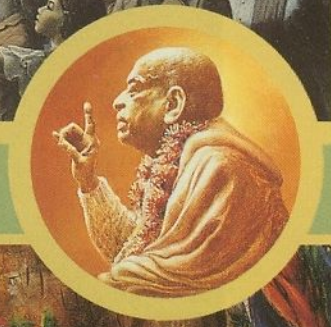


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



The Magazine of the Hare Krishna Movement • Sept/Oct 1997 • \$4.00/£4.50



## NEW TEMPLES

**AHMEDABAD:**  
“The Glory  
Of Gujarat”

**BANGALORE:**  
President  
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Landmark

# The Art of Puṣkara Dāsa





Śrī Rādhā-Kṛṣṇa

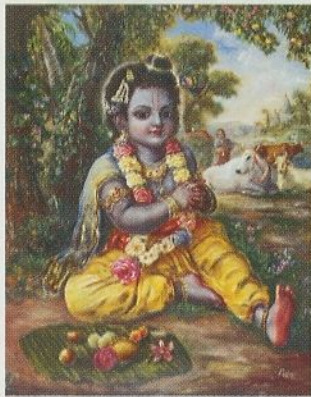
Lord Kṛṣṇa, the Supreme Personality of Godhead,  
and Śrīmatī Rādhārāṇī, His eternal consort.

(Painting by Puṣkara Dāsa)

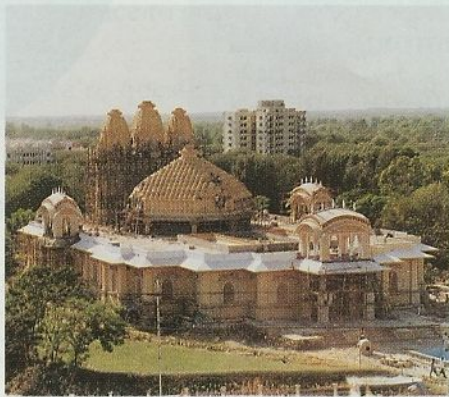
# BACK TO GODHEAD

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

Founded 1944 • Vol. 31, No. 5 • September/October 1997



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# BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

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(under the direction of His Divine Grace Śrī Śrīmad  
Bhaktisiddhānta Sarasvatī Prabhupāda)

His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda

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## Statement of Purposes

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

1. To help all people discern reality  
from illusion, spirit from matter,  
the eternal from the temporary.
2. To expose the faults of materialism.
3. To offer guidance in the Vedic  
techniques of spiritual life.
4. To preserve and spread the Vedic  
culture.
5. To celebrate the chanting of the  
holy names of God as taught by  
Lord Śrī Caitanya Mahāprabhu.
6. To help every living being remem-  
ber 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 **ṛ** like the **ch** in **chair**.  
Pronounce consonants like **ch**, **jh**, and **dh** as in  
**staunch-heart**, **hedge-hog**, and **red-hot**. Pronounce  
**ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, for  
*Caitanya* say CHAITANYA.

**SPIRITUAL NAMES** Members of the Inter-  
national 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."

# Mars Bars: Why Mars? Why indeed?

SO NOW WE'RE HEADED for Mars.

Forget the moon. Mars is the place to go.

But why?

Hey? we're exploring, we're questing for knowledge, we're searching for signs of life out there. It's science—get it?

So every 26 months between now and the year 2005 we're going to send machines up there. And 2012 is the target date for landing the first man on Mars.

But I have a question: What happened to the moon?

When I was a kid, back in the sixties, the place to go was the moon. It was the same story: We were exploring, we were questing, we were on our way to answering age-old questions about life and the universe.

So we spent billions of dollars, we brought back some rocks, and then we sent some guys up there.

Great. But why aren't we going back? The way America's space wizards used to tell it, by the year 2000 the moon was going to be a regular tourist stop. We'd have our colonies there. Russians and Americans would be finding peace and friendship on the moon.

The moon! They promised us the moon!

But now, nearly three decades later, the moon is passé. No colonies, no busy little camps of scientists up there, no prospecting for minerals, no military installations, no moon shots, no nothing.

Instead: "Hi ho! Hi ho! It's off to Mars we go." (Price tag: half a trillion dollars.)

There's one person who wouldn't be surprised, and that's Śrīla Prabhupāda, the spiritual master who brought us the Hare Kṛṣṇa movement. In the days when the whole earth was watching man's first steps on the moon,

Śrīla Prabhupāda said it was bunk.

According to the *Vedas*, Śrīla Prabhupāda said, the moon isn't such an easy place to land. The moon, say the *Vedas*, is Candraloka, a heavenly planet. And it's not cold and desolate—it's full of life. It's an abode of pious souls, born there as a reward for the noble deeds of former lives.

And those pious souls on the moon aren't keen on receiving tourists, especially not low-minded beer-drinking meat-eating Americans on a mission to "conquer space". Even to get into America, Śrīla Prabhupāda noted, you need a visa. Try to bust your way in, and you're up against the American government. No documents, no permission, and you're blocked out. Then why should the moon be so easy?

Śrīla Prabhupāda's conclusion: We didn't go. Either it was a hoax, or the space conquerors could have veered off course—or been purposely diverted—and had landed, bewildered, on the dark Vedic planet Rahu. Or who knows what. But one thing was sure: they didn't go.

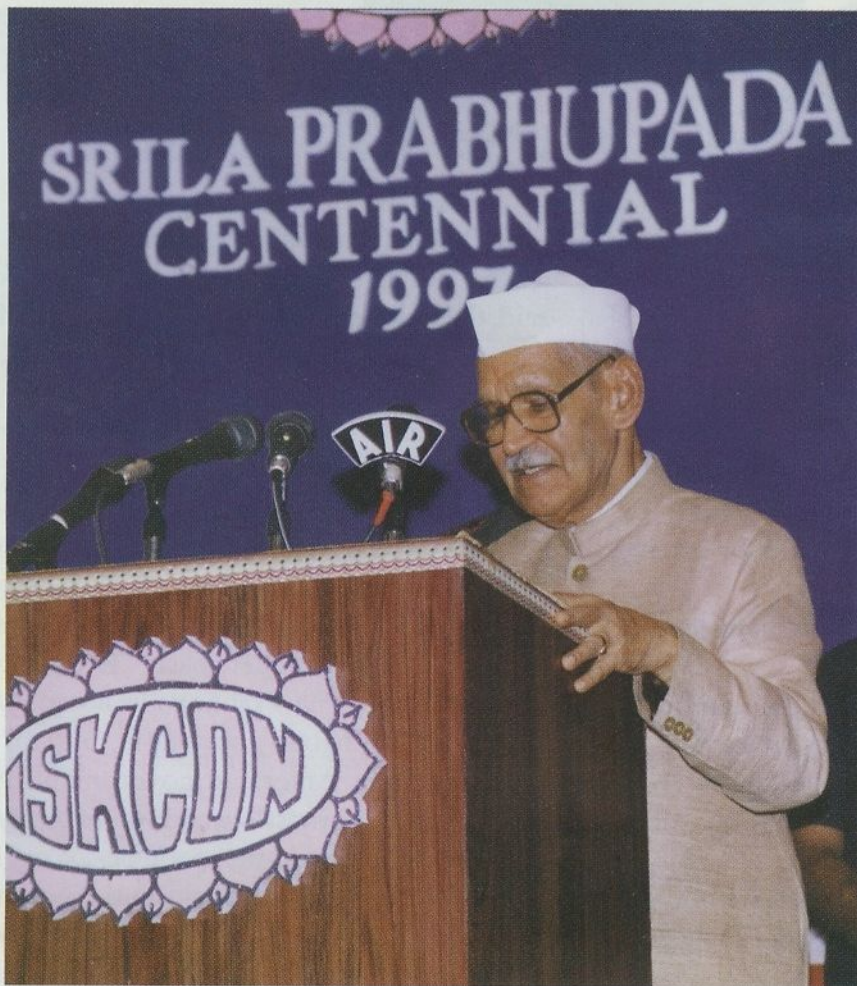
That was a hard message to swallow. Hadn't we seen them on the moon with our very eyes? But Śrīla Prabhupāda considered our eyes undependable. On television you can see a gorilla climb the Empire State Building, he argued. And do we have to believe it's real?

The scientists may trust their eyes, he said. We trust the *Vedas*.

And for the next several years he kept challenging us with a question: If we really went to the moon, why aren't we going back?

Even now, a quarter century later, when we've got our eyes set on Mars, it's question he could still be asking.

—Jayādvaita Swami



## BANGALORE

# The President of India, Dr. Shanker Dayal Sharma, Opens New Cultural Center

*On May 31, the President of India gave this address at the Inauguration of the Centre for Advancement of Culture of the International Society for Krishna Consciousness. (A pictorial article on the new center will appear in our next issue.)*

**I**T GIVES ME IMMENSE pleasure to associate myself with the inauguration of the Centre for Advancement of Culture of the International Society for Krishna Consciousness (ISKCON) here in Bangalore. This magnificent complex, a blend of tradition and modernity, is a symbol of the dedication and devotion of ISKCON to the cause of bhakti and service. It is an architectural landmark. I congratulate all those who have worked tirelessly to set up this splendid edifice.

ISKCON has spread the message of bhakti throughout the world. Over the years, the Society has provided relief and succor and has brought peace and harmony into the lives of millions of people. It has grown and flourished in many countries and continents. On the occasion of the birth centenary of the founder of ISKCON, Śrī A. C. Bhaktivedanta Swami Prabhupāda, I pay my tributes to this enlightened soul. Following in the footsteps of Śrī Caitanya Mahāprabhu, Śrīla Prabhupāda, with determination and devotion, has propagated the message of our ethos of peace and harmony.

In today's world, there appears to be a relentless and single-minded pursuit of material wealth and prosperity. Though this has resulted in an improvement in the standards of living of people, particularly in the so-called developed Western countries, the spiritual needs, requirements, and aspirations are yet to be met. Material wealth has not necessarily brought happiness and peace of mind. Instead, it has been accompanied by considerable mental stress and tensions and has led to a spiral of insatiable greed and desires which remain unfulfilled. The pursuit of hedonistic pleasures with no regard to the needs of other people, especially those that are less privileged, has brought in its wake discord, discontent, and disharmony.

# Letters

## Keep Up the Standard

Around June 1, 1974, I received a letter from Śrīla Prabhupāda in which he wrote, "I have just received a copy of BTG 62, and I wish to express to you how pleased I am with the layout and design of the magazine. I have been especially admiring the pictures in the story of our Los Angeles center, and the way the pictures are placed and the use of the color throughout the magazine is very pleasing to me. . . . Try to keep up this present standard and think of new ways to make it always fresh and attractive."

As I went through BTG May/June '97, I couldn't help but reread that letter and think that seeing this issue Prabhupāda would have also offered this praise to you.

Indra Pramada Dāsa  
San Diego, California, USA

*Indra Pramada Dāsa was the designer of Back to Godhead in the early and mid-seventies.—Editor.*

## India First

Now that BTG is being printed in India, I think it is appropriate to recognize the actual center of the Kṛṣṇa consciousness movement. The center is not North America. In the listing of centers around the world and in Every Town & Village, North America is listed first, then Europe, then Russia, and somewhere down there, India.

I think the order should be changed to indicate that India, the birthplace of Lord Caitanya, is the actual center of the Kṛṣṇa consciousness movement. As the order stands now, it has—unconsciously, I assume—a taint of American national spirit.

Lalitānātha Dāsa  
Copenhagen

OUR REPLY: We agree. The revised order—India first—starts with this issue. 🌍

*We'd like to hear from you. Please send correspondence to: BTG, P. O. Box 430, Alachua, FL 32616, USA. Fax: (904) 462-7893. Or BTG, 33 Janki Kutir, Next to State Bank of Hyderabad, Juhu, Mumbai 400 049, India. Phone: (022) 618-1718. Fax: (022) 618-4827. E-mail: editors@com.bbt.se*

It is in such a context that our tradition with its philosophy of love, compassion, nonviolence, and service has acquired new meaning, relevance, and significance. The approach of bhakti or devotion not merely to God but to all beings who belong to God, and of selfless service, has been preached by our seers and saint-singers from remote antiquity.

The bhakti movement has flourished in every part of India. The songs of the Ālvārs and the teachings of Śrī Rāmānujācārya and Madhvācārya in the south, the *bhajanās* and *dohās* of Sūrdās, Sānt Kābir and Mīrā Bāi in the north, the *ābhāṅgās* of Sānt Tūkārām and Sānt Jñāneśvar in the west, and the *kīrtanās* of Caitanya Mahāprabhu, Śaṅkaradeva, and Mādhavadeva in the east are still sung and recited in millions of homes.

In eastern India, Śrī Caitanya Mahāprabhu propagated the idea of the oneness of man before God. Bhakti to God manifested itself in love, compassion, and service. It did not recognize any barriers of caste or creed. The repeated chanting of the divine name, individually and collectively, was one of the paths to salvation. In his *Śikṣāṣ-ṭaka*, Caitanya Mahāprabhu sings:

*nāmnām akāri bahudhā nija-sarva-  
śaktis  
tatrārpitā niyamitaḥ smaraṇe na  
kālah*

(God has expressed His own name in various ways; also He has bestowed all His powers in that name.)

*na dhanam na janam na sundarim  
kavitām vā jagad-īśa kāmaye  
mama janmani janmanīśvare  
bhavatād bhaktir ahaitukī tvayi*

(O Lord of the earth, I do not pray for earthly desires. My only prayer is, God, let my unqualified devotion be to You in all my births.) Śrī

Caitanya Mahāprabhu's *kīrtanās* are sung by thousands of devotees not merely in India but, due to the efforts of ISKCON, throughout the world. The *bhakti-mārga* propagated by Śrīla Prabhupāda has struck a sympathetic chord among the people which has resonated across the ocean and continents. Swamiji's approach is remarkable for its simplicity. It is not a rigid ritualistic or merely intellectual approach. It is personal, intuitive, emotional faith based on a passionate love and adoration of the Lord. This is reflected in the singing of *kīrtanās* and in living a good and decent life in harmony with oneself, with society, and with nature.

Śrīla Prabhupāda's work has given new meaning and direction to the lives of thousands of people. In India, the activities of ISKCON are rekindling the latent knowledge and awareness among our own people of our great spiritual and cultural heritage. I believe deeply that, in our efforts for modernization and growth, we must never forget the philosophy of humanism of our civilization. There can be no real progress and prosperity, there can be no balanced material and spiritual development unless and until the poorest of the poor and weakest of the weak in our country prosper and progress. This can happen only by re-instilling among our people the moral and ethical values of our ethos, of love and devotion, compassion and selfless service. Only by helping others can we achieve true happiness and balance in our lives.

With these words, I have great pleasure in inaugurating the Centre for Advancement of Culture of the International Society for Krishna Consciousness. I wish the Centre many years of fruitful endeavor in the service of society.

Jai Hind!

# THE TASTE OF KṚṢṆA

*The Supreme Lord reveals Himself to us  
through His countless energies.*

...

A lecture given in Mumbai, India, on February 23, 1974

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

*raso 'ham apsu kaunteya  
prabhāsmi śāśi-sūryayoḥ  
praṇavaḥ sarva-vedeṣu  
śabdaḥ khe pauruṣaṁ nṛṣu*

“O son of Kuntī, Arjuna, I am the taste of water, the light of the sun and moon, the syllable *om* in the Vedic mantras. I am the sound in ether and ability in man.”—*Bhagavad-gītā* 7.8

**T**HIS VERSE DESCRIBES the all-pervasive nature of the Supreme Personality of Godhead. We should mark the important word in this verse: *aham*. *Aham* (“I am”) means that Kṛṣṇa is a person. Kṛṣṇa never says, “I am impersonal.” The impersonal aspect is a feature of Kṛṣṇa, which He refers to in the Ninth Chapter. Kṛṣṇa says, *mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā*: “I am all-pervasive by My energy.”

We have already explained that Kṛṣṇa has multi-energies. *Parāśya śaktir vividhaiva śrūyate*. The Vedic version is that the Absolute Truth, the Supreme Person, has multi-energies. The *Viṣṇu Purāṇa* states that whatever we experience is simply Kṛṣṇa’s energy.

We can experience Kṛṣṇa by His energy, just as we can experience the sun by its heat and light. Although we are ninety-three million miles away from the sun, by the sun’s energy—heat and light—we can understand the constitution of the sun globe.

The *Upaniṣads* state:

*na tasya kāryaṁ karaṇaṁ ca vidyate  
na tat-samaś cābhyadhikaś ca dṛśyate  
parāśya śaktir vividhaiva śrūyate  
svābhāviki jñāna-bala-kriyā ca*

The Supreme Lord has nothing to do, and no one is equal to Him or greater than Him. He hasn’t got to do anything, because He has so many energies. *Svābhāviki jñāna-bala-kriyā ca*. Everything is being done by His energy perfectly.

The Supreme Lord’s energy is working even in the water, so you can perceive His energy within the water. We are daily using water. We are tasting water. So you can perceive Kṛṣṇa’s presence, Kṛṣṇa’s all-pervasiveness, even while you drink water. In the taste of water, Kṛṣṇa says, “Here I am.”

That taste is Kṛṣṇa’s impersonal feature, but





# *Kṛṣṇa is present even within the atom. But it requires qualified eyes to see Him.*



behind the impersonal feature is the person. Kṛṣṇa says *mayādhyakṣeṇa prakṛtiḥ*: “Material nature is under My supervision.” Water is one of the products of material nature, but behind the existence of water is Kṛṣṇa.

You can understand Kṛṣṇa by studying His energy. Therefore Kṛṣṇa says, “Although you cannot see Me just now, you can see Me in these energies.”

In the preliminary stage no one can see Kṛṣṇa, although Kṛṣṇa is present everywhere. *Aṅḍāntara-sthāparamāṇu-cayāntara-sthām*. He is present even within the atom. But it requires qualified eyes to see Him, or purified senses to perceive Him.

That is stated in the *śāstra*, or scripture: *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. “With our present senses we cannot understand the holy transcendental name of Kṛṣṇa.” Sometimes people misunderstand us—“Why are these people chanting Hare Kṛṣṇa?” An ordinary man, or ordinary senses, cannot understand the value or the nature of the Lord’s name.

*Nāmādi* means “beginning from the name.” We can realize God by chanting His name. *Nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ*. These are the descriptions of the *śāstras*. *Nāma*, the holy name of the Lord, is completely spiritual. *Nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ*: Kṛṣṇa’s name is as good as Kṛṣṇa, and those who chant the Hare Kṛṣṇa mahā-mantra without offense taste spiritual nectar. Śrīla Rūpa Gosvāmī has written, “If I could possess millions of ears and millions of tongues, then I could enjoy the transcendental taste in chanting the Hare Kṛṣṇa mahā-mantra.”

But tasting the holy name is not possible for an ordinary human being in the beginning. Therefore *śāstra* says, *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. Our unpurified senses cannot appreciate the value of the holy name of Kṛṣṇa. *Nāma-ādi* means that our realization of so many things

begins with the Hare Kṛṣṇa mahā-mantra: Kṛṣṇa’s qualities, His pastimes, His form, His activities. The more we chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, the more we become purified.

To chant the holy names of the Hare Kṛṣṇa mahā-mantra involves no loss or expenditure. Anyone can chant. The holy name has been freely distributed by Caitanya Mahāprabhu. Anyone can take the opportunity to chant Hare Kṛṣṇa.

Sometimes we find friends on the street who, simply by seeing us, chant “Hare Kṛṣṇa.” That is a good sign. They are learning the value of the Hare Kṛṣṇa mahā-mantra.

In this age the chanting of the holy name is very, very important for God realization. The *śāstra* says, *kalau nāsty eva nāsty eva nāsty eva gatir anyathā*: “In Kali-yuga [the present age] there is no way to attain the goal of life except by chanting the holy names of the Lord.”

If you are not inclined to chant the Hare Kṛṣṇa mahā-mantra, then try to understand Kṛṣṇa as He describes Himself in today’s verse. This is the process given by Śrī Kṛṣṇa Himself. *Raso ’ham apsu kaunteya*. You have to drink water; you cannot avoid it. *Apsu* means any liquid. Whether you drink milk or even wine, you get some taste in any liquid. So Kṛṣṇa says, *raso ’ham apsu kaunteya*. “My dear Kaunteya, Arjuna, I am the taste in that liquid.”

Just see how easily it can be done. No one goes without drinking some liquid. Coca-cola or water or this or that—you must drink something. So Kṛṣṇa says, “I am that taste.”

## “HERE IS KṚṢṆA”

So where is the difficulty in understanding Kṛṣṇa?

People say, “Can you show me Kṛṣṇa?”

“All right. Here is Kṛṣṇa. See.”

We all use the word “see” to mean direct perception in some way. When I say, “Let me see what this mango is like,” I mean that I want to taste it—because I am seeing it already. In this case “seeing” means tasting. We have so many senses, and we “taste” through different senses. By the senses we get experience. So try to experience Kṛṣṇa by this process: Whenever you drink something liquid and taste it very nicely, consider, “This taste is Kṛṣṇa.” Is that a very difficult way to get Kṛṣṇa realization?

That taste actually is Kṛṣṇa, because water is Kṛṣṇa in the sense that it is the energy of Kṛṣṇa, just as heat is the energy of fire. Heat and fire are not distinct; they are the same. Still, heat is not fire. This philosophy is called *acintya-bhedābheda*: simultaneous oneness and difference. *Idam hi viśvam bhagavān ivetarāḥ*. The whole universe is Kṛṣṇa, but it appears different from Kṛṣṇa, Bhagavān.

You have to understand this point by purified senses. That is required. But this is the beginning: *raso ’ham apsu kaunteya*—“I am the taste of water.”

Kṛṣṇa says this. We have not manufactured this idea. If I were to say, “The taste of water is Kṛṣṇa,” that may be different. But Kṛṣṇa says, *raso ’ham apsu kaunteya*.

So why not think of Kṛṣṇa? Thinking of Kṛṣṇa is one of the nine processes of devotional service. If you remember Kṛṣṇa, you advance in your spiritual life and you become a perfect yogī. How?

*yoginām api sarveṣāṃ  
mad-gatenāntar-ātmanā  
śraddhāvān bhajate yo mān  
sa me yuktatamo mataḥ*

“Of all yogīs, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcen-

dental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is My opinion.”

As soon as you drink anything, simply think, “Now here is Kṛṣṇa.” You must drink so many times each day. If you remember Kṛṣṇa each time, you gradually become Kṛṣṇa conscious. Kṛṣṇa is prescribing such a simple way to remember Him.

Kṛṣṇa then gives another method: *prabhāsmi śaśi-sūryayoḥ*—“I am the light of the sun and the moon.” As soon as you see sunshine in the morning, you can remember, “Here is Kṛṣṇa.” Or at night, when there is no sun, there is moonlight: “Here is Kṛṣṇa.”

Then, *praṇavaḥ sarva-vedeṣu*. If you are a serious student of Vedic mantras, you will chant *om*, because Vedic mantras begin with *om*, as in *om tad viṣṇoḥ paramaṁ padam sadā paśyanti sūrayaḥ*, or *om bhūr bhuvaḥ svaḥ tat savitur vareṇyam. Om*, or the *omkāra*, is Kṛṣṇa. Many people are fond of chanting *omkāra*. That is also nice, because *omkāra* is Kṛṣṇa. If we simply remember, “This *omkāra* is Kṛṣṇa,” then we become perfect, because the goal is to become Kṛṣṇa conscious.

So you can become Kṛṣṇa conscious while drinking, while seeing the sunshine, while seeing the moonlight, while chanting *om*. And—*śabda khe*—even if you hear any sound and remember that Kṛṣṇa is that sound, you can become Kṛṣṇa conscious.

Also, *pauruṣaṁ nṛṣu*—“I am the ability in man.” You meet so many men in your dealings with the material world. There are many very big, big men. Big, big industrialists, big, big scholars, big, big manufacturers, big, big bankers. A man in such a position is called *pauruṣam*—one who has attained perfection in the material world. Instead of envying him you can simply think, “He has attained material success because he has received a little power from Kṛṣṇa.” *Yad yad vibhūtimat sattvaṁ . . . mamatejo ’mśa-sambhavam*. Anything wonderful done by any person is done by Kṛṣṇa’s energy.

It is not at all difficult to become Kṛṣṇa conscious. There is no expenditure, there is no loss. Simply by your daily dealings you can become Kṛṣṇa conscious.

That is the program here. We are advising everyone. “Chant the Hare Kṛṣṇa mantra.” *Kīrtaniyaḥ sadā hariḥ*: the Hare Kṛṣṇa mantra should be chanted twenty-four hours a day. But if the chanting becomes difficult or hackneyed, then you can remember Kṛṣṇa in other ways: while drinking water, while seeing the sunshine, while seeing the moonlight, while chanting Vedic mantras, or even while hearing some sound in the ether.

We are hearing so many sounds, so we can remember Kṛṣṇa by hearing any sound if we remember this verse of the *Bhagavad-gītā*. The sound “Hare Kṛṣṇa” is transcendental, but if you don’t like the sound “Hare Kṛṣṇa,” take any sound and remember Kṛṣṇa. Any sound is also coming from the original sound and is simply covered by *māyā*, illusion.

## MATERIAL OR SPIRITUAL?

What is the difference between spiritual and material? Everything is spiritual. *Sarvaṁ khalv idaṁ brahma*. But when something is covered by *māyā*, it is material. That’s all. And what is *māyā*? Forgetfulness of Kṛṣṇa.

Water is spiritual, because it is Kṛṣṇa’s energy. So how can it be different from Kṛṣṇa? And since we have to deal with water in so many ways, how we can forget Kṛṣṇa?

The Kṛṣṇa consciousness movement is spreading the knowledge of *Bhagavad-gītā* as it is. How can one become Kṛṣṇa conscious very easily without any loss but with great gain? By taking advantage of the Kṛṣṇa consciousness movement. If you become Kṛṣṇa conscious in this way, the profit is very, very great, because the more

## REMEMBERING ŚRĪLA PRABHUPĀDA

### A Beautiful Quality

May 1975 — Perth, Australia

Śrīla Prabhupāda was meeting with a professor, speaking very strongly about different classes of human beings. Paramahansa Mahārāja and I were sitting in the room relishing our spiritual master’s words as he explained to the fairly receptive gentleman how almost everyone is a fourth-class man.

Śrīla Prabhupāda looked at the professor and said, “You also are a fourth-class man.”

The gentleman replied, “Well, what can I do?”

Śrīla Prabhupāda energetically responded, “You must become a pure devotee—like them!” He pointed to Paramahansa and me.

My godbrother and I looked at each other and broke out in huge smiles. We knew we weren’t pure, but we loved being used as illustrations for our dearest spiritual master.

We knew that Śrīla Prabhupāda would never say, “Become a pure devotee like me.” That is one of the beautiful qualities of my spiritual master, the pure devotee of the Lord.

—Excerpt from a work in progress by Śrutakīrti Dāsa

# *Even if you do not understand the vibration of the Hare Kṛṣṇa mantra or the reading of Bhagavad-gītā, if you simply chant you'll be purified.*

• • •

you become Kṛṣṇa conscious, the more Kṛṣṇa becomes revealed to you.

*Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ.* With the blunt senses you cannot understand Kṛṣṇa, you cannot realize Kṛṣṇa. Our present senses are blunt because they are covered by forgetfulness of Kṛṣṇa, or *māyā*. Therefore they have to be purified. Our forgetfulness of Kṛṣṇa has to be removed. This is the process: *raso 'ham apsu kaunteya*.

When you follow this process—remembering, “The taste of this water is Kṛṣṇa”—some percentage of your forgetfulness of Kṛṣṇa is removed. Similarly, you can remember Kṛṣṇa when you see the sunshine or the moonshine, when you chant *omkāra*, or in so many ways prescribed in later verses. Try to understand Kṛṣṇa in these ways. That doesn't require any advancement of education or Vedic knowledge.

Devotional service means purifying the senses. At the present moment our senses are covered by *māyā*, and *māyā* can be removed simply by remembering Kṛṣṇa at every step. *Sevonmukhe hi jihvādau*. Simply engage your *jihvā*. *Jihvā* means “tongue.” *Sevonmukhe hi jihvādau*: “The beginning of purification is to use your tongue in devotional service.”

We prescribe therefore that you use your tongue for chanting the Hare Kṛṣṇa mahā-mantra and tasting Kṛṣṇa's *prasādam*, food offered to Kṛṣṇa. That is not at all difficult. There is no need to study higher Vedic knowledge. That knowledge will automatically be revealed.

You can also become Kṛṣṇa conscious by applying your ears. As stated in the *Srīmad-Bhāgavatam*, *śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ*: “Hearing and chanting about Kṛṣṇa are pious activities.” Now you are hearing the words of *Bhagavad-*

*gītā*. These are Kṛṣṇa's own words.

There are nine methods of devotional service, beginning with hearing. We are opening so many centers just to give people the chance to hear about Kṛṣṇa. If you simply hear about Kṛṣṇa, then Kṛṣṇa becomes pleased: “Oh, now he's hearing about Me.” Then what does He do? *Śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ*. Whether you understand what you hear or not, Kṛṣṇa takes that hearing as a pious activity on your part. And the more you become pious, the more you can understand Kṛṣṇa.

Impious persons cannot understand Kṛṣṇa. But one free from impious activities can understand Him. Hearing about Kṛṣṇa is pious activity. If you understand, it is very good. But even if you do not understand the vibration of the Hare Kṛṣṇa mantra or the reading of *Bhagavad-gītā*, if you simply chant you'll be purified.

We cannot understand what we are, what God is, what our relationship with God is, because we are enwrapped in sinful activities. In the material world, every one of us, more or less, is *duṣ-krītaḥ*, more or less sinful. So it is very difficult for us to understand Kṛṣṇa. Therefore we have to take advantage of the Kṛṣṇa consciousness movement. And wherever there is a chance to hear about Kṛṣṇa, we should take the opportunity.

## **SEE KRṢṆA AT EVERY STEP**

Learn how to become Kṛṣṇa conscious. Simply try to understand Kṛṣṇa in every step of life. Many ways of perceiving Kṛṣṇa will be explained in this chapter. The beginning is tasting. Everyone drinks water or something else. So try to taste the liquid while thinking, “This taste is Kṛṣṇa.” In the

morning you see the light of the sunshine: “Here is Kṛṣṇa.” In the evening you see the moonlight: “Here is Kṛṣṇa.” There is always sound, especially in a city like Bombay. It is full of sound. So whenever you hear any kind of sound you remember: “This sound is Kṛṣṇa.” *Śabdaḥ khe*. And whenever you meet any very exalted, very extraordinarily able person, understand, “This ability is Kṛṣṇa's mercy.”

In this way, if you practice, if you chant the Hare Kṛṣṇa mahā-mantra, and if you hear from realized souls about Kṛṣṇa, then you gradually become advanced in Kṛṣṇa consciousness. And when you come to perfection, Kṛṣṇa's activities will be revealed to you. *Svayam eva sphuraty adaḥ*. When Kṛṣṇa becomes manifest, then you understand what Kṛṣṇa is, what His name is, what His activities are, what His pastimes are. Everything becomes revealed. Then you can understand perfectly. We cannot understand Kṛṣṇa perfectly, but at least as far as our ability allows we can know Him.

And if we understand Kṛṣṇa a little bit, then our life is successful. *Tyaktvā dehaṁ punar janma naiti mām eti*. After giving up the body, we go to Kṛṣṇa.

Ordinarily, we give up the body and accept another. *Tathā dehāntara-prāptiḥ*. That we have to stop. We are trying our best to solve all the problems of life. The real problems are *janma-mṛtyu-jarā-vyādhī*: birth, death, old age, and disease. But you can conquer them. No more birth. “Then I am finished?” No, you are not finished. *Tyaktvā dehaṁ punar janma naiti mām eti*. “You come to Me.” You go back home, back to Godhead. This is the process of Kṛṣṇa consciousness. It is very easy. Everyone can adopt it. Why should you give it up? Take it very seriously and be happy.

Thank you very much. ❁



# Simplify, Simplify, Simplify

by Satsvarūpa Dāsa Goswami

**I**N THE SECOND CANTO of *Śrīmad-Bhāgavatam*, Śukadeva Gosvāmī criticizes those who pursue material life and have no desire to inquire into self-realization, and although he spoke thousands of years ago, his words are still relevant today. Those who are not interested in self-realization hover in a world of illusory pleasure and suffering.

Material life tends to become increasingly complicated. The more we try to enjoy it, the more we suffer; and the more we try to alleviate our suffering, the more entangled we become. Śukadeva Gosvāmī therefore prescribes that the enlightened person endeavor only for the minimum necessities of life and not for anything else. His words are spirited:

When there are ample earthly flats to lie on, what is the necessity of cots and beds? When one can use his own arms, what is the necessity of a pillow? When one can use the palms of his hands, what is the necessity of varieties of utensils? When there is ample covering or the skins of trees, what is the necessity of clothing? Are there no torn clothes lying on the common road? Do the trees, which exist for maintaining others, no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed, or, above all, does the Almighty Lord not protect the fully surrendered souls? Why then do the learned sages go to flatter those who are intoxicated by hard-earned wealth? (*Śrīmad-Bhāgavatam* 2.2.4-5)

We could challenge Śukadeva Gosvāmī's statements in the modern context: "Do the trees not give alms?" No, they don't. If we pick fruit

from a tree, we're likely to get shot at. "Do the rivers no longer supply water?" No, they are all polluted. And who can find an "earthly flat" that is safe to lie on these days?

His one irrefutable claim, however, is that the Almighty Lord still protects the surrendered souls. That is an eternal truth and cannot be touched by the onward march of time or progress. Under Kṛṣṇa's protection, we do not have to sell our souls to those who are "intoxicated by hard-earned wealth." Even if we choose to work under someone else, we do not have to relinquish our Kṛṣṇa conscious objectives, and we can still live with respect and dignity in spiritual life.

Śrīla Prabhupāda writes, "The idea given by Śrīla Śukadeva Gosvāmī is that the reserve energy of human life . . . should simply be utilized for self-realization. Advancement of human civilization must be towards the goal of establishing our lost relationship with God. . . ."

The standard of living in the West is so inflated, and the crunch of economic necessity so pressing, that even devotees can become preoccupied with fulfilling their economic needs. When that happens, they feel they don't have time for the simple activities of hearing and chanting about Kṛṣṇa. This is a shame, because it means that those persons who most want to develop love of God are somehow hampered in their spiritual development.

But we don't have to be hampered. Our interest in spiritual development gives us the right to make another choice. We can choose to escape the straitjacket of material pressure and make spiritual life our priority. We can make a stand: Simplify! Simplify! Simplify!

Śrīla Prabhupāda points out that simplifying our lives doesn't require that we "revert to running naked through the jungles without culture, education, or morality." It implies, however, that we should not live lives dedicated to the pursuit of materialism.

In the 1840s, Henry David Thoreau expressed similar sentiments. "Still we live meanly, like ants. . . . Our life is frittered away by detail. An honest man has hardly need to count more than his ten fingers, or in extreme cases he may add his ten toes, and lump the rest. . . . I say, let your affairs be as two or three, and not a hundred or a thousand; instead of a million count half a dozen, and keep your accounts on your thumbnail."

We may not be able to rid ourselves of everything that keeps us from the all-important practice of spiritual life, but we can reduce the things that distract us from our spiritual goal. Do we need so many things? Can we stop at ten, or in extreme cases, at twenty distractions instead of thousands or millions? Simplifying our lives is an art that every spiritual aspirant must learn. We all have to work. Then we should spiritualize our work by consciously offering it to Kṛṣṇa and by being simple in our acceptance of and desire for the fruits.

Few people can live off the land in the sense that Śukadeva Gosvāmī means it, but we can follow Śukadeva's spirit of radical simplicity, and as Prabhupāda assures us in his purports to these verses, we can count on Kṛṣṇa's help.

*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.*



## Yamuna's Table on Fox Creek

by Yamuna Devi

I'M WRITING MY COLUMN from the same desk and computer, but in a new place. After ten years in Washington, D.C., I have moved to Washington state's Skagit Valley, worlds away from noisy Massachusetts Avenue traffic and the Embassy Row neighborhood. Now it's privacy on forty-eight acres bordering the Skagit River, with three waterfalls, two ponds, night stars, a small lake, the sounds of nature, acres of lawns and gardens, the rising and setting of the sun and moon.

I have lived many places in Śrīla Prabhupāda's service. Now my Deities, Śrī Śrī Rādhā-Banabihārī, have brought me to this place to open a cooking school.

### Setting the Scene

The lunch that inspired me to take up this service took place a quarter century ago in Calcutta. I was with a group of devotees traveling around India with Śrīla Prabhupāda. En route from Visakhapatnam to ISKCON's new center in Māyāpur, West Bengal, we stopped for some days at our temple on Albert Road in Calcutta. Shortly after arriving, Śrīla Prabhupāda informed me that his sister would be coming for lunch. He requested a Bengali meal for the occasion.

It was my first meeting with Bhavatārīnī, or Pisimā, Śrīla Prabhupāda's only living sister. She bore a striking resemblance to him. Their exchanges in Bengali were warm and friendly.

While two other disciples and I served them rounds of off-the-fire *dāl*, rice, *suktā*, *capātis*, *kachoris*, and

*chāchārī*, Prabhupāda spoke something about his sister in English. She too was a devotee of Kṛṣṇa from birth, he said, and in their youth they had both prayed to Kṛṣṇa to win at games—from races to kite flying. Chuckling, he noted that like most older brothers, he usually won.

Although Pisimā did not understand English, tilting her head from side to side she seemed to catch the gist of what he said. At one point, speaking of her girth, he teased that it was made of fat. She insisted it was water. Brother and sister laughed at this—of aging and the nature of changing bodies.

Of all meals served to Śrīla Prabhupāda, none ever finished quite like this one. Attending to his plate at the end of the meal, I noticed that the oversized plate and all of the bowls were empty, the bowls now playfully stacked into a leaning tower on the corner of his table. He then did three things in quick sequence. With his right forefinger he flicked over the tower of bowls so they clattered to the floor, then he waved a flattened palm over the top of his head (one of three signals he would make to comment on the meal—this one meant “first class”), and then he said three times, “Yamunā Mayī kī jaya!” (“All glories to Yamunā!”)

We three disciples spontaneously replied, “Śrīla Prabhupāda kī jaya!”

Pisimā was all smiles, reciting something on her own in Bengali. The atmosphere was amazing, surcharged with transcendental reciprocation on many levels.

Then, before I left, Śrīla

Prabhupāda asked me, “Are you teaching others?”

### The Jahnava Institute For Vaisnava Arts (JIVA)

In my continuing effort to teach others, I've started the cooking school “Yamuna's Table on Fox Creek,” part of JIVA,\* a non-profit educational institute named in honor of Jāhnavā Devī, the consort of Śrī Nityānanda Prabhu and a great Vaiṣṇava spiritual leader of the sixteenth century. In this first year, most classes will focus on cooking and gardening. We'll gradually branch to others of the sixty-four Vaiṣṇava arts.

If you would like to contribute money, offer expert service, attend classes or seminars, or qualify as a guest teacher, please write to Yamuna's Table on Fox Creek, 3373 Fox Creek Lane, Sedro Woolley, WA 98284; e-mail: [jiva@fidalgo.net](mailto:jiva@fidalgo.net). Keep an eye out for our upcoming home page on the Internet.

See you back in cooking class in the next issue.

*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.*

\*An institute in Vṛndāvana, India, uses the same acronym. Yamuna Devi's JIVA has nothing to do with that organization.

# Nowhere to Hide

by Ravi Gupta



ONE DAY A COLLEGE student came up to me and said, "You know, what I like about India and Indian culture is that they face the miseries of life head-on. While we in the West try to hide from death, in India people prepare for it."

Of the four basic miseries of life—birth, death, disease, and old age—death is the most fearful. A person can recover from a disease or remain fit and healthy even in old age, but there's no stopping death.

Nothing is as sure and as frightening as death, but how we face it makes the difference. In a materialistic culture, we try to forget about the reality of death. Emergency teams quickly cover up victims. Hospitals bear hardly a sign of death.

For a culture based on the body, death is not a pleasant thought. People stay absorbed in their bodies, hoping death will never arrive.

In the Vedic culture of India, people see life as a preparation for death. The Vedic scriptures are full of stories of great saintly kings who renounced their kingdoms and opulence to prepare for the final test.

Cursed to die in seven days, King Parikṣit left his global empire and went to the bank of the Ganges. There, in an assembly of great saintly persons, he inquired from Śrīla Śukadeva Gosvāmī, "You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially one who is about to die."

The great scripture *Śrīmad-Bhāgavatam* is Śukadeva's response to Parikṣit's request.

The Vedic social system prepares a person for death by dividing life into four periods. The first twenty-five years are spent studying under the spiritual master, the next twenty-five in family life. At age fifty, husband and wife gradually detach themselves from the family and spend more time away from home in spiritual pursuits. Finally, for the last part of their lives they separate and become absorbed in serving the Lord.

Lord Kṛṣṇa says that as death He takes everything away. But by detaching ourselves voluntarily we reduce the pain and shock. People in India still try to develop detachment before dying. Many travel to places of pilgrimage, settle in a holy place to die, or fast several weeks before death.

The Vedic teachings of karma and reincarnation put crucial importance on the moment of death. As Lord Kṛṣṇa says in the *Bhagavad-gītā* (8.6), "Whatever state of being one remembers when he quits his body, O son of Kuntī, that state he will attain without fail." Our consciousness at the end of this life determines our next. By preparing for death, we prepare for our next birth.

When I go to India, modernized Indians sometimes ask my parents why they trouble their children with such issues as death, miseries, renunciation, spiritual regimen, and so on. "Theirs is a time to be optimistic and carefree. Deep spiritual questions and practices can come later."

But as the great devotee Prahlāda Mahārāja told his five-year-old classmates, the preparation must

start now. Otherwise, the early years of life are lost in play, youth in education and marriage, middle age in raising children and maintaining a household, and old age in keeping up with the body. To be ready for death, we must find the time to prepare now. Accepting and preparing for death are the best way to put an end to the painful cycle of birth, death, disease, and old age.

Death can serve as a catalyst for escaping reincarnation. Lord Kṛṣṇa says in the *Bhagavad-gītā* (8.5, 13), "Whoever at the end of his life quits his body remembering Me alone at once attains my nature. Of this there is not doubt. . . . After attaining Me, the great souls, who are yogis in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection."

Because devotees of the Lord spend their entire life serving and remembering Kṛṣṇa, they are sure of their destination and so have nothing to fear from death. When a cat catches a mouse, the cat's jaws terrify the mouse. But when the cat picks up her kittens, those same jaws are the most secure place. Similarly, for the materialist death is most fearful. But for the devotee of the Lord it is simply a call back home, back to Godhead.

*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.*



# The Parent-Teacher Partnership

by Ūrmilā Devī Dāsī

**F**OR MILLENNIA, parents sending their sons to school were also turning them over to a guru, not just to be a student but to be a disciple. The boy was expected not only to complete academic assignments but to serve the guru and live as he ordered for spiritual realization. In the last few hundred years, a boy has often continued to live with his parents after becoming a disciple, but in the ancient tradition the student lived with his teacher, often not seeing his family for months or even years.

When a child's teacher is a bona fide guru, the parents have full and firm faith that their child is properly cared for in all respects. The guru, in turn, teaches the student to obey and highly respect the parents. Lord Kṛṣṇa says in the *Bhagavad-gītā* that respecting one's parents is an austerity favorable to spiritual advancement. When initiating one of his first disciples, Śrīla Prabhupāda told him to offer obeisances to his mother, who was attending the ceremony.

A bona fide guru teaches detachment from material family affection, but not abandonment of Vedic etiquette that aids spiritual life. So a great bond of love and faith forms between a child's parents and teacher. The child is surrounded with an identical spiritual focus from home and school.

Few of the elements of Vedic education are present in modern education. For example, in secular schools at least, school lessons come not from scripture but from the

imperfect and changing conclusions of ordinary people; most modern teachers don't consider that students need to develop spiritually to understand and apply what's learned in school. Views held at home and those taught at "philosophically neutral" government schools often clash, putting parents at odds with teachers, with the students in between.

## Look for the Views

Though a school might appear neutral, it inevitably has a philosophy about the ultimate purpose of learning and of life. So parents must always carefully monitor what points of view their children are learning from the textbooks, teachers, and other students.

Teachers and parents today are often wary of one another, and in some cases even antagonistic. Teachers assume that many parents will contradict their instruction. If a religious family sends their child to a secular school, the conflict can become intense, as the basic world views are so different. Indeed, devotees of Kṛṣṇa who send their children to an ordinary school must frequently remind their children to filter the words and actions of the teacher, in effect begging their children to reject their teachers as gurus.

## An Ideal Relationship for Today

In the Hare Kṛṣṇa movement today, few children become the literal disciples of their teachers. Our teachers, therefore, cannot claim the

ideal guru-student relationship with the children they teach. Nor can they expect the same trust a guru would receive from the students' parents.

Yet we can call our ISKCON schools *gurukula*—"the place of the guru"—because all the teachers are supposed to represent a bona fide guru, both in their instructions and in their lives. These teachers put great effort into bringing a Kṛṣṇa conscious perspective to all subjects.

Because our students haven't dedicated body, mind, and words to their teachers, the teachers understand that the children's parents stay the primary authority. Teachers see themselves as servants of the parents and of their own guru. And parents see the teachers as godbrothers and godsisters who work with them to guide the children.

Neither teacher nor parent expects absolute trust, but both work toward a harmony of philosophy and goals. Each gives the other the benefit of the doubt and encourages the children to respect both.

A close bond then forms between child, home, and school that extends far beyond the school hours and graduation date. When the child matures and accepts a guru, parents and teachers will have worked to form the foundation for that all-important decision.

*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 VEDIC OBSERVER

*Transcendental Commentary on the Issues of the Day*

## Frantic Antics

by Dvārakādhīśa Devī Dāsī

THEIR CIVILIZATION seemed to develop out of nothing; one could easily remember a time when the land was undistinguished by their presence. But soon their magnificent fortress rose above the surrounding terrain, and their influence spread as thousands joined their ranks. Oh, to be a part of the excitement! This masterful civilization seemed destined to become a vortex of cultural development.

But then the lawn mower came.

Millions of ants were rendered homeless as the monstrous blades slashed through their fortress walls. Roads crumbled under heavy black tires. Countless ants were killed in but an instant. But despite the devastation, millions survived in tunnels beneath the ground, and as the lawn mower roared off into the distance, they began at once the task of rebuilding their kingdom.

Scientists estimate that there are at least one quadrillion ants on this planet. On every continent ants build their kingdoms and busy themselves with the drama of their lives. And nearly all of it escapes human attention.

Yet from the ant's viewpoint this life of an ant, a life we barely notice, a life that can be ended by a chance encounter with the bottom of our shoe, holds the full experience of living. Ants have their ant childhoods, their responsible ant jobs, and their relationships within a bustling community. Yet the impact of any one of these lives upon our own is minimal. For us, an individual ant is insignificant.

The world is full of such incidental lives. Birds swoop by, blades of grass bend in the wind, squirrels dash up and down trees, all on the periphery

of our awareness.

And think of all the human lives that escape our notice. People rushing about us in their cars, people waiting in line behind us at the post office, people flying over our homes in airplanes—more people than even the most gregarious soul could know. People whose names we will never hear spoken. People whose triumphs and tragedies will never move our hearts. All the people who to us mean nothing.

And even the human lives that rise above the others, seeming to affect millions, are crushed into insignificance by the passing of time. How many people now fear Attila the Hun? How many Americans know the names of all past American presidents? "The great kings, leaders, and soldiers fight with one another in order to perpetuate their names in history," Śrīla Prabhupāda observes. "They are forgotten in due course of time, and they make a place for another era in history."

Even the demigods—the powerful beings who control the workings of the universe—come and go. And from their vantage point, human beings are just as important as—well, ants.

Ant societies are wasted by lawn mowers, human societies by wars and disease. Ants and people die and are forgotten. Is there anything that makes our human life more significant than that of the lowly ant?

Yes.

Ants are forced to race around building elaborate civilizations that will ultimately be ruined, and when such ruination comes, they simply begin again. No lessons learned, no philosophical perspective gained. But a human being can look around and realize, "All of this will be gone in time. Even my body will be finished. Why should I focus all my energy

on something that won't last?"

Human intelligence releases us from the mindless behavior of the hapless ants. We are blessed with the power to understand the significance of the eternal soul that animates every material body. So a life that focuses on the body and ignores the cravings of the soul is fine for an ant, but it never fully satisfies the introspective human being. Śrīla Prabhupāda compares humans who ignore the philosophical urgings of the intelligence to misers who have great wealth but never use it. The wealth is simply for show but brings nothing of value.

No one knows when his human life will end. And the greatest tragedy is to lose the chance to free oneself, through higher knowledge, from the frantic struggles of the lower species. For if such an opportunity is wasted, the gracious laws of nature allow us to return to a form of life where we won't have a human intelligence to waste.

## Euthanasia: Ending the Pain?

by Mukunda Goswami

TODAY, traditional concepts of suicide and homicide have become blurred by phrases like "mercy killing" and "doctor-assisted suicide."

In 1996 Australia's Northern Territory legalized voluntary euthanasia. In January of 1997, contending forces in the U.S. pushed the issue of euthanasia all the way to the U.S. Supreme Court.

Advocates of doctor-assisted suicide say its purpose is to end the unremitting and excruciating pain that often comes with diseases like terminal cancer. But does suicide really stop pain?

According to Vedic wisdom, the answer is no. Rather, suicide prolongs

# *The main reasons for which people want euthanasia reveal a pervasive spiritual vacuum.*



pain and even increases it. From the *Vedas* we learn that the eternal soul, or *ātmā*, lives on after death. For the soul, the *Bhagavad-gītā* says, “there is neither birth nor death.” At the time of death the soul reincarnates, or transmigrates from one body to another.

According to the law of karma, the soul who has attained a human body has been put there to reform his life and finally attain liberation, in a spiritual body free from birth and death. The soul’s term in the human form is a type of captivity. How long he stays captive and how much he enjoys or suffers depend on his previous acts. To kill oneself or someone else interrupts the soul’s prescribed term of embodiment. This goes against natural law, or God’s law, and generates further reactions or penalties.

By karmic law, one who commits suicide becomes a ghost. A ghostly or astral “body” consists of mind, intelligence, and false ego. The soul living in such a subtle body keeps his personality, his desires for human relationships, and his physical desires such as thirst, hunger, and the sex drive. But because of the soul’s disembodied state, he cannot satisfy these desires.

Ghosts routinely wander for years, their natural desires raging unfulfilled. In an effort to fulfill such desires, ghosts sometimes haunt or possess another person’s body.

So while suicide may apparently give relief from days, months, or years of physical or mental suffering, a lifetime of unabated misery is destined to follow.

Physicians who take part in euthanasia and doctor-aided suicide are unnaturally ending the soul’s prescribed bodily lifetime. In the Netherlands, such acts are formally illegal, yet the courts have been allowing many exceptions

to the law. Every year about one thousand documented cases come to light in which doctors cause or hasten death even without the patient’s request. Almost routinely, such violations go unpunished. Unlike civil law, however, karma is infallible and inescapable. According to karma, the lives of such doctors will be cut short in their next birth, often by acts of violence.

Karmic considerations aside, what may be even more surprising is that euthanasia is most often performed for reasons other than to relieve physical pain.

The most comprehensive study of the Dutch experience with euthanasia is the 1991 Remelink Report, which showed that “pain was a factor motivating requests for euthanasia in less than half of all cases. More importantly, pain was the sole motivating factor in just 5% of euthanasia cases.” A study of physicians who care for nursing-home patients in the Netherlands found that pain was the main rationale in only eleven percent of euthanasia requests. In the U.S., a Washington state study of doctors who performed euthanasia or assisted suicide found that pain figured in only thirty-five percent of the requests.

According to Dr. Ezekiel J. Emanuel, a professor at Harvard Medical School, euthanasia is “a way of avoiding the complex and arduous efforts required of doctors and other health-care providers to ensure that dying patients receive humane, dignified care.”

The main reasons for which people want euthanasia—depression, isolation, psychological maladjustment, and lack of care—reveal a pervasive spiritual vacuum. In an increasingly secular society, God has been consigned to a minor role. And godlessness has bred

callousness. As the world becomes more materialistic and divorced from spiritual principles, so godly qualities like gratitude, tolerance, self-control, peacefulness, family unity, and human kindness retreat further and further into the background.

The science of Kṛṣṇa consciousness, which gives knowledge of the soul and karma, needs to be pervasively and systematically taught throughout the world. Only such education can rejuvenate a desecralized society and return us to our normal, natural position of love, with an understanding of who we really are and where we are going.

Whatever the U.S. Supreme Court, the Australian Parliament, or other government bodies decide, involuntary euthanasia and doctor-assisted suicide are likely to proliferate. Without understanding the nature of the self and its movements through time and space, more people will blindly try to reduce suffering by acting in ways that will only serve to prolong and increase it.

## **One Big Difference**

Ravi Gupta

**O**N MAY 11, Deep Blue defeated chess champion Garry Kasparov. The IBM-programmed computer played against the person who was once the world’s greatest chess player. Not anymore. Now the computer has out-run the human mind. The media have abounded with headlines on the battle between man and machine.

*Newsweek* asked, “The Brain’s Last Stand: Can Kasparov Save the Human Race?”

But how much of a battle is it really?

Are we truly in danger of being outsmarted by machines? Is the defeat (or Kasparov's previous victory) really that momentous?

Not according to the Vedic scriptures of India. The *Vedas* teach that there is a fundamental difference between matter and spirit, between life and machine. There is something very basic that the most sophisticated computer lacks, and that is consciousness. Consciousness is what makes the difference between us and the matter

we manipulate.

And consciousness is the symptom of the soul. Just as the sun pervades the entire solar system with its heat and light, so the spirit soul, within the body of every living creature, imbues the body with consciousness.

In the *Bhagavad-gītā*, the jewel of India's spiritual wisdom, Lord Kṛṣṇa gives a very convincing argument for the existence of the spirit soul. He says that throughout the course of our lives, we change bodies—from childhood to

youth to adulthood and finally to old age. Yet we know that we are the same person we were ten years ago.

What is the continuing element that stays through these changes of bodies?

It is the spirit soul.

When the body cannot change any more and the spiritual spark leaves, the body shows itself for what it really is—a dead, though very sophisticated, machine.

That the spirit soul can design another machine that's better at doing

certain functions than the machine the soul presently inhabits is not at all surprising. After all, we have created machines that run faster, see clearer, hear better, aim sharper, and lift more than the human machine. What is so amazing if we come up with one that calculates future moves on a chessboard faster than the human?

Both matter and spirit are energies and creations of God, and they are emanating from Him. Kṛṣṇa describes these two energies in the *Gītā*: "Earth, water, fire, air, ether, mind, intelligence, and false ego—these eight comprise My separated material energies. Besides these there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature."

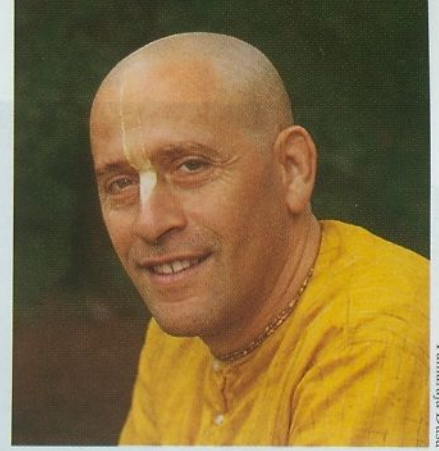
It is only when we start thinking that the machine can replace life that the confusion begins. The more sophisticated our machines become, the closer we think we are to creating life. But there is a chasm between life and matter. Without the spiritual touch, the material energy cannot do anything on its own. Without the IBM programmers, Deep Blue would have refused to play. ☸



Drawing by Locana Dāsa



P. S. R.



Yamaraja Dasa

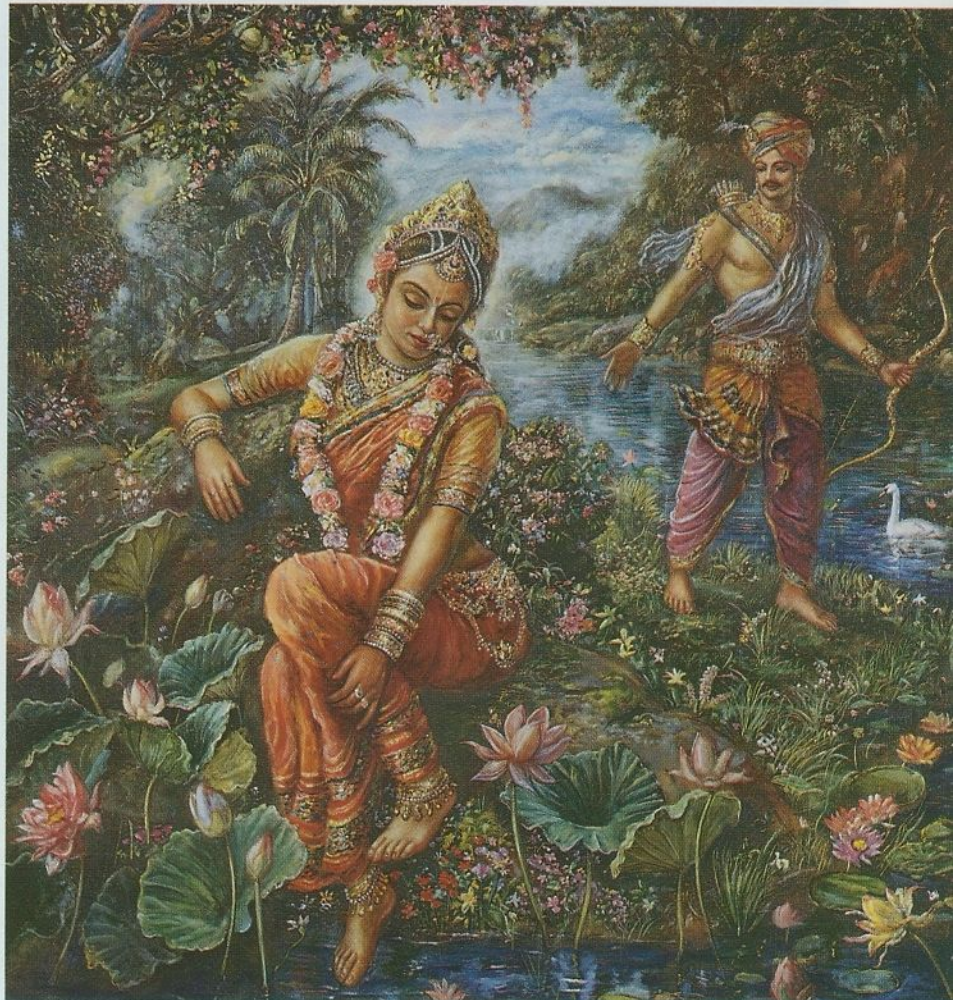
# The Art of Puṣkara Dāsa

*A painter discovers that art finds its perfection in the glorification of the Supreme Lord.*

**P**UBLISHING and distributing Vedic literature was the foundation of Śrīla Prabhupāda's plan to spread Kṛṣṇa consciousness all over the world. And to make the books more attractive and accessible, Śrīla Prabhupāda wanted them to include beautiful paintings depicting Kṛṣṇa, Kṛṣṇa's pastimes, and points of Kṛṣṇa conscious philosophy.

Śrīla Prabhupāda always encouraged and inspired his artists. He told them that painting Kṛṣṇa was their worship and that the paintings were "windows to the spiritual world."

One of the most prolific artists in the Hare Kṛṣṇa movement is Puṣkara Dāsa. Born fifty years ago in Brooklyn, New York, he has been painting most of his life. He remembers painting on a mural alongside his father before he was two. By age seven he was attending special art

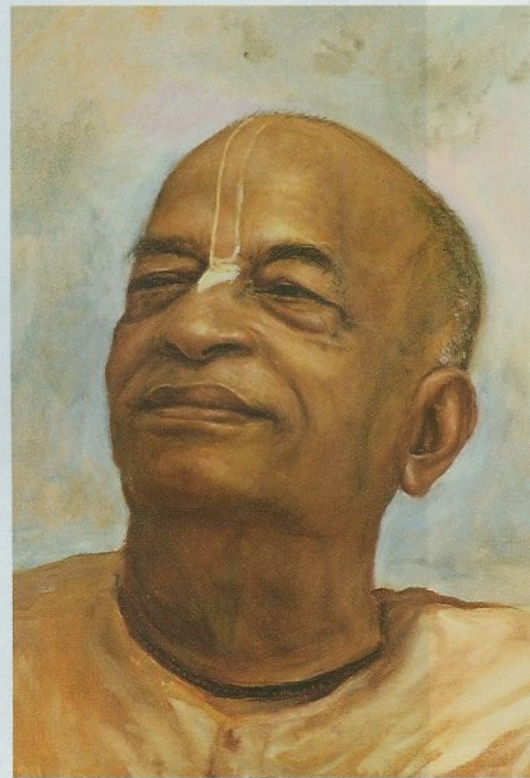


Bāla Gopāla

Mahārāja Śāntanu Discovers Gaṅgā Devī



The Sage Atri Sees Brahmā, Viṣṇu, and Śiva After Long Austerities



## Śrīla Prabhupāda

classes at the Brooklyn Museum and at Pratt Institute. Later he attended the High School of Music and Art in upper Manhattan. On graduating from high school, he received two scholarships from the city of New York—one to the Art Students League and one to the Brooklyn Museum Art School.

In 1968 the lure of the sixties counterculture drew Puṣkara to San Francisco, where he attended the San Francisco Art Institute. While in San Francisco he met Hare Kṛṣṇa devotees, who had a storefront temple on Frederick Street, just down the hill from where he lived.

Invited by an acquaintance, he moved into a small commune of hippies northeast of San Francisco. His friends there often played a recording of Hare Kṛṣṇa devotees singing, and the commune had a copy of Śrīla Prabhupāda's *Bhagavad-gītā As It Is*, which Puṣkara sometimes read.

He gradually became frustrated

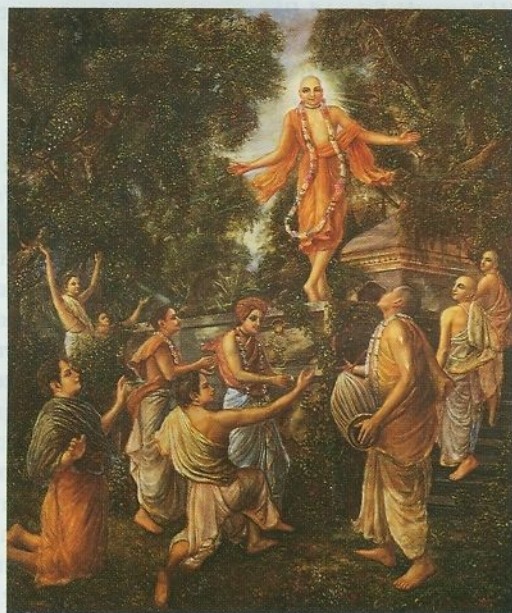


Kṛṣṇa and  
Balarāma in  
Dvārakā



Kṛṣṇa Sports in  
the Water with  
the Queens of  
Dvārakā





Lord Caitanya Chants  
Through South India

with his hippie life and flew to Hawaii, hoping to somehow improve his spirituality. After some time on his own, he joined the āśrama of an American spiritual teacher known as Sai, who had a following on the Hawaiian Islands. When Sai became a disciple of Śrīla Prabhupāda's, Sai brought his followers with him.

Puṣkara ended up at the Hare Kṛṣṇa center in Los Angeles, where devotees soon engaged him in painting for Śrīla Prabhupāda's books—a service he's been doing ever since. In July 1971 he received spiritual initiation from Śrīla Prabhupāda. Puṣkara Dāsa's paintings regularly appear in *Back to Godhead*, and he is the illustrator for the *Mahābhārata* excerpts that run in each issue.

A book on his life and art has just been published (*Windows to the Spiritual World: Spiritrealism and the Art of Puṣkar*. See page 31). ☀

# Memories and Reflections on THE POWER OF THE

*Through seemingly chance encounters,  
the holy name of the Lord gradually brings  
light to a struggling soul.*

by Viśākhā-priyā Devī Dāsī

CAMBRIDGE, MASSACHUSETTS,  
USA. December 1970.

Walking along a commercial street in a blizzard, we spot a group of orange-clad people singing across the street.

“Maybe some Buddhists protesting against the Vietnam war,” I tell Marc, my husband. Blowing cigarette smoke I walk on, and so does Marc.

“By sound vibration one becomes liberated,” says the Vedānta-sūtra.

Unknown to me, my spiritual life had begun. The people on the Cambridge sidewalk were not Buddhists but representatives of Lord Caitanya, performing *harināma-saṅkīrtana*, the congregational chanting of God’s holy names.

Lord Caitanya, who is nondifferent from Lord Kṛṣṇa, started the *saṅkīrtana* movement five hundred years ago to uplift the degraded human beings of this age. I was eligible. Born and bred in France, I embodied the mood of a generation led by Sartre and Camus—proud, confused, and miserable.

Marc, however, believed in God and the so-called good things in life. Our odd combination lasted less than five years. By the time it ended we had settled in South Africa and I was teaching French at the Alliance Française in

Johannesburg. A man of Indian descent attended my classes. Everybody called him Kṛṣṇa, and so did I.

*“Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified,” says the Śrīmad-Bhāgavatam.*

By putting that man into my classroom, the merciful Lord had tricked me into chanting His holy name.

A year later I met a girl who said that God was a blue boy who played the flute. Her statement made no difference to me. But as fate would have it, the girl, Denise, entered my circle of friends, along with a tape recorder that played the same song over and over again: “Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.” The rhythm was lively, with shell horns blowing in the background. And the sound was nice, except that I had to hear the same thing over and over again every day. Strangely enough, that didn’t bother me as much as I thought it would. But when another girl—my best friend—became a vegetarian and started singing the song as a daily meditation, I decided to move on.

*“The treasure of love of God has*

*descended from the spiritual world of Goloka Vṛndāvana, appearing in this world as the saṅkīrtana movement of the chanting of the names of Lord Hari, Kṛṣṇa. Why am I not attracted to it? Day and night I burn from the poison of material existence, but still I refuse to take the antidote.”*

This song by Narottama Dāsa Thākura, a sixteenth-century saint of the tradition of Gauḍīya Vaiṣṇavas (followers of Lord Caitanya), pretty well summed up my situation.

I roamed around for a year or so before again settling down to a “permanent” job and residence in Johannesburg. Ten months later I gave them up and moved to the countryside to write, sing, play the guitar, and forget about the world. To be more in harmony with nature, I became a vegetarian.

One day I ran into Denise in downtown Johannesburg. She was carrying a copy of *Bhagavad-gītā As It Is*, which she tried to sell me. I was dead set against reading anything religious, but it looked like the best book I’d seen since a bilingual edition of *The Divine Comedy* I’d picked up in Paris years before. I couldn’t resist buying the *Gītā*.

Back in my cabin I looked at the Sanskrit text with pleasure. But the English translation didn’t make sense to me. What did “spirit soul” and “modes of material nature” mean?

A passage I read at random collided with my atheistic bend: “Men who are ignorant cannot appreciate activities in Kṛṣṇa consciousness, and therefore Lord Kṛṣṇa advises us not to disturb them and simply waste valuable time.

# HOLY NAME



*Prabhupāda said. "It is spoken kīrtanas. . . . Anyone who reads, he is hearing."*

On June 17, 1978, Denise brought me a birthday present—a strand of 108 round wooden beads in a white cloth bag—and told me how to use it. I had no intention of using the beads. But then, just a few days later, I picked up the bag on my way out for a walk. Fingering the beads I recited timidly: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. After a minute or two I gave up.

*"Simply by chanting the holy name of Hari, a sinful person can coun-*

*teract the reactions of more sins than he is able to commit," says the Bṛhad Viṣṇu Purāna.*

Over the past few months I had been thinking a lot about "entering eternity." Although I had no idea how to do it, I had concluded that I would have to renounce everything, including my beloved typewriter. One night, just a week after my birthday, two drunken farmers paid me a visit, and their behavior led me to flee the place in disgust. Somehow, the typewriter and guitar went off with me, but everything else stayed behind for the neighbors to enjoy.

*"When I feel especially mercifully disposed towards someone, I gradually take away all his material possessions. His friends and relatives then reject this poverty-stricken and most wretched fellow," Lord Kṛṣṇa tells King Yudhiṣṭhira.*

I didn't realize I was the recipient of the Lord's mercy, yet the feeling that I had been taught a lesson lingered in my consciousness.

Drifting from one friend's place to another's, I again met Denise. She said she wanted to visit the Hare Kṛṣṇa devotees on their new farm in the hills of Natal, six hundred kilometers east of Johannesburg. She had money but no transport, I had a car but no money, so we drove off together.

I agreed to hold off on smoking and scrupulously followed the regulations during our ten-day visit. On the way back to Johannesburg I was happy with the experience but never thought of even trying any of the spiritual practices I'd learned.

I got a room in a rundown area of town and sat there for the next six weeks, surviving on oranges and sunflower seeds. My mind was made up: I was through with jobs, love, friendship, society, and philosophical research. I gave my car to a friend and resolutely waited for something to happen.

One day while bathing, a thought struck me: "What is the significance of this body?"

The *Bhagavad-gītā* *As It Is* lay on the table, impenetrable. The round wooden beads hung on the wall in their white cotton bag. I picked them up. "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma,

But the devotees of the Lord are more kind than the Lord because they understand the purpose of the Lord. Consequently they undertake all kinds of risks, even to the point of approaching ignorant men to try to engage them in the acts of Kṛṣṇa consciousness, which are absolutely necessary for the human being."

"Just see," I thought, "these people can't even stick to their Lord's command. He is telling them to do one thing, but they think they know better. This book is useless."

*"These books I have recorded and chanted, and they are transcribed," Śrīla*

Rāma Rāma, Hare Hare.”

“I want to do the right thing,” I thought, “—whatever it is.”

A week later Denise got hold of me.

“Hey,” she said. “There’s a car going to Durban tomorrow. Why don’t you catch a ride to the farm and spend a couple of weeks there?”

I packed the few clothes I’d received from well-wishers, stored the guitar and typewriter, and caught the ride.

From the highway I walked a few

kilometers down the footpath and found the Hare Kṛṣṇa farm I’d visited less than three months before. The place was bustling. Standing by the kitchen, I heard pots clanging and saw devotees with utensils in their hands rushing around.

Raṇajit Dāsa spotted me.

“Hare Kṛṣṇa,” he said. “You’ve come on a very auspicious day. Today is our spiritual master’s disappearance day.”

I didn’t understand what that meant, nor did I really care to know. Some Indian girls took me to the women’s āśrama and wrapped me in a sari.

It is said that the spiritual master is especially merciful on the anniversaries of his appearance (birth) and disappearance (passing). His Divine Grace Śrīla Prabhupāda surely bestowed special mercy upon me on the first anniversary of his disappearance. How else could I have stayed in the association of devotees until now?

Today, rereading the *Bhagavad-gītā* purport that upset me so much eighteen years ago, I wonder at Śrīla Prabhupāda’s boundless compassion. Had Śrīla Prabhupāda followed Lord Kṛṣṇa’s recommendation and stayed in Vṛndāvana to relish his own Kṛṣṇa consciousness, the transcendental seed of love of God would not have sprouted in the hearts of those great souls who braved the Massachusetts blizzard just to purify the unwillig ears of fools and rascals like me.

“Oh, how glorious are they whose tongues are chanting Your holy name!” says Devahūti to Lord Kapila. “Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas, and fulfilled everything required.”

Lord Kṛṣṇa says, “A self-realized soul sees with equal vision a gentle and learned *brāhmaṇa*, a cow, an elephant, a dog, and a dog-eater.” Śrīla Prabhupāda had such vision. Knowing every living entity to be the eternal servant of Kṛṣṇa, he didn’t consider whether a person was qualified to hear the holy name or not but gave equal opportunity to everyone. He proved that devotees of the Lord are more kind than the Lord because they understand the purpose of the Lord—to take everyone back home, back to Godhead. ☀

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## CALENDAR CLOSE-UP

### Śrīla Bhaktivinoda Ṭhākura

*Appearance Day: September 15*

Śrīla Bhaktivinoda Ṭhākura, a great spiritual teacher and devotee in the disciplic line of Lord Caitanya Mahāprabhu, was the father of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura (the spiritual master of His Divine Grace A. C. Bhaktivedānta Swamī Prabhupāda). Śrīla Bhaktivinoda Ṭhākura wrote many devotional songs that reveal the mood in which one should approach the Supreme Lord. The following song, translated from the original Bengali, is entitled “Humility.”

(1) O Lord, I forgot You and came to this material world, where I have experienced a host of pains and sorrows. Now I approach Your lotus feet and submit my tale of woe.

(2) While I was still bound up tightly in the unbearable confines of my mother’s womb, O Lord, You once revealed Yourself before me. Appearing only briefly, You then abandoned this poor servant of Yours.

(3) At that moment I thought, “After my birth, I will worship You.” But alas, after taking birth I fell into the entangling network of worldly illusion; thus I possessed not even a drop of true knowledge.

(4) As a dear son fondled in the laps of relatives, I passed my time smiling and laughing. The affection of my father and mother helped me forget You still more, and I began to think that the material world was a very nice place.

(5) Day by day I gradually grew into a young boy and began playing with other boys. Soon my powers of understanding emerged, so I diligently read and studied my school lessons every day.

(6) Proud of my accomplished education, later I traveled from place to place and earned much wealth. Thereby maintaining my family with undivided attention, I forgot You, O Lord Hari [Kṛṣṇa]!

(7) Now in old age, this Bhaktivinoda very sadly weeps. I failed to worship You, O Lord, and instead passed my days in vain. What will be my fate now?

Translation by Daśaratha-sūta Dāsa

(Full calendar on page 63)



## Comfort for the Cows

by Hare Kṛṣṇa Devī Dāsī

ŚRĪLA PRABHUPĀDA writes in a purport to the *Śrīmad-Bhāgavatam* (10.8.16), “[Kṛṣṇa’s] first business is to give all comfort to the cows and the *brāhmaṇas*. In fact, comfort for the *brāhmaṇas* is secondary, and comfort for the cows is His first concern.”

Because Kṛṣṇa loves the cows, His devotees not only protect them but also see to their comfort, a practice that has spiritual, psychological, and practical material benefits.

For thousands of years people have understood that for a cow to do her best job of providing milk she must be peaceful and happy. In this century, scientists discovered that the cow produces a hormone called oxytocin that helps her “let down” her milk. If the cow is frightened or annoyed, the oxytocin is shut off and the milk flow stops. This means that human beings must be well behaved around cows to get the most milk.

Bulls and oxen must also be given comfort, and we gain by treating them kindly.

In earlier times, when people relied on the ox for economic survival, scriptures of various countries taught people how to be kind to their animals. Writing in *The Encyclopedia of Religious Knowledge* in the nineteenth century, Reverend B. B. Edwards comments on biblical injunctions for the treatment of working oxen:

The ox was best fed when employed in treading out the corn; for the divine law, in many of whose precepts the benevolence of the Deity conspicuously shines, forbade to muzzle him, and, by consequence,

to prevent him from eating what he would of the grain he was employed to separate from the husks.

In the *Mahābhārata* (*Anuśāsana Pārva*, Section 23), Bhīṣmadeva censures “those who set bullocks to work before the animals attain to sufficient age, those who bore the noses of bullocks and other animals for controlling them better while employed in work, and those who keep animals always tethered.”

Modern workers have discovered the wisdom of these scriptural principles while trying to bring improved animal-traction technology to third world countries. For one thing, an animal forced to do heavy work before his body develops will be stunted in growth. He’ll never become the powerful assistant he could have been.

Furthermore, proper exercise for bulls, oxen, and cows is essential to keep them in good shape for working, breeding, or milking. Not only will it keep their muscles in tone; it also improves their disposition and makes them easier to work with.

Finally, perhaps some of the most practical gains from animal comfort have come from improved animal-traction equipment for oxen. For centuries, inventors have ignored ox equipment while concentrating on making better equipment for horses. But led by the inventions of the late Jean Nolle, workers in recent decades have discovered that putting greater comfort into the yoke, the harness, and other equipment helps the ox do significantly more work.

Common sense tells us that when

an animal is comfortable doing his work, he can pull more weight longer without tiring—just as you can carry a heavy backpack longer if it’s designed so the straps are kind to your shoulders. Only recently have modern designers taken advantage of this while designing ox equipment.

Sometimes certain types of equipment gain popularity because of tradition and aesthetic appeal, but testing shows that an uncomfortable ox works with less power. The head yoke was formerly popular in parts of Europe because it provides easy control for animals, requiring a minimum of training. Unfortunately, what is gained in ease of training appears lost in working efficiency. Comparing the head yoke with a three-padded German ox collar designed for ox comfort, researcher Rolf Minhorst found that when the oxen used the ox collar their efficiency went up 21% for plowing, 58% for pulling a double-hitch wagon, and 71% for pulling a single-hitch cart.

So modern researchers are beginning to discover the same principle Kṛṣṇa showed long ago: both human beings and animals benefit when we pay careful attention to the comfort of the cow and the bull. Śrīla Prabhupāda notes, “When the bull and the cow are in a joyful mood, it is to be understood that the people of the world are also in a joyful mood.”

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

# Arjuna's Exile

*Having overstepped an agreement among the Pāṇḍava brothers, Arjuna leaves for the forest.*

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, the great sage Nārada visits the Pāṇḍavas after they have married Princess Draupadī and moved to their kingdom, Indraprastha.*

**J**ANAMEJAYA SAID:  
O ascetic, what did the noble Pāṇḍavas do after attaining a kingdom at Indraprastha? They were all my great-grandfathers, those great souls, but how could Draupadī, as a religious wife, follow five husbands? And how could those five exalted princes live with Draupadī as their only wife and not fight among themselves? Dear sage, I want to hear everything in detail—how they dealt with one another and managed their relationship with Draupadī.

Śrī Vaiśampāyana said:

The Pāṇḍavas were truly tigers of men, warriors who burned their enemies, yet they were noble and submissive to their elders. So with the permission of Dhṛtarāṣṭra they and Draupadī enjoyed their new kingdom.

On obtaining the realm, powerful Yudhiṣṭhira, fixed in truthfulness, ruled over the country with his brothers according to the pious

law. Conquering their enemies and devoted to truth and justice, the very learned sons of Pāṇḍu dwelled there with the greatest of joy. Taking their seats on priceless royal thrones, they who were the best of men administered to all the needs of the citizens.

Once when all those great souls were sitting on their thrones, the godly sage Nārada happened to come there. Yudhiṣṭhira at once gave him his own lovely seat. When the Devarṣi—the sage among the demigods—was seated, wise Yudhiṣṭhira honored him with the customary gift of *arghya* [water with auspicious substances] and then offered his kingdom to the sage.

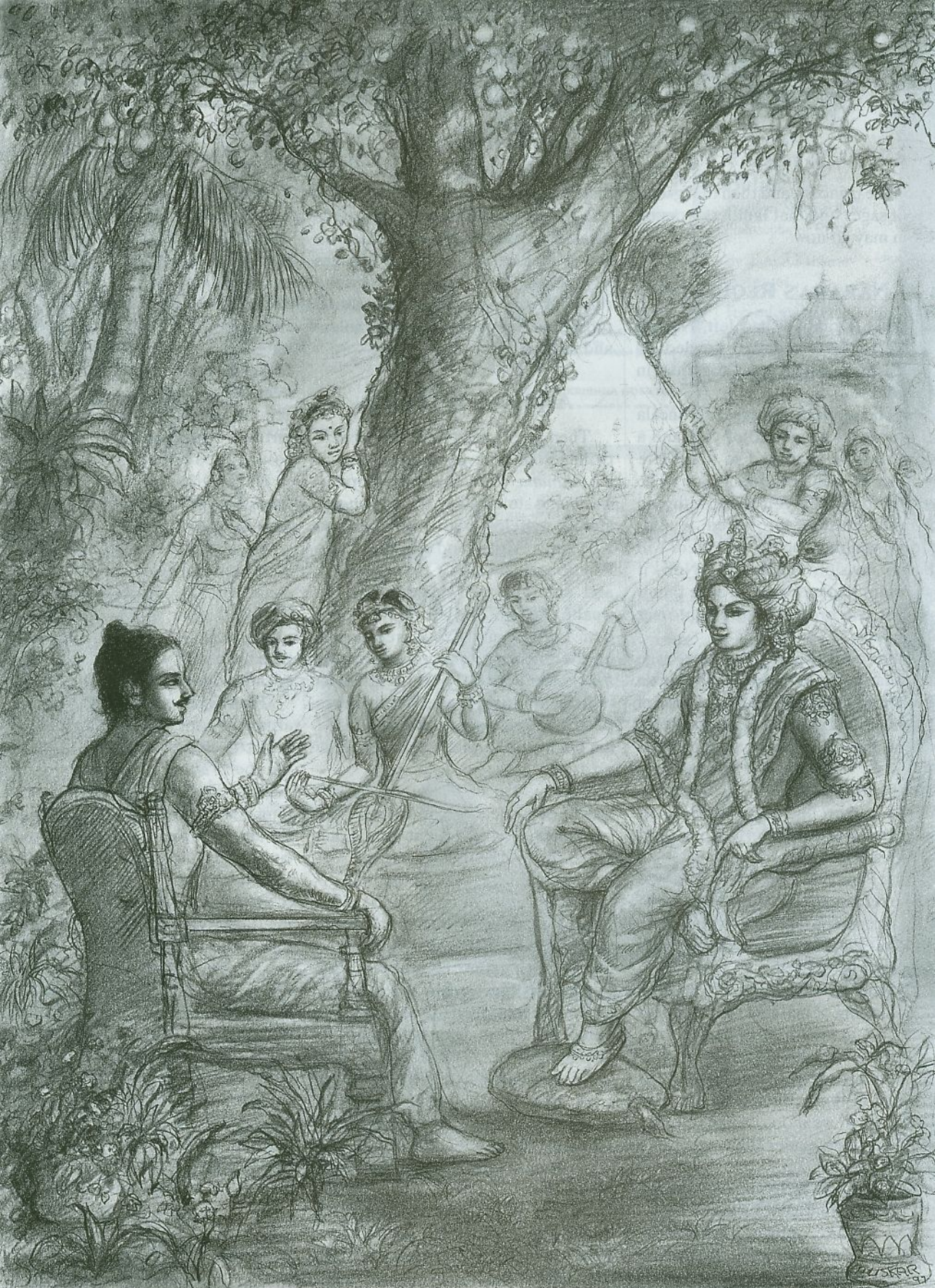
Nārada happily accepted the honorable welcome, and after blessing the king to prosper, he told him, “Please be seated.”

With Nārada’s permission, King Yudhiṣṭhira sat down and at once sent word to Draupadī: “The holy one has come.”

Hearing this, Draupadī quickly bathed and with great attention went to where Nārada was sitting with the Pāṇḍavas. After worshipping the Devarṣi’s feet, that very religious woman, the daughter of Drupada, stood before him, her body chastely covered and her hands folded in reverence.

Godly Nārada, ever truthful and immersed in spiritual life, pronounced various blessings

Illustration by Puṣkara Dāsa



*Lord Kṛṣṇa lovingly receives as an honored guest His friend and devotee Arjuna.*

# *Arjuna decided he must act to dry up the tears of the ascetic sage whose wealth in cows was being plundered.*

• • •

upon the princess, and then that greatest of sages told that faultless woman, "You may go now."

## **NĀRADA'S REQUEST**

When Draupadī had left, Nārada spoke to the Pāṇḍavas, headed by Yudhiṣṭhira, as they sat together in private.

"The glorious princess of Pāncāla is the lawful wife of all of you, and a rule must be instituted so that there will be no conflict among you. The loving friendship you share with one another must be protected. Yudhiṣṭhira, you must act so that there will be no division among you. Now, if you want to please me, arrange things so that you brothers don't fight over Draupadī."

Thus addressed by the great sage Nārada, the exalted Pāṇḍavas sat down together, O king, and in the presence of Devarṣi Nārada, of immeasurable might, they reached an agreement as follows: "Whenever one of us is sitting alone with Draupadī, if another of us intrudes upon him the intruder must live for twelve months in the forest and practice celibacy."

The Pāṇḍavas were strict followers of the religious path. When they made this agreement, Nārada was pleased, and that great sage departed to whatever land he desired.

Having thus established these rules at the urging of Nārada, the Pāṇḍavas took care in their mutual dealings not to violate their agreement.

Having made this pact, the Pāṇḍavas dwelled in their city and by the fiery strength of weapons brought other regional rulers under the control of a central government.

So skillful was Draupadī that she remained submissive to all five Pāṇḍavas, lionlike men of unmeasured prowess. The men were completely satisfied with her; and she was com-

pletely pleased with her five husbands, just as the sacred river Sarasvatī is pleased with the mighty elephants who splash in her waters. The Pāṇḍavas were great souls—they lived by the rules of virtue—and thus all the Kurus prospered, for they were now sinless and happy.

## **ARJUNA'S INTRUSION**

Then after a long time had passed, O king, some thieves stole the cows of a *brāhmaṇa*. When his only property was being stolen away, the *brāhmaṇa*, almost senseless with rage, came to Khāṇḍava Prastha and cried out to the Pāṇḍavas, "Pāṇḍavas! Cruel, wretched, and ignorant men are stealing my wealth of cows, right here in your kingdom. Pursue them! Crows are plundering the religious property of a distracted *brāhmaṇa*. A lowly jackal is attempting to enjoy a tiger's cave. When thieves plunder a *brāhmaṇa*'s property and I am crying out for help, you must take up arms!"

Arjuna, son of Pāṇḍu and Kuntī, was standing nearby, and he heard the *brāhmaṇa* sage. The great-armed one called to the sage, "Do not fear!"

Yudhiṣṭhira, king of virtue, was sitting alone with Draupadī in the place where the glorious Pāṇḍavas had stored their weapons. Therefore Arjuna could not go in to gather his weapons and pursue the thieves. But the suffering *brāhmaṇa* continued to cry out, and he urged the rulers again and again to help him.

Arjuna was pained by these piteous cries, and he anxiously wondered what to do. Finally, he decided he must act to dry up the tears of the ascetic sage whose wealth in cows was being plundered.

"If I do not give protection at once to that sage crying at the gate, my neglect will be a terrible offense for one who claims to be a ruler of the land.

Everyone will lose faith in our ability or willingness to give protection, lawlessness will prevail, and irreligion will corrupt us. But if I enter without permission from King Yudhiṣṭhira, he will be displeased with me, without a doubt. In fact, as soon as I intrude upon the king I must be banished to the forest. Either I commit a most impious act by neglecting a helpless and saintly citizen, or I shall die in the forest. Well, virtue is more important, even at the cost of one's body."

Having thus decided, Arjuna intruded on the king, grabbed a bow, and took leave.

He approached the *brāhmaṇa* and with a jubilant heart said, "*Brāhmaṇa*, come with me quickly before those wretched men who covet another's property get far away. I shall at once take back your wealth from the hands of those thieves."

The mighty-armed prince, with bow, armor, chariot, and flag, pursued and killed the thieves with arrows, recovering the *brāhmaṇa*'s wealth. Pāṇḍava Arjuna thus returned the cows, and after hearing the *brāhmaṇa* praise him, the ambidextrous hero returned to the city, having once again burned his foes to ashes.

Bowing to all his elders and receiving their welcome, Arjuna said to his older brother, Yudhiṣṭhira, Dharmarāja, the king of virtue, "I have violated our agreement by intruding upon you. I shall go to live in the forest, for that is the agreement we made."

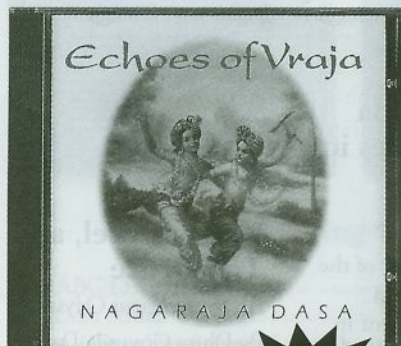
At these dreaded words spoken all of a sudden, Yudhiṣṭhira's heart sank.

"But how can you go?" said Yudhiṣṭhira to his vigilant, unfailing brother. "If I am the judge, then listen to my words, innocent one. If you have displeased me by coming into the room, O hero, I forgive everything, and there is no pain or hidden motive in my heart. There is no transgression

(please turn to page 54)



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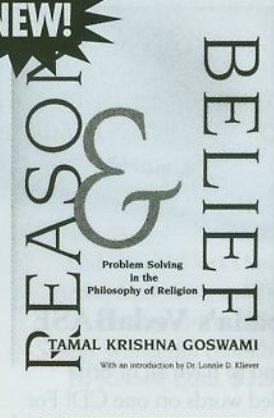
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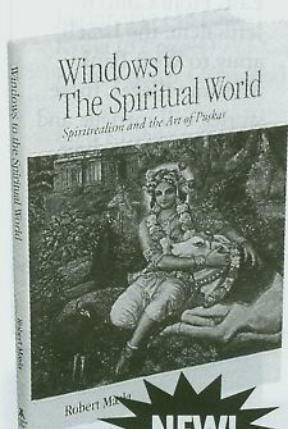


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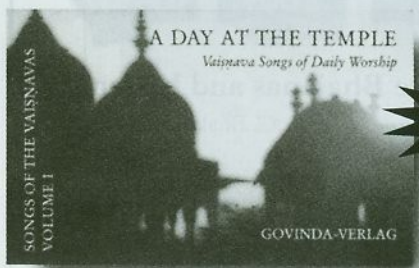
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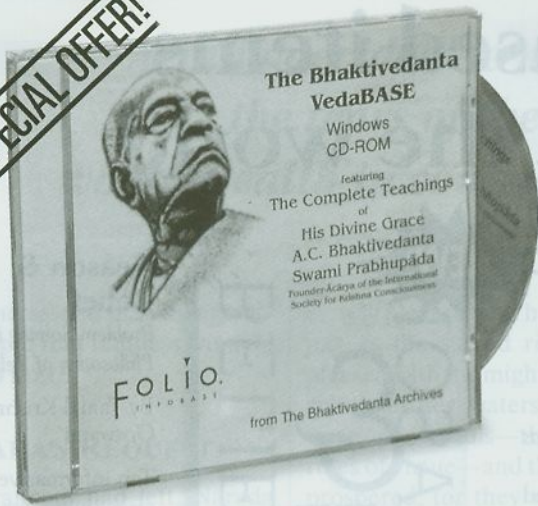
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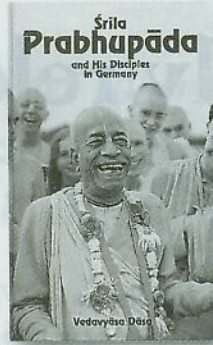
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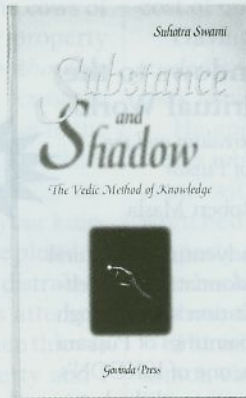


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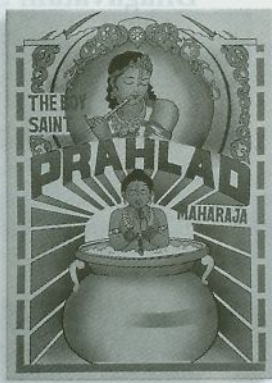
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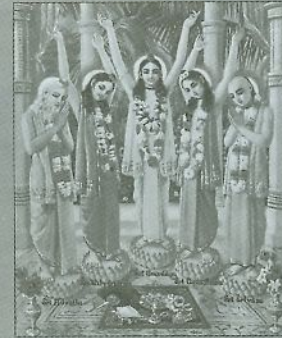
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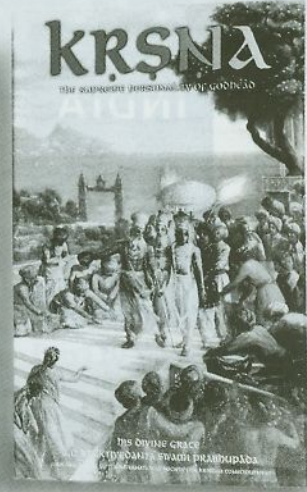
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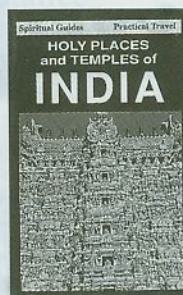
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# EVERY TOWN & VILLAGE

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

**India** Thousands of devotees from India, Russia, Europe, America, Australia, and South Africa

took part, at the end of March, in ISKCON's seventeenth annual Mumbai Rathayātrā, the chariot festival of Jagannātha (the Lord of the universe), Lord Kṛṣṇa. Member of Parliament Sanjay Nirupam inaugurated the festival, and Deputy Chief Minister of Maharashtra Gopinath Munde visited the festival site on the second day.



*Mumbai Rathayātrā*

The Sārasvata Gauḍiya Vaiṣṇava Association held its second annual meeting in March at ISKCON's center in Śrīdhām Māyāpur. The association promotes friendship and cooperation among the followers of Śrīla Bhakti-siddhānta Sarasvatī Prabhupāda, the spiritual master of ISKCON's founder-*ācārya*, Śrīla A. C. Bhaktivedānta Swami Prabhupāda. Parama Pūjyā B. V. Purī Mahārāja gave the opening address. Among the organizations that sent representatives: Sri Chaitanya Math, Sri Chaitanya Sarasvata Math, Sri Gaura Gadadhara Asrama, Sri Gopinatha Gauḍiya Math, Sri Krishna Chaitanya Mission, Sri Paramahansa Gauḍiya Math, Sri Rupanuga Bhajanasrama, Sri Sarasvata Gauḍiya Math, and ISKCON.

ISKCON sponsored large-scale distribution of yogurt and chipped rice at the annual June festival in Pāṇihāṭī, West

Bengal. Followers of Lord Caitanya Mahāprabhu began the festival in this village about five hundred years ago.

Calcutta celebrated ISKCON's huge Rathayātrā festival in July.

**United States** Veteran ventriloquist Paul Winchell

took part in the reopening ceremony of the renovated First American Transcendental Exhibition last summer at the Los Angeles Hare Kṛṣṇa temple. Mr. Winchell, an ISKCON life member, wears a necklace with a pendant of Rādhā-Kṛṣṇa around his neck. Of Kṛṣṇa consciousness he has said, "I've done a lot of study of religions, and I've found this one to be the most spiritual."



*Ventriloquist Paul Winchell at the Los Angeles temple.*

Devotees gathered in June to celebrate ISKCON Atlanta's combined yearly festival—Rathayātrā and the Chipped-Rice-and-Yogurt Festival. The Atlanta temple is named New Pāṇihāṭī, after the village in West Bengal, India.

The king of Purī, Orissa (India), visited the Chicago Hare Kṛṣṇa temple last March during a visit to the U.S. to install Deities of Lord Jagannātha in several Hindu temples. At the ISKCON center, the king and his wife were pleased to

have the *darśana* (audience) of Lord Jagannātha, and the king spoke on the history of the famous Jagannātha temple in Purī, site of the centuries-old Jagannātha Rathayātrā.



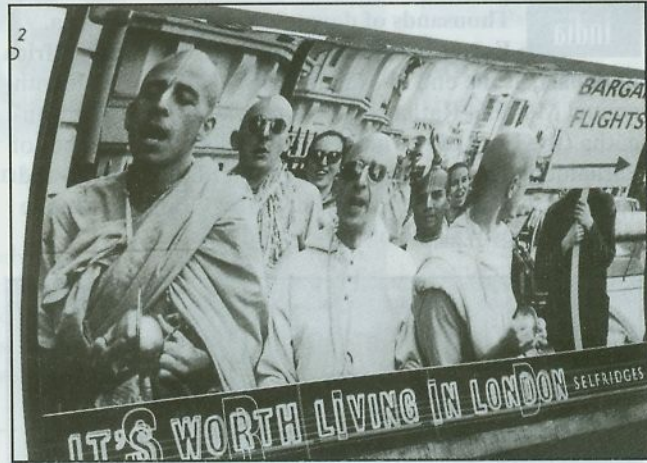
President Nelson Mandela dances with schoolchildren.

**Africa** South Africa's President Nelson Mandela was the guest of honor at the ISKCON-sponsored "Festival for the Children of the Rainbow Nation," held last May in one of Durban's largest soccer stadiums. During his talk, President Mandela praised the work of Hare Krishna Food for Life, which put on this picnic for children. Each of the 40,000 children in attendance, from all of South Africa's ethnic groups, received a lunch of Kṛṣṇa-*prasādam*. On stage, children sang and performed traditional African and Indian dances.

leaflets and five thousand pieces of *prasādam*, food offered to Kṛṣṇa.

**ISKCON London** celebrated the Jagannātha chariot festival in July.

A prestigious London department store is using a photo of Hare Kṛṣṇa devotees in its latest advertising campaign. The store, Selfridges, wanted to show London sights that, like Selfridges, make London attractive. To determine which sights to use, Selfridges surveyed its customers, and many mentioned the Hare Kṛṣṇas chanting on Oxford Street.



An advertisement for Selfridges department store on a London subway wall.



Devotees dressed as Sītā-Rāma at a London parade.

**United Kingdom** Four hundred devotees walked and chanted through London in April alongside an ox-drawn float. The float—a swan with moveable wings—bore Deities of Lord Caitanya Mahāprabhu and Nityānanda Prabhu. The parade honored the appearance of Lord Kṛṣṇa's incarnation as Lord Rāmacandra. During the parade, devotees distributed

**Sri Lanka** Prime Minister Sirimavo Bandaranaike received a copy of the first Sinhalese edition of *Bhagavad-gītā As It Is*. Mahākartā Dāsa, president of ISKCON Colombo, and Dr. Subash Chawla, a member of the board of governors for the Śrīla Prabhupāda Centennial Celebrations in Sri Lanka, made the presentation last March at the prime minister's office.

**Fiji** Devotees walked, chanted, and distributed *prasādam* on a three-day Padayātrā, or walking festival, in February near the town of Labasa. The Padayātrā went from village to village on routes covering twenty-three kilometers. The Honorable Cr. Charan Jeath Singh (MP, JP) inaugurated the festival.

**Southeast Asia** ISKCON now has a center in Phnom Penh, the capital of Kampuchea (formerly Cambodia), and devotees there are distributing Śrīla Prabhupāda's books in the Kampuchean language. Devotees interested in serving in Kampuchea may contact Dunica Artur Jerzy (Anuttareya Dāsa), 49ZE Preah Sothearos St., Sankat Tunle Bassac, Khan Chamcar Mon, Phnom Penh, Kampuchea; fax: 855-23-721-742.

# Śrīla Prabhupāda Speaks Out

“Blind Surrender to God Will Not Last”

Here we continue an exchange that took place in Perth, Australia, on May 9, 1975, between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and Carol Cameron, then a doctoral candidate in anthropology.

**Carol:** Your Divine Grace, how would you go about teaching this idea of love [of God]?

**Śrīla Prabhupāda:** Love means that just as I want to eat something, so if I love somebody then I will see that my beloved also eats. Also, naturally the lovers present things. For instance, when a boy loves a girl, he presents something, and she should also give him something. And if I have got some confidential thing in mind, I should disclose it to the lover, and the lover is also expected not to keep anything secret. She should disclose it. If I love you just because you are beautiful—for my sense gratification—but I keep everything secret, that is not love. That is sense gratification. Lust.

So these are the six kinds of reciprocation or exchange between the lover and the beloved. These are the signs of love.

*dadāti pratigrhṇāti  
guhyam ākhyāti prcchati  
bhuñkte bhojayate caiva  
saḍ-vidham prīti-lakṣaṇam*

*Prīti* means “love,” and these are love’s symptoms: give and take, eat and give to eat, disclose your mind and know the other party’s mind. This is love. The

more you increase these six kinds of loving exchange, the more you increase the love.

**Carol:** If a man wants to perfect his love, should he withdraw from the world?

**Śrīla Prabhupāda:** First of all, we have to understand that love exists not just within one person—love must be between two. Then you can expand the love. But first we should know, love requires two—the lover and the beloved. So the transaction begins between the two; then it expands.

**Carol:** Do you look at the “two” as, say, the creator and the person? Would that be the two that you have in mind?

**Śrīla Prabhupāda:** Yes. The creator and the created. Do you believe in the creator?

**Carol:** An impersonal creator, yes.

**Śrīla Prabhupāda:** Impersonal?

**Carol:** Yes.

**Śrīla Prabhupāda:** Oh. What kind of philosophy is that—“impersonal creator”?

**Carol:** Without any attributes.

**Śrīla Prabhupāda:** Creator is an attribute. Being the creator—that is an attribute. If I create this bell, I know the art of how to create a bell. Knowing this creative art is my attribute. So how can you say the creator is without attributes? This is false philosophy. I know how to create this bell. That is my artistic sense. That is my attribute. So how can you say I am without attributes? As soon as you say “creator,” then that creator has got many attributes.

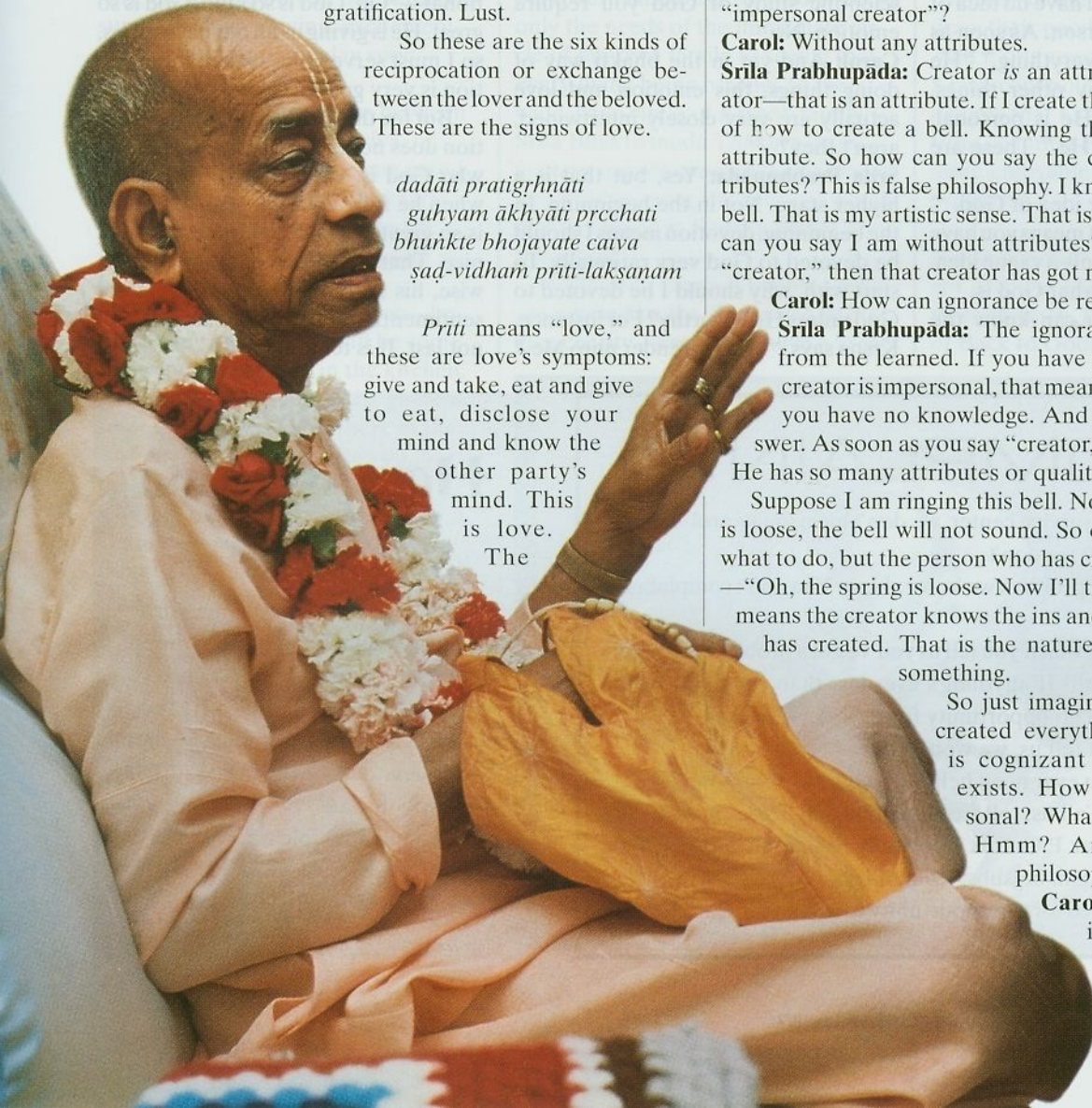
**Carol:** How can ignorance be removed?

**Śrīla Prabhupāda:** The ignorant people can learn from the learned. If you have got this idea that the creator is impersonal, that means you are not learned; you have no knowledge. And this is the simple answer. As soon as you say “creator,” you can understand He has so many attributes or qualities.

Suppose I am ringing this bell. Now, if the bell’s spring is loose, the bell will not sound. So others may not know what to do, but the person who has created the bell knows—“Oh, the spring is loose. Now I’ll tighten it again.” That means the creator knows the ins and outs of whatever he has created. That is the nature of one who creates something.

So just imagine: The one who has created everything that exists—He is cognizant of everything that exists. How can He be impersonal? What is this philosophy? Hmm? Answer. You are a philosopher.

**Carol:** Well, He would incorporate personal



attributes, not to be governed by them.

**Śrīla Prabhupāda:** Hmm? She says “He.” But “He” has to remain impersonal. [Laughter.]

**Carol:** Yes. [Laughs.] It’s true that creation does imply intellect and perhaps emotion.

**Śrīla Prabhupāda:** Such vague ideas. And yet in this nonsensical culture, these vague ideas are passing as philosophy. “He” contradicts your impersonal idea. You say “He.” And still, you insist that “He” is impersonal.

**Carol:** At the emotional level, it’s a very personal . . .

**Śrīla Prabhupāda:** Why should you be emotional? You are a philosopher. You should talk very rationally.

**Carol:** Oh. I . . . don’t philosophize. My sense is that God is impersonal but He incorporates personal features. If God is in everything, then the personal attributes must be part of “Him,” “it,” or whatever. But God is not just limited to being a person.

**Śrīla Prabhupāda:** You have no idea of God. He must be a person. As soon as you say, “He knows everything,” “He creates,” and so many other things, then these all mean He is personal. Repeatedly you say “He.” These are all personal.

**Carol:** This is only our idea of God.

**Śrīla Prabhupāda:** That means you have no clear idea of God, only a vague idea. So you have to learn what God is.

**Carol:** You think you can know the nature of God?

**Śrīla Prabhupāda:** Yes. You can know, also.

**Carol:** In an intellectual way?

**Śrīla Prabhupāda:** You can know, also.

**Carol:** You might know something in your heart but not be able to express it.

**Śrīla Prabhupāda:** Why not be able to express it? You can express it. Whatever is within your heart—if you cannot express it, then you are not perfect. You must express what is within your heart very clearly. Not that I have got something within my heart but I cannot express it. That means my knowledge is imperfect.

**Carol:** So often, our understanding moves sort of separately—through the heart, through feelings and emotion.

**Śrīla Prabhupāda:** Emotion is not required for scientific knowledge of God. Emotion is not required. Useless. Knowledge of God must be factual. Emotion is of no use. Emotion is useful in highly developed stages of ecstatic love. But it is not that for preliminary scientific study of God you require emotion. No.

**Carol:** And yet in the bhakti way of doing things, this emotion and love actually are very closely intertwined, aren’t they?

**Śrīla Prabhupāda:** Yes, but that is a higher stage. Not in the beginning. In the beginning, devotion means I should be devoted to God very rationally. To start with, why should I be devoted to God unless He is worthy? For instance, Kṛṣṇa says, “You surrender unto Me.”

So unless I understand that Kṛṣṇa is worthy of my surrendering to Him, why shall I surrender to Kṛṣṇa? If I had demanded of you, as soon as you arrived here, that you surrender, would you have liked to do that? Unless you are fully aware of my abilities, qualities, why should you surrender?

So before surrendering, one has to study the person to whom he is going to surrender. *Then* he surrenders. That is real surrender. But blind surrender will not last.

Similarly, blind surrender to God will not last. So since our first business in this human life is to surrender to God, we must know who and what God is. Then you must surrender. And then, when it is based on solid knowledge, your emotion is good. That means you are advanced. If you understand that God is giving us everything, emotion based on that understanding is very good. If, even from the very beginning, one understands and becomes emotional—“Oh, God is so kind, God is so great. He is giving us all our necessities, so I must serve Him”—then this emotion is very good.

But for the ordinary man, this emotion does not come. He needs to study who God is, what God is. And later, when he fully understands, “Oh, God is so great,” then that emotion is very nice. That is genuine emotion. Otherwise, his surrender to God is merely sentimentality. It will not stay. It will not last. It is temporary. ☸

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## Caring for Guests

by Rohiṇīnandana Dāsa

**S**OMETIMES WHEN my family and I prepare for the arrival of guests, our home becomes a flurry of activity. We all like to take part in some way. As we clean, cook, decorate, put flowers in vases, do extra shopping, and discuss where our guests will stay, the atmosphere in our cottage is surcharged with giving, excitement, and cooperation. The day soon becomes a festival.

Any stresses and strains between me and my wife, Rādhā Priyā, or between the children become eased (or at least postponed). My heart becomes enlarged and relaxed in a mood of abundance, and I feel happy.

The children are happy too—because they know there will be something special cooking in the kitchen. Food is about the nub of it. There is something special, anywhere in the world, when people invite you into their home and share their food with you.

I once saw two Chinese illustrations of heaven and hell. In heaven many people were sitting around, each with a bowl of rice and long chopsticks, happily feeding each other. In hell they just tried to feed themselves.

In the Vedic tradition it is customary to invite guests for the main meal of the day. If by chance a man has no guest, Vedic custom prescribes that he should go into the street and call out, "If anyone is hungry, please come and dine with us!" In Vedic society every guest, even an enemy, is

seen as Kṛṣṇa's representative. An unexpected guest (*atithi*) especially provides the host the opportunity to think, "Maybe this guest has been sent by the Lord Himself."

Sharing *prasādam*, food prepared for and offered to Kṛṣṇa, helps expand our consciousness—from seeing only the needs of the immediate circle of our own family to seeing that every living being belongs to the wide, wide circle of Kṛṣṇa's family. Śrīla Bhaktivinoda Ṭhākura sings, *kṛṣṇera saṁsāra kari cāḍi anācāra*: If you want to enter the spiritual world, practice being in Kṛṣṇa's family in this world.

*Gṛhasthas*, married people—who are advised by the *Bhagavad-gītā* to give charity—especially have a great

opportunity to taste the ecstasy of being in Kṛṣṇa's family by taking care of Kṛṣṇa's guests. The guests are Kṛṣṇa's guests because our homes belong to Kṛṣṇa and we are His servants. When we openheartedly welcome and take care of the needs and comforts of our guests, we certainly draw their good wishes and blessings. And if our guests are pleased by our Kṛṣṇa conscious reception, we can assume that Kṛṣṇa is pleased. Apart from chanting Hare Kṛṣṇa, what is a more enjoyable way to make spiritual progress?

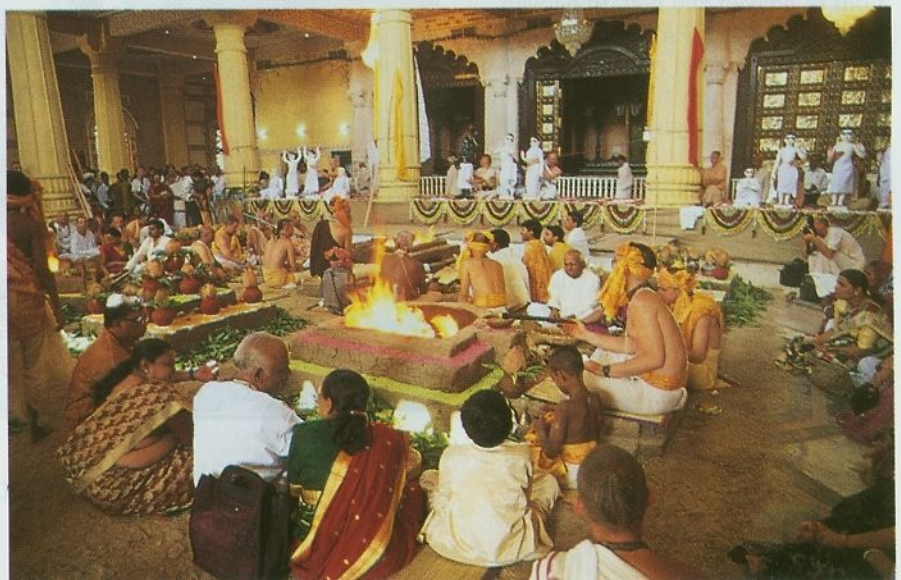
*Rohiṇīnandana Dāsa lives in southern England with his wife and their three children. Write to him in care of Back to Godhead.*



Yamartaja Dāsa



*Brāhmaṇa priests  
conduct four traditional  
Vedic fire sacrifices  
during the ceremony for  
installing of the Deities in  
their new temple (above  
and right).*

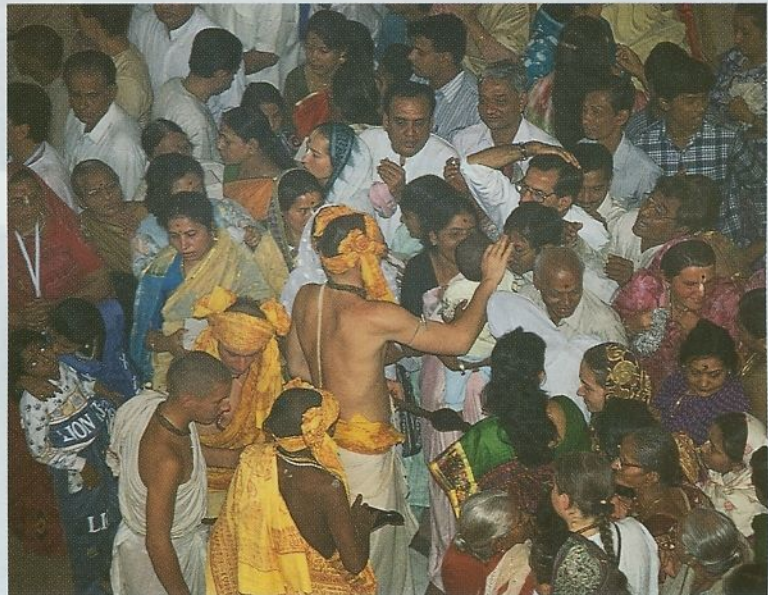


# A Glorious Day For Gujarat

*ISKCON opens a grand new temple in Ahmedabad.*

by Yaśomatīnandana Dāsa

with photos by Mahā-Viṣṇu Dāsa



*A priest anoints foreheads with ashes from the sacred ceremonial fire.*

**B**Y THE PURE desire and blessings of Śrīla Prabhupāda, the Ahmedabad ISKCON center, which started in a humble rented space, now has one of the largest and most ornate temples in India.

Śrīla Prabhupāda's venerable god-brother B. V. Purī Mahārāja, religious speaker Murari Bapu, and the Honorable Chief Minister of Gujarat led the celebrations this past April to inaugurate the temple. More than ten thousand Gujarati devotees joined in.

During the first month after the inauguration, the temple was visited by more than three hundred thousand people.

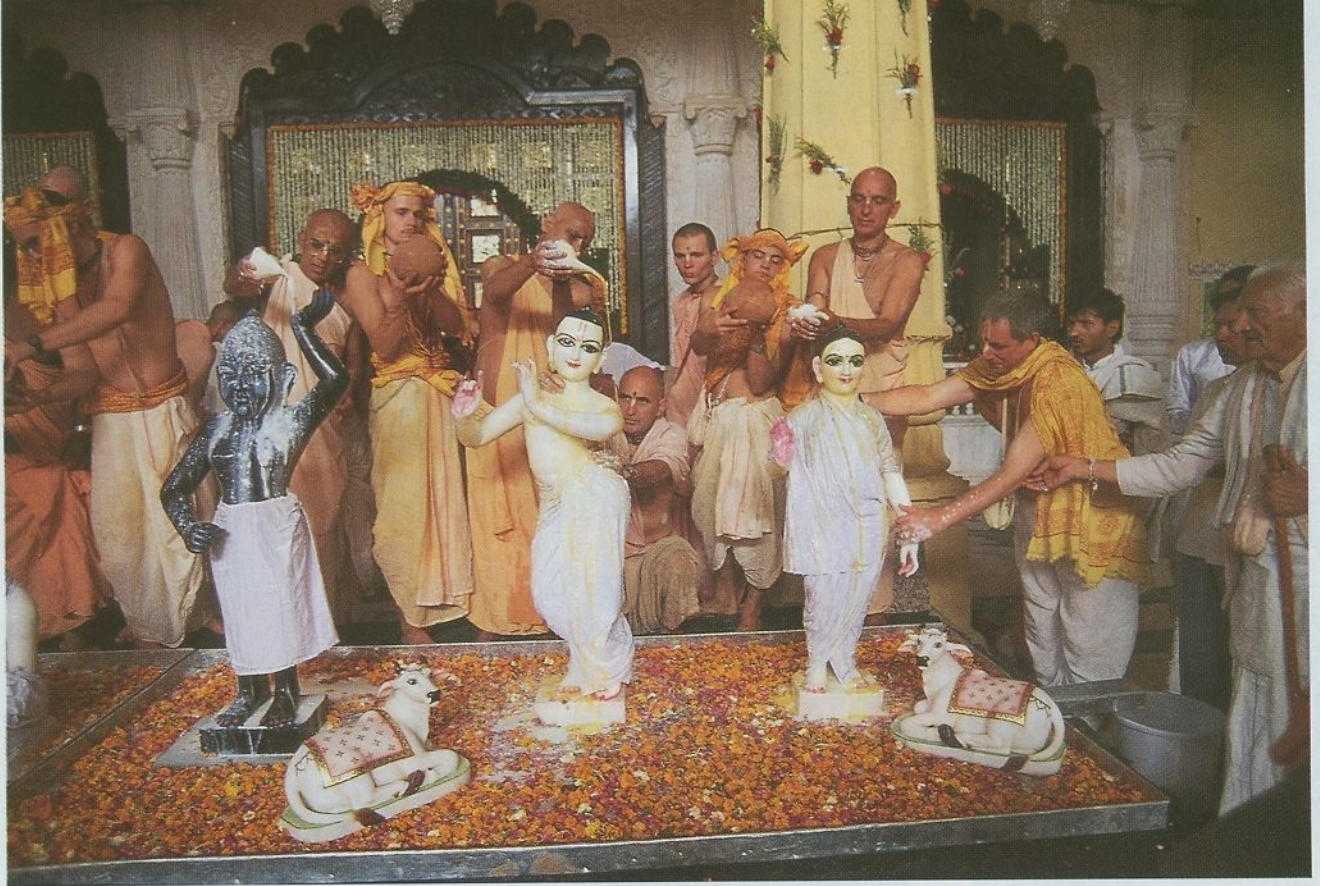
The ISKCON project is named "Sri Radha Govinda Dham" after the presiding Deities, Śrī Śrī Rādhā-Govindajī. Along with Śrī Rādhā-Govindajī, Lord Kṛṣṇa also graces the temple altars in the transcendental forms of Śrī Gaura-Nitāi, Śrī Nāthajī, and Sitā-Rāma-Lakṣmaṇa-Hanumān.

Ten days of festivals (April 15–24)

marked the completion of the first phase of the temple project.

The installation of Sitā-Rāma, Lakṣmaṇa, and Hanumān took place on April 16, Rāma-navamī (the appearance day of Lord Rāmacandra). His Holiness B. V. Purī Mahārāja offered *ārati* (worship) to the Deities, and more than two thousand people joined him in ceremonially bathing the Lord with waters collected from one thousand holy places.

Śrī Rādhā-Govindajī and the other



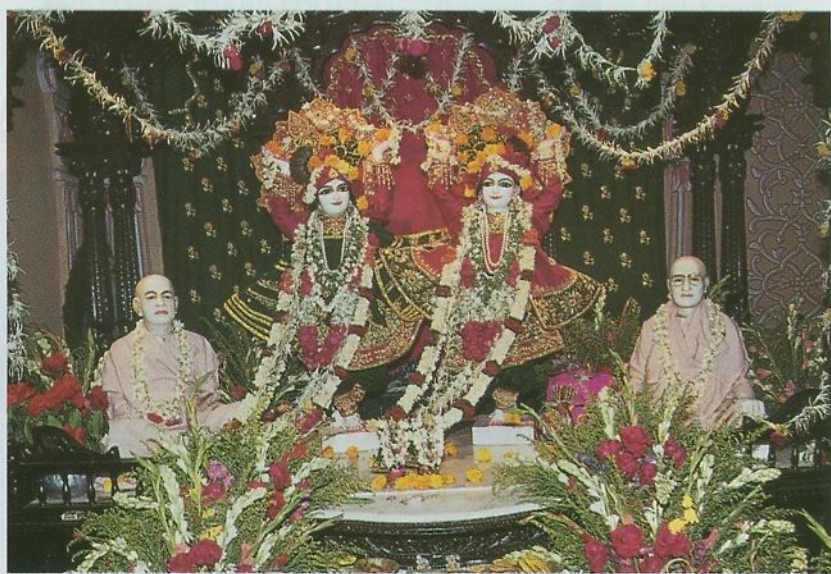
*The elaborate installation ceremony includes bathing the Deities with yogurt, honey, and other auspicious substances (top). Above, His Holiness Gopāla Kṛṣṇa Goswami talks with Gujarat Chief Minister Sri Shantersinh Waghela. At right, during the first āratī (worship ceremony) after the installation, devotees get ready to catch flowers that have been offered to the Deities.*

Deities were installed the next day. On this occasion, Gujarat Chief Minister Sri Shankersinh Waghela and religious speaker Sri Murari Babu formally opened the temple and praised the achievements of Śrīla Prabhupāda and his movement.

The chief minister said, “By coming to an auspicious place such as this I find great peace, and it reminds me of the great ancient heritage of India, when the powerful rulers were instructed by saintly religious authorities. The power of dharma is always above the material power. Only through dharma can a real welfare state be developed. Śrīla Prabhupāda was such a religious authority, and it is my great pleasure to be present to inaugurate this wonderful offering to Śrīla Prabhupāda on his centennial.”

Sri Murari Babu spoke of Lord Caitanya’s instruction that worshipping the Deity is one of the five most important devotional practices. “So today, by installing the Deities, we are certainly engaging in one of the most important functions of life,” he said.

On the inauguration day more than



*The Deities of ISKCON Ahmedabad: Śrī Sitā-Rāma-Lakṣmaṇa-Hanumān (top), Śrī Rādhā-Govindaḥ (middle), and Śrī Gaura-Nitāi (bottom).*

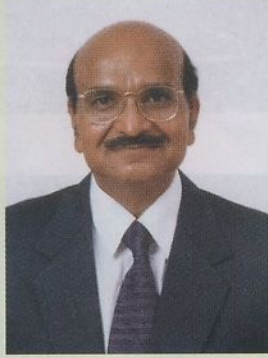


## Special Thanks

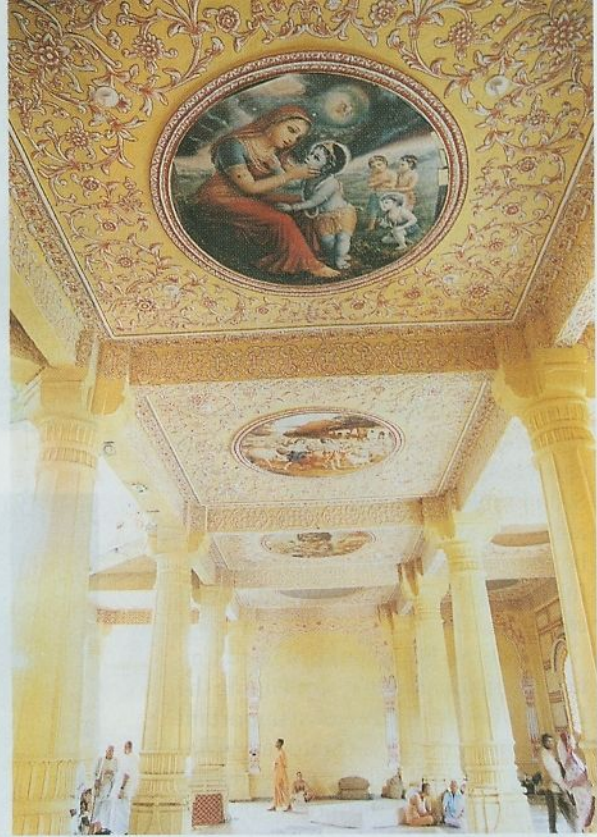
These two gentlemen played prominent roles in making the dream of a new temple a reality. The devotees of ISKCON Ahmedabad wish to offer them their heartfelt thanks. May Lord Kṛṣṇa bless them for their generosity.



**Sri Bibin V. Mehta**  
*Contributed  
for the Darśana Maṇḍapa*



**Sri Karsanbhai K. Patel**  
*Contributed generously and  
rendered invaluable assistance*

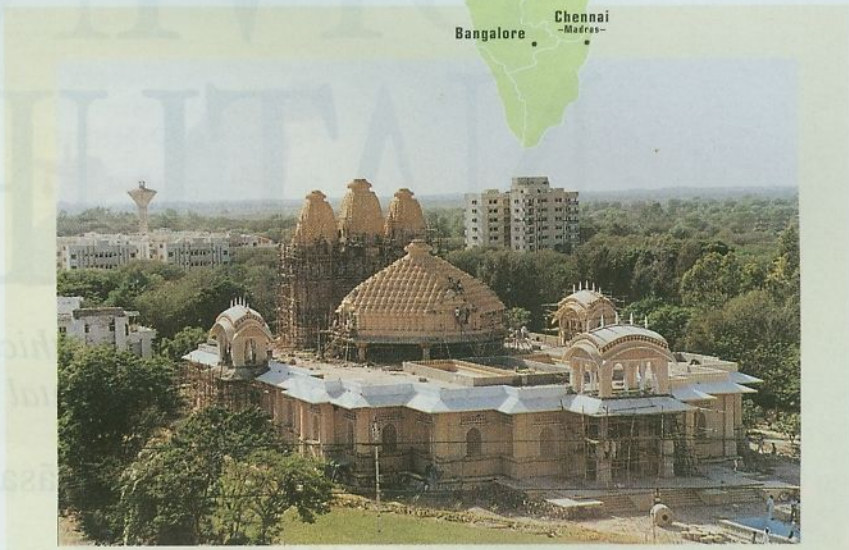
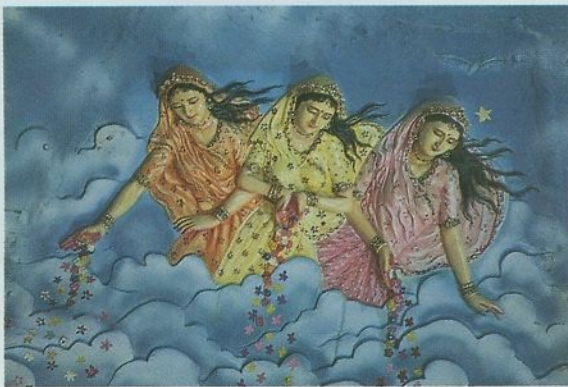


*The ceiling of the temple (above right) is done in a traditional style of Rajasthan.*

*At right, during the temple-opening festival Śrī Rādhā-Govindajāī go out to bless the residents of Ahmedabad.*



Bas-reliefs grace the walls and ceiling of the temple. At right, goddesses shower flowers; below, Lord Kṛṣṇa dances with the gopīs (cowherd girls).



## The Rādhā-Govindajī Temple

THE 25,000-SQUARE-FOOT temple, which sits on four acres of land, blends the architectural styles of Sompura (Gujarat) and Rajasthan. The temple features ornate stone-clad pillars, intricately carved windows, a marble floor engraved with colored granite designs, and a Khamira (similar to bas-relief) and Araish (a marblelike finish) ceiling decorated in Jaipur style.

Rising from the floor stand 68 large cylindrical columns, tapering from 4 feet at the base to 2 at the top. Inside the ceiling dome, which is 50 feet in diameter, Kṛṣṇa and the *gopīs* (cowherd girls) dance in beautiful fiberglass bas-reliefs. Elsewhere on the ceiling, Kṛṣṇa's pastimes continue on 40 eight-foot circular panels. And on

the walls, too, we find Kṛṣṇa in His pastimes, each with an explanatory verse from scripture.

The area in front of the Deities, called the Darśana Maṇḍapa, is about 12,000 square feet—the largest Darśana Maṇḍapa in India. Almost four thousand people at once can see the Deities.

### PHASE 2

Next in the plans:

- 200-seat multimedia theater depicting scenes from Vedic scriptures
- 200-seat amphitheater with rooms for lectures, conferences, and seminars
- theistic exhibition with 40 dioramas
- ponds, fountains, and flower beds

ten thousand people received *prasādam*, food offered to Kṛṣṇa. In the evening the well-known Bhupendra Singh and Mitali sang devotional songs. During the next seven days, artists such as Pandit Jasaraj, Anup Jalota, and Meenakshi Sheshadri offered cultural performances. On the last day, Srimati Hema Malinī performed devotional music and dance.

During the festival, Śrīla B. V. Purī Mahārāja, with tears of love in his eyes, put his hand on my head and said, "I have never seen such a beautiful temple and such beautiful *vigrahas* [Deities]. Kṛṣṇa is very kind. The whole festival was very transcendental. This is a sure indication that He has agreed to appear here and bless the people of Gujarat." ❁

*Yaśomatīnandana Dāsa is the temple president of ISKCON Ahmedabad.*

# DIVINE NATURE

*Practical application of Vedic ethical principles  
can solve the environmental crisis.*

by Drutakarmā Dāsa

*Presented at Synthesis of Science and Religion, a conference sponsored by the Bhaktivedanta Institute, in Calcutta, India, January 9–12, 1997.*

**I**F THERE IS TO BE a synthesis of science and religion, there must be a real desire and need for cooperation. And one area in which the need for cooperation between science and religion is most deeply felt is that of concern for the environment.

In 1995 I attended a conference on population, consumption, and the environment, sponsored by the Boston Theological Institute and the American Association for the Advancement of Science. Coming together at the conference were scientists, politicians, religionists, and environmental activists. I was invited as an author of the book *Divine Nature: A Spiritual Perspective on the Environmental Crisis*, which looks at the environmental crisis from the standpoint of the Vedic teachings of India.

A keynote speaker at the conference was Bruce Babbitt, Secretary of the Interior for the United

States. For a politician, Babbitt gave a remarkable speech. He told of growing up in Flagstaff, Arizona, from which can be seen a large mountain. The mountain inspired in Babbitt a sense of something wonderful in nature, something god-like. Raised in the Catholic faith, Babbitt asked a priest about the mountain, hoping to gain some clue as to its spiritual significance. But he received no satisfactory answer, perhaps because his priest was used to thinking of God as remote from nature.

Later, Babbitt approached a friend his own age. This friend, who happened to be a Native American of the Hopi tribe, took Babbitt up to the mountain and explained to him its sacred nature. And from this Babbitt said he developed a sense of God's presence in nature—to a degree not possible for him previously.

When I heard this I was reminded of the *Bhagavad-gītā*, wherein Lord Kṛṣṇa says, "Of immovable things I am the Himālayas, of flowing rivers I am the Ganges, of seasons I am the flower-bearing spring." Such expressions of

Painting of Kṛṣṇa by Dhruva Mahārāja Dāsa  
Montage by Yamarāja Dāsa





# Bringing Together Science and Religion

*The Bhaktivedanta Institute presents the ideas of Kṛṣṇa consciousness within the world of science. In honor of the 1996 Śrīla Prabhupāda Centennial, the Institute organized the Second World Congress for the Synthesis of Science and Religion. Here we summarize the proceedings of the Congress, held on January 9–12, 1997, in Calcutta.*

**CONGRESS THEME:** Conceptual Foundations for a Synthesis of Science and Religion.

**ATTENDANCE:** Nineteen hundred registered delegates and fifty-one invited scholars, representing fields such as biology, theology, astrophysics, atomic physics, cognitive science, nuclear chemistry, ecological psychology, mind-body medicine, and philosophy of science.

## Inaugural Address

Prof. C. H. Townes, co-inventor of laser technology, argued that science and religion must converge, since both involve acts of faith. Prof. Townes outlined many problems and enigmas in modern science, and he concluded that science by itself is unlikely ever to meet all of our needs for knowledge.

## First Day, Afternoon Session

*Title: Religion and Explanation of the Natural World.*

Because science has achieved great technological successes, its larger claims about the nature of life are being increasingly accepted, even if materialistic and mechanistic. If religion is to succeed in promoting a spiritual outlook, it must present not only theology but also an understanding of matter with demonstrable empirical content.

This theme was addressed by four eminent theologians, representing Judaism (Dr. D. Matt), Christianity

(Prof. D. Foster), Islam (Ayatollah Dr. M. M. Damad), and Hinduism (His Holiness Bhakti Cāru Swami).

## Second Day, Morning Session

*Title: Conceptual Foundations in Physical Sciences.*

Prof. E. C. G. Sudarshan, a theoretical physicist from the University of Texas, gave the keynote address on science and creativity. The rest of the session focused on quantum physics. Prof. Amit Gowami, a theoretical physicist from the University of Oregon, offered a consciousness-based interpretation of quantum theory from the viewpoint of monis-



*Some conference delegates at ISKCON's center in Māyāpur, West Bengal. From left: His Holiness Bhaktisvarūpa Dāmodara Swami (conference organizer), Prof. Charles Townes (conference keynote speaker), Prof. Townes's wife Frances, Prof. Daniel Matt, His Holiness Bhakti Cāru Swami, Prof. Gregory Benford.*

God's immanence in nature are found throughout the *Gītā* and other Indian spiritual texts.

Babbitt went on to say he understood that overconsumption was the underlying cause of most environmental problems. A general consensus at the conference held that the real issue was not overpopulation in the developing world but overconsumption, in the developed countries and increasingly in the developing ones as well.

Babbitt said that as a politician he could not present to the people a program that would really solve the environmental problem. It would require too much sacrifice from the voters, so much that they would vote against anyone or any party that told them what would really be needed.

Secretary Babbitt then turned to the religionists present and said that only they could bring about the large-scale changes of values needed to re-

verse the process of environmental degradation.

Also speaking at the conference was Dr. Henry Kendall, professor of physics at MIT and president of the Union of Concerned Scientists. Dr. Kendall said that science can point out the dimensions of the environmental problem but cannot solve the problem. Science, he said, has no silver bullet, no technological fix for the environmental crisis. Like Secretary

tic Vedānta. Prof. E. MacKinnon of California State University at Hayward spoke on extending the interpretive ideas of Neils Bohr. Next, Rāsarāja Dāsa (Ravi Gomatam) of the Bhaktivedanta Institute spoke on "The Pragmatic and Mystical Elements in Einstein's Philosophy of Science."

### **Second Day, Afternoon Session**

Title: *Conceptual Foundations in Science: Life Sciences and Mathematics.*

R. B. Woodward is a Nobel Prize-winning chemist famous for having elevated to an art the synthesizing of organic compounds. He visualized compounds in complex three-dimensional models, which often remarkably mirrored art patterns from ancient cultures, such as Hindu *maṇḍalas*. His daughter, Dr. Crystal Woodward, a Ph.D. in art, spoke on her father's work and the nexus between conceptual objects and reality in art, religion, and chemistry.

Prof. Joe Kamiya spoke on the biofeedback theory, which he originated. Prof. V. Krishnamurthy, an Indian mathematician, examined the status of realism in science. Dr. Bruce Mangan from the University of California at Berkeley spoke about the emerging field of consciousness studies within science. Science, he noted, is dominated by varieties of materialism, such as strong reductionism (mental processes are identical and therefore reducible to physical workings in the brain) and functionalism (mental processes are emergent

properties of complex physical structures). Yet this materialism has been only a brief interlude; science prior to World War I concerned itself with consciousness in its subjective fullness.

### **Third Day, Morning Session**

Title: *Science and Consciousness.*

During several parallel sessions, scholars presented more than 130 papers. The papers dealt with three themes: (1) Models of Mind and Life, (2) Ecology and Values, (3) Rationality, Science, and Religion.

One paper, by Greg Anderson (Grantharāja Dāsa) of the Bhaktivedanta Institute brought up that in spite of so much knowledge about cell biochemistry, scientists are still unable to synthesize the most basic living cell.

### **Third Day, Afternoon Session**

*This special session honored Śrīla Prabhupāda on the occasion of his Centennial.*

His Holiness Bhaktisvarūpa Dāmodara Swami (Dr. T. D. Singh), international director of the Bhaktivedanta Institute, spoke about Śrīla Prabhupāda's contribution to contemporary scientific and religious thought.

Prof. S. P. Olivier, who had received Śrīla Prabhupāda at the University of Natal at Durban, recalled the impact of Śrīla Prabhupāda's visit.

Dr. Dora Bazan from South America characterized Śrīla Prabhupāda as a savior from the East.

Dr. Gregory Benford recalled his discussions with Śrīla Prabhupāda in the gardens of ISKCON's Los Angeles temple.

Dr. Paul Dossick, M.D. (Puṣṭa Kṛiṣṇa Dāsa) spoke on the role of transcendental knowledge in scientific inquiry. He presented Śrīla Prabhupāda's teachings on the soul, consciousness, and reincarnation.

Dr. N. D. Desai (Śrīnāthajī Dāsa), a prominent businessman from Mumbai, described Śrīla Prabhupāda's views on business ethics.

His Holiness Jayapatāka Swami recalled several of Prabhupāda's rational arguments that appealed to the mindset of Western youth in the '60s.

### **Fourth Day, Morning Session**

Title: *Contemporary Ethical Challenges.*

Prof. Gregory Benford discussed ethical issues in molecular biology. Dr. T. K. K. Iyer, a professor of law at Singapore University, emphasized that science and religion must join hands to guide the developing field of bioethics. Prof. Jonathan Shear from England, editor of *The Journal for Consciousness Studies*, argued that without acknowledging the inner domain of consciousness, neither science nor religion can usefully cultivate morality in the modern age. Drutakarmā Dāsa's paper, reprinted here, was given at this session.

### **Fourth Day, Concluding Session**

An open panel of the invited speakers convened to further examine issues raised in the conference.

Babbitt, he recognized overconsumption as the cause of environmental degradation, and he too appealed to religion as the only force in the world capable of generating the changes in values needed to restrain humanity's destructive urge to overproduce and overconsume.

This was not the first time such suggestions had been made. In 1990, at the Global Forum of Spiritual and Parliamentary Leaders, held in Mos-

cow, thirty-two scientists signed a joint declaration appealing to the world's religions to use their immense influence to preserve the environment. The scientists declared that humanity was committing "crimes against Creation." They also said, "Efforts to safeguard and cherish the environment need to be infused with a vision of the sacred."

These statements are somewhat ironic, for it is science itself, or, should

I say, a particular brand of science, that is largely responsible for eliminating the sacred from our vision of the universe. Among the signers of the declaration were Carl Sagan and Stephen J. Gould. And I must say it was intriguing to see them endorsing such language as "crimes against Creation." In their writings both of them are generally quite hostile to the word *creation*, as is most orthodox science. It is interesting, however, how science and religion

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ted to adopt each other's terminology when it suits them, often redefining the terms in the process. One of the tasks before us is to find a common language for science and religion, and use it with integrity for constructive dialogue.

## METAPHYSICAL ASSUMPTIONS

When I use the word *science*, I mean science as governed by a certain set of metaphysical assumptions. Today's science is governed by metaphysical assumptions that eliminate the sacred from our vision of the universe, if by sacred we mean things connected with a personal God and distinct individual souls. It is quite possible, however, to have a science governed by metaphysical assumptions that would incorporate a genuine vision of the sacred.

But for today's science, governed by its present materialistic assumptions, nature is an object to be not only understood but dominated, controlled, and exploited. And it is science itself that has provided us with the instruments for such domination, control, and exploitation. Of course, I am speaking of technology.

Let's consider the automobile. It is certainly a convenience, but it has its downside—pollution, for example. And in the United States alone about fifty thousand people a year are killed in automobile accidents. (For comparison: fifty thousand American soldiers were killed in the entire eight years of the American military involvement in Vietnam.)

The connection between a materialistic conception of the universe and a materialistic way of life was noted thousands of years ago in the *Bhagavad-gītā*. The *Gītā* (16.8) describes materialist philosophers thus: "They say that this world is unreal, with no foundation, no God in control." And what is the practical outcome for people who live in societies dominated by this world view, which denies the fundamental reality of God and the soul? The *Gītā* (16.11) says, "They believe that to gratify the senses is the prime necessity of human civilization. Thus until the end of life their anxiety is immeasurable." Such people, says the *Gītā* (16.12), are "bound by a network of

hundreds of thousands of desires."

Is this not our situation today? Are we not bombarded daily with messages from films, radio, newspapers, magazines, computers, and television, all attempting to entangle us further in hundreds and thousands of desires that can only be satisfied by consuming products manufactured by our thriving industries? The *Gītā* (16.19) warns us that people like ourselves will "engage in unbeneficial, horrible acts, meant to destroy the world." And are we not gradually destroying our world, polluting its air and land and water and driving hundreds of species into extinction?

This situation presents humanity with an ethical dilemma. Put simply, ethics is a process for determining what is good and how to make choices that will establish and preserve what is good. Given the assumptions of modern materialistic science, it is difficult to construct an ethic for preserving the environment or saving endangered species.

According to today's dominant views, our planet, indeed our very universe, is the result of a cosmic accident, a chance fluctuation of the quantum mechanical vacuum. Given this assumption it is difficult to say that any particular state of our planet's environment is inherently good.

Ultimately, there is no reason to say that our earth, with its teeming life forms, is any better than Jupiter or Uranus, which according to modern astronomy are frozen lifeless planets with atmospheres composed of elements poisonous to us. Or looking at the history of our own planet, we have no reason to say that the present state of the environment is any better than that of the early earth, which according to modern geoscience was a lifeless rock with a thin reducing atmosphere hostile to today's life forms.

## ALTERNATIVE VIEWPOINTS

So if we cannot say, on the basis of modern scientific assumptions, that any particular state of the environment is intrinsically good, and thus worthy of preservation, then perhaps we can approach the matter in another way. We can look at nature, at the envi-

# Given the evolutionary assumptions of modern science, what is so special about our current status as humans?



ronment, as an instrumental good. In other words, nature is something that yields things of value to living beings.

Generally speaking, we adopt an anthropocentric view and consider nature instrumental to the happiness of our own human species. But according to the assumptions of modern evolutionary science, our human species is an accidental product of millions of random genetic mutations. So there is nothing special about the human species and its needs.

Of course, we might take a larger view and appeal to nature as an instrumental good for an entire ecosystem, made up of many species. But again, we have the same problem. Why is today's ecosystem any better than the ecosystem of the Precambrian era, when, scientists tell us, there was no life at all on land, and in the oceans only jellyfish and crustaceans?

Another way to proceed is to regard the environment as a constitutive good. An acquaintance of mine, Jack Weir, professor of philosophy at Morehead State University in Kentucky, has presented such an argument. Put briefly, given the evolutionary assumptions of modern science we are what we are largely because of our environment. According to this view, we are in a sense constituted by our environmental surroundings. If our environmental surroundings were different, we would not be able to stay as we are.

But here again: Given the evolutionary assumptions of modern science, what is so special about our current status as humans? Why should it, and the environment that constitutes it, be considered worthy of preservation? Why shouldn't we continue on our present course of overconsumption and environmental destruction? Let natural selection continue to operate, as it supposedly has in the past. Let old species perish and new ones come into

existence. Or let them all perish. Given that life itself is an accident of chemical combination in the earth's early oceans, it is difficult to say why there is any particular preference for a planet with life or without life.

Jack Weir backed up his claim that nature was a constitutive good with appeals to "scientific holism and epistemic coherency." But he admitted, "Other appeals could be made," such as to "stories and myths, religious traditions, and metaphysical beliefs."

Of course, one could also appeal to a different science, founded upon a different set of metaphysical assumptions and perhaps arriving at different conclusions about the origin of life and the universe.

If we look at the history of science, from the time of Newton until the present, we find that scientists have accumulated a large body of evidence suggesting a vital force operating in living things, a force operating beyond the laws of physics and chemistry as currently understood. All around the world we find great interest in alternative systems of medicine, such as the Āyur Veda, which are based on understanding this vital force, or forces. At the UCLA medical school there is an institute devoted to integrating the insights of traditional Eastern medical systems with Western medicine.

There is also quite an accumulation of evidence pointing to a conscious self that can exist apart from the physical organism. This evidence comes from studies of phenomena ranging from out-of-body experiences to past-life memories. Much of this evidence does not easily fit the materialistic assumptions of modern science and is therefore regarded with suspicion. But this evidence is increasing daily, and it could be incorporated into the framework of a new science operating with an expanded set of

metaphysical assumptions.

Aside from the Bhaktivedanta Institute, a number of scientific societies are attempting this, among them the Society for Scientific Exploration, the Scientific and Medical Network in England, the Institute for Noetic Sciences in the United States, and the International Society for the Study of Subtle Energy and Energy Medicine. Furthermore, as scientists carry their research into the biomolecular machinery within the cell, they encounter structures and systems of irreducible complexity, leading some of them once more to seriously entertain the idea of intelligent design rather than chance evolution. In this regard, I can recommend biochemist Michael Behe's various papers or his recent book *Darwin's Black Box*.

## STUDIES OF THE PARANORMAL

Last November I spoke to a gathering of physicists at the department of nuclear physics at the ELTE science university in Budapest, Hungary. I shared the podium with Maurice Wilkins, a British Nobel laureate in physics, whose discoveries helped in the construction of the first atomic bomb. The topic was, as here, science and religion. I chose as my topic physics and the paranormal. I proposed that if there was to be any synthesis of science and religion it would have to be on the mysterious ground of reality that lies between them, and undoubtedly the views about this ground would have to be renegotiated.

In physics, that might involve a return to an understanding of reality that had a nonmaterial, nonmechanistic component. I pointed out that Newton wrote just as much about alchemy and spiritual topics as he did about physics, optics, and mathematics, and that for Newton these were all part of one

system, from which modern science has abstracted only the part that suits it.

The idea of serious investigation into nonmaterial or paranormal components of physical reality is today taboo, but it has not always been so. In the last century, Sir William Crookes, Nobel laureate in physics, discoverer of thallium, inventor of the cathode ray

tube, and president of the Royal Society, conducted extensive research into the paranormal. The French physiologist Charles Richet, another Nobel laureate, who himself conducted extensive research into paranormal phenomena, tells us in his book *Thirty Years of Psychical Research* that he was sometimes assisted by Pierre and Marie Curie, who shared the Nobel

prize in physics for their discoveries of radioactive elements. For example, we find Marie Curie observing a famous medium, while Pierre Curie measured the movements of objects under apparent psychokinetic influence.

I bring up these incidents not to prove the reality of the phenomena but to illustrate the open-mindedness of these famous experimental physicists, their willingness to investigate difficult and troubling phenomena. Isn't that what science, at its best, is supposed to be about?

After I finished my talk in Budapest, I wondered, of course, how it had been received. I was surprised when the head of the physics department of a major European university approached me and disclosed that in his home he had been privately conducting telepathic experiments. To his extreme surprise, he had achieved some interesting results, and he asked me if I could put him in touch with Americans conducting similar investigations.

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### FORMING AN ENVIRONMENTAL ETHIC

Now, what does all this have to do with the environment, with nature? Everything, because if we are going to formulate an environmental ethic, we first should understand what our environment really is. And from the Vedic, and in particular Vaiṣṇava, standpoint, we would have to say that it is a divine energy, an energy emanating from a transcendent God who is nevertheless immanent in nature. Nature is itself populated with conscious entities and structured in a definite way for a definite purpose, namely providing an opportunity for these conscious entities to return to their original pure state.

There is a body of scientific evidence consistent with several elements of this view. In other words, religion may be something more than a socially useful set of beliefs that can be harnessed by science to help solve certain problems, such as the environmental crisis. It just may be so that religion has crucial insights into the nature of reality that can be foundational for a true synthesis of science and religion for the benefit of humankind.

With these foundational assump-

# When we speak of the environmental crisis, we find that almost all of us are directly implicated.



tions, formulating an environmental ethic becomes easier. Given that according to Vaiṣṇava teaching this world is a reflection of a variegated, and essentially gardenlike, spiritual reality, we could say that there is some intrinsic value in attempting to maintain a state of the environment that most closely matches the original. When children learn to write, they generally copy letters. If their attempt resembles the original it is said to be good; if it does not, it is said to be bad. In the same way, we can propose that there is some intrinsic goodness to a particular state of environmental affairs.

Furthermore, certain Vedic principles contribute to a viable environmental ethic. The first of these is *athāto brahma-jijñāsā*. This is the opening mantra of the *Vedānta-sūtra*. It means that the purpose of human life is cultivation of consciousness, including cultivation of the loving relationship between the individual consciousness and the supreme consciousness.

I want to interject here that not every religious teaching leads to a viable environmental ethic. Many manifestations of religion, like modern materialistic science, encourage destructive domination, exploitation, and unending consumption. But the Vedic system emphasizes the study and development of consciousness over the study and development of matter. Matter is not ignored, but it is seen in its connection with the supreme consciousness. In any case the principle of *brahma-jijñāsā* encourages an ethic of moderation, which contributes to reasonable levels of economic development and consumption that would help unburden the ecosystem.

The *Vedānta-sūtra* also says *ānanda-mayo 'bhyāsāt*. We are meant for happiness, and by cultivating consciousness by proper means we can attain nonmaterial satisfaction. And this

also sustains an ethic of moderation. The *Gītā* says, *param dr̥ṣṭvā nivartate*: When you get the higher taste of developed spiritual consciousness, you automatically refrain from excessive material gratification. A proper balance is achieved.

## THE ROLE OF NONVIOLENCE

The Vedic principle of *ahimsa*, or nonviolence, also has its application. Nonviolence can be understood in many ways. For example, to encourage people to devote their lives to unrestrained material production and consumption can be considered a kind of violence against the human spirit. We just have to look around us to see the effects of this violence. If we look at Americans at Christmastime crowding into their shiny malls, and instead of heeding the Vedic teaching *athāto brahma-jijñāsā* devoting themselves to the teaching of “*athāto* shop until you drop,” we see a kind of violence. When we see young Chinese workers crowded into dormitories around the factories that provide most of the Christmas goods found in the American malls, we might also sense violence to the human spirit.

The principle of *ahimsa* can also be applied to the earth itself. We have recently heard of the Gaia principle, the idea that the earth is in some sense an organism. This principle has long been recognized in Vedic philosophy, and we should try not to commit violence to our planet by unnecessarily poisoning her air, land, and water.

And nonviolence also applies to other living things. Accepting the Vedic teaching of *ahimsa*, we will not hunt species to extinction. I will also point out that the killing of animals for food, especially animals raised in factory farms and killed in huge mechanized

slaughterhouses, is one of the most environmentally destructive practices in the world today. It is wasteful of precious natural resources. It poisons the land and water.

## VOLUNTARY SIMPLICITY

So the Vedic philosophy provides numerous supports for an ethic of environmental preservation. Similar support can be derived from the teachings of other great religious traditions of the world. But putting this wisdom into practice is difficult.

In many areas of ethical concern we can adopt an objective stance. But when we speak of the environmental crisis, we find that almost all of us are directly implicated. And it is therefore difficult to speak about environmental ethics without seeming hypocritical. Nevertheless we must speak. And this engenders in us a sense of humility, and also a sense that even small steps toward the real solution, which must be a spiritual solution, are to be welcomed and appreciated.

Alan Durning, a senior researcher at the World Watch Institute, writes, “It would be hopelessly naive to believe that entire populations will suddenly experience a moral awakening, renouncing greed, envy, and avarice. The best that can be hoped for is a gradual widening of the circle of those practicing voluntary simplicity.”

In this regard, I want to briefly mention that His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda started several rural communities for demonstrating a life of such voluntary simplicity. Since his departure from this world in 1977, the number of such communities has increased to forty on five continents, in locations ranging from the Atlantic rain forest of Brazil to the steppes of Russia.

After I spoke to the physicists in

Budapest, I had a chance to visit one of these communities. I have to confess I was rather astonished to find such a rural community founded on Vedic principles in the plains of southwestern Hungary. The center of the community was a somewhat modernistic temple, but when I inquired I learned that it had been constructed using rammed earth walls and other traditional techniques. No electricity was used in the temple or anywhere else in the community. Along the temple walls I saw brass lamps, which burned oil pressed from locally grown rape seeds.

It was a rather cold day in November, and I saw that the building was heated with super-efficient wood-burning stoves, using wood sustainably harvested from a fifty-acre plot of

forest owned by the community. I was then offered a vegetarian meal, which featured locally grown vegetables, cheese from the community's cows, and *capātis* made from wheat grown and ground in the community. I learned that oxen are being trained to do farm work and transport.

The people I met did not seem in any way deprived. I told some of them, "You're doing the right thing." And isn't that what environmental ethics is all about—not just talking about the right thing, but doing it?

To summarize, from the standpoint of Vedic principles I would say that the following elements are necessary for a complete solution to the environmental crisis: (1) a science that recognizes distinct conscious selves, emanating

from an original conscious self, as fundamental entities, (2) a religion that goes beyond dogma and ritual to provide actual sources of nonmaterial satisfaction by practice of yoga, meditation, and so on, (3) respect for all living things, seeing them as conscious selves like us, (4) an ecofriendly vegetarian diet, and (5) an economic system founded on villages and small cities, emphasizing local production and self-sufficiency. Anything short of this will simply not give the desired result. ☀

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## EXILE (continued from page 30)

when a younger brother enters his older brother's place; rather, the rule is broken when the elder intrudes upon the younger. Turn back from your decision, O mighty-armed one, and obey my words. You have broken no religious rule nor done me any harm."

Arjuna said, "I have heard you say, 'One cannot practice virtue by deception or pretense.' I shall not deviate from the truth, for by truth I gain the right to use weapons."

Arjuna then persuaded the king to grant him leave. When the priests had duly initiated him for a life of celibacy, he left for the forest to live there for twelve months.

## ARJUNA MEETS LORD KṚṢṆA

Arjuna, of unlimited valor, visited in order all the pilgrimage sites and purifying sanctuaries. In the course of visiting all the holy places and shrines on the western coast, he reached Prabhāsa.

Lord KṚṣṇa, slayer of the demon Madhu, heard that Arjuna had reached Prabhāsa and was visiting the holy places. KṚṣṇa then traveled to meet Arjuna. They embraced and asked each other about their health and well-being.

As the two dear friends, who had

formerly incarnated together as the sages Nara and Nārāyaṇa, sat together, Śrī KṚṣṇa asked how Arjuna was faring in his forest exile. Lord KṚṣṇa also inquired from Arjuna about his itinerary. "My dear Pāṇḍava, why are you visiting all the holy places?"

Arjuna then explained everything he had done in the forest, and Lord KṚṣṇa, chief of the Vṛṣṇi clan, listened and approved.

KṚṣṇa and Arjuna freely enjoyed themselves in Prabhāsa and then went to spend some time at the Raivataka Mountain. By the order of KṚṣṇa some men had decorated an area on the mountain and brought food. Accepting all these pleasing arrangements, Arjuna ate with Lord KṚṣṇa and watched a program of theater and dance.

After thanking all the entertainers and then dismissing them, the Pāṇḍava, of great splendor, then went to the divine bed prepared for him. He told Lord KṚṣṇa, leader of the Sātvatas, about the holy lands, rivers, and forests he had seen, and as he told his tales, sleep carried him off as he lay in his bed, which was as comfortable as those of the gods.

Arjuna awoke to the sounds of sweet songs, the soft strumming of *vīṇās*, and the chanting of joyful hymns, all designed to gently arouse him from slumber. After performing all the essential duties for the body and soul, and then

being warmly invited by Lord KṚṣṇa, chief of the Vṛṣṇis, Arjuna went with Him in a golden chariot to the Lord's city of Dvārakā.

The entire city of Dvārakā, down to the smallest estates, was decorated in honor of Arjuna, the son of Kuntī. O Janamejaya, the inhabitants of Dvārakā, eager to see Arjuna, rushed out to the king's highway by the hundreds and thousands. A large crowd of men gathered from the Bhoja, Vṛṣṇi, and Andhaka dynasties, and hundreds and thousands of their fine ladies looked on.

All the sons of the Bhoja, Vṛṣṇi, and Andhaka clans honored Arjuna, and he saluted them, even as they were saluting him, and everyone welcomed him to the city. Every one of the young boys of those great dynasties saluted him with reverence, and the men of his same age embraced him again and again.

For many nights Arjuna stayed in the city, living with KṚṣṇa in His charming palace, which was built of gems and full of all pleasurable things. ☀

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# GRADES OF DEVOTION

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, Lord Kapila describes pure and mixed devotional service.*

## THIRD CANTO / CHAPTER 29

९ विषयानभिसन्धाय यज्ञ ऐश्वर्यमेव वा ।  
अर्चादावर्चयेद्यो मां पृथग्भावः स राजसः ॥ ९ ॥

*viṣayān abhisandhāya  
yaśa aiśvaryam eva vā  
arcādāv arcayed yo mām  
pṛthag-bhāvaḥ sa rājasah*

*viṣayān*—sense objects; *abhisandhāya*—aiming at; *yaśah*—fame; *aiśvaryam*—opulence; *eva*—indeed; *vā*—or; *arcā-ādau*—in worship of the Deity and so on; *arcayed*—may worship; *yaḥ*—he who; *mām*—Me; *pṛthag-bhāvaḥ*—a separatist; *sah*—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.**

PURPORT: The word “separatist” must be understood carefully. The Sanskrit words in this connection are *bhīnna-drk* and *pṛthag-bhāvaḥ*. A separatist is one who sees his interest

as separate from that of the Supreme Lord. Mixed devotees, or devotees in the modes of passion and ignorance, think that the interest of the Supreme Lord is supplying the orders of the devotee; the interest of such devotees is to draw from the Lord as much as possible for their sense gratification. This is the separatist mentality. Actually, pure devotion is explained in the previous chapter: the mind of the Supreme Lord and the mind of the devotee should be dovetailed. A devotee should not wish anything but to execute the desire of the Supreme. That is oneness. When the devotee has an interest or will different from the interest of the Supreme Lord, his mentality is that of a separatist. When the so-called devotee desires material enjoyment, without reference to the interest of the Supreme Lord, or he wants to become famous or opulent by utilizing the mercy or grace of the Supreme Lord, he is in the mode of passion.

Māyāvādīs, however, interpret this word “separatist” in a different way. They say that while worshipping the Lord, one should think himself one with the Supreme Lord. This is another adulterated form of devotion within the modes of material nature. The conception that the living entity is one with the Supreme is in the mode of ignorance. Oneness is actually based on oneness of interest. A pure devotee has no interest but to act on behalf of the Supreme Lord. When one has even a tinge of personal interest, his devotion is mixed with the three modes of material nature.

10 कर्मनिर्हारमुद्दिश्य परस्मिन् वा तदर्पणम् ।  
यजेद्यष्टन्यमिति वा पृथग्भावः स सात्त्विकः ॥१०॥

*karma-nirhāram uddīśya  
parasmin vā tad-arpaṇam  
yajed yaṣṭavyam iti vā  
pṛthag-bhāvaḥ sa sāttvikaḥ*

*karma*—fruitive activities; *nirhāram*—freeing himself from; *uddīśya*—with the purpose of; *parasmin*—to the Supreme Personality of Godhead; *vā*—or; *tad-arpaṇam*—offering the result of activities; *yajet*—may worship; *yaṣṭavyam*—to be worshiped; *iti*—thus; *vā*—or; *pṛthag-bhāvaḥ*—separatist; *saḥ*—he; *sāttvikaḥ*—in the mode of goodness.

**When a devotee worships the Supreme Personality of Godhead and offers the results of his activities in order to free himself from the inebrieties of fruitive activities, his devotion is in the mode of goodness.**

PURPORT: The *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *sūdras*, along with the *brahmacārīs*, *gṛhasthas*, *vānaprasthas*, and *sannyāsīs*, are the members of the eight divisions of *varṇas* and *āśramas*, and they have their respective duties to perform for the satisfaction of the Supreme Personality of Godhead. When such activities are performed and the results are offered to the Supreme Lord, they are called *karmārpaṇam*, duties performed for the satisfaction of the Lord. If there is any inebriety or fault, it is atoned for by this offering process. But if this offering process is in the mode of goodness rather than in pure devotion, then the interest is different. The four *āśramas* and the four *varṇas* act for some benefit in accordance with their personal interests. Therefore such activities are in the mode of goodness; they cannot be counted in the category of pure devotion. Pure devotional service as described by Rūpa Gosvāmī is free from all material desires. *Anyābhilāṣitā-śūnyam*. There can be no excuse for personal or material interest. Devotional activities should be transcendental to fruitive activities and empiric philosophical speculation. Pure devotional service is transcendental to all material qualities.

Devotional service in the modes of ignorance, passion, and goodness can be divided into eighty-one categories. There are different devotional activities, such as hearing, chanting, remembering, worshiping, offering prayer, rendering service, and surrendering everything, and each of them can be divided into three qualitative categories. There is hearing in the mode of passion, in the mode of ignorance, and in the mode of goodness. Similarly, there is chanting in the mode of ignorance, passion, and goodness, etc. Three multiplied by nine equals twenty-seven, and when again multiplied by three it becomes eighty-one. One has to transcend all such mixed materialistic devotional service in order to reach the standard of pure devotional service, as explained in the next verses.

**11-12 मदगुणश्रुतिमात्रेण मयि सर्वगुहाशये ।  
मनोगतिरविच्छिन्ना यथा गङ्गाम्भसोऽम्बुधौ ॥११॥**

**लक्षणं भक्तियोगस्य निर्गुणस्य द्युदाहृतम् ।  
अहैतुक्यव्यवहिता या भक्तिः पुरुषोत्तमे ॥१२॥**

*mad-guṇa-śruti-mātreṇa  
mayi sarva-guhāśaye  
mano-gatir avicchinnā  
yathā gaṅgāmbhaso 'mbudhau*

*lakṣaṇam bhakti-yogasya  
nirguṇasya hy udāhṛtam  
ahaituky avyavahitā  
yā bhaktiḥ puruṣottame*

*mat*—of Me; *guṇa*—qualities; *śruti*—by hearing; *mātreṇa*—just; *mayi*—towards Me; *sarva-guhā-śaye*—residing in everyone's heart; *manah-gatiḥ*—the heart's course; *avicchinnā*—continuous; *yathā*—as; *gaṅgā*—of the Ganges; *ambhasaḥ*—of the water; *ambudhau*—towards the ocean; *lakṣaṇam*—the manifestation; *bhakti-yogasya*—of devotional service; *nirguṇasya*—unadulterated; *hi*—indeed; *udāhṛtam*—exhibited; *ahaitukī*—causeless; *avyavahitā*—not separated; *yā*—which; *bhaktiḥ*—devotional service; *puruṣa-uttame*—towards the Supreme Personality of Godhead.

**The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord.**

PURPORT: The basic principle of this unadulterated, pure devotional service is love of Godhead. *Mad-guṇa-śruti-mātreṇa* means “just after hearing about the transcendental qualities of the Supreme Personality of Godhead.” These qualities are called *nirguṇa*. The Supreme Lord is uncontaminated by the modes of material nature; therefore He is attractive to the pure devotee. There is no need to practice meditation to attain such attraction; the pure devotee is already in the transcendental stage, and the affinity between him and the Supreme Personality of Godhead is natural and is compared to the Ganges water flowing towards the sea. The flow of the Ganges water cannot be stopped by any condition; similarly, a pure devotee's attraction for the transcendental name, form, and pastimes of the Supreme Godhead cannot be stopped by any material condition. The word *avicchinnā*, “without interruptions,” is very important in this connection. No material condition can stop the flow of the devotional service of a pure devotee.

The word *ahaitukī* means “without reason.” A pure devotee does not render loving service to the Personality of Godhead for any cause or for any benefit, material or

spiritual. This is the first symptom of unalloyed devotion. *Anyābhilāṣitā-śūnyam*: he has no desire to fulfill by rendering devotional service. Such devotional service is meant for the *puruṣottama*, the Supreme Personality, and not for anyone else. Sometimes pseudodevotees show devotion to many demigods, thinking the forms of the demigods to be the same as the Supreme Personality of Godhead's form. It is specifically mentioned herein, however, that bhakti, devotional service, is meant only for the Supreme Personality of Godhead, Nārāyaṇa, Viṣṇu, or Kṛṣṇa, not for anyone else.

*Avyavahitā* means "without cessation." A pure devotee must engage in the service of the Lord twenty-four hours a day, without cessation; his life is so molded that at every minute and every second he engages in some sort of devotional service to the Supreme Personality of Godhead. Another meaning of the word *avyavahitā* is that the interest of the devotee and the interest of the Supreme Lord are on the same level. The devotee has no interest but to fulfill the transcendental desire of the Supreme Lord. Such spontaneous service unto the Supreme Lord is transcendental and is never contaminated by the material modes of nature. These are the symptoms of pure devotional service, which is free from all contamination of material nature.

### 13 सालोक्यसार्ष्टिसामीप्यसारूप्यैकत्वमप्युत । दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥१३॥

*sālokya-sārṣṭi-sāmīpya-  
sārūpyaikatvam apy uta  
dīyamānaṁ na gṛhṇanti  
vinā mat-sevanam janāḥ*

*sālokya*—living on the same planet; *sārṣṭi*—having the same opulence; *sāmīpya*—to be a personal associate; *sārūpya*—having the same bodily features; *ekatvam*—oneness; *api*—also; *uta*—even; *dīyamānaṁ*—being offered; *na*—not; *gṛhṇanti*—do accept; *vinā*—without; *mat*—My; *sevanam*—devotional service; *janāḥ*—pure devotees.

**A pure devotee does not accept any kind of liberation—*sālokya*, *sārṣṭi*, *sāmīpya*, *sārūpya*, or *ekatva*—even though they are offered by the Supreme Personality of Godhead.**

PURPORT: Lord Caitanya teaches us how to execute pure devotional service out of spontaneous love for the Supreme Personality of Godhead. In the *Śikṣāṣṭaka*, He prays to the Lord: "O Lord, I do not wish to gain from You any wealth, nor do I wish to have a beautiful wife, nor do I wish to have many followers. All I want from You is that in life after life I may remain a pure devotee at Your lotus feet." There is a similarity between the prayers of Lord Caitanya and the statements of *Śrīmad-Bhāgavatam*. Lord Caitanya prays, "in life after life," indicating that a devotee does not even desire the cessation of birth and death. The yogīs and empiric philosophers desire cessation of the process of birth

and death, but a devotee is satisfied to remain even in this material world and execute devotional service.

It is clearly stated herein that a pure devotee does not desire *ekatva*, oneness with the Supreme Lord, as desired by the impersonalists, the mental speculators, and the meditators. To become one with the Supreme Lord is beyond the dream of a pure devotee. Sometimes he may accept promotion to the Vaikuṅṭha planets to serve the Lord there, but he will never accept merging into the Brahman effulgence, which he considers worse than hellish. Such *ekatva*, or merging into the effulgence of the Supreme Lord, is called *kaivalya*, but the happiness derived from *kaivalya* is considered by the pure devotee to be hellish. The devotee is so fond of rendering service to the Supreme Lord that the five kinds of liberation are not important to him. If one is engaged in pure transcendental loving service to the Lord, it is understood that he has already achieved the five kinds of liberation.

When a devotee is promoted to the spiritual world, Vaikuṅṭha, he receives four kinds of facilities. One of these is *sālokya*, living on the same planet as the Supreme Personality. The Supreme Person, in His different plenary expansions, lives on innumerable Vaikuṅṭha planets, and the chief planet is Kṛṣṇaloka. Just as within the material universe the chief planet is the sun, in the spiritual world the chief planet is Kṛṣṇaloka. From Kṛṣṇaloka, the bodily effulgence of Lord Kṛṣṇa is distributed not only to the spiritual world but to the material world as well; it is covered by matter, however, in the material world. In the spiritual world there are innumerable Vaikuṅṭha planets, and on each one the Lord is the predominating Deity. A devotee can be promoted to one such Vaikuṅṭha planet to live with the Supreme Personality of Godhead.

In *sārṣṭi* liberation the opulence of the devotee is equal to the opulence of the Supreme Lord. *Sāmīpya* means to be a personal associate of the Supreme Lord. In *sārūpya* liberation the bodily features of the devotee are exactly like those of the Supreme Person but for two or three symptoms found exclusively on the transcendental body of the Lord. Śrīvatsa, for example, the hair on the chest of the Lord, particularly distinguishes Him from His devotees.

A pure devotee does not accept these five kinds of spiritual existence, even if they are offered, and he certainly does not hanker after material benefits, which are all insignificant in comparison with spiritual benefits. When Prahlāda Mahārāja was offered some material benefit, he stated: "My Lord, I have seen that my father achieved all kinds of material benefits, and even the demigods were afraid of his opulence, but still, in a second, You have finished his life and all his material prosperity." For a devotee there is no question of desiring any material or spiritual prosperity. He simply aspires to serve the Lord. That is his highest happiness.

### 14 स एव मक्तियोगाख्य आत्यन्तिक उदाहृतः । येनातिव्रज्य त्रिगुणं मद्भावायोपपद्यते ॥१४॥

*sa eva bhakti-yogākhyā  
ātyantika udāhṛtaḥ  
yenātivrajya tri-guṇam  
mad-bhāvāyopadyate*

*saḥ*—this; *eva*—indeed; *bhakti-yoga*—devotional service; *ākhyāḥ*—called; *ātyantikaḥ*—the highest platform; *udāhṛtaḥ*—explained; *yena*—by which; *ativrajya*—overcoming; *tri-guṇam*—the three modes of material nature; *mat-bhāvāya*—to My transcendental stage; *upadyate*—one attains.

**By attaining the highest platform of devotional service, as I have explained, one can overcome the influence of the three modes of material nature and be situated in the transcendental stage, as is the Lord.**

PURPORT: Śrīpāda Śaṅkarācārya, who is supposed to be the leader of the impersonalist school of philosophers, has admitted in the beginning of his comments on *Bhagavad-gītā* that Nārāyaṇa, the Supreme Personality of Godhead, is beyond the material creation; except for Him, everything is within the material creation. It is also confirmed in the Vedic literature that before the creation there was only Nārāyaṇa; neither Lord Brahmā nor Lord Śiva existed. Only Nārāyaṇa, or the Supreme Personality of Godhead, Viṣṇu, or Kṛṣṇa, is always in the transcendental position, beyond the influence of material creation.

The material qualities of goodness, passion, and ignorance cannot affect the position of the Supreme Personality of Godhead; therefore He is called *nirguṇa* (free from all tinges of material qualities). Here the same fact is confirmed by Lord Kapila: one who is situated in pure devotional service is transcendently situated, as is the Lord. Just as the Lord is unaffected by the influence of the material modes, so too are His pure devotees. One who is not affected by the three modes of material nature is called a liberated soul, or *brahma-bhūta* soul. *Brahma-bhūtaḥ prasannātmā* is the stage of liberation. *Aham brahmāsmi*: “I am not this body.” This is applicable only to the person who constantly engages in the devotional service of Kṛṣṇa and is thus in the transcendental stage; he is above the influence of the three modes of material nature.

It is the misconception of the impersonalists that one can worship any imaginary form of the Lord, or Brahman, and at the end merge in the Brahman effulgence. Of course, to merge into the bodily effulgence (Brahman) of the Supreme Lord is also liberation, as explained in the previous verse. *Ekatva* is also liberation, but that sort of liberation is never accepted by any devotee, for qualitative oneness is immediately attained as soon as one is situated in devotional service. For a devotee, that qualitative equality, which is the result of impersonal liberation, is already attained; he does not have to try for it separately. It is clearly stated here that simply by

pure devotional service one becomes qualitatively as good as the Lord Himself.

**15 निषेवितेनानिमित्तेन स्वधर्मेण महीयसा ।  
क्रियायोगेन शस्तेन नातिहिंसेण नित्यशः ॥१५॥**

*niṣevitenānimittena  
sva-dharmaṇa mahīyasā  
kriyā-yogena śastena  
nātihiṁsreṇa nityaśaḥ*

*niṣevitena*—executed; *animittena*—without attachment to the result; *sva-dharmaṇa*—by one’s prescribed duties; *mahīyasā*—glorious; *kriyā-yogena*—by devotional activities; *śastena*—auspicious; *na*—without; *atihiṁsreṇa*—excessive violence; *nityaśaḥ*—regularly.

**A devotee must execute his prescribed duties, which are glorious, without material profit. Without excessive violence, one should regularly perform one’s devotional activities.**

PURPORT: One has to execute his prescribed duties according to his social position as a *brāhmaṇa*, *kṣatriya*, *vaiśya*, or *śūdra*. The prescribed duties of the four classes of men in human society are also described in *Bhagavad-gītā*. The activities of *brāhmaṇas* are to control the senses and to become simple, clean, learned devotees. The *kṣatriyas* have the spirit for ruling, they are not afraid on the battlefield, and they are charitable. The *vaiśyas*, or the mercantile class of men, trade in commodities, protect cows, and develop agricultural produce. The *śūdras*, or laborer class, serve the higher classes because they themselves are not very intelligent.

From every position, as confirmed in *Bhagavad-gītā*, *svakarmaṇā tam abhyarcya*: one can serve the Supreme Lord by performing one’s prescribed duty. It is not that only the *brāhmaṇas* can serve the Supreme Lord and not the *śūdras*. Anyone can serve the Supreme Lord by performing his prescribed duties under the direction of a spiritual master, or representative of the Supreme Personality of Godhead. No one should think that his prescribed duties are inferior. A *brāhmaṇa* can serve the Lord by using his intelligence, and the *kṣatriya* can serve the Supreme Lord by using his military arts, just as Arjuna served Kṛṣṇa. Arjuna was a warrior; he had no time to study *Vedānta* or other highly intellectual books. The damsels in Vrajadhāma were girls born of the *vaiśya* class, and they engaged in protecting cows and producing agriculture. Kṛṣṇa’s foster father, Nanda Mahārāja, and his associates were all *vaiśyas*. They were not at all educated, but they could serve Kṛṣṇa by loving Him and by offering everything to Him.

(continued in the next issue)

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- Baltimore, Maryland — 200 Bloomsbury Avenue, Catonsville, 21228/ Tel. (410) 744- 4069  
Tel. & fax: (410) 744-1624
- Boise, Idaho — 1615 Martha Street, 83706/ Tel. (208) 344-4274/  
E-mail: arun\_gupta@hp-boise-omd.om.hp.com
- Boston, Massachusetts — 72 Commonwealth Avenue, 02116/ Tel. (617) 247-8611/  
Fax: (617) 266-3744/ E-mail: iskoston@aol.com
- Chicago, Illinois — 1716 W. Lunt Avenue, 60626/ Tel. (773) 973-0900/ Fax: (773) 973-0526/  
E-mail: vanivasu@aol.com
- Columbus, Ohio — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ Fax: (614) 294-0545/  
E-mail: malati.acbsp@com.bbt.se
- ◆ Dallas, Texas — 5430 Gurley Avenue, 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/  
E-mail: txkrsnas@aol.com
- ◆ Denver, Colorado — 1400 Cherry Street, 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052
- ◆ Detroit, Michigan — 383 Lenox Avenue, 48215/ Tel. (313) 824-6000/ Fax: (313) 822-3748
- Gainesville, Florida — 214 N.W. 14th Street, 32603/ Tel. (352) 336-4183/  
E-mail: krishna@afn.org
- Guarabo, Puerto Rico — HC01-Box 8440, 00778-9763/ Tel. & fax: (809) 737-1658
- Hartford, Connecticut — 1683 Main Street, E. Hartford, 06108/ Tel. & fax: (860) 289-7252/  
E-mail: bhaktirasa@poboxes.com

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

◆ Temples with restaurants or dining. ● Revised listing. The full list of centers appears in our January/February and July/August issues.



- Budapest** — Hare Krishna Temple, Mariaremetei ut. 77, Budapest 1028 II, Hungary/  
Tel. & fax: +36 (01) 1768774
- Copenhagen** — Baunevej 23, 3400 Hillerød, Denmark/ Tel. +45 4228 6446/ Fax: +45 4228 7331/  
E-mail: dk.community@com.bbt.se
- ◆ **Heidelberg** — Kurfürsten-Anlage 5, D-69115 Heidelberg, Germany/ Tel. +49 (06221) 16 51 01/  
Fax: +49 (06221) 167676
- Helsinki** — Ruoholahdenkatu 24 D (III krs) 00180, Helsinki, Finland/ Tel. +358 (0) 6949879/  
Fax: +358 (0) 6949837
- Madrid** — Espíritu Santo 19, 28004 Madrid, Spain/ Tel. +34 (91) 521-3096
- Oslo** — Jonsrudvej 1G, 0274 Oslo, Norway/ Tel. +47 (022) 552243/ Fax: +47 (022) 558172
- Paris** — 31 Rue Jean Vacquier, 93160 Noisy le Grand, Paris, France/ Tel. +33 (01) 43043263  
Fax: +33 (01) 43057864/ E-mail: nitai.gaurasundara.tkg@com.bbt.se
- Prague** — Jilova 290, Prague 5-Zlicin 155 00, Czech Republic/ Tel. +42 (02) 3021282 or 3021608/  
Fax: +42 (02) 3021628
- Rome** — Nepi, Sri Gaura Mandala, Via Mazzanes Km. 0,700 (dalla Cassia uscita Calcata), Pian del Pavone (Viterbo), Italy/ Tel. +39 (0761) 527038
- ◆ **Septon-Durbuy, Belgium** — Chateau de Petite Somme, B-6940 Septon-Durbuy/  
Tel. +32 (086) 322926/ Fax: +32 (086) 322929/ E-mail: radhadesh@tornado.be
- ◆ **Stockholm** — Fridhemsgatan 22, 11240 Stockholm, Sweden/ Tel. +46 (08) 6549 002/  
Fax: +46 (08) 6508 813
- Vienna** — Rosenackerstrasse 26, 1170 Vienna, Austria/ Tel. & fax: +43 (01) 455830
- Warsaw** — Mysiadlo k. Warszawy, ul. Zakret 11, 05-500 Piaseczno, Poland/  
Tel. & fax: +48 (022) 756-2711
- ◆ **Zürich** — Preyergasse 16, 8001 Zürich, Switzerland/ Tel. +41 (01) 251-88-51/ Fax: +41 (01) 262 3114

**FARM COMMUNITIES**

- France (Bhaktivedanta Village)** — Chateau Bellevue, F-39700 Chatenois/ Tel. +33 (084) 728235
- France (La Nouvelle Mayapura)** — Domaine d'Oublaiss, 36360, Lucay le Mâle/  
Tel. +33 (054) 402481
- Germany (Nava Jiyada Nrsimha Ksetra)** — Zielberg 20, 94118 Jandelsbrunn/ Tel. +49 (08583) 3316
- Italy (Villa Vrindavan)** — Via Comunale degli Scopeti 108, S. Andrea in Percussina, San Casciano,  
Val di Pesa (Florence) 5002/ Tel. +39 (055) 820-054
- Spain (New Vraja Mandala)** — (Santa Clara) Brihuega, Guadalajara/ Tel. +34 (949) 280436

**ADDITIONAL RESTAURANTS**

- Barcelona** — Restaurante Govinda, Plaza de la Villa de Madrid 4-5, 08002 Barcelona
- Copenhagen** — Govinda's, Noerre Farimagsgade 82/ Tel. +45 (03) 333-7444
- Milan** — Govinda's, Via Valpetrosa 3/5, 20123 Milano / Tel. +39 (02) 862-417
- Oslo** — Krishna's Cuisine, Kirkeveien 59B, 0364 Oslo/ Tel. +47 (02) 260-6250
- Vienna** — Govinda, Lindengasse 2A, 1070 Vienna/ Tel. +43 (01) 5222817

**COMMONWEALTH OF INDEPENDENT STATES (partial list)**

- Kiev** — ul. Menjinskogo, 21-b., 252054 Kiev, Ukraine/ Tel. +380 (8044) 2444944/  
E-mail: acyuta@krsna.kiev.ua
- Moscow** — Khoroshevskoye shosse dom 8, korp.3, 125 284, Moscow, Russia/  
Tel. +7 (8095) 255-67-11/ Fax: +7 (8095) 945 3317
- St. Petersburg** — 17, Bumazhnaya str., 198020, Russia/ Tel. +7 (8812) 186-7259 or 186-9690/  
Fax: +7 (8812) 186-1170/ E-mail: temple@krsna.spb.su

**RESTAURANT**

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

**ASIA (partial list)**

- Dhaka, Bangladesh** — 5 Chandra Mohon Basak St., Banagram, Dhaka 1203/ Tel. +880 (02) 236249
- ◆ **Hong Kong** — 27 Chatam Road South, 6/F, Kowloon/ Tel. +852 (2) 7396818/ Fax: +852 (2) 7242186/  
E-mail: iskconhk@intercon.net
- Jakarta, Indonesia** — P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (021) 4899646
- Kathmandu, Nepal** — Budhanilkantha, Kathmandu (mail: P. O. Box 3520)/  
Tel. +977 (01) 371 743/ Fax: +977 (01) 416 996 (Attn: ISKCON)/  
E-mail: iskconnp@vishnu.ccsl.com.np
- Kuala Lumpur, Malaysia** — Lot 9901, Jalan Awan Jawa, Taman Yari, off 5½ Mile, Jalan Kelang Lama, Petaling/ Tel. +60 (03) 780-7355 or -7360 or -7369/ Fax: +60 (03) 781-1644/  
E-mail: simheswar.jps@com.bbt.se
- Manila, Philippines** — Penthouse Liwag Bldg., 3307 Mantanzas St., Makati, Metro Manila/ Tel. +63 (02) 8337883 loc. 10
- Tel Aviv, Israel** — 16 King George St. (mail: P. O. Box 48163, Tel Aviv 61480)/  
Tel. +972 (03) 5285475 or 6299011/ Fax: +972 (03) 6299011
- Tokyo, Japan** — 1-29-2-202 Izumii, Suginami-ku, Tokyo 168/ Tel. +81 (03) 3327-1541/  
Fax: +81 (03) 3327-1542

**LATIN AMERICA (partial list)**

- Buenos Aires, Argentina** — Centro Bhaktivedanta, Andonaegui 2054 (1431)/  
Tel. +54 (01) 523-4232/ Fax: +54 (01) 523-8085/ E-mail: iskcon-ba@gopalnet.com
- Georgetown, Guyana** — 24 Uityflugt Front, West Coast Demerara
- Guayaquil, Ecuador** — 6 de Marzo 226 or V. M. Rendon/ Tel. +593 (04) 308412 or 309420/  
E-mail: gurumanl@ecua.net.ec
- ◆ **Lima, Peru** — Schell 634 Miraflores/ Tel. +51 (014) 444-2871/  
E-mail: postmast@limandir.org.pe
- Mexico City, Mexico** — Gob. Tiburcio Montiel No. 45, 11850 Mexico, D.F./  
Tel. +52 (05) 271-22-23/ E-mail: iskconmx@mail.internet.com.mx
- Rio de Janeiro, Brazil** — Rua Barao da Torre 199, apt. 102, Ipanema/  
Tel. +55 (021) 267-0052

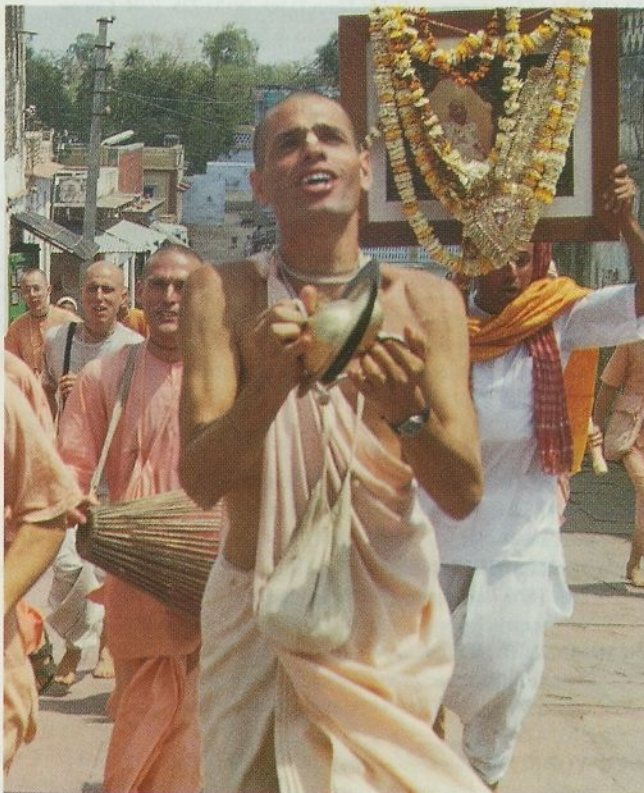
- San Salvador, El Salvador** — (mail: Apartado Postal 1506)/ Tel. +503 78-0799
- Santiago, Chile** — Carrera 330/ Tel. +56 (02) 698-8044/ E-mail: 16108hk@entel.net
- São Paulo, Brazil** — Av. Angelica, 2583, Centro, CEP 01227-200, São Paulo, SP, Brazil/  
Tel. +55 (011) 259-7352

**AFRICA (partial list)**

- Cape Town, South Africa** — 17 St. Andrews Rd., Rondebosch 7700/  
Tel. +27 (021) 689 1529/ Fax: +27 (021) 686-8233/ E-mail: cape.town@com.bbt.se
- ◆ **Durban, South Africa** — Chatsworth Centre, Chatsworth 4030, KwaZulu Natal  
(mail: P. O. Box 56003)/ Tel. +27 (031) 433-328/ Fax: +27 (031) 438-198/  
E-mail: iskconsa@iafrica.com
- ◆ **Johannesburg, South Africa** — 14 Goldreich St., Hillbrow 2001 (mail: P. O. Box 10667,  
Johannesburg 2000)/ Tel. +27 (011) 484-7170/ Fax: +27 (011) 484-6279/  
E-mail: iskconjh@iafrica.com
- Lagos, Nigeria** — 25 Jaiyeola Ajata St., Ajao Estate, off International Airport Express Rd.  
(mail: P. O. Box 8793, Osodi)/ Tel. & fax: +234 (01) 876169
- Mombasa, Kenya** — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds.  
(mail: P. O. Box 82224, Mombasa)/ Tel. +254 (011) 312248
- Nairobi, Kenya** — Muhuroni Close, off West Nagara Rd. (mail: P. O. Box 28946, Nairobi)/  
Tel. +254 (02) 744365/ Fax: +254 (02) 740957
- Phoenix, Mauritius** — Hare Krishna Land, Pont Fer, Phoenix (mail: P. O. Box 108, Quartre  
Bornes, Mauritius)/ Tel. +230 696-5804/ Fax: +230 465-1066
- Port Elizabeth, South Africa** — 18 Strand Fontein Rd., 6001 Port Elizabeth/  
Tel. & fax: +27 (041) 534 330
- Port Harcourt, Nigeria** — 2nd Tarred Rd., Ogwaja Waterside  
(mail: P. O. Box 4429, Trans Amadi)
- Pretoria, South Africa** — 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

**FARM COMMUNITY**

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



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

Yamaraaja Das

# 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; **Grass Valley** — Madana Mohana Dāsa & Vṛndāvanēśvarī Devī Dāsī, (916) 477-0551; **Ojai** — Māyēśvara Dāsa & Urvaśī Devī Dāsī (William & Joan Roberts), (805) 640-0405; **Placentia** — Sri Radha Raman Temple, (714) 996-7262; **Redwood Valley** — Prasanna Yoga Āśrama (Īkṣvāku Dāsa), (707) 485-5592; **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** — Brhat Sānu Dāsa, (813) 725-7694; **Cocoa Beach** — Bhāgavata Dharma Dāsa & Śyāmā Devī Dāsī, (407) 633-7664; **Coral Springs** — \*Institute for Gaudīya Vaishnavism, (954) 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** — Āṅkotta 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 Tulasi Dāsī, (301) 236-4717  
**MASSACHUSETTS:** **Quincy** — Charran Mahadeo (Caitya Guru Dāsa), (617) 471-7911  
**MISSISSIPPI:** **Cleveland** — K. P. & Bhama Sridharan, (601) 846-4132  
**MONTANA:** **Belgrade** — Peter Levine (Īśāna Dāsa), (406) 388-1062; **Bozeman** — Laura Marino, (406) 586-1699  
**NEW HAMPSHIRE:** **Hudson** — V. J. Varnasi, (603) 598-6939  
**NEW JERSEY:** **Parsippany** — Rahul Kunderan, (201) 428-8119; **New Jersey Shore** — Greg & Kristen, (908) 458-6670  
**NEW MEXICO:** **Albuquerque** — Johna & Bob McClain, (505) 298-8440; \*Randolph Schwab (Raṅga Raṅjana Dāsa), (505) 452-1833; Suresh Vyas, (505) 833-5453; **Santa Fe** — Jambavatī Devī Dāsī, (505) 473-3036  
**NEW YORK:** \***Binghamton** — Mayapur Śaśī Dāsī, (607) 777-7049; **Buffalo** — Mahāvegavatī Devī Dāsī, (716) 884-3640; **Corona (Queens)** — Śivārādhyā Dāsa (Jayant V. Surti & family), (718) 639-6580; **Rego Park** — Nikunja-Behari Dāsa (Nikhil N. Trivedi & family), (718) 897-2267; **Syracuse** — Gopasundarī Devī Dāsī (Gail Pellicci), (315) 451-7675  
**NORTH CAROLINA:** **Belmont** — Kantilal & Sushila Patel (Satyavrata Dāsa & Kṛṣṇa Kumārī Devī Dāsī), (704) 825-3753; **Fayetteville** — Dayāvīra Dāsa, (919) 425-6861; **Sandy Ridge** — Ādi Kartā Dāsa & Rucirā Devī Dāsī, (910) 593-9058

**OHIO:** **Athens** — contact: Krishna House, (614) 421-1661; **Cincinnati** — Braja Kumārī Dāsī, (513) 742-5725; contact: Krishna House, (614) 421-1661; **Cleveland** — Kṛṣṇanandini Devī Dāsī, (216) 681-2934 or Kāma-giri Devī Dāsī, (216) 761-3954; **Kent** — Regular programs at Kent State University, (614) 421-1661  
**PENNSYLVANIA:** **Erie** — Līlā Kumāra Devī Dāsī, (814) 676-1791; **Norristown** — Radha Krishna Mahajan, M.D. (Kaivalya Dāsa), (215) 539-3221; **Pittsburgh** — Yoginī Devī Dāsī, (412) 494-9858; Kaunteya Dāsa (Ken Jones), (412) 471-0666; **Stroudsburg** — Dr. Shyamsundar Mahajan (Śamika Rṣi Dāsa), (717) 424-9449  
**SOUTH CAROLINA:** **Orangeburg** — Sam & Savita Patel, (803) 534-5368  
**TENNESSEE:** **Nashville** — Nitāi Gaurasundara Dāsa (Dr. Ravi Singh), (615) 896-3425  
**UTAH:** **Spanish Fork** — KHQN Radio, (801) 798-3559  
**VIRGINIA:** **Charlottesville** — The Bhaktivedanta Center, Amitācāra Dāsa & Māyāpriyā 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** — Mañibandha 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** — Oṅkāra Dāsa and Jadurāṇī 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 & Viśakhā Devī Dāsī, (416) 297-6131  
**COMMONWEALTH OF INDEPENDENT STATES:** Programs are held in more than 100 cities. Contact ISKCON Moscow.  
**DENMARK:** **Copenhagen** — Krishnahuset, Blaagaardsgade 14 st. tv. 2200 Kobenhavn N.; **Thorsager** — Kaṁsahanta Dāsa, and Anuttara Devī Dāsī, (45) 86373686; **Vasteras** — Jonas Andreasson, (021) 88007  
**FRANCE:** **Paris** — Centre Culturel Hare Krishna, (01) 40469523  
**GERMANY:** **Hamburg** — Vedic Cultural Mission, (040) 655 23 72; **Weimar** — Katharina Rauch, Am Jakobsfriedhof 1, D-99423  
**GREECE:** **Greater Patras Area** — Pānagādī-tīrtha Dāsa, (06) 963-2930  
**HUNGARY:** **Liter** — Torok Zoltan, Bajcsy Zs. u. 56, Liter 8196  
**ITALY:** **Belforte del Chienti** — Centro Culturale Govinda Bhavan, Mahāvākya Dāsa & Divya Kathā Devī Dāsī, (0733) 951102; **Rome** — Hare Kṛṣṇa Forum, (06) 6832660  
**JAMAICA, WEST INDIES:** **Kingston** — Bhāgavatānanda Dāsa, (809) 925-8332  
**JAPAN:** **Odawara** — Jayānanda Dāsa and Bhaktin Kana, (0465) 42-3749; **Osaka** — Satsvartīpa Dāsa and Jalāṅgī Devī Dāsī, (06) 352-0729  
**NEW ZEALAND:** **Tauranga, Bay of Plenty** — ISKCON Tauranga Community, (07) 549 1807  
**SOUTH AFRICA:** Programs are held in more than 50 locations. For information contact one of the centers in South Africa listed on page 61.  
**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 Hṛṣīkeśa

(August 18–September 15)

### SEPTEMBER

7—Appearance anniversary of Śrīmatī Sītā 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 Haridāsa 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, in 1959. Third month of Cāturmāsya begins (fasting from milk).

23—Anniversary of Śrīla Prabhupāda's arrival in the United States in 1965.

27—Indirā Ekādaśī. Fasting from grains and beans.

### OCTOBER

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

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

## Month of Dāmodara

(October 16–November 13)

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

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

27—Ramā Ekādaśī. Fasting from grains and beans.

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

### NOVEMBER

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

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

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

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

## Month of Keśava

(November 14–December 14)

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

25—Utpannā Ekādaśī. Fasting from grains and beans.

# Vedic Thoughts

Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead must be considered dead, although breathing.

Śrīmatī Devahūti  
*Śrīmad-Bhāgavatam* 3.23.56

With a single fragment of Myself,  
I pervade and support this entire universe.

Lord Śrī Kṛṣṇa  
*Bhāgavad-gītā* 10.42

Anyone who has any desire or aspiration for satisfying his senses by becoming more and more important, either in the material sense or in the spiritual sense, cannot actually relish the really sweet taste of devotional service.

His Divine Grace  
A. C. Bhaktivedanta Swami Prabhupāda  
*The Nectar of Devotion*, p. 33

Firm, ceaseless, and unshakable love of God which surpasses every other form of affection or attachment, and which is based on and inspired by a full knowledge of His transcendent majesty, is called bhakti; by that alone does one attain liberation—by no other means.

Śrīpāda Madhvācārya

A person who can understand that the Absolute Truth can exist with form and variety in a pure transcendental state can properly see that Viṣṇu, His name, and His qualities are all one and inseparable from Him. This concept of Kṛṣṇa with personality is actual knowledge. With this understanding one can take to chanting the holy name, knowing that it is Kṛṣṇa Himself . . .

Śrīla Bhaktivinoda Thākura  
*The Holy Name*

[O Lord,] when shall we engage as  
Your permanent eternal servants and always  
feel joyful to have such a perfect master?

Śrī Yāmunācārya  
*Stotra-ratna* 43

When faults in others misguide and delude you—have patience, introspect, find faults in yourself. Know that others cannot harm you unless you harm yourself.

Śrīla Bhaktisiddhānta Sarasvatī Thākura  
Discourse in Dhaka, Bangladesh, 1935

One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one's heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever.

Lord Rṣabhadeva  
*Śrīmad-Bhāgavatam* 5.5.1

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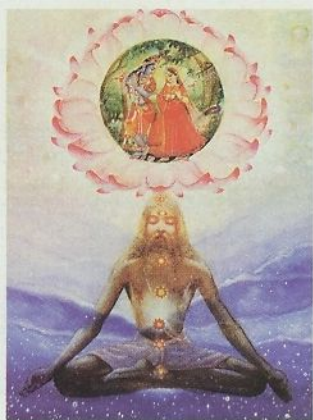
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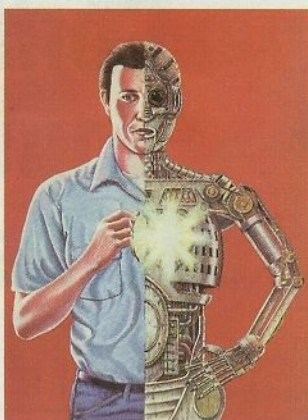
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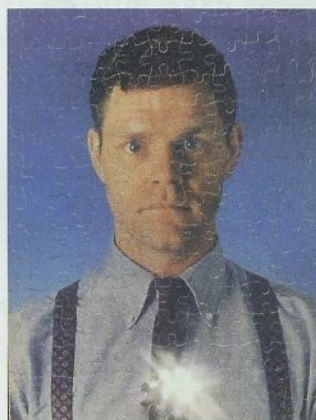
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