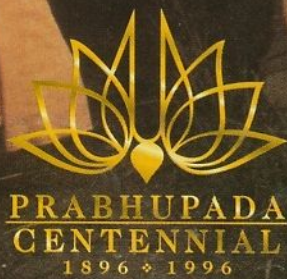


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



The Magazine of the Hare Krishna Movement • Nov/Dec 1996 • \$4.00 / £2.50



ŚRĪLA  
PRABHUPĀDA  
Still Leading Us Forward



### Śrī Śrī Rādhā-Nīlamādhava

The Rādhā-Kṛṣṇa Deities at the Hare Kṛṣṇa temple in Houston, Texas.  
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**COVER:** This year—the hundredth anniversary of Śrīla Prabhupāda's birth—his followers have worked to increase their appreciation of him and awaken it in others. Śrīla Prabhupāda's unerring direction is still available to us today, just as it was when he walked with us twenty years ago. (Photo by Yaduvara 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 **ṛ** like the **ri** in **rim**, and **ṅ** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch-heart**, **hedge-hog**, and **red-hot**. Pronounce **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

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

## The Hare Krishna Virus

WORD SPREAD ON THE INTERNET of a new threat to computers—"The Hare Krishna Virus." According to reports, the infectious computer code was timed to go off in September, and it was a nasty one: It would attack your hard disk and erase everything on it, and along the way leave you hardly more than a few telltale words: "Hare Krishna, Hare Krishna . . ."

Well, the date for the viral epidemic came and went, with hardly more than a few sneezes. McAfee Associates, a leading supplier of anti-virus software, said the Hare Krishna Virus had turned up on perhaps ten computers, and with no heavy damage. The epidemic, it seemed, was a dud.

We're relieved to hear the virus failed to catch. Picture thousands of computers and networks going down all over the world, gasping "Hare Krishna, Hare Krishna . . ." with their last breath. A public-relations disaster.

By Kṛṣṇa's grace, we escaped the disaster, and computer users worldwide escaped the infection. Or did they?

Here were all these computer people all over the world, talking about the Hare Krishna Virus. You could see the messages flying around the Net: "Hare Krishna. . . Hare Krishna. . . Hare Krishna. . ." What in the world had gotten into them?

It was the Hare Krishna Virus after all. Not the one that exterminates your hard disc, but the one that spells the end for your entanglement in the material world.

"Hare Kṛṣṇa"—these are names of the Absolute, the Supreme, the Personality of Godhead. And because the Absolute is absolute, there's no difference between Kṛṣṇa the name and

Kṛṣṇa the person. They are identical. So anyone who chants the transcendental vibration "Hare Kṛṣṇa"—for any reason at all—comes at once in touch with Kṛṣṇa, the Supreme.

Even if you don't know what you're chanting, when you chant "Hare Kṛṣṇa" the potency of the vibration will act. It's like medicine—whether or not you understand the chemistry, it works.

The Vedic scriptures say that even if you don't mean to do it, even if you do it as a joke, even if you do it negligently, chanting Hare Kṛṣṇa cleanses the heart.

We are entangled in material existence, in an endless cycle of birth and death, because of dirt that has built up in our hearts over countless lifetimes. It is that dirt that keeps us covered by illusion, by perplexity, by anxiety and sorrow.

But the Vedic scriptures say that simply by chanting Hare Kṛṣṇa, even unthinkingly, one can be freed from more dirt than can possibly heap up. And what to speak of chanting Hare Kṛṣṇa seriously and sincerely, with devotion.

Our computer crowd, of course, wasn't chanting with devotion—but somehow or other they were reciting the holy name of Kṛṣṇa. And a purifying effect was taking place.

The *Bhagavad-gītā* says that whatever spiritual headway you make stays with you, even into the next life; it is never lost. Even one inadvertent "Hare Kṛṣṇa" may be what leads in the end to freedom from birth and death.

We're down on computer viruses—they're pernicious. But whoever wrote that Hare Krishna Virus gave it the best of names.

Hare Kṛṣṇa.

—Jayādvaita Swami

## The Task of Saving Hinduism

Thank you BTG for standing firm in your resolve not to bow down to pressures from the so-called defenders of Hinduism. I used to be one of those millions of Hindus who hesitated to proclaim my faith openly and be proud of it. The reason? Simple: Nobody, no organization, no book, no magazine has ever explained, discussed, and analyzed Hinduism the way Śrīla Prabhupāda, ISKCON, *Bhagavad-gītā As It Is* and BTG have done.

At the countless “Hindu” prayers and ceremonies I have been to, barely a single reference has been made to the *Bhagavad-gītā* or any other Vedic scriptures. All I heard was what the speakers had to say, and believe me they had a lot to say—but none of it based on our scriptures.

“Who is Kṛṣṇa, Śiva, Brahmā, Gaṇeśa . . . ?” They would say. “They are all one.” This simplistic answer might satisfy some, but most of us would still go home with many unanswered questions.

Such speakers have made every-

thing so simple. They have reduced Hinduism to a cheap “idea.” Go to the temple once a week. Be a vegetarian on Fridays or Tuesdays. And the rest of the time do what you please. In the end you will merge into the light.

“What light?”

“God.”

“I thought God was Kṛṣṇa, Śiva, Brahmā . . . ?”

“Well yes, they are, but they are also light.”

“So why don’t we just pray to the light?”

“Well, it’s the same. Everything is the same. Everything is one. Everything is light.”

These are some of the explanations given by Hindu “scholars” in my country, and I suspect that the same thing is happening the world over.

When a person of a different faith condemns them for praying to “stones” and “objects,” they will quickly explain that these are only symbolic, nothing more. Such scholars do not have the guts and the knowledge to stand firm and explain confidently that God and His form, name, fame, and pastimes are one and the same because God is omnipotent and omnipresent. And when someone Kṛṣṇa conscious gives an explanation contrary to their beliefs but in accordance with the scriptures, these so-called scholars will use political and cultural sentiments to plead their case. They will use words such as “fanatics” and “misguided.” Well, at least the “fanatics” are chanting the glories of God all over the world. *They* are showing the world what India and Hinduism really have to offer human civilization.

I beg you to keep on telling the truth. Don’t surrender your convictions. Send your chanting parties to every country. For many, including myself, you are the only sensible thing in this confusing material world.

Prabhupāda defeated Western scholars who misinterpreted Hinduism. Now you have the unpleasant

task of saving Hinduism from within—that is, from Hindus themselves.

Thank you. Jai Śrī Kṛṣṇa.

Saravanan Karumanan  
National University of Malaysia  
(via the Internet)

## Keep Up the Great Work

You have a box in *Back to Godhead* that says we don’t complain enough. I don’t know of any other publication that is so transcendently blissful as this one. You deliver the nectar of Śrīla Prabhupāda and his disciples in a clear, cogent, and relishable form that will help a suffering humanity to come to its senses.

Keep up the great work you are doing. Śrīla Prabhupāda must be very pleased with you for this wonderful service.

Śreṣṭha Dāsa  
San Francisco, California  
(via the Internet)

## Moving Toward a Cruelty-Free World

Recently my wife and I have given up drinking milk and all milk products. This is because we were shocked to learn about the inhumanity of raising cows for milk production, including the shocking revelation that cows in the US are regularly fed animal products—including other cows! This is what led to mad-cow disease in the UK.

Śrīla Prabhupāda wanted us to drink cow’s milk, and this made sense in Vedic India, where cows were treated properly, (and perhaps modern India as well). But in the modern Western world milk has associated with it countless negative karmas. How can it be right for us to support this inhuman activity? There is a large group of pure vegetarians (“vegans”) in this country who avoid milk and meat products. Should we not belong to that group?

Vitamin B12 can be received from other sources (certain yeasts, breakfast

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cereals, etc.), so there is nothing inherently healthy about milk. "Organically grown" milk is not available where we live. My wife and I would like to hear ISKCON's views about drinking milk when it is produced so cruelly.

Dave and Bharti Kythe  
Columbia, South Carolina  
(via the Internet)

**OUR REPLY:** The Vedic scriptures tell us that drinking milk is important for developing the finer intelligence that will help us in spiritual realization.

And we saw that Śrīla Prabhupāda, even while in the West, offered milk to Kṛṣṇa and drank milk regularly.

The way cows are exploited, especially in the West, is sinful. And those responsible will suffer sinful reactions. But one cannot become pure simply by avoiding milk.

In Kali-yuga, nearly everything involves exploitation. Even simple fruits and vegetables—soaked with chemicals, and grown by big corporations, and harvested by workers paid a pittance. In this age, nothing is pure.

Animal products are everywhere—photo film, car tires, computer chips . . .

What can be done?

We simply follow in the footsteps of Śrīla Prabhupāda. He was keenly aware of the evils of Kali-yuga. And he was the greatest advocate of love and protection for Kṛṣṇa's cows. Still, he continued to offer Kṛṣṇa the Kali-yuga milk available and accept it. And all the while he encouraged us to establish our own communities, where cows would be properly protected.

This material world is a bad bargain. Materially speaking, our life here can never be pure. But by dedicating our lives wholeheartedly to the devotional service of Kṛṣṇa, we can rise above the inevitable impurities of this material world—by going back to the only world where everything is pure, the spiritual world of Lord Kṛṣṇa.

## In Accordance with Śrīla Prabhupāda's Instruction

Thank you for the August issue of BTG. It reminded me of earlier editions, full of pictures of happy devotees on *sankīrtana*, in accordance with Śrīla Prabhupāda's instruction. The cover was beautiful, all of Śrīla Prabhupāda's selections were wonderful, and among the articles, "Madana Mohana Verses Madonna" and "Prepared for Death" especially appealed to me. In all, it

was an issue I enjoyed reading and felt confident distributing.

Girirāja Swami  
Mumbai, India 🌸

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*People seek and obtain from demigods temporary benefits, taken away at death. All benefits actually come from Kṛṣṇa, the Supreme Lord, but pure devotees worship Him with no desire for rewards.*



# Bhakti Is Only For Kṛṣṇa

*Real devotees are not after rewards.*

...

A lecture given in Bombay, April 1, 1974

by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

*kāṅkṣantaḥ karmaṇām siddhim  
yajanta iha devatāḥ  
kṣipraṁ hi mānuṣe loke  
siddhir bhavati karma-jā*

“Men in this world desire success in fruitive activities, and therefore they worship the demigods. Quickly, of course, men get results from fruitive work in this world.”  
—*Bhagavad-gītā* 4.12



Last night we were discussing the previous verse:

*ye yathā māṁ prapadyante  
tāṁs tathaiva bhajāmy aham  
mama vartmānuvartante  
manuṣyāḥ pārtha sarvaśaḥ*

“As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.”

EVERYONE IS SEEKING the Absolute Truth in different ways. Worship of the demigods is one way of searching after the Absolute Truth, the Supreme Personality of Godhead. Therefore demigod worship is recommended in the *Vedas*, in the *upāsana-kāṇḍa*.

The *Vedas* are divided into three *kāṇḍas*, or divisions: *karma-kāṇḍa*, for fruitive work; *jñāna-kāṇḍa*, for philosophical speculation; and *upāsana-kāṇḍa*, for demigod worship. Therefore one name for the *Vedas* is *trayī*, “three.”

The *Śrīmad-Bhāgavatam* states, *śrī-sūdra-dvijabandhūnām trayī na śruti-gocarā*: “Women, the laboring class, and friends of the twice-born cannot understand the *Vedas*.” *Dvija-bandhu*—“friends of the twiceborn”—refers to those who are born in families of *brāhmaṇas* [intellectuals], *kṣatriyas* [administrators], or *vaiśyas* [farmers and merchants] but who do not possess the qualities of these higher classes.

A *brāhmaṇa*'s qualifications are given in the *Bhagavad-gītā* (18.41):

*śamo damas tapaḥ śaucam  
kṣāntir ārjavam eva ca  
jñānam vijñānam āstikyam  
brahma-karma svabhāva-jam*

“Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom, and religiousness—these are the natural qualities by which the *brāhmaṇas* work.”

The *kṣatriyas*' qualities are also given (18.42):

# *The devotee doesn't want liberation. He wants to serve the lotus feet of the Lord birth after birth.*



*śauryaṁ tejo dhṛtir dākṣyaṁ  
yuddhe cāpy apalāyanam  
dānam īśvara-bhāvaś ca  
kṣātram karma svabhāva-jam*

“Heroism, power, determination, resourcefulness, courage in battle, generosity, and leadership are the natural qualities of work for the *kṣatriyas*.”

The duties of the *vaiśyas* are given (18.44):

*kṛṣi-go-rakṣya-vāṇijyaṁ  
vaiśya-karma svabhāva-jam*

“Farming, cow protection, and business are the natural work for the *vaiśyas*.”

And, finally, the duties of the *śūdras* are given (18.44):

*paricaryātmakaṁ karma  
śūdrasyāpi svabhāva-jam*

“For *śūdras* there is labor and service to others.”

A *śūdra* is satisfied by serving somebody, just as a dog is satisfied to have a nice master.

To get success in a particular type of occupational duty, people sometimes worship the demigods. That is described here. Like us, demigods are also living entities, and all living entities are part and parcel of Kṛṣṇa. *Mam-aivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*. There is no difference between the demigods and us, but they are more fortunate to have gotten the post of Candra [the moon-god], Sūrya [the sun-god], Indra [the king of the heavenly planets], Brahmā [the chief demigod], and so on.

To get success in material activities, people sometimes worship demigods. But in the *Bhagavad-gītā* Lord Kṛṣṇa explains that although in one

sense demigod worship is worship of Him—because the demigods are part of Him—demigod worship is *avidhi-pūrvakam*, done “in a wrong way.” The *vidhi*, or “rule,” is to worship the Supreme Personality of Godhead. Demigod worship is something like bribing a doorman to enter the room of a great officer.

By demigod worship one can get results very quickly. But the results are *antavat*, “limited.” Bhakti, however, is unlimited. The less intelligent worship the demigods instead of the Supreme Personality of Godhead. In India especially we will find many devotees of the demigods. These devotees are not actually devotees. Devotion can only be in connection with the Supreme Personality of Godhead. Those who worship the demigods are not devotees, because they want to get a reward from the demigods. But bhakti is not like that. The *bhaktas*, devotees, are not after any reward from the Supreme Personality of Godhead. That is the difference between bhakti and demigod worship.

Caitanya Mahāprabhu teaches us bhakti. He says, *na dhanam na janam na sundarim kavitaṁ vā jagad-īśa kāmaya*: “My Lord, I do not wish to ask from You opulence, riches, a nice wife, or many followers.” These are material opulences. So Caitanya Mahāprabhu says, “I do not want all these things.” *Mama janmani janmanīśvare bhavatād bhaktir ahaitukī tvayi*: “I only want Your causeless devotional service birth after birth.” That is the desire of a devotee. He doesn't want liberation. He wants to serve the lotus feet of the Lord birth after birth—*janmani janmani*. That is his aspiration.

The *karma-kāṇḍīya*, those on the platform of fruitive activities, are generally attracted by demigod worship.

But those detached from material happiness become attached to Kṛṣṇa. We have to choose whether for temporary benefit we shall worship demigods or for permanent benefit we shall worship Kṛṣṇa. That is our choice. But people generally choose the immediate result (*kṣipram hi mānuṣe loke siddhir bhavati*). That immediate result may be palatable in the beginning, but it will produce bitter results at the end. But that we do not consider.

The immediate result and the remote result are described by the Sanskrit words *śreyas* and *preyas*. *Preyas* means “immediate benefit,” and *śreyas* means “ultimate benefit.” Those interested in the ultimate benefit go back home, back to Godhead. For them, worshiping the Supreme Lord is most beneficial. And those interested in temporary benefit worship demigods. They may pray to goddess Durgā, *dhanam dehi, rūpaṁ dehi, yaśo dehi*: “Give me wealth. Give me beauty. Give me fame.” They forget that whatever material benefit they get will be lost with the end of the material body, when everything is lost. In the *Bhagavad-gītā* Lord Kṛṣṇa says, *mṛtyuḥ sarva-haraś cāham*: “At the end, I, as death, take away all your material possessions.”

So to desire temporary benefits is not good. Because we are eternal—*nityo nityānām cetanaś cetanānām*—we should be after eternal happiness, eternal benefit. That should be our business. Therefore we should not be *karmīs*, fruitive workers. Neither should we become *jñānis*, mental speculators. We should become yogīs. And what kind of yogi? Bhakti-yogi.

There are different types of yoga practice. Out of them, bhakti-yoga is the topmost. Kṛṣṇa says, *bhaktiyā māṁ abhijānāti yāvān yaś cāsmi tattvataḥ*: “I can be understood only through

bhakti.” Without being in bhakti-yoga one cannot be happy or understand Kṛṣṇa or one’s relationship with Kṛṣṇa. *Evam prasanna-manaso bhagavad-bhakti-yogataḥ.*

We hold this class for the benefit of human society. The Kṛṣṇa consciousness movement is meant to allow us to constantly hear about Kṛṣṇa, talk about Kṛṣṇa, chant about Kṛṣṇa, eat about Kṛṣṇa, work for Kṛṣṇa, sleep for Kṛṣṇa, walk for Kṛṣṇa. Anything we do in relationship to Kṛṣṇa is pious. *Puṇya-śravaṇa-kīrtanaḥ.* Śrīla Rūpa Gosvāmī recommends, *nirbandhaḥ kṛṣṇa-sambandhe yuktaḥ vairāgyam ucyate:* dovetail everything with Kṛṣṇa activities, Kṛṣṇa consciousness. Then our life will be successful.

Kṛṣṇa is sitting within your heart. When He sees that you are very serious about Him, then He helps you. We have many dirty things within our heart, but as soon as we begin to hear about Kṛṣṇa they become washed away. Now we are hearing from Kṛṣṇa in the *Bhagavad-gītā*. Kṛṣṇa is speaking about Himself. Kṛṣṇa is speaking about the situation of the material world. He’ll speak about the spiritual world. Everything is there in the *Bhagavad-gītā*. So if you regularly hear, that is the beginning of your success in life.

The *Vedas* are called *śruti*, “hearing.” One has to hear the *Vedas* from the right person. That is the recommendation of Śrī Caitanya Mahāprabhu. *Sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ.* To achieve success in self-realization or God realization, Śrī Caitanya Mahāprabhu recommends, *sthāne sthitāḥ:* “Just stay in your present position, as a *gṛhastha* [householder] or as a *brāhmaṇa* or as a *sannyāsī* [renunciator] or as a businessman or professional man—it doesn’t matter.” But, *śruti-gatām tanu-vān-manobhiḥ:* “Just try to hear about Kṛṣṇa.” *Śruti-gatām* means “aural reception.” *Tanu-vān-manobhiḥ:* “And try to employ your body, words, and mind in Kṛṣṇa’s service.”

*Ye prāyaśo ’jita jito ’py asi.* One of Kṛṣṇa’s names is Ajita, “He who is never conquered.” But anyone who, without speculation, humbly and meekly hears about Kṛṣṇa from the realized soul will one day will be able to conquer the unconquerable.

The Kṛṣṇa consciousness movement is meant to give everyone the chance to hear about Kṛṣṇa. That hearing is the first process—*śravaṇam*. And when one has heard very nicely about Kṛṣṇa, then one can speak about Kṛṣṇa. And one must speak. One who has heard nicely about Kṛṣṇa cannot remain without speaking about Kṛṣṇa. He must speak or preach. Hear and preach about whom? Viṣṇu, or Kṛṣṇa.

*śravaṇam kīrtanam viṣṇoḥ  
smaraṇam pāda-sevanam  
arcanam vandanam dāsyam  
sakhyam ātma-nivedanam*

“Hearing and chanting about Viṣṇu, remembering Him, serving His lotus feet, worshiping Him, offering Him prayers, becoming His servant, becoming His friend, and offering everything to Him.” These nine processes of Kṛṣṇa consciousness are being pushed forward by the members of the Kṛṣṇa consciousness movement all over the world. We have opened a center here in Bombay, the most important city of India. So we request you all to come every day and try to understand the philosophy of Kṛṣṇa consciousness, based on *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Vedānta-sūtra*, *Rāmāyaṇa*, *Mahābhārata*—all authentic scriptures. We are not concocting or giving false interpretations. We are presenting *Bhagavad-gītā* as it is, without any deviation.

So if we take advantage of this process of understanding—*śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ*—then gradually we shall be free from the results of all our past sinful activities. *Hṛdyantaḥ-stho hy abhad-rāṇi.* *Abhad-rāṇi* means “inauspicious things accumulated within our heart.” By *kṛṣṇa-kīrtana*—chanting about Kṛṣṇa—our heart will be cleansed. Śrī Caitanya Mahāprabhu recommends *ceto-darpaṇa-mārjanam*: The heart is like a mirror, and it can be cleansed by the chanting of Hare Kṛṣṇa. As soon as the heart is cleansed we can understand what is Kṛṣṇa, what I am, what my relationship is with Kṛṣṇa, and how I should act in relation to Kṛṣṇa. Understanding these things is the perfection of life.

Thank you very much. ☀

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# Pure Bhakti—“It Requires Nothing More Than Sincerity”

by Satsvarūpa Dāsa Goswami



WHAT THE *Bhāgavatam* defines as religion far surpasses what most people think of as religion today. According to the *Bhāgavatam*, religion means bhakti, pure devotion. Pure devotion is the only process by which we can rediscover our lost relationship with Kṛṣṇa. Ultimately, it is performed in full consciousness of our spiritual identity. Until we know who we are in relation to Kṛṣṇa, we cannot actually serve Kṛṣṇa with our very selves.

For now, however, we can practice at devotion. That practice will provide us the opportunity to express our earnestness and sincerity to attain Kṛṣṇa. If we have to sweat to surrender, we'll also have to see our unworthiness. Bhakti is not cheap.

Pure devotional service is not cheap, because it is free of all selfish desire. Even knowledge for knowledge's sake has to be left behind. That's why the practice of pure devotion can uncover and awaken our true identity as eternal, spiritual, blissful servants of the Supreme. “This relation of servant and the served is the most congenial form of intimacy.”

This is not vague sentiment. Measure it against any stated goal of religion. The *Bhāgavatam* says, “By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.” Attachment for the spiritual equals detachment from the material.

Lord Kṛṣṇa awards pure devotional service through contact with His pure devotees. Pure devotion cannot be had through hard work or by renunciation, by detachment, or

by any other means. Therefore, we call its attainment causeless.

Lord Kṛṣṇa is present in everyone's heart. When He sees that we sincerely want to serve Him, He will give us the intelligence by which we can approach Him. All living beings serve Kṛṣṇa—either out of love or because they are forced to by the laws of material nature. There are two similar words in Sanskrit that point to this: *śāstra* and *śāstra*. *Śāstra* refers to the scriptures, the directions for religious life. Those who are intelligent obey the scriptures and follow the Lord. *Śāstra* means “weapon.” Those who refuse to follow the Lord are forced to surrender by the power of His weapons.

Being forced by the laws of nature to serve Kṛṣṇa is like being in prison. Just look at how all of nature serves Kṛṣṇa's purpose in this world. The plants clean the air, the earthworms aerate the soil, and one living being provides food for another. This is service but not bhakti, because there is no choice.

We want to render favorable service to Kṛṣṇa. Śrīla Prabhupāda says, “It requires nothing more than sincerity.” And just imagine the result: “Only those who render unreserved, uninterrupted, favorable service unto the lotus feet of the Lord, who carries the wheel of the chariot in His hand, can know the creator of the universe in His full glory, power and transcendence.”

How do we do it? Our constitutional position is to take the holy name into our minds and onto our lips. We chant to establish ourselves as tiny servants of God. We chant because we have survived another

night and want to live another day in devotional service. We chant because we will have to meet death. We chant because Lord Kṛṣṇa, the original person, is identical with His name, and because He is all-attractive.

We have come out of darkness by Prabhupāda's mercy. Prabhupāda said that he was not invited to come to America but he came anyway. No one here asked him to present the *Bhāgavatam*, but he did it anyway. No one here asked him for the holy name, but he gave it anyway. Reluctantly, slowly, we have taken it. Prabhupāda planted seeds of pure devotion indiscriminately. On Lord Caitanya's order, He did not screen prospective candidates. Rather, he distributed his mercy unconditionally just as the moon shines in everyone's yard whether one is rich or poor.

What does Śrīla Prabhupāda say about the best way to attain pure devotional service? “Whenever you find time—you must find time—... read all these books, or chant. But when you are hungry, take *prasādam*. When you are sleepy, take a snap [that is, a nap], not very much, just to refresh. And go on, either chanting on the beads, reading the books, or talking about Kṛṣṇa. In this way always remain in Kṛṣṇa consciousness. . . . Kṛṣṇa consciousness means to remember Viṣṇu always, twenty-four hours a day, some way or other. . . . Everything Kṛṣṇa. This is Kṛṣṇa consciousness.” (Lecture, May 31, 1972)

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



COOKING CLASS—LESSON 27

# Tikkis: Indian-Style Veggie Burgers

by Yamuna Devi

**V**EGGIE BURGERS—once a favorite of vegetarians only—are now showing up in restaurants everywhere. President Clinton is purportedly a big fan of the veggie Boca Burger. In America several brands

of veggie burgers are available in natural-food stores and supermarkets, and gourmet veggie burgers are served at fine restaurants from Maine to California. Whether served as is, inside a sesame-seed bun, or between

slices of British bap, French croissant, Italian foccacia, or Middle Eastern pita, veggie burgers are here to stay.

India's closest equivalent to the veggie burger is a family of street snack foods called *tikkis*, translated as

## TIKKIS—INDIAN-STYLE VERY VEGGIE BURGERS

(Makes 24)

This *tikki* is inspired by one served at the Mayfair Resort Restaurant in Jagannātha Puri. It includes beets for a red hue, potatoes and oats for binding, cooked grains and veggies for texture, and spices, chilies, and herbs for zest, heat, and flavor. I've never had any two batches of this recipe turn out exactly the same, so be ready to add more oats if the mixture is too moist, or more chilies if you want more heat.

- 1 tablespoon cold-pressed corn oil
- 1 tablespoon mustard seeds
- 1 tablespoon cumin seeds
- 1½ tablespoons grated ginger root
- 1 tablespoon dried red pepper flakes, or to taste
- ½ teaspoon yellow asafetida
- 3 cups finely chopped carrots (5–6 large)
- 2 cups finely chopped zucchinis (2 medium)
- 3 cups finely chopped yams (3 medium)

- 3 cups minced beets (3 medium)
- 2 cups finely chopped turnips (2 medium)
- 2 cups finely sliced green beans
- ¼ cup whole wheat flour
- 4 cups instant rolled oats or 5-grain cereal
- 3 cups cooked white or brown rice
- 4 cups mashed new potatoes
- 1½ tablespoons curry powder
- ⅔ cup chopped cilantro or mixed herbs
- salt and freshly ground pepper
- ghee or extra-virgin olive oil for pan-frying

Heat the oil in a large nonstick skillet over high heat. Drop in the mustard and cumin seeds, and when they begin to pop add the ginger and red pepper flakes. Fry until the cumin is toasty brown but not black.

Drop in the asafetida and within 5 seconds all the vegetables. Fry for 10 minutes, stirring frequently. Sprinkle in the flour, keep stirring, and cook for another 4 or 5 minutes. Set aside to cool.

Combine the remaining ingredients and cooled vegetables in a large bowl. Mix well with your

hands. Season with salt and pepper. Using an oiled measuring cup, scoop up ½-cup portions and flatten each one into a 3½-inch smooth-edged patty. Place the patties on baking trays lined with waxed paper. Cover them and refrigerate them at least 4 hours, or better overnight.

To cook the patties, place 2 or 3 large nonstick frying pans over medium-high to high heat. Warm 2 tablespoons of oil in each pan for each batch. Place 3 or 4 patties in each pan and fry until richly browned, charred in places, 4 to 5 minutes per side. Use a gentle hand with the spatula as you turn the patties over. Transfer the patties to cookie racks to cool slightly and firm up while you fry the remaining patties. Offer to Kṛṣṇa.

For entree service: Spoon hot tomato sauce on warmed dinner plates and place 2 burgers on each. Surround with 1 to 4 vegetable dishes.

For an Indian-style snack: Serve with a lime wedge or cashew chutney. To serve as burgers, melt a slice of good cheese on top and serve with your choice of toppings between rolls, rustic bread, or sliced foccacia.

“veg cutlets,” “veg chops,” or “veg burgers.” *Tikkis* are deep-, shallow-, or pan-fried, they’re soft on the inside and crisp on the outside, and they feature the tastes and textures of several vegetables. Some *tikkis* are bound together with a little flour or some bread crumbs, and others are given a rich texture with chewy cooked grains.

*Tikkis* are traditionally served alone or as part of a full meal, with

little more than a squeeze of lime juice or a dollop of chutney or tomato sauce. But India’s food habits are in transition. I predict that soon classic *tikki* will more resemble American-style veggie burgers and be served as a fast meal sandwich from Chowpatty Beach to Howrah station.

### Śrīla Prabhupāda and *Tikkis*

Each region of India has favorite renditions of this food. My first

Bengali sampling was cooked by Śrīla Prabhupāda’s sister Bhavatarini, lovingly known as Pishima, or “Auntie.” She made *tikkis* for Prabhupāda’s lunch. They were somewhat complex—spicy mashed green peas enveloped with mashed potatoes and then with brayed *pāñir* cheese. She flattened them into small patties, dipped them into a thick chickpea-flour batter, and shallow-fried them in ghee until they were crisp and richly browned.

The minute Śrīla Prabhupāda saw the *tikki* he smiled, nodded, and said, “Oh, she has made veg chop.”

“Veg chop?” I asked, somewhat amazed.

Śrīla Prabhupāda then said that this was a kind of *tikki*, a dish from his childhood. With my first bite I wanted to know more about *tikkis*.

Most of the *tikki* recipes in *Lord Krishna’s Cuisine* I later prepared for Śrīla Prabhupāda. They’re versions he liked or requested. Now I’m always coming up with new versions and rarely make *tikkis* the same way twice. If you follow this series of cooking classes, try several *tikkis* from the book. If not, at least try the recipe below. (Don’t be put off by the lengthy list of ingredients—eleven are pantry items.)

The yield for this recipe is generous. Use the recipe as a formula for inspiration and come up with several seasonal variations to your own liking.

NOTE: You may use more or less oil while frying, but too little will make the crust dry and brittle. Non-stick pans keep the patties from sticking to the pan. I find that these burgers are at their best when fried in flavored ghee or any type of flavored Consorzio olive oil.

*Tikkis* freeze well. Stack the cooled burgers between sheets of waxed paper and freeze them in well-sealed containers.

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

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# Giving Kṛṣṇa Away

by Rohiṇinandana Dāsa

I OWE A LOT to Lord Kṛṣṇa's devotees.

On an underground train in London many years ago, as I sat in my seat, alone and lost in thought, I heard a voice call to me—"Hey, man!" I glanced up to see a shaven-headed young man with what looked like a white tuning-fork painted on his forehead. As his intense eyes met mine he said, "You know, you don't have to smoke dope to get high."

Did I know? Yes. I'd been searching for natural ways to be happy. When I heard the devotee's words, I knew without a doubt he was right. I pondered what kind of high state might lie behind his serious yet smiling face. Although I didn't know it then, I'd just reached the end of a chapter of my life and was about to begin a new one.

A few days later, as I walked along a dingy Piccadilly Line platform, on the tunnel wall I came across a poster of Kṛṣṇa and Balarama. As I looked at Their incredibly beautiful faces smiling at me from Their Vṛndāvana home, I thought that maybe a place of eternal happiness did actually exist.

Another time, at High Street Kensington, I met a devotee who sold me a *Back to Godhead* magazine and gave me an invitation to a temple where he promised I'd get a free vegetarian love feast. I went to the temple, ate the feast, and joined in the chanting.

On a dark evening I met some devotees walking along a road. Their faces, their movements, and their voices attracted me. Simply by their presence the devotees created

an atmosphere in which I felt Kṛṣṇa's presence.

Though the years have rolled by, I still feel moved when I remember those moments. Without them, where would I be now? Although they may seem ordinary, I see them as part of Lord Caitanya's great movement and of Śrīla Prabhupāda's momentous arrival in the West. In those wonderfully sweet moments of my life, I met Kṛṣṇa, and my lonely wandering ended.

Kṛṣṇa's pure devotees are special

one Kṛṣṇa—because they love everyone.

Lord Kṛṣṇa is pleased when He notices someone giving Him to others. In the *Bhagavad-gītā* (18.69) He says, "There is no servant in this world more dear to Me than he, nor will there ever be one more dear."

For me, Śrīla Prabhupāda was the epitome of these words. A few months before he left this world he said, "I am just trying up to the last moment of my life [to] deliver some good to people. That is my determination."

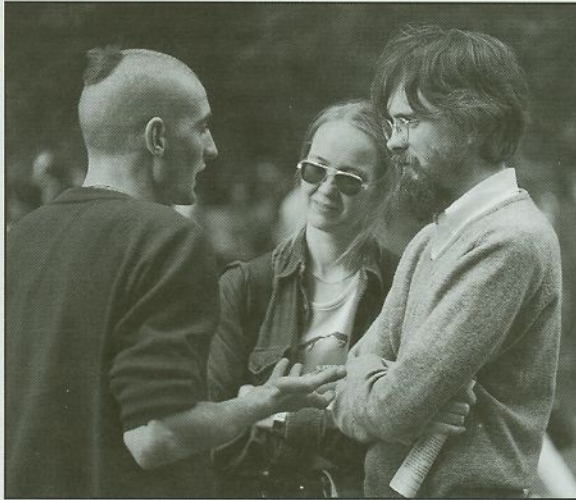
One of Śrīla Prabhupāda's gifts was showing that preaching is much, much more than telling someone about God and religion. By Prabhupāda's courage, dynamism, resourcefulness, enthusiasm, and a host of other attributes, he showed that preaching is a great adventure in which one's life is full of sharing Kṛṣṇa with others.

When I give Kṛṣṇa I feel alive. I wake up from the dream that I am the central character in the soap opera of a fearful struggle to survive. I feel the radiant joy of life. No longer am I like George Bernard Shaw's complaining and feverish little clod of ailments and grievances.

Whether we strike up a conversation about Kṛṣṇa, put up a poster advertising a Hare Kṛṣṇa festival, or sell someone a book or magazine about Kṛṣṇa, let's give Kṛṣṇa to others. Remember Śrīla Prabhupāda's words: "Go and preach. Don't be afraid. . . . Whatever you have learned from Kṛṣṇa, from your guru, just repeat it."

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

Anagha Dāsa



because Kṛṣṇa resides within their hearts as their only possession. Therefore, they can share their love for Kṛṣṇa. They can tell others about Kṛṣṇa, help others prepare to meet Him, and introduce them to Him. In short, devotees can give us Kṛṣṇa. Śrīla Bhaktivinoda Ṭhākura sings, "O Vaiṣṇava devotee, Kṛṣṇa is yours. You are able to give Him to me, for such is your power."

Kṛṣṇa likes to spread Himself around through His devotees. As the Lord's representatives, devotees do their best, sometimes at great personal risk and expense, to give every-



# From Fear to Bliss in Kenya

by Mahāvegavatī Devī Dāsī

**O**NE NIGHT IN Mombasa, Kenya, I was returning from preaching when three young Muslim men approached me.

One of them asked challengingly, “What is your name?”

“Mahāvegavatī Dāsī,” I answered.

“You lie!” he said, and he asked me again.

“I already told you. Mahāvegavatī Dāsī.”

“No, it’s not. You lie!” He blew cigarette smoke, and his two friends scowled.

The three men laughed and made nasty comments. A crowd of Muslim men gathered, and as the crowd grew, the atmosphere became more hostile. I was sure I was going to be killed in a matter of minutes. “Well, if I’m going to go,” I thought, “I might as well go down fighting and make it glorious.”

I turned to the crowd, praying to Śrīla Prabhupāda to enable me to give whatever Kṛṣṇa consciousness I could before I got killed. My hands shaking in fear, I started screaming, enraged with indignation.

“How dare you call yourselves Muslims! You’re not Muslims. You’re pigs!”

I don’t know why I called them pigs. If anything would have brought me closer to death, it was calling Muslims pigs. Everyone became silent, so I pressed on.

“How dare you come to me at this time of night. You know it is against your Holy Koran to speak at this time of night to a woman who is not your mother, sister, or daughter.”

I went on to scold them further, feeling completely fearless by this time and not worrying about death. I was still expecting death, but somehow I felt that Śrīla Prabhupāda and

Kṛṣṇa were right there, throwing weapons from my mouth.

“How dare you!” I shouted. “Why aren’t you in the mosque saying your prayers, reading the Holy Koran, or chanting the beautiful names of Allah?”

After some time a man who was senior among them came forward to ask questions in a hostile mood.

“Why do you Hindus worship idols?”

I explained Deity worship and other points. More questions came, and I answered—through translation from Arabic to Swahili to English and back. Gradually, the mood of the conversation changed from hostile to philosophical. We discussed Kṛṣṇa, Allah, the soul, and the soul’s personal relationship with God. I was in bliss. The fearful situation had completely changed.

## Down Dark Alleys

I had been speaking with the elder for more than an hour and a half when all of a sudden three different young men grabbed me.

“Come with us,” they ordered.

I had no choice. One of them pulled me by the hand, and the other two followed us.

I turned to Kṛṣṇa. “Please, just let them kill me now. Why are You prolonging this?”

For forty-five minutes we walked down dark alleys, turning this way and that. I kept wondering when my end would come.

We finally arrived at a kiosk, where the men offered me a chair and something to eat. I accepted some coconut water.

Then to my surprise the three men started asking questions about Kṛṣṇa consciousness. I’ve never been in a

situation where I went from fear to bliss so quickly. The three men were serious Muslims who wanted to find out more about Kṛṣṇa consciousness and how it related to Islam. Their questions were serious. They were looking for answers, and only Prabhupāda had made those answers available. All the answers they had not been able to get from their elders they were hearing from one of Śrīla Prabhupāda’s daughters (which added to the experience, because Muslim women take a very different role in Islamic society). We talked about Allah, Kṛṣṇa, Islam, the soul, Śrīla Prabhupāda, the Hare Kṛṣṇa movement, the faults of modern society, and more.

Finally the men said they were tired, and we ended the discussion. It was 4:15 A.M.

“We have found the perfection of Islam,” they told me. “How do we join your movement?”

I don’t know what happened to those men, because I left Kenya right after that incident. I don’t know whether or not they took to Kṛṣṇa consciousness. At least they heard something about Kṛṣṇa, so their devotional service has begun. That night I taught them how to chant Hare Kṛṣṇa on dikker beads, the beads Muslims use for chanting the names of Allah.

We never know who will be ready to hear about Kṛṣṇa and possibly even go further. Śrīla Prabhupāda gave us everything. Now we have to try our best to give it to others.

*Mahāvegavatī Devī Dāsī, a disciple of Śrīla Prabhupāda’s, helped spread Kṛṣṇa consciousness in East, Central, and West Africa in the 1980s. She now lives in Buffalo, New York.*



# Śrīla Prabhupāda Speaks Out

“MATERIAL EDUCATION WILL MAKE YOU EVEN MORE OF A RASCAL”

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

**Śrīla Prabhupāda:** In Montreal a Bengali gentleman inquired, “Swamiji, you are using very strong words—‘fools and rascals.’ Can it be explained otherwise?”

And I replied, “No. These are the only words—that you are all rascals and fools.” [Laughter.]

**Disciple:** Śrīla Prabhupāda, you once said, “Anyone who has a material body is a rascal.”

**Śrīla Prabhupāda:** A rascal. That’s all. And yet these rascals are trying to make the body permanent, even though they know they cannot. You cannot make the material body permanent. You are not allowed to keep it for more than several decades. Nor will you ever be allowed. Still, *punaḥ punaś carvita-carvaṇānām*: [you are chewing what you have already chewed]. Repeatedly, these fools go on trying for the impossible. What is impossible, what cannot be allowed—they are trying for it.

**Disciple:** Well, it appears people just can’t accept that all their endeavors to make the body permanent will be defeated.

**Śrīla Prabhupāda:** Yes. Of course, they are seeing—they are experiencing—that their endeavors are doomed. History never says that any man has become immortal. Even a great demon like Hiraṇyakaśipu could not become immortal. And what to speak of these tiny demons? One kick is sufficient to kill them.

**Disciple:** Well, Śrīla Prabhupāda, how is it that the Ameri-

cans and Europeans, especially, have become the vanguard of these rascal ideas, this rascal culture?

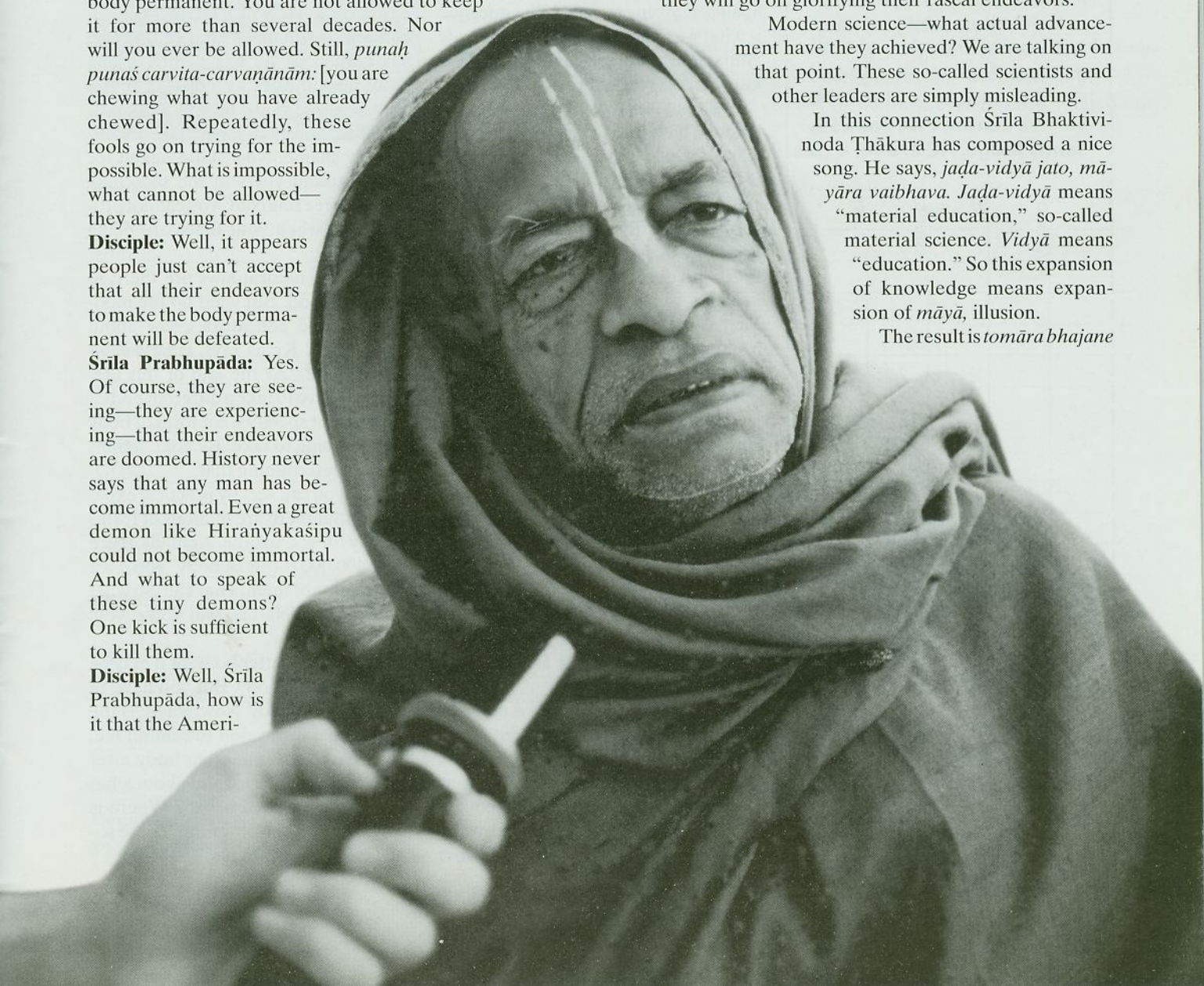
**Śrīla Prabhupāda:** Because they are Rākṣasas, flesh-eaters. They are eating flesh and drinking wine and having illicit sex. Rākṣasa civilization. Hiraṇyakaśipu civilization. *Hiraṇya* means “gold,” and *kaśipu* means “soft bed.” Simply learning how to attain these things—this is Rākṣasa civilization. These people are simply searching after an existence of soft beds and gold, sex and money.

Of course, what they are trying for is impossible. It will not be allowed. And yet they are trying for it. After all, how can the material body be made permanent? But these fools say, “Yes, we are trying. Now disease has been reduced. Now we are living a few more years.” These are their foolish words. They will never say, “No, it is impossible.” Rather, they will go on glorifying their rascal endeavors.

Modern science—what actual advancement have they achieved? We are talking on that point. These so-called scientists and other leaders are simply misleading.

In this connection Śrīla Bhaktivīnoda Thākura has composed a nice song. He says, *jaḍa-vidyā jato, māyāra vaibhava*. *Jaḍa-vidyā* means “material education,” so-called material science. *Vidyā* means “education.” So this expansion of knowledge means expansion of *māyā*, illusion.

The result is *tomāra bhajane*



*bādhā*: people will forget God. With the advancement of so-called material science or material knowledge, the result will be that people will forget God.

And next is *moha janamiyā, anitya saṁsāre*: “I am already captivated by the material world—a temporary place where I cannot stay—but the advancement of material knowledge will make me more captivated, and I shall work just like an ass.” That’s all.

Now, tell me whether Śrīla Bhaktivinoda is right or wrong. His charge is that advancement of material education is advancement of the influence of the material energy. And if you say, “What is the wrong there?” the wrong is, “You are already rascals, and this

education will make you even more of a rascal.” *Moha janamiyā, anitya saṁsāre*: “I am already captivated by the temporary material world, and these things will simply make me more completely, more thoroughly captivated.” Now, this is the verdict of Bhaktivinoda Ṭhākura. So if you don’t like it, tell me your reason.

As for material “education,” we are already captive under the laws of material nature, and the more we advance in material education, the more rigidly we’ll be captive. So this is the verdict of Bhaktivinoda Ṭhākura. What is your answer? Can anyone refute Bhaktivinoda Ṭhākura and prove that he is wrong?

**Disciple**: Well, some may say that without material education we couldn’t even read the knowledge Bhaktivinoda Ṭhākura has written.

**Śrīla Prabhupāda**: Who says we are against learning to read? The question is what we should read. If you dedicate yourself to reading Bhaktivinoda Ṭhākura, that is real education.

We want that you learn from Bhaktivinoda Ṭhākura, from Vyāsadeva, from Nārada. But why are you learning from Darwin, Freud, and other rascals? Education means you should learn from a person who is divinely authorized, who is without illusion, who does not cheat—just as, for instance, we are learning from Kṛṣṇa. That is education. And if you learn from rascals and fools, then what is that education? Education means to learn from a learned person.

Education is required, but we require that which is actually education, that which is not cheating. And yet, thanks to so-called modern education, we are being cheated. We are being taught simply to work for the body—which we are not. Is that education? Or is it cheating?

You may say, “I am looking after my own personal interests. Every day I turn on the water, and I thoroughly wash my shirt and coat.”

But is that knowledge? “And what about you, sir? What about your food?”

“Me? My food? I don’t care about that. Daily I wash my shirt and coat.”

Is that education? You keep yourself starving, while you keep your shirt

and coat very clean. Is that education? This is going on. Therefore, people are restless. They are hungry, starving. But what can their cars and big buildings do for them? Why are they committing suicide? Because they are not happy. There is no food for the spirit soul—the actual self. Is that education?

That is not education. So Bhaktivinoda Ṭhākura is right when he says, *jībake karaye gādhā*: “Material education means making everyone more and more of an ass.” That’s all. Everyone is already an ass, because he’s in the material world, and material so-called education means keeping him in that condition more and more.

**Disciple**: So, Śrīla Prabhupāda, after a person leaves this particular material body and takes another one, then he starts off all over again?

**Śrīla Prabhupāda**: No. He starts again according to the kind of new body he has earned. He will have to work according to whatever kind of body he has earned. If he has earned a dog body, he will work as a dog. If he has earned a tree body, he will work as a tree. “Previously you went naked, without any shame. Now stand naked for five thousand years in the scorching heat and freezing cold. You cannot protest, even when your limbs are being cut off.”

So these natural laws are there to be understood. But what do the modern so-called educators know about this science? Kṛṣṇa says, *tathā dehāntara prāptiḥ*: “At the end of this lifetime you have to take a different body.” He does not specify what form of body you are going to take. By your actions you are determining that.

And you can see, by practical experience, that there are millions of forms of body for you to take. Actually, there are 8,400,000 forms of body. You have to enter one of them. That’s all. So what can you do? Nature will force you: “Enter *this* body.”

It may be a better body, or it may be an abominable body. But you have to enter another body. Now, where is the educational institution to remind me, “I’ll have to enter another body after death, so let me be careful about what kind of body I shall have”? Where is that educational institution? These so-called educators are blind. ❁

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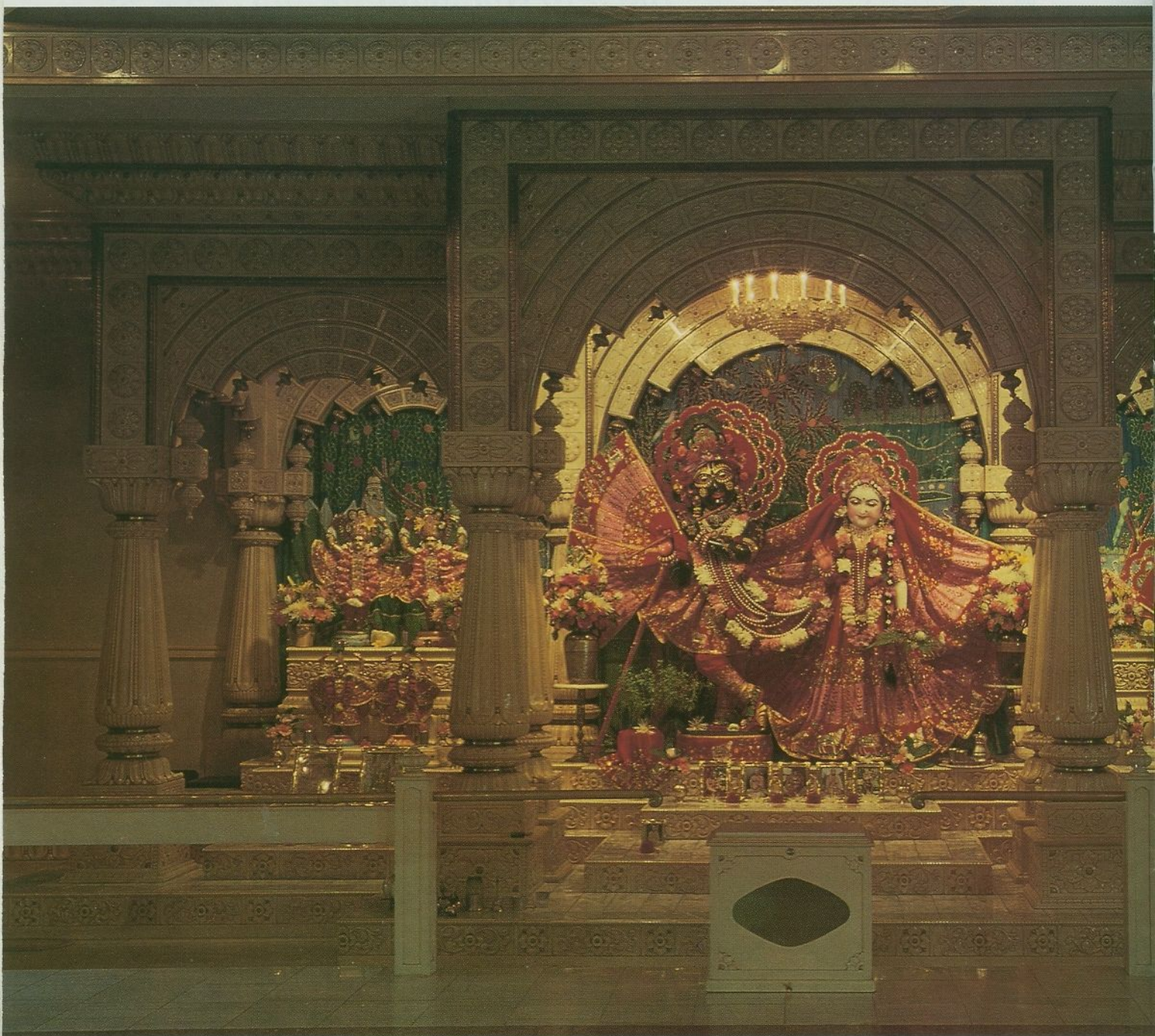
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# A Showcase for Kr

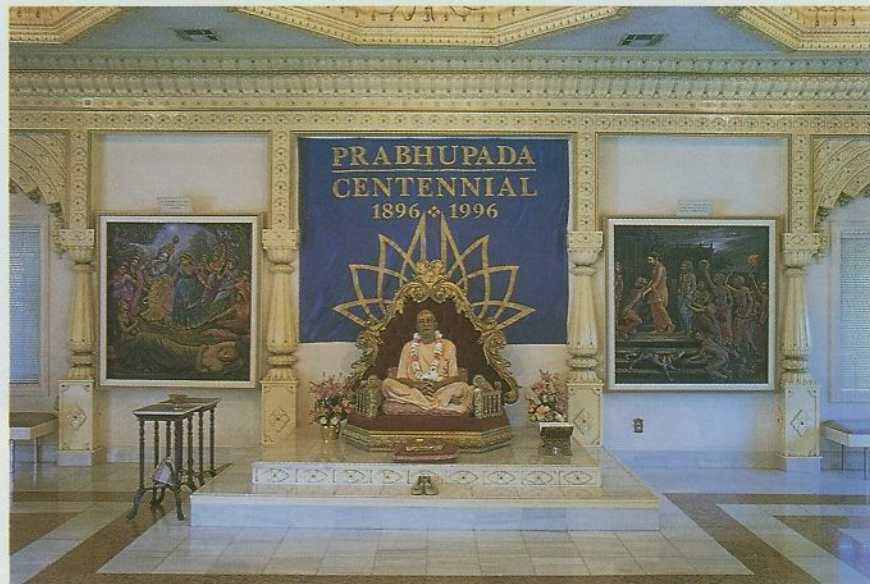
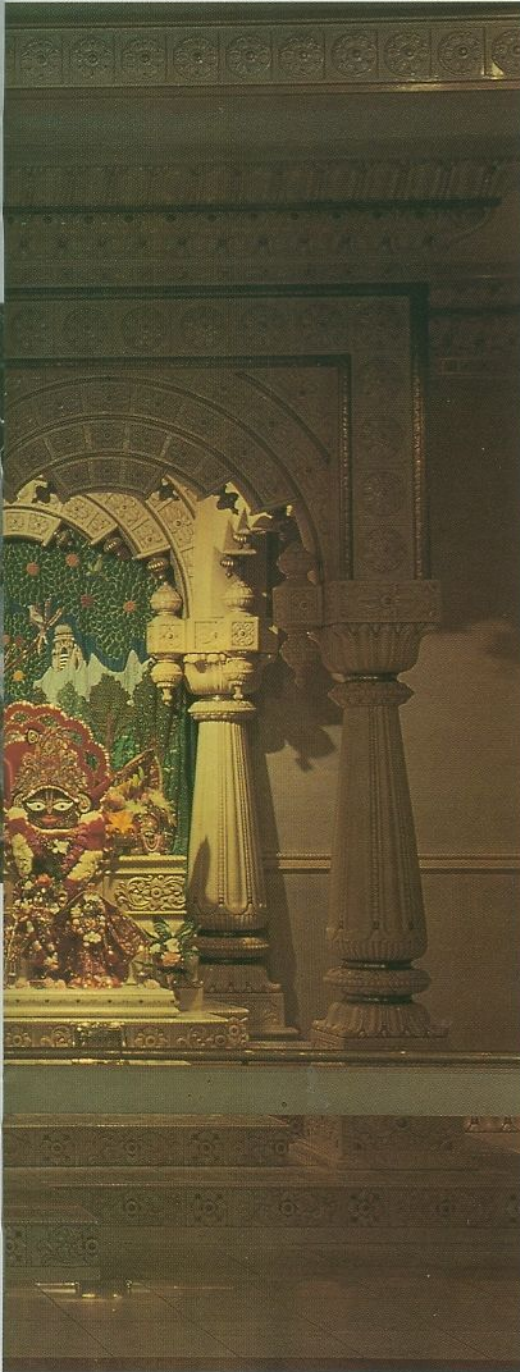
*Here in the American Southwest, Asian Indian families are showing that if you have*



# ṣṇa in Houston

*the will to serve Kṛṣṇa, He'll help you find the way.*

by Nāgarāja Dāsa  
with reporting by Vivek and Vijay Pai  
and photos by Yamarāja Dāsa



*The Deities of ISKCON Houston (left) give audience from their beautiful hand-carved and hand-painted teakwood altar. Above, Śrīla Prabhupāda in his mūr̥ti, or carved form, views the Deities from the opposite end of the temple. Painted bas-reliefs decorate the walls.*

**P**ERHAPS MORE than any other temple in North America, the Hare Kṛṣṇa temple in Houston, Texas, has inspired locally resident Asian Indians to seriously take up the practices of Kṛṣṇa consciousness as given by Śrīla Prabhupāda. Indians have a natural affinity for Kṛṣṇa consciousness because it represents their original culture. Still, Western devotees have traditionally been the mainstay of ISKCON temples in America.

One reason: Although devoted to Lord Kṛṣṇa and supportive of ISKCON temples, many Indians find that family duties seem to keep them from fully taking part.

But not so in Houston. When the temple moved to its present location in 1985, Tamāl Kṛṣṇa Goswami, ISKCON's governing body commissioner for Texas, recognized the local Indian enthusiasm for serving Lord Kṛṣṇa. And since then the devotees in



*The ribbon-cutting ceremony for the opening of the hall.*

*From left: Indian Consul General Shaspawan Singh (in turban), U.S. Representative Sheila Jackson Lee, Tamāl Kṛṣṇa Goswami, Dr. Rakesh K. Dhingra, and Dr. Dhingra's mother.*



## Giving to Kṛṣṇa



DR. RAKESH K. DHINGRA, a Houston physician, is the main contributor to the Hare Krishna Dhama project. In 1992 devotees asked Dr. Dhingra to lend them money so that the construction could continue during the fund-raising campaign. Dr. Dhingra agreed.

By the time the new hall opened last May, devotees had borrowed \$218,000 from Dr. Dhingra, who then decided to give the \$218,000 as a donation—and gave \$33,000 more. He has also bought an office near the temple for devotees to use during construction.

Dr. Dhingra lives with his mother in a house he recently bought across the street from Hare Krishna Dhama. His niece Guru Dhyānā Devī Dāsi is a disciple of Tamāl Kṛṣṇa Goswami.

The devotees of Hare Krishna Dhama offer Dr. Dhingra their heartfelt thanks for his generosity.

*Gauranga Hall and Dr. Rakesh Dhingra Cultural Center is the first phase of the project to create Hare Krishna Dhama, a “Hare Kṛṣṇa Holy Abode.”*

Houston have done their utmost to help more and more Indian families offer direct service to Kṛṣṇa at the temple.

The Houston temple is probably the only full-size ISKCON temple in North America (maybe even the world) where all the services are carried out by *gṛhasthas*, or married devotees. Nearly all these devotees are of Indian origin. None of them receives any financial compensation from the temple.

### BUILDING A PLACE OF PILGRIMAGE

One attraction that has drawn people to ISKCON Houston is the ambitious plans for the temple itself. In 1986 the devotees installed Deities of Rādhā-Kṛṣṇa in the temple, a former church that still looked like one. Seeing the Deities standing on an ornate

Indian-style teakwood throne, the devotees were inspired to renovate the temple interior. Today the motifs of the marble floor, the multi-domed ceiling, and the carved pillars all give the feeling of traditional India.

The devotees didn't stop there. They embarked on a \$2.5 million project to create Hare Krishna Dhama, a “Hare Kṛṣṇa Holy Abode,” where thousands of people can learn about Kṛṣṇa. The devotees bought adjacent land and drew up plans for a hall, a park with ponds, trails, and gardens, and—for the existing temple—additions and a Vedic-style exterior.

The first phase of the project—the building of a hall—is complete. Gauranga Hall and Dr. Rakesh Dhingra Cultural Center opened last May. It is used for feasts, marriages, and other religious ceremonies. Besides the main hall, the building has classrooms,

guestrooms, a stage, a kitchen, and a conference room. Gauranga Hall and Dr. Rakesh Dhingra Cultural Center is the largest hall in the Houston area serving the Indian community.

### EXPANDING THE CONGREGATION

While some people decry the need for ornate temples, Śrīla Prabhupāda taught the principle of using everything in the Lord's service. He also knew that if you want people to hear a spiritual message, you should provide them comfortable surroundings in which to hear it. So he encouraged temple construction, and the devotees of Houston are seeing the benefits of his vision. As soon as the devotees spread the word about their plans to develop Hare Krishna Dhama, they began to see more and more people,



*Jayapatāka Swami, an ISKCON leader visiting for the occasion, addresses the audience (above) during opening ceremonies in Gauranga Hall. At right, guests read the list of donors who made the hall possible.*

*For big festivals like the opening of Gauranga Hall, devotees move some of the cooking outside (far right) and prepare special dishes for a thousand or more.*







especially Indians, take interest in Kṛṣṇa consciousness. As people offered support, they felt themselves drawn toward Lord Kṛṣṇa. Consequently, since 1986 many Indians from the Houston area have become initiated disciples in the Hare Kṛṣṇa movement and have increased their commitment to spreading Kṛṣṇa consciousness.

### DEDICATED SERVANTS

In the past few years many Indian families have moved close to the temple to increase their service to Lord Kṛṣṇa. They still have their jobs and professions, but living close to the temple lets them serve Kṛṣṇa with both their money and their time. Śyāmasundara Dāsa (Hasmukh Naik), the temple president, puts in a full day at the business he runs with his wife, Śyāmāvallabhī Devī Dāsī. But every evening he either does temple administration or visits people at home to talk to them about Kṛṣṇa consciousness and Hare Krishna Dhama. His brother-in-law Caitanya Dāsa serves the Deities during the day (he's the head *pūjārī*, or priest), and in the evening he works at his business. His wife, Draupadī Devī Dāsī, assists him both at work and at the temple.

Guru Bhakti Devī Dāsī, also of Indian origin, is a physician. Despite her busy schedule, she performs temple

## A Temple That Really Cooks

KṚṢṆA CONSCIOUSNESS is sometimes called “the kitchen religion” because devotees place great importance on cooking for Kṛṣṇa, honoring (eating) *prasādam*, His sanctified remnants, and distributing them to others. The devotees at the Houston temple are especially enthusiastic about cooking for Kṛṣṇa.

Temples traditionally cook many preparations for Lord Kṛṣṇa on special festival days. For example, on Janmāṣṭamī, Lord Kṛṣṇa's appearance day, devotees in ISKCON temples usually try to cook 108 different dishes for the Lord throughout the day. At the Houston temple, however, for Janmāṣṭamī and at least two other festivals a year the devotees often cook 1,000 or more dishes for the Lord's pleasure.

How do they do it? Well, they really know how to cook! And each family tries to cook many preparations. Some cook fifty, a hundred, two hundred, or more. They start a week before the festival, making things that will stay fresh.

The dishes to be offered directly to the Deity are cooked in small quantities, but for festivals the cooks have to cook in large quantities too—enough to feed two thousand people or more. Many of the Indian women are such expert cooks that they think nothing of cooking their special dish for a thousand people.

Besides dishes from all regions of India, the major feasts at ISKCON Houston also include Mexican-style food and Western specialties like cakes, pies, and breads. On seeing the display of the preparations at one festival, a guest exclaimed, “I think anything I could ever want to eat is here in this room!” Yes. And it was all cooked for the pleasure of Lord Kṛṣṇa.

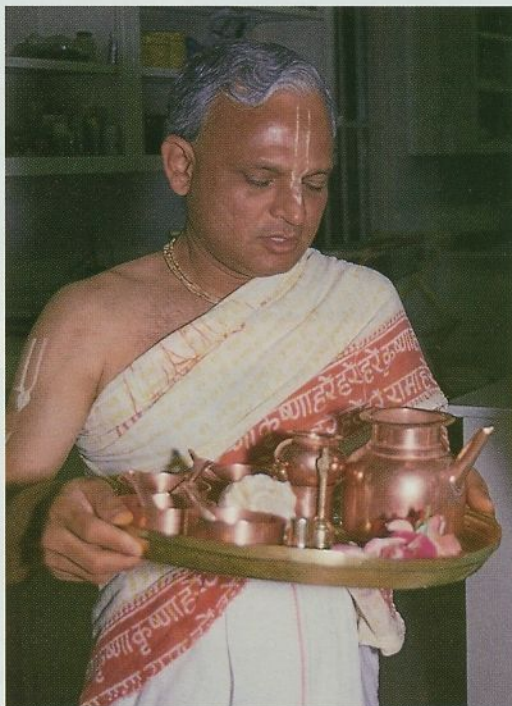


services and attends the temple program every morning. She is one of the largest contributors to the Hare Krishna Dharma project. And she gives her patients Śrīla Prabhupāda's *Bhagavad-gītā As It Is*.

These are just a few examples of the dedicated devotees of ISKCON Houston. Without neglecting their other responsibilities, they have arranged their lives so they can directly serve the Lord in the temple and help Śrīla Prabhupāda in his mission of spreading Kṛṣṇa consciousness. ❁

*Nāgarāja Dāsa is the managing editor of Back to Godhead. The brothers Vivek and Vijay Pai are graduate students at Rice University and active congregational members of the Houston temple.*

For more on this story, visit our site on the Worldwide Web: <http://www.krsna.com>



*Kuvera Dāsa (above) makes his way to the Deity chamber, carrying a tray of items for worshipping the Lord. On the left altar (top) stand Śrī Śrī Gaura-Niūāi—Lord Caitanya and Lord Nityānanda. And on the right altar (at left) sits Śrī Girirāja—Lord Kṛṣṇa in the form of a stone from sacred Govardhana Hill in Vṛndāvana, India.*

## Kṛṣṇa Consciousness Transcends All Boundaries

*How one devotee is teaching Kṛṣṇa consciousness to psychics, New Agers, and members of the Hispanic community.*

I'VE BEEN INVOLVED with the Houston temple since 1988, but I first got serious in March 1995. When I heard about the Prabhupāda Centennial, I decided to make it my Centennial project to introduce a hundred people to Śrīla Prabhupāda's teachings. I had been a psychic and a New Age healer, so I knew many people.

One day a Spanish radio station called and asked me to talk about Prabhupāda on the air. The show was so well liked that about two hundred people called the station to get more information. Then a Hispanic group that likes Kṛṣṇa consciousness invited me to talk on their Spanish radio show every week for

an hour. I felt like Śrīla Prabhupāda was telling me, "Why only a hundred people? I want you to bring me 100,000!"

Now at least half a million people in Houston have heard about Kṛṣṇa consciousness through the radio. Whenever I go on the air, I answer at least fifteen calls an hour, and I tell listeners they can call me at home. Seven to ten people call me every day at home. Most of the people call for counseling, so I let them know that their real problem is that they don't have a link with Kṛṣṇa. "That's all you need to solve all your problems." I just tell them about simple things—association with devotees, the atmosphere of the temple. That really attracts people, and it turns out that for them the temple is the greatest stress reliever.

About twenty people I've talked

to come to the temple somewhat regularly. With the completion of the new community hall, I now have some space to hold Spanish programs at the temple.

I've also been on American and Indian radio shows, and they've both gone over well. Kṛṣṇa consciousness doesn't depend on race or language. I always try to remember that Śrīla Prabhupāda wanted to make a house for the whole world to live in.

I still get invited to psychic fairs and New Age fairs, so I go to those once a month. While I'm there I only talk about Kṛṣṇa. The other psychics at the fairs are really baffled to see me putting all my effort into serving Kṛṣṇa, rather than just trying to get money. But I tell them, "I've found Kṛṣṇa. I've found the truth."

—Diana Hernandez



*During a Sunday festival, devotees of various nationalities join together to sing in praise of Lord Kṛṣṇa, the father of all.*

# The Proposed Marriage Challenged

*King Drupada and his son doubt:  
Should Draupadī marry five men?*

Translated from Sanskrit  
by Hridayānanda Dāsa Goswami

• • •

*The sage Vaiśampāyana is telling the history of the Pāṇḍavas to their great-grandson, King Janamejaya. The Pāṇḍavas are living disguised as brāhmaṇas in a brāhmaṇa's house. Arjuna, one of the five Pāṇḍava brothers, won the hand of Princess Draupadī in an archery match. After the match, her brother Dhṛṣṭadyumna secretly followed the Pāṇḍavas to their hideout to learn their identities. He has just returned to tell his father, King Drupada, that the "brāhmaṇa" who won his daughter is probably Arjuna, whom the king has long hoped would marry her.*

**K**ING DRUPADA WAS OVERJOYED. He called his royal priest to deliver this message: "We must know who you are, great souls—whether or not you are the sons of Pāṇḍu."

Taking the king's words, the priest went and recited to the Pāṇḍavas the king's complete message just as the king had spoken it, and in the proper sequence, for the messenger understood the importance of sequence.

"Most worthy ones, King Drupada, lord of this land, desires to know you, for having witnessed how one of you struck down the target,

the king now sees no end to his happiness.

"[The king says,] 'Please explain the lineage of your family and community. Place your foot on the heads of the envious and bring pleasure to this heart of mine and to the hearts of those who follow me, the king of Pāñcāla.'

"King Pāṇḍu was a beloved friend of King Drupada's, and Drupada loved him like his very self. This was Drupada's desire: 'If only my daughter could be the daughter-in-law of Pāṇḍu, the Kaurava king!' O men of flawless form, this desire of King Drupada's has ever stayed in his heart—'Arjuna, with his long, wide arms, should accept my daughter in sacred marriage!'"

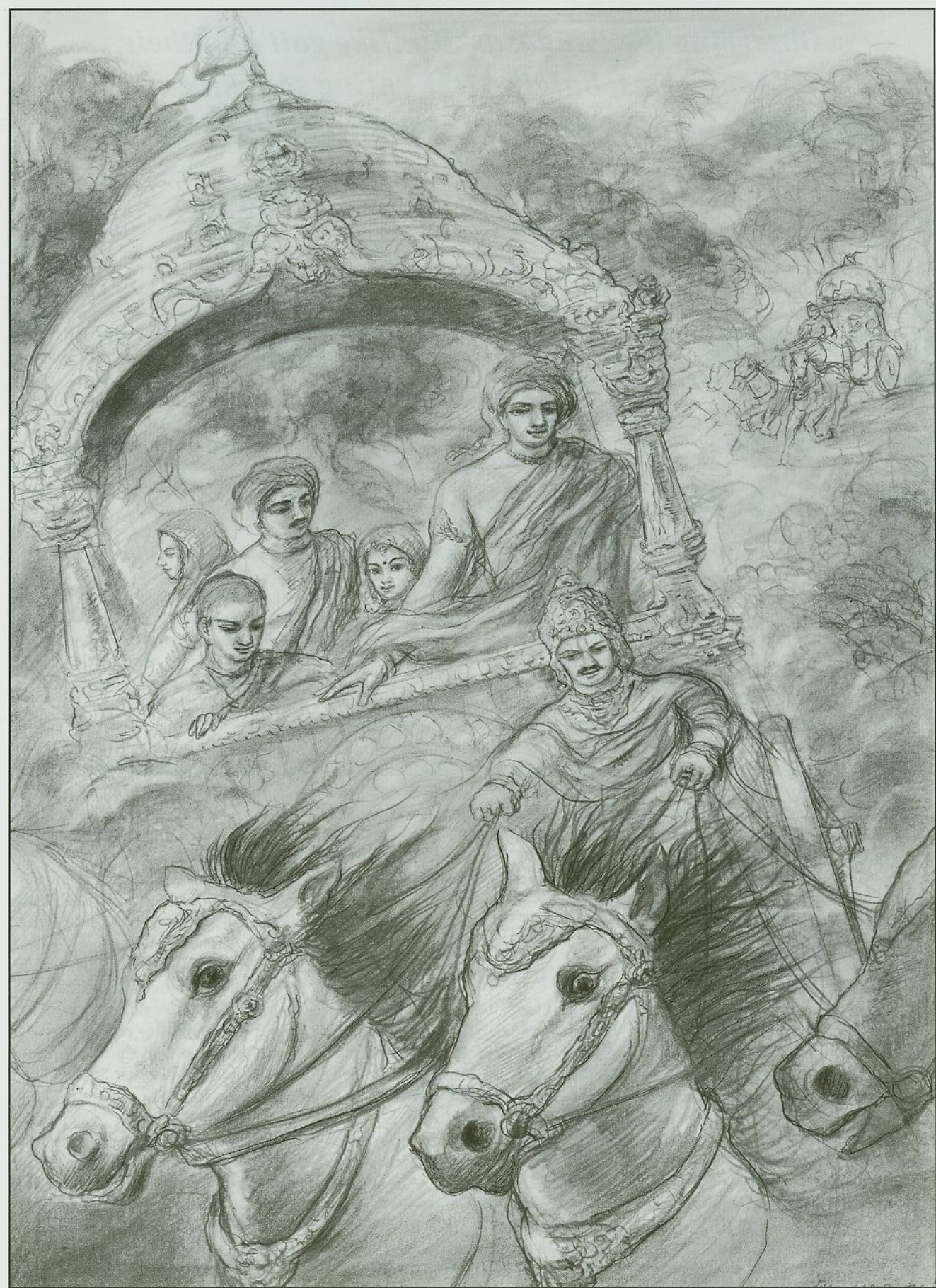
Having spoken the message, the priest stood humbly before them.

Yudhiṣṭhira looked up at him and then ordered Bhīma, who stood close by, "We must honor this person with footbath and gifts. He is the royal priest of King Drupada, and he is to be offered the highest honors."

Bhīma did exactly that, O king, and the priest accepted the honors in a noble fashion.

When the *brāhmaṇa* was seated at his leisure, Yudhiṣṭhira said to him, "The Pāñcāla king Drupada has released his daughter in

Illustrations by Puṣkara Dāsa



*The Pāṇḍavas, with Kuntī and Draupadī, leave for King Drupada's palace in opulent chariots sent by the king.*

# *Observing the Pāṇḍavas' lionlike gait and their long arms, bulging like ruling serpents, the king and his associates were filled with great joy.*



accordance with his religious duty and following his own desire. The heroic King Drupada designated this princess as a royal gift, and he has honored his word. There is no need here for an investigation into our social class, our means of livelihood, or our family or lineage. Because a great soul strung the bow and pierced the target in the midst of the earthly kings, he fairly won this girl Draupadī, and she was properly entrusted to him.

“Things being what they are, the king of the Pāñcālas should not lament and make himself miserable. You stated that King Drupada has long desired to marry his daughter to the son of Pāñḍu, and his majesty’s wish shall certainly come to pass. Dear *brāhmaṇa*, such a beautiful princess was virtually unattainable. That bow could not possibly have been strung by a dull or weak man. Indeed, how could a man unschooled in weapons or of wretched birth have struck down the target? Therefore, there is no reason for the Pāñcāla king to grieve over his daughter. Nor is there any man on earth who can change the fact that the target was brought down.”

## **DRUPADA PREPARES A TEST**

As Yudhiṣṭhira was thus speaking, another messenger came running from the Pāñcāla king and announced that a feast was ready.

The messenger said, “On the occasion of his daughter’s marriage, and in honor of the bridegroom’s party, King Drupada has arranged a splendid meal. All of you are urged to complete your religious duties and without delay come with Draupadī for the feast. These chariots yoked with fine horses and adorned with gold lotuses are worthy of kings. All of you should mount them and proceed to the home of the Pāñcāla king.”

Placing the royal priest on the first

chariot, the rightful leaders of the Kurus mounted those grand chariots and departed. Kuntī and Draupadī went with them.

Hearing from his priest what Yudhiṣṭhira had said, King Drupada, hoping to learn the identity of the Kuru leaders, brought various gifts appropriate for all the social classes. He collected fruits and other simple foods [preferred by the *brāhmaṇas*], and beautifully woven armor, shields, garlands, and royal seats. For the farmers there were gifts of cows, ropes, and other such implements. And he brought all the tools and materials used for the crafts and trades, with nothing left out. The king also collected all the necessary equipment for sports and recreation.

[Still, Dhṛṣṭadyumna had indicated that they were probably warriors, and so the king especially prepared gifts suitable for warriors.] There were large swords, excellent bows, the best arrows, bright chariots of various styles, brilliant sets of armor for chariot horses, and lances and spears beautifully adorned with gold. There were javelins, explosives, battle-axes—all that is used in battle—and the most exquisitely wrought beds and chairs in plentiful variety.

## **THE PĀṆDAVAS IN THE PALACE**

Taking hold of the saintly Draupadī, Kuntī entered the inner sanctum of the palace [reserved for the women]. There all the ladies sincerely and generously honored the wife of the Kaurava king Pāñḍu. Meanwhile, King Drupada along with his sons and ministers, the close friends of the family, and all the royal attendants got their first opportunity to see the Pāñḍavas at close quarters. Observing their lionlike gait, their large eyes like those of a mighty bull, their massive shoulders draped in

deerskin, and their long arms, bulging like ruling serpents, the king and his associates were filled with great joy.

The courageous brothers then took their seats in the finest chairs with exquisite foot-rests. They accepted such royal opulence without hesitation, for the grand riches spread before them did not surprise or affect them, and those noblest of men calmly sat according to age.

The male and female attendants and cooks, all in spotless uniforms, brought out all sorts of simple and elaborate foods fit for kings and served in bowls and dishes of silver and gold. Then those heroes of men ate to their full satisfaction. With full trust in King Drupada, they relaxed in a most cheerful mood. Passing over all of the ornate and opulent gifts, they made straight for the collections of military articles, for they had come to earth to be warriors.

Drupada, his son, and all the important ministers marked their behavior. Approaching the sons of Kuntī, who were sons and grandsons of monarchs, they joyfully accorded them the highest honors.

Drupada, the brilliant king of Pāñcāla, then called for Yudhiṣṭhira, the son of a king, and formally welcomed him with the welcome offered to *brāhmaṇas*.

With a generous, open mind, Drupada asked Kuntī’s shining son, “How can we know whether you are warriors, *brāhmaṇas*, qualified merchants, or the sons of working-class mothers? Or are you perfected mystics who wander in all directions displaying your magical powers, having descended now from heaven to meet my daughter Kṛṣṇā [Draupadī]? Sir, tell us the truth of this matter, for we are burdened by a heavy doubt. When our doubts are dispelled and we know you, satisfaction will dwell in our minds. Does a good and



*Though disguised as brāhmaṇas, the Pāṇḍavas reveal their true natures by going straight for the weapons.*

noble lot await us, O fiery champion? Kindly speak the truth, for the truth when spoken shines beautifully among kings, more so than sacrifice or gifts, whereas falsehood clearly has no such appeal among noble men. I see that you are a true warrior, for you shine like the gods, and upon hearing your words I shall certainly arrange a proper wedding.”

Yudhiṣṭhira Mahārāja said: “My dear king of Pāñcāla, do not despair. Rather, you should be pleased, for your cherished desire has certainly been fulfilled. We are royalty, O king, the sons of the great soul Pāṇḍu. Know me to be the eldest son of Kuntī, and those two are Bhīma and Arjuna. It is they who won your daughter, O king, in the meeting of monarchs. Over there are the twin sons of Mādri, where Kṛṣṇā is standing. Let the sorrow in your heart be dispelled, O best of kings, for we are *kṣatriyas* and your daughter is like a lotus plant that has gone from one clear lake to another. I am now telling you everything as it is, Mahārāja, for you, sir, are

our guru and our greatest shelter.”

King Drupada was so deeply moved with joy that he could not even see what was in front of him. Although he wanted to respond properly to Yudhiṣṭhira, he was unable to speak. With much effort, however, the fiery old warrior restrained his jubilation, and with the manners of a noble king he replied in a befitting way. The righteous ruler then inquired as to how the Pāṇḍavas had fled from those who had tried to murder them. Yudhiṣṭhira, the eldest Pāṇḍava, explained everything in the order that it had happened.

Hearing the statements of Kuntī’s son, King Drupada condemned the leadership of Dhṛtarāṣṭra and consoled and encouraged Yudhiṣṭhira. The eloquent Drupada then promised that he would strive to help the Pāṇḍavas regain their rightful kingdom. Then at the king’s behest, Kuntī, Draupadī, Bhīmasena, Arjuna, and the twins, along with Yudhiṣṭhira, moved into the royal palace and began to live there, O king, well attended and honored by Drupada.

## DRUPADA QUESTIONS THE MARRIAGE

When the Pāṇḍavas had rested and were refreshed, the king came to them with his sons and said, “On this very day, the Kuru prince should take my daughter’s hand in sacred marriage. It is a holy day, and mighty-armed Arjuna should take the opportunity.”

King Yudhiṣṭhira, son of Dharma, then said to him, “O king, [being the eldest brother] it is I who am first to accept a wife.”

King Drupada said, “Then you, sir, being a hero—or whomever you designate as the proper one for Kṛṣṇā—may take my daughter’s hand in sacred marriage.”

Yudhiṣṭhira said, “Draupadī will be the queen of all of us, O king, for that is what our mother has decreed. I am unmarried at present, and so is Pāṇḍava Bhīmasena. Arjuna has won your daughter, who is like a jewel, and the agreement in our family, O king, is that a jewel will be shared equally. O best of

# King Drupada said, "I feel that this act is irreligious, for it contradicts the holy scriptures and traditional morality."

• • •

rulers, we have no desire to renounce our pact. By our religious principles Kṛṣṇā will be queen to all of us. So let her take the hand of each of us, in order, before the ritual fire."

King Drupada said, "My dear Kuru prince, it is ordained that one king may accept many queens, but many kings have never been authorized to marry a single queen. You are a most decent and religious man, Kaunteya, and you should not perform an irreligious act that violates the *Vedas*, as well as common morality. Why is your mind fixed like that?"

Yudhiṣṭhira said, "Virtue can be subtle, Mahārāja, and we do not always understand where it will lead us. But with firm conviction we follow step by step the path of our venerable superiors and predecessors. I have never spoken a lie, nor does my mind dwell in the irreligious. I have simply repeated to you what my venerable mother has said and what is my own conviction. This is indeed in accord with dharma, O king, and you should accept it without analyzing it any further. Your Majesty, you should have no doubt in this matter."

King Drupada said, "You, your mother, and my son Dhṛṣṭadyumna should discuss what is to be done. Whatever you all decide we shall carry out tomorrow morning."

## ŚRILA VYĀSADEVA ARRIVES

All of them then met together and began to discuss, O Bhārata, when suddenly Dvaipāyana Vyāsa happened to arrive.

Seeing the arrival of holy Vyāsa, the Pāṇḍavas and the illustrious Pāncāla king rose to meet and honor him. He greeted them in turn, inquiring about their health and happiness. At last that great-minded one sat down on a shining golden seat. With the permission of

Śrīla Vyāsa, all those illustrious people sat down on very costly seats.

After a moment King Drupada, in a kind and gentle voice, asked the great soul Vyāsa about Princess Draupadī: "How can one woman accept many men and not violate our religious law? My lord, explain all this to us as it is."

Śrīla Vyāsa said, "It appears to be a violation—indeed almost a mockery—of religious law, an act incompatible with the *Vedas* as well as common morality. I want to hear everyone's view."

King Drupada said, "I feel that this act is irreligious, for it contradicts the holy scriptures and traditional morality. One woman does not become the wife of many men, O best of *brāhmaṇas*. Nor was this custom of polyandry ever practiced by our forefathers, who were great and learned souls. Thus it cannot be *sanātana-dharma*, the eternal law of God. That is why I cannot be convinced about this procedure, for to me its virtue and authority are covered with doubt."

Dhṛṣṭadyumna said, "O noble twice-born one, how can an elder brother who follows the spiritual path act in such an aggressive manner with the wife of his younger brother? O *brāhmaṇa* rich in austerity, however subtle or intangible religion may be we do not understand how it can possibly lead to such a conclusion. Simply by one's own determination one cannot turn irreligion into religion. Therefore, I am not convinced that people of our culture should commit such an act. In no way should Draupadī become the queen of five men."

Yudhiṣṭhira said, "My voice has never uttered a lie, nor does my mind dwell on irreligion, yet still my mind favors this course, for it is not at all irreligious. Most virtuous sage, in the *Purāṇas* authorities say that a *brāhmaṇa* woman named Jaṭilā, in the line of Gautama, had intercourse with seven sages. You know best what is the law,

and certainly the order of a guru is law. Of all gurus, the highest is a saintly mother. Thinking we had brought alms, our mother said, 'Whatever you have brought you must all enjoy equally.' Therefore I consider our decision to be dharma, the path of virtue."

Kuntī Devī said, "Yudhiṣṭhira always treads the path of righteousness, and the situation is just as he said. I have an acute fear of untruth, so how can I be saved from speaking falsely?"

Śrīla Vyāsa said, "You shall be saved from untruth, good woman, for this marriage is in obedience to the eternal law of God. I shall not speak now to everyone, but rather I shall explain to you privately, O Pāncāla king, how this unusual religious duty was ordained and why it is accepted as being in accord with the eternal law of God, for, just as Yudhiṣṭhira stated, this is indeed a moral act without doubt."

The divine incarnation Vyāsa then got up, took the king's hand, and went with him to the king's quarters. Kuntī, the Pāṇḍavas, and Dhṛṣṭadyumna did not know what to think. They waited anxiously for both of them to return. Meanwhile, Dvaipāyana Vyāsa then explained to the king, who was a great soul, exactly why it was permitted by religious law for a single wife to have many husbands. ❁

*Hridayānanda Dāsa Goswami led the team of devotee-scholars who completed the translation and commentary of the Śrīmad-Bhāgavatam begun by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. He is now doing graduate work in Sanskrit and Indian Studies at Harvard University.*

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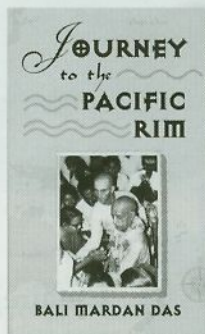
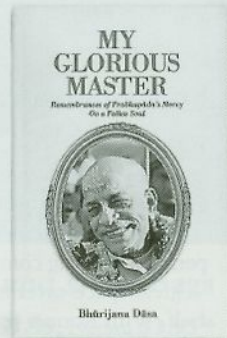
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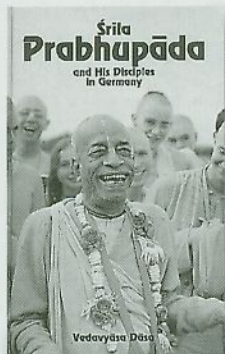
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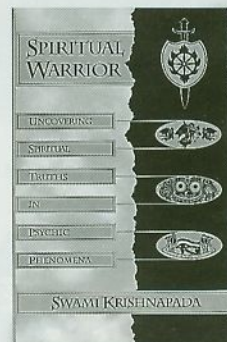
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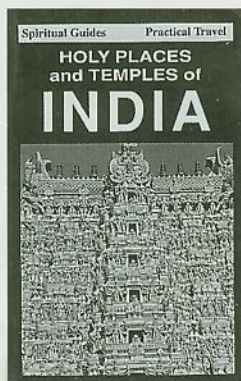
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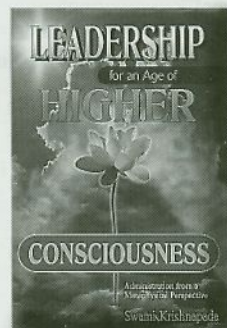
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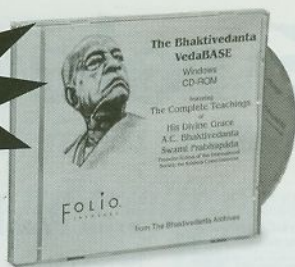
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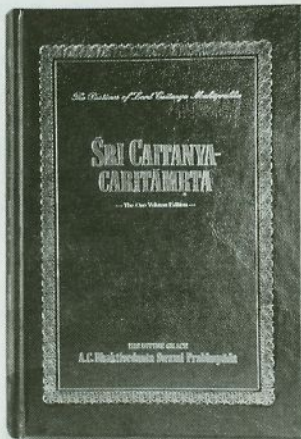
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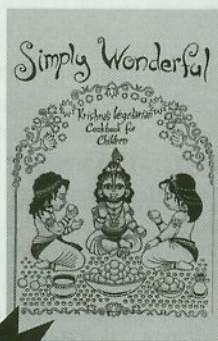
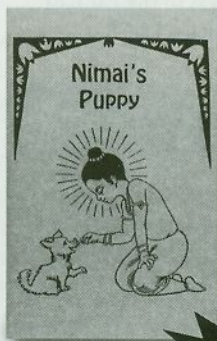
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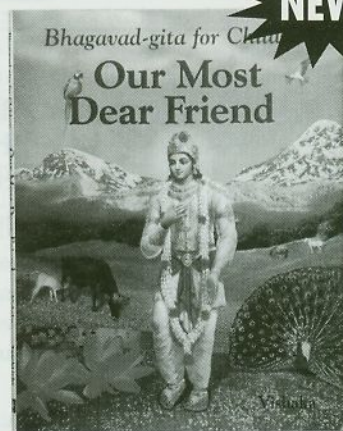
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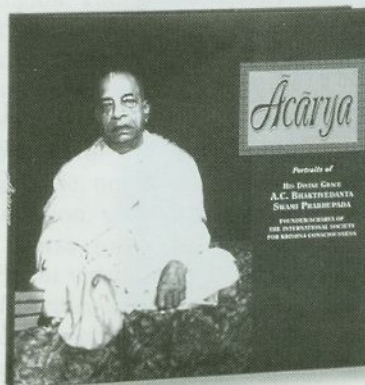


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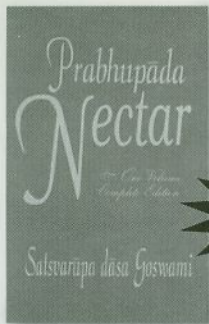
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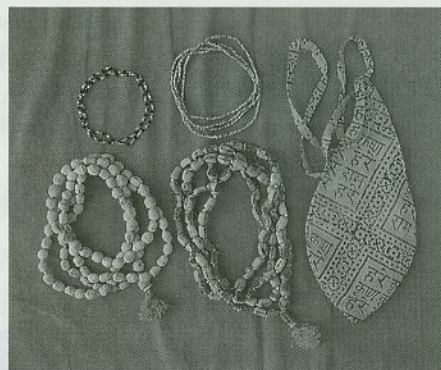
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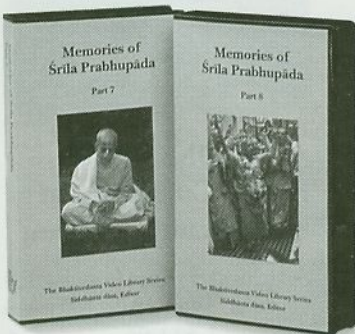
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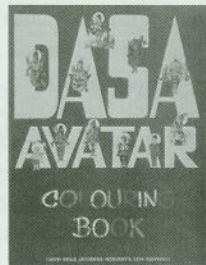
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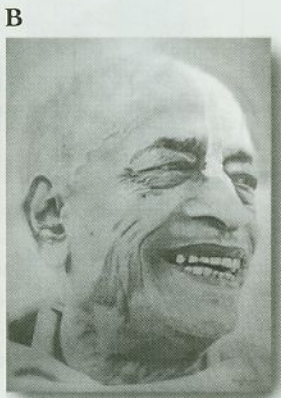
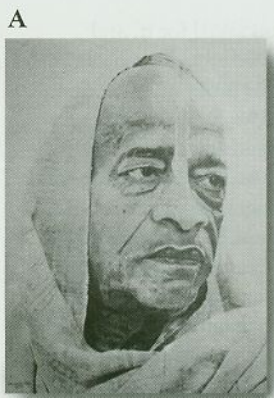
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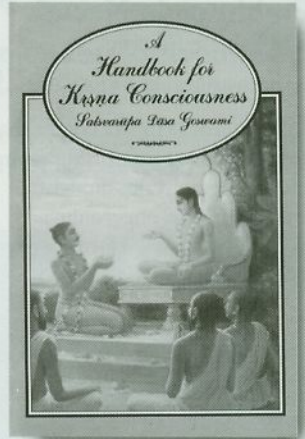
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*Lord Kapila, an incarnation of Lord Kṛṣṇa, is teaching His mother, Devahūti, about devotional service. As the Śrīmad-Bhāgavatam continues, Lord Kapila explains that meditation on the Lord should begin at His lotus feet.*

## THIRD CANTO / CHAPTER 28

20 तस्मिँल्लब्धपदं चित्तं सर्वावयवसंस्थितम् ।  
विलक्ष्यैकत्र संयुज्यादङ्गे भगवतो मुनिः ॥२०॥

*tasmil labdha-padam cittam  
sarvāvayava-saṁsthitam  
vilakṣyaikatra saṁyujyād  
aṅge bhagavato muniḥ*

*tasmīn*—on the form of the Lord; *labdha-padam*—fixed; *cittam*—the mind; *sarva*—all; *avayava*—limbs; *saṁsthitam*—fixed upon; *vilakṣya*—having distinguished; *ekatra*—in one place; *saṁyujyāt*—should fix the mind; *aṅge*—on each limb; *bhagavataḥ*—of the Lord; *muniḥ*—the sage.

**In fixing his mind on the eternal form of the Lord, the yogi should not take a collective view of all His limbs, but should fix the mind on each individual limb of the Lord.**

**PURPORT:** The word *muni* is very significant. *Muni* means one who is very expert in mental speculation or in thinking, feeling and willing. He is not mentioned here as

a devotee or yogī. Those who try to meditate on the form of the Lord are called *munis*, or less intelligent, whereas those who render actual service to the Lord are called *bhakti-yogīs*. The thought process described below is for the education of the *muni*. In order to convince the yogi that the Absolute Truth, or Supreme Personality of Godhead, is never impersonal at any time, the following verses prescribe observing the Lord in His personal form, limb after limb. To think of the Lord as a whole may sometimes be impersonal; therefore, it is recommended here that one first think of His lotus feet, then His ankles, then the thighs, then the waist, then the chest, then the neck, then the face, and so on. One should begin from the lotus feet and gradually rise to the upper limbs of the transcendental body of the Lord.

21 सञ्चिन्तयेद्भगवतश्चरणारविन्दं  
वज्राङ्कुशध्वजसरोरुहलाञ्छनाढ्यम् ।  
उत्तुङ्गरक्तविलसन्नखचक्रवाल-  
ज्योत्स्नाभिराहतमहद्वृदयान्धकारम् ॥२१॥

*sañcintayed bhagavataś caraṇāravindam  
vajraṅkuśa-dhvaja-saroruha-lāñchanāḍhyam  
uttuṅga-rakta-vilasan-nakha-cakravāla-  
jyotsnābhir āhata-mahad-dhṛdayāndhakāram*

*sañcintayet*—he should concentrate; *bhagavataḥ*—of the Lord; *caraṇa-aravindam*—on the lotus feet; *vajra*—thunderbolt; *aṅkuśa*—goad (rod for driving elephants);

*dhvaja*—banner; *saroruha*—lotus; *lāñchana*—marks; *āḍhyam*—adorned with; *uttuṅga*—prominent; *rakta*—red; *vilasat*—brilliant; *nakha*—nails; *cakravāla*—the circle of the moon;  *jyotsnābhiḥ*—with splendor; *āhata*—dispelled; *mahat*—thick; *hṛdaya*—of the heart; *andhakāram*—darkness.

**The devotee should first concentrate his mind on the Lord's lotus feet, which are adorned with the marks of a thunderbolt, a goad, a banner, and a lotus. The splendor of their beautiful ruby nails resembles the orbit of the moon and dispels the thick gloom of one's heart.**

PURPORT: The Māyāvādī says that because one is unable to fix his mind on the impersonal existence of the Absolute Truth, one can imagine any form he likes and fix his mind on that imaginary form; but such a process is not recommended here. Imagination is always imagination and results only in further imagination.

A concrete description of the eternal form of the Lord is given here. The Lord's sole is depicted with distinctive lines resembling a thunderbolt, a flag, a lotus flower, and a goad. The luster of His toenails, which are brilliantly prominent, resembles the light of the moon. If a yogī looks upon the marks of the Lord's sole and on the blazing brilliance of His nails, then he can be freed from the darkness of ignorance in material existence. This liberation is not achieved by mental speculation, but by seeing the light emanating from the lustrous toenails of the Lord. In other words, one has to fix his mind first on the lotus feet of the Lord if he wants to be freed from the darkness of ignorance in material existence.

22 यच्छौचनिःसृतसरित्प्रवारोदकेन  
तीर्थेन मूर्ध्न्यधिकृतेन शिवः शिवोऽभूत्।  
ध्यातुर्मनःशमलशैलनिसृष्टवज्रं  
ध्यायेच्चिरं भगवतश्चरणारविन्दम् ॥२२॥

*yac-chauca-niḥsṛta-sarit-pravarodakena*  
*tīrthena mūrdhny adhikṛtena śivaḥ śivo 'bhūt*  
*dhyātur manaḥ-śamala-śāila-nisṛṣṭa-vajram*  
*dhyāyec ciram bhagavataś caraṇāravindam*

*yat*—the Lord's lotus feet; *śauca*—washing; *niḥsṛta*—gone forth; *sarit-pravara*—of the Ganges; *udakena*—by the water; *tīrthena*—holy; *mūrdhni*—on his head; *adhikṛtena*—borne; *śivaḥ*—Lord Śiva; *śivaḥ*—auspicious; *abhūt*—became; *dhyātuḥ*—of the meditator; *manaḥ*—in the mind; *śamala-śāila*—the mountain of sin; *nisṛṣṭa*—hurled; *vajram*—thunderbolt; *dhyāyet*—one should meditate; *ciram*—for a long time; *bhagavataḥ*—of the Lord; *caraṇa-aravindam*—on the lotus feet.

**The blessed Lord Śiva becomes all the more blessed by bearing on his head the holy waters of the Ganges, which**

**has its source in the water that washed the Lord's lotus feet. The Lord's feet act like thunderbolts hurled to shatter the mountain of sin stored in the mind of the meditating devotee. One should therefore meditate on the lotus feet of the Lord for a long time.**

PURPORT: In this verse the position of Lord Śiva is specifically mentioned. The impersonalist suggests that the Absolute Truth has no form and that one can therefore equally imagine the form of Viṣṇu or Lord Śiva or the goddess Durgā or their son Gaṇeśa. But actually the Supreme Personality of Godhead is the supreme master of everyone. In the *Caitanya-caritāmṛta* (Adi 5.142) it is said, *ekale īśvara kṛṣṇa, ara saba bhṛtya*: the Supreme Lord is Kṛṣṇa, and everyone else, including Lord Śiva and Lord Brahmā—not to mention other demigods—is a servant of Kṛṣṇa. The same principle is described here. Lord Śiva is important because he is holding on his head the holy Ganges water, which has its origin in the footwash of Lord Viṣṇu. In the *Hari-bhakti-vilāsa*, by Sanātana Gosvāmī, it is said that anyone who puts the Supreme Lord and the demigods, including Lord Śiva and Lord Brahmā, on the same level, at once becomes a *pāṣaṇḍī*, or atheist. We should never consider that the Supreme Lord Viṣṇu and the demigods are on an equal footing.

Another significant point of this verse is that the mind of the conditioned soul, on account of its association with the material energy from time immemorial, contains heaps of dirt in the form of desires to lord it over material nature. This dirt is like a mountain, but a mountain can be shattered when hit by a thunderbolt. Meditating on the lotus feet of the Lord acts like a thunderbolt on the mountain of dirt in the mind of the yogī. If a yogī wants to shatter the mountain of dirt in his mind, he should concentrate on the lotus feet of the Lord and not imagine something void or impersonal. Because the dirt has accumulated like a solid mountain, one must meditate on the lotus feet of the Lord for quite a long time. For one who is accustomed to thinking of the lotus feet of the Lord constantly, however, it is a different matter. The devotees are so fixed on the lotus feet of the Lord that they do not think of anything else. Those who practice the yoga system must meditate on the lotus feet of the Lord for a long time after following the regulative principles and thereby controlling the senses.

It is specifically mentioned here, *bhagavataś caraṇāravindam*: one has to think of the lotus feet of the Lord. The Māyāvādīs imagine that one can think of the lotus feet of Lord Śiva or Lord Brahmā or the goddess Durgā to achieve liberation, but this is not so. *Bhagavataḥ* is specifically mentioned. *Bhagavataḥ* means “of the Supreme Personality of Godhead, Viṣṇu,” and no one else. Another significant phrase in this verse is *śivaḥ śivo 'bhūt*. By his constitutional position, Lord Śiva is always great and auspicious, but since he has accepted on his head the Ganges water, which emanated from the lotus feet of the Lord, he has become even more auspicious and important.

The stress is on the lotus feet of the Lord. A relationship with the lotus feet of the Lord can even enhance the importance of Lord Śiva, what to speak of other, ordinary living entities.

### 23 जानुद्वयं जलजलोचनया जनन्या

लक्ष्म्याखिलस्य सुरवन्दितया विधातुः।

ऊर्ध्वोर्निधाय करपल्लवरोचिषा यत्

संललितं हृदि विभोरभवस्य कुर्यात् ॥२३॥

*jānu-dvayaṁ jalaja-locanayā jananyā  
lakṣmyākhilasya sura-vanditayā vidhātuḥ  
ūrvor nidhāya kara-pallava-rociṣā yat  
saṁlālitam hṛdi vibhor bhavasya kuryāt*

*jānu-dvayam*—up to the knees; *jalaja-locanayā*—lotus-eyed; *jananyā*—mother; *lakṣmyā*—by Lakṣmī; *akhilasya*—of the entire universe; *sura-vanditayā*—worshiped by the demigods; *vidhātuḥ*—of Brahmā; *ūrvoh*—at the thighs; *nidhāya*—having placed; *kara-pallava-rociṣā*—with her lustrous fingers; *yat*—which; *saṁlālitam*—massaged; *hṛdi*—in the heart; *vibhoḥ*—of the Lord; *abhavasya*—transcendental to material existence; *kuryāt*—one should meditate.

**The yogī should fix in his heart the activities of Lakṣmī, the goddess of fortune, who is worshiped by all demigods and is the mother of the supreme person, Brahmā. She can always be found massaging the legs and thighs of the transcendental Lord, very carefully serving Him in this way.**

**PURPORT:** Brahmā is the appointed lord of the universe. Because his father is Garbhodakaśayī Viṣṇu, Lakṣmī, the goddess of fortune, is automatically his mother. Lakṣmī is worshiped by all demigods and by the inhabitants of other planets as well. Human beings are also eager to receive favor from the goddess of fortune. Lakṣmī is always engaged in massaging the legs and thighs of the Supreme Personality of Godhead Nārāyaṇa, who is lying on the ocean of Garbha within the universe. Brahmā is described here as the son of the goddess of fortune, but actually he was not born of her womb. Brahmā takes his birth from the abdomen of the Lord Himself. A lotus flower grows from the abdomen of Garbhodakaśayī Viṣṇu, and Brahmā is born there. Therefore Lakṣmī's massaging of the thighs of the Lord should not be taken as the behavior of an ordinary wife. The Lord is transcendental to the behavior of the ordinary male and female. The word *abhavasya* is very significant, for it indicates that He could produce Brahmā without the assistance of the goddess of fortune.

Since transcendental behavior is different from mundane behavior, it should not be taken that the Lord receives service from His wife just as a demigod or human

being might receive service from his wife. It is advised here that the yogī always keep this picture in his heart. The devotee always thinks of this relationship between Lakṣmī and Nārāyaṇa; therefore he does not meditate on the mental plane as impersonalists and voidists do.

*Bhava* means “one who accepts a material body,” and *abhava* means “one who does not accept a material body but descends in the original, spiritual body.” Lord Nārāyaṇa is not born of anything material. Matter is generated from matter, but He is not born of matter. Brahmā is born after the creation, but since the Lord existed before the creation, the Lord has no material body.

### 24 ऊरु सुपर्णभुजयोरधिशोभमाना- वोजोनिधी अतसिकाकुसुमावभासौ ।

व्यालम्बिपीतवरवाससि वर्तमान-

काञ्चीकलापरिरम्भि नितम्बबिम्बम् ॥२४॥

*ūrū suparṇa-bhujayor adhi śobhamānāv  
ojo-nidhī atasikā-kusumāvabhāsau  
vyālambi-pīta-vara-vāsasi vartamāna-  
kāñcī-kalāpa-parirambhi nitamba-bimbam*

*ūrū*—the two thighs; *suparṇa*—of Garuḍa; *bhujayoh*—the two shoulders; *adhi*—on; *śobhamānau*—beautiful; *oḥ-  
nidhī*—the storehouse of all energy; *atasikā-kusuma*—of the linseed flower; *avabhāsau*—like the luster; *vyālambi*—extending down; *pīta*—yellow; *vara*—exquisite; *vāsasi*—on the cloth; *vartamāna*—being; *kāñcī-kalāpa*—by a girdle; *parirambhi*—encircled; *nitamba-bimbam*—His rounded hips.

**Next, the yogī should fix his mind in meditation on the Personality of Godhead's thighs, the storehouse of all energy. The Lord's thighs are whitish blue, like the luster of the linseed flower, and appear most graceful when the Lord is carried on the shoulders of Garuḍa. Also the yogī should contemplate His rounded hips, which are encircled by a girdle that rests on the exquisite yellow silk cloth that extends down to His ankles.**

**PURPORT:** The Personality of Godhead is the reservoir of all strength, and His strength rests on the thighs of His transcendental body. His whole body is full of opulences: all riches, all strength, all fame, all beauty, all knowledge, and all renunciation. The yogī is advised to meditate upon the transcendental form of the Lord, beginning from the soles of the feet and then gradually rising to the knees, to the thighs, and finally arriving at the face. The system of meditating on the Supreme Personality of Godhead begins from His feet.

The description of the transcendental form of the Lord is exactly represented in the *arcā-vigraha*, the statue in the temples. Generally, the lower part of the body of the statue of the Lord is covered with yellow silk. That is the

Vaiṣṇava dress, or the dress the Lord wears in the spiritual sky. This cloth extends down to the Lord's ankles. Thus, since the yogī has so many transcendental objectives on which to meditate, there is no reason for his meditating on something imaginary, as is the practice of the so-called yogīs whose objective is impersonal.

25 नाभिहृदं भुवनकोशगुहोदरस्थं  
यत्रात्मयोनिधिषणाखिललोकपद्मम् ।  
च्युतं हरिन्मणिबुधस्तनयोरमुष्या  
ध्यायेद् द्वयं विशदहारमयूखगौरम् ॥२५॥

*nābhi-hṛadam bhuvana-kośa-guhodara-stham  
yatrātma-yoni-dhiṣṇākhila-loka-padmam  
vyūḍham harin-maṇi-vṛṣa-stanayor amuṣya  
dhyāyed dvayam viśada-hāra-mayūkha-gauram*

*nābhi-hṛadam*—the navel lake; *bhuvana-kośa*—of all the worlds; *guhā*—the foundation; *udara*—on the abdomen; *stham*—situated; *yatra*—where; *ātma-yoni*—of Brahmā; *dhiṣṇa*—residence; *akhila-loka*—containing all planetary systems; *padmam*—lotus; *vyūḍham*—sprang up; *harit-maṇi*—like emeralds; *vṛṣa*—most exquisite; *stanayoḥ*—of nipples; *amuṣya*—of the Lord; *dhyāyet*—he should meditate on; *dvayam*—the pair; *viśada*—white; *hāra*—of pearl necklaces; *mayūkha*—from the light; *gauram*—whitish.

**The yogī should then meditate on His moonlike navel in the center of His abdomen. From His navel, which is the foundation of the entire universe, sprang the lotus stem containing all the different planetary systems. The lotus is the residence of Brahmā, the first created being. In the same way, the yogī should concentrate his mind on the Lord's nipples, which resemble a pair of most exquisite emeralds and which appear whitish because of the rays of the milk-white pearl necklaces adorning His chest.**

**PURPORT:** The yogī is advised next to meditate upon the navel of the Lord, which is the foundation of all material creation. Just as a child is connected to his mother by the umbilical cord, so the first-born living creature, Brahmā, by the supreme will of the Lord, is connected to the Lord by a lotus stem. In the previous verse it was stated that the goddess of fortune, Lakṣmī, who engages in massaging the legs, ankles, and thighs of the Lord, is called the mother of Brahmā, but actually Brahmā is born from the abdomen of the Lord, not from the abdomen of his mother. These are inconceivable conceptions

of the Lord, and one should not think materially, "How can the father give birth to a child?"

It is explained in the *Brahma-saṁhitā* that each limb of the Lord has the potency of every other limb; because everything is spiritual, His parts are not conditioned. The Lord can see with His ears. The material ear can hear but cannot see, but we understand from the *Brahma-saṁhitā* that the Lord can also see with His ears and hear with His eyes. Any organ of His transcendental body can function as any other organ. His abdomen is the foundation of all the planetary systems. Brahmā holds the post of the creator of all planetary systems, but his engineering energy is generated from the abdomen of the Lord. Any creative function in the universe always has a direct connecting link with the Lord. The necklace of pearls which decorates the upper portion of the Lord's body is also spiritual, and therefore the yogī is advised to gaze at the whitish luster of the pearls decorating His chest.

26 वक्षोऽधिवासमृषभस्य महाविभूतेः  
पुंसां मनोनयननिर्वृतिमादधानम् ।  
कण्ठं च कौस्तुभमणेरधिभूषणार्थं  
कुर्यान्मनसखिललोकनमस्कृतस्य ॥२६॥

*vakṣo 'dhivāsam ṛṣabhasya mahā-vibhūteḥ  
puṁsām mano-nayana-nirvṛtim ādadhānam  
kaṅṭham ca kaustubha-maṇer adhibhūṣaṅārtham  
kuryān manasy akhila-loka-namaskṛtasya*

*vakṣaḥ*—the chest; *adhivāsam*—the abode; *ṛṣabhasya*—of the Supreme Personality of Godhead; *mahā-vibhūteḥ*—of Mahā-Lakṣmī; *puṁsām*—of persons; *manaḥ*—to the mind; *nayana*—to the eyes; *nirvṛtim*—transcendental pleasure; *ādadhānam*—bestowing; *kaṅṭham*—the neck; *ca*—also; *kaustubha-maṇeḥ*—of the Kaustubha gem; *adhibhūṣaṅa-artham*—which enhances the beauty; *kuryāt*—he should meditate on; *manasi*—in the mind; *akhila-loka*—by the entire universe; *namaskṛtasya*—who is adored.

**The yogī should then meditate on the chest of the Supreme Personality of Godhead, the abode of goddess Mahā-Lakṣmī. The Lord's chest is the source of all transcendental pleasure for the mind and full satisfaction for the eyes. The yogī should then imprint on his mind the neck of the Personality of Godhead, who is adored by the entire universe. The neck of the Lord serves to enhance the beauty of the Kaustubha gem, which hangs on His chest.**

(continued in the next issue)



# EVERY TOWN & VILLAGE

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



## North America

**An eighteen-year-old Kṛṣṇa devotee won first prize for his sculpture at a Pennsylvania regional art fair. His entry: Lord Kṛṣṇa in His form as Lord Nṛsimhadeva killing the demon Hiranya-kaśipu. During the fair, thousands of students and parents viewed the sculpture, and a printed explanation of the Nṛsimhadeva pastime. The devotee, Jaya Caitanya Dāsa, is a student in high school.**



*Jaya Caitanya Dāsa's award-winning sculpture.*

professional equipment.

Jayanta Dāsa, who helps run the business, says, "Govinda's Bliss Bars may be mass produced now, but they're still made with devotion and offered to the Deities."



*Śacīmātā Dāśī, wearing anti-smoke goggles, cooks at the national Rainbow Gathering.*

**Pilgrims to the Rainbow Gathering feasted on food offered to Kṛṣṇa and enjoyed the taste of His holy names. For the ten days of the annual national gathering, held last summer in the Ozark mountains, an all-woman crew of devotees from Columbus, Ohio, spread the chanting of Hare Kṛṣṇa and served Kṛṣṇa-prasādam to about 1,500 people a day.**

## United Kingdom

**Tens of thousands of British Hindus celebrated a triumphant Janmāṣṭamī**

at Bhaktivedanta Manor, ISKCON's estate outside London. In 1994, ISKCON had been fined £30,000 (\$45,000) for ignoring a local ban on its public festival. This year, the Minister of the Environment granted the public the permanent right to attend, and a court of appeal slashed the fine to £5,000. Janmāṣṭamī celebrates the day of Lord Kṛṣṇa's appearance.

**Devotees have completed** a new access road to Bhaktivedanta Manor. ISKCON had volunteered to build the road to keep the local village free of traffic, and the



*The team at Govinda's Bliss Bars.*

**Devotee-made Govinda's Bliss Bars are spreading joy** from health-food stores across America and onboard flights of Air New Zealand. The sale of the fruit-and-nut bars started from the San Diego temple kitchen a few years ago as a way to give people a taste of Kṛṣṇa-prasādam. Now Govinda's Bliss Bars is an international business with nine employees, its own offices, and

Environment Minister made building the road a condition for keeping the Manor open to the public. The devotees pulled off the work in months, in time for Janmāṣṭamī.

**Thousands attended** this summer's London Rathayātrā, the biggest ever.



*Young devotees lead the chanting at London Rathayātrā.*

**Europe**

**Kṛṣṇa's Village of Peace** dominated the "Woodstock" festival held in northern Poland in July, according to a major Polish newspaper. The three-day festival drew fifty thousand people a day. At least a thousand were always in front of the Hare Kṛṣṇa stage, chanting with the devotees. When devotee bands performed on the main stage of the festival, tens of thousands of young people chanted Hare Kṛṣṇa with them.

Jurek, the festival organizer, highly popular in Poland for his charitable work, delighted in the devotees' presence. He, his wife, and his secretaries dressed like devotees to attend a marriage of seven couples in the Hare Kṛṣṇa tent. Devotees distributed twenty thousand plates of prasādam.

**Apple Computer named** a Kṛṣṇa conscious CD-ROM September's "enhanced CD of the month." In fact, Apple says, it's one of the five best enhanced CDs ever produced. An enhanced CD lets your computer play music and display video. The Kṛṣṇa conscious CD, called "Satisfaction Guaranteed," features songs of the Kṛṣṇa conscious rock group Matchless Gift, from Eastern Europe. The video includes a biography of Śrīla Prabhū-

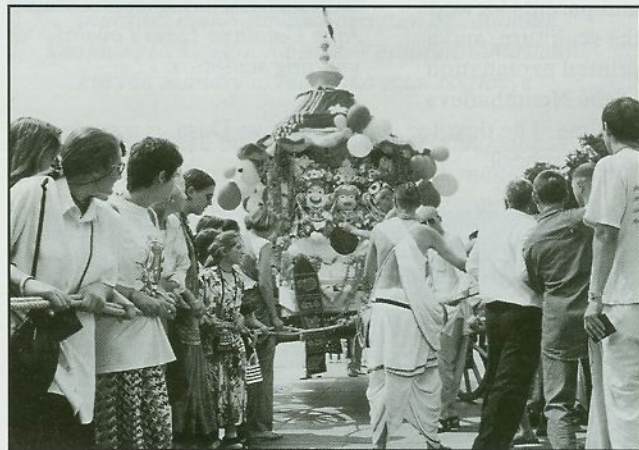
pāda, and Kṛṣṇa conscious art with explanations. It was produced by Brahma-muhūrta Dāsa of the Bhaktivedanta Book Trust on an Apple Macintosh computer. Apple is showing it around as an example of what their computers can do.



**ISKCON congregational members from ten countries met** this summer for a week of seminars near Pula, Croatia. Attendance: 450.

**The Chechan war claimed the life** of an ISKCON devotee in Grozny, the Chechen capital. The devotee, twenty-year-old Andrei Savitsky, was killed when a rocket attack hit City Hospital Number 4. He was one of a team who for nearly two years have been distributing Kṛṣṇa prasādam in Chechnya through ISKCON's program Food for Life.

**More Rathayātrā festivals:** Amsterdam, Paris, Bulgaria, and elsewhere.



*Rathayātrā in Bulgaria.*

**India**

**The holy city of Dwarka is the site** for a new ten-room ISKCON guest house, now under development. A charitable friend donated the new place, and ISKCON leader Mahā-Viṣṇu Goswami is seeing to the project. Donors wishing to help are invited to get in touch with him. Visitors wishing to stay at the guest house are asked to let him know in advance. For the address and phone number, please see page 57.

**Now published in Bengali:** the entire set of Śrīla Prabhupāda's multi-volume *Śrīmad-Bhāgavatam*. Translator: Śrīla Prabhupāda's disciple Śrīpāda Bhakti Cāru Swami.

**ISKCON Calcutta** celebrated the Jagannātha Rathayātrā in grand style. The procession—and a return procession seven days later—featured three chariots, numerous floats, and thousands of people taking part. Among the prominent: film star Hema Malini, cricket star Saurav Ganguli, and former Chief Air Marshall O. P. Malhotra. Between the two processions, ISKCON held nightly spiritual programs at Deshapriya Park.

**National Youth Program** forms a part of ISKCON's Śrīla Prabhupāda Centennial celebrations. The program includes a National Essay Contest, a National Intercollegiate Debate Competition, and a series of seminars and panel discussions. The topics for the essays, debates, and discussions are designed to stimulate students to delve deeper into their spiritual and cultural heritage. The national program covers 7,000 colleges in 250 cities in India and Nepal.

**Janmāṣṭamī at ISKCON Bombay** was huge, as usual. Attendance: 400 to 500 thousand people.

**A half-hour TV program about the Hare Kṛṣṇa movement** was aired on Janmāṣṭamī by Doordarshan, Indian national television. The program—"Hare Kṛṣṇa, Hare Kṛṣṇa"—was written, produced, and directed by ISKCON devotee Śrī Kṛṣṇa Caitanya Dāsa.

**An international group of cyclists is taking a pilgrimage** along the Yamunā River during Kārtika (October–November) to promote awareness of threats to the forests of Vṛndāvana. The journey was organized by the World Wild Fund for Nature through its Vṛndāvana chapter. The chapter was pioneered by Ranchor Dāsa, a disciple of Śrīla Prabhupāda's from London.

**Australia** **The consul general of India** officially opened the new ISKCON temple in Sydney. Formerly a funeral parlor, the newly renovated building is now a lively temple at an ideal location in North Sydney.

**Africa** **The Nigerian spokesman for a UN anti-drug program** commended ISKCON for "freeing unfortunate Nigerian youth from the slavery of drugs." The spokesman, Mr. Antonio Mazzitelli, offered his praise at the University of Lagos, at a conference on health and social vices. The conference was sponsored by the United Nations International Drug Control Program, for which Mr. Mazzitelli is the Nigerian representative.



*Locana Dāsa cooks prasādam at Taiwan Normal University.*

**Taiwan** **More than one thousand students and guests** enjoyed prasādam, and many more learned about Śrīla Prabhupāda, at a booth run by Hare Kṛṣṇa devotee Locana Dāsa at Taiwan Normal University's fiftieth anniversary celebration last summer. Locana Dāsa, who was born in Portugal, is studying Chinese at the university.

**South America** **Devotees in Costa Rica** have built a gurukula school at their New Goloka Vrindavana Farm, outside San Jose. Śrīpāda Bhakti Abhaya Caraṇa Swami organized the fund-raising for the school.



*Nitai Pada Kamala, the Hare Kṛṣṇa boat on the Amazon.*

**A boat temple plying the Amazon** will bring Kṛṣṇa conscious festivals to villagers. The two-story boat is 52 feet long (16 meters). It can carry fifty people and has its own kitchen. Devotees at Nova Jharikhanda, in the middle of the Amazon forest, launched the boat.

# ŚRĪLA PRABHUPĀDA: A MODERN NĀRADA MUNI

ŚRĪ NĀRADA MUNI, a son of Lord Brahmā (the first created being in the universe), is one of the twelve *mahājanas*, or authorities on Kṛṣṇa consciousness. Nārada's teachings have been introduced to millions of people by the books of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Śrīla Prabhupāda notes in a purport to the *Śrīmad-Bhāgavatam* (6.5.22), "The immediate spiritual master is the representative of Nārada Muni; there is no difference between the instructions of Nārada Muni and those of the present spiritual master." The more we hear about Nārada Muni and his servant Śrīla Prabhupāda, the more we see the similarities in the messages and activities of these two transcendental great souls.

## TRAVELING PREACHERS

In a purport to the sixth canto of the *Bhāgavatam*, Śrīla Prabhupāda points out a similarity between himself and Nārada Muni. After Nārada had convinced thousands of Prajāpati Dakṣa's sons to renounce family life for full dedication to spiritual life, the outraged Dakṣa told Nārada, "You are a rascal who does not know how to behave toward others. You may travel all over the universe, but I curse you to have no residence anywhere."

Śrīla Prabhupāda comments:

Actually, such a punishment is a boon for a preacher. A preacher is known as *parivrājakācārya*—an *ācārya*, or teacher, who always travels for the benefit of human society. . . . In the *paramparā* system [disciple succession] from Nārada Muni, I have also been cursed. Although I have many centers that would be suitable



Painting by Puskarā Dasa

Śrīla Prabhupāda

*A look at the similarities between a great sage seen throughout the Vedic literature and the greatest preacher of Kṛṣṇa consciousness in the modern age.*

by Sārvabhauma Dāsa

places of residence, I cannot stay anywhere, for I have been cursed by the parents of my young disciples. Since the Kṛṣṇa consciousness movement was started, I have traveled all over the world two or three times a year, and although I am provided comfortable places to stay wherever I go, I cannot stay anywhere for more than three days or a week.

### “HE LIKES TO HEAR”

Hearing from spiritual teachers is of primary importance in spiritual life, as we see from the lives of both Nārada Muni and Śrīla Prabhupāda. As the young son of a maidservant, Nārada served devotees and developed faith in hearing their transcendental words: “I could hear them describe the attractive activities of Lord Kṛṣṇa. And thus listening attentively, my taste for hearing about the Supreme Personality of Godhead increased at every step.” (*Śrīmad-Bhāgavatam* 1.5.27)

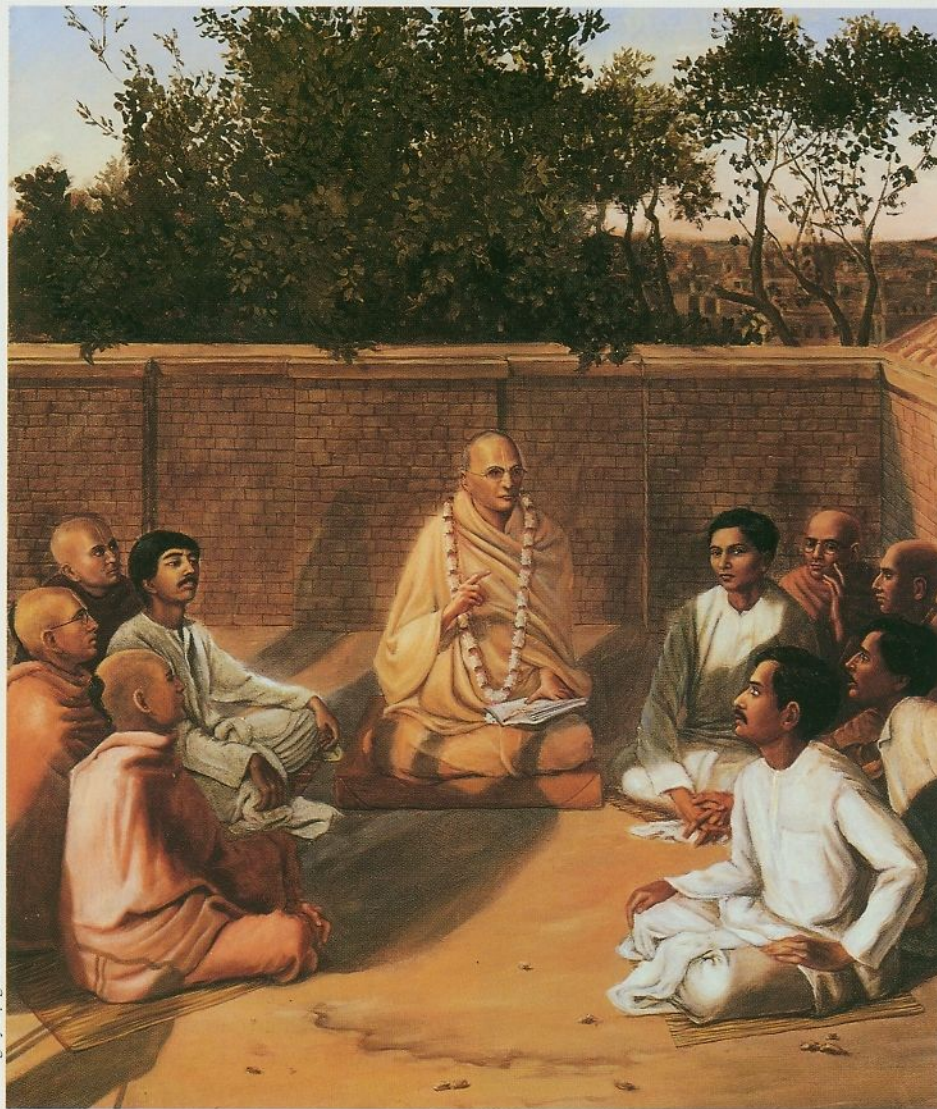
Just before initiating Śrīla Prabhupāda in Allahabad in 1932, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura noted of him, “Yes, he likes to hear . . . I have marked him. I will accept him as a disciple.” Because Śrīla Prabhupāda faithfully heard and repeated the message of his spiritual master and the previous Vaiṣṇava preceptors, he achieved astounding success in spreading Kṛṣṇa consciousness all over the world.

### BOOK DISTRIBUTORS

Śrī Nārada Muni and Śrīla Prabhupāda are intimate partners in the confidential service of producing and disseminating transcendental literature glorifying the Supreme Personality of Godhead. In the *Śrīmad-Bhāgavatam*

Painting by Rāmadāsa-Abhirāma Dāsa

Śrī Nārada Muni



Śrīla Prabhupāda's first meeting with Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who would become his spiritual master. Śrīla Bhaktisiddhānta noted that Śrīla Prabhupāda (then Abhay Caran De) liked to hear the philosophy of Kṛṣṇa consciousness.

this place [Śrī Vṛndāvana] and be carried to foreign lands." Śrīla Prabhupāda wrote his translation and purports to the *Bhāgavatam* in holy Vṛndāvanadhāma, the divine appearance place of Lord Kṛṣṇa. Later, Śrīla Prabhupāda took the books on the cargo ship Jaladuta and set sail for America.

Nārada Muni compiled the *Nārada-pañcarātra* and the *Nārada Bhakti Sūtras* and gave pertinent instructions on devotional service in many other important Vaiṣṇava books. Śrīla Prabhupāda has commented that *Nārada-pañcarātra* "gives direction to the diseased men of the world how one's present engagement can lead to the path of spiritual emancipation." Thus both Śrī Nārada and Śrīla Prabhupāda seek to uplift people of all backgrounds,

progressively and systematically.

Without Nārada Muni's contribution to the Vaiṣṇava literary tradition, the highest Vedic conclusion, or *siddhānta*, would be far more obscure. And without Śrīla Prabhupāda's books and their massive distribution all over the world, the loss to humanity would be great.

## SPREADERS OF THE HOLY NAME

Throughout the *Purāṇas* Nārada Muni is seen traveling, playing his divine *viṇā* (a stringed instrument) and chanting the holy names of the Lord. Śrīla Prabhupāda personally brought the holy names to New York, London, Russia, Africa, South America, and many other places, and he sent disciples to places he himself did not go.

(1.5.11) Nārada tells Vyāsadeva, the compiler of the Vedic literature, "That literature which is full of the descriptions of the name, fame, forms, pastimes, etc., of the Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization."

In the *Padma Purāṇa*, Nārada vows to Śrīmatī Bhakti Devī, the personification of devotional service, "O beautiful-faced one, there is no other age like Kali-yuga [the present age], because you will be established in every house as well as in the heart of every person." Later in that *Purāṇa* the sages known as the Kumāras reveal to Nārada how bhakti can be established: "As when a lion roars wolves flee in fear, so merely by the sound of the *Śrīmad-Bhāgavatam* all the vicious qualities of

Kali-yuga are destroyed."

In *Śrī Caitanya Maṅgala* Lord Brahmā gives Nārada a specific prescription for Kali-yuga: "Nārada, no other scripture compares to the *Śrīmad-Bhāgavatam*, which is completely transcendental. Nārada, you should teach the *Bhāgavatam* in order to deliver all living entities."

It was no accident, therefore, that the first hardbound book Śrīla Prabhupāda labored to publish was an English translation of *Śrīmad-Bhāgavatam*. The *Bhāgavatam*—the very book that Nārada Muni had urged Vyāsadeva to write to purify the fallen souls of this age—became Śrīla Prabhupāda's chief weapon to vanquish the wolflike evils of Kali-yuga.

In the *Padma Purāṇa* Bhakti Devī tells Nārada, *idaṁ sthānam parityajya videśam gamyate mayā*: "I will leave

## DELIVERERS OF THE FALLEN

Just as Nārada Muni is famous for transforming a vicious hunter named Mṛgārī into a gentle devotee, Śrīla Prabhupāda is famous for transforming degraded hippies into effulgent devotees. Just as Nārada once tolerated the nakedness and intoxication of the brothers Nalakūvara and Maṇigrīva to bless them with Kṛṣṇa's audience, Śrīla Prabhupāda tolerated naked hippies at Morning Star Ranch in Califor-

nia to give them Kṛṣṇa consciousness. Just as Nārada extended his mercy to a woman by giving shelter in his āśrama to Kayadhu, the mother-to-be of the great devotee Prahāda Mahārāja, Śrīla Prabhupāda gave shelter to women in his āśramas and accepted them as his disciples.

## DEITY WORSHIP

Through the *Nārada-pañcarātra* Nārada provides guidance in Deity worship, especially for Kali-yuga, the

present degraded age. Śrīla Prabhupāda took inspiration from Nārada's book when he started Deity worship in temples all over the world.

In the *Padma Purāṇa* Śrī Nārada promises Bhakti Devī, "Hear my vow. If I do not preach your message, subdue all other religions, and make devotional festivals predominant, then I shall not be considered the servant of Lord Kṛṣṇa." Śrīla Prabhupāda held massive Rathayātrā festivals in major cities of the world, giving the most fallen the chance to see Lord Kṛṣṇa in His Deity

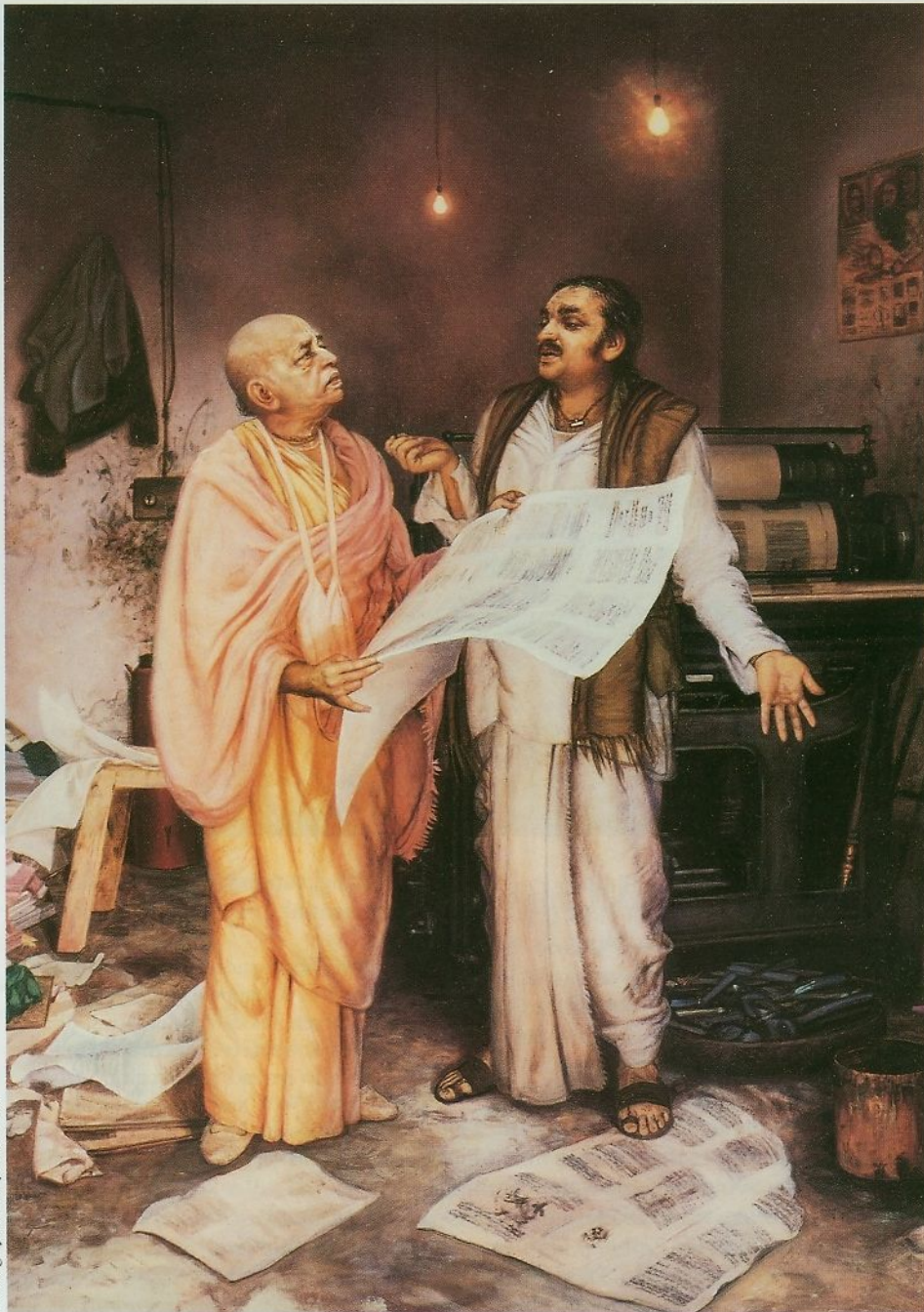
form as Lord Jagannātha. Thus he helped Nārada Muni fulfill his vow that devotional festivals would rule in Kali-yuga.

Śrīla Prabhupāda established the Deities Śrī Śrī Rukmiṇī-Dvārakādhīśa (Rādhā-Kṛṣṇa) in Los Angeles and set standards of Deity worship there for other temples to follow. As a result of Śrīla Prabhupāda's devotion, beautiful Deities of the Lord now grace ISKCON temples all over the world.

## MATERIAL RENOUNCERS

Nārada Muni, himself a renounced saint, is famous for encouraging many great kings and leaders to renounce their attachments and surrender to the Supreme Personality of Godhead. Although Śrīla Prabhupāda received millions of dollars and many opulent properties, he always kept the spirit of *vairāgya*, detachment. He saw that everything belongs

*Śrīla Prabhupāda checks the galley proofs for the Śrīmad-Bhāgavatam, the first hardbound book he published.*





to Kṛṣṇa, so he used everything in Kṛṣṇa's service.

### HUMBLE SERVANTS

Nārada Muni credited his advancement in Kṛṣṇa consciousness to his faithful service to devotees. Similarly, Śrīla Prabhupāda felt that whatever success he had attained in spreading Kṛṣṇa consciousness had come directly from the mercy of his spiritual master. Śrīla Prabhupāda once said that he had asked his spiritual master only one question: "How shall I serve you?"

### MORE THAN TIMING

Throughout the *Purāṇas* Nārada Muni always seems to arrive at the perfect moment to deliver the perfect message to great souls at moments of doubt or distress.

Some might credit Śrīla Prabhupāda's preaching success to the fact that he came to the West at a time when scores of young people were searching for alternatives to modern materialistic life. In *Śrīla Prabhupāda-līlāmṛta*, however, Satsvarūpa Dāsa Goswami points out that Śrīla Prabhupāda's

amazing success was more than circumstantial:

It was not the advent of the jet plane, nor was it happenstance, nor luck, nor even a social or historical phenomenon that enabled Śrīla Prabhupāda to spread Vedic culture from East to West and back again. No. It was the will of Kṛṣṇa and the sincerity of His servant.

*Śrī Caitanya-caritāmṛta* reveals how Nārada Muni and Śrīla Prabhupāda were able to spread Kṛṣṇa consciousness—*kṛṣṇa-śakti vinā nahe tāra pravara-*





Golden Gate Park, San Francisco, 1967 (left): Śrīla Prabhupāda leads young hippies in chanting Hare Kṛṣṇa. Wherever Śrīla Prabhupāda traveled, his disciples tried to record his always-enlightening words (below). Śrīla Prabhupāda opened temples around the world and showed by example how to worship the Deity form of the Lord (bottom).



*tana*: “Unless empowered by Kṛṣṇa, one cannot propagate the *saṅkīrtana* movement.”

### NĀRADA'S INTIMATE SERVANT

Śrīla Prabhupāda was more than just an obscure or minor servant of Nārada and the previous Vaiṣṇava *ācāryas*. By spreading the Hare Kṛṣṇa mahā-mantra all over the world; by seeing to the distribution of millions of books on Kṛṣṇa in every major language; by inspiring the distribution of

perhaps over a billion plates of Kṛṣṇa-*prasādam* (food offered to Kṛṣṇa); by holding devotional festivals such as Rathayātrā in major cities of the world; and by transforming thousands of Kali-yuga debauchees into devotees of Kṛṣṇa, Śrīla Prabhupāda acted as the intimate servant of his spiritual master and Nārada Muni.

On several occasions Śrīla Prabhupāda indicated that Nārada was pleased and attracted by the hearing and chanting about Kṛṣṇa taking place in ISKCON. In 1966 the New York devotees rented an expensive auditorium

near Carnegie Hall with hopes of attracting influential people, but only seven people showed up. When one of Śrīla Prabhupāda's disciples apologized, mentioning that almost no one had come, Prabhupāda raised his eyebrows and said, “No one? You did not see Nārada?” 🌸

*Sārvabhauma Dāsa, a disciple of Tamāl Kṛṣṇa Goswami, was initiated in 1982. Based in Texas, he distributes Śrīla Prabhupāda's books and organizes the spreading of Kṛṣṇa consciousness at street fairs and on college campuses.*



# In Touch With Eternity (Almost)

*“From the viewpoint of eternity, a life span of five thousand years is the same as that of five years: both are a flash, both temporary.”*

by Viśākhā Devī Dāśī

**T**WO SUMMERS AGO, when the Reforestation Department of the Sequoia National Park in California gave away excess baby Sequoia trees, I got four and planted them on our nine-acre property in the foothills of the Sierra Nevada mountains. Sequoias don't produce useful things like fruits or flowers. They simply live—for thousands of years. And they grow—hundreds of feet high.

Sometimes I'd sit next to my favorite of the four-foot-high trees, quietly chanting the names of God—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And I'd think how this sapling's parent or grandparent was present when Lord Kṛṣṇa was on earth five thousand years ago, and when Lord Caitanya was here five hundred years ago.

Over the next few months, as the baby tree took root, spread its graceful limbs, and grew, my thoughts shifted to where I would be as the tree reached

its full height and girth. A few decades from now, when my body would become decrepit and useless, this tree would still be in its childhood. And when I, the soul, would leave this body to enter a new one—who knows what type of body or where?—my memory of this nine-acre plot, my house, my family, and my Sequoias would all be left behind. Yet this tree would be right there, growing silently century after century. And century after century I'd be passing from one body to another, from one universe to another, in body after body. Both types of embodiment—the tree's and my imagined future ones—seemed futile. (At least the giant Sequoia, though, would be providing shelter for birds and animals. Who knows what I'd be doing?)

What attracted me to this tree over the hundreds of others that decorate our property? Its extraordinary ability to survive. I realized that although I hear and use the word *eternal* often, its actual import is alien to me; otherwise,

Painting of changing bodies: Parīkṣit Dāśa  
Montage: Yamarāja Dāśa

why would I be impressed with a life span of a mere five thousand years? From the viewpoint of eternity, a life span of five thousand years is the same as that of five years: both are a flash, both temporary. Either way, the body disintegrates and the soul moves on.

Longevity attracts me because I'm an eternal spiritual being, an imperishable soul. In my natural state I don't transmigrate. So, since I'm not meant to be helplessly, traumatically dragged from one body to another, I crave permanence in this life. But I don't really want the permanence of a giant Sequoia. Although by comparison to mine, the length of its life is awe-

inspiring, to stand in one place, immobile and incommunicative, would be awful. I'm not meant for that.

I'm meant to serve Kṛṣṇa, without interruption and without motivation. By such devotional service I'll rejoin Him eternally in His eternal home in a blissful, eternal, spiritual body.

Unfortunately, my present service to God is both interrupted and motivated. So I don't qualify to regain an eternal body. I'm stuck with temporary ones unavoidably accompanied by birth and death.

My attitude reminds me of that of my two-year-old, who blithely answers "no" to the most reasonable requests:

"Sit down and eat your dinner." "No." "Let's put your shoes on." "No." And so forth. "No" to her is an easy answer that saves her the trouble of stopping whatever she's doing to do something else—even something better.

Similarly, when Kṛṣṇa says, "Give up sense gratification and follow Me," I respond with her mentality: "No." "Always think of Me." "No." And so forth.

Now if I could get out of the two-year-old stage and enter the stage of cooperation and surrender to the Lord, I could, conceivably, avoid having to take more material bodies after this one is finished. And even if I'm not completely successful, whatever advancement I make will stay with me as I transmigrate from body to body. If in some future body I continue to advance, I'll be adding to the progress I've already made. So even if finishing up this temporary-body business in this lifetime is a long shot, it's one that's supremely worthwhile.

Śrīla Prabhupāda explains, "One should be captivated by this information. He should desire to transfer himself to that eternal world and extricate himself from this false reflection of reality. For one who is too much attached to this material world, it is very difficult to cut that attachment, but if he takes to Kṛṣṇa consciousness there is a chance of gradually becoming detached. One has to associate himself with devotees, those who are in Kṛṣṇa consciousness. One should search out a society dedicated to Kṛṣṇa consciousness and learn how to discharge devotional service. In this way he can cut off his attachment to the material world." (*Bhagavad-gītā* 15.6, purport)

Since the Sequoias are on our property, we can protect them from being cut. And the attachments and rebellions that have grown up in my mind I can cut down, especially by learning from the examples of my godbrothers and godsisters. By their inspiration, one day I may be qualified for a body that outlives even innumerable giant Sequoias. ☸

*Viśākhā Devī Dāśī has been contributing articles and photographs to Back to Godhead for twenty years. She lives with her husband and their two daughters in the foothills of central California.*

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# Many Paths to One Goal?

by Ravi Gupta

**A**N INDIAN GUEST at our Sunday Feast once asked, “Why do you talk only of Kṛṣṇa-bhakti [devotion to Kṛṣṇa]? Our tradition is so rich—*jñāna-yoga*, *dhyāna-yoga*, *karma-yoga*, *haṭha-yoga*, *rāja-yoga*, *buddhi-yoga*, *kuṇḍalini-yoga*. Why do you limit Hinduism to bhakti-yoga? Unlike others, who say there is only one way, the beauty of our tradition is that we can choose any deity and any path, since they all lead to the same goal.”

Many Hindus share our guest's belief, often basing their belief on verse 4.11 of the *Bhagavad-gītā*, which they loosely translate as “All paths lead to the same goal.” After all, since God is all-pervading, they reason, where else can any path go?

This, however, is a mistranslation of the verse. In fact, Kṛṣṇa makes it quite clear in the *Bhagavad-gītā* that our choice of which path to tread does make a difference.

The verse goes like this:

*ye yathā māṁ prapadyante  
tāṁs tathaiva bhajāmy aham  
mama vartmānuvartante  
mānuṣyāḥ pārtha sarvaśaḥ*

Śrīla Prabhupāda's translation reads, “As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.” (Bg. 4.11) Lord Kṛṣṇa uses the possessive pronoun *mama*, “mine” and the singular noun *vartma*, “path.” In other words, there is but one path—Kṛṣṇa's.

That we are all on Kṛṣṇa's path doesn't mean that whatever we do leads us to Kṛṣṇa. Imagine the spiritual path to be a great highway.

Some of us are progressing slowly, some faster. As long as we move in the right direction, we make spiritual advancement. But if, desiring to be independent of the Lord, we turn our heads and go the other direction, we head into further ignorance.

And whom we worship while on the path also matters. Kṛṣṇa says in the *Bhagavad-gītā* (9.25) that those who worship ghosts go to the ghosts, those who worship ancestors go to the ancestors, and those who worship demigods go to the demigods. If all worship is the same, why the different destinations? These destinations are like exits on the spiritual highway. They simply divert us from the final goal.

But what about the different spiritual paths described in the *Bhagavad-gītā*, such as *jñāna-yoga*, *dhyāna-yoga*, *karma-yoga*, and so on? Don't all of them lead to the same goal?

Different bona fide methods for spiritual realization are like different lanes on the spiritual highway. All of them are heading toward the final goal, yet all but one of the lanes are fairly slow, and they can bring us only part way to success. Nearing the final destination, they all merge into another lane, which has been coming all along, namely bhakti-yoga, or devotional service to Śrī Kṛṣṇa.

Kṛṣṇa Himself says in *Bhagavad-gītā* that He is the ultimate goal of all spiritual processes. For those performing *dhyāna-yoga* He says, “One should meditate upon Me within the heart and make Me the ultimate goal of life.” For those performing *karma-yoga* He says, “Whatever you do, whatever you eat, whatever you offer

or give away, and whatever austerities you perform—do that, O son of Kuntī, as an offering to Me.” For those performing *jñāna-yoga* He says, “After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes.” And for those who want to perform Vedic sacrifices, Kṛṣṇa proclaims that He is the goal and beneficiary of all sacrifices.

Although Kṛṣṇa says clearly that He is the goal of all spiritual processes, He also says that only through bhakti-yoga can He be attained. “One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.” (Bg. 18.54) And Kṛṣṇa says at the end of the sixth chapter that of all yogis—with their different methods for spiritual realization—the bhakta is the most intimately united with Him.

Therefore, because Kṛṣṇa says He is the goal of all spiritual paths but one can attain Him only through devotional service, all spiritual paths (at least those that are genuine) must lead to pure devotional service, which in turn leads to Kṛṣṇa, the ultimate spiritual destination. The benefits obtained by other forms of yoga should impel one to serve the Lord.

*Ravi Gupta, age fourteen, lives at the Hare Kṛṣṇa center in Boise, Idaho. The center is run by his parents. Ravi, who was schooled at home, is a second-year student at Boise State University.*



# Motivation for Obedience

by Ūrmilā Devī Dāsī

**L**ORD KRṢṂA DEMANDS surrender, and Śrīla Prabhupāda explains that without obedience one cannot attain to the Lord's kingdom. So how do we teach our children obedience? Here are some ideas:

**BY EXAMPLE:** We need to show our children how happy we are to obey the scriptures, Lord Kṛṣṇa, and our spiritual master. Children will think it fair that we ask them to do something we are also willing to do. They will imitate our example.

**BY REASONS:** I try to be sure I can explain to the children the reason for whatever I ask. They may not always agree with me, but at least they know I'm not asking selfishly or whimsically.

**BY CONCERN:** An important way to show that we care for our children is to listen to their concerns, their likes and dislikes. Children will follow an adult they feel understands them. What motivated people to follow Śrīla Prabhupāda's guidance was in large part that he constantly showed them care and understanding.

**BY TALKING:** At least in the West, children today don't respond well to authoritarian commands. So we need to learn indirect ways of instructing. And whenever possible we can adopt a relatively democratic process, asking for our child's suggestions and reaching an agreement about what is to be done, how, and when.

It's important, though, to hear from the child *before* we make a decision or give an instruction. Better to say, "Let me think about it" rather than an automatic "No" that later changes to an "Oh, all right." We shouldn't change our decision if the

child's response is to whine, argue, or criticize. Otherwise, the child will learn to use these responses to get us to renege on a firm decision.

**BY CUES:** Children are restless by nature and need time to run and play. Giving children certain times and places for normal frivolity will help them behave at other times. Śrīla Prabhupāda told teachers to give children, between academic classes, a ten- or fifteen-minute break when they would have, as he put it, "nothing to do." This way of motivating good behavior is called "putting the bad behavior on cue."

**BY REWARDS:** A reward for good behavior can serve as a powerful motivator. Too often we notice a child's misbehavior but fail to acknowledge his obedience. External rewards, such as sweets or toys, have some value if used carefully and occasionally, but a far better reward is to sincerely commend the child for behaving or performing well. For example, Śrīla Prabhupāda's letters to his disciples are full of praise, describing the disciples' specific activities and showing how those activities please Kṛṣṇa.

Sometimes we inadvertently reward misbehavior, as when we let a child do what he wants after he has been rude or offensive. The desire for happiness motivates all behavior, so we may need to examine carefully what happiness the child thinks he is getting when he behaves badly. We then need to help the child get a taste for spiritual happiness.

**BY CHALLENGE:** Śrīla Prabhupāda wrote that a good manager inspires subordinates with fresh challenges. Children should strive to improve in

all areas of service to Kṛṣṇa. The standards we set for a child should be a bit higher than the child's present level, but not so high as to be discouraging.

Challenges can include some friendly competition, which Prabhupāda said "gives life." Excessive competition can lead to envy, cruelty, and cheating. But if the competition comes with a team spirit—an understanding that we are working together to best serve the Lord—we can keep competitive enthusiasm and yet avoid competitive trouble.

**BY FLEXIBILITY:** Whether a child is shy or outgoing, fast-paced or slow-paced, people-oriented or task-oriented, stirred by ideas or awed by facts, he or she can use those tendencies in Kṛṣṇa's service. No type of personality is intrinsically good or bad, and children with different natures find inspiration or discouragement differently.

When the method we're using with a child fails to work, we tend to simply keep at it. That's like speaking to a foreigner one's native language, louder and louder. Instead, when what we are doing fails to inspire our children to obey the Lord and cooperate with us, we need the flexibility to try a different tack.

**BY DEPENDENCE ON KRṢṂA:** Only Kṛṣṇa knows our children's hearts, so only He knows perfectly what will help them think, act, and speak properly. We therefore need to depend on Him constantly by chanting His name, studying His instructions, and praying for His guidance.

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



# Why Commercial Dairies Can't Stop Killing

by Hare Kṛṣṇa Devī Dāsī

FROM TIME TO TIME I receive letters from people who want to help our Hare Kṛṣṇa farms develop. They often suggest we market “organic milk” or “milk from protected cows.” So it was with interest that I read the following instruction by Grandfather Bhīṣmadeva to Mahārāja Yudhiṣṭhira in the *Mahābhārata*: “They who live by selling hair, poisons, or milk have to sink in hell.”

Bhīṣmadeva is considered one of the twelve great *mahājanas*, or authorities on Kṛṣṇa consciousness. He spoke these words several thousand years ago. By looking at more recent history we can see the suffering these commercial activities have caused.

To see the miseries caused by “selling hair” one has only to look at the vast enclosure movement of the 1500s and 1600s, when peasants were swept off their land and left to starve so the manorial lords could expand a profitable wool industry.

As for the sufferings caused by poison sellers, one has only to look at the environmental havoc caused by pesticides over the last fifty years.

But what about selling milk? How would that cause suffering?

Consider the process of marketing milk. (For simplicity, we'll set aside government subsidies, which make the process more complex.) The price of milk, as with any product, must take into account the cost of land, labor, and anything else needed to produce the milk. All other things being equal, in an open market people will buy from whoever can produce milk for the least cost. To “live by selling milk,” therefore, I must by all means bring my price down to a competitive level; otherwise, I'll lose

my market share to more “efficient” farmers.

How does this affect the protection of cows? To protect cows I need extra land, labor, and feed for animals not producing milk, including bulls, oxen, and older cows. Obviously, this pushes up my production costs and the price I must charge for milk. In 1988 at Gītā Nāgarī, the Hare Kṛṣṇa farm in Pennsylvania, we calculated that to produce one gallon of milk from a mature protected herd costs \$10.00 a gallon. We would not have been able to “make a living” from selling milk.

A farmer selling milk must do whatever it takes to bring his commodity into a competitive price range. If one farmer slaughters his animals to save on feed costs, then all others must do the same or be priced out of the market. Because of this sinful activity, the farmer must “sink in hell,” as Bhīṣmadeva describes. That is the karmic reaction for cow slaughter.

Śrīla Prabhupāda encouraged devotees to produce for self-sufficiency, not for the commercial market. Then *if there is surplus* it can be sold in the market. So there's a difference between market-oriented production and a subsistence production that markets the surplus. To produce milk for my needs and sell what's left over, I don't need a competitive price to survive. If no one buys my product, I can still survive. I'm not forced to adopt cruel means to keep my prices low. My living comes from the land.

In a letter to Yaśomatīnandana Dāsa (November 28, 1976), Śrīla Prabhupāda summarized this perspective:

This is a no-profit scheme. For agriculture we want to produce our own food, and we want to keep cows for our own milk. The whole idea is that we are ISKCON, a community to be independent from outside help. This farm project is especially for the devotees to grow their own food. Cotton also, to make their own clothes. And keeping cows for milk and fatty products.

Our mission is to protect our devotees from unnecessary heavy work to save time for advancing in Kṛṣṇa consciousness. This is our mission. So there is no question of profit, but if easily there are surplus products, then we can think of trading. Otherwise, we have no such intention.

At present, many of our farms protect cows with the help of charitable donations, allowing devotees a taste of cow protection until we can institute a full-fledged Vedic social system. The farms also enable devotees to avoid the sinful activities inevitably involved with marketing milk.

Last of all, a donation to a Kṛṣṇa conscious farm allows devotees there to feed and milk cows and farm with oxen. Kṛṣṇa is pleased to receive offerings made of milk from protected cows, and grains and vegetables produced by oxen. In return, He awards to the supporters of cow protection a special appreciation for His own joyful pastimes of herding cows and bulls in the transcendental village of Vṛndāvana.

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

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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 380 054/ Tel. (079) 6749827, 6749945
- Allahabad, U. P. — ISKCON, Hare Krishna Dham, 161 Kashi Naresh Nagar, Baluaghat 211 003/ Tel. 6533318
- Bamanore, Gujarat — N.H. 8A, Surendra-nagar District
- Bangalore, Karnataka — Hare Krishna Hill, 1 'R' Block, Chord Road, Rajaji Nagar 560 010/ Tel. (080) 332 1956
- Belgaum, Karnataka — Shukravara Peth, Tilak Wadi, 590 006
- Bhubaneswar, Orissa — National Highway No. 5, Nayapali, 751 001/ Tel. (0674) 413517 or 413475
- Bombay — (see Mumbai)
- Calcutta, W. Bengal — 3C Albert Rd., 700 017/ Tel. (033) 2473757 or 2476075
- Chandigarh — Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/ Tel. (0172) 601590 and 603232
- Coimbatore, Tamil Nadu — Padmam 387, VGR Puram, Alagesan Rd.1, 641 011/ Tel. (0422) 435978 or 442749
- Gangapur, Gujarat — Bhaktivedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur, P.O. Gangadhara, Dist. Surat, 394 310/ Tel. (0261) 667075
- Gauhati, Assam — Ulubari Charali, Gauhati 781 001/ Tel. (0361) 31208
- Guntur, A.P. — Opp. Sivalayam, Peda Kakani 522 509
- Haridwar, U.P. — ISKCON, P.O. Box 4, Haridwar, U.P. 249401/ Tel. (0133) 422655
- Hanumkonda, A.P. — Neeladri Rd., Kapuwada, 506 011/ Tel. 08712-77399
- Hyderabad, A.P. — Hare Krishna Land, Nampally Station Rd., 500 001/ Tel. (040) 592018, 552924
- Imphal, Manipur — Hare Krishna Land, Airport Road, 795 001/ Tel. (0385) 221587
- Jaipur, Rajasthan — P.O. Box 270, Jaipur 302 001/ Tel. (0141) 364022
- Katra, Jammu and Kashmir — Srila Prabhupada Ashram, Srila Prabhupada Marg, Kalka Mata Mandir, Katra (Vashnvo Mata) 182 101/ Tel. (01991) 3047
- Kurukshetra, Haryana — Hare Krishna Dham, 805, Sector 13/ Tel. (01744) 32806 or 33529
- Kurukshetra, Haryana — 369 Gudri Muhalla, Main Bazaar, 132 118
- Lucknow, Uttar Pradesh — 1 Ashak Nagar, Guru Govind Singh Marg, 226 018
- Madras, Tamil Nadu — 59, Burkit Rd., T. Nagar, 600 017/ 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 Inghon, Tidim Rd./ Tel. 795 133
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- Mumbai, Maharashtra — Shivaji Chowk, Station Rd., Bhayandar (West), Thane 401 101/ Tel. (022) 8191920
- Nagpur, Maharashtra — 70 Hill Road, Ramnagar, 440 010/ Tel. (0712) 529932
- New Delhi — Sant Nagar Main Road (Garhi), behind Nehru Place Complex (mail: P. O. Box 7061), 110065/ Tel. (011) 623-5232 through 5237
- New Delhi — 14/63, Punjabi Bagh, 110 026/ Tel. (011) 5410782
- Pandharpur, Maharashtra — Hare Krsna Ashram (across Chandrabhaga River), Dist. Sholapur, 413 304/ Tel. (0218) 622473
- Patna, Bihar — Rajendra Nagar Road No. 12, 800 016/ Tel. (0612) 50765

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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**Silchar, Assam** — Ambikapatni, Silchar, Cachar Dist., 788 004  
**Siliguri, W. Bengal** — Gitalpara, 734 401/ Tel. (0353) 26619  
**Sri Rangam, Tamal Nadu** — 6A E.V.S. Rd., Sri Rangam, Tiruchirappalli 6/ Tel. 433 945  
**Surat, Gujarat** — Rander Rd., Jahangirpura, 395 005/ Tel. (0261) 68516 or 685891  
**Tirupati, A. P.** — K.T. Road, Vinayaka Nagar, 517 507/ Tel. (08574) 20114  
**Trivandrum (Thiruvananthapuram), Kerala** — T.C. 224/1485, WC Hospital Rd., Thycaud, 695 014/ Tel. (0471) 68197

**Udhampur, Jammu and Kashmir** — Srila Prabhupada Ashram, Prabhupada Marg, Prabhupada Nagar, Udhampur 182 101/ Tel. (0199) 298

**Vadodra, Gujarat** — Hare Krishna Land, Gotri Rd., 390 021/ Tel. (0265) 326299 or 321012  
**Vallabh Vidyanager, Gujarat** — ISKCON Hare Krishna Land, 338 120/ Tel. (02692) 30796

◆ **Vrindavana, U. P.** — Krishna-Balarang Mandir, Bhaktivandana Swami Marg, Raman Reti, Mathura Dist., 281 124/ Tel. (0565) 442-478 or 442-355

## FARM COMMUNITIES

**Ahmedabad District, Gujarat** — Hare Krishna Farm, Katwada (contact ISKCON Ahmedabad)  
**Assam** — Karnamadhu, Dist. Karimganj

**Chamorshi, Maharashtra** — 78 Krishnanagar Dham, District Gadchiroli, 442 603

**Hyderabad, A. P.** — P. O. Dabilpur Village, Medchal Tq., R.R. District, 501 401/ Tel. 552924

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

## ADDITIONAL RESTAURANT

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

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◆ **Canberra** — 15 Parkhill St., Pearce ACT 2607 (mail: GPO Box 1411, Canberra 2601)/ Tel. +61 (06) 290-1869

**Melbourne** — 197 Danks St., Albert Park, Victoria 3206 (mail: P.O. Box 125)/ Tel. +61 (03) 9699-5122

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

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

**Sydney** — 3296 King St., Newtown 2042/ Tel. +61 (02) 550-6524

## FARM COMMUNITIES

**Bambra (New Nandagram)** — Oak Hill, Dean's Marsh Rd., Bambra, VIC 3241/ Tel. +61 (052) 88-7383

**Millfield, N. S. W.** — New Gokula Farm, Lewis Lane (off Mt. View Rd. Millfield near Cessnock), N.S.W. (mail: P.O. Box 399, Cessnock 2325, N.S.W.)/ Tel. +61 (049) 98-1800

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

## ADDITIONAL RESTAURANTS

**Brisbane** — Govinda's, 1st floor, 99 Elizabeth Street/ Tel. +61 (07) 210-0255

**Brisbane** — Hare Krishna Food for Life, 190 Brunswick St., Fortitude Valley/ Tel. +61 (07) 854-1016

**Melbourne** — Crossways, floor 1, 123 Swanston St., Melbourne, Victoria 3000/ Tel. +61 (03) 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

## NEW ZEALAND AND FIJI

**Christchurch, NZ** — 83 Bealey Ave. (mail: P.O. Box 25-190 Christchurch)/ Tel. +64 (03) 3665-174

**Labasa, Fiji** — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912

**Lautoka, Fiji** — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 664112

**Rakiraki, Fiji** — Rewasa, Rakiraki (mail: P.O. Box 204)/ Tel. +679 694243

**Suva, Fiji** — Nasinu 7½ miles (P.O. Box 7315, Nasinu)/ Tel. +679 393599

**Wellington, NZ** — 60 Wade St., Wadestown, Wellington (mail: P.O. Box 2753, Wellington)/ Tel. +64 (04) 4720510

## FARM COMMUNITY

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

## RESTAURANTS

**Auckland, NZ** — Gopal's, Civic House (1st floor), 291 Queen St./ Tel. +64 (09) 3034885

**Christchurch, NZ** — Gopal's, 143 Worcester St./ Tel. +64 (03) 3667-035

**Labasa, Fiji** — Hare Krishna Restaurant, Naseakula Road/ Tel. +679 811364

**Lautoka, Fiji** — Gopal's, Corner of Yasawa St. and Naviti St./ Tel. +679 662990

**Suva, Fiji** — Gopal's, 18 Pratt St./ Tel. +679 314154

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◆ **Rome** — Nepi, Sri Gaura Mandala, Via Mazzanese Km. 0,700 (dalla Cassia uscita Calcata), Pian del Pavone (Viterbo), Italy/ Tel. +39 (0761) 527038

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

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

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**France (La Nouvelle Mayapura)** — Domaine d'Oublaisse, 36360, Lucay le Mâle/ Tel. +33 (054) 402481

**Germany (Nava Jivaja Nrsimha Ksetra)** — Ziegelberg 20, 94118 Jandelsbrunn/ Tel. +49 (08583) 316

**Italy (Villa Vrindavan)** — Via Comunale degli Scopetti 108, S. Andrea in Percussina,

San Casciano, Val di Pesa (Firenze) 5002, Italy/ Tel. +39 (055) 820-054

**Spain (New Vraja Mandala)** — (Santa Clara) Brihuega, Guadalajara/ Tel. +34 (911) 280018

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**Copenhagen** — Govinda's, Noerre Farimagsgade 82/ Tel. +45 33337444

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

**Oslo** — Krishna's Cuisine, Kirkeveien 59B, 0364 Oslo/ Tel. +47 22606250

**Vienna** — Govinda, Lindengasse 2A, 1070 Vienna/ Tel. +43 (01) 5222817

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◆ **St. Petersburg** — 17, Bumazhynaya st., 198020 St. Petersburg, Russia/ Tel. +7 (0812) 186-7259

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**Jakarta, Indonesia** — P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (021) 4899646

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**Manila, Philippines** — Penthouse Liwag Bldg., 3307 Mantanzas St., Makati, Metro Manila/ Tel. +63 (02) 8337883 loc. 10

**Tel Aviv, Israel** — 16 King George St. (mail: P. O. Box 48163, Tel Aviv 61480)/ Tel. +972 (03) 5265475 or 6299011

**Tokyo, Japan** — 1-29-2-202 Izumi, Suginami-ku, Tokyo 168/ Tel. +81 (03) 3327-1541

## LATIN AMERICA (partial list)

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◆ **Guayaquil, Ecuador** — 6 de Marzo 226 or V. M. Rendon/ Tel. +593 (04) 308412 or 309420

**Lima, Peru** — Schell 634 Miraflores/ Tel. +51 (014) 910891

**Mexico City** — Gob. Tiburcio Montiel No. 45, 11850 Mexico, D.F./ Tel. +52 (05) 271-22-23

**Rio de Janeiro, Brazil** — Rua Barao da Torre 199, apt. 102, Ipanema/ Tel. +55 (021) 267-0052

◆ **San Salvador, El Salvador** — Avenida Universitaria 1132, Media Quadra al sur de la Embajada Americana (mail: P.O. Box 1506)/ Tel. +503 25-96-17

**Santiago, Chile** — Carrera 330/ Tel. +56 (02) 698-8044

**São Paulo, Brazil** — Av. Angelica, 2583, Centro, CEP 01227-200, São Paulo, SP, Brazil/ Tel. +55 (011) 259-7352

## AFRICA (partial list)

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◆ **Johannesburg, South Africa** — 14 Goldreich St., Hillbrow 2001 (mail: P.O. Box 10667, Johannesburg 2000)/ Tel. +27 (011) 484-7170

**Lagos, Nigeria** — 25 Jaiyeola Ajata St., Ajao Estate, off International Airport Express Rd. (mail: P.O. Box 8793, Osodi)/ Tel. & Fax +234 (01) 876169

◆ **Mombasa, Kenya** — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa)/ Tel. +254 (011) 312248

**Nairobi, Kenya** — Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi)/ Tel. +254 (02) 744365

**Phoenix, Mauritius** — Hare Krishna Land, Pont Fer, Phoenix (mail: P. O. Box 108, Quartre Bornes, Mauritius)/ Tel. +230 696-5804

**Port Elizabeth, South Africa** — 15 Whitehall Court, Western Rd., Central Port Elizabeth 6001/ Tel. & Fax +27 (041) 521-102

**Port Harcourt, Nigeria** — Second Tarred Road, Ogwaja Waterside (mail: P.O. Box 4429, Trans Amadi)

## FARM COMMUNITY

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

# FAX AND E-MAIL DIRECTORY

This new department is a work in progress. We know there are a lot more fax numbers and e-mail addresses than what we have so far, but we haven't been able to get them all. To help us make the list as complete and up-to-date as possible, we invite devotees around the world to send us information. E-mail us at editors@com.bbt.se. Or to contact us by mail, phone, or fax, find the address and numbers for doing so on page 2.

## NORTH AMERICA (Country code: +1)

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 Vancouver — Fax: (604) 431-7251;  
 E-mail: vipramukhya.swami@com.bbt.se

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 Los Angeles — Fax: (310) 839-2715;  
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 New York City (Brooklyn) — Fax: (718) 875-6127;  
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 Tallahassee, Florida — Fax: (904) 681-9258

Towaco, New Jersey — Fax: (201) 299-1073;  
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 Tucson, Arizona — Fax: (520) 791-0906;  
 E-mail: dasarath.acbsp@iskcon.com

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 Gdansk, Poland — Fax: +48 (58) 3296665; E-mail: gdansk@com.bbt.se  
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 Heidelberg — Fax: +49 (06221) 167676  
 Helsinki — Fax: +358 (0) 6949837  
 Jandelsbrunn, Germany (Nrsimha Ksetra) — Fax: +49 (08583) 1671  
 Jarna, Sweden (Almiviks Gard) — Fax: +46 (08551) 52006;  
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 E-mail: gauranga.sundar@com.bbt.se

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 Pula, Croatia — Fax: +385 (052) 573581  
 Riga, Latvia — Fax: +371 (02) 225039; E-mail: varis@com.lanet.lv  
 Rijeka, Croatia — Fax: +385 (051) 263404

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 Vienna — Fax: +43 (01) 455830  
 Vilnius, Lithuania — Fax: +370 (0122) 235218;  
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 Zagreb, Croatia — Fax: +385 (01) 190548  
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## INDIA

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 Madras — Fax: +91 (044) 4345929  
 Mayapur, West Bengal — Fax: +91 (03472) 45238  
 Mumbai — Fax: +91 (022) 6205214  
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## The Best Welfare Program

by Lokanāth Swami

During a talk at a Christian monastery in 1972, Śrīla Prabhupāda said, "When I started this movement I was cooking and distributing *prasādam*.... We invite everyone, 'Please come here, chant the Hare Kṛṣṇa mantra,

### Centennial Resources

#### Promotional Items

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

#### Publications

- Harināma* Manual  
(by Indradyumna Swami)
- Food For Life Manual  
(by Priyavrata Dāsa)
- Memorials Manual  
(by Gaurāṅgī Devī Dāsi)
- Centennial Brochures
- Centennial Coloring Book  
(by Śyāmapriyā Devī Dāsi)
- Sahaśra Tīrtha Jala book  
(by Tattvavit Dāsa & Jaya Vijaya Dāsa)
- Raising Spiritual Standards poster

For more information about publications and promotional items, contact your national Centennial office or:

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New Delhi 110065, India  
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dance with us, and when you are hungry take some food. We are prepared to give you.' So our program is very easy. Actually these boys and girls were not advised in the beginning to become my initiated students. I simply invited, 'You please come.' I was chanting in Tompkins Square Park in New York, and many of them were coming. So I invited them, 'Please come with me. Take some *prasādam*.' So they used to take that. In this way, gradually, they developed their Kṛṣṇa consciousness, and after some time they proposed, 'Swamiji, make me your disciple.'"

To honor Śrīla Prabhupāda in his centennial year, we've marked one day for massive distribution of *prasādam* on a global scale. We call it "Feed the World Day." On that day, November 23, we're calling for every ISKCON temple, family, and congregational group to take part in giving out Kṛṣṇa's mercy in the form of *prasādam*, and in turn get the mercy of Śrīla Prabhupāda. We hope Feed the World Day will provide an inspirational springboard and encourage devotees to expand *prasādam* distribution unlimitedly.

#### World Enlightenment Day

One of the last events of the centennial year is World Enlightenment Day, December 14. On that day, devotees throughout the Hare Kṛṣṇa movement will focus on one goal: distributing as many books about Kṛṣṇa as they possibly can.

Many devotees distribute Kṛṣṇa conscious books as their main service. But on World Enlightenment Day, devotees who usually do all other sorts of service will join in the spirit of distributing books.

As Śrīla Prabhupāda repeatedly

### Global Events

**Feed the World Day:**  
November 23

**World Enlightenment Day:**  
December 14

### India Events

**Opening of Prabhupāda's  
Samādhi Museum:**  
Vṛndāvana,  
November 14, 1996

**World Congress for the  
Synthesis of  
Science and Religion:**  
Calcutta, January 6-12, 1997

**Inauguration of the  
Centennial Memorial:**  
Māyāpur, March 22, 1997

**Temple openings in  
New Delhi, Ahmedabad,  
and Bangalore: April, 1997**

Contact your local  
ISKCON center for details.

said, distributing Kṛṣṇa conscious books is like dropping bombs in the war against ignorance. Book distribution can check the rampant march of the degraded forces of this age.

Once while Śrīla Prabhupāda was on a layover at an airport in Japan, a young Japanese man approached him with serious spiritual questions. Śrīla Prabhupāda was pleased and amazed: He had never before visited Japan, but his books had reached there and were having an effect.

The Bhaktivedanta purports, which emanated from Śrīla Prabhu-

# News and Events

## *Mahā Vyāsa-pūjā*

On September 5 and 6 ISKCON temples worldwide were filled with devotees and guests paying homage to Śrīla Prabhupāda on the one-hundredth anniversary of his appearance. With 12,000 copper and silver *kalaśas* (water pots), celebrants bathed Prabhupāda's *murti* (sculptured form) with 10,000 liters of sacred water collected from 1,008 holy places. A book printed for the occasion tells the stories of more than one hundred *tīrthas* (holy sites) and the adventurous efforts of the devotees who collected the water.

In Calcutta, Śrīla Prabhupāda's birth city, the bathing was performed with 1,008 *kalaśas*. Look for a full report with photographs of the Calcutta festival in the next issue of *Back to Godhead*.

## *New Book and Video Released*

Śrīla Prabhupāda's *Geetār-gān*, a Bengali poetical rendition of the *Bhagavad-gītā*, was released on Prabhupāda's appearance day in the form of a book, giving the transliteration and English translation, and six audio cassettes. On the cassettes, professional musicians from Calcutta sing Prabhupāda's verses to music of their own composition. The cassettes were produced by HMV, under the direction of Bhakti Cāru Swami.

Also released on Śrīla Prabhupāda's appearance day: *Parikrama*, a full-length Bengali feature film. It describes how the lives of several people are changed by a circumambulation of Navadvīpa, the birthplace of Lord Caitanya Mahāprabhu. The film was produced by Bhakti Cāru Swami, working with professional artists. The screenplay was written by the well-known playwright Shaktipada Rajguru.

pāda's lotus mouth, enlighten all who read them. Śrīla Prabhupāda is the true representative of Śrīla Vyāsa-deva, the personification of knowledge. Anyone who wishes to do good to the world can step forward to distribute Śrīla Prabhupāda's books. Lord Kṛṣṇa says that no one is more dear to Him than one who preaches His glories. World Enlightenment Day gives us all an opportunity to go out armed with Śrīla Prabhupāda's books and shower them into the laps of faithful conditioned souls. Prabhupāda ordered us, "Distribute books, distribute books, distribute books."

## **Beyond the Centennial**

Devotees throughout the world have this year tried in many ways to improve ISKCON and themselves. Now we must continue the work. As part of our Centennial observance, we focused on enhancing our purity in four ways: Education and Training, Uniting Prabhupāda's Family, Strengthening ISKCON, and Increasing Prabhupāda Consciousness. It's by carrying on these ideals that we can have the purity to expand book distribution, *prasādam* distribution, and the chanting of the holy names. We'll be able to spread the

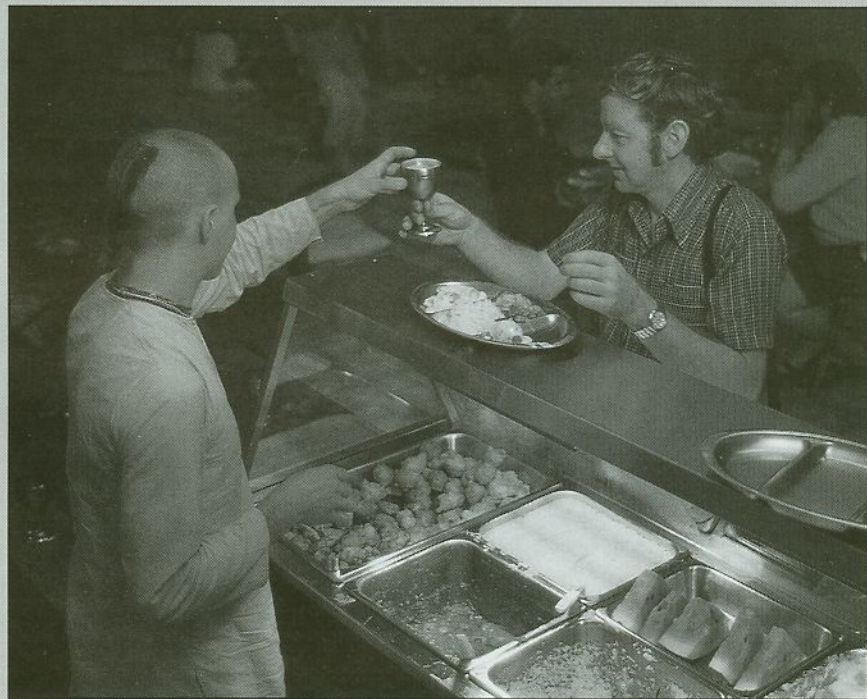
glories of Lord Kṛṣṇa and His pure devotees in every town and village of the world.

## **Thank You**

This is the last Centennial bulletin. We'd like to thank the editors of

*Back to Godhead* for offering us this forum. Thanks also to those who read the columns and felt inspired to take part in Centennial events.

*Ebe yaśa ghuṣuk tribuvana:* May Śrīla Prabhupāda's glories be spread throughout the three worlds!



*Hare Kṛṣṇa restaurants, like this one in Australia, have blessed millions of people with Kṛṣṇa-prasādam.*



# RESOURCES

**Join the Prabhupāda Centennial Sankirtana 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 educating children 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,

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For Śrīla Prabhupāda's Centennial, we've launched a second printing of *Back to Godhead*, in India. The content right now is the same as in our American edition. And the printing matches international standards of quality.

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**Learn the deeper meaning of life** at your own pace, in the convenience of your home. In celebration of Śrīla Prabhupāda's Centennial, the Institute for Spiritual and Environmental Awareness (ISEA) is offering a home-study course in *Bhagavad-gītā As It Is*. The Bhaktivedanta Centennial Reading Program Certificate will be awarded upon completion of the course. To receive your study guide and full-color illustrated text, send a \$35.00 check or money order to ISEA, P. O. Box 310, Bangor, ME 04402-0310.

**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 Synthesis of Science and Religion—Synthesis II, to be held in Calcutta on January 6-12, 1997, as part of the Prabhupāda Centennial. Contact The Bhaktivedanta Institute, 662 Kenwyn Road, 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.

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December 25-31

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# The Hare Kṛṣṇa Calendar

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

## Month of Dāmodara

(October 27–November 25)

### 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.

## Month of Keśava

(November 26–December 24)

### DECEMBER

**6**—Utpannā Ekādaśī. Fasting from grains and beans.

**20**—Mokṣadā Ekādaśī. Fasting from grains and beans.

## Month of Nārāyaṇa

(December 25–January 23)

**29**—Disappearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla A. C. Bhaktivedanta Swami Prabhupāda.

### JANUARY

**5**—Saphalā Ekādaśī. Fasting from grains and beans.

**10**—Appearance anniversary of Śrīla

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

**11**—Disappearance anniversary of Śrīla Jīva Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

**19**—Putradā Ekādaśī. Fasting from grains and beans.

## Month of Mādhava

(January 24–February 22)

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

**30**—Disappearance anniversary of Śrīla Jayadeva Gosvāmī, a great spiritual master and author of Gītagovinda.

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



*Kṛṣṇa lifts Govardhana Hill.*

Painting by Dhriti Devi Dasī

# Vedic Thoughts

One who has experienced his own true identity understands that all things exist as paraphernalia for giving ecstatic pleasure to the Supreme Lord.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura  
Commentary on *Śrīmad-Bhāgavatam* 11.2.41



One who has unflinching devotion for the Personality of Godhead has all the good qualities of the demigods. But one who is not a devotee of the Lord has only material qualifications that are of little value.

Prahlāda Mahārāja  
*Śrīmad-Bhāgavatam* 5.18.12



O my Lord [Kṛṣṇa], persons who smell the aroma of Your lotus feet, carried by the air of Vedic sound through the holes of the ears, accept Your devotional service. For them You are never separated from the lotus of their hearts.

Lord Brahmā  
*Śrīmad-Bhāgavatam* 3.9.5



The materialist thinks that persons engaged in Kṛṣṇa consciousness are crazy fellows wasting time by chanting Hare Kṛṣṇa, but actually he does not know that he himself is in the darkest region of craziness because of accepting his body as permanent.

His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda  
*Śrīmad-Bhāgavatam* 3.30.3, purport

How can the fire of material suffering continue to burn the hearts of those who worship the Supreme Lord? The Lord's lotus feet have performed innumerable heroic deeds, and the beautiful nails on His toes resemble valuable jewels. The effulgence emanating from those nails resembles cooling moonshine, for it instantly relieves the suffering within the heart of the pure devotee, just as the appearance of the moon's cooling light relieves the burning heat of the sun.

Śrī Havir Rṣi  
*Śrīmad-Bhāgavatam* 11.2.54



The Absolute Truth is Śrī Kṛṣṇa, and loving devotion to Śrī Kṛṣṇa exhibited in pure love is achieved through congregational chanting of the holy name, which is the essence of all bliss.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī  
*Śrī Caitanya-caritāmṛta, Ādi-līlā* 1.94



Saintly persons, who are friends to all living entities, have a peaceful consciousness. They have controlled their senses and minds, and they easily attain the path of liberation, the path back to Godhead. Being unfortunate and attached to the miserable material condition, a materialistic person cannot associate with them.

Śukadeva Gosvāmī  
*Śrīmad-Bhāgavatam* 5.14.39



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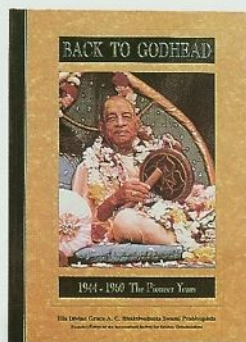
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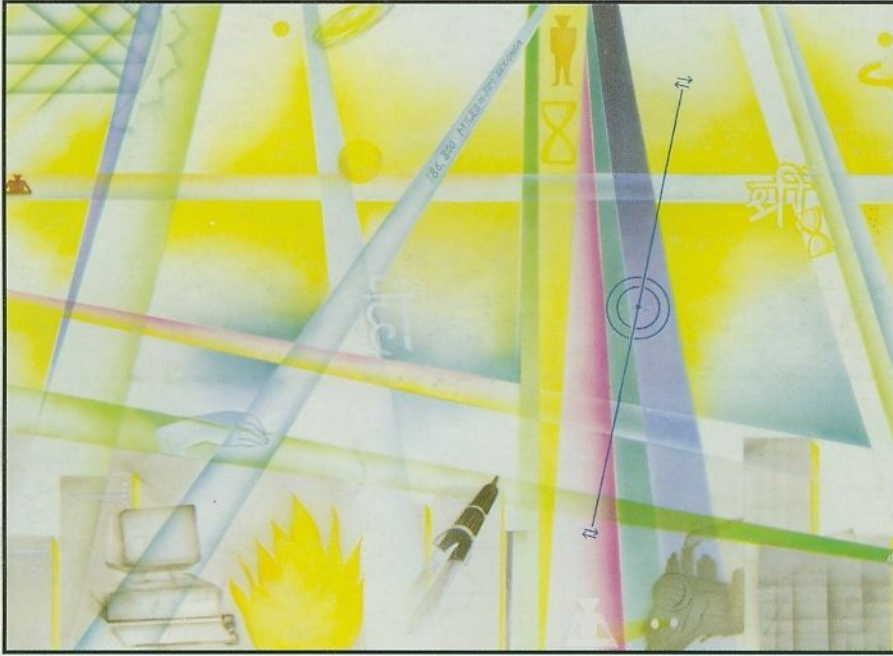


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#### **SOME OF THE SPEAKERS:**

**Charles H. Townes**—Nobel Laureate (Physics), University of California at Berkeley, USA

**George Wald**—Nobel Laureate (Biology), Harvard University, Boston, USA

**Mrs. Betty Williams**—Nobel Laureate (Peace), Ireland

**Rev. Archbishop Desmond Tutu**—Nobel Laureate (Peace), Cape Town, South Africa

**E. C. G. Sudarshan**—Particle Physicist, University of Texas, Austin, USA

**Gregory Benford**—Astrophysicist, University of California at Irvine, USA

**Dr. Karan Singh**—Former Ambassador to the USA, New Delhi, India

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