

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

BACK TO GODHEAD



The Magazine of the Hare Krishna Movement • May/June 1997 • \$4.00 / £4.50

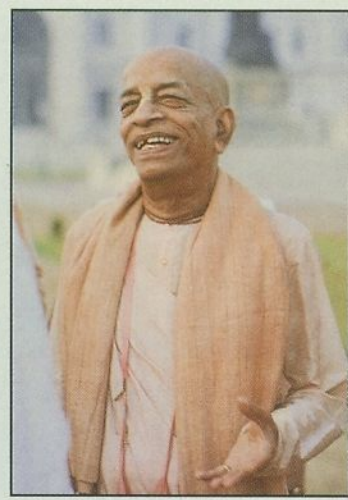
Rādhā-Govindajī
In Jaipur



The Treasure of the City of Victory

ALSO: How to Carry Kṛṣṇa in Your Heart • How Valuable Is Your Time? • The Best of Vedic Books, Illustrated for Young Readers • Wise Advice Against War • Sanātana-Dharma—More than Religion • Śrīla Prabhupāda Speaks Out: On Avoiding the Traps of Māyā

Śrīla Prabhupāda In Jaipur



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

*An excerpt from Śrīla Prabhupada-līlāmṛta,
by Satsvarūpa Dāsa Goswami.*

January 12, 1972

Some of Jaipur's prominent citizens had devised a plan to share expenses and responsibilities in arranging a *pañḍāl** program At Śrīla Prabhupāda's request, devotees from Delhi and other Indian centers came to Jaipur to join him.

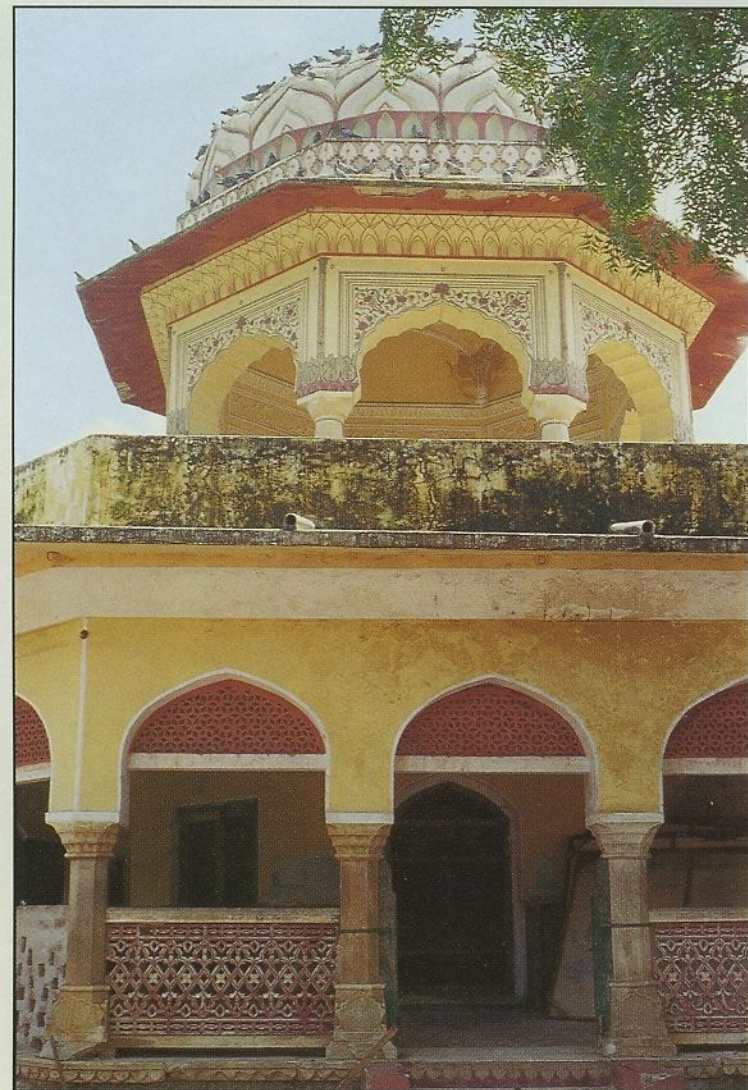
Prabhupāda took a small room within the Govindaji temple compound, and his disciples moved into a nearby house. . . .

Throughout the week-long festival large crowds continued to come for Prabhupāda's morning and evening lectures. Prabhupāda would chant prayers from *Brahma-saṁhitā* and then lecture in Hindi. Not only did the citizens of Jaipur honor Prabhupāda, but they honored his disciples also. Here, more than in most other Indian cities, the devotees were treated not as foreigners or outsiders but as *sādhus*.

"This whole city is made of devotees of Rādhā-Govindajī," Prabhupāda commented.

The police chief, who visited often, was cordial and respectful. As Śrīla Prabhupāda and his disciples went from place to place in Jaipur during the day, policemen would salute them, halting traffic to let them pass. People invited Śrīla Prabhupāda to their homes, and they treated him like a king.

*In India Śrīla Prabhupāda and his disciples would often conduct Kṛṣṇa conscious programs under *pañḍāls*, or large canopies, and thousands of people would attend.

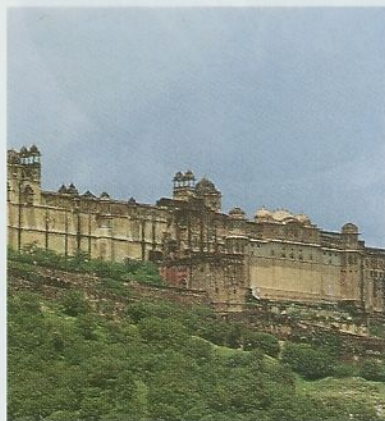


The building where Śrīla Prabhupāda stayed while in Jaipur in 1972.

BACK TO GODHEAD

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Founded 1944 • Vol. 31, No. 3 • May/June 1997



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To World Hunger

COVER: Śrī Rādhā-Govindajī attract the worship and prayers of thousands of Jaipur residents and pilgrims daily. Please see page 19 for our story on the history of these famous Rādhā-Kṛṣṇa Deities and their prominence today. (Photo by Rāmānuja 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**

EDITOR Jayādvaīta Swami • **MANAGING EDITOR** Nāgarāja Dāsa • **ASSOCIATE EDITORS** Drutakarmā Dāsa, Jagajīvana Dāsa, Mukunda Goswami, Ūrmilā Devī Dāsī, Viśākhā Devī Dāsī • **EDITORIAL ASSISTANT** Bhakta Geoffrey Wood • **DESIGN** Yamarāja Dāsa • **PROOFREADERS** Guru-Kṛṣṇa Dāsa, Keśīhanta Dāsa, Prāṇadā Devī Dāsī • **ARCHIVES** Raṇajit Dāsa • **SUBSCRIBER SERVICES** Arcī Devī Dāsī, Dulāla Candra Dāsa • **TEMPLE SERVICES** Lokasākṣīnī Devī Dāsī, Titikṣā Devī Dāsī

EDITORIAL OFFICES Send editorial correspondence to BTG, P. O. Box 430, Alachua, FL 32616, USA. Fax: (904) 462-7893. Or BTG, 33 Janki Kutir, Next to State Bank of Hyderabad, Juhu, Mumbai 400 049, India. Phone: (022) 618-1718. Fax: (022) 618-4827. E-mail: editors@com.bbt.se

SUBSCRIPTIONS *Back to Godhead* is published six times a year. For a one-year subscription send \$24 to Back to Godhead, P. O. Box 255, Sandy Ridge, NC 27046, USA.

For subscriptions outside the US and Canada add \$3. Payment in US funds (payable on a US bank) must accompany orders outside the US.

For Canada send \$20.95 Canadian. Or call 1-800-800-3284.

In the UK send £18.50 to Bhaktivedānta Books Limited, P. O. Box 324, Borehamwood, HertsWD6 1NB, England.

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

In India send Rs. 450/- to Back to Godhead, 33 Janki Kutir, Next to State Bank of Hyderabad, Juhu, Mumbai 400 049, India. Tel: (022) 6181718, fax: (022) 6184827.

SUBSCRIBER SERVICE To change your address or clear up any questions about your subscription, write to BTG Service Center, P. O. Box 255, Sandy Ridge, NC 27046, USA. Or call 1-800-800-3284. Or use e-mail (btgsub@com.bbt.se). We can answer your questions faster if you send a recent mailing label or invoice. Please allow eight weeks for changes to show on your mailing label.

PRINTING Conway Printers Ltd., Mumbai, India.

COLOR through PrintNet at Digital Prepress International, San Francisco, USA.

PREPRESS Paradise Multimedia, Mumbai, India.



© 1997 The Bhaktivedānta Book Trust International. All rights reserved. *Back to Godhead* (ISSN 0005-3643, USPS 604-170) is published bimonthly (six times a year) for \$24 per year by Back To Godhead, 18024 NW 112th Blvd., Alachua, FL 32615. Periodicals postage paid at Alachua, FL, and additional mailing offices.

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



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 Mahārabhu.
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 **i** like the **i** in **pique**. Pronounce the vowel **ṛ** like the **ri** in **rim**, and **ṛ** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch-heart**, **hedge-hog**, and **red-hot**. Pronounce **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

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

The Dolly Follies

Questions and Answers about Human Cloning

Can they clone a human being?

They can. They will. They may already have.

Does a clone have a soul?

Yes. A clone has consciousness, and consciousness means soul.

How does the soul enter the cloned body?

No problem. It already happens in nature, with identical twins. One cell splits into two bodies, and by Kṛṣṇa's arrangement a soul enters each.

Is there any history of cloning in the Vedic scriptures?

Yes, in *Śrīmad-Bhāgavatam*. When the goddess Dīti was pregnant, Lord Indra by mystic power entered her womb to kill the expected child. He cut the child to pieces—but each piece, to his surprise, became a child. These children became known as the 49 Maruts. (An early lesson to cloners: Once you start slicing, you may not always end up with what you set out for.)

Will cloning be good for humanity?

Sometimes good, sometimes bad, always a waste of time. Cloning is but another attempt to coax nature into giving us a better life on earth, a life more like what we want.

But nature, by design, acts in such a way that we always get precisely what we deserve: a mixture of happiness and distress brought about, measure for measure, by our own karma. No matter what you do, you can't squeeze a better life out of it.

Real advancement of civilization lies not in tinkering with nature, vainly trying to make a better world, but in moving forward in self-realization and getting out of the material world altogether. If we're not doing that, we're simply wasting our time.

But as long as we're here, can't cloning bring about some good?

Some good, perhaps. But here's a secret of

nature: Whenever we try to exploit her, get more, make things better, she always retaliates. Result: More comfort at the start, more trouble later down the line. It's "the rubber-band effect": It always snaps back on you.

As stated in *Śrīmad-Bhāgavatam* (7.9.17), *duḥkhausadham tad api duḥkham atad-dhiyāham*: As long as we're in material consciousness, whatever we do to remedy our troubles just makes our troubles worse.

With the comfort of the car comes the poison of exhaust; with wonders through chemistry, horrors like in Bhopal; with the efficiency of nuclear power plants, disasters like in Chernobyl.

In the long run, will cloning make for a better world? No. As usual, worse.

What kind of karma must you have to become a clone?

Bad. Good or bad, karma's all bad, because karma means repeated birth and death.

Apart from that, precisely what kind of karma must you have? The ins and outs of karma are subtle, too subtle to consistently predict. The cell biologists at the Roslin Institute who cloned Dolly the sheep might come back in their next lives as sheep, perhaps cloned ones, bleating a truly excellent "baa baa" and wearing superior coats of wool.

What will cloning mean for bioethics?

It'll mean a mess. The pattern is becoming familiar: Science charges ahead, and human life becomes more vexatious, more dangerous, and further off from spiritual realization.

What does the Hare Kṛṣṇa movement advise?

Live simply, chant Hare Kṛṣṇa, get out of this material world, and go back home, back to Godhead.

—Jayādvaita Swami

Cow-Killing and Karma

I would just like to thank you for that wonderful article by Jayādvaīta Swami "Mc-Cow-Killer Comes to India" (Jan./Feb. '97). Clear and to the point. We hope BTG will print more articles in the future about the relationship between cow-killing and karma, also the relationship between meat-eaters and trying to have a spiritual life.

Mrs. Shiva
Margate, Florida

Fascinating Topics

I am incarcerated in the New York State corrections system. I recently stumbled upon your magazine while searching the library cart for something interesting to read. To be truly honest, I had no intentions other than to browse through it. But I found the topics fascinating, and I ended up reading it twice. In fact, it was so immensely intriguing that I decided to write and thank you all at *Back to Godhead*.

Terrance Bell
Pine City, New York

Peace and Calm for the Soul

I always wait for the next issues of BTG and IWR [*ISKCON World Review*—now *Hare Krishna World*]. To read these publications cover to cover is one of the most relaxing and peaceful acts for mind and body. Without any question, since I have started Kṛṣṇa prayers, I feel much more strengthened, happy, and at peace. To be spiritually raised and freed from the miseries of the cycle of birth and death is a prize that is the most valuable in this material world. This is the actual peace and calm for our soul, which might have been tormented for thousands of years in the past in different life forms. To reach Śrī Kṛṣṇa's planet and never come back is what all of

His devotees strive for. That is the answer to all of the questions put to us by this material world.

Amit Pande
Omaha, Nebraska

The Best Ever

I just wanted to write a short note and compliment you and the BTG staff on the Jan./Feb. edition of BTG. I thought it was the best BTG I've ever seen (not because my article happened to be there). The layout, the color schemes, the photos, the articles—I found everything attractive and captivating. Thank you for taking this service on and making BTG what it should be for the glorification of Śrīla Prabhupāda and the *saṅkīrtana* movement.

Indradyumna Swami
Durban, South Africa

Where Among The Ten Avatāras?

I have been associating myself for some time with devotees of the Hare Kṛṣṇa movement, and simultaneously I have had the pleasure to read some books written by Śrīla Prabhupāda, including the translation of *Bhagavad-gītā*, and have listened to many discourses. I am attending *ārati* and occasionally performing devotional service. This has really revived my Kṛṣṇa conscious heart. It is a real bliss.

However, there is one little question remaining unanswered and in need of some clarification. According to our scriptures, there are ten avatāras, and the name of Śrī Caitanya Mahāprabhu does not appear among them. Please clarify.

S. Ramsahye
Quatre Bornes, Mauritius

OUR REPLY: The ten incarnations you mention are among the most well known of Lord Kṛṣṇa's avatāras

(incarnations), but the Vedic literature tell us that the Lord comes in innumerable avatāras. Although Lord Caitanya is not among the ten avatāras, He is mentioned in the Vedic literature. Śrīla Prabhupāda cites at least ten references in his commentary on *Śrī Caitanya-caritāmṛta* (*Ādi-līlā* 2.22). Although we can't list all the references, here is one of the most important, taken from the *Śrīmad-Bhāgavatam* (11.5.32):

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pāṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ*

"In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons, and confidential companions." The verse is spoken by the saint Karabhājana Ṛṣi when describing the incarnations of Kṛṣṇa for the four ages—Satya, Tretā, Dvāpara, and Kali.

Although Lord Caitanya is sometimes called an avatāra, He is actually more than that; He is Kṛṣṇa Himself—the *avatāri*, or source of all incarnations. So that is another reason why we don't see Lord Caitanya on the list of ten avatāras—just as we don't see Lord Kṛṣṇa's name on that list.

Prabhupāda and other devotees of Lord Caitanya have not changed the scriptures by accepting Lord Caitanya as Kṛṣṇa. Rather, the evidence is available to those eager to find it.

Expand!

I really enjoyed the article about the devotees in Sarajevo. I thought it was well written and uplifting. Those devotees are amazing! I hope you will do a follow-up on them in a year or two.

I particularly like the articles on

various temples around the world, especially when they include pictures of the temple rooms and Deities. I only have one complaint. The magazine is too short and too infrequent! I wish you would return to a monthly edition and expand the articles. I would gladly pay more for the subscription. Please consider expanding, I need more! *Hari bol.*

Lisa Chronister
GSLIS Graduate Student
Austin, Texas

OUR REPLY: Thank you for your praise. We'd like to expand in every way at once. BTG now has twice as many pages as when it was monthly. To expand further, we need more subscribers. (Spread the word!) Thank you again. Hare Kṛṣṇa.

Evolving in Understanding God

After reading the many interesting articles and letters concerning the position of demigods, I felt the desire to write and express my ideas. Being somewhat a student of world religious thought and spiritual philosophy, with a strong affection towards the Hare Kṛṣṇa movement, I see things a little different from the views now being expressed.

The core differences between the personalists and the impersonalists have already been discussed, so I will not go into this except to state that the stance of the impersonalists considers all—demigods, man, etc.—to be the manifestation of the impersonal Brahman or *nirguṇa*, being attributeless. The basic idea of the personalists, especially the Gauḍīya Vaiṣṇavas, is that Lord Kṛṣṇa is the Supreme and is a person, Himself different from the *jīvas* [living beings], though not in essence, and the demigods are subordinate servitors to the Supreme Lord Kṛṣṇa Himself.

The main issue being put forward

in BTG is that worship of any deity other than Kṛṣṇa is inferior. It seems what is missing here is the understanding of the soul's expanding consciousness through the process of transmigration. The reason that various religious systems exist, such as Islam, Hinduism, Christianity, Buddhism, and the numerous sects and sub-sects, is that God manifests knowledge of Himself in various aspects to appeal to men of varying levels of consciousness. Meaning that no one system of belief or understanding is either inferior or superior but each respects a different aspect of the Absolute.

While I personally am more inclined towards the understanding of God as Śrī Kṛṣṇa as taught by Śrīla Prabhupāda, this is due to my present level of consciousness, and the practices of Śaivites, *smārtas*, or Mormons are not inferior. The various demigods, while being personalities themselves, do represent different aspects of the Godhead. So they are both separate personalities and representatives of the differing levels of God's manifestation.

Tim Croft
Clarksville, Indiana

OUR REPLY: First of all, we should understand clearly the difference between the *jīva* and God. God, or Kṛṣṇa, is unlimited, all-pervasive, the source of everything, and so on. Though the *jīva* is made of the same spiritual substance as God, the *jīva* is infinitesimal and always subordinate to God, the Supreme Controller.

Because the demigods are empowered by Kṛṣṇa to perform certain functions, they are said to represent Kṛṣṇa. But representing God and being God are not the same thing. The demigods are *jīva* souls in powerful material positions. They are not the Supreme Lord.

While it is true that people can evolve in their spiritual understanding, "evolving" implies improving.

There are higher and lower levels of understanding. The highest understanding is that Kṛṣṇa is the Supreme Lord, we *jīvas* are minute parts of Him, and we are His eternal servants. The demigods are not the Supreme Lord; they are *jīvas*. We are not part of the demigods, and we are not their eternal servants. They are servants of Kṛṣṇa.

So if one is worshiping the demigods, we cannot say that he has no need to progress. We have to point out that his worship is inferior. Kṛṣṇa Himself says that it is *avidhi-pūrvakam*—"performed with an improper understanding."

It is not that all understandings are equal. Śrīla Prabhupāda gave the analogy of a person approaching a mountain. From a distance the mountain looks like a cloud, as one gets closer one sees trees, and when one reaches the mountain one sees all kinds of variety. Many people have only a hazy understanding of the Absolute Truth, but the *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, and other Vedic scriptures give us a clear view. In *Back to Godhead* we try to present that for everyone's benefit.

One may be a demigod worshiper, or whatever, but on learning that the highest truth is to worship the Supreme Lord, why not accept it? We're not saying that people who worship God without a clear understanding are bad, but we're convinced that the most clear and exact explanation of the Absolute Truth is available in the Vedic literature, so we want to allow everyone to take advantage of that knowledge.

Saving Vedic Culture

India's spiritual culture has always been a source of attraction for people across the world. But bogus gurus, who posed as leaders of India's ancient Vedic culture, cheated and destroyed the spiritual lives of

(please turn to page 39)

CARRY KṚṢṆA WITHIN YOUR HEART

*Pure devotees of the Lord can make any place pure,
because they are always in His company.*

• • •

A lecture given in Geneva, Switzerland, on June 1, 1974

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

*bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ vibho
tīrthi-kurvanti tīrthāni
svāntaḥ-sthena gadābhṛtā*

My lord, devotees like your good self are verily holy places personified. Because you carry the Supreme Personality of Godhead within your heart, you turn all places into places of pilgrimage.

—*Śrīmad-Bhāgavatam* 1.13.10

TĪRTHA MEANS “holy place of pilgrimage.” In every religion there is the system that followers go to a holy place of pilgrimage. In India there are many holy places—Gayā, Prayāg, Mathurā, Vṛndāvana, Haridvāra, Rāmeśvaram, Jagannātha Purī, Navadvīpa. Some of them are very prominent, and many more are not prominent. Similarly, the Muslims go to Mecca, Medina, and the Christians go to Jerusalem.

In human society there must be some religious process; otherwise, it is animal society. And in every religion there is the recommendation to go to holy places of pilgrimage.

The first-class devotees are themselves holy places, and wherever they go they make that place a holy

place of pilgrimage. That is the idea expressed in this verse, spoken by Mahārāja Yudhiṣṭhira to Vidura, who had just returned home. Although Vidura belonged to the royal family, he left home after his nephew Duryodhana misbehaved toward him.

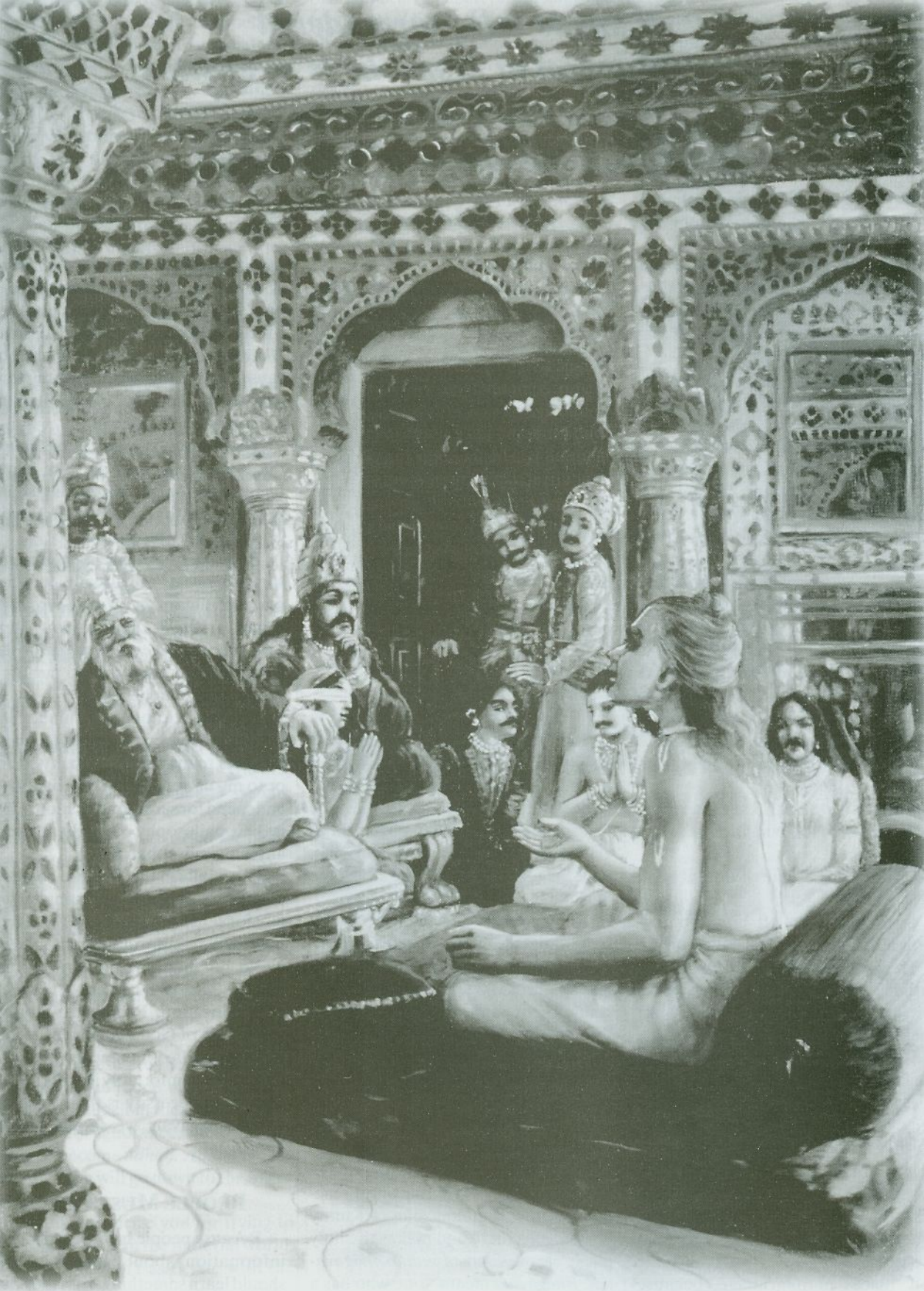
Vidura was very fond of his elder brother Dhṛtarāṣṭra, so before the Battle of Kurukṣetra, Vidura always gave Dhṛtarāṣṭra good counsel: “My dear elder brother, why are you intriguing against the Pāṇḍavas?” But Dhṛtarāṣṭra would not hear the younger brother’s advice.

Dhṛtarāṣṭra’s son Duryodhana thought, “My uncle Vidura is always trying to persuade my father not to take part in vanquishing the Pāṇḍavas.”

So Duryodhana used harsh words to criticize Vidura, who, although the son of a king, was not born of the queen. He was born of a maidservant. Formerly, the queens had many maidservants, and they also sometimes bore children by the king. Such a child was called *dāsi-putra*, “son of a maidservant.” Legally they could not inherit anything from the king.

Vidura was born like that. He was not born of the queen but of a maidservant. But his elder brother Dhṛtarāṣṭra liked him very much. Dhṛtarāṣṭra raised Vidura nicely. He got him married and gave him

Illustration by Yadurāṇī Devī Dāsī



The great devotee Vidura always gave good advice to his elder brother Dhṛtarāṣṭra.

***If one is fully surrendered
to the lotus feet of Kṛṣṇa, he is so exalted
that wherever he lives
becomes a holy place of pilgrimage.***

• • •

sufficient property. Dhṛtarāṣṭra was very kind to him. And therefore Vidura was also very much obliged to him and always gave him good advice. Vidura was a great devotee.

Vidura left home because of the family dissension between the Kurus and the Pāṇḍavas. And after the Battle of Kurukṣetra, when everything was finished, he returned. He still had affection for his eldest brother and gave him advice: “My dear brother, now everything is finished, including all your sons, for whom you intrigued so much. You are living shamelessly. You treated the Pāṇḍavas, your nephews, very badly. You wanted to kill them in so many ways. There was a battle, and your sons and grandsons are all dead. And still you are shamelessly living in the house of your nephew, whom you treated so badly. You have no shame.”

In this way Vidura strongly criticized his brother.

Then Dhṛtarāṣṭra surrendered: “My dear brother, what do you want me to do?”

Vidura said, “Come with me at once. Don’t stay here.”

So Dhṛtarāṣṭra left home, underwent austerities, and got salvation.

Here, when Vidura returns after the battle, Yudhiṣṭhira, his nephew, is receiving him. Yudhiṣṭhira knew, “Our uncle Vidura was always on our side and tried to protect us.” Yudhiṣṭhira was very pleased to welcome Vidura.

During the Kurukṣetra war Vidura had traveled to holy places of pilgrimage and spoken with his spiritual master, Maitreya. Because he had been traveling to holy places, Yudhiṣṭhira Mahārāja told him, “My dear uncle, you are such an exalted devotee that you do not even need to travel to the holy places of pilgrimage, because wherever you stay will turn into a

place of pilgrimage.”

Narottama Dāsa Ṭhākura sings, *tīrtha-yātrā pariśrama, kevala manera bhrama*: “To go to holy places of pilgrimage is only a mental satisfaction.” Actually, if one is fully surrendered to the lotus feet of Kṛṣṇa, he is so exalted that wherever he lives becomes a holy place of pilgrimage. The pure devotees of Kṛṣṇa are always thinking of Kṛṣṇa. *Premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti*. They cannot forget Kṛṣṇa even for a second. They are carrying Kṛṣṇa. Therefore, because Kṛṣṇa is with the devotee, wherever a devotee goes becomes a place of pilgrimage.

CLEANSING THE HOLY PLACES

It is also said that ordinary persons go to the holy places of pilgrimage and leave their sinful reactions there. That is one purpose of going to the holy place. One thinks, “Whatever sinful activities I have done during my life, now I leave them here, and I become purified.”

It is true that one becomes purified by visiting a holy place. But the ordinary man does not know how to keep his life purified. He returns home and commits the same sinful activities. In the Christian church people must go to the church weekly and perform atonement because they keep performing the same sinful activities. This is not very good. Once purified, you should remain purified.

When the holy places of pilgrimage become piled up with the sinful reactions of the common man, a saintly person goes there and makes the holy place clean. *Bhavad-vidhā bhāgavatāḥ*. *Bhāgavata* means “one who has a relationship with Bhagavān.” *Bhaga-*

vān is linked to the word *bhāgavata*. Anything in relationship with Bhagavān, the Personality of Godhead, is called *bhāgavata*. This book [*Śrīmad-Bhāgavatam*] is called *Bhāgavata* because it has nothing to do with anything except the activities of the Supreme Personality of Godhead.

There are two kinds of *bhāgavata*: the book *Bhāgavata* and the person *bhāgavata*. *Bhāgavata* reading should be performed by the person *bhāgavata*. Then it is very nice.

Bhāgavatās tīrtha-bhūtaḥ. The person *bhāgavatas* are already pure holy places of pilgrimage. *Mahad-vicalanam nīṇām gṛhīṇām dina-cetasām*. Therefore, because they are merciful they travel all over the world to purify the ordinary human beings.

Materialistic persons think, “It is my duty to live comfortably, to give all facilities to my family or to my society or to my nation, to earn my livelihood and spend for sense gratification.” That is their philosophy. They do not know anything more than that.

Especially in the Western countries people are expert in adjusting materially for sense gratification. They know how to live comfortably in the material world, but they have no spiritual information. That is the defect of the Western civilization. People have only a vague idea of God, practically no idea. But human life is not meant simply for living very comfortably in material life. The other necessity is that we should know Bhagavān; we should become *bhāgavatas*.

PEOPLE MUST LEARN

Because people have practically no information about Bhagavān, they should learn something from the Kṛṣṇa consciousness movement. Therefore

we have published so many nice books. It is the desire of Kṛṣṇa that people read these books and try to understand the Kṛṣṇa philosophy, the science of Kṛṣṇa, the science of God. Then their life will be perfect. Otherwise, this one-sided civilization of material comforts will not help them. However you may create your city or home—very nice, clean, materially comfortable—you will not be allowed to stay. That defect people do not understand. And after you leave this body, there is no certainty what kind of body you are going to get. There is certainty according to the material laws, but people do not know it.

One's next body will be manufactured according to one's present association with the material modes of nature. There are three material modes of nature: goodness, passion, and ignorance. If you keep yourself in touch with the material mode of goodness, you will be promoted to a higher standard of life. *Ūrdhvaṁ gacchanti sattva-sthāḥ*. Therefore, you may enjoy material life, but you should at least keep yourself to the standard of brahminical culture. Then there is a guarantee that you won't degrade yourself; you'll get a higher status of life in the higher planetary system: Janaloka, Maharloka, Tapoloka, Satyaloka.

But if you keep yourself as you are, you will stay in this planetary system, called Bhūrloka. Above this is Bhuvārloka, then above that the heavenly planets.

If you keep yourself in the association of the mode of ignorance, or in foolishness, then you go down. *Jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ*. Tāmasika means "abominable character," and abominable character entails four things: illicit sex, intoxication, meat-eating, and gambling. These are the exhibition of *tamo-guṇa*, the mode of ignorance. If you keep yourself in the association of the mode of ignorance, then you are going to become *adhah*. *Adhah* means "down." You will go down to the lower planetary systems.

We don't criticize you for trying to live comfortably in the material world. Do that. But don't associate with the mode of ignorance. That is very risky. Whether you stay in householder life

or *brahmācārī* [celibate] life or *sannyāsa* [renounced] life, at least keep yourself always in goodness. Then your position is all right. Otherwise, it is very risky.

NO INTEREST

The Western people do not do that. They keep themselves in the mode of ignorance. Theirs is a very risky civilization. At least you Europeans and

Americans should know this, and you should distribute this knowledge. It is your duty to save people. They do not know this knowledge. As soon as there is talk of goodness and warnings about sinful activity, immediately they go away. Immediately. Yesterday a gentleman came, and just when I began to talk about pious activities and impious activities, he immediately left—"I have got another meeting."

(please turn to page 16)

• NETNEWS •

URLs for main Kṛṣṇa conscious sites on the World Wide Web

[http://www .users.wineasy .se/storm](http://www.users.wineasy.se/storm) or [http://www .algonet .se/~krishna](http://www .algonet.se/~krishna)

HARE KṚṢṆA, THE COMPLETE PICTURE

A visually dynamic site from the North European BBT.

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

BACK TO GODHEAD ONLINE

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

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

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Book excerpts and more from the BBT in Los Angeles.

<http://hkindex.home.ml.org/>

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Prabhupāda's Kṛṣṇa

by Satsvarūpa Dāsa Goswami

ALTHOUGH AGNOSTICS and atheists often speculate that God is dead, Śrīla Prabhupāda said the pure devotee can hand us Kṛṣṇa. Kṛṣṇa is the property of the pure devotee, and if we are willing to receive Him we can meet Him.

Prabhupāda was so convinced in his own faith that people found him able to arouse their faith in Kṛṣṇa even when they had never heard of Kṛṣṇa before.

Śrīla Prabhupāda says something so astounding to the Western mind that it's amazing that any of us accepted it. Prabhupāda says that the cause of all causes is a bluish cowherd boy named Kṛṣṇa. Kṛṣṇa's transcendental body is completely spiritual, and from that body comes all existence. Kṛṣṇa spreads throughout all existence in His energies, yet He is always in Vṛndāvana, playing a flute.

Prabhupāda teaches this matter-of-factly, and he insists that it is not a sectarian idea. To practice any religion is fine, he says, as long as its basis is loving devotion, but ultimately this beautiful bluish cowherd boy with a flute in His hands is the supreme attractive form.

The doubting mind tells us that there is no reason to believe all this, but Prabhupāda says there is every reason to believe it. As a matter of fact, there is no reason not to believe it. He is so strong in his conviction that he cuts our doubts at the root. He doesn't allow us to relegate Kṛṣṇa to Hindu philosophy or discount Him in any way at all. So Prabhupāda's followers have become soldiers, writers, teachers, and philosophers in this cause of spreading Kṛṣṇa consciousness, and don't expect me to

speak otherwise. I have come to agree with Prabhupāda: Kṛṣṇa is the most attractive form of God, and chanting His name holds the best hope for going back home, back to Godhead.

Still, someone may ask, why the specific person Kṛṣṇa out of all the world's gurus, messiahs, avatāras, and prophets?

I remember being with Prabhupāda in Atlanta, Georgia. I had been out distributing full sets of his books in universities around the country. Prabhupāda asked, "Are the professors liking our books?" I told him they were buying the books but they didn't really accept what he was teaching as truth. Rather, they thought of us as representatives of yet another sect.

Prabhupāda readily agreed, "Yes, we are one of many sects, but we are the sect of the Absolute Truth."

That was Prabhupāda's Kṛṣṇa. To Prabhupāda, Kṛṣṇa was not a vague or ephemeral figure but a substantial person, someone Prabhupāda knew personally. And yet Kṛṣṇa is the Absolute Truth.

This reminds me of how the residents of Vṛndāvana referred to Kṛṣṇa as Nanda Mahārāja's Kṛṣṇa, because when Kṛṣṇa appeared He played as the son of the cowherd Nanda. Although many amazing things happened in Vṛndāvana after Kṛṣṇa's appearance, the elder members of the cowherd community always discounted Kṛṣṇa's role in them. Demons were killed, devastating forest fires stemmed, twin arjuna trees felled, but the elder members always managed to find a cause other than Kṛṣṇa. After all, Kṛṣṇa was just a tiny child, dependent on

them for His meals.

Then Kṛṣṇa held aloft the giant Govardhana Hill for seven days, and the residents of Vṛndāvana all took shelter under the hill. They all saw Him do it, and it confused them. And there was something else they didn't understand. They asked Nanda, "We do not know why we are so attracted by your son Kṛṣṇa. We want to forget Him, but this is impossible. Why are we so naturally affectionate toward Him?"

"Your son Kṛṣṇa." As one devotee prays, "Let others, fearing material existence, worship the *Vedas*, the Vedic supplementary *Purāṇas*, and the *Mahābhārata*. But I shall worship Nanda Mahārāja, in whose courtyard the Absolute Truth, the Supreme Brahman, is crawling as a child."

Prabhupāda, of course, represents teachings received in a disciplic chain. In fact, he said that his success came from his simply repeating his spiritual master's words. Still, Śrīla Prabhupāda, with his own realization of Kṛṣṇa, has sweetened the teachings he so faithfully represents.

It is not incompatible that Prabhupāda faithfully carries a message and yet lends the message his own special taste. Just as a parrot is said to sweeten a fruit by touching it with its beak, so Prabhupāda sweetens the presentation of Kṛṣṇa by speaking it from his own realization. Therefore, I simply pray to come to know Kṛṣṇa as Śrīla Prabhupāda knows Him.

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 30

Quick and Easy Sweets

by Yamuna Devi



THIRTY YEARS AGO India's classic sweets were unknown to most people in the world. Today, thanks to Śrīla Prabhupāda, millions have sampled them at ISKCON centers, and thousands make them at home. Śrīla Prabhupāda began introducing the West to Indian sweets in the fledgling months of his movement in New York and San Francisco, from August 1966 through May 1967. At this time Śrīla Prabhupāda cooked for himself almost daily, frequently teaching new cooks as they came forward to learn.

Early ISKCON Sweets

During this period, aside from teaching the simple, soul-satisfying daily fare of rice, *dāl*, *capātīs*, and vegetables, Śrīla Prabhupāda introduced—especially for feast menus—sweets, savories, pastries, and chutneys. Of six of those early sweets, four are quick and easy to make: Simply Wonderfuls (*Khara Perā*), Melt-in-Your-Mouth Chickpea-Flour Confections (*Besan Laḍḍu*), Semolina *Halvā* with Golden Raisins (*Sūjī Halvā*), and Creamy Pineapple-and-Rice Jubilee. Two other dishes are *khīr* (a creamy rice/milk pudding, called sweet rice), and *gulābjāmun* (fried milk-fudge balls soaked in sugar syrup, called ISKCON bullets). Most novice cooks find little difficulty preparing the first four dishes, but *khīr* is slightly more challenging to prepare well, and is certainly more time consuming, especially when made in quantity. Even

proficient cooks find *gulābjāmun* a trial to master.

Quick and Easy Sweets Defined

As a rule, classic milk-based Indian sweets are neither quick nor easy to make. They use one of two staple ingredients: unsweetened condensed-milk fudge, called *khoa*, or unripened fresh cheese, called *chenna*. In quantity, these staples take several hours to prepare.

Most early ISKCON kitchen crews were largely untrained and understaffed, and practical shortcuts seemed the order of the day.

Learning from Śrīla Prabhupāda

and from professionals in Indian sweet shops around the world, devotees found that many *khoa*-based sweets can be made not only with *khoa* but instead with a fudgelike replacement made quickly from ghee, powdered milk, and a little milk. Śrīla Prabhupāda made Simply Wonderfuls and *gulābjāmun*s that way, and devotees loved them. Using the replacement for *khoa* enabled cooks to make massive quantities of sweets quickly for distribution. Some ISKCON centers still make sweets this way, along with classic versions.

Kitchen Assignment

For those faithful readers following this cooking series, now is the time to delve into the introduction to the chapter on sweets in the class textbook, *Lord Krishna's Cuisine*. Before you cook through the recipes in the Quick and Easy Sweets section, carefully study the text and familiarize yourself with a few ingredients you'll use repeatedly in the next sixty-plus recipes in the section. Whenever possible, use organic ingredients.

Get milk from different sources—in a perfect world, from protected cows—and note the difference between pasteurized and unpasteurized. Study the milk's color, taste, and aroma, and the feel of viscosity from the fat content. Make yogurt from different qualities of milk to learn the resulting tartness, body, and texture. Study the properties of as many varieties of granulated and liquid sweeteners as possible. Natural-food stores offer a good

ŚRĪKAND

(Whisked Saffron Yogurt-Cheese with Dried Cranberries and Toasted Pecans)

(Serves 6)

You can make this version of *śrīkand* without shopping at an Indian grocery store, and it goes well with everything from hot *purīs* to fresh fruit.

2 (475 ml) cups yogurt cheese (strained and hung yogurt)
a pinch of saffron threads
½ (118 ml) cup sweetener, or as desired
¼ cup diced (67 ml) dried cranberries
3 tablespoons (44 ml) toasted chopped pecans

Place the yogurt cheese, saffron, sweetener, and dried cranberries in a bowl; whisk until creamy and light. Chill for at least two hours, garnish with nuts, and offer to Lord Kṛṣṇa.

selection. Compare the flavor and sweetness of the different choices.

In general, white and light-hued sweeteners showcase sweetness with minimal flavor; darker sweeteners add flavor. If you want milk-based sweets to stay a light color, instead of refined cane sugar try using granulated fructose, pale-blond Florida Crystals, or demerara sugar ground in a blender at home.

Going through the book, prepare the ambrosial rice dish on page 658, a Śrīla Prabhupāda Sunday Love Feast creation from his Willard Street apartment in San Francisco. Try it as

is, or replace the pineapple with another seasonal fresh fruit, and the whipping cream with stirred yogurt. Change the ingredients in keeping with the season, but keep the dish creamy and pleasantly sweet.

Until next time, chant Hare Kṛṣṇa and be happy.

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.

REMEMBERING ŚRĪLA PRABHUPĀDA

The Fragrance of Kṛṣṇa

One evening while in his garden in New Dwarka (Los Angeles temple), Śrīla Prabhupāda looked into the sky and said, "So, is the sky the color of Kṛṣṇa?"

A disciple said, "In your *Kṛṣṇa* book it says that Kṛṣṇa is dark bluish like the thunder cloud."

Prabhupāda said, "The sky is the color of Kṛṣṇa. The light from Kṛṣṇa's bodily effulgence makes the sky blue."

Sometimes after leaving the garden he would go back to his room and listen to the recording of the *Śrīmad-Bhāgavatam* class he had given that morning. Then he would have me pick night-blooming star jasmine growing on the bushes just outside his garden. The flower's scent is especially fragrant at night.

One evening while holding a sprig of blossoms up to his nose for several minutes, he said, "Ahh, this is Kṛṣṇa!"

I would often bring them to his bedroom just before his evening massage. Throughout his massage he would smell them off and on. He would then keep them on his pillow, close to his nose, all night. The following morning I would find the flowers gently lying on the pillow exactly where they had been the night before. The flowers looked as fresh and fragrant as ever, as if they had just been picked. His Divine Grace is always showing us how Kṛṣṇa is in every part of the creation.

—Excerpt from a work in progress by Śrutakīrti Dāsa

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A Day in the Māyāpur Preschool

by Rādhā-priyā Devī Dāsī

BEFORE I JOINED ISKCON I was a kindergarten teacher in Zurich. I vividly remember one boy who used to come to school with a red cape around his shoulders and proudly declare, "I'm Superman." Here in the Rādhā-Mādhava preschool at the Hare Kṛṣṇa community in Māyāpur, West Bengal, the children playfully imitate Kṛṣṇa and Balarāma, or Rāmacandra, Lakṣmaṇa, and Hanumān. Seeing the children playing like that, one can easily understand that Kṛṣṇa consciousness is the most natural thing for every living being, and that it is also a lot of fun. Recently Bhakta-avatāra, just three and a half, said, "You know, Kṛṣṇa is in my heart as Supersoul, and if somebody wants to do something to me, Kṛṣṇa will come out and snap him!"

I take care of eight three- to five-year-olds. Their parents live in Māyāpur, but the group is truly international: Govardhana and Sītā are from Switzerland, Śacīsūta from Armenia, Rāsarāṇī from America, Bhakta-avatāra is half Italian and half Indian, and the others are local Bengalis.

Children at their age have a hard time sitting still, and they can't concentrate for long. Unless taught through activities both constructive and interesting, they'll tend to wander about, make a mess, and fight with one another. So I come to school with a lesson plan.

Today we begin with a game designed to teach the ABCs.

Then I ask the children, "Who is Kṛṣṇa?"

"The Supreme Personality of Godhead," the kids shout enthusiastically.

"And He appears in many different forms," I add.

We then sing a song of the ten incarnations of Kṛṣṇa.

Now the time for *ārati* has come.

We have a small altar, and every day a different child offers incense, a ghee lamp, water, a flower, and a *cāmara* fan, while the others chant together in *kīrtana*.

Tomorrow is Lord Rāmacandra's appearance day, so after our little *ārati* I tell them the story of Rāmacandra, the ideal king who protected His wife, Sītā, and killed the demon Rāvaṇa. Then, because we are learning the letter B (as in "bow"), I have them draw Lord Rāmacandra's bow on their little blackboards.

At 11:30 A.M. we have a fifteen-

supervised so that they cooperate with one another and their play is disciplined and Kṛṣṇa conscious. When I give a sign for cleaning up (I ring a particular bell), the children put their games or toys back on the shelf and sit down again.

To end the school day, we sing a song about the lotus feet of Lord Caitanya, by whose mercy we are able to reside happily in His wonderful holy place. Now each child receives his or her homework, and I explain individually what they have to do. Finally, I have the children close their



minute break. While the children eat *prasādam* snacks their mothers have packed for them, I correct yesterday's homework and assign more.

There is one hour left, and we are going to use it for free play. Govardhana has chosen to look at the picture dictionary, while Kauśalyā, a little Bengali girl, wants to make a pearl garland for decorating the altar. Rāsarāṇī and Bhakta-avatāra are building a temple from wooden blocks, Sītā is drawing Kṛṣṇa with colored pencils, and Prāmīlā is dressing dolls with *sāris* and *dhotīs*.

Of course, the children need to be

eyes while I play the flute for a few moments. I want them to leave the school in a peaceful frame of mind. While they sit with their eyes closed, I go from one child to another, touching each head, giving permission to stand up and go to their mothers, who are already waiting outside.

Rādhā-priyā Devī Dāsī graduated from the Menzingen kindergarten seminary in Switzerland in 1983. She joined ISKCON in 1989 and moved to Māyāpur with her husband in 1994. In November 1994 she began the Rādhā-Mādhava preschool.



Not Religion But Sanātana-Dharma

by Shrikumar Poddar

SOMEONE ASKED ME, “Are you a Hindu?”

I: Do you have some time?

He: Why do you ask?

I: If you are in a hurry I will say I am a Hindu. But if you have some time, then I will say I am not a Hindu.

He: You are trying to confuse me.

I: You see, my friend, there is no religion called the Hindu religion. But what the majority of the people of India believe in is called Hinduism by people of other faiths. In reality, we in India do not have any concept of religion. There is no word in our vocabulary for religion.

He: Then what do you believe in?

I: We believe in the concept of dharma. Dharma refers to the principles that uphold the universe and therefore apply to everyone. Those principles are the same for everyone, regardless of religion or faith. They exist whether we have discovered them or not. For example, gravity existed before Newton discovered it.

The ultimate principles are called *sanātana*, or “eternal,” because they will exist forever, even if we forget them. So *sanātana-dharma* refers to the eternal principles that uphold the universe.

He: Please go on and explain everything clearly.

I: You see, both of us believe in God. By God we mean the one who is omniscient, omnipotent, omnipresent. There is no place where God is not. God is in everything. He permeates every cell of your body and mine. He is present in every atom of the universe. So the nature of everything is divine. You and I are both part of the Divine.

He: What you say does make a lot

of sense to me.

I: You see, we are all divine, but still there is a big difference between us and the divine incarnations like Rāma and Kṛṣṇa. What is the difference?

He: I’m not sure.

I: The answer is quite simple. Divine incarnations are infinitely great, so They are aware of Their divinity at every moment, whereas you and I are eternally small, so we forget our divine nature. We think of ourselves as the material body rather than as part of the Divine.

Our life here on earth is meant to develop the knowledge of our true nature by conscious effort toward perfection.

He: Do you believe in salvation?

I: Yes. We would call that concept *nirvāṇa*, or liberation from the cycle of birth, death, and rebirth. An individual soul is born again and again for thousands or millions of lifetimes until it achieves *nirvāṇa*.

He: Millions of lifetimes?

I: My friend, we can have instantaneous *nirvāṇa* in this lifetime if we can develop mastery over our own self. But for this we must give up all our desires and serve Lord Kṛṣṇa without any expectations of return.

He: You’ve given me a lot to think about.

Shrikumar Poddar, publisher and social activist, is a longtime friend of Back to Godhead.

Śrīla Prabhupāda on *Sanātana-Dharma*

From *Bhagavad-gītā As It Is*, Introduction

THE ENGLISH WORD *religion* is a little different from *sanātana-dharma*. *Religion* conveys the idea of faith, and faith may change. One may have faith in a particular process, and he may change this faith and adopt another, but *sanātana-dharma* refers to that activity which cannot be changed. For instance, liquidity cannot be taken from water, nor can heat be taken from fire. Similarly, the eternal function of the eternal living entity cannot be taken from the living entity.

Sanātana-dharma is eternally integral with the living entity. When we speak of *sanātana-*

dharma, therefore, we must take it for granted on the authority of Śrīpāda Rāmānujācārya that it has neither beginning nor end. That which has neither end nor beginning must not be sectarian, for it cannot be limited by any boundaries.

Those belonging to some sectarian faith will wrongly consider that *sanātana-dharma* is also sectarian, but if we go deeply into the matter and consider it in the light of modern science, it is possible for us to see that *sanātana-dharma* is the business of all the people of the world—nay, of all the living entities of the universe.



Words of Love

by Rohiṇinandana Dāsa

AFTER PERFORMING *kīrtana*, the congregational chanting of the Lord's holy names, devotees customarily bow their heads to the floor to offer obeisances to the Lord and His representative, the spiritual master. And before reciting the mantras to Śrīla Prabhupāda or their own initiating spiritual master devotees usually add the prayers known as *Prema-dhvani* — "words of love." One devotee calls out "all glories" to a list of holy persons and places, and after each name the assembled devotees respond with "*Jaya!*" which means "All glories!"

The Prema-Dhvani

The following are the main *Prema-dhvani* prayers recited throughout ISKCON:

Jaya om viṣṇu-pāda paramahaṁsa parivrājakācārya aṣṭottara-śata Śrī Śrīmad A. C. Bhaktivedanta Swami Mahārāja Prabhupāda ki jaya!

"All glories to the *ācārya* Om Viṣṇu-pāda 108 Tridaṇḍī Goswami A. C. Bhaktivedanta Swami Prabhupāda, who travels across the earth preaching the glories of Hari and who is situated on the highest platform of *sannyāsa*, the renounced order of life." The number 108 is considered auspicious, especially because Lord Kṛṣṇa has 108 principal *gopīs*, or cowherd girlfriends. *Tridaṇḍī* is a title for a *sannyāsī*. A similar prayer glorifies Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Śrīla Prabhupāda's spiritual master. Then:

Ananta koṭi vaiṣṇava-vṛnda ki jaya!

"All glories to the unlimited millions of devotees of Lord Kṛṣṇa."

Nāmācārya Śrīla Haridāsa Ṭhākura ki jaya!

"All glories to the *Nāma-ācārya*, Śrīla Haridāsa Ṭhākura." *Nāma-ācārya* means "the teacher for chanting the names of the Lord." Haridāsa Ṭhākura was one of the main associates of Lord Caitanya and was empowered by the Lord to preach the glories of chanting Hare Kṛṣṇa.

Premse kaho Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda ki jaya!

"Call out with love the names of Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, and all the devotees of Lord Caitanya, headed by Śrīvāsa Ṭhākura." These are the names of the *Pañca-tattva*: Lord Caitanya and His four principal associates. They represent five features of the Absolute Truth.

Śrī Śrī Rādhā-Kṛṣṇa, Gopa-Gopinātha, Śyāma-kuṇḍa, Rādhā-kuṇḍa, Gīri-Govardhana ki jaya!

"All glories to Rādhā and Kṛṣṇa, the cowherd boys of Vṛndāvana, Kṛṣṇa as the master of the cowherd girls, Kṛṣṇa's and Rādhā's bathing ponds (Śyāma-kuṇḍa and Rādhā-kuṇḍa), and the sacred Govardhana Hill."

Vṛndāvana-dhāma ki jaya!

"All glories to the holy land of

Vṛndāvana, the place of Lord Kṛṣṇa's pastimes."

Navadvīpa-dhāma ki jaya!

"All glories to the holy land of Navadvīpa, the place of Lord Caitanya's pastimes."

Yamunā-mayī ki jaya!

"All glories to the Yamunā River."

Gaṅgā-mayī ki jaya!

"All glories to the Ganges River."

Tulasī-devī ki jaya!

"All glories to the sacred *tulasī* plant."

Bhakti-devī ki jaya!

"All glories to Bhakti-devī, the goddess of devotion."

Gaura-premānande hari-haribol!

"Chant the names of the Lord in the ecstasy of love for Lord Caitanya."

Samavetā bhakta-vṛnda ki jaya!

"All glories to the assembled devotees."

Finally, the devotee leading the *Prema-dhvani* calls out three times, "All glories to the assembled devotees!" And each time the devotees respond with "Hare Kṛṣṇa!"

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

Kṛṣṇa Conscious Periodicals

Please call or write the publishers for more information.

General Periodicals

Hare Krishna
Food for Life Newsletter
10310 Oaklyn Drive
Potomac, MD 20854, USA

Hare Krishna World
The Newspaper of the Hare
Krishna Movement (See page 27.)

Hare Kṛṣṇa Rural Life
c/o Hare Kṛṣṇa Dāsī
9B Stetson Street
Brunswick, ME 04011, USA

*ISKCON Communications
Journal*
6 Quarry Court
Helen's Bay BT19 1TY
Northern Ireland

*ISKCON Prison Ministries
Newsletter*
c/o ISKCON
2936 Esplanade Avenue
New Orleans, LA 70119, USA

Mayapur Journal
P. O. Box 4742
6304 Zug, Switzerland
Fax: +41 (01) 262-3114

Spirit (not this body)
Magazine for Vaiṣṇava Youth
P. O. Box 1425
Culver City, CA 90232, USA

Krishna Children
P. O. Box 987
Alachua, FL 32616, USA
Phone: (904) 462-7868

Bhakti-Lata Bija,
The Magazine for Children
Cranageen, Kiltegan,
Co. Wicklow, Ireland
Phone: +353 (0508) 73229

Kṛṣṇa Kids Newsletter
3236 42nd Street
San Diego, CA 92105

Krishna Talk
Monthly newsletter for
and by kids
3827 S. Mountain Road
Knoxville, MD 21758

Periodicals for Children

Back to Krishna
The Magazine of Hare

HEART (continued from page 9)

That is the position of people today. *Upadeśo hi mūrkhāṇāṃ prakopāya na śāntaye*. If you give a foolish person good instruction, he will be angry. He will not take it. *Payah-pānaṃ bhujāṅ-gānāṃ kevalaṃ viṣa-varadhanam*. That situation is compared to giving milk to a snake. Snakes are fond of drinking milk. So sometimes a snake charmer will mix milk with bananas and give that to the snake to eat to his satisfaction. But what is the result? As soon as the snake becomes strong by eating, his teeth become filled with poison. Within the pocket of the teeth is venomous poison. When the snake bites, the poison is emitted, and the bitten man or animal dies.

If you are infected by some disease, you will have to suffer from that disease. This is a fact. It is scientific. Similarly, if you are infected with a particular mode of nature, you will have to suffer accordingly. If you stay in ignorance, you will get the body of an animal.

Therefore every one of you should

become a pure devotee, a first-class devotee. In this age it has been made very easy. Simply keep yourself cleansed by not indulging in the four prohibitions [no meat-eating, no illicit sex, no intoxication, no gambling], and chant Hare Kṛṣṇa. Then you will all be first-class devotees. And wherever you will go—wherever you speak, wherever you sit—you will be able to purify that place.

Keep your spiritual strength intact. Chanting the Hare Kṛṣṇa mantra keeps Kṛṣṇa always within your heart.

Kṛṣṇa consciousness is not expensive at all. You don't have to make an exalted throne for Kṛṣṇa. You can imagine, "In my heart I have placed a diamond throne, and Kṛṣṇa is sitting there." That thinking is accepted by Kṛṣṇa. "I have kept a diamond throne—a very costly throne—because Kṛṣṇa is coming. He will sit down here." That thinking is not false. It is a fact. You create such a situation within your heart. "Now Kṛṣṇa has been seated. Let me wash His feet with Ganges

water, Yamunā water. Now I shall change His dress to first-class costly garments, then decorate Him with ornaments. Then I shall give Him something to eat." You can simply think like this. This is meditation. *Svāntaḥ-sthena gadābhṛtā*. It is such a nice thing. You can sit down anywhere and think that Kṛṣṇa is sitting in your heart and you are receiving Him in such a nice way. It is so easy.

If you simply carry Kṛṣṇa within your heart always in devotional service—exalted devotional service—and chant Hare Kṛṣṇa, and think of Kṛṣṇa, wherever you will go you will purify the whole place. *Svāntaḥ-sthena gadābhṛtā*. It is a fact. It is confirmed in the *Śrīmad-Bhāgavatam*. Try to stay in your position as a devotee, and as far as possible teach these rascals who are simply attracted by the glaring material stones and wood. Let them have some knowledge, and do benefit to your countrymen, to your society, to your family.

Thank you very much. ❁

Śrīla Prabhupāda Speaks Out

AVOIDING MĀYĀ'S TRAPS

This exchange between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place in Seattle, Washington, on October 14, 1968, at the close of a lecture on Bhagavad-gītā As It Is.

Śrīla Prabhupāda [hearing the bells and music from a passing ice cream truck]: What is that?

Disciple: An ice cream truck, Śrīla Prabhupāda.

Śrīla Prabhupāda: Oh, ice cream. [Laughter.] You are taking ice cream? Huh?

Disciple: No, Śrīla Prabhupāda. Sometimes they make it with eggs or slaughterhouse by-products or who knows what. But anyway, the trucks go up and down the street.

Śrīla Prabhupāda: Canvassing?

Disciple: Yes.

Śrīla Prabhupāda [laughing as the ice-cream-truck music grows louder]: Don't take ice cream. This is māyā. [Laughter.] "Come on, come on—enjoy me. Come on, come on—enjoy me." [He says it musically and laughs.] As soon as you enjoy, you become entrapped. That's all.

Just like
throws

fishing tackle. The fisherman
the bait and invites the
fish, "Come on—en-
joy me. Come on,
come on—enjoy
me." And as soon
as the fish tries
to enjoy—hupp!
[Laughter.] Fin-
ished. [Prabhu-
pāda imitates the
choking sound of
a hooked fish.]
And then the
fisherman
looks

at the fish and says, "Where will you go now? Come on into my bag. Yes. I'll fry you nicely."

You see? So these things are all explained in the *Śrīmad-Bhāgavatam*. The fish loses his life because of his uncontrolled tongue. He cannot check the dictation of the tongue; therefore, he loses his life. You see?

Similarly with the deer in the forest. The hunter will play very nice flute, and all the deer will assemble to hear him playing so nicely. In that way the hunter gets one of the deer into his trap, and the deer loses his life. In other words, just as the fish loses his life by tasting, the deer loses his life by hearing.

Tasting. Hearing. And the elephant is caught by sexual attraction. Do you know how the elephant is captured? Yes, a trained she-elephant goes to the male elephant, and he follows and drops into a big pit. He remains there for some time. Then he's shackled and taken away. In this way the *Bhāgavatam* offers various examples of how our material senses can trap us in illusion.

That big black bee—what is it called? *Bhramara*? What is the English name for that big black bee? [Making an illustrative buzzing sound:] *Onnnhhh*.

Disciple: Bumblebee?

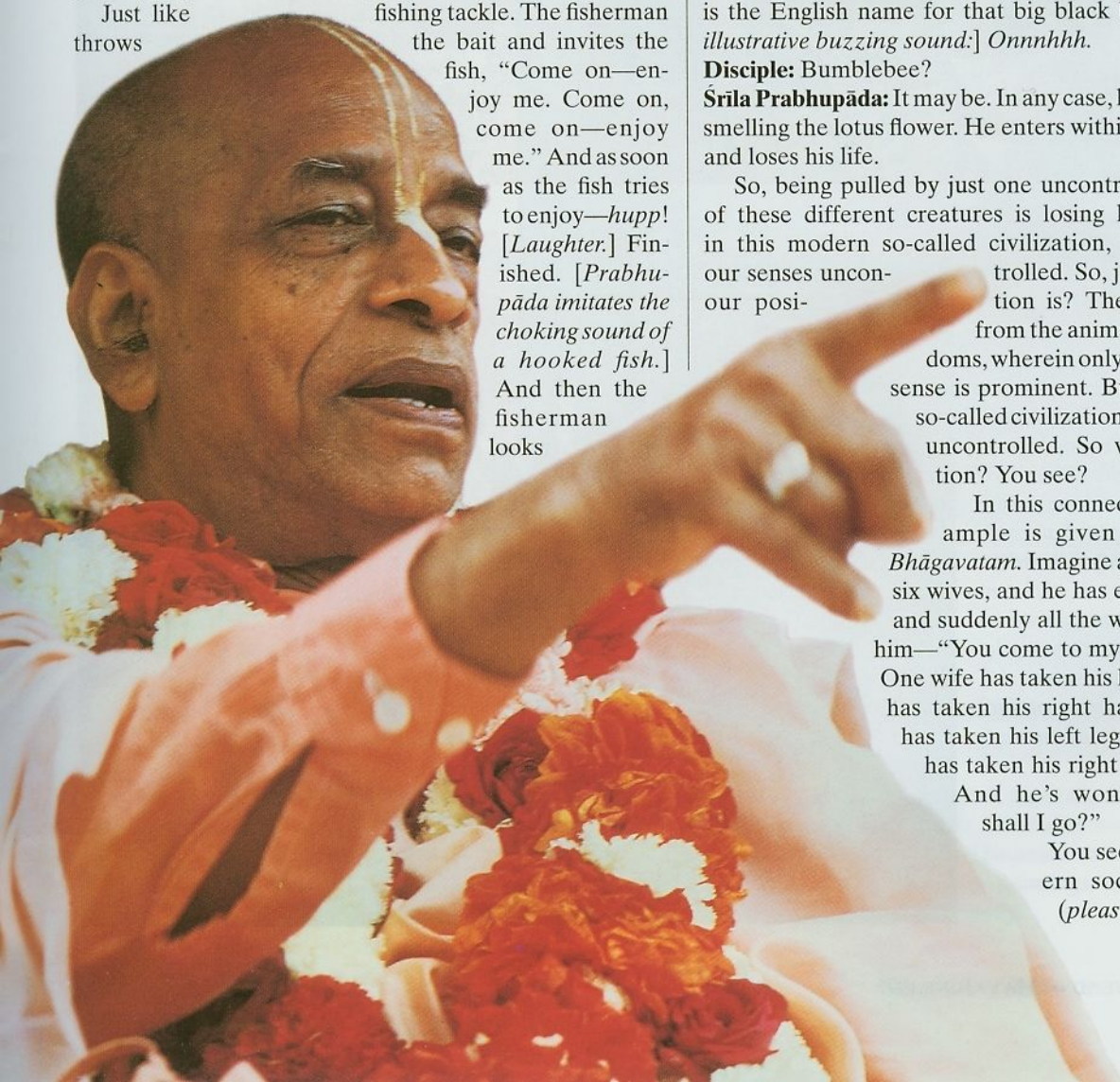
Śrīla Prabhupāda: It may be. In any case, he is entrapped by smelling the lotus flower. He enters within the lotus flower and loses his life.

So, being pulled by just one uncontrolled sense, each of these different creatures is losing his life. And yet in this modern so-called civilization, we have got all our senses uncon-
trolled. So, just imagine, what
our posi-
tion is? These examples are

from the animal and insect king-
doms, wherein only one uncontrolled
sense is prominent. But in this modern
so-called civilization, all our senses are
uncontrolled. So what is our posi-
tion? You see?

In this connection another ex-
ample is given in the *Śrīmad-
Bhāgavatam*. Imagine a man who has got
six wives, and he has entered his house,
and suddenly all the wives are dragging
him—"You come to my room." You see?
One wife has taken his left hand, another
has taken his right hand, still another
has taken his left leg, and yet another
has taken his right leg, and so forth.
And he's wondering, "Where
shall I go?"

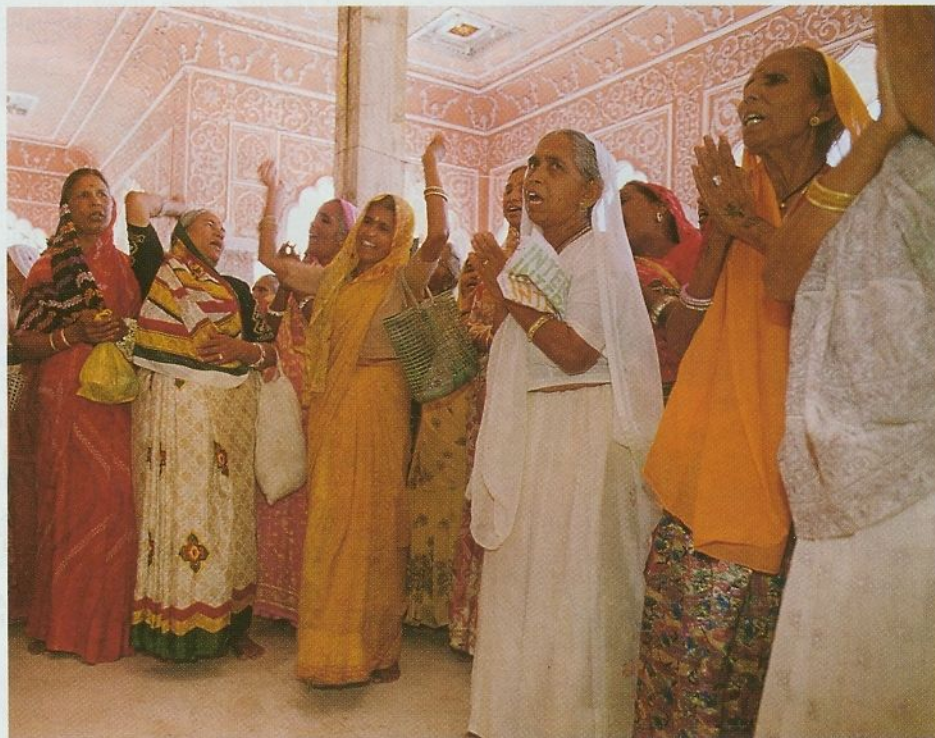
You see? So in this mod-
ern society, this is our
(please turn to page 27)





Rāmānuja Dāsa

Local Rajasthani women (right) gather at the Govindaji Temple each morning to sing the praises of Śrī Rādhā-Govindaji (above). Five to ten thousand devotees attend the daily maṅgala-ārati, the first worship ceremony of the day.



Rāmānuja Dāsa

The Treasure Of the City of Victory

*In Jaipur, the capital of “the Land of Kings,”
Lord Kṛṣṇa is the center of devotion.*

by Viśākhā-priyā Devī Dāsī

WHILE VISITING JAIPUR, the capital of the Indian state of Rajasthan (“the Land of Kings”), I have the good fortune to stay two houses away from the city’s most famous Kṛṣṇa temple, the Govindajī Temple. I can easily walk to *maṅgala-ārati*, the early-morning worship, without having to look for a ricksha. At 4:55 A.M. I walk out my host’s front gate and join the hundreds of rickshas, scooters, bicycles, and pedestrians hurrying toward the temple. The street buzzes with spiritual energy.

I walk across the temple compound and leave my shoes under a tree, praying to find them again among the thousands of shoes scattered all around. The large pink latticed wooden doors to the Deity room are still locked and chained, but a large crowd has already gathered, and people are singing again and again, “Govinda Hari, Gopāla Hari, *Jaya Jaya* Prabhu Dina-dayāla Hari.”

As the doors open, a white curtain is drawn sideways, unveiling another white curtain. Worshipers throw coins and flower petals toward the Deity chamber. Then the second curtain opens to disclose the beloved forms of Śrī Śrī Rādhā-Govinda. A shower of



Rāmānuja Dāsa

The City Palace, built by Mahārāja Jai Singh II, faces the Govindajī Temple. Before moving to the present temple, Govindajī was worshiped for four years in the City Palace. The palace now houses a museum of weapons, manuscripts, miniature paintings, royal attire, and other treasures of Jaipur’s royal family.



Manā Vīṣṇu Dāsa

coins and petals falls at Their feet, amid shouts of “*Jaya ho! Govinda! Rādhe-Govinda!*”

The men gather to the left, the women to the right, and while the *pūjārī* (priest) offers *ārati* (a ceremony of worship), the people sing. All at once, devotees ring brass gongs, at the back of the hall a group plays hand cymbals and clay drums, and small groups carry on with separate *kīrtanas*—a joyous cacophony in praise of Lord Govinda.

As the *pūjārīs* prepare to sprinkle sacred water over the heads of the worshipers, the crowd edges forward. No need to push—the mighty waves of the crowd’s ecstatic love for Govindajī carry one forward, closer and closer to the railing separating the hall from the raised platform around the Deity chamber. Some devotees dip under the rail and, arms outstretched, press their foreheads against the marble platform strewn with ghee-soaked grains. Their torsos forward, lower body in the *kīrtana* hall, they are pressed still further forward by eager seekers of Govinda-



Rāmanujā Dāsa

Pilgrims crowd against the rail (top) to get a closer look at Śrī Rādḥā-Govindajī. Above, the pūjārī (priest) passes out sacred tulasī leaves and flowers that have been offered to the lotus feet of the Deities.

Jaipur: City of Victory

IN 1727 THE RAJPUT KING Jai Singh II laid the foundation for a new capital city on a recently annexed territory. Jai Singh dedicated the city to Lord Govindajī and named it Jaipur, “city of victory.”

Jai Singh had Jaipur designed according to *śilpa sāstra*, the part of the *Vedas* that deals with design, architecture, and construction. The city was so well planned that even today town planners from all over the world come to study its layout.

The original city was protected by seven fortified gateways (*pols*), all still standing, and a masonry wall twenty feet high and nine feet thick. The city has now spread far beyond the wall, much of which has been torn down for building material.

The buildings of old Jaipur are built from solid blocks of reddish-pink sandstone. Sandstone readily cleaves into slabs, so buildings not built of it are faced with it. Jaipur was painted pink for a visit by Prince Albert in 1853 and became known as the Pink City. Staying true to the name, Jaipur still keeps the buildings diligently pink.



Mahārāja Jai Singh II

The major streets of the city are 111 feet wide. They cut the straight, narrow side lanes at right angles. The main street, two and a half miles long, runs from the Chand Pol to the Suraj Pol. On this street lies the entrance to the City Palace.

Within the precincts of the City Palace, which covers one seventh of the original city, Jai Singh built

the Jantar Mantar, then India’s greatest astronomical observatory. Its sundial gives the time down to two-second accuracy.

Jai Singh’s great attachment to Lord Govinda led him to place Govindajī’s temple across from his palace and link the two with fountains bordered with four rectangles of gardens. The gardens, where peacocks still strut about, are neatly surrounded by stone balustrades. From his bedroom Jai Singh could see Govindajī on the altar.

The flat-roofed temple includes a hall in front of the Deities, a wide area for walking around them, and a large Deity chamber topped with marble-embossed domes with brass spires. The walls and ceilings of the temple are decorated with intricate white stucco designs on a pink background.

North of the temple are extensive pools and gardens dotted with *chatras*, or gazebos. The rectangular gardens line the sides of two intersecting rows of fountains and pools. A watchtower stands above each of the four entrances to the temple compound.



Ramānuja Dāsa

Temple cooks prepare sweets for offering to the Deities. More than ten thousand are made every day, many more on festival days.

ji’s mercy. Yet soon they pull themselves back from under the rail and rejoin the crowd.

For about half an hour, Lord Govinda’s devotees happily walk a circle around the Deity chamber, singing “Rādhe-Govinda, *Jaya* Rādhe Govinda, Rādhe-Govinda, *Jaya* Rādhe-Govinda, *Jaya* Rādhe-Kṛṣṇa, Pyāre Kṛṣṇa, Rādhe-Govinda . . .” And while encircling the Deity, or on their way out, people share Deity *prasādam*. Women sit together in small groups to sing or speak about Govindajī and His wonderful pastimes.

Looking at the great multicolored river of devotees, crosscurrents flowing in and out of the Govindajī Temple, I remember Śrīla Rūpa Gosvāmī’s “warning”: “My dear friend, if you are

Other Temples to Visit

MANY DEITIES of Lord Kṛṣṇa left Vṛndāvana during the Mogul invasions, and several of them ended up in Jaipur. A few are within walking distance of the Govindajī Temple.

Rādhā-Gopīnātha

Madhu Paṇḍita Gosvāmī worshiped these Deities in Vṛndāvana. The temple is located in the Topkhanadesh area of Jaipur, near Chandpol Bazaar. Ask for directions when you're in the area.

Rādhā-Dāmodara

These are the original Deities worshiped by Śrīla Jīva Gosvāmī in Vṛndāvana. The temple is on the right side of Chaura Rasta Road, about two hundred feet south of Tripolia Bazaar Road.



Śrī Śrī Rādhā-Vinoda

Maha-Visnu Das

Vinodilal

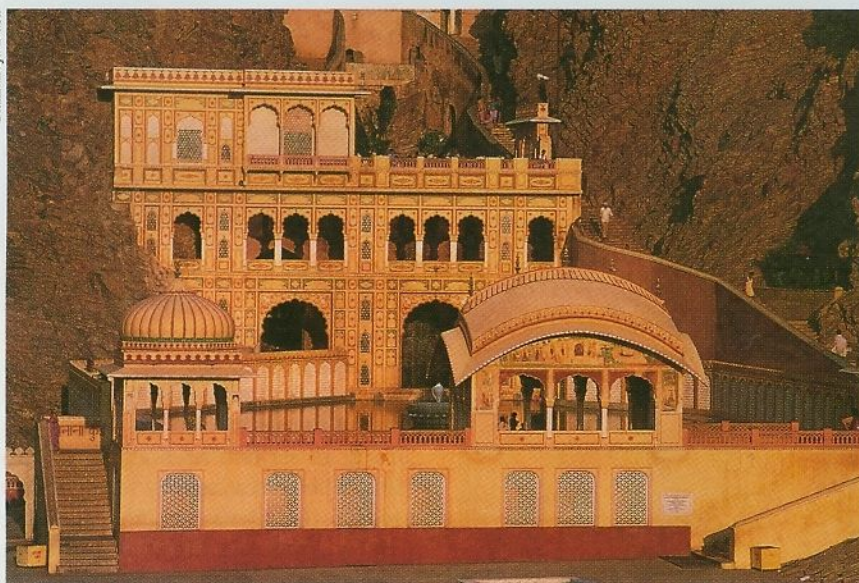
In this temple devotees worship the Deities of Rādhā-Vinoda originally worshiped by Śrīla Lokanātha Gosvāmī at the Rādhā-Gokulānanda Temple in Vṛndāvana.

The Vinodilal Temple is on Tripoliya Bazaar Road, about 150 feet west of Chaura Rasta Road. To the left of shop 295, a flight of stairs goes up to the temple.

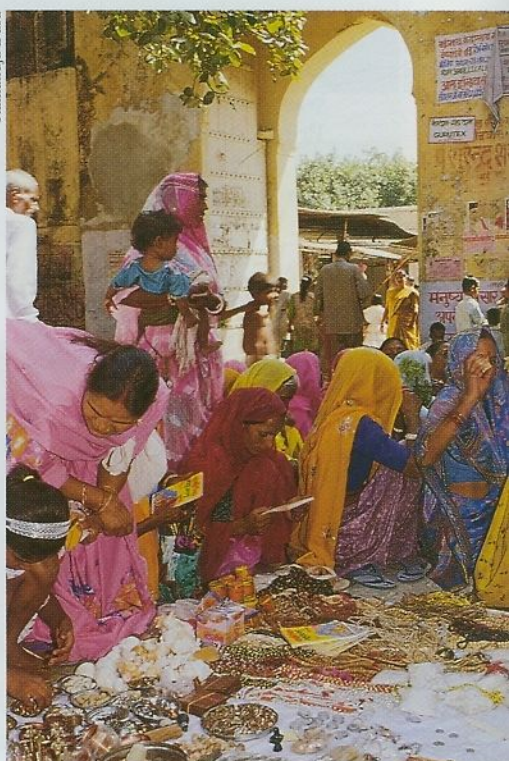
Rādhā-Mādhava

Śrīla Jayadeva Gosvāmī worshiped these Deities. The temple is about five kilometers from downtown on Amber Road, on the right, next to a temple called Kanak Vrindavana. Look for the sign "Kanak Vrindavana and Govinda Deoji, Birla Restored."

Rāmānuja Dāsa



Rāmānuja Dāsa



The complex at Galta (above, left), near Jaipur, was built by Jai Singh to hold a debate between his court paṇḍitas and Śrīla Baladeva Vidyādhūṣaṇa, a great devotee in the line of Lord Caitanya. Above, women shop in a bazaar within the Govindajī Temple complex.

indeed attached to your worldly friends, do not look at the smiling face of Lord Govinda as He stands at Keśi-ghāṭa on the bank of the Yamunā. Casting side-long glances, He places His flute to His lips, which seem like newly blossomed twigs. His transcendental body, bending in three places, appears very bright in the moonlight."

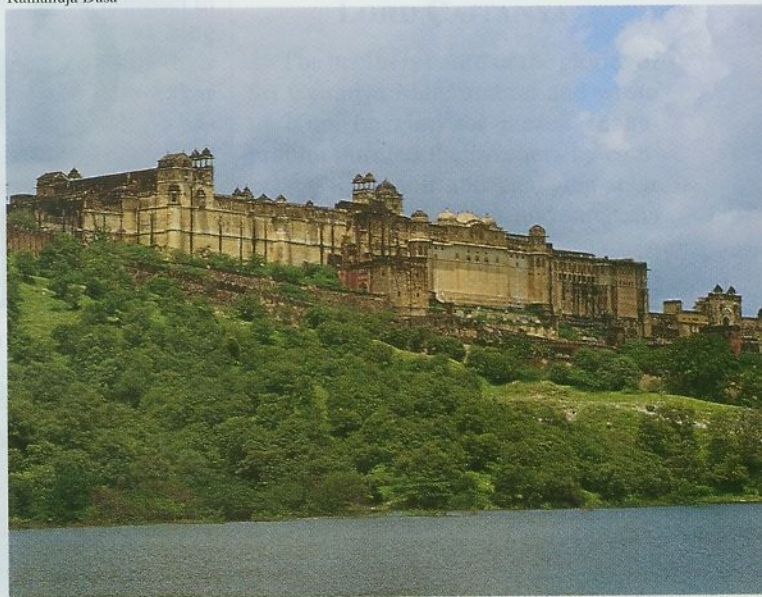
Yes, Govindajī has ruined the worldly life of many of the people of

Jaipur. All they seem to care for is to see Him and get His mercy. ☸

Viśākhā-priyā Devī Dāsī, originally from France, joined ISKCON in 1978 in South Africa, where she served until 1991. She now lives at ISKCON's Kṛṣṇa-Balarāma Temple in Vṛndāvana, India, and is one of the managers of the Vṛndāvana Institute for Higher Education (VIHE).



Rāmānuja Dāsa



Amber, or Amer, 17 kilometers northeast of Jaipur, was the capital of the Rajput kings up to and including Jai Singh. It is eleven hundred years old.

Visiting Jaipur

How to Get There

Plane: Direct flights from Delhi, Bombay, Calcutta, Udaipur, Varanasi, Aurangabad, and Ahmedabad.

Bus: From Delhi, 5 hours. From Vṛndāvana, 6½ hours. Deluxe buses are available from the interstate bus terminal in Delhi. Private companies also offer deluxe buses to Jaipur.

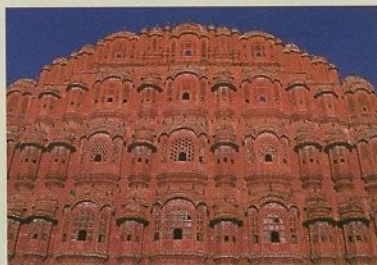
Train: From Delhi, about six hours, depending on the train. Trains also run from Agra, Udaipur, Hyderabad, and Mathura. Reservations are required.

Car: Taxis are available for round trips from Delhi or Vṛndāvana.

Where to Stay

Jaipur has many hotels. We list here some recommended in the travel guidebook *Holy Places and Temples of India*, by Jaḍa Bharata Dāsa (available from our Hare Kṛṣṇa Catalog).

Lower priced: Ever Green Guest House (phone: 363-4460), Jaipur



Hawan Mahal "Palace of the Winds," in Jaipur city

Inn (316-157), Diggi Palace (373-091), Swagatam Tourist Bungalow (310-595).

Middle: Aangam Travellers Home (370-880), Atithi Guest House (378-679), Madhuban (319-033), Hotel Mangal (75126), Hotel Megh Niwas (32266).

High: LMB (565-844), Hotel Khasa Kothi (375-151), Narain Niwas Palace Hotel (310-3710).

Where to Eat

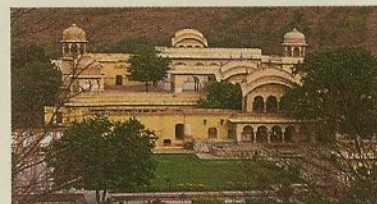
Strictly vegetarian restaurants: LMB (Johari Bazaar), Natraj and

Surya Mahal (MI Road), Annapurna (behind Raj Mandir Cinema), Woodlands (Sawai Ram Singh Road), Canakya (MI Road).

ISKCON Jaipur

ISKCON has a center in Jaipur, of modest size, about twenty minutes from the middle of town. The center has no rooms for overnight guests, but otherwise has the full range of ISKCON programs.

The address: E-243 Ram Path, Shyam Nagar, Jaipur 302 001; phone: (0141) 364022.



Kanaka Vrindavana—home of Jayadeva Gosvāmi's Rādhā-Mādhava Deities, about 5 kilometers from Jaipur.

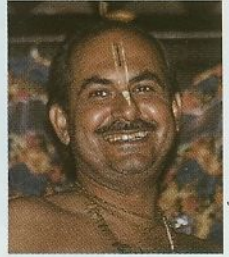
Rāmānuja Dāsa

Rāmānuja Dāsa

Govindajī's Original Home

*Though now worshiped with great devotion in Jaipur,
the Govindajī Deity appeared in Vṛndāvana,
and His devotees there keep Him within their hearts.*

by Padma Nabha Goswami



Yamaraja Dasa



Yamaraja Dasa

*Śrī Rādhā-Govindajī's original temple in
Vṛndāvana (above). The top four stories of the
temple were destroyed by Moguls in 1669.
At top, Padma Nabha Goswami.*

THE GOVINDAJĪ DEITY of Jaipur was originally installed in a beautiful temple in Vṛndāvana by Śrīla Rūpa Gosvāmī, one of the main contemporary followers of Lord Śrī Caitanya Mahāprabhu.

Rūpa Gosvāmī and his elder brother, Sanātana Gosvāmī, were born in a *brāhmaṇa* family, and their given names were Amara Deva and Santosh Deva. They grew up in Ramakeli, then the capital of Gauḍa Deśa (now West Bengal). After the early death of their father, their grandfather Mukunda Deva, a high-ranking government officer, raised them and taught them Sanskrit and Arabic.

Rūpa and Sanātana then served as prime minister and treasury minister in the government of the Mogul king Hussain Shah. Impressed with their work, the king gave the title Sākar Mallik to Sanātana, and Dabhir Khās to Rūpa. Because the brothers adopted the customary beards and dress of Muslims, they were accused of becoming Muslims. Despite these charges, however, Rūpa and Sanātana regularly discussed the Vedic scriptures, worshiped the Deity, and remembered the pastimes of Rādhā and Kṛṣṇa. Actually, they were patiently waiting for the mercy of Kṛṣṇa while reluctantly serving the Mogul government.

THE MERCY OF LORD CAITANYA

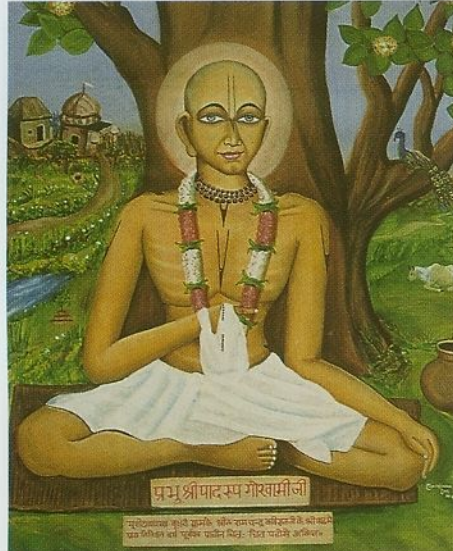
The brothers heard of the glories of Śrī Caitanya Mahāprabhu and wrote to Him, begging for mercy. Mahāprabhu purified the brothers by coming to Ramakeli and changing their names to Rūpa Gosvāmī and Sanātana Gosvāmī.

After some time Rūpa Gosvāmī left his job, friends, and family to take complete shelter of Mahāprabhu. Following Mahāprabhu's path through the Jharikhanda Forest, Rūpa Gosvāmī hurried toward Vṛndāvana.

When Rūpa arrived in Prayag (Alla-



Next to Govindajī's altar in Vṛndāvana, Sanskrit prayers carved in stone panels glorify the Lord.



Śrīla Rūpa Gosvāmī (above), to whom Govindajī appeared. At right, Gaura-Govinda, the golden Kṛṣṇa Deity of Śrīla Kāśīvara Paṇḍita, now worshiped in Jaipur with Rādhā-Govindajī.



habad), he heard that Śrī Caitanya, having returned from Vṛndāvana, was staying at Daśāśvamedha Ghāṭa, beside the Triveṇī, the confluence of three holy rivers. Rūpa ran there and offered obeisances to the Lord, who embraced him.

For the next ten days Mahāprabhu spoke to Rūpa about *prema-dharma*, pure devotional service. Even today that place by the Daśāśvamedha Ghāṭa is called Rūpa Śikṣāsthālī, "the place where Lord Caitanya taught and inspired Rūpa Gosvāmī in the science of bhakti." Śrī Caitanya told Rūpa to first visit Vṛndāvana and then meet Him later in Jagannātha Purī.

In Mathurā, Rūpa Gosvāmī met Subuddhi Rāya, a great devotee of Lord Caitanya and a former king of Gauḍa Deśa. Rūpa wandered in Vraja Maṇḍala (Vṛndāvana) visiting the places of Rādhā-Kṛṣṇa's pastimes.

After staying briefly in Vṛndāvana,

Yamarāja Dāsa

Ramanujā Dāsa

When they found a gorgeous black Deity of Kṛṣṇa, everyone spontaneously chanted, “Govindadeva ki jaya!” (“All glories to Lord Govinda!”)



Rūpa went to Purī, where he shared a cottage by the ocean with Ṭhākura Haridāsa. There Rūpa Gosvāmī began writing two dramas, *Vidagdha Mādhava* and *Lalita Mādhava*. Daily Śrī Caitanya would visit Rūpa and Haridāsa and talk about Kṛṣṇa. After ten months Lord Caitanya asked Rūpa to move to Vṛndāvana.

GOVINDAJĪ DISCOVERED

After a long separation, Sanātana met Rūpa in Vṛndāvana, and together they wrote books, taught Kṛṣṇa consciousness, and found the lost places of Rādhā-Kṛṣṇa’s pastimes.

From old scriptures they learned that a beautiful Deity of Govindajī (Kṛṣṇa) had been installed at a place known as Yogapīṭha in Vṛndāvana five thousand years ago by Vrajanābha, king of Mathurā, the great-grandson of Lord Kṛṣṇa. Eager to find the lost Deity, Rūpa and Sanātana searched Vṛndāvana, constantly crying out, “O Govinda! O Govinda!”

One day a *brāhmaṇa* boy told Rūpa that the Yogapīṭha he was looking for was now called Gomā Tilā. Every day a cow poured milk into a hole on top of this *tilā* (hill). Realizing that Gomā Tilā was a special place, Rūpa asked the Vrajavāsīs (the residents of Vraja, or Vṛndāvana) to dig up the ground. When they found a gorgeous black Deity of Kṛṣṇa, everyone spontaneously chanted, “Govindadeva ki jaya! Govindadeva ki jaya!” (“All glories to Lord Govinda!”)

On hearing the news of Govindajī’s appearance, Lord Caitanya sent Kāśīśvara Paṇḍita to Vṛndāvana from Purī, giving him a Deity of Lord Kṛṣṇa to take with him. Kāśīśvara Paṇḍita installed the Deity, named Gaura-Govinda, or “Golden Govinda,” next to Govindajī. Gaura-Govinda is still

worshiped in Jaipur in the Govindajī temple compound.

THE GOVINDAJĪ TEMPLE IN VṚNDĀVANA

The Govindajī temple in Vṛndāvana was built by king Man Singh in 1590, at the time of Jīva Gosvāmī (the nephew of Rūpa Gosvāmī and Sanātana Gosvāmī). It is the second oldest temple in Vṛndāvana. The red sandstone used in the construction, although at the time reserved for government buildings, was donated by the Mogul emperor Akbar to his friend Man Singh. Emperor Akbar also gave seventy acres of land for Govindajī’s upkeep.

The deep red of the stone, the ornately carved designs, and the temple’s massive size distinguish the Govindajī temple from all others in Vṛndāvana. The highest dome, in the center of the temple, has a huge lotus flower intricately carved from a single slab of red stone.

A stone panel outside the temple states that Man Singh built the temple with stone given by Emperor Akbar. It also lists the completion date and the names of the architect and the chief mason.

Another stone panel, embedded in the wall beside the Deity room, bears Sanskrit verses. Although not completely readable, these verses resemble Jīva Gosvāmī’s *Govindāṣṭaka*, eight prayers glorifying Lord Govinda.

GOVINDAJĪ GOES TO JAIPUR

In 1669 Moguls destroyed many Vṛndāvana temples, including much of the Govindajī temple. Rādhā-Govindajī escaped by secretly moving to Rādhā-kuṇḍa, then to Kāmya-vana, and finally to Govindapura, near Jaipur.

In 1772 the king of Jaipur placed Rādhā-Govinda in the garden temple behind the City Palace. Every day thousands of devotees from Jaipur and other places come to see Rādhā-Govinda and the Gaura-Govinda Deity of Kāśīśvara Paṇḍita. The *pūjārīs* follow strict rules and regulations in worshiping Rādhā-Govindajī with sincerity and love.

In 1819–1825 Nanda Kumar Basu opened a new temple for worshiping the *prati-bhū mūrtis* (expansions of the original Deities) of Rādhā-Govinda in Vṛndāvana. This temple stands behind the original Govindajī temple and attracts hundreds of devotees daily.

In 1873, two hundred years after the Moguls had ransacked the beautiful Govindajī temple in Vṛndāvana, Mathurā district magistrate F. S. Growse renovated it. Now the temple is a historical monument protected by the Indian government.

In place of Rādhā-Govindajī, the Gosvāmīs of Govindajī have installed Deities of Gaura-Nītāi, Giridhāri-silā, and Lord Jagannātha, Lord Balarāma, and Subhadrā Devī. A deity of Yogamāyā (one of Kṛṣṇa’s energies), said to have been discovered by Śrīla Rūpa Gosvāmī, is worshiped in an underground temple next door.

Still the devotees of Vṛndāvana want Śrī Govindajī to return. Nowadays the Moguls no longer present a problem. I know that Śrī Govindajī is treated just like a king in Jaipur, but still the devotees of Vṛndāvana have the Vṛndāvana mood of love for Govindadevajī. We request the present king to take this request sincerely. ☀

Padma Nabha Goswami, son of Sri Vishwambhar Goswami, is one of the respected servitors of the Rādhā-Ramaṇa Temple in Vṛndāvana.

SPEAKS OUT

(continued from page 17)

position as human beings—overwhelmed by so many senses which to date we have neglected to control. Instead of controlling the senses, most people are becoming servants of the senses. Most people are losing their opportunity, this great opportunity of human life—to control the senses in Kṛṣṇa's service and then go back to His eternal abode.

[A disciple raises his hand.] Yes?

Disciple: Śrīla Prabhupāda, those people who focus their attention on advancing to the higher material planets, where sense enjoyment is even more easily available—do they have even more opportunity to become entrapped?

Śrīla Prabhupāda: No. *Anyone* within this material world is entrapped by this sense enjoyment. Either in the higher planets or in these middle planets or in the lower planets. For instance, among the human beings there is sense impetus, and among the lower animals there is sense impetus.

So both the human beings and the animals have sense impetus. Therefore we must ask, What is this so-called human being? We so-called civilized beings—what are we doing? The same thing that the lower animals are doing, namely eating, sleeping,

mating, and defending. The same thing that the dog is doing.

Anyway, wherever you go in the material world, either in the higher planets or in these middle planets or in the lower planets, sense gratification is prominent. Only in the spiritual world is there no sense gratification. In the spiritual world there is simply an endeavor to satisfy Kṛṣṇa. Here everyone is merely trying to satisfy his own senses. That is the law of the material world. That is material life. And as long as you go on trying merely to satisfy your own senses, you will stay in this material world.

But as soon as you turn your senses toward satisfying the senses of Kṛṣṇa, you reawaken your spiritual life. It's a very simple thing. *Hṛṣikeṣa hṛṣikeśa-sevanam*: use your senses to satisfy Kṛṣṇa, the Lord, the master of your senses. That is bhakti. That is devotional service.

You have senses. So you have to satisfy them. Because you have these senses, you have to satisfy them. The question is how you can actually satisfy them. The proper method. But you do not know the proper method. The conditioned soul does not know that when he simply tries to satisfy Kṛṣṇa's senses, his senses will be automatically satisfied.

For instance, as I have said many

times, if I want to see to the health of a tree's branches and leaves, I do not pour water directly on them. Rather, I pour water on the root. Or if I want to see to the health of my arms and fingers, instead of trying to feed them directly I give the foodstuffs to my stomach, and automatically my arms and fingers are satisfied.

This secret we are missing. We are thinking we shall be happy by trying to satisfy our senses directly. Kṛṣṇa consciousness means don't try to satisfy your senses directly—try to satisfy the senses of Kṛṣṇa. Automatically your senses will be satisfied. This is the secret of Kṛṣṇa consciousness.

The opposite party—the *karmīs*, or materialists—they are thinking, "Oh, why shall I satisfy Kṛṣṇa? Why shall I work for Kṛṣṇa the whole day and night? Let me work for my own satisfaction." The devotees are working the whole day and night for Kṛṣṇa, and the *karmīs* are thinking, "What fools they are. We are very intelligent. The whole day and night we are working for our own sense gratification, and what benefit are they getting from working for Kṛṣṇa?"

This is the difference between the materialists and the spiritualists. The spiritualists' endeavor is to work the whole day and night strenuously, without any halt, simply for Kṛṣṇa. That is spiritual life. And the materialists make the same endeavor, always trying to satisfy their personal senses. This is the difference between the materialists and spiritualists.

So the Kṛṣṇa consciousness movement means that we have to train our senses to satisfy Kṛṣṇa. That's all. For so many thousands and millions of lifetimes we have simply tried to satisfy our personal senses. Let this lifetime be dedicated for satisfying Kṛṣṇa's senses. That is Kṛṣṇa consciousness. At least dedicate this one lifetime. For so many lifetimes we have simply tried to satisfy our personal senses. Let this lifetime—at least this one lifetime—be dedicated for satisfying Kṛṣṇa's senses. Let me try and then see what happens. And we will not be the loser. Even if we sometimes wonder whether we are being inconvenienced by not directly satisfying our senses, still we will not be the loser. ☸

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Wise Advice from The Kuru Elders

*Bhīṣma, Droṇa, and Vidura advise Dhṛtarāṣṭra
to make peace with the Pāṇḍavas.*

Translated from Sanskrit
by Hridayānanda Dāsa Goswami

• • •

The sage Vaiśampāyana is telling the history of the Pāṇḍavas to their great-grandson, King Janamejaya. As the narration continues, King Dhṛtarāṣṭra has just heard the advice of his son Duryodhana, who suggested defeating the Pāṇḍavas with trickery, and of Karṇa, who wants to fight the Pāṇḍavas. Now he asks the elders of the Kuru family for their opinions.

AFTER HEARING THE WORDS of Karṇa, the powerful Dhṛtarāṣṭra thanked him. After a moment he said, “O son of a charioteer, it is fitting that you, being a great-minded man and a master of weapons, have spoken such words, full of the vigor of combat. But it is best that Bhīṣma, Droṇa, and Vidura, along with you two men, together decide the wisest plan, the one that will bring us a happy ending.”

Then the famous Dhṛtarāṣṭra brought all these advisers, O king, and they began to deliberate.

Bhīṣma said: “Under no circumstances can I condone a war with the sons of Pāṇḍu, for as much as I care about Dhṛtarāṣṭra, that much I care for Pāṇḍu and his family, without a doubt. I have the same feelings for Kuntī’s sons as for Gāndhārī’s, and it is my duty to protect the Pāṇḍavas—as much as it is your duty, Dhṛtarāṣṭra. As I am responsible

for the well-being of the Pāṇḍavas, so is King Dhṛtarāṣṭra, and so are you, Duryodhana, and all the other Kurus. Indeed, all the citizens should be concerned to help and care for them.

“This being the case, I find no pleasure in making war with them. Let us rather make peace with those heroes, and let us give them their land at once, for this kingdom is theirs to rule; it is the kingdom of their father and their forefathers, the greatest of the Kurus.

“Duryodhana, my son, just as you see this kingdom as the land of your forefathers, so do the Pāṇḍavas [as descendants of the same forefathers] see it as the land of their forefathers. If the austere Pāṇḍavas have not really inherited the kingdom, then how does it belong to you, or to any descendant? If you have gotten the kingdom fairly, noble Bhārata, then in my opinion surely the Pāṇḍavas have gotten it before you.

“We must act with kindness and give the Pāṇḍavas half the kingdom, for that is certainly in the interest of all the people. If we do otherwise, it will not be for our good, and you will inherit utter infamy without doubt.

“You must guard your reputation, for a good reputation is surely the greatest power. It is said

Illustration by Puṣkara Dāsa



Karna becomes angry upon hearing Bhīṣma's and Droṇa's advice to Dhṛtarāṣṭra.

***Bhīṣma said, “Now that those heroes are alive,
even Indra himself, thunderbolt in hand,
could not take from them their rightful share
of their father’s kingdom.”***

• • •

that when a man’s reputation is ruined, his life becomes fruitless. If a man’s reputation is unspoiled, Kaurava, then he actually lives. But when his reputation is ruined, O son of Gāndhāri, he is ruined. You must strictly abide by this religious law, for such is the custom of the Kuru family. O mighty-armed one, act in a manner worthy of your ancestors and yourself.

“From the time I heard that Kuntī was lost in the fire, Duryodhana, I had not the strength to see the face of a single creature. And the world does not accuse [the arsonist] Purocana* of evildoing as much as it accuses you, O tiger of men. That the Pāṇḍavas are still living relieves you of the dark stain of sin. Indeed, to see the Pāṇḍavas again is something to be fervently wished.

“Now that those heroes are alive, even Indra himself, thunderbolt in hand, could not take from them their rightful share of their father’s kingdom. O Kuru child, every one of them is fixed in the sacred law, for their minds think only of God’s will. Now those princes have been thrown out of the kingdom in the most unlawful way, though they have the same right as any of you to rule it. If you are interested in following the religious law, if you wish to please me, and if you would act for the well-being of the world, you must give the Pāṇḍavas half of this kingdom.”

DRONA CONCURS

Droṇa said: “Dhṛtarāṣṭra’s friends have been brought together for coun-

*Incited by Duryodhana, Purocana had set fire to a house in which the Pāṇḍavas were living. But the Pāṇḍavas had secretly escaped unharmed.

cil, to make a practical proposal that will enhance our virtue and reputation; thus we have heard, Your Majesty. And I am of the same mind as the great soul Bhīṣma. The Pāṇḍavas must be given their equal share of the kingdom. That is our eternal religious law.

“We must quickly send to [the Pāṇḍavas and their father-in-law] Drupada a man who knows how to speak pleasantly. The man should bring many jewels, O Bhārata, and he should go at once. He should bring many gifts to lead Drupada to reciprocate our generosity. Just as you might say it, Dhṛtarāṣṭra, the man should explain the tremendous benefits and prosperity that will arise by uniting the Kurus and the Pāṇḍavas. And he must explain again and again to Drupada and his son Dhṛṣṭadyumna that you and Duryodhana are most pleased with this prospect, O Bhārata. After the sons of Kuntī and Mādri are pacified for all the past wrongs, the messenger should explain again and again the propriety and pleasure of unity.

“By your command, mighty king, the messenger must present to Draupadī many shining adornments fashioned of gold. Fitting presents should similarly be offered to all the sons of Drupada and to Kuntī and the Pāṇḍavas. Thus as soon as Drupada and the Pāṇḍavas are completely conciliated, the messenger should speak and explain why they should return to Hastināpura. When those heroes agree to the proposal, a beautiful army escort, headed by Duḥśāsana and Vikaṛṇa, should go and escort them back to the city. Thereupon, O noble king, being regularly honored by you, and with the good wishes of the citizens, they will stand in the place of their fathers. I agree with Bhīṣma, O Bhārata, that this is the way you and your sons

must act toward the Pāṇḍavas, for in the absence of their father they are also your children.”

THE POWER OF DESTINY

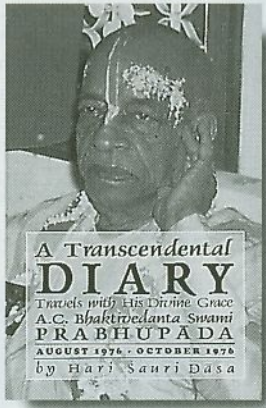
Karṇa said, “These two counselors have always worked for money and prestige in all their so-called duties. Why is it very amazing, then, that they cannot or will not give good advice? How can a man who claims to speak what is best for others convince honest people when he speaks with a dirty mind and hidden motives? This shows that when the things we value are threatened, our so-called friends can neither help nor harm us, for in both happiness or distress everything depends on destiny. Whether a man is wise or foolish, young or old, and whether he has friends to help him or not, wherever he goes he encounters all that is destined for him.

“We have heard from authorities that long ago there was a king named Ambuvīca in the royal palace of the Māgadha monarchs. Deprived of all his senses, the king could only breathe, and he depended on his ministers to perform all the duties of state. His counselor named Mahākarni then became the real master of the country, and thinking he had now gained control of the military, Mahākarni began to despise the king. The foolish man seized all the privileges and properties of the king, including his women and jewels. But after he had gained what he coveted, his greed only increased. Having taken everything, he now desired to formally seize the kingdom. But although he tried, he was unable to steal the kingdom even of a monarch who was deprived of all his senses and could only breathe. This we have heard from

(please turn to page 54)

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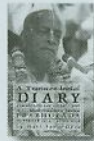
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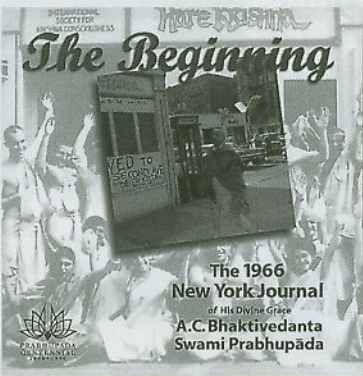
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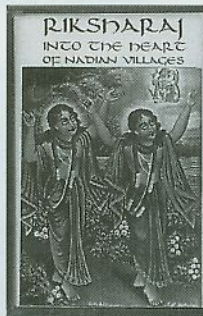
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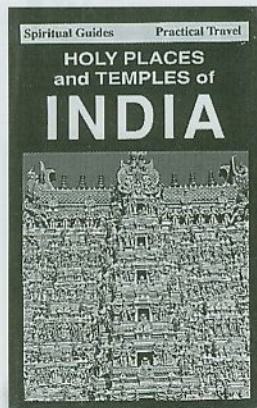
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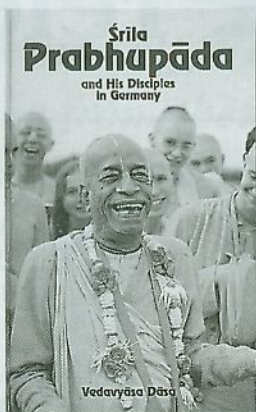
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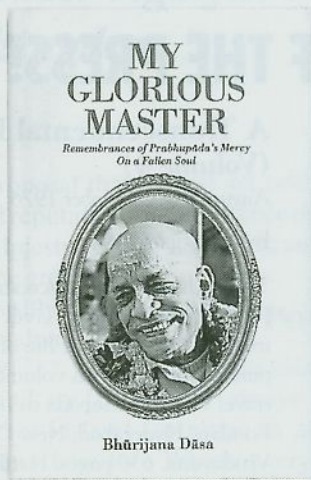
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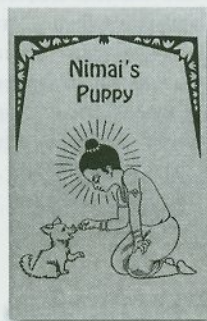
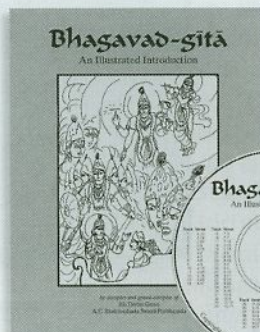
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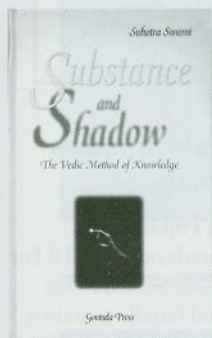


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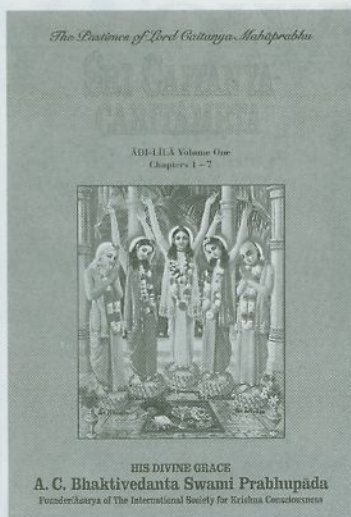
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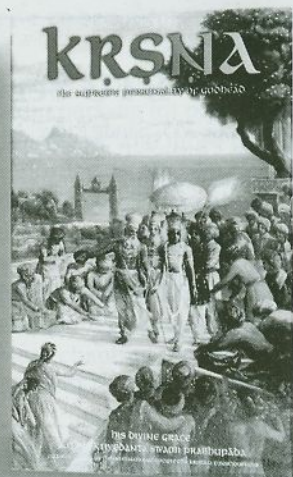
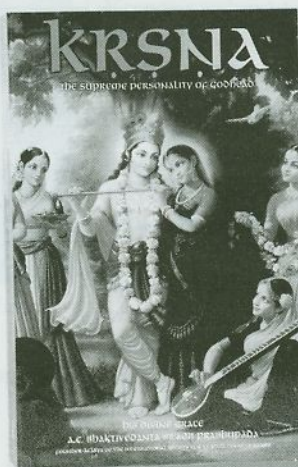


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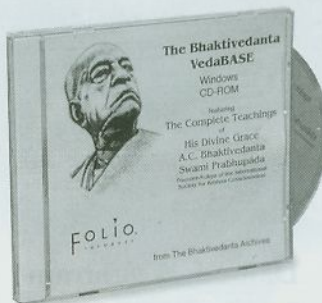
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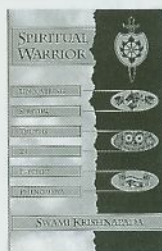
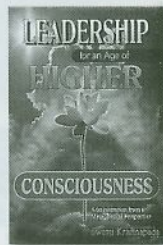
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North America

ISKCON's trekking swami completed his trans-Canada walk in

December. Canadian-born Bhakti Mārga Swami started from Vancouver in April and reached the Atlantic Ocean on December 6. He walked 5,355 miles (8,568 kilometers) to promote the need for Canadians to look to spiritual solutions to life's problems. See the next issue of BTG for the full story.



Bhakti Mārga Swami at journey's end in Newfoundland.

India

ISKCON's Bhaktivedanta Academy has opened

a branch in Udupi, Karnataka, the seat of the disciple lineage from the great spiritual teacher Madhvācārya. The Academy will offer two- and four-year courses on Vedic scriptures, as well as courses on Sanskrit, Vaiṣṇava history, Vedic cooking, Deity worship, chanting of Vedic mantras, and performance of Vedic rituals.

More than 150,000 plates of Kṛṣṇa-prasādam went out to villagers during ISKCON's Vraja Maṇḍala Parikrama, a pilgrimage tour of Vṛndāvana, the holy place of Kṛṣṇa's pastimes. Devotees held festivals each night during the pilgrimage. ISKCON organizes the Parikrama each year during the month of Kārttika (October–November).

ISKCON's center in the holy city of Dwaraka celebrated

its first-ever Jagannātha Rathayātrā festival, held in late January. Devotees distributed 250 books and 5,000 full plates of *prasādam* during the three-day festival.

Europe

Devotees in Warsaw appeared on Poland's

largest television channel during an all-day televised charity drive. An estimated ninety percent of Poland's households—thirty million people—watched the event, headed by Jurek Owskiak, Poland's most famous charity-drive organizer. Mr. Owskiak opened the show by introducing important people present, and as the cameras focused on the devotees he said, "My friends the Hare Kṛṣṇas are here to give us beautiful color, garlands, and free vegetarian food."

The thirty devotees present in the studio and at programs held in the studio parking lot passed out seven thousand pieces of *prasādam*, and more than two hundred flower garlands to important guests. An interview with ISKCON leader Indradyumna Swami about the charity drive appeared on the station's evening news.

Satyavāk Dāsa, a disciple of Śrīla Prabhupāda's,

passed away in Cheltenham, England, in November, surrounded by devotees chanting the Lord's pure holy names. Satyavāk had spent his last years counseling addicts.

Australia

Śrīla Prabhupāda's servant Upendra Dāsa

left behind his mortal body on his journey back to Godhead. Upendra Dāsa departed peacefully, on January 30, in the midst of devotees chanting Hare Kṛṣṇa. He had been brought to New Govardhana, a Hare Kṛṣṇa farm community in Australia, and cared for in his last months by affectionate devotees grateful to him for bringing Kṛṣṇa consciousness to Australia in the early days of the Kṛṣṇa consciousness movement.

To get much of our news *Back to Godhead* teams up with *Hare Krishna World*, the newspaper of the Hare Kṛṣṇa movement. For more detailed news, subscribe to *Hare Krishna World* (see page 27).



Durban Rathayātrā

Africa In Durban, South Africa, 300,000 people attended ISKCON Durban's four-day Rathayātrā festival at the end of December. Devotees passed out 200,000 free *prasādam* meals. Dignitaries attending the festival included Durban Mayor Obed Mlaba, several deputy mayors for various parts of Durban, and Jacob Zuma, chairman of the African National Congress. Mr. Zuma is also minister of economic affairs and tourism for Kwa-Zulu Natal province.

On the main stage, inside a tent with 4,000 seats, guests enjoyed Kṛṣṇa conscious chanting, plays, and dances throughout the day and evening, while on another stage boys from ISKCON's *gurukula* school in Māyāpur, West Bengal, performed traditional Vedic fire sacrifices. On a third stage one of the country's most famous African pop singers, Mercy Pakela, performed with her band twice each day, inspiring thousands of her fans to sing the Hare Kṛṣṇa mahā-mantra. Ms. Pakela became a Hare Kṛṣṇa devotee last year.

The minister of education and culture for Kwa-Zulu Natal visited the Hare Kṛṣṇa center in Durban in January to receive five hundred copies of Śrīla Prabhupāda's *Bhagavad-gītā As It Is*. At a press conference, the minister, Dr. Vincent Zulu, expressed appreciation for the "treasure" of Śrīla Prabhupāda's books, which will be used for a new Hindu Studies course in the province's schools. ISKCON is also giving

the department of education two hundred two-volume sets of Śrīla Prabhupāda's *Kṛṣṇa, the Supreme Personality of Godhead*.

ISKCON in Kisumu, Kenya, has received four acres of land for a temple and guest house by the side of Lake Victoria. The land was donated by Mr. Ramesh Mehta, a prominent Kisumu businessman. The Bhūmī-pūjā (consecration of the land) was performed on Rāma Navamī, the appearance day of Lord Rāmacandra.

Government leaders in Sierra Leone met with ISKCON leader Bhakti Tirtha Swami in November and received copies of his book *Leadership for an Age of Higher Consciousness*. The honorable S. M. F. Kutubu, speaker of the house of parliament, introduced Bhakti Tirtha Swami and his book to several members of parliament and other dignitaries.

ISKCON devotees in Medie, Ghana, took part in the first Ghana International Book Fair in November.



The ISKCON booth at the first Ghana International Book Fair.

Town Chief Niikwao Amponsah attended the opening of the partially completed ISKCON temple in Medie, Ghana. Chief Amponsah has been reading Śrīla Prabhupāda's books, and he chants Hare Kṛṣṇa on beads every day. The chief's entourage and more than one hundred Indian families also attended the September event.

Commonwealth of Independent States

Śrīla Prabhupāda's lectures are being translated into Russian on tape cassettes for distribution.

One devotee, Yaśodā Kumāra Dāsa Brahmācārī, is doing the work. He has translated all the recorded lectures from 1966 and is now working on 1967 and 1968. His goal is to complete five hundred tapes by 1998.

TIME FOR KṚṢṆA

In the use of our time—our life—we should give priority to the supreme cause, Kṛṣṇa.

by Girirāja Swami

TIME . . . “Time I am, the great destroyer of the worlds,” says Lord Kṛṣṇa, “and I have come here to destroy all people.”

(*Bhagavad-gītā* 11.32) The powerful time factor represents the Supreme Personality of Godhead. Through time the will of the Lord is manifest.

Time is of utmost importance to all of us, because the duration of our lives is made of time. How we use our time is how we use our life.

Once while speaking to a businessman in Bombay, Śrīla Prabhupāda quoted a verse from Cāṇakya Paṇḍita: “At the time of death one cannot purchase one more moment of life, even for all the riches in the world.” Time is invaluable and must be invested carefully. “So we should utilize each

moment for the greatest gain,” Śrīla Prabhupāda continued. “In the ledger of your life, all time engaged in Kṛṣṇa consciousness is profit, while all time engaged in material activities is loss. If we want the greatest profit in life, we have to use every moment in Kṛṣṇa consciousness.”

What is the greatest profit? Lord Kṛṣṇa says,

yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ: “When one actually comes to the perfection of Kṛṣṇa consciousness, he realizes there is no greater gain.” (*Bhagavad-gītā* 6.22)

In the use of our time—our life—we should give priority to the supreme cause, Kṛṣṇa. “Things which matter most should never be at the mercy of things which matter least.” (Goethe)

What could matter more than Kṛṣṇa consciousness? We are suffering repeated birth, death, disease, and old age. After so many lives we have come to the rare human form, the most valuable asset to free us from the miseries of material existence. Human intelligence is espe-

cially meant to realize God and make a permanent solution to life’s problems. One who fails to use this most valuable asset for the best purpose—for Kṛṣṇa consciousness—is the greatest miser and fool.

When we plan our day, our week, and our life, we should first set aside time for the most important activities: discussing and distributing the message of Godhead in the association of pure devotees. “Both by rising and by setting, the sun decreases the duration of life of everyone, except one who utilizes the time by discussing the topics of the all-good Personality of Godhead.” (*Śrīmad-Bhāgavatam* 2.3.17) If we first set aside time for the most important things, we’ll take the less important things in proper

perspective.

A teacher once brought a large open-mouthed jar into a room full of students. He filled the jar with rocks and asked the students, “Is the jar full?”

The students replied, “Yes.”

The instructor then poured pebbles into the jar, filling the spaces between the rocks. He asked again, “Is the jar full now?”

By then the students were a

Life’s Ledger

Profit & Loss Statement

PROFIT

Hearing about Kṛṣṇa
Chanting about Kṛṣṇa
Remembering Kṛṣṇa
Serving Kṛṣṇa
Worshiping Kṛṣṇa
Praying to Kṛṣṇa
Becoming Kṛṣṇa’s servant
Making friends with Kṛṣṇa
Surrendering everything to Kṛṣṇa

LOSS

Hearing material sounds
Chanting material sounds
Thinking about material things
Serving materialists
Worshiping materialists
Praying to materialists
Becoming the servant of materialists
Making friends with materialists
Surrendering to materialists

Balance: Positive or negative? You decide.

little wise, so they remained silent.

The teacher then poured sand between the pebbles and asked, "Is the jar full now?"

Again the students stayed silent. The teacher then poured water up to the top. Now the jar was full.

What do we learn from this? When we put the rocks in first there is space for pebbles, after pebbles there is still space for sand, and after sand, water. If we fill our schedule with the most important activities first, with Kṛṣṇa conscious activities, we'll always be able to accommodate less important activities, if we choose to. But if we fill our time first with less important activities—pebbles, sand, and water—there will be no place left for the most important activities, the large rocks. So let us plan our days and weeks to include time for chanting Hare Kṛṣṇa, hearing Kṛṣṇa's glories, and serving Kṛṣṇa's devotees. Then our lives will be completely successful.

One may consider, With so many other commitments, how will I manage time for Kṛṣṇa? Let us see how the great devotee king Ambarīṣa did it. Although he was the emperor of the world, he dedicated time to Kṛṣṇa, and by the grace of the Lord his kingdom and dynasty flourished:

King Ambarīṣa engaged his mind on the lotus feet of Lord Kṛṣṇa, his words in describing the transcendental qualities of the Lord, his hands in mopping the temple of the Lord, his ears in hearing the activities of the Lord, his eyes in seeing the form of the Lord, his body in touching the body of the devotee, his nostrils in smelling the scent of flowers offered to the Lord, his tongue in tasting the *tulasī* leaves offered to the Lord, his legs in traveling to places of pilgrimage and temples of the Lord, his head in offering obeisances unto the Lord, and his desires in executing the mission of the Lord. Indeed, Mahārāja Ambarīṣa engaged all his senses in devotional service and various engagements related to the Lord. In performing his prescribed duties as king, Mahārāja Ambarīṣa always offered the results of his royal activities to the Supreme Personality of Godhead, Kṛṣṇa, who is the enjoyer of everything. He took advice from faithful devotees, and thus he ruled

the planet earth without difficulty.

—*Śrīmad-Bhāgavatam* 9.4.18–21

Mahārāja Ambarīṣa did everything without difficulty, by the grace of the Lord.

We simply need faith (*śraddhā*):

*'śraddhā' śabde—viśvāsa kahe sudṛḍha
niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta
haya*

"By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favorable to the discharge of devotional service, is called *śraddhā*." (*Śrī Caitanya-caritāmṛta, Madhya* 22.62)

Now by the grace of Śrīla Prabhupāda we have come in contact with the

Kṛṣṇa consciousness movement and have received a chance to realize the greatest gain in life. We can hear about Prabhupāda, follow his instructions, and serve his mission. Lord Kṛṣṇa Himself declares, *mad-bhakta-pūjābhya-dhikā*: "Engaging in the service of My devotee is more profitable than trying to engage in My service directly." (*Śrīmad-Bhāgavatam* 11.19.21)

So let us begin now chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, following Śrīla Prabhupāda and his devotees.

Now. . . Now is the time. ☀

Girirāja Swami serves as an ISKCON governing body commissioner for Mumbai, Mauritius, Spain, Portugal, South Africa, and several other places.

REMEMBERING ŚRĪLA PRABHUPĀDA

Friend to All

Spring 1973 — ISKCON Los Angeles

Śrīla Prabhupāda rang his bell. I went at once to his room and offered my obeisances. When I sat up, his eyes widened. Looking at me with great concern, he pointed to the floor near my legs and said, "Do you see that bug?"

After looking around for a few moments, I finally spotted the small insect. I nodded in agreement, having no idea what was to come next.

In a very serious voice His Divine Grace said, "I have been watching that bug for some time now, and he has not moved. I think he is hungry. Get a *prasādam* flower and put him on it to take him outside. Put him on a plant outside so he can get some nourishment."

I did what my most merciful Guru Mahārāja asked and returned to the servant's quarters.

Neither of us spoke of the bug again. It was just another wonderful occasion in which he showed me just how indiscriminately merciful a pure devotee is. His Divine Grace didn't feel it was a waste of time to transcendently mitigate the suffering of even the smallest of living entities.

—Excerpt from a work in progress by Śrutakīrti Dāsa

LETTERS (continued from page 5)
thousands of Western people. For these bogus swamis and miracle men, meditation was a way to become famous and acquire wealth. They killed the real essence of *sanātana-dharma*.

Śrīla Prabhupāda, a bona fide guru and a great scholar, exposed such so-called gurus and their rascal philosophy. Śrīla Prabhupāda, whose mind was filled with the nectar of honesty, propagated without any change the Vedic philosophy that great *ācāryas* of Vaiṣṇavism like Śrī Rāmānuja, Madhva, Nimbarka and Lord Caitanya Mahāprabhu had taught. Śrīla Prabhupāda propagated Vaiṣṇavism in the Western countries without compromising with the ironlike materialistic Western way of life.

Today's young generation in India are opting for the imported version of materialistic life, which they see on Madonna movies or at Michael Jackson concerts in India, and are leaving behind in the dustbin their original Vedic culture.

But due to the efforts of ISKCON, India's Vedic culture has taken root all over the world. And by the efforts and hard work of foreign preachers and devotees, many young Indians have had their eyes opened and been inspired to keep their gemlike culture.

I greatly admire the efforts of the pure devotees of ISKCON to preach to the young-generation Indians who are aping the Western materialistic way of life. These efforts inspire the young generation to love their Vedic culture. When they see foreign preachers practising Kṛṣṇa consciousness they also feel inspired.

I congratulate and admire the good work of ISKCON in broadcasting the Vedic knowledge throughout the world, thus saving Vedic dharma from destruction. Keep up the good work.

Jaganath Das Munirkha
South Delhi, India 🌸

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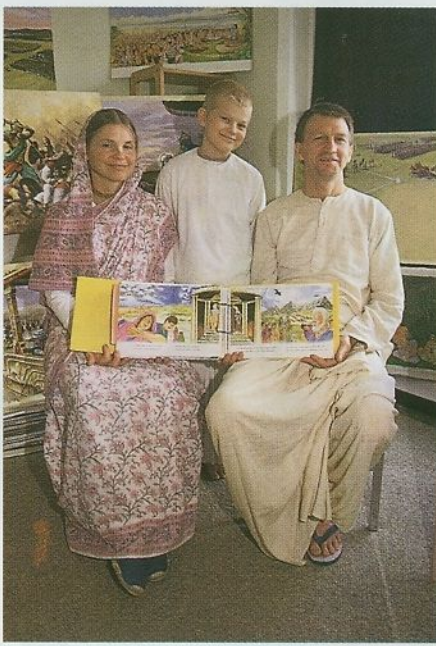
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of "The Beautiful Bhāgavatam" just for them.*



Śrīla Prabhupāda’s translation, with commentary, of the eighteen-thousand-verse *Śrīmad-Bhāgavatam* is perhaps his greatest literary contribution. Following his predecessor spiritual masters, he had such faith in the spiritual power of the *Śrīmad-Bhāgavatam* that he made its study one of the main spiritual practices for members of the International Society for Krishna Consciousness. Every morning in every Hare Kṛṣṇa center around the world, devotees conduct a class on *Śrīmad-Bhāgavatam*.

Prabhupāda wanted to give everyone the chance to benefit from this great scripture, so he encouraged his disciples to distribute it as much as possible. By his inspiration, volumes of the *Bhāgavatam* are in tens of millions of homes around the world. Śrīla Prabhupāda wanted children



Ajāmila Dāsa with wife, Jagatām Devī Dāsī, and son, Nimāi Dāsa

Above: “Some residents on heavenly planets live for thousands of years in their time and enjoy standards of beauty, intelligence, mystic powers, and riches never seen on Earth.”

“Arjuna was ready. His dynamic pose with that deadly bow and that upward-pointing arrow was a spectacle of splendour and beauty that captured the eyes and hearts of everyone.”

also to study *Śrīmad-Bhāgavatam*. He would sometimes say he wanted the children of the Kṛṣṇa consciousness movement to learn to read just so they could read the *Śrīmad-Bhāgavatam*.

To help children read this most important book, a group of devotees in Europe recently worked together to bring out a volume of illustrated stories from the *Śrīmad-Bhāgavatam*. We spoke about the project with its main organizer, Ajāmila Dāsa.

BTG: What inspired you to take up this project?

Ajāmila Dāsa: I could see that devotee children need Kṛṣṇa conscious books. Our children seem to

have voracious appetites for reading. They see that their parents have beautiful books like the *Śrīmad-Bhāgavatam*, but there is virtually nothing like the *Bhāgavatam* on their reading level.

The boy saint Prahāda Mahārāja taught that one should learn and practice the teachings of *Śrīmad-Bhāgavatam* from childhood. So I wanted to find a way to make the *Bhāgavatam*'s teachings more accessible to children. After researching Śrīla Prabhupāda's instructions on how best to serve our youngsters' needs for Vedic literature, I found that in essence he said this: If we condense and simplify the many stories in the *Bhāgavatam* and other Vedic writings, and illustrate them with lots of color pictures, children will love them.

I wanted to complete the first volume during Śrīla Prabhupāda's centennial year, 1996, and by his mercy we offered the first book to His Divine Grace on the auspicious anniversary of his passing.

BTG: Will you do more books like this?

Ajāmila Dāsa: We plan to produce an eighteen-volume series so that young readers can begin tasting the nectar of *Śrīmad-Bhāgavatam*. Each volume will also be available on an advanced interactive CD-ROM. This year we'll produce a dramatized narration of the first volume, interwoven with music and sound effects. The eighteen volumes will follow the eighteen-volume edition of Śrīla Prabhupāda's translation and commentary on the *Śrīmad-Bhāgavatam*. We hope the books and CD-ROMs will encourage young people to take up an introductory study of *Śrīmad-Bhāgavatam* and then progress further and study the entire *Śrīmad-Bhāgavatam* in full detail.

BTG: How long did it take to produce the first book?

AD: I thought it would take two years, but it took four. Now that I have a solid system in place, the next



Painting by Philip Malpass



Painting by Pnimp varpas

volumes should come out more quickly. The second volume is now in production and will appear around the end of this year. Two volumes on the Third Canto will appear around the end of 1998. Some volumes will come out quicker than others, but on average we should be able to produce two volumes every eighteen months.

We'll work hard to keep improving the quality. We want to draw the minds of our young readers away from all the nasty allurements of the material world and nearer to *Śrīmad-Bhāgavatam*—the literary incarnation of God for this age.

BTG: What obstacles did you face in bringing out the first volume?

AD: Lots. As with any large project, an obvious difficulty was getting the

needed money. And of course there are hundreds of details that have to be taken care of. So we sometimes felt overwhelmed. But we took heart from the words of the great devotee Śrīla Bhaktinoda Ṭhākura, who said that struggles in the service of the Lord are a great source of joy, because they destroy the darkness of ignorance.

We also gained great inspiration from *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. And we prayed to Śrīla Prabhupāda, begging for his mercy.

In short, we worked and prayed and depended on Kṛṣṇa, and things came together. Perhaps not always in the way we wanted them to come together, but Kṛṣṇa certainly provided the necessary determination and the results.

*“To hold back
Abhimanyu,
seven of the
Kaurava’s best
generals
surrounded
and attacked
him, even though
he was young
and alone.”*



“As Lord Krishna gracefully strolled through Dwaraka with immense delight, the grandest of all festivals was in full swing. Conch shells and bugles and many other musical instruments were vibrating magnificently throughout the entire city. The constant chanting of auspicious Vedic hymns and mantras produced a beehive of sound vibrations. . . .”

DHRITARASHTRA'S LIBERATION

An excerpt from *Illustrated Bhagavatam Stories*, Chapter 4

When Dhritarashtra was conceived in the womb of Queen Ambalika by the sage Srila Vyasadeva, whose body was frightfully old, the terrified queen closed her eyes in horror, and thus Dhritarashtra was born blind.

Gandhari was Dhritarashtra's chaste and devoted Vedic wife. Even before meeting her arranged husband, Gandhari did not become discouraged when she heard that he was blind. In fact, she immediately blindfolded herself and permanently remained that way to avoid being more privileged than her husband.

When Yudhishthira's coronation time arrived, his uncle, Dhritarashtra,



refused to give up the throne. Thus an ongoing royal dispute over the inheritance of the throne increasingly disrupted the Kuru monarchy for more than a decade.

The two opposing sides were named the Kauravas and the Pandavas. The Kauravas were Dhritarashtra and his one hundred sons, headed by the oldest and most ambitious son, Duryodhana. The Pandavas were Yudhishthira and his four powerful brothers, Bheema, Arjuna, Nakula, and Sahadeva.

The Kauravas tricked and cheated Yudhishthira and his brothers of their rights to the throne. Influenced by greed and lust for royal power and wealth, on several occasions the Kauravas tried in various devious ways to kill the Pandavas.

In order to avoid a violent conflict with the Kauravas, the Pandavas pro-

posed that they would occupy and rule just five small villages. And although Lord Krishna personally requested the Kauravas to accept the generous and peaceful solution offered by the Pandavas, Duryodhana, representing the Kauravas, arrogantly refused. The Pandavas were thus forced to defend themselves against the Kauravas in what turned out to be a horrific war.

The historic battle that followed was fought at Kurukshetra, in India. Heroic kings and their millions of soldiers came from all over the world to fight for the side they believed was right. The victorious side stood to gain the royal throne of Hastinapura (now known as New Delhi) and rule the world. Although the war lasted only eighteen days, it claimed the lives of many millions of soldiers.

In a far distant place, the blind

Dhritarashtra heard his noble secretary, Sanjaya, describe the progress of the horrible massacre. Sanjaya could see the war as if looking at a television in his heart. His guru, Srila Vyasadeva, empowered him with special mystic vision.

Much to Dhritarashtra's despair, the Pandavas won the war with the divine blessings of Lord Krishna. Dhritarashtra lost everything: his one hundred sons, his loyal kings, and his millions of soldiers. Only the Pandavas and a few others survived.

After the war, Krishna put Yudhishthira in his rightful position as King of Hastinapura and the world.

Dhritarashtra remained in the royal Hastinapura palace until his dying days. According to his karma, after death he was destined to suffer in hell for causing the Kurukshetra war. To save Dhritarashtra, his

learned half-brother, Vidura, vigorously instructed him on how to atone for his sins and go back to the spiritual world.

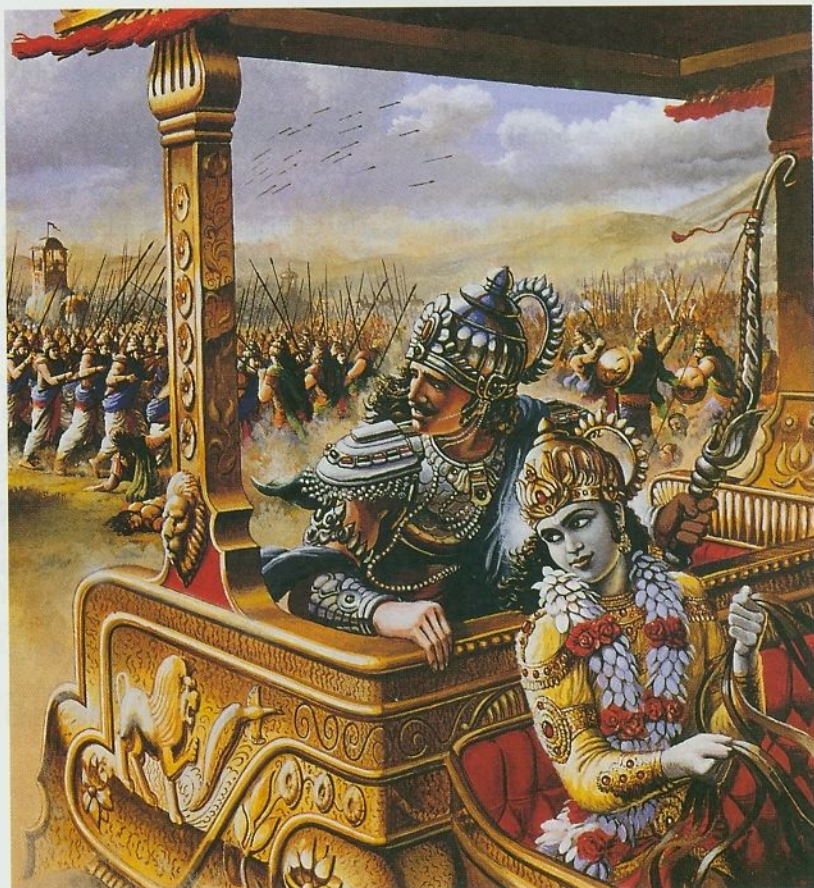
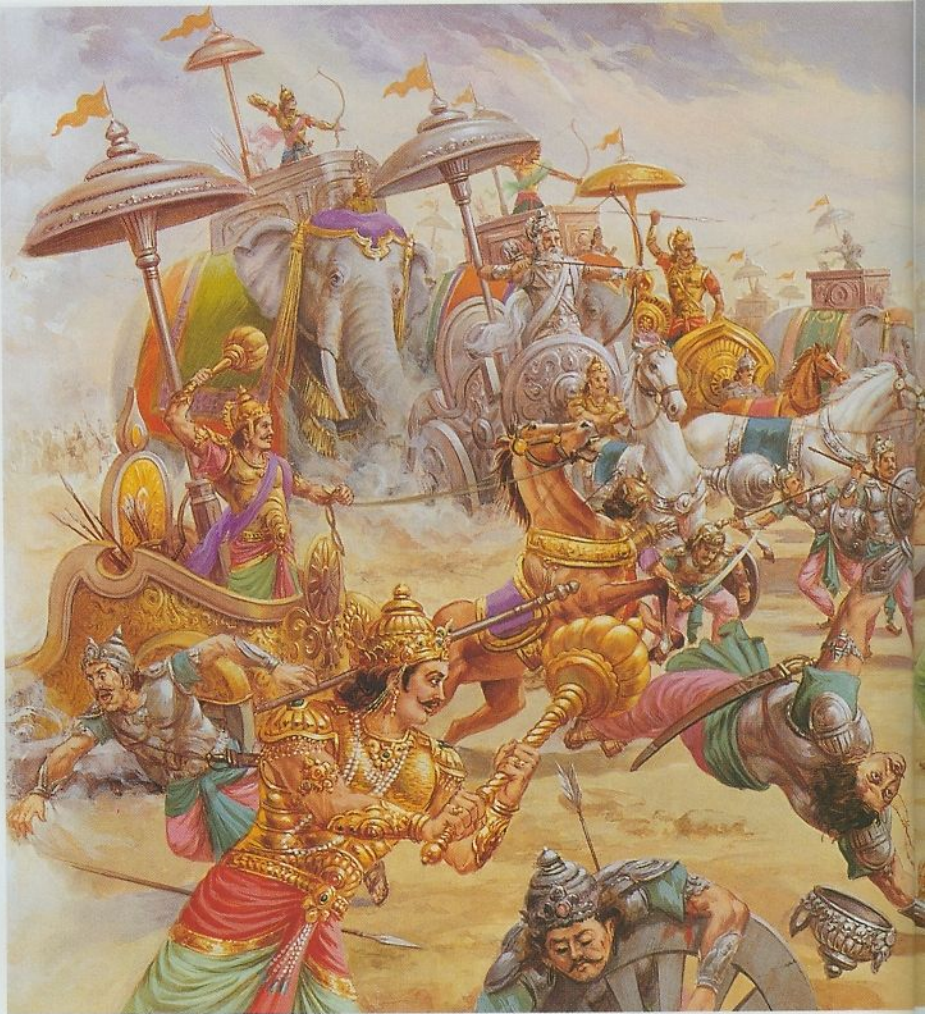
But Dhritarashtra's sins against the Pandavas were so serious that Lord Krishna would not grant him spiritual liberation. Instead, the Lord allowed Vidura to persuade Dhritarashtra to do astanga-yoga, a Vedic process of atonement that can save one from going to hell. Thus Vidura, Dhritarashtra, and Gandhari left for the Himalayas.

Upon reaching the southern side of the Himalayan Mountains, Vidura said, "Let us stop here. This is Saptastota. Many great sages perform penance here because this place has a spiritual influence."

Under Vidura's expert guidance, Dhritarashtra carefully followed the process of astanga-yoga. He bathed in the morning, noon, and evening, and ate no food. He drank only water and purified himself by doing the agni-hotra (fire ceremony). Giving up all thoughts of material attachment for his family, he fully controlled his mind and senses and stopped falsely thinking that his material body was his real self. Then, while controlling his breathing process and sitting postures, he concentrated his mind and senses on God, the Supersoul, who resides in every living creature's heart.

Because Dhritarashtra perfected the process of astanga-yoga, a mystic fire burnt his old, useless body to ashes. The administrative demigods then allowed the soul in Dhritarashtra's body to commence its next birth on a higher planet. Just after the fire had consumed Dhritarashtra's body, the devoted Gandhari voluntarily entered that fire and followed her husband to the same elevated planet.

In ancient times a chaste Vedic wife would feel the pain of her husband's separation as greater than the pain of actual fire. Out of love and loyalty she would voluntarily enter her pious husband's cremation fire, seemingly without pain. Even 125 years ago in India, devoted wives still practised this Vedic custom



Painting by Philip Malpass



called sati. But now, sati is prohibited not only because some unscrupulous men forced sati onto women to inherit their wealth but because such a high standard of family devotion is extremely rare.

“I feel satisfied with Dhritarashtra’s elevation,” thought Vidura, “but I regret that he did not attain spiritual liberation.”

Vidura left his body while on pilgrimage at Prabhasa, a holy place in India. The highly elevated Vidura was escorted by demigods back to his planet, Pitrloka, where he resumed his duties as the great demigod Yamaraja. While on Earth, Vidura mostly learnt and taught the spiritual science of self-realization and love of God. The essence of Vidura’s learned discourses can be found in the Third and Fourth Cantos of *Srimad-Bhagavatam*. ☀

“The historic battle . . . was fought at Kurukshetra, in India. Heroic kings and their millions of soldiers came from all over the world to fight for the side they believed was right. The victorious side stood to gain the royal throne of Hastinapura (now known as New Delhi) and rule the world.”

OVER



THE EDGE

A terrifying fall inspires renewed conviction in the real value of human life.

by Sāmba Dāsa

*Varāhavana Āśrama, Western Ghats, South India
Late monsoon season, 1996*

IT WAS A DIM AND WET morning. I could make out the silhouettes of dark, heavy monsoon clouds as they moved slowly across the mountain tops, the rocky outcrops occasionally tearing off tendrils of wispy white cloud that quickly vanished as they brushed against the treetops below.

I was all set for a long drive to Bangalore. It was a Thursday, and I was a bit apprehensive, because Vedic literature tells us that Thursday is an inauspicious day for travel. But my computer had been giving me problems, I really needed it fixed, and this was the only practical time to get it done. Besides, hadn't I traveled on many Thursdays before without problem?

As I made my way to the jeep along the rain-soaked path through the trees, I wondered if I really should bring the whole computer. If the jeep broke down on a barren stretch of jungle road, I'd have to leave the computer unprotected. But it was too late now; I was committed to leaving, so I brushed the thought aside.

As the morning light broke through, I drove the jeep up the steep wooded hillside and onto the road. Our farm is deep in the forest, about five miles from the nearest town. In this region there are only small pothole-filled roads, and the driving is difficult.

After about two hours I reached the hilly Western Ghat section, an area of deep forest. The road climbs steeply alongside a wide rushing river known as the Kempu Nadi, or "Red River." The road runs from the coastal plane of Karnataka up through the Western Ghats, until at three thousand feet it reaches South India's Central Deccan Plateau.

By this time the sky was mostly clear, and the sun was shining brightly. The road was wide, and with little traffic the drive was pleasant. The route

is one of the most beautiful drives I know of anywhere in the world, and I was feeling happy. The jeep was responding nicely as I climbed a few tight bends.

The sun was low and at certain places tended to dazzle me. As I rounded one particularly steep turn—*crash!*—the jeep hit a deep pothole. I was shaken. I slowed down and checked the steering and brakes. Everything seemed OK. I decided not to stop, and drove on as normal.

After another ten minutes or so I started to look for a convenient place to fill my water bottle from one of the many waterfalls. I couldn't find a really good spot, so I decided to pull over at a small trickle falling from a nearby cliff. As I filled my bottle, I noticed a few rust spots on the jeep and made a mental note to get an estimate for a re-spray.

The day was becoming really beautiful. The sun was shining strongly, the air was cool and fragrant from all the forest trees, and everything glistened from the recent rainfall. After months of clouds and heavy monsoon rain, the sunshine was a welcome harbinger of a glorious autumn season.

I got back in the jeep and pressed on. Six more hours of driving to go, and I wanted to reach Bangalore for a late lunch.

THE END OF A CAREFREE DRIVE

The drive was great. I really felt fortunate to be living in this part of the world. Growing up in London, I had always wanted to be an explorer, and now I had a great job looking after a 100-acre plantation deep in the wildlife-filled jungles of one of the world's last virgin rainforests. As I drove, various thoughts streamed by—life was good. Something amusing came to me, and it made me chuckle quietly to myself.

Then the nightmare began.

The road curved slightly to the left. I was traveling about 65 kph. As I approached the bend,

*In the last second before hitting the culvert wall,
I had a terrible sense of being let down—
those damned astrologers were wrong!*

• • •

something seemed wrong. I couldn't understand what was happening, whether I or the jeep wasn't responding, but somehow the jeep was crossing to the other side of the road. I tried to brake and turn the wheel, but before I knew it the jeep was on the wrong side of the road.

Just then, through a clearing in the trees on the right, I saw the river below. A small tributary flowed through a culvert under the road and then crashed down eighty feet or so into the main river. I realized that I was about to plunge over the culvert and down into the torrent below. At the edge of the road above the culvert was a low wall, about fifteen inches high, and I was heading straight for it, head on.

In recent years I had consulted a number of astrologers. Most of them said I would have a long life. I had often thought I wasn't one of those people who suppose, "It won't happen to me." I had realized that there was no reason to think I was something special, and that there was just as much chance of me being killed prematurely as anyone else. But at the same time, the reassurance of the astrologers, and the fact that I was a practicing *Kṛṣṇa* devotee, had somehow lulled me into a false sense of security. Suddenly, all this was being shattered.

I was about to die.

There was no way I was going to survive that drop. Trees lined the bank, the drop was almost sheer, and the river was raging. In the last second before hitting the culvert wall, I had a terrible sense of being let down—those damned astrologers were wrong! I was facing the greatest tragedy of all: death had arrived.

Crash! This time it was for real. The windshield exploded, the jeep hurtled over the edge, I had a sickening feeling of falling through space. *Nnnnooooo!* It was no use trying to do anything. Sometimes people think, "Well, if this

happens to me I'll try to jump out of the jeep and save myself." Or I will do this or that. But when material nature takes over, there's nothing you can do. I suddenly realized I was helpless.

Death had come. It was real. No more time.

I found myself floating in the middle of the jeep as it plummeted upside down into the gorge, my face inches from the canvas top. When would it come? When would I be smashed against the rocks? When would my body be sliced to pieces in a tangled wreck of twisted steel?

There was nothing else to do. Only one person could help me now. Without thinking I just cried out, "*Kṛṣṇaaaa! Kṛṣṇaaaa! Kṛṣṇaaaa!*" It was automatic, a natural cry for our eternal father. Years of chanting had paid off. I remembered to call for *Kṛṣṇa*.

I don't know exactly how I fell. I can't remember how I got the injuries. All I know is that there was a severe jolt, and suddenly I was down at the bottom of the bank careening headlong into the water.

And just as suddenly as the fall had started, the jeep slammed to a violent halt.

Water rushed by on all sides, its roar ringing in my ears. Blood poured from my head. My heart pounded. I was in shock, but I was alive.

I scrambled out of the jeep. Luckily the water was only a foot deep. I searched for a piece of glass or mirror to see the extent of my injuries. I tried to stay calm and rational, but I knew I had to get out of there quickly. I could have had severe internal bleeding and might pass out at any time.

The gashes above one eye and on the side of my head looked ugly—but at least I still had a head. I checked my legs: a deep tear in my left knee, a puncture wound in the back of my right ankle. Not too bad. I found some clean cloth in the back of the jeep and bound

my injuries as best I could. It didn't look too bad, but I was far from safe.

I looked in the back of the jeep. I couldn't believe it—the computer and monitor were still in their boxes. My briefcase was still in the front. I waded to the back of the jeep and saw my steel trunk upright on the river bank, though most of the contents (and the bag with my CD player) were under a few inches of rushing water.

The road was at least sixty or seventy feet up a steep, slippery bank. What was I to do? If I just left the jeep, everything was bound to get stolen. It seemed that no one had seen the crash, but I would have to get help, and the jeep would certainly be seen. I thought of hiding the computer—*Kṛṣṇa's* computer—in the thick foliage nearby, but the ground was too slippery, and I was in a lot of pain.

THE LONG TRIP UP

The most important thing was to get help. I grabbed my briefcase and some other valuables and started slowly climbing the bank. I couldn't bend my left knee, so it was difficult. Thick brambles and fallen trees lined the path. I almost felt like giving up, but I pushed on, and after around twenty minutes I managed to haul myself onto the road.

It was deserted. No one in sight. Blood oozed down the side of my face, and sometimes it would drip into my eye and obscure my vision. Thirsty, I staggered over to a stream to drink.

I saw a car approaching, so I waved my arms frantically. The car slowed, and then sped on. This happened five or six times, and I began to despair. Then at last a jeep stopped. None of the people in it spoke English, and I didn't speak Kannada. They looked over the edge down at the jeep, and looked at me in disbelief.

Just then another car stopped, and the man spoke English. I asked him to

help me retrieve the things from the jeep, and before I knew it he had four or five men scrambling down the steep bank. By this time many cars were stopping, and a crowd was gathering. I stood at the top of the culvert and shouted directions through my interpreter to the men carrying up my things.

Eventually my possessions started to pile up around me. One man made his way over to me and started to examine my injuries. Concerned, he offered to take me to the nearest town, a two-hour drive up the Ghat. I wanted to get my equipment out of there, and he assured me that he would take care of everything. Somehow I felt I could trust him. I was starting to feel weak, and my vision was starting to fragment. He and a few others carried me to his car and let me lie on the back seat, while they loaded my things into the back. At last everything was loaded, and we drove off. I was somewhat relieved; I was alive, my things were all accounted for, and we were on our way.

A NEW LIFE

The man was a Hindu, and I started to tell him about the accident. I told him that when I realized I might die I just cried out for Kṛṣṇa. He smiled and said, "Kṛṣṇa has saved you. You have a new life now."

We stopped for about half an hour at a small medical center, where I was given a rudimentary examination and many painful stitches. The doctor thought that there were no internal injuries and that I could proceed. We continued on to Bangalore.

A few days later, when I visited the local police station to check on the jeep recovery, I was greeted by the police team who had just returned from the crash site. When they realized that it was I who had been in the jeep, the chief inspector raised his hands in the air and said over and over, "God is great! Kṛṣṇa is great! Hare Kṛṣṇa! Hare Kṛṣṇa!"

He was amazed to see me not only alive but standing on my own two feet, with little apparent damage. Later the police told me that the previous year a car had gone over at the same spot and both passengers had been killed. It was rumored that a Brahma Rākṣasa (a

dangerous ghostlike demon) haunted the spot. These spirits wait for lonely travelers and try to enter their bodies. They choose an opportune moment and paralyze the victim or throw him over a steep edge or into a river. I had heard of such things before but had never experienced anything like it. Even now I cannot be sure if what happened was due to mechanical failure or something far more sinister.

About a week afterwards I was recovering well, and I decided to set up the computer, which was all dried out by now. It worked perfectly.

Before the crash I had been casual about my spiritual life. Sure, I was a practicing Kṛṣṇa devotee, but I had become complacent. It had gotten so bad that I had started to belittle the pious habits of more serious devotees as being simply sentimental nonsense. I had become a little irreverent and was treading a dangerous path of criticism. Although I was expert at finding the faults in others, I was not prepared

to see my own shortcomings.

For one who has learned the path of right action, to stray from that path is highly dangerous. I believe that Kṛṣṇa saw that tendency in me. Not long before the crash, in a moment of introspection, I had chided myself for having a poor attitude. I feared that if I did not change I might have to face a severe test. I had hoped that it might not be too severe.

It seems funny to say it, but I'm glad I had that crash. It has made me realize the true value and importance of human life. Just when we think everything is perfect, the material world can take us and smash us to pieces. This world is not a safe place. Better to give it up once and for all and go back home to Kṛṣṇa. ❁

Sāmba Dāsa, a disciple of Śrīpāda Satsvarūpa Dāsa Goswami, joined ISKCON in England in 1976. He now serves as the project manager for the Śrī Māyāpur master plan office.

Śikṣāṣṭaka 3

by Lord Śrī Caitanya Mahāprabhu

*trṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ*

More humble than a blade of grass,
as tolerant as a tree,
To think, "All praise belongs to others,
none belongs to me"—

These qualities attract the Lord
to bless one with the power
To chant His name incessantly
until the final hour.

(Poeticized translation by Draviḍa Dāsa)



Something Worth Hearing

by Navina Nirada Dāsa

HERE ARE SOME experiences and realizations of devotees who give people Kṛṣṇa consciousness by giving them books by Śrīla Prabhupāda and his followers. I start with an experience of my own.

While distributing books recently I met a young man very interested in Kṛṣṇa consciousness. As we were speaking, he put in hearing aids to understand me.

He told me that when he was a child his parents quarreled so much he wanted to lose his hearing, and after a few months he lost ninety percent of it. The doctors had no idea how it happened and said there was no cure.

Then he met devotees and started to chant the mahā-mantra. Now he has something valuable to hear, and with the help of his hearing aids he has about sixty percent of his hearing. He is reading Śrīla Prabhupāda's books and chanting Hare Kṛṣṇa, and he comes to the temple every other day to do devotional service.

The following stories are from other Hare Kṛṣṇa book distributors around the world.

Bhāgavatam for a P.M.

One Sunday morning I felt I wanted to do something valuable for guru and Kṛṣṇa, so I took a few books with me and went out to distribute in the old section of Stockholm. Because it was Sunday and only ten o'clock in the morning, finding people was difficult.

Then I spotted Olof Palme, the prime minister of Sweden, out on his morning walk. I offered him a book, saying that it was about the most

essential questions of life and would be useful for his career.

"I'm not so philosophical," he replied. "Besides, I don't even have any money with me."

Still, he reached into his pockets, found a few coins, and gave them to me, and I gave him a *Śrīmad-Bhāgavatam*.

Just in time. Two weeks later he was assassinated.

Subāla Dāsa
Stockholm, Sweden

Books and Shoes

I was distributing books in a parking lot in a small town one Saturday when I met a man who told me about his previous meeting with a book distributor.

Years ago the man met a devotee distributing books. The man was fascinated by the books and thought they were beautiful, but he had no money to buy them, because he had just bought a pair of shoes.

The devotee told him that their meeting was not by chance and that he should take the opportunity to buy the books. Convinced, the man left, returned the new shoes, and came back to buy the books.

When the man went home, some friends came to visit and gave him some brand-new shoes.

Bhakta Slavek
Krakow, Poland

"No More Books!"

Govinda Dāsa was distributing books door-to-door in the CIS. An old woman answered the door.

"Mother, please look at the nice books I have."

"They may be nice, but I won't

read them."

"Please, just hold them and look at them."

"No, since I read one small book by—I don't remember the author's name—I realized that no other books are on the same level and I decided not to read any books except by this author."

"What if these books are better?"

"No, they are not better. Please leave me alone. I don't want any more books!"

Govinda Dāsa asked her to show him the book she was talking about. He entered the room and saw several empty bookshelves. It looked as if she had once had many books. Now she had one book, sitting alone as if on an altar—Śrīla Prabhupāda's *Easy Journey to Other Planets*.

Mañibhūṣaṇa Dāsa
CIS

A group of devotees traveled from Mumbai to Nasik, Maharashtra, to distribute books at a big religious fair. One of the devotees showed Śrīla Prabhupāda's books to a shopkeeper selling pornography. The shopkeeper became inspired. He bought Śrīla Prabhupāda's books in English, Hindi, Marathi, and other languages and changed his little pornography shop into a shop for selling Prabhupāda's books, which he knew would purify him.

Dāmodara Dāsa
Mumbai

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



The Vedic Solution to World Hunger

by Hare Kṛṣṇa Devī Dāsī

LAST NOVEMBER the World Food Summit in Rome tried to figure out how to feed the world's 840 million chronically hungry people. The meeting's secretary general, Dr. Kay Killingsworth, said that the problem was not insufficient food production but inequitable distribution. "The result is that food does not reach the needy."

Here are some typical suggestions for solving world hunger:

1. Push industrialism. As profits rise, the benefits will trickle down to the poorest, and everyone will be able to afford enough food. Problem: Full employment drives up wages, destroying profit. To keep wages low, industry needs at least six percent of the population unemployed.

2. Accept some unemployment, but use taxes and charity to feed people who can't work. Problem: Unemployment always contributes to social instability. Food aid programs tend to grow and become more costly. Donors and taxpayers resist the burden. Governments under economic strain slash food aid.

3. Give more food grain to starving countries. Problem: Political thieves intercept grain and sell it at prices the poor can't afford, or cheap grain from abroad puts local farmers out of business.

4. Boost yields with techniques from the Green Revolution. Problem: The techniques are costly, and the benefits usually flow to the wealthiest landowners. Others are often forced to sell their land and migrate to the city, where they add to the hunger. Most of the food goes for high-profit export, not local nourishment.

5. Increase world food production

by modernizing agriculture. Part 1 of Problem: "Modernized" agriculture means agriculture dependent on petroleum—petrol for the tractor, petrol for the irrigation pump, petrol to move the food by train, ship, plane, and semi-truck; petrol products to pave the roads; petroleum derivatives for pesticides, herbicides, and hundreds of miles of plastic mulch.

Part 2 of Problem: Petroleum is limited. Experts predict that a rising demand from developing countries will spark a fuel crisis. Modern farms will struggle just to survive.

The Real Problem

Śrīla Prabhupāda gives us a clue to solving the hunger problem: "The whole world situation is degrading because people are not producing their own food. This is the problem, the real problem." When the hungry grow their own food, there will be no problem of tax funding or militant middlemen, no shipping or administrative problem, and, thanks to ox power, no fuel or fertilizer problem. Farm families grow their own food.

By depending on commercial farming, food aid programs try to make it do something it's not designed to do: feed the poor and hungry. The main purpose of commercial farming is to make money. That's what "commercial" means. Commercial farmers carry thousands or millions of dollars of debt to keep up their operations. They can't afford to give food to the hungry; they must sell it for a good profit.

The first problem of hunger is that most of the world's hungry people are landless. The Vedic solution to

world hunger has two steps: First, the government gives a portion of land to each family. Second, each family uses the land to produce its food.

Śrīla Prabhupāda explains:

Everything is God's property. You enjoy for your livelihood what is given to you. That is the perfect philosophy. That was the system in Vedic civilization. God is the proprietor. The king is the representative of God. He gives you some land: "Take this land and produce your livelihood. Whatever you produce, give one fourth to me."

(Morning walk in Sanand, India, December 26, 1975)

Vedic civilization is arranged so that you keep some land and you keep some cows. Then your whole economic question is solved. . . . If you have got excess, then you can trade, you can send to some place where there is scarcity. But every man should produce his own food. That is Vedic culture. You get a piece of land and produce your family's foodstuff. . . . As soon as one has land sufficient to produce, he is safe. His food problem—that is the real problem—is solved.

(Lecture in Geneva, June 6, 1974)

In the Vedic system one last step is required. All the food a family produces they should offer with love and devotion to the Supreme Lord before eating. This final step ensures that all the work performed will lead to spiritual progress and happiness.

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

ELDERS (continued from page 30)
authorities. What else could his kingship be, if not a position ordained by Providence?

“If a kingdom is destined for you, then it shall be yours, O king. While the whole world watches, sovereignty will certainly stand with you. And if anything else is destined to be, even by endeavoring you shall not attain the kingdom.. Thus, learned man, you must consider the honesty and dishonesty of those who advise you, and you must know whether a particular piece of advice is coming from the wicked or from those free of malice.”

Droṇa said: “We know for what purpose you with your flawed nature have spoken these words, for you are corrupted by envy of the Pāṇḍavas and now you would persuade us to adopt your wicked envy. I speak what is absolutely most beneficial for the prosperity and well-being of the Kuru dynasty. If you think that is wicked, Karṇa, then you tell us what is best. I speak what is most beneficial, and if anything besides this is done, then within a short time the ancient Kuru line will be destroyed. That is my conviction.”

THE WISDOM OF VIDURA

Śrī Vidura said: “King Dhṛtarāṣṭra, it is without doubt the duty of your relatives to tell you what is best, but words do not long remain with those who do not want to hear them. The most noble of Kurus, Bhīṣma, son of Śantanu, has told you what is actually good for us, but you do not accept it, O king. Similarly, Droṇa explained in various ways how we can achieve the greatest good, but that, too, Karṇa thinks unbeneficial for you.

“But I do not see anyone who is a better friend to you, O king, than these two lionlike men, Bhīṣma and Droṇa,

nor is anyone wiser than they. These two men are senior in age, wisdom, and education, and they are impartial toward you, noble king, and to the sons of Pāṇḍu. They are not less than Lord Rāma or King Gaya in their truthfulness and devotion to duty, O Bhārata, and there is no doubt about it. From the very beginning they have never uttered a single unbenevolent word, nor have they ever been seen to do you any harm.

“How could these two tigers of men fail to recommend what is actually best for you—these two who are victorious by their devotion to truth? They hold real wisdom, O king. They are the best men in this world, and they will never say anything deceitful, especially when the matter concerns you. That remains my unshakable conviction, O Kuru son. These two religious-minded men will not speak in favor of a particular side for money’s sake. Rather, they are thinking of your greatest good, O Bhārata.

“These two leaders of men have stated that the Pāṇḍavas cannot be overcome, and that is a fact, O tiger of men. It is a fact in your life, and may God bless you to realize it.

“How is it possible to conquer in battle the handsome Arjuna when even Indra cannot defeat that fiery Pāṇḍava? And huge Bhīmasena has in his mighty arms the strength of ten thousand elephants. How is it possible, O king, for even the gods to conquer him in battle? And it is the same with the twins, who fight with the deadly precision of the sons of Death. How could anyone who wishes to live challenge them on a warfield? And the one in whom relentless drive, truth, mercy, victory, and forgiveness ever reside—how can he, the senior Pāṇḍava, be conquered in battle?

“What evades their conquest when

Lord Balarāma has taken their side, when Lord Kṛṣṇa is their personal adviser, and when Sātyaki stands with them in battle? Drupada is the father of their wife; and his sons, the heroic brothers headed by Dhṛṣṭadyumna, are now their brothers-in-law. Knowing that the Pāṇḍavas cannot be overcome, and that by ancient and sacred law they have first right to their father’s kingdom, you must behave with them rightly.

“Your honor has been tainted by the great infamy of Purocana’s act, O king, and now you must cleanse yourself of that stain by showing your mercy to the Pāṇḍavas. Drupada is a powerful king who has an old feud to settle with us; an alliance with him would strengthen our side. Many powerful warriors of the Dāsārha clan always side with Śrī Kṛṣṇa, and victory is always with Kṛṣṇa. If a task can be accomplished with kind words, O king, who is so cursed by Providence that he would strive for the same result through war? The citizens of the town and country have already heard that the Pāṇḍavas are alive, and they intensely desire to see them. Give to the people that satisfaction, O king.

“Duryodhana, Karṇa, and Subala’s son Śakuni are bound to irreligious acts, for they have a corrupt vision and are childish. Do not put faith in their words. You are a good man, my king, but I have told you long ago that by Duryodhana’s treachery our people will perish.” ❀

Hridayānanda Dāsa Goswami, who holds a Ph.D. in Indology from Harvard University, is Professor of Vaiṣṇava Theology at the Graduate Theological Union in Berkeley, California. He frequently speaks at universities and is translating the Mahābhārata and other Sanskrit works.

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

THE LIBERATED SOUL: AWAKENED FROM THE DREAM

Rendered from Sanskrit into English,
with commentary,
by His Divine Grace A. C. Bhaktivedanta
Swami Prabhupāda,
Founder-Ācārya of the International Society
for Krishna Consciousness

Lord Kapila, an incarnation of Lord Kṛṣṇa, is teaching His mother, Devahūti, about devotional service. As the Śrīmad-Bhāgavatam continues, Lord Kapila explains the relationship between a liberated soul and his material body.

THIRD CANTO / CHAPTER 28

38 देहोऽपि दैववशगः खलु कर्म यावत्
स्वाम्भकं प्रतिसमीक्षत एव सासुः ।
तं सप्रपञ्चमधिरूढसमाधियोगः
स्वार्णं पुनर्न भजते प्रतिबुद्धवस्तुः ॥३८॥

*deho 'pi daiva-vaśagaḥ khalu karma yāvat
svārambhakam pratisamikṣata eva sāsuḥ
taṁ sa-prapañcam adhirūḍha-samādhi-yogaḥ
svāpnam punar na bhajate pratibuddha-vastuḥ*

dehaḥ—the body; api—moreover; daiva-vaśa-gaḥ—under control of the Personality of Godhead; khalu—indeed; karma—activities; yāvat—as much as; sva-ārambhakam—begun by himself; pratisamikṣate—continues to function; eva—certainly; sa-asuḥ—along with the senses; taṁ—the body; sa-prapañcam—with its expansions; adhirūḍha-

samādhi-yogaḥ—being situated in samādhi by yoga practice; svāpnam—born in a dream; punaḥ—again; na—not; bhajate—he does accept as his own; pratibuddha—awake; vastuḥ—to his constitutional position.

The body of such a liberated yogī, along with the senses, is taken charge of by the Supreme Personality of Godhead, and it functions until its destined activities are finished. The liberated devotee, being awake to his constitutional position and thus situated in samādhi, the highest perfectional stage of yoga, does not accept the by-products of the material body as his own. Thus he considers his bodily activities to be like the activities of a body in a dream.

PURPORT: The following questions may be posed. As long as the liberated soul is in contact with the body, why don't the bodily activities affect him? Doesn't he actually become contaminated by the action and reaction of material activities? In answer to such questions, this verse explains that the material body of a liberated soul is taken charge of by the Supreme Personality of Godhead. It is not acting due to the living force of the living entity; it is simply acting as a reaction to past activities.

Even after being switched off, an electric fan moves for

some time. That movement is not due to the electric current, but is a continuation of the last movement; similarly, although a liberated soul appears to be acting just like an ordinary man, his actions are to be accepted as the continuation of past activities. In a dream one may see himself expanded through many bodies, but when awake he can understand that those bodies were all false. Similarly, although a liberated soul has the by-products of the body—children, wife, house, etc.—he does not identify himself with those bodily expansions. He knows that they are all products of the material dream.

The gross body is made of the gross elements of matter, and the subtle body is made of mind, intelligence, ego, and contaminated consciousness. If one can accept the subtle body of a dream as false and not identify oneself with that body, then certainly an awake person need not identify with the gross body. As one who is awake has no connection with the activities of the body in a dream, an awakened, liberated soul has no connection with the activities of the present body. In other words, because he is acquainted with his constitutional position, he never accepts the bodily concept of life.

39 यथा पुत्राच्च वित्ताच्च पृथक्चर्त्यः प्रतीयते ।
अप्यात्मत्वेनाभिमतद्देहादेः पुरुषस्तथा ॥३९॥

*yathā putrāc ca vittāc ca
pṛthak martyaḥ pratīyate
apy ātmatvenābhimatād
dehādeḥ puruṣas tathā*

yathā—as; *putrāt*—from a son; *ca*—and; *vittāt*—from wealth; *ca*—also; *pṛthak*—differently; *martyaḥ*—a mortal man; *pratīyate*—is understood; *api*—even; *ātmatvena*—by nature; *abhimatāt*—for which one has affection; *dehādeḥ*—from his material body, senses, and mind; *puruṣaḥ*—the liberated soul; *tathā*—similarly.

Because of great affection for family and wealth, one accepts a son and some money as his own, and due to affection for the material body, one thinks that it is his. But actually, as one can understand that his family and wealth are different from him, the liberated soul can understand that he and his body are not the same.

PURPORT: The status of real knowledge is explained in this verse. There are many children, but we accept some children as our sons and daughters because of our affection for them, although we know very well that these children are different from us. Similarly, because of great affection for money, we accept some amount of wealth in the bank as ours. In the same way, we claim that the body is ours because of affection for it. I say that it is “my” body. I then extend that possessive concept and say, “It is my hand, my leg,” and further, “It is my bank balance, my son, my daughter.” But actually I know that the son and

the money are separate from me. It is the same with the body; I am separate from my body. It is a question of understanding, and the proper understanding is called *pratibuddha*. By obtaining knowledge in devotional service, or Kṛṣṇa consciousness, one can become a liberated soul.

40 यथोल्मुकाद्विस्फुलिङ्गाद्भूमाद्वापि स्वसम्भवात् ।
अप्यात्मत्वेनाभिमताद्यथाग्निः पृथगुल्मुकात् ॥४०॥

*yatholmukād visphuliṅgād
dhūmād vāpi sva-sambhavāt
apy ātmatvenābhimatād
yathāgniḥ pṛthag ulmukāt*

yathā—as; *ulmukāt*—from the flames; *visphuliṅgāt*—from the sparks; *dhūmāt*—from the smoke; *vā*—or; *api*—even; *sva-sambhavāt*—produced from itself; *api*—although; *ātmatvena*—by nature; *abhimatāt*—intimately connected; *yathā*—as; *agniḥ*—the fire; *pṛthag*—different; *ulmukāt*—from the flames.

The blazing fire is different from the flames, from the sparks, and from the smoke, although all are intimately connected because they are born from the same blazing wood.

PURPORT: Although the blazing firewood, the sparks, the smoke, and the flame cannot stay apart because each of them is part and parcel of the fire, still they are different from one another. A less intelligent person accepts the smoke as fire, although fire and smoke are completely different. The heat and light of the fire are separate, although one cannot differentiate fire from heat and light.

41 भूतेन्द्रियान्तःकरणात्प्रधानाजीवसंज्ञितात् ।
आत्मा तथा पृथग्द्रष्टा भगवान् ब्रह्मसंज्ञितः ॥४१॥

*bhūteṅdriyāntaḥ-karaṇāt
pradhānāj jīva-saṁjñitāt
ātmā tathā pṛthag draṣṭā
bhagavān brahma-saṁjñitāḥ*

bhūta—the five elements; *indriya*—the senses; *antaḥ-karaṇāt*—from the mind; *pradhānāt*—from the *pradhāna*; *jīva-saṁjñitāt*—from the *jīva* soul; *ātmā*—the *Paramātmā*; *tathā*—so; *pṛthag*—different; *draṣṭā*—the seer; *bhagavān*—the Personality of Godhead; *brahma-saṁjñitāḥ*—called Brahman.

The Supreme Personality of Godhead, who is known as Parambrahma, is the seer. He is different from the jīva soul, or individual living entity, who is combined with the senses, the five elements, and consciousness.

PURPORT: A clear conception of the complete whole is given herewith. The living entity is different from the material elements, and the supreme living entity, the Personality of Godhead, who is the creator of the material elements, is also different from the individual living entity. This philosophy is propounded by Lord Caitanya as *acintya-bhedābheda-tattva*. Everything is simultaneously one with and different from everything else. The cosmic manifestation created by the Supreme Lord by His material energy is also simultaneously different and nondifferent from Him. The material energy is nondifferent from the Supreme Lord, but at the same time, because that energy is acting in a different way, it is different from Him. Similarly, the individual living entity is one with and different from the Supreme Lord. This “simultaneously one and different” philosophy is the perfect conclusion of the Bhāgavata school, as confirmed here by Kapiladeva.

Living entities are compared to the sparks of a fire. As stated in the previous verse, fire, flame, smoke, and firewood are combined together. Here the living entity, the material elements and the Supreme Personality of Godhead are combined together. The exact position of the living entities is just like that of the sparks of a fire; they are part and parcel. The material energy is compared to the smoke. The fire is also part and parcel of the Supreme Lord. In the *Viṣṇu Purāṇa* it is said that whatever we can see or experience, either in the material or spiritual world, is an expansion of the different energies of the Supreme Lord. As fire distributes its light and heat from one place, the Supreme Personality of Godhead distributes His different energies all over His creation.

The four principles of the Vaiṣṇava philosophic doctrine are *śuddha-advaita* (purified oneness), *dvaita-advaita* (simultaneous oneness and difference), *viśiṣṭa-advaita*, and *dvaita*. All four principles of Vaiṣṇava philosophy are based on the thesis of *Śrīmad-Bhāgavatam* explained in these two verses.

42 सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
इक्षेतानन्यभावेन भूतेष्विव तदात्मताम् ॥४२॥

*sarva-bhūteṣu cātmanam
sarva-bhūtāni cātmani
ikṣetānanya-bhāvena
bhūteṣv iva tad-ātmatām*

sarva-bhūteṣu—in all manifestations; *ca*—and; *ātmanam*—the soul; *sarva-bhūtāni*—all manifestations; *ca*—also; *ātmani*—in the Supreme Spirit; *ikṣeta*—he should see; *ananya-bhāvena*—with equal vision; *bhūteṣu*—in all manifestations; *iva*—as; *tad-ātmatām*—the nature of itself.

A yogī should see the same soul in all manifestations, for all that exists is a manifestation of different energies of the Supreme. In this way the devotee should see all living

entities without distinction. That is realization of the Supreme Soul.

PURPORT: As stated in the *Brahma-saṁhitā*, not only does the Supreme Soul enter each and every universe, but He enters even the atoms. The Supreme Soul is present everywhere in the dormant stage, and when one can see the presence of the Supreme Soul everywhere, one is liberated from material designations.

The word *sarva-bhūteṣu* is to be understood as follows. There are four different divisions of species—living entities which sprout from the earth, living entities born of fermentation or germination, living entities which come from eggs, and living entities which come from the embryo. These four divisions of living entities are expanded in 8,400,000 species of life. A person who is freed from material designations can see the same quality of spirit present everywhere or in every manifested living entity. Less intelligent men think that plants and grass grow out of the earth automatically, but one who is actually intelligent and has realized the self can see that this growth is not automatic; the cause is the soul, and the forms come out in material bodies under different conditions. By fermentation in the laboratory many germs are born, but this is due to the presence of the soul. The material scientist thinks that eggs are lifeless, but that is not a fact. From Vedic scripture we can understand that living entities in different forms are generated under different conditions. Birds evolve from eggs, and beasts and human beings are born from the embryo. The perfect vision of the yogī or devotee is that he sees the presence of the living entity everywhere.

43 स्वोनिषु यथा ज्योतिरेकं नाना प्रतीयते ।
योनीनां गुणवैषम्यात्तथात्मा प्रकृतौ स्थितः ॥४३॥

*sva-yoniṣu yathā jyotir
ekam nānā pratīyate
yoninām guṇa-vaiṣamyāt
tathātmā prakṛtau sthitaḥ*

sva-yoniṣu—in forms of wood; *yathā*—as; *jyotiḥ*—fire; *ekam*—one; *nānā*—differently; *pratīyate*—is exhibited; *yoninām*—of different wombs; *guṇa-vaiṣamyāt*—from the different conditions of the modes; *tathā*—so; *ātmā*—the spirit soul; *prakṛtau*—in the material nature; *sthitaḥ*—situated.

As fire is exhibited in different forms of wood, so, under different conditions of the modes of material nature, the pure spirit soul manifests itself in different bodies.

PURPORT: It is to be understood that the body is designated. *Prakṛti* is an interaction by the three modes of material nature, and according to these modes, someone has a small body, and someone has a very large body. For

example, the fire in a big piece of wood appears very big, and in a stick the fire appears small. Actually, the quality of fire is the same everywhere, but the manifestation of material nature is such that according to the fuel, the fire appears bigger and smaller. Similarly, the soul in the universal body, although of the same quality, is different from the soul in the smaller body.

The small particles of soul are just like sparks of the larger soul. The greatest soul is the Supersoul, but the Supersoul is quantitatively different from the small soul. The Supersoul is described in the Vedic literature as the supplier of all necessities of the smaller soul (*nityo nityānām*). One who understands this distinction between the Supersoul and the individual soul is above lamentation and is in a peaceful position. When the smaller soul thinks himself quantitatively as big as the larger soul, he is under the spell of *māyā*, for that is not his constitutional position. No one can become the greater soul simply by mental speculation.

The smallness or greatness of different souls is described in the *Varāha Purāna* as *svāmśa-vibhinnāmśa*. The *svāmśa* soul is the Supreme Personality of Godhead, and the *vibhinnāmśa* souls, or small particles, are eternally small particles, as confirmed in *Bhagavad-gītā* (*mamāivāmśo jīva-loke jīva-bhūtaḥ sanātanaḥ*). The small living entities are eternally part and parcel, and therefore it is not possible for them to be quantitatively as great as the Supersoul.

44 तस्मादिमां स्वां प्रकृतिं देवीं सदसदात्मिकाम् ।
दुर्विभाव्यां परामाव्य स्वरूपेणावतिष्ठते ॥४४॥

*tasmād imām svām prakṛtiṁ
daivīm sad-asad-ātmikām
durvibhāvyaṁ parābhāvya
svarūpeṇāvatiṣṭhate*

tasmāt—thus; *imām*—this; *svām*—own; *prakṛtiṁ*—material energy; *daivīm*—divine; *sat-asat-ātmikām*—consisting of cause and effect; *durvibhāvyaṁ*—difficult to understand; *parābhāvya*—after conquering; *sva-rūpeṇa*—in the self-realized position; *avatiṣṭhate*—he remains.

Thus the yogi can be in the self-realized position after conquering the insurmountable spell of *māyā*, who presents herself as both the cause and effect of this material manifestation and is therefore very difficult to understand.

PURPORT: It is stated in *Bhagavad-gītā* that the spell of *māyā*, which covers the knowledge of the living entity, is

insurmountable. However, one who surrenders unto Kṛṣṇa, the Supreme Personality of Godhead, can conquer this seemingly insurmountable spell of *māyā*. Here also it is stated that the *daivī prakṛti*, or the external energy of the Supreme Lord, is *durvibhāvya*, very difficult to understand and very difficult to conquer. One must, however, conquer this insurmountable spell of *māyā*, and this is possible, by the grace of the Lord, when God reveals Himself to the surrendered soul. It is also stated here, *svarūpeṇāvatiṣṭhate*. *Svarūpa* means that one has to know that he is not the Supreme Soul, but rather, part and parcel of the Supreme Soul; that is self-realization. To think falsely that one is the Supreme Soul and that one is all-pervading is not *svarūpa*. This is not realization of his actual position. The real position is that one is part and parcel. It is recommended here that one remain in that position of actual self-realization. In *Bhagavad-gītā* this understanding is defined as Brahman realization.

After Brahman realization, one can engage in the activities of Brahman. As long as one is not self-realized, he engages in activities based on false identification with the body. When one is situated in his real self, then the activities of Brahman realization begin. The Māyāvādī philosophers say that after Brahman realization, all activities stop, but that is not actually so. If the soul is so active in its abnormal condition, existing under the covering of matter, how can one deny its activity when free? An example may be cited here. If a man in a diseased condition is very active, how can one imagine that when he is free from the disease he will be inactive? Naturally the conclusion is that when one is free from all disease his activities are pure. It may be said that the activities of Brahman realization are different from those of conditional life, but that does not stop activity. This is indicated in *Bhagavad-gītā* (18.54): after one realizes oneself to be Brahman, devotional service begins. *Mad-bhaktiṁ labhate parām*: after Brahman realization, one can engage in the devotional service of the Lord. Therefore devotional service of the Lord is activity in Brahman realization.

For those who engage in devotional service there is no spell of *māyā*, and their situation is all-perfect. The duty of the living entity, as a part and parcel of the whole, is to render devotional service to the whole. That is the ultimate perfection of life.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Kapila's Instructions on the Execution of Devotional Service."

(continued in the next issue)

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 Fax: (215) 247-8702
- ★ **Phoenix, Arizona** — 100 South Weber Dr., Chandler, 85226/ Tel. (602) 705-4900/
 Fax: (602) 705-4901
- Portland, Oregon** — 5137 N.E. 42 Ave., 97218/ Tel. (503) 287-3252
- ◆ **St. Louis, Missouri** — 3926 Lindell Boulevard., 63108/ Tel. (314) 535-8085/
 Fax: (314) 535-0672
- San Diego, California** — 1030 Grand Avenue, Pacific Beach, 92109/
 Tel. (619) 483-2500/ Fax: (619) 483-0941/ E-mail: dmraj@ix.netcom.com
- San Francisco, California** — 2334 Stuart Street, Berkeley, 94705/ Tel. (510) 540-9215/
 E-mail: berkeley@com.org

Seattle, Washington — 1420 228th Avenue S.E., Issaquah, 98027/ Tel. (206) 391-3293/
 Fax: (206) 868-8928

- **Tallahassee, Florida** — 1923 Nylc Street, 32304/ Tel. & fax: (904) 681-9258/
 E-mail: frr2897@gamet.acns.fsu.edu
- Towaco, New Jersey** — P.O. Box 109, 07082/ Tel. & fax: (201) 299-0970/
 E-mail: iskconnj@aol.com
- ◆ **Tucson, Arizona** — 711 E. Blacklidge Dr., 85719/ Tel. (520) 792-0630/ Fax: (520) 791-0906
- Washington, D.C.** — 3200 Ivy Way, Harwood, MD 20776/ Tel. (301) 261-4493
- Washington, D.C.** — 10310 Oaklyn Drive, Potomac, Maryland 20854/ Tel. (301) 299-2100/
 Fax: (301) 983-5451

FARM COMMUNITIES

- Alachua, Florida (New Ramana-reti)** — P.O. Box 819, 32616/ Tel. (904) 462-2017
- Carriere, Mississippi (New Talavan)** — 31492 Anner Road, 39426/ Tel. (601) 799-1354/
 Fax: (601) 799-2924/ E-mail: atalavan@datastar.net
- Guarbo, Puerto Rico (New Govardhana Hill)** — (contact ISKCON Guarbo)
- Hillsborough, North Carolina (New Goloka)** — 1032 Dimmocks Mill Road, 27278/
 Tel. (919) 732-6492/ Fax: (919) 732-8033/ E-mail: bir.krishna.das.goswami@com.bbt.se
- Mulberry, Tennessee (Murari-sevaka)** — Rt. No. 1, Box 146-A, 37359/ Tel. (615) 759-6888/
 Fax: (615) 759-5785
- Port Royal, Pennsylvania (Gita Nagari)** — R.D. No. 1, Box 839, 17082/ Tel. & fax: (717) 527-4101

ADDITIONAL RESTAURANTS AND DINING

- Boise, Idaho** — Govinda's, 500 W. Main Street, 83702/ Tel. (208) 338-9710
- Eugene, Oregon** — Govinda's Vegetarian Buffet, 270 W. 8th St., 97401/ Tel. (503) 686-3531
- Fresno, California** — Govinda's, 2373 E. Shaw, 93710/ Tel. (209) 225-1230
- Gainesville, Florida** — Radha's, 125 NW 23rd Ave., 32609/ Tel. (352) 376-9012

UNITED KINGDOM AND IRELAND

- Belfast, Northern Ireland** — Brooklands, 140 Upper Dunmurray Lane, BT17 0HE/
 Tel. +44 (0)1232 620530
- Birmingham, England** — 84 Stanmore Rd., Edgbaston, B16 9TB/ Tel. +44 (0)121 420-4999
- ★ **Bristol, England** — Alberta Cottage, Wraxhall Road, Nailsea, BS19 1BN/ Tel. +44 (0)1275 853788
- ★ **Cardiff, Wales** — 18 Greenfield Place, Caerphilly, Mid Glamorgan/ Tel. +44 (0)1222 831579
- Coventry, England** — Sri Sri Radha Krishna Cultural Centre, Kingfield Rd., Radford,
 West Midlands (mail: 19 Gloucester St., CV1 3BZ)/ Tel. +44 (0)1203 552822 or 555420
- **Dublin, Ireland** — 6 South William St., Dublin 2, Eire/ Tel. +353 (0)167 91306
- Glasgow, Scotland** — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire ML11 0ES/
 Tel. +44 (0)1555 894790/ Fax: +44 (0)1555 894526
- Leicester, England** — 21/21A Thoresby St., North Evington, Leicester LE5 4GU/ Tel. +44 (0)116 276-
 2587 or 236-7723/ Fax: +44 (0)116 236-7723/ E-mail: gauranga.sundara@com.bbt.se
- Liverpool, England** — 114A Bold St., Liverpool, Merseyside, L1 4HY/ Tel. +44 (0)151 708-9400
 or 643-8817/ E-mail: iskcon.liverpool.uk@com.bbt.se
- ◆ **London, England (city)** — Radha-Krishna Temple, 9/10 Soho St., London W1V 5DA/ Tel. +44 (0)171
 437-3662; (residential/pujaris/ shop:) 439-3606/ Fax: 439-1127/
 E-mail: london@com.bbt.se
- **London, England (country)** — Bhaktivedanta Manor, Dharam Marg, Hilfield Lane, Watford, Herts,
 WD2 8EZ/ Tel. +44 (0)1923 857244/ Fax: +44 (0)1923 852896/
 E-mail: bhaktivedanta.manor@com.bbt.se
- London, England (south)** — 42 Enmore Road, South Norwood, London SE25/
 Tel. +44 (0)181 656-4296 or 654-3138
- **Manchester, England** — 20 Mayfield Rd., Whalley Range, Manchester M16 8FT/
 Tel. +44 (0)161 226-4416/ Tel. & fax: +44 (0)161 860-6117/
 E-mail: krishna.dharma.mg@com.bbt.se
- **Newcastle upon Tyne, England** — 304 Westgate Rd., Tyne & Wear, NE4 6BR/
 Tel. +44 (0)191 222-0150
- ★ **Plymouth, England** — 5 Erme Park, Ermington, Devon PL2 9LY/ Tel. +44 (0)1548 830085
- ★ **Romford, England** — 3 Rowan Walk, Hornchurch, Essex, RM11 2JA/ Tel. +44 (0)1708 454092

FARM COMMUNITIES

- ◆ **County Wicklow, Ireland** — Rathgorragh, Kiltegan/ Tel. & fax: +353-508-73305 or 73292/
 E-mail: pragosh@connect.ie
- Lisnaskea, North Ireland** — Govindadvipa Dhama, ISKCON Inishrath Island, BT92 9GN
 Lisnaskea, Co. Fermanagh/ Tel. +44 (0)13657 21512 or 22682
- London, England** — (contact Bhaktivedanta Manor)

RESTAURANT

- London, England** — (at ISKCON London, city) Govinda's Restaurant/ Tel. +44 (0)171 437-4928;
 (office:) 437-5875/ Fax: 439-2641

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Note for international phone calls: When dialing from outside the country, drop the "0" that begins most city codes (the numbers shown in parentheses). **Exceptions:** For Spain, the number to drop is the initial "9," for the CIS, "8." Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91). ◆ Temples with restaurants or dining. ★ New listing.

● Revised listing. The full list of centers appears in our Jan/Feb and Jul/Aug issues.

INDIA

- Agartala, Tripura** — Assam-Agartala Rd., Banamalipur, 799 001
- 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. (0532) 653318
- Bambanore, 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/ Fax: (080) 332 4818/ E-mail: madhu.pandit.jps@com.bbt.se
- Belgaum, Karnataka** — Shukravar Peth, Tilak Wadi, 590 006
- ★ **Bharatpur, Rajasthan** — C/O Jeevan Nirman Sansthan, 1 Gol Bagh Road, 321 001/
Tel. (05644) 22044/ Fax: (05644) 25742
- ◆ **Bhubaneswar, Orissa** — N.H. No. 5, IRC Village, 751 015/ Tel. (0674) 413517 or 413475/
E-mail: iskcon.bhuban@gems.vsnl.net.in
- Bombay** — (see Mumbai)
- Calcutta, W. Bengal** — 3C Albert Rd., 700 017/ Tel. (033) 2473757 or 2476075/ Fax: (033) 2478515
E-mail: spci@giascl01.vsnl.net.in
- Chandigarh** — Hare Krishna Land, D -B, 160 036/ Tel. (0172) 601590 and 603232
- Chennai, Tamil Nadu** — 59, Burkit Rd., T. Nagar, 600 017/ Tel. (044) 4343266/ Fax: (044) 4345929
- Coimbatore, Tamil Nadu** — Padmam 387, VGR Puram, Alagesan Rd. 1, 641 011/ Tel. (0422) 435978
or 442749/ Fax: (0422) 435978 or 446355/ E-mail: sarvaisvarya.jps@com.bbt.se
- Dwarka, Gujarat** — Bhartiya Bhuvan, Dwarka Dham, Dist. Jamnagar, 361 335/
Tel. (c/o Shantilal) (02892) 4532/ Fax: (02892) 4319
- Gangapur, Gujarat** — Bhaktivedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur,
P.O. Gangadhara, Dist. Surat, 394 310/ Tel. (0261) 667075
- Guntur, A. P.** — Opp. Sivalayam, Peda Kakani 522 509
- ◆ **Guwahati, Assam** — Ulubari Charali, Guwahati 781 001/ Tel. (0361) 31208
- Hanumkonda, A. P.** — Neeladri Rd., Kapuwada, 506 011/ Tel. (08712) 77399
- Haridwar, U. P.** — ISKCON, P.O. Box 4, Haridwar, U.P. 249401/ Tel. (0133) 422655
- 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** — E-243 Ram Path, Shyam Nagar (mail: P.O. Box 270), Jaipur 302 001/
Tel. (0141) 364022/ Fax: (0141) 561492 (Attn: ISKCON)
- Katra, Jammu and Kashmir** — Srila Prabhupada Ashram, Srila Prabhupada Marg, Kalka Mata
Mandir, Katra (Vashnon Mata) 182 101/ Tel. (01991) 33047
- ◆ **Kurukshetra, Haryana** — 369 Gudri Muhalla, Main Bazaar, 132 118/ Tel. (01744) 32806 or 33529
- Lucknow, Uttar Pradesh** — 1 Ashak Nagar, Guru Govind Singh Marg, 226 018
- Madras** — (see Chennai)
- Madurai, Tamil Nadu** — 32 Chellatthamman Koil St. (Near Simmakkal), Madurai 625 001/
Tel. (0452) 627565
- **Mangalore, Karnataka** — Hare Krishna Ashram, Rosario Church Road,
Pandeshwar, Mangalore, 574001/ Tel. (0824) 420474
- ◆ **Mayapur, W. Bengal** — Shree Mayapur Chandrodaya Mandir, Shree Mayapur Dham,
Dist. Nadia (mail: P.O. Box 10279 (Ballygani), Calcutta/ Tel. (03472) 45239 or 45240 or
45233/ Fax: (03472) 45238/ E-mail: mayapur@com.bbt.se
- Moirang, Manipur** — Nongban Ingkhon, Tidim Rd./ Tel. 795133
- ◆ **Mumbai, Maharashtra (Bombay)** — Hare Krishna Land, Juhu 400 049/ Tel. (022) 6206860/
Fax: (022) 6205214/ E-mail: iskcon.krishna@gems.vsnl.net.in
- Mumbai, Maharashtra** — 7 K. M. Munshi Marg, Chowpatty, 400 007/ Tel. (022) 3634078/
Fax: (022) 367 7941/ E-mail: rkrishna@giasbm01.vsnl.net.in
- Mumbai, Maharashtra** — Shrusthi Complex, Mira Road (E), opposite Royal College, Thane,
401 107/ Tel. (022) 8817795, 8118875
- 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) 6419701 or 6412058/ Fax: (011) 6433450 (Attn: ISKCON/
E-mail: ram.nam.gkg@com.bbt.se
- New Delhi** — 14/63, Punjabi Bagh, 110 026/ Tel. (011) 5410782
- **Pandharpur, Maharashtra** — Hare Krishna Ashram (across Chandrabhaga River), Dist. Sholapur,
413 304/ Tel. (07315) 35159
- Patna, Bihar** — Rajendra Nagar Road No. 12, 800 016/ Tel. (0612) 50765
- Pune, Maharashtra** — 4 Tarapoor Rd., Camp, 411 001/ Tel. (0212) 667259
- Secunderabad, A. P.** — 27 St. John's Road, 500 026/ Tel. (040) 805232/ Fax: (040) 814021/
E-mail: sahadeva.brs@com.bbt.se
- Silchar, Assam** — Ambikapatti, Silchar, Cachar Dist., 788 004
- Siliguri, W. Bengal** — Gitalpara, 734 401/ Tel. (0353) 26619/
E-mail: marchhetri@sma.sprinpr.gems.vsnl.net.in
- Sri Rangan, Tamil Nadu** — 16A Thiruvadi Street, Trichy, 620 006/ Tel. (0431) 433945
- Surat, Gujarat** — Rander Rd., Jahangirpura, 395 005/ Tel. (0261) 685516 or 685891
- Thiruvananthapuram (Trivandrum), Kerala** — T.C. 224/1485, WC Hospital Rd., Thycaud, 695 014/
Tel. (0471) 328197/ E-mail: sarvaisvarya.jps@com.bbt.se
- Tirupati, A. P.** — K.T. Road, Vinayaka Nagar, 517 507/ Tel. (08574) 20114
- Udhampur, Jammu and Kashmir** — Srila Prabhupada Ashram, Prabhupada Marg, Prabhupada
Nagar, Udhampur 182 101/ Tel. (01992) 70298
- Vadodara (Baroda), Gujarat** — Hare Krishna Land, Gotri Rd., 390 021/ Tel. (0265) 326299 or
321012/ Fax: (0265) 331013
- Vallabh Vidyannagar, Gujarat** — ISKCON Hare Krishna Land, 338 120/ Tel. (02692) 30796
- Varanasi, U. P.** — Annapurna Nagar, Vidyapith Rd., Varanasi 221 001/ Tel. (0542) 362617
- ◆ **Vrindavana, U. P.** — Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti,
Mathura Dist., 281 124/ Tel. (0565) 442-478 or 442-355/ Fax: (0565) 442-596/
E-mail: mahaman.acbsp@com.bbt.se

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/ Tel. (0218) 623473
- Hyderabad, A. P.** — P. O. Dabulpur Village, Medchal Tq., R.R. District, 501 401/ Tel. 552924
- Karnataka** — Bhaktivedanta Eco-Village, Nagodi P.O., Voller Valley, Hosanagar Taluq, Shivmoga
District, Karnataka 577 425 (mail: Garuda Guha, Kollur, D.K. District, Karnataka 576 220)
- Mayapur, West Bengal** — (contact ISKCON Mayapur)

ADDITIONAL RESTAURANT

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

AUSTRALIA

- Adelaide** — 227 Henley Beach Rd., Torrensville, SA 5031/ Tel. +61 (08) 234 1378
- Brisbane** — 95 Bank Rd., Graceville, QLD (mail: P.O. Box 83, Indooroopilly 4068)/
Tel. +61 (07) 3379 5455/ Fax: +61 (07) 3379 5880/ E-mail: tirtharaj.tkg@com.bbt.se
- **Canberra** — 117 Hawksbury Crescent, Farrer, ACT 2607/ Tel. +61 (06) 290 1869/
Fax: +61 (06) 286 4700/ E-mail: adi-p@msn.com
- Melbourne** — 197 Danks St., Albert Park, Victoria 3206 (mail: P.O. Box 125)/
Tel. +61 (03) 9699 5122/ Fax: +61 (03) 9690 4093/ E-mail: 100237.354@compuserve.com
- **Perth** — 144 Railway Parade, Bayswater (mail: P.O. Box 102, Bayswater, WA 6053)/
Tel. +61 (09) 3701552/ Fax: +61 (09) 2726636
- ◆ **Sydney** — 180 Falcon St., North Sydney, NSW 2060 (mail: P. O. Box 459, Cammeray, NSW 2062)/
Tel. +61 (029) 959 4558/ Fax: +61 (029) 957 1893
- Sydney** — 3296 King St., Newtown 2042/ Tel. +61 (029) 550 6524

FARM COMMUNITIES

- Bambra (New Nandagram)** — Oak Hill, Dean's Marsh Rd., Bambra, VIC 3241/
Tel. +61 (052) 887383/ Fax: +61 (052) 887309
- Pillfield, NSW** — New Gokula Farm, Lewis Lane (off Mt.View Rd. Millfield near Cessnock),
NSW (mail: P.O. Box 399, Cessnock 2325, NSW)/ Tel. +61 (049) 981800/ Fax: (Sydney temple)
- Murwillumbah (New Gowardhana)** — Tyalgum Rd., Eungella, via Murwillumbah, NSW 2484
(mail: P.O. Box 687)/ Tel. +61 (066) 726579 or 723047/ Fax: +61 (066) 431226

ADDITIONAL RESTAURANTS

- Brisbane** — Govinda's, 1st floor, 99 Elizabeth Street/ Tel. +61 (07) 3210 0255
- Brisbane** — Hare Krishna Food for Life, 190 Brunswick St., Fortitude Valley/ Tel. +61 (07) 3854 1016
- **Melbourne** — Crossways, 1st Floor, 123 Swanston Walk, Melbourne, Victoria 3000/
Tel. +61 (03) 9650 2939
- **Melbourne** — Gopal's, 139 Swanston Walk, Melbourne, Victoria 3000/ Tel. +61 (03) 9650 1578
- Murwillumbah** — 91 Main St., Murwillumbah NSW 2484/ Tel. (066) 726767
- 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) 366 5174/
Fax: +64 (03) 661965
- Labasa, Fiji** — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912
- Lautoka, Fiji** — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 664112/ Fax: +679 663039
E-mail: punjasons@is.com.fj
- 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/ Fax: +64 (09) 4127130

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) 3667035
- Labasa, Fiji** — Hare Krishna Restaurant, Naseakula Road/ Tel. +679 811364
- Lautoka, Fiji** — Gopal's, Corner of Yasawa St. and Naviti St./ Tel. +679 662990
- Suva, Fiji** — Gopal's, 18 Pratt St./ Tel. +679 314154

EUROPE (partial list)

- Amsterdam** — Van Hilligaertstraat 17, 1072 JX, Amsterdam, The Netherlands/
Tel. +31 (020) 6751404/ Fax: +31 (020) 6751405/ E-mail: amsterdam@com.bbt.se
- Barcelona** — c/de L'Obllit 67, 08026 Barcelona, Spain/ Tel. +34 (93) 347-9933
- Bergamo, Italy** — Villaggio Hare Krishna, Via Galileo Galilei 41, 24040 Chignolo D'isola (BG), Italy/
Tel. +39 (035) 4940706
- Berlin** — Johannisthaler Chaussee 78, 12259 Berlin (Britz)/ Tel. +49 (030) 613 2400/
Fax: +49 (030) 618 9112
- Budapest** — Hare Krishna Temple, Mariaremetei ut. 77, Budapest 1028 II, Hungary/
Tel. & fax: +36 (01) 1768774
- Copenhagen** — Baunevej 23, 3400 Hillerød, Denmark/ Tel. +45 4228 6446/ Fax: +45 4228 7331
- ◆ **Heidelberg** — Kurfürsten-Anlage 5, D-69115 Heidelberg/ Tel. +49 (06221) 165101/
Fax: +49 (06221) 167676
- Helsinki** — Ruoholahdenkatu 24 D (III rks) 00180, Helsinki, Finland/ Tel. +358 (0) 6949879/
Fax: +358 (0) 6949837
- Madrid** — Espíritu Santo 19, 28004 Madrid, Spain/ Tel. +34 (91) 521-3096
- Oslo** — Jonsrudvej 1G, 0274 Oslo, Norway/ Tel. +47 (022) 552243/ Fax: +47 (022) 558172

- **Paris** — 31 Rue Jean Vacquier, 93160 Noisy le Grand, Paris, France/ Tel. +33 (01) 43043263 Fax: +33 (01) 43057864/ E-mail: nital.gaurasundara.tkg@com.bbt.se
- ◆ **Prague** — Jilova 290, Prague 5-Zlicin 155 00, Czech Republic/ Tel. +42 (02) 3021282 or 3021608/ Fax: +42 (02) 3021628
- ◆ **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/ Fax: +32 (086) 322929
- ◆ **Stockholm** — Fridhemsgatan 22, 11240 Stockholm, Sweden/ Tel. +46 (08) 6549 002/ Fax: +46 (08) 6508 813
- ◆ **Vienna** — Rosenackerstrasse 26, 1170 Vienna, Austria/ Tel. & fax: +43 (01) 455830
- ◆ **Warsaw** — Mysiadlo k. Warszawy, ul. Zakret 11, 05-500 Piaseczno, Poland/ Tel. & fax: +48 (22) 756-2711
- ◆ **Zürich** — Preyergrasse 16, 8001 Zürich, Switzerland/ Tel. +41 (01) 251-8851/ Fax: +41 (01) 262-3114

FARM COMMUNITIES

- ◆ **France (Bhaktivedanta Village)** — Chateau Bellevue, F-39700 Chatenois/ Tel. +33 (084) 728235
- ◆ **France (La Nouvelle Mayapura)** — Domaine d'Oublaiss, 36360, Lucay le Mâle/ Tel. +33 (054) 402481
- ◆ **Germany (Nava Jiyada Nrsimha Ksetra)** — Zielberg 20, 94118 Jandelsbrunn/ Tel. +49 (08583) 316
- ◆ **Italy (Villa Vrindavan)** — Via Comunale degli Scopeti 108, S. Andrea in Percussina, San Casciano, Val di Pesa (Florence) 5002, Italy/ Tel. +39 (055) 820-054
- ◆ **Spain (New Vraja Mandala)** — (Santa Clara) Brihuega, Guadalajara/ Tel. +34 (949) 280436

ADDITIONAL RESTAURANTS

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

COMMONWEALTH OF INDEPENDENT STATES (partial list)

- ◆ **Kiev** — ul. Menjinskogo, 21-b., 252054 Kiev, Ukraine/Tel. +380 (8044) 244494/ E-mail: acyuta@krsna.kiev.ua
- ◆ **Moscow** — Khoroshevskoye shosse d.8, korp.3, 125 284, Moscow, Russia/ Tel. +7 (8095) 255-67-11/ Fax: +7 (8095) 945 3382
- ◆ **St. Petersburg** — St. Petersburg Religious Society for Krishna Consciousness, 17, Bumajnya ul., St. Petersburg 198020, Russia/ Tel. & fax: +7 (8812) 157-3544/ E-mail: vasudama.hks@com.bbt.se

RESTAURANT

- ◆ **St. Petersburg** — Govinda's, 58, Angliysky pr., 190008, Russia/ Tel. +7 (8812) 113-7896

ASIA (partial list)

- ◆ **Dhaka, Bangladesh** — 5 Chandra Mohon Basak St., Banagram, Dhaka 1203/ Tel. +880 (02) 236249
- ◆ **Hong Kong** — 27 Chatam Road South, 6/F, Kowloon/ Tel. +852 (2) 7396818/ Fax: +852 (2) 7242186/ E-mail: iskconhk@intercon.net
- ◆ **Jakarta, Indonesia** — P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (021) 4899646
- ◆ **Kathmandu, Nepal** — Budhanilkantha, Kathmandu (mail: P. O. Box 3520)/ Tel. +977 (01) 371 743/ Fax: +977 (01) 416 996 (Attn: ISKCON)/ E-mail: yugesh@infopost.mos.com.np

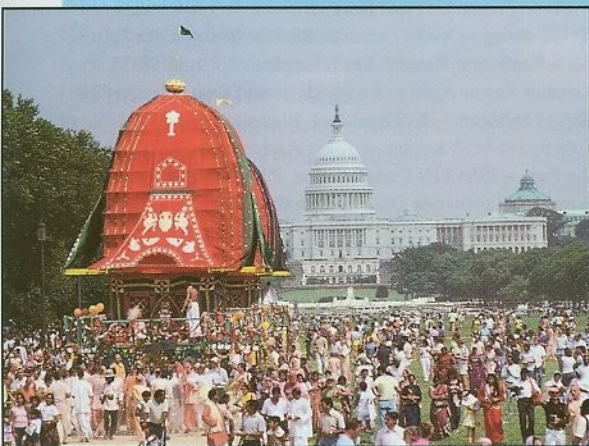
- ◆ **Kuala Lumpur, Malaysia** — Lot 9901, Jalan Awan Jawa, Taman Yari, off 5½ Mile, Jalan Kelang Lama, Petaling/ Tel. +60 (03) 780-7355 or -7360 or -7369/ Fax: +60 (03) 781-1644/ E-mail: simheswar.jps@com.bbt.se
- ◆ **Manila, Philippines** — Penthouse Livag Bldg., 3307 Mantanzas St., Makati, Metro Manila/ Tel. +63 (02) 8337883 loc. 10
- ◆ **Tel Aviv, Israel** — 16 King George St. (mail: P. O. Box 48163, Tel Aviv 61480)/ Tel. +972 (03) 5285475 or 6299011/ Fax: +972 (03) 6299011
- ◆ **Tokyo, Japan** — 1-29-2-202 Izumi, Suginami-ku, Tokyo 168/ Tel. +81 (03) 3327-1541/ Fax: +81 (03) 3327-1542

LATIN AMERICA (partial list)

- ◆ **Buenos Aires, Argentina** — Centro Bhaktivedanta, Andonaegui 2054 (1431)/ Tel. +54 (01) 5215567, 5234232/ Fax: +54 (01) 5234504/ E-mail: goloka@das.satlink.net
- ◆ **Georgetown, Guyana** — 24 Uitvlugt Front, West Coast Demerara
- ◆ **Guayaquil, Ecuador** — 6 de Marzo 226 or V. M. Rendon/ Tel. +593 (04) 308412 or 309420
- ◆ **Lima, Peru** — Carretera Central Km. 32 (frente a la curva que baja a la Cantuta) Chosica/ Tel. & fax: +51 (014) 491-0250/ E-mail: postmast@limandir.org.pe
- ◆ **Mexico City, Mexico** — Gob. Tiburcio Montiel No. 45, 11850 Mexico, D.F./ Tel. & fax: +52 (5) 273 1953
- ◆ **Rio de Janeiro, Brazil** — Rua Barao da Torre 199, apt. 102, Ipanema/ Tel. +55 (021) 267-0052
- ◆ **San Salvador, El Salvador** — Avenida Universitaria 1132, Media Cuadra al sur de la Embajada Americana (mail: P.O. Box 1506)/ Tel. +503 25-96-17
- ◆ **Santiago, Chile** — Carrera 330/ Tel. +56 (02) 698-8044
- ◆ **São Paulo, Brazil** — Av. Angelica, 2583, Centro, CEP 01227-200, São Paulo, SP, Brazil/ Tel. +55 (011) 259-7352

AFRICA (partial list)

- ◆ **Cape Town, South Africa** — 17 St. Andrews Rd., Rondebosch 7700/ Tel. +27 (021) 689 1529/ Fax: +27 (021) 686-8233
 - ◆ **Durban, South Africa** — Chatsworth Centre., Chatsworth 4030, Natal (mail: P.O. Box 56003)/ Tel. +27 (031) 433-328/ Fax: +27 (031) 438-198/ E-mail: iskconsa@iafrica.com
 - ◆ **Johannesburg, South Africa** — 14 Goldreich St., Hillbrow 2001 (mail: P.O. Box 10667, Johannesburg 2000)/ Tel. +27 (011) 484-7170/ Fax: +27 (011) 484-6279/ E-mail: iskconjh@iafrica.com
 - ◆ **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/ Fax: +254 (02) 740957
 - ◆ **Phoenix, Mauritius** — Hare Krishna Land, Pont Fer, Phoenix (mail: P. O. Box 108, Quartre Bornes, Mauritius)/ Tel. +230 696-5804/ Fax: +230 465-1066
 - ◆ **Port Elizabeth, South Africa** — 18 Strand Fontein Rd., 6001 Port Elizabeth/ Tel. & fax +27 (041) 534 330
 - ◆ **Port Harcourt, Nigeria** — 2nd Tarred Rd., Ogwaja Waterside (mail: P.O. Box 4429, Trans Amadi)
- FARM COMMUNITY**
- ◆ **Mauritius (ISKCON Vedic Farm)** — Hare Krishna Rd., Vrindaban, Bon Acceuil/ Tel. +230 418-3955



Washington, D. C., Rathayātrā

1997 Festival of India

*Schedule for North America**

- | | |
|--------------|--|
| June 14 | New York City Rathayātrā |
| June 21-22 | New Jersey Rathayātrā |
| June 28-29 | Boston Rathayātrā |
| July 4 | Washington, D.C., Rathayātrā |
| July 12-13 | Montreal Rathayātrā |
| July 19-20 | Toronto Rathayātrā |
| August 2-3 | Los Angeles Rathayātrā |
| August 10 | San Francisco Rathayātrā |
| August 16-17 | Vancouver Rathayātrā |
| August 25 | Vancouver Śrī Kṛṣṇa Janmāṣṭamī |
| August 26 | Vancouver Vyāsa Pūjā |
| September 13 | Spanish Fork, Utah, Śrī Rāma Vijayotsava |

*Some of these dates have not yet been confirmed. For more information, please get in touch with your local Hare Kṛṣṇa center, or write to Festival of India, Rt. 1, Box 96, Sandy Ridge, NC 27046.

Gatherings

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

If you hold Kṛṣṇa conscious gatherings and you'd like to be added to the list, please send your name, city, and phone number to Gatherings, BTG, P. O. Box 430, Alachua, FL 32616, USA.

ALABAMA: Dothan — Kirit Joshi, M.D., (205) 793-2618
ARIZONA: Chino Valley — Karin Goldman, P.O. Box 2238, Chino Valley, AZ 86323
CALIFORNIA: To find out about programs in Anaheim Hills, Corona, Cerritos, Diamond Bar, Granada Hills, Laguna Niguel, Long Beach, Redlands, Santa Ana, Simi Valley, and other southern California locations, call Svayambhuva Dāsa at (310) 839-1572.
Badger — New Braja Bhumi Community, (209) 336-9383;
Burlingame — Vaiṣeṣika Dāsa & Nirākula Devi Dāsi, (415) 344-9552; **Crescent City** — Guru Caraṇa Dāsa, 150 Oak St., Rockcreek Subdistrict, Crescent City, CA 95531, (No phone); **Crescent City** — Bhakta Rob, (707) 464-7238; **Encinitas** — Hare Krishna Visitor Center, (619) 634-1698; **Grass Valley** — Madana Mohana Dāsa & Vṛndāvanēśvari Devi Dāsi, (916) 477-0551; **Ojai** — Māyēśvara Dāsa & Urvaśi Devi Dāsi (William & Joan Roberts), (805) 640-0405; **Placentia** — Sri Radha Raman Temple, (714) 996-7262; **Redwood Valley** — Prasanna Yoga Āśrama (Īkṣvāku Dāsa), (707) 485-5592; **San Jose/ Santa Cruz** — Akrūranātha Dāsa & Jagarīṇi Devi Dāsi, (408) 353-9099; **Santa Rosa** — Jagannātha Purī Dāsa & Tripurārī Devi Dāsi, Bus. phone: (707) 526-7211
DELAWARE: Newark — Bhakta Daryl Hyde, (302) 731-0067
FLORIDA: Clearwater — Brhat Sānu Dāsa, (813) 725-7694; **Cocoa** — Bhāgavata Dharma Dāsa & Śyāmā Devi Dāsi, (407) 633-7664; **Coral Springs** — Institute for Gaudiya Vaishnavism, (305) 345-3456
***Orlando** — Raghunātha Purī Dāsa (Ron Jermakian), (407) 291-3069
GEORGIA: Augusta — Damon & Debbie Campbell, (706) 855-2093
***HAWAII:** Waimanalo Bay — Above Heaven's Gate, (808) 259-5429
INDIANA: Indianapolis — Steve W. Bausch (Śyāmasundara Dāsa), (317) 357-9051
***IOWA:** Iowa City — Dan & Sylvia Lindberg, (309) 358-0317
KANSAS: Lawrence — Ankota Dāsa & Gopimātā Devi Dāsi, (913) 865-5080
MARYLAND: Silver Spring — Mr. & Mrs. Sankhla & Jāhnavi Devi Dāsi, (301) 236-0564, or Anuttama Dāsa, (301) 236-4717
MASSACHUSETTS: Quincy — Charran Mahadeo (Caitya Guru Dāsa), (617) 471-7911
MISSISSIPPI: Cleveland — K. P. & Bhama Sridharan, (601) 846-4132
MONTANA: Belgrade — Peter Levine (Īśāna Dāsa), (406) 388-1062; **Bozeman** — Laura Marino, (406) 586-1699
NEW HAMPSHIRE: Hudson — V. J. Varnasi, (603) 598-6939
NEW MEXICO: Albuquerque — Johna & Bob McClain, (505) 298-8440; **Albuquerque** — Randolph Schwab (Raṅga Raṅjana Dāsa), (505) 243-6925; **Albuquerque** — Suresh Vyas, (505) 833-5453; **Santa Fe** — Jambavati Devi Dāsi, (505) 473-3036
NEW YORK: Buffalo — Mahāvegavati Devi Dāsi, (716) 884-3640; **Buffalo** — Nilesh Thali & Joe Lucca, (716) 836-2368; **Corona** (Queens) — Śivā-rādhyā Dāsa (Nikhil N. Trivedi) & families, (718) 639-6580; **Syracuse** — Gopasundarī Devi Dāsi (Gail Pellicci), (315) 451-7675
NORTH CAROLINA: Belmont — Kantilal & Sushila Patel (Satyavrata Dāsa & Kṛṣṇa Kumārī Devi Dāsi), (704) 825-3753; **Fayetteville** — Dayāvira Dāsa, (919) 425-6861; **Sandy Ridge** — Ādi Kartā Dāsa & Rucirā Devi Dāsi, (910) 593-9058
OHIO: Athens — Krishna House, (614) 594-4496 or (614) 421-1661; **Cincinnati** — Braja Kumārī Dāsi, (513) 742-5725; **Cleveland** —

Kṛṣṇanandini Devi Dāsi, (216) 681-2934 or Kāma-giri Devi Dāsi, (216) 761-3954; **Kent** — Regular programs at Kent State University, (614) 421-1661
PENNSYLVANIA: Erie — Lilā Kumāra Devi Dāsi, (814) 676-1791; **Norristown** — Radha Krishna Mahajan, M.D. (Kaivalya Dāsa), (215) 539-3221; **Pittsburgh** — Ranchor Dāsa & Vṛndā Priyā Devi Dāsi (Rajeev Srivastava & Vineeta N. Desai), (412) 571-0728; **Pittsburgh** — Kaunteya Dāsa (Ken Jones), (412) 471-0666; **Stroudsburg** — Dr. Shyamsundar Mahajan (Śamika Rṣi Dāsa), (717) 424-9449
SOUTH CAROLINA: Orangeburg — Sam & Savita Patel, (803) 534-5368
TENNESSEE: Nashville — Nitāi Gaurasundara Dāsa (Dr. Ravi Singh), (615) 896-3425
UTAH: Spanish Fork — KHQN Radio, (801) 798-3559
VIRGINIA: Charlottesville — The Bhaktivedanta Center, Amitācāra Dāsa & Māyāpriyā Devi Dāsi, (804) 296-0686
WEST VIRGINIA: Wheeling — New Vrindaban, (304) 843-1600; **Parkersburg** — Pramod & Mala Mathur, (304) 295-8362
CANADA: Edmonton, Alberta — Omkāra Dāsa and Jadurāṇi Devi Dāsi (Om & Jyoti Sharma), (403) 434-7343; **Markham, Ontario** — Prabhu-pāda Dāsa, (V. B. Sharma), (416) 294-9431; **Quadra Island, B.C.** — Vijeta Dāsa & Āryā Devi Dāsi, (604) 285-2346; **Toronto** — Rāmānanda Rāya Dāsa & Viśākhā Devi Dāsi, (416) 297-6131
***JAMAICA, WEST INDIES:** Kingston — Bhāgavatānanda Dāsa, (809) 925-8332
AUSTRALIA: Tasmania — Maṇibandha Dāsa & Carsaṇi Devi Dāsi, P.O. Box 327, North Hobart 7002
NEW ZEALAND: Tauranga, Bay of Plenty — ISKCON Tauranga Community, (07) 552 0647; **Hamilton** — Rāghava Caitanya Dāsa, (07) 856 7608
BELGIUM: Ghent — Centrum voor Bhakti-yoga, (09) 238.33.44
HUNGARY: Liter — Torok Zoltan, Bajcsy Zs. u. 56, Liter 8196
ITALY: Belforte del Chienti — Centro Culturale Govinda Bhavan, Mahāvākya Dāsa & Divya Kathā Devi Dāsi, (0733) 951102; **Rome** — Hare Kṛṣṇa Forum, (06) 6832660
FRANCE: Paris — Centre Culturel Hare Krishna, (01) 40469523
GERMANY: Hamburg — Vedic Cultural Mission, (040) 655 23 72; **Weimar** — Katharina Rauch, Am Jakobsfriedhof 1, D-99423
GREECE: Greater Patras Area — Pānagādi-tīrtha Dāsa, (06) 963-2930
DENMARK: Copenhagen — Krishnahuset, Blaagaardsgade 14 st. tv. 2200 Kobenhavn N.; **Vasteras** — Jonas Andreasson, (021) 188007
BOLIVIA: La Paz — ISKCON Congregation, P.O. Box 12427
JAPAN: Odawara — Jayānanda Dāsa and Bhaktin Kana, (0465) 42-3749; **Osaka** — Satsvarūpa Dāsa and Jalāṅgi Devi Dāsi, (06) 352-0729
UNITED KINGDOM: Regular gatherings take place in more than twenty cities. To find the one nearest you, or for help in starting one, contact Bhaktivedanta Books Ltd., Reader Services Dept., P. O. Box 324, Borehamwood, Herts., WD6 1NB. Phone: (0181) 905-1244
COMMONWEALTH OF INDEPENDENT STATES: Programs are held in more than 100 cities. For information contact Kīrtirāja Dāsa, P. O. Box 1445, Alachua, Florida 32616, U.S.A. Phone: (904) 462-5805.
SOUTH AFRICA: Programs are held in more than 50 locations. For information contact one of the ISKCON centers in South Africa listed on page 61.

*New or revised listing.

The Hare Kṛṣṇa Calendar

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

Month of Madhusūdana

(April 23–May 21)

MAY

2—Disappearance anniversary of Śrīla Vṛndāvana Dāsa Ṭhākura, the author of *Śrī Caitanya Bhāgavata*, a biography on Lord Caitanya.

3—Varūthinī Ekādaśī. Fasting from grains and beans.

6—Appearance anniversary of Śrīla Gadādhara Paṇḍita, one of Lord Caitanya's principal associates.

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

16—Appearance anniversary of Śrīmatī Sītā Devī, the consort of Lord Rāmacandra. Appearance anniversary of Śrīmatī Jāhnava Devī, the consort of Lord Nityānanda Prabhu. Disappearance anniversary of Śrīla Madhu Paṇḍita, a great devotee of Lord Caitanya.

18—Mohiṇī Ekādaśī. Fasting from grains and beans.

19—Rukmiṇī Dvādaśī, the appearance anniversary of Śrīmatī Rukmiṇī Devī, the consort of Lord Kṛṣṇa as Dvārakādīśa, the Lord of Dvārakā.

20—Disappearance anniversary of Śrīla Jayānanda Prabhu, a dedicated follower of Śrīla Prabhupāda who

helped him bring the Rathayātrā festival to the Western world.

21—Nṛsimha Caturdaśī, the appearance anniversary of Lord Nṛsimhadeva, Lord Kṛṣṇa's half-man, half-lion incarnation. Fasting till dusk, followed by feasting. Appearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master. Appearance anniversary of Śrīla Śrīnivāsa Ācārya, a follower of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Parameśvara Purī, an associate of Lord Caitanya.

Month of Trivikrama

(May 22–June 19)

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

JUNE

1—Aparā Ekādaśī. Fasting from grains and beans.

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

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

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

18—Śrīla Raghunātha Dāsa

Gosvāmī's chipped-rice-and-yogurt festival at Pāṇihāṭi.

Month of Vāmana

(June 20–July 19)

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

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

30—Yoginī Ekādaśī. Fasting from grains and beans.

JULY

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

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

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

16—Śayanā Ekādaśī. Fasting from grains and beans.

Month of Śrīdhara

(July 20–August 17)

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

21—Anniversary of the incorporation of ISKCON, in New York City, 1966.

Vedic Thoughts

At the present moment
the human society teaches one to love
his country or family or
his personal self, but there is
no information where to repose the
loving propensity

so that everyone can become happy.
That missing point is Kṛṣṇa,
and *The Nectar of Devotion* teaches us
how to stimulate our original
love for Kṛṣṇa and how
to be situated in that position
where we can enjoy our blissful life.

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Preface to *The Nectar of Devotion*

This temporary life is full of miseries.
Take shelter of the holy name
as your only business.

Śrīla Bhaktivinoda Ṭhākura
Aruṇodaya-kīrtana, from *Gītāvalī*

Philosophical research culminates
in understanding the Supreme Personality
of Godhead. After achieving this
understanding, when one becomes free
from the material modes of nature
he attains the stage of devotional service.

Either by devotional service directly
or by philosophical research, one has to find
the same destination, which is
the Supreme Personality of Godhead.

Lord Kapiladeva
Śrīmad-Bhāgavatam 3.32.32

One should try to keep himself
satisfied in any condition of life—
whether distress or happiness—which is
offered by the supreme will.
A person who endures in this way
is able to cross over the darkness
of nescience very easily.

Śrī Nārada Muni
Śrīmad-Bhāgavatam 4.8.33

Unto one who has transcendental
qualities due to friendly behavior
with the Supreme Personality of Godhead,
all living entities offer honor,
just as water automatically flows down
by nature.

Śrī Maitreya Ṛṣi
Śrīmad-Bhāgavatam 4.9.47

Give up all fear and shyness
and take shelter of the merciful Lord
Śrī Caitanya Mahāprabhu.
He rescues the most wicked of heart,
and therefore He is known as
Patita Pāvana, “the savior of the fallen.”

Śrīla Narottama Dāsa Ṭhākura
Prārthanā

The transcendental body of Kṛṣṇa is very
sweet, and His face is even sweeter than His
body. The soft smile on His face, which is
like the fragrance of honey, is sweeter still.

Śrī Bilvamaṅgala Ṭhākura
Kṛṣṇa-karṇāmṛta

Send your favorite quotations to: *Vedic Thoughts, Back to Godhead*, P.O. Box 430, Alachua, FL 32616, USA.
Or *Vedic Thoughts, Back to Godhead*, 33 Janki Kutir, Next to State Bank of Hyderabad, Juhu, Mumbai 400 049, India.



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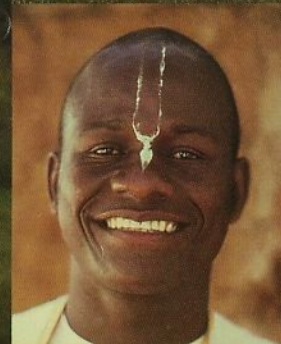
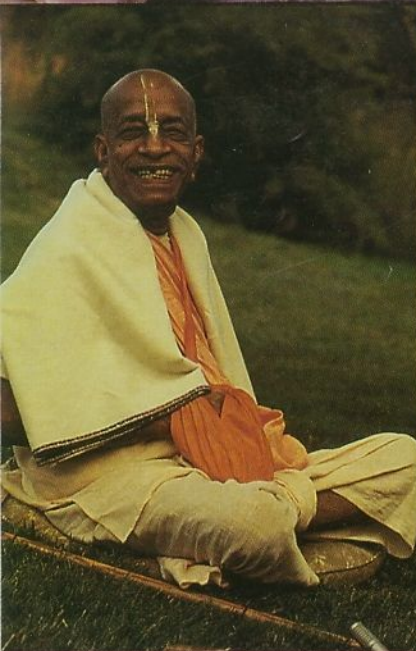
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