. *Sva-dharmācaraṇam* means that one must discharge the prescribed duties of his particular division of society faithfully and to the best of his ability. One should not accept another's duty. If one is born in a particular society or community, he should perform the prescribed duties for that particular division. If, however, one is fortunate enough to transcend the designation of birth in a particular society or community by being elevated to the standard of spiritual identity, then his *sva-dharma*, or duty, is solely that of serving the Supreme Personality of Godhead. The actual duty of one who is advanced in Kṛṣṇa consciousness is to serve the

Lord. As long as one remains in the bodily concept of life, he may act according to the duties of social convention, but if one is elevated to the spiritual platform, he must simply serve the Supreme Lord; that is the real execution of *sva-dharma*.

3 ग्राम्यधर्मनिवृत्तिश्च मोक्षधर्मरतिस्तथा ।  
मितमेध्यादनं शश्वद्विविक्तक्षेमसेवनम् ॥ ३ ॥

*grāmya-dharma-nivṛttiś ca  
mokṣa-dharma-ratiś tathā  
mīta-medhyādanam śaśvad  
vivikta-kṣema-sevanam*

*grāmya*—conventional; *dharma*—religious practice; *nivṛttiḥ*—ceasing; *ca*—and; *mokṣa*—for salvation; *dharma*—religious practice; *ratiḥ*—being attracted to; *tathā*—in that way; *mīta*—little; *medhya*—pure; *adanam*—eating; *śaśvat*—always; *vivikta*—secluded; *kṣema*—peaceful; *sevanam*—dwelling.

**One should cease performing conventional religious practices and should be attracted to those which lead to salvation. One should eat very frugally and should always remain secluded so that he can achieve the highest perfection of life.**

PURPORT: It is recommended herein that religious practice for economic development or the satisfaction of sense desires should be avoided. Religious practices should be executed only to gain freedom from the clutches of material nature. It is stated in the beginning of *Śrīmad-Bhāgavatam* that the topmost religious practice is that by which one can attain to the transcendental devotional service of the Lord, without reason or cause. Such religious practice is never hampered by any impediments, and by its performance one actually becomes satisfied. Here this is recommended as *mokṣa-dharma*, religious practice for salvation, or transcendence of the clutches of material contamination. Generally people execute religious practices for economic development or sense gratification, but that is not recommended for one who wants to advance in yoga.

The next important phrase is *mīta-medhyādanam*, meaning that one should eat very frugally. It is recommended in the Vedic literatures that a yogī eat only half what he desires according to his hunger. If one is so hungry that he could devour one pound of foodstuffs, then instead of eating one pound, he should consume only half a pound and supplement this with four ounces of water; one fourth of the stomach should be left empty for passage of air in the stomach. If one eats in this manner, he will avoid indigestion and disease. The yogī should eat in this way, as recommended in *Śrīmad-Bhāgavatam* and all other standard scriptures. The yogī should live in a secluded place, where his yoga practice will not be disturbed.

(continued in the next issue)



# Śrīla Gour Govinda Swami would astound the devotees by giving more and more profound explanations of the same sentence for two or three hours.

• • •

## “CRY FOR KṚṢṆA”

(continued from page 20)

a wild jungle full of mosquitoes, snakes, and scorpions. It was far from the city center, dacoits used the area to hijack trucks on the nearby highway, and even at midday people feared to go there. But Śrīla Gour Govinda Swami, considering the desire of Śrīla Prabhupāda his very life and soul, was undaunted and worked with unwavering determination to fulfill that desire. Sometimes residing in the storeroom of a tea dealer and even sometimes sharing a small hut with road construction workers, he began translating Śrīla Prabhupāda's books into Oriya as he had been instructed.

Spreading Kṛṣṇa consciousness, Śrīla Gour Govinda Swami would visit house after house, office after office, in and around Bhubaneswar, sometimes walking and sometimes riding on the carriage rack of a bicycle pedaled by a local student, who later became his dear disciple Śacīnandana Dāsa. In this way he collected some small donations, had a temple plan drawn up, and with his own hands constructed on the donated property a thatched hut.

In early 1977 Śrīla Prabhupāda came to Bhubaneswar. Although arrangements had been made for Prabhupāda to stay comfortably in the state government guest house, Prabhupāda at once rejected this proposal. He said, “I will only stay where my disciple child Gour Govinda has built a mud hut for me.” Prabhupāda stayed in Bhubaneswar for seventeen days, during which he laid the foundation stone of the temple-to-be on the auspicious occasion of Lord Nityānanda's appearance day. This was Prabhupāda's last founded project.

In 1978, shortly after the passing away of Śrīla Prabhupāda, Śrīla Gour Govinda Swami went to Māyāpur. One day, amidst *kīrtana* in the temple, he fell to the ground unconscious. He

was carried back to his room, followed by several concerned devotees and ISKCON leaders. When doctors came to examine him they were unable to diagnose the cause of his condition. Someone even suggested he may have been possessed by a ghost. Finally, a pure devotee and dear Godbrother of Śrīla Prabhupāda's, Akiñcana Kṛṣṇa Dāsa Bābāji Mahārāja, explained that Śrīla Gour Govinda Swami was manifesting symptoms of *bhāva*, the advanced stage of ecstatic love of God.

Śrīla Gour Govinda Swami was in and out of external consciousness for the next several months. When he returned to Bhubaneswar he absorbed himself even more deeply in the mission of his spiritual master. Some Western devotees had been sent there to assist him, but most of them were unable to tolerate the austere conditions. They were amazed to see him always undisturbed, eating only once a day, and hardly sleeping. He would simply preach, chant, and write in his notebooks day and night.

In 1991, after sixteen years of determined endeavor, Śrīla Gour Govinda Swami fulfilled the instruction of his spiritual master with the opening of a magnificent temple of Śrī Śrī Kṛṣṇa-Balarāma, which now attracts thousands of people to Kṛṣṇa consciousness. Śrīla Gour Govinda Swami said, “I have opened a ‘crying school’ here in Bhubaneswar. Unless we cry for Kṛṣṇa, we cannot get His mercy.” This was the message he preached so vigorously all over the world during the last ten years of his manifest pastimes.

## LIONLIKE PREACHER

Although Śrīla Gour Govinda Swami was always meek and humble in his personal dealings, in his classes on *Śrīmad-Bhāgavatam* he would roar like a lion, smashing the pride and cutting the misconceptions from the hearts of

his disciples. Sometimes he would read an apparently basic philosophical statement from Prabhupāda's purports. Then he would laugh like a child and say, “Here the topic of *kṛṣṇa-prema* comes up, but it requires further explanation.” Then he would astound the devotees by giving more and more profound explanations of the same sentence for two or three hours. On one such occasion he said, “Look! Kṛṣṇa is laughing at me because I am trying to completely describe this topic, which is unlimited.”

In the course of his lecturing he would inevitably burst into song, nourishing everyone with the devotional sentiments of joy, humility and surrender as expressed in the prayers of Śrīla Bhaktivinoda Ṭhākura and other *ācāryas*. *Kṛṣṇa-kathā*, the topics of Kṛṣṇa, were his life and soul. He would often say, “The day that goes by without *kṛṣṇa-kathā*, that is a very bad day.”

Śrīla Gour Govinda Swami's knowledge of scripture was formidable. He would substantiate everything he said with evidence from all over the Vedic literature. Sometimes he would question a disciple, and if the disciple could not answer with reference to the scriptures, Śrīla Gour Govinda Swami would at once exclaim, “He is a cheater! Don't be a crooked person. A Vaiṣṇava quotes authority.”

In this way Śrīla Gour Govinda Swami would always preach fearlessly. He would never compromise the conclusions of the scripture in the name of being practical, “One who cannot see Kṛṣṇa,” he would say, “is a blind man. He may speak about Kṛṣṇa, but in his mind he is speculating. Therefore his words will never be effective. A real *sādhu* never speaks theoretically.”

## TIME TO LEAVE

In late January of 1996, Śrīla Gour Govinda Swami mentioned privately,



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In answer to the question, he lovingly described the pain of separation felt by Rādhā and Kṛṣṇa when Kṛṣṇa was away from Vṛndāvana. Enchanting all the devotees in his room with the nectarean topics of Kṛṣṇa, he gradually unfolded the pastime to the point where Rādhā and Kṛṣṇa were finally united after Their long separation. He described how Kṛṣṇa became so ecstatic upon seeing Rādhārāṇī that He manifested a form with big round eyes, known as Lord Jagannātha. With a choked voice Śrīla Gour Govinda Swami said, "Then the eyes of Kṛṣṇa fell upon the eyes of Rādhārāṇī. Eye-to-eye union."

Overwhelmed with love for Rādhā and Kṛṣṇa, he apologized with folded hands, "Please excuse me. I cannot speak." Then, in a barely audible voice, he gave his final instruction: "*Kirtana! Kirtana!*"

The five devotees still in the room began to chant as their spiritual master lay back on his bed, breathing very slowly and deeply. A servant nearby placed a picture of Gopāl Jiu in his hand. Then, gazing lovingly at that picture of his worshipable Deity, Śrīla Gour Govinda Swami called out, "Gopāl!" and departed for the spiritual sky to be united with his beloved Lord.

## EPILOGUE

Every day before the *Śrīmad-Bhāgavatam* class, Śrīla Gour Govinda Swami would sing a song he had learned as a boy. Now his prayer was fulfilled:

"O supremely blissful Mādhava! Nectar is coming from Your lotus feet. Drinking that nectar, I blissfully sing 'Hari! Hari!' Taking the name of Hari, I am binding a raft on which Lord Jagannātha will ferry me across this ocean of material existence. My mind always remains at the lotus feet of that Lord Jagannātha, who has very large round eyes. In this way I call out, 'Alas! Kṛṣṇa!' and give up my life. O husband of Rādhārāṇī, please deliver me."

The *sādhu* never speaks theoretically. ☸

*Parantapa Dāsa, Rāghava Paṇḍita Dāsa, and Gokula Dāsa are disciples of Śrīpāda Gour Govinda Swami Mahārāja.*

"Śrīla Bhaktisiddhānta said that this material world is not a fit place for any gentleman. Therefore, because he was disgusted, he left this world prematurely. I may also. I don't know. I simply depend on Gopāl. I will do whatever He wants." The next day Śrīla Gour Govinda Swami went to Gadai-giri to see his Gopāl. The word of Śrīla Gour Govinda Swami's remarks quickly spread among his disciples, who felt confident that Gopāl would not let him leave them.

For a further four days he preached more powerfully than ever to thousands of people who flocked to a Prabhupāda Centennial festival in Bhubaneswar. Then he left for the an-

nual ISKCON management meetings in Śrīdhām Māyāpur.

On February 9, 1996, the holy appearance day of Śrīla Bhaktisiddhānta Sarasavatī, two senior devotees requested an appointment to see Śrīla Gour Govinda Swami. They had never spoken with him before, but they had become eager to hear from him after reading some of his books.

As if by providential arrangement, they entered his room at 6:00 P. M. and submissively inquired, "Why did Caitanya Mahāprabhu stay in Jagannātha Purī?" He laughed with delight and began to explain the confidential significance of Lord Caitanya's pastimes.



# THE VEDIC OBSERVER

*Transcendental Commentary on the Issues of the Day*

## SUICIDE MISSION

by Kālakaṅṭha Dāsa

IT'S HARD TO THINK of a more macabre medico than Dr. Jack Kevorkian, the retired Michigan pathologist known affectionately as "Dr. Death."

Years ago he began his upsurge to fame by suggesting that before their execution condemned prisoners be put to sleep and used for surgical experiments. Then, he said, harvest their organs while still warm.

"I want to use death

to benefit humanity," he declared. "Now it's just a total waste."

Dr. Kevorkian's more recent mission: promoting his suicide machine. With a flick of a switch, his terminally ill patients can painlessly take their lives. Since June 1990, more than twenty have done so. Dr. Kevorkian makes a compelling argument: people who have no medical hope of survival should have the right to die in a peaceful, painless, dignified way.

Is suicide legal? People in the state of Oregon voted yes. But the state of Michigan argues that suicide is ille-

gal and assistants such as Dr. Kevorkian are guilty of murder.

From the *Vedas* we learn that suicide only makes a bad situation worse. Every soul is destined by karma, the reactions to past misdeeds, to suffer a particular amount of pain in its present body. A suicidal attempt to prematurely end the suffering generates more painful karma in the next birth.

Why does suicide make more karma? Because no one has clear title to his or her body. Who owns yours? Your spouse? Your parents? Your government? The ravenous bacteria inside you awaiting your funeral? Or

is it yours . . . at least for now?

In fact, you got your God-given body for a purpose—to understand the God who gave it to you. It's not yours to kill. Kill it and you've earned yourself a new body even more prone to suffering and less prone to the ecstasy of God realization.

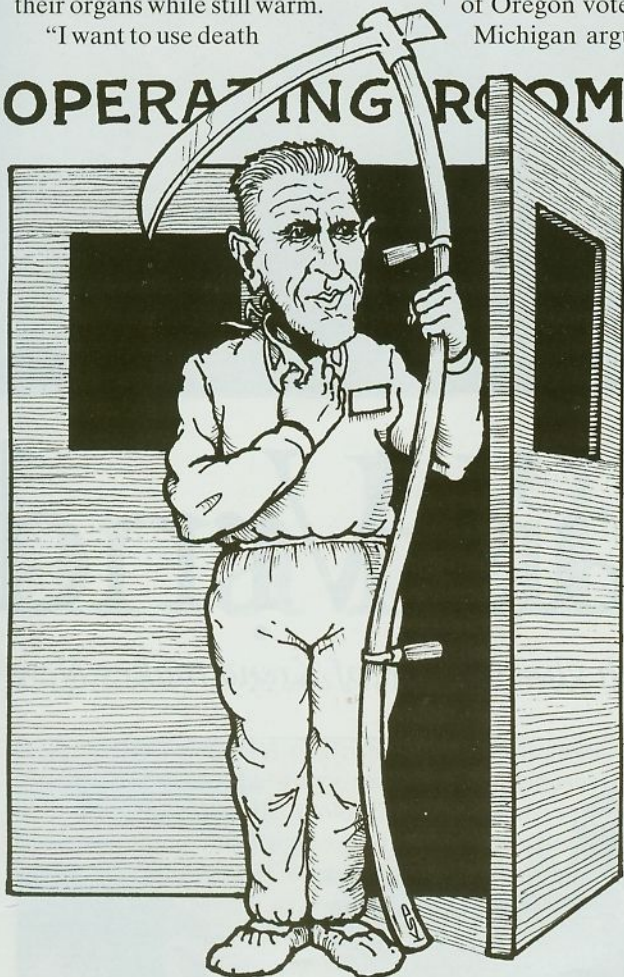
But what about the pain of terminal illness? Recently my brother-in-law succumbed to lung cancer. In his last months he was often too drugged on morphine to talk or think clearly. He died unconscious in a hospital.

Around that time, Śrīla Prabhupāda's disciple Ratnarañjini Devī Dāśī of Scotland gave up her cancer-ridden body. She refused pain-killers. "Just let me suffer my lot and get it over with." She left her body in Kṛṣṇa consciousness, her Kṛṣṇa Deity in hand.

In *Bhagavad-gītā* (8.5), Kṛṣṇa declares, "Whoever at the end of life quits his body remembering Me alone at once attains to My nature. Of this there is no doubt." Once you have attained Lord Kṛṣṇa's abode at death, you've permanently solved your problems of disease and death in this world.

On the other hand, to forget Lord Kṛṣṇa is suicide. The great devotee Narottama Dāsa says, "My Lord, I have simply wasted my life. Having obtained the human body, I have neglected to worship Your Lordship, and therefore I have willingly drunk poison."

In other words, a godless life is its own suicide mission. Dying in ignorance, Dr. Kevorkian's patients will inevitably suffer a relapse—another birth. Of course, repeat customers may be good for the suicide business. But Dr. Kevorkian's good intentions for suffering humanity are dead wrong. Death *does* benefit humanity. It's a wake-up call: "Be Kṛṣṇa conscious while you can." ❁



Drawing by Kṛṣṇadāna Dāsa

"The operation was a success!"



*Ratnabāhu Dāsa leads devotees in chanting Hare Kṛṣṇa during one of many annual festivals at New Govardhana. The festivals attract up to four hundred visitors from the local valley, the Gold Coast, and Brisbane. An annual "Śrīla Prabhupāda Family Festival and Rathayātrā," held just after Christmas, brings devotees, guests, and congregational members from all over Australasia.*



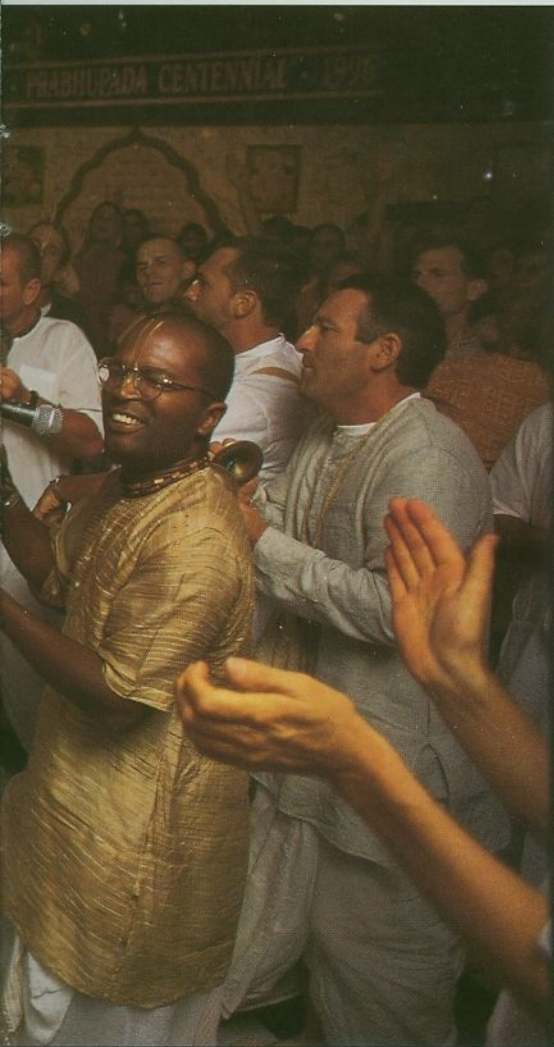
# Australia's Vr̥ndā

*A pleasing natural environment filled with glorification of Kṛṣṇa makes New Govardhana a spiritual haven.*

*Children gather outside the temple in the morning to get ready for classes, having begun their school day by attending part of the morning program at the temple.*







The temple houses three altars: on the left, Gaura-Nitāi (Caitanya and Nityānanda); in the middle (pictured below), Rādhā-Govardhana-dhārī (Kṛṣṇa, “the Lifter of Govardhana Hill”); and on the right, Kṛṣṇa-Balarāma, at whose feet sits Lord Girirāja, Kṛṣṇa in the form of a stone from Govardhana Hill.



# vana Hills

by Ambikā Devī Dāsī  
photos by Amogha Dāsa

*dhana a replica of Kṛṣṇa’s eternal home.*

**A**N HOUR SOUTH of Brisbane, Australia, the glitzy tourist area called the Gold Coast stretches along the Pacific. Farther south, imposing Mount Warning, the first peak in Australia to receive the rising sun, presides over the beautiful Tweed Valley, with its green fields of sugar cane. At the base of this former volcano and set against a forested hill sits a 1000-acre (450-hectare) farm of

the International Society for Krishna Consciousness. Devotees bought the property in 1977 and with Śrīla Prabhupāda’s approval named it New Govardhana, after the sacred hill in Vṛndāvana, India, where Kṛṣṇa would tend calves and sport with His friends.

With its subtropical climate and good yearly rainfall, New Govardhana is generally green and scenic, its surrounding hills sloping gently down to

the river flats. On one of the hills, commanding sweeping views, sits the spacious temple, built by devotees soon after the farm was bought. The temple’s back wall is largely filled by a colorful stained-glass window depicting Lord Caitanya and Lord Nityānanda amid peacocks, lotuses, and temple domes. The rising sun filters through the window to spread myriad colors throughout the temple.





## VRNDĀVANA ATMOSPHERE

Every day in New Govardhana one can hear the songs of many types of birds—the sweet warbling of the magpies, the “laughing” of the kookaburras, and the trumpet call of the peacocks, some near and some distant. Bright red and blue crimson rosellas, rainbow lorikeets, and other parrotlike birds perch on branches.

A visiting *sannyāsī* once said that New Govardhana reminded him of Vṛndāvana. “One need only be in the

right consciousness to see Vṛndāvana here,” he said. “Kṛṣṇa is on New Govardhana Hill with Rādhārāṇī by His side. The cows and peacocks are here, devotees are chanting the Lord’s name, and a river flows by, just as the Yamunā River flows through Vṛndāvana.”

## THE COMMUNITY

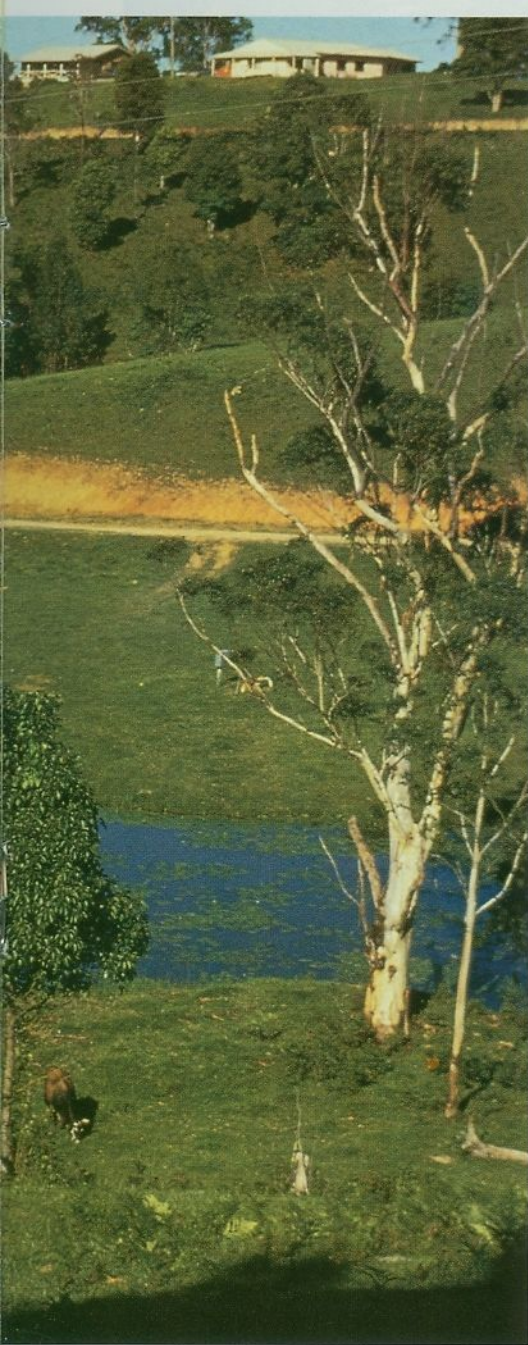
About sixty-five devotees live at New Govardhana. Many community members have bought houses in nearby towns or rural areas. Some visit the

temple daily, others weekly.

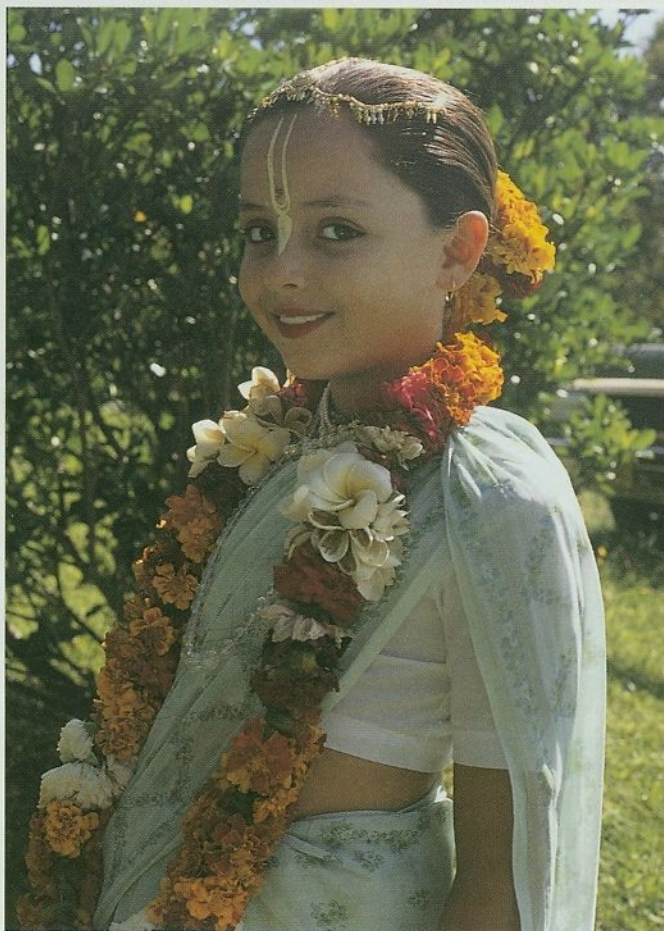
The devotees are a diverse group, coming from a variety of countries—France, Fiji, Sweden, England, Ireland, Scotland, India, Canada, Hungary, New Zealand, the former Yugoslavia, and the United States.

Ideally, a Krishna conscious farming community is intended for self-sufficiency based on wealth drawn from the land. Though there are efforts in place to achieve this goal, the economic base of New Govardhana is still a long way from being entirely





*New Govardhana's subtropical climate provides the cows with plenty of fresh grass (left). Atop this hill sit the schools (not visible) and the teachers' residences. Other devotees on the farm live in homes they've built themselves from local pine. Below, Śyāmālikā Dāśī dressed for a festival.*

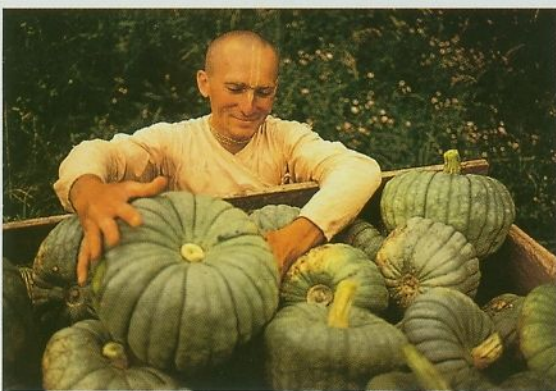


*High school girls seem to be having an easy time with today's quiz. The New Govardhana schools are well equipped and provide a Kṛṣṇa conscious education for about sixty children, from preschool through high school. The high school, known as the Bhaktivedanta Swami Junior College, began operating in 1992 and graduated its first student in 1994.*

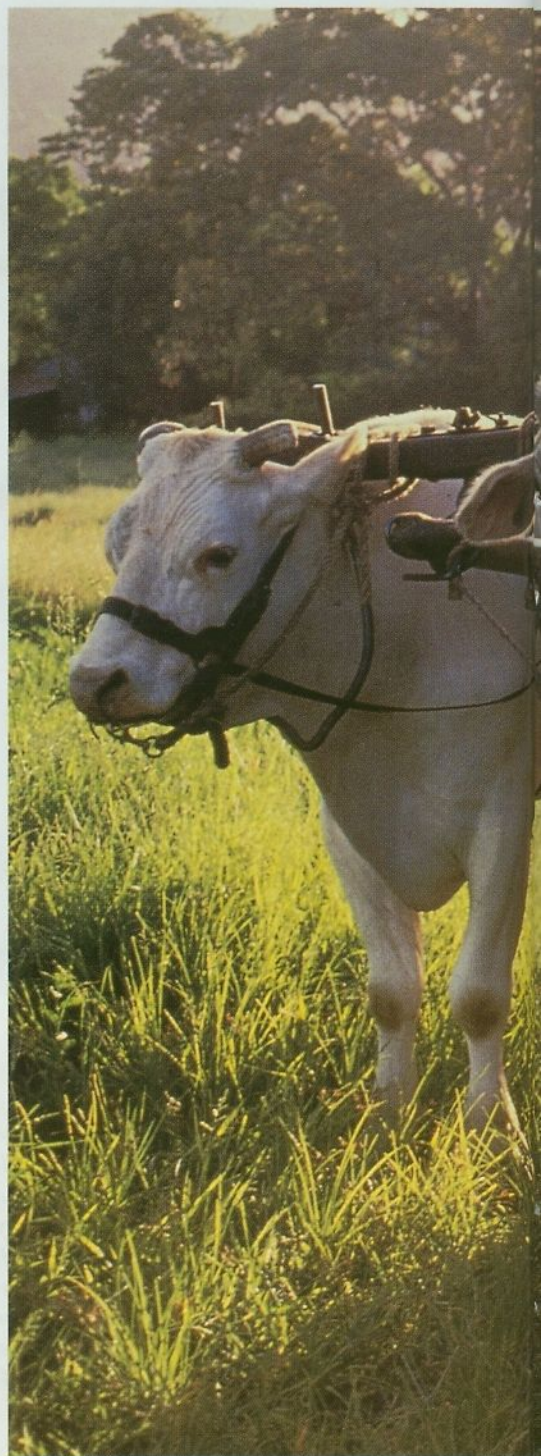




*Gopīnāthācārya (at right, with goggles) grows feed for the bullocks, and sometimes wheat, corn, or pumpkins. He harvests the wheat with a 1930s harvester pulled by a team of bullocks. Later two bulls circle a post to trample the wheat stalks, and a devotee turns the crank of another old machine to separate the grain (right). The wheat is stored in barrels and ground daily for use in the temple kitchen. Gopīnāthācārya also milks the two milking cows at the cowshed near the temple.*



*Two committed bullock tenders live at New Govardhana: Laguḍi Dāsa (right) and Gopīnāthācārya Dāsa (left). Raised on an East European farm, Laguḍi has both experience and grit, which have helped him in training many bullock teams over the years. He always has a profusion of vegetables growing in his bullock-plowed garden, and at times he provides produce to all who will take it. He irrigates the fields with a bullock-powered pump. Well known for his yoga skills, Laguḍi can sometimes be spotted head down and feet up on the back of a bullock.*





land-oriented. Most families from New Govardhana support themselves by selling things at local craft markets, and some devotees own businesses in which they employ others.

Īśvara Dāsa, originally from England, moved to New Govardhana in 1992 and set up what is now a successful incense and perfume factory. Two families in the area have started a res-

taurant—Govinda's Natural Foods—on the main street of Murwillumbah. Govinda's has become a popular lunch-time venue for the town's business people and devotees alike. More recently, Kīśorī Vallabha Dāśī registered on the farm a child day-care center, approved and funded by the government.

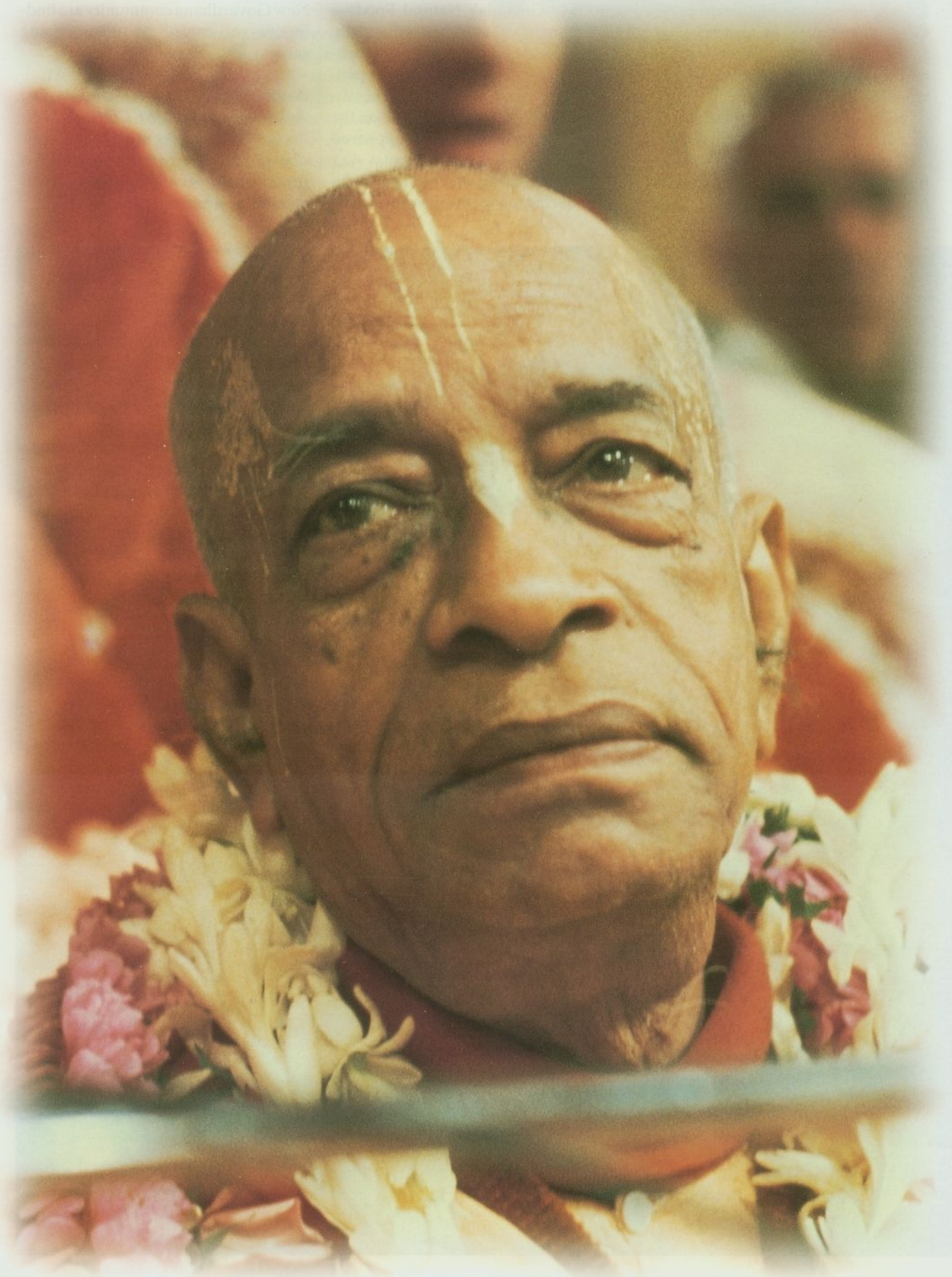
Whether living on the farm or in neighboring towns, the devotees of the

New Govardhana community are finding ways to contribute to its ongoing success. ☸

*Ambikā Devī Dāśī was one of the first Australians to join ISKCON, in 1971. She has been teaching in the New Govardhana school for twelve years and is a prolific writer of children's songs. She is married and has two children.*









# PRABHUPĀDA'S COMPASSION

*Because of Śrīla Prabhupāda's extraordinary compassion,  
Kṛṣṇa consciousness could take hold in the West.*

by Satsvarūpa Dāsa Goswami

• • •

I WOULD LIKE TO DISCUSS the ways in which Śrīla Prabhupāda extends his compassion to us. How Prabhupāda applied his compassion to his followers, enduring any difficulty to do so, is a relishable and important topic. Prabhupāda is Kṛṣṇa's representative, offering us the priceless gift of Kṛṣṇa consciousness. Although it is for each of us to accept this gift, Prabhupāda has made it very easy for us to accept. That is his great compassion. If we are fortunate, we may also receive a drop of Prabhupāda's compassionate mood and begin to care for the devotional lives of others.

Material compassion and spiritual compassion are two distinct entities. Prabhupāda describes material compassion as rescuing only the coat of a drowning man. The sentiment may be sincere, but the compassion is misplaced. To understand spiritual compassion, we have to understand the essence of the living entity in his or her spiritual relationship with the Supreme Lord. Without this knowledge, we will not be able to understand the best interest even of ourselves, what to speak of others. Without spiritual understanding, our attempts at compassion will not benefit the soul.

Śrīla Prabhupāda wanted to influence people everywhere to give up their sinful activities and to surrender to

Kṛṣṇa. He was successful because he combined humility, dependence on guru and Kṛṣṇa, and confidence in Lord Caitanya's power to deliver the fallen souls.

Although we may think of a world reformer as aggressively ambitious, we should know that for one on the spiritual platform, humility and confident ambition are not mutually exclusive. Because the devotee knows he represents the most powerful person, Kṛṣṇa, he is supremely confident. And because he sees himself as the Lord's servant, he is deeply humble. In the poem Śrīla Prabhupāda wrote at sea during his 1965 voyage to America, he expresses this sentiment:

Śrī Śrīmad Bhaktisiddhānta Sarasvatī  
Tḥākura, who is very dear to Lord  
Gaurāṅga [Caitanya], the son of  
mother Śacī, is unparalleled in his  
service to the Supreme Lord Śrī  
Kṛṣṇa. He is that great saintly spiri-  
tual master who bestows intense devo-  
tion to Kṛṣṇa at different places  
throughout the world.

By his strong desire, the holy name of Lord Gaurāṅga will spread throughout all the countries of the Western world. In all the cities, towns, and villages on the earth, from all the oceans, seas, rivers, and streams, everyone will chant the holy name of Kṛṣṇa.

As the vast mercy of Śrī Caitanya Mahāprabhu conquers all directions, a flood of transcendental ecstasy will certainly cover the land. When all the sinful, miserable living entities become happy, the Vaiṣṇavas' desire is then fulfilled.

Although my Guru Mahārāja ordered me to accomplish this mission, I am not worthy or fit to do it. I am very fallen and insignificant. Therefore, O Lord, now I am begging for Your mercy so that I may become worthy, for You are the wisest and most experienced of all.

If You bestow Your power, by serving the spiritual master one attains the Absolute Truth—one's life becomes successful. If that service is obtained, then one becomes happy and gets Your association due to good fortune.

From these verses we can understand something of Śrīla Prabhupāda's humility and his confident dependence on his spiritual master and Kṛṣṇa.

## EMPOWERED REFORMER

There are many world reformers as well as many persons who merely try to reform the little circle of their own lives. Some of these reformers may even express humility. But their attempts to create a compassionate



# **Prabhupāda was willing to adjust his preaching to suit the Western mentality, yet without altering the purity and authenticity of Kṛṣṇa's message.**



change in the world are misplaced—like saving only the coat of the drowning man. Śrīla Prabhupāda, however, whom Kṛṣṇa imbued to the extreme with the dynamic combination of humility and spiritual confidence, was able to save the world.

Śrīla Prabhupāda applied his compassion first in converting nondevotees and then in preaching to his new disciples. If we find ourselves sometimes taking ISKCON for granted, we should remember that ISKCON did not develop automatically. It developed because Śrīla Prabhupāda made such a careful and relevant presentation of the Kṛṣṇa consciousness philosophy. It developed because Prabhupāda expended great love and care to adjust Kṛṣṇa's eternal message for the Western world.

One example of this is Prabhupāda's allowing women to live in his ISKCON centers, a practice unheard of in Indian temples. Another example is when Prabhupāda first instructed his disciples to chant the Hare Kṛṣṇa mantra on beads.

Prabhupāda's spiritual master had taught that initiated devotees must chant sixty-four rounds a day; otherwise they were considered fallen. Prabhupāda mentioned sixty-four rounds to his new disciples, but he could see that it would be impossible for them. Mukunda Swami tells in the *Śrīla Prabhupāda-līlāmṛta* how Prabhupāda negotiated with him before finally settling on the minimum daily quota of sixteen rounds.

We could call these examples of leniency more than of compassion, but leniency is a constituent of compassion. Prabhupāda sincerely wanted people to take to Kṛṣṇa consciousness. Therefore he was not rigid. That he was willing to bend and adjust according to time and place is an example of his compassion.

When Śrīla Prabhupāda was asked if we could write his biography, his reply illuminated in one line the compassion behind his apparent leniency: "If you write my life story, you should say that what I did was like transplanting a *tulasī* plant." In other words, Prabhupāda did not ignore the cultural differences between India and America. Rather, he preserved the Vedic plant and fed it according to the conditions of the Western soil and environment. Always his concern was to preserve the plant. Therefore he was willing to adjust his preaching to suit the Western mentality, yet without altering the purity and authenticity of Kṛṣṇa's message.

Prabhupāda expressed compassion in his willingness to preach to anyone, including the receptive hippies he encountered in the West. Prabhupāda was completely different from the American and European hippies. He was cultured, elderly, and completely transcendental. Yet when he looked out to his audience of hippies, he chose to look beyond the gruffy exteriors to see the heart. He preached wherever it was favorable, and Kṛṣṇa rewarded him. One time he even preached at a nudist commune, holding *kīrtana* and lecturing. Afterwards, some of the members changed their ways and requested to join his movement. Prabhupāda was so compassionate.

## **CARING FOR FALLEN DISCIPLES**

Another unprecedented display of compassion is evident in Prabhupāda's arranging the marriages of his disciples. In India the tradition was that no *sannyāsī* would take part in arranging marriages. Śrīla Prabhupāda in America, however, saw marriage as the only remedy for the otherwise unrestricted mixing of men and women in his move-

ment. Often his young married disciples were successful, continuing to follow their initiation vows and working to spread Kṛṣṇa consciousness. Often new centers were opened by such couples.

It wasn't long, however, before Prabhupāda felt the shock of hearing that some of his Western disciples could not keep their marriage vows. In 1967, Prabhupāda arranged the marriage of two of his disciples. Within a short time, however, the woman left her husband, found a new boyfriend, and remarried. When Prabhupāda heard this, he was disgusted. "I am going back to Vṛndāvana," he said. "I am a *sannyāsī*. Why do I have to hear about these things?"

Yet although he was disturbed, he continued communicating with both the woman and her new husband. Prabhupāda told her that his main interest was that she become Kṛṣṇa conscious. She had made a serious mistake, but he accepted her back because he so much wanted his disciples to continue their Kṛṣṇa conscious life. He was confident that, by the power of their association with Kṛṣṇa consciousness, his disciples could rectify themselves.

Prabhupāda also felt the shock of seeing his young *sannyāsīs* forsake their vows. And again he responded with compassion. He assured them that they could continue practicing Kṛṣṇa consciousness, if not as *sannyāsīs*, then as married men. He simply wanted all of us to chant Hare Kṛṣṇa.

Prabhupāda didn't take these disappointments lightly. Sometimes he cried, and sometimes he could not sleep at night because he worried about the problems his Western disciples brought him. Once he said, "You Western people have two permanent diseases. You are so attached to sex, and you are always quarreling." But although he

*(please turn to page 53)*



# Śrīla Prabhupāda Speaks Out

Here we conclude an exchange that took place in Paris on June 15, 1974, between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, two priests, and two Christian scholars. As we join the discussion, a newly arrived American student launches into his philosophy of "All is light."

**Śrīla Prabhupāda:** So there is only one path: surrender to God. Do all of you accept this?

**Student:** I think that each man finds his own way.

**Śrīla Prabhupāda:** No, no. Do you accept this principle—that God is great and we are all subordinate to Him?

**Student:** My principle is the light—that there is only the light. If some people wish to call it God, they can call it God. God, for me, is just a word. It's a word no

one can understand.

**Śrīla Prabhupāda:** Simply you understand.

**Student:** I understand the light.

**Śrīla Prabhupāda:** No. You think you understand God, or the ultimate truth. You say, definitely, "God is a word." That means you think you understand the ultimate truth, or God.

**Student:** No.

**Śrīla Prabhupāda:** Then why do you say, "God is a word"?

**Student:** I say God is only a word and that's why I cannot speak of God, because it's a word and it cannot be explained.

**Śrīla Prabhupāda:** But you are using words, and you are explaining. Why do you speak these contradictory things?

**Student:** No. I say that I cannot speak of God, because God is a word.

**Śrīla Prabhupāda:** Now you are saying you do not know what God is. First of all, accept that you do not know.

**Student:** It is light. I speak of the light.

**Śrīla Prabhupāda:** Now again you are saying you know God. You are speaking in both ways: that you do not know and that you do know. Sometimes you say you do not know; sometimes you say you do know.

**Student:** No, no, no.

**Śrīla Prabhupāda:** Yes.

**Disciple:** Yes. And in the end you say you do know.

You've decided that God or the ultimate truth is simply light. So when you say "All is light," actually you're claiming you do know God.

**Student (with hand on heart):** I believe in what I feel here, and that is God for me.

**Śrīla Prabhupāda:** That means that at other times, when you feel something else, *that* is God.

**Student (still with hand on heart):** I feel the light here.

**Śrīla Prabhupāda:** You can feel the light anywhere.

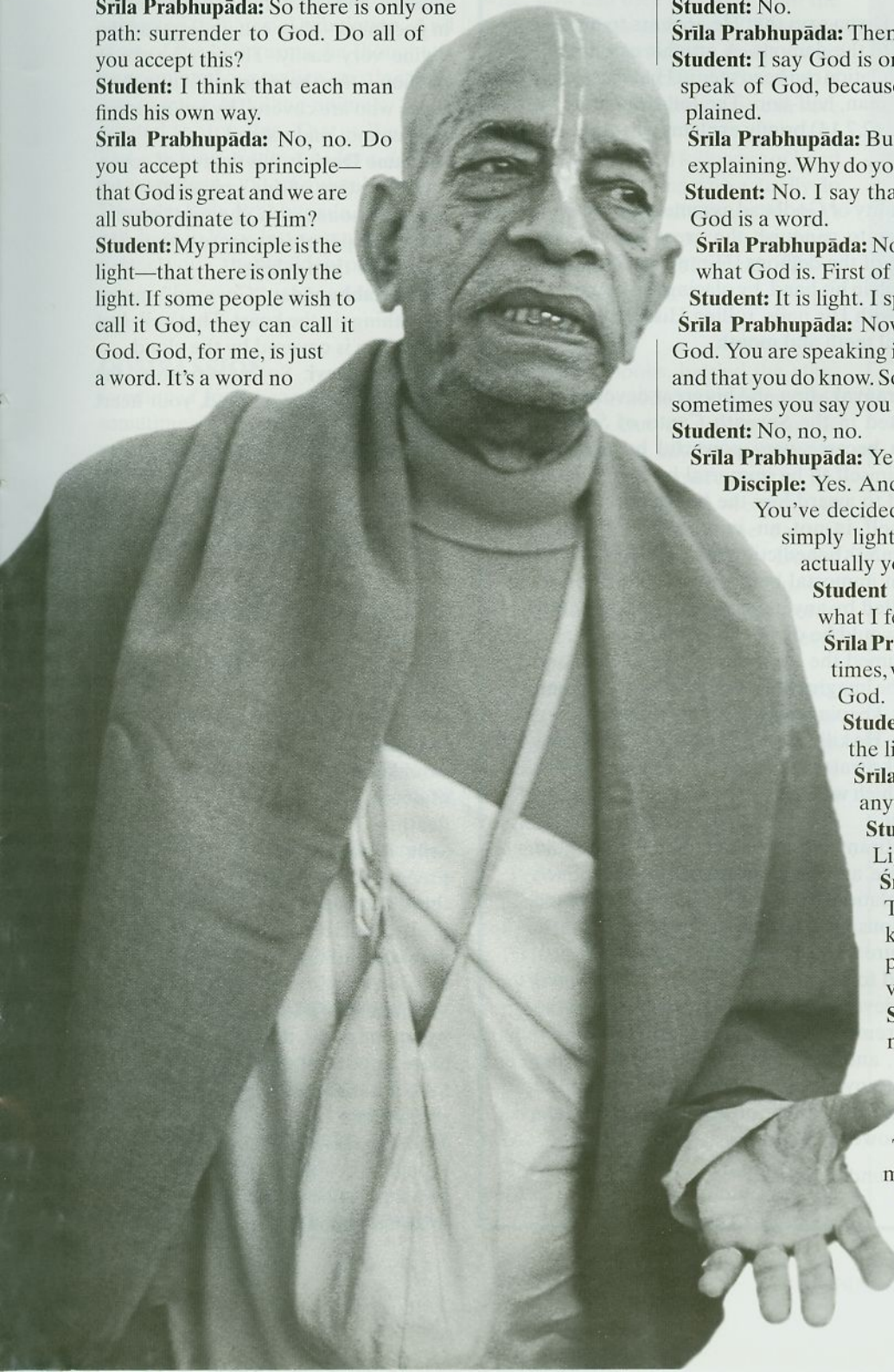
**Student:** Light is this table, this floor. Light is everything.

**Śrīla Prabhupāda:** That's all right. Then why do you say you do not know God? You know God: in His preliminary feature, as the all-pervasive light.

**Student:** Because for me, God is merely a word. How can you explain God with a word? What is God? Explain to me what is God.

**Śrīla Prabhupāda (to a disciple):** Talk with him. He'll simply waste my time.

**Student:** If you can explain to me





what is God, I would appreciate it.

**Śrīla Prabhupāda:** [To the disciple:] Just go and take him. [To the student:] You go and he'll explain to you. Please.

**Student:** He cannot explain to me.

**Śrīla Prabhupāda:** Then you go away. Please. What can I do? I cannot waste time.

**Student:** If you cannot explain to me what is God . . .

**Śrīla Prabhupāda:** But you know everything. What can I explain? You know everything. [The student leaves.]

**Madame Devi:** Your Divine Grace, are there certain qualities that make some people more receptive toward the divine and other people less receptive?

**Śrīla Prabhupāda:** Yes. That I have explained: *sattva-guṇa*, *rajo-guṇa*, *tamo-guṇa*, the modes of goodness, passion, and ignorance. Those who are in goodness—they can understand the divine very easily. Those who are in passion—they have got difficulty. And those who are covered by ignorance—they cannot understand.

**Madame Devi:** Is this degree of covering a question of one's physical body? Is it hormones or a chemical state—that some people are more covered by ignorance than others?

**Śrīla Prabhupāda:** "Covered" means dirty things in the heart. That's all. Just as the sun is covered by the cloud.

**Madame Devi:** So by repeating the mantra, the name of God, your heart becomes more . . .

**Śrīla Prabhupāda:** You become purified.

**Disciple:** Śrīla Prabhupāda, you often give the example that the heart is a mirror. And the more we polish the mirror by chanting Kṛṣṇa's names, the more we become enlightened.

**Madame Devi:** Therefore, we have to repeat the name of God every day, many times.

**Śrīla Prabhupāda:** Hmm. Yes.

**Madame Devi:** Your Divine Grace, I would like to know about the problem of death: what happens at the time of death.

**Śrīla Prabhupāda:** Yes. You have to prepare yourself. Just as in a dream we think about what we have done previously, similarly, we are preparing our mental condition at the time of death by what we are doing in our daily life.

**Madame Devi:** I see. And would it be true, in a sense, that our thoughts are more important than our actions?

**Śrīla Prabhupāda:** Yes. Thoughts are the subtle action.

**Madame Devi:** So, in other words, our thoughts begin the action, and they also determine the action?

**Śrīla Prabhupāda:** Yes. Therefore, we

## CALENDAR CLOSE-UP

### Lord Nṛsimhadeva

Appearance Day: May 2

In the *Bhagavad-gītā* Lord Kṛṣṇa says that He appears to protect His devotees and annihilate the demons. A graphic example of the Lord's protection and annihilation can be seen in His incarnation as Lord Nṛsimhadeva, a half-man, half-lion. The following excerpt from the *Śrīmad-Bhāgavatam* (2.7.14) briefly explains why the Lord appeared in this unusual form.

**TRANSLATION:** The Personality of Godhead assumed the incarnation of Nṛsimhadeva in order to vanquish the great fears of the demigods. He killed the king of the demons [Hiraṇyakaśipu], who challenged the Lord with a club in his hand, by placing the demon on His thighs and piercing him with His nails, rolling His eyebrows in anger and showing His fearful teeth and mouth.

**PURPORT:** The history of Hiraṇyakaśipu and his great devotee-son Prahlāda Mahārāja is narrated in the Seventh Canto of *Śrīmad-Bhāgavatam*. Hiraṇyakaśipu became very powerful by material achievements and thought himself to be immortal by the grace of Brahmājī. Brahmājī declined to award him the benediction of immortality because he himself is not an immortal being. But Hiraṇyakaśipu derived Brahmājī's benediction in a roundabout way, almost equal to becoming an immortal being. Hiraṇyakaśipu was sure that he would not be killed by any man or demigod or by any kind of known weapon, nor would he die in day or night.

The Lord, however, assumed the incarnation of half-man and half-lion, which was beyond the imagination of a materialistic demon like Hiraṇyakaśipu, and thus, keeping pace with the benediction of Brahmājī, the Lord killed him. He killed him on His lap so that he was killed neither on land nor on the water nor in the sky. The demon was pierced by Nṛsimha's nails, which were beyond the human weapons imaginable by Hiraṇyakaśipu.

The literal meaning of Hiraṇyakaśipu is one who is after gold and soft bedding, the ultimate aim of all materialistic men. Such demoniac men, who have no relationship with God, gradually become puffed up by material acquisitions and begin to challenge the authority of the Supreme Lord and torture those who are devotees of the Lord. Prahlāda Mahārāja happened to be the son of Hiraṇyakaśipu, and because the boy was a great devotee, his father tortured him to the best of his ability. In this extreme situation, the Lord assumed the incarnation of Nṛsimhadeva, and just to finish the enemy of the demigods, the Lord killed Hiraṇyakaśipu in a manner beyond the demon's imagination. Materialistic plans of godless demons are always frustrated by the all-powerful Lord.

(Full calendar, page 63)



give thoughts beyond your present thoughts. From the authoritative Vedic scriptures. For example, the *Śrīmad-Bhagavatam* describes Lord Buddha, in his youth, seeing the elderly and thinking, "In old age I'll be crippled like that? I am also going to be like that? No. What is the value?" Then he began meditation, so that he could escape the material world, this cycle of old age, disease, death, and rebirth.

As he studied the *Vedas*, he understood that by bad karma one becomes subjected to material tribulation. And most of the bad karma, he thought, is on account of our malice, starting from our practice of killing animals. So he wanted to stop this. That is Buddha's first teaching. *Sadaya-hṛdaya darśita-paśu-ghātam*—"Stop animal killing." **Disciple:** Śrīla Prabhupāda, as you recall, here in Paris last year a man came to meet you—the president of the Court

of Paris. He was supposed to be a Buddhist, and yet he said to you, "In the climate of India, maybe you can get away with not eating meat. But in the climate of the West, we must eat meat." **Śrīla Prabhupāda:** That is rascaldom. He's a first-class rascal. Therefore, the conclusion is, these religious and social leaders are rascals. If they want to be saved from their rascal position, this is the only method. Kṛṣṇa consciousness. Genuine God consciousness. Otherwise, how can they be saved from the cycle of rebirth and death? They are *ātma-hana* [killers of the soul]. *Ātma-hana* means "self-killing." Suicidal. If you cut your own throat, who can save you?

So these so-called followers of Lord Jesus or Lord Buddha who actually do not follow—they're all rascals. We don't hate anyone. We want to raise them. But actually, they're all rascals. ☀

## COMPASSION

(continued from page 50)

sometimes spoke like that, he was always willing to take us back if we were sincere.

## FOLLOWING HIS EXAMPLE

Coming to Kṛṣṇa consciousness is rare. Prabhupāda told us to be amazed not that so many leave, but at that so many stay. "We are spending gallons and gallons of our blood," he said, "just to make one devotee."

Following Śrīla Prabhupāda's example, we too should be compassionate with our fellow devotees. Instead of finding fault with them for their minor discrepancies, we should remember that it took great effort for Śrīla Prabhupāda to introduce them to Kṛṣṇa consciousness. We should also remember that whoever takes to Kṛṣṇa consciousness is dear to Prabhupāda. And each of us, as servant of Prabhupāda, should help the others become properly situated, thus preserving what Prabhupāda worked so hard to establish. If we do this, then Kṛṣṇa will be compassionate toward us, despite our many faults.

Prabhupāda expressed compassion in all his activities. Out of compassion

he wrote his books, battled the atheists and Māyāvādīs, and reprimanded his disciples. Out of compassion he does not tolerate any interference in the flow of Kṛṣṇa's mercy to the living entities. Therefore we pray to Prabhupāda throughout the day: "I offer my obeisances to His Divine Grace A. C. Bhaktivedanta Swami, who is very dear to Kṛṣṇa on this earth, having taken shelter at the lotus feet of the transcendental Lord."

By comparison with Prabhupāda, we are on such a low level. But Prabhupāda is so dear to Kṛṣṇa that he can awaken our devotional creeper, purify us of mixed motives and impure chanting, and give us the confidence to reach the goal of life.

Prabhupāda is compassionate and realistic. He compassionately gives his followers practical, relevant services in carrying on his mission. We therefore pray to have faith in our spiritual master. And we pray for the confidence to continue hearing from him, serving him, and accepting his protection. ☀

*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.*

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# Śrīla Prabhupāda Centennial

## Kṛṣṇa Wants to Glorify Prabhupāda

by Lokanāth Swami

MEMORIES OF THE Centennial Year inauguration in Mumbai (Bombay) are still fresh in my mind. We were expecting up to 10,000 people, which seemed a lot. But Kṛṣṇa surprised us all—30,000 turned up. The many prominent citizens of Mumbai in attendance obviously came not for entertainment or free *prasādam* but to honor Śrīla Prabhupāda, who was surely pleased by the attendance.

We had predicted an audience of 10,000 by estimating what percentage of people would respond to the invitations we sent out. But Lord Kṛṣṇa, wanting to expand the glories of His pure devotee Śrīla Prabhupāda, set His own communication channel going and inspired people from within their hearts to attend the function.

Seeing the city's leading stadium jam-packed with Mumbai's elite, and witnessing their overwhelming response to the lectures and programs, I became further

convinced: Kṛṣṇa wants to glorify Śrīla Prabhupāda. We had been emphasizing this point throughout the four-year Centennial campaign, and Kṛṣṇa proved it. Kṛṣṇa is known as *bhaktānāma māna vardhanaḥ*, "He who enhances the reputation of His devotees."

### Success Depends on Kṛṣṇa

After the triumphant start of the Centennial, we feel more confident that our endeavor to glorify Śrīla Prabhupāda throughout 1996 will be a grand success. The Supreme Personality of Godhead, Kṛṣṇa, is party to the Centennial celebration. In fact, He is at the very top of the Centennial organizational tree. The success of the Centennial celebration depends on Him.

Sometimes the public glorifies unqualified people and becomes victimized by ignorant and unscrupulous so-called leaders. It is said about mundane name and fame, "Name, fame, glory—same old story!" But this saying does not apply to the fame of a pure devotee of the Lord. Śrīla Prabhupāda's fame, an integral part of his spiritual opulence in relationship with Kṛṣṇa, is eternal and ever increasing. Śrīla Prabhupāda is meant to be famous throughout the whole world, like devotees mentioned in *Śrīmad-Bhāgavatam*, such as Dhruva Mahārāja and Bhakta Prahāda.

### Take the Opportunity

The Centennial year is a great time to introduce to the whole world Śrīla Prabhupāda and his life and mission. So let us all take seriously this once-in-a-lifetime opportunity and wholeheartedly glorify Śrīla Prabhupāda.

By the time this issue of BTG reaches your hands, you must all be getting ready for the next Global Events of the Centennial—Padayātrā Week and World Holy Name Day—to take place in the beginning of June. So we would like to appeal to everyone to go out in large numbers—on Padayātrā, on *harināma-saṅkīrtana*, or simply door to door—to invite as many

people as possible to join in the Celebration of the Century. Please walk, talk, and chant the glories of His Divine Grace Śrīla Prabhupāda.

### Centennial Resources

#### Prabhupāda Toshani

The Newsletter

Of the Prabhupāda Centennial

Throughout 1996, *Prabhupāda Toshani* will report on Centennial events and festivals worldwide. The newsletter is now coming out every two months. Watch for the new features of the magazine. Publication will continue until April 1997. Subscribe now! Subscriptions: 4 issues US\$14. Bulk Order: 50 copies, US\$56 (postage not included). Send payment by international check, payable to ISKCON, to Gaurangi Dasi, 62 Sant Nagar, New Delhi 110065, India.

#### Prabhupādānuga

ISKCON's International Newsletter for  
Uniting Prabhupāda's Family

To receive a copy, send your name and address to Ramiya Dasa, P. O. Box 1987, Alachua, FL 32616, USA.

#### Promotional Items

Sahasra Tirtha Jala video, poster, and presentation folder, Centennial T-shirts, pens, badges, posters, bags, photo frames, key chains, etc.

#### Publications

Centennial Master Plan  
Memorials Manual  
Harināma Manual  
Centennial Brochures

For more information about Centennial resources, contact your national Centennial office, or the Centennial Global Ministry at Centennial House, 62 Sant Nagar, New Delhi 110065, India. Phone: +91 (11) 6469633 or 6481977. Fax: +91 (11) 6225277 or 6872378. E-mail: gaurangi.lok@com.bbt.se

### Let's Celebrate Together!

Don't miss the global events  
of the Centennial—

**Padayātrā Week:**  
June 2–8

**World Holy Name Day:**  
June 9

**ISKCON  
Incorporation Day:**  
August 7

**Feed the World Day:**  
November 23

Contact your local  
ISKCON center for details.



# News and Events

## Hare Kṛṣṇa Utsava On the Road

The All-India Traveling Centennial Utsava ("festival") took to the road on February 1. Chief Minister of Orissa, Mr. J. B. Pattnaik inaugurated the first festival, in Bhubaneswar. The pious Orissan crowds flooding the Utsava camp showed overwhelming response to the high-tech shows, eighteen pavilions, Kṛṣṇa Vision multi-projector show, and other uncommon attractions presenting the philosophy of Kṛṣṇa consciousness. The festival site was packed for four days. A local newspaper titled its report "Krishna Consciousness Movement Invades Town."

The traveling festival next performed at the Hare Kṛṣṇa World Convention in Māyāpur, where hundreds of thousands of Bengali pilgrims gathered for Gaura Pūrṇimā, the appearance day of Lord Caitanya.

The most spectacular response from the public and the largest devotee participation was in Mumbai, which hosted the traveling festival from March 20 through April 14. The event also commemorated the twenty-fifth anniversary of Śrīla Prabhupāda's first *pañḍāl* (tent) program in Bombay, held in March 1971 at the very same Cross Maidan grounds. The devotees' chanting parties, delightful plays, and thought-provoking lectures attracted a constant flow of thousands of appreciative visitors daily.

## Prabhupāda Road Inaugurated in Mumbai

On January 6 a three-mile long road in Mumbai was renamed Bhaktivedanta Swami Marg. The ten crossroads on the *marg* ("street") will also be renamed Bhaktivedanta Swami Crossroad 1, 2, 3, and so on. The mayor of



*Centennial inauguration in Mumbai (Bombay).*

Mumbai, accompanied by the local municipal cooperators and other prominent citizens, unveiled the black granite plaque commemorating the new street name.

Hundreds of devotees and members from Mumbai's three ISKCON temples joined a Padayātrā held on the occasion and chanted enthusiastically around a bullock cart bearing a deity of Śrīla Prabhupāda. The procession traveled the length of Bhaktivedanta Swami Marg and ended at Hare Krishna Land, where devotees held a formal function at the ISKCON auditorium in glorification of Prabhupāda. Juhu mayor Sri Ramcandra Kadam assured ISKCON of the municipal council's support. ISKCON leaders Girirāja Swami, Rādhānātha Swami, and Gopāla Kṛṣṇa Goswami addressed the audience and presented mementos to the chief guests.

## Worldwide Glorification

So far 150 ISKCON centers have confirmed they'll take part in the Sahasra Tirtha Jala Mahā Abhiṣeka sponsorship program. The sacred water was bottled in February, and in March at the Hare Kṛṣṇa World Convention in

Māyāpur the Centennial Ministry delivered 1,500 sponsored *kalaśas* (water pots) to Sahasra Tirtha Jala coordinators and temple presidents to carry back to their respective centers.

A booth at the convention displayed the 1,008 waters, the 7 categories of *kalaśas*, a giant map of India showing the 1,008 *tirthas* (holy places), and photographs of the entire project—water collection, *kalaśa* manufacturing, water bottling, office back up, and so on. The *kalaśa* manufacturers expect to finish 20,000 *kalaśas* by June.

## Calcutta Celebration

Śrīla Prabhupāda's 1996 Mahā Vyāsa-pūjā in Calcutta, his birth city, will be a very significant event. Dignitaries from India and abroad have been invited to attend and express their appreciation for Śrīla Prabhupāda and his work.

The two-day program will begin with a grand reception of the 1,008 sacred waters, which will arrive by train from New Delhi and then be carried in procession through the streets of Calcutta. The highlight of the festival will be the bathing of the deity of Śrīla Prabhupāda with the 1,008 sacred waters.

**Śrīla Prabhupāda's Mahā Vyāsa-pūjā September 6, 1996 (September 7 in some countries).**

**A tribute of love to our beloved spiritual master, His Divine Grace**

**A. C. Bhaktivedanta Swami Prabhupāda. Let us all be there for his pleasure!**





# Revolutionary Cleanliness

by Ūrmilā Devī Dāsī

**T**HOSE WEEKLY girl scout meetings always began with us reciting our vows. "To be clean in thought, word, and deed," I would say carelessly, eager to begin our project or camping excursion.

For children being raised in Kṛṣṇa consciousness, cleanliness isn't an abstract ideal but an important part of a progressive spiritual life. Though spiritual purity is the first concern, physical and mental cleanliness also count. In fact, they are usually symptoms of one's consciousness, and a clean body and mind help develop a clean consciousness, or Kṛṣṇa consciousness.

## Clean Body, Mind, Intelligence

We should teach our children that cleanliness is essential for good health. Most parents teach their children some hygiene, but devotee children do things that require special cleanliness, such as visiting the temple, eating *kṛṣṇa-prasādam*, or preparing food to offer to Kṛṣṇa.

For mental cleanliness, or mental purity, our children should learn how to avoid envious, hateful, deceitful, and selfish thoughts. They need to know how to deal with such thoughts, which enter the mind despite all precautions. We must also teach children to guard against mental speculation, by teaching them that philosophical and spiritual truths must be supported by Vedic literature. And since thoughts and words are closely related, our children should practice pleasing, helpful, and truthful speech.

As for purity of intelligence, we want our children to learn to use their intelligence to help themselves and others make spiritual progress, rather than to increase material illusion.

The ultimate purity is unadulterated love for Kṛṣṇa, free from personal desire and flowing unhindered like a mighty river to the sea. If our

children gain such cleanliness of soul, their cleanliness will be revolutionary.

## Teaching Cleanliness

The two best ways to teach our children any kind of cleanliness are by our own example and by helping them form early habits. For example, the longer we wait to teach our children to wash their hands and mouth after eating, the longer they have to form a habit of uncleanness. No matter what we do, they will form habits—clean or unclean. So we should start teaching about cleanliness as soon as they can understand.

When we help our child start a habit early, the child comes to see the behavior or attitude as normal, as simply part of life. To get the child to practice cleanliness will then be fairly easy. For example, if we bathe our child every morning from a young age, the child will naturally pick up the habit of early-morning bathing.

When to introduce a particular item of cleanliness depends on the age and needs of the child. An overall guideline is that the child must be physically and mentally capable of the cleanliness routine. For example, until a child gets all his baby teeth, teaching him not to put his hand in his mouth is unreasonable. But we can teach even a young child to wash after eating, simply by always washing the child's hands and mouth after meals. Gradually, the child can do this without our assistance.

Children of two or three can start learning to keep their personal environment clean and organized. Parents can help put things away and clean up inevitable messes. A four-year-old can have regular cleaning duties, though these should be easy and take little time. By the time a child is ten, he or she should be naturally clean and organized.

Here's how I teach a child of eight to clean and organize his or her room.

First, we put everything away neatly in its place. Not having too much clutter makes the job easier. If clothes, books, or toys are not stored neatly, the child has to keep at it until the area "passes inspection." Then the child and I clean the surfaces, as the child learns which rag and cleaner to use on each surface. I teach the child to clean every surface regularly, including small ledges on walls, doors, and windows. We then look for dirt. Are there smudges around the light switches or door knobs? Has the ceiling been collecting cobwebs? Finally, we sweep and mop the floor together.

A child will gradually be able to do more and more cleaning without my assistance, although someone experienced in cleaning must always inspect, and sometimes re-inspect, before the cleaning is finished.

Besides the daily routine, to have one or two designated days a week for full-scale cleaning is helpful. In our household, cleaning on such days is a family festival, where we play tapes of lively devotional music and clean with great enthusiasm.

Children should learn that the home isn't the only place to keep clean. We should teach our children that a brahminical person leaves a place cleaner than he found it. We can practice applying this principle with our children when eating at highway picnic areas, or when staying overnight in temples, hotels, or friends' houses.

Our children also need to learn the reasons behind the different items of cleanliness. Otherwise, rules will seem just that—simply rules, ritualized formulas developed traditionally for reasons that no longer apply or never did.

## Protecting Purity

Parents can nurture the mental, intellectual, and spiritual purity of a very young child simply by controlling what he or she is exposed to. But a growing child gradually meets with



influences beyond the family, and even beyond the community of friends and relatives. Children who come with us shopping, preaching, and on other excursions into society at large, as they should, will confront an increasingly impure world. How important, then, that we show a joyful strictness as we clean our homes, bodies, words, minds, and hearts as an offering of love to Kṛṣṇa. As the

child imitates adult standards of cleanliness and purity, he or she will find such happiness in Kṛṣṇa consciousness that there will seem no greater gain. Impure thoughts and actions will then be seen as what they are—dirty and disgusting.

Children clean in body, mind, intelligence, and soul can become real *brāhmaṇas*. Even a small number of people who have achieved

purity in their childhood can transform society.

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



## BOOK DISTRIBUTION

# The Greatest Gift at Any Age

by Udayānanda Dāsa

IN JANUARY last year a woman in her early seventies came into my art shop at the local shopping mall. She bought several paintings for her home, and while I framed them we talked. She told me her name is Harriet Barret, she is the mother of three children and the grandmother of seven, and she had been married for thirty-six years before her husband passed away in 1984.

Somehow we got to the subject of reincarnation. When Harriet mentioned that she believed in reincarnation, I replied, “It’s not a question of belief but a matter of fact.” I told her I’ve been a student of Vedic literature, specifically the *Bhagavad-gītā*, for more than twenty years. I explained some of the *Gītā*’s teachings, and she was very receptive to the philosophy. At the end of our conversation I asked her to come again.

“There’s a book I want to give you,” I said.

When she came back two weeks later, I gave her a copy of *Bhagavad-gītā As It Is*. She took the book and thanked me enthusiastically.

Every week since then she has been coming to my shop asking questions about vegetarianism, material attachments, the three modes of nature, and so on. One day she asked if I knew anything about meditation.

“Oh, yes,” I said. “I’ve been doing mantra meditation for many years. Someday I’ll show you how to

meditate with beads.”

A few weeks went by, and Harriet kept coming to my shop. “When are you going to show me how to meditate?” she would ask. But because of my busy work schedule, I just couldn’t find time to show her how to chant Hare Kṛṣṇa on beads.

Then one day she called me on the phone. By then she had read more than four hundred pages of the *Bhagavad-gītā*.

“How do you pronounce K-R-S-N-A?” she asked.

“Oh, that’s Kṛṣṇa!” I said, pronouncing it for her.

Then she asked, “How do you pronounce H-A-R-E?”

“That’s Hare!” I said.

“So,” she asked, “you say, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare? Is this the mantra you were going to teach me?”

“You got it!” I said.

I explained that this is the mahā-mantra—the greatest mantra—and the highest form of meditation one can possibly perform. If she chanted this mantra, all her material attachments could be broken, her past karma removed, and eventually she could become completely purified. She could transcend the bondage of repeated birth and death and return home, back to Godhead.

Harriet started chanting the Hare Kṛṣṇa mahā-mantra. At first she

chanted fifteen minutes a day. Gradually she increased. One day she called me in a very excited mood. She had just chanted for two hours without stopping.

I’m very happy at Harriet’s progress. Her enthusiasm to learn more and more has also humbled me to begin to appreciate the incredible gifts Śrīla Prabhupāda has given the world. How easy it is to take for granted the perfect wisdom of the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* and the potency of the holy name.

The realization I’ve had is that billions of people never get the chance to have the most important questions of life answered—even by the age of seventy-one.

Harriet Barrett had led a thoroughly prosperous life, but something was missing. Now she is chanting Hare Kṛṣṇa every day. The gap is filled. She says that the Hare Kṛṣṇa mantra is the most valuable acquisition of her life.

“Never in my seventy-one years have I ever experienced such overwhelming joy and tranquillity,” she says. “I am humbled that at my age the Supreme Lord would be so kind to give me this great gift of purification and the ability to understand it.”

*Udayānanda Dāsa, a disciple of Śrīla Prabhupāda’s, joined ISKCON in 1973. He lives in Efland, North Carolina, with his wife and their three children.*



**“Please come and take your Deity.  
He’s burning everything.  
He’s made it clear He wants to go now!”**

• • •

**LORD NṚSĪMHADEVA**

(continued from page 25)

what to say. He smiled and continued.

“You want everything done exactly according to the scriptures. Your Nṛsīmhadeva will be four feet high. Comparatively speaking, that will make Prahlāda Mahārāja the size of an amoeba.”

“But we want Prahlāda Mahārāja one foot high,” I interrupted.

“Fine,” the *sthāpati* replied. “But that means your Nṛsīmhadeva will have to be about 120 feet high.”

We began to argue about Prahlāda Mahārāja’s form. Finally the *sthāpati* sighed in resignation and agreed to make Prahlāda Mahārāja one foot tall. At least now I had something positive to report when I returned to Māyāpur.

After two months I returned to South India. There had been no developments. I shuttled back and forth between Māyāpur and South India every thirty or forty days. Finally our stone was found, and the *sthāpati* became a transformed man. For more than a week he hardly spent any time at home. Hour after hour, day after day, he just sat staring at the slab. He had chalk in hand but didn’t draw anything. He refused to allow his laborers to do anything besides remove the excess stone to make the slab rectangular. The next time I visited him, he had made a sketch on the stone. That was all. I was worried. The Māyāpur managers were becoming impatient.

“Are you sure this Deity will be finished in six months?” I asked in desperation.

“Don’t worry. The work will be done,” he replied.

I returned to Māyāpur, only to be sent back to South India to check on some details of the Deity. I found the *sthāpati* carving the form with intense care and dedication. The stone had

gone and the shape had come. The *sthāpati* had just started on the armlets. He took two weeks to carve them. All the features were so refined and delicate. I was impressed and happy.

The *sthāpati* took a little more than twelve months to finish the Deity. When he completed the work he didn’t inform me at once but decided to visit some friends for a few days. It was the monsoon season, there were few visitors, and he felt it safe to lock up Lord Nṛsīmhadeva securely in a thatched shed. Two days later his neighbors ran to tell him that the shed was on fire. Despite heavy rain, the coconut-tree roof had caught ablaze. The *sthāpati* ran to the scene to find the shed burned to ashes but Nṛsīmhadeva untouched.

He phoned me at once.

“Please come and take your Deity. He’s burning everything. He’s made it clear He wants to go *now!*”

I traveled enthusiastically to South India, hired a truck, and half-filled it with sand. I arrived at the *sthāpati*’s studio thinking this final stage would be relatively simple. I had foolishly forgotten that Lord Nṛsīmhadeva is a very heavy personality. He weighed one ton! After two or three hours we managed to lift the Deity safely from the shed onto the truck.

To travel across the Tamil Nadu state border safely, we needed police permission, along with signed papers from the Central Sales Tax Department, the Archeological Director, and the Art Emporium Directorate. All the officers demanded to see the Deity before signing the papers. Once they saw Lord Nṛsīmhadeva, they all became obliging and efficient. We had the papers in hand within twenty-four hours—a miracle given the usual quagmire of bureaucracy found in Indian government offices. The trip back to Māyāpur was also amazingly trouble-

free and peaceful. Our protector was certainly present with us.

Usually the *sthāpati* comes on the day of the installation ceremony, goes into the Deity room, and carves the eyes of the Deity. This is called *netra-nimīlanam*, “opening the eyes.” But our *sthāpati* had already carved the eyes. He had also done the *prāṇa-pratiṣṭha* (installing the life force) and worshiped the Deity. I’m sure that is why all the papers were prepared so obligingly and transporting the Supreme Lord was so easy. The Lord was already present. And who would dare say no to Lord Nṛsīmhadeva?

The installation of Lord Nṛsīmhadeva lasted three days—July 28–30, 1986. I remember feeling apprehensive that perhaps the installation was too simple. The grave warnings of the Śāṅkarācārya of Kanchipuram had deeply impressed me. But my mind was soon appeased by the loud, dynamic *kirtana*. *Saṅkīrtana-yajña*, the chanting of Hare Kṛṣṇa, the only true opulence of Kali-yuga, was dominating the scene. I felt enlivened and satisfied. Lord Nṛsīmhadeva, the protector of the *saṅkīrtana* mission, had finally decided to manifest Himself at Śrī Māyāpur Chandrodaya Mandir. ☀

*Ātma-tattva Dāsa, a disciple of Śrīla Prabhupāda, has served in Māyāpur for many years. He helped develop the curricula for the Māyāpur gurukula. For the past few years he has taught courses on Bhagavad-gītā As It Is to more than two thousand high school and primary school students throughout India.*

*Śrīmatī Devī Dāsī, a disciple of Harikeśa Swamī, has lived in Māyāpur for ten years. She engages pilgrims to Māyāpur in chanting Hare Kṛṣṇa, and she heads up a team of brahmacārīs who sell Śrīla Prabhupāda’s books.*



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**Perth** —356 Murray St., Perth (mail: P.O. Box 102, Bayswater, W. A. 6053)/ Tel. +61 (09) 481-1114 or (evenings) 370-1552

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

**Sydney** —3629 King St., Newtown 2042/ Tel. +61 (02) 550-6524

## FARM COMMUNITIES

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

## ADDITIONAL RESTAURANTS

**Brisbane** —Govinda's, 1st floor, 99 Elizabeth Street/ Tel. +61 (07) 210-0255  
**Brisbane** —Hare Krishna Food for Life, 190 Brunswick St., Fortitude Valley/ Tel. +61 (07) 854-1016  
**Melbourne** —Crossways, floor 1, 123 Swanston St., Melbourne, Victoria 3000/ Tel. +61 (03) 965-02939  
**Melbourne** —Gopal's, 139 Swanston St., Melbourne, Victoria 3000/ Tel. +61 (03) 965-01578  
**Perth** —Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/ Tel. +61 (09) 227-1684

## NEW ZEALAND AND FIJI

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

## FARM COMMUNITY

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

## RESTAURANTS

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

## EUROPE (partial list)

**Amsterdam** —Van Hilligaertstraat 17, 1072 JX, Amsterdam, The Netherlands/ Tel. +31 (020) 6751404  
**Athens** —Methymnis 18, Kipseli, 11257 Athens, Greece/ Tel. +30 (01) 8658384  
**Barcelona** —c/de L'Obit 67, 08026 Barcelona, Spain/ Tel. +34 (93) 347-9933  
**Bergamo, Italy** —Villaggio Hare Krishna, Via Galileo Galilei 41, 24040 Chignolo D'isola (BG), Italy/ Tel. +39 (035) 4940706  
**Budapest** —Hare Krishna Temple, Mariaremetei ut. 77, Budapest 1028 II, Hungary/ Tel. +36 (01) 1768774  
**Copenhagen** —Baunevej 23, 3400 Hillerød, Denmark/ Tel. +45 42286446  
**Heidelberg** —Kürfürsten-Anlage 5, 69115 Heidelberg (mail: P.O. Box 101726, 69007 Heidelberg), Germany/ Tel. +49 (06221) 16 51 01

**Helsinki** —Ruoholahdenkatu 24 D (III krs) 00180, Helsinki, Finland/ Tel. +358 (0) 6949879  
**Madrid** —Espíritu Santo 19, 28004 Madrid, Spain/ Tel. +34 (91) 521-3096  
**Oslo** —Jonsrudvej 1G, 0274 Oslo, Norway/ Tel. +47 (022) 552243  
**Paris** —31 Rue Jean Vacquier, 93160 Noisy le Grand, Paris, France/ Tel. +33 (01) 43043263  
**Prague** —Jilova 290, Prague 5-Zlicin 155 00, Czech Republic/ Tel. +42 (02) 3021282 or 3021608  
**Rome** —Nepi, Sri Gaura Mandala, Via Mazzanese Km. 0.700 (dalla Cassia uscita Calcata), Pian del Pavone (Viterbo), Italy/ Tel. +39 (0761) 527038

◆ **Septon-Durbuy, Belgium** —Chateau de Petite Somme, 6940 Septon-Durbuy, Belgium/ Tel. +32 (086) 322926

◆ **Stockholm** —Fridhmsgatan 22, 11240 Stockholm, Sweden/ Tel. +46 (08) 6549 002

◆ **Vienna** —Center for Vedic Studies, Rosenackerstrasse 26, 1170 Vienna, Austria/ Tel. +43 (01) 222455830

**Warsaw** —Mysiadlo k. Warszawy, ul. Zakret 11, 05-500 Piaseczno, Poland / Tel. +48 (022)562-711  
**Zürich** —Preyergasse 16, 8001 Zürich, Switzerland/ Tel. +41 (01) 251-88-51

## FARM COMMUNITIES

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

## ADDITIONAL RESTAURANTS

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

## COMMONWEALTH OF INDEPENDENT STATES (partial list)

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

## ASIA (partial list)

**Dhaka, Bangladesh** —5 Chandra Mohon Basak St., Banagram, Dhaka 1203/ Tel. +880 (02) 252428  
◆ **Hong Kong** —27 Chatam Road South, 6/F, Kowloon/ Tel. +852 7396818  
**Jakarta, Indonesia** —P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (021) 4899646  
**Kathmandu, Nepal** —Budhanilkantha, Kathmandu (mail: P. O. Box 3520)/ Tel. +977 (01) 290743  
**Kuala Lumpur, Malaysia** —Lot 9901, Jalan Awan Jawa, Taman Yari, off 5½ Mile, Jalan Kelang Lama, Petaling/ Tel. +60 (03) 780-7355 or -7360 or -7369  
**Manila, Philippines** —170 R. Fernandez, San Juan, Metro Manila/ Tel. +63 (02) 707410  
● **Tel Aviv, Israel** —16 King George St. (mail: P. O. Box 48163, Tel Aviv 61480)/ Tel. +972 (03) 5285475  
**Tokyo, Japan** —1-29-2-202 Izumi, Suginami-ku, Tokyo 168/ Tel. +81 (03) 3327-1541

## LATIN AMERICA (partial list)

**Buenos Aires, Argentina** —Centro Bhaktivedanta, Andonaequi 2054 (1431)/ Tel. +54 (01) 5215567, 5234232  
**Georgetown, Guyana** —24 Utivlught Front, West Coast Demerara  
◆ **Guayaquil, Ecuador** —6 de Marzo 226 or V. M. Rendon/ Tel. +593 (04) 308412 or 309420  
**Lima, Peru** —Schell 634 Miraflores/ Tel. +51 (014) 910891  
**Mexico City** —Gob. Tiburcio Montiel No. 45, 11850 Mexico, D.F./ Tel. +52 (05) 271-22-23  
**Rio de Janeiro, Brazil** —Rua Barao da Torre 199, apt. 102, Ipanema/ Tel. +55 (021) 267-0052  
**San Salvador, El Salvador** —Avenida Universitaria 1132, Media Quadra al sur de la Embajada Americana (mail: P.O. Box 1506)/ Tel. +503 25-96-17  
**Santiago, Chile** —Carrera 330/ Tel. +56 (02) 698-8044  
**São Paulo, Brazil** —Av. Angelica, 2583, Centro, CEP 01227-200, São Paulo, SP, Brazil/ Tel. +55 (011) 259-7352

## AFRICA (partial list)

**Cape Town, South Africa** —17 St. Andrews Rd., Rondebosch 7700/ Tel. +27 (021) 689 1529  
◆ **Durban, South Africa** —Chatsworth Centre, Chatsworth 4030, Natal (mail: P.O. Box 56003)/ Tel. +27 (031) 433-328  
◆ **Johannesburg, South Africa** —14 Goldreich St., Hillbrow 2001 (mail: P.O. Box 10667, Johannesburg 2000)/ Tel. +27 (011) 484-3273  
**Lagos, Nigeria** —25 Jaiyeola Ajata St., Ajao Estate, off International Airport Express Rd. (mail: P.O. Box 8793)/ Tel. & Fax +234 (01) 876169  
**Mombasa, Kenya** —Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa)/ Tel. +254 (011) 312248  
**Nairobi, Kenya** —Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi)/ Tel. +254 (02) 744365  
**Phoenix, Mauritius** —Hare Krishna Land, Pont Fer, Phoenix (mail: P. O. Box 108, Quartre Bornes, Mauritius)/ Tel. +230 696-5804  
**Port Elizabeth, South Africa** —15 Whitehall Court, Western Rd., Central Port Elizabeth 6001/ Tel. & Fax +27 (041) 521-102  
**Port Harcourt, Nigeria** —Second Tarred Road, Ogwaja Waterside (mail: P.O. Box 4429, Trans Amadi)  
**FARM COMMUNITY**  
**Mauritius (ISKCON Vedic Farm)** —Hare Krishna Rd., Vrindaban, Bon Accueil/ Tel. +230 418-3955



# RESOURCES

**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: 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: ISKCON International Office of Education, Rt. 2, Box 23A, Alachua, FL 32615; phone: (904) 462-5248, fax: (904) 462-5153, e-mail: [afn09663@afn.org](mailto:afn09663@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 32616-0238. Phone: (904) 462-5054.

**Join the Prabhupāda Centennial Sāṅkīrtana 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 Jagadīś-ānanda Dāsa at 1-800-927-4152. For more information, call the North

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

**The Bhaktivedanta Institute seeks volunteers** to help prepare for the Second World Congress for the Synthesis of Science and Religion—Synthesis II, to be held in Calcutta on January 6-12, 1997, as part of the Prabhupāda Centennial. The Institute also invites artists and computer artists to submit posters on the theme of Synthesis II. Prizes will be presented for the best entry, and some of the posters will be displayed at the Congress. Contact The Bhaktivedanta Institute, 662 Kenwyn Rd., Oakland, CA 94610. Phone: (510) 465-7618; fax: (510) 465-5471.

**Anyone planning to attend** the Second International Congress for the Synthesis of Science and Religion—Synthesis II should get in touch with the Bhaktivedanta Institute's travel office as soon as possible to coordinate travel arrangements (from anywhere in the world). Contact: J. Solomon (Jayo Dasa), Bhaktivedanta Institute/Travel, 9230 Penn Place, Suite 245, Oklahoma City, OK 73120. Phone: (405) 737-0572. Fax: (405) 737-6136. E-mail: [75403,2445@compuserve.com](mailto:75403,2445@compuserve.com)

**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.

**Back to Godhead now has** its own "mailing list" on the Internet. It's a discussion group where BTG readers, writers, and staff can get together and talk about the topics found in

*Announcing!*

## The Alachua Prabhupāda Festival

May 12-13, 1996

At the New Ramana Reti Farm, Alachua, Florida, just before the North American ISKCON Manager's Conference.

Prabhupāda remembrances by senior devotees, *mahā-harināma* at the University of Florida, Hare Kṛṣṇa bazaar, and much more.

For more information call (904) 462-2965 or (904) 418-1265.

BTG. If you have an e-mail account, you can subscribe. And of course it's free. Simply send an e-mail message to "majordomo@world.std.com" with this line in the *body* of the message: "subscribe btg-talk" (leave out the quotation marks—and you can leave the "subject" line blank). Hare Kṛṣṇa.

**Serve Vṛndāvana.** Receive Kṛṣṇa-Balarāma's mercy. Please bring 5 kg or more of ghee when you next visit Vṛndāvana. Also: honey, dried fruit, and nuts. Contact Bhūvanēśvara Dāsa, Deity kitchen.



## 5<sup>th</sup> Annual Prabhupāda Festival!

MEMORIAL DAY WEEKEND

Los Angeles Hare Krishna Temple  
For information, call Paratrikānanda  
Phone/fax: (213) 651-4243



## Arizona

\*Tucson:

Dharma Vidyā Dāsa &  
Nāma Priyā Devī Dāsī  
(520) 325-2626

## California

Regular programs are held in Anaheim Hills, Corona, Cerritos, Diamond Bar, Granada Hills, Laguna Niguel, Long Beach, Redlands, Santa Ana, Simi Valley, and other southern California locations. Call Svayambhuva Dāsa at (310) 839-1572.

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

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

Crescent City:  
Guru Caraṇa Dāsa  
150 Oak St.  
Rockcreek Subdistrict  
Crescent City, CA 95531

\*Crescent City:  
Bhakta Rob  
(707) 464-7238

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

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

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

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

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

# 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.

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

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

## Deleware

Newark:  
Bhakta Daryl Hyde  
(302) 731-0067

## Florida

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

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

## Indiana

\*Indianapolis:  
Steve W. Bausch  
(Śyāmasundar Dāsa)  
(317) 353-2074

## New Mexico

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

\*Albuquerque:  
Suresh Vyas  
(505) 833-5453

Santa Fe:  
Jambavatī Devī Dāsī  
(505) 473-3036

## Utah

Spanish Fork:  
KHQN Radio  
(801) 798-3559

## Virginia

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

## West Virginia

Wheeling:  
New Vrindaban  
(304) 843-1600

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

## Canada

Edmonton, Alberta:  
Omākāra Dāsa and  
Jadurāṇī 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

## Jamaica, West Indies

Kingston  
Bhāgavatānanda Dāsa  
(809) 998-3025

## Australia

\*Tasmania:  
Maṇibandha Dāsa &  
Carsaṇī Devī Dāsī

P. O. Box 327  
North Hobart 7002

## Germany

\*Hamburg  
Vedic Cultural Mission  
(040) 655 23 72

## New Zealand

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

\*Hamilton:  
Rāghava Caitanya Dāsa  
(07) 856 7608

## Japan

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

\*Osaka  
Satsvarūpa Dāsa &  
Jalāṅgī Devī Dāsī  
06 352 0729

## United Kingdom

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

## Commonwealth of Independent States

Programs are held in more than 100 cities in the former Soviet Union. For information contact Kirtirāja Dāsa, P. O. Box 1445, Alachua, Florida 32616, U.S.A. Phone: (904) 462-5810.

## South Africa

Programs are held in more than 50 locations. For information contact one of the ISKCON centers in South Africa listed on page 59.

\*New or revised listing.



# 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 Madhusūdana (April 5–May 3)

### MAY

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

2—Nṛsiṃha Caturdaśī, the appearance anniversary of Lord Nṛsiṃha-deva, Lord Kṛṣṇa's half-man, half-lion incarnation. Fasting till dusk, followed by feasting.

3—Appearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master. Appearance anniversary of Śrīla Śrīnivāsa Ācārya, a follower of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Parameśvara Purī, an associate of Lord Caitanya.

## Month of Trivikrama (May 4–June 1)

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

13—Aparā Ekādaśī. Fasting from grains and beans.

14—Appearance anniversary of Śrīla Vṛndāvana Dāsa Ṭhākura, author of *Śrī Caitanya Bhāgavata*, a biography on Lord Caitanya.

28—Disappearance anniversary of Śrīla Baladeva Vidyābhūṣaṇa, a prominent spiritual master in the

Gauḍīya Vaiṣṇava *sampradāya* (disciplic succession), and the author of *Govinda Bhāṣya*, an important commentary on the *Vedānta-sūtra*. Appearance anniversary of Śrīmatī Gaṅgāmātā Gosvāmīnī, a prominent woman spiritual master in the Gauḍīya Vaiṣṇava *sampradāya*.

29—Bhīma Nirjalā Ekādaśī. Fasting from grains and beans.

31—Śrīla Raghunātha Dāsa Gosvāmī's chipped-rice-and-yogurt festival at Pāṇihāṭī.

### JUNE

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

## Month of Vāmana

(June 2–16, and continues after the Adhika month of Puruṣottama)

2—Disappearance of Śyāmānanda Paṇḍita, one of the principal followers of the six Gosvāmīs of Vṛndāvana.

10—Disappearance anniversary of Śrī Śrīvāsa Paṇḍita, one of the principal associates of Lord Caitanya.

11—Yoginī Ekādaśī. Fasting from grains and beans.

16—Disappearance anniversary of Śrīla Gadādhara Paṇḍita, one of the principal associates of Lord Caitanya. Also, disappearance anniversary of Śrīla Bhaktivinoda Ṭhākura. Fasting till noon, then feasting.

## Adhika Month of Puruṣottama (June 17–July 15)

The "Adhika" month is an extra month inserted in the Vedic calendar at certain times. This extra month keeps the Vedic lunar calendar synchronized with solar events.

27—Padminī Ekādaśī. Fasting from grains and beans.

### JULY

11—Paramā Ekādaśī. Fasting from grains and beans.

## Month of Vāmana (cont.) (July 16–30)

16—Guṇḍicā-mārjana. Festival of cleansing the Guṇḍicā temple in Jagannātha Purī, India.

17—Lord Jagannātha's Rathayātrā in Jagannātha Purī. Disappearance anniversary of Śrīla Svarūpa Dāmodara and Śrīla Śivānanda Sena, intimate associates of Lord Caitanya.

27—Trisṛṣṭā Mahādvādaśī. Fasting from grains and beans (for Śayanā Ekādaśī).

30—Disappearance anniversary of Śrīla Sanātana Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. First month of Cāturmāsya begins (fasting from green leafy vegetables).



Rathayātrā in Jagannātha Purī



# Vedic Thoughts

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

Lord Śrī Caitanya Mahāprabhu  
*Caitanya-caritāmṛta, Madhya-līlā 20.143*

A pure devotee of the Supreme Personality of Godhead is always thinking of how fallen, conditioned souls can be delivered. The Supreme Personality of Godhead, influenced by the merciful devotees' attempt to deliver fallen souls, enlightens the people in general from within by His causeless mercy.

His Divine Grace  
A. C. Bhaktivedānta Swami Prabhupāda  
*Śrīmad-Bhāgavatam 4.29.46, purport*

You cannot appreciate transcendental matters with the reasoning of the world. It is sheer nonsense to decry them with the measuring stick of your intellect.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura  
Discourse in Dacca, 1936

An intelligent person should reject all bad association and instead take up the association of saintly devotees, whose words cut off the excessive attachment of one's mind.

Lord Śrī Kṛṣṇa  
*Śrīmad-Bhāgavatam 11.26.26*

The demigods are not perfectly endowed with transcendental qualities. Indeed, their opulences are limited, and therefore they worship the Supreme Personality of Godhead, the Absolute Truth, who is simultaneously free of all material qualities and completely endowed with all transcendental qualities, which exist in His personal body.

*Kāla-saṁhitā*

Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta [Kṛṣṇa] the supreme among deities, and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so *Śrīmad-Bhāgavatam* is the greatest of all *Purāṇas*.

Śrīla Sūta Gosvāmī  
*Śrīmad-Bhāgavatam 12.13.16*

The foremost process of cheating is to desire to achieve liberation by merging in the Supreme, for this causes the permanent disappearance of loving service to Kṛṣṇa.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī  
*Śrī Caitanya-caritāmṛta, Ādi-līlā 1.92*

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

Śrīla Rūpa Gosvāmī  
*Bhakti-rasāmṛta-sindhu 1.2.234*





Painting by Bhaktia Aram, of Yerevan, Armenia

## Śrīmatī Gāyatrī Devī

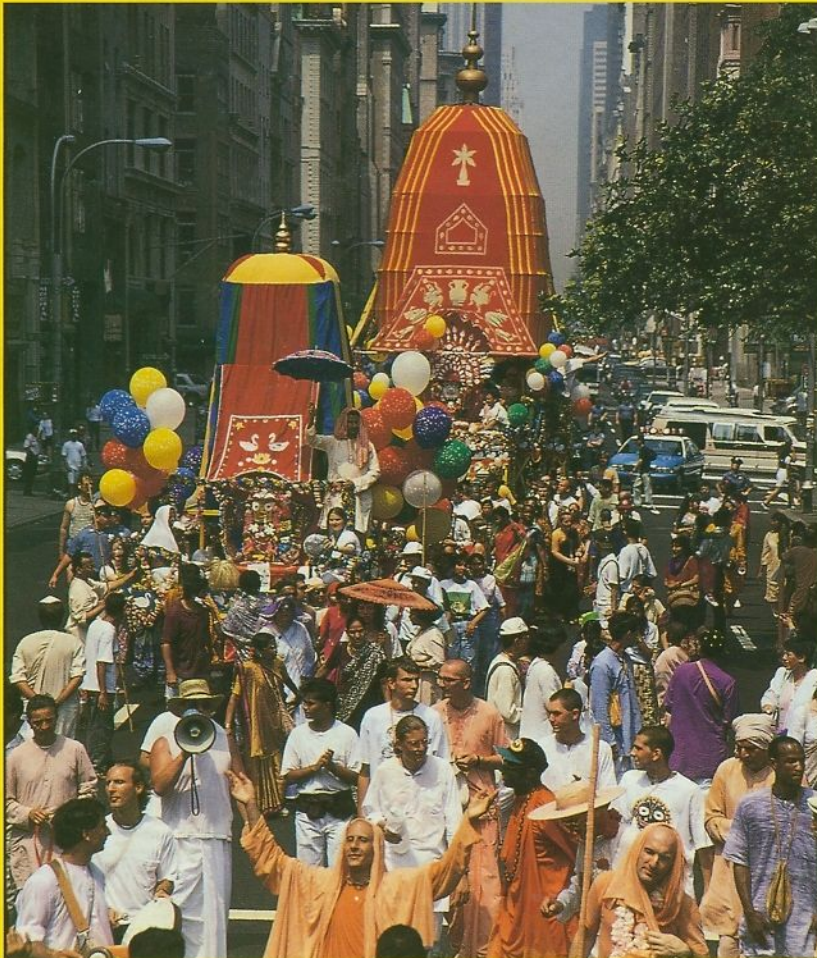
The *Brahma-saṁhitā* (5.27) states: “Then Gāyatrī, mother of the *Vedas*, having been manifested by the divine sound of Śrī Kṛṣṇa’s flute, entered the lotus mouth of Brahmā, the self-born, through his eight earholes. Thus the lotus-born Brahmā received the Gāyatrī mantra, which had sprung from the song of Kṛṣṇa’s flute. In this way he attained twice-born status, having been initiated by the supreme primal preceptor, Godhead Himself.”





# 1996 Śrīla Prabhupāda Centennial Festivals

for North America



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**MAY 25–27** New Vrindaban, W. V.

Memorial Day Festival

**JUNE 1–2** Atlanta, Georgia

Panihati Festival & Rathayātrā

**JUNE 4–12** New York City

3 Festivals of India

**JUNE 15** New York City

Rathayātrā & Festival of India

**JUNE 22** Towaco, New Jersey

Rathayātrā & Festival of India

**JUNE 28** Detroit

Rathayātrā & Festival of India

**JULY 4** Washington, D. C.

Rathayātrā & Festival of India

**JULY 13–14** Montreal

Rathayātrā & Festival of India

**JULY 20–21** Toronto

Rathayātrā & Festival of India

**JULY 27–28** Denver

Rathayātrā & Festival of India

**AUGUST 4** Los Angeles

Rathayātrā & Festival of India

**AUGUST 10** San Francisco

Rathayātrā & Festival of India

**AUGUST 17** Seattle

Rathayātrā & Festival of India

**AUGUST 24–25** Vancouver

Rathayātrā & Festival of India

**SEPTEMBER 4** Vancouver

Śrī Kṛṣṇa Janmāṣṭamī

**SEPTEMBER 5** Vancouver

Śrīla Prabhupāda's Vyāsa Pūjā

**SEPTEMBER 15** San Diego

Rathayātrā & Festival of India

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Rathayātrā & Festival of India

**EARLY OCTOBER** Columbus, Ohio

Festival of India

**NOVEMBER 1–3** Miami

Rathayātrā & Festival of India

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