

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



The Magazine of the Hare Krishna Movement • Sept/Oct 1996 • \$4.00 / £2.50



# Śrī Raṅgam

World's Largest  
Temple

ALSO:

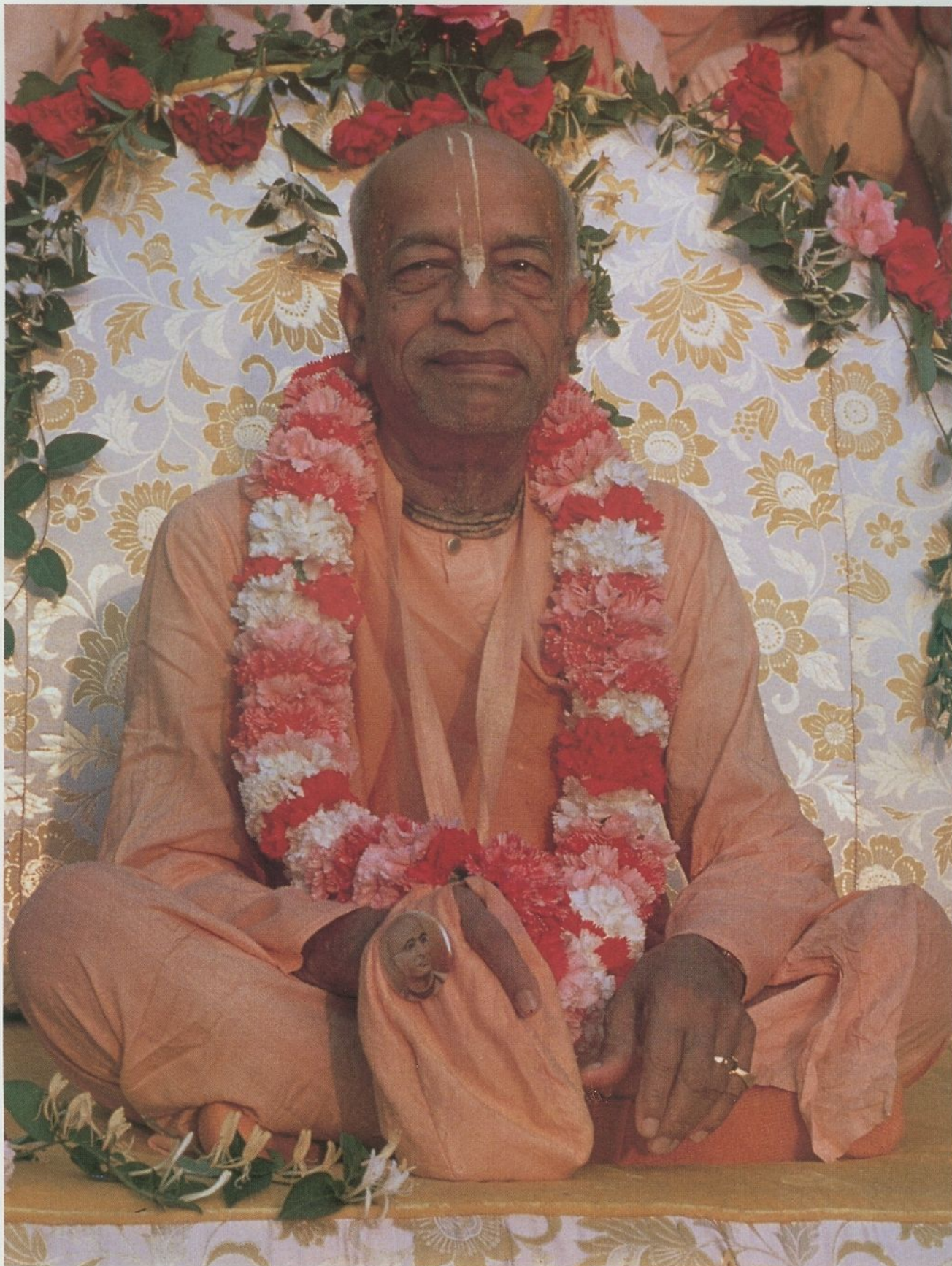


**Prayers  
For Service to  
Śrīla Prabhupāda**

**Confessions of  
A Hare Kṛṣṇa  
Impersonator**

**Śrīla Prabhupāda  
In Australia**

**Five Husbands for  
An Extraordinary  
Princess**



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

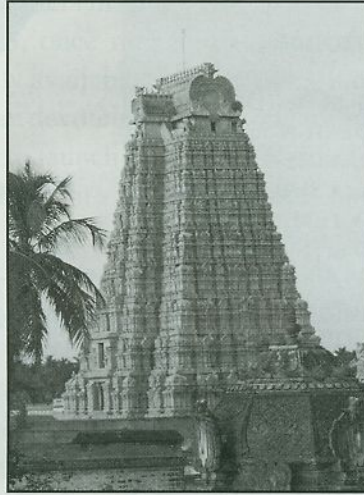
# BACK TO GODHEAD

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

Founded 1944 • Vol. 30, No. 5 • September/October 1996



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**COVER:** Two servants of Lord Raṅganātha Swami stand before a towered entrance to the Śrī Raṅgam temple in South India. The *brāhmaṇas* of Śrī Raṅgam worship the Lord with procedures put in place in the eleventh century by the great spiritual teacher Śrī Rāmānuja. Please see the article on Śrī Raṅgam beginning on page 26. (Photo by Mahā-Viṣṇu Dāsa.)

# BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

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

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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.

**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 **r̄** like the **ri** in **rim**, and **c** 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."

## Welcome to Our New Readers in India

WITH THIS ISSUE, I'd especially like to welcome our thousands of new readers in India.

For Indian readers, BTG, once rare and hard to come by, is now widely available.

A dedicated team of Indian devotees, based in Mumbai, has worked hard to launch BTG in India—and now, with this issue, it's actually happening. We're taking off.

Śrīla Prabhupāda began *Back to Godhead* in India in 1944, and when he came to the West he brought *Back to Godhead* with him, entrusting the task of publishing it to his American disciples.

Now, from America, we've come full circle and brought *Back to Godhead* back to India.

We look forward to dialogue, interaction, with our new Indian readers. On our "Letters" page, expect to see more letters from Delhi, Mumbai, Madras, Calcutta, Bangalore.

As the months go by, expect BTG to become less American, more global. (Readers in England, Australia, and South Africa, rejoice!) As BTG in India takes off, look forward to more articles from India, and from Indian devotees.

India is *the* land of Vedic culture and spirituality. It is in India that Lord Kṛṣṇa appeared, in India that the Vedic writings have been given and preserved, and in India that Lord Kṛṣṇa, only five hundred years ago, came again, in Bengal, as Lord Caitanya Mahāprabhu. Lord Caitanya taught,

*bhārata-bhūmite haila manuṣya janma yāra  
janma sārthaka kari' kara para-upakāra*

"Anyone born as a human being in India should make his life perfect in Kṛṣṇa consciousness, and spread love of Kṛṣṇa for the welfare of others."

Śrīla Prabhupāda used to say that he himself was only one Indian and that by his humble effort the Hare Kṛṣṇa movement had spread all over the world. So he used to urge all other Indians to take seriously the message of Lord Kṛṣṇa, follow it in their own lives, and cooperate with him in spreading the Hare Kṛṣṇa movement throughout the world.

It is in this spirit—for the benefit of India and the world—that we are now bringing *Back to Godhead* back to India. We are hopeful that the intelligent, pious, and fortunate people of India will receive its message favorably.

The full credit for *Back to Godhead* India belongs to Śrīla Prabhupāda. It is he who began *Back to Godhead*, single-handedly, and it is he who has enabled us to serve as helping hands in pushing forward with the magazine.

My grateful thanks to my Godbrother Śrīpāda Rādhānātha Swami Mahārāja and his disciples in Mumbai for taking up the work of *Back to Godhead* full-heartedly.

Special thanks to Kṛṣṇa Candra Dāsa (Sri Hrishikesh Mafatlal) for his vision, backing, and inspiration. And thanks to Śrīnāthaji Dāsa (Dr. Narendra Desai) for sponsoring 1,008 subscriptions for selected Indian leaders.

Thanks again to my longtime friend Mr. Shrikumar Poddar for his invaluable advice in publishing. And thanks to Mr. G. V. Pujara and his son Kaushal, again for splendid help and advice. Thanks to our friends at India Book House, who are bringing *Back to Godhead* to newsstands and other points of distribution throughout the country.

And thank you for reading *Back to Godhead*.  
Hare Kṛṣṇa.

—Jayādvaita Swami

## Expanding the Chanting

My wife, Sima, and I are ISKCON life members very closely associated with the Laguna Beach temple. We had been hosting six congregational programs a year at our home. About six months ago we expanded the program in Orange County, from the Laguna Beach temple. Our objective is to spread the *sañkīrtana* movement in every corner of Orange County. *Sañkīrtana* means chanting of the holy names of the Lord. The chanting of the holy names of the Lord is so powerful that by this chanting even householders can very easily gain the ultimate result achieved by persons in the renounced order.

Hare Kṛṣṇa.  
Bikas Ghosh  
Cerritos, California

## Reading with Relish

Thank you to the editors of BTG for the glorious and very inspiring magazine. Without it I would be lost. For two and a half years I have been reading it with relish from cover to cover. Everything is so perfect—just as Śrīla Prabhupāda wanted it.

Ratnanābha Dāsa  
Whatton Notts, U.K.

## Connected

I'm working as a registered nurse. I chant my sixteen rounds daily and read as much as I can. I always read BTG and IWR [ISKCON World Review] cover to cover. It gets lonely living away from a temple, so BTG and IWR help me feel connected.

Kaṅkā Devī Dāśī  
Chico, California

## Kṛṣṇa Is Supreme

I have been enjoying *Back to Godhead* for several years. I very much enjoy the series of articles entitled "The Glories of the Demigods." There are many people who read, recite, and memorize the scriptures like the *Bhagavad-gītā* and *Vālmīki*

*Rāmāyaṇa* but somehow miraculously fail to understand the powerful message: Lord Viṣṇu (Śrī Kṛṣṇa) is the Supreme God, the creator of all (including the demigods), and the ultimate conferrer of mokṣa, or liberation from the miserable cycle of birth and death. I read many times with interest the article "Is Back to Godhead an Offender?" in the Jan/Feb issue of BTG. I want to congratulate you on your beautiful and clear reply to the objections of the Federation of Hindu Associations (FHA) and express my complete agreement with you. Śrī Kṛṣṇa, the Supreme Lord, grants not only mokṣa (which He alone can) but all that is needed for a happy and peaceful life on earth. But as Lord Śrī Kṛṣṇa Himself says, it is a rare human being who realizes this: *bahūnām janmanām ante jñānavān mām prapadyate/vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ (Bhagavad-gītā 7.19)*. I pray that Lord Śrī Kṛṣṇa will continue to bless ISKCON and all your endeavors.

Radha Rangarajan  
Los Angeles, California

## Godhead Is Light

*Back to Godhead* never fails to inspire me during those trying times when *Māyā* seems to be on the attack and I seem to be groping in the darkness of ignorance. BTG always offers that ray of light, and for this I am so grateful.

As a university student, I find that BTG never fails to bring colour into our boring, routine lives.

Especially in the current South African context, where everything is so stressful, BTG gives us hope.

All through my academic career, I

have been proud to show others copies of BTG, because I know that I will never be disappointed and always get positive results—it's simply matchless, simply the best.

Thanks again for this wonderful magazine.

Bhakta Yashik  
Durban, South Africa  
(via Internet)

## Kṛṣṇa on the Net

The NetNews in the May/June BTG inspired me to sign up for a Netscape class at the local public library. Within an hour I was on the library's computer exploring the various Kṛṣṇa conscious Web sites. I enjoyed it immensely. Two more hours passed very quickly as I saw transcendental art, Prabhupāda photos, and Kṛṣṇa conscious articles.

Bob Roberts  
Commerce Township, Michigan

## CORRECTIONS

In the July/August issue, we printed the wrong photo for a news story on page 46. The correct photo is shown below.

In that same issue, the Calendar Closeup on Śrīla Rūpa Goswāmī, on page 18, said that he was born in Karnataka. In fact, although his family had originally come from there, he was born in Bengal.



Devotees chant in Dublin's St. Patrick's Day parade.



# Celebrating our launch in India!

Send your friends in India  
*Back to Godhead* for only \$14.95!



Yes, it used to cost much more to give a gift subscription to someone in India. But now we've made *Back to Godhead* much more affordable for Indian readers. How? Starting with this issue, we're printing the same high-quality color magazine in India. This reduces our mailing costs for Indian subscribers and allows you to send them *Back to Godhead* at a greatly reduced price.

So take advantage of this great first-time offer. Send your friends and relatives in India *Back to Godhead*.

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*Lord Kṛṣṇa and His brother, Lord Balarāma, once killed a gang of demons who had assumed the form of asses. Unlike our activities in the material world, all of the pastimes of the Lord are transcendental and full of spiritual happiness. Lord Kṛṣṇa says that one who understands the nature of His pastimes can enter the spiritual world.*



# OUR HAPPINESS IS KṚṢṆA

*Material life means struggling to find happiness,  
but people don't know where to look.*

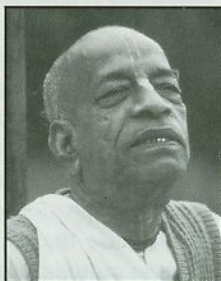
...

A lecture given in Los Angeles, September 28, 1972

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

Founder-Ācārya of the International Society for Krishna Consciousness

*This issue of Back to Godhead coincides with Janmāṣṭamī, the anniversary of Lord Kṛṣṇa's appearance, so we've selected a lecture in which Śrīla Prabhupāda discusses Lord Kṛṣṇa's appearance and activities. All Hare Kṛṣṇa centers hold a special celebration on Janmāṣṭamī. Call a center near you for the exact date in your area and a schedule of events.*



*ekonaviṁśe viṁśatime vṛṣṇiṣu prāpya janmani  
rāma-kṛṣṇāv iti bhuvo bhagavān aharad bharam*

"In the nineteenth and twentieth incarnations, the Lord descended as Lord Balarāma and Lord Kṛṣṇa in the family of Vṛṣṇi, or the Yadu dynasty, and by so doing He removed the burden of the world."

—Śrīmad-Bhāgavatam 1.3.23

**K**ṚṢṆA CAN APPEAR from anywhere. But He chooses to appear in the dynasty of Vṛṣṇi. Balarāma appeared first, and then Kṛṣṇa appeared, in the family of Vṛṣṇi, the Vṛṣṇi dynasty. One of Kṛṣṇa's names is Vārṣṇeya because He appeared in the Vṛṣṇi family, just as sandalwood is

known as "Malayan sandalwood" because it was formerly grown in large quantities in Malaysia.

*Janma karma me divyam.* Kṛṣṇa's birth, or appearance, and work are not ordinary. *Divyam*—they are transcendental. *Yo jānāti tattvataḥ.* If one understands Kṛṣṇa *tattvataḥ*, "in truth," then the result is *tyaktvā dehaṁ punar janma naiti*: after giving up this body one does not take

another material body. Kṛṣṇa says, *mām eti*: "He comes to Me." That is the success of life. If you simply try to understand Kṛṣṇa—His transcendental appearance, disappearance, activities—then your life is successful.

The purpose of the Kṛṣṇa consciousness movement is to try to make people understand Kṛṣṇa. Simply by understanding Kṛṣṇa one will become liberated from material bondage. Every one of us is trying to get out of some kind of bondage. We feel, "I am bound up by certain circumstances, so I must get out." Ending this bondage is called *ātyantika-duḥkha-nivṛtti*.

*Duḥkha-nivṛtti* means avoiding painful situations. Everyone is trying to avoid painful situations. That's

Painting by Yadurāṇī Devī Dāsī

# ***We gave up the company of Kṛṣṇa and wanted to be happy in the material world; therefore we are suffering.***



a fact. We are struggling. I have got some income, say two hundred dollars, but that is not sufficient for me. So I struggle hard to get five hundred dollars, to avoid the painful situation. When I have five hundred dollars I feel another pain, so I try for one thousand dollars. In this way I go on increasing, and the painful situation is never mitigated. It will continue. Otherwise, why are millionaires committing suicide? They have money. But they do not know that no amount of material comforts will make them happy. That is not possible.

India is advertised as a very poor country. But still the majority of the people in India are happy. People elsewhere do not know that. Materially, Indians, especially the villagers, haven't got many possessions—maybe only one or two pieces of clothing. But still they follow the Vedic principles, bathe early in the morning, go to their business, and eat whatever they get. And they are happy. People say, "Primitive." But, after all, you want happiness. Primitive or advanced—what is that? If in an advanced civilization you commit suicide, why not be primitive?

## **REAL HAPPINESS**

People do not know what is actual happiness. Therefore the struggle is going on. *Na te viduḥ svārtha-gatiṁ hi viṣṇum*: The rascals do not know that real happiness is Viṣṇu, God. Our happiness is Kṛṣṇa. For Kṛṣṇa we are working day and night. The *karmīs*, the nondevotees, are also working day and night, but they are not happy. We are happy. That they do not know. We are also doing the same things they are doing. We are not lazy. We are not sleeping. Every one of us is busy. Someone is writing, someone is typing, someone is selling books, someone is preparing *prasādam* [food

offered to Kṛṣṇa], someone is cleaning, someone is going to *saṅkīrtana* [spreading Kṛṣṇa consciousness]. Not a single moment are we lazy. But because we are working for Kṛṣṇa, there is happiness. Here nobody is paid a single farthing. Rather, you bring money. But still you are happy. But the *karmīs* are getting money, and still they are not happy. Why? This is practical.

We sometimes have to tell someone that he cannot live with us. So he leaves, but he cannot stay away. Unless there is happiness, why is he sticking to Kṛṣṇa consciousness? Those who leave and then come back could not find any happiness outside Kṛṣṇa consciousness. People may say, "These are foolish people, working under some idea." But those in Kṛṣṇa consciousness are happy. They must be happy. But others do not know this. *Na te viduḥ svārtha-gatiṁ hi viṣṇum*. Nondevotees do not know how happiness can be attained.

Happiness can be attained when you come to God, because you are part and parcel of God. Take this example: A little child is crying, and no one can pacify him. But as soon as the child is put on the breast of the mother, he is at once happy, because the child is part and parcel of the mother and immediately he understands, "Now I have come to safety, my mother."

Similarly, we are all part and parcel of God, Viṣṇu. So unless we come to Kṛṣṇa or Viṣṇu—Kṛṣṇa is Viṣṇu—there is no happiness. It is not possible. But the rascals do not know this. They are trying to become happy by so-called scientific advancement.

## **THE PLATFORM OF NO DISTRESS**

The aim of life is to come to the platform of happiness, where there is no distress at all, simply happiness (*ānandamayo'bhyāsāt*). That is our aim.

You see so many pictures of Kṛṣṇa

—Kṛṣṇa is playing with the cowerd boys, Kṛṣṇa is dancing with His girlfriends, Kṛṣṇa is stealing butter. Kṛṣṇa is doing so many things, and they are all simply happiness. You won't find Kṛṣṇa morose or sitting and crying. Even if He kills some demon He does it very laughingly, as an easy job. You see? Whether He is killing or dancing, He is happy.

We are giving this information of happiness, the topmost happiness—without any unhappiness—*Ānandamayo'bhyāsāt*. The *Vedānta-sūtra* says that the nature of the individual soul and the Supersoul is to become happy. *Ānandamaya*—"happy." Spiritual life means happiness. That happiness can be attained in cooperation with the Supreme.

We are like sparks of fire. Sometimes the sparks looks very beautiful. But if a spark falls from the fire, the fiery quality of the spark is at once extinguished. Our material condition is like that. We gave up the company of Kṛṣṇa, and we wanted to be happy in this material world; therefore we are suffering.

If you put the spark, the particle of carbon, back into the fire, it will again become fire and red-hot. In the Kṛṣṇa consciousness movement we are trying to pick up the sparks that by chance have fallen from the fire and put them back into the fire. That return to the fire is real happiness.

## **THE TEST FOR GOD**

In today's verse it is said, *rāma-kṛṣṇāv iti*: God appeared as Rāma and Kṛṣṇa. There must be symptoms of Rāma and Kṛṣṇa. What is the test? The test is *bhagavān aharad bharam*: God can remove the burden of the world. When Kṛṣṇa and Rāma appeared, Balārāma killed so many demons to make the world peaceful. From birth Kṛṣṇa killed Pūtānā, Aghāsura, Bakāsura, the

Kesi demon, and so many other *asuras*, or demons. Every day Kṛṣṇa and Balarāma used to go to the forest, and some *asura* would come to disturb Them, to kill Them, and Kṛṣṇa would finish him. And Kṛṣṇa's friends would come home and narrate the story to their mothers: "Mother, Kṛṣṇa is so wonderful. Such a big demon came, and Kṛṣṇa killed him at once in this way and that way." That is Kṛṣṇa. Not that because one has some so-called meditation one becomes Kṛṣṇa without any test. What is the proof that someone is Rāma or Kṛṣṇa? Foolish people do not take the proof. They simply pose a bogus man as Rāma or Kṛṣṇa.

Balarāma and Kṛṣṇa are Bhagavān. They are actually the Supreme Personality of Godhead, and They proved it. They are not the "Rāma" or "Kṛṣṇa" dying of cancer. We are not after such a Rāma and a real Kṛṣṇa, why should I go to the imitation Rāma or Kṛṣṇa?

We should be intelligent enough not to be bluffed. *Kṛṣṇa yei bhaje sei baḍa catura*: Without being intelligent, nobody surrenders to Kṛṣṇa.

*bahūnām janmanām ante  
jñānavān mām prapadyate  
vāsudevaḥ sarvam iti  
sa mahātmā su-durlabhaḥ*

Anyone who has surrendered to Kṛṣṇa is the most intelligent (*jñānavān*). Kṛṣṇa says that one who is fully wise after many, many births surrenders unto Him.

## WE CAN'T BE CHEATED

Everyone is trying to put forward a competitor to Kṛṣṇa. "Oh, why that Kṛṣṇa? Here is another Kṛṣṇa—with a big beard." That kind of "Kṛṣṇa" is for the foolish man, and those presenting him as Kṛṣṇa are also foolish.

Lord Kṛṣṇa says in *Bhagavad-gītā*,

*catur-vidhā bhajante mām  
janāḥ sukṛtino 'rjuna  
ārto jijñāsur arthārthī  
jñānī ca bhatararṣabha*

Four classes of men, if they are pious, come to God: the wise, the distressed, the inquisitive, and those in need of money. Generally, if an ordinary person is pious he prays to God,

"My dear Lord, I am in distress. Kindly save me." Or if somebody needs money, he also approaches God: "My dear Lord, for want of money I am suffering. Kindly give me some money." The *jñānī* approaches God for knowledge. He wants to know the constitutional position of God. And the inquisitive person is inquiring, "What is God?"

These four classes try to understand or approach God. Out of these four, two classes—those in distress and those in want of money—forget God as soon as they get money or their distress is over. But the inquisitive and the wise continue to search out God. Out of these two classes, when one understands what is God he is perfect. That becomes possible after many, many births: *bahūnām janmanām ante jñānavān*. What kind of knowledge does one get? *Vāsudevaḥ sarvam iti*: "Kṛṣṇa is everything, Vāsudeva." One of Kṛṣṇa's names is Vāsudeva.

*Samahātmā su-durlabhaḥ*: that type of great soul—who accepts Kṛṣṇa as everything—is very rare. Those who have taken Kṛṣṇa as everything are the greatest souls, the topmost souls within the world. They cannot be misled by an imitation Kṛṣṇa. They are interested in the real Kṛṣṇa: Vāsudeva Kṛṣṇa, the son of Vasudeva.

Kṛṣṇa appeared in the Vṛṣṇi family, and our business is to understand Kṛṣṇa. We cannot understand Kṛṣṇa fully. He is unlimited. But still, by following in the footsteps of *mahājanas*, great devotees, we can understand to some extent what is Kṛṣṇa.

Our real aim is to love Kṛṣṇa. The *gopīs*, Kṛṣṇa's cowherd girlfriends, did not know that Kṛṣṇa is God. The cowherd boys did not know. Even His mother, Yaśodā, did not know that Kṛṣṇa is the Supreme Personality of Godhead. But their love for Kṛṣṇa was spontaneous. They did not know anything beyond Kṛṣṇa. If you come to that stage, that is perfection.

Not that we want to know God. What will we know? What knowledge have we got that we can understand God? But we can see by God's activities. When Kṛṣṇa appeared, all His activities were uncommon. He was not a human being, but He played as a human being. The human being marries, so Kṛṣṇa married. But His marry-

ing is uncommon. He married 16,108 wives. That is uncommon. Nobody can marry like that. Muslim nawabs used to marry many wives. One nawab married 160 wives, but he could not reach all the wives every day or every night. That was not possible. But Kṛṣṇa is not like that. Kṛṣṇa expanded Himself into sixteen thousand forms and personally accompanied each wife.

So this incarnation of Kṛṣṇa-Balarāma is described in detail in the *Śrīmad-Bhāgavatam*. Their symptoms, the father's name, the mother's name, the place, the activities—everything is being described. We cannot be cheated by a false incarnation of God. That is not possible. Those who want to be cheated are cheated. But we don't want to be cheated. We want real God. Therefore nobody can cheat us.

Thank you very much. 🌸

## Moving?

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

Name \_\_\_\_\_  
Address \_\_\_\_\_ Apt. \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Country \_\_\_\_\_ Phone \_\_\_\_\_



# The History of the Kṛṣṇa Book

by Satsvarūpa Dāsa Goswami

THE *BHAGAVAD-GĪTĀ* tells us that if we understand Kṛṣṇa's birth and activities we can go back to Godhead. Śrīla Prabhupāda's book *Kṛṣṇa, the Supreme Personality of Godhead* (he called it "the Kṛṣṇa book") presents us with all the necessary information with which to reach this goal. In his Preface to the *Kṛṣṇa* book Prabhupāda writes, "The book *Kṛṣṇa* is another presentation to help the Kṛṣṇa consciousness movement in the Western world. . . . People love to read various kinds of fiction to spend their time and energy. Now this tendency can be directed to Kṛṣṇa. The result will be the imperishable satisfaction of the soul, both individually and collectively. By reading this one book *Kṛṣṇa*, love of Godhead will fructify."

We were surprised when Prabhupāda first proposed that he write the *Kṛṣṇa* book, a summary study of the Tenth Canto of *Śrīmad-Bhāgavatam*. As the end of 1968 approached, he had been working steadily on his translations of the *Bhāgavatam* and was just completing the Fourth Canto. We all looked forward to years of *Bhāgavatam* work ahead. Everything seemed possible and fresh.

Then in December a letter addressed to Jadurāṇī arrived. "As soon as possible, I will require some artist who will paint pictures from the *Bhāgavatam* as I give hints on what to paint, but the artist must be very quick. Two or three pictures must be done every week. These pictures will be used for my new book, *Kṛṣṇa*, which I will begin as soon as I get the assistance of a quick painter. I am sure that you can do this, but you are already engaged with so much work. There is one girl in Seattle, Joy Fulcher, who is a nice artist. As usual I shall send *Kṛṣṇa* tapes\* to your

husband with hints for you about the pictures so you and your husband can send me the complete materials for final printing. Consider these suggestions and do the needful."

Prabhupāda didn't present us with an order, but a proposal. It was typical of him: he liked to share the enthusiasm he felt for his work, to share the adventure. Of course, we were honored to serve Prabhupāda in any way, and naturally Jadurāṇī agreed to do the paintings.

Prabhupāda withheld the tapes until the first five paintings were done. I wrote to him asking for the tapes just after he introduced the idea of the book to us, but he responded: "So far as the new book *Kṛṣṇa*, I have already sent suggestions to Jadurāṇī, and as soon as the pictures are drawn, I will send you the tapes." I didn't receive tapes from Prabhupāda for another few months.

Sometimes people look at those early paintings and smile at their lack of artistic sophistication, but Prabhupāda considered them windows to the spiritual world. Paintings were important to the concept of his book. Prabhupāda accepted them as devotional offerings and said they enhanced the beauty of his book.

Although we didn't know it at the time, there was a deeper meaning behind Prabhupāda's suddenly deciding to summarize Kṛṣṇa's Tenth Canto pastimes. He revealed it only later in his *Caitanya-caritāmṛta* purports. In the middle of the *Caitanya-caritāmṛta* (*Madhya-līlā*), the author, Kṛṣṇadāsa Kavirāja Gosvāmī, suddenly begins to describe the Lord's final pastimes. Kṛṣṇadāsa Kavirāja explains, "I am now almost an invalid because of old age, and I know that at any moment I may die. Therefore I have already described some portions of the *Antya-līlā* [final pastimes]."

In a similar mood, Prabhupāda wanted to give us the Tenth Canto of

the *Śrīmad-Bhāgavatam*. In his purport to Kṛṣṇadāsa Kavirāja's statement, he writes: "Following in the footsteps of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, I am trying to translate the *Bhāgavatam* literatures as quickly as possible. However, knowing myself to be an old man and almost an invalid because of rheumatism, I have already translated the essence of all literatures, the Tenth Canto of *Śrīmad-Bhāgavatam*, as a summary study in English. I started the Kṛṣṇa consciousness movement at the age of seventy. Now I am seventy-eight, and so my death is imminent. I am trying to finish the translation of *Śrīmad-Bhāgavatam* as soon as possible, but before finishing it, I have given my readers the book *Kṛṣṇa, the Supreme Personality of Godhead*, so that if I die before finishing the whole task, they may enjoy this book, which is the essence of *Śrīmad-Bhāgavatam*." (Cc., *Antya* 1.11 and purport)

In his next letter, he mentioned the size of the book: 8½ x 11. This is an unusually large book, but Prabhupāda chose the large trim size because he wanted to display the illustrations.

At first, Prabhupāda asked for two or three paintings a week. Later he asked for one a day. The artists tried but could not keep up. Finally they wrote to Prabhupāda and explained why they couldn't maintain such a pace and Prabhupāda assured them, "That's all right. That was my idea. I don't say that you must do it if it's not practical. It was just my idea."

Prabhupāda often set a pace for his disciples that forced us to change our lives if we were going to keep up with him. When the spiritual master gives an order, it's not that the disciple looks at his own list of priorities to see if he can fit the order in. Rather, the disciple should change his life to serve the spiritual master's order. Prabhupāda often made us stretch ourselves,

\*Śrīla Prabhupāda used to dictate the text for his books on tape.

and we became happy to do it.

Soon, *Kṛṣṇa* book became Prabhupāda's main work, and he suspended his work on *Śrīmad-Bhāgavatam*. We thought *Kṛṣṇa* book would never end; Kṛṣṇa had so many pastimes!

By November 1969 Prabhupāda went to London. I received a letter from him saying, "So far as *Kṛṣṇa* is concerned . . . one respectful friend has promised to get this printed immediately. In my previous letter, I asked you to give quotation for this *Kṛṣṇa* book. . . . It is essential for me to know [the cost] because the friend who wants to publish this book should be informed about the cost of production within a week." That friend, who remained anonymous in this letter, was George Harrison.

Prabhupāda expected the book to come out in May of 1970. His disciple Śyāmasundara suggested we introduce *Kṛṣṇa* book along with a new record, "Govindam," just coming out from ISKCON, and Prabhupāda seriously considered the proposal. "Under the circumstances I wish to print a few thousand of a small booklet regarding *Kṛṣṇa* book with a few pictures giving a short description of Kṛṣṇa on the cover page."

Although this pamphlet was never actually printed, we still have Prabhupāda's ad copy: "Kṛṣṇa, the supreme rich powerful famous and beautiful Personality of Godhead without any material attachment is now available in book form. 400 pages reading matter and fifty-two colorful illustra-

tions in first-class hard bound and wood-free paper printed. Those who have heard the Hare Kṛṣṇa mantra record as well as 'Govindam' will do well by procuring this deluxe book and keep at home as a great treasure. Try to understand the basic principles of the great movement Kṛṣṇa consciousness."

While all this attention was on publication, Prabhupāda had not stopped writing. Now he was working on the second volume of what he envisioned as a three-volume *Kṛṣṇa* book set.\* When Gaurasundara invited him to Hawaii, Prabhupāda declined. He was able to write in Los Angeles in a house some devotees had rented for him in Beverly Hills. "I'm sorry that I cannot come, I have to disappoint you but I'm not very enthusiastic to travel. I'm engaged in finishing the *Kṛṣṇa* book and if I go even for fifteen days the progress will be halted."

Of course, book production was only one aspect of the *Kṛṣṇa* book's history. Book distribution was the other. When the *Kṛṣṇa* book finally arrived from the printer, I was in Boston. The devotees ripped open the cartons right on the lawn of the Boston temple. "Oh, look how beautiful Śrīla Prabhupāda is on the cover!" "Look at the beautiful paintings!"

\*In various editions, the set was later printed sometimes in three volumes, sometimes two.

We were so happy to finally receive the book.

Prabhupāda received his copies at the Rathayātrā in San Francisco. Devotees had rushed advance copies to him from the printer in Japan. What could give the devotees more pleasure than to see Prabhupāda looking at a newly printed book? He looked at his dream fulfilled. Everything had been done, and now he could be relieved that even if he passed away, Kṛṣṇa's Tenth Canto pastimes would be available.

Prabhupāda looked at the book and announced to the people, "Now this book has just been delivered to us, *Kṛṣṇa, the Supreme Personality of Godhead*. We have fifty copies, so anyone who wants a book from me can come up." He offered them for ten dollars each. A mob of people pushed their money forward until all the books were sold. He didn't even keep a copy for himself.

This was the beginning of *Kṛṣṇa* book distribution in America. Since that day, millions of copies have been sold all over the world.

Of course, *Kṛṣṇa* book remains a wonderful transcendental literature. Read it carefully. "By reading this one book, love of Godhead will fructify."

*Satsvarūpa Dāsa Goswami travels extensively to speak and write about Kṛṣṇa consciousness. He is the author of many books, including a 6-volume biography of Śrīla Prabhupāda.*



## LORD KRṢṂA'S CUISINE

### COOKING CLASS—LESSON 25

# South Indian Dosas

by Yamuna Devi

**M**ANY PEOPLE become *dosa* fans with their first taste. I joined their ranks in 1971, at a breakfast served in the Madras home of Sri K. K. Balu. My golden-brown paper-thin *dosa*, which looked similar to a

pancake, was more than 20 inches across. The *dosa* had been flexible when the cook had removed it from the griddle. As the *dosa* had cooled, he had placed a spoon of spiced mashed potatoes on it and artfully

eased it into a crisp five-inch-high scroll. The paper *dosa*, as this style of *dosa* is known, was served South Indian-style—on a fresh banana-leaf plate, with plenty of *sambar* (spicy vegetable-and-*dāl* stew), hot *iddli*

## SOUTH INDIAN *DOSA* WITH POTATOES AND COCONUT CHUTNEY

(Serves 6—Twelve 8½-inch *dosas*  
or eighteen 6½-inch *dosas*)

This quick-*dosa* batter, made from everyday ingredients, is wrapped around seasoned mashed potatoes and served with a moist coconut chutney. Serve it with rice anytime, as a light meal by itself, or as an entree preceded by salad and *sambar dāl*.

### *Dosa*

- 1 cup stone-ground cornmeal
- 1 cup semolina
- 1 cup whole-wheat pastry flour
- 2 teaspoons cumin seeds
- ½ tablespoon red pepper flakes
- 3 tablespoons chopped cilantro
- 3 to 3½ cups water
- 1 cup yogurt
- 1 teaspoon salt
- pinch of soda
- unrefined corn oil for cooking, as needed
- 1 cup corn kernels
- 6 cups hot coarsely mashed potatoes, spiced as desired
- salt and freshly ground pepper

### *Coconut Chutney*

- 1 cup grated coconut (6 ounces frozen)
- 2 cups yogurt
- 2 teaspoons unrefined corn oil
- 1 teaspoon brown mustard seeds
- 1 large *jalapeño*, seeded and slivered
- ¼ teaspoon yellow asafetida
- 1 teaspoon split *urad dāl*, optional
- 15 fresh curry leaves

Combine the first 8 ingredients in a mixing bowl and mix well. Cover and set aside for at least 2 hours, or overnight. (The batter can even be made 2 days ahead of use. Refrigerate well sealed. Stir the batter before each use.) When you are ready to make the *dosa*, add enough of the remaining water to make a thin, pourable, crepelike batter. Stir in the salt, the soda, and ½ tablespoon of oil.

Heat 2 or 3 large griddles or nonstick omelet pans over medium to medium-high heat. To shape each *dosa*, scoop out ½ cup of batter (for 8½-inch *dosas*) or ¼ to ⅓ cup of batter (for 6½-inch *dosas*). Pour the batter over the bottom of a pan. Lift and tilt the pan so the batter flows to make

the crepe. Cook the *dosa* until the edges begin to curl and the bottom turns golden brown, 3 to 4 minutes. (If your nonstick surface is old, you may need to drizzle a few drops of oil around the *dosa* as it cooks.) Flip the *dosa* over and cook the other side.

Place the corn in a frying pan with a few spoons of water. Steam a few minutes. Add the potatoes, re-season with salt and pepper, and mix well. With the browned side of the *dosa* facing down, spoon a thick line of potato filling across the center of each *dosa*. Roll up the *dosa* to enclose the filling. Transfer the *dosa* to a shallow oiled baking tray. Repeat with the remaining ingredients. Bake the *dosas* in an oven preheated to 375° F (190° C) for about 15 minutes.

To make the chutney, whisk the coconut and yogurt in a bowl. Fry the oil, mustard seeds, chilies, and *dāl* in a small pan until the dal turns brown and the mustard seeds crackle and pop. Add the asafetida and curry leaves and let them sizzle about 10 seconds. Pour the seasoning into the yogurt and stir to mix.

Offer the *dosas* and chutney to Lord Kṛṣṇa.

(steamed bread made with rice and *dāl*), and moist coconut chutney on the side.

I recall the occasion perhaps more for my exchange with Śrīla Prabhupāda than for the outstanding *dosa*. I was one of several devotees traveling with Prabhupāda around India. The highlight of many days was to take a meal with him. On this particular morning my eyes were glued to Prabhupāda. While reciting a Bengali prayer glorifying *prasādam*, food offered to Kṛṣṇa, he watched the servers distribute trays of *dosas*. Then, with a graceful sweep of his right hand, he broke off a piece of *dosa* with his thumb, forefinger, and

middle finger, his little finger and ring finger slightly extended. He then picked up a bite of potatoes with the piece of *dosa* and dipped it into the chutney. I followed suit, and as our eyes met, his head moved slightly side to side in appreciation. It was one of those meals where quiet replaced chatter and each bite brought a new taste sensation. After we'd finished the meal, Prabhupāda called me over and asked if I could prepare *dosas*. I replied that I hadn't a clue how to do it but that I would learn. I've been working on it ever since.

### **A Little About *Dosas***

Contemporary cooks loosely de-

fine *dosas* in two categories—classic and quick-style. Classic *dosas* prevail in most South Indian kitchens, where they are made daily from rice and *urad dāl*. The ingredients are soaked separately, drained, ground into batters, and set aside in a warm nook to ferment, as is done with a sour dough starter. Classic *dosas* are best cooked on a smooth, well-used iron griddle. The dough is spread out anywhere from one-eighth inch thick to parchment-paper thin. Depending on the thickness and size, *dosas* may be served as is, stuffed and folded in half, or stuffed and rolled as “logs.” Paper *dosas* are eased into a hollow scroll shape and are often served with

a seasoned vegetable dish.

Quick *dosas* are made from flours of *dāl*, rice, or other grains, whisked into thick or thin batters. Some cooks like to moisten the flour with yogurt so the *dosas* have a characteristic sour flavor. I have experimented with numerous flours and have come up with delicious nontraditional *dosas* made with flours of corn, wheat, buckwheat, semolina, and wild rice.

Several recipes are found in the classic textbook, *Lord Krishna's Cuisine*, and reduced-calorie varieties in *Yamuna's Table*. Batters for quick *dosas* are thinner than those for classic *dosas*, so quick-*dosa* batters cook differently and require different cookware. Because quick-*dosa* batter is similar in shape and consistency to French crepe batter, an omelet pan or a good quality nonstick griddle

will serve you well when cooking quick *dosas*.

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



## BHAKTI-YOGA AT HOME

# Śrīla Prabhupāda— Kṛṣṇa's Miracle

by Rohiṇīnandana Dāsa

**I**T MUST BE ONE OF the greatest preaching adventures of all time.

An elderly mendicant in complete obscurity struggles relentlessly to carry out the order of his guru. He tries to establish the Kṛṣṇa consciousness movement in India and abroad, he cries out for help in his task, but he receives practically none, even from his own spiritual brothers. But Prabhupāda, as he himself once said, is "not a man to be disappointed." He soldiers on, taking tiny indications as great opportunities. He is prepared to expend enormous amounts of energy for Kṛṣṇa—to fight like Arjuna up to the last breath.

Somehow he makes it to America.

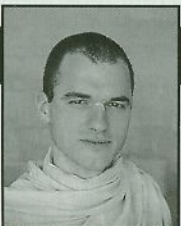
He walks New York's wintry streets and rides the buses just to see where they will end up. He talks to a man on a park bench—"There are temples and books, they are existing, they are there, but the time is separating us from them."

Eventually he attracts a small band of young people, and to their amazement he forms the *International Society for Krishna Consciousness*. And soon his little group grows into an influential worldwide movement.

Later he would write, "When I was alone in New York I was thinking, 'Who will listen to me in this horrible, sinful place? All right, I shall stay a little longer. At least I can distribute a few of my books. That is something.'

But Kṛṣṇa was all along preparing something I could not see, and He brought you to me one by one—sincere American boys and girls—to be trained up for doing the work of Lord Caitanya Mahāprabhu. Now I can see that it is a miracle. Otherwise, your city of New York, one single old man, with only a few books to sell for hardly getting eatables—how can he survive, what to speak of introducing a God consciousness movement for saving humankind? This is Kṛṣṇa's miracle. Now I can see it."

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



## BOOK DISTRIBUTION

# You Can Distribute Books

by Navīna Nīrada Dāsa

**F**OR MANY YEARS members of the Hare Kṛṣṇa movement around the world have gone out daily to distribute Śrīla Prabhupāda's books. These devotees want to give

everyone the chance to learn the transcendental knowledge contained in the Vedic literature. Many people have come to Kṛṣṇa consciousness simply because they met such a

dedicated devotee who presented Prabhupāda's books with enthusiasm and conviction.

But why should only devotees living full time in temples distribute

Prabhupāda's books? Book distribution is not a service limited only to them. In many spiritual organizations, members of the congregation do most of the work of passing out books and spreading the message in other ways. Just imagine the effect of all ISKCON temple devotees and congregation members taking part in distributing books.

As a member of ISKCON's congregation, you can distribute books

anywhere, in any community. You may start small, but your every effort is most valuable.

The Centennial Year offers a special opportunity to give Prabhupāda's books to our friends, to other people we know, or to whomever we meet. To gain inspiration in this service, we can commit ourselves to one or more of the following programs:

**1. One book a day**—To distribute 366 books in 1996.

**2. One day a week**—To go out one day a week to distribute books.

**3. World Enlightenment Day**—Organizers of the Śrīla Prabhupāda Centennial have designated December 14 as the day for everyone to distribute Prabhupāda's books. It could be the biggest book distribution event ever.

**4. Śrīla Prabhupāda Marathon**—Each December devotees in ISKCON make special efforts to distribute large numbers of Prabhupāda's books. You can take part.

During last December's marathon ISKCON's Rādhā-Gopinātha temple in Chowpatty, Mumbai (Bombay), had tremendous success in increasing book distribution. How? The members of the congregation took a big part in making it happen. Some gave books as gifts, some sold books to friends, some sold books door to door, some paid for books that others distributed. Some sold books from stalls at railway stations and other prominent locations. Some passed out books in their offices or persuaded their clients to buy books to give to employees or business associates. Some did service in the temple to free other devotees to go out.

Here are two examples of congregation members who distributed books while tending to their regular duties:

Sakhī Śaraṇa Dāsa. He inspired a man who owns a cloth shop to take five hundred *Bhagavad-gītās*, to be given free to any customer who bought a certain amount from his shop.

Madhupriyā Devī Dāsī. She is a devotee from the congregation, a housewife with three small children. She became the top book distributor for the temple simply by going out every evening and selling Prabhupāda's books in crowded places.

If you'd like to distribute Prabhupāda's books, inform the president of your local temple. He'll be happy to guide and encourage you in this important service of helping people by giving them the highest knowledge.

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

## • NETNEWS •

URLs for main Kṛṣṇa conscious sites on the World Wide Web

<http://www.users.wineasy.se/storm> or <http://www.algonet.se/~krishna>

### HARE KṚṢṆA, THE COMPLETE PICTURE

A visually dynamic site from the North European BBT.

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

### BACK TO GODHEAD ONLINE

Site for BTG, the Bhaktivedanta Archives, the Hare Kṛṣṇa Catalog, and the full text of *Bhagavad-gītā As It Is*.

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

### HARE KṚṢṆA HOME PAGE

Book excerpts and more from the BBT in Los Angeles.

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

### THE HARE KṚṢṆA INDEX

Leads you to any ISKCON-affiliated site on the Web.

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Leave the subject line blank. And put this line in the *body* of the message: subscribe btg-talk

COM/LINK users: You're blocked to mailing lists. You must have your own e-mail account elsewhere. AOL, CompuServe, or the Internet are fine.



# Śrīla Prabhupāda Speaks Out

B E C O M E   A   R A S C A L   A N D   S U F F E R

Here we continue an exchange between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples that took place on October 18, 1975, during a morning walk in Johannesburg, South Africa.

**Śrīla Prabhupāda:** In the Vedic system, sex is allowed only for begetting children. In other words, restriction. Sex is allowed, but with great restriction—under religious rules and regulations.

There are so many things, such as the *garbhādāna*, or seed-giving, ceremony. Even when sex is employed properly, for begetting a child, it is not undertaken secretly, without anyone else's knowledge. There should be a ceremonial function, *garbhādāna-saṁskāra*. All the *brāhmaṇas* and relatives come, and everyone knows, "Some time soon, this man is going to have sex for begetting a child." So there is a dignified heralding. Not that sexual activity is simply done in the heat of the moment, like cats and dogs.

Actually, even cats and dogs do not have sex secretly. Human beings do it secretly and use contraceptives, because they do not want the botheration of having a child. Therefore, their "scientific advancement" especially means how to kill the child: how to take and distribute contraceptive pills, how to arrange for abortions, and how to allow the young people, "Yes, you go on having sex, but take these pills so that you may not be bothered."

Why not stop all the botheration of sex altogether? That they cannot do, because they are animals. Because they have created an animal civilization, they cannot escape all this botheration. *Kaṇḍūtivan manisijam viṣa-heta dhīraḥ*. Why don't they teach people to become *dhīraḥ*, sober? "Let me tolerate this itching sensation [the urge for sex]. Let me remain *brahmacārī* [celibate], remain on the spiritual platform."

Their teaching is not good: "You should have sex repeatedly"—and then suffer the consequences. And in trying to avoid suffering the consequences, people incur more suffering. *Bahu-duḥkha bhājah*: after sex—illicit or licit—the consequence is suffering. Even when the sex is licit, then you still have to take care of your wife, and you also have to take care of the children, and be always in anxiety about their food and clothing, their education, their upliftment, and so on and so forth. Always undergoing suffering.

And if the sex is illicit, then you have to undergo these sufferings: Because you commit the sin of killing the child by contraceptives or abortion, therefore in your next life you must be killed. And in the meantime you have to go to the doctor and pay his exorbitant fees, and so on. So where is the relief from suffering? Whether illicit or licit,

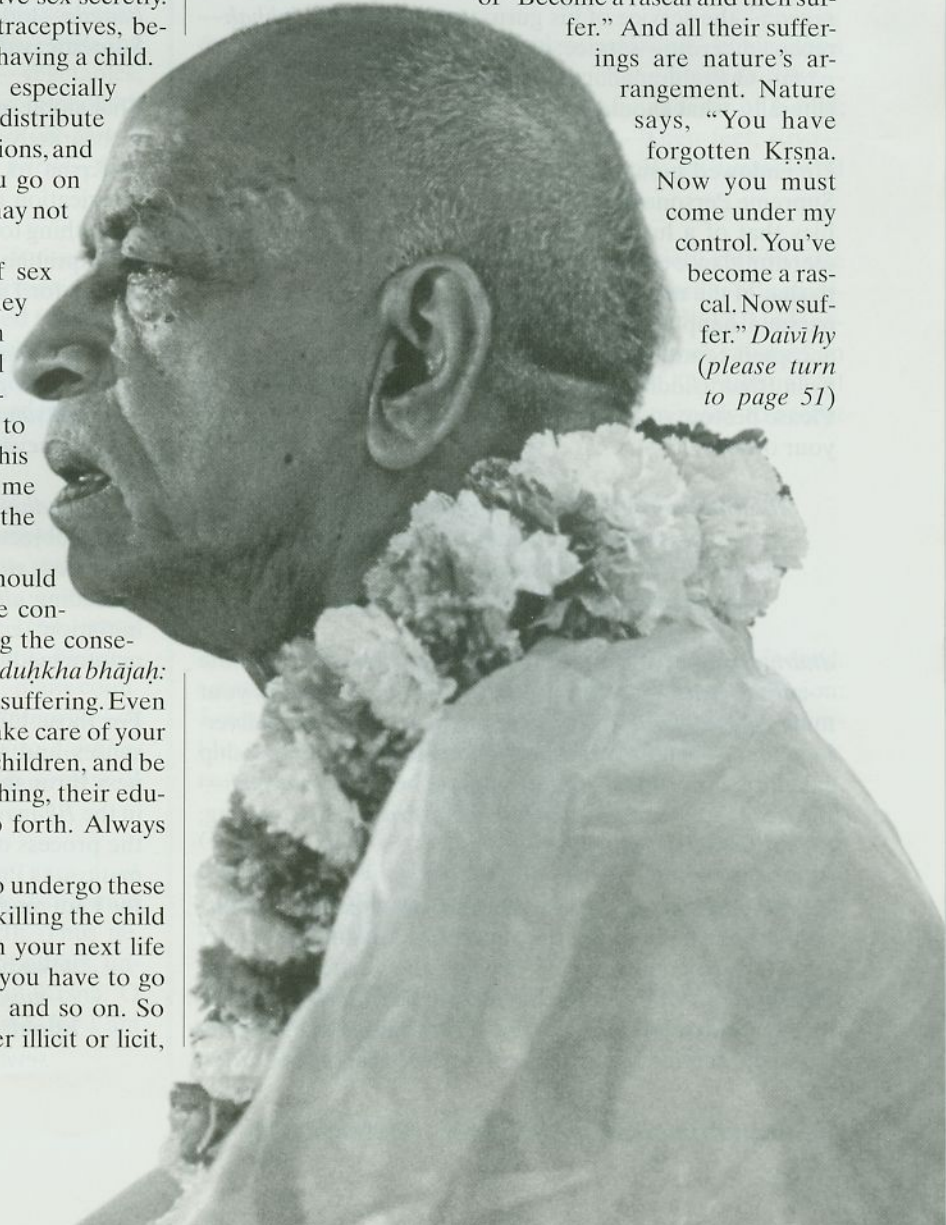
sex means you have to suffer.

But *ṭṛpyanti neha kṛpaṇā bahu-duḥkha bhājah*. These rascals, once they have had sex, they cannot be done with it: "That's all right. I have already got one child to take care of." No. "I must have sex again and again." You would think that once someone had committed sinful activities such as killing the child in the womb, then he would say, "All right. Stop it now." No. "Again."

*Ṭṛpyanti neha kṛpaṇā*: such a miserly person is never satisfied. He knows that following his sinful activity there will be suffering. Still, he'll not stop this sinfulness.

Therefore, a man should be educated to become sober: "Let me tolerate this itching. That's all. I'll save so much trouble." This is knowledge. To become a rascal and then more and more of a rascal and then suffer—is that civilization? Does civilization mean simply making people rascals, so that they can suffer and commit spiritual suicide?

Just tell people that they have created this civilization of "Become a rascal and then suffer." And all their sufferings are nature's arrangement. Nature says, "You have forgotten Kṛṣṇa. Now you must come under my control. You've become a rascal. Now suffer." *Daivī hy* (please turn to page 51)



# Śrīla Prabhupāda Sevā-Prārthanāṣṭakam

“Eight Prayers Pleading for Śrīla Prabhupāda’s Service”

by Jaya Balarāma Dāsa

*yo megha-varṇa-puruṣaṁ puruṣārtha-dātā  
tad-dṛṣṭi-sprṣṭa-patitādhika-vipra-varyaḥ  
svāhlāda-tyakta-guru-sevana-tāpa-labhaḥ  
sevām pradehi prabhupāda nu kiṅkaro 'smi*

*yaḥ*—who; *megha-varṇa*—the color of a cloud; *puruṣaṁ*—Person; *puruṣa-artha*—the goal of life for mankind; *dātā*—endower; *tad-dṛṣṭi*—his glance; *sprṣṭa*—touched; *patita*—fallen; *adhika*—more; *vipra-varyaḥ*—the best of *brāhmaṇas*; *sva-āhlāda*—personal happiness; *tyakta*—abandoning; *guru-sevana*—the service of his guru; *tāpa*—troubled; *labhaḥ*—received; *sevām*—service; *pradehi*—please bestow; *prabhupāda*—O Prabhupāda; *nu*—truly; *kiṅkaraḥ*—the servant (literally, what should I do?); *asmi*—I am.

He endowed humanity with the priceless goal of life, the Supreme Personality of Godhead, whose bodily hue resembles that of a lustrous monsoon cloud. The touch of his merciful glance elevates the most fallen to a platform superior to that of the most excellent *brāhmaṇa*. He abandoned his personal happiness of residing in Śrī Vṛndāvana Dhāma and accepted countless troubles to render service to his guru, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. O Prabhupāda! Please bestow your service on me, for I am ready to accept your order.

*dharmasya roga-śamanārtha-bhavat-prasādāt  
pāścātya-deśa-taraṇāgata-vāri-dūtaḥ  
ācāra-hīna-śaraṇaḥ vyasanārdra-rāgaḥ  
sevām pradehi prabhupāda nu kiṅkaro 'smi*

*dharmasya*—of spiritual practice; *roga*—disease; *śamana*—curing; *artha*—for the purpose; *bhavat-prasādāt*—by your mercy; *pāścātya-deśa*—western countries; *taraṇa*—delivering; *āgata*—came; *vāri-dūtaḥ*—he who boarded the ship Jaladūta; *ācāra-hīna*—bereft of good behavior; *śaraṇaḥ*—the refuge; *vyasana*—distressed; *ārdra*—heart-melting; *rāgaḥ*—love.

He mercifully came to cure dharma, who had become diseased. Thus he boarded the steamship Jaladuta to deliver the Western countries. He became the shelter for those totally bereft of decent behavior, his heart melting out of love for the souls in such distress. O Prabhupāda! Please bestow your service on me, for I am ready to accept your order.

*śrī-nāma-jāyu-pariṣevana-dhairya-kāryaḥ  
strī-sūna-pāna-dhana-vañcana-jīvadāryaḥ  
gaurāṅga-pāda-kamalārpaṇa-yoga-vaktā  
sevām pradehi prabhupāda nu kiṅkaro 'smi*

*śrī-nāma*—the holy name; *jāyu*—medicine; *pariṣevana*—distributing; *dhairya*—patience; *kāryaḥ*—duty; *strī*—loose women; *sūna*—animal slaughter; *pāna*—drinking intoxicants; *dhana-vañcana*—gambling; *jīvada*—physician; *āryaḥ*—noble; *gaurāṅga-pāda*—the feet of Lord Gaurāṅga; *kamala*—lotus; *arpaṇa*—offering; *yoga*—union with the Supreme; *vaktā*—preacher.

That noble person accepted the duty of a physician and forbearingly administered the medicine of the holy names of Kṛṣṇa to those addicted to promiscuity, meat-eating, intoxication, and gambling. He preached the yoga of offering everything to the lotus feet of Lord Gaurāṅga [Śrī Caitanya Mahāprabhu]. O Prabhupāda! Please bestow your service on me, for I am ready to accept your order.

*tattvāndha-loka-viṣayendriya-saṁvṛtānām  
gītopadeśa-paṭhanāhnikā-dīpa-dātā  
dikṣānuśikṣa-japa-mantra-vidhāna-dhātā  
sevām pradehi prabhupāda nu kiṅkaro 'smi*

*tattva-andha*—blind to the truth; *loka*—people; *viṣaya*—sense objects; *indriya*—senses; *saṁvṛtānām*—for those absorbed; *gītā-upadeśa*—instructions of the *Gītā*; *paṭhana*—reading; *ahnika*—daily; *dīpa-dātā*—giver of light; *dikṣā*—initiation; *anuśikṣa*—relevant instruction; *japa-mantra*—mantra meditation; *vidhāna*—procedure; *dhātā*—regulator.

For those blind to the truth, absorbed in the world of the senses and sense objects, he illumined their consciousness through the daily reading of Śrī Kṛṣṇa’s instructions in the *Bhagavad-gītā*. He gave initiation and instructions in the process of chanting the mahā-mantra and the Gāyatrī mantra. O Prabhupāda! Please bestow your service on me, for I am ready to accept your order.

*pākāspade lavana-tikṣṇa-rasādi-gandhaiḥ  
dugdhanā-vyañjana-phalādi-su-pakva-bhārtā  
kṣīrādi-rāsa-rasānāmṛta-pūrṇa-dāyī  
sevām pradehi prabhupāda nu kiṅkaro 'smi*



*māyā-vimūḍha-kali-bhañjana-deva-gātā  
kalyāṇa-dṛṣṭi-puruṣottama-dāna-pātraḥ  
tīvrena bhakti-abhilaṣeṇa ku-deśa-pānthaḥ  
sevām pradehi prabhupāda nu kiṅkaro 'smi*

*māyā*—the illusory energy; *vimūḍha*—bewildered; *kali*—quarrel personified; *bhañjana*—defeating; *deva*—the Lord; *gātā*—the singer; *kalyāṇa*—auspicious; *dṛṣṭi*—glance; *puruṣa-uttama*—the best of persons, Lord Jagannātha; *dāna-pātraḥ*—recipient of charity; *tīvrena*—by the intensity; *bhakti*—devotion; *abhilaṣeṇa*—by the desire; *ku-deśa*—the degraded countries; *pānthaḥ*—traveller.

His singing of Kṛṣṇa's glories illusioned the illusory energy and disrupted Kali's plans for disruption. By his earnest devotional hankering, he invoked the charitable glance of Lord Jagannātha, and thus the Lord also traveled to bless the degraded countries of the West. O Prabhupāda! Please bestow your service on me, for I am ready to accept your order.

*ānanda-sāgara-rasāyana-dhīra-mūrte  
śrī-rādhikā-madana-mohana-tṛpta-sphūrte  
tat-pāda-śiṣya-nayanātma-su-tuṣṭi-pūrte  
sevām pradehi prabhupāda nu kiṅkaro 'smi*

*ānanda-sāgara*—the ocean of bliss; *rasāyana*—elixir; *dhīra*—sober; *mūrte*—form; *śrī-rādhikā-madana-mohana-tṛpta*—having satisfied Śrī Rādhikā and the bewilderer of Cupid; *sphūrte*—brilliantly manifest; *tat-pāda*—Their feet; *śiṣya*—disciples; *nayana*—leading; *ātma*—self; *su-tuṣṭa*—well satisfied; *pūrte*—fulfilled.

O Prabhupāda! Your form is filled with sobriety, yet you taste the elixir of the ocean of bliss. Your form is brilliantly manifest because you give pleasure to Śrī Śrī Rādhikā-Madana-Mohana [Rādhā-Kṛṣṇa], and you are filled with satisfaction by leading your disciples to Their lotus feet. O Prabhupāda! Please bestow your service on me, for I am ready to accept your order.

*āpanna-śasya-viṭapi-śruti-sāra-śāstram  
bhāṣāntareṇa bahu-deśa-vibhakti-kārtā  
kṛṣṇasya hṛt-vivaraṇam para-duḥkha-duḥkhī  
sevām pradehi prabhupāda nu kiṅkaro 'smi*

*murāri-sevakānām hi  
satatam dautya-sevane  
kṛpayāsmāsu namreṣu  
tava dhūliḥ sadāstu re*

*murāri-sevakānām*—of the servants of Murari; *hi*—indeed; *satatam*—always; *dautya-sevane*—in serving your mission; *kṛpayā*—by your mercy; *asmāsu*—upon us; *namreṣu*—humble; *tava*—your; *dhūliḥ*—dust; *sadā*—always; *astu*—let it be; *re*—oh.

O Śrīla Prabhupāda, kindly allow the dust of your lotus feet to perpetually fall upon us, who are the humble servants of Lord Murāri [Kṛṣṇa] and are forever engaged in assisting your mission. ❁

*Jaya Balarāma Dāsa wrote these verses as an offering to Śrīla Prabhupāda on behalf of ISKCON's Murāri Sevaka farm community in Tennessee.*

*pāka-aspade*—in the kitchen; *lavana*—salty; *tikṣṇa*—pun-  
gent; *rasa*—flavors; *ādi*—and so on; *gandhaiḥ*—with the  
spices; *dugdha*—milk; *anna*—grains; *vyāñjana*—vegetables;  
*phala*—fruits; *ādi*—and so on; *su-pakva*—nicely cooked;  
*bhārtā*—master; *kṣīra*—sweet rice; *ādi*—and so on; *rāsa*—  
all tastes; *rasanā*—tongue; *amṛta*—nectar; *pūrṇa*—full;  
*dāyī*—giver.

In the kitchen he masterfully cooked grains, fruits, vege-  
tables, milk products, and other ingredients, flavoring them  
with salt and spices such as chili. He thus served full plates  
of tasteful preparations, such as sweet rice, which were truly  
nectar for the tongue. O Prabhupāda! Please bestow your  
service on me, for I am ready to accept your order.

*āpanna*—ripe; *śasya*—fruit; *viṭapi*—of the tree; *śruti-  
sāra*—essence of the Vedas; *śāstram*—scripture; *bhāṣā*—  
language; *antareṇa*—into another; *bahu-deśa*—many coun-  
tries; *vibhakti*—distribution; *kārtā*—doer; *kṛṣṇasya*—of  
Kṛṣṇa; *hṛt*—heart; *vivaraṇam*—uncovering; *para-duḥkha-  
duḥkhī*—one who feels sorrow because of the sorrow of  
others.

He translated *Śrīmad-Bhāgavatam*, the ripe, juicy fruit  
of Vedic literature, and through his disciples he distributed  
it throughout the many countries of the earth. Thus he,  
whose only sorrow lies in seeing the sorrows of others, un-  
covered their hearts to reveal the presence of Kṛṣṇa. O  
Prabhupāda! Please bestow your service on me, for I am  
ready to accept your order.

# AN IMPERSONATOR GETS CAUGHT

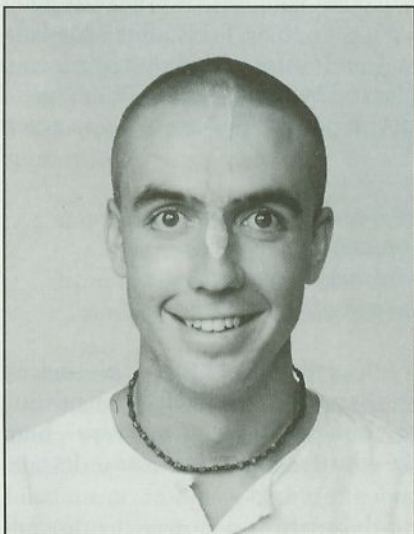
*He'd never take the Hare Kṛṣṇas seriously—or so he thought.*

by Bhakta Sean Carolan

• • •

*[Rūpa Gosvāmī and Sanātana Gosvāmī said to Lord Caitanya]: "Jagāi and Mādhāi had but one fault—they were addicted to sinful activity. However, volumes of sinful activity can be burned to ashes simply by a dim reflection of the chanting of Your holy name. Jagāi and Mādhāi uttered Your holy name by way of blaspheming You. Fortunately, that holy name became the cause of their deliverance.*

*(Caitanya-caritāmṛta, Madhya, 1.194–195)*



**F**IVE YEARS AGO, while still in high school in Honolulu, my friend Brian and I decided to dress as Hare Kṛṣṇas on Halloween. We got some white sheets and dyed them orange. I wore a woman's stocking on my head to make me look bald,

and Brian wore a rubber wig with a ponytail. We borrowed tambourines from someone in our high-school band.

We went to school in our costumes. We got a lot of attention. Brian and I had the same American Studies class. No one could concentrate. Everyone kept looking at us. Our classmates asked, "What are you?"

"We're Hare Kṛṣṇas, don't you know?"

When nightfall came, we went to Kalakaua Avenue. On Halloween, the police close the streets to traffic, and thousands of costume-clad Hawaiians and tourists mob the street. We started to shake our tambourines and give out flowers to people. "Hare Kṛṣṇa. Here's a flower for you."

## CLOSE ENCOUNTERS OF THE SPIRITUAL KIND

An hour or so went by. Off in the distance we heard the sound of *karatālas* and drums. From out of the crowd came a jubilant group of Kṛṣṇa devotees chanting the mahā-mantra. Brian and I were shocked. We were afraid they would be angry with us for impersonating them.

The devotees saw us. There was a strange moment of silence. Then one of the devotees approached us. He said, "Hare Kṛṣṇa. Yeah, we thought someone like you would be down here." Instead of shouting at us, they asked us to join them! They taught us the words of the mahā-mantra: *Hare Kṛṣṇa, Hare*

*Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.*

We began to chant. The devotees filled our tambourines with *prasādam* cookies to distribute.

We tagged behind the party, chanting and dancing. As we handed out cookies, we said, "Yeah, we're the real ones. These guys are posers." As we chanted, we changed the words of the mantra. It was complete blasphemy. Still, we were having fun.

We chanted for three hours. Finally, the devotees went home. One of the devotees asked, "So, are you ready to join up? Are you ready to come with us?"

"Yeah, right," I thought. "Never in a million years."

## MIDNIGHT CHANTING

We met another friend, Cherise, around midnight. We gave her an orange sheet and taught her the mahā-mantra too. The three of us chanted and danced along Waikiki.

Most people were amused by our imitation *kirtana*, but some of the ghouls and goblins got ugly. One burly, angry drunk ripped the wig from Brian's head. Brian and I were petrified. Cherise was outraged. She poked him in the chest, "You give that back, mister!" He relented. Off we went again, hairstyles intact.

Hoarse and thirsty, we drove to a nearby shopping center. We entered

the Rose City Diner, a '50s fast-food joint, bustling with witches, warlocks, ghosts and other creatures of the night. "The Monster Mash" blared from the jukebox.

We were parched and broke. Shaking my tambourine in outstretched arms I approached the manager at the counter, "Hare Kṛṣṇa. Hey, will you give us free sodas if we get up on the counter and chant and dance?" He agreed.

We got on top of the long formica countertop, and belted out the mahā-mantra for everyone to hear. The patrons laughed and applauded. We got our sodas and headed for home. Our chanting trio had been out for more than two hours. Blissful and exhausted, we made it home at three A.M.

For the next several days the mahā-mantra kept echoing through my head—*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*. It was pleasurable, but I was afraid. "This is addictive. I'd better stop before I become one of them," I thought. I pushed the mahā-mantra back into my subconscious and forgot about it.

## SOUL SEARCHING

I finished high school and began attending MIT. I joined a fraternity and soon entered the fast lane of college life—women, alcohol, and hard drugs. By the middle of my freshman year, after hitting bottom, I began to search for spiritual knowledge. I studied martial arts, different systems of meditation, hatha-yoga. I read the Bible. I took a course on Asian religions, which included a study of the *Bhagavad-gītā*.

One day, a fraternity brother came home and said, "Here, I got this from some guy on the street." It was Śrīla Prabhupāda's *Message of Godhead*. I looked at the striking picture of Śrīla Prabhupāda on the back. I was frightened by it. I put it away and continued my mishmash of pseudo-spiritual pursuits.

Then last May, at the end of my sophomore year, I met Bhakta Sashi from the Boston temple in front of the student center at MIT. He was distributing Śrīla Prabhupāda's books and invitations to the temple. I spoke with him several times at his book table. I would needle him, but he was always kind and reasonable in answering my questions.

During my summer break in Hawaii, I read the cookbook *The Higher Taste*, which Sashi gave me. Inspired by it, I offered some food to Kṛṣṇa. I had never tasted anything like it before. I started to offer more of my food. I became convinced: "I have to go to the temple."

When I returned to MIT last fall, I was depressed. My then-girlfriend had just left for college. I had broken ties with my old college fraternity. I felt like I was in limbo. I had lost the temple's address, so I walked up and down Commonwealth Avenue. I couldn't find the temple.

I went home and read *The Higher Taste* again. I read about the mahā-mantra. "Oh, no, I'm not going to start that again!" But it said that chanting the Hare Kṛṣṇa mantra is the only shelter. So I went for a long walk and I started to chant. Immediately, all my troubles melted away. As I walked down Commonwealth Avenue I prayed to Kṛṣṇa, "Please let me find this temple." I detected the fragrance of sandalwood incense. I looked across the street and I saw the temple. Kṛṣṇa was reeling me in . . .

The next day was Sunday. As I rode my bike toward the temple, I saw a devotee chanting on his beads on the steps. "No," I thought, "I won't shave my head!" I peddled past.

But I came back the next week.



Inside I found a warm, friendly atmosphere and that all-addictive mantra: *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*.

I'll remember that day for the rest of my life. It was beautiful. I felt like I was home. I remember thinking, "I don't want to leave. This is nice."

During December, I visited the Honolulu temple for the first time. On Saturday night the devotees packed into the van to chant Hare Kṛṣṇa on Kalakaua Avenue. On the way there, I told a devotee about that Halloween five years ago. He said, "I remember you." It was the same devotee who had given us the cookies and taught us the mahā-mantra.

Another devotee explained that as they were going home that night they were saying, "These guys think it's pretty funny that they're out here imitating devotees, but I'll bet you at some point they'll become devotees."

Or at least they'll try . . . ☸

*Bhakta Sean moved into the Boston temple in December 1994. He's now back in Hawaii, teaching the mahā-mantra to people on the island of Kauai.*



PUSKAR '16

All the Pāṇḍavas look at Draupadī and hold her within their hearts.

# Five Husbands For Draupadī

*Arjuna surprises his mother  
when he returns with his wife-to-be.*

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, Arjuna returns with Princess Draupadī to the potter's workshop where the Pāṇḍavas and their mother have been living, disguised as brāhmaṇas. Arjuna has just won the hand of Draupadī in a competition among princes.*

**K**UNTĪ, THE MOTHER of the Pāṇḍavas, knew only that her sons had gone out as usual to collect alms and that they had not returned on time. She began to imagine all sorts of calamities that might have befallen them. "I pray that Dhṛtarāṣṭra's sons have not discovered and killed them, for my sons are the best of the Kurus. Could they have been waylaid by horrible Rākṣasas, who possess mystical powers and never forgive an enemy? But the great soul Vyāsa declared that my sons would be victorious. Could his conclusion be in error?"

Filled with affection for her sons, Pṛthā thus worried over them until late in the afternoon,

when Jīṣṇu Arjuna returned. Like the bright sun surrounded by clouds, he came in surrounded by brāhmaṇas, who kept the Absolute Truth before them.

Pṛthā's two exalted sons Bhīma and Arjuna, the finest of men, went back to the potter's workshop with the greatest of joy. Finding Kuntī home, they called to her, joking about Draupadī: "We brought alms!"

Kuntī was inside the shop, and without looking at her sons she called back, "All of you enjoy the alms together."

When Kuntī saw they had brought a girl, she cried out, "Oh, what a terrible thing I have said!" Embarrassed, and fearful of an irreligious act, Kuntī took the very blissful Draupadī by the hand and went to see Yudhiṣṭhira.

Kuntī said, "Your two younger brothers delivered to me the young daughter of King Drupada, and being distracted, son, I said as usual, 'All of you enjoy the alms together!' O best of the Kurus, how will my statement not prove false, [for I cannot lie]? Yet how will sin

Illustrations by Puṣkara Dāsa

# **“To avoid the serious danger of division among us, the pure-hearted Draupadī will be a wife to all of us.”**

• • •

not overtake the sinless daughter of the king of Pāncāla?”

Yudhiṣṭhira, a king of tremendous ability, thought over the matter for some time. Then, trying his best to encourage Kuntī, the courageous Kuru said to Dhanañjaya Arjuna, “You have won Draupadī, O Pāṇḍava, and it is you who will satisfy the princess. Now let the sacred fire be ignited. May the offerings be made. You shall lawfully accept her hand.”

Arjuna said, “Do not bestow upon me an irreligious deed, my king. What you propose is not the virtue people seek. You, as the eldest brother, will marry first, and then the mighty-armed Bhīma, of inconceivable works. I come next, after me comes Nakula, and finally Mādri’s son Sahadeva will marry. Vṛkodara Bhīma, the twins, this girl, and I, O king, are all your subordinates. It being thus, you must carefully consider the situation and then do what must be done to enhance our virtue and reputation. Your actions must also be pleasing to Drupada, the king of Pāncāla. You may command us, for we are all prepared to obey you.”

All the Pāṇḍavas then looked over at the glorious Draupadī, who stood before them, and then sat staring at one another, holding her within their hearts. Each of the Pāṇḍavas was a man of immeasurable vigor. As they went on looking at the maiden Kṛṣṇā, a deep love arose in their hearts and forcibly took hold of their eyes and ears and all their senses. The creator of this world had personally designed the very attractive body of the Pāncāla princess, and all creatures were enchanted with her grace, for she was lovelier than other women.

Yudhiṣṭhira understood that all the Pāṇḍavas were absorbed in thinking of the lovely form of Draupadī, and he well remembered all that their grandfather Dvaipāyana Vyāsa had told

them about their future marriage. The king then told his brothers, “To avoid the serious danger of division among us, pure-hearted Draupadī will be a wife to all of us.”

The Pāṇḍavas thought about the instruction of their brother, Pāṇḍu’s eldest son. Deep within their minds they meditated on the ultimate purpose and meaning of his decision, and thus those most able warriors simply sat in silence.

## **KṚṢṆA MEETS THE PĀṆḌAVAS**

Meanwhile, the Vṛṣṇi hero Lord Kṛṣṇa, surmising the identity of the Kuru heroes, went with Lord Balarāma to the potter’s workshop to see those valiant men.

Arriving there, Kṛṣṇa and Balarāma saw Yudhiṣṭhira, of wide, long arms, as he sat free of hatred and surrounded by his brothers, who were as bright as fire. Approaching Yudhiṣṭhira, the most distinguished of religious men, Lord Kṛṣṇa, known as Vāsudeva, affectionately pressed the feet of the rightful Kuru king and said, “I am Kṛṣṇa.”

Śrī Balarāma also touched Yudhiṣṭhira’s feet, and the Kuru princes joyfully welcomed Kṛṣṇa and Balarāma. The two Yadu leaders also touched the feet of Their aunt Kuntī, the sister of Their father.

King Yudhiṣṭhira, who saw no one as his enemy, then asked Lord Kṛṣṇa about His well-being. Revealing their own state of affairs, he inquired, “Dear Kṛṣṇa, we have all been living in disguise. How did You know who we are?”

Lord Kṛṣṇa smiled and replied, “Fire, even when covered, is detected, O king. Who but the noble sons of Pāṇḍu, among all mankind, could perform such feats? Thank heaven all of

you Pāṇḍavas were saved from that fire, and thank heaven Duryodhana, that sinful son of Dhṛtarāṣṭra, and his minister could not accomplish their plan. May you all be blessed so that even in hiding you grow and prosper, shining like a steadily burning fire. We shall now go back to Our camp so that no one discovers who you are.”

Granted His leave by the eldest Pāṇḍava, Śrī Kṛṣṇa, whose opulence is inexhaustible, departed quickly with His brother, Śrī Baladeva.

## **DHRṢṬADYUMNA LISTENS IN**

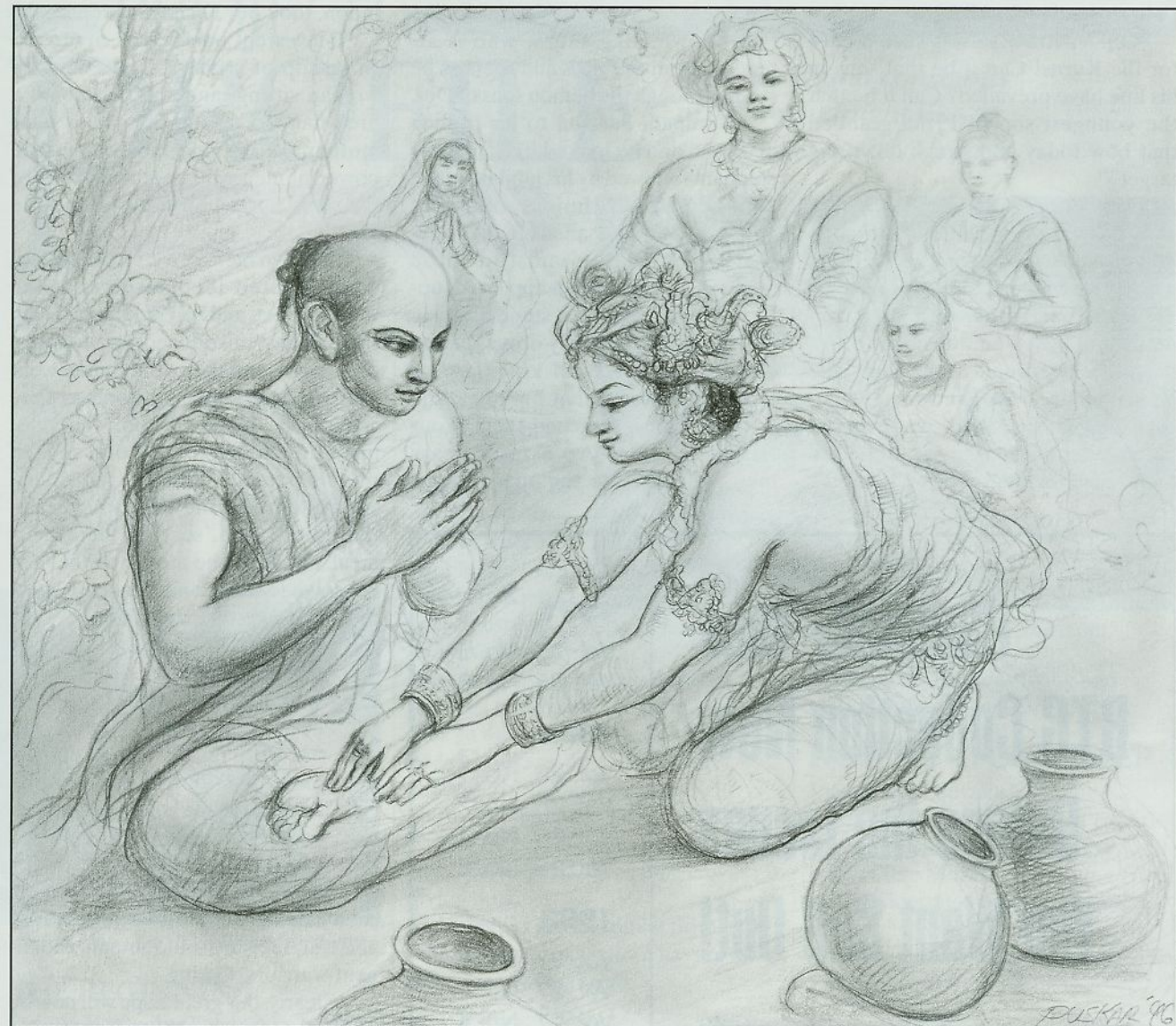
Dhr̥ṣṭadyumna, prince of Pāncāla, had followed Bhīma and Arjuna as they returned to the potter’s shop. Hiding his men all around, he sat undetected near the workshop.

When night fell, Arjuna, the mighty twins, and Bhīma, harasser of foes, happily gave Yudhiṣṭhira the alms they had begged. Then at the proper time generous Kuntī said to Drupada’s daughter, “Now, sweet girl, take the first portion of the collection and offer it to the Supreme Lord. Then give it in alms to a learned *brāhmaṇa*. And give some to whoever in this neighborhood desires food. Then quickly divide the remainder. Keep half for the four brothers and me and you, and give the other half, good woman, to Bhīma. He’s that son of mine who looks like a maddened bull. That swarthy young man is built very strongly and is our hero, but he always eats a lot.”

The joy in the heart of the princess made her beauty shine. Accepting Kuntī’s words without the slightest doubt, the saintly young bride did exactly as instructed. And they all took their food.

Then Sahadeva, the expert son of Mādri, put down a ground covering of *kuśa* grass, and all the heroes spread





*Lord Kṛṣṇa introduces Himself to Yudhiṣṭhira while touching his feet.*

out their deerskins on it to sleep on the earth. The men lay with their heads pointing toward the direction blessed by the sage Agastya [south]. Kuntī was in front of them, and Draupadī was across from their feet. The princess lay on the earth with the sons of Pāṇḍu, as if a pillow for their feet. But there was no unhappiness in her heart, nor did she think less of those princes, who were the foremost of the Kurus.

As they lay there, talks arose among them. The mighty heroes began to tell wondrous stories of armies and governments, of divine weapons, chariots, and elephants, of swords, clubs, and deadly axes. And as they told their stories, Dhṛṣṭadyumna, the prince of Pāñcāla,

heard them, and his men saw how their princess lay there without any of her usual comforts.

Dhṛṣṭadyumna, King Drupada's son, eager to tell his father in detail all that the Pāṇḍavas and the women had said and done that night, hurried back to the palace.

### **DRUPADA HEARS THE REPORT**

The king of Pāñcāla looked worried and upset, for he did not know the identity of the Pāṇḍavas, to whom he had given his beloved daughter. As soon as his son returned, the exalted monarch questioned him: "Where has

my daughter Kṛṣṇā gone, and who led her away? Is the princess now the property of a low-class man? Is she in the hands of an outcaste? Or does she now serve a tax-paying merchant? Is a foot now stuck on my head? Has the royal garland fallen on the polluted ground where bodies are burned? Or has it been placed on a man of distinguished, kingly rank? Or was it one of still higher rank, a *brāhmaṇa*? Or is it, my son, that a lowly left foot has been thrust on my head by the man who carried away Kṛṣṇā? Or may I yet dream that the sons of Pāṇḍu live and that I am now united with the very best of men? Tell me in truth! Who is that man of great power who has now won the

right to my daughter?

“Oh, Vicitravīrya was such a hero for the Kurus! Can it be that sons in his line have prevailed? Can it be that the youngest son of Pṛthā grabbed that bow today and struck down the target?”

Then Prince Dhṛṣṭadyumna, the crown jewel of Pāncāla, enthusiastically related to his father what had happened and who had taken Draupadī.

“It was that youth with large copper-colored eyes and deerskin dress, the one as handsome as the gods, who strung the finest bow and sent the target falling to the earth. And without becoming entangled, he quickly left, all the while being praised on all sides by

the finest *brāhmaṇas*. He strode like thunder-wielding Indra, who is attended by all the gods and seers as he strides through the demon sons of Diti.

“Draupadī held on to his trailing deerskin, and he looked like a mighty elephant followed by his jubilant mate. All the kings were furious with indignation, and they assailed him as he departed. But in the midst of those monarchs another man appeared, uprooted a large tree that stood firmly in the earth, and furiously drove off and chased those rows of kings just as Death pursues all that breathe. And as all the kings watched them, Your Highness, those two extraordinary men, shining like the sun and the

moon, took our Kṛṣṇā and departed.

“They went outside the city to the workshop of a potter. There I saw a woman sitting, and she resembled a fire’s flame. I reason that she is their mother. Sitting near her were three powerful men who appeared to be of the same family. They too shone like fire.

“The two men arrived from the stadium, offered their respects at the woman’s feet, and had Draupadī do the same. They introduced Draupadī to the others, and then all the men went out to collect alms. As soon as they came back, Draupadī took the alms, made an offering to the Lord, and fed the *brāhmaṇas*. With the remainder, she waited upon the older woman and the heroic men, serving them their meal, and then she ate. Then the men lay down to sleep, and Draupadī lay at their feet like their foot-pillow. Their bed was made of fine deerskins spread over *darbha* grass, and somehow it seemed appropriate for the occasion.

“They began to narrate stories with voices as deep and strong as doomsday clouds. And how they told those wonderful stories! These were not the stories that merchants and common laboring men would have to tell, nor would *brāhmaṇas* speak like those heroes. The way they talked about battle and war, they are undoubtedly prominent warriors, O king.

“Clearly, our great hope will now be fulfilled, for we hear that Pṛthā’s sons were saved from the fire! The forceful way that powerful young man strung the bow and struck the target, and the way they all speak to each other—they are surely the Pāṇḍavas moving about in disguise.”

*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.*

Dramatic readings by Hridayānanda Dāsa Goswami of his *Mahābhārata* translations may be purchased from: HDG Tape Ministry, P. O. Box 1156, Alachua, FL 32616. Phone: (904) 418-4644.

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# PROJECT PROFILE

## Murāri Sevaka Farm

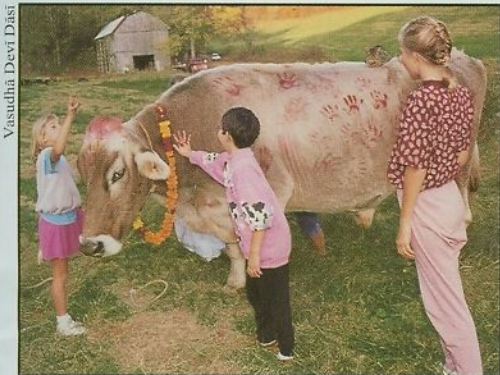
Here's a Kṛṣṇa conscious project you might like to support or get involved in.

### LOCATION

Mulberry, Tennessee

### PROJECT MANAGERS

(under the guidance of Jayapatāka Swami and Bīr Kṛṣṇa Goswami) Jvārajit Dāsa, Nandanācārya Dāsa, Nirguṇa Dāsa, Gāyatrī Dāsa, Vijayā Devī Dāsī



Decorating Upendra the ox for a festival.

### THE BEGINNING

Devotees bought the farm in 1975, and Śrīla Prabhupāda named it Murāri Sevaka—"the place where everyone is a servant of Murāri (Kṛṣṇa)." The project is beautifully situated in an area where several small valleys run together. The first Kṛṣṇa devotees here built a barn, a temple, and a few simple cabins. They also began adding to the temple building to make an extended complex. The project had a school. Devotees used oxen for some of the farming. In 1977 residents began worshiping Deities of Śrī Śrī Nitāi-Gauracandra (Caitanya and Nityānanda) and Śrīla Prabhupāda.

### TODAY

Though the project lost momentum during the 1980s, it is undergoing a new birth, with a new generation of

devotees convinced that the land, the climate, and the location of the project make it an ideal place to develop a community where people can live simply in Kṛṣṇa consciousness and give Kṛṣṇa consciousness to others. Besides working to develop the farm, devotees go out to distribute Śrīla Prabhupāda's books and put on Kṛṣṇa conscious programs, especially in Nashville, the area's largest city.

The farm is home to twenty-eight cows, calves, and oxen. One cow is giving milk.

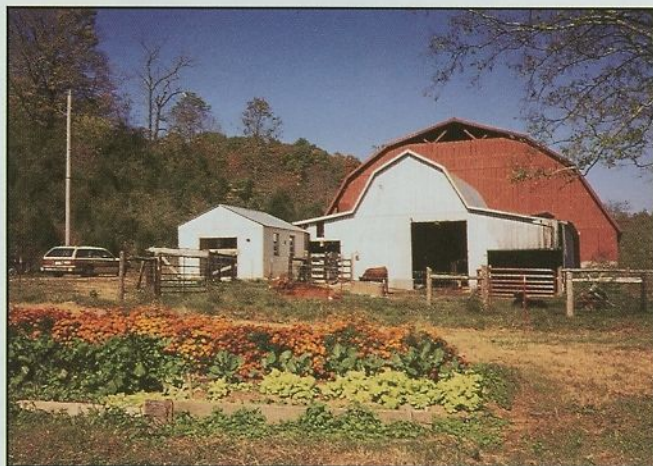
Devotees are starting a primary school, the earlier school having closed many years ago.

### PLANS

1. Finish the temple complex.
2. Develop cottage industries.
3. Take advantage of natural sources of power (by using windmills, for example).
4. Use ox power for farming, transport, and other kinds of work.
6. Construct buildings for schools, camps, retreats, festivals, and seminars.
7. Develop a health/healing center.
8. Start a cabin time-sharing program.

### OBSTACLES

Because Murāri Sevaka is lesser known than other ISKCON farms, devotees may have stopped considering it as a project they could get involved in. The project especially



Devotees built this barn for the cows and oxen.

needs more devotees living and working on the land.

### HOW YOU CAN HELP

Visit Murāri Sevaka.

If you have knowledge or experience in planning or developing a project like Murāri, give your advice.

Consider moving onto the farm. Land is available on a life-lease or service-agreement plan. You can also buy land next to the project.

For more information, or to send resumes, donations, or development advice, write or call:

Nirguṇa Dāsa  
ISKCON Murāri Sevaka  
Rt. 1, Box 146-A  
Mulberry, TN 37359  
Tel: (615) 759-6888 or 759-5785 ☼



Śrī Śrī Nitāi-Gauracandra

SPIRITUAL PLACES

# ŚRĪ RAṄGAM

## Temple of Temples

*The history of this holy place  
traces back to the beginning of creation.*

...

by Bhakti Vikāśa Swami and Jaya Vijaya Dāsa  
photos by Mahā-Viṣṇu Dāsa and Bhārgava Dāsa





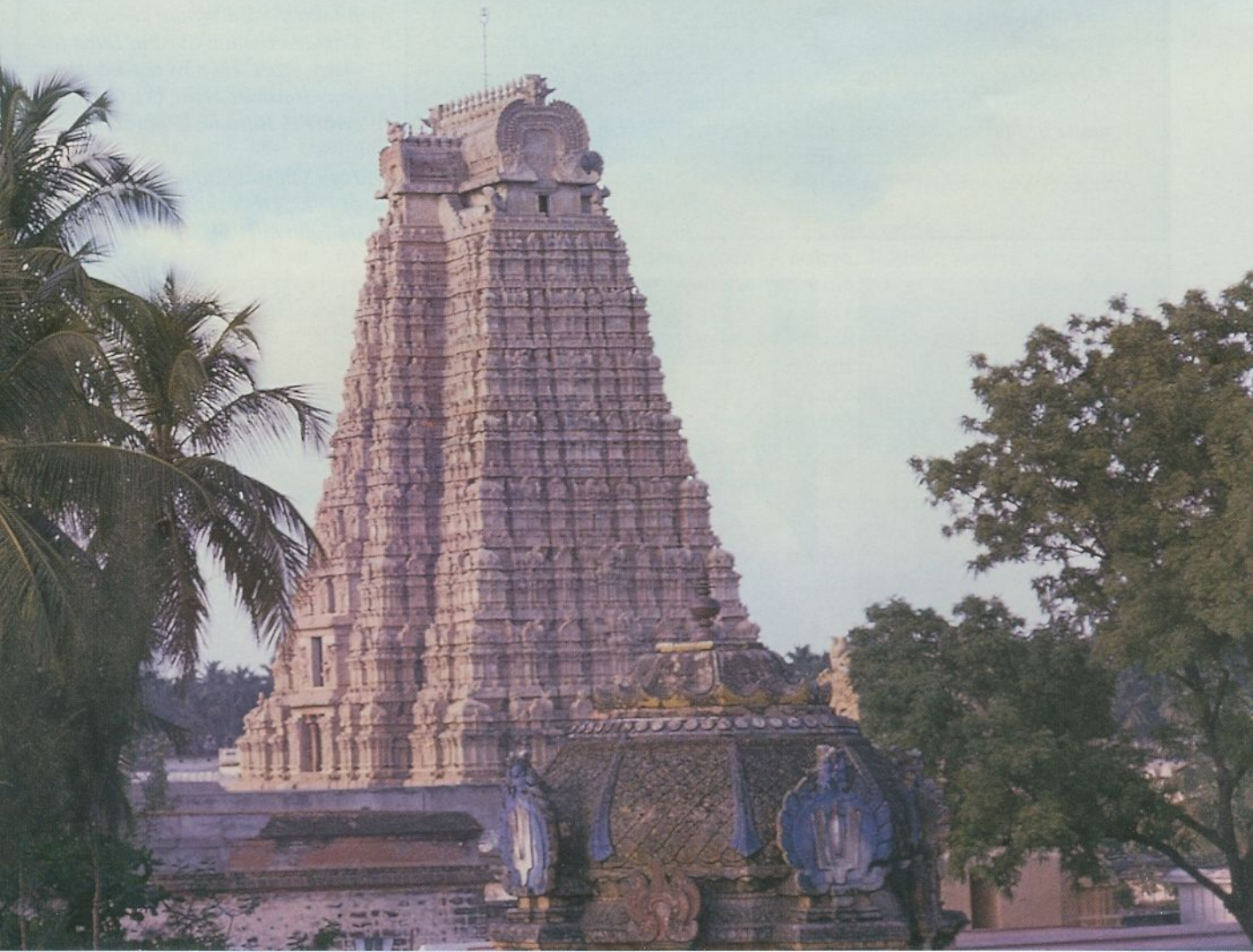
*Ornately carved gopurams, or towered entrances (left and below), are prominent in the architecture of Śrī Rāṅgam. The gold dome sits above the main Deity chamber.*

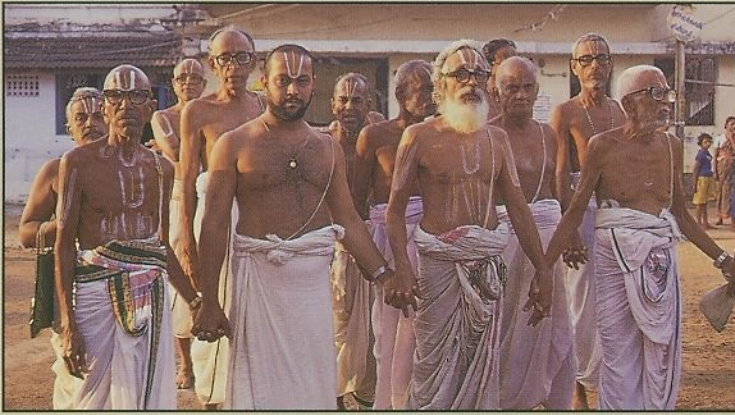
ŚRĪ RĀṄGAM, or Śrī Rāṅga-kṣetra, is the largest temple in the world in which worship is still being performed. Situated on an island at the confluence of the Kaveri and Kollidam rivers in the South Indian state of Tamil Nadu, Śrī Rāṅgam is the main center of worship

and culture for the Śrī Vaiṣṇavas, the disciplic line of devotees of Lord Viṣṇu (Kṛṣṇa) that begins with Lakṣmī Devī (Śrī, Lord Viṣṇu's consort). Historically, their main *ācārya*, or spiritual teacher, was Śrī Rāmānuja (See sidebar, page 31).

The Śrī Rāṅgam temple com-

pound covers about three square miles. The main temple is surrounded by seven walls, which represent the seven planetary systems described in Vedic cosmology. The seven walls have twenty-one towered entrances (*gopurams*), the highest of which, at 250 feet, can be seen from





## The Brāhmaṇas of Śrī Raṅgam

AN OLD *brāhmaṇa* struggles to climb the stairs to perform his service in the temple. I ask him when he is going to retire.

“No, the Lord wants our surrender,” he replies. “The Lord does not want our surrender up to one week or three weeks before our death. He wants our lifelong surrender.”

I have met many Śrī Raṅgam *brāhmaṇas*, and they are very special people. They have very great feeling for Śrī Raṅganātha Swami and Śrī Rāmānuja. They will not give up their service. “What would Rāmānuja

think?” they say.

I have met *brāhmaṇas* who have been worshiping Śrī Raṅganātha Swami all their lives. They will not miss a day, even when sick. If they have a high fever and are too sick to bathe, they will stand near the Deity’s chamber and direct someone else on how to perform a particular service for the Lord.

Many Śrī Raṅgam *brāhmaṇas* who by circumstance have to live elsewhere, even outside India, carry with them their great devotion to Śrī Raṅganātha Swami.

—*Bhakti Vikāśa Swami*

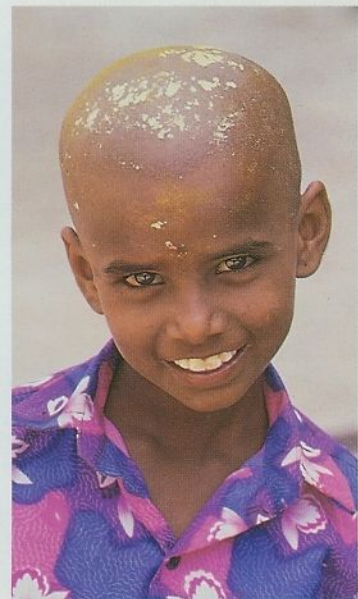
at least ten miles away. Much of the town of Śrī Raṅgam is within the three outer walls of the temple compound.

The Deity in the main temple is Śrī Raṅganātha Swami, a two-armed form of Lord Viṣṇu reclining on the divine serpent Ananta Śeṣa. The priests of Śrī Raṅgam have worshiped Śrī Raṅganātha in much the same way since the eleventh century, when Śrī Rāmānuja set up strict standards of worship, with a meticulous schedule of songs, prayers, rituals, and offerings.

Since the time Śrī Raṅganātha decided to stay at Śrī Raṅgam (See sidebar “Śrī Raṅgam: The History, page 29) countless kings, queens, saints, sages, devotees, demigods, and goddesses have eagerly stood before the doors of His chamber awaiting His merciful glance. Millions of souls since ancient times have had that fortune, and many more will have it for many years to come. 🌸

*Bhakti Vikāśa Swami comes from England but has lived in India for many years. He now teaches Kṛṣṇa consciousness at the ISKCON center in Baroda, Gujarat.*

*Jaya Vijaya Dāsa has been a leader of ISKCON’s India Padayātrā since it began in 1984.*



*Many pilgrims, including women, shave their heads (and smear on cooling sandalwood paste) as an offering of humility and submission to Raṅganātha Swami. To see a famous holy place like Śrī Raṅgam is for many the fulfillment of a lifelong dream.*



Śrī Raṅganātha Swami (far right) and Śrī Raṅganayakī Nachiyar, Lord Raṅganātha's consort (right). The smaller Deities in each photo are utsava-mūrtis, forms of the Deity taken out for festivals and processions.

## Śrī Raṅgam: The History

THE HISTORY of Śrī Raṅgam, as told in various *Purāṇas* and other Vedic writings, traces back to the beginning of creation. Pleased by the penance of Brahmā (the first created being), Lord Viṣṇu (the Supreme Lord) manifested Himself in the form of Lord Raṅganātha for Brahmā to worship. Lord Raṅganātha appeared with His Deity chamber, or *vimāna*. Brahmā worshiped Lord Raṅganātha for a long time and eventually handed the worship over to Vivasvān, the sun-god, who handed it over to Svayambhuva Manu, the father of mankind. Manu passed on the worship to his son Ikṣvāku, a great king and the head of the dynasty in which Lord Kṛṣṇa was later to appear in His incarnation as Lord Rāmacandra.

Lord Rāmacandra ruled in Ayodhyā, in northern India, during the age known as Tretā-yuga, millions of years ago. The pastimes of Lord Rāmacandra are recounted in the epic *Rāmāyaṇa*. Lord Rāmacandra defeated the great demon *Rāvaṇa*, who had kidnapped the Lord's wife, and placed *Rāvaṇa*'s brother Vibhīṣaṇa on the throne of Sri Lanka, *Rāvaṇa*'s former kingdom. Because Vibhīṣaṇa was a great devotee, Lord Rāmacandra pre-

sented Him with the Deity of Śrī Raṅganātha to worship in Sri Lanka, off the southeast coast of India.

While traveling to Sri Lanka with Śrī Raṅganātha (along with the Lord's *vimāna*), Vibhīṣaṇa stopped near the Kaveri River, at a holy place called Candra Puṣkārīṇi, where a Deity of Ananta Śeṣa (the Lord's serpent-bed) was worshiped. Dharma Varma, a king of that region, had seen Lord Raṅganātha in Ayodhyā and had been praying for some time to be able to serve Him. Lord Raṅganātha blessed the king by promising to stay at Śrī Raṅgam. When Vibhīṣaṇa tried to continue his journey, Lord Raṅganātha would not move.

Lord Raṅganātha then blessed Vibhīṣaṇa by promising to always look toward Vibhīṣaṇa's kingdom, Sri Lanka. So although most Deities in India face east, Śrī Raṅganātha Swami reclines on His right side with His head toward the west as He looks south toward His great devotee Vibhīṣaṇa.

King Dharma Varma and his successors in the Chola dynasty built a large temple around the *vimāna* of Lord Raṅganātha and served Him with great opulence. But after many generations the

temple was covered in sand and gradually lost and forgotten.

Then one day, temple histories say, a king of the Chola dynasty was resting under a tree in the area when a parrot told him that Lord Raṅganātha was buried under the sand. The king then excavated the temple and restored all parts of the huge complex. Over the years to follow, numerous Chola and Pandya kings, including King Kulaśekhara (See sidebar, page 36), expanded and renovated the temple.

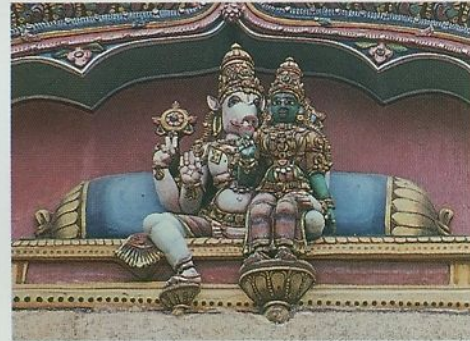
Great Vaiṣṇava leaders Yāmunācārya, Rāmānujācārya, and Sudarśanācārya all had important roles in the further development of Śrī Raṅgam. But during the fourteenth century invading Moghuls plundered most of the Lord's treasures. Then in the fifteenth and sixteenth centuries the Vijayanagar and Nayak rulers slowly began to revive the glories of Śrī Raṅgam. In the seventeenth and eighteenth centuries Muslims, the French, and finally the British used the fort-like temple of Śrī Raṅgam during their conquests. Eventually, when India gained independence in 1947, the Indian government and the Śrī Vaiṣṇavas took over the management of the temple.



Bharava Dasa



Bharava Dasa



Bharava Dasa



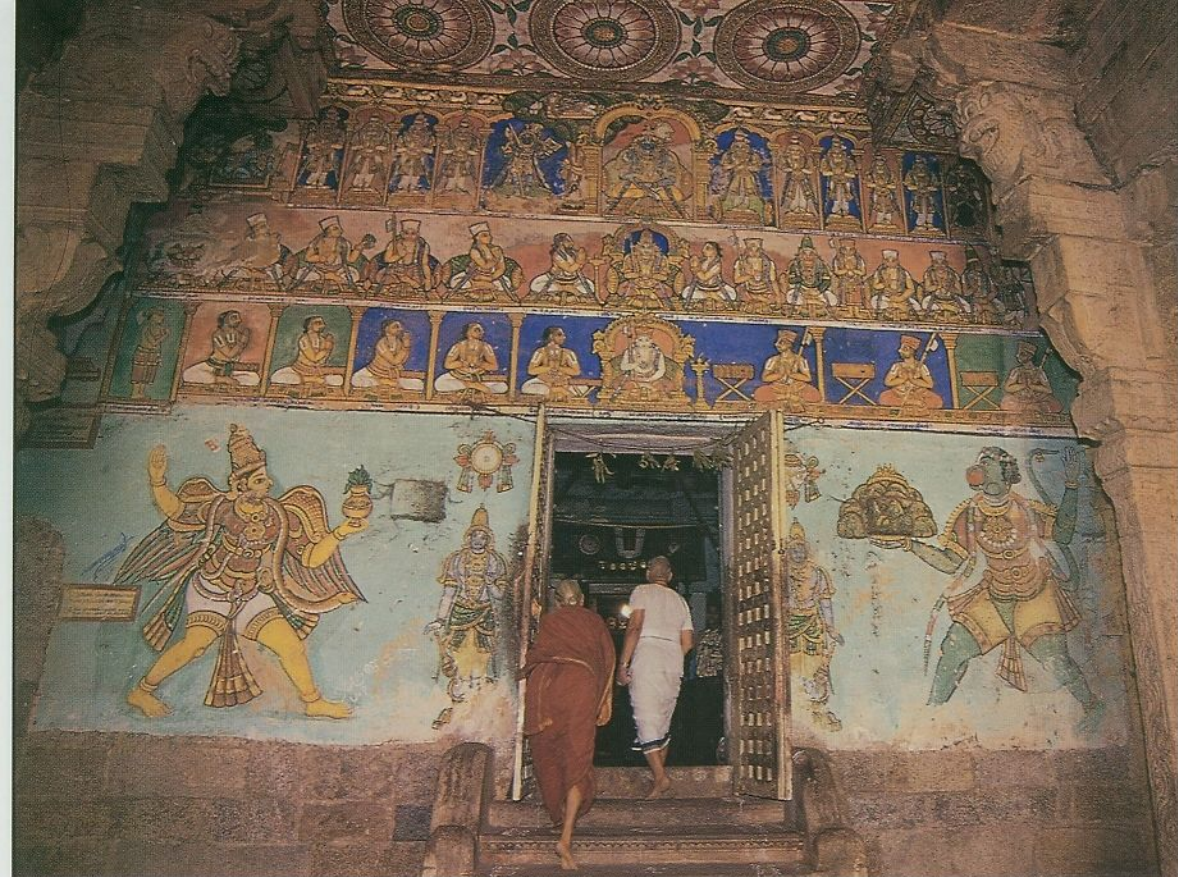
Bharava Dasa



Pilgrims enter through one of the twenty-one gopurams (above). Visitors can buy plates of fruits and flowers (left) to offer the Lord. At right, some of the sculptures that adorn the gopurams and the various temples within the walls of Śrī Raṅgam.



Two pilgrims enter one of the many temples within the Śrī Raṅgam compound.

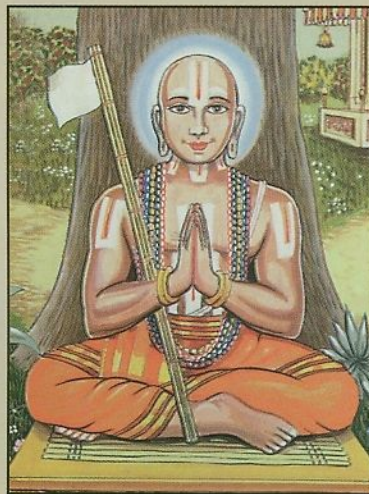


## Śrī Rāmānuja

ŚRĪRĀMĀNUJA (A.D. 1017-1137) spent 80 of his 120 years at Śrī Raṅgam. For twenty years he was the chief priest of the temple.

Rāmānuja is the main *ācārya*, or spiritual teacher, in the line of teachers and disciples known as the Śrī Sampradāya. His presentation of Kṛṣṇa consciousness is known as *viśiṣṭādvaita*, “qualified nondualism.” A staunch proponent of the philosophy of personalism, he taught that although the Supreme Lord and the individual souls are qualitatively one, there is still a difference between them, for the Lord is infinite and the living entities are infinitesimal. Rāmānuja traveled extensively throughout India, teaching personalism and debating proponents of monistic philosophy. His commentary on the *Vedānta-sūtra* is known as *Śrī-bhāṣya*.

Rāmānuja founded seventy-four centers of Śrī Vaiṣṇavaism and initiated seven hundred *san-*



Painting by Ananta Śakti Dāsa

*nyāsis* (renunciants), twelve thousand *brahmacāris* (celibate students), thousands of householders (including kings and wealthy landowners), and three hundred *ketti-ammanis*, women who took vows of renunciation.

Here are some of Śrī Rāmānuja’s instructions as he was about to leave this world:

“Worship all Vaiṣṇavas as you worship your guru. . . . Have faith in the previous *ācāryas*. . . . Study scriptures that describe the glories of the Supreme Lord. . . . Always endeavor for purity. . . . Take shelter of the Lord and have faith in Him alone.

“If you follow these instructions, you will never be separated from me. Why should one grieve over the disappearance of the temporary body?”

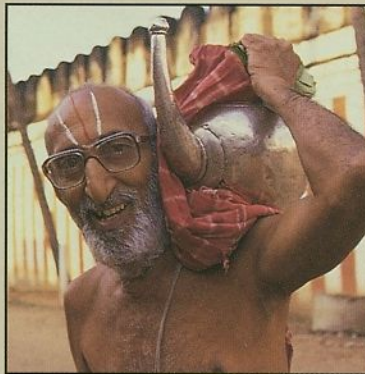
Because the body of a great devotee is considered spiritual, Rāmānuja’s followers preserved his body after he passed away. Over the years the priests of Śrī Raṅgam have regularly applied a special preservative, and after more than 850 years Rāmānuja’s body has not decayed. It is worshiped in a temple within the Śrī Raṅgam compound. Śrī Rāmānuja sits in the lotus position, his right hand extended slightly forward, bestowing benedictions.

## Appreciating the Residents of Śrī Raṅgam

THOSE WHO LIVE and die in Śrī Raṅgam, as in any holy place, are rare, fortunate souls. Somehow or other they have a special internal relationship with the Lord, which may be much deeper than we can see. Visitors should always give the local residents of any spiritual place the utmost respect.

In the course of Padayātrā, our walking tour of India, we come in touch with hundreds of thousands of people, but when we enter a holy place we try to view everything with a different consciousness. We have entered a spiritual zone, where the Lord and His associates enact numerous pastimes. If we offer respect with care, reverence, and sincerity, the Lord may allow us some understanding of His pastimes here.

Though we have visited many places, only in Śrī Raṅgam have I seen such great respect toward Lord Caitanya and kindness to-



ward His devotees. Only in Śrī Raṅgam have I seen *brāhmaṇas* offer full prostrated obeisances to the Padayātrā Deities as we chanted in procession around the temple precincts. And only in Śrī Raṅgam have I heard the priests serving Śrī Raṅganātha stop the rushing queue so “the Hare Kṛṣṇas can have an extra long *darśana* [audience] of the most merciful Śrī Raṅganātha Swami.”

One evening in the temple of

Śrī Raṅganayakī Nachiyar (Mahā-Lakṣmī, Lord Raṅganātha’s consort), we met an eighty-five-year-old Śrī Vaiṣṇava who could barely walk and see. Still, despite his advanced age and physical difficulties, he was coming to the temple. He looked up at us, surprised to see foreign devotees.

“How are you?” I asked him.

“Very fine!” he replied in a clear voice.

He then chanted various mantras glorifying the Lord. He loudly chanted “Govinda!” full of youthful enthusiasm, and he raised his hands and danced.

The next evening I met him again and asked how he was doing.

“I’m very happy, very happy!” he said.

Such happiness is the potency of the holy names of the Lord chanted by one of His devotees in the holy place of Śrī Raṅgam.

—Jaya Vijaya Dāsa



A flower seller displays a garland (above), inviting a pilgrim to buy it for offering to Raṅganātha Swami. The juice of green coconuts (right) is a great thirst-quencher in the South Indian heat.



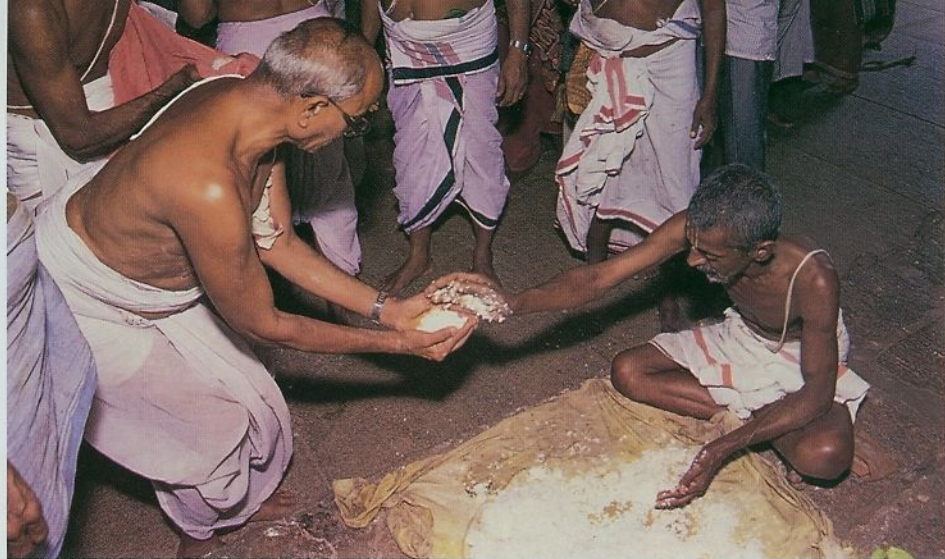


Many pilgrims to Śrī Raṅgam visit the temple of Lakṣmī-Nṛsiṃha, Lord Kṛṣṇa's half-man, half-lion incarnation and His consort. The Deities are well cared-for by devoted brāhmaṇas.



*Priests take the festival Deity of Raṅganātha Swami (right) on a morning procession in a covered palanquin (top). In the evening, the Lord rides atop an elephant-carrier that takes about thirty men to carry (above).*

After the worship of Śrī Raṅganātha Swamī, a priest distributes—first to temple brāhmaṇas and then to visitors—rice and yogurt that have been offered to the Lord. The brāhmaṇas live with their families within the temple compound.

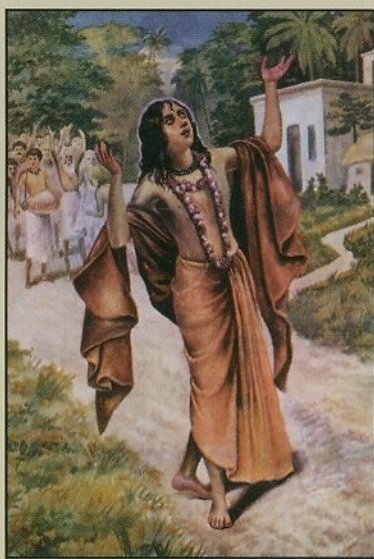


## Lord Caitanya's Visit to Śrī Raṅgam

LORD KṚṢṢṆA appeared five hundred years ago in West Bengal as Śrī Caitanya Mahāprabhu, who accepted the mood of a devotee of Kṛṣṇa. After taking *sannyāsa*, the renounced order of life, Lord Caitanya traveled throughout India for six years, visiting holy places and spreading the chanting of the holy names of the Lord. During that period, the longest time He spent in one place was at Śrī Raṅgam.

Lord Caitanya observed the practice that a *sannyāsī* ceases travel during the four months of the rainy season. So one year He spent those four months in Śrī Raṅgam, at the home of a Śrī Vaiṣṇava brāhmaṇa named Vyeṅkaṭa Bhaṭṭa. Because Vyeṅkaṭa Bhaṭṭa was a devotee with whom Lord Caitanya could discuss the transcendental pastimes of Lord Kṛṣṇa, Lord Caitanya passed His days at Śrī Raṅgam in great happiness.

Lord Caitanya would bathe daily in the sacred Kaveri River and visit the temple to see Śrī Raṅganātha Swamī. Many hundreds of thousands of people from various parts of India came to Śrī Raṅgam to see the beauty of Caitanya Mahāprabhu and His ecstatic love for Lord Kṛṣṇa. Every day, local Vaiṣṇava brāhmaṇas would invite Caitanya Mahāprabhu to



their homes for lunch.

Vyeṅkaṭa Bhaṭṭa and Caitanya Mahāprabhu developed a friendly relationship, and they would happily laugh and joke together. Since Vyeṅkaṭa Bhaṭṭa belonged to the Śrī Sampradāya and worshiped the Supreme Lord in His majestic aspect as Lakṣmī-Nārāyaṇa, Caitanya Mahāprabhu would have lengthy spiritual discussions with him about the differences between worshiping Lakṣmī-Nārāyaṇa and worshiping the Lord in His most sweet form as Rādhā-Kṛṣṇa. To establish that the worship of Rādhā-Kṛṣṇa is higher than that of Lakṣmī-Nārāyaṇa, Lord Caitanya

(all the while in a pleasant mood) cited a scriptural reference that tells how Lakṣmī, the consort of Nārāyaṇa, wanted to join the most confidential pastimes of Kṛṣṇa but was not allowed to do so.

Unable to defeat Lord Caitanya's arguments, Vyeṅkaṭa Bhaṭṭa said, "You are the Supreme Personality of Godhead Kṛṣṇa Himself. You know the purpose of Your activities, and the person whom You enlighten can also understand Your pastimes."

Caitanya Mahāprabhu enlightened Vyeṅkaṭa Bhaṭṭa in all the subtle details of Lord Kṛṣṇa's most intimate pastimes.

Lord Caitanya then said, "There is no difference between the transcendental forms of the Lord. Different forms are manifested due to different attachments of different devotees. Actually the Lord is one, but He appears in different forms just to satisfy His devotees."

When the four-month period ended, Śrī Caitanya Mahāprabhu took permission from Vyeṅkaṭa Bhaṭṭa to continue on with His travels. When Caitanya Mahāprabhu bade farewell, Vyeṅkaṭa Bhaṭṭa fell down unconscious in the ecstasy of spiritual love.

Pilgrims to Śrī Raṅgam can still visit the house of Vyeṅkaṭa Bhaṭṭa.

A priest blesses a pilgrim with the Deity's helmet (right). In some processions the great devotee Hanumānji (far right) carries Lord Raṅganātha, shown here on Hanumān's back, His feet resting on Hanumān's hands.



## The Prayers of King Kulaśekhara

KING KULAŚEKHARA, who scholars say may have lived during the ninth century, was one of the twelve Ālvārs, ecstatic mystic poets who appeared in South India at various times between one thousand and five thousand years ago. The Ālvārs wrote mostly in the South Indian language Tamil. The Śrī Vaiṣṇavas accept the poems of the Ālvārs as scripture.\*

King Kulaśekhara was the tenth Ālvār. After giving up the throne, he resided at Śrī Raṅgam, where he wrote two great works: *Mukunda-mālā-stotra*†, in Sanskrit, and a collection of 105 Tamil hymns.

The following prayers are from the *Mukunda-mālā-stotra*:

*jayatu jayatu devo devakī-nandano 'yañ  
jayatu jayatu kṛṣṇo vṛṣṇi-vañśa-pradīpaḥ  
jayatu jayatu megha-śyāmalaḥ komalāṅgo  
jayatu jayatu pṛthvī-bhāra-nāśo mukundaḥ*

All glories to this Personality of Godhead known as the son of Śrīmatī Devakīdevī! All glories to Lord Śrī Kṛṣṇa, the brilliant light of the Vṛṣṇi dynasty! All glories to the Personality of Godhead, the hue of whose soft body resembles the blackish color of a new cloud! All glories to Lord Mukunda, who removes the burdens of the earth!

*mukunda mūrdhnā prañipatya yāce  
bhavantam ekāntam iyantam artham  
avismṛtis tvac-caraṇāravinde  
bhava bhava me 'stu bhavat-prasādāt*

O Lord Mukunda! I bow down my head to Your Lordship and respectfully ask You to fulfill this one desire of mine: that in each of my future births I will, by Your Lordship's mercy, always remember and never forget Your lotus feet.

*maj-janmanaḥ phalam idam madhu-kaiṭabhāre  
mat-prārthanīya-mad-anugraha eṣa eva  
tvad-bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-  
bhṛtyasya bhṛtya iti māñ smara loka-nātha*

O enemy of Madhu and Kaiṭabha, O Lord of the universe, the perfection of my life and the most cherished mercy You could show me would be for You to consider me the servant of the servant of the servant of the servant of the servant of the servant of the servant of the servant of Your servant.

*kṛṣṇa tvadiya-pada-paṅkaja-pañjarāntam  
adyaiva me vaśatu mānasa-rāja-haṁśaḥ  
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ  
kañṭhāvarodhana-vidhau smaraṇaṁ kutas te*

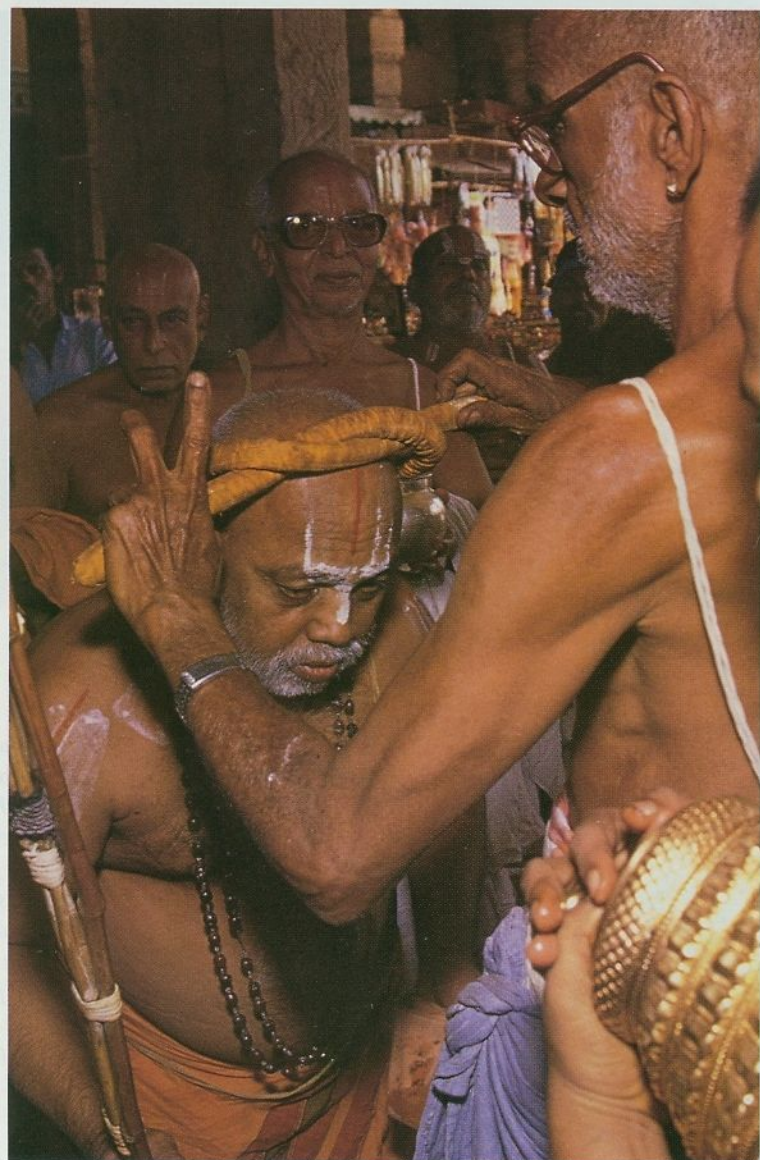
O Lord Kṛṣṇa, at this moment let the royal swan of my mind enter the tangled stems of the lotus of Your feet. How will it be possible for me to remember You at the time of death, when my throat will be choked up with mucus, bile, and air?††

††Śrīla Prabhupāda was very fond of this prayer, and he would sing and quote it often.

\*One reason for Śrī Raṅgam's prominence is that it is the only *divya-deśam* glorified by all twelve Ālvārs. The Śrī Vaiṣṇavas list 108 *divya-deśams*, "holy sites," of which Śrī Raṅgam is the chief. In Tamil it is referred to as Periya Koil, "the temple of temples."

†Available in English from the Bhaktivedanta Book Trust (BBT). The translations of the prayers given here are from the BBT edition.

Brāhmaṇas carry Hanumānji, who carries the Lord (right). Below, as a standard temple practice, a sannyāsī of the Śrī Sampradāya is honored in a ceremony in which he is the first to receive remnants of Raṅganātha Swami's meal.



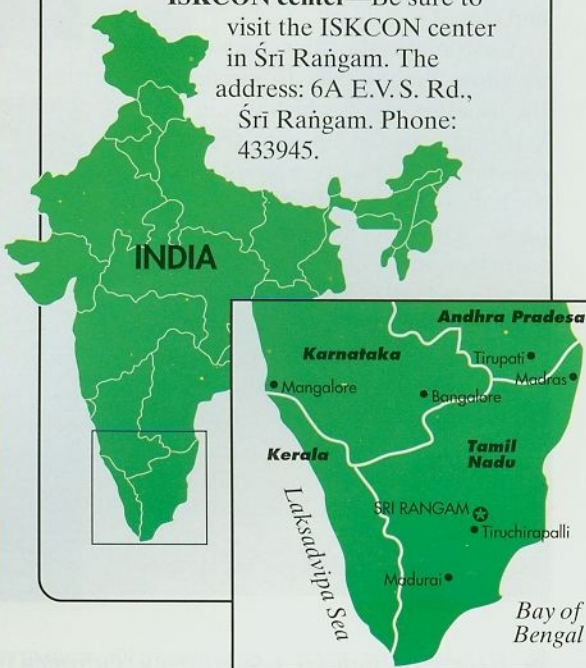
## Visiting Śrī Raṅgam

**How to get there**—Śrī Raṅgam is ten kilometers from Tiruchirapalli (also called Trichy), a prominent city in Tamil Nadu you can reach by air, rail, or road. You can take a taxi or a city bus from Trichy to Śrī Raṅgam.

**Lodging**—There are no hotels in Śrī Raṅgam, but Trichy has a good selection.

**Festivals**—There's a good chance you'll see one when you visit—festivals are held on 250 days each year.

**ISKCON center**—Be sure to visit the ISKCON center in Śrī Raṅgam. The address: 6A E.V.S. Rd., Śrī Raṅgam. Phone: 433945.



# Śrīla Prabhupāda In Australia

*Wherever Prabhupāda traveled he showed how everything—  
even the cynical press—can be used in the service of Kṛṣṇa.*

by Kūrma Dāsa

Tuesday, June 25, 1974

**T**HE EARLY-MORNING air was crisp as the Alitalia jet touched down on the airport tarmac, sending the devotees crowded on the observation deck into a frenzy. They raced back to the international terminal and started chanting ecstatically to receive His Divine Grace. Since Prabhupāda had chosen to visit only Melbourne this time, virtually every devotee in the Australasian zone had converged there. Devotees waved flags and banners, blew conches, and danced and chanted unabashedly before the customs doors, jumping and straining to see Prabhupāda as the doors opened and closed.

Customs authorities had agreed to allow Prabhupāda to circumvent the usual protocol, which would have kept him queued up with the other passengers. Suddenly, a devotee from the back of the crowd yelled, “Prabhupāda!” Devotees turned and to their surprise saw Prabhupāda standing humbly behind them. Customs authorities had indeed given Prabhupāda special priority, allowing him out through the VIP exit without informing anyone. The devotees had been

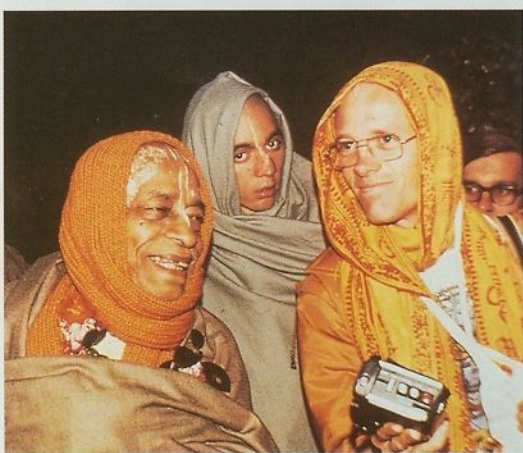
From an upcoming book entitled *The Great Transcendental Adventure: The Pastimes of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda in Australia and New Zealand.*



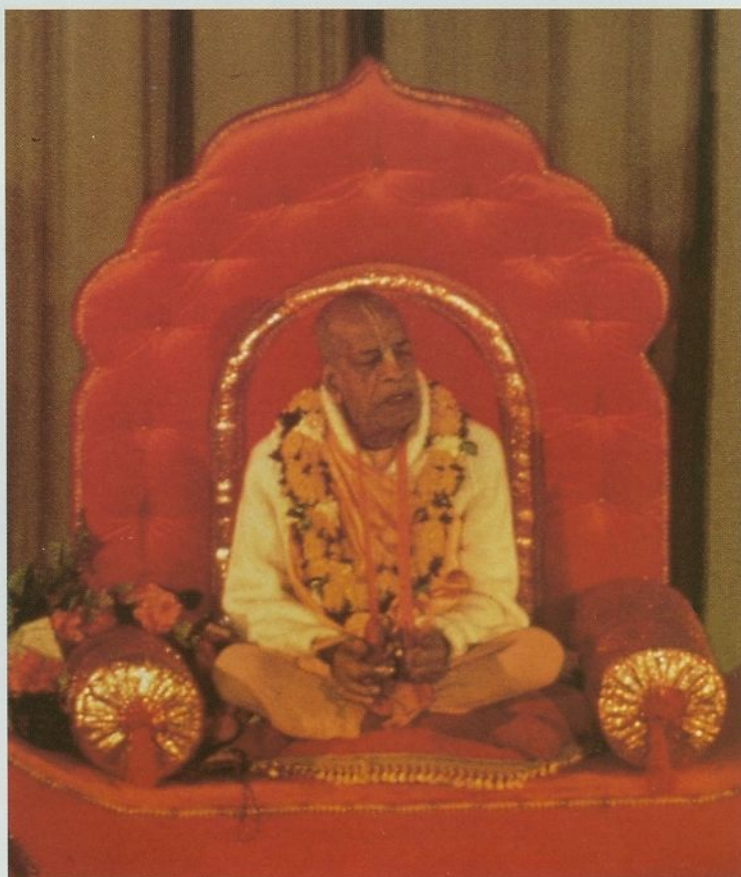
*Right: Śrīla Prabhupāda arrives at the Melbourne airport. Left: Madhudviṣa Swami leads the kirtana before the press conference. Above: outside the airport.*







*Śrīla Prabhupāda  
on early-morning  
walks in Melbourne  
(top and above) and  
chanting before  
Śrīmad-Bhāgavatam  
class in the Melbourne  
temple (right).*



# The press had come looking for hot scandal, but Prabhupāda had given them cool-headed facts.

• • •

at the wrong gate.

The airport was briefly quiet as the devotees fell to the ground in obeisances. Then the *kirtana* resumed, louder and more blissful than before. Flower petals flew, cameras flashed. With one devotee holding a mirror-studded blue and gold umbrella over Prabhupāda's head, the group surged down the corridor to the press lounge.

Prabhupāda looked graceful and aristocratic. He smiled brightly. A dark wool wrapper hung over one shoulder. In one hand he carried a bamboo cane and a large bouquet of yellow dahlias, in the other his white attaché. Prabhupāda entered the lounge and sat down, removing from around his neck all but one of the many flower garlands he'd just received. Despite the long, taxing journey—twenty-four hours from Frankfurt—Prabhupāda appeared fresh and relaxed.

The *kirtana* roared. TV and newspaper reporters jostled and knelt beside Prabhupāda, pens and notebooks poised. Film crews quickly adjusted their cameras and microphones. Prabhupāda seemed unaffected by the fanfare. Propping his cane next to his right knee, he put his hand inside his bead bag and chanted.

Madhudviṣa Swami, brightly dressed in orange silk, shaven head glistening with perspiration under the hot press lights, brought the *kirtana* to a close. The devotees settled in, cross-legged and attentive. Prabhupāda's eyes slowly scanned the room, briefly scrutinizing each face.

As the press conference began, the reporters seemed somewhat hostile. A young reporter, perplexed by the devotees' reverence, wanted to know why the devotees had pressed their faces to the ground in obeisance at Prabhupāda's arrival.

Prabhupāda answered soberly, unfazed by the reporter's aggressive mood.

"The devotees prostrate themselves," he said, "because the kingdom of God is for the humble and meek. I am teaching them how to become humble and meek. I have to collect obeisances as a tax collector has to collect taxes."

Another reporter, displaying the attitude of irreverent interrogation typical of his kind, made an issue out of the devotees' fund-raising on the streets of Melbourne.

"Have you any idea how much money the sect makes every year?" he asked.

Prabhupāda grinned. "We can spend all the money of the world."

The devotees roared. "*Haribol!*"

Prabhupāda added with a twinkle in his eye, "Unfortunately, you do not give us the money."

The devotees laughed, and Prabhupāda grinned even more.

Prabhupāda continued, "We're spending at least, at the present moment, eight hundred thousand dollars per month."

"On what, Your Grace?"

"On this propaganda, all over the world. And we are selling our books, not less than forty thousand dollars per month."

A woman reporter asked Prabhupāda if he liked to work.

Prabhupāda opened his eyes wide and looked her straight in the eyes. "We are working more than you—twenty-four hours. In my old age I am traveling all over the world."

"But don't you get a lot of your money from begging?" asked another reporter.

Prabhupāda shook his head. "No, no. First of all you see. Working—you cannot work more than us, because I am an old man, seventy-nine years old, and I am traveling always, all over the world, twice, thrice in a year. You cannot work so much, at least."

On hearing Prabhupāda's frank reply, the devotees cheered and again chanted, "*Jaya! Haribol!*"

Another reporter expressed disapproval of the handsome car waiting for Prabhupāda outside the airport terminal. Madhudviṣa Swami, having recalled previous bungled receptions for Prabhupāda, had been determined to make this one a success. He had hired a chauffeur-driven maroon Rolls Royce to drive Prabhupāda to the temple.

"Your Grace, your religion is a very ascetic one. Will you be living ascetically in Melbourne? We're told you'll be taken away in a Rolls Royce."

"Our religion does not say asceticism. Our religion teaches to love God." Prabhupāda pointed to the reporter's stylish suit. "You can love God in this dress. There is no harm."

"But it is a self-denying religion, isn't it?"

Prabhupāda shook his head slightly. "No, no. Not self-denying. We are using everything. Why self-denying? We simply use whatever is absolutely necessary, that's all."

The reporter was not about to back down.

"But wouldn't it be better that you were traveling in a much smaller car, less pretentious?"

Prabhupāda wasn't backing down either.

"Why? If you give me a Rolls Royce to travel, why shall I refuse it? It is my favor upon you that I accept this. The guru is the representative of the Supreme Lord. Kṛṣṇa rides in a golden chariot. What is this Rolls Royce? Tin, rubber, and wood. I say Rolls Royce is not enough."

The devotees laughed at Prabhupāda's frankness. He wasn't intimidated by the press. They had come looking for hot scandal, but he had given them cool-headed facts. He left them baffled

by his transcendental style.

Another *kirtana* escorted Prabhupāda to the escalator leading to the ground-floor parking area. As Prabhupāda descended, he noticed Bhūrijana Dāsa, recently returned from Hong Kong, positioned at the bottom of the escalator. As Prabhupāda reached the bottom, Bhūrijana spontaneously reached out his hand, and Prabhupāda affectionately grasped it.

Exiting the terminal building, Prabhupāda, loaded with garlands, climbed into the back seat of his Rolls Royce, its windscreen now adorned with a parking ticket. As someone blew a long, loud blast on a pink-bellied conch shell, the car drove off towards the temple, leaving the devotees scrambling for their vans.

#### 14 Burnett Street, St. Kilda

By the time the Rolls Royce pulled up in front of the narrow terrace house, a loud *kirtana* was in full swing on the street. Many neighbors stood in their gardens to witness the joyous scene. Devotees lined the path to the front door sprinkling flowers as Prabhupāda entered the freshly painted temple.

Prabhupāda's arrival address was brief. He was happy to be in Melbourne again, he said, and he complimented

the devotees on their keeping the temple clean and bright. He was here, he explained, on the invitation of Madhuvīṣa Mahārāja, to attend the Rathayātrā festival of Lord Jagannātha.

Prabhupāda's first evening class in Melbourne was on the Thirteenth Chapter of the *Bhagavad-gītā*, verses twenty-two through twenty-four. Prabhupāda explained that out of ignorance the living entities in the material world are claiming to be *puruṣa*, the enjoyer, when in fact they are *prakṛti*, the enjoyed. Ultimately, Kṛṣṇa is the supreme enjoyer.

"Just like in this temple. Who is the enjoyer? Kṛṣṇa is the enjoyer. We are helping in Kṛṣṇa's enjoyment. Kṛṣṇa will eat something very nice. Our business is to prepare it nicely and offer it to Kṛṣṇa. He is the enjoyer. He is enjoying His flute in the company of Śrīmatī Rādhārāṇī. So His very position is enjoyer, and we are His servants. We don't claim that we are on an equal level with Kṛṣṇa. That is not our philosophy. We claim to be servant of the servant of the servant of the servant of Kṛṣṇa. This is our position."

Prabhupāda glanced lovingly at the altar.

"Kṛṣṇa has become your guest. You have brought Kṛṣṇa here. He is very kind. Because you are devotees, because you want to serve Kṛṣṇa, Kṛṣṇa has come into your temple in a form which you can very easily serve. Kṛṣṇa does not require your service, but He is so kind that He is accepting your service. You are bathing the Deity, you are dressing the Deity, offering flowers, garlands. And whatever preparation you can make, you are offering Kṛṣṇa. So Kṛṣṇa has accepted your service in a form which you can handle. That is His energy. And if you want to serve Kṛṣṇa in His gigantic form, universal form, you do not know where to catch Him. That is not possible."

The secret of real enjoyment, Prabhupāda concluded, was allowing oneself to be enjoyed by Kṛṣṇa.

"The devotees are always

anxious: 'Kṛṣṇa is the enjoyer, and we are the enjoyed. So our business is to see how I am being enjoyed by Kṛṣṇa, by serving Him.' This is devotion. This is Kṛṣṇa consciousness. As long as you want to enjoy the material world, you remain in the material world. And as soon as you offer yourself to be enjoyed by Kṛṣṇa as servant, according to His order you serve, and then immediately you are in the spiritual world.

"So you can be in the material world or the spiritual world as you desire. If you want to remain in the spiritual world, this temple is the spiritual world. We are not living in Melbourne. This temple is not Melbourne. It is Vaidikuṅṭha. It is Vṛndāvana."

#### Wednesday, June 26

A few devotees, eager to see whether Prabhupāda's arrival had received any publicity, waited outside the local news agency for the morning papers.

The previous night's *Herald* had already published a frivolous article, entitled "Even the Divine Get Blueys" [Blueys are parking tickets.] The writers disapproved of Prabhupāda's use of a Rolls Royce.

It was obvious from the superficial news reports that despite this being Prabhupāda's fourth visit to Australia most reporters still had no idea of Prabhupāda's actual position. To the press, Prabhupāda was just another celebrity in a constant parade of faces and events.

The morning's *Age* followed in the same vein, with another sarcastic headline: "Divine Grace Comes Rolling In." It also displayed the press's fascination with the trivial:

"Sixty young Hare Kṛṣṇa devotees yesterday welcomed their earthly leader to the city with obeisances—but official Melbourne met him coolly. His Divine Grace Bhaktivedanta Swami Prabhupāda came out of the airport to find pink parking tickets on the windscreens of his Rolls Royce and two supporting cars. . . ."

The devotees were already disgusted with the fault-finding and negative press. But an article on page two of the morning's *Sun* topped it off. A reporter who had visited the previous night had totally misconstrued Prabhupāda's

(please turn to page 60)

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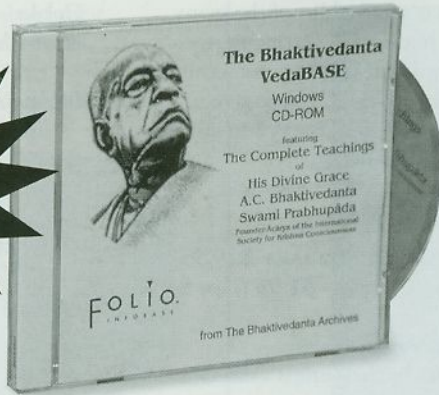
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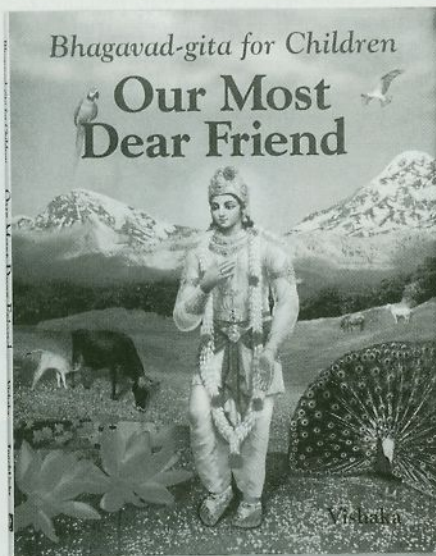
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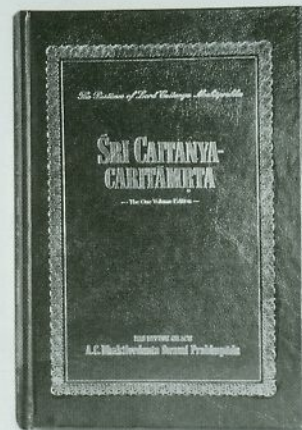
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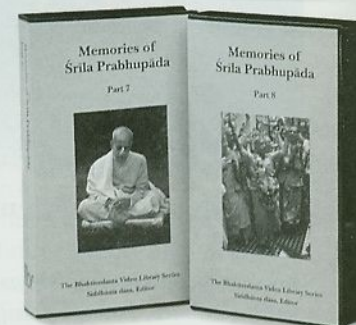
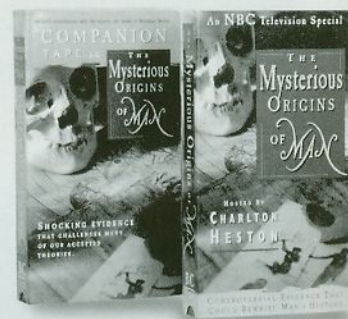
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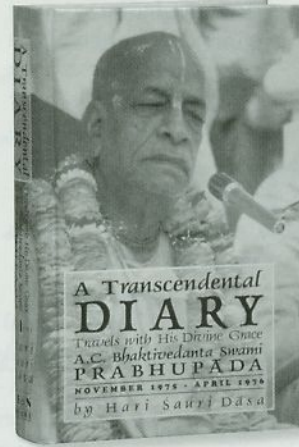
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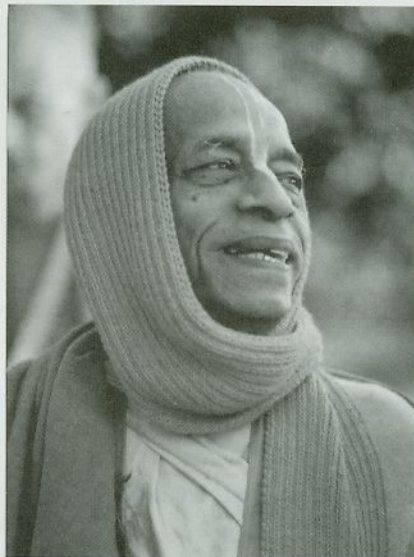
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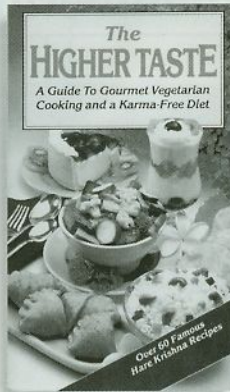
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*Lord Kapila, an incarnation of Lord Kṛṣṇa, is teaching His mother, Devahūti, about devotional service. As the Śrīmad-Bhāgavatam continues, Lord Kapila describes the form of the Supersoul, the Lord in the heart, upon whom yogīs meditate.*

## THIRD CANTO/CHAPTER 28

12 यदा मनः स्वं विरजं योगेन सुसमाहितम् ।  
काष्ठां भगवतो ध्यायेत्स्वनासाग्रावलोकनः ॥१२॥

*yadā manaḥ svaṁ virajam  
yogena susamāhitam  
kāṣṭhāṁ bhagavato dhyāyet  
sva-nāsāgrāvalokanaḥ*

*yadā*—when; *manaḥ*—the mind; *svam*—own; *virajam*—purified; *yogena*—by yoga practice; *su-samāhitam*—controlled; *kāṣṭhām*—the plenary expansion; *bhagavataḥ*—of the Supreme Personality of Godhead; *dhyāyet*—one should meditate upon; *sva-nāsā-agra*—the tip of one’s nose; *avalokanaḥ*—looking at.

**When the mind is perfectly purified by this practice of yoga, one should concentrate on the tip of the nose with**

**half-closed eyes and see the form of the Supreme Personality of Godhead.**

PURPORT: It is clearly mentioned here that one has to meditate upon the expansion of Viṣṇu. The word *kāṣṭhām* refers to Paramātmā, the expansion of the expansion of Viṣṇu. *Bhagavataḥ* refers to Lord Viṣṇu, the Supreme Personality of Godhead. The Supreme Godhead is Kṛṣṇa; from Him comes the first expansion, Baladeva, and from Baladeva come Saṅkarṣaṇa, Aniruddha, and many other forms, followed by the *puruṣa-avatāras*. As mentioned in the previous verses (*puruṣārcaṇam*), this *puruṣa* is represented as the Paramātmā, or Supersoul. A description of the Supersoul, upon whom one must meditate, will be given in the following verses. In this verse it is clearly stated that one must meditate by fixing the vision on the tip of the nose and concentrating one’s mind on the *kalā*, or the plenary expansion, of Viṣṇu.

13 प्रसन्नवदनाम्भोजं पद्मगर्भारुणेक्षणम् ।  
नीलोत्पलदलश्यामं शङ्खचक्रगदाधरम् ॥१३॥

*prasanna-vadanāmbhojaṁ  
padma-garbhāruṇekṣaṇam  
nīlotpala-dala-śyāmaṁ  
śaṅkha-cakra-gadā-dharam*

*prasanna*—cheerful; *vadana*—countenance; *ambhojam*—lotuslike; *padma-garbha*—the interior of a lotus; *aruṇa*—ruddy; *īkṣaṇam*—with eyes; *nīla-utpala*—blue lotus; *dala*—petals; *śyāmam*—swarthy; *śaṅkha*—conch; *cakra*—discus; *gadā*—club; *dharam*—bearing.

**The Supreme Personality of Godhead has a cheerful, lotuslike countenance with ruddy eyes like the interior of a lotus and a swarthy body like the petals of a blue lotus. He bears a conch, discus and mace in three of His hands.**

PURPORT: It is definitely recommended herein that one concentrate his mind upon the form of Viṣṇu. There are twelve different forms of Viṣṇu, which are described in *Teachings of Lord Caitanya*. One cannot concentrate his mind on anything void or impersonal; the mind should be fixed on the personal form of the Lord, whose attitude is cheerful, as described in this verse. *Bhagavad-gītā* states that meditation on the impersonal or void features is very troublesome to the meditator. Those who are attached to the impersonal or void features of meditation have to undergo a difficult process because we are not accustomed to concentrating our minds upon anything impersonal. Actually such concentration is not even possible. *Bhagavad-gītā* also confirms that one should concentrate his mind on the Personality of Godhead.

The color of the Personality of Godhead, Kṛṣṇa, is described here as *nīlotpala-dala*, meaning that it is like that of a lotus flower with petals tinted blue and white. People always ask why Kṛṣṇa is blue. The color of the Lord has not been imagined by an artist. It is described in authoritative scripture. In the *Brahma-saṁhitā* also, the color of Kṛṣṇa's body is compared to that of a bluish cloud. The color of the Lord is not poetical imagination. There are authoritative descriptions in the *Brahma-saṁhitā*, *Śrīmad-Bhāgavatam*, *Bhagavad-gītā*, and many of the *Purāṇas* of the Lord's body, His weapons and all other paraphernalia. The Lord's appearance is described here as *padma-garbhāruṇekṣaṇam*. His eyes resemble the inside of a lotus flower, and in His four hands He holds the four symbols: conchshell, discus, mace, and lotus.

**14 लसत्पङ्कजकिञ्जल्कपीतकौशेयवाससम् ।  
श्रीवत्सवक्षसं भ्राजत्कौस्तुभामुक्तकन्धरम् ॥१४॥**

*lasat-paṅkaja-kiñjalka-  
pīta-kauśeya-vāsasam  
śrīvatsa-vakṣasaṁ bhrājat  
kaustubhāmukta-kandharam*

*lasat*—shining; *paṅkaja*—of a lotus; *kiñjalka*—filaments; *pīta*—yellow; *kauśeya*—silk cloth; *vāsasam*—whose garment; *śrīvatsa*—bearing the mark of Śrīvatsa; *vakṣasam*—breast; *bhrājat*—brilliant; *kaustubha*—Kaustubha gem; *āmukta*—put on; *kandharam*—His neck.

**His loins are covered by a shining cloth, yellowish like the filaments of a lotus. On His breast He bears the mark of Śrīvatsa, a curl of white hair. The brilliant Kaustubha gem is suspended from His neck.**

PURPORT: The exact color of the garment of the Supreme Lord is described as saffron-yellow, just like the pollen of a lotus flower. The Kaustubha gem hanging on His chest is also described. His neck is beautifully decorated with jewels and pearls. The Lord is full in six opulences, one of which is wealth. He is very richly dressed with valuable jewels which are not visible within this material world.

**15 मत्तद्विरेफकलया परीतं वनमालया ।  
परार्थहारवलयकिरीटाङ्गदनुपुरम् ॥१५॥**

*matta-dvirepha-kalayā  
parītaṁ vana-mālayā  
parārdhya-hāra-valaya-  
kirīṭāṅgada-nūpuram*

*matta*—intoxicated; *dvi-repha*—with bees; *kalayā*—humming; *parītam*—garlanded; *vana-mālayā*—with a garland of forest flowers; *parārdhya*—priceless; *hāra*—pearl necklace; *valaya*—bracelets; *kirīṭa*—a crown; *aṅgada*—armlets; *nūpuram*—anklets.

**He also wears around His neck a garland of attractive sylvan flowers, and a swarm of bees, intoxicated by its delicious fragrance, hums about the garland. He is further superbly adorned with a pearl necklace, a crown, and pairs of armlets, bracelets, and anklets.**

PURPORT: From this description it appears that the flower garland of the Supreme Personality of Godhead is fresh. Actually, in Vaikuṅṭha, or the spiritual sky, there is nothing but freshness. Even the flowers picked from the trees and plants remain fresh, for everything in the spiritual sky retains its originality and does not fade. The fragrance of the flowers picked from the trees and made into garlands does not fade, for both the trees and the flowers are spiritual. When the flower is taken from the tree, it remains the same; it does not lose its aroma. The bees are equally attracted to the flowers whether they are on the garland or on the trees. The significance of spirituality is that everything is eternal and inexhaustible. Everything taken from everything remains everything, or, as has been stated, in the spiritual world one minus one equals one, and one plus one equals one. The bees hum around the fresh flowers, and their sweet sound is enjoyed by the Lord. The Lord's bangles, necklace, crown and anklets are all bedecked with invaluable jewels. Since the jewels and pearls are spiritual, there is no material calculation of their value.

16 काञ्चीगुणोल्लसच्छ्रेणिं हृदयाम्भोजविष्टरम् ।  
दर्शनीयतमं शान्तं मनोनयनवर्धनम् ॥१६॥

*kāñcī-guṇollasac-chroniṁ  
hṛdayāmbhoja-viṣṭaram  
darśaniyatamaṁ śāntaṁ  
mano-nayana-varadhanam*

*kāñcī*—girdle; *guṇa*—quality; *ullasat*—brilliant; *śroniṁ*—His loins and hips; *hṛdaya*—heart; *ambhoja*—lotus; *viṣṭaram*—whose seat; *darśaniya-tamam*—most charming to look at; *śāntam*—serene; *manaḥ*—minds, hearts; *nayana*—eyes; *vardhanam*—gladdening.

**His loins and hips encircled by a girdle, He stands on the lotus of His devotee's heart. He is most charming to look at, and His serene aspect gladdens the eyes and souls of the devotees who behold Him.**

PURPORT: The word *darśaniyatamam*, which is used in this verse, means that the Lord is so beautiful that the devotee-yogi does not wish to see anything else. His desire to see beautiful objects is completely satisfied by the sight of the Lord. In the material world we want to see beauty, but the desire is never satisfied. Because of material contamination, all the propensities we feel in the material world are ever unsatisfied. But when our desires to see, hear, touch, etc., are dovetailed for the satisfaction of the Supreme Personality of Godhead, they are on the level of the topmost perfection.

Although the Supreme Personality of Godhead in His eternal form is so beautiful and pleasing to the heart of the devotee, He does not attract the impersonalists, who want to meditate on His impersonal aspect. Such impersonal meditation is simply fruitless labor. The actual yogis, with half-closed eyes, fix on the form of the Supreme Personality of Godhead, not upon anything void or impersonal.

17 अपीच्यदर्शनं शश्वत्सर्वलोकनमस्कृतम् ।  
सन्तं वयसि कैशोरे भृत्यानुग्रहकातरम् ॥१७॥

*apīcya-darśanaṁ śaśvat  
sarva-loka-namaskṛtam  
santaṁ vayasai kaiśore  
bhṛtyānugraha-kātaram*

*apīcya-darśanam*—very beautiful to see; *śaśvat*—eternal; *sarva-loka*—by all the inhabitants of every planet; *namaskṛtam*—worshipable; *santaṁ*—situated; *vayasai*—in youth; *kaiśore*—in boyhood; *bhṛtya*—upon His devotee; *anugraha*—to bestow blessings; *kātaram*—eager.

**The Lord is eternally very beautiful, and He is worshipable by all the inhabitants of every planet. He is ever**

**youthful and always eager to bestow His blessing upon His devotees.**

PURPORT: The word *sarva-loka-namaskṛtam* means that He is worshipable by everyone on every planet. There are innumerable planets in the material world and innumerable planets in the spiritual world as well. On each planet there are innumerable inhabitants who worship the Lord, for the Lord is worshipable by all but the impersonalists. The Supreme Lord is very beautiful. The word *śaśvat* is significant. It is not that He appears beautiful to the devotees but is ultimately impersonal. *Śaśvat* means “ever existing.” That beauty is not temporary. It is ever existing—He is always youthful. In the *Brahma-saṁhitā* (5.33) it is also stated: *advaitam acyutam anādim ananta-rūpam ādyam purāṇa-puruṣam nava-yauvanaṁ ca*. The original person is one without a second, yet He never appears old; He always appears as ever fresh as a blooming youth.

The Lord's facial expression always indicates that He is ready to show favor and benediction to the devotees; for the nondevotees, however, He is silent. As stated in *Bhagavad-gītā*, although He acts equally to everyone because He is the Supreme Personality of Godhead and because all living entities are His sons, He is especially inclined to those engaged in devotional service. The same fact is confirmed here: He is always anxious to show favor to the devotees. Just as the devotees are always eager to render service unto the Supreme Personality of Godhead, the Lord is also very eager to bestow benediction upon the pure devotees.

18 कीर्तन्यतीर्थयशसं पुण्यश्लोकयज्ञस्करम् ।  
च्यायेद्वं समग्राङ्गं यावन्न च्यवते मनः ॥१८॥

*kīrtanya-tīrtha-yaśasaṁ  
puṇya-śloka-yaśaskaram  
dhyāyed devaṁ samagrāṅgam  
yāvan na cyavate manaḥ*

*kīrtanya*—worth singing; *tīrtha-yaśasam*—the glories of the Lord; *puṇya-śloka*—of the devotees; *yaśaḥ-karam*—enhancing the glory; *dhyāyet*—one should meditate; *devam*—upon the Lord; *samagra-aṅgam*—all the limbs; *yāvat*—as much as; *na*—not; *cyavate*—deviates; *manaḥ*—the mind.

**The glory of the Lord is always worth singing, for His glories enhance the glories of His devotees. One should therefore meditate upon the Supreme Personality of Godhead and upon His devotees. One should meditate on the eternal form of the Lord until the mind becomes fixed.**

PURPORT: One has to fix his mind on the Supreme Personality of Godhead constantly. When one is accustomed to thinking of one of the innumerable forms of the Lord

—Kṛṣṇa, Viṣṇu, Rāma, Nārāyaṇa, etc.—he has reached the perfection of yoga. This is confirmed in the *Brahma-saṁhītā*: a person who has developed pure love for the Lord, and whose eyes are smeared with the ointment of transcendental loving exchange, always sees within his heart the Supreme Personality of Godhead. The devotees especially see the Lord in the beautiful blackish form of Śyāmasundara. That is the perfection of yoga. This yoga system should be continued until the mind does not vacillate for a moment. *Oṁ tad viṣṇoḥ paramaṁ padam sadā paśyanti sūrayaḥ*: the form of Viṣṇu is the highest individuality and is always visible to sages and saintly persons.

The same purpose is served when a devotee worships the form of the Lord in the temple. There is no difference between devotional service in the temple and meditation on the form of the Lord, since the form of the Lord is the same whether He appears within the mind or in some concrete element. There are eight kinds of forms recommended for the devotees to see. The forms may be made out of sand, clay, wood, or stone, they may be contemplated within the mind or made of jewels, metal, or painted colors, but all the forms are of the same value. It is not that one who meditates on the form within the mind sees differently from one who worships the form in the temple. The Supreme Personality of Godhead is absolute, and there is therefore no difference between the two. The impersonalists, who desire to disregard the eternal form of the Lord, imagine some round figure. They especially prefer the *omkāra*, which also has form. In *Bhagavad-gītā* it is stated that *omkāra* is the letter form of the Lord. Similarly, there are statue forms and painting forms of the Lord.

Another significant word in this verse is *punya-śloka-yaśaskaram*. The devotee is called *punya-śloka*. As one becomes purified by chanting the holy name of the Lord, so one can become purified simply by chanting the name of a holy devotee. The pure devotee of the Lord and the Lord Himself are nondifferent. It is sometimes feasible to chant the name of a holy devotee. This is a very sanctified process. Lord Caitanya was once chanting the holy names of the *gopīs* when His students criticized Him: “Why are You chanting the names of the *gopīs*? Why not ‘Kṛṣṇa’?” Lord Caitanya was irritated by the criticism, and so there was some misunderstanding between Him and His students. He wanted to chastise them for desiring to instruct Him on the transcendental process of chanting.

The beauty of the Lord is that the devotees who are connected with His activities are also glorified. Arjuna, Prahāda, Janaka Mahārāja, Bali Mahārāja, and many other devotees were not even in the renounced order of life, but were householders. Some of them, such as Prahāda Mahārāja and Bali Mahārāja, were born of demonic families. Prahāda Mahārāja’s father was a demon,

and Bali Mahārāja was the grandson of Prahāda Mahārāja, but still they have become famous because of their association with the Lord. Anyone who is eternally associated with the Lord is glorified with the Lord. The conclusion is that a perfect yogi should always be accustomed to seeing the form of the Lord, and unless the mind is fixed in that way, he should continue practicing yoga.

## 19 स्थितं व्रजन्तमासीनं शयानं वा गुहाशयम् । प्रेक्षणीयेहितं ध्यायेच्छुद्धभावेन चेतसा ॥१९॥

*sthitaṁ vrajantam āsīnaṁ  
śayānaṁ vā guhāśayam  
prekṣaṇīyehitaṁ dhyaīyec  
chuddha-bhāvena cetasā*

*sthitam*—standing; *vrajantam*—moving; *āsīnam*—sitting; *śayānam*—lying down; *vā*—or; *guhā-āśayam*—the Lord dwelling in the heart; *prekṣaṇīya*—beautiful; *īhitam*—pastimes; *dhyaīyet*—he should visualize; *śuddha-bhāvena*—pure; *cetasā*—by the mind.

**Thus always merged in devotional service, the yogi visualizes the Lord standing, moving, lying down, or sitting within him, for the pastimes of the Supreme Lord are always beautiful and attractive.**

PURPORT: The process of meditating on the form of the Supreme Personality of Godhead within oneself and the process of chanting the glories and pastimes of the Lord are the same. The only difference is that hearing and fixing the mind on the pastimes of the Lord is easier than visualizing the form of the Lord within one’s heart because as soon as one begins to think of the Lord, especially in this age, the mind becomes disturbed, and due to so much agitation, the process of seeing the Lord within the mind is interrupted. When there is sound vibrated praising the transcendental pastimes of the Lord, however, one is forced to hear. That hearing process enters into the mind, and the practice of yoga is automatically performed. For example, even a child can hear and derive the benefit of meditating on the pastimes of the Lord simply by listening to a reading from the *Bhāgavatam* that describes the Lord as He is going to the pasturing ground with His cows and friends. Hearing includes applying the mind. In this age of Kali-yuga, Lord Caitanya has recommended that one should always engage in chanting and hearing *Bhagavad-gītā*. The Lord also says that the mahātmās, or great souls, always engage in the process of chanting the glories of the Lord, and just by hearing, others derive the same benefit. Yoga necessitates meditation on the transcendental pastimes of the Lord, whether He is standing, moving, lying down, etc.

(continued in the next issue)

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## Human civilization means giving spiritual relief—not simply repeating the dark, sensual ordeal of the animals.

• • •

### SPEAKS OUT

(continued from page 15)

*eṣā guṇa mayī mama māyā duratyayā.* Kṛṣṇa says, "My material nature is very severe, very punishing." Why is she doing that? She is teaching us, "Surrender to Kṛṣṇa. Otherwise, you will go on suffering like this." This is nature's way.

But the rascal—because he is a rascal—does not know that *prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi*: "I am under the full control of *prakṛti*, material nature, and her business is to keep me a rascal and make me suffer." And yet these rascals are thinking themselves advanced in education.

**Disciple:** Prabhupāda, they will say that this suffering is actually pleasure.

**Śrīla Prabhupāda:** That's all right. Go on with your "pleasure." Who is stopping you? Enjoy this "pleasure." But if everything in this material world is made for your unrestricted pleasure, then why are you taking up a countermeasure? Why do you make a plan to kill the child? Because everything is pleasure? Why do you take up the contraceptive method—if the real arrangement here is not for punishment and spiritual correction but for your sensual pleasure?

That is the proof of what rascals they are. *Mūḍha nābhijānāti*: Kṛṣṇa says, "Rascals can never understand what is what." Try to understand why Kṛṣṇa has said so many times, *mūḍhāḥ . . . māyayāpahṛta-jñānā*: "These people are rascals, whose so-called knowledge is stolen by illusion." Kṛṣṇa, the Supreme Lord, is speaking like that, so there must be some meaning.

Human civilization means giving spiritual relief. Enlightened life, comfortable life—not simply repeating the dark, sensual ordeal of the animals. That is human civilization.

**Disciple:** Śrīla Prabhupāda, in every-

day life we see that only the devotees are somewhat free from anxiety.

**Śrīla Prabhupāda:** Yes. That's a fact. We have little anxieties, simply because we have to deal with this rascal world. Otherwise, we have no anxiety. But we have taken this mission, to go and approach people and tell them the truth. Therefore, we have got a little anxiety. Otherwise, there is no question of anxiety.

Because we are mixing with these rascals—and we have to do that, we who have taken up this mission—therefore, we have some little anxiety. That is also not very much. But anyway, you must know, the whole world is full of rascals and fools. That is not an exaggeration. Or have you got a different opinion?

**Disciple:** No.

**Śrīla Prabhupāda:** Hm? What do you think? Do you agree?

**Disciple:** They are *mūḍhas* [fools].

**Śrīla Prabhupāda** [laughing]: Our verdict is final: "All rascals and fools." Therefore, when I ask these rascals, "Any question?" they are stopped. [Laughter.] "Come on—any question?" What question can they ask? I challenge them, "Any question?" They know, "We have been proved rascals."

During my lecture last night I quoted Kṛṣṇa's chastisement of Arjuna in the *Bhagavad-gītā*. *Aśocyān anvaśocas tvām prajñā-vādāms*: "Your words are very high-sounding, but do you know what you are doing? Talking like a low-class fool. Overlooking your inner soul, your real, spiritual self. Stupidly taking yourself to be this outer covering, this material body. But this material body is the very cause of all your suffering." And I said, "This is the position of everyone. Everyone is a fool, a rascal, ignoring life's actual problem." ❁



# Śrīla Prabhupāda Centennial

## Confidential Servant Of the Lord by Lokanāth Swami

ŚRĪLA PRABHUPĀDA appeared in this world just a day after the celebration of Lord Kṛṣṇa's appearance day. We followers of Śrīla Prabhupāda's see this as a sign of his intimate relationship with the Lord. The Vedic literature teaches us that because a spiritual master such as Śrīla Prabhupāda is the Lord's most confidential servant, we must honor him as much as we honor the Supreme Lord Himself. We are therefore honoring Śrīla Prabhupāda throughout his Centennial Year and especially on the 100th anniversary of his appearance day.

Śrīla Prabhupāda often said, "I am not God, and you are not God, but we are eternal servants of God." Although

we are all servants of God, most of us have forgotten our positions. Prabhupāda, however, was a self-realized servant of the Lord, as we can understand by examining the selfless work he performed on behalf of the Lord.

In *Bhagavad-gītā* (4.8) Lord Kṛṣṇa says, "To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium." Śrīla Prabhupāda writes in his purport to this verse that the Lord sometimes comes to earth Himself and sometimes sends His empowered representatives to carry out His mission. Let us briefly consider Śrīla Prabhupāda's contributions to the Lord's mission on the earth.

### To Deliver the Pious

To shelter pious and sincere souls, Śrīla Prabhupāda founded the International Society for Krishna Consciousness. The Society's schools, farms, and temples are spiritual oases that give relief to faithful devotees in the desert of material existence. And the different aspects of the Society such as Deity worship, Food for Life, congregational chanting, and spiritual festivals are meant to revive the devotion of pious souls and prepare them to return to the spiritual kingdom of the Lord.

### To Annihilate the Miscreants

Following in the footsteps of Śrī Caitanya Mahāprabhu, Śrīla Prabhupāda worked to curb down the demonic tendencies of the people of this age. Prabhupāda spoke out strongly against anything or anyone opposed to Kṛṣṇa consciousness. His words were razor sharp, his books bombs smashing illusion. His Bhaktivedanta purports will continue to devastate atheistic opponents for thousand of years to come.

### Upcoming Events

**VIHE Courses in Vṛndāvana:**  
October 14–November 8

**Vraja Maṇḍala Parikrama:**  
October 25–November 25

**Opening of Prabhupāda's  
Samādhi in Vṛndāvana:**  
November 14

**Feed the World Day:**  
November 23

**World Enlightenment Day:**  
December 14

**Second International  
Congress for the Synthesis of  
Science and Religion—  
Synthesis II**  
Calcutta, January 6–12, 1997

**Global Centennial Awards  
Ceremony in Māyāpur**  
March 22, 1997

Contact your local  
ISKCON center for details.

### Centennial Resources

#### Promotional Items

Centennial T-shirts, pens, badges, posters, bags, photo frames, key chains, etc.

#### Publications

Centennial Master Plan  
*Harināma* Manual  
(by Indradyumna Swami)  
Food For Life Manual  
Memorials Manual  
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For more information about publications and promotional items, contact your national Centennial office or:

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### To Reestablish The Principles of Religion

Real religion is one: to serve the Supreme Personality of Godhead. Śrīla Prabhupāda translated bhakti not just as "devotion" but as "devotional service," to emphasize that devotional service is the eternal occupation of all living entities.

Lord Caitanya Mahāprabhu introduced the main process of devotional service for the present age: the chanting of the holy names of the Lord. Lord Caitanya spread the holy names within India. And Śrīla Prabhupāda said that Lord Caitanya had left to the International Society for Krishna Consciousness the job of spreading the holy names to the rest of the world. When Prabhupāda first came to America, he chanted by himself in New York City. Later, he encouraged his disciples to chant and dance through the streets of cities all over the world.

# News and Events

## Celebrations Worldwide

### *ISKCON Social Development Conference*

In early July forty devotees attended a two-day conference on social development within ISKCON. The conference, held at Radhadesh, ISKCON's center in Septon-Durbuy, Belgium, was the third in a series of conferences meant to develop recommendations to the GBC (ISKCON's governing body) concerning ISKCON's social structure. The discussions at Radhadesh centered mostly on the importance of the *grhas-tha āśrama*, or married life in Kṛṣṇa consciousness.

### *Silver Anniversary of Śrīla Prabhupāda's Moscow Visit*

Guests from Europe and America joined nearly one thousand devotees from all over the Commonwealth of Independent States for the twenty-fifth anniversary of Kṛṣṇa consciousness in

Russia. The event took place in Moscow on July 14. Śyāmasundara Dāsa, who had accompanied Śrīla Prabhupāda on his visit to Moscow in 1971, guided a tour of the places they had stayed at or visited. Special guests were Professor C. G. Kotovski, whom Śrīla Prabhupāda had met during his visit, and Ananta Śānti Dāsa, Śrīla Prabhupāda's only disciple in Russia. The event coincided with the arrival in Moscow of Padayātrā Europe—a group of devotees completing a 10,000-km walk from Belfast.

### *ISKCON Incorporation Day*

On August 7 devotees gathered in temples worldwide to remember the early days of ISKCON and review its purposes, as given by Śrīla Prabhupāda when he incorporated the Society in 1966. Devotees discussed the successes and failures of their respective centers and made plans for improvement. In many places devotees passed out pam-

phlets explaining the Society's goals, purposes, and history.

## Other Centennial News

### *TV Series on Śrīla Prabhupāda*

In India, a weekly television series about Śrīla Prabhupāda is now on the air, in Hindi. The series is called "Abhay Charan—The Life and Teachings of Śrīla Prabhupāda." Doordarshan, Indian national TV, broadcast the first episode on September 7, the day after Śrīla Prabhupāda's appearance. The series is scheduled to run for at least 104 weeks. Producer: Bhakti Cāru Swami.

### *Street Named After Śrīla Prabhupāda*

Bhaktivedanta Swami Circle is the new name for the street in front of ISKCON's temple in Durban, South Africa. The city renamed it in honor of Śrīla Prabhupāda.

## New Books About Śrīla Prabhupāda



The Centennial Year has inspired many devotees to publish their memories and realizations of Śrīla Prabhupāda. Many books about Prabhupāda are already available, and more are expected before the end of the year. Here is a list of books we know about:

### Published\*

*Ācārya—Portraits of Śrīla  
Prabhupāda*, by Śeṣa Dāsa

*The Jaladuta Diary*,

by The Bhaktivedanta Archives

*Journey to the Pacific Rim*,  
by Bali Mardana Dāsa

*My Glorious Master*,  
by Bhūrijana Dāsa

*Śrīla Prabhupāda and His Disciples  
in Germany*, by Vedavyāsa Dāsa

*One Hundred Prabhupāda Poems*,  
by Satsvarūpa Dāsa Goswami

*Prabhupāda Sayings*,  
by Āditya Dāsi

*Śrīla Prabhupāda*

*At Rādhā Dāmodara*,  
by Mahānidhi Swami

*Śrīla Prabhupāda's Visit to Malaysia*,  
by Janānanda Dāsa

*A Transcendental Diary*, Vols. 1–3,  
by Hari Śauri Dāsa  
(more volumes to come)

### Upcoming

*By His Example*, by Guru Dāsa

*The Early Days*, by Govinda Dāsi

*Prabhupāda's '66 New York Diary*,  
by The Bhaktivedanta Archives

*Prabhupāda Teaching*

*His Lady Disciples*,

by Aṅḍarūpā Dāsi

*Śrīla Prabhupāda in Australia*,

by Kūrma Dāsa

*Śrīla Prabhupāda in Bombay*,

by Girirāja Swami

*Śrīla Prabhupāda in France*,

by Jyotir Mayī Dāsi

*Śrīla Prabhupāda in Italy*,

by Śūpta Vīgraha Dāsa

*Śrīla Prabhupāda in Mexico*,

by Mahārṣi Dāsa

*Śrīla Prabhupāda in the UK*,

by Mahākratu Dāsa

*Śrīla Prabhupāda in Venezuela*,

by Jagad Cakṣu Dāsa

\*Some of these books are available through the Hare Kṛṣṇa Catalog. For more information call toll free 1-800-800-3284.



# Accepting a Spiritual Master

by Ūrmilā Devī Dāsī

**T**HIS MONTH (September) we celebrate Śrīla Prabhupāda's one-hundredth birthday anniversary. To honor Śrīla Prabhupāda, our children can sing his praises, decorate his seat, write homages to him, and help cook a feast in his honor. Honoring Prabhupāda in these ways is important, but our children really honor him when they become his students.

The Vedic idea of a student differs from that of the Western idea. The Western student hears a subject or learns a skill, pays his fee, and then goes his way. The Vedic student finds a self-realized teacher and becomes inspired to take a great vow of lifetime dedication as his disciple. (The child should be at least twelve years old at initiation, so that he or she can take vows with personal conviction. Generally, our children are older

than twelve at initiation, but twelve is the minimum age.)

Discipleship implies that a student voluntarily, with love, dedicates body, mind, and words to the guru's pleasure. True discipleship is the secret of success in spiritual life, because what pleases the guru pleases God, Lord Kṛṣṇa.

Because the complete dedication of a disciple gives a guru great influence over the disciple, our children need to learn the qualities of a saintly person before determining at whose feet they will lay their life. They should then spend at least a year observing and serving under a person whose behavior and instructions reflect the qualities they have studied.

And our children must become qualified to be disciples. As reputable universities examine prospec-

tive students though complex entrance procedures and examinations, a guru examines a prospective disciple for a year to see that the knowledge will be given to one who is worthy. Adults in the child's family, school, and community should help the child become fit for initiation and able to recognize a bona fide guru. Our teaching children to become qualified disciples is similar to a guidance counselor's helping a student pick a good college and meet the college's entrance criteria.

The mutual examination of guru and disciple implies that our children must find a spiritual master present before them. So although our children become convinced that Prabhupāda showed all saintly qualities during his life, it is one of Prabhupāda's disciples who must examine



Gurukula student Gaura Lilā becomes Gaura Prema Mayī Devī Dāsī upon receiving initiation from Jayapatāka Swami.



them and accept them and whom they must accept as representing Prabhupāda, as Prabhupāda represented his spiritual master.

After the prospective guru and disciple are satisfied with their examination of each other, the disciple takes a formal vow at initiation. Childhood should be a preparation for the moment when one vows to abstain for life from illicit sex, meat-eating, intoxication, and gambling. Clearly a child whose family and

friends are free from these vices is at an advantage. A disciple in ISKCON also vows to daily chant sixteen rounds of the Hare Kṛṣṇa mantra on a strand of 108 beads.\* Such a vow requires a background of maturity and self-discipline in the child's life.

The initiation ceremony isn't simply some cultural ritual or rite of

\*A round consists of chanting the mantra once on each of the full set of beads.

passage; it is completely on the spiritual platform. The years of sacrifice by the child's parents and teachers succeed when the child formally commits to the school of Kṛṣṇa consciousness, where Kṛṣṇa Himself is the headmaster and the gurus are the teachers. There is no better way for our children to glorify Prabhupāda.

*Ūrmilā Devī Dāsī, initiated in 1973, has worked in ISKCON education since 1983.*



## THE LAND, THE COWS, AND KṚṢṆA

# Varṇāśrama Village For the Twenty-First Century

by Hare Kṛṣṇa Devī Dāsī

I'VE WRITTEN HERE about Śrīla Prabhupāda's plans to spread Kṛṣṇa consciousness by developing *varṇāśrama*, the Vedic social system. If put into place in the coming century, what would *varṇāśrama* be like? A clue lies in what Śrīla Prabhupāda said when asked how he planned to establish *varṇāśrama*: "I will go to Gītā Nāgarī [ISKCON's farm in Pennsylvania]. I will sit down, and I will teach you how to live off the land."

*Varṇāśrama* is a social system based on the principle of simple living. But how does living off the land call for a whole social system? Suppose I want to be a *vaiśya*, a farmer. Wouldn't getting a cow and planting some crops make me a *vaiśya*? Not really.

I need cooperation from other groups. The essence of *varṇāśrama* is that each group must fulfill responsibilities that together provide for everyone's material needs and, ultimately, spiritual progress.

Let's take a look at the help I need to be a *varṇāśrama* farmer.

First of all, I need some land. In *varṇāśrama*, the *kṣatriya*, or administrator, gives land to farmers like me.

He also keeps law and order in society and provides for occupational training. (Traditionally, children would learn farming from their parents. Today, because most parents don't know farming, children would more likely learn at Kṛṣṇa conscious school. In either case, the *kṣatriya* is responsible to see they are properly trained.) A farmer not trained in growing crops, conserving soil, managing waste, caring for animals, and so on, will create havoc for himself and his community. So if I want to be a *vaiśya*, the *kṣatriya* provides what I need for training. In return for land, training, and protection, I give him twenty-five percent of what I produce.

Now I have land, animals, and some training, but I still can't work. I have no house to live in, no equipment to farm with. And even though I'm expert in growing crops and caring for my cows and oxen, I can't do all the work myself. I need assistant laborers, or *sūdras*. In return for their labor, I make sure they have adequate food, clothing, and housing.

So we now have three social groups: *vaiśyas* (farmers), *kṣatriyas*

(administrators), and *sūdras* (laborers and craftsmen). We need a fourth group. Although *kṣatriyas* provide the schools and support the teachers (Prabhupāda spoke of a "*varṇāśrama* college"), the actual teachers are *brāhmaṇas*. In return for training and spiritual guidance, as a *vaiśya* I make generous donations of food to the *brāhmaṇas* and help provide their maintenance.

In addition to training citizens in occupational skills, the *brāhmaṇas* give spiritual guidance to ensure that everyone works as an offering to Kṛṣṇa [See sidebar, page 56]. By encouraging religious festivals and daily worship of the Deity, the *brāhmaṇas* enliven people with the higher taste of spiritual life. That taste helps people give up selfish and destructive material desires. As a *vaiśya*, I give money and whatever else I can in support of religious activities.

I've focused on *vaiśyas* just to give a glimpse of the kinds of interaction required in a *varṇāśrama* society. Each group helps and gets help from the other groups. They work together for spiritual progress.

Śrīla Prabhupāda wanted to set up

*varṇāśrama* not only at Gītā Nāgarī but all over the world. In 1977 Tamāl Kṛṣṇa Goswami, Śrīla Prabhupāda's secretary at the time, described Prabhupāda's enthusiasm for a new Australian farm project:

Śrīla Prabhupāda was most enlivened to hear the report of the New Govardhana Farm. [He] said, "This is the next aspect of Kṛṣṇa consciousness which I wish to push forward. If I am able to travel again, then I shall visit the farms and make them perfect. On these farms we can demonstrate the full *varṇāśrama* system. If these farms become successful, then the whole world will be enveloped by Kṛṣṇa consciousness."

By creating rural *varṇāśrama* villages according to Śrīla Prabhupāda's vision, the Kṛṣṇa consciousness movement can change the state of the world in the twenty-first century from collapse and despair to meaningful social progress and spiritual fulfillment.

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

## Different Offerings, Same Access to Spiritual Gain

IN *VARṆĀŚRAMA* the underlying goal of daily work is to please the Supreme Lord. Different workers in a rural community make different offerings, but everyone has an equal opportunity for spiritual progress.

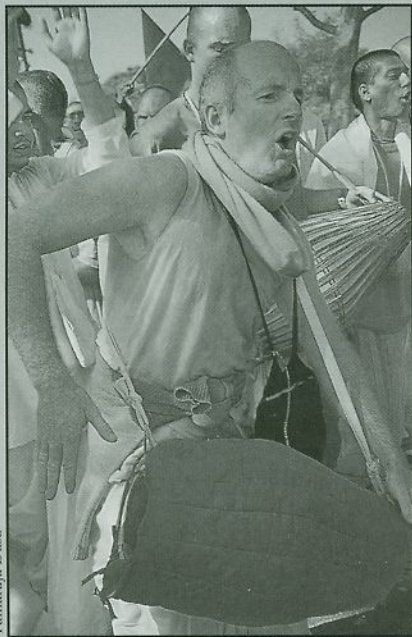
A *sūdra* makes his offering to the Lord using material elements and his own talents or services. A *sūdra* may create a sculpture or a painting or a building. He may create a song or a dance or some music. He may make a saw or a wagon or an ox yoke. He may clean, help farm, repair buildings, or do clerical work. In a Kṛṣṇa conscious society, a *sūdra* can do these and similar tasks in a devotional consciousness and offer them to Kṛṣṇa.

The *vaiśya* makes his offering using plants and animals. He raises crops, takes care of cows, and trades his surplus, providing the

food needed by society. He should offer to the Lord both his produce and his labor.

The *kṣatriya* makes his offering by carefully leading and protecting the citizens. He must follow the Vedic aphorism *sarve sukhino bhavantu*: "Make everyone happy." The *kṣatriya* can offer Kṛṣṇa a well-organized society where each person can become spiritually satisfied doing his occupational duty.

The *brāhmaṇa* makes his offering to the Lord by using knowledge, scripture, and sacred paraphernalia. For example, he may use lamps and incense to worship the Deity in the temple, or in the role of teacher he may use practical knowledge to train others in their occupations while revealing to them the spiritual dimension of work.



Yamarāja Dāsa

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

# The International Society for Krishna Consciousness

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

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- New York, New York — 26 Second Avenue, 10003/ Tel. (212) 420-1130
- Philadelphia, Pennsylvania — 41 West Allens Lane, 19119/ Tel. (215) 247-4600
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- San Francisco, California — 2334 Stuart Street, Berkeley, 94705/ Tel. (510) 540-9215
- Seattle, Washington — 1420 228th Avenue S.E., Issaquah, 98027/ Tel. (206) 391-3293
- Tallahassee, Florida — 1323 Nylc Street (mail: P.O. Box 20224, 32304)/ Tel. (904) 681-9258
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- Alachua, Florida (New Ramana-reti) — P.O. Box 819, 32616/ Tel. (904) 462-2017
- Carriere, Mississippi (New Talavan) — 31492 Anner Road, 39426/ Tel. (601) 799-1354
- Gurabo, Puerto Rico (New Govardhana Hill) — (contact ISKCON Gurabo)
- Hillsborough, North Carolina (New Goloka) — 1032 Dimmocks Mill Road, 27278/ Tel. (919) 732-6492
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- Fresno, California — Govinda's, 2373 E. Shaw, 93710/ Tel. (209) 225-1230
- Gainesville, Florida — Radha's, 125 NW 23rd Ave., 32609/ Tel. (352) 376-9012

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- Belfast, Northern Ireland — 140 Upper Dunmurray Lane, BT17 0HE/ Tel. +44 (0)1232) 620530
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- Coventry, England — Sri Sri Radha Krishna Cultural Centre, Kingfield Rd., Radford (mail: 19 Gloucester St., CV1 3BZ)/ Tel. +44 (0)1203) 555420

- Dublin, Ireland — 56 Dame St., Dublin 2/ Tel. +353 (0)1) 679-1306
- Glasgow, Scotland — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire ML11 0ES/ Tel. +44 (0)1555) 894790
- Leicester, England — 21 Thoresby St., North Evington, Leicester LE5 4GU/ Tel. +44 (0)116) 2762587
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- Newcastle upon Tyne, England — 21 Leazes Park Rd., NE1 4PF/ Tel. +44 (0)191) 2220150
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- County Wicklow, Ireland — Rathgorragh, Kiltegan/ Tel. +353 508-73305
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- Ahmedabad, Gujarat — Sattelite Rd., Gandhinagar Highway Crossing, Ahmedabad 380054/ Tel. (079) 6749827, 6749945
- Allahabad, U. P. — ISKCON, Hare Krishna Dham, 161 Kashi Naresh Nagar, Baluaghat 211003/ Tel. 653318
- Bamanbore, Gujarat — N.H. 8A, Surendra-nagar District
- Bangalore, Karnataka — Hare Krishna Hill, 1 'R' Block, Chord Road, Rajaji Nagar 560010/ Tel. (080) 332 1956
- Belgaum, Karnataka — Shukravar Peth, Tilak Wadi, 590006
- Bhubaneswar, Orissa — National Highway No. 5, Nayapali, 751001/ Tel. (0674) 413517 or 413475
- Bombay — (see Mumbai)
- Calcutta, W. Bengal — 3C Albert Rd., 700017/ Tel. (033) 2473757 or 2476075
- Chandigarh — Hare Krishna Land, Dakshin Marg, Sector 36-B, 160036/ Tel. (0172) 601590 and 603232
- Coimbatore, Tamil Nadu — Padmam 387, VGR Puram, Alagesan Rd.1, 641011/ Tel. (0422) 435978 or 442749
- Gangapur, Gujarat — Bhaktivedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur, P.O. Gangadhara, Dist. Surat. 394310/ Tel. (02.61) 667075
- Gauhati, Assam — Ulubari Charali, Gauhati 781001/ Tel. (0361) 31208
- Guntur, A.P. — Opp. Sivalayam, Peda Kakani 522509
- Hanumkonda, A.P. — Neeladri Rd., Kapuwada, 506011/ Tel. 08712-77399
- Hyderabad, A.P. — Hare Krishna Land, Nampally Station Rd., 500001/ Tel. (040) 592018, 552924
- Imphal, Manipur — Hare Krishna Land, Airport Road, 795001/ Tel. (0385) 221587
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- Lucknow, Uttar Pradesh — 1 Ashak Nagar, Guru Govind Singh Marg, 226018
- Madras, Tamil Nadu — 59, Burkit Rd., T. Nagar, 600017/ Tel. (044) 434 3266
- Mayapur, W. Bengal — Shree Mayapur Chandrodaya Mandir, Shree Mayapur Dham, Dist. Nadia (mail: P.O. Box 10279 (Ballyganj), Calcutta)/ Tel. (03472) 45239 or 45240 or 45233
- Moirang, Manipur — Nongban Inghkhon, Tidim Rd./ Tel. 795133
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- New Delhi — 14/63, Punjabi Bagh, 110026/ Tel. (011) 5410782
- Pandharpur, Maharashtra — Hare Krishna Ashram (across Chandrabhaga River), Dist. Sholapur, 413304/ Tel. (0218) 622473
- Patna, Bihar — Rajendra Nagar Road No. 12, 800016/ Tel. (0612) 50765
- Pune, Maharashtra — 4 Tarapoor Rd., Camp, 411001/ Tel. (0212) 667259
- Secunderabad, A.P. — 27 St. John's Road, 500026/ Tel. (040) 805232

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

◆ Temples with restaurants or dining. ● Revised listing.

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**Vadodra, Gujarat** — Hare Krishna Land, Gotri Rd., 390021/ Tel. (0265) 326299 or 321012  
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◆ **Vrindavana, U. P.** — Krishna-Balaram Mandir, Bhaktivadanta Swami Marg, Raman Reti, Mathura Dist., 281124/ Tel. (0565) 442-478 or 442-355

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**Mayapur, West Bengal** — (contact ISKCON Mayapur)

## ADDITIONAL RESTAURANT

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## FARM COMMUNITIES

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**Murwillumbah (New Govardhana)** — Tyalgum Rd., Eungella, via Murwillumbah N. S. W. 2484 (mail: P.O. Box 687)/ Tel. +61 (066) 72-6579

## ADDITIONAL RESTAURANTS

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**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) 9650-2939  
**Melbourne** — Gopal's, 139 Swanston St., Melbourne, Victoria 3000/ Tel. +61 (03) 9650-1578  
**Perth** — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/ Tel. +61 (09) 227-1684

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**Lautoka, Fiji** — 5 Taveava Ave. (mail: P.O. Box 125)/ Tel. +679 664112  
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**Spain (New Vraja Mandala)** — (Santa Clara) Brihuega, Guadalajara/ Tel. +34 (911) 280018

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**Oslo** — Krishna's Cuisine, Kirkeveien 59B, 0364 Oslo/ Tel. +47 22606250  
**Vienna** — Govinda, Lindengasse 2A, 1070 Vienna/ Tel. +43 (01) 5222817

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**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** — Penthouse Liwag Bldg., 3307 Mantanzas St., Makati, Metro Manila/ Tel. +63 (02) 8337883 loc. 10  
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**Tokyo, Japan** — 1-29-2-202 Izumi, Suginami-ku, Tokyo 168/ Tel. +81 (03) 3327-1541

## LATIN AMERICA (partial list)

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**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 Cuadra 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)

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**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

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# “So many millions of people will read ‘Kṛṣṇa’ willingly or unwillingly. That is their profit.”

• • •

## AUSTRALIA

(continued from page 42)

warnings about the dangers of sinking down to the animal kingdom. He had come to an amazing conclusion:

“Krishna Sect Founder: ‘I’ll Return as Animal.’

“His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is resigned to dying soon, then returning to Earth as an animal. . . .”

Amogha Dāsa at once started working on a letter to the editor, asking that he publish what Prabhupāda had actually said. By the time Prabhupāda returned from his walk, the whole temple was discussing the article. “What will Prabhupāda think about it?” the devotees wondered.

The bright morning sun shone through the saffron curtains behind Prabhupāda’s red and orange *vyāsāsana* (guru’s seat). Prabhupāda was giving the morning class from the Second Canto of the *Śrīmad-Bhāgavatam* to a packed temple room. The business of a saintly person, he explained, was to perform welfare work for the people in general. And the best welfare is to awaken people to their *sad-dharma*, or real occupational duties.

“At the moment, I may be working as an American, or a European, or an Australian, but this is temporary because the body is temporary. As soon as this body is finished, I will begin another chapter of duty. Suppose this life I am a human being; next life I may not be a human being.”

Prabhupāda paused. Grinning, he looked around the room. “This statement was not liked by the newspaper man.”

The devotees laughed. Obviously, Prabhupāda had read the article.

“He was told that next life you can become animal, so he has published in my name, ‘The Swami can become an animal.’ The Swami can become an

animal. The so-called swamis, they will become animals.” More laughter.

“So that is not wrong. But we devotees, we are not afraid of becoming animals. Our only ambition is that we become Kṛṣṇa conscious. So the animals—the cows, the calves who are Kṛṣṇa conscious . . . You have seen the picture of Kṛṣṇa? Yes. So, better that we should become animal of Kṛṣṇa.

“So there is nothing wrong. Even if we become an animal of Kṛṣṇa, that is also very worthy. That is not an ordinary thing. Any associate of Kṛṣṇa, either His cowherd boyfriends, or calves or cows, or the Vṛndāvana trees, plants, flowers, or water—they are all devotees of Kṛṣṇa. They like to serve Kṛṣṇa in different capacities. So to become an animal of Kṛṣṇa is a great, great fortune.”

The devotees were delighted to see Prabhupāda take positive meaning from the foolish article. But there was more. He explained that simply the printing of the holy names Hare Kṛṣṇa greatly benefited the readers, regardless of whether the names were mentioned in reverence or disrespect.

“In the newspaper you hear so much news. But if you hear something about Kṛṣṇa, that is the only perfect thing. That news has been published in many morning papers: ‘Krishna,’ ‘the leader of the Krishna movement,’ or ‘this Hare Krishna movement.’ There is some vibration of the word *Kṛṣṇa*. That makes the atmosphere purified, surcharged. So many thousands and millions of people will read ‘Kṛṣṇa,’ willingly or unwillingly. That is their profit. Immediately when they once utter the word *Kṛṣṇa*, they become benefited.

“Never mind what is the news. We don’t care for that. But because they will utter the word *Kṛṣṇa*, that is their profit, and that is our profit for the Kṛṣṇa consciousness movement. So, thank you very much.”

Gopikānta, an enthusiastic full-time book distributor, asked Prabhupāda what was the exact benefit for a person who took the *Śrīmad-Bhāgavatam* on the street and gave a donation.

“That is already explained,” Prabhupāda said. “They will read. They will see the picture of Kṛṣṇa. The immediate profit is that they will ask, ‘What is this picture?’ And you will say, ‘Kṛṣṇa.’ ‘Oh?’ they say. ‘It is Kṛṣṇa?’ From the beginning of the book—from the cover—the benefit begins, because uttering the word *Kṛṣṇa* is beneficial. Then if he reads—of course, if he pays for the book, he will read it. So he has a chance to know about Kṛṣṇa. His life becomes sublime.”

Later in his room, Prabhupāda said that his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī, in considering whether articles were worthy for publication, would count how many times the word *Kṛṣṇa* or *Caitanya* had been used. If these holy names had been quoted sufficiently, he would say, “That’s all right. This can be used.”

Prabhupāda turned to Cāru Dāsa. “So, how many times has this man mentioned the word *Kṛṣṇa* in the article?”

Cāru quickly counted.

“Seventeen times, Prabhupāda.”

“And how many people live in Melbourne?”

“At least a couple of million, Prabhupāda.”

Prabhupāda smiled.

“So that’s seventeen multiplied by two million times that the holy name of Kṛṣṇa has been chanted.” 🌸

*Kūrma Dāsa, an Australian disciple of Śrīla Prabhupāda’s, is one of the Hare Kṛṣṇa movement’s most famous chefs. He is the author of Great Vegetarian Dishes and appears in the ITV (ISKCON Television) video series Cooking with Kūrma.*

# RESOURCES

**Join the Prabhupāda Centennial Saṅkīrtana Party**—a virtual book-distribution party that includes disciples, grand-disciples and congregational followers of 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 at 1-800-927-4152. For more information, call the North American Centennial office at 1-800-205-6108.

**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 Bhūvaṇeśvara Dāsa, Deity kitchen.

**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

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## BTG Now Available in India

For Śrīla Prabhupāda's Centennial, we're launching a second printing of *Back to Godhead*, in India. The content, to start, will be the same as in our American edition. And the printing will match international standards of quality. Our first issue will come out in September.

Till now, subscriptions in India have cost Rs. 1,000 a year. But with our new edition the price will drop to Rs. 450.

To become a charter subscriber in India, send Rs. 450 to Back to Godhead, 33 Janki Kutir, Juhu, Mumbai 400 049.

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).

**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 Bhaktivedanta Institute seeks volunteers** to help prepare for the Second World Congress for the Syn-

thesis 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.

**Special free card** to commemorate the Śrīla Prabhupāda Centennial. Send request to Srivani D. Marquez, 4342 Elenda St., Culver City, California 90230; phone or fax: (310) 204-4807.

## Chicago Rathayātrā

September 21

For more information, call (312) 973-0900 (Chicago temple) or (708) 739-0290 (Prema-bhakti Dāsa, Festival Organizer).

## Join the Kārtika '96 Vraja Maṇḍala Parikrama

*A pilgrimage through Kṛṣṇa's sacred land.*

October 25–November 25  
COST: \$150.

For more information, contact the Centennial Global Ministry. (See page 56 for the Ministry's address, phone, fax, and e-mail address.)

## Alabama

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

## Arizona

\*Phoenix:  
The Kṛṣṇa House  
(602) 431-1331

## Florida

Clearwater:  
Bṛhat Sānu Dāsa  
(813) 725-5334

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

## Georgia

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

## Hawaii

Haiku:  
Caitanya Vaiṣṇava Saṅga  
(808) 572-9588

Kauai:  
New Godrumadvipa  
Dhama  
Mahat Seva Dāsa or  
Gopanandini Devī Dāsī  
(808) 742-1281

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

## Kansas

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

## Maine

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

## Maryland

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

# 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 32616, USA. In each issue we'll add new gatherings and list as many old ones as space allows.

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

## Mississippi

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

## Montana

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

Bozeman:  
Laura Marino  
(406) 586-1699

## Nevada

Henderson:  
Margaret Dvorak  
(702) 454-1215

## New Hampshire

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

## New York

Buffalo:  
Mahāvegavati Devī Dāsī  
(716) 884-3640

Corona (Queens):  
Śivārādhya Dāsa  
(718) 639-6580

## North Carolina

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

Fayetteville:  
Dayāvīra Dāsa  
(919) 425-6861

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

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

## Ohio

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

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

\*Cleveland:  
Kṛṣṇanandini Devī Dāsī  
(216) 681-2934  
or Kāma-giri Devī Dāsī  
(216) 761-3954

Kent:  
(614) 421-1661

## Pennsylvania

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

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

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

\*Pittsburgh:  
Kaunteya Dāsa  
(Ken Jones)  
(412) 471-0666

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

## South Carolina

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

## Tennessee

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

## Texas

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

## Utah

Spanish Fork:  
KHQN Radio  
(801) 798-3559

## Virginia

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

## Belgium

Ghent:  
Centrum voor Bhakti-yoga  
(9) 238.33.44

## Denmark

\*Copenhagen:  
Krishnahuset  
Blaagaardsgade 14 st.  
tv. 2200 Kobenhavn N.

## France

Paris:  
Centre Culturel Hare  
Krishna  
(1) 40469523

## Italy

Belforte del Chienti:  
Centro Culturale Govinda  
Bhavan  
Mahāvākya Dāsa & Divya  
Kathā Devī Dāsī  
(0733) 951102

Rome:  
Hare Kṛṣṇa Forum  
(06) 6832660



# 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 Hṛṣikeśa

(August 29–September 27)

### SEPTEMBER

**5**—Śrī Kṛṣṇa Janmāṣṭamī, appearance anniversary of Lord Kṛṣṇa. Fasting till midnight. Call your local Hare Kṛṣṇa temple for a schedule of events.

**6**—The one-hundredth appearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness. Fasting till noon, followed by feasting.

**8**—Annadā Ekādaśī. Fasting from grains and beans.

**16**—Anniversary of Śrīla Prabhupāda's arrival in the United States.

**18**—Appearance anniversary of Śrīmatī Sītā Devī, the consort of Śrīla Advaita Ācārya.

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

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

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

**24**—Śrī Vāmana-dvādaśī, appearance anniversary of Lord Vāmanadeva.

Feast at noon. Appearance anniversary of Śrīla Jīva Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

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

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

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

## Month of Padmanābha

(September 28–October 26)

### OCTOBER

**8**—Indirā Ekādaśī. Fasting from grains and beans.

**22**—Rāmacandra Vijayotsava, the anniversary of Lord Rāmacandra's victory over the demon Rāvaṇa. Appearance anniversary of Śrīla Madhvācārya, a Vaiṣṇava philosopher and spiritual master who appeared in the thirteenth century.

**23**—Pāśāṅkuṣā Ekādaśī. Fasting from grains and beans. Disappearance anniversary of Śrīla Raghunātha Dāsa Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī, and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, great associates and followers of Lord Caitanya.

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

## Month of Dāmodara

(October 27–November 25)

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

### NOVEMBER

**7**—Ramā Ekādaśī. Fasting from grains and beans.

**11**—Diwali, the festival of illuminating Kṛṣṇa's temples with lamps. Call your local Hare Kṛṣṇa temple for details.

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

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

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

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

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

# Vedic Thoughts

The greatest enemies  
to progressive spiritual culture  
in human society  
are the old fossils of political parties  
who are blind themselves  
and who try to lead other blind men.

They bring about disaster  
in a peaceful human society.

His Divine Grace A. C. Bhaktivedanta  
Swami Prabhupāda

*Light of the Bhāgavat*, page 101



A pure devotee of the Lord . . .  
will not give up his shelter  
at the lotus feet of the Lord  
for a single moment—  
indeed, not for half a moment—  
even in exchange for the benediction  
of ruling and enjoying  
the opulence of the entire universe.

Śrī Havir Ṛṣi  
*Śrīmad-Bhāgavatam* 11.2.53



The conditioned soul  
sometimes personally appreciates  
the futility of sense enjoyment  
in the material world,  
and he sometimes considers  
material enjoyment  
to be full of miseries. However,  
due to his strong bodily conception,  
his memory is destroyed,  
and again and again he runs after  
material enjoyment,  
just as an animal runs after  
a mirage in the desert.

Śukadeva Gosvāmī  
*Śrīmad-Bhāgavatam* 5.14.10

The highest, best, and most  
spiritual ideal of the Divinity  
is to be found in Kṛṣṇa.  
To bring arguments against Him  
is simply to deceive one's self  
and deprive one's self  
of the blessings that God has  
kept in store for man.

Śrīla Bhaktivinoda Thākura  
*Srī Chaitanya Mahaprabhu, His Life and Precepts*



The pure devotee is always  
within the core of My heart,  
and I am always in  
the heart of the pure devotee.  
My devotees  
do not know anything else  
but Me, and I do not  
know anyone else but them.

Lord Śrī Kṛṣṇa  
*Śrīmad-Bhāgavatam* 9.4.68



In the association  
of pure devotees, discussion  
of the pastimes of the  
Supreme Personality of Godhead  
is very pleasing and satisfying  
to the ear and heart.  
By cultivating such knowledge  
one gradually becomes advanced  
on the path of liberation,  
and thereafter he is freed,  
and his attraction becomes fixed.  
Then real devotion  
and devotional service begin.

Lord Kapila  
*Śrīmad-Bhāgavatam* 3.25.25



# Back to Godhead

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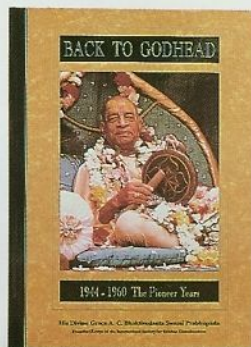
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