

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



The Magazine of the Hare Krishna Movement • July/August 1997 • \$4.00 / £4.50

CROSSING CANADA

A Hare Kṛṣṇa Swami's
8,000-Km Trek



Purify Your Existence

The Method for Attaining Perfection

Indraprastha City

The Pāṇḍavas Build a Heaven on Earth

The Sense of Kindness

One King's Extraordinary Compassion

Knowledge and Devotion

Putting Them Together

Children and Pets

Do Kids Need Animal Friends?

Science in the Vedas

An Example of Advanced Astronomy

ART SHOWCASE

WINDOWS TO THE SPIRITUAL WORLD



Painting by Ujwala Das, Ukraine

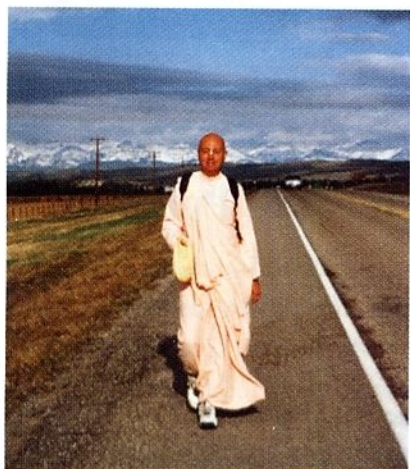
Ādi Śaṅkarācārya Meditates on the Spiritual World

The *Śiva Purāṇa* and the *Padma Purāṇa* explain that Lord Śiva appeared as Ādi Śaṅkarācārya (A.D. 788–820) on the order of Lord Viṣṇu. Śaṅkarācārya's mission was to bring people back to Vedic culture by using the *Vedas* to teach an impersonalistic philosophy similar to that of Buddhism, which prevailed at that time and which rejects the authority of the *Vedas*. So although Śaṅkarācārya played the role of an impersonalist, he was actually a great devotee of the Lord. In his *Abhilāṣāṣṭaka*, Śaṅkarācārya writes, "I desire to be in Vṛndāvana so that I may sit on the bank of the Yamunā and pass each long day of my life in the twinkling of an eye, meditating on Lord Kṛṣṇa."

BACK TO GODHEAD

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

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COVER: A native of Canada, he left the comforts of the office to take Kṛṣṇa consciousness on the road—coast to coast across Canada. Please see the article beginning on page 19. (Photo by Mike Sturk. Copyright *The Calgary Herald*, 1996. Used by permission.)

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

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Statement of Purposes

Back to Godhead is a cultural tool for respiritualizing human society. These are our purposes:

1. To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
2. To expose the faults of materialism.
3. To offer guidance in the Vedic techniques of spiritual life.
4. To preserve and spread the Vedic culture.
5. To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
6. To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.

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

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

Predictions of The Next World War

ASTROLOGERS, WE'VE HEARD, are predicting a forthcoming war. If we believe accounts passed on from a well-reputed star-reader in Jaipur, the next world war is on its way. Expect conflicts to start mounting within the next year or so, he says. And by the year 2000 expect 35% of the world's people to be dead.

Several other astrologers paint similar pictures of doom. Do we believe them?

Maybe. Astrologers can be wrong (a leading pundit predicted that Mr. Clinton would lose the '96 elections), and they can also be terribly right.

So what to do?

Either way, chant Hare Kṛṣṇa. And do it seriously.

The material world is not a picnic. Some calamity is sure to come upon us, whether it engulfs us globally, strikes us nationally, smashes us in families or groups, or skewers us one by one.

Disaster may come now or may wait till later, but it can't be avoided. Misfortune is built into the world. Birth, death, old age, disease—all of them miserable, all inevitable.

And our only protection is to chant Hare Kṛṣṇa—one by one, in families or groups, nationally, or all over the world.

To chant Hare Kṛṣṇa—or any genuine name of God—means to purify our consciousness, purify our life, revive our lost relationship with God. It means to get serious

about getting out of material ignorance and entanglement. It means getting a clear understanding of ourselves as spiritual beings. It means becoming peaceful and happy in this life. And at the end it means going back to Godhead, back to the spiritual world, back to our eternal spiritual home.

No other method of spiritual realization is as effective, and as easy, in the present age as chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

But people are on a joyride. There's money to be made, sex to be celebrated, we've got movies and parties and corporate conquests. Surf the sea, surf the internet, surf your own cerebral dendrites and synapses.

It's idiocy. And it's the kind of idiocy that can well lead to war. While we're out surfing and enjoying the party, we're missing the real point of life—spiritual realization. And we're building up a stockpile of karma that could explode into war at any time.

That stockpile of karma can be dismantled, that explosion defused, by chanting of the holy names of God. By chanting Hare Kṛṣṇa we can pacify all conflicts—within ourselves, within our families and groups, within our nations, within our world.

Otherwise, on with the party, and on with the wars.

—Jayādvaita Swami

Letters

How I Came to Kṛṣṇa Consciousness

In 1978 my family attended a tent campaign conducted by the Hare Kṛṣṇa devotees. Our village was in a rural area. I was four years old. That night was very wonderful. The atmosphere was filled with a nice aroma coming from the incense. My father purchased some of the books and incense, and also a few *japa* beads.

When I was about ten years, I would read these books. I began to follow the instructions from them. I soon began to chant. One day as I was reading, I suddenly remembered the tent campaign. I remembered my mum taking me into a bus the devotees stayed in.

Now I felt more determined. I would sometimes cook my own food whenever my mum would cook meat. But I never saw devotees after 1978.

Then in 1985 we attended the opening of the temple in Durban. And during that year my cousin took me to the temple for an evening program. I began to read and chant more.

In 1989 I attended a congregational meeting of devotees. That gave me strength to continue. And in 1993 I attended a tent campaign again after fifteen years.

A devotee there (later I learned that his name is Pārtha Sārathi Mahārāja) asked how I had come to Kṛṣṇa consciousness. I told him it all started when I remembered the 1978 tent campaign. He was amazed that I could remember such a thing, having been only four years old that year. He then smiled and said that he also remembered it and that he had been in the bus. I was very happy when he told me to join the temple. He gave me a lot of guidance.

Now I'm married, and I have a daughter, Rādhikā, who is ten months old. I'm fortunate to be a follower of ISKCON. Although I did not have any association of the devotees in my early stages,

Prabhupāda's books always gave me that association.

Your servant,
Cheryl
Durban, South Africa

The "Original" Among Eternals? What Does It Mean?

Since Lords Baladeva, Rāmacandra, Narasimha, etc., are all eternal personalities, what do you mean when you say that Lord Kṛṣṇa is the original Personality of Godhead?

Arun Persad
Hounslow West, England

OUR REPLY: Kṛṣṇa is the original Personality of Godhead because all the other Personalities of Godhead expand from Him. We accept this from Vedic scripture (*kṛṣṇas tu bhagavān svayam; ahaṁ sarvasya prabhavaḥ*). If you want to, you can say that They are eternally expanding from Kṛṣṇa. In other words, there is no time when They were not expanding from Kṛṣṇa.

It is difficult, however, to comprehend the inconceivable Absolute by our tiny mental powers. It is best to simply accept what the Vedic scriptures say on this point.

The Vedic scriptures give the analogy of the sun and sunshine. The sun is the source of the sunshine, yet they both exist simultaneously. In fact, neither has meaning without the other, nor could there possibly be a chronological order: first the sun, then the sunshine. Yet it is completely true to say that the sun is the origin of the sunshine.

Praises for Prabhupāda Nectar

Satsvarūpa Dāsa Goswami must be commended for the description of Prabhupāda's pastimes in *Śrīla Prabhupāda-līlāmṛta*. It has certainly made me realize and appreciate

Prabhupāda's dedication towards the Kṛṣṇa consciousness movement. I also began to appreciate and worship Prabhupāda's highly exalted spiritual position.

Subadra Ramraj
Durban, South Africa

How About Pages for Kids?

Hare Kṛṣṇa!

I have subscribed to *Back to Godhead* and have enjoyed reading it.

Just one suggestion. Could you have a page or two in every issue for children in a lower age group?

Possibly a story (nonviolent), a quiz, or a puzzle. By this the children in families who receive *Back to Godhead* would be exposed to Kṛṣṇa consciousness and would eagerly await the arrival of the magazine.

I would also like to thank the devotees concerned for bringing out *Back to Godhead* in India.

Haribol!

Hiren N. Kara
Mumbai

OUR REPLY: We have sometimes thought about pages for children. But we keep coming to the same decision: Following the standard set by Śrīla Prabhupāda, we'll keep editing BTG for adults and leave aside features aimed at children. *Time*, *Scientific American*, *India Today*—they don't have pages for children. And neither will we.

Children deserve Kṛṣṇa conscious magazines of their own, and we know of two in the works. One is called *Back to Krishna*, the other *Bhakti-Lata Bija*. For information on subscribing—or on getting involved in helping on the staff—here's where to get in touch:

Back to Krishna,
The Magazine of Hare
Krishna Children
P. O. Box 987
Alachua, FL 32616, USA
Phone: +1 (904) 462-7868

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

Hostages Reach Home

On August 2, 1990, my wife, Sudha, and I were on our way to visit India. Our plane stopped to refuel at Kuwait Airport and we were caught by the Iraqi invasion. We were offered Indian passports because of Sudha's birth.

I thought, "Because I have been through all this before in Viet Nam ('65), I had better stay and try to help those who haven't."

My wife refused to leave without me. We were taken to N.E. Iraq and used as "human shields" on a big dam. Its destruction would have meant the flooding of the whole of Iraq.

President Bush had told Saddam Hussein, "If you use chemical weapons we will bomb your dam." We would have been the first to know. But on December 9, 1990, Saddam Hussein let all the hostages go.

At the end of last year we were looking for somewhere to give our service when I retire from the factory where I work (Glaxo Wellcome). We visited Bhaktivedanta Manor and knew that our country's roads have taken us home.

Don Fisher
Greenford, Middlesex
England

Why Criticize Māyāvāda So Strongly?

I am working in BARC Tarapur as a scientific officer. I am an engineer. I have been associated with Kṛṣṇa's devotees for the last one year. I myself chant the Hare Kṛṣṇa mahā-mantra daily. I have read three to four books published by ISKCON, including *Bhagavad-gītā*. I have deep reverence

for ISKCON and its activities to spread Kṛṣṇa consciousness. I have attended ISKCON programs in the temple like *saṅkīrtana* [chanting], *pravachan* [lectures], *ārati* [worship of the Deity], etc.

I might not be able to understand all the books, but whatever I have perceived has raised some doubts in my mind. I think it is better to clear doubts as early as possible, so I have one question or complaint. Please take note that by asking this question I do not intend to offend anybody.

In all the books published by ISKCON which I have read, I find severe criticism for Māyāvāda and Advaitavāda philosophy. According to my knowledge or whatever I have gained from the above sources, these theories are paths of self-realization, or grossly, I can say, liberation.

My question is whether it is fair to criticize such theories or people who are following these theories. Māyāvāda and Advaitavāda might be difficult, timetaking or laborious, but does it mean they are wrong? In addition, these theories were propounded by Śrī Gautam Buddha and Śrī Ādi Śaṅkarācārya respectively. Scriptures say that these great personalities were respectively incarnations of Lord Kṛṣṇa and Lord Śiva. Then is it not an offence to criticize the theories suggested by the Lord Himself?

Please elaborate on this and clear my mind of this doubt as early as possible.

Darshan Sathe
Tarapur, Maharashtra
India

OUR REPLY: Thank you for your appreciation of ISKCON and its books and activities. Yes, it is true that our books strongly criticize Māyāvāda (the theory that all variety and individuality are illusion) and Advaitavāda (the theory that the only truth is impersonal undifferentiated oneness).

Is it fair to criticize these theories?

Why not? Theories ought to be open to reasonable criticism. And if they collapse beneath the weight of superior arguments, they may justifiably be looked upon as wrong, and their adherents as mistaken.

As stated in *Bhagavad-gītā* (12.5), Māyāvāda and Advaitavāda are indeed difficult, timetaking, and laborious. Apart from that, scriptural and logical evidence also demonstrate them wrong. The books of the Hare Kṛṣṇa movement present this evidence strongly.

In the case against Māyāvāda and Advaitavāda, numerous points can be made. But here, let just one suffice.

According to these monistic theories, the Ultimate Reality is ultimately pure undifferentiated oneness. And all variety and individuality are but products of illusion. Accepting this view, one logically has to ask: Where does this illusion come from? This is a question that Māyāvāda and Advaitavāda can't answer. If only oneness exists, illusion cannot also exist, because then we would have two-ness—duality—not oneness. And if we say that two-ness only *seems* to exist—that its existence is but an illusion—then we're back where we started, and going around in a circle.

Lord Caitanya therefore taught the doctrine that everything is one with the Absolute Truth yet simultaneously, inconceivably different from the Absolute Truth as well, just as sunshine is both one with and different from the sun. Within the Personality of Godhead, everything irreconcilable is reconciled. The Personality of Godhead, the Supreme Reality, has countless energies, and these are all real—including the energy that places us under illusion when illusion is what we desire. In *Bhagavad-gītā* (7.14) Lord Kṛṣṇa says that although this illusory energy is nearly insurmountable, one who surrenders to Him can at once cross beyond it. The Hare Kṛṣṇa movement therefore strongly

(please turn to page 38)

PURIFY YOUR EXISTENCE

*Lord Kṛṣṇa provides everything we need
to bring the spiritual world into our lives.*

• • •

A lecture given in Mumbai, India, on September 25, 1973

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

Founder-Ācārya of the International Society for Krishna Consciousness

This lecture was given on the anniversary of the appearance of Śrīla Bhaktivinoda Ṭhākura, whose disappearance, or passing, we honor this July.

FIVE HUNDRED YEARS AGO Lord Caitanya Mahāprabhu started the *saṅkīrtana* movement, or the movement for spreading the congregational chanting of the holy names of God. Bhaktivinoda Ṭhākura was the father of the *saṅkīrtana* movement within the last two hundred years. He was a householder and responsible government officer—a magistrate. And he was a great devotee and a great ācārya, or prominent spiritual master, in the disciplic succession of Caitanya Mahāprabhu.

Bhaktivinoda Ṭhākura has written many devotional songs. In one song he has written, *ye-dina grhe, bhajana dekhi, grhete goloka bhāya*: “One day while performing devotional practices, I saw my house transformed into Goloka Vṛndāvana, the spiritual world.”

As Kṛṣṇa is not material, so His home, Goloka Vṛndāvana, is not material. And although Kṛṣṇa stays in His abode, Goloka Vṛndāvana, He can be everywhere. That is Kṛṣṇa. The *Brahma-saṁhitā* states,

*eko 'py asau racayitum jagad-aṅḍa-koṭim
yac-chaktir asti jagad-aṅḍa-cayā yad-antaḥ
aṅḍāntara-stha-paramānu-cayāntara-sthaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

Kṛṣṇa, Govinda, is everywhere by one of His plenary portions, known as Paramātmā, or Supersoul. He is situated in every universe and within everyone's heart. *Īsvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*. Not only is He within the heart of everyone, but He is within the atom. That is Kṛṣṇa.

Similarly, Kṛṣṇa's place, Goloka Vṛndāvana, is also spread everywhere. How? By the presence of Kṛṣṇa's devotee. Kṛṣṇa says,

*nāhaṁ tiṣṭhāmi vaikuṅṭhe
yogināṁ hṛdayeṣu vā
tatra tiṣṭhāmi nārada
yatra gāyanti mad-bhaktaḥ*

“I do not stay in Vaikuṅṭha-loka, the spiritual world, or within the hearts of the yogīs. I stay where My devotees chant about My glories.”

That is Kṛṣṇa's omnipotence. We pray to God the omnipotent, the omniscient, the omnipresent. God can be present everywhere simultaneously.

There is no difference between God and His place. Caitanya Mahāprabhu recommends, *ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam*. As Kṛṣṇa is worshipable, His place is also worshipable. Similarly, as He is all-pervading, His place is also all-pervading.

How can a place be changed into Vaikuṅṭha? By chanting of the holy name of the Lord. Devotees



To turn your home into Vaikuṅṭha, the spiritual world, is not difficult. You simply have to adopt the right method.

• • •

are so powerful that by chanting the holy name of God they make the all-powerful Supreme Lord descend. Therefore Bhaktivinoda Ṭhākura sings, “One day while performing devotional practices I saw my house transformed into Goloka Vṛndāvana.”

We also can change our homes into Vaikuṅṭha. That is not difficult, because as Kṛṣṇa is all-pervading, Vaikuṅṭha is all-pervading. That we simply have to realize by the authorized process.

Bhaktivinoda Ṭhākura also says, *kṛṣṇera saṁsāra kara chāḍi anācāra*: “Giving up all sinful activities, carry on your worldly duties only in relation to Lord Kṛṣṇa.” To turn your home into Vaikuṅṭha is not difficult. You simply have to adopt the right method. *Anācāra* means “sinful activities.” You cannot associate with God if you are sinful. In the *Bhagavad-gītā* Kṛṣṇa says, *yeṣāṁ tv anta-gataṁ pāpaṁ ... te dvandva-moha-nirmuktā bhajante mām dṛḍha-vratāḥ*: “One completely free from sinful life can worship Me.”

In our Kṛṣṇa consciousness movement we do not recommend that you give up your occupation, give up your wife and children, and become a *sannyāsī*, a renunciant. No, that is not our movement. Among us are *sannyāsīs*, *brahmacārīs* [celibate students], *gṛhasthas* [married people], *vānaprasthas* [retired people]. Everyone is there. Everyone can worship Kṛṣṇa. There is no rule that only a certain class — *brāhmaṇas* or *sannyāsīs* or *brahmacārīs* or Hindus—can take part. No. Kṛṣṇa is open to everyone. *Mām hi pārtha vyapāśritya ye 'pi syuḥ pāpāyonayaḥ*. Kṛṣṇa is open even for a person born in a lower-grade family. One simply has to adopt the means to approach Him.

Many devotional songs give this same instruction. Narottama Dāsa Ṭhākura has sung, *viśaya chāḍiyā kabe*

śuddha ha 'be mana, kabe hāma herabo śrī vṛndāvana: “When I am free from sense enjoyment and my mind is clear, then I will be able to understand Vṛndāvana.” *Viśaya* means “sense enjoyment.” One has to give up sense enjoyment to become purified.

To give up sense enjoyment does not mean, for example, that we cannot eat. There is no prohibition against eating, but you cannot eat anything not first accepted by Kṛṣṇa. Our life in Kṛṣṇa consciousness means to be always the servant of Kṛṣṇa. As the servant eats remnants of food left by the master, we servants of Kṛṣṇa eat remnants of food left by Kṛṣṇa. That food is called *prasādam*, or *mahā-prasādam*.

We have to mend our life in such a way that we give up *anācāra*, forbidden things, sinful things. *Dyūtaṁ pānaṁ striyaḥ sūnā yatrādharmaś catur-vidhaḥ*. There are four kinds of sinful activities. The basic principles of sinful life are *strī-saṅga* (illicit sex), *sūnā* (unnecessary animal killing), *pāna* (intoxication), and *dyūtam* (gambling). We have to give up these four principles. Then our life becomes pure.

If we give up these four principles and chant the Hare Kṛṣṇa mantra, we become perfect. You can see the examples. The Europeans and Americans who have accepted Kṛṣṇa consciousness were accustomed to all the sinful practices. That was their daily affair. But they have given these things up. Now you can see how saintly they are. One has to accept the principles. Then one's life becomes perfect.

REAL PERFECTION

People do not know what the perfection of life is. They think that material advancement is perfection. No, that is not the perfection of life, because even if you make a nice material arrangement you cannot enjoy it. At

any time you shall be kicked out. So where is your perfection?

Suppose you have a nice apartment, a good bank balance, nice wife and children. Everything is all right. But is there any guarantee that you can enjoy them? At any moment you shall be kicked out. That is not perfection. First of all make the guarantee that “Whatever happy life I am preparing for in the material world will be permanent. I will not be kicked out.” Then it is perfection.

But there is no such guarantee. Therefore that is not the perfection of life. The perfection of life comes when there is the guarantee of no more birth, no more death, no more old age, and no more disease. That is perfection.

That can be achieved by Kṛṣṇa consciousness, not by any material way. *Harim vinā na mṛtiṁ taranti*. If we want to be eternally blissful and full of knowledge—*sac-cid-ānanda-vigraha*—then we have to take to Kṛṣṇa consciousness. There is no other way.

There is only one way. If you are serious about the perfection of life, then you have to take to Kṛṣṇa consciousness.

Lord Kṛṣṇa says,

*man-manā bhava mad-bhaktō
mad-yāji mām namaskuru
mām evaiśyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ*

“Always think of Me, become My devotee, offer obeisances unto Me, and worship Me. Without any doubt you shall come to Me.” Simply four things. Is it very difficult to think of Kṛṣṇa, worship Him, become His devotee, and offer obeisances to Him?

Just as we are doing this evening—this is the process. We are thinking of Kṛṣṇa by chanting the Hare Kṛṣṇa mantra. We are offering obeisances to the Deity and at least trying to become

bhaktas, devotees.

And we are worshipping. What is the process for worshipping Kṛṣṇa? *Patraṁ puṣpaṁ phalaṁ toyāṁ yo me bhaktyā prayacchati*. It is not difficult. Anyone can collect a flower, a fruit, or a little water and offer it to Kṛṣṇa.

But because of dog obstinacy, people say, "I shall not do it."

Otherwise, Kṛṣṇa consciousness is very easy. And if we adopt it our life becomes successful. That is the perfection of life. That we are teaching.

SIMPLE PROCESS

The process is very simple; everyone can adopt it, in every country. There is no distinction saying that one class can adopt Kṛṣṇa consciousness and another cannot.

The Hare Kṛṣṇa mantra is now being chanted all over the world, and those chanting are becoming Vaiṣṇavas, devotees of Kṛṣṇa. Then where is the difficulty?

The difficulty is our obstinacy. If one is obstinate, then becoming Kṛṣṇa conscious is very difficult. Therefore Kṛṣṇa says, *na mām duṣkṛtino mūdhāḥ prapadyante narādhamāḥ*. Only these classes of men don't worship Kṛṣṇa: *duṣkṛtinaḥ* ("those always engaged in sinful activities"), *mūdhāḥ* ("rascals"), and *narādhamāḥ* ("the lowest of mankind").

Human life is meant for worshipping Kṛṣṇa. Narottama Dāsa Ṭhākura sings, *hari hari viphale, janama gonāinu*: "My life is spoiled." Why? *Manuṣya-janama pāiyā, rādhā-kṛṣṇa nā bhajiyā, jāniyā śuniyā viṣa khāinu*: "Having attained a human birth, I failed to worship Rādhā-Kṛṣṇa and so have knowingly drunk poison."

We are trying to stop people from drinking poison. The Kṛṣṇa consciousness movement is for everyone's benefit. It is the topmost humanitarian movement to make everyone happy, to make everyone immortal, to make everyone peaceful, to make everyone wise. Without being wise, nobody can surrender to Kṛṣṇa. *Mūdhās*—rascals—cannot.

Kṛṣṇa says that one who does not surrender to Him is *narādhamā*, "the lowest of mankind."

"Oh, how is he *narādhamā*? He is an

M.A., a Ph.D., a Dh.C., a Th.C. How is he *narādhamā*?"

Māyayāpahrta-jñānā. His knowledge has no value because he does not know Kṛṣṇa.

These M.A.'s and Ph.D.'s will not help me. Śaṅkarācārya says, *nahi nahi rakṣati dukṛṇ-karaṇe*: "By your grammatical jugglery of words you cannot be saved." *Bhaja govindam bhaja govindam bhaja govindam mūdhā-mate*: "You rascal, just engage yourself in the loving service of Govinda." Although Śaṅkarācārya is an impersonalist, this is his advice.

Kṛṣṇa says, "One who does not worship Me has no knowledge." Because if one remains a rascal, what is the value of his knowledge? There is no knowledge.

Therefore Kṛṣṇa says, *bahūnām janmanām ante jñānavān mām prapadyate*: After many, many births of struggling for existence, if one becomes actually wise he surrenders to Kṛṣṇa. That is intelligence.

This is intelligence: "Kṛṣṇa, today I surrender. For so long I had forgotten. I did not know that my only business is to surrender to You."

LORD KRṢṆA'S PROTECTION

Any moment you surrender you are protected. Lord Kṛṣṇa says,

*sarva-dharmān parityajya
mām ekaṁ śaraṇam vraja*

*aḥam tvām sarva-pāpebhyo
mokṣayisyāmi mā śucaḥ*

"Don't bother. Everything is there." *Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*: "My devotee never perishes."

The Kṛṣṇa consciousness movement is trying to make fools and rascals and sinful men wise. And actually it is happening. *Pāpī tāpī yata chila, hari-nāme uddhārila, tāra śākṣī jagāi mād-hāi*. You want evidence? Jagāi and Mād-hāi.

Caitanya Mahāprabhu delivered two sinful brothers named Jagāi and Mād-hāi. Now you can see how strong is Caitanya Mahāprabhu's movement. Many thousands of Jagāis and Mād-hāis are being delivered.

Caitanya Mahāprabhu's movement is greater than Caitanya Mahāprabhu. Caitanya Mahāprabhu personally delivered Jagāi and Mād-hāi. Now, by His movement, thousands of Jagāis and Mād-hāis are being delivered. This is the practical evidence.

And Lord Caitanya's process is very easy. It is not very difficult. Anyone can take to it. But if we knowingly take poison, who can protect us?

We appeal to everyone to take to the Kṛṣṇa consciousness movement and chant the Hare Kṛṣṇa mantra. Even if you cannot give up your bad habits and sinful activities, still take to the chanting of the Hare Kṛṣṇa mantra, and your life will be glorified.

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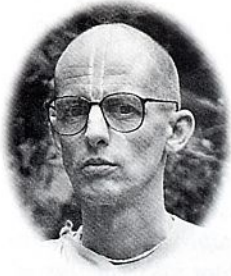
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“Even At the Risk of Death”

by Satsvarūpa Dāsa Goswami

WE ARE PLEASURE-SEEKING beings. When a member of a Mexican metaphysical society asked Śrīla Prabhupāda, “Why is there anything?” Prabhupāda said, simply, that everything exists because of the drive for *ānanda*, pleasure. “Our basic principle is pleasure, so whatever gives pleasure we accept. That is natural.”

There are two kinds of pleasure available to us in this world: material and spiritual. Material pleasure is temporary; spiritual pleasure lasts forever.

Why, then, don’t we rush forward to taste spiritual pleasure? One reason may be that to do so we have to give up our attachment to material pleasure. Who has the courage to give up that which seems tangible for something unproven? What if we don’t achieve it?

In the *Bhagavad-gītā*, Arjuna asks the same question: if he gives up his material pleasure for spiritual life but fails to attain his spiritual goal, won’t he lose both spiritually and materially and “perish like a riven cloud, with no position in any sphere”? Kṛṣṇa says no, he will not.

Arjuna gave up his fear and surrendered to Kṛṣṇa, but if we hold onto ours the *Bhāgavatam* says we are misers. Misers have no true estimation of the body; they think they can hold on to life “forever” and enjoy unlimited sense gratification. They also have little or no awareness of how their present activities will affect their future.

A miser is someone who hoards his wealth and fails to enjoy its true purpose. The human form of life is an asset. A human being can solve life’s biggest problems—birth, death,

disease, and old age—but if he refuses to use his human form for this purpose, he is refusing to properly spend his wealth.

Śrīla Prabhupāda explains it like this: We have a hundred years at most to live. In that time, most people expend vast amounts of energy trying to make themselves comfortable. Often, however, they do it through exploitation, enjoying at some other living being’s expense. For example, they may find the taste of meat pleasurable, and to satisfy the drive for pleasure they willingly kill animals. They gain some momentary pleasure, but they also accrue karmic reactions that will lead them into suffering in the future. In this way, their happiness is ultimately defeated. The drive toward constant material pleasure thus becomes their greatest enemy.

It is foolish to skimp on using our

energy for self-realization, as much as it would be to live with wealth but fear to spend it and instead live as if poor. The human form of life is meant for self-realization, and Śrīla Prabhupāda writes that it is better to pursue self-realization than material gratification “even at the risk of death.”

“Even at the risk of death.”

Deciding not to remain miserly may feel risky; we will have to depend on Kṛṣṇa for protection. But remaining a miser is riskier. We might leave this world in the consciousness of a cat or a dog, without understanding the point of human life. And that would bring us misery, not pleasure.

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.



Free of fear, Arjuna surrendered to Kṛṣṇa and carried out His order.

Painting by Parikṣit Dāsa



COOKING CLASS—LESSON 31

Halavā Prasādam

by Yamuna Devi

INDIAN-STYLE *halavā* bears little resemblance to the Middle Eastern halavah confection made from honey and crushed sesame seeds. Indian *halavā* is sweet, succulent, and buttery and is served fresh just off the stove, still hot or warm. *Halavā* is surely India's most famous sweet dish.

I've heard *halavā* described as "mouth-watering," "ambrosial," "delectable," and even "sublime." Words elude me for describing *halavā* well. Elegant in its simplicity, it can be made in numerous varieties and cooked to different consistencies. Well prepared from first-class ingredients and offered to the Lord for His pleasure, *halavā prasādam* is greatly relished.

Ingredients and Varieties of Halavā

The most popular and easy-to-make *halavā* is made from *sooji*, Indian semolina. You slowly toast the alabaster-hued semolina in ghee until it turns golden brown, then simmer it in fragrant sugar syrup until the grains grow plump and expand many times to yield a fluffy pudding. *Sooji* is sold in Indian grocery stores and offers the most traditional results. Outside India, locally processed semolina or farina is likely fresher and more convenient and makes very good *halavā*.

Denser, richer, and far more labor-intensive *halavās* are made from wet-ground *mūṅ* or *ūrad dāl*. They're popular choices for wedding

or holiday menus.

Another kind of *halavā* is made from vegetables boiled in sweetened rich milk and reduced to an almost fudgelike consistency. Some commonly used vegetables are shredded orange carrots (*gajar*), whitish-green winter melon (*petha*), or fine-fleshed bottle gourd (*louki*).

On holy days observed by fasting from grains, *halavā* can be made from buckwheat flour or dried banana flour.

You can make a naturally sweet variety of *halavā* with ghee, a sweetener, mashed tropical fruits, and

perhaps light cream, legume flour, or fresh *chenna* cheese. You cook the ingredients together until thick to produce a rich *halavā* to serve in small amounts.

If you're following the cooking class series, refer to the class textbook, *Lord Krishna's Cuisine*, and make three or four kinds of semolina *halavā*, and one or two vegetable or fruit *halavās*.

India has produced sugar for thousands of years, and its shops stock refined sugars, an unrefined cane sugar called *gur*, an unrefined sweetener from the *tāl* tree called

jaggery, and a few other regional sweeteners. You can use almost any kind of sweetener in *halavā*. What I recommend, if you can find them, are golden-blond organic raw cane sugar, darker turbinado crystals, still darker date and maple sugar crystals, and pure white fructose. Note: I have a light hand with sugar in *halavā* recipes (about half of what might be used in an Indian kitchen), so add more if you prefer. Also, according to the *Āyur Veda*, honey should not be boiled, so do not use it in a *halavā* syrup to replace sugar.

Śrīla Prabhupāda on Halavā

Śrīla Prabhupāda often said that good *halavā* means good ghee. That means fresh, pure homemade ghee, either plain or flavor-infused with something like cloves, ginger, cardamom, cinnamon, or black pepper. On several occasions he praised devotee cooks when their *halavā* was made well, and he taught many cooks and managers to

SIMPLE HALAVĀ

- 2½ cups (590 ml) water or milk
- 1 cup (240 ml) sugar
- ¼ teaspoon (1.25 ml) saffron threads
- ¼ cup (60 ml) dried currants
- ½ cup (120 ml) ghee or unsalted butter
- ¾ to 1 cup (180–240 ml) semolina or farina
- ¼ cup (60 ml) toasted almonds

Combine the water or milk and sugar in a saucepan and, stirring, bring to a boil. Reduce the heat to low, add the saffron and currants, and cover.

Place the ghee or butter in a pan over moderate heat. When the ghee or butter is hot, add the semolina or farina and stir and toast until it's golden brown.

Remove the pan from the heat and, stirring, slowly pour in the liquid. (The grains may sputter at first.) Place the pan over the heat and stir until all the liquid is absorbed and the grains swell. Garnish with toasted almonds and offer to Kṛṣṇa.

make and distribute *halavā prasādam*.

Śrīla Prabhupāda often called *prasādam* distribution the secret weapon for spreading Kṛṣṇa consciousness. When devotees give out *prasādam*, especially in India, the servings almost always include *halavā*, often with *purīs* (deep-fried flat-breads) and a *subjī* (vegetable dish). In a 1977 letter to ISKCON temple presidents, Śrīla Prabhupāda requested *purīs*, *subjī*, and *halavā* or *pakorās* (deep-fried breaded vegetables) for every temple visitor. On one occasion, Śrīla Prabhupāda was pleased to hear that during a two-day ISKCON festival Indian women from Durban had cooked

¼ ton of *halavā* and 8,000 *purīs* for the crowd.

As devotees celebrated Śrīla Prabhupāda's Centennial last year, tons of *halavā* must have been distributed in honor of Śrīla Prabhupāda's instructions. Let us, generation after generation, keep giving out *halavā prasādam*. *Jaya Śrīla Prabhupāda! Jaya Śrī Kṛṣṇa-prasādam!*

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.

Yamarāja Dāsa



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

BACK TO GODHEAD

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Knowledge and Devotion

by Ravi Gupta

A NEW INDIAN GUEST at a recent Sunday feast at our center here in Boise, Idaho, remarked, "Oh yes, I know about the Hare Kṛṣṇa philosophy. It's a simplified, sentimental process of chanting and dancing." Many Indians have the misconception that Kṛṣṇa consciousness is a sentimental process meant for the less intelligent, or for those not inclined toward philosophical study. These Indians think that for foreigners, who might have a problem performing austerity or understanding philosophy, Śrīla Prabhupāda simplified traditional Vedic practices.

This misconception is not new. Five hundred years ago, Prakāśānanda Sarasvatī, a renowned Māyāvādī scholar of Benares, similarly criticized Lord Caitanya, calling him a *bhāvuka*, or "sentimentalist": "Although a *sannyāsī*, He does not take interest in the study of Vedānta but instead always engages in chanting and dancing and *saṅkīrtana*. This Caitanya Mahāprabhu is an illiterate *sannyāsī* and does not know His real function. Guided only by His sentiments, He wanders about in the company of other sentimentalists." (*Caitanya-caritāmṛta*, *Ādi-līlā* 7.41-42)

True, the process for attaining the Lord in this age, Kali-yuga, is simplified. Previous ages required great fire sacrifices, elaborate Deity worship, or meditation for thousands of years. In Kali-yuga we don't have the life span, the pure atmosphere, or the power of concentration needed for meditation, nor do we have the qualified *brāhmaṇas* and great amounts of

ghee and gold required for fire sacrifices and elaborate Deity worship. The present age is rampant with materialism and ridden with faults. Therefore the relatively simple process to achieve Kṛṣṇa consciousness is the chanting of Kṛṣṇa's holy names.

Although simple to perform, chanting the Lord's names is not sentimental fanaticism meant for unintelligent people. It is, in fact, the highest of all spiritual processes. As Lord Kṛṣṇa says in the *Bhagavad-gītā* (15.15), *vedaiś ca sarvair aham eva vedyah*: "By all the *Vedas* I am to be known." And how can we know Kṛṣṇa? "By practicing yoga in full consciousness of Me [Kṛṣṇa consciousness], with mind attached to Me, you can know Me in full, free from doubt." (Bg. 7.1) There's no better way to be conscious of Kṛṣṇa than to chant His holy names.

*satataṁ kīrtayanto mām
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca mām bhaktyā
nitya-yuktā upāsate*

"Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls [mahātmās] perpetually worship Me with devotion." (Bg. 9.14) For the great souls, Lord Kṛṣṇa destroys "with the shining lamp of knowledge the darkness born of ignorance." (Bg. 10.11)

So it is the devotee who actually knows the import of all the Vedic scriptures. He is the topmost spiritualist, because he has understood

Kṛṣṇa Himself as the goal of all knowledge, penance, sacrifice, and renunciation.

The devotee's chanting is based on *śāstra*, scripture, and is firmly grounded in knowledge of the Absolute Truth. Śrī Caitanya Mahāprabhu easily defeated Prakāśānanda Sarasvatī in philosophical debate and explained the true meaning of Vedānta to him. The six Gosvāmīs of Vṛndāvana wrote a library full of philosophical treatises in Sanskrit. Śrīla Baladeva Vidyābhūṣaṇa, a later follower of Lord Caitanya's, wrote *Govinda-bhāṣya*, an erudite commentary on the *Vedānta-sūtra*. And in our own times, Śrīla Prabhupāda translated many Vedic books into English. He based his entire movement on these books and wanted his followers to read them daily.

In fact, Śrīla Prabhupāda criticized those who simply make a sentimental show of love of God, without any knowledge of scriptural rules and regulations. Such people are called *sahajiyās*, or imitators. Their chanting and dancing have no value.

Śrīla Prabhupāda writes, "Religion without philosophy is sentiment, or sometimes fanaticism, while philosophy without religion is mental speculation." A Kṛṣṇa conscious person has both knowledge and devotion.

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



Children and Pets

by Ūrmilā Devī Dāsī

ABOY AND HIS DOG, at least in America, is a symbol of friendship and of healthy psychological development. Śrīla Prabhupāda, however, said that keeping pet dogs is a symptom of how the world has lost Vedic culture.

People sometimes say that giving children pets to love helps children develop universal love. But we can easily see that it doesn't work. Children love their dogs, cats, hamsters, and lizards, yes, but they eat cows, pigs, fish, sheep, and chickens. Some children on farms even learn to arrange for the slaughter of animals they pampered as pets.

Both pampering and slaughtering stem from a desire to please oneself, or, more accurately, from a desire to please the senses and mind with which one falsely identifies. So teaching a child to love a pet because the pet is cute or loyal or cuddly simply binds the child to valuing bodily pleasure instead of spiritual pleasure.

Couldn't a child being trained in Kṛṣṇa consciousness keep a pet without becoming materially entangled?

In a few instances in the scriptures, pure devotees of Kṛṣṇa have shown affection to an animal in such a way that the devotee wasn't degraded and the animal spiritually benefited. One story concerns Śivānanda Sena's kindness to a dog. While Śivānanda was leading a group of devotees to Purī to see Lord Caitanya Mahāprabhu, a stray dog joined them. Śivānanda arranged for the dog's food and even paid its passage on a ferry. Śivānanda's association so spiritually purified the dog that it got Lord Caitanya's audience and attained Vaikuṅṭha, the kingdom of God.

But not all elevated souls have the same effect on an animal. Bharata Mahārāja, an emperor of the world who had retired to the forest for spiritual practices, took pity on an orphaned deer and raised it. But he became so attached to the deer that he neglected his spiritual life, died thinking of the deer, and had to spend one life as a deer before returning to the human form to perfect his realization. We don't read that the deer received spiritual benefit from Bharata Mahārāja's care.

We need to teach our children lessons from both these examples. From Śivānanda Sena's story we can teach them to give animals *prasādam*, food offered to Kṛṣṇa, and to chant the Hare Kṛṣṇa mantra to the soul in the animal's body. From Bharata Mahārāja's story we can teach that we should not take an animal into our lives and hearts in place of the Lord.

In neither story did the devotee buy an animal with the idea of loving it. The animals came for shelter, and the devotees simply wanted to benefit them. If even under such circumstances Bharata thought of his own material pleasure in the animal's company, then how much more difficult it would be for our children to maintain the proper attitude with an animal we have bought to please them. Children don't need pets. If an animal comes, we can guide our children in giving it material and spiritual care.

Devotees of Kṛṣṇa may use animals in practical ways in the Lord's service. A dog can guard the temple or catch animals that disturb crops. A cow can give us milk to offer to Kṛṣṇa and dung to fertilize the land.

If we are fortunate enough to have working animals under our care, our children will certainly benefit from having chores related to the animals and seeing how to engage them in Kṛṣṇa's service.

To keep a cow, especially, is considered a religious activity. The cow is a symbol of religious life, and Lord Kṛṣṇa is known as the protector and well-wisher of the cow. So helping care for a cow, though not much of an option for city dwellers, is a Vedic way for a child to advance in Kṛṣṇa consciousness.

Finally we need to train our children in specific guidelines about animals. Carnivorous animal such as dogs and cats should never be allowed in a house. Prabhupāda calls such animals untouchable, because touching them invites disease and make one's clothes and body unclean for worshipping Kṛṣṇa. Indeed, it is offensive to offer food to the Lord that a lower animal such as a dog or cat has seen first. And while a carnivorous animal freely living outside can catch and eat other animals without sin, if we buy pet food made from meat, fish, or eggs we contribute to the slaughter of innocent creatures.

Let us teach our children to show spiritually equal vision by giving all creatures the opportunity to engage in Kṛṣṇa's service. Let us not allow our children to develop material attachments for an animal body.

Ūrmilā Devī Dāsī and her family run a school for boys and girls in North Carolina. She is the major author and compiler of Vaikuṅṭha Children, a guide to Kṛṣṇa conscious education for children.



The Importance of Association

by Rohiṇinandana Dāsa

TO ILLUSTRATE the supreme value of spiritual association, Śrīla Prabhupāda writes, "As fire is kindled from wood by another fire, the divine consciousness of man can similarly be kindled by another divine grace. His Divine Grace the spiritual master can kindle the spiritual fire from the woodlike living entity by imparting proper spiritual messages injected through the receptive ear." (*Śrīmad-Bhāgavatam* 1.2.32, purport)

Although wood includes fire in the sense that it has the potential to burn, a piece of wood will ever remain dull wood, no matter how dry or inflammable it might be, unless it contacts fire. Similarly, each one of us needs to make contact with someone who is, so to speak, on fire with divine consciousness, or Kṛṣṇa consciousness, so that our spiritual potential may be realized.

Another Vedic analogy says that just as a fertile woman must receive help from a man to conceive a child, any person, no matter how qualified, must receive the seed of spiritual life from Lord Kṛṣṇa's pure devotee. From that seed grows the plant of devotion to Kṛṣṇa.

After the initial wonderful event of receiving into our heart the divinely potent words of the guru, our devotional plant requires regular watering so that it may grow strong and healthy. Śrīla Prabhupāda formed the International Society for Krishna Consciousness so that its members could regularly meet together and fulfill the purpose of such verses as "The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and

they derive great satisfaction and bliss from always enlightening one another and conversing about Me." (*Bhagavad-gītā* 10.9)

The *Śrīmad-Bhāgavatam* (3.25.25) summarizes the results of meetings of devotees: "In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and heart. By cultivating such knowledge one gradually becomes advanced on the



path of liberation, and thereafter he is freed and his attraction becomes fixed. Then real devotion and devotional service begin."

You might wonder where to find "pure devotees" and if you could ever be an ordinary devotee, what to speak of a pure one. Of course, it is highly desirable to associate with advanced devotees. But, like me, you might live away from devotees in the Kṛṣṇa consciousness movement. So what can we do to get regular Kṛṣṇa conscious association?

The two verses cited above can still apply to us, when we consider

that the term *pure devotee* can refer either to the most elevated devotee or to a neophyte sincerely trying to become a devotee. Śrīla Prabhupāda once said that all his disciples were pure devotees.

We can find other people in our area who are interested in practicing Kṛṣṇa consciousness and associate with them. We can meet together and apply the principles Śrīla Rūpa Gosvāmī outlines as the six symptoms of love shared by one devotee

and another: giving and receiving gifts, revealing one's mind in confidence and inquiring confidentially, and offering and receiving *prasādam*, food offered to Kṛṣṇa.

We can hold meetings in one another's homes, chant Hare Kṛṣṇa, worship the Lord, share *prasādam*, read and discuss the Vedic scriptures, share with one another our efforts to practice spiritual life, and

perhaps plan how we can help spread Kṛṣṇa consciousness.

Because regulation is essential to the practice of Kṛṣṇa consciousness, we should try to meet regularly with other aspiring devotees of Kṛṣṇa. Out of *vaidhi bhakti*, or regulated devotional practice, grows *rāgānugā bhakti*, spontaneous devotional practice, which can mature into pure love for Kṛṣṇa.

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



An Ox? What's That?

by Hare Kṛṣṇa Devī Dāsī

WE CAN LEARN A LOT about history and the people writing it by keeping tuned to what is *not* being said. Applying this principle, we can see why Westerners have such trouble understanding the significance of cow protection—especially protection of the bull or ox. Because of what is routinely suppressed or overlooked in history books, it's hard for people to understand when Prabhupāda says,

According to *smṛti* [scriptural] regulation, the cow is the mother and the bull the father of the human being. The cow is the mother because just as one sucks the breast of one's mother, human society takes cow's milk. Similarly, the bull is the father of human society because the father earns for the children just as the bull tills the ground to produce food grains. Human society will kill its spirit of life by killing the father and the mother.

—*Śrīmad-Bhāgavatam*
3.2.29, purport

Because of a silence in contemporary history books, we cannot understand that the bull is our father. To us it seems a sentimental concept. Yet most major civilizations around the world owe a great debt to the bull or ox (neutered bull). We read about land being cleared, fields being planted, roads, castles, temples, cathedrals, and aqueducts being built. But somehow our history books (and films) are silent about the "engine" that was indispensable for all this growth of civilization.

It was Father Bull. He cleared the land, planted the fields, ground the grain, hauled the stone and timber, and moved the dirt.

Throughout the ages, there has been a worldwide appreciation for the working ox. The Chinese named a year after him and declared it a sin to eat his flesh—as did the ancient Egyptians (for certain breeds). The people of India revered both the bull and the cow and set rules to protect their well-being. Europeans also respected the work of the ox.

Americans in the days of the pioneers esteemed the work of the ox, and cited Biblical references to his value. An 1853 *Encyclopedia of Religious Knowledge* states under its entry for "Ox":

The rural economy of the Israelites led them to value the ox as by far the most important of domestic animals, from the consideration of his great use in all the operations of farming. In the patriarchal ages, the ox constituted no inconsiderable portion of their wealth. . . . Men of every age and country have been much indebted to the labors of this animal. For many ages the hopes of oriental husbandmen depended entirely on their labors. This was so much the case in the time of Solomon that he observed, in one of his proverbs, "Where no oxen are, the crib is clean," or rather empty; "but much increase is by the strength of the ox."

Though such people were usually meat-eaters, that they could see the ox maintaining their daily life would have made it easier to convince them

of the sin of killing their father the ox—which is precisely what Lord Caitanya was able to do in speaking with the Muslim Kazi of Navadvīpa in sixteenth-century India.

On the contrary, how difficult it is to explain to modern Westerners the sin of cow-killing, when the ox has been—intentionally or unintentionally—eliminated from the history books. You may read a whole article about Colonial America, for example, and never see one mention of the ox—without whom the whole economy would have collapsed. I've noticed many times that when a modern artist needs to include an ox in an illustration, the commonest solution is just to draw him from the back—wagon, big ear, big horn—that's all. Father Bull is so far removed from people's experience that they don't even know what he looks like.

But Prabhupāda's followers are changing that. We farm with oxen, and we take oxen on international walking tours in our Padayātrā festivals. Devotee ox-drivers on Padayātrā often report, "People come up and ask us what kind of animals they are." Because of curiosity to come up and pet Father Bull, people get a chance to take some *prasādam* (sanctified food) and hear the chanting of the Hare Kṛṣṇa mantra. Just as ignorance of Father Bull's importance condemned them to sinful meat-eating, becoming attracted by him sets them on the road to spiritual life.

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

Śrīla Prabhupāda Speaks Out

“Since When Have You Westerners Accepted the Teachings of Christ?”

This exchange between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and Carol Cameron, then a master's candidate in anthropology, took place in Perth, Australia, on May 9, 1975.

Disciple: Śrīla Prabhupāda, this is Carol Cameron, from the University of West Australia. For her master's degree in anthropology, she's writing a paper about the influence of the Vedic culture on the West. So she would like to ask you some questions.

Carol: Your Divine Grace, I would like to know why you initially came to the West. I know a bit about your background, but not very much. So I'd like to know why you saw the need to come to the West.

Śrīla Prabhupāda: Yes. Not long ago I was speaking about that. Of course, I spoke in very strong words. What I said was, “Western people are claiming to be very civilized—but I have got an objection. That is why I have come to the West.”

For example, the animal killing. The Western people mostly call themselves Christians. Now, Lord Jesus Christ said, “Thou shall not kill.” But the result, after the passage of two thousand years, is that the people of the Western countries are still killing. So during all these years, when have they actually accepted Christianity? What is your answer?

Carol: Right. It's true that the actual, original teachings of the scriptures aren't enacted in Western life.

Śrīla Prabhupāda: Just consider. The Ten Commandments and then Lord Jesus Christ and his disciples had to tell these people, “Thou shall not kill.” So, first of all, what kind of men were they—that Lord Christ had to request them not to kill? That means they were killers.

Suppose somebody's a thief and I give him some good instruction. I say, “You should not commit theft.” Of course, that instruction means, “As of now, you are a thief.” Otherwise, why should I say, “Thou shalt not commit theft”?

A naughty child is disturbing everyone. So I am forced to say, “My dear child, please don't disturb everyone.”

Similarly, when Christ

said, “Thou shall not kill,” that means he was speaking amongst people who were in the habit of killing. Is it not?

Carol: Hmm.

Śrīla Prabhupāda: Now, after taking instruction from Christ, first of all they killed Christ. They let him be put to death. That means they could not understand the instruction. Therefore, their first business was to kill the instructor. And following that, two thousand years have passed—and still they are killing. So, since when have they accepted the teachings of Lord Christ? Can you answer this?

Carol: So you think the Christian faith hasn't been reflected in the behavior of Western people?

Śrīla Prabhupāda: This is obvious. You are maintaining huge slaughterhouses—regular killing. So although you took instruction from Christ—“Thou shalt not kill”—you first of all killed him, and still you are maintaining this killing business. You are killing the animals, and every now and then you are declaring wars amongst yourselves.

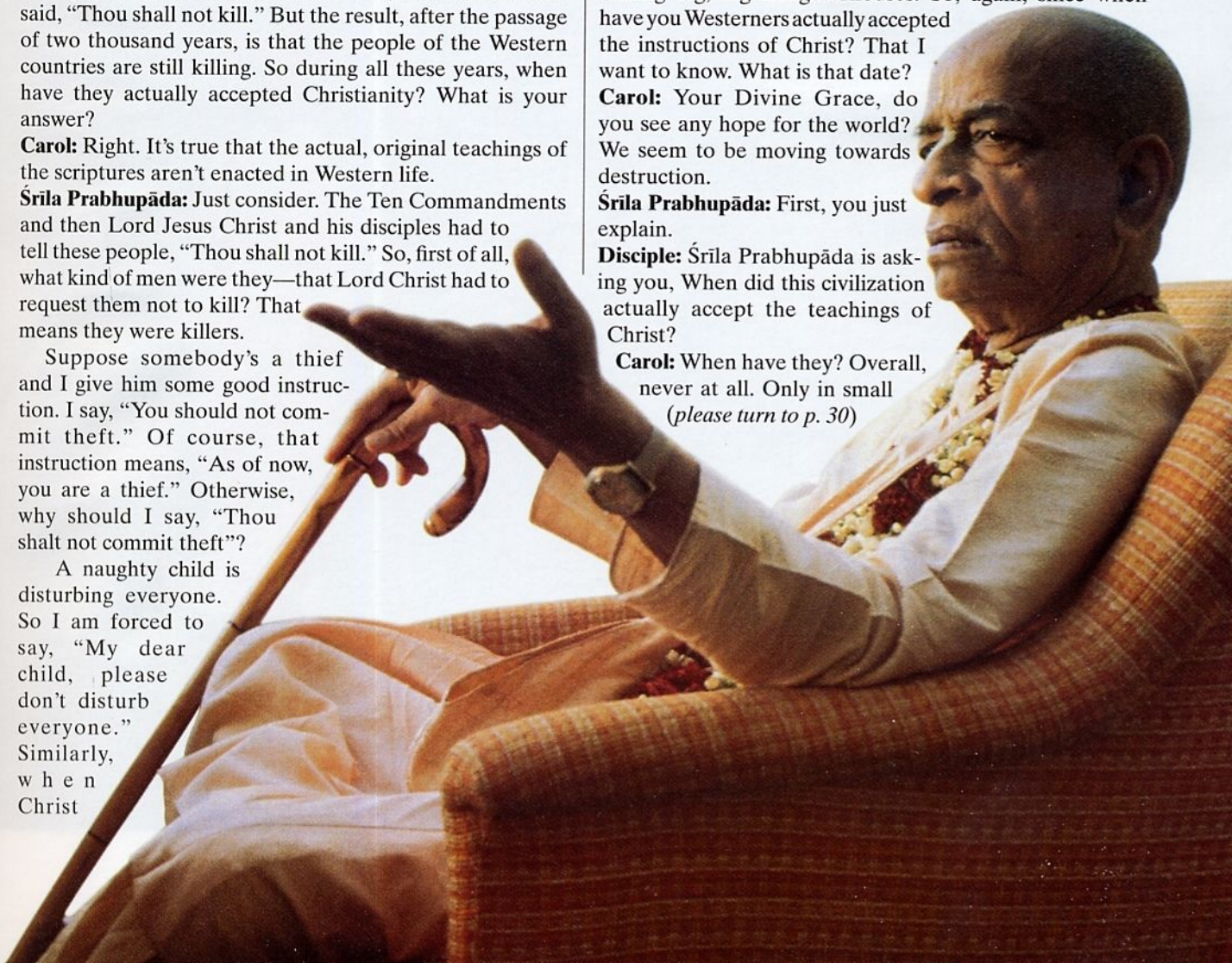
So the killing business is going on regularly. Not just in big wars but also in your regular daily life. You are maintaining big, big slaughterhouses. So, again, since when have you Westerners actually accepted the instructions of Christ? That I want to know. What is that date?

Carol: Your Divine Grace, do you see any hope for the world? We seem to be moving towards destruction.

Śrīla Prabhupāda: First, you just explain.

Disciple: Śrīla Prabhupāda is asking you, When did this civilization actually accept the teachings of Christ?

Carol: When have they? Overall, never at all. Only in small
(please turn to p. 30)

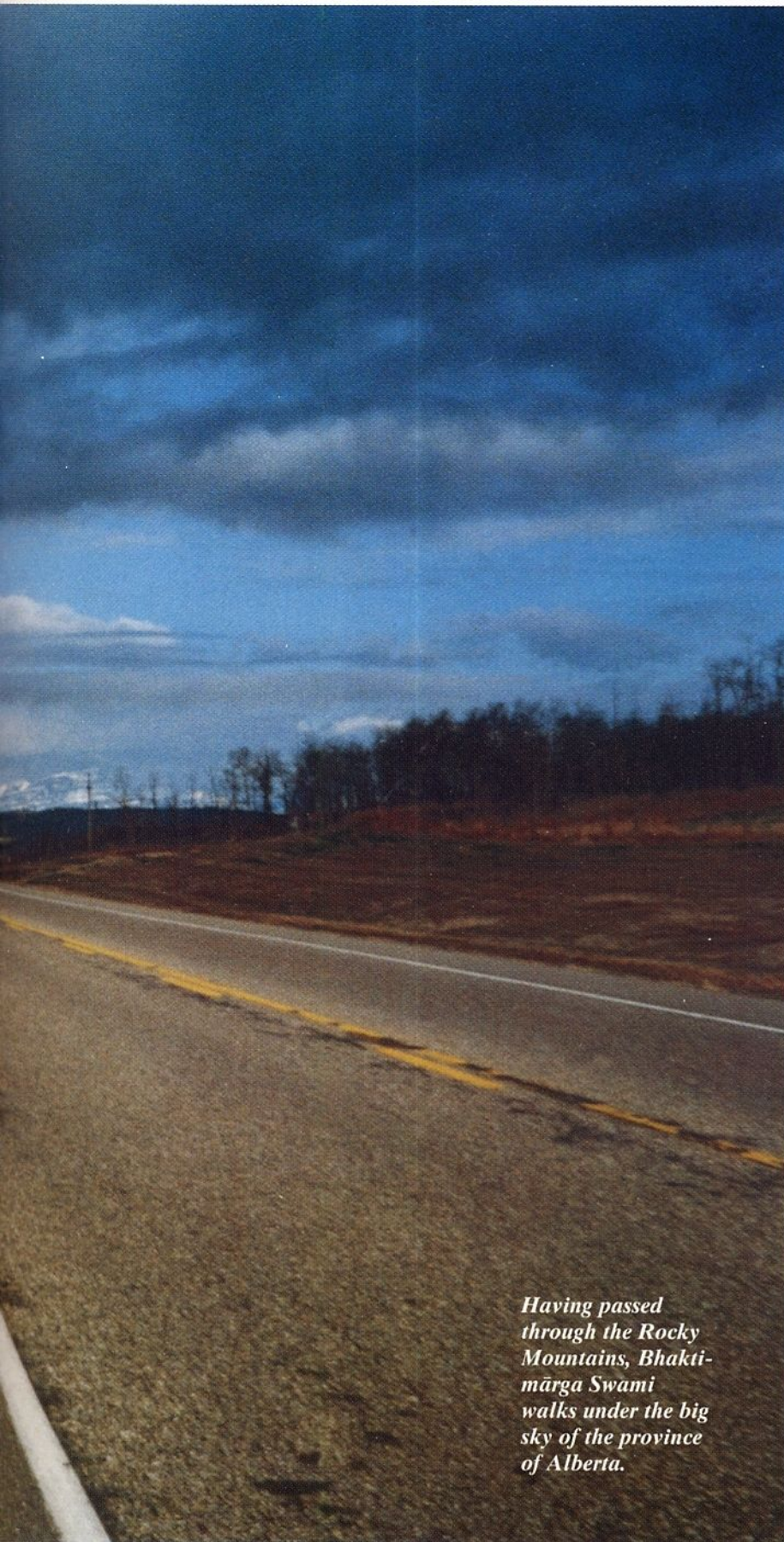


THE SOUND OF ONE MONK WALKING

*“Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare . . .”*

by Bhaktimārga Swami





Having passed through the Rocky Mountains, Bhaktimārga Swami walks under the big sky of the province of Alberta.

ON APRIL 12, 1996, I touched the Pacific Ocean in Victoria, British Columbia, Canada, turned around to face east, and started walking. I didn't know what pain or pleasure would lie ahead. I knew only that walking across Canada, the world's second largest country, was going to be a challenge. I had wanted to do something special in 1996 in honor of Śrīla Prabhupāda's Centennial. As I started walking, I thought of how I was heading toward Calcutta, the city of Prabhupāda's birth.

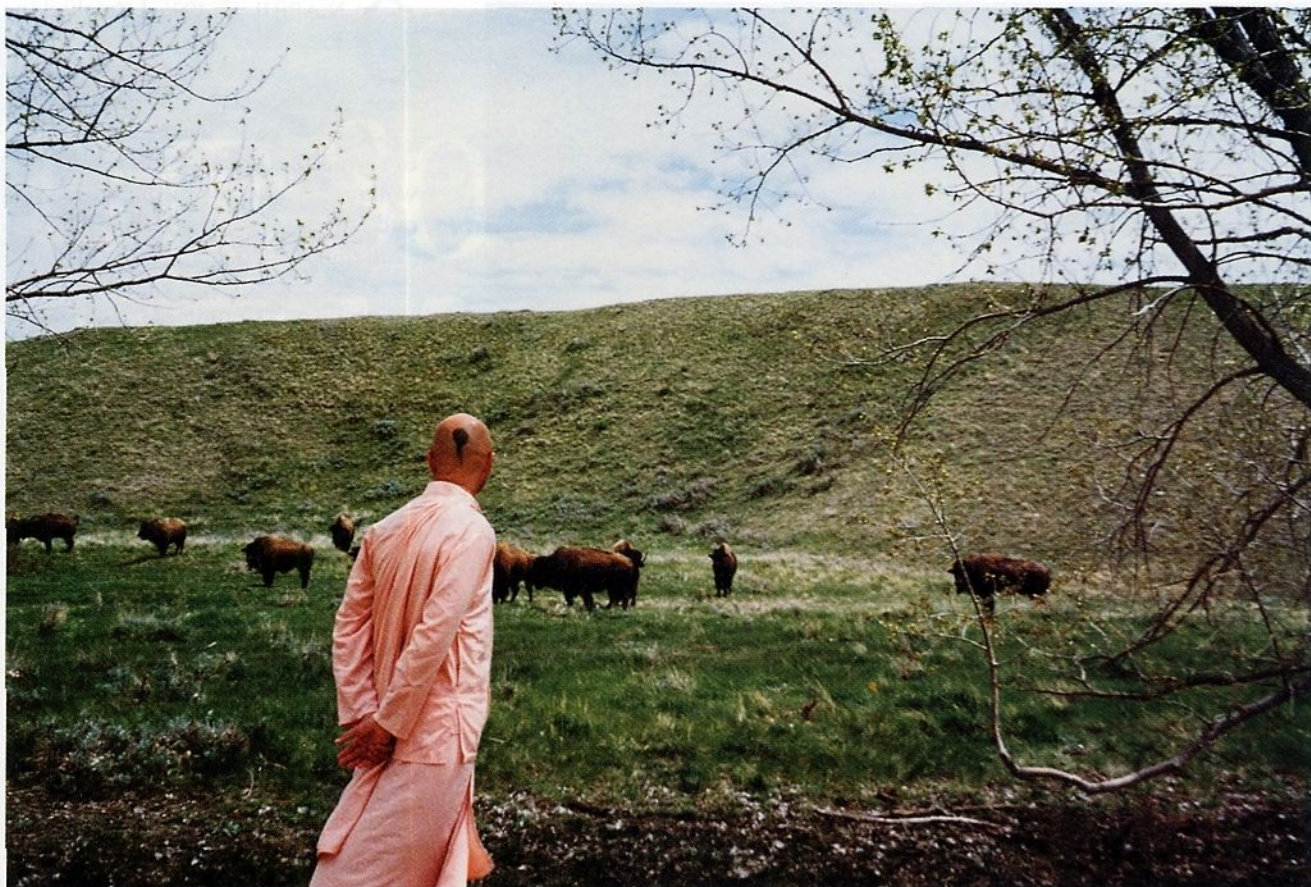
I also thought of the words of the great devotee king Yudhiṣṭhira: *mahājano yena gataḥ sa panthāḥ*—"Follow in the footsteps of the great ones." Though Yudhiṣṭhira Mahārāja was speaking figuratively, I decided to take his words literally. Great saints of India have traditionally walked to visit holy places and enlighten people in Kṛṣṇa consciousness. And Śrīla Prabhupāda would walk with disciples every morning and teach them with his unerring wit, wisdom, and boldness.

I thought that as a *sannyāsī*, a person in the renounced order of life, I would expose myself to the road. I'd live simply and meet with adverse and pleasant conditions. And I wanted the chance to meet people, to walk and to talk.

My walking path was the gravel shoulder of the Trans-Canada Highway. Semi-trucks (lorries) were an annoyance in the beginning. I resigned myself to the idea that for the next eight months I'd be with the trucks, whether or not I liked their engine noise and the gusts of wind and water they create. But my attitude quickly changed. I started to see the truckers as my friends, fellow travelers on the lonely highway. On occasion a truck driver would pull over his whole operation just to talk or offer a ride. Truckers from coast to coast were chanting the names of God—"Hare Kṛṣṇa"—as they talked to one another on their radios about the shaven-headed, robe-clad monk trekking along.

MEETING THE PEOPLE

Because a lone monk walking across Canada is a curiosity, the walk was a way to reach people through their



The roaming Swami out West where the buffalo roam.

community TV, radio, or newspaper.

One day an elderly woman driving through rural Ontario noticed the unusual pedestrian. She pulled over to the side, and from her car window she said, "I read about you in the paper. What are you walking for again?"

"I'm walking for Canada and its spiritual healing."

"I could do with some spiritual healing in my life!" she said.

She said that she had known me when I was knee-high and that she used to employ my mother.

DIDN'T WANT TO STOP

I wanted to take more time in each community, but Canada's climate had set a deadline. I was keen to get to the finish line before temperatures would hit minus 30°C below zero. And I wanted to finish before the end of the Prabhupāda Centennial year.

The last days in Newfoundland were particularly difficult. It was not the weather, loneliness, or home-

temple sickness. I just didn't want the whole thing to end. I was enjoying the walk immensely. Chanting on my beads throughout the day helped strengthen my conviction in Kṛṣṇa consciousness. The walk had been good for me.

But the Atlantic Ocean created a natural barrier to my walk. As I peered over the threatening waves pounding the rugged coastline, I felt consoled when I thought, "These waters carried Śrīla Prabhupāda to New York and made it possible for him to change the world and give some meaning to my life."

I ended the journey on December 6, 1996, after 8,568 kilometers of rain, sun, wind, snow, pain, thoughts, and greetings from many people. I'm grateful to Lord Kṛṣṇa for allowing me this opportunity to do some power walking on His pure devotee's behalf. I'm looking forward to doing some more of the same.

The following are excerpts from the diary I kept during the walk:

Tuesday, April 16, 1996

Vancouver, British Columbia

7:00 A.M., moderate rainfall. Dressed for the weather, with a companion I set out on foot from Horseshoe Bay through West Vancouver, a posh neighborhood, then through Stanley Park, and finally to downtown Vancouver, where towering executive edifices try to rival the nearby mountains. A hydro worker busy repairing lines takes notice of the two trekking monks. I take the liberty to speak.

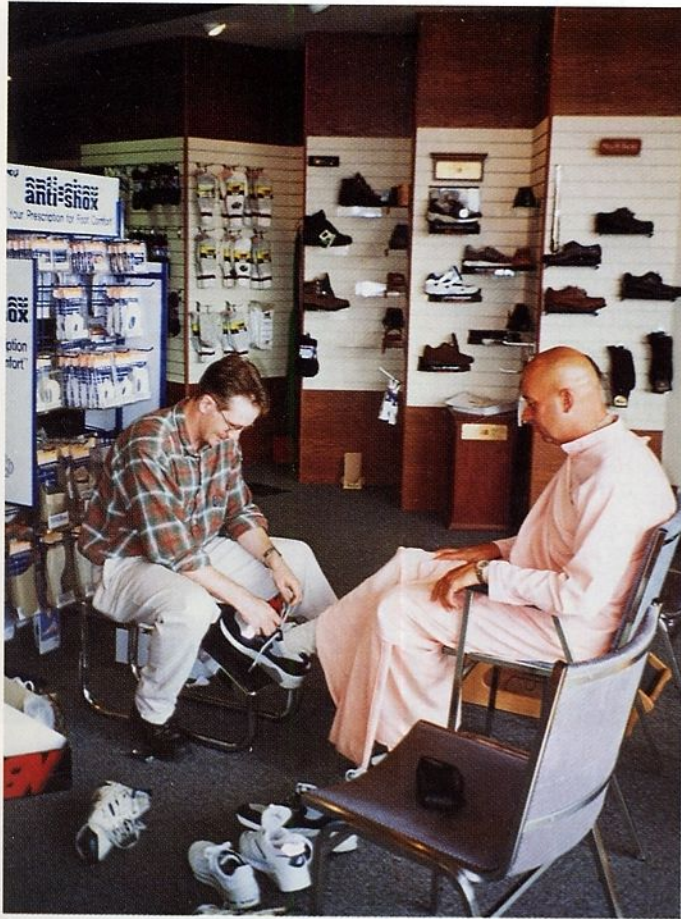
"I'm walking to St. John's, Newfoundland. It will take some time."

He chuckles. "By the time you get there, there'll be nothing left of you!"

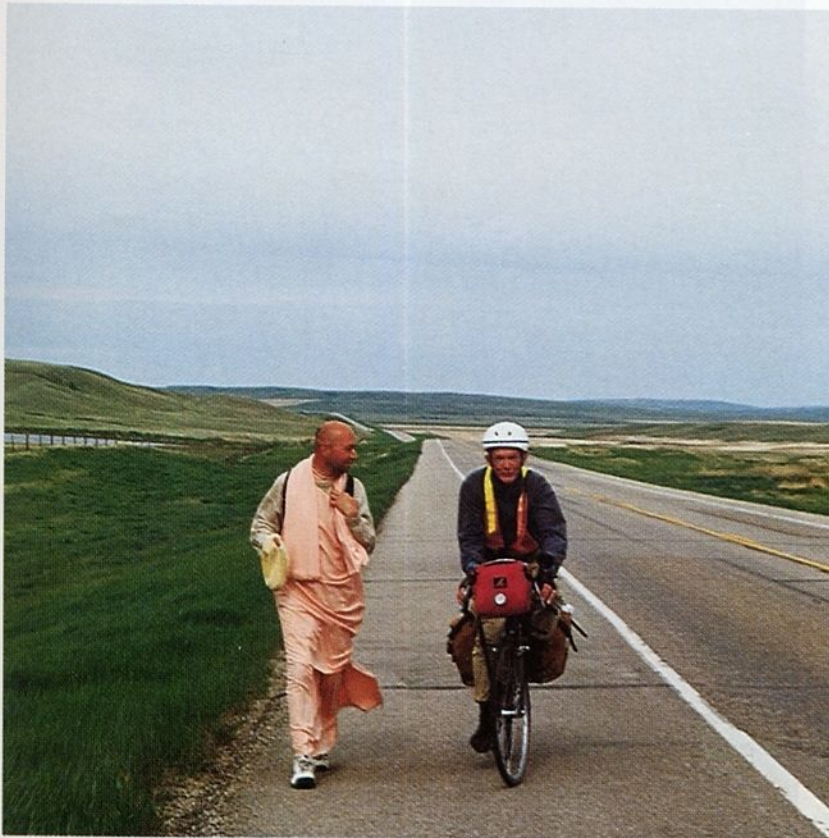
Further on, at East Hastings, a more challenged part of the city, a tall male Native Canadian stands near a bustling intersection.

"What is Hare Kṛṣṇa?" He asks without introduction.

I explain first that my adopted Vedic culture and his inherited native culture have something in common: they share a spiritual base.



After two thousand kilometers, it was time for a new pair of shoes (left). At Pelee Island, Canada's southernmost point (below), cook and assistant Mādhāi Dāsa cleans up after lunch. Below left, Bhaktimārga Swami walks with a 65-year-old cyclist riding from Vancouver to Winnipeg.



Friday, April 19

Mission, British Columbia

We come upon a Gurudwar and decide to take a brief break and pay respects to the *Gurugrantha-sahib*, the scripture of the Sikhs.

Then we learn of the location of a nearby monastery run by Benedictine monks. We venture there and meet Brother Maurice, who is keen to know something about us. Kind and heavily accented, he declares himself "made in Holland."

While departing, we wish him well in his efforts to spread the word of God, and I asked him for a blessing that the journey will go well. With outstretched arms, he delivers a Latin chant, and we are on our way.

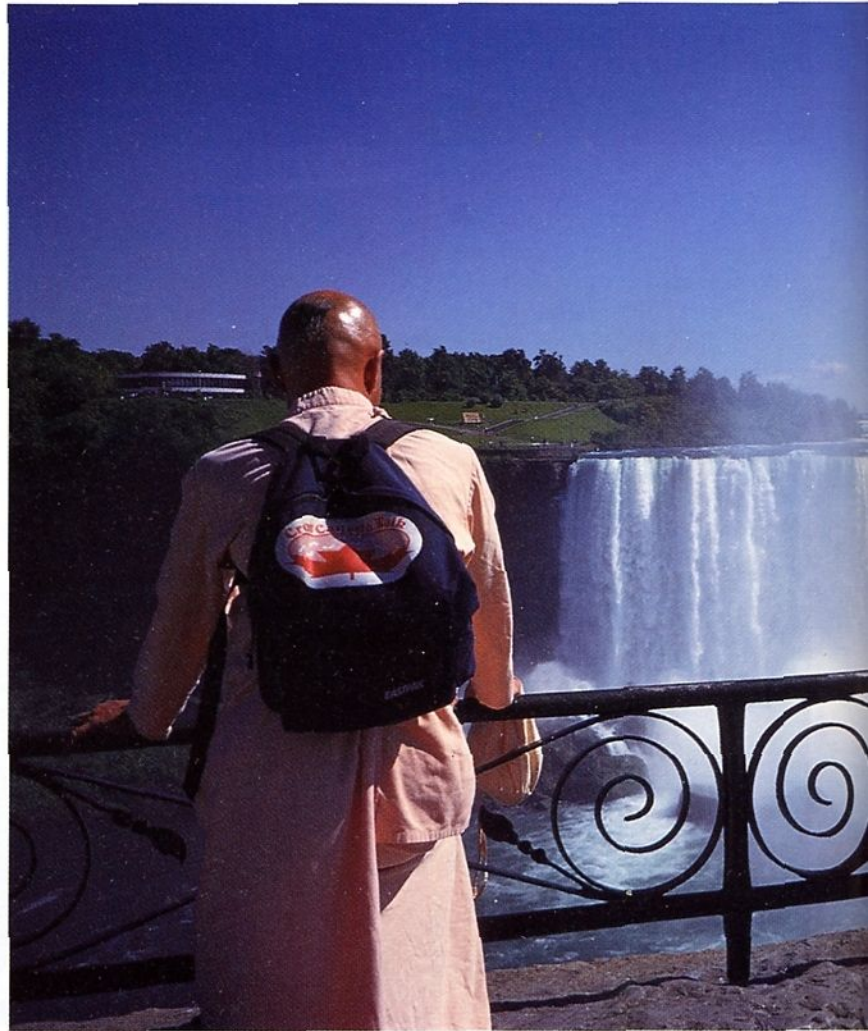
Thursday, May 9

Trans-Canada Highway

In the serenity of the Rocky Mountains, there is a silent burst of the spring thaw. Streams flow profusely. Clumps of snow held up in the arms of trees suddenly collapse to the ground with



Marveling at the display of Lord Kṛṣṇa's majesty known as Niagara Falls (right). Below, devotees join in for a short leg of the walk.



a resounding thump. The repetitious foot contact to the ground creates a persistent percussion that joins the rhythm of bird songs to produce a northern raga for a walker. I utter the mahā-mantra over the beautiful symphony of nature.

Thursday, May 16

Calgary, Alberta

As I enter the city of Calgary, I'm not sure what type of reception will come from a place nicknamed (because of the slaughterhouses) "Cowtown." It turns out the people I meet are nice.

A cab driver with roots in India pulls over. He enthusiastically introduces himself as Bala.

"From the road I saw your clothes. They are God's clothes. Now I'll take you wherever you want to go, free of charge."

I disappoint him by declining the ride, but when he learns I'm conduct-

ing a *padayātrā*, a pilgrimage walk to promote dharma, he is elated.

Today I walked forty kilometers and chanted on my beads fifty rounds of the Hare Kṛṣṇa mahā-mantra.

Friday, May 17

Calgary, Alberta

Clear skies. Motorists along 16th Avenue (part of the Trans-Canada Highway) are in good spirits. Many of them have caught a glimpse of the newspaper. The front page of the City/Life section of the *Herald* carries a color photo of what you might call the male version of the flying nun. The shot shows me harnessing a small backpack and, with robes partially open (as if winged), sharing the sky with paragliders. The caption reads, "High hopes: Trekking swami sees sleeping souls."

Now some motorists see the flying monk and honk their horns to show

their approval of the monk's flight through the wind-swept prairies.

With little sleep the night before, I grow tired after the jaunt through Calgary. I need to nap.

I spot a small group of stubby trees on an upgrade next to the highway. I lie down for a forty-minute nap with a *cādar* [shawl] as a shade.

The sound of the whizzing traffic is abruptly interrupted by the crackle of wheels gripping against gravel. I awaken to the sound of an ambulance. The driver, wondering if I'm a corpse or a possible patient, comes to my aid. He sees a head bob up from under the *cādar* and asks, "Are you okay?"

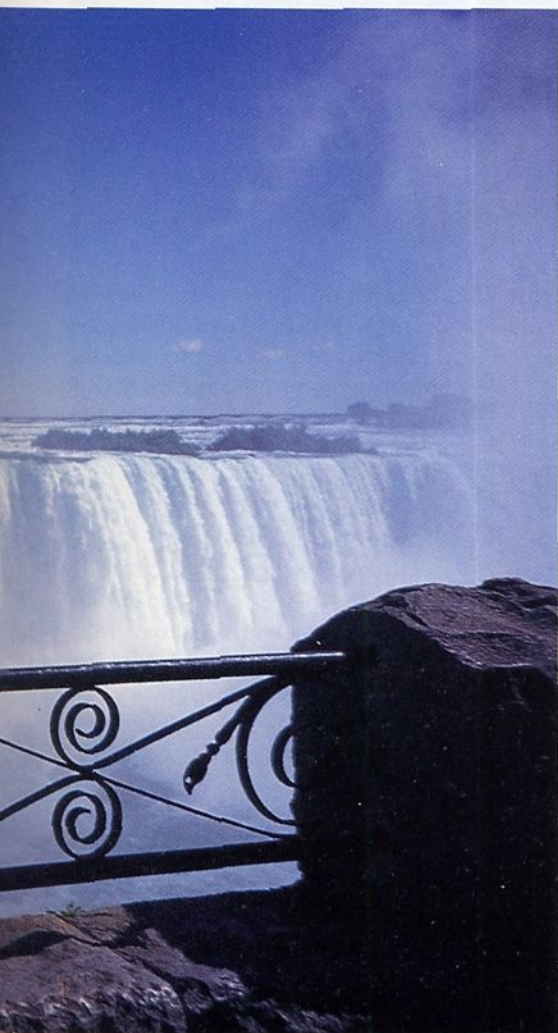
"Yes, I'm okay. Hare Kṛṣṇa!"

My head collapses for more dozing, and he goes on his way. False alarm.

Saturday, May 25

Medicine Hat, Alberta

I set out on a clear day, with the



Leaving Calgary (above) for long, quiet stretches of the open road.

prospect of developing a clear mind. Walking and chanting is the method.

I make the world's largest teepee my rest spot for the morning. I zip open my backpack and reach inside for a *Bhagavad-gītā*, immersing myself in pages of Absolute mystery and words of wisdom.

Now rejuvenated, I tackle the road again and approach an overpass under construction. A worker spots me,

Another milestone—
entering the last province
on the journey to the
Atlantic Ocean.



breaks into a jig, and sings, “Hare Kṛṣṇa, Hare Kṛṣṇa!”

I give him a thumbs up. Good show!

Wednesday, May 29
Saskatchewan

I rise early, eager to walk on this somewhat lonely length of the Trans-Canada Highway. I come upon a stationary semi-trailer carrying barley. The driver emerges from the cab and comes out to greet me.

“From the CB radio they told me you were coming,” says Mr. Dixon.

I hand him a brochure telling of the mission of the cross-nation trek.

After a grave scan of it, he says, “Your Lord is different than mine,” and is silent, awaiting my response.

I look to the prairie sky to reveal the answer, and then point to the most prominent object that punctuates it.

“The sun—which you might call *sun*, I might call *Sūrya*, or in Quebec they call *soleil*—shines on all of us, regard-

less of the name you give it or what part of the world you are in. God is the same Lord for all.”

Friday, June 21
Winnipeg, Manitoba

After this morning’s walking session, my friend Dave Steady comes to pick me up to transport me to the library headquarters for the province of Manitoba. I make a formal presentation of *Bhagavad-gītā As It Is* to Mr. Weismueller of the city library department. He accepts the first of many copies to be distributed to all libraries of prisons, hospitals, and public schools. Dr. Dakshinamurti arranged for the brief presentation, which drew two dozen professionals from the Hindu community, who all took time off work for the occasion.

My evening walking shift takes me along Portage Avenue with Dave. It’s Friday night, and this main thoroughfare is teeming with energy.

Tyler, a university student who read about my walk in the paper, approaches me. His attraction to the project is the simplicity of its purpose and execution. While we chat, two straight-edge kids stop and join in. Then a group of partygoers pull over with a “Hey man, what’s happening?” They join the discussion of spiritual topics.

It’s time for me to cross the street to my arranged place to be picked up. Before I cross, a woman shouts from her car window, ‘Excuse me! Excuse me! I have to talk to you!’ She has never met a Hare Kṛṣṇa, but she recognizes one and wants to know more.

Another car pulls up with two Friday-nighters who also want to know about heaven, destiny, transmigration, life after death.

I must say I’m feeling ecstatic to be able to share the little I know. I’m enjoying Friday night as much as anyone, if not more. I’m grateful to Śrīla Prabhupāda for this great opportunity. ☀

Headlines from Newspapers Across Canada

Monk uses nation-wide walk to promote spiritual healing

Nor’wester—Springdale, Newfoundland

Swami conducts spiritual trek

Cape Breton Post—Sydney, Nova Scotia

“Healing” spirit

The Trentonian—Trenton, Ontario

Swami keeps on walking

The Leader-Post—Regina, Saskatchewan

Trekking swami sees sleeping souls

Calgary Herald—Calgary, Alberta

Monk hopes his “humble way” will help solve Canada’s woes

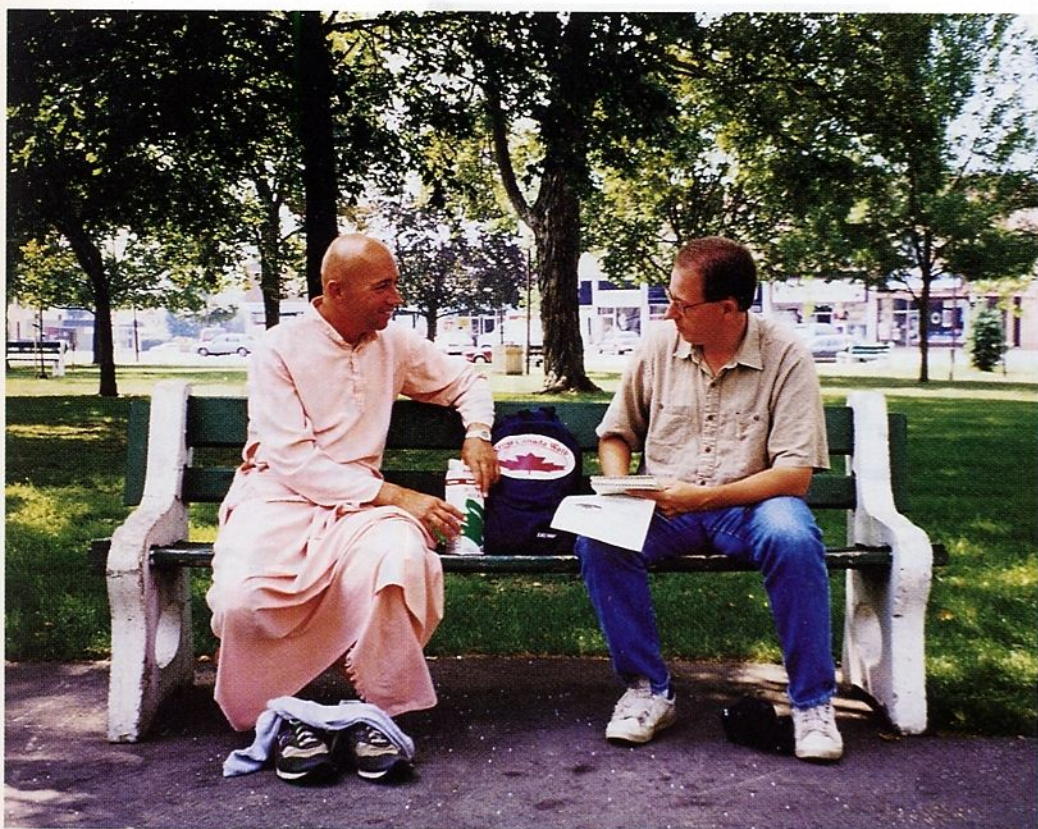
The Sault Star—Sault Ste. Marie, Ontario

Monk takes meditative stroll across country

The Sudbury Star—Sudbury, Ontario

Monk’s on the move to budge our spirits

The Standard—St. Catherines, Ontario



Bhaktimārga Swami talks with a reporter (left) for one of many articles written about his trek. Below, after eight months on the road, the joyful Swami reaches his destination.



The Pāṇḍavas Get a Kingdom

*By the power of their virtue, the sons of Kuntī
build a heavenly kingdom on earth.*

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, Dhṛtarāṣṭra, the blind uncle of the Pāṇḍavas, has just been advised by his brother Vidura and the respected elders Bhīṣma and Droṇa that he should treat the Pāṇḍavas fairly and give them their rightful kingdom.

DHṚTARĀṢṬRA SAID: “Bhīṣma, son of Śantanu, is a learned man, my dear Vidura, and Droṇa is an exalted sage. Both of them have explained the highest good, and you too are telling me the truth. As much as the Pāṇḍavas, those heroic warriors, are sons of Pāṇḍu and Kuntī, so they are my sons, undoubtedly and by religious law. And as much as this kingdom is to be enjoyed by my begotten sons, so without a doubt it is to be enjoyed equally by the sons of Pāṇḍu.

“Vidura, go and bring them and their mother with all honors, and also bring Draupadī, who is as lovely as a goddess. Thank heaven the sons of Kuntī are alive. Thank heaven our Kuntī lives.

Thank heaven those great warriors have won the daughter of Drupada. By the grace of providence all of us shall flourish, and by heaven’s grace the arsonist Purocana has been put to rest. O brilliant brother, thank God my greatest sorrow has been removed.”

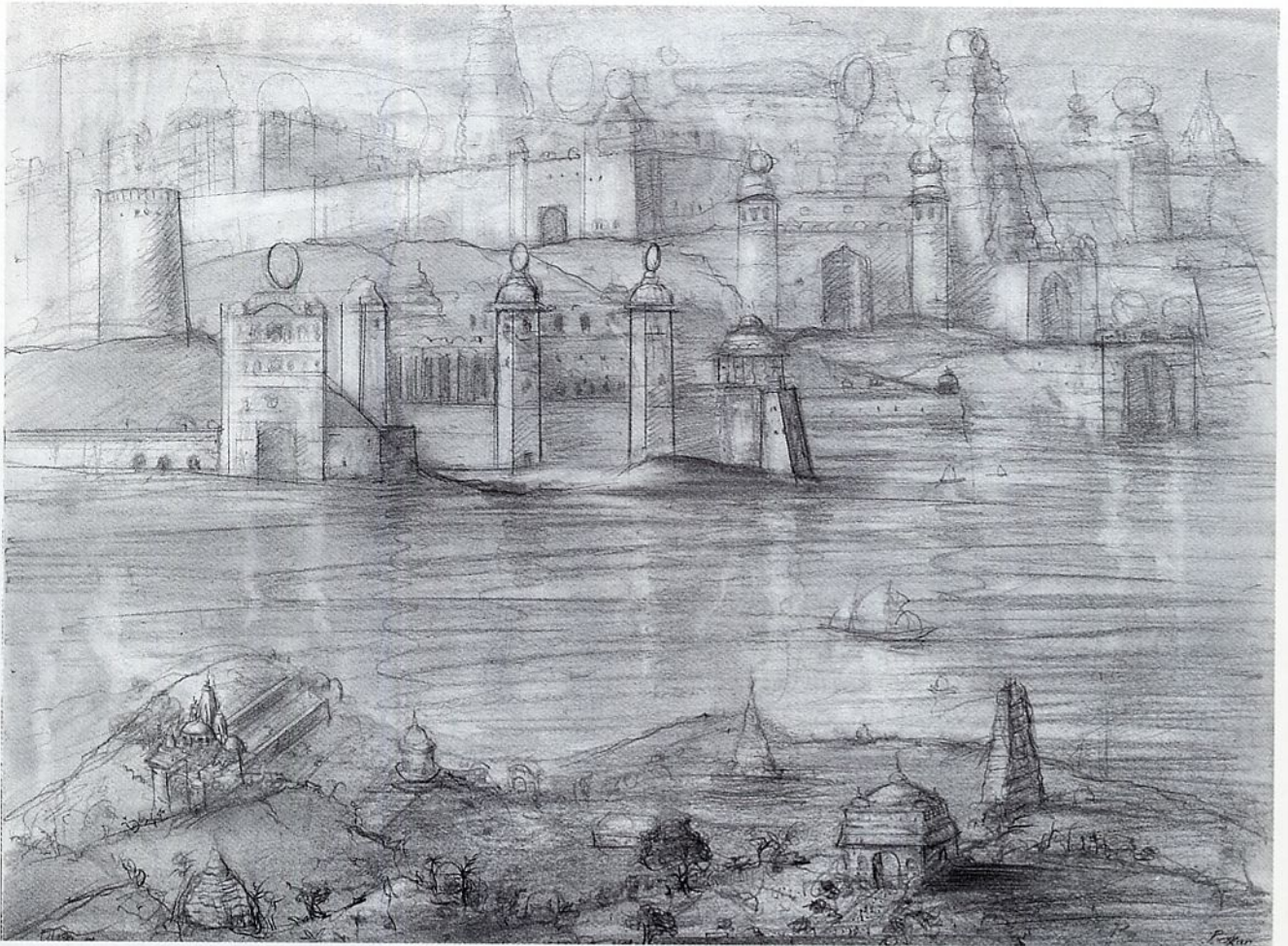
At Dhṛtarāṣṭra’s command, Vidura went to see King Drupada and the Pāṇḍavas. Vidura was expert in all the scriptures and knew his duty and how to perform it. Upon reaching Drupada’s palace, he waited properly on the king, who received him according to the religious law for hosts. Drupada and Vidura rightly inquired about the health and well-being [of their respective friends, families, and kingdoms].

Vidura then saw the Pāṇḍavas and Śrī Kṛṣṇa, and he affectionately embraced them and asked if they were all well. They in turn welcomed and honored Vidura, whose intelligence was vast. Following Dhṛtarāṣṭra’s order, Vidura asked Pāṇḍu’s children about their health and happiness, with much affection and again and again. He presented to the Pāṇḍavas and Kuntī and Draupadī, and to Drupada and his sons, jewels and varieties

Illustrations by Puṣkara Dāsa



In Indraprastha there were fabulous lakes perfumed with the scents of blossoming lotuses and moving with the elegant strokes of swans.



The Pāṇḍavas' city seemed to float on the earth like a community of broad clouds filled with streaks of lightning.

of wealth sent by the Kauravas.

Then with grace and deference the vastly learned Vidura spoke most humbly to Drupada in the presence of the Pāṇḍavas and Lord Keśava (Kṛṣṇa).

VIDURA'S MESSAGE

Vidura said: "O king, may you kindly listen with your ministers and sons to my words. Dhṛtarāṣṭra, along with his sons, ministers, and close associates, has the great satisfaction to offer you repeated wishes for your health and happiness, for he has real affection for you and your family. Similarly, the most learned Bhīṣma, son of Śantanu, and all of the Kauravas are anxious to hear that you are well and prospering in all your affairs. They send their sincere inquiries.

"The great archer Droṇa, son of Bharadvāja, considers himself your dear friend, and he sends his embrace and sincere wishes for your well-being.

Dhṛtarāṣṭra has now become related to you through marriage, and he and all the Kauravas feel they are now successful by such a family tie. Even by acquiring a new kingdom, they would not feel the same pleasure as by achieving a family tie with you, O Yajñasena [Drupada].

"Knowing this to be true, kindly let the Pāṇḍavas depart, for the Kurus are extremely anxious to see Pāṇḍu's legitimate heirs. These mighty Pāṇḍavas have been away for a long time, and surely both they and Kuntī will be jubilant to see their city. And all the fine Kuru ladies are waiting anxiously to see Draupadī, the princess of Pāñcāla. Indeed, our whole city and country are waiting.

"Please, sir, order without delay that the sons of Pāṇḍu depart with their wife, for that is my purpose in coming. Your Majesty, as soon as you release the exalted Pāṇḍavas, I shall dispatch the speediest messengers to Dhṛta-

rāṣṭra, and the sons of Kuntī with their wife Draupadī will then come home."

Drupada said: "Very wise Vidura, just as you expressed it to me now, so do I feel the greatest joy that a family tie has been established between us, my lord. And it is befitting that those great souls return now to their home. But it is not right that I tell them they can leave. Rather, when Kuntī's heroic son Yudhiṣṭhira decides, with Bhīmasena, Arjuna, and the two mighty twins, and especially when Kṛṣṇa and Balarāma agree, then the Pāṇḍavas must go. Kṛṣṇa and Balarāma are tigerlike personalities who know the religious principles and are devoted to the happiness and welfare of the Pāṇḍavas."

Yudhiṣṭhira said, "We and our followers are all dependent on you, O king. We shall gladly do whatever you tell us, for we know of your love for us."

Then Lord Kṛṣṇa said, "I think it is right to go, or whatever King Drupada

***The great city of Hastināpura
burst into festivity, for the Pāṇḍava princes
vanquished the sorrow of the people,
who had mourned them as dead.***

• • •

decides, for he understands all the religious principles.”

King Drupada said, “Lord Kṛṣṇa, the great-armed hero of the Dāsārhas, is the Supreme Personality, and I fully agree with Him that the time has come for the Pāṇḍavas to return, for as much as the sons of Kuntī are now dear to me, they are just as dear to Lord Kṛṣṇa, without doubt. When the tigerlike Lord Kṛṣṇa recommends what is best for them, Yudhiṣṭhira, son of Dharma, does not even consider the matter, so great is his faith in Kṛṣṇa.”

Then, granted permission by the great soul Drupada, the Pāṇḍavas, Śrī Kṛṣṇa, and great-minded Vidura, taking Draupadī and the illustrious Kuntī with them, began an easy journey to the city of Hastināpura, stopping along the way for recreation.

ARRIVAL IN HASTINĀPURA

When Dhṛtarāṣṭra heard that the Pāṇḍava heroes had arrived, he sent the Kauravas out to welcome and receive them. Citrasena, Kṛpa Gautama, the great archer Vikarṇa, and the supreme archer Droṇa all went out to meet the Pāṇḍavas. The arriving heroes, surrounded by such exalted men, shone beautifully as they slowly entered the city of Hastināpura.

Wherever the heroes passed, the great city burst into festivity, for the Pāṇḍava princes vanquished the sorrow of the people, who had mourned them as dead. The people loved their princes and, eager to show their love, called out in all kinds of voices. The Pāṇḍavas heard those words, which went to the core of their hearts.

“He has returned—the knower of virtue, the tiger of a man, who protects us with justice like his own begotten children! Today Pāṇḍu Mahārāja [in

the form of his sons] has come from the forest he loves to show his love for us, and there’s no doubt here! All has been accomplished now, for those whom we love most, the heroic sons of Kuntī, our real protectors, have returned to us. If ever we have given charity, offered sacrifice, or endured austerity, then by all our merit may the Pāṇḍavas stay in our city for one hundred autumns.”

The Pāṇḍavas then bowed at the feet of Dhṛtarāṣṭra, the great soul Bhīṣma, and the other venerable elders. After asking about the well-being of all the city’s residents, they went to their quarters at Dhṛtarāṣṭra’s invitation.

After those great souls and Śrī Kṛṣṇa had rested for a short time together, they were called by Dhṛtarāṣṭra and Bhīṣma.

Dhṛtarāṣṭra said, “Yudhiṣṭhira, may you and your younger brothers please listen carefully to my words. There must not be any more fighting between my sons and you princes. Go and settle in the land of Khāṇḍava Prastha. Once you are living there, protected by Bhīma, no one will be able to bother you, just as no one can harass the gods when they are guarded by the thunderbolt of Indra. Half the kingdom will be yours, so go and settle there in Khāṇḍava Prastha.”

THE PĀṆḌAVAS BUILD INDRAPRASTHA

Accepting the order, the Pāṇḍavas bowed to the king and departed. Taking half the kingdom, those best of men settled in the land of Khāṇḍava Prastha. With Kṛṣṇa in the lead, they reached their new land, and at once the unfailing Pāṇḍavas built a beautiful town that resembled the cities of heaven.

They chose a pure and holy stretch of earth, and led by Dvaipāyana Vyāsa

those heroes performed religious rites to bring peace and security to their new land. Then they measured, mapped out, and constructed the city.

The new town was surrounded by moats that resembled the wide sea. The town was enhanced with sparkling white walls that stood so high they seemed to cover the sky like masses of white clouds or snowy peaks. That most opulent city shone like Bhogavatī, the wondrous land of the Nāgas.

The city was protected by great double-hung doors as frightening to see as the wings of Garuḍa, and also by towering archways that resembled masses of clouds or a range of Mandara mountains. The city was filled with varieties of deadly lances and missiles that rose up, perfectly guarded, like the bifurcated tongues of snakes. The city shone with rows of turrets guarded by battle-ready soldiers.

The city was splendidly defended with sharp hook weapons that could slay a hundred men each, and it was adorned with trellises crafted with mystic designs. The skyline of that fabulous city glittered with giant metal discs.

A well-designed system of wide roads virtually did away with collisions, and the city sparkled with various styles of elegant white mansions. This city, known as Indraprastha, shone with all the beauty of a celestial abode and seemed to float on the earth like a community of broad clouds filled with streaks of lightning.

There in that charming, innocent land, the dwelling of the rightful Kuru leaders was so brilliant with wealth and treasure that it resembled the city of Kuvera, the lord of the cosmic treasury.

Brāhmaṇas who were the greatest Vedic scholars and who spoke all languages began to notice and enjoy that

city, and they began to establish their homes there. Enterprising merchants began to move there, coming from all directions, and workers expert in all the fine arts and crafts came there to settle.

All around were parks and gardens lush with fruit- and flower-bearing trees such as palm, mango, jasmine, *nīpa*, *śāla*, *aśoka*, *punnāga*, *lakuca*, *kadamba*, *bakula*, *nāga-puṣpa*, and tropical plum. The trees bore enchanting arrays of flowers and bent down under the weight of luscious fruits. There were many full-grown trees, including *lodhras*, *āmala*, *pāṭalas*, *kubjaks*, *karavīras*, rose apples, heavenly *pārijātas*, luxuriant *atimuktakas*, and magnificent flowering *añkolas*. The trees were ever in season and always filled with fruits and flowers, and all manner of birds adorned them. Maddened peacocks

cried out all around them, the peacocks' songs mixing with the melodies of the cuckoos, who seemed to be ever enchanted.

The houses were so clean they shone like mirrors. There were varieties of garden houses covered with flowering creepers. There was a charming variety of styles in the residential areas, with recreation areas atop the neighborhood hills.

There were varieties of ponds filled with the purest water. There were fabulous lakes perfumed with the scents of blossoming lotuses and moving with the elegant strokes of swans, *cakra-vākas*, and fine ducks. There were also variegated lotus-filled ponds, shaded by surrounding woods, and large, wide pools of great charm.

As they dwelled in that great country with their good and honest neigh-

bors, the Pāṇḍavas felt ever-increasing pleasure. When Bhīṣma and King Dhṛtarāṣṭra brought forth the principles of justice, the Pāṇḍavas became residents there in the land of Khāṇḍava Prastha. And boasting five great archers equal to Indra in prowess, the most glorious city shone like Bhogavatī, the wondrous abode of the Nāgas.

Mighty Kṛṣṇa lived there for some time. Then He took permission from the Pāṇḍavas and returned with Balarama to the city of Dvārakā. ❀

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.

SPEAKS OUT

(continued from page 17)

pockets. Overall, never.

Śrīla Prabhupāda: Then why are you claiming that you are Christian? For instance, you are wearing a crucifix. You Westerners often keep or wear a crucifix, yet that sign actually means that you killed Christ. The crucifix is the symbol that you so-called followers of Christ killed Christ. Many, many people in the priestly order carry the crucifix. The crucifix is the sign that Lord Jesus Christ was killed. Is it not?

Carol: It is, but that symbol is also used to signify his triumph, or resurrection.

Śrīla Prabhupāda: [Warily:] Maybe. [Laughter.] But mainly, that symbol shows how you killed Lord Jesus Christ. That is the sign. That reminds you that you killed your spiritual master. You accuse the Jewish people—"They killed him"—but you also killed him, and you are still killing. Although, of course, you like to call yourselves Christian. Therefore, I want to know—you are a learned scholar—since when did you start abiding by the order of Lord Jesus Christ? That is my question. Since when?

Carol: When did I?

Śrīla Prabhupāda: Every one of you—throughout the Western countries. And if you claim you have actually abided by the order of Jesus Christ, then why

are you systematically killing? The order is, "Thou shalt not kill."

Carol: This matter reminds me of the *Gītā*, you know?—where Arjuna is on the battlefield, about to commit an organized sort of killing against his relatives.

Śrīla Prabhupāda: No. Arjuna's relatives were on the battlefield, attacking. The cows, pigs, and chickens are not on the battlefield, attacking. You cannot compare Arjuna's killing to your killing.

Two thousand years have passed, but to date you have not been able to accept the instruction of Lord Jesus Christ. And you are all claiming that you are Christian. But since when did you accept Christianity? That is my question. Because as far as I can see, you have disobeyed the order of Christ. So now that two thousand years have passed, when did you accept? Hmm? Who will answer this question?

Disciple: Never.

Śrīla Prabhupāda: Hmm?

Disciple: They never accepted.

Carol: Hmm. Your Divine Grace, what is the main part of your philosophy? Is it based on the *Vedānta*?

Śrīla Prabhupāda: This is no question of philosophy. You Westerners could not accept Jesus' simple instruction. Where is the question of philosophy?

Carol: I think it is a question of love.

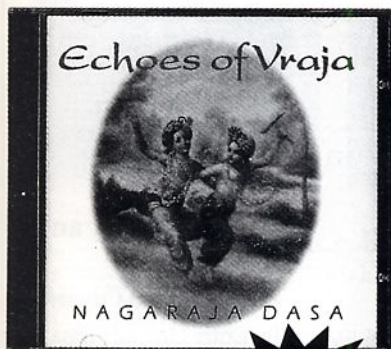
Śrīla Prabhupāda: Yes. You Westerners have no love. You cannot understand the basic principle of life and morality, Jesus Christ's instruction that "Thou shalt not kill." So how can you become a philosopher?

Carol: How is the question of love to be understood? Between people, or through some sort of inner communication with a higher self?

Disciple: Śrīla Prabhupāda is saying that until we Westerners accept Christ's simplest, most basic instruction about showing love to all God's creatures, we cannot talk about philosophy. Nor can we talk about love.

Śrīla Prabhupāda: You Westerners have no love, because you are accustomed to kill. Philosophy begins when you know that everyone is part and parcel of God and everyone should be given full facility to live, without danger of being injured or killed for anyone else's personal benefit. *Paṇḍitāḥ sama-darśinaḥ:* A *paṇḍita*, a true philosopher or learned scholar, sees every living being equally—as a spirit soul, part and parcel of God. So fools and rascals cannot become philosophers. Those who are learned scholars—thoughtful—they can become philosophers. But if one has no knowledge how to behave toward other living entities, what is the meaning of his becoming a "philosopher"? ❀

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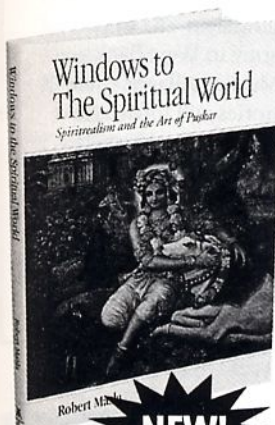
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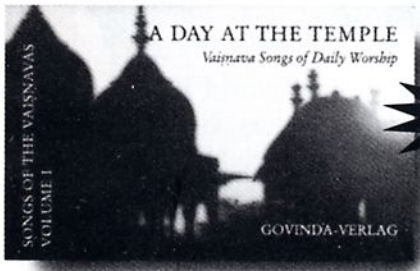
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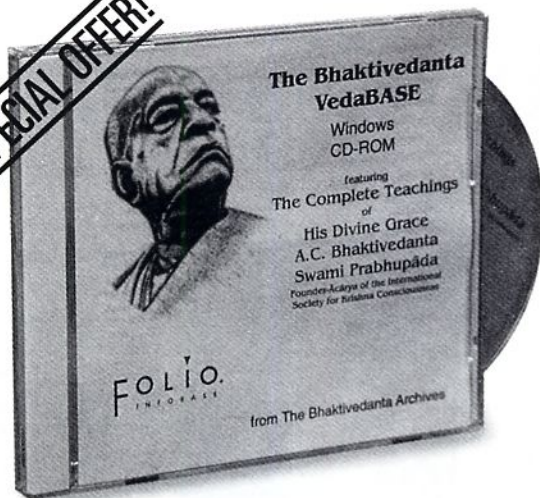
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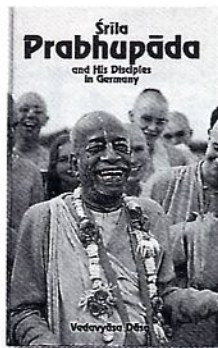


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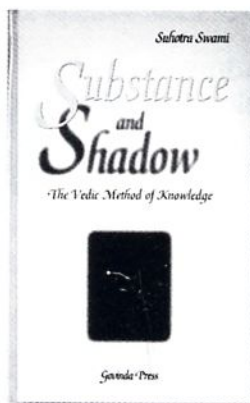
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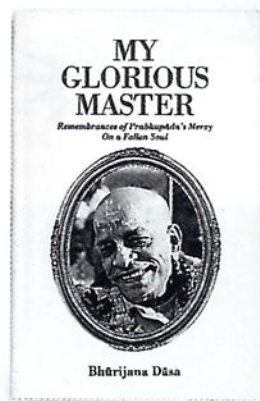


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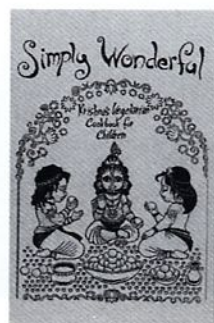
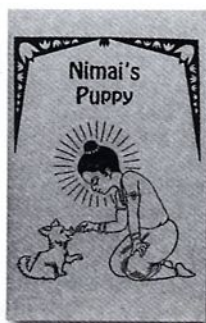
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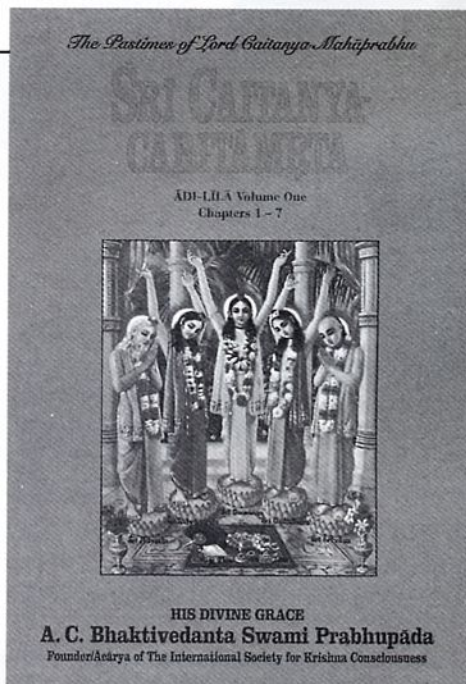
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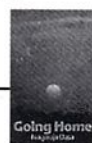


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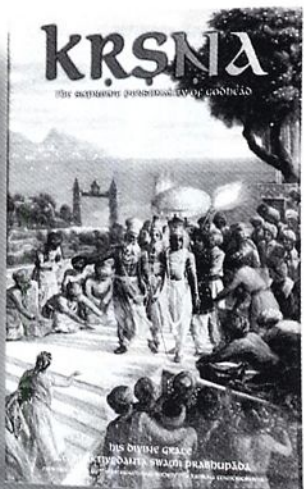
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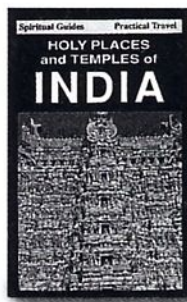
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United States

BTG columnist Ravi Gupta received an honorable mention by the newspaper *USA Today* in its "All-USA '97" college academic team search, which recognizes the country's best students. Ravi, age 15, is a third-year student at Boise State University in Idaho.

The Florida Journal of Anthropology has published a scholarly article on the Hare Kṛṣṇa movement's daily *prasādam* distribution program on campus at the University of Florida in Gainesville. Conclusion: "The devotees are being generous without being wealthy, but for them it is a spiritual investment for themselves and for humanity." The program has been running continuously for the last twenty-five years.

The Vaiṣṇava Institute for Higher Education (VIHE) held an eighteen-week course in the basics of Kṛṣṇa conscious philosophy last summer in Towaco, New Jersey. The course is still offered at ISKCON's center in Vṛndāvana, India, where it began in 1986. It prepares students for the Bhakti-śāstrī degree, the first of three levels of scriptural attainment designated by Śrīla Prabhupāda.

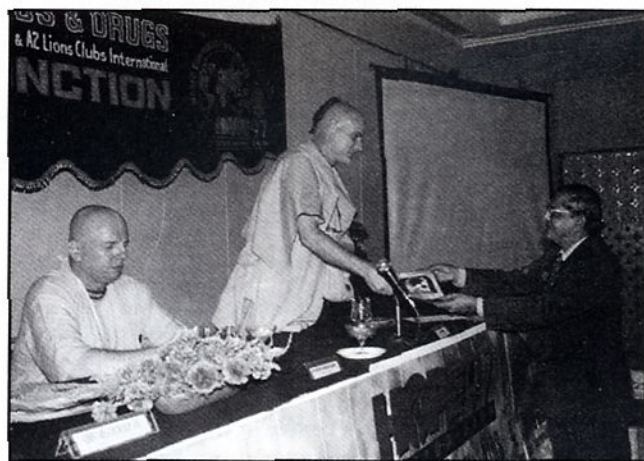
Devotees in Spanish Fork, Utah, have begun constructing a 10,000-square-foot temple complex atop a hill on a fifteen-acre site. The project is expected to take two years.

The rock band Aerosmith has apologized for an album cover that offended the sensibilities of devotees of Lord Kṛṣṇa. The cover used computer graphics to turn a painting of Lord Kṛṣṇa into a caricature. Thousands of Hindus protested to the Sony Corporation, the company that put out the album.

The use of the painting infringed upon the copyrights of the Bhaktivedanta Book Trust International, the publishing arm of the Hare Kṛṣṇa movement. Facing a lawsuit, Sony settled with the Book Trust out of court. The album cover will not be reprinted.

India and Nepal

ISKCON's Śrīdhara Swami gave the concluding speech at the Hope '97 World Conference on AIDS and Drugs, held in Mumbai last March. In attendance: more than two thousand scientists, doctors, nurses, psychiatrists, psychologists, counselors, researchers, and social scientists, representing fifteen countries.



Haridhāma Dāsa accepts an award for ISKCON's participation at a conference on AIDS and drugs. Śrīdhara Swami (seated) gave the conference's concluding speech.

ISKCON Ahmedabad opened its grand new temple on April 16 and 17. Parama Pūjyā B. V. Purī Mahārāja, Śrīla Prabhupāda's respected godbrother, presided at the installation ceremonies for the Deities of Śrī Gaura-Nitāi, Śrī Rādhā-Govinda, Śrī Sitā-Rāma-Lakṣmaṇa-Hanumān, and Śrī Śrīnāthaji.

Chief Minister of Gujarat Shankersinha Waghela and the *Rāmāyaṇa* storyteller Murari Bapu were present to grace the occasion.

The celebrations included a week of evening cultural performances by renowned artists. Meenakshi Sheshadri and Hema Malini presented devotional ballets. Bhupendra Singh, Manhar Udhas, Manju Batia, Pandit Jasraj,

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 39).

Purushottam Upadhyaya, Hansa Dave, and Anup Jalota were among the other prominent artists performing in honor of the new temple.

Look for pictures and more details in a coming issue.

ISKCON Vadodara plans to open its new temple in August, on Janmāṣṭamī.

The devotees in Bangalore installed the Deities in ISKCON's majestic new Bangalore temple on April 30. South Indian *brāhmaṇas* joined His Holiness Jayapatāka Swami and ISKCON devotees from all over India to perform the sacred rituals.

In the main temple stand Śrī Gaura-Nitāi, Śrī Rādhā-Kṛṣṇacandra, and Śrī Kṛṣṇa-Balarāma. Separate shrines provide for the worship of Lord Nṛsimhadeva and Lord Śrīnivāsa (Venkaṭeśvara Bālāji). Week-long festivities celebrated the event.

The opening ceremonies for the entire temple complex are scheduled to take place on Janmāṣṭamī. The temple is a massive structure entirely in the South Indian tradition yet bearing distinctive modern features. It is sure to become a Bangalore landmark.

Pictures and more details will appear soon in BTG.

ISKCON New Delhi has postponed the opening of its new temple complex till October.

ISKCON Jaipur has acquired a new site for its temple, near the present temple location.

ISKCON Allahabad has signed a fifty-year renewable lease for 2 1/2 acres centrally located near the bank of the Yamunā. ISKCON plans to use the site for a temple.

The devotees at ISKCON's center in Bhubaneswar have installed a *mūrti* (carved form) of the late ISKCON spiritual leader Śrīpāda Gour Govinda Swami Mahārāja at his *samādhi* (the holy place of his burial). The installation, in April, marked the first anniversary of his disappearance.

ISKCON Patna dedicated the land for its "Glory of Bihar" cultural project, nearly two acres in a fast-developing area on the outskirts of the city. The dedication took place on Rāma Navamī, the appearance day of Lord Rāmacandra.

The day before, ISKCON Patna held a Rathayātrā festival, and in the evening Hema Malini staged a benefit performance for the new Patna project.

New Rādhā-Kṛṣṇa Deities in Nepal were installed in April at ISKCON's Kathmandu center. The center overlooks the city from four acres of land on the holy Vishnumati River. The Deities are called Rādhā-Govinda Hari.

The TV serial showing Śrīla Prabhupāda's life is moving up to a prime-time slot. The serial, *Abhay Charan*, will

air on Sundays at 10:30 A.M. on Doordarshan 1. The serial will be shown from its beginning, starting on August 24, the day before Janmāṣṭamī.

The Bhaktivedanta Book Trust has published *Bhagavad-gītā As It Is* in Singhalese and five new books in Assamese.

ISKCON Calcutta's annual Jagannātha Rathayātrā festival takes place on July 6.

Europe Nearly six million newspapers throughout Scotland carried a pamphlet last year about Śrīla Prabhupāda inserted by devotees in honor of the Śrīla Prabhupāda Centennial.

ISKCON London will hold its annual Rathayātrā festival on July 6.

Africa Government leaders in northern Nigeria heard from ISKCON leader Bhakti Tirtha Swami last November. Bhakti Tirtha Swami met with the leaders of the Kaduna state at the State House and spoke on the inner development of man as the path to peace. The area has a history of ethnic violence.

The Caribbean The prime minister of Guyana, Cheddy Jagan, met with Bhakti Tirtha Swami last spring shortly before Mr. Cheddy passed away. He received some of Śrīla Prabhupāda's books and a copy of Bhakti Tirtha Swami's book *Leadership for an Age of Higher Consciousness*.

Padayātrā Worldwide Last year, with Padayātrā walking festivals in more than thirty countries, devotees reached their goal of one hundred Padayātrās by the end of the Śrīla Prabhupāda Centennial year. On Śrīla Prabhupāda's order, his followers had begun conducting Padayātrās in 1975.

DEPARTURES

The American poet Allen Ginsberg passed away last April in New York City at the age of seventy. By taking part in Śrīla Prabhupāda's early *kīrtanas* in New York, Mr. Ginsberg had helped draw attention to the fledgling Hare Kṛṣṇa movement. He wrote a foreword to the first edition of *Bhagavad-gītā As It Is* and helped spread the chanting of the Hare Kṛṣṇa mantra. Śrīla Prabhupāda wrote in 1968, "He is very kind to chant Hare Krishna wherever he goes, as I have requested him to do."

THE SENSE OF KINDNESS

The Vedic king Rantideva showed what realization is required for true compassion.

by Dvāarakādhīśa Devī Dāsī

WHAT WOULD modern-day social services make of a man who gives away the food meant for his own children to satisfy the hunger of strangers? How would they judge this man, whose family “shivered for want of food,” while he persisted in his unusual dedication to charitable impulses?

The story of this man, King Rantideva, who lived thousands of years ago, is told in the Ninth Canto of the *Śrīmad-Bhāgavatam*.

King Rantideva would not endeavor for anything. He simply took whatever came to him through the guiding hand of providence. Sound like a handy excuse to avoid gainful employment?

In fact, Rantideva’s apparent irresponsibility did not stem from a lack of concern for his family’s welfare. He himself had no material needs, owing to a



Painting by Ramanatha Das

King Rantideva feeds his guests.

firm understanding that all things come by the inscrutable mercy of the Lord. If the Lord wanted to maintain him, then so be it. If not, then the king would accept whatever fate might come.

King Rantideva also understood that because the Supreme Lord is present in the heart of every living entity, all beings deserved the king’s respect and compassion. So when he saw

someone in need, he felt no regrets about giving away the food from his own family’s table.

HONORABLE GUESTS

One time, Rantideva was ready to eat after having fasted for forty-eight days. Just as he and his family sat down for an opulent meal, a *brāhmaṇa* arrived. Rantideva was honored to receive the exalted

guest and gave the *brāhmaṇa* some of his meal. The *brāhmaṇa* ate the food and left.

Rantideva divided among his family what was left and again prepared to eat. But just as he was to begin, a *sūdra* (laborer) visitor arrived. Now, one might expect that in Vedic society a *brāhmaṇa* would be honored with a meal but a *sūdra* would receive little prestige. But Rantideva did not see the *sūdra* as lesser simply because of the *sūdra's* social position. Rantideva gave the visitor a share of his food.

After the *sūdra* had left, yet another guest arrived—a man surrounded by dogs.

The man called out, “O king, I and my company of dogs are very hungry. Please give us something to eat.”

King Rantideva did indeed give them something to eat—all that was left of his meal. He then offered his obeisances to the man and his animals.

By now, all that was left for Rantideva was the drinking water. Just as he moved to drink, a *caṇḍāla* (outcaste) appeared, tired and thirsty, and begged the king for some water.

The king did not hesitate. He not only gave the water but said, “I do not pray to the Supreme Personality of Godhead for the eight perfections of mystic yoga, nor for salvation from repeated birth and death. I want only to stay among all the living entities and suffer all distresses on their behalf, so

that they may be free from suffering.”

RARE COMPASSION

Picturing King Rantideva transplanted in modern society, we can imagine that his family would surely be labeled “dysfunctional,” and that the king himself would be seen as seriously co-dependent. What sort of pleasure can one derive from suffering on behalf of others? After all, Rantideva didn't create the suffering in their lives. And he was a king—why not enjoy the opulence of that position? Obviously, the man lacked a sense of personal boundaries.

The activities of King Rantideva are especially perplexing because in this age to hear such genuine declarations of compassion is rare. We are accustomed to politicians who wrap themselves in compassionate statements until re-elected. We are suspicious of charitable organizations, since so many have been found corrupt. To be as selfless as King Rantideva means to set yourself up as bait for con artists and thieves. Charity is one thing, but if you don't look out for number one, who's going to do it for you?

Rantideva knew, however, that the Supreme Lord would look after him. “By offering my water to maintain the life of this poor *caṇḍāla*, who is struggling to live, I have been freed from all hunger, thirst, fatigue, trembling of the

body, moroseness, distress, lamentation, and illusion.”

King Rantideva, as it turns out, was being tested by demigods like Lord Brahmā and Lord Śiva, who had come disguised as guests to interrupt the king's meal. But even when this was revealed to Rantideva, he did not take advantage of the situation by requesting boons from these exalted demigods. He didn't really care for anything they could offer. *Śrīmad-Bhāgavatam* goes on to explain that everyone who followed the principles of King Rantideva became a pure devotee of the Lord, equally freed from the effects of material suffering.

Just as a runner trains for a marathon, we can train ourselves toward this enormous generosity of spirit by practicing compassion in our daily lives. True compassion comes by understanding the intimate spiritual connection all living beings share with the Supreme Lord. No one, no matter how fallen he or she might appear externally, is without such a relationship. When one performs kindness with this understanding, the act becomes more than pious duty—it becomes a source of the deepest pleasure. ☀

Dvārakādhiṣa Devī Dāsi is a frequent contributor to BTG. She and her family are part of the Hare Kṛṣṇa community in Alachua, Florida, where she teaches in the elementary school.

LETTERS (continued from page 5) teaches surrender to Kṛṣṇa, the Personality of Godhead, in preference to all speculative impersonal theories.

In the incarnation as Lord Buddha, Lord Kṛṣṇa rejects the *Vedas* and teaches what is in essence an atheistic philosophy. He does this to stop needless animal slaughter being indulged in under the excuse of Vedic rituals.

Later, by the order of Lord Viṣṇu, Lord Śiva appears as Śrī Ādi Śaṅkarācārya, defeats Buddhism, and reasserts the authority of the *Vedas*, but to do so he teaches a compromised philosophy that is in essence a covered form of Buddhism.

So even though taught by great personalities, these doctrines of voidism and impersonalism are temporary con-

trivances, not the conclusive truth. For the true Vedic conclusion, we should turn to *Śrīmad-Bhāgavatam*, as taught by Lord Caitanya Mahāprabhu and His followers, now represented by the Hare Kṛṣṇa movement.

A detailed discussion of these points may be found in *Śrī Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Seven.

Descartes and the Soul

Thank you all very much for your great service. BTG is really excellent. I especially liked the article of Drutakarmā Prabhu, “The City of Nine Gates,” in the April/May issue. I would like to offer a brief comment on the following paragraph (page 36):

Here we note that each species of life consists of a soul inhabiting a particular kind of body. In this respect, the *Bhāgavata Purāna* account differs from that of Descartes, who held that only humans have souls. For Descartes, animals were simply automatons. If one concedes that animals, with all their signs of life and consciousness, are simply automatons, then why not human beings as well? The *Bhāgavata Purāna* model avoids this weakness of Descartes's system.

Descartes, being a Christian, had used Christian terminology which later became incorporated in the Western philosophy and science systems and is generally accepted until now. The problem is that the Christian word defini-

tions differ from those in Śrīla Prabhupāda's books. When devotees use these terms without considering their "Western" definitions, it creates a potential misunderstanding between them and the people in the West.

The spirit and the soul are considered two different subjects in the Christian doctrine (see Bible quotes below). By the word "soul" Christians indicate the subtle material body (*līṅga śarīra*) and the "spirit" is the soul (*jīvātmā*) for them. Therefore when they say the animals have no soul it means the animals haven't the same mind and intelligence capacity as humans (or at least they are unable to use it as fully as humans).

And the very God of peace sanctify you wholly; and [I pray God] your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. (1 Thessalonians 5:23)

For the word of God [is] quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discerner of the thoughts and intents of the heart. (Hebrews 4:12)

Thank you for your attention.
Bhakta Jan
Grodinge, Sweden

DRUTAKARMĀ DĀSA REPLIES: You imply that according to Descartes animals do have an immortal conscious self (which you want to call spirit). You base this on your identification of the word *soul* with the subtle material body and the word *spirit* with the eternal conscious self. So if it is said that animals have no soul, this does not, according to your interpretation, mean that Descartes thought the animals had no spirit (immortal conscious self).

The *Bhagavad-gītā* and other Vedic books give very clear definitions of the soul (the eternal conscious self), the subtle body (composed of the subtle material elements mind, intelligence, and false ego), and the gross material body (composed mainly of visible material elements). Unfortunately, the Bible gives no exact definitions for soul, spirit, etc. And this has led to a very

confusing situation, allowing for many contradictory definitions of these terms.

Let us take the Catholic Church as an example. *The New Catholic Encyclopedia* (1967), Volume XIII, p. 571, says:

Spirit . . . and soul . . . [in the New Testament] are often used interchangeably, although the tripartite division of man in 1 Thes 5:23 may indicate that the spirit is of a higher order than the soul and more amenable to God's influence, whereas soul would pertain more to man's rational nature. However, this division is unique in Paul and NT [New Testament] and is certainly not evidence of an elaborated psychology.

Indeed, *The New Catholic Encyclopedia* (Vol. XIII, p. 462) says, "There is no unanimous Christian teaching on every point concerning the human soul." Furthermore (p. 467), "The notion of the soul surviving after death is not readily discernible in the Bible. . . . Hence, save for a few important examples (Wisdom; Mk 8:35; Mt 10:39; 16:25-26; Lk 9:24-25; Jn 12:25) where life is seen as a necessary condition for eternal blessings, the Bible does not speak of the survival of an immaterial soul." Here the word *soul* is being used by Christians in a way that goes against the definition you offered.

In any case, as for Descartes, it is clear that he did not believe animals had immortal conscious selves (call

them spirit, or soul, or whatever). In his *Discourse on Method*, Descartes said:

After the error of those who deny the existence of God . . . there is none more powerful in leading feeble minds astray from the straight path of virtue than the supposition that the soul of the brutes is of the same nature with our own; and consequently that after this life we have nothing to hope for or fear, more than flies and ants; in place of which, when we know how far they differ we much better comprehend the reasons which establish that the [human] soul is of a nature wholly independent of the body, and that consequently it is not liable to die with the latter and, finally, because no other causes are observed capable of destroying it, we are naturally led thence to judge it immortal.

Here, it is clear that Descartes believed the flies and ants, unlike humans, had no immortal soul, and thus nothing to hope for or fear after this life.

Descartes got it wrong. Animals do have immortal souls, just as humans have immortal souls. ☸

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EXACT SCIENCE

In the *Śrīmad-Bhāgavatam*

*A unit of measure known as the yojana
hints at advanced astronomical knowledge
in the ancient Vedic civilization.*

by Sadāpūta Dāsa

AN ENCYCLOPEDIA article states that in early times length was defined by the breadth of the palm or hand, and the length from the elbow to the tip of the middle finger (the cubit). The article goes on to say, "Such standards were both changeable and perishable, and only within modern times have definite unchanging standards of measurement been adopted." (*Microsoft Encarta*)

The Middle Ages certainly saw many conflicting and poorly defined standards of weights and measures. But exact standards of measurement are not solely a modern invention.

Consider this example. In tenth-century England, King Athelstan decreed that the king's girth, in which the king's peace is in force, should extend from the royal residence for a distance of 3 miles, 3 furlongs, 9 acres, 9 feet, 9 palms, and 9 barleycorns. This sounds quaint. But it defines a

circle with a diameter of 36,500 feet—almost exactly $\frac{1}{10}$ of a degree of latitude in southern England.

MEASURING WITH LATITUDE

To define a unit of length exactly, it is natural to use latitude as a standard, because latitude derives from the size of the earth, a constant that can be measured astronomically. So if a fire or invasion destroys the standard measuring rod stored in some government building, astronomical readings can be used to restore the lost standard. Of course, it seems unlikely that accurate astronomical measurements were being made in England in the days of King Athelstan. But if we look into the history of weights and measures, we find that distances were gauged in terms of latitude in ancient times, and medieval

Illustrations by Kṛṣṇa-kṛpā Dāsa and Yamarāja Dāsa

societies inherited many exact standards of measurement. These included volumes defined as length cubed and weights defined by filling such a volume with water.

The Greek astronomer Eratosthenes is usually credited with being the first to measure the size of the earth by observing latitudes (see Figure 1). He is said to have noted that the sun, when directly overhead at Syene at the Tropic of Cancer, casts a shadow of 7.2 degrees at Alexandria. Knowing the distance between Syene and Alexandria, he could compute the length of a degree of latitude and estimate the circumference of the earth.

But there is reason to believe that the size of the earth was known long before Eratosthenes. The Italian scholar Livio Stecchini has given extensive evidence that the ancient Egyptians laid out their country using latitude and longitude. He argues that they had accurate knowledge of the dimensions of the earth and that such knowledge was inherent in the design of the great pyramid at Giza. Since the great pyramid dates to about 2500 B.C., this implies that the earth was measured scientifically at least that long ago.

DEFINING THE YOJANA

Turning to India, we find a unit of distance—called the *yojana*—that at first glance seems as ill defined as the medieval English furlong or foot. The *yojana* is defined to be either 16,000 or 32,000 *hastas*, where a *hasta*, or cubit, is 24 *angulas*, or fingers. That there were at least two sizes for the *yojana* is upheld by the writings of classical Indian astronomers. The fifth-century astronomer Āryabhata used a *yojana* of about 8 miles, and the astronomy text *Sūrya-siddhānta* a *yojana* of roughly 5 miles.

The first hint of the ancient history of the *yojana* comes from Strabo, who describes the experiences of Megasthenes, a Greek ambassador to India in the period following Alexander the Great. Strabo cites Megasthenes as saying that along the royal road to the Indian capital of Palibothra (thought to be modern Patna), pillars were set up every 10 *stadia* (see Figure 2). The British scholar Alexander Cunningham argues that the pillars marked an interval of one *krosa*.

Since there are traditionally 4 *krosas* per *yojana*, this implies 40 *stadia* per *yojana*. Stecchini gives 400 cubits per *stadium*, and this implies 16,000 cubits per *yojana*.

Since the smaller of the two definitions for the *yojana* assigns it 16,000 *hastas*, we can tentatively identify the *hasta*, or Indian cubit, with the Greek cubit. This unit is well known, and it enables us to compute the length of the *yojana*. The Greek cubit is 462.42 millimeters. This gives us a small *yojana* of about 4.6 miles, in rough agreement with texts such as the *Sūrya-siddhānta*.

Stecchini points out that the *stadium* was defined as $\frac{1}{600}$ of a degree of latitude. This would mean that there are 15 small *yojanas* per degree. Likewise, there are 60 *krosas* per degree, or 1 *krosa* per minute.

Here we must make a technical observation about lati-

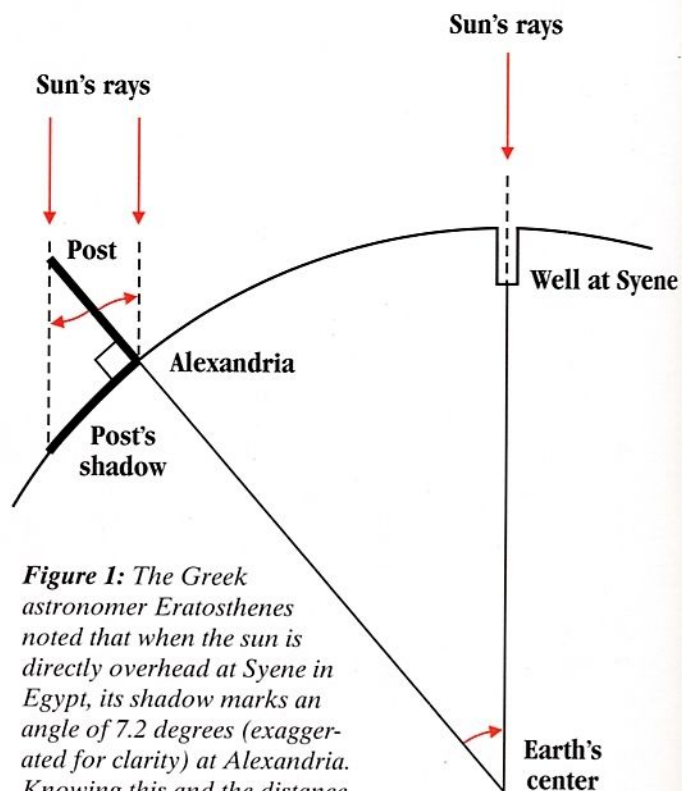


Figure 1: The Greek astronomer Eratosthenes noted that when the sun is directly overhead at Syene in Egypt, its shadow marks an angle of 7.2 degrees (exaggerated for clarity) at Alexandria. Knowing this and the distance from Alexandria to Syene, he calculated the circumference of the earth.

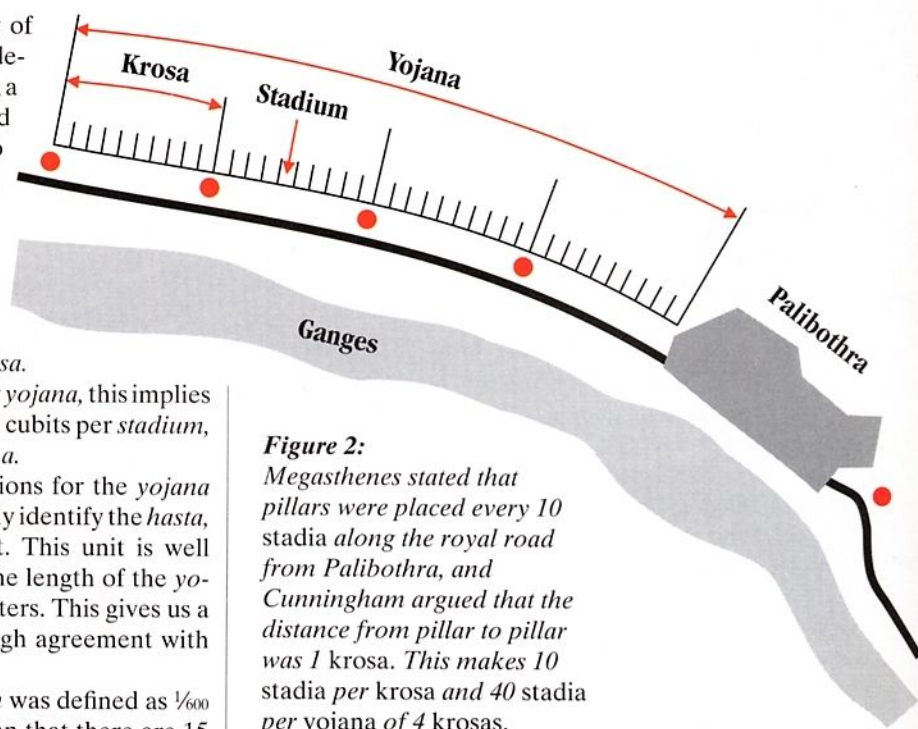


Figure 2: Megasthenes stated that pillars were placed every 10 *stadia* along the royal road from Palibothra, and Cunningham argued that the distance from pillar to pillar was 1 *krosa*. This makes 10 *stadia* per *krosa* and 40 *stadia* per *yojana* of 4 *krosas*.

Figure 3: To measure latitude in the northern hemisphere, imagine that you are standing on level ground, facing north. Sight along a protractor to the North Star, as shown. The angle L from the horizon to the North Star is your latitude.

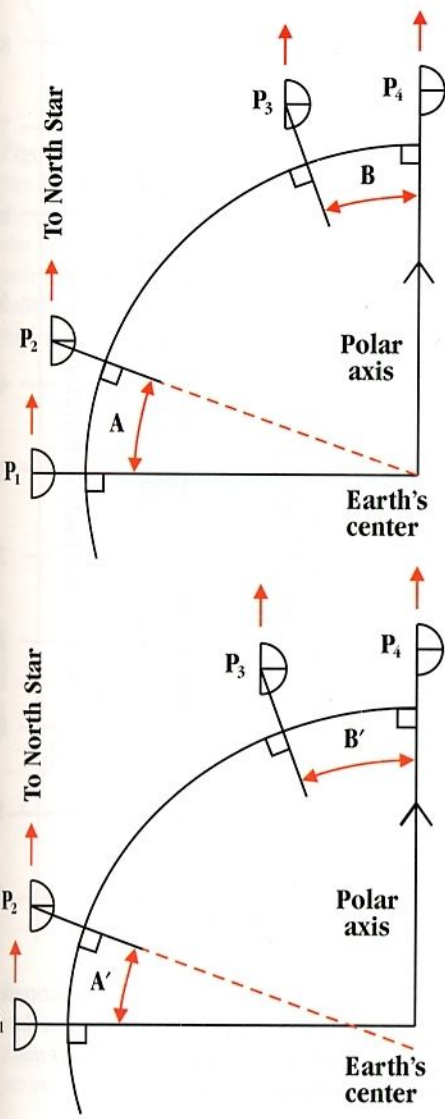
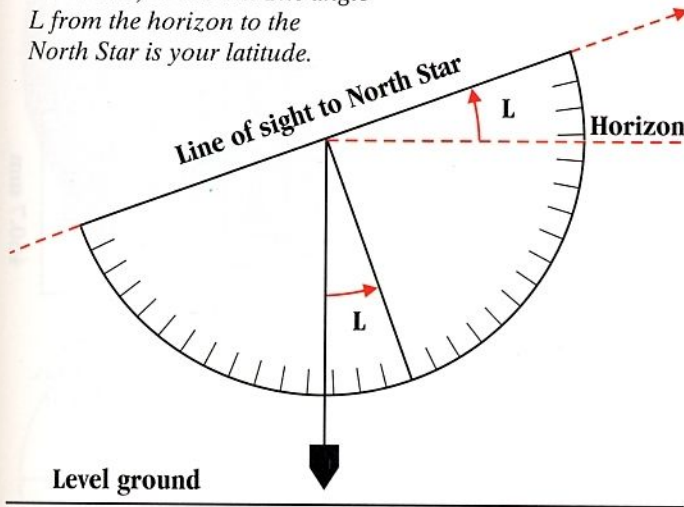


Figure 4: The length of a degree of latitude is the distance over which an observer's latitude changes by 1 degree. Latitude is measured by sighting the North Star along protractors (P_1 through P_4) in the same way as in Figure 3. The lengths A and B are each 20 degrees of latitude. Since A and B are measured on a perfect sphere, they are equal. But if the sphere is flattened like the earth, the distance A shrinks slightly to A' , and the distance B expands to B' . Here the flattening of the earth is greatly exaggerated to show the effect.

tudes. Consider the earth to be a sphere, rotating on a line through the north and south poles called the polar axis. The latitude of a person facing north at some point in the northern hemisphere is the angle from his horizon up to the polar axis (see Figure 3). That angle is 0 degrees at the equator and grows to 90 degrees at the North Pole. The length of a degree of latitude is the distance a person would have to travel north for his latitude to increase by 1 degree. On a perfect sphere, this distance would be the same at all latitudes. But the earth is slightly flat at the poles and bulges at the equator. This makes for a degree of latitude slightly smaller at the equator than further north (see Figure 4).

Stecchini noted that the Greek *stadium* is $\frac{1}{600}$ of a degree of latitude at Mycenae in Greece, and he argued that it was deliberately defined this way in ancient times. I propose that to define the *yojana* in India the degree of latitude at the equator was used. This means that the *hasta* should be 460.7 millimeters instead of 462.4 millimeters (and the *yojana* would still be about 4.6 miles). I shall point out below why this fine distinction is important.

At first glance, the *yojana* of 32,000 *hastas* should be twice as long as this, or about 9.2 miles. But there is reason to think that these two *yojanas* use different standards for the *hasta* (see Figures 5 and 6).

Hiuen Thsang, a Buddhist pilgrim who visited India in the seventh century, wrote of *yojanas* in terms of a Chinese unit of measure called the *li*. He reported that a *yojana* consisted of 40 *li* according to Indian tradition but the measure in customary use equaled 30 *li* and the measure given in sacred texts was only 16. The *li* has taken on many values during China's history. But using values for the Thang dynasty, when Hiuen Thsang lived, we can compute that the *yojana* of 16 *li* matches the small *yojana* of 4.6 miles.

Could the *yojana* of 30 *li* match the larger *yojana* of 32,000 *hastas*? If it does, then the larger *yojana* has to use a slightly smaller *hasta*, $\frac{30}{32}$ as long as the *hasta* in the shorter *yojana*. Multiplying our *hasta* of 460.7 millimeters by $\frac{30}{32}$, we get a smaller *hasta* of 431.9 millimeters. The larger *yojana* of 32,000 *hastas* then comes to 8.59 miles. At the equator, that is $\frac{1}{8}$ of a degree of latitude.

In an investigation to be reported in a later article, I found that the geocentric orbits of the planets Mercury, Venus, Mars, Jupiter, and Saturn align closely with the dimensions of *dvīpas* in *Bhūmaṇḍala*. *Bhūmaṇḍala* and *dvīpas* are features of cosmic geography defined in the Fifth Canto of the *Śrīmad-Bhāgavatam*. To align planetary orbits with *dvīpas* we need to be able to convert the *yojanas* used in the *Bhāgavatam* into the miles or kilometers of modern astronomy. I found that the alignment of orbits and *dvīpas* works well if we assume about $8\frac{1}{8}$ miles per *yojana*.

To compare orbits with the structure of *Bhūmaṇḍala*, I used modern ephemeris programs for orbital calculations. I was most interested in the epoch of about 3000 B.C., the traditional time of Kṛṣṇa's manifest pastimes on earth, as described in the *Bhāgavatam*. It turns out that at this epoch the planetary orbits align closely with *dvīpas* in *Bhūmaṇḍala* at a sharply defined value of 8.575 miles per *yojana*. This is very close to the figure of 8.59 miles based on the *hasta* of 432 millimeters. So the value of the *yojana* we get by

historical research is confirmed by completely independent calculations having to do with planetary orbits and the astronomy of the *Bhāgavatam*.

FAMILIAR NUMBERS

As explained above, we get the larger *yojana* of 32,000 *hastas* (and $\frac{1}{8}$ of a degree of latitude) by using a *hasta* of 431.9 millimeters. This can be rounded off to 432, a familiar number in Vedic literature. (For example, 432,000 is the number of years in Kali-yuga, the current age.) It turns out that this familiar number may not be simply coincidental.

First of all, the meter itself derives from a measurement of latitude. The meter (one thousand millimeters) was originally defined in 1791 as 1 ten-millionth of the distance from the equator to the north pole through the meridian of Paris. That distance has been remeasured since then, but the change amounts to a tiny fraction of a percent.

So accepting for the larger *yojana* a *hasta* of 432 millimeters, we find that this *hasta* comes very close to 108 ten-billionths of the circumference of the earth through the poles (see Figure 7). (This is because $432 = 4 \times 108$ and there are 4 quadrants from equator to pole in the circumference.)

Another 108 comes up if we consider the mean diameter of the earth, 7917.5 miles, or 1,728.5 "small *yojanas*." This is close to 1728, or 16×108 . (Recall the 1,728,000 years of Satya-yuga, the first in the cycle of the four ages.)

These observations suggest a simple experiment. Try setting the mean diameter of the earth to exactly 1,728 small *yojanas* of 16,000 *hastas*. Suppose that $\frac{30}{32}$ of a *hasta* gives a smaller *hasta* exactly 108 ten-billionths of the circumference of the earth through the poles. If we multiply it all out, we find that the ratio between circumference and mean diameter comes to 3.13967.

This ratio expresses the degree of polar flattening of the earth (see Figure 8). (If the earth were a perfect sphere, the number would be π —the ratio of the circumference of a circle to its diameter.) As it turns out, 3.13967 is within 0.006% of the actual ratio, as calculated using modern data. That this calculation works out so well indicates strongly that we are dealing with design rather than coincidence.

In summary, simple arguments from the testimony of Megasthenes and Hiuen Tshang enable us to reconstruct two closely related *yojana* values. Both are precisely defined as fractions of a degree of latitude at the equator. Both relate to the earth by multiples of 108 (namely 432 and 1728), and this relationship gives us a very accurate estimate of the polar flattening of the earth. Also, the length of the larger *yojana* is confirmed independently by an investigation comparing modern astronomy with the cosmology of the *Bhāgavatam*.

THE GREAT PYRAMID

Let us return briefly to our replacement of the Greek cubit with a slightly smaller unit linked to a degree of latitude at the equator. All the calculations above would go through if we used the Greek cubit directly and did not make this substitution. But the errors would be larger.

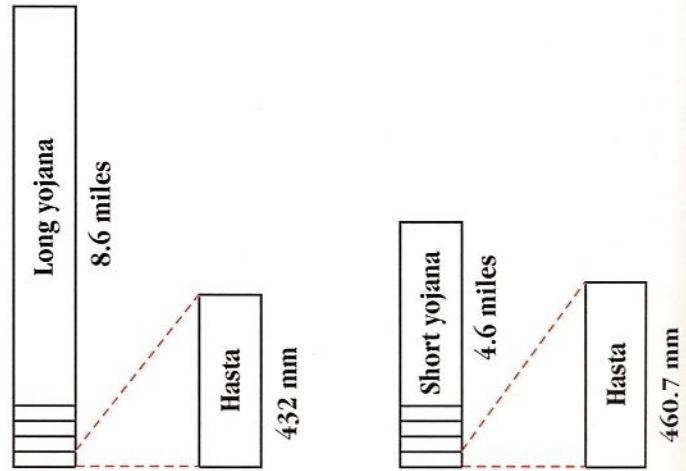


Figure 5: There are at least two *yojana* standards: A long *yojana* of 32,000 *hastas* and a short *yojana* of 16,000 *hastas*. The *hasta* of the short *yojana* is slightly longer than that of the long *yojana*.

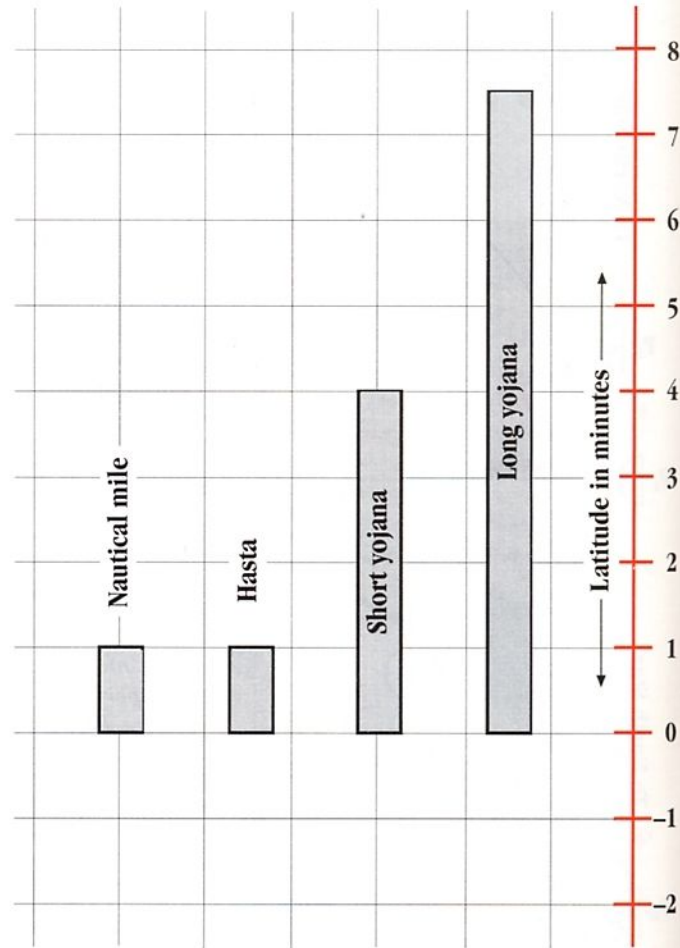


Figure 6: The *krosa* of the short *yojana* is 1 minute of latitude at the equator, and the modern nautical mile is defined in the same way. The short *yojana* is 4 minutes of latitude, and the long *yojana* is 7.5 minutes of latitude.

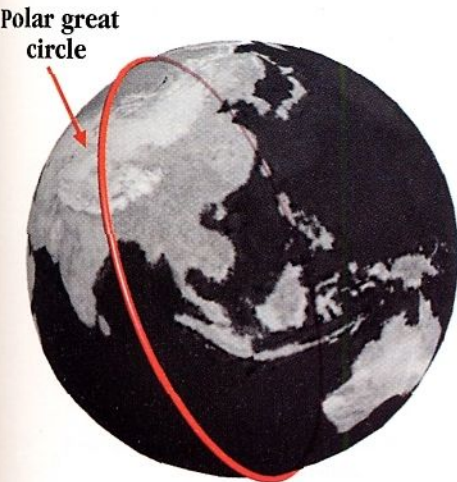


Figure 7: The hasta of the long yojana is equal to 108 ten-billionths of the circumference of the earth, measured on a great circle through the poles. Here one polar great circle is shown.

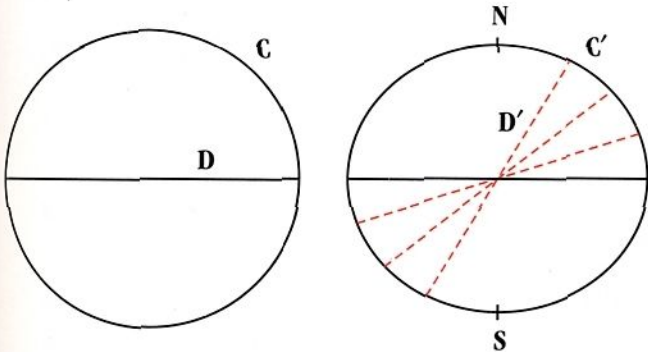


Figure 8: The ratio between the circumference C and the diameter D of a circle (shown on the left) is $\pi = 3.1415927$. Since the earth (shown on the right) is flattened at the poles, its diameter varies. The ratio between the circumference C' through the poles and the mean diameter D' is 3.13984, within 0.006% of the value calculated on the basis of the yojana (see the text). (The flattening of the earth is shown greatly exaggerated for clarity.)

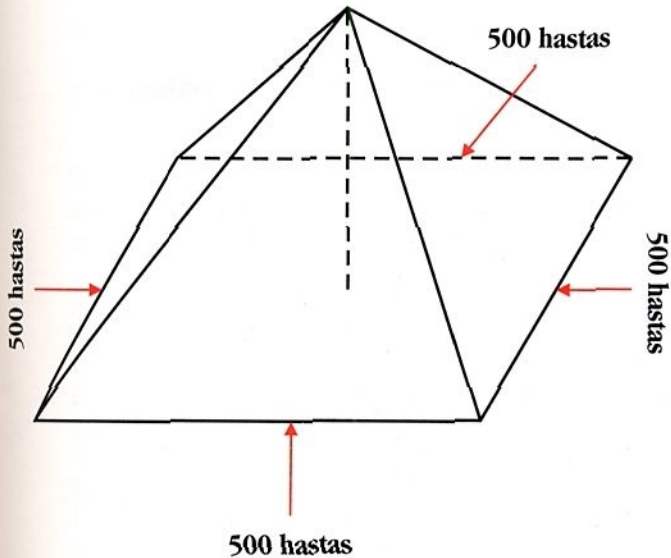


Figure 9: Based on accurate measurements made by J. H. Cole in 1925, we calculate that each side of the great pyramid of Egypt is almost exactly 500 hastas of the short yojana. The perimeter of the pyramid is almost exactly $\frac{1}{2}$ krosa in length.

So I prefer to match the two yojana lengths to the equator rather than to Greece.

Curiously, we can find support for this in the design of the great pyramid of Egypt (see Figure 9). In 1925 an engineer named J. H. Cole made an accurate survey of the great pyramid using up-to-date instruments. He found that twice the perimeter is 1,842.91 meters. For comparison, a minute of latitude at the equator—or 1 krosa of the small yojana—is 1,842.93 meters. In other words, the perimeter of the great pyramid is almost exactly $\frac{1}{2}$ krosa. Likewise, we find that the hasta of the small yojana goes almost exactly 500 times into each of the sides of the pyramid.

The Greek cubit and stadium, however, fit the pyramid less closely. (There is a 0.4% error.) So it would seem that the great pyramid was designed using units linked to the degree of latitude at the equator.

There is a further astronomical support for the length of the larger yojana. If we divide an up-to-date value for the distance from the earth to the sun by this length, the result is 10,821.6 thousand yojanas. This figure is close to 10,800, another multiple of the familiar 108. In a later article, I will show that this distance also fits naturally into the system of dvipas in Bhūmaṇḍala, and I will also give many examples of 108 in astronomy.

WISE ANCIENTS

If the yojana was exactly defined as a fraction of the equatorial degree of latitude, then the people who defined it must have known that the earth is a globe. Indeed, they appear to have understood the dimensions of the earth's equatorial bulge.

Who were these people, and when did they live? The evidence considered here puts them at least as far back as the time of the great pyramid—a time when people supposedly believed that the earth is flat. Yet the correlation between planetary orbits and features of Bhūmaṇḍala shows that the “earth maṇḍala” of the Bhāgavatam was far from being a naive flat earth. Its connection with planetary orbits shows that Bhūmaṇḍala represents the plane of the solar system, which (if we discount the slight inclinations of the planetary orbits) is actually flat.

The Bhāgavatam speaks of an ancient Vedic world civilization. Although the evidence we have looked at here does not prove that such a civilization existed, it does show that some people in the distant past attained an unexpectedly high level of scientific knowledge. Whether they lived in the East, the West, or both is hard to say. We do know that some evidence for this civilization is preserved in texts from India such as the Śrīmad-Bhāgavatam, and other evidence may be found in ancient ruins of the West. Perhaps there was an advanced civilization that was worldwide in its influence. It is worth our while to be on the alert for other evidence that may shed light on this hidden chapter in human history. ☸

Sadāpūta Dāsa (Richard L. Thompson) earned his Ph.D. in mathematics from Cornell University. He is the author of several books, of which the most recent is Alien Identities: Ancient Insights into Modern UFO Phenomena.

KṚṢṆA CONSCIOUS SITES ON THE WORLDWIDE WEB (at least some of them)

MAIN SITES

Hare Krishna, the Complete Picture—

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

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

Back to Godhead Online—<http://www.krsna.com>

Hare Krishna Home Page—<http://www.harekrishna.com/~ara/>

The Hare Krishna Index—

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

ISKCON TEMPLES

Alachua, Florida (New Raman Reti)—<http://www.afn.org/~iskcon>

Argentina—<http://www.gopalnet.com/iskcon>

Atlanta (New Panihati Dhama)—

<http://www.geocities.com/Athens/Acropolis/4402/>

Belfast (Radha-Madhava Mandira)—

<http://www.iskcon.org.uk/belfast>

Berkeley, California (New Jagannatha Puri)—

<http://socrates.berkeley.edu/~krsna>

Boston—<http://world.std.com/~klom/boston>

Brisbane—<http://student.uq.edu.au/~re326834/index.html>

British Columbia, Canada (Saranagati Vedic Community)—

<http://www.deepecove.bc.ca/dasa>

Buenos Aires—<http://www.gopalnet.com/iskcon>

Chowpatty, Mumbai (Radha-Gopinatha Mandir)—

<http://www.allindia.com/iskcon/default.htm>

Columbus, Ohio (Krishna House)—

<http://www.well-being.com/krsna/>

Croatia—<http://www.public.srce.hr/~hmarjan/>

Czech Republic—<http://ms.anet.cz/~mkdevs/>

Dallas—<http://www.www-ecce.rice.edu/~vijaypai/dallas>

Denver—http://www.iskcon.org/hare_krsna

East Hartford, Connecticut—

<http://www2.trincoll.edu/~mrao/ehemple>

Hillsborough, North Carolina (New Goloka Farm)—

<http://www.webcom.com/~goloka>

Honolulu (New Navadvipa Dhama)—<http://www.aloha.net/~iskcon>

Houston—http://www.owl.net.rice.edu/~vijaypai/hou_h

Inisrath (Ireland)—<http://www.iskcon.org.uk/inisrath>

ISKCON Centers Around the World—

<http://www.webcom.com/~ara/col/centers/>

Italy—<http://www.vol.it/harekrsna/>

Juhu, Mumbai—<http://www.geocities.com/Athens/9686/>

Leicester, England—<http://www.foobar.co.uk/dialin/antardwp/>

Liverpool—<http://www.merseyworld.com/krishna>

Long Island, New York—<http://www.swami.simplenet.com/longisland>

Los Angeles—<http://www.primenet.com/~jagadish>

Mauritius—<http://www.intnet.mu/harrish/text/krsna.htm>

Murwillumbah, Australia (New Govardhana Farm)—

<http://www.nor.com.au/users/stoka>

New York—<http://hibp7.ecse.rpi.edu:80/~uday/bklyn.html>

Slovenia—<http://www.sigov.si/uvs/verske/hk/index.htm>

Sweden—<http://www.algonet.se/~perc>

Switzerland—<http://krishna.simplenet.com>

Toronto—<http://www.globalserve.net/~jdas/>

Vancouver—<http://www.swami.simplenet.com/hkexperience/vandeity.htm>

West Virginia (New Vrindavan)—<http://www.newvrindavan.com>

RESTAURANT

Govinda's of Karlstad, Sweden—

<http://www.connect.netgain.se/krishna/>

ŚRĪLA PRABHUPĀDA

Srila Prabhupada, the Founder-Acharya of ISKCON—

<http://www.algonet.se/~krishna/main/twohk/prabhu.htm>

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada—

<http://www.webcom.com/~ara/col/founder>

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada—

<http://www.swami.simplenet.com/hkexperience/prbpada.htm>

Srila Prabhupada Uvāca—

<http://users.aol.com/vrinda/ppduvaca/uvaca.htm>

Srila Prabhupada Centennial Home Page—

<http://www.afn.org/~centennl/centhome.htm>

BBT Vyasa-puja page—<http://www.swami.simplenet.com/vyasapuja/index.html>

Cyber Maha Vyasa-puja page—<http://www.swami.simplenet.com/hkexperience/mahavyasapuja.html>

Offerings to Srila Prabhupada—<http://www.agt-gems.com/AGTbook/bsp.html>

PERIODICALS

Back to Godhead Online—<http://www.krsna.com>

Hare Krishna World (formerly ISKCON World Review)—

<http://gnv.fdt.net/~iwr/iwr.htm>

BOOK PUBLISHERS

The Bhaktivedanta Book Trust—<http://www.harekrishna.com>

Govardhan Hill Publishing (Bhaktivedanta Institute,

Alachua)—<http://nersp.nerdc.ufl.edu/~ghi/index.html>

THE HARE KRṢṂA MOVEMENT: PHILOSOPHY & GENERAL INFORMATION

The Hare Krishna Experience—

<http://www.swami.simplenet.com/hkexperience>

ISKCON Mission and Programs—<http://www.algonet.se/~krishna/main/twohk/iskcon.htm>

The Vedic Version—<http://www.webcom.com/~ara/col/vv.html>

Hare Krishna Philosophy: The Roots of Existence—

<http://www.algonet.se/~krishna/main/twohk/philoroots.htm>

Hare Krishna Philosophy: An Ageless Vision—<http://www.users.wineasy.se/storm/main/twohk/philoroots.htm#menu5>

The Bhagavad-gita As It Is—

<http://www.prabhupada.com/gita/welcome.html>

Krishna Consciousness at Home—<http://www.algonet.se/~krishna/main/twohk/devotee/kchome.htm>

The ISKCON Temple—<http://www.algonet.se/~krishna/main/twohk/iskcon/means/temple.htm>

Questions and Answers—<http://www.swami.simplenet.com/hkexperience/question.htm>

Talk to Us!—<http://www.algonet.se/~krishna/main/talk.htm>

Art and Culture in Krishna Consciousness—

<http://www.algonet.se/~krishna/main/twohk/artcul.htm>

Vedic Vision WWW 'zine—

<http://www.algonet.se/~perc/vvision.htm>

PROJECTS & ORGANIZATIONS

ISKCON Governing Body Commission—

<http://www.swami.simplenet.com/gbc>

Hare Krishna Food for Life home page—

<http://www.clark.net/pub/icg/food4life>

International Society for Cow Protection—

<http://www.ovnet.com/~iscowp>

ISKCON Communications—

<http://www.webcom.com/~ara/col/others/IC/>

ISKCON Youth Ministry—

<http://www.com.org/itv/youth/IYM.html>

Mayapur Project: Today & in the Future—

<http://www.algonet.se/~krishna/main/twohk/iskcon/future.htm>

Project updates from the Mayapur design team—

http://www.iskcon.org.uk/mayapur_design

SCIENCE & KRṢṂA CONSCIOUSNESS

Bhaktivedanta Institute (Alachua)—<http://www.afn.org/~bvi>

Bhaktivedanta Institute (Bombay/Oakland)—

<http://www.geocities.com/CapeCanaveral/6789/>

Bhaktivedanta Institute (Oakland)—<http://www.slip.net/~bvinst>

Science and Scientists—<http://prabhupada.home.ml.org>

DEVOTIONAL SUPPLIES

The Hare Krishna Catalog—

<http://www.krishna.com/catalog/welcome.html>

The Bhaktivedanta Archives—

<http://www.prabhupada.com/archives/welcome.html>

Goloka Online Catalog—<http://www.com.org/veda2000>

Krishna Culture Vedic Resource—

<http://www.erols.com/wwebb/kcf.html>

ISKCON Television—<http://www.com.org/itv/video.html>

Hare Krishna TV—<http://www.geocities.com/Hollywood/hills/5412>

Ravindra Svarupa Dasa Tape Ministry—

<http://www.netreach.net/~vrndavan>

Vaishnava Calendar—

<http://www.primenet.com/~jagadish/cala.txt>

Resources—<http://www.algonet.se/~krishna/main/resource.htm>

Krishna Direct—http://www.connect.org.uk/htbin/cat-supplier?key=Krishna_direct

Hare Krishna Chanter for Javascript—

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

Sudarsana Auspicious Visions—<http://home.earthlink.net/~kgrafx/>

Krishna Art—<http://www.webcom.com/~ara/col/art/>

Songs of the Vaisnava Acaryas—

<http://www.webcom.com/~ara/col/books/RP/SVA>

EDUCATION

Vrindavana Institute of Higher Education—

<http://www.netreach.net/~vrndavana/vihe.htm>

Florida Vedic College—

<http://www.owplaza.com/fvc/fvcindex.html>

Vaishnava Academy for Boys, Alachua, Florida—

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

HARE KRṢṂA VEGETARIANISM

The Higher Taste: A Guide to Gourmet Vegetarian Cooking and a Karma-Free Diet—<http://www.webcom.com/ara/col/books/VEG/ht/>

Why Vegetarian?—http://student.anu.edu.au:80/Clubs/Hare_Krishna_Vegetarian_Society/veggie.html

Science of Eating and Good Health—

<http://www.webcom.com/~ara/col/books/VEG/hkvc2.html>

Cooking with Kurma: Vegetarian Recipes of the World—

<http://www.com.org/itv/recipe.html>

Hare Krishna Cookbook: Eggless Cakes—

<ftp://ftp.demon.co.uk/pub/food/eggless/great100.zip>

ANU Canberra Vegetarian Society (Australia National

University)—http://student.anu.edu.au/Clubs/Hare_Krishna_Vegetarian_Society

MISCELLANEOUS & SITES BY INDIVIDUALS

WWW-COM (devotee bulletin board)—

<http://www.com.org/com/com.cgi>

Athens, Georgia, Congregation (Nama Hatta)—

<http://www.geocities.com/Athens/Acropolis/4299/>

Krishna News Resource—

<http://www.swami.simplenet.com/news/news.htm>

Sri Vrnda Trust—

<http://users.aol.com/dgreenb872/vrnda/vrnda.htm>

Radio Krishna (Sweden)—

<http://www.tripnet.se/~krishna/rk.htm>

KrishnaCore Homepage—<http://www.geocities.com/SoHo/3987>

Haribol from Tennessee!—

<http://www.nashville.com/~Bill.Duke/hp.html>

A Humble Offering to Krishna—<http://www.magicnet.net/~hxl>

The Nectar of the Holy Name—

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

New Bhakti Bhavan—

<http://users.aol.com/dgreenb872/bhakti/bhakti.htm>

Back to Basics—<http://www.com.org/btb/>

The Search For the Saintly Pil

*"I felt as if those monks
were kindred spirits,
as if I had been there
myself at some distant
forgotten time."*

by Phalinī Devī Dāsī

ON A CRISP, sunny October morning in 1958 I sat in my third-grade classroom at St. Philomena Elementary School in Denver, Colorado. Our regular teacher was absent that day, and a substitute had come to take her place. As soon as we'd recited the Pledge of Allegiance and were quietly seated at our desks, she began to speak about something I'd never heard mentioned in our Catholic parochial school: she revealed to us that there were cultures in the world where people worshiped God differently from our Roman Catholic parents. She boldly told us about the different religions and spiritual paths of the world. I was fascinated.

I long remembered one religious path she spoke about. She told us of a place called India, where there are monks who wear robes, shave their heads, and travel barefoot from temple to temple, repeatedly prostrating themselves on the ground, in full submission to God. They lie flat out and



place a small stone where their outstretched arms reach. Then they get up, place their heels where the stone lies, and again prostrate themselves, offering obeisances to God and placing the stone at arm's length. In this way, slowly, slowly, with great devo-

grims

tion, reverence, and humility, they walk from temple to temple, chanting God's names all the time.

Although I had never heard anything like this before, a strange sensation of familiarity came over me, the most powerful *déjà vu* I had ever experienced in my young life. I felt as if momentarily transported to that place called India, to that dusty road where those saintly monks chant the name of God and walk from temple to temple. And I felt completely at home there, as if those monks were kindred spirits, as if I had been there myself at some distant forgotten time. I felt I had known these holy men. But how could that be?

I told no one about how our substitute teacher's words had affected me that morning, but instead kept the image of those saintly pilgrims in my heart, hoping to someday meet them again.

During my grade-school years I found few friends to share my enthusiasm in spiritual pursuits. Most of my peers had no interest in rising early to attend Mass on weekdays, or going to the church after school to pray and meditate. So I was somewhat of a loner; my fellow students considered me a fanatic about spiritual things.

Always longing to know more about God and seeking more answers than the Bible or theologians could give me, I began in my youth to search elsewhere, beyond the religion of my birth, beyond the creed of my mother, who

was impatient with my wanting to understand anything outside Roman Catholic doctrine.

As a senior in high school I would steal off to the local bookstore and pick up books like *At the Feet of the Master* and *Be Here Now*. These encouraged me, but still were not completely satisfying. I felt there was more to spiritual knowledge than these books offered.

ON MY OWN

After graduating from high school I was glad to be away from home and free to explore life on my own. I dove into Nietzsche and Camus, hoping to find answers at the University of Wyoming library to my philosophical and spiritual questions, to find my niche among the world views of the greatest philosophers of our time. Though I was thirsty for truth, I found no spiritual identity for myself in those volumes of nebulous words. Instead, I became an atheist from reading Nietzsche's arguments, which I could find no one to refute. Having abandoned all religious affiliations, I then had a fleeting affair with drugs, alcohol, and the boy next door.

Spring of 1971 found me bored, pregnant, and disgusted with my hedonistic life at the University of Wyoming. I decided to quit college and go have my baby in Santa Fe, New Mexico. Plenty of progressive thinkers lived there, the weather was tolerable, and I was full of questions about religion, philosophy, and the meaning and purpose of life.

After giving birth to my son Benjamin, I decided to move back to Cheyenne, Wyoming, to live with my parents. Although the prospect of living with my religiously intolerant mother was distasteful, that seemed easier than trying to make it on my own somewhere. My parents would help me raise my son, and I could pursue my spiritual search in the quiet solitude of their home. So my baby and I settled into a routine there, while I continued in the privacy of my room to explore differ-

ent philosophies and religious ideas.

I gradually came around to believing in God again, but this time with a much broader perspective after all the reading and soul-searching I had done over the last couple of years. I began praying fervently to Jesus to guide me to the Absolute Truth. More than ever, I had a burning desire to understand who I was, what the purpose of human life was, who God was, and how I could serve Him in this world. I was ready for something that would radically change my life.

THE HARE KRṢṂAS ON TV

While living at my parents' home I would sometimes flip on the television to watch talk shows. One program I liked aired from Denver, just a hundred miles away, and was hosted by a young woman named Beverly Martinez. She was thoughtful and tried to find guests who would be of interest to a wide range of viewers.

One morning she was interviewing two young people wearing robes and looking like angels without wings. I had never seen such effulgent people in my life. They actually glowed. They didn't appear to be hippies or flower children but seemed to possess an unearthly wisdom and peacefulness for which I had long been searching. Miss Martinez said they were from a religious group called the Hare Kṛṣṇas.

The interview was short, and in a moment they were gone. I had been so enamoured by their radiant appearance I hadn't thought to write down the group's name. The screen left no address, phone number, or even a clue as to how to spell Hare Kṛṣṇa. How could I find these people?

I scanned a Denver phone book at the local library and phoned alternative religious organizations. When I talked to a young Buddhist monk, I tried my best to describe to him what I was looking for. After I had made an awkward attempt at pronouncing the group's name, he thought for a moment and then suggested I might be

looking for the Hare Kṛṣṇas.

Yes! That was the name I'd heard on the talk show. He said I'd probably find them at the airport. I thanked him, scratched the name "Hare Krishna" on a piece of paper, and tucked it into my pocket.

I had no car of my own, so I asked my brother Don to take me down to Denver's Stapleton Airfield. As soon as we had parked in the huge lot and entered the main building, there they were. I recognized the robes, the mark on the forehead, and the bright faces of the Hare Kṛṣṇas. There were two of them—a man with a shaved head wearing orange cloth and a woman in a peach-colored sari. They carried

books and incense.

I was pleased to see that the woman was one of the two guests from the Beverly Martinez show. She was busy speaking with a traveler so I stopped to talk with the other devotee, a short man who introduced himself as Dattātreya Dāsa and spoke very quickly with a curious enthusiasm.

He apologized for being unable to sit and talk with me and answer my many questions. Instead, he placed a book in my hands. He said that by reading the book I would understand the answers to questions like Who am I? Why am I here? Who is God? How can I serve Him?

I had never seen anything like this

book in my life. On its golden cover was a most amazingly colorful picture of five effulgent persons with large, beautiful eyes. Dattātreya asked if I might be able to offer a little donation for the book, but I hadn't come prepared. He ended up giving me the copy of *Teachings of Lord Caitanya* and a stick of strawberry incense for all the money my brother and I had in our pockets—\$2.38.

I thanked him, returned his gesture of folded palms, and floated out of the airport in a blissful bubble. I read all the way back home to Cheyenne, retired at once to my bedroom, shut the door, and read for hours, drinking in the mystery of Lord Caitanya's teachings.

Here was the philosophy I had been searching for. Here were the answers to all the questions I had been pondering for so long. Here was the religious path I had heard about way back in third grade. Here were the monks in robes who chanted the names of God and prostrated themselves on the earth in absolute surrender as they journeyed from temple to temple. Here were the holy names of God that no one in the Catholic faith or anyone else could ever teach me.

After my first reading of *Teachings of Lord Caitanya*, I felt such gratitude for this treasure trove of spiritual knowledge that I bowed my head to the floor and wept tears of relief at having at last found my spiritual path.

My mother thought I had gone crazy. I was spending so many hours reading the book over and over again and praying and chanting and meditating. She would criticize me and try to force me to give up my interest in this weird new infatuation. She even tried to sneak the book away and burn it. Those were bittersweet times—discovering the Hare Kṛṣṇas, beginning to learn their philosophy, and trying to chant the holy names in an atmosphere of opposition.

AT KṚṢṆA'S TEMPLE

After reading *Teachings of Lord Caitanya* and chanting the holy names, I felt I just had to be with Kṛṣṇa's devotees. I bought an Amtrak train ticket and told my parents that Benjy and I were going to visit my cousin

CALENDAR CLOSE-UP

Lokanātha Gosvāmī

Disappearance Day: July 27

Lokanātha Gosvāmī was a direct associate and pure devotee of Śrī Caitanya Mahāprabhu. From early childhood he had no interest in family life.

One day, while still an adolescent, Lokanātha left his home and parents to take shelter of Lord Caitanya. When Lord Caitanya saw Lokanātha, the Lord embraced him with great affection. The Lord then ordered him to go to Vṛndāvana to uncover the lost sites of Lord Kṛṣṇa's pastimes.

Lokanātha, along with his dear friend Bhūgarbha Gosvāmī, went to Vṛndāvana to carry out the order of Lord Caitanya. Lokanātha Gosvāmī never returned to family life.

Once, while staying in one of the forests of Vṛndāvana, Lokanātha desired to worship a Deity. Understanding the mind of His exalted devotee, Lord Kṛṣṇa appeared and gave Lokanātha a Deity of Himself. Lord Kṛṣṇa named the Deity Rādhā-vinoda, and Lokanātha Gosvāmī carried Him at all times in a bag hung from his neck. The Deity is still worshiped in Jaipur, Rajasthan.

Lokanātha Gosvāmī had no desire for name and fame. When Kṛṣṇadāsa Kavirāja Gosvāmī was going to write the *Caitanya-caritāmṛta*, a major biography on Lord Caitanya, he approached Lokanātha Gosvāmī for blessings. Lokanātha gave them, but he wouldn't allow his name to be mentioned in the book.

Lokanātha Gosvāmī initiated only one disciple—the great devotee-poet Narottama Dāsa Ṭhākura, who conquered Lokanātha with his humility and attitude of service.

(Full calendar on page 63)

Research by Śyāmasundarī Dāsī
Girls Vaiṣṇava Academy, Alachua, Florida

*A devotee patiently and expertly
answered whatever philosophical questions I had,
and then smilingly handed me a broom.*

• • •

Dave and his wife, Betsy, in Denver.

From Dave's house we took a bus to the temple. I was so excited my heart was pounding. My little boy had no idea where we were going.

As soon as we got to the temple a kind devotee greeted us warmly and gave us a little tour. The temple was small and bare-looking, not at all what I had expected. But our host made us feel quite welcome. He introduced us to other devotees, took the time to patiently and expertly answer whatever philosophical questions I had, and then smilingly handed me a broom. He said that if one performs a simple service like sweeping but does it with love for Kṛṣṇa, or God, one becomes purified and eligible to return home to our original place in the spiritual world.

After a few blissful hours of service at the temple, we got back on the bus with a promise to return as soon as possible. The devotees told us we could come back anytime. We were back the next day.

There to greet us this time was Prāṇavallabha Dāsa, who gave me my first *japa* beads. (I discovered much later that I had gone to school with him several years before.) He kindly taught me how to chant on the beads, and I went back to my cousin's place that evening excited to begin chanting rounds.

The next day, my son and I again rode the bus to the temple. This time we met Pūjā Dāsī, who had me help her clean the bathroom. She taught me how to sing the holy names while I worked, and we sang together, cleaning the bathroom in great happiness.

Pūjā Dāsī called us Bhaktin Francie and Bhakta Benjy and invited us to come back the following Sunday. Kuruśreṣṭha Dāsa, the temple president, and his fiancée, Devī Dāsī, were getting married, and there was to be a

special wedding ceremony as well as a Sunday Feast.

We returned on Sunday. By the end of the fire sacrifice, the *ārati* (Deity worship ceremony), the booming *kīrtana*, the lecture, and the feast, I was thoroughly convinced that here was the life I wanted to live. I was ready to move into the temple right then and there. I knew now that I wanted more than anything to live with Kṛṣṇa's devotees. I was advised to approach the temple president with my request.

Pūjā led me to a small out-of-the-way room off a dimly-lit hallway. She knocked softly on the half-open door, and a deep voice greeted us from inside. She opened the door wide enough for me to see Kuruśreṣṭha seated behind his presidential desk with his new bride. My throat tightened. I felt awkward and guessed that perhaps this wasn't the most appropriate time to discuss moving into the temple.

After briefly introducing me as Bhaktin Francie, Pūjā respectfully left.

Standing in the doorway with my child in my arms, I swallowed hard, took a deep breath, and spoke from my heart. I told them I loved the philosophy of Kṛṣṇa consciousness and wanted very much to live with Kṛṣṇa's devotees here at the Denver temple.

Kuruśreṣṭha's response was a source of both pleasure and pain for me. He commended my fervent desire to live with Kṛṣṇa's devotees. But he said that my son might be at a disadvantage since there were no other children living at the Denver temple. He advised that I consider moving to the Los Angeles temple, where my son would have many little devotee friends. I was sad to think of leaving, but I felt that Kṛṣṇa was speaking through Kuruśreṣṭha. He was right. My little boy needed other children to grow up with.

I thanked all my new friends and at once started making preparations to

move to Los Angeles.

After returning to Cheyenne, I sold everything I could, and my baby and I hitched a midnight ride out to Los Angeles with my brother Jim in his old dilapidated truck. Everything I hadn't sold was piled in the back of the truck as we headed for the West Coast.

I started chanting sixteen rounds the night we began our journey. When we pulled up to the temple two days later, we met Gopavṛndapāla Dāsa, who had given me directions to the temple by phone before we left Cheyenne. Soon after, a sweet devotee named Karuṇāmāyī Dāsī agreed to take in Benjy and me and let us live with her and her twin boys, who were the same age as my son.

Now we were among kindred spirits. At the Los Angeles temple, called New Dvārakā, we found ourselves living right in the midst of those bright-faced devotees of Kṛṣṇa, those saintly monks I had heard about so long ago, who daily bow down in full surrender to the Lord and who constantly chant His holy names. Yes, we were home.

On the morning of November 3, 1974, at the lotus feet of Śrī Śrī Rukmiṇī-Dvārakādhiṣā, I was formally initiated as a disciple of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. That was the most momentous day of my life. But when I look back on the events leading up to that wonderful day, I see how Lord Kṛṣṇa had been working in my life from the very beginning. ☸

Phalini Devī Dāsī writes devotional songs and performs them with guitar and piano. She has produced an album titled "Prabhupāda and Other Songs" (see page 31). She lives in Sacramento, California, with her husband, Haripāda Dāsa, and their two children, Kamalini and Nītāi Prāṇa.

KṚṢṆA CONSCIOUSNESS ON TAPE

Here are some sources for audio-cassette recordings of classes on Kṛṣṇa consciousness. These are the ones we know of. There may be more, and we apologize if we've left any out. Please call or write for catalogs.

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THE GOAL OF PHILOSOPHY

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 Sāṅkhya, the analytical study of all existence. As the Śrīmad-Bhāgavatam continues, Devahūti asks Lord Kapila to explain bhakti-yoga, the aim of Sāṅkhya and all other philosophies.

svarūpam—the nature; *lakṣyate*—is described; *amiṣām*—of those; *yena*—by which; *tat-pārama-arthikam*—the true nature of them; *yathā*—as; *sāṅkhyeṣu*—in Sāṅkhya philosophy; *kathitam*—is explained; *yat*—of which; *mūlam*—ultimate end; *tat*—that; *pracakṣate*—they call; *bhakti-yogasya*—of devotional service; *me*—to me; *mārgam*—the path; *brūhi*—please explain; *vistaraśaḥ*—at length; *prabho*—my dear Lord Kapila.

THIRD CANTO / CHAPTER 29

देवहृतिरुवाच

1-2 लक्षणं महदादीनां प्रकृतेः पुरुषस्य च ।
स्वरूपं लक्ष्यतेऽमीषां येन तत्पारमार्थिकम् ॥ १ ॥
यथा सांख्येषु कथितं यन्मूलं तत्प्रचक्षते ।
भक्तियोगस्य मे मार्गं ब्रूहि विस्तरशः प्रभो ॥ २ ॥

devahūtir uvāca
lakṣaṇam mahad-ādinām
prakṛteḥ puruṣasya ca
svarūpam lakṣyate 'miṣām
yena tat-pāramāthikam

yathā sāṅkhyeṣu kathitam
yan-mūlam tat pracakṣate
bhakti-yogasya me mārgam
brūhi vistaraśaḥ prabho

devahūtiḥ uvāca—Devahūti said; *lakṣaṇam*—symptoms; *mahad-ādinām*—of the *mahat-tattva* and so on; *prakṛteḥ*—of material nature; *puruṣasya*—of the spirit; *ca*—and;

Devahūti inquired: My dear Lord, You have already very scientifically described the symptoms of the total material nature and the characteristics of the spirit according to the Sāṅkhya system of philosophy. Now I shall request You to explain the path of devotional service, which is the ultimate end of all philosophical systems.

PURPORT: In this Twenty-ninth Chapter, the glories of devotional service are elaborately explained, and the influence of time on the conditioned soul is also described. The purpose of elaborately describing the influence of time is to detach the conditioned soul from his material activities, which are considered to be simply a waste of time. In the previous chapter, material nature, the spirit, and the Supreme Lord, or Supersoul, are analytically studied, and in this chapter the principles of bhakti-yoga, or devotional service—the execution of activities in the eternal relationship between the living entities and the Personality of Godhead—are explained.

Bhakti-yoga, devotional service, is the basic principle of all systems of philosophy; all philosophy which does not aim for devotional service to the Lord is considered merely mental speculation. But of course bhakti-yoga

with no philosophical basis is more or less sentiment. There are two classes of men. Some consider themselves intellectually advanced and simply speculate and meditate, and others are sentimental and have no philosophical basis for their propositions. Neither of these can achieve the highest goal of life—or, if they do, it will take them many, many years. Vedic literature therefore suggests that there are three elements—namely the Supreme Lord, the living entity, and their eternal relationship—and the goal of life is to follow the principles of bhakti, or devotional service, and ultimately attain to the planet of the Supreme Lord in full devotion and love as an eternal servitor of the Lord.

Sāṅkhya philosophy is the analytical study of all existence. One has to understand everything by examining its nature and characteristics. This is called acquirement of knowledge. But one should not simply acquire knowledge without reaching the goal of life or the basic principle for acquiring knowledge—bhakti-yoga. If we give up bhakti-yoga and simply busy ourselves in the analytical study of the nature of things as they are, then the result will be practically nil. It is stated in the *Bhāgavatam* that such engagement is something like husking a paddy. There is no use beating the husk if the grain has already been removed. By the scientific study of material nature, the living entity, and the Supersoul, one has to understand the basic principle of devotional service to the Lord.

3 विरागो येन पुरुषो भगवन् सर्वतो भवेत् । आचक्ष्व जीवलोकस्य विविधा मम संसृतीः ॥ ३ ॥

*virāgo yena puruṣo
bhagavan sarvato bhavet
ācakṣva jīva-lokasya
vividhā mama saṁsṛtīḥ*

virāgaḥ—detached; *yena*—by which; *puruṣaḥ*—a person; *bhagavan*—my dear Lord; *sarvataḥ*—completely; *bhavet*—may become; *ācakṣva*—please describe; *jīva-lokasya*—for the people in general; *vividhāḥ*—manifold; *mama*—for myself; *saṁsṛtīḥ*—repetition of birth and death.

Devahūti continued: My dear Lord, please also describe in detail, both for me and for people in general, the continual process of birth and death, for by hearing of such calamities we may become detached from the activities of this material world.

PURPORT: In this verse the word *saṁsṛtīḥ* is very important. *Śreyāḥ-sṛti* means the prosperous path of advancement towards the Supreme Personality of Godhead, and *saṁsṛti* means the continued journey on the path of birth and death towards the darkest region of material existence. People who have no knowledge of this material world, God, and their actual intimate relationship with

Him are actually going to the darkest region of material existence in the name of progress in the material advancement of civilization. To enter the darkest region of material existence means to enter into a species of life other than the human species. Ignorant men do not know that after this life they are completely under the grip of material nature and will be offered a life which may not be very congenial. How a living entity gets different kinds of bodies will be explained in the next chapter. This continual change of bodies in birth and death is called *saṁsāra*. Devahūti requests her glorious son, Kapila Muni, to explain about this continued journey to impress upon the conditioned souls that they are undergoing a path of degradation by not understanding the path of bhakti-yoga, devotional service.

4 कालस्येश्वररूपस्य परेषां च परस्य ते । स्वरूपं चत कुर्वन्ति यद्देतोः कुशलं जनाः ॥ ४ ॥

*kālasyeśvara-rūpasya
pareṣāṁ ca parasya te
svarūpaṁ bata kurvanti
yad-dheṭoḥ kuśalam janāḥ*

kālasya—of time; *īśvara-rūpasya*—a representation of the Lord; *pareṣāṁ*—of all others; *ca*—and; *parasya*—the chief; *te*—of You; *sva-rūpaṁ*—the nature; *bata*—oh; *kurvanti*—perform; *yad-dheṭoḥ*—by whose influence; *kuśalam*—pious activities; *janāḥ*—people in general.

Please also describe eternal time, which is a representation of Your form and by whose influence people in general engage in the performance of pious activities.

PURPORT: However ignorant one may be regarding the path of good fortune and the path down to the darkest region of ignorance, everyone is aware of the influence of eternal time, which devours all the effects of our material activities. The body is born at a certain time, and immediately the influence of time acts upon it. From the date of the birth of the body, the influence of death is also acting; the advancement of age entails the influence of time on the body. If a man is thirty or fifty years old, then the influence of time has already devoured thirty or fifty years of the duration of his life.

Everyone is conscious of the last stage of life, when he will meet the cruel hands of death, but some consider their age and circumstances, concern themselves with the influence of time, and thus engage in pious activities so that in the future they will not be put into a low family or an animal species. Generally, people are attached to sense enjoyment and so aspire for life on the heavenly planets. Therefore, they engage themselves in charitable or other pious activities, but actually, as stated in *Bhagavad-gītā*, one cannot get relief from the chain of birth and death even if he goes to the highest planet,

Brahmaloka, because the influence of time is present everywhere within this material world. In the spiritual world, however, the time factor has no influence.

5 लोकस्य मिथ्याभिमतेरचक्षुष-
श्चिरं प्रसुप्तस्य तमस्यनाश्रये ।
श्रान्तस्य कर्मस्वनुविद्धया धिया
त्वमाविरासीः किल योगभास्करः ॥ ५ ॥

*lokasya mithyābhimater acakṣuṣaś
ciraṁ prasuptasya tamasy anāśraye
śrāntasya karmasv anuviddhayā dhiyā
tvam āvirāsiḥ kila yoga-bhāskarāḥ*

lokasya—of the living entities; *mithyā-abhimateḥ*—deluded by false ego; *acakṣuṣaḥ*—blind; *ciraṁ*—for a very long time; *prasuptasya*—sleeping; *tamasi*—in darkness; *anāśraye*—without shelter; *śrāntasya*—fatigued; *karmasu*—to material activities; *anuviddhayā*—attached; *dhiyā*—with the intelligence; *tvam*—You; *āvirāsiḥ*—have appeared; *kila*—indeed; *yoga*—of the yoga system; *bhāskarāḥ*—the sun.

My dear Lord, You are just like the sun, for You illuminate the darkness of the conditional life of the living entities. Because their eyes of knowledge are not open, they are sleeping eternally in that darkness without Your shelter, and therefore they are falsely engaged by the actions and reactions of their material activities, and they appear to be very fatigued.

PURPORT: It appears that Śrīmatī Devahūti, the glorious mother of Lord Kapiladeva, is very compassionate for the regrettable condition of people in general, who, not knowing the goal of life, are sleeping in the darkness of illusion. It is the general feeling of the Vaiṣṇava, or devotee of the Lord, that he should awaken them. Similarly, Devahūti is requesting her glorious son to illuminate the lives of the conditioned souls so that their most regrettable conditional life may be ended. The Lord is described herein as *yoga-bhāskara*, the sun of the system of all yoga. Devahūti has already requested her glorious son to describe bhakti-yoga, and the Lord has described bhakti-yoga as the ultimate yoga system.

Bhakti-yoga is the sunlike illumination for delivering the conditioned souls, whose general condition is described here. They have no eyes to see their own interests. They do not know that the goal of life is not to increase the material necessities of existence, because the body will not exist more than a few years. The living beings are eternal, and they have their eternal need. If one engages only in caring for the necessities of the body, not caring for the eternal necessities of life, then he is part of a civilization whose advancement puts the living

entities in the darkest region of ignorance. Sleeping in that darkest region, one does not get any refreshment, but, rather, gradually becomes fatigued. He invents many processes to adjust this fatigued condition, but he fails and thus remains confused. The only path for mitigating his fatigue in the struggle for existence is the path of devotional service, or the path of Kṛṣṇa consciousness.

मैत्रेय उवाच

6 इति मातुर्वचः श्लक्ष्णं प्रतिनन्द्य महाप्रुनिः ।
आबभाषे कुरुश्रेष्ठ प्रीतस्तां करुणार्दितः ॥ ६ ॥

*maitreya uvāca
iti mātur vacaḥ ślakṣṇaṁ
pratinandya mahā-muniḥ
ābabhāṣe kuru-śreṣṭha
pṛitas tāṁ karuṇārditaḥ*

maitreyaḥ uvāca—Maitreya said; *iti*—thus; *mātuḥ*—of His mother; *vacaḥ*—the words; *ślakṣṇam*—gentle; *pratinandya*—welcoming; *mahā-muniḥ*—the great sage Kapila; *ābabhāṣe*—spoke; *kuru-śreṣṭha*—O best among the Kurus, Vidura; *pṛitaḥ*—pleased; *tām*—to her; *karuṇā*—with compassion; *arditaḥ*—moved.

Śrī Maitreya said: O best amongst the Kurus, the great sage Kapila, moved by great compassion and pleased by the words of His glorious mother, spoke as follows.

PURPORT: Lord Kapila was very satisfied by the request of His glorious mother because she was thinking not only in terms of her personal salvation but in terms of all the fallen conditioned souls. The Lord is always compassionate towards the fallen souls of this material world, and therefore He comes Himself or sends His confidential servants to deliver them. Since He is perpetually compassionate towards them, if some of His devotees also become compassionate towards them, He is very pleased with the devotees. In *Bhagavad-gītā* it is clearly stated that persons who are trying to elevate the condition of the fallen souls by preaching the conclusion of *Bhagavad-gītā*—namely, full surrender unto the Personality of Godhead—are very dear to Him. Thus when the Lord saw that His beloved mother was very compassionate towards the fallen souls, He was pleased, and He also became compassionate towards her.

श्रीभगवानुवाच

7 भक्तियोगो बहुविधो मार्गैर्भामिनि भाव्यते ।
स्वभावगुणमार्गेण पुंसां भावो विमिद्यते ॥ ७ ॥

*śrī-bhagavān uvāca
bhakti-yogo bahu-vidho
mārgair bhāmini bhāvayate*

*svabhāva-guṇa-mārgeṇa
pumsām bhāvo vibhidyate*

śrī-bhagavān uvāca—the Personality of Godhead replied; *bhakti-yogaḥ*—devotional service; *bahu-vidhaḥ*—multifarious; *mārgaiḥ*—with paths; *bhāmini*—O noble lady; *bhāvya*—is manifest; *svabhāva*—nature; *guṇa*—qualities; *mārgeṇa*—in terms of behavior; *pumsām*—of the executors; *bhāvaḥ*—the appearance; *vibhidyate*—is divided.

Lord Kapila, the Personality of Godhead, replied: O noble lady, there are multifarious paths of devotional service in terms of the different qualities of the executor.

PURPORT: Pure devotional service in Kṛṣṇa consciousness is one because in pure devotional service there is no demand from the devotee to be fulfilled by the Lord. But generally people take to devotional service with a purpose. As stated in *Bhagavad-gītā*, people who are not purified take to devotional service with four purposes. A person who is distressed because of material conditions becomes a devotee of the Lord and approaches the Lord for mitigation of his distress. A person in need of money approaches the Lord to ask for some improvement in his monetary condition. Others, who are not in distress or in need of monetary assistance but are seeking knowledge in order to understand the Absolute Truth, also take to devotional service, and they inquire into the nature of the Supreme Lord. This is very nicely described in *Bhagavad-gītā* (7.16). Actually the path of devotional service is one without a second, but according to the devotee's condition, devotional service appears in multifarious varieties, as will be nicely explained in the following verses.

**8 अभिसन्धाय यो हिंसां दम्भं मात्सर्यमेव वा ।
संरम्भी भिन्नदृग्भावं मयि कुर्यात्स तामसः ॥ ८ ॥**

*abhisandhāya yo himsām
dambham mātsaryam eva vā
saṁrambhī bhinna-dṛg bhāvaṁ
mayi kuryāt sa tāmasaḥ*

abhisandhāya—having in view; *yaḥ*—he who; *himsām*—violence; *dambham*—pride; *mātsaryam*—envy; *eva*—indeed; *vā*—or; *saṁrambhī*—angry; *bhinna*—separate; *dṛk*—whose vision; *bhāvaṁ*—devotional service; *mayi*—to Me; *kuryāt*—may do; *saḥ*—he; *tāmasaḥ*—in the mode of ignorance.

Devotional service executed by a person who is envious, proud, violent, and angry, and who is a separatist, is considered to be in the mode of darkness.

PURPORT: It has already been stated in the *Śrīmad-Bhāgavatam*, First Canto, Second Chapter, that the high-

est, most glorious religion is the attainment of causeless, unmotivated devotional service. In pure devotional service, the only motive should be to please the Supreme Personality of Godhead. That is not actually a motive; that is the pure condition of the living entity. In the conditioned stage, when one engages in devotional service, he should follow the instruction of the bona fide spiritual master in full surrender. The spiritual master is the manifested representation of the Supreme Lord because he receives and presents the instructions of the Lord, as they are, by disciplic succession. It is described in *Bhagavad-gītā* that the teachings therein should be received by disciplic succession, otherwise there is adulteration. To act under the direction of a bona fide spiritual master with a motive to satisfy the Supreme Personality of Godhead is pure devotional service. But if one has a motive for personal sense gratification, his devotional service is manifested differently. Such a man may be violent, proud, envious, and angry, and his interests are separate from the Lord's.

One who approaches the Supreme Lord to render devotional service, but who is proud of his personality, envious of others, or vengeful, is in the mode of anger. He thinks that he is the best devotee. Devotional service executed in this way is not pure; it is mixed and is of the lowest grade, *tāmasaḥ*. Śrīla Viśvanātha Cakravartī Ṭhākura advises that a Vaiṣṇava who is not of good character should be avoided. A Vaiṣṇava is one who has taken the Supreme Personality of Godhead as the ultimate goal of life, but if one is not pure and still has motives, then he is not a Vaiṣṇava of the first order of good character. One may offer his respects to such a Vaiṣṇava because he has accepted the Supreme Lord as the ultimate goal of life, but one should not keep company with a Vaiṣṇava who is in the mode of ignorance.

**9 विषयानभिसन्धाय यश ऐश्वर्यमेव वा ।
अर्चादावर्चयेद्यो मां पृथग्भावः स राजसः ॥ ९ ॥**

*viṣayān abhisandhāya
yaśa aiśvaryaṁ eva vā
arcādaṁ arcayed yo māṁ
pṛthag-bhāvaḥ sa rājasah*

viṣayān—sense objects; *abhisandhāya*—aiming at; *yaśaḥ*—fame; *aiśvaryaṁ*—opulence; *eva*—indeed; *vā*—or; *arcā-ādau*—in worship of the Deity and so on; *arcayet*—may worship; *yaḥ*—he who; *māṁ*—Me; *pṛthag-bhāvaḥ*—a separatist; *saḥ*—he; *rājasah*—in the mode of passion.

The worship of Deities in the temple by a separatist, with a motive for material enjoyment, fame, and opulence, is devotion in the mode of passion.

(continued in the next issue)

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ADDITIONAL RESTAURANTS

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Oslo, Norway — Krishna's Cuisine, Kirkeveien 59B, 0364 Oslo/ Tel. +47 (02) 260-6250
Prague, Czech Republic — Govinda's, Soukenicka 27, 110 00 Prague-1/
 Tel. +42 (02) 2481-6631, 2481-6016
Prague, Czech Republic — Govinda's, Na hrizi 5, 180 00 Prague 8-Liben/
 Tel. +42 (02) 683-7226
Vienna, Austria — Govinda, Lindengasse 2A, 1070 Vienna/ Tel. +43 (01) 5222817

COMMONWEALTH OF INDEPENDENT STATES RUSSIA

Moscow — Khoroshevskoye shosse dom 8, korp.3, 125 284, Moscow/ Tel. +7 (8095) 255-67-11/
 Fax: +7 (095) 945 3317
Moscow — Nekrasovsky pos., Dmitrovsky reg., 141760 Moscow/ Tel. +7 (8095) 979-8268
Nijni Novgorod — ul. Ivana Mochalova, 7-69, 603904 Nijni Novgorod/ Tel. +7 (8312) 252592
Novosibirsk — ul. Leningradskaya 111-20, Novosibirsk/ E-mail: 322jsr@ccmath.nsu.ru
Perm (Ural Region) — Pr. Mira, 113-142, 614065 Perm/ Tel. +7 (83442) 335740/
 E-mail: aki@fl.perm.su
St. Petersburg — 17, Bumazhnaya str., 198020, Russia/ Tel. +7 (8812) 186-7259; 186-9690/
 Fax: +7 (8812) 186-1170/ E-mail: temple@krnsna.spb.su
Ulyanovsk — ul. Glinki, 10 /Tel. +7 (88422) 221-42-89
Vladivostok — ul. Ridneva 5-1, 690087 Vladivostok/ Tel. +7 (84232) 268943

RESTAURANT

St. Petersburg — Govinda's, 58, Angliyskiy ave., 190008, Russia/ Tel. +7 (80812) 113-7896

UKRAINE

Dnepropetrovsk — ul. Ispolkomovskaya, 56A, 320029 Dnepropetrovsk/ Tel. +380 (80562)
 445029/ E-mail: vibhuti@iskon.dp.ua
Donetsk — ul. Tubenska, 22, 339018 Makeyevka/ Tel. +380 (80622) 949104/
 E-mail: premada@iskon.donetsk.ua
Kharkov — ul. Verhnyogyevskaya, 43, 310015 Kharkov/ Tel. +380 (80572) 202167 or 726968/
 E-mail: igor@iskon.kharkov.ua
Kiev — ul. Menjinskogo, 21-B., 252054 Kiev/ Tel. +380 (8044) 2444944/
 E-mail: acyuta@krnsna.kiev.ua
Nikolayev — Sudostroitelny pereulok, 5/8, Nikolayev 327052/ Tel. +380 (80512) 351734
Simferopol — ul. Kievskaya 149/15, 333000 Simferopol/ Tel. +380 (8652) 225116
Vinnitsa — ul. Chkalov St., 5, Vinnitsa 26800/ Tel. +380 (80432) 323152

OTHER COUNTRIES

Alma Ata, Kazakstan — Per Kommunarov, 5, 480022 Alma Ata/ Tel. +7 (83272) 353830/
 E-mail: advaita@advaita.itpm.alma-ata.su
Baku, Azerbaijan — Pos. 8-i km, per. Sardobi 2, Baku 370060/ Tel. +994 (812) 212376/
 E-mail: baku@com.bbt.se
Bishkek, Kyrgyzstan — Per. Omski, 5, 720000 Bishkek/ Tel. +7 (83312) 472683/
 E-mail: root@lotus.bishkek.su
Dushanbe, Tadjikistan — ul. Anzob, 38, 724001 Dushanbe/ Tel. +7 (83772) 271830
Kishinev, Moldova — ul. Popovich 13, Kishinev/ Tel. +373 (82) 558099/ E-mail: bulgac@cni.md
Minsk, Belarus — ul. Pavlova 11, 220 053 Minsk/ Tel. +375 (817) 374751/
 Fax: +375 (817) 370629/ E-mail: sesa@mock.belpak.minsk.by
Sukhumi, Georgia — Pr. Mira 274, Sukhumi
Tbilisi, Georgia — ul. Kacharava, 16, 380044 Tbilisi/ Tel. +995 (832) 623326/
 E-mail: otar@cvs.aod.ge
Yerevan, Armenia — ul. Krupskoy 18, 375019 Yerevan/ Tel. +374 (82) 275106

AUSTRALASIA

AUSTRALIA

Adelaide — 227 Henley Beach Rd., Torrensville, S. A. 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
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) 370 1552/ Fax: +61 (09) 272 6636
 ♦ **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
Millfield, 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 Govardhana) — Tyalgum Rd., Eungella, via Murwillumbah NSW 2484
 (mail: P.O. Box 687)/ Tel. +61 (066) 726579 or 723047/ Fax: +61 (066) 431226

ADDITIONAL RESTAURANTS

Adelaide — Food for Life, 79 Hindley St./ Tel. +61 (08) 231 5258

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, FIJI, AND PAPUA NEW GUINEA

Christchurch, New Zealand — 83 Bealey Ave. (mail: P.O. Box 25-190 Christchurch)/
 Tel. +64 (03) 3665-174/ Fax: +64 (03) 661965
Labasa, Fiji — Delaialabasa (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
Port Moresby, Papua New Guinea — Section 23, Lot 46, Gordonia St., Hohola
 (mail: P. O. Box 571, POM NCD)/ Tel. +675 259213
Rakiraki, Fiji — Rewasa, Rakiraki (mail: P.O. Box 204)/ Tel. +679 694243
 ♦ **Suva, Fiji** — Joyce Place, Off Pilling Rd., Nasinu 7½ miles (mail: P.O. Box 3957) Samabula/
 Tel. +679 381161/ E-mail: chand_at@usp.ac.fj
Wellington, New Zealand — 60 Wade St., Wadestown, Wellington (mail: P.O. Box 2753,
 Wellington)/ Tel. +64 (04) 4720510

FARM COMMUNITY

Auckland, New Zealand (New Varshan) — Hwy. 18, Riverhead, next to Huapai Golf Course
 (mail: R.D. 2, Kumeu, Auckland)/ Tel. +64 (09) 4128075/ Fax: +64 (09) 4127130

RESTAURANTS

Auckland, New Zealand — Gopal's, Civic House (1st floor), 291 Queen St./
 Tel. +64 (09) 3034885
Christchurch, New Zealand — Gopal's, 143 Worcester St./ Tel. +64 (03) 3667035/
 E-mail: iskonchch@clear.net.nz
Labasa, Fiji — Hare Krishna Restaurant, Naseakula Road/ Tel. +679 811364
Lautoka, Fiji — Gopal's, Corner of Yasawa St. and Naviti St./ Tel. +679 662990
Suva, Fiji — Gopal's, 18 Pratt St./ Tel. +679 314154

AFRICA NIGERIA

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

SOUTH AFRICA

Cape Town — 17 St. Andrews Rd., Rondebosch 7700/ Tel. +27 (021) 689-1529/
 Fax: +27 (021) 686 8233/ E-mail: cape.town@com.bbt.se
 ♦ **Durban** — Chatsworth Centre, Chatsworth 4030 (mail: P.O. Box 560033/ Tel. +27 (031) 433-328/
 Fax: +27 (031) 438-198/ E-mail: iskonza@iafrica.com
 ♦ **Johannesburg** — 14 Goldreich St., Hillbrow 2001 (mail: P.O. Box 1066, Johannesburg 2000)/
 Tel. +27 (011) 484-7170/ Fax: +27 (011) 484-6279/ E-mail: iskonjnh@iafrica.com
Port Elizabeth — 18 Strand Fontein Rd., 6001 Port Elizabeth/ Tel. & fax +27 (041) 534 330
 ★ **Pretoria** — 1189 Church St., Hatfield, 0083 (mail: P.O. Box 27073, Sunnyside, 0132)/
 Tel. & fax: +27 (12) 342-6216/ E-mail: jivananda.grs@com.bbt.se

OTHER COUNTRIES

Gaborone, Botswana — P.O. Box 201003/ Tel. +267 307 768/ Fax: +267 301 988,
Kampala, Uganda — Bombo Rd., near Makerere University (mail: P.O. Box 1647, Kampala)/
 Fax: +256 (041) 251145
Kisumu, Kenya — P.O. Box 547/ Tel. +254 (035) 42546/ Fax: +254 (035) 43294
Marondera, Zimbabwe — 6 Pine Street (mail: P.O. Box 339)/ Tel. +263 (028) 8877801
Mombasa, Kenya — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds.
 (mail: P.O. Box 82224, Mombasa)/ Tel. +254 (011) 312248
Nairobi, Kenya — Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi)/
 Tel. +254 (02) 744365/ 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
Rose Hill, Mauritius — 13 Gordon St./ Tel. +230 454-5275

FARM COMMUNITY

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

ASIA INDIA

Agartala, Tripura — Assam-Agartala Rd., Banamalipur, 799 001
Ahmedabad, Gujarat — Sattelite Rd., Gandhinagar Highway Crossing, Ahmedabad 380 054/
 Tel. (079) 6749827, 6749945

CENTERS AROUND THE WORLD

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@iascl01.vsnl.net.in

Chandigarh — Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/
Tel. (0172) 601590 or 603232

Chennai, Tamil Nadu — 59, Burkit Rd., T. Nagar, 600 017/ Tel. (044) 4343266/
Fax: (044) 4345929

Coimbatore, Tamil Nadu — 387, VGR Puram, Dr. Alagesan Rd., 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. (02892) 34606/ Fax: (02892) 34319

Guntur, A.P. — Opp. Sivalayam, Peda Kakani 522 509

◆ **Guwahati, Assam** — Ulubari Chariali, South Sarania, 781 007/ Tel. (0361) 545963

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 or 552924

Imphal, Manipur — Hare Krishna Land, Airport Road, 795 001/ Tel. (0385) 221587

● **Jaipur, Rajasthan** — G-110 Uday Path, Shyam Nagar, 302 019/ Tel. (0141) 36402/
Fax: (0141) 370 947

Katra, Jammu and Kashmir — Srila Prabhupada Ashram, Srila Prabhupada Marg,
Kalka Mata Mandir, Katra (Vashnov 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

Mangalore, Karnataka — Hare Krishna Ashram, Rosario Church Road, Pandeshwar, Mangalore,
574001/ Tel. (0824) 420474

Madras — (see Chennai)

◆ **Mayapur, W. Bengal** — Shree Mayapur Chandrodaya Mandir, Shree Mayapur Dham,
Dist. Nadia (mail: P.O. Box 10279, Ballyganj, Calcutta 700 019)/ Tel. (03472) 45239
or 45240 or 45233/ Fax: (03472) 45238/ E-mail: mayapur@com.bbt.se

Moirang, Manipur — Nongban Inghon, Tidim Rd./ Tel. 795133

◆ **Mumbai, Maharashtra (Bombay)** — Hare Krishna Land, Juhu 400 049/ Tel. (022) 6206860/
Fax: (022) 6205214

● **Mumbai, Maharashtra** — 7 K. M. Munshi Marg, Chowpatty, 400 007/ Tel. (022) 3634078/
Fax: (022) 3677941/ E-mail: radha.krishna@com.bbt.se

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), 110 065/ Tel. (011) 6419701 or 6412058/ Fax: (011) 6433540
(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,
413304/ 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

Puri, Orissa — Sipasurubuli Puri, Dist. Puri/ Tel. (06752) 24592, 24594

Puri, Orissa — Bhakti Kuthi, Swargadwar, Puri/ Tel. (06752) 23740

Secunderabad, A.P. — 27 St. John's Road, 500 026/ Tel. (040) 805232/ Fax: (040) 814201/
E-mail: sahadeva.brs@com.bbt.se

Silchar, Assam — Ambikapatni, Silchar, Cachar Dist., 788 004

Siliguri, W. Bengal — Gitalpara, 734 401/ Tel. (0353) 26619/

E-mail: marchhetri@sma.sprintppg.ems.vsnl.net.in

Sri Rangam, Tamil Nadu — 16A Thiruvadi Street, Trichy, 620 006/ Tel. 433945

Surat, Gujarat — Rander Rd., Jahangirpura 395 005/ Tel. (0261) 685516 or 685891

Surat, Gujarat — Bhaktivedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur,
P.O. Gangadhara, Dist. Surat, 394 310/ Tel. (0261) 667075

Thiruvananthapuram (Trivandrum), Kerala — T.C. 224/1485, WC Hospital Rd., Thycaud,
695 014/ Tel. (0471) 68197/ 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

Vadodra (Baroda), Gujarat — Hare Krishna Land, Gotri Rd., 390 021/ Tel. (0265) 326299
or 331012/ Fax: (0265) 331013/ E-mail: basu.ghosh.acbsp@com.bbt.se

Vallabh Vidyanagar, Gujarat — ISKCON Hare Krishna Land, 338 120/ Tel. (02692) 30796

◆ **Vrindavana, U. P.** — Krishna-Balarum Mandir, Bhaktivedanta Swami Marg, Raman Reti,
Mathura Dist., 281 124/ Tel. (0565) 442-478 or 442-355/ Fax: (0565) 442-596/
E-mail: 105146.1570@compuserve.com; (Gurukula): vgurukula@com.bbt.se

FARM COMMUNITIES

Ahmedabad District, Gujarat — Hare Krishna Farm, Katwada (contact ISKCON Ahmedabad)

Assam — Karnamadhu, Dist. Karimganj

Chamorshi, Maharashtra — 78 Krishnanagar Dham, Dis. Gadchiroli, 442 603/

Tel. (0218) 623473

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

Karnataka — Bhaktivedanta Eco-Village, Nagodi P.O., Vollur 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

OTHER COUNTRIES

Cagayan de Oro, Philippines — 30 Dahlia St., Ilaya Carmen, 900 (c/o Sepulveda's Compound)

Chittagong, Bangladesh — Caitanya Cultural Society, Sri Pundarik Dham, Mekhala, Hathzari
(mail: GPO Box 877, Chittagong)/ Tel. +88 (031) 225822

Colombo, Sri Lanka — 188 New Chetty St., Colombo 13/ Tel. +94 (01) 433325/

E-mail: iskcon@sit.lk

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: iskcon.hk@intercon.net

Iloilo City, Philippines — 13-1-1 Tereos St., La Paz, Iloilo City, Iloilo/ Tel. +63 (033) 73391

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

Jessore, Bangladesh — Nitai Gaur Mandir, Kathakhali Bazaar, P. O. Panjia, Dist. Jessore

Jessore, Bangladesh — Rupa-Sanatana Smriti Tirtha, Ramsara, P. O. Magura Hat, Dist. Jessore

Kathmandu, Nepal — Budhanilkantha, Kathmandu (mail: P. O. Box 3520/

Tel. +977 (01) 371 743/ Fax: +977 (01) 414 409 (Attn: ISKCON)/ 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 5 1/2 Mile, Jalan Kelang

Lama, Petaling/ Tel. +60 (03) 780-7355, -7360, or -7369/ Fax: +60 (03) 781-1644/

E-mail: simheswar.jps@com.bbt.se

Manila, Philippines — Penthouse Liwag Bldg., 3307 Mantanzas St., Makati, Metro Manila/

Tel. +63 (02) 8337883 loc. 10

Taipei, Taiwan — (mail: c/o ISKCON Hong Kong)

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

Yogyakarta, Indonesia — P.O. Box 25, Babarsari YK, DIY

FARM COMMUNITIES

Indonesia — Govinda Kunja (contact ISKCON Jakarta)

Malaysia — Jalan Sungai Manik, 36000 Teluk Intan, Perak/ Tel. +63 (032) 83254

ADDITIONAL RESTAURANTS

Cebu, Philippines — Govinda's, 6th Door, Socorro Bldg., Corner Juana Osmena &

Don R. Aboitz Sts., Cebu City/ Tel. +63 (032) 253 4304

Kuala Lumpur, Malaysia — Govinda's, 16-1 Jalan Bunus Enam, Masjid India/

Tel. +60 (03) 7807355 or 7807360 or 7807369

LATIN AMERICA

BRAZIL

Belém, PA — Almirante Barroso, Travessa Santa Matilde, 64, Souza/ Tel. +55 (091) 243-0558/

E-mail: krsnadas@libnet.com.br

Belo Horizonte, MG — Rua Aristoteles Caldeira, 334, Prado/ Tel. +55 (031) 332-8460/

E-mail: iskconmg@africenet.com.br

Brasilia, DF — CLN 310, Bloco B, Loja 45, Terreo/ Tel. +55 (061) 272-3111

Campos, RJ — Rua Barao de Miracema, 186, Centro

Caruaru, PE — Rua Major Sinval, 180, 1º Andar

Curitiba, PR — Al. Cabral, 670, Centro/ Tel. +55 (041) 277-3176

Florianopolis, SC — Rua Laurindo Januario Silveira, 3250, Canto da Lagoa

Fortaleza, CE — Rua Jose Lourenço, 2114, Aldeota/ Tel. +55 (085) 264-1273

Goiania, GO — Rua 24A, 20 (esq. Av. Paranaíba)/ Tel. +55 (062) 224-9820

Guarulhos, SP — Rua Orixas, 1, Jardim Afonso/ Tel. +55 (011) 209-6669

Manaus, AM — Av. 7 de Setembro, 1599, Centro/ Tel. +55 (092) 232-0202

Petropolis, RJ — Rua do Imperador, 349, Sobrado

Porto Alegre, RS — Av. Basian, 396, Menino Deus/ Tel. +55 (051) 233-1474

Recife, PE — Rua Democlitos de Souza Filho, 235, Madalena

Ribeirao Preto, SP — Rua dos Aliados, 155, Campos Eliseos/ Tel. +55 (016) 628-1533

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

Salvador, BA — Rua Alvaro Adorno, 17, Brotas/ Tel. +55 (071) 382-1064

Santos, SP — Rua Nabuco de Araujo, 151, Embare/ Tel. +55 (0132) 38-4655

São Carlos, SP — Rua Emilio Ribas, 195

São Paulo, SP — Av. Angelica, 2583/ Tel. +55 (011) 259-7352

São Paulo, SP — Rua Otavio Tarquino de Souza, 299, Congonhas/ Tel. +55 (011) 536-4010

FARM COMMUNITIES

Autazes, AM — Nova Jarikandha/ Tel. +55 (092) 232-0202

Caruaru, PE — Nova Vrajadhama, Distrito de Murici, CP 283, CEP 55000-000

Curitiba, PR — Nova Goloka, Planta Carla, Pinhas/ E-mail: faznovgk@iconet.com.br

Parati, RJ — Goura Vrindavan, Bairro de Grauna, CP 062, CEP 23970-000

Pindamonhangaba, SP — Nova Gokula, Bairro Ribeiro Grande, CP 108, CEP 12400-000/

Tel. +55 (012) 982-9036/ Fax: +55 (012) 982-9036/ E-mail: faznovgk@iconet.com.br

Teresopolis, RJ — Vrajabhumi, Canoas, CP 96287, CEP 25951-970

MEXICO

◆ **Guadalajara** — Pedro Moreno No. 1791, Sector Juarez, Jalisco/ Tel. +52 (3) 616-0775

Mexico City — Gob. Tiburcio Montiel No. 45, 11850, Mexico DF/ Tel. & fax: +52 (5) 271-1953/

E-mail: iskconmx@mail.internet.com.mx

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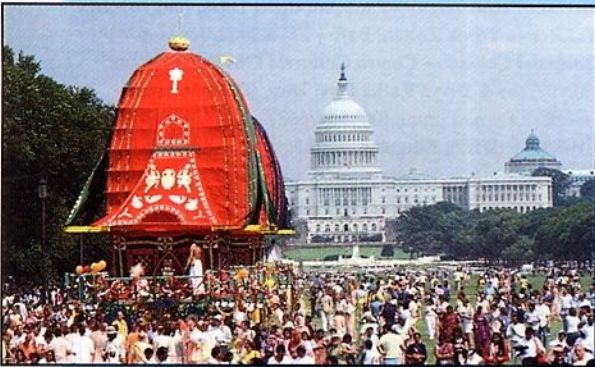
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(mail: P. O. Box 2070, Cochabamba)/ Tel. +591 (042) 26626
- Guatemala, Guatemala** — Callejón Santandés a una cuadra abajo de Guatel, Panajachel Solola
- San Salvador, El Salvador** — 25 Avenida Norte 1132
- Santa Cruz, Bolivia** — Snack Govinda, Av. Argomosa (1ero anillo), esq. Bolivar/
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1997 Festival of India

Schedule for North America*

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



Washington, D. C., Rathayātrā

*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.

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 Devī Dāsī, (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 & Vṛndāvanēśvarī Devī Dāsī, (916) 477-0551; **Ojai** — Māyeśvara Dāsa & Urvaśī Devī Dāsī (William & Joan Roberts), (805) 640-0405; **Placencia** — Sri Radha Raman Temple, (714) 996-7262; **Redwood Valley** — Prasanna Yoga Āśrama (Īkṣvāku Dāsa), (707) 485-5592; **San Jose/ Santa Cruz** — Akrūranātha Dāsa & Jagarīṇī Devī Dāsī, (408) 353-9099; **Santa Rosa** — Jagannātha Purī Dāsa & Tripurārī Devī Dāsī, Bus. phone: (707) 526-7211
DELAWARE: Newark — Bhakta Daryl Hyde, (302) 731-0067
FLORIDA: Clearwater — Bṛhat Sānu Dāsa, (813) 725-7694; **Cocoa Beach** — Bhāgavata Dharma Dāsa & Śyāmā Devī Dāsī, (407) 633-7664; **Coral Springs** — Institute for Gaudiya Vaishnavism, (305) 345-3456; **Orlando** — Raghunātha Purī Dāsa (Ron Jermakian), (407) 291-3069
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 — Ankotta Dāsa & Gopimātā Devī Dāsī, (913) 865-5080
KENTUCKY: Lexington — contact via e-mail: prasad@localhost
MARYLAND: Silver Spring — Mr. & Mrs. Sankhla & Jāhnavī Devī Dāsī, (301) 236-0564; **Silver Spring** — Anuttama Dāsa & Rāma Tulasī Dāsī, (301) 236-4717
MASSACHUSETTS: Quincy — Charran Mahadeo (Caitya Guru Dāsa), (617) 471-7911
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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 Devī Dāsī, (804) 296-0686
WEST VIRGINIA: Parkersburg — Pramod & Mala Mathur, (304) 295-8362
***WASHINGTON:** Pullman — Rathi & Ashika Sewsunker, (509) 333-6525

OTHER COUNTRIES

AUSTRALIA: Tasmania — Maṇibandha Dāsa & Carsaṇī Devī Dāsī, P.O. Box 327, North Hobart 7002; **Hamilton** — Rāghava Caitanya Dāsa, (07) 856 7608
BELGIUM: Ghent — Centrum voor Bhakti-yoga, (09) 238-3344
CANADA: Edmonton, Alberta — Omkāra Dāsa and Jadurānī Devī Dāsī (Om & Jyoti Sharma), (403) 434-7343; **Markham, Ontario** — Prabhu-pāda Dāsa (V. B. Sharma), (416) 294-9431; **Quadra Island, B. C.** — Vijeta Dāsa & Āryā Devī Dāsī, (604) 285-2346; **Toronto** — Rāmānanda Rāya Dāsa & Viśākhā Devī Dāsī, (416) 297-6131
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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
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ITALY: Belforte del Chienti — Centro Culturale Govinda Bhavan, Mahāvākya Dāsa & Divya Kathā Devī Dāsī, (0733) 951102; **Rome** — Hare Kṛṣṇa Forum, (06) 6832660
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SOUTH AFRICA: Programs are held in more than 50 locations. For information contact one of the centers in South Africa listed on page 59.
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

*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 Vāmana

(June 20–July 19)

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.

17—Trisrṣṭā Mahā-dvādaśī. Fasting from grains and beans (for Śayanā Ekādaśī).

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.

24—Disappearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

27—Disappearance anniversary of Śrīla Lokanātha Gosvāmī, a great devotee of Lord Caitanya.

31—Vyañjuli Mahā-dvādaśī. Fasting from grains and beans for Kāmikā Ekādaśī.

AUGUST

14—Jhulana Yātrā (swing festival) of Śrī Śrī Rādhā-Govinda begins.

15—Pavitropanā Ekādaśī. Fasting from grains and beans. Disappearance anniversary of Śrīla Rūpa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Gaurīdāsa Paṇḍita, an associate of Lord Caitanya.

Month of Hrṣīkeśa

(August 18–September 15)

18—Jhulana Yātrā ends. Appearance anniversary of Lord Balarāma. Fasting till noon, followed by feasting. Second month of Cāturmāsya begins (fasting from yogurt).

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

26—Appearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness. Fasting till noon, followed by feasting.

28—Annadā Ekādaśī. Fasting from grains and beans.

SEPTEMBER

7—Appearance anniversary of Śrīmatī Sitā Devī, the consort of Śrīla Advaita Ācārya.

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

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

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

14—Śrī Vāmana-dvādaśī, appearance anniversary of Lord Vāmanadeva. Feast at noon. Appearance anniversary of Śrīla Jīva Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

15—Appearance anniversary of Śrīla Bhaktivinoda Ṭhākura, father of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura (Śrīla Prabhupāda's spiritual master), and a pioneer in spreading Kṛṣṇa consciousness in English. Disappearance anniversary of Śrīla Harīdāsa Ṭhākura, foremost teacher of chanting Hare Kṛṣṇa. Fasting till noon, followed by feasting.

Month of Padmanābha

(September 16–October 15)

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

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

27—Indirā Ekādaśī. Fasting from grains and beans.

Vedic Thoughts

According to our time scale,
4,320,000,000 years constitute only
twelve hours of Brahmā,
and Brahmā lives one hundred of his years.

Yet the whole life of Brahmā
is contained within one breath of
Mahā-Viṣṇu. That Mahā-Viṣṇu is but a
partial manifestation of Kṛṣṇa.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda
Teachings of Lord Caitanya, Introduction

Out of fear of the Supreme Lord,
the wind blows, the sun distributes its heat,
and death chases everyone.

Taittirīya Upaniṣad 2.8

Kṛṣṇa is the supreme will
in Himself, and He exercises
His supreme power at His pleasure,
which submits to no law,
because all law has proceeded from
His will and power.

Śrīla Bhaktivinoda Ṭhākura
Srī Chaitanya Mahāprabhu: His Life and Precepts

What is the value of
a prolonged life which is wasted,
inexperienced by years
in this world? Better a moment
of full consciousness, because
that gives one a start in searching
after his supreme interest.

Śrīla Śukadeva Gosvāmī
Śrīmad-Bhāgavatam 2.1.12

A learned man sees all women
other than his wife as his mother,
others' possessions as lumps of clay,
and all living beings as himself.

Cāṇakya Paṇḍita

Although fixed in His abode,
the Personality of Godhead is swifter
than the mind and can overcome all
others running. The powerful
demigods cannot approach Him.
Although in one place, He controls
those who supply the air and rain.
He surpasses all in excellence.

Śrī Īsopaniṣad, Mantra 4

Life's desires should never
be directed towards sense gratification.
One should desire only a healthy life,
or self-preservation, since a human being
is meant for inquiry about
the Absolute Truth. Nothing else
should be the goal of one's works.

Śrī Sūta Gosvāmī
Śrīmad-Bhāgavatam 1.2.10

Kṛṣṇa will be merciful to us
and we shall be blessed with the gift
of devotion to His divine feet
the very day that we are delivered
from the evil desire of seeking advantages
and honors from others.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

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