

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



The Magazine of the Hare Krishna Movement • Jan/Feb 1998 • \$4.00 / £4.50



DOUBTLESS KNOWLEDGE

From Kṛṣṇa,
The Highest
Authority

PUṢKARA:

An Ancient
Place of
Sages



**INDIAN
STAMP**
PAYS HOMAGE TO
SRILA PRABHUPADA
(See pg. 25)



Śrī Gopāla Kṛṣṇa

The Vedic scriptures tell us that the original, eternal form of the Supreme Lord, Śrī Kṛṣṇa, is that of a cowherd boy (*gopāla*). Accompanied by His friends, Kṛṣṇa tends cows in His eternal abode, Goloka Vṛndāvana. (Painting by Puṣkara Dāsa.)

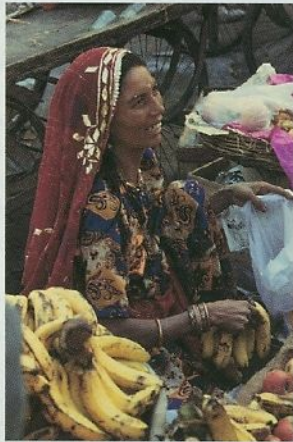
BACK TO GODHEAD

THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

Founded 1944 • Vol. 32, No. 1 • January/February 1998



20



41

DEPARTMENTS

- From the Editor 3
Letters 4
The Hare Kṛṣṇa Mantra 13
Śrīla Prabhupāda Speaks Out 17
The Vedic Observer 18
Poetry 23
Kṛṣṇa on the Net 24
Every Town and Village 25
The Hare Kṛṣṇa Catalog 31
Śrīmad-Bhāgavatam 53
Hare Kṛṣṇa Centers 57
Gatherings 62
The Hare Kṛṣṇa Calendar 63
Vedic Thoughts 64

COLUMNS

- Lessons from the Road 11
Work Done As Sacrifice
Lord Kṛṣṇa's Cuisine 12
*Rasgullā: Bengal's
Most Popular Sweet*
Book Distribution 14
Expressions of Gratitude
India's Heritage 15
Why We Worship a Plant
Schooling Kṛṣṇa's Children 16
A Diet for Spiritual Health
Bhakti-yoga at Home 50
Chanting and Seeing God
The Land, the Cows, and Kṛṣṇa 51
Names and Personal Relationship

COVER: Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, and His consort, Śrīmatī Rādhārāṇī. While on pilgrimage in Vṛndāvana, India, Yamarāja Dāsa, the designer of *Back to Godhead*, discovered this painting on a ceramic-covered wall holding a road-side drinking fountain. (Artist unknown.)

FEATURES

Doubtless Knowledge 6

Śrīla Prabhupāda explains how to acquire sure knowledge of the Absolute Truth.

Give Up Pride 20

How to receive the extraordinary mercy of Śrī Caitanya Mahāprabhu, Kṛṣṇa's most generous incarnation.

MAHĀBHĀRATA

Princess Subhadrā's Dowry 28

To Arjuna from Lord Kṛṣṇa: a thousand golden chariots, a thousand mares, ten thousands cows . . .

Service to God and Service to Man 35

A disciple relates how Śrīla Prabhupāda disclosed the means to serve both God and man at once.

HOW I CAME TO KṚṢṆA CONSCIOUSNESS

Becoming One of "Them" 37

She heard the album *The Radha Kṛṣṇa Temple* and thought, "This is not of this world!"

SPIRITUAL PLACES

Puṣkara: The Place of Lord Brahmā 41

The history of this holy site on the plains of Rajasthan traces back to ages and sages long passed.

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

FOUNDER

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

His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda

EDITOR Jayādvaīta Swami • **MANAGING EDITOR** Nāgarāja Dāsa
• **ASSOCIATE EDITORS** Drutakarmā Dāsa, Jagajīvana Dāsa,
Mukunda Goswami, Ūrmilā Devi Dāsī, Viśākhā Devi Dāsī • **DE-**
SIGN Yamarāja Dāsa • **PROOFREADERS** Guru-Kṛṣṇa Dāsa, Ījya
Dāsa, Keśīhanta Dāsa • **ARCHIVES** Raṇajit Dāsa • **SUBSCRIBER**
SERVICES Arcī Devi Dāsī, Dulāla Candra Dāsa, Haripriyā Devi
Dāsī, Mañjarī Devi Dāsī, Trivikrama Dāsa • **TEMPLE SERVICES**
Lokasākṣīnī Devi Dāsī

PUBLISHING COORDINATOR Yudhiṣṭhira Dāsa • **PRODUC-**
TION Sac-cid-ānanda Dāsa • **MARKETING** Raghunātha Dāsa •
ACCOUNTS Dulāla Candra Dāsa, Keśīhanta Dāsa, Sahadeva Dāsa •
SPECIAL PROJECTS Ms. Shashi Bhagnari, Sammy Ramirez

EDITORIAL OFFICES Send editorial correspondence to BTG, P. O.
Box 430, Alachua, FL 32616, USA. Phone: (904) 462-7794. Fax: (904)
462-7893. Or BTG, 33 Janki Kutir, Next to State Bank of Hyderabad,
Juhu, Mumbai 400 049, India. Phone: (022) 618-1718. Fax: (022) 618-
4827. E-mail: editors@com.bbt.se

SUBSCRIPTIONS *Back to Godhead* is published six times a year. For
a one-year subscription send \$24 to Back to Godhead, P. O. Box 255,
Sandy Ridge, NC 27046, USA. Or call toll-free: 1-800-800-3284.
In Canada call our 800 number or send \$20.95 Canadian.

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

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

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

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

PRINTING Interprint, Clearwater, Florida, USA

PREPRESS Digital Prepress International through PrintNet, USA



© 1998 The Bhaktivedānta Book Trust International. All rights
reserved. *Back to Godhead* (ISSN 0005-3643, USPS 604-170) is
published bimonthly (six times a year) for \$24 per year by Back
To Godhead, 18024 NW 112th Blvd., Alachua, FL 32615. Periodicals
postage paid at Alachua, Florida, and additional mailing offices.

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



Statement of Purposes

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

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

PRONUNCIATION We spell Sanskrit words and
names by a phonetic system that lets you know
how to say each word. Pronounce short **a** like the **u**
in **but**, long **ā** like the **a** in **far** (and held twice as
long as the short **a**). Pronounce **e** like the **a** in
evade, long **ī** like the **i** in **pique**. Pronounce the
vowel **ṛ** like the **ri** in **rim**, and **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."

Russia: Back to Religious Oppression

THIS PAST SUMMER on a visit to Russia, I stopped in at several churches and was touched by the piety of the simple Russian people, till lately deprived of religious freedom, who come to church to pray, to humble themselves before the holy icons, and to partake in the venerable rites of the Russian Orthodox tradition.

I was less favorably impressed—that is, I was disgusted—by the political machinations of the holy leaders of that tradition, craftily at work to push through a bill, now signed into law by President Yeltsin, designed to secure power and privilege for Russian Orthodoxy, cut a deal with a handful of “traditional” Russian religions, and curtail the newly restored religious freedoms of everyone else.

The law “on freedom of conscience and on religious associations”—indeed!—neatly divides religious groups in Russia into two categories: first-class “religious organizations” and second-class “religious groups.”

For a “religious organization,” full privileges and protections are guaranteed; for a “religious group,” nearly every right is denied.

What makes the difference between a crippled “group” and a privileged “organization”? To be an organization, you have to come up with legal documents proving you’ve been functioning in Russia for at least fifteen years—that is, that you knuckled under and did whatever required to win State approval under the Brezhnev-era Soviet regime.

Here are some of the rights the new law guarantees only to “religious organizations”—and not to religious “groups.”

- the right to create educational institutions. (Article 5, Section 3)
- the right to found and maintain religious buildings and places of worship. (16.1)
- the right to perform worship services and religious ceremonies without hindrance in religious buildings, residential buildings, cemeteries and crematoria, and other places. (16.2)
- the right to carry out religious rites in health centers, hospitals, prisons, children’s homes, old people’s homes, and institutions for the handicapped. (16.3)
- the right to produce, acquire, export, import, and distribute religious literature; printed, audio, and video material; and other articles of religious signifi-

cance. (17.1.) (For “groups,” this right is further crushed in 27.3.)

- the right to start enterprises to produce liturgical literature and articles for religious services. (17.2) (For emphasis, the law reserves this as an *exclusive* right of religious “organizations.”)
- the right to carry out charitable activities. (18.1)
- the right to create cultural and educational institutions, and organs of mass media. (18.2) (Your right to publish a magazine or run a radio or TV station is assured—provided you’re a religious “organization.”)
- the right to create schools to train priests and clergy (another organizational *exclusive*—19.1), and for students to be deferred from military service. (19.3)
- the right to establish and maintain international links and contacts, for such purposes as pilgrimages, meetings, and religious education. (20.1)
- the right to invite foreign citizens for preaching or religious activity. (20.2) (Organizational *exclusive*!)
- the right to own buildings, property, articles of religious significance, and so on. (21.1)

A “religious group” has rights too. It can worship privately and teach religion to its own followers. (7.2) And this it can do on premises to be provided by its own members—like their own flats. (7.1) And that’s about it.

If space allowed, I could tell you of the opportunities the new law provides for the State to subject “groups” to arbitrary bureaucratic burdens and harassments. And how easy it has become, on flimsy grounds, for a religious “group” to be banned or liquidated (in Russian contexts, a familiar word).

The new law specifically recognizes “the special contribution of Orthodoxy” to Russia’s spirituality and culture. And provides the means for the Hare Kṛṣṇa movement in Russia to be suppressed and persecuted.

The constitutionality of the new law is sure to be challenged (we hope successfully). Meanwhile, now that the Orthodox Church has pushed through this egregiously repressive law—Orthodoxy’s latest “special contribution to Russia’s spirituality and culture”?—any standing this Church might once have had as an exponent of freedom of religion and conscience need not be challenged; it no longer exists.

—Jayādvaīta Swami

The opinions expressed in this editorial are those of the author—one non-Russian individual. They are not the official views of *Back to Godhead*, the International Society for Krishna Consciousness, or any other body.

Ginsberg Helped

Thank you very much for the small article about Allen Ginsberg's passing away. Ultimately he helped Śrīla Prabhupāda establish the Hare Kṛṣṇa movement in America.

Jvala Nṛsimha Dāsa
Christchurch, New Zealand

Pet Peeves

Hare Kṛṣṇa. My name is Dvijapatnī and I am fifteen years old. I was born in a devotee family on Gītā Nāgarī farm in Pennsylvania. My family and I now live in Maryland. Our family also includes a dog named Jordon. I mention Jordon because in the July/August issue of BTG there was an article that attacked and condemned having pets as part of a child's growing up, especially dogs and cats. The article referred to these souls as lower beings that would only lower our spiritual vision. My dog Jordon is not something that teaches me to "value bodily instead of spiritual pleasures." He has the place of a loved child in my heart, a dependent subordinate.

Owning a dog is not only about satisfying our own bodily pleasure. It's also about loving a fellow soul that is in the same material boat that we are.

The author [Ūrmilā Devī Dāsī] mentioned that animals do not teach a child universal love, because the same child who has a dog as a pet will still eat meat. I know from my own experience and observations that this theory applies only to children who have been told time and time again that eating flesh is acceptable. Any child who has the contents of a hamburger explained to him at an early age will instinctively recoil from eating it.

A neighbor child was eating a hamburger at a cookout when my younger brother went up to her and told her it was a cow. She did not believe him and went to her sister and asked if what my brother had said

was true. Her sister uncomfortably confirmed that it was: she was eating a cow. The little girl refused to eat the rest of the burger.

We also have a friend who is ten years old. She chose to become a vegetarian at three and has been one ever since. She has a pet dog who saved her life. With equal vision, she loves all animals, and would not think of hurting a fellow being. She is not a devotee in the sense of being a Vaiṣṇava, but simply a child who loves her pets.

I never thought this magazine could hold something that would make me feel so embarrassed. Although the author mentions in the last paragraph, "Let us teach our children to show spiritually equal vision," I found the article full of contradiction, narrow-mindedness, and a lack of spiritual vision.

I believe having pets can encourage spiritual vision. Children can relate soul to soul even when one soul is trapped in an animal body. I think it is something some adults have more difficulty with due to the pride they have in being humans.

The author said, "From Bharata Mahārāja's story we can teach that we should not take an animal into our lives in the place of the Lord." Of course, this is true, but perhaps there is room for both in the heart of a child. Why would this author assume that an animal would "take the place" of the Lord? In childhood it is possible that both could be there. In fact, I have found that caring for Jordon has helped me develop compassion, responsibility, and a deeper sense of truth that spirit souls live in all creatures and that one can learn to relate to them as souls even when they are covered in a dog's body. "The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog, and a dog-eater." (Bg. 5.18)

I mentioned I was embarrassed by this article. I feel that it will insult many people, and it makes me reluc-

tant to show BTG to friends who might be interested in Kṛṣṇa consciousness. This publication is a representation of ISKCON and the people in it. Please consider carefully what is being printed, because I want to be able to uphold and support every word.

Dvijapatnī Devī Dāsī
Boys, Maryland

ŪRMILĀ DEVĪ DĀSĪ REPLIES:

Thank you for your letter. I'm sorry you found my article embarrassing. It's true that Prabhupāda sometimes says things that are difficult to hear and accept, and which seem odd to those of us living in Western society. It is he who condemns keeping animals simply as pets, while he teaches us how to give all entities spiritual love.

You take issue with my statement that caring for pets doesn't teach universal love, but in your examples, the children gained in spiritual understanding from instructions they received from Vaiṣṇavas such as you and your brother, not simply from their experience with pets. American society, famous for meat-eating, abortion, and general violence, is also a society of pet lovers.

Śrīla Prabhupāda certainly encourages us to see animals, and even plants and insects, as fellow souls traveling in this material world. If we see this way, we will give such souls whatever chance they can have for spiritual advancement. Yet we also have to keep in mind that souls in bodies lower than those of human beings are grossly in the mode of ignorance. And if we intimately associate with someone in the mode of ignorance, whether that soul is in a human or animal body, we will also develop qualities of ignorance.

There is a simple way to see if our attachment is on the platform of sharing Kṛṣṇa consciousness with the animal, or trying to satisfy our minds and senses with something warm, furry, and dependent. Would we give the same care and affection to a soul

whose body is distasteful to us? For example, would I hug and pet a cockroach, convinced that my motives were for his or her spiritual life?

In an agricultural society, householders are expected to have animals for practical purposes and give *prasādam* to all animals around their home. But they don't bring such animals into the home or love them as animals—just as souls.

* * *

I was around pets my whole childhood, caring for them, loving them and observing them. It was obvious to me they had a soul, as I did, because they had the same basic needs and feelings I did. When I finally (about six years ago) learned from your books that all living entities are spiritual, it made perfect sense to me, and I readily took to Kṛṣṇa consciousness—became vegetarian and started chanting and reading regularly. My many pets over the years helped me come to this point. Recently I've been explaining the philosophy of Kṛṣṇa consciousness to my younger brother and sisters, who also love their pets, and they are also receptive.

We can learn from the example of Bharata Mahārāja not to forget Kṛṣṇa in favor of an animal, but in my case I came to Kṛṣṇa because of animals. Bharata Mahārāja was in the renounced stage, and a pet was clearly inappropriate for him. That's not true for children.

I have read almost all of Śrīla Prabhupāda's books, and although I have seen him criticize people for loving their cats and dogs instead of loving God, I have never seen a place where he discourages children from having pets. After all, we should not love anything—wife, husband, children, country—instead of loving Kṛṣṇa, but that does not mean that we should not have these.

My understanding is that children are naturally attracted to having pets because children are part and parcel of Kṛṣṇa and have His qualities and

propensities to a minute degree. Since Kṛṣṇa has pets, children are spontaneously attracted to having pets also. The pets benefit by getting *prasādam* and being around spiritual vibrations, and the child benefits by giving these. And the child's heart becomes softened. At least that is my personal experience.

Bhakta Daniel Sho
Malibu, California

ŪRMILĀ DEVĪ DĀSĪ REPLIES:

Observing animal behavior will certainly confirm the scriptural truth that animals are also souls, as much as human beings are. But though our experiences in the material world may help us take up Kṛṣṇa consciousness, that doesn't mean that the experiences in and of themselves are to be continued once we take up spiritual life. For example, when someone involved with intoxication hears from Prabhupāda that intoxication is in the mode of ignorance, he or she may at once agree, from direct experience. That doesn't make intoxication helpful for spiritual life.

When Prabhupāda condemned the keeping of pets such as dogs and cats, especially in the house, he never distinguished that such instructions were only for renunciants or didn't apply to children.

Śrīla Prabhupāda did, however, encourage all devotees of Kṛṣṇa to treat all living entities with respect and give them a chance for whatever spiritual advancement they are capable of making. So when a devotee child sees a bug in the house, he or she will chant to it and carefully take that bug outside. Where I live, when we see deer or rabbits on our property (a rather frequent occurrence) we always chant to them. Not long ago an opossum was investigating our garbage. Our grown daughter quickly got some *prasādam* to feed it, which it happily ate. Such real spiritual love for all living entities—animal, plant, insect—does indeed soften the heart. But keeping an animal so as to have something warm and furry to hug

and love is a definite spiritual distraction.

We are naturally attracted to so many things in this world as perversions of our original spiritual life or in imitation of the Lord. That everything is a perverted imitation of what goes on in the spiritual world does not, however, mean that whatever we have an inclination to do will bring us closer to the Lord.

* * *

You said, "Indeed it is offensive to offer food to the Lord that a lower animal such as a dog or cat has seen first." I was of the opinion that God exists in each and every life/creature, even in the cats and dogs. In case such pets are kept in the house of an ISKCON believer, even those lives can be raised by getting such an atmosphere: the mahā-mantra, the bells of the *ārati*, the smell of food prepared and offer to God, etc.

Ravi Singhal
Fremont, California

ŪRMILĀ DEVĪ DĀSĪ REPLIES: When the soul in the body of a lower animal sees food meant for the Lord, naturally the animal wants to eat that food. And nothing should be offered to Kṛṣṇa if someone has desired to eat it before the offering.

It is possible for an animal to become so purified by association with a Vaiṣṇava that the animal's seeing food before it is offered wouldn't be offensive. But such examples are rare indeed.

Animals are souls, as much as you or I, but they are grossly covered by the mode of ignorance. While in an animal body, it is almost impossible for a soul to come to spiritual awareness. Is there even a primitive system of religion in any species lower than human? Yet even the most simple human society has some concept of a higher, supernatural power.

There are many ways to give animals spiritual benefit without compromising our own Kṛṣṇa consciousness. At the
(please turn to page 38)

DOUBTLESS KNOWLEDGE

*Irrefutable knowledge that the Absolute Truth
is possible through the method of pure bhakti-yoga.*

• • •

A lecture given in Los Angeles on August 25, 1972

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

Founder-Ācārya of the International Society for Krishna Consciousness

*ato vai kavayo nityam
bhaktim paramayā mudā
vāsudeve bhagavati
kurvanty ātma-prasādanim*

Certainly, therefore, since time immemorial, all transcendentalists have been rendering devotional service to Lord Kṛṣṇa, the Personality of Godhead, with great delight, because such devotional service is enlivening to the self.

—*Śrīmad-Bhāgavatam* 1.2.22

ATAH MEANS “therefore.” When we argue and then come to a conclusion, we say “therefore.” Here “therefore” means that one is firmly convinced. As described in the previous verse, *chidyante sarva-saṁśayāḥ*: “All doubts are destroyed.” *Saṁśaya* means “doubt.”

This morning we were talking with a scientist friend about the ultimate source of everything. First of all, the conclusion is that here everything is relatively situated. For example, one man is the son of another man, who is the son of another man. This world is a relative world: everything depends on something else. No one is independent.

Is the original source sentient or insentient? The original source must be sentient. In our experience we see matter and living things. Here I see a small ant and a big stone. The big stone is insentient; it cannot move. You can wait for millions of years, and the stone will not move, because it is insentient. But the small ant is moving. If you try to check its movement, it will struggle—this way, that way, this way. That shows that the ant is sentient.

Sentient beings are superior to matter. There are two things within our experience: one is sentient, the other not. I am the seer, and sometimes I control both these things. But I am not the supreme controller. I can observe both the sentient and the insentient. So, for the time being, I am superior to both. The ultimate source of everything—the ultimate knower, the ultimate analyzer—must also be sentient. He cannot be insentient.

We can analyze in this way—by experimental knowledge. Our Kṛṣṇa consciousness movement is not sentiment. We can explain how God created. The Bible says, “God said, ‘Let there be creation,’ and there was creation.” But readers of the Bible cannot explain how God created. Therefore in this modern, scientifically advanced age, people do not accept the



If you are advanced in Kṛṣṇa consciousness, you must be free from all doubts.



Bible. But we can explain how God created everything. We can explain how God creates simply by desiring.

Chidyante sarva-saṁśayāḥ. By following *bhāgavata-dharma* or studying the *Śrīmad-Bhāgavatam*, which presents the ultimate knowledge of everything, one can become completely doubtless. One can be sure that God is a person, that He is sentient, that He is the supreme director, the supreme knower, the supreme physicist, the supreme chemist—everything supreme.

Because Kṛṣṇa is supreme He can do anything. In Vṛndāvana He lifted a mountain—Govardhana. There were torrents of rain, and Vṛndāvana was being flooded. All the inhabitants became greatly disturbed, and they looked to Kṛṣṇa for shelter, because they did not know anything beyond Kṛṣṇa.

Kṛṣṇa said, “Yes, I am lifting this mountain. Let it become a big umbrella for the whole village.”

The atheist will say that these are all stories. No. They’re not stories. Because God is supreme, because He is the supreme physicist, He knows how to make a mountain weightless. He knows the art. So many gigantic planets are floating in the sky. Who is floating them? You cannot float even a small thing in the air, but millions and trillions of planets are floating. Who has made that possible? God. Therefore He is called the all-powerful, the great.

So if Kṛṣṇa is God, is it difficult for Him to make a mountain weightless? No. He also enters the ocean. So He must know the physical laws that pertain to entering the ocean. One must only understand the technique. Modern scientists also enter the ocean. They’re floating in the ocean by machine. If you know the physical science more perfectly, you can enter the water without a machine, you can float in the air without a machine, you can lift a mountain without a machine. It is a question of perfect knowledge.

When you are advanced in spiritual knowledge, in devotional service, then *chidyante sarva-saṁśayāḥ*—all your doubts are destroyed. Generally people think, “Oh, Kṛṣṇa lifted a mountain? These are all stories.” Because atheists speak this way, we may think, “Yes, maybe they are stories.” But no. If you are Kṛṣṇa conscious, you must be firmly convinced: “Yes, Kṛṣṇa did it.” It is possible because He knows the physical science perfectly. He knows and He can do it.

One who knows the proper science can turn one thing into another. An electrician can turn a cooler into a heater or a heater into a cooler—because he knows the science. You cannot do that.

Don’t study Kṛṣṇa thinking, “I am also Kṛṣṇa.” No. That is defective thinking. Everyone thinks such “frog philosophy.” When a frog with experience of a three-foot-wide well hears of the size of the Atlantic Ocean, he thinks, “How is it possible?” He thinks the ocean may be a little bigger than his well—four feet, five feet, six feet, ten feet. At ten feet he bursts, because he has no more knowledge. He does not know that the three-foot-wide well can never compare to the Atlantic Ocean.

Because our senses are limited, we have limited creative energy—so-called scientific knowledge, so-called other knowledge. We think that God may be a little bigger than we are. But as soon as we hear that He can lift a mountain—and the whole world—we doubt. But if you are advanced in Kṛṣṇa consciousness, you must be free from all doubts. You must know Kṛṣṇa perfectly, and that is possible by devotional service. In the *Bhagavad-gītā* Kṛṣṇa says, *bhakti-yā māṁ abhijānāti*: “If one wants to understand Me perfectly, one must engage in devotional service.” Kṛṣṇa cannot actually be understood perfectly, but our doubts can be dissipated by bhakti, devotional service.

Why not by knowledge? There are three paths: karma (fruitive work), *jñāna* (speculative knowledge), and bhakti. Kṛṣṇa cannot be known by scientific knowledge. The so-called scientists are always in doubt, unsure. It is not possible to understand God through speculation, because God is unlimited and your knowledge is limited. How can you know God?

Then how can the bhaktas, the devotees, know God? They are not highly educated or scientists. How they can understand God is stated in the *Bhagavad-gītā*:

*teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te*

“To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.” *Tam* means “unto him.” Unto whom? *Bhajatāṁ prīti-pūrvakam*: Unto one engaged in devotional service with love and faith.

God is within you. You don’t have to search for God. *Hṛdy antaḥ-sthaḥ*: God is within your heart, and He can give you intelligence to understand Him.

It is stated earlier in this chapter, *śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ*: “Hearing and chanting about Kṛṣṇa are pious activities.” Kṛṣṇa says that for anyone engaged in devotional service and in hearing about Him, “I give intelligence.” If one is sincere—if one is actually a devotee—Kṛṣṇa will help. *Guru-kṛṣṇa-kṛpā*. The guru is a mercy of Kṛṣṇa. Kṛṣṇa helps us from within and from the outside. The help from the outside is the guru, Kṛṣṇa’s representative.

Kṛṣṇa is always ready to help us, and when Kṛṣṇa helps us it is very easy to understand Him. Therefore a devotee is beyond all doubts. Not that blindly we are accepting Kṛṣṇa as the Supreme

Personality of Godhead. No. We have all our scientific and philosophical arguments. Then we accept Kṛṣṇa.

STAGES OF DEVOTEES

One who accepts Kṛṣṇa by science and philosophy is called an *uttama-adhikārī*, a first-class devotee. There are three stages of devotees: *kaniṣṭha-adhikārī* (lower class), *madhyama-adhikārī* (middle class), and *uttama-adhikārī* (first class). The third-class devotee accepts, "Here is God." That's all. But he has many doubts. The second-class devotee has doubts, but he accepts God on the authority of *Vedas*. The first-class devotee knows perfectly well, "Here is God." *Chid-yante sarva-samśayaḥ*: He is beyond all doubts. "Yes, Kṛṣṇa is the Supreme Personality of Godhead. Here is Kṛṣṇa. My Lord is standing here in this temple. He has come very kindly, mercifully, to accept my service." These are the thoughts of the first-class devotee. As soon as Lord Caitanya Mahāprabhu saw Kṛṣṇa in His form as Jagannātha in the temple, Lord Caitanya fainted. "Here is My Lord, for whom I was searching."

Here it is stated, *ato vai kavayo nityam bhaktim paramayā mudā. Kava-yaḥ* means the first-class devotees. *Nityam*: "perpetually, eternally." *Bhaktim*: "devotional service." *Paramayā*: "transcendental."

These distinctions—first class, second class, third class—are not ordinary material classes. Even in the spiritual world there are such divisions, just as in the sunlight there are divisions: the sunshine, the sun globe, and the sun-god. It is not that because you are in the sunshine you know the sun globe or the sun-god. That requires another stage of knowledge. Similarly, there are stages of devotional service: *kaniṣṭha-adhikārī*, *madhyama-adhikārī*, and *uttama-adhikārī*.

The *uttama-adhikārī* is firmly convinced that Kṛṣṇa is the Supreme Personality of Godhead. No one can dissuade him. He can convince others that Kṛṣṇa is the Supreme Personality of Godhead, but no one can convince him that Kṛṣṇa is not God. Therefore those who are actually in knowledge of Kṛṣṇa consciousness, the science of

God, are firmly fixed in the devotional service of Kṛṣṇa, Vāsudeva.

HOPE FOR THE THIRD CLASS

What about the third-class devotee? If he sticks to devotional service according to the rules and regulations, he will gradually acquire knowledge of Kṛṣṇa and become detached from material attraction. Everything will come.

The *Śrīmad-Bhāgavatam* states:

*vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyam
jñānam ca yad ahaitukam*

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the

world." *Prayojita* means "just begun." The *kaniṣṭha-adhikārī* must stick to the principles of devotional service, and gradually everything will be revealed.

Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. In the beginning, because we have blunt material senses, we cannot understand Kṛṣṇa and Kṛṣṇa's service. We think the chanting of Kṛṣṇa's name is just like the chanting of so many vibrations. We cannot understand that Kṛṣṇa's name is transcendental, that it is Kṛṣṇa Himself. But if we take up devotional service in the right earnestness to serve the Lord, everything will gradually be revealed. And if we become slack in following the rules and regulations, we will stay third class: we will not be able to raise ourselves to the second-class and first-class position, and all our doubts will remain.

Thank you very much.

CALENDAR CLOSE-UP

Śrīla Locana Dāsa Ṭhākura

Disappearance Day: January 20

Śrīla Locana Dāsa Ṭhākura appeared in this world in 1520 A.D., thirty-four years after the appearance of Śrī Caitanya Mahāprabhu. Locana Dāsa wrote a biography on Lord Caitanya, entitled *Śrī Caitanya Maṅgala*, and he wrote many devotional songs. The following is one of those songs, translated from the original Bengali:

The Mercy of Śrī Gaura and Nityānanda

The two Lords—Lord Caitanya and Lord Nityānanda—are very merciful. They are the essence and the crest jewel of all incarnations. To execute Their process of self-realization [chanting Hare Kṛṣṇa and dancing] is simply joyful.

My dear brothers, I request you to worship Lord Caitanya and Lord Nityānanda with firm faith and conviction. Without any motive of sense gratification, chant, "Hare Kṛṣṇa! Hari! Hari!"

My dear brothers, just try to examine this: Within the three worlds there is no one like Lord Caitanya and Lord Nityānanda, because Their merciful qualities are so great that by hearing of Them even birds and beasts cry, what to speak of human beings.

My dear mind, you are entrapped in sense gratification, and you have no attraction for chanting Hare Kṛṣṇa. I can simply think of my misfortune. Yamarāja, the superintendent of death, is punishing me by not allowing me to be attracted to Lord Caitanya's movement.

(Full calendar on page 63)

Loving the Guru

April 13, 1973—ISKCON Los Angeles (New Dvārakā)

Walking behind Śrīla Prabhupāda as he leaves an airplane and enters a terminal building to be met by his disciples is always one of the most amazing experiences. As he left the plane today and entered the corridor, we could hear devotees chanting, the sound growing louder and louder. And Prabhupāda's smile grew larger as he approached his loving disciples.

Today there were several hundred devotees in the airport. They were oblivious to everyone and everything going on around them, except for their glorious spiritual master. I have no qualification to describe the feelings of my Godbrothers and God-sisters, as I have never been fortunate enough to have such strong loving emotion for Prabhupāda.

The loving reciprocation between Śrīla Prabhupāda and his disciples is easiest to see in these airport receptions. Fortunate observers in the airport today could see that devotees were feeling transcendental bliss. For several minutes it seemed that no one's feet touched the ground. Torrents of ecstatic tears flowed freely from everyone, except for one fallen soul—me.

We arrived in Śrīla Prabhupāda's quarters at about noon, and I at once prepared for his massage. During the massage my mind was disturbed. I could not free myself from the pain of thinking that everyone had

such love for their guru except for me. I was a cheater, an impostor. I finally got the courage to speak while massaging Prabhupāda's back. That way I didn't have to speak face to face.

"Śrīla Prabhupāda," I said, "all your disciples have so much love for you. I feel so bad because I lack this intense love. When I'm with you at the airport, I can see everyone dancing, chanting, and crying. I have so much association with you, yet I don't feel this overwhelming love like they do."

I hoped he would say something to relieve my mind. He stayed silent. Tormented, I finished the massage and went back to my room to finish preparing his lunch.

After he'd chanted the Gāyatrī mantra, he called me into his room. As I entered, I offered obeisances and looked up with much concern because He had a serious look on his face.

"So, do you like serving me?" he asked.

"Oh, yes Śrīla Prabhupāda," I replied. "I like serving you very much."

"Then that is love," he said. "Everyone can do so many things—singing, dancing, jumping up and down. But you are actually doing something. Isn't that love?"

"I guess so, Śrīla Prabhupāda," I said.

"So, you just do your service," he said. "That is all that is necessary. This is what love means—to do service."

—Excerpt from a work in progress by Śrutakīrti Dāsa



Work Done As Sacrifice

by Satsvarūpa Dāsa Goswami

WHEN ŚRĪLA PRABHUPĀDA defined pure Kṛṣṇa consciousness, he followed Śrīla Rūpa Gosvāmī's definition. Rūpa Gosvāmī said that for devotional service to be pure, it has to be performed only for Kṛṣṇa's pleasure. And in order for us to become pure devotees, we have to perform it without interruption. That sounds good for those who live in temples, but what about those who have to go to work in the world? Can they turn their work into pure devotion?

Śrīla Prabhupāda was unequivocal in his assertions that material activity will always become a source of trouble. To him the facts were obvious: drink poison and you'll die, stick your hand in fire and you'll get burned, work with an aim to enjoy the results and you'll get stuck with the karmic reactions. To some, that may sound like a small thing, but doing anything in this world is like throwing a pebble into a pond: The splash spreads into ripples. One act in this world spreads out into ripples, and who can know all the big and small effects caused by our one little attempt to enjoy ourselves? Therefore, the *Śrīmad-Bhāgavatam* states, "What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of Lord?"

Although there are thousands of occupations one can take up in this world, there are actually only two categories of work: work done to gain a material result, and work done as

sacrifice. Work done for a material result is entangling. We all have to work to live, and all work, we hope, brings a material result—a paycheck or some tangible benefit by which we can maintain ourselves. The problem comes when we claim proprietorship over the result and then try to enjoy it. If the material result is our only goal, we will naturally find ourselves tightly bound to the unlucky and unfulfilling prospect of moving quickly through a life with only death, disease, and old age as landmarks.

Therefore, Kṛṣṇa has some other advice. He asserts that He is the actual proprietor of everything in this world, and as such, He is the rightful enjoyer. By taking the fruits of our work and offering them to Him, not only will we feel the natural happiness that comes from serving Kṛṣṇa, but we will be able to avoid the pain that comes from attachment to material things, especially when we are to be separated from them by death.

Kṛṣṇa states in the *Bhagavad-gītā* that work should be performed as a sacrifice to Him, the original Viṣṇu. That is, that the results of all work should be offered to Him for His pleasure. If we claim the results to satisfy our own senses, those results will "become an acute source of trouble."

Okay, but how exactly do we go about offering the fruit of our work to Kṛṣṇa? It's not so hard. We can give money. That's obvious. We can also engage our talents in His service. We should do something

tangible to purify the work of selfish attachment. Work becomes purified when the fruits go to the supreme enjoyer (*bhoktāraṁ yajñatapasām*). Giving the fruits is the act of sacrifice we perform to attain purification.

Sacrifice means more, however, than giving money, and pure devotion means more than tithing. The word "sacrifice" implies that we are giving up something dear. Although money and time are certainly dear to us, the more dear item we possess is our affection. If we want our sacrifice to enter into the realm of devotion, our sacrifice must be performed with love. Ultimately, Kṛṣṇa doesn't need our fruits; He wants our devotion. Tagging part of your paycheck "For Kṛṣṇa" is certainly nice, but without the affection to sweeten the offering, it is like a flower without scent.

The essence of an offering is devotion. A devotee will sacrifice everything to Kṛṣṇa. Kṛṣṇa asks us to offer our food to Him, even though He is not hungry. He asks for our money even though He is not poor. He asks us to use our talents in His service even though He is the source of those talents. What He is looking for is not the fruits but the love we express through the offering.

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.

BACK TO GODHEAD

SUBSCRIBER SERVICE INFORMATION

Your satisfaction is our highest priority.

LET OUR BTG SERVICE CENTER HELP YOU WITH:

Renewing Your Subscription:

We will automatically notify you by mail when it's time to renew. If you prefer, you can even renew your subscription by giving us a call.

Gift Subscriptions:

An easy way to send a thoughtful gift! You can send a gift subscription of BTG to friends and family any time of the year. We'll also include an attractive gift card announcing your gift.

Change of Address:

If you are moving or taking a vacation, we'd be happy to change your address or suspend service temporarily.

Other Questions

About Your Subscription:

We'll gladly help you with these and any other questions you may have concerning your BTG subscription.

WRITE SUBSCRIBER SERVICE AT:

BTG Service Center
P. O. Box 255
Sandy Ridge, NC 27046, USA

OR CALL US TOLL FREE:

1-800-800-3284

Fax: 1-910-871-3641
E-mail: btgsubs@com.bbt.se



COOKING CLASS—LESSON 33

Rasgullā: Bengal's Most Popular Sweet

by Yamuna Devi

IN INDIA, AND PARTICULARLY in Bengal, people enjoy special occasions with sweets such as *raskadam*, *khirkadam*, *khirmohan*, *rājbhog*, *nawabhog*, and *rasamund*. All of these sweets, virtually unknown outside India, belong to the *rasgullā* family, roughly translated as “juicy sweets.” Bengalis prize a box of artful *rasgullā* sweets as people elsewhere prize a box of fine Swiss chocolates.

Both *sandeśa* and *rasgullā* are made from essentially the same ingredients—*chenna* cheese (milk curd) and sugar—but the taste change with *rasgullā* is sensational. When you bite into a plain *rasgullā*, sugar syrup bursts into the recesses of your mouth, and porous, juicy *chenna* cheese squeaks between your teeth. *Rasgullā* varieties range in consistency from creamy to crumbly, in textures from soft to firm, and in shapes from bite-sized ovals to gigantic rounds as large as a Valencia orange. Some *rasgullās* are served in syrup, while others are drained and dredged in sugar or rolled in powdered dates or shredded coconut. One type is stuffed with *khoa* (condensed milk), dried fruits, and four types of nuts.

Rasgullā Technique

The bad news is that these sweets are a challenge to master. The good news is the results—especially for temple chefs and those who want to learn classic dishes. Here are a few notes on technique:

- When making the *chenna* cheese, add strained lemon juice only until the solid cheese curds form; you may need more or less than the amount

suggested in the recipe.

- Use an accurate scale to weigh the cheese; it should weigh 9½ to 10 ounces (270–285 g).
- Use the pan size recommended and a burner with strong heat.
- Keep a clock nearby and use it when adding thinning water to the syrup to maintain a uniform consistency throughout the cooking.
- If you are a newcomer to making the plain sponge *rasgullā* in the recipe here (next page), add 2 teaspoons of fine semolina to the cheese during the braying process. This will help the balls hold their shape, and will prevent deflating or crumbling while they cook.
- If you don't succeed the first time, read the class textbook, *Lord Krishna's Cuisine*, and try, try again.
- If you are following the class series, prepare 3 or 4 varieties from this chapter.

Patience and Rasgullās

Patience is required to make first-class *rasgullās*. Stay positive and enthusiastic; patience will follow. Be happy with small successes—making good cheese or obtaining quality ingredients—and commit yourself to overall improvement. Above all, relish glorification of Kṛṣṇa by speaking about Him and chanting His holy names.

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.

PLAIN RASGULLĀ

(Makes 16 pieces)

8 cups (2 liters) whole milk
4 tablespoons (60 ml) strained
lemon juice
8 cups (2 liters) water
7 cups (1.5 kg) sugar
1 tablespoon (15 ml) cornstarch
dissolved in 2 tablespoons
(30 ml) of water
1 tablespoon (15 ml) rose water

Bring the milk to a boil in a large pan. Reduce the heat to low and while gently stirring add the lemon juice. When the milk separates into cheese curds and yellowish whey, remove the pan from the heat.

Line a strainer with a triple thickness of cheesecloth about 24 inches (60 cm) square. Using a slotted spoon, gently transfer the large pieces of *chenna* curds to the strainer, then slowly pour the smaller bits and whey through it. Gather the corners of the cheesecloth and tie the cheese into a tight bundle. Rinse the curds with a slow stream of water to remove the lemon taste. Gently squeeze out the excess liquid.

Place the cheese on a slightly

inclined surface draining into the sink. Neatly fold each end of the cheesecloth over the cheese to make a flat, square parcel, and balance a heavy, flat weight on top of it. (Use any other method that will press the cheese and exert pressure on it.) Press the *chenna* for 15 to 30 minutes, until it weighs 9½ to 10 ounces (270–285 g).

While the cheese is draining, combine the water and sugar in a heavy 5-quart pan and bring it to a boil, stirring until the sugar dissolves. Boil on high about 5 minutes or until the temperature reaches 220° F (105° C). Reduce the heat to the lowest setting.

Unwrap the warm cheese and place it on a clean work surface. Break it apart and press it with white paper towels to extract excess moisture. Transfer the cheese to a food processor. Process, scraping the sides of the bowl as necessary, until the *chenna* cheese is smooth and fluffy, without a trace of graininess.

Scrape the cheese onto a lightly oiled smooth surface. Wash and dry your hands; then rub them with a film of oil. Divide the cheese into 16 por-

tions, and then roll each portion into a uniform crack-free ball.

Again bring the syrup to a boil over moderate heat. Add the balls one by one and gently cook them for 1 minute. Raise the heat to high and boil the syrup vigorously, covered, for 20 minutes. After the first 4 minutes, add the cornstarch-water mixture along with ¼ cup (60 ml) of water. To keep the syrup at the same consistency throughout cooking, every four minutes pour ¼ cup (60 ml) of hot water down the sides of the pan (not on the balls). The syrup should be a mass of frothing bubbles. Toward the end of cooking, the balls will swell and double, triple, even quadruple in size. During the last 3 minutes, sprinkle the surface of the syrup with water every minute.

Turn off the heat. Cool the *rasgullās* in the syrup for 10 minutes; then sprinkle in some rose water. Leave the *rasgullās* to cool in the syrup for at least 4 hours. While sitting, the *rasgullās* will firm up and the flavors will intensify. Stored refrigerated for up to 36 hours. Offer to Kṛṣṇa slightly chilled or at room temperature.



1997 Festival of the Chariots, San Francisco

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



Expressions of Gratitude

compiled by Navīna Nīrada Dāsa

IN TODAY'S MATERIALISTIC world, to interest people in Kṛṣṇa consciousness is difficult. Devotees who perform the spiritual service of offering others books about Kṛṣṇa often meet with rejection and indifference. When a guest once asked Śrīla Prabhupāda how his disciples dealt with such negativity, he replied that they were not fickle; they could persevere because they understood the ultimate value of their work.

Fortunately, devotees often see the results of their work, such as when they receive letters of thanks or meet someone whose life has changed by receiving a book on Kṛṣṇa consciousness. Here are some examples of grateful recipients of Śrīla Prabhupāda's books.

Solace for Mother

I was distributing books in Portsmouth, England, when a woman came up to me and asked, "Do you remember me? I got a copy of the *Bhagavad-gītā* from you in December."

She told me that two days after she had received the book, a doctor had diagnosed her mother with cancer. Two weeks later her mother died.

The woman told me, "It's amazing that before all that happened I got that book about reincarnation."

She thanked me for making it possible for her to speak to her mother about the soul and reincarnation just before her mother's death. The woman said that now her family is turning to a more spiritual outlook.

I told her that reading *Bhagavad-gītā* purifies the mind.

She replied, "Yes, I can feel that! Reading *Bhagavad-gītā* is like a meditation. After reading I see

things more clearly."

After some discussion, we exchanged addresses, because she wants to stay in touch and learn more.

Avadhūta-priyā Devī Dāsī
England

Inspired Souls

The following letter arrived at the offices of the Bhaktivedanta Book Trust in Moscow:

I am not a member of the Society of Krishna consciousness, but I strive to understand the Reality, to arrive at spiritual perfection, to begin devotional service to God. That is why I bought a copy of *Bhagavad-gītā*. Some mysterious force attracted me to this book, and I began to study it. Now for the last two years I have not touched any material literature, and for the last year I have been a vegetarian.

Later on I managed to buy two cantos of the *Śrīmad-Bhāgavatam* (three books), and I was struck by the perfection and magnificence of this masterpiece. Until recently I lived in Tula, where I could buy all the latest volumes of *Śrīmad-Bhāgavatam*, but since then my wife and I graduated from the teachers' training institute and went to the country, so I don't have an opportunity to buy the new volumes. Please send me all the newly published books. I know that the Lord will help me in my request.

[name unavailable]
St. Peterburg, Russia

Wearing Kṛṣṇa's Lotus Feet

The book distribution office of the Auckland, New Zealand, temple received the following letter:

Yesterday during my lunch break I decided to go to Newmarket to buy some clothes. I often do this without a thought, only feeling satisfied when I've spent money. It's awful. I have to spend money on

something, anything.

Anyway, I was fortunate enough to run into a really friendly person. I say "really friendly" not in the sense of someone invading my personal space, but that he was sincere. He seemed so happy and not condescending in his approach to explain the reason for our meeting. Now I know he should have been condescending, because the knowledge he holds over me is quite incredible.

At the time, I thought he was just "one of those hippies." The new type with the close haircuts. We spoke for only a short time, as I was in a hurry on a most insignificant mission. I wanted to buy shoes, of all things!

After reading the Kṛṣṇa material, I guess that the meaning of the encounter is that the person I met wears the lotus feet of Kṛṣṇa. I now regret leaving in such haste.

I just wish to thank him for such a valuable guide to happiness. We exchanged greetings, but I was not really listening. Unfortunately I have forgotten his name. But I'm sure he is aware of how grateful I am for our meeting.

Would it be possible for you to forward recommendations of follow-up readings? Unfortunately at the time I was not so pleased to have met the monk, and politely took only a small reading, *On the Way to Kṛṣṇa*. But I would like to know more.

Best regards,
Isley Marsters

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

Why We Worship a Plant

by Ravi Gupta



WHEN WE DECIDED to start a Sunday school for children at our ISKCON center in Boise, Idaho, an Indian guest told us, "I'd like to send my child for all your planned activities, except for the plant worship at the end."

He was referring to the worship of Śrīmatī Tulasī Devī, who, unbeknown to him, the Vedic scriptures tell us is a great devotee of Lord Kṛṣṇa. Though present in this world in the form of a sacred plant, Tulasī Devī's original spiritual form is that of a *gopī*, or cowherd girl, named Vṛndā Devī, an eternally liberated associate of Lord Kṛṣṇa. In fact, Vṛndāvana, Lord Kṛṣṇa's abode in the spiritual world, is named after Vṛndā Devī. She helps arrange the pastimes of Rādhā and Kṛṣṇa.

Tulasī worship is an ancient part of the Vedic tradition, dating back thousands of years and continuing to the present day. Every morning, families throughout India offer water and flowers to Śrīmatī Tulasī Devī before going about their daily duties.

Vaiṣṇavas, devotees of Lord Viṣṇu or Lord Kṛṣṇa, chant on beads made from the wood of the Tulasī plant and wear Tulasī beads around their necks. During the holy month of Kārttika (October-November), devotees in some Vaiṣṇava lines daily offer one thousand Tulasī leaves—one by one—to the lotus feet of Lord Kṛṣṇa. And in November one can still find people celebrating with great pomp the marriage of their Tulasī with a neighbor's Śāligrāma-śilā—Viṣṇu in the form of a stone. (The *Padma Purāṇa* relates how Vṛndā Devī once came to this world and performed great penance to obtain Lord Viṣṇu as her husband.)

We can find glorification of Śrīmatī Tulasī Devī throughout the

Vedic literature. While describing the transcendental Vaikuṅṭha planets, the *Śrīmad-Bhāgavatam* (3.15.19) explains the special position of the Tulasī plant: "Although flowering plants like the *mandāra*, *kunda*, *kurabaka*, *utpala*, *campaka*, *aṛṇa*, *punnāga*, *nāgakeśara*, *bakula*, lily, and *pārijāta* are full of transcendental fragrance, they are still conscious of the austerities performed by Tulasī, for Tulasī is given special preference by the Lord, who garlands Himself with Tulasī leaves."

Kośarūpā Devī Dāsī



In her form as a plant, Tulasī always stays at the Lord's lotus feet and around the neck of the Lord. The Vedic scriptures say that Kṛṣṇa accepts only food adorned with a Tulasī leaf. The *Gautamīya Tantra* says, "Śrī Kṛṣṇa sells Himself to a devotee who offers Him merely a Tulasī leaf and a palmful of water."

Many Indians are unaware of the exalted position of Tulasī and the benefits of worshiping her. She is meant only for the pleasure of Lord Viṣṇu, so using her for one's own sense gratification is offensive to her and the Lord. Unfortunately, today

people use Tulasī for tea, perfume, medicine, flavoring, hedges, and topiary.

But for one who worships Tulasī with faith, the benefits are unending. The *Skanda Purāṇa* describes a few:

Let me offer my respectful obeisances unto the Tulasī tree, which can immediately vanquish volumes of sinful activities. Simply by seeing or touching this tree, one can become relieved from all distresses and diseases. Simply by offering obeisances to and pouring water on the Tulasī tree, one can become freed from the fear of being sent to the court of Yamarāja [the king of death, who punishes the sinful]. If someone sows a Tulasī tree somewhere, certainly he becomes devoted to Lord Kṛṣṇa. And when the Tulasī leaves are offered in devotion at the lotus feet of Kṛṣṇa, there is the full development of love of Godhead.

The four sages known as the Kumāras became pure devotees by smelling the aroma of the Tulasī leaves offered at the lotus feet of the Lord. The great devotee Haridāsa Ṭhākura, an associate of Lord Caitanya Mahāprabhu, changed the life of a prostitute by having her chant the holy name and offer obeisances to the Tulasī plant. And Lord Kṛṣṇa descended to earth five hundred years ago as Śrī Caitanya Mahāprabhu because His devotee Advaita Ācārya invited Him by offering Him Tulasī leaves mixed with Ganges water.

The worship of Śrīmatī Tulasī Devī is an opportunity we must not miss and a heritage we must not lose.

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.



A Diet for Spiritual Health

by Ūrmilā Devī Dāsī

WHEN OUR OLDEST SON was less than three, he and I were once in a supermarket when a woman passing out samples handed him a cookie that looked like ones made at our temple. He was several yards away from me, and I was apprehensive he'd automatically put the cookie into his mouth. Instead, he ran over to me and asked, "Prasādam? Prasādam?" I said no, it hadn't been offered to Kṛṣṇa and couldn't be. He smiled and gave up the idea of eating the cookie.

Training our children to be strict vegetarians can be difficult. Giving them enthusiasm for further restricting themselves to *prasādam*, food prepared for and offered to Kṛṣṇa, can be even more challenging.

Devotees of Kṛṣṇa strictly avoid meat, fish, and eggs, and though a growing number of food products don't contain any of these, many products have onions or garlic, which devotees also consider unfit to offer the Lord. Devotees try to avoid commercially prepared food altogether. Kṛṣṇa is hungry for our devotion, not the food we offer Him, so we need to take time to prepare Kṛṣṇa's meals ourselves, with love for Him.

Not only the cooking, but also the offering of food to Kṛṣṇa should be done with love. An ideal offering involves setting up at least a simple altar, putting the food on a plate reserved for Kṛṣṇa's use, and reciting prayers asking Kṛṣṇa to accept what we've prepared.

While following the rules for a *prasādam* diet seems troublesome to nondevotees, taking trouble for a

loved one is a great source of pleasure. And serving Kṛṣṇa, the supreme lovable person, gives the greatest pleasure. Children easily feel the happiness of love for Kṛṣṇa even when very young. As they watch us in the store, we can show them how we read the labels. By age ten, a child can learn to spot listings of meat products such as rennet and choose only suitable food. We can explain to our children how we try to pick the best and freshest items for our Lord.

Most children love to help in the kitchen. While cooking we can create an atmosphere of devotion by singing the Lord's holy names or listening to a recording of devotional singing. As our children help, they learn that Kṛṣṇa is the first to eat—no tasting while cooking! They can become excited about pleasing Lord Kṛṣṇa.

As our children mature and gradually learn to prepare varieties of full meals on their own, they are equipping themselves for a life of cooking for Kṛṣṇa. If, on the other hand, they don't learn cooking skills, they may grow up to think that buying foods that nondevotees have prepared is a necessity.

In the temple, devotees follow a strict schedule for offering meals to the Deities. At home there can be some leniency, but a schedule of offerings reminds us we are cooking for the pleasure of Kṛṣṇa, rather than simply for our own hunger and desire. Can children wait to eat until after an offering? Yes, if we feed them at reasonably regulated times, from when they first start to eat solid food, and make sure meals are both sufficient and frequent enough for

their needs. "Wait until Kṛṣṇa eats!" should be exciting, a spiritual game, rather than an austerity.

As we bow before Kṛṣṇa's picture or Deity and ask Him to accept our offering, even our toddlers can bow next to us. By age ten or so, a child can learn the standard prayers and offer food without adult help.

We should also show our children how to offer food when away from home. Many devotees carry small pictures of Kṛṣṇa and their spiritual master and can set up a simple "altar" almost anywhere.

Being away from home or a temple is one of the most difficult times for sticking to a *prasādam* diet. We adults may be willing to wait until we get home and cook. But children on an unexpectedly long shopping trip may feel that avoiding all but properly cooked and offered food is impossible. Sometimes we can bring *prasādam* with us, but other times we are caught unprepared. At such times, we may be able to buy fruit and make a simple offering. If we absolutely must buy prepared foods, we should strictly avoid grains that nondevotees have cooked. Lord Kṛṣṇa in His form as Lord Caitanya has told us that such foods make the mind wicked. A devotee must strive to keep the mind pure, so that it will be a suitable place for thoughts about Kṛṣṇa.

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.

Śrīla Prabhupāda Speaks Out

“Jesus and Kṛṣṇa Are Perfect—But You Follow Darwin”

Here we conclude 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.

Śrīla Prabhupāda: We live for seventy or eighty years, but the followers of Darwin’s theory are calculating a span of millions or even billions of years. They are calculating a span of millions, even billions, of years—and yet they will

live for just seventy or eighty years. So how are they making such an incredibly vast calculation? Simply mental speculation. Simply misleading the people.

An honest man should not mislead others. He should understand that his knowledge is limited.

How can I put forward something that is merely my theorizing? That is not very good business.

These scientists, these so-called cultural leaders—they are misleading the people.

Just imagine.

“I have no perfect knowledge.”

I am merely theorizing. Actually, I have nothing to offer but my unsubstantiated theories. But that’s all right. I’ll mislead the people.” A big bluff—that is going on. An honest man should abstain from big bluffs. “But not a great scientist like me. I am theorizing and misleading the people with my big bluffs.”

First of all, you must have accurate knowledge; then you bring knowledge to others. That is our proposition. First of all, make your life perfect; then you try to give knowledge. If you have no knowledge—or simply vague, indefinite knowledge—then why should you try to give knowledge to others?

Carol: Your Divine Grace, can you have perfect knowledge? Can knowledge be truly perfect?

Śrīla Prabhupāda: Yes.

Carol: I mean, as far as I understand, ultimately I might be able to have perfect knowledge, but somehow it all seems a bit doubtful. How could you ever be sure your knowledge is perfect?

Śrīla Prabhupāda: Perfect knowledge you can have immediately—provided you take knowledge from the perfect. If you receive knowledge from a bogus person, then how can you have perfect knowledge?

Knowledge has to be received from some person. When I go to a school or college or to a yoga society, actually I am going to a teacher or guru. So if your teacher or guru is perfect, then you get perfect knowledge. But if your teacher is a bogus person, then you get bogus knowledge.

Carol: So, again, if your teacher is perfect, the knowledge you receive is perfect?

Śrīla Prabhupāda: Yes.

Carol: And do you receive this perfect knowledge immediately?

Śrīla Prabhupāda: Yes. For instance, we are giving knowledge from *Bhagavad-gītā*. This is perfect knowledge. You take it; you become perfect.

Carol: And your actions become perfect actions?

Śrīla Prabhupāda: Oh, yes. Have you read *Bhagavad-gītā*?

Carol: Not as yet.

Śrīla Prabhupāda: In *Bhagavad-gītā* you’ll find that the Lord instructs us, *man-manā bhava mad-bhakto*. “Always think of Me.” So we are doing this. “Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa”—we are thinking of Kṛṣṇa. The direction is there, and we are doing that. Therefore, our actions are perfect. If my physician says, “You take this medicine in such-and-such doses, and don’t do this, but *do* do that,” then, if I follow, I’m cured. Perfect.

Carol: Does a man, then, still have to judge and agonize over his actions?

Śrīla Prabhupāda: No. If you know that the knowledge you are receiving is perfect—because the person giving you the knowledge is perfect—

(please turn to page 38)



THE VEDIC

Transcendental Commentaries

Mourning Diana

by Ranchor Dāsa

I WAS SURPRISED by how much the recent death of Princess Diana affected me. I never took much interest in royal affairs, except to mildly disapprove of them. But her untimely death seemed tragic. She was special to many, yet death took her cruelly. It was as if Kali, the spirit of the modern age, was saying, "Don't forget that at any moment I can pluck even your most exalted heroine and destroy her utterly!" It was an omen, a warning to our materialistic society. A warning to change, but one which few will seriously heed.

To understand the misery of birth, death, old age and disease, says Kṛṣṇa, is part of knowledge. Diana, the most

admired woman in the world, could not find happiness and suffered a cruel and unexpected death. If even she could not escape, what hope is there for ordinary people? In the days following her death, ordinary people in Britain poured out their grief on an unprecedented scale. Despite my own belief in reincarnation and in the grace of God, I too felt part of this. I mingled with the crowds massing in the park around her home in Kensington Palace on the eve of her funeral. The mood was not of hysteria or depression, but of caring about her and what she seemed to stand for. Although Diana in many ways paid the price of her own ambition,

she was said by her confessor, the Archbishop of Canterbury, to have had a personal faith in God, and she spent much of her time in helping others. She had been regularly seen lighting candles at a Catholic shrine near her home. Now, in the gathering twilight, candles flickered everywhere under the trees outside her house in her own memory.

It was as if, during those extraordinary days of early September, the ordinary people of Britain discovered how much they really cared about something transcending their own lives. Most of the messages of con-

dolence I saw piled up in their thousands among the acres of flower bouquets around Kensington Palace expressed a belief in an after-life, in heaven, or in God. They assumed that Diana lived on in some

other dimension. This expression of faith did not belong to any single religion; it was something common to all. It showed that in times of trouble or dismay, the universal instincts of the soul rise to the surface.

But how are those who have chosen a religious path to view such mass sentiment? After all, Jesus once said, "Let the dead bury their own dead," and Kṛṣṇa said that the wise do not lament for either the living or the dead. On one level, Kṛṣṇa consciousness has nothing to do with the illusion of material life. But on another level, as long as we are living in the world of birth and death we cannot remain completely untouched by bereavement.

People gathered in churches across



Princess Diana receives gifts from Hare Kṛṣṇa children in Australia.

OBSERVER

ry on the Issues of the Day

Britain to mourn Diana, their attention focused via television screens on Westminster Abbey, besieged by a million mourners on the day of her funeral. The Prime Minister, reading in the abbey, addressed to the nation St. Paul's famous words to the Corinthians: "If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but I have not love, I am nothing." These uncompromising words were a stark reminder of the fragility of materialism. They reminded me of the words of *Śrīmad-Bhāgavatam*: "One may be adept at mystic yoga or at working to maintain his family, but if he has not love for God he has no good qualities."

May those of us who felt touched by the life of Diana strive toward that love for God in whatever time may still be ours.

Cure for The London Blues

by Vilāsinī Devī Dāsī

AS I WAS RETURNING home from the temple on my usual 38 bus, I stared forlornly through the grimy window at the gray sky. I hadn't seen the sun for days, and then only briefly, through breaks in the clouds.

"How is it possible to be healthy and happy in a place where the weather is constantly dreary and cold?" I thought.

I remembered Śrīla Prabhupāda's statement in a purport to the *Śrīmad-Bhāgavatam* (4.24.36): "When there is sufficient sunshine, the mind remains clear and transparent—in other words, the sun-god helps the mind of the living

entity to become situated on the platform of paramahaṁsa ['topmost swan,' or transcendentalist]." Does it not follow, then, that with insufficient sunshine the mind becomes hazy and opaque and stays on the platform of a crow? After all, Kṛṣṇa says in the *Bhagavad-gītā* that He is the light of the sun and moon, and Prabhupāda affirms in the purport to that verse that "the light of the sun and the moon originally emanate from the *brahmajyoti*, which is the bodily effulgence of Kṛṣṇa." For one's spiritual life, wouldn't it be better to live in a place where one could bask in the rays of the *brahmajyoti* and be elevated effortlessly to the paramahaṁsa platform? Isn't it described in the *Gītā* that unnecessary austerities that torture the body or mind are in the mode of ignorance? If Kṛṣṇa is all-pervading, isn't He also in sunny California? Aren't there thousands of conditioned souls there that I could help find Kṛṣṇa consciousness?

Just as I was about to get off the bus, step into a travel agency, and buy a ticket to San Diego, my intelligence somehow grabbed hold of my runaway mind and shook it into silence. My intelligence brought up a verse from *Śrī Caitanya-caritāmṛta*:

*kṛṣṇa—sūrya sama; māyā haya
andhakāra
yahān kṛṣṇa, tāhān nāhi māyāra
adhikāra*

"Kṛṣṇa is just like the sun, and māyā is just like darkness. Where there is sunshine there can be no darkness." Kṛṣṇa, as the source of the sun, must be brighter and more powerful than the sun. So one in direct contact with Kṛṣṇa must derive all the benefits of the sun and more. The sun provides light and heat, makes water sparkle, adds vibrancy to

colors, illuminates the material landscape, and so on. But Kṛṣṇa says in the *Bhagavad-gītā* that He is the shining lamp of knowledge that destroys the darkness born of ignorance. Darker than any gray day in London is ignorance, which cannot be brightened by a thousand material suns. So real illumination is to see everything in relation to Kṛṣṇa—as His creation and property—and to be in His service.

One can contact Kṛṣṇa directly by chanting His holy name. So no matter how miserable the weather may be, a person chanting Hare Kṛṣṇa with attention will see the world bathed in light and knowledge, and his mind will be clear and transparent. As for heat, when one's heart is filled with love and happiness, one feels warm and contented in any weather. When chanting Hare Kṛṣṇa, one is suffused with the steady warmth of love of Kṛṣṇa.

Dependence on the unpredictable sun for happiness is a precarious position, for even tropical climes have cloudy days and sometimes hurricanes to disturb one's tranquillity.

With this, the intelligence rested its case.

I conceded that it was certainly worth trying to be absorbed in chanting Hare Kṛṣṇa before running off to California. I settled down in my dusty seat, closed my eyes, and fixed my mind on chanting the mahā-mantra, which I articulated carefully, with as much devotion as I could muster. Within minutes my anxious mind and heart were peaceful, and I resigned myself to staying in London for as long as I have service here for Lord Kṛṣṇa. ☀

[This article was written some months before Vilāsinī Devī Dāsī passed away last July.—The Editors]



GIVE UP PRIDE

A discourse given on January 20, 1996, in Accra, Ghana, Africa
by His Holiness Gour Govinda Swami Mahārāja



*namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ*

“O most munificent incarnation! You are Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.”

(*Śrī Caitanya-caritāmṛta, Madhya-līlā 19.53*)

THIS IS THE *praṇāma-mantra* [mantra of obeisances] offered by Śrīla Rūpa Gosvāmī. When we pay obeisances to Caitanya Mahāprabhu we must offer this *praṇāma-mantra*. Śrī Caitanya Mahāprabhu is *mahā-vadānyāvātāra*, “the most munificent incarnation,” because He gives Kṛṣṇa-*prema*, pure love for Kṛṣṇa. No other incarnation gives Kṛṣṇa-*prema*. Caitanya Mahāprabhu is nondifferent from Kṛṣṇa, and He gives Kṛṣṇa-*prema* without discrimination. *Patita pāmara nāhi bāche*: He never considers whether one is elevated or degraded.

Kṛṣṇa-*prema* is difficult to attain even for Lord Brahmā, the highest created being in the universe. So how can we get it? Only by

the causeless mercy of Mahāprabhu. He never considers whether one deserves it or not. Generally, you get what you deserve. But Śrīman Mahāprabhu is so wonderfully merciful that he offers Kṛṣṇa-*prema* to one and all without discrimination. But does everyone get it? That is another question.

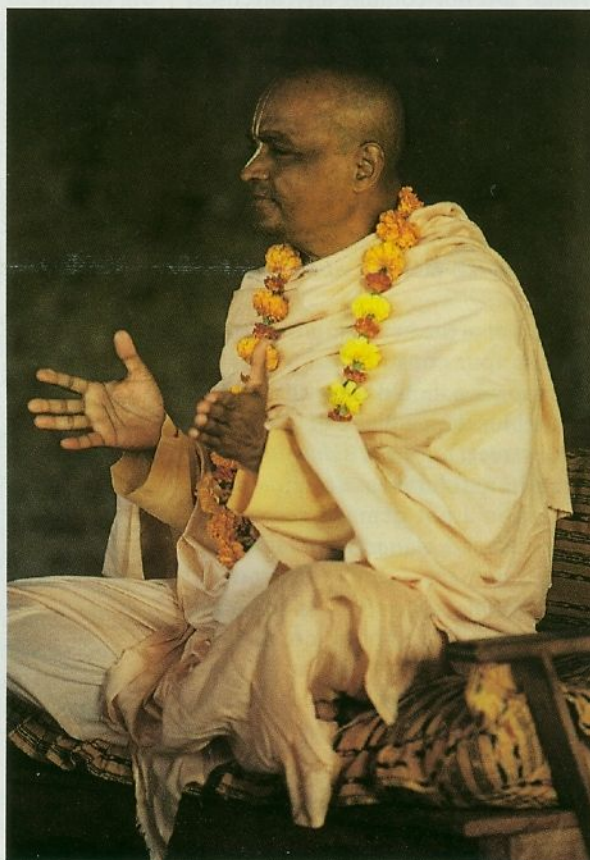
LIQUID MELLOW*

Have you gotten *prema*? No? Mahāprabhu is the giver, and we are the receivers. We should receive Kṛṣṇa-*prema*, so why can't we receive it? When He gives, how can you receive? If I give you something—“All right, take this”—how will you take it? You will stretch out your hand and take it. So Mahāprabhu gives *prema-rasa*, the loving mellow.

*ānanda-līlāmaya-vigrahāya
hemābha-dīvyā-cchavi-sundarāya
tasmai mahā-prema-rasa-pradāya
caitanya-candrāya namo namas te*

“O Lord Caitanyacandra, whose form is full of blissful pastimes, whose complexion is as splendid as gold, and who gives in charity the most glorious mellow of pure love for Lord Kṛṣṇa, I offer my respectful obeisances unto You.”
(*Caitanya Candrāmṛta 11*)

Mahā-prema-rasa. *Rasa* means “mellow.” It is a liquid thing. When we speak of mellow, *rasa*, it is not a solid thing; it is liquid. *Prema-rasa* is to be tasted, relished. So Mahāprabhu is the giver, and we are the receivers. But how can we receive it? You may stretch out your hand and say, “Yes. Give me, give me, give me.” But this is mellow. If someone gives you some mellow, you should approach with a container.



Yamarāja Dasa

Top: Śrī Caitanya Mahāprabhu chants with His associates.
Right: His Holiness Gour Govinda Swami Mahārāja.

*Following the practice of Śrīla Prabhupāda and Śrīla Bhaktisiddhanta Sarasvatī Ṭhākura, Śrīla Prabhupāda's spiritual master, Gour Govinda Mahārāja is using the word “mellow” for the Sanskrit word *rasa*, which refers to a concept for which no exact English word exists. The first meaning of *rasa* in a leading Sanskrit dictionary is given as “the sap or juice of plants, juice of fruit, any liquid or fluid, the best or finest or prime part of anything, essence, marrow.” In the Vaiṣṇava concept, *rasa* refers to a nectarean taste or relationship in love for God.

*A Vaiṣṇava is a very elevated person,
but his mood is, “I am the lowest of the low.
Everyone is superior to me.”*



a receptacle in which to receive it. And if there are holes in your container, how can you receive it? Everything will pour out. So with what type of container will we approach Mahāprabhu to receive the *prema-rasa* He is giving?

If you go to the Ganges with a pot filled to the brim with filthy, nasty things, how can you get Ganges water? You must examine the pot to see whether it is suitable or not. If it is filled with filthy things, first remove them and wash it out. Empty it, and then you can get Ganges water. Similarly, Mahāprabhu is giving *prema-rasa*, the loving mellow. So how can we approach Him, and with what kind of container? Do you know?

CAITANYA THE LION

Another question arises. You can put cow’s milk in an earthen pot, but can you put a lioness’s milk in an earthen pot? No, because a lioness’s milk is very strong. If you put it in an earthen pot, which is porous, it will crack and everything will pour out. To get a lioness’s milk you need a golden pot. Similarly, Mahāprabhu gives *prema-rasa*, the loving mellow, and you must approach Him with a proper nonporous container.

It is said that Caitanya is like a lion, Caitanya-*simha*. He roars like a lion. He has the shoulders and waist of a lion. And He was born on the full moon evening of the month of Phālguna, during the zodiac constellation of Leo, the lion. Therefore He is *simha*, Caitanya-*simha*. So when He gives *prema-rasa*, what type of container is required to receive it? The proper container is the heart. You cannot receive it with your hands or any other container. The container is your heart. With that container you can get the *prema-rasa* given by Mahāprabhu.

But you should examine your heart to check that there are no holes in it. Is

it a pure heart? If there are holes or nasty things in it, how can you get *prema-rasa*? Lust, anger, greed, pride, arrogance, and envy—these are the nasty things. These are the holes in the container. Though Mahāprabhu gives Kṛṣṇa-*prema* indiscriminately to one and all, why is it that one and all are not getting it? How will our hearts be free from all these things? How can we take care of the container of the heart so that we may receive Mahāprabhu’s mercy and make a success of our human birth?

FOUR CONSTITUENTS

Mahāprabhu gives *prema* through the chanting of the holy name of the Lord. If your chanting is pure, offenseless, then you will definitely get Kṛṣṇa-*prema*. Do not commit any offenses, *nāmāparādha*. Chant the pure name. Mahāprabhu gives *prema* through chanting, but He gives a condition.

*tṛṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hari
(Śikṣāṣṭaka 3)*

The pot of the heart should be made of these four constituents: *Tṛṇād api sunīcena*—we should think of ourselves as humbler than a blade of grass lying in the street; *taror iva sahiṣṇunā*—we should be as tolerant as a tree; *amāninā*—we should not demand respect for ourselves; and *mānadena*—rather, we should give respect to one and all. Mahāprabhu is the giver, and you are the receiver. If your pot is not made of these constituents, how can you receive? To explain this verse, Kṛṣṇa-dāsa Kavirāja Gosvāmī has written:

These are the symptoms of one who chants the Hare Kṛṣṇa mahā-mantra. Although he is very exalted, he thinks himself lower than the grass

on the ground, and like a tree, he tolerates everything in two ways. When a tree is cut down, it does not protest, and even when drying up it does not ask anyone for water. The tree delivers its fruits, flowers, and whatever it possesses to anyone and everyone. It tolerates scorching heat and torrents of rain, yet it still gives shelter to others. Although a Vaiṣṇava is the most exalted person, he is prideless and gives all respect to everyone, knowing everyone to be the resting place of Kṛṣṇa.

*(Caitanya-caritāmṛta,
Antya-līlā 20. 22–25)*

A Vaiṣṇava is a very elevated person, but his mood is, “I am the lowest of the low. Everyone is superior to me. No one is below me.” That is *tṛṇād api sunīcena*—no pride at all. In *Bhagavad-gītā* (16.4) Lord Kṛṣṇa says,

*dambho darpo ’bhimānaś ca
krodha pārūṣyam eva ca
ajñānaṁ cābhijātasya
pārtha sampadam āsurim*

“Pride, arrogance, conceit, anger, harshness, and ignorance—these qualities belong to those of demoniac nature, O son of Pṛthā.” Pride is a demoniac quality. A Vaiṣṇava is prideless, and he gives respect to one and all because he sees Kṛṣṇa in the heart of everyone. He does not disrespect even a tiny ant, because he sees the relationship with Kṛṣṇa: “This is Kṛṣṇa’s *jīva*.”*

*ei-mata haña yei kṛṣṇa-nāma laya
śrī-kṛṣṇa-caraṇe tāñra prema upajaya*

“If one chants the holy name of Kṛṣṇa in this manner, one will certainly awaken one’s dormant love for Kṛṣṇa’s lotus feet.”

*(Caitanya-caritāmṛta,
Antya-līlā 20.26)*

*The infinitesimal individual soul, which is an eternal part of Kṛṣṇa.

EXAMINE YOUR POT

This is the condition given by Mahāprabhu. Though He gives Kṛṣṇa-prema and though we may chant for many years, still we cannot get it if we do not follow His teachings. We have so much pride, arrogance, conceit, ignorance—all demoniac qualities. We are not taking care of the pot. Our heart is the container in which we can receive the *prema-rasa* given by Mahāprabhu. We have not examined the pot. Our pot has so many holes that although He gives, everything just pours out. We must understand this. Kṛṣṇa says that pride, arrogance, conceit, harshness, and ignorance are demoniac characteristics. Demons are generally proud, puffed-up persons. But one who has come to the path of devotional service should not be proud at all. One should be very humble, much humbler than a blade of grass. A Vaiṣṇava is a very elevated person, but he always thinks, "I am the lowest of the low."

CELESTIAL BEING

Sometimes it happens that devotees develop pride. The demigods are also devotees, because they carry out the orders of the Supreme Lord, but they are proud.

There is always fighting between demigods and demons. Sometimes one side wins, and sometimes the other. Once upon a time when the demons were defeated, the demigods became proud. "Now we are victorious!" When the demigods think in this way, the Supreme Lord understands and crushes their pride. That is Kṛṣṇa's mercy. In *Śrīmad-Bhāgavatam* the *gopīs*, Kṛṣṇa's cowherd girlfriends, say, *nija-jana-smaya-dhvāṁsana-smīta*: "O Lord, You crush the pride of Your own men. That is Your mercy." So when the demigods became puffed up, Kṛṣṇa wanted to crush their pride. Therefore He appeared before them in the wonderful form of a *yakṣa*, a celestial being.

When the Supreme Lord appeared in the sky in this wonderful form, the demigods were unable to recognize Him. Out of curiosity, Indra (the king of heaven) told Agni (the fire-god) and Vāyu (the wind-god), "Go and

test Him. Ask who He is and report it to me."

"WHERE IS YOUR ŚAKTI?"

Agnideva went there and asked, "Who are You?"

The Lord in His wonderful *yakṣa* form replied, "Who are you?"

Agnideva, being very proud, said, "Don't You know who I am? I am Agni, the fire-god!"

"Oh, you are the fire-god? Are you very great?"

"Oh yes!"

"What can you do?"

"I can burn anything to ashes."

The Lord took a blade of grass and placed it before Agni.

"All right, burn this tiny piece of grass."

Agni applied all his power and energy but could not burn it.

"Where is your *śakti* [power]?" the Lord asked.

His pride crushed, Agni hung his head and left.

Then the wind-god went to see the

The Sun of the Name

by Draviḍa Dāsa

*aīṅhaḥ saṁharad akhilaṁ sakṛd
udayād eva sakala-lokasya
taraṅṅir iva timira-jaladhīṁ
jayati jagan-maṅgalaṁ harer nāma*

"As the rising sun immediately dissipates all the world's darkness, which is deep like an ocean, so the holy name of the Lord, if chanted once without offenses, can dissipate all the reactions of a living being's sinful life. All glories to that holy name of the Lord, which is auspicious for the entire world."

—Śrī Caitanya-caritāmṛta, Antya-līlā 3.181

When the moon is invisible, withered to nil,
And the sun is long gone from the sky,
Then an ocean of darkness envelops the world,
And the timorous fear they might die.

But that pall of thick gloom is at once swept away
When the first signs of sunrise appear,
And the dawning of day gives assurance to all
That in truth there is nothing to fear.

In a similar way, when illusion holds sway
And a soul has forgotten his Lord,
Then the darkness of ignorance covers his heart—
Sin and suffering are his reward.

But as soon as he chants Kṛṣṇa's Name, even once,
In a manner that doesn't offend,
Then his ignorance flees like the darkness at dawn
And his sin and his suffering end.

So there's nothing to fear, for the Sun of the Name
Has appeared with His powers divine.
In your heart may that Sun, benedictive for all,
Become fixed and eternally shine!

yakṣa and asked, "Who are You?"
 The *yakṣa* said, "Who are you?"
 "I am the wind-god!" Vāyu said proudly.
 "Are you very great, wind-god?"
 "Oh yes!"
 "What can you do?"
 "I can blow away anything."
 The *yakṣa* pointed to the tiny blade of grass. "All right, blow it away."
 Vāyu applied all his force, uprooting huge trees, but the tiny blade of

grass was not shaken at all.
 Vāyudeva's pride was crushed. Hanging his head, he left.
 At last, Indradeva came to investigate, but the wonderful *yakṣa* had disappeared. There Indra saw Umādevī, the wife of Lord Śiva.
 "Who was He?" Indra asked.
 Umādevī said, "Don't you know? He is the Supreme Brahman, Parabrahman. You are devoid of *brahmajñāna*, knowledge of the Absolute

Truth. So how can you recognize Brahman? You should get *brahmajñāna*."

This is a story from the Upaniṣads.*

"I AM GREAT!"

So sometimes pride crops up even among devotees. It is so subtle. Especially in Kali-yuga, the present age, it is said, "Pride is the measuring rod." Everyone thinks himself to be very great. "Yes. I am great!" Then others say, "What? You are great? No. I am great!" Then they quarrel and fight. Therefore this is Kali-yuga, the age of quarreling and fighting. Two persons fight and quarrel, two groups fight and quarrel, two villages, two towns, two nations. Such quarreling is going on because everyone thinks, "I am great!" In such a horrible age, where pride is the measuring rod, Mahāprabhu's teaching is required.

*ṛṇād api sunicena
 taror iva sahiṣṇunā
 amāninā mānadena
 kīrtaniyaḥ sadā hari*

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." ❁

Śrī Śrīmād Gour Govinda Swami Mahārāja, ISKCON leader and spiritual master, was vastly learned in the scriptures, and he presented the philosophy of Kṛṣṇa consciousness with great enthusiasm. On Śrīla Prabhupāda's order, he worked to spread Kṛṣṇa consciousness in the Indian state of Orissa, preaching, translating books into the local Oriya language, and building and developing ISKCON's center in Bhubaneswar, the capital. In his later years, he traveled extensively, both within India and outside. He passed away from this world in February 1996.

*The story comes from the *Kena Upaniṣad*, Part III. It is also told by Śrīla Bhakti-vinoda Thākura in *Jaiva Dharma*, Chapter 14, "Discussion on Śakti."



• KRṢṂA ON THE NET •

URLs for main Kṛṣṇa conscious sites on the World Wide Web

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

BACK TO GODHEAD ONLINE

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

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

HARE KRṢṂA, THE COMPLETE PICTURE

A visually dynamic site from the North European BBT.

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

HARE KRṢṂA HOME PAGE

Book excerpts and more from the BBT in Los Angeles.

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

THE HARE KRṢṂA INDEX

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

EVERY TOWN & VILLAGE

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

WORLD NEWS

India The government of India has released a five-rupee commemorative postage stamp in recognition of Śrīla Prabhupāda's contribution to society as a writer, an educator, and a philosopher. Along with the stamp, the postal service is selling booklets that tell about Śrīla Prabhupāda, and an envelope with his picture (known as a "first-day cover"). The portrait of Prabhupāda on the stamp was painted by his American disciple Puṣkara Dāsa, whose art regularly appears in BTG.



Nearly one million people visited Hare Krishna Land, the ISKCON temple in Juhu, Mumbai, for the week-long celebration of Śrī Kṛṣṇa Janmāṣṭamī, Lord Kṛṣṇa's birthday (August 25). Among the many well-known artists who performed for Lord Kṛṣṇa's pleasure were Jagjit Singh, Sonu Nigam, Anup Jalota, and Hema Malini. Kodak India

Ltd. organized a photo contest, inviting professional photographers to submit their best pictures of the event.

Kurukṣetra, where Lord Kṛṣṇa spoke *Bhagavad-gītā*, will be the site for a new ISKCON temple. ISKCON has acquired six acres of land there from the Haryana state government. The land is in Jyotisar, the very place where the *Gītā* was spoken.

The Bangalore chapter of Rotary International presented their 1997 "Man of the Year" award to Madhu Paṇḍita Dāsa, the president of ISKCON Bangalore. State Cabinet Minister Sri Byre Gowda presented the award. Several other state ministers attended. Under Madhu Paṇḍita's direction, ISKCON Bangalore opened a stunning new hilltop temple last June.

A contingent of forty bike riders from the UK, Kenya, and America pedaled from the source of the River Yamunā, 12,000 feet up in the Himalayas, down the Yamunā's course to the sacred forests of Lord Kṛṣṇa. The three-week cycle journey—"Yamunā '97"—was undertaken in October to raise funds for the environmental charity Friends of Vrindavan.

ISKCON Mumbai celebrated a Jagannātha Rathayātrā festival in mid-October, with a procession beginning in the Thane area and ending in Powai. The procession was followed by a week of *Śrīmad-Bhāgavatam* discourses and other programs.

Vraja Maṇḍala Parikrama, ISKCON's annual circumambulation of Vraja Maṇḍala, the sacred area of Vṛndāvana, took place from October 15 through November 17. Devotees from around the world took part.

ISKCON devotees from all over the world will converge on Śrīdhām Māyāpur, the birthplace



At the Hare Kṛṣṇa temple in Juhu, Mumbai, worshippers present offerings for the deities during the Janmāṣṭamī festival.

of Lord Caitanya Mahāprabhu, seventy miles north of Calcutta, for the annual Gaura Pūrṇimā festival in March. After Māyāpur, the festival continues in Vṇdāvana.

The staff at BTG join in offering our respect to Śrīla Bhakti Pramoda Purī Mahārāja, whose 100th advent anniversary was celebrated on October 2. Śrīla Purī Mahārāja, a devoted disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, is the eldest among the still physically present Godbrothers of BTG's founder, His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda.

United States

The chief administrative officer for the city of New Orleans, Louisiana,

attended the Janmāṣṭamī celebrations at the New Orleans Hare Kṛṣṇa temple. After viewing the temple's Deities and hearing something about them, the officer, Mr. Martin N. Gusman, stood before the deity of Śrīla Prabhupāda and read a certificate from the mayor proclaiming August 25, 1997, "Lord Krishna's Birthday in New Orleans."

Nearly five thousand people attended the Festival of India at the Hare Kṛṣṇa center in Spanish Fork, Utah, last September. The annual event includes the burning of a twenty-foot-high effigy of the demon Rāvaṇa.

The Purnima Puppet Theater won an award in the Theater Arts category at the Fifth Annual Berkeley Video Festival. The entry, by the puppeteer couple Lokanātha Dāsa and Mahārāṇī Devī Dāsī, was entitled "The Story of the Tulasī Plant." The festival accepts entries from independent video producers throughout the United States.



Puppet creations by the Purnima Puppet Theater.

Four hundred people from diverse cultures and religions gathered for eight hours of dance, music, and poetry glorifying the holy name of God, at a festival hosted by Hare Kṛṣṇa devotees in Cleveland, Ohio. The festival, called the "Lord Have Mercy Festival," began with

prayers offered by ministers from the Muslim, Christian, and Hare Kṛṣṇa traditions.

Four new books are out from Torchlight Publishing, a devotee-run company whose books help readers bridge the gap between materialistic thinking and Kṛṣṇa consciousness. One of the new books deals with reincarnation, the other three with vegetarianism and spirituality. Torchlight sells to the public through bookstore chains.

Great Britain

The BBC World Service televised half

an hour's coverage of the Janmāṣṭamī festival at Bhaktivedānta Manor, the Hare Kṛṣṇa center outside London. The Service has an estimated global audience of thirty-five million.

Ramayana: A Journey has been released by book publisher Collins & Brown. The author is Ranchor Prime (known in ISKCON as Ranchor Dāsa). While relating the story of Lord Rāmacandra, an incarnation of Lord Kṛṣṇa, the book introduces Western readers to Vedic culture and philosophy.

Europe

About six hundred local guests attended

last summer's Hare Kṛṣṇa festival at the ISKCON farm in Germany's Bavarian Forest.

The government of Denmark has formally recognized ISKCON as an official religion.

Commonwealth of Independent States

Devotees in Kiev installed new Deities of Gaura-Nitāi (Lord Caitanya and Lord Nityānanda)

last August on the appearance day of Lord Kṛṣṇa's form known as Lord Balarāma.

Devotees in Dnepropetrovsk, in east central Ukraine, installed deities of Lord Jagannātha, Lord Balarāma, and Subhadrā Devī in August. Three hundred people attended the festival.

Ukrainian national TV produced a half-hour documentary on ISKCON Māyāpur (West Bengal) and ISKCON's roots in Vedic culture, and aired it four times. Planned next: a documentary on Vṇdāvana, the site of Lord Kṛṣṇa's appearance and pastimes.

The Russian government has passed a bill severely restricting religious freedom for groups considered new to Russia. President Boris Yeltsin had previously rejected a similar bill and had asked a committee to work on a new one that would satisfy the interests of both the state and new religious groups. But the so-called compromise bill is no better than the original one.

An audience of 2,500 in Moscow turned out for an ISKCON-sponsored cultural evening in honor of Śrī Kṛṣṇa Janmāṣṭamī, India's 50th year of independence, and the 850th anniversary of Moscow. Featured performers: singer/musician Pandit Jasaraj and actress/dancer Hema Malini. The audience filled the State Central Concert Hall Rossiya ("Russia") for the event.

Devotees held a Rathayātrā on the main streets of St. Petersburg in August. Five thousand people attended.

About a thousand people took part in the second annual Rathayātrā in Sudak last August. Sudak is in the Crimea, on the Black Sea.



Rathayātrā in Kenya, Nairobi.

Africa **Devotees in Johannesburg, South Africa, held** that city's first-ever Rathayātrā at the end of October.

Devotees in Nairobi, Kenya, held their annual Rathayātrā last August. A half-page article on the festival appeared in the *Kenya Times*.

PADAYĀTRĀ NEWS

Padayātrā India

ISKCON's Padayātrā ("walking pilgrimage") toured the South Indian state of Andhra Pradesh late last summer and visited many of its holy places. Devotees distributed 12,000 *Bhagavad-gītās* and 10,000 smaller books during the walk.

After spending the holy month of Kārttika in Vṛndāvana, they returned to Tirupati to begin walking to Chennai (Madras), which they plan to reach in time for ISKCON Chennai's Rathayātrā at the beginning of 1998. From Chennai they will tour Tamil Nadu. Padayātrā India has been on the road since 1985.

Padayātrā Gujarat

Fifteen devotees and two bullock carts are traveling from village to village in India's westernmost state. In each village, they chant Hare Kṛṣṇa and distribute Śrīla Prabhupāda's books during the day and hold a festival in the evening.



Padayātrā in Gujarat, India.

Padayātrā North America

Traveling by truck between cities, last summer the North

American Padayātrā devotees walked with their ox-cart in nine U.S. cities and several Hare Kṛṣṇa and civil parades.



Paraśurāma Dāsa receives award from the Lord Mayor of Harrow, England.

Padayātrā England

The Padayātrā oxen have become an attraction in England, regularly receiving invitations to attend city carnivals. During one weekend last July, devotees brought the oxen—and chanting and *prasādam*—to three city carnivals. At each carnival, devotees presented the city's Lord Mayor a garland from the temple and a copy of Śrīla Prabhupāda's *Bhagavad-gītā As It Is*.

Princess Subhadrā's Dowry

*Kṛṣṇa and Balarāma shower immense wealth
on their new brother-in-law Arjuna.*

Translated from Sanskrit
by Hridayānanda Dāsa Goswami

• • •

The sage Vaiśampāyana is telling the history of the Pāṇḍavas to their great-grandson, King Janamejaya. The Pāṇḍava Arjuna has just kidnapped Subhadrā, the sister of Kṛṣṇa and Balarāma, intending to marry her in the warrior tradition. As the narration continues, Lord Kṛṣṇa responds to points raised by Lord Balarāma in criticizing Arjuna's act.

WHEN ALL THE Vṛṣṇis repeatedly spoke in the same spirit as Balarāma, Lord Kṛṣṇa then spoke with words that revealed the practical and moral reality of the situation.

“Arjuna did not commit an offense to our family, for he holds us in the highest regard, without a doubt. And he realizes that you Sātvatas are not greedy for his money. Furthermore, he did not want to create havoc at Subhadrā's *svayamvara*.

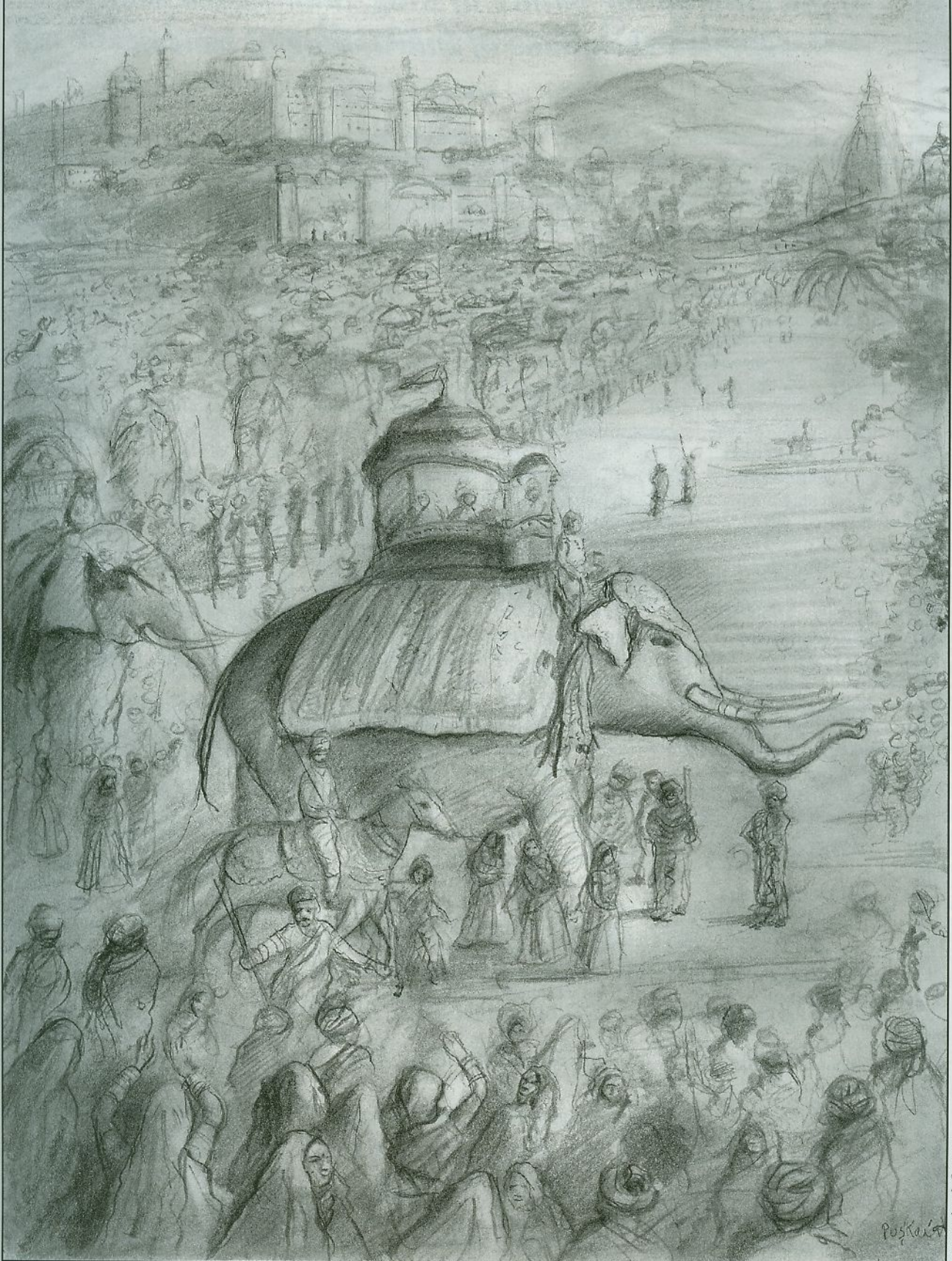
“Who will approve of giving away an innocent maiden as if she were a head of cattle? What man on earth would make a sale of his offspring? In my opinion Arjuna saw all these discrepancies, and therefore in accord with religious law he has taken the initiative and carried away the girl. The relationship appears to be a proper one. Subhadrā is a most respected lady, and Arjuna is of the same nobility. There-

fore he simply took the initiative and carried her away. Who could possibly seek revenge against Arjuna, who took birth as the son of King Kuntibhoja's daughter in the dynasty of the exalted Bharata and Śantanu?

“I do not see anyone in all the worlds with the courage and prowess to defeat Arjuna, and that includes Indra and Rudra, O worthy colleagues. What a chariot he has! And it is yoked with My own horses. Arjuna is a fighter, and his release of weapons is extremely rapid. Who could be equal to him in battle? My conclusion is that with supreme kindness we should run after Arjuna and in a mood of joyful celebration persuade him to return. For if Arjuna defeats all of you in a violent encounter and by his own strength returns to his city, your reputations will be ruined instantly. But there is no defeat in reconciliation.”

After hearing from Śrī Kṛṣṇa, the Vṛṣṇis acted accordingly, and Arjuna came back and celebrated his wedding in Dvārakā city. Arjuna stayed there the last nights of the year, and then he passed the rest of his exile in Puškara. When the twelve-month exile was finished, he returned to Khāṇḍava Prastha.

Greeting King Yudhiṣṭhira with great humility and offering reverence to the *brāhmaṇas*, Arjuna at last went to greet Draupadī [his first



Drawing by Puṣkara Dāsa

On behalf of His sister, Subhadrā, Lord Kṛṣṇa gives extraordinary treasure as a dowry to the party of the bridegroom Arjuna.

Kṛṣṇa entered the palace of King Yudhiṣṭhira, which resembled the abode of Indra, king of heaven.

• • •

wife]. But because of her love for him, Draupadī said to the Kuru prince, “You should go and stay with Subhadrā. After all, even when a load is well tied, the knot first tied is the first one that comes loose.”

Draupadī thus lamented in many ways, and Arjuna pacified her again and again, pleading for her understanding and tolerance. Arjuna then hastened to send for Subhadrā, having her change from her red silk garments to the dress of a cowherd girl. That glorious lady, a hero’s wife, looked even more beautiful in that style, with her excellent figure and large copper eyes. Upon reaching the main palace, the well-admired girl honored her mother-in-law, Kuntī. Then Subhadrā, whose face was lustrous like the full moon, quickly approached Draupadī and honored her. Subhadrā said, “I am Subhadrā, your servant.”

Draupadī rose to greet Subhadrā, Kṛṣṇa’s sister. Draupadī embraced her and said happily, “May your husband have no rival.”

Subhadrā too was joyful and replied, “May it be so!”

The mighty Pāṇḍavas were delighted, and Kuntī too was extremely pleased, O Janamejaya.

KṚṢṆA COMES TO INDRAPRASTHA

Lord Kṛṣṇa, whose eyes are as lovely as the lotus, received the news that Arjuna, the foremost Pāṇḍava, had reached his own city of Indraprastha. Śrī Kṛṣṇa Keśava, who is always beyond the influence of material nature, then came there with Śrī Balarāma and the very aristocratic heroes of the Vṛṣṇi and Andhaka dynasties, all of whom were *mahāratha* warriors. As they traveled, Lord Kṛṣṇa was surrounded by His cousin-brothers and other young princes and warriors, and He was well guarded by a large army.

Hearing that Lord Kṛṣṇa, the husband of the goddess of fortune, had

arrived, King Yudhiṣṭhira sent out Nakula and Sahadeva to receive Him. They greeted Him and also welcomed the most aristocratic circle of Vṛṣṇis who had come with Him, and together they then entered Khāṇḍava Prastha, which was adorned with banners and flags in their honor.

The roads had been thoroughly cleansed and sprinkled with water, and flowers were profusely strewn about. The city was further enhanced with cooling essence of sandalwood and varieties of pure, bracing scents. Here and there fragrant aloe burned. The city was bustling with freshly bathed citizens in spotless garments, and the wealthy merchants in the crowd lent sparkling color to the scene.

Surrounded by Vṛṣṇis, Andhakas, and Mahābhajas, the mighty-armed Lord Kṛṣṇa, the Supreme Personality, reached the city with His brother Balarāma. As Kṛṣṇa was being worshiped by the citizens and by thousands of *brāhmaṇas*, He entered the palace of King Yudhiṣṭhira, which resembled the abode of Indra, king of heaven.

Yudhiṣṭhira properly greeted Balarāma and embraced Kṛṣṇa and kissed His head. Kṛṣṇa greeted the joyful king with submission and respectfully greeted tigerlike Bhīma, following the rules of etiquette for older brothers. Yudhiṣṭhira then most respectfully received the foremost Vṛṣṇis and Andhakas as they began arriving in the palace. Those who were older he honored as superiors, those of his age he honored as beloved friends, greeting them with affection, and those who were younger honored him in turn.

PRESENTING THE DOWRY

Then the greatly renowned Kṛṣṇa gave extraordinary treasure to the bridegroom’s party as a dowry on Subhadrā’s behalf. Lord Kṛṣṇa gave one thousand chariots wrought in gold, yoked with four horses, bedecked with garlands of bells, and driven by chari-

oteers of widely recognized skill. He gave ten thousand cows from the land of Mathurā, all fine milkers of the purest breed. With pleasure the opulent Kṛṣṇa also gave one thousand purebred mares, as bright as moonbeams and decorated with golden ornaments, as well as five hundred black and five hundred white mules, fully trained and as fast as the wind.

The lotus-eyed Lord presented a thousand youthful ladies of light complexion, beautifully dressed, bright and pure, and expert in bathing and massaging. All the girls were well groomed, enjoyed the best of health, wore one hundred gold pieces around their necks, and possessed fine ability in all types of personal service.

Lord Kṛṣṇa, chief of the Dāśārha dynasty, also gave worked and unworked gold of the finest quality, as bright as fire and as much as ten strong men could carry.

Lord Balarāma was fond of bold heroism, and being ultimately pleased with Arjuna’s behavior, He desired to strengthen the loving relationship with the Pāṇḍavas and show His submission to King Yudhiṣṭhira. Thus He who wields the plow weapon awarded to Arjuna a thousand fine elephants who stood like shining hilltops, their temples cleft in three places and oozing maddening juice. Equipped with drivers and adorned with loud bells and golden garlands, these elephants would never turn back in battle.

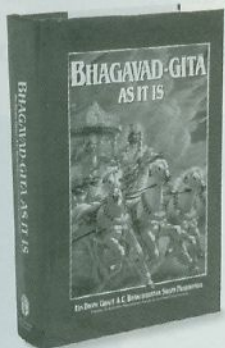
Lord Kṛṣṇa and Lord Balarāma gave so many priceless jewels to the Pāṇḍavas that the gems became like the waves of a river, in which gifts of fine garments and blankets were the foam on the waves and the colorful flags and banners were the bright green river moss. This mighty river went swirling into the ocean of the Pāṇḍavas, filling it up and bringing grief to those who envied them. Dharmarāja Yudhiṣṭhira accepted all these gifts, and he duly honored the *mahāratha* warriors

(please turn to page 52)

The teachings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

We carry all of Śrīla Prabhupāda's books and lectures currently available.

The Classics



Bhagavad-gītā As It Is, Deluxe Edition. **\$24.95**
Śrīmad-Bhāgavatam, 12 cantos, 18 volumes. **\$399.95**
Śrī Caitanya-caritāmṛta, complete, 9 volumes. **\$349.50**
The Nectar of Devotion, **\$14.95**
Teachings of Lord Caitanya, reprint, **\$14.25**



A great gift idea for the holidays

—Hare Kṛṣṇa Catalog
 Gift Certificates! Call for
 details: 1-800-800-3284.
 Outside US and Canada:
 1-910-871-2620.



Śrīla Prabhupāda's VedaBASE

All of Śrīla Prabhupāda's recorded words on one CD! For monthly payments of **only \$25** you can now have the VedaBASE. And there is no interest charge! Complete works, **\$595**; books only, **\$295**.

The Vintage Series

Volumes 1–9

*Bhajan*s by Śrīla Prabhupāda

This 9-CD set consists of remastered classic unedited *bhajan*s—never before released on CD. Includes storage folder. **\$79.95** (Individual CDs: **\$9.95** each)



Śrīla Prabhupāda Lectures on CD

- #19—1. *Liberation . . . Meaning What?*, SB 5.5.2 (4/13/75—Hyderabad)
 2. *Cleansing Away Our Criminality*, SB 6.1.6 (1/5/76—Nellore)
- #20—1. *The Unavoidable Battle of Kuruksetra*, Bg 2.7–11 (3/2/66—New York)
- #21—1. *Liberation by Pure Understanding*, SB 6.1.15 (1/8/76—Nellore)
 2. *Love Designations*, SB 5.6.5 (11/27/76—Vṛndavana)
 3. *Life's Aim Is Self-Realization . . . Not Skyscrapers*, SB 1.2.12 (8/15/72—Los Angeles)

We also have #1–15 (all LA lectures, 1972). Please call for details.
 All CDs (#1–21) **\$5.95** ea.

Call and ask
 about our layaway
 plan. For only
\$25 a month you
 can start building
 your own
**Bhaktivedanta
 Library!**

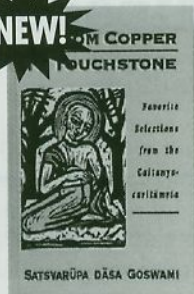
CALL TO ORDER  1-800-800-3BTG

more inside

THE HARE KṚṢṆA CATALOG

Selections from devotee authors

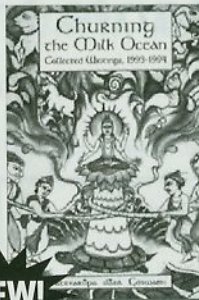
NEW!



From Copper To Touchstone

By Satsvarūpa Dāsa Goswami

A compendium of essays on Śrī Caitanya-caritāmṛta. Simple, natural writing that's a pleasure to read. Hardbound. 327 pages. **\$14.95**

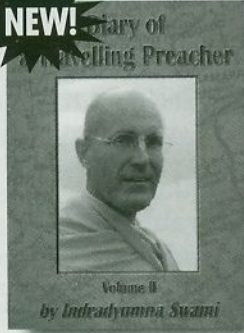


Churning the Milk Ocean

By Satsvarūpa Dāsa Goswami

In the words of the author: "The pastime of the demons and demigods describes the strife between devotees and demons. I can compare this to my imperfect attempt to serve Kṛṣṇa. Imperfect means that the devotee in me is still battling with the demon in me . . ." 607 pages. Hardbound, **\$14.95**; softbound, **\$12.50**.

NEW!



Diary of a Traveling Preacher

By Indradyumna Swami

Travel with devotees as they share Kṛṣṇa consciousness with the people of the former Eastern Block. Volume I—Softbound, 74 pages, **\$8.95**. Volume II—Softbound, 68 pages, **\$8.95**

NEW!



The Thirteenth Chapter

By Harikeṣa Swami

An in-depth examination of this important chapter of *Bhagavad-gītā*, "Nature, the Enjoyer and Consciousness." Hardbound, 183 pages. **\$11.95**

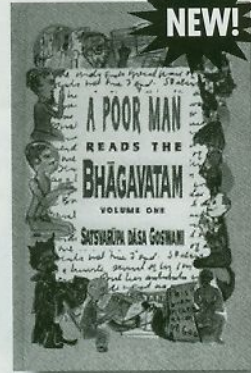


Essential Truths

By Harikeṣa Swami

A compilation of philosophical questions and answers. Hardbound, 422 pages. **\$19.95**

NEW!

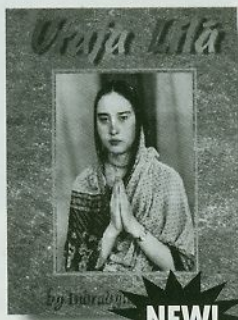


A Poor Man Reads the Bhāgavatam

Volume 1

By Satsvarūpa Dāsa Goswami

In this personal exercise shared with the reader, the author studies a verse from the *Bhāgavatam* and then free-writes his realizations. Hardbound, 487 pages. **\$14.95**



Vraja Līlā

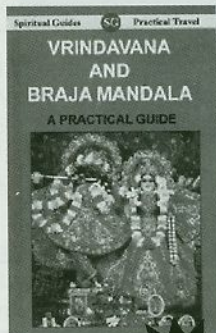
By Indradyumna Swami

Indradyumna Swami's 19-year-old disciple left her body on October 13, 1994, with her guru and many other devotees present. This book tells her story. Softbound, 66 pages. **\$8.95**

Vrindavana and Braja Mandala

By Jaḍa Bharata Dāsa

A must-have for your travels in India. This isn't just a normal travel guide—it dives deeply into the heart of spiritual India. Softbound, 680 pages. **\$17.95**



NEW!



Drums Along The Amazon

By Indradyumna Swami

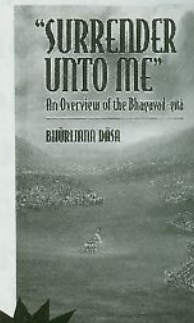
An exciting Kṛṣṇa conscious adventure up the wild Amazon River by boat. Softbound, 68 pages. **\$3.95**

NEW!

"Surrender Unto Me"

An Overview of the Bhagavad-gītā
By Bhūrījāna Dāsa

The fruit of twenty-seven years of study, this book traces the philosophic progression of *Bhagavad-gītā*—how the verses, sections, and chapters fit together. Hardbound, 426 pages. **\$14.95**



NEW!

We carry more books and CDs by Harikeṣa Swami. Please call for details.

THE HARE KRṢṆA CATALOG

TO FAX YOUR ORDER  (910) 871-3641



Alien Identities

Ancient Insights into Modern UFO Phenomena

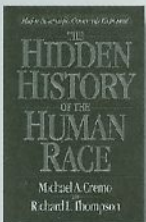
By Richard L. Thompson (Sadapūta Dāsa)
Foreword by Whitley Strieber



Dr. Thompson presents evidence based on records of ancient civilizations suggesting thousands of years of contact with extraterrestrial beings. Startling parallels between contemporary UFO accounts and ancient India's Sanskrit writings offer fresh insight into modern-day UFO phenomena. Softbound, 472 pages. **\$19.95**

Forbidden Archeology

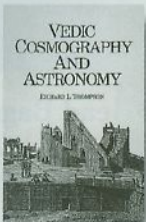
By Michael A. Cremo and Richard L. Thompson



Over the past two centuries, researchers have discovered bones and artifacts suggesting modern humans existed for millions of years, but mainstream science ignores this evidence. This "knowledge filter" of modern science largely presents an inaccurate picture of prehistory. This book challenges us to rethink our understanding of human origins, as well as the methods of the mainstream establishment. Hardbound, 960 pages. **\$39.95**. Abridged version: *The Hidden History of the Human Race*, hardbound, 350 pages. **\$22.95**

Vedic Cosmography and Astronomy

By Richard L. Thompson



This book addresses the apparent conflict between modern science and the *Śrīmad-Bhāgavatam*, and presents a systematic approach to understanding the Fifth Canto of the *Śrīmad-Bhāgavatam*. Softbound, 242 pages. **\$12.95**

Mechanistic and Nonmechanistic Science

An Investigation into the Nature of Consciousness and Form

By Richard L. Thompson



Dr. Thompson shows how physics is incapable of dealing with the phenomenon of consciousness and how biology is unable to account for the existence of complex living forms. Arguing that valid scientific theory does not have to be mechanistic, the author outlines a nonmechanistic science and rounds out the human quest for understanding. Softbound, 254 pages. **\$12.95**

Origins

Higher Dimensions in Science

By Richard L. Thompson and others



A bold challenge to materialistic explanations of the origin of the universe, the origin of life, and the origin of species. *Origins* exposes the little-publicized shortcomings in currently accepted theories and proposes alternative explanations based on the *Vedas*, India's timeless books of knowledge. 64-page magazine, full color, **\$3.50**

Videos

The Mysterious Origins of Man—An NBC television special, hosted by Charlton Heston. 46 minutes, **\$19.95**

The Hidden History of the Human Race—

Part 1 (30 minutes), **\$19.95**

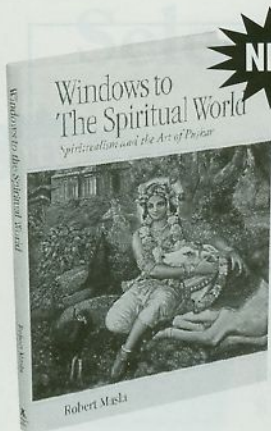
Part 2 (60 minutes), **\$29.95**

Simulated Worlds—45 minutes, **\$19.95**

Mind and Brain—30 minutes, **\$19.95**

Models of Natural Selection—30 minutes, **\$19.95**



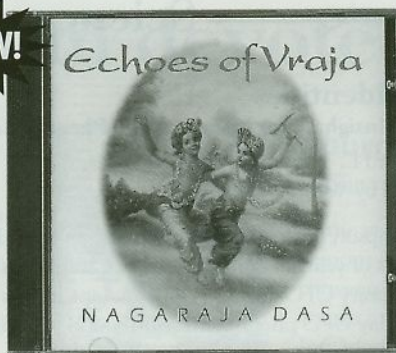


Windows to the Spiritual World

Spiritualism and the Art of Puṣkara

By Robert Masla

An adventure of cultural transformation and self-realization seen through the paintings of Puṣkara Dāsa, one of ISKCON's most accomplished artists. 184 pages, hardbound, with dust jacket, 105 color plates, 35 b&w photos and drawings. **\$45**



Echoes of Vraja

By Nāgaraja Dāsa

Let these beautiful renditions of the Hare Kṛṣṇa mantra and traditional Bengali and Hindi *bhajan*s transport you to Kṛṣṇa's land. Singing accompanied by flute, tamboura, harmonium, *karātālas*, *mṛdaṅga*, and *tablas*. Tape **\$6.95**; CD (includes one extra song) **\$13.95**.



Gour Dham Incense

This is our most economical high-quality incense from India. Fourteen exotic fragrances: Rose, Mogra, Agar Amber, Khus, Prema, Sandalwood, Intimate, Musk, Jasmine, Kewra, Kesari Chandan, Firdous, Heena, Nagchampa. One pack (20 sticks), **\$1.25**; 5-19 packs, **\$0.95** each; 20 or more, **\$0.75** each (less expensive than in India).



Japa Beads and Bead Bags

BEADS: Neem, **\$3.95**; Tulasi, **\$11.95**; Large-Bead Tulasi, **\$19.95**. BAGS: Gaura Nitai, Kṛṣṇa-Balarāma, Mahā-mantra, Śrīla Prabhupāda, **\$2.95** each; Jagannātha, **\$3.95**.

BTG Service Center

P. O. Box 255, Sandy Ridge, NC 27046, USA
 Phone: (800) 800-3284; outside USA and Canada:
 +1 (910) 871-2620 • Fax: +1 (910) 871-3641
 E-mail: archives@earthlink.net • Website: www.krsna.com

Please send me:	Qty.	Amount
_____	_____	_____
_____	_____	_____
_____	_____	_____

Shipping* _____

Total amount _____

PAYMENT METHOD:
 Make checks payable to BTG Service Center. US funds only.
 Check / money order Credit card

Name _____ Tel. _____

Address _____ Apt. _____

City _____ State _____ Zip _____

Card no. _____ Exp. _____

Signature _____

*Minimum \$3 for all orders. Mainland USA please add 10% of order value. Orders outside the US add 30% of order value.

Prabhupāda And Other Songs

By Phalini Devī Dāśī

10 songs about Śrīla Prabhupāda. English lyrics, female vocalist and guitar. Mellow. Accompanied with printed lyrics. **\$5.95**



Home Temple Supplies

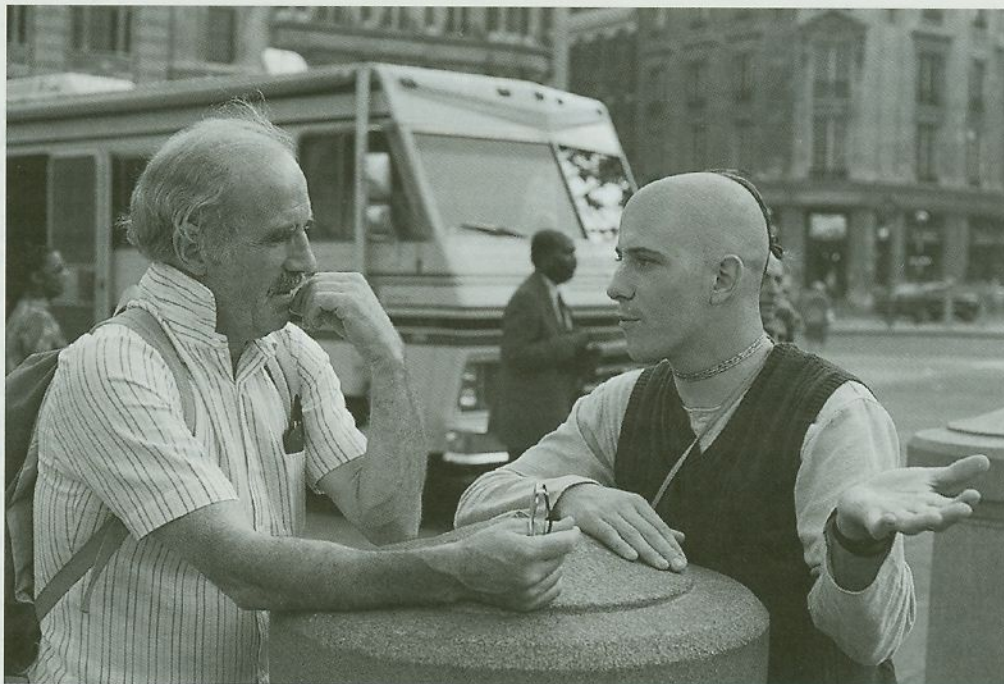
We carry a variety of deities, *pūjā* paraphernalia, high-quality incense, and anything else you might need to turn your home into a temple.

CALL TO ORDER **1-800-800-3BTG**

Service to God And Service to Man

Are they the same thing?

by Girirāja Swami



VIŠAKHA DEVI DAST

In London, a devotee serves God and man by presenting spiritual knowledge.

BEFORE I MET Śrīla Prabhupāda, I had wanted to serve humanity. Then I heard from Śrīla Prabhupāda about the importance of serving Lord Kṛṣṇa. Still the question remained: How does God's service relate to man's?

After a week of hearing from Śrīla Prabhupāda, I got the chance to ask after Śrīla Prabhupāda concluded a lecture:

*sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihātā
yayātmā suprasidati*

“Without spiritual realization you cannot have peace of mind. If you want to have peace of mind, peace in the world, peace in your society, peace in your family, simply by amassing money, by material advancement, it will never be possible. But if you improve a little in spiritual life, you will immediately become happy. . . .

“So now, if you have any questions, you can ask.”

“You talk about service to Lord Kṛṣṇa,” I began. “How does service to our fellow man come in?”

“Why are you and others coming here?” Śrīla Prabhupāda replied. “Are

we not rendering service? To deliver one from the illusory material existence and bring him to Kṛṣṇa consciousness is the best service.

“What is the meaning of service? To give relief from suffering. And Kṛṣṇa consciousness gives the best relief, as confirmed in the *Śrīmad-Bhāgavatam* [1.2.6]: The best service, the best religion, the best philosophy is that which teaches one how to serve God. And as soon as a person comes to serve God without any motive, he becomes satisfied—*yayātmā suprasidati*.

“As a five-year-old boy, Dhruva

Mahārāja was insulted by his step-mother. Still, he wanted his father's kingdom. His mother advised him, 'Only God can help you.' So Dhruva went to the forest to find God. But when he actually saw God, he said, 'My Lord, I do not want anything, I am fully satisfied. I came looking for some pieces of broken glass, but now I have found the most valuable jewel.' When a person discovers his eternal relationship with God, he feels, 'I have nothing more to ask.' And to bring a man to feel 'I have no more demand, I am fully satisfied' is the best service.

"What is this so-called material service? Suppose I am hungry and you give me some food. Will I not be hun-

gry again? Of course, the Kṛṣṇa conscious movement also gives food. But we are giving food which will make one satisfied forever. No more hunger, no more demand. 'I am fully satisfied' (*svāmin kṛtārtho 'smi*). 'I have no more demand' (*varān na yāce*).

"To think you can satisfy your hunger materially is simply illusion. America is materially advanced. But are you satisfied? So many frustrated young people, hippies, are there. Still the rascals think, 'If we become rich like America, we shall become happy.' One will never be satisfied by material adjustment.

"Actual happiness comes when you learn to love God, and that can be

achieved without any material advancement. Anywhere you are, in any condition of life, you can simply chant Hare Kṛṣṇa and develop such love. Then you will say, 'Now I am fully satisfied. I do not want anything else. No more stealing, no more pickpocketing, no more cheating.'"

Śrīla Prabhupāda's words entered deep into my heart. Although I prided myself on my honesty, I had a weakness: shoplifting, pocketing little things here and there. But Śrīla Prabhupāda's statement "no more pickpocketing" made me realize how fallen I actually was—and how I could be saved by Kṛṣṇa consciousness.

Śrīla Prabhupāda continued: "Because I have no want, why shall I cheat?"

"Perhaps you know the story. A saintly person was sitting in a solitary place, almost naked. Alexander the Great asked him, 'Can I do something for you?' He replied, 'Please stand aside. You are making a shadow. That's all.' Because he was fully satisfied, what could Alexander the Great do for him?"

*yam labdhvā cāparam lābham
manyate nādhikam tatah
yasmin sthito na duḥkhena
guruṇāpi vicālyate*

"You will find in *Bhagavad-gītā* [6.22] that if you are situated in the transcendental position you have no more demand and are not disturbed even in the greatest difficulty. This is life—to be satisfied in any condition. And this peace can be achieved only by Kṛṣṇa consciousness."

I was satisfied. There was no need to look any further. Śrīla Prabhupāda could answer every question.

The only way to be peaceful and happy in life is to follow Śrīla Prabhupāda and become Kṛṣṇa conscious. And the best way to serve others is to give them Kṛṣṇa consciousness.

Śrīla Prabhupāda had shown the way perfectly. Now I simply had to follow.

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

CALENDAR CLOSE-UP

Śrīla Jagannātha Dāsa Bābājī Mahārāja

Disappearance Day: February 27

Śrīla Jagannātha Dāsa Bābājī Mahārāja, a prominent spiritual master coming in the line from Śrī Caitanya Mahāprabhu, was the great-granddisciple of Śrīla Baladeva Vidyābhūṣaṇa, who established the scriptural legitimacy of Lord Caitanya's movement. Śrīla Jagannātha Dāsa Bābājī was the *śikṣā-guru*, or instructing spiritual master, of Śrīla Bhaktinoda Ṭhākura, the pioneer in spreading Kṛṣṇa consciousness outside India.

Śrīla Jagannātha Dāsa Bābājī Mahārāja, or Bābājī Mahārāja, as he was known, was born in West Bengal but later moved to Vṛndāvana, where Śrīla Bhaktinoda Ṭhākura met him in 1880. Śrīla Bhaktinoda Ṭhākura could understand that Bābājī Mahārāja was perfect in devotional service to Lord Kṛṣṇa.

From Vṛndāvana, Bābājī Mahārāja moved to Navadvīpa, West Bengal, the holy land of Lord Caitanya. He lived for some time in the area known as Koladvīpa, and then in 1893 moved to Surabhi-kuṅja in Godrumadvīpa. Because of his pure spiritual vision, Bābājī Mahārāja was able to reveal many holy sites of Navadvīpa, including Lord Caitanya's birthplace. It is said that although Bābājī Mahārāja was old and invalid, on finding Lord Caitanya's birthsite he danced joyfully.

When Śrīla Bhaktinoda Ṭhākura's son Śrīla Bhaktisiddhānta Sarasvatī was twelve years old, Bābājī Mahārāja, aware of the boy's expertise in astrology, ask him to prepare a calendar for Vaiṣṇavas, devotees of Lord Kṛṣṇa. The boy pleased Bābājī Mahārāja by producing the Navadvīpa Pañjikā, a calendar of festivals and appearance and disappearance days of devotees that is still used today.

Śrīla Jagannātha Dāsa Bābājī Mahārāja stayed in this world for about 140 years and then returned to Lord Kṛṣṇa's abode.

(Full calendar on page 63)

BECOMING ONE OF “THEM”

by Naṭaka Candrikā Devī Dāsī

I FIRST MET Hare Kṛṣṇa devotees in the winter of 1971. I was a sophomore (second-year student) at Colorado State University in Fort Collins, Colorado, about sixty-five miles north of Denver. I saw four or five devotees with shaven heads and saffron robes chanting in front of the Student Union building.

“Wow!” I thought. “What next?”

I started walking the other way, when suddenly I was face to face with one of “them.”

Smiling, he held out a magazine.

“No, thank you,” I said quickly.

“At least take one of these,” he said, as he handed me a small card.

I looked at it and back at him, noticing the white vertical marking on his forehead. I took the card and walked away.

I couldn't pronounce the strange words on the card: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Then I noticed that the card was an invitation to visit their center in Denver. Uninterested, I tucked the card away and forgot about it.

My next contact with Kṛṣṇa consciousness came two years later. I had dropped out of school to travel, and having run out of money, I got a job at a newspaper in Boulder, Colorado. A friend of mine had a son my age who had been reading *Bhagavad-gītā* and wanted to join the Kṛṣṇa consciousness movement. As a concerned mother, my friend kept asking me to try talking sense into her son so that he would give up “this nonsense” about becoming a devotee.

One day I was at my friend's home and her son was there, explaining the philosophy of Kṛṣṇa consciousness. I had no idea what he was talking about, but he sounded sincere, so I listened. Then he asked me to listen to an album



The author and her daughter, Dhanīṣṭhā.

he'd just bought, called *The Rādhā Kṛṣṇa Temple*.

I'll never forget the feeling that overtook me as I sat there. I got goose bumps, and tears welled up in my eyes. It was the most beautiful music I'd ever heard. I thought, “This is not of this world!”

I soon visited the temple in Denver, where I saw the film *The Hare Kṛṣṇa People*. The devotees' kindness impressed me, and when a devotee sat down with me and answered all my philosophical questions with references from the *Bhagavad-gītā*, I was convinced. Although I had been reading the *Gītā*, I couldn't explain what it said. When the devotee explained everything to me, it made perfect sense.

Feeling confused, elated, and exhausted, I returned to my little apartment

and began to face what I knew I had to do—quit my job, move into the temple, and take up Kṛṣṇa consciousness. The next two weeks were difficult for me, as I told my friends and family about my desire to be a devotee. My parents thought I'd been drugged; my boyfriend thought this was a passing fad I'd get over. But I didn't.

I arrived at the temple door about three weeks from the day I'd heard *The Radha Krishna Temple* album. I had only my car, my sewing machine, and one box of personal belongings. That was more than twenty years ago, and never for a moment have I regretted the decision to move in and become one of “them.” 🌸

Naṭaka Candrikā Devī Dāsī has been teaching in ISKCON pre-schools and elementary schools for the last twenty-one years. She lives in Alachua, Florida, USA, with her husband, Rādhā-Dāmodara Dāsa, and their three children.

SPEAKS OUT

(continued from page 17)

then there is no question of judging. You simply follow.

Carol: So it's a matter of complete faith.

Śrīla Prabhupāda: Just like a child. A child assumes, "My father is perfect." And actually, a father should be perfect, at least for the child. In that way, whatever the father or mother presents to him as knowledge, that is perfect. For instance, the father says, "My dear child, this is called a table."

Now, the child does not know what a table is, but he understands from his father. The child says, "This is a table."

So when the child says, "This is a table," it is a fact. His knowledge is perfect. On the whole, the child may be imperfect, but because he is repeating the perfect knowledge of his father, whatever he is speaking is perfect.

Actually, the child makes all sorts of

inquiries from the father. "Father, what is this?"

The father smiles. "This is called a bell. To make the bell ring, you press your finger on the button in this way."

This is how the child gets perfect knowledge. Submissively, he tries what his father has told him, and he sees, "Oh, the bell is ringing."

So perfect knowledge is available. The child may be imperfect, but the knowledge he has received—that is perfect. This is ordinary knowledge. And in the same way, if you get higher knowledge from a person who is perfect, then your higher knowledge is perfect.

But if you receive your knowledge—just like this anthropology business—from an imperfect person like Darwin, then the whole thing is imperfect. So why should we waste our time on imperfect knowledge?

Carol: Perhaps because we seem to have low standards for what we con-

sider a perfect person, we find scarcely anyone we could call a perfect person.

Śrīla Prabhupāda: So then, if people want to be cheated, then I shall be a perfect cheater. [Laughter.] That is another thing. I'll take my doctorate title and be a perfect cheater.

Carol: But it is true that even if you look very sincerely for someone who is perfect, you don't find anyone.

Śrīla Prabhupāda: Therefore, we are giving this information: "Here is Kṛṣṇa. Here is the perfect person. You take this." But you don't follow Him. Or, as I said to begin with, Jesus Christ is perfect. But you don't follow him.

Carol: Mm.

Śrīla Prabhupāda: You don't like to follow him. You follow Darwin. Whose fault is it? The perfect person's fault? Or your fault? You don't like to hear from the perfect person. You want to hear from a humbug, bogus person. That is the defect.

LETTERS (continued from page 5)

temple where we worship, for example, some cats have decided to live on the temple property. They sometimes sit outside the temple window to hear the chanting or classes. Devotees regularly give them *prasādam*. And the cats do service by eating mice and other pests.

The Western Kapila

I was saddened by the letter "Descartes and the Soul" [July/August], which made it seem as if the whole of Western thinking about the soul rests upon the conclusions of rationalism and atheism.

Actually, the philosopher G. W. Leibniz, who was opposed to both Descartes's rationalism and Spinoza's atheism, more truly represents Western philosophy's ancient religious roots in Orphism, Pythagoreanism, and Platonism. His theory of monadology (from the Greek *monad*, "number" or "unit") mirrors the teachings of Sāṅkhya yoga and the *Bhagavad-gītā*. Leibniz, who called himself the last Pythagorean, taught that God, the "Great Monad" (viz. Puruṣottama), exists in an eternal relationship with all other "minimal monads" (viz. *jiv-ātmās*), both human and animal. He

called this teaching the "perennial philosophy." Leibniz took his lead from the late Academic Platonists Proclus and Damascius, who taught that man consists of five bodies, or *eidolon*:

- (1) *Monedes* (*monad*=pure spirit)
- (2) *Augedes* (golden body=spiritual soul)
- (3) *Asteredes* (astral body=soul)
- (4) *Eheredes* (etheric body=ghost)
- (5) *Andredes* (physical body)

Much as *Bhagavad-gītā* summarizes all previous Vedic wisdom, so Leibniz united the three souls found in Plato's *Timaeus* (the plant, animal, and human souls, located respectively in the liver, heart, and head), with the tripartite division of man found in the New Testament epistles (body, soul, and spirit), and the Orphic-Pythagorean teaching of the ultimate individual *monad*, thus genuinely reflecting the ancient religious roots of Western philosophy and, just as true, uniting Western and Eastern theistic thought.

Leibniz was truly our Western Kapila.

Leslie Kerins
Fort Myers, Florida
Member ISNS
(International Society
for NeoPlatonic Studies)

DRUTAKARMĀ DĀSA REPLIES: My response to the letter by Bhakta Jan, which appeared in the BTG Letters section under the title "Descartes and the Soul" in the July/August 1997 issue, was not intended as a critique of all of Western philosophy and theology. It was a very particular response to Bhakta Jan's implicit assertion that Descartes believed animals had eternal souls like those of human beings. I simply offered evidence that Descartes did in fact deny that animals had eternal souls like those of humans. I do, however, thank you for your informative remarks about the philosophy of Leibniz.

Postscript

As reported in BTG, Śrīmatī Vilāsinī Dāśī left her body [expired] on July 8 in London. Vilāsinī was an old Prabhupāda disciple. She joined in Washington in 1970 and moved to Detroit soon after. After some years she went to Europe and served in France and Belgium and finally spent many years as the head *pūjārī* for Śrī Śrī Rādhā-Londonīśvara. She spent most of her devotional career doing Deity worship and also worked for the BBT

in the beginning years.

Vilāsini was a completely dedicated disciple of Śrīla Prabhupāda and never wavered in her determination to serve the Deities. Yet she could be difficult to deal with. She had a sharp, incisive intelligence, which she sometimes used to manipulate others. She wasn't malicious, but she wasn't easy to get on with either. Vilāsini was aware enough to know her own defects even if she couldn't quite get on top of her critical side.

About four or five years ago she got a heavy dose of cancer and was given a few months to live. She retired from active service to fight the disease and went on a course of chemotherapy. After some time, the doctors told her that it was useless and that she had only a matter of weeks to live.

Then she met a natural healer who put her on a strict regime of diet and behavior. One of the things the doctor told her, without knowing her nature, was that if she was to survive she must change her attitude. Vilāsini knew it to be true. She started chanting many more rounds every day, read Prabhupāda's books for hours, and chanted the *Nṛsiṃha kavaca* [a prayer to Kṛṣṇa's form as Lord Nṛsiṃha] every day. Over

the next few years she actively sought out devotees with whom she had experienced difficulties and resolved their differences amicably.

For a while the cancer went into remission. The doctors were amazed at her improvement. She even tried to take up some regular service again. But each time she did so she had a relapse.

Finally last year she had to undergo chemotherapy again. Her physical condition deteriorated, and she entered a hospice in late June. Then early in the morning on July 8, she suddenly fell into a coma. The devotees were all informed and went immediately to be with her. Jayādvaiva Swami [the editor of BTG] was also there and everyone chanted by her bedside.

After some twenty-five minutes she came out of the coma. Vilāsini was a devotee who was always able to rise to the occasion no matter how she felt—"do the needful," as Śrīla Prabhupāda used to request. When she saw all the devotees, she asked for her beads and asked to be propped up in bed so that she could chant with them.

After about ten hours of Vilāsini's obliging her friends with her association, the nurses asked the devotees to leave her room for a few minutes so they could do their duties. When they had left, Vilāsini Prabhupāda took the opportunity to gracefully depart.

It was as good a passing as any sincere servant of Śrīla Prabhupāda could hope for, and it appeared that she certainly got all the blessings of Śrī Śrī Rādhā-Londoniśvara.

Hari Śauri Dāsa
Vṇdāvana, India

Postscript: A month after Vilāsini's departure, my wife, Śitalā Dāsī, who was close friends with Vilāsini since she joined in Detroit in 1970 and traveled with her to Europe, received a letter from Vilāsini. She had written it in late June, a couple of weeks before she died, and had sent it to our address in Alachua, Florida. It arrived there on the day she passed away. It was sent on to us here in India.

It's a short note, only three sentences long, handwritten in hardly legible script. But the contents are some of the most wonderful I have ever read:

Dear Śitalā,

All the evil went out of me on Lord Nṛsiṃha's appearance day at sunset. Sounds corny but it's true. I am getting well now.

Vilāsini

How Many Souls Per Body?

Why do you refer to God realization as a science? I have always thought that the term "science" is applied to something material, and God realization is spiritual.

I have yet another question, which bugs me constantly. Biologists say that cells are living things. If that is the case, we should have trillions of souls in our body, one in every cell. How do you explain this?

Charu Lata Pandey
via the Internet

SADĀPŪTA DĀSA REPLIES: Science consists of knowledge that can be reliably verified by systematic procedures of observation. It is not necessarily limited to material subject matters. There are procedures of spiritual realization that yield results reliably, and these can be referred to as a science of self-realization.

Yes, there are trillions of souls in our body. These are souls of individual cells, but there is only one soul of the body as a whole.

That soul is linked in consciousness to the bodily senses (eyes, ears, etc.), and the souls of individual cells are linked to the senses of those cells (chemical receptors, etc.).

ERRORS REGRETTED

The editorial in our September/October issue included several typographical errors. The text was typeset last minute in Mumbai and skipped a proof-reading cycle. We apologize.

—The Editors

Please write us at: 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

Durban Rathayātrā 1998

Will be held at Easter time.

At press time, we don't yet

know the date. To find out,

contact ISKCON Durban,

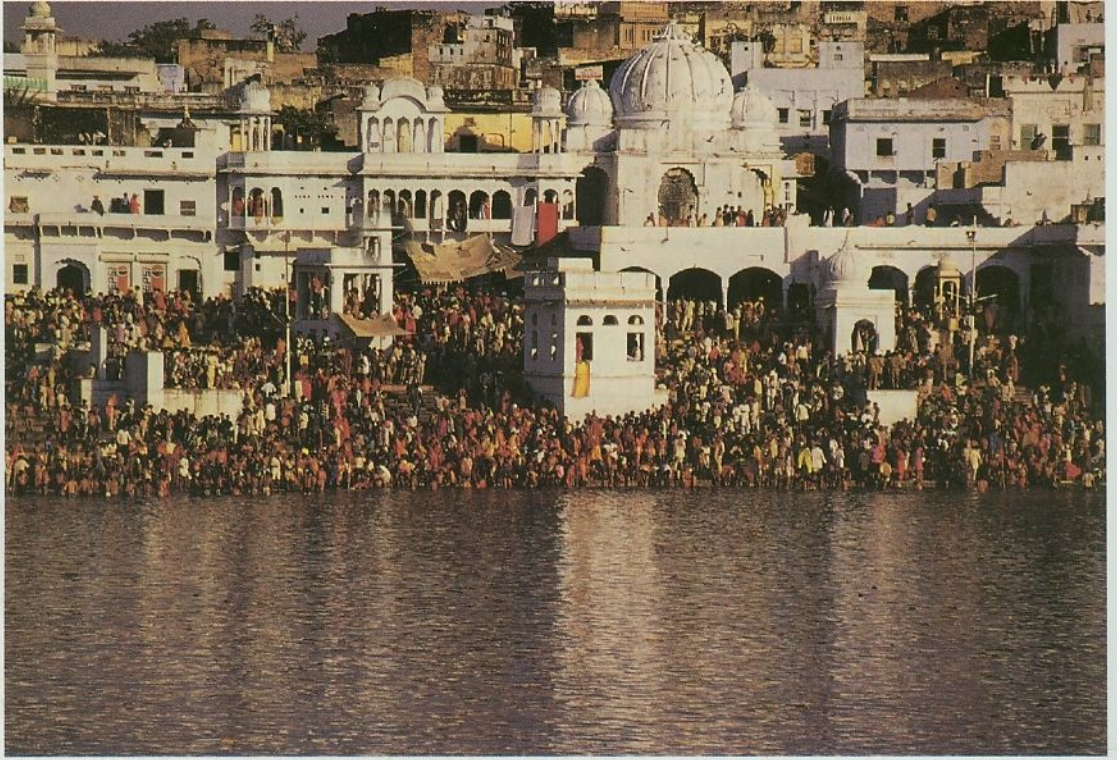
P. O. Box 56003, Chatsworth

4030, South Africa;

phone: +27 (031) 433-328;

fax: +27 (031) 438-198.

Puṣkara has many bathing areas where steps lead down to the water. These bathing areas, known as ghāṭas, were built over time by pilgrims and rulers wishing to serve the holy place and other pilgrims. Fifty-two ghāṭas surround Jyeṣṭha Puṣkara. The main ones are Gau Ghāṭa ("Cow Ghāṭa") and Brahmā Ghāṭa (at right). Below: Puṣkara Tīrtha.



PUSKARA

The Place of Lord Brahmā

Chosen by the chief created being in the universe as the site for his temple, it has attracted sages and ascetics for thousands of years.

by Nāgarāja Dāsa with reporting by Bhaktivikāśa Swami

photos by Rāmānuja Dāsa and Mahā-Viṣṇu Dāsa

ONCE LORD BRAHMĀ, the empowered creator of the universe, desired to have a place on earth dedicated to him, so he threw three lotus petals toward the earth. When the petals landed, three holy lakes sprung up. Because the lakes had been created from the flower (*puṣpa*) thrown from Brahmā's hand (*kāra*), the area became known as Puṣkara. The three lakes became known as Jyeṣṭha Puṣkara ("senior Puṣkara"), Madhya Puṣkara ("middle Puṣkara"), and Kaniṣṭha Puṣkara ("junior Puṣkara"), or Budha ("old") Puṣkara, as it is more commonly known today.

THE BLESSINGS OF PUṢKARA

The glories of Puṣkara are mentioned in the *Mahābhārata*, the *Rāmāyaṇa*, the *Padma Purāṇa*, and other scriptures. *Śrīmad-Bhāgavatam* (12.12.61) states, "One who controls his mind, fasts at the holy places Puṣkara, Mathurā, or Dvārakā, and studies this scripture will be freed from all fear."

In the *Mahābhārata*, while describing to Bhīṣma, the grandfather of the Pāṇḍavas, the glories of many *tīrthas*, or holy places of pilgrimage, the sage Pulastya mentions Puṣkara Tīrtha first. He says that Puṣkara is famous

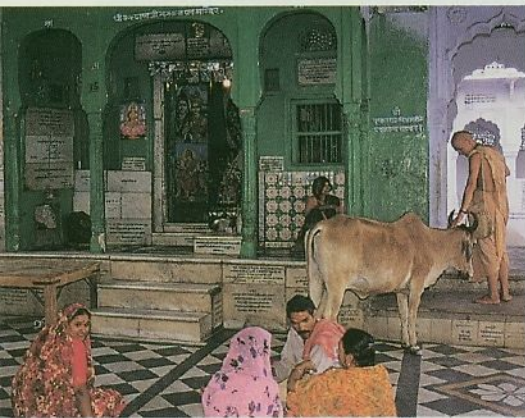
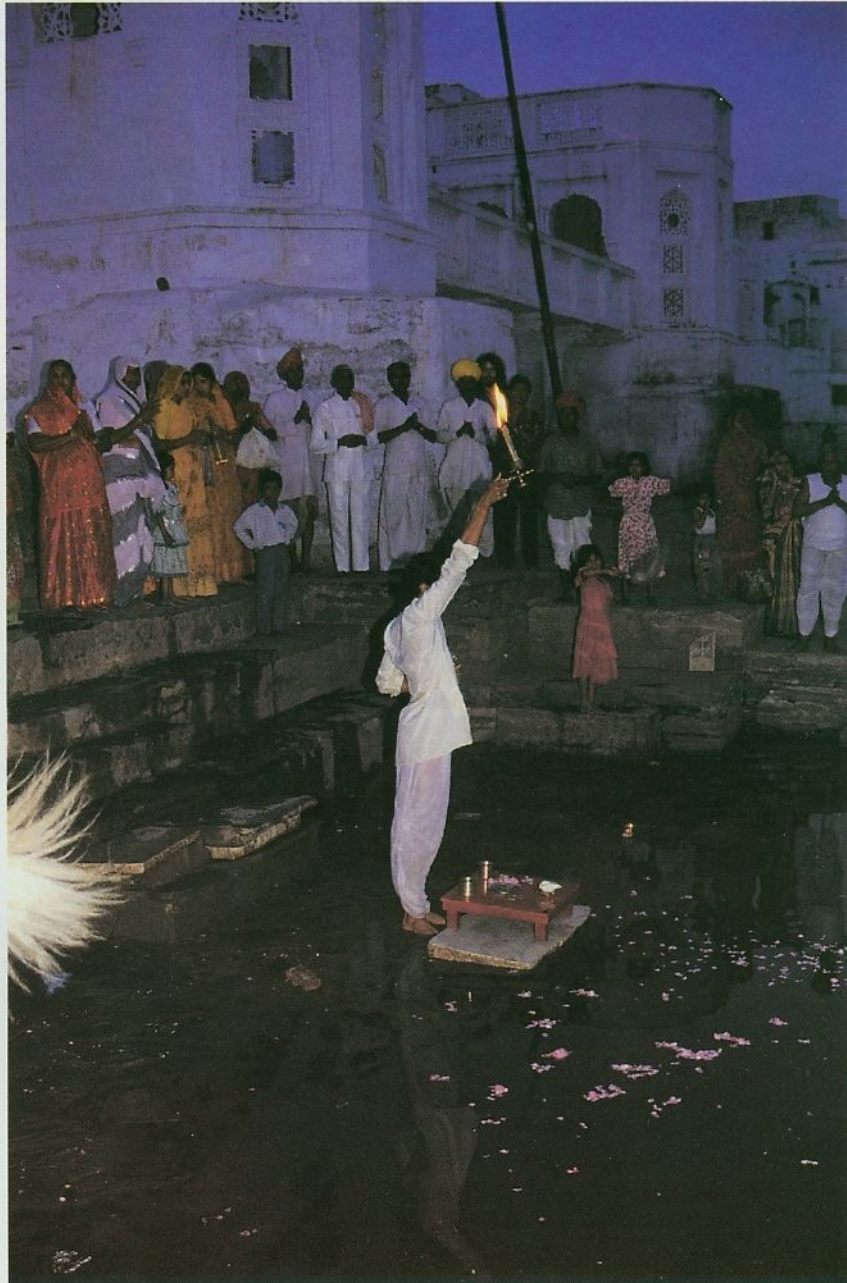
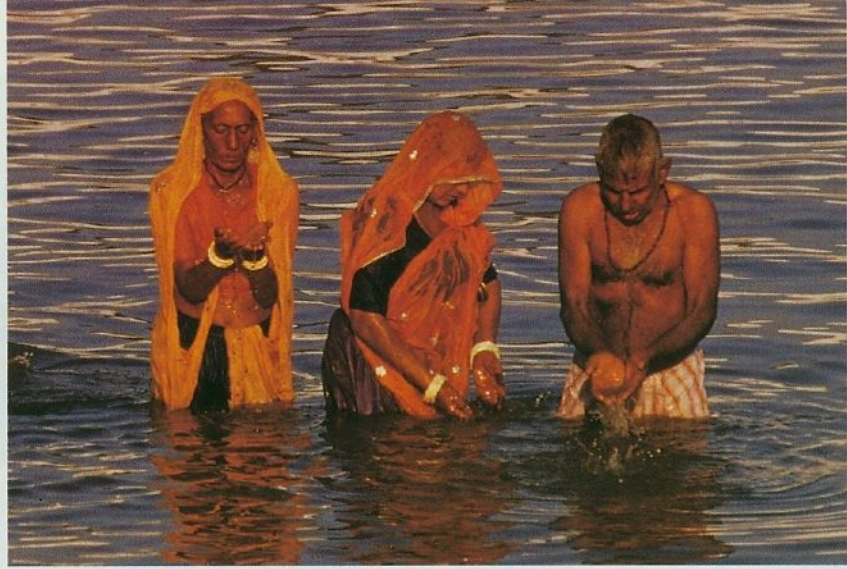


throughout the universe and that anyone who goes there becomes as exalted as Lord Brahmā. Pulastya says, "One's sins are cleansed by just thinking of Puṣkara." Among various blessings obtained by bathing at Puṣkara: one may be elevated to the heavenly planets, even the planet of Lord Brahmā.

Some time after Brahmā had empowered Puṣkara to grant these extraordinary blessings, some of the *devas*, or demigods, complained to him that he had made it too easy for people to attain the heavenly planets. They feared that people would neglect their religious duties and the earth would be plagued with irreligion and its consequences. Lord Brahmā conceded and proclaimed that from that time on, the boon of elevation to heaven by bathing at Puṣkara would be granted only during the last five days of the month of Kārttika (October–November). Today tens of thousands of people visit Puṣkara during that period, and a great festival takes place.

THE POSITION OF LORD BRAHMĀ

The Vedic scriptures tell us that Lord Brahmā was born from a lotus flower sprouted from the navel of Lord Garbodaka-śāyī Viṣṇu, an



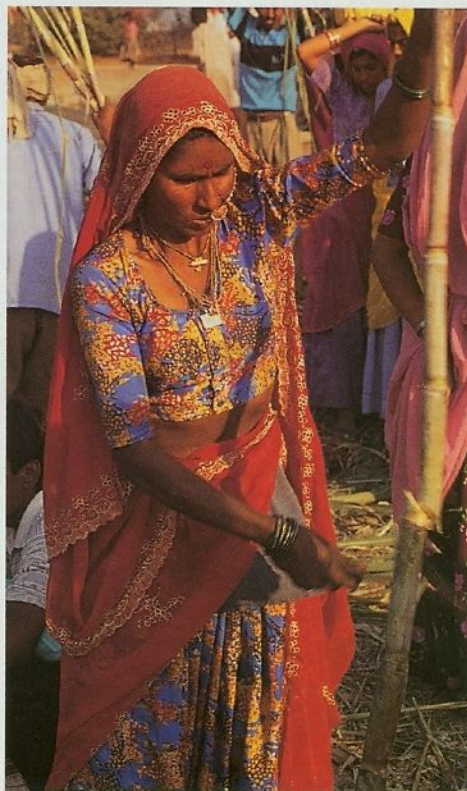
Pilgrims reverently bathe in Puṣkara Lake (top). Above, this temple near Brahmā Ghāṭa is dedicated to Puṣkara Rāja, the personification of Puṣkara Tirtha. Visitors to the temple can offer donations in a special box that are used exclusively for the twice-daily worship of Puṣkara Lake (right).



The Camel Fair

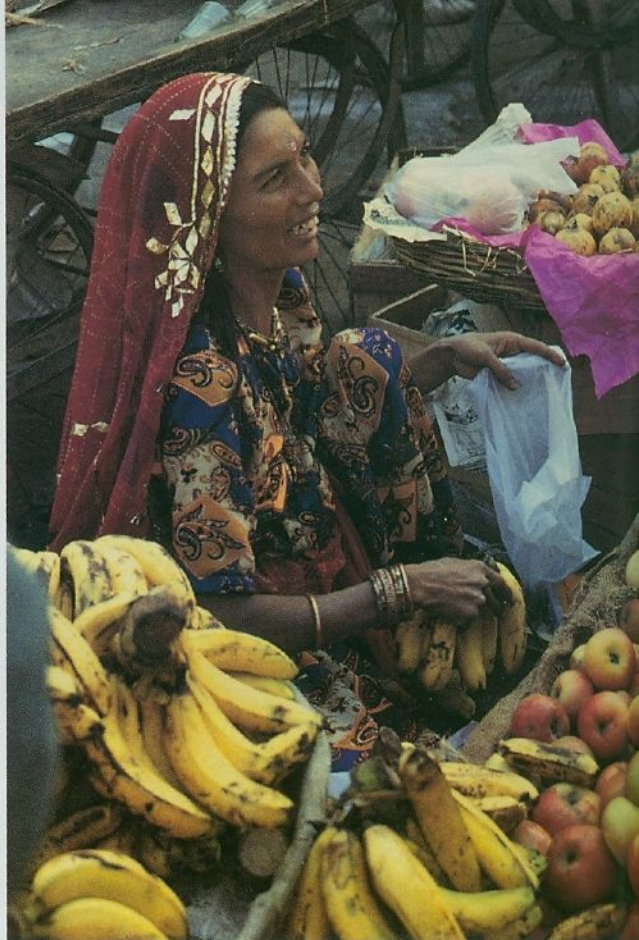
A camel fair is held in Puṣkara each year for five days up to and including the Kārttika Pūrṇimā, the full-moon night of the month of Kārttika (October–November). Since this had long been the time when the most people visited the holy place for a sacred bath, it was natural that pilgrims would use the occasion as a chance to trade. What began with a few small, impromptu exchanges has grown into the largest camel fair in the world.

A tent city spreads out on the plains west of Puṣkara, and a grand festival takes place, complete with camel traders, horse traders, snake charmers, camel races, ferris wheels, merry-go-rounds, handicrafts shops, ash-covered holy men, brightly clad Rajasthanis—practically all the color and excitement of the culture of Rajasthan. The fair attracts about 200,000 people, along with their 50,000 cows, camels, horses, and water buffaloes.



Merchants, such as the pitchfork sellers above, find plenty of buyers among Puṣkara's many pilgrims. At left, a sugarcane seller cuts through a stalk.

A typically brightly-clad Rajasthani villager packs up a sale at her street stand in a Puşkara market.



Pilgrimage To Puşkara

Puşkara, in the Indian state of Rajasthan, is 130 kilometers southwest of Jaipur. The population of Puşkara is about 15,000. The city of Ajmer (400,000) is 13 kilometers to the south. A scenic road from Ajmer to Puşkara winds up and over Snake Mountain. The elevation of Puşkara—1,500 feet above sea level—helps create a moderate climate during Rajasthan's stifling hot season.

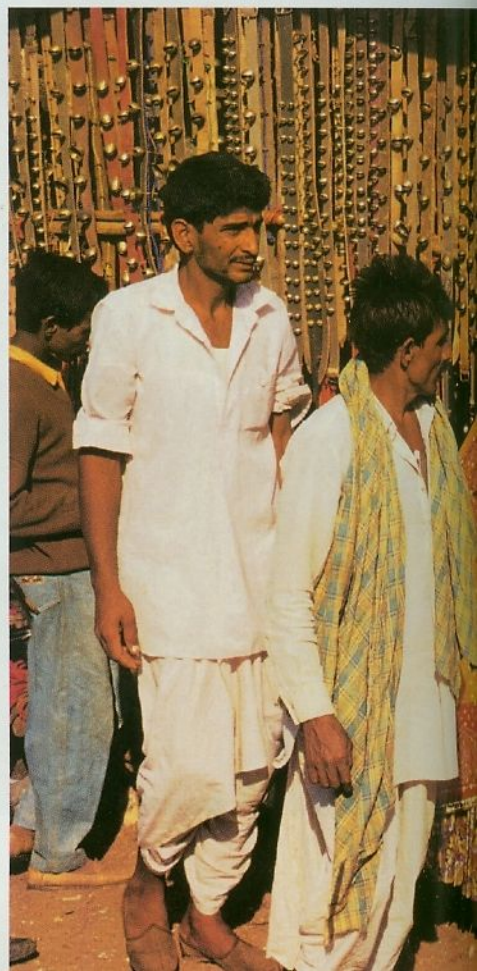
When to Go—September–March.

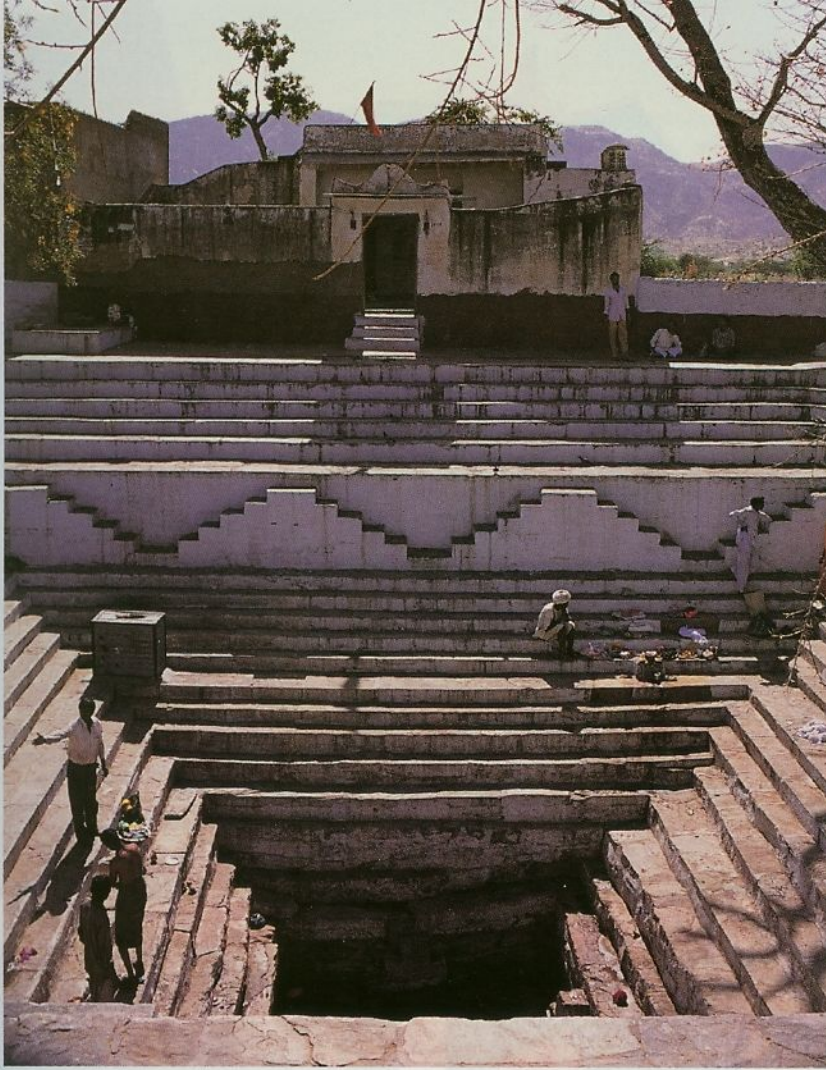
How to Get There—Jaipur is easy to get to from many cities by air, rail, or bus. From Jaipur take a train or bus to Ajmer or a bus to Puşkara. Jodhpur, another major city in Rajasthan, is about 230 kilometers from Puşkara.

Where to Stay—For its many visitors, Puşkara has plenty of hotels. The state of Rajasthan runs the comfortable Sarovar Tourist Bungalow, pleasantly situated on the banks of the lake. If you plan to go during Kārttika Pūrñimā (and the camel fair), reserve several months ahead. During the fair the Rajasthan government provides comfortable lodging for tourists in tents. To reserve either a tent or a room at the Sarovar Tourist Bungalow, write to Central Reservation Office, Rajasthan Tourism Development Corporation, Ltd., Chanderlok Building, 36 Jan Path, New Delhi 110 001, India. Ajmer, a short bus-ride to Puşkara, also has many hotels.

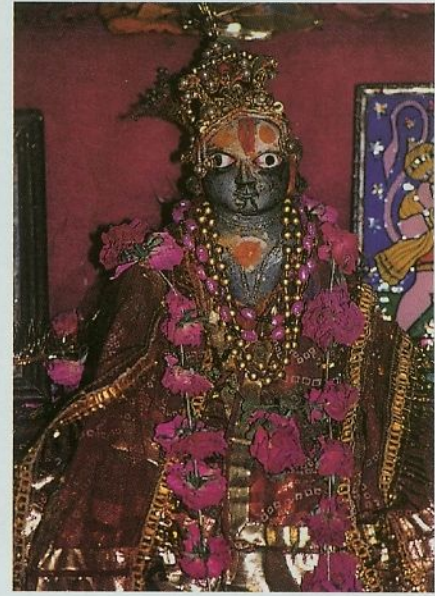
Where to Eat—Restaurants in Puşkara are allowed to serve only vegetarian food. The Brahmā temple has its own restaurant, known as the R. S. Restaurant.

Horse owners and sellers like to adorn their horses with bells and ornaments, such as the ones displayed in this outdoor shop.





The ghāṭa at Madhya Puṣkara (left) has little water until the rainy season. Below: the Kṛṣṇa Deity at Madhya Puṣkara.

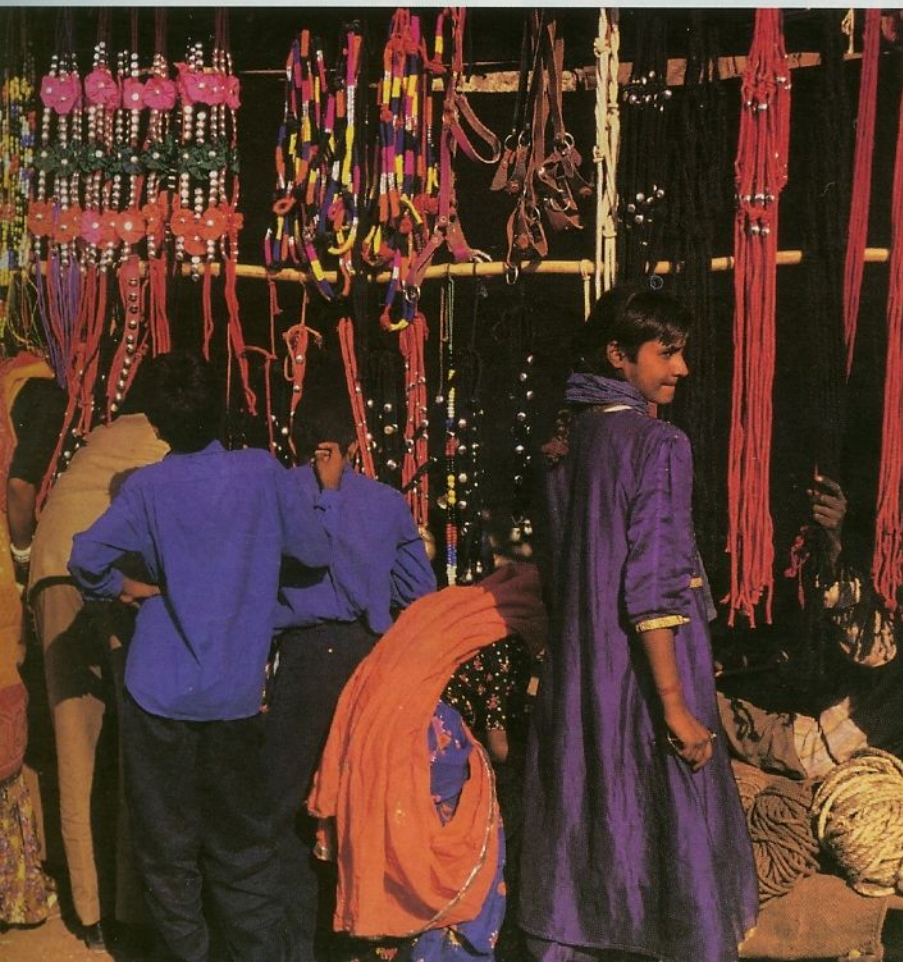


expansion of Lord Kṛṣṇa. Because Brahmā was not born in the ordinary way, he is known as Ātma-bhū, “the self-born.”

Though Brahmā is called the creator of the universe, he creates by the power invested in him by Lord Viṣṇu. In fact, the position of creator, which Brahmā occupies, is a post to which Viṣṇu assigns a highly qualified living entity. Unlike Lord Viṣṇu, the unlimited Supreme Person, Brahmā is a *jīva* like us—one of the unlimited number of infinitesimal living entities who emanate from the Supreme Person.

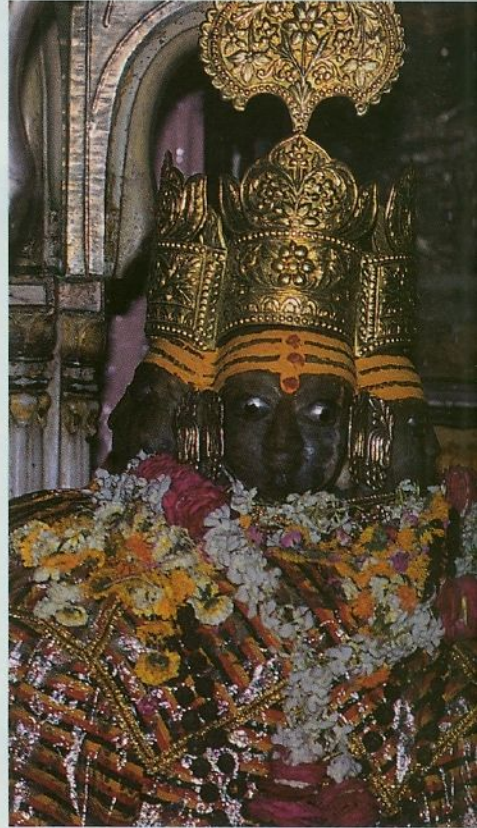
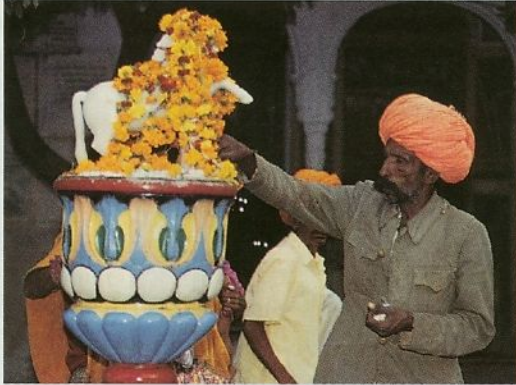
Though Brahmā is posted above all the other *devas* except Śiva and Viṣṇu, his main qualification is that he understands himself to be an eternal servant of the Supreme Lord. Pilgrims to Puṣkara, aware of Lord Brahmā’s exaltedness, generally petition Brahmā for material rewards, such as elevation to the heavenly planets. But people with a higher understanding know that such rewards cannot match the gift of pure devotion to the Supreme Lord, which Lord Brahmā can also give.

The first verse of the *Bhāgavatam* says that the Supreme Lord awakened transcendental knowledge within the heart of Brahmā. After much penance, Brahmā realized that the Absolute Truth is Lord Śrī Kṛṣṇa, of whom all living entities—including Brahmā—





Pilgrims congregate for worship in Puṣkara's Brahmā temple (top). In the temple courtyard (right) a pilgrim honors a cow that played a role in a pastime of the Deity of Lord Brahmā (far right).



are eternal servants. Lord Brahmā is the head of one of the four Vaiṣṇava Sampradāyas, or disciplic lines of devotees of Viṣṇu or Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, aligned Himself with the Brahmā Sampradāya. Therefore the International Society for Krishna Consciousness, which descends from Lord Caitanya, is also part of the Brahmā Sampradāya, and its members may pray to Brahmā for pure devotion to Lord Kṛṣṇa.

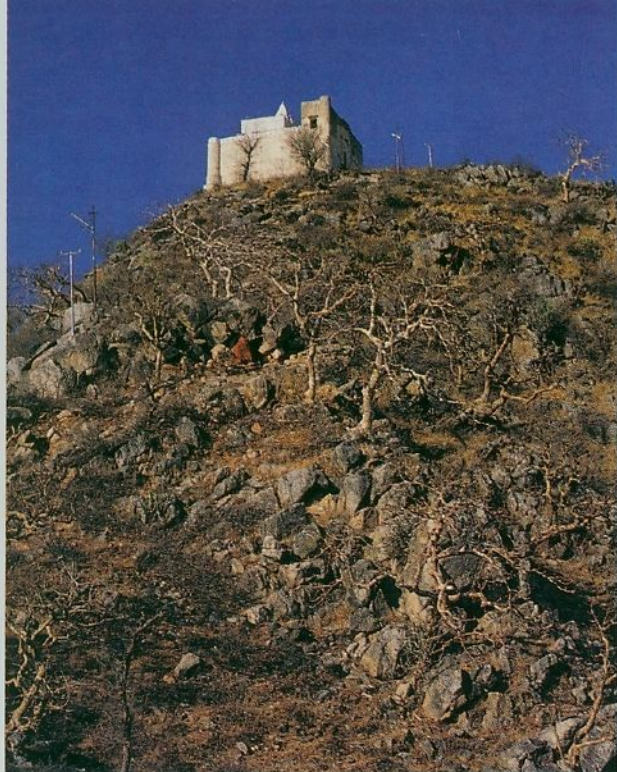
LORD BRAHMĀ'S SACRIFICE

This history is found in the *Padma Purāna, Sṛṣṭikhanda*, Chapter 17:

Accompanied by *brāhmaṇas* and other *devas*, or demigods, Lord Brahmā once went to Puṣkara to perform a sacrifice. Such sacrifices are to be performed along with one's wife, so when the arrangements for the sacrifice were complete, Lord Brahmā sent Nārada Ṛṣi, the sage among the *devas*, to bring Sarasvatī, Lord Brahmā's consort. But Sarasvatī was not ready to leave, so Nārada returned to Puṣkara alone.

According to astrological calculations, the sacrifice had to begin at once, so Brahmā asked Indra, the king of the heavenly planets, to provide him a suitable wife to assist in the sacrifice. Lord Indra chose a cowherd girl, but

High on a hill overlooking Puškara sits the temple of Sāvitrī Devī (left). Below: the deities of Sāvitrī Devī (left) and Gāyatrī Devī.



The Temples

Puškara has about 400 temples, many of them dedicated to various demigods, but the main temple is that of Lord Brahmā.

Brahmā Temple—The Lord Brahmā temple is situated on the west side of town. Next to the four-headed deity of Brahmā sits Gāyatrī Devī on the left and Sāvitrī (Sara-svatī) Devī on the right. Throughout the temple compound are shrines of demigods, such as Indra, Kuvera, Śiva, and Durgā, and saints and sages, such as Dattātreya, Nārada Muni, and the Seven Ṛṣis.

It is not known when the original deity of Brahmā was installed in the temple. That deity was destroyed by the Mogul emperor Aurangzeb in the seventeenth century. The present temple was built in 1809.

Sāvitrī Temple—The temple of Sāvitrī, or Sarasvatī, Lord Brahmā's first wife, sits on a hill about three kilometers from the Brahmā temple. (Sarasvatī Devī went to this hill in anger after cursing Brahmā and the other demigods.) Since reaching the temple requires a strenuous one-hour walk, many pilgrims are content to view the temple from a distance. Sāvitrī Devī faces east, looking wide-eyed and happy. The hill offers a full view of Puškara.

Gāyatrī Temple—This temple sits on a hill on the opposite side of town from the temple of Sāvitrī.

Varāha Temple—A beautiful white-marble Deity of Lord Varāha, Lord Kṛṣṇa's incarnation in the form of a boar, sits in a temple on a small hill, facing south. The present Deity was installed in 1784. The original temple was 150 feet high. It was attacked by Moguls at least three times, beginning in the twelfth century.

Raṅganātha Temple—Located in the middle of town, this temple is home for a beautiful six-foot-tall Deity of Veṇu Gopāla (Kṛṣṇa playing the flute). There are also Deities of Rādhārāṇī (Kṛṣṇa's consort in Vṛndāvana), Rukmiṇī (Kṛṣṇa's consort in Dvārakā), Lakṣmī-devī (the goddess of fortune), and Nṛsimha-deva (Kṛṣṇa's half-man, half-lion incarnation).

Ramā-Vaikunṭha Temple—This temple of Lakṣmī-Nārāyaṇa is also known as the new Raṅganātha Temple. It is on the east side of town.

Kṛṣṇa Temple—This is the main temple of Madhya Puškara, which is about two kilometers from Jyeṣṭha Puškara, the central area.



The Raṅganātha Temple (top), in the middle of town, is home for a beautiful Deity of Lord Kṛṣṇa. Above, Rajasthani village women, like the two shown here, customarily cover their heads completely with their saris.

Servant of Puṣkara Tirtha

During an initiation ceremony in New York City, 1971, Śrīla Prabhupāda gave a new disciple the name Puṣkara Dāsa* (“servant of Puṣkara”). Prabhupāda said, “Puṣkara Dāsa. There is a sacred lake in India, Puṣkara Tirtha. Anyone who takes bath in that lake becomes a devotee. So you try to bring all people of the world to take bath in Puṣkara.”

*Puṣkara Dāsa’s paintings and drawings appear regularly in *Back to Godhead*.

the sacrifice required that the girl be of the *brāhmaṇa* caste. So the *devas* purified the girl, or elevated her caste, by passing her through a cow (into the cow’s mouth and out the other end), because in Vedic culture cows are considered pure and of the same caste as the *brāhmaṇas*. The girl then became known as Gāyatrī, “one who was pulled through a cow.”

When Sarasvatī arrived to find seated next to her husband another woman—Gāyatrī—she became angry and cursed him and some of the other *devas* present. But Gāyatrī adjusted the curses so that they would turn out favorably. For example, although Sarasvatī had cursed Brahmā that he would be worshiped only on the full-moon day of the month of Kārttika, Gāyatrī declared that whoever worshiped Brahmā would be blessed with wealth and a good family and would be reunited with Brahmā.

Sarasvatī Devī left the sacrifice in anger and went off to a nearby hill to perform penance.

Today pilgrims to Puṣkara can visit temples of both Sarasvatī Devī and Gāyatrī Devī.

Sarasvatī Devī is also present in this world in the form of a river. Five branches of that river—Sarasvatī, Supaprā, Candrā, Kanakā, and Nandā—flow in the Puṣkara area, but at present they are invisible to ordinary eyes.

THE PLACE OF SAGES

Puṣkara has been known as a holy place for millennia, and today various sites around Puṣkara honor well-known Vedic sages who performed penance there, including Agastya, Pulastya, and Mārkeṇḍeya. It was at Puṣkara that the heavenly maiden Menakā distracted Viśvāmītra, a warrior performing meditation to become a *brahma-ṛṣi*, a *brāhmaṇa* sage. Later Viśvāmītra attained his goal at Puṣkara.

Today, thousands of years after the time of Viśvāmītra, pilgrims still come to Puṣkara to fulfill their desires. Those with the highest understanding pray to the holy place—and its presiding deity, Lord Brahmā—to fulfill only one desire: that they may someday develop pure love for Kṛṣṇa. ☸

The Prayers of Lord Brahmā

When Śrī Caitanya Mahāprabhu toured South India about five hundred years ago, He discovered the *Brahma-saṁhitā*, a spiritual treatise by Lord Brahmā. Lord Caitanya was greatly pleased to find this work, because it clearly sets forth Lord Brahmā's realization of the supreme position of Lord Kṛṣṇa. Here are some verses from the fifth chapter of the *Brahma-saṁhitā*:

TEXT 39

*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvātāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

I worship Govinda, the primeval Lord, who by His various plenary portions appeared in the world in different forms and incarnations such as Lord Rāma, but who personally appears in His supreme original form as Lord Kṛṣṇa.

TEXT 44

*sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

The mighty Durgā, who creates, maintains, and annihilates the material worlds, is the potency of the Supreme Lord, and she moves like His shadow, according to His desire.

TEXT 45

*kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ prthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

Milk changes into yogurt when mixed with a yogurt culture, but actually yogurt is constitutionally nothing but milk. Similarly, Govinda, the Supreme Personality of Godhead, assumes the form of Lord Śiva for the special purpose of material transactions. I offer my obeisances at Lord Govinda's lotus feet.

TEXT 48

*yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṅḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*



The Brahmās and other lords of the mundane worlds appear from the pores of Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, of whom Mahā-Viṣṇu is a portion of a plenary portion.

TEXT 49

*bhāsvān yathāśma-sakaleṣu niṣeṣu tejaḥ
svīyam kiyat prakāṣayaty api tad vad atra
brahmā ya eṣa jagad-aṅḍa-vidhāna-kartā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

The sun manifests his brilliance in a gem, although it is stone. Similarly, the original Personality of Godhead, Govinda, manifests His special power in a pious living entity. Thus the living entity becomes Brahmā and manages the affairs of the universe. Let me worship Govinda, the original Personality of Godhead.

TEXT 50

*yat-pāda-pallava-yugaṁ vinidhāya kumbha-
dvandve praṅḍāma-samaye sa gaṅādhiraḥ
vighnān vihanantū alam asya jagat-trayasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

I worship the primeval Lord, Govinda. Gaṅeśa always holds His lotus feet upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all obstacles on the path of progress in the three worlds.

Chanting and Seeing God

by Rohiṇinandana Dāsa



WE MAY WANT to see God, but there are many impediments. We cannot even see our own self, what to speak of the Supreme Self. The Lord is far, far away from the range of our present perception.

Still, by His mercy we can perceive Him in sound. As we can perceive a distant person through the medium of radio waves, so can we get in touch with Lord Kṛṣṇa through transcendental sound.

Like parts of a radio receiver, the human ear and mind are especially designed to receive the spiritual sound waves that flow from the spiritual world. All we need to do is tune in to the Kṛṣṇa station, and we can be with Kṛṣṇa, wherever we may be.

Tuning in to Kṛṣṇa by hearing and chanting His holy names is a powerful method by which to purify our consciousness and develop our spiritual vision. The Lord says that when He notices us taking our chanting seriously, He reveals Himself to us.

We can't force Kṛṣṇa to do anything. In His own sweet time He may choose to reveal Himself. But we can rest assured that as Kṛṣṇa gave His devotee Arjuna the eyes to see Him, He also wants to do the same for us.

Chanting in a Country Lane

Shortly after I began chanting Hare Kṛṣṇa, I was walking home one night along a dark lane. I got it into

my mind that someone was following me. I became more and more afraid. Although I had no real proof and knew it was probably all in my mind, my fear got the better of me, and my head began to spin in alarm.

Suddenly I remembered reading in the *Śrīmad-Bhāgavatam* that the holy name is "feared by fear personified." I decided to give it a go. Very quietly, so as not to be heard by my

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

I danced and leapt the rest of the way home.

Chanting in the Rain

The congregational chanting of the holy names in public has the power to eject us out of our inhibitions and any other type of bodily consciousness.

Whatever attachments we may have to this world are driven away, like birds flying from a tree at the clap of our hands.

In a sudden downpour in Detroit a group of us carried on chanting and dancing as other people ran for shelter. We laughed and chanted as our dancing feet landed in the big puddles of dirty Detroit drain water that sloshed into our shoes.

From under awnings and bus shelters, and from inside office windows,

people smiled and tapped their feet.

Some, of course, thought us crazy, or perhaps hated us for our freedom.

An old, half-blind beggar came by. When he looked at us, his smile began from his eyes, spread all over his face, and radiated out to us. The world seemed to stand still, and I felt like chanting in the rain forever.

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



Chanting Hare Kṛṣṇa in Piedmont Park, Atlanta, Georgia, USA.

pursuer, I began chanting the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

It felt so good that I closed my eyes as I walked. My chanting became louder: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Pretty soon I didn't care about any imagined or real midnight rambler, and I chanted louder and louder:



Names and Personal Relationship

by Hare Kṛṣṇa Devī Dāsī

IN A HOW-TO BOOK on raising a beef calf at home, a rancher presents her tips on how to make the process psychologically easier:

“I don’t see how you’ll ever be able to eat that little brown-eyed baby after you raise him.” You’ll hear this—maybe from some members of your family—or you may have said it yourself . . . [But] remember that the little brown-eyed baby will no longer be a pet by the time he is 18 months old and weighs 1,000 pounds. By then—especially if he is a bull calf—he probably will no longer trust humans and, except at feeding time, will come nowhere near you. . . . And many people refuse to give a name to any animal they intend later to butcher on the theory that the name gives it a personality.

(Raising a Calf for Beef, by Phyllis Hobson)

The author’s relationship with her calf contrasts dramatically with Kṛṣṇa’s relationships with His animals. In the book *Kṛṣṇa*, Śrīla Prabhupāda writes:

The cows taken care of by Kṛṣṇa had different names, and Kṛṣṇa would call them with love. After hearing Kṛṣṇa calling, the cows would immediately respond by mooing, and the boys would enjoy this exchange to their hearts’ content.

(Kṛṣṇa, Chapter Fifteen)

In *Rādhā-Kṛṣṇa-gaṇoddeśa-dīpikā* (109–110), Śrīla Rūpa Gosvāmī mentions the names of some of Kṛṣṇa’s cows: Maṅgalā, Piṅgalā, Piśāṅgi, Maṅkastanī, Haṁsī, and Vaṁśipriyā.

And also His oxen: Padmagandha and Piśāṅgākṣa. Just by hearing these names, we feel pleased to know more about Kṛṣṇa and His cows.

The beef rancher is correct in her assertion that calling an animal by name gets us thinking that the animal has a personality. But besides that, we should instinctively sense that if the animal has a personality, it also has a soul and should not be killed. Śrīla Prabhupāda confirms this intuition when he writes that consciousness attests to the presence of a soul.

The rancher, unfortunately, has missed this point. And by killing an animal, especially a cow, she blocks her chances for understanding the message of God. Śrīla Prabhupāda writes, “Only the animal-killer cannot relish the transcendental message of the Supreme Lord. Therefore if people are to be educated to the path of Godhead, they must be taught first and foremost to stop the process of animal-killing.” (*Śrīmad-Bhāgavatam* 1.3.24, purport)

On a commercial farm or ranch, cows or steers have numbers (often pinned to their ears) instead of names. A cow without a name is easier to kill. But devotees don’t want to kill cows, so we follow Kṛṣṇa’s example and give them names.

Cows and oxen like to respond to their names. A cowherd can go to the pasture and call out a milking cow from a herd. The cowherd might say, “Hari Lilā, come and get your grain!” and Hari Lilā will be happy to trot right over to get her grain and be

milked, while the rest of the cows stay where they are.

Naturally, we all work more enthusiastically when praised for our service. That goes for cows, bulls, and oxen, too. So when we compliment them and pat them under the neck, we use their names.

Using the animals’ names is part of developing a personal relationship with them and seeing them more and more as Kṛṣṇa’s servants. A similar principle applies in our devotion to God: when we call Him by name, we advance in our personal relationship with Him. (Of course, this is even more true for God than for animals, because His name is eternal and nondifferent from Him.) When we call God by His name, we understand that He is a person, with feelings, qualities, and activities. If I just say “God,” I’m talking about the supreme entity, but according to some concepts, that entity could be just a mass of energy or even a void. But when I say “Kṛṣṇa” or “Govinda,” I’m speaking about a personal form of the Lord—His eternal, original form, with a specific personality and specific pastimes. I instantly increase my spiritual consciousness by calling the Lord by name.

So along with a name comes a personal relationship. And a personal relationship with Kṛṣṇa’s cows can help us advance in realizing our personal relationship with the Lord Himself.

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

DOWRY (continued from page 30)
of the Vṛṣṇi and Andhaka dynasties.

All those great souls, the leaders of the Kurus, Vṛṣṇis, and Andhakas, sported together like pious men who have gone to the dwelling of the gods. Drinking together and loudly clapping their hands, the Kurus and Vṛṣṇis enjoyed to their full satisfaction and within the bonds of decency.

Thus those superlative heroes celebrated for many days, and finally, with full honors from the Kurus, the Vṛṣṇis returned to their city of Dvārakā. Taking with them gleaming jewels presented to them by the Kuru nobles, the champion warriors of the Vṛṣṇis and Andhakas placed Lord Balarāma in the lead and departed. The very wise Śrī Kṛṣṇa stayed with Arjuna in the enchanting city of Indraprastha, O Bhārata, and the two friends would stroll along the banks of the Yamunā River.

WONDERFUL ABHIMANYU

Thereafter Lord Kṛṣṇa's beloved sister Subhadrā gave birth to a brilliant and beautiful child, just as Paulomī had given birth to Jayanta. Subhadrā's son had long arms, exceptional strength, and large eyes like a bull. He was destined to subdue his enemies. This future hero and leader of men was named Abhimanyu because he was fearless (*abhi*) and capable of powerful anger (*manyu*). He arose from Dhanañjaya Arjuna in the womb of the Sātvata princess, just as sacred fire springs from the *śamī* firewood in the course of sacrifice. When Abhimanyu was born, Kuntī's mighty-armed son Yudhiṣṭhira awarded to the *brāhmaṇas* ten thousand cows and as many coins.

From birth the child became a favorite of Lord Kṛṣṇa, and indeed of all his uncles, just as the cool moon-rays are dear to hard-working people. Śrī Kṛṣṇa Himself performed the religious rites, beginning with the birth ceremony, that invoke blessings on children, and the boy grew steadily like the waxing moon.

Arjuna knew the military *Veda*, and he taught his child, a tamer of enemies, the entire tenfold military science, *Dhanur Veda*, in its four divisions, including knowledge of both human and divine weapons. The mighty father

taught his son the finest techniques in the use of weapons—skills that can be acquired only by long experience. In all the duties of royalty, Arjuna gave him extraordinary training. When Arjuna saw that his son by Subhadrā was equal to the father in theory and practice, Arjuna was satisfied.

Like the lord of heaven admiring his son, Arjuna, of frightening prowess, gazed upon his child, admiring his invincible fortitude; the hard muscle throughout his limbs; the signs of nobility on his body; his neck and shoulders like those of a bull; and his wide jaws as forbidding as the jaws of a cobra. A grand wielder of the bow, Abhimanyu was as proud as a lion, with the courage of a maddened elephant, a deep voice like thunder or rumbling kettledrums, and a face as bright and handsome as the full moon. He was just like Kṛṣṇa Himself in courage, power, beauty, and physique.

THE SONS OF DRAUPADĪ

Draupadī too, whose body was a treasure of blessings, begot five heroic and brilliant sons, as steady and unmovable as mountains. By Yudhiṣṭhira she gave birth to Prativindhya; by Bhīma, Sutasoma; by Arjuna, Śrutakarmā; by Nakula, Śatānika; and by Sahadeva, Śrutasena. Just as Aditi gave birth to the Āditya gods, so Draupadī begot five heroic sons, all of whom became *mahāratha* warriors.

Consulting the holy books, the *brāhmaṇas* said to Yudhiṣṭhira about his son by Draupadī, "He shall be called Prativindhya, for he will acquire knowledge of his enemies' weapons." Bhīma-

senā's son was called Sutasoma because he shone like the sun and the moon together after a thousand sacrifices of Soma. The *brāhmaṇas* declared that the son whom Arjuna begot after performing mighty deeds would be called Śrutakarmā, "one whose deeds are heard." Nakula, the Kaurava prince, named his son after the saintly king Śatānika, "one who commands a hundred armies," and his son would indeed bring glory to the clan. Draupadī gave birth to a son by Sahadeva during the asterism of fire, and the child became known as Śrutasena, "one who leads a famous army."

The five illustrious sons of Draupadī were born in that order, at one-year intervals, O best of kings, and they were dedicated to serving one another. Dhaumya, the royal priest of the Pāṇḍavas, performed successively the birth ceremonies and the hair-cutting and initiation rites for the boys, strictly following the Vedic path, O noble Bhārata. The five of them were well behaved and faithful to their vows, and they studied the *Vedas*. They learned from Arjuna the complete military science, both human and divine.

O tiger of kings, the Pāṇḍavas achieved a life of joy, for they were faithfully followed by their mighty, broad-chested sons, who shone like sons of the gods.

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

Hare Krishna World

Get connected to our dynamic worldwide movement. Exciting news, information, marketplace, and Kṛṣṇa conscious opportunities. For 12 issues: U.S., \$23 for First Class mail, \$13 for Third Class; outside the U.S., \$26. For subscriptions, ads, bulk orders, and news submissions, please write *HKW* at P. O. Box 238, Alachua, FL 32616-0238, USA. Phone: (904) 462-5054.

SEEING THE SUPERSOUL EVERYWHERE

*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 explains that the devotee must see God not only as the Deity in the temple but also in the heart of everyone.

THIRD CANTO / CHAPTER 29

20 यथा वातरथो घ्राणमावृङ्क्ते गन्धआशयात् ।
एवं योगरतं चेत आत्मानमविकारि यत् ॥२०॥

*yathā vāta-ratho ghrāṇam
āvṛṅkte gandha āśayāt
evam yoga-rataṁ ceta
ātmānam avikāri yat*

yathā—as; *vāta*—of air; *rathaḥ*—the chariot; *ghrāṇam*—sense of smell; *āvṛṅkte*—catches; *gandhaḥ*—aroma; *āśa-yāt*—from the source; *evam*—similarly; *yoga-ratam*—engaged in devotional service; *cetaḥ*—consciousness; *ātmānam*—the Supreme Soul; *avikāri*—unchanging; *yat*—which.

As the chariot of air carries an aroma from its source and immediately catches the sense of smell, similarly, one who

constantly engages in devotional service, in Kṛṣṇa consciousness, can catch the Supreme Soul, who is equally present everywhere.

PURPORT: As a breeze carrying a pleasant fragrance from a garden of flowers at once captures the organ of smell, so one's consciousness, saturated with devotion, can at once capture the transcendental existence of the Supreme Personality of Godhead, who, in His Paramātmā feature, is present everywhere, even in the heart of every living being. It is stated in *Bhagavad-gītā* that the Supreme Personality of Godhead is *kṣetra jña*, present within this body, but He is also simultaneously present in every other body. Since the individual soul is present only in a particular body, he is altered when another individual soul does not cooperate with him. The Supersoul, however, is equally present everywhere. Individual souls may disagree, but the Supersoul, being equally present in everybody, is called unchanging, or *avikāri*. The individual soul, when fully saturated with Kṛṣṇa consciousness, can understand the presence of the Supersoul. It is confirmed in *Bhagavad-gītā* that (*bhaktiyā mām abhijānāti*) a person saturated with devotional service in full Kṛṣṇa consciousness can understand the Supreme Personality of Godhead, either as Supersoul or as the Supreme Person.

21 अहं सर्वेषु भूतेषु भूतात्मावस्थितः सदा ।
तमवज्ञाय मां मर्त्यः कुरुतेऽर्चाविडम्बनम् ॥२१॥

*aham sarveṣu bhūteṣu
bhūtātmāvasthitaḥ sadā
tam avajñāya mām martyaḥ
kurute 'rcā-vidambanam*

aham—I; *sarveṣu*—in all; *bhūteṣu*—living entities; *bhūta-
ātmā*—the Supersoul in all beings; *avasthitaḥ*—situated;
sadā—always; *tam*—that Supersoul; *avajñāya*—disregard-
ing; *mām*—Me; *martyaḥ*—a mortal man; *kurute*—per-
forms; *arcā*—of worship of the Deity; *vidambanam*—
imitation.

I am present in every living entity as the Supersoul. If someone neglects or disregards that Supersoul everywhere and engages himself in the worship of the Deity in the temple, that is simply imitation.

PURPORT: In purified consciousness, or Kṛṣṇa conscious-
ness, one sees the presence of Kṛṣṇa everywhere. If, therefore,
one only engages in Deity worship in the temple and does
not consider other living entities, then he is in the lowest
grade of devotional service. One who worships the Deity in
the temple and does not show respect to others is a devotee
on the material platform, in the lowest stage of devotional
service. A devotee should try to understand everything in
relationship with Kṛṣṇa and try to serve everything in that
spirit. To serve everything means to engage everything in
the service of Kṛṣṇa. If a person is innocent and does not
know his relationship with Kṛṣṇa, an advanced devotee
should try to engage him in the service of Kṛṣṇa. One who is
advanced in Kṛṣṇa consciousness can engage not only the
living being but everything in the service of Kṛṣṇa.

22 यो मां सर्वेषु भूतेषु सन्तमात्मानमीश्वरम् ।
हित्वार्चा भजते मौढ्याद्भस्मन्येव जुहोति सः ॥२२॥

*yo mām sarveṣu bhūteṣu
santam ātmānam īśvaram
hitvārcāṁ bhajate mauḍhyāt
bhasmany eva juhōti saḥ*

yaḥ—one who; *mām*—Me; *sarveṣu*—in all; *bhūteṣu*—living
entities; *santam*—being present; *ātmānam*—the Param-
ātmā; *īśvaram*—the Supreme Lord; *hitvā*—disregarding;
arcām—the Deity; *bhajate*—worships; *mauḍhyāt*—because
of ignorance; *bhasmani*—into ashes; *eva*—only; *juhōti*—
offers oblations; *saḥ*—he.

One who worships the Deity of Godhead in the temples but does not know that the Supreme Lord, as Paramātmā, is situated in every living entity's heart, must be in ignorance and is compared to one who offers oblations into ashes.

PURPORT: It is stated clearly herein that the Supreme Per-
sonality of Godhead, in His plenary expansion of Supersoul,
is present in all living entities. The living entities have
8,400,000 different kinds of bodies, and the Supreme Per-
sonality of Godhead is living in every body both as the individual
soul and as the Supersoul. Since the individual soul is part
and parcel of the Supreme Lord, in that sense the Lord is
living in every body, and, as Supersoul, the Lord is also pre-
sent as a witness. In both cases the presence of God in every
living entity is essential. Therefore persons who profess to
belong to some religious sect but who do not feel the pres-
ence of the Supreme Personality of Godhead in every living
entity, and everywhere else, are in the mode of ignorance.

If, without this preliminary knowledge of the Lord's
omnipresence, one simply attaches himself to the rituals in
a temple, church, or mosque, it is as if he were offering but-
ter into ashes rather than into the fire. One offers sacrifices
by pouring clarified butter into a fire and chanting Vedic
mantras, but even if there are Vedic mantras and all condi-
tions are favorable, if the clarified butter is poured on ashes,
then such a sacrifice will be useless. In other words, a devo-
tee should not ignore any living entity. The devotee must
know that in every living entity, however insignificant he
may be, even in an ant, God is present, and therefore every
living entity should be kindly treated and should not be sub-
jected to any violence. In modern civilized society, slaugh-
terhouses are regularly maintained and supported by a
certain type of religious principle. But without knowledge
of the presence of God in every living entity, any so-called
advancement of human civilization, either spiritual or ma-
terial, is to be understood as being in the mode of ignorance.

23 द्विषतः परकाये मां मानिनो भिन्नदर्शिनः ।
भूतेषु बद्धवैरस्य न मनः शान्तिमृच्छति ॥२३॥

*dviṣataḥ para-kāye mām
mānino bhinna-darśinaḥ
bhūteṣu baddha-vairasya
na manaḥ śāntim ṛcchati*

dviṣataḥ—of one who is envious; *para-kāye*—towards the
body of another; *mām*—unto Me; *māninaḥ*—offering re-
spect; *bhinna-darśinaḥ*—of a separatist; *bhūteṣu*—towards
living entities; *baddha-vairasya*—of one who is inimical;
na—not; *manaḥ*—the mind; *śāntim*—peace; *ṛcchati*—
attains.

One who offers Me respect but is envious of the bodies of others and is therefore a separatist never attains peace of mind, because of his inimical behavior towards other living entities.

PURPORT: In this verse, two phrases, *bhūteṣu baddha-
vairasya* (“inimical towards others”) and *dviṣataḥ para-
kāye* (“envious of another's body”), are significant. One
who is envious of or inimical towards others never experi-

ences any happiness. A devotee's vision, therefore, must be perfect. He should ignore bodily distinctions and should see only the presence of the part and parcel of the Supreme Lord, and the Lord Himself in His plenary expansion as Supersoul. That is the vision of a pure devotee. The bodily expression of a particular type of living entity is always ignored by the devotee.

It is expressed herein that the Lord is always eager to deliver the conditioned souls, who have been engaged within material bodies. Devotees are expected to carry the message or desire of the Lord to such conditioned souls and enlighten them with Kṛṣṇa consciousness. Thus they may be elevated to transcendental, spiritual life, and the mission of their lives will be successful. Of course this is not possible for living entities who are lower than human beings, but in human society it is feasible that all living entities can be enlightened with Kṛṣṇa consciousness. Even living entities who are lower than human can be raised to Kṛṣṇa consciousness by other methods. For example, Śivānanda Sena, a great devotee of Lord Caitanya, delivered a dog by feeding him *prasāda*. Distribution of *prasāda*, or remnants of foodstuffs offered to the Lord, even to the ignorant masses of people and to animals, gives such living entities the chance for elevation to Kṛṣṇa consciousness. Factually it happened that the same dog, when met by Lord Caitanya at Purī, was liberated from the material condition.

It is especially mentioned here that a devotee must be free from all violence (*jivāhimsā*). Śrī Caitanya has recommended that a devotee not commit violence to any living entity. Sometimes the question is raised that since vegetables also have life and devotees take vegetable foodstuffs, isn't that violence? Firstly, however, taking some leaves, twigs, or fruit from a tree or plant does not kill the plant. Besides that, *jivāhimsā* means that since every living entity has to pass through a particular type of body according to his past karma, although every living entity is eternal, he should not be disturbed in his gradual evolution. A devotee has to execute the principles of devotional service exactly as they are, and he must know that however insignificant a living entity may be, the Lord is present within him. A devotee must realize this universal presence of the Lord.

24 अहमुच्चावचैर्द्रव्यैः क्रियोत्पन्नयानघे ।
नैव तुष्येऽर्चितोऽर्चायां भूतग्रामावमानिनः ॥२४॥

*aham uccāvachair dravyaiḥ
kriyayotpannayānaghe
naiva tuṣye 'rcīto 'rcāyām
bhūta-grāmāvamāninaḥ*

aham—I; *ucca-avacaiḥ*—with various; *dravyaiḥ*—paraphernalia; *kriyayā*—by religious rituals; *utpannayā*—accomplished; *anaghe*—O sinless mother; *na*—not; *eva*—certainly; *tuṣye*—am pleased; *arcītaḥ*—worshiped; *arcāyām*—in the Deity form; *bhūta-grāma*—to other living entities; *avamāninaḥ*—with those who are disrespectful.

My dear Mother, even if he worships with proper rituals and paraphernalia, a person who is ignorant of My presence in all living entities never pleases Me by the worship of My Deities in the temple.

PURPORT: There are sixty-four different prescriptions for worship of the Deity in the temple. There are many items offered to the Deity, some valuable and some less valuable. It is prescribed in *Bhagavad-gītā*: “If a devotee offers Me a small flower, a leaf, some water, or a little fruit, I will accept it.” The real purpose is to exhibit one's loving devotion to the Lord; the offerings themselves are secondary. If one has not developed loving devotion to the Lord and simply offers many kinds of foodstuffs, fruits, and flowers without real devotion, the offering will not be accepted by the Lord. We cannot bribe the Personality of Godhead. He is so great that our bribery has no value. Nor has He any scarcity; since He is full in Himself, what can we offer Him? Everything is produced by Him. We simply offer to show our love and gratitude to the Lord.

This gratitude and love for God is exhibited by a pure devotee, who knows that the Lord lives in every living entity. As such, temple worship necessarily includes distribution of *prasāda*. It is not that one should create a temple in his private apartment or private room, offer something to the Lord, and then eat. Of course, that is better than simply cooking foodstuffs and eating without understanding one's relationship with the Supreme Lord; people who act in this manner are just like animals. But the devotee who wants to elevate himself to the higher level of understanding must know that the Lord is present in every living entity, and, as stated in the previous verse, one should be compassionate to other living entities. A devotee should worship the Supreme Lord, be friendly to persons who are on the same level, and be compassionate to the ignorant. One should exhibit his compassion for ignorant living entities by distributing *prasāda*. Distribution of *prasāda* to the ignorant masses of people is essential for persons who make offerings to the Personality of Godhead.

Real love and devotion is accepted by the Lord. Many valuable foodstuffs may be presented to a person, but if the person is not hungry, all such offerings are useless for him. Similarly, we may offer many valuable items to the Deity, but if we have no real sense of devotion and no real sense of the Lord's presence everywhere, then we are lacking in devotional service; in such a state of ignorance, we cannot offer anything acceptable to the Lord.

25 अर्चादावर्चयेत्तावदीश्वरं मां स्वकर्मकृत् ।
यावन्न वेद स्वहृदि सर्वभूतेष्ववस्थितम् ॥२५॥

*arcādāv arcayet tāvad
īśvaraṁ mām sva-karma-kṛt
yāvan na veda sva-hṛdi
sarva-bhūteṣv avasthitam*

arcā-ādau—beginning with worship of the Deity; *arcayet*—one should worship; *tāvat*—so long; *īśvaram*—the Supreme Personality of Godhead; *mām*—Me; *sva*—his own; *karma*—prescribed duties; *kṛt*—performing; *yāvat*—as long as; *na*—not; *veda*—he realizes; *sva-hṛdi*—in his own heart; *sarva-bhūteṣu*—in all living entities; *avasthitam*—situated.

Performing his prescribed duties, one should worship the Deity of the Supreme Personality of Godhead until one realizes My presence in his own heart and in the hearts of other living entities as well.

PURPORT: Worship of the Deity of the Supreme Personality of Godhead is prescribed herewith even for persons who are simply discharging their prescribed duties. There are prescribed duties for the different social classes of men—the *brāhmaṇas*, the *vaiśyas*, the *kṣatriyas* and the *sūdras*—and for the different āśramas—*brahmacarya*, *gṛhastha*, *vānaprastha*, and *sannyāsa*. One should worship the Deity of the Lord until one appreciates the presence of the Lord in every living entity. In other words, one should not be satisfied simply by discharging his duties properly; he must realize his relationship and the relationship of all other living entities with the Supreme Lord. If he does not understand this, then even though he discharges his prescribed duties properly, it is to be understood that he is simply laboring without profit.

The word *sva-karma-kṛt* in this verse is very significant. *Sva-karma-kṛt* is one who engages in discharging his prescribed duties. It is not that one who has become a devotee of the Lord or who engages in devotional service should give up his prescribed duties. No one should be lazy under the plea of devotional service. One has to execute devotional service according to his prescribed duties. *Sva-karma-kṛt* means that one should discharge the duties prescribed for him without neglect.

**26 आत्मनश्च परस्यापि यः करोत्यन्तरोदरम् ।
तस्य भिन्नदृशो मृत्युर्विदधे भयमुल्बणम् ॥२६॥**

*ātmanāś ca parasyāpi
yaḥ karoty antarodaram
tasya bhinna-dṛśo mṛtyur
vidadhe bhayam ulbaṇam*

ātmanāḥ—of himself; *ca*—and; *parasya*—of another; *api*—also; *yaḥ*—one who; *karoti*—discriminates; *antarā*—between; *udaram*—the body; *tasya*—of him; *bhinna-dṛśaḥ*—having a differential outlook; *mṛtyuḥ*—as death; *vidadhe*—I cause; *bhayam*—fear; *ulbaṇam*—great.

As the blazing fire of death, I cause great fear to whoever makes the least discrimination between himself and other living entities because of a differential outlook.

PURPORT: There are bodily differentiations among all varieties of living entities, but a devotee should not distinguish

between one living entity and another on such a basis; a devotee's outlook should be that both the soul and Supersoul are equally present in all varieties of living entities.

**27 अथ मां सर्वभूतेषु भूतात्मानं कृतालयम् ।
अर्हयेद्दानमानाभ्यां मैत्र्याभिन्नेन चक्षुषा ॥२७॥**

*atha mām sarva-bhūteṣu
bhūtātmanam kṛtālayam
arhayed dāna-mānābhyāṁ
māitryābhinnena cakṣuṣā*

atha—therefore; *mām*—Me; *sarva-bhūteṣu*—in all creatures; *bhūta-ātmanam*—the Self in all beings; *kṛta-ālayam*—abiding; *arhayet*—one should propitiate; *dāna-mānābhyāṁ*—through charity and respect; *māitryā*—through friendship; *abhinnena*—equal; *cakṣuṣā*—by viewing.

Therefore, through charitable gifts and attention, as well as through friendly behavior and by viewing all to be alike, one should propitiate Me, who abide in all creatures as their very Self.

PURPORT: It should not be misunderstood that because the Supersoul is dwelling within the heart of a living entity, the individual soul has become equal to Him. The equality of the Supersoul and the individual soul is misconceived by the impersonalist. Here it is distinctly mentioned that the individual soul should be recognized in relationship with the Supreme Personality of Godhead. The method of worshipping the individual soul is described here as either giving charitable gifts or behaving in a friendly manner, free from any separatist outlook. The impersonalist sometimes accepts a poor individual soul as being *daridra-nārāyaṇa*, meaning that Nārāyaṇa, the Supreme Personality of Godhead, has become poor. This is a contradiction. The Supreme Lord is full in all opulences. He can agree to live with a poor soul or even with an animal, but this does not make Him poor.

There are two Sanskrit words used here, *māna* and *dāna*. *Māna* indicates a superior, and *dāna* indicates one who gives charitable gifts or is compassionate towards an inferior. We cannot treat the Supreme Personality of Godhead as an inferior who is dependent on our charitable gifts. When we give charity, it is to a person who is inferior in his material or economic condition. Charity is not given to a rich man. Similarly, it is explicitly stated here that *māna*, respect, is offered to a superior, and charity is offered to an inferior. The living entities, according to different results of fruitive activities, may become rich or poor, but the Supreme Personality of Godhead is unchangeable; He is always full in six opulences. Treating a living entity equally does not mean treating him as one would treat the Supreme Personality of Godhead. Compassion and friendliness do not necessitate falsely elevating someone to the exalted position of the Supreme Personality of Godhead.

(continued in the next issue)

The International Society for Krishna Consciousness

CENTERS AROUND THE WORLD

Founder-Ācārya: His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

More than
300 Centers,
40 Farms, &
80 Restaurants

ASIA

INDIA

- Agartala, Tripura — Assam-Agartala Rd., Banamalipur, 799 001
- Ahmedabad, Gujarat — Sattelite Rd., Gandhinagar Highway Crossing, Ahmedabad 380 054/
Tel. (079) 674-9827 or 9945; E-mail: jasmatinandan.acbsp@com.bbt.se
- Allahabad, U. P. — Hare Krishna Dham, 161 Kashi Naresh Nagar, Baluaghat 211 003/
Tel. (0532) 653318
- Bambore, Gujarat — N.H. 8A, Surendra-nagar District
- Bangalore, Karnataka — Hare Krishna Hill, 1 'R' Block, Chord Road, Rajaji Nagar 560 010/
Tel. (080) 332-1956/ Fax: (080) 332-4818/ E-mail: mpandit@giabg01.vsnl.net.in
- Belgaum, Karnataka — Shukravar Peth, Tilak Wadi, 590 006
- Bharatpur, Rajasthan — c/o Jeevan Nirman Sansthan, 1 Gol Bagh Road, 321 001/
Tel. (05644) 22044/ Fax: (05644) 25742
- Bhubaneswar, Orissa — N.H. No. 5, IRC Village, 751 015/ Tel. (0674) 413517 or 413475/
E-mail: bhaktarupa.acbsp@com.bbt.se
- Bombay — (see Mumbai)
- Calcutta, W. Bengal — 3C Albert Rd., 700 017/ Tel. (033) 247-3757 or 6075/
Fax: (033) 247-8519/ E-mail: calcutta@com.bbt.se
- Chandigarh — Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/
Tel. (0172) 601590 or 603232
- Chennai, Tamil Nadu — 59, Burkit Rd., T. Nagar, 600 017/ Tel. (044) 434-3266/
Fax: (044) 434-5929; E-mail: bhanu.swami@com.bbt.se
- Coimbatore, Tamil Nadu — 387, VGR Puram, Dr. Alagesan Rd., 641 011/ Tel. (0422) 435978 or
442749/ Fax: (0422) 435978 or 446355/ E-mail: sarvaisvarya.jps@com.bbt.se
- Dwarka, Gujarat — Bharatiya Bhavan, Devi Bhavan Road, Dwarka 361335/
Tel. (02892) 34606/ Fax: (02892) 34319
- Guntur, A.P. — Opp. Sivalayam, Peda Kakani 522 509
- Guwahati, Assam — Ulubari Chariali, South Sarania, 781 007/ Tel. (0361) 545963;
E-mail: guwahati@com.bbt.se
- Hanumkonda, A.P. — Neeladri Rd., Kapuwada, 506 011/ Tel. 08712-77399
- Haridwar, U.P. — Prabhupada Ashram, G. House, Nai Basti, Bhimgoda, Haridwar 249401
(mail: P.O. Box 4) / Tel. (0133) 422655 or 425849
- Hyderabad, A.P. — Hare Krishna Land, Nampally Station Rd., 500 001/
Tel. (040) 592018 or 552924; E-mail: hyderabad@com.bbt.se
- Imphal, Manipur — Hare Krishna Land, Airport Road, 795 001/ Tel. (0385) 221587
- Jaipur, Rajasthan — G-110 Uday Path, Shyam Nagar, 302 019/ Tel. (0141) 36402/
Fax: (0141) 370 947/ E-mail: iskcon@jp1.vsnl.net.in
- Katra, Jammu and Kashmir — Srila Prabhupada Ashram, Srila Prabhupada Marg,
Kalka Mata Mandir, Katra (Vashnov Mata) 182 101/ Tel. (01991) 33047
- Kurukshetra, Haryana — 369 Gudri Muhalla, Main Bazaar, 132 118/ Tel. (01744) 22806 or 23529
- Lucknow, Uttar Pradesh — 1 Ashak Nagar, Guru Govind Singh Marg, 226 018
- Mangalore, Karnataka — Hare Krishna Ashram, Rosario Church Road, Pandeshwar, Mangalore,
574001/ Tel. (0824) 420474
- Madras — (see Chennai)
- Mayapur, W. Bengal — Shree Mayapur Chandrodaya Mandir, Shree Mayapur Dham,
Dist. Nadia (mail: P.O. Box 10279, Ballyganj, Calcutta 700 019)/ Tel. (03472) 45239,
45240, or 45233/ Fax: (03472) 45238/ E-mail: mayapur@com.bbt.se
- Moirang, Manipur — Nongban Ingkhon, Tidim Rd./ Tel. 795133
- Mumbai, Maharashtra (Bombay) — Hare Krishna Land, Juhu 400 049/ Tel. (022) 620-6860/
Fax: (022) 6205214/ E-mail: parijata.rns@com.bbt.se
- Mumbai, Maharashtra — 7 K. M. Munshi Marg, Chowpatty, 400 007/ Tel. (022) 363-4078/
Fax: (022) 3677941/ E-mail: radha.krishna@com.bbt.se
- Mumbai, Maharashtra — Shrusthi Complex, Mira Road (E), opposite Royal College, Thane,
401 107/ Tel. (022) 881-7795 or -8875
- Nagpur, Maharashtra — 70 Hill Road, Ramnagar, 440 010/ Tel. (0712) 529932
- New Delhi — Sant Nagar Main Road (Garhi), behind Nehru Place Complex
(mail: P. O. Box 7061), 110 065/ Tel. (011) 6419701 or 6412058/ Fax: (011) 643-3540
(Attn: ISKCON)/ E-mail: ram.nam.kgk@com.bbt.se
- New Delhi — 14/63, Punjabi Bagh, 110 026/ Tel. (011) 541-0782
- Pandharpur, Maharashtra — Hare Krsna Ashram (across Chandrabhaga River), Dist. Sholapur,
413304/ Tel. (07315) 35159
- Patna, Bihar — Rajendra Nagar Road No. 12, 800 016/ Tel. (0612) 50765
- Pune, Maharashtra — 4 Tarapoor Rd., Camp, 411 001/ Tel. (0212) 667259
- Puri, Orissa — Sipasurubuli Puri, Dist. Puri/ Tel. (06752) 24592 or 24594
- Puri, Orissa — Bhakti Kutli, Swargadwar, Puri/ Tel. (06752) 23740
- Secunderabad, A.P. — 27 St. John's Road, 500 026/ Tel. (040) 805232/ Fax: (040) 814021/
E-mail: sahadeva.brs@com.bbt.se
- Silchar, Assam — Ambikapatli, Silchar, Cachar Dist., 788 004
- Siliguri, W. Bengal — ISKCON, Bhaktivedanta Swami Marg, Gitalpara, Siliguri 734406/

- Tel. (0353) 426619; Fax: (0353) 526130; E-mail: siliguri@com.bbt.se
- Sri Rangam, Tamil Nadu — 16A Thiruvadi Street, Trichy, 620 006/ Tel. 433945
- Surat, Gujarat — Rander Rd., Jahangirpura 395 005/ Tel. (0261) 685516 or 685891
- Surat, Gujarat — Bhaktivedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur,
P.O. Gangadhara, Dist. Surat, 394 310/ Tel. (0261) 667075
- Thiruvananthapuram (Trivandrum), Kerala — T.C. 224/1485, WC Hospital Rd., Thycaud,
695 014/ Tel. (0471) 68197/ E-mail: sarvaisvarya.jps@com.bbt.se
- Tirupati, A. P. — K.T. Road, Vinayaka Nagar, 517 507/ Tel. (08574) 20114
- Udhampur, Jammu and Kashmir — Srila Prabhupada Ashram, Prabhupada Marg, Prabhupada
Nagar, Udhampur 182 101/ Tel. 01992-70298
- Vadodra (Baroda), Gujarat — Hare Krishna Land, Gotri Rd., 390 021/ Tel. (0265) 326299
or 331012/ Fax: (0265) 331013/ E-mail: basu.gosh.acbsp@com.bbt.se
- Vallabh Vidyanagar, Gujarat — ISKCON Hare Krishna Land, 338 120/ Tel. (02692) 30796
- ◆ Vrindavana, U. P. — Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti,
Mathura Dist., 281 124/ Tel. (0565) 442478 or 442355/ Fax: (0565) 442596/
E-mail: 105146.1570@compuserve.com; (Gurukula:) ygurukula@com.bbt.se

FARM COMMUNITIES

- Ahmedabad District, Gujarat — Hare Krishna Farm, Katwada (contact ISKCON Ahmedabad)
- Assam — Karnamadhu, Dist. Karimganj
- Chamorshi, Maharashtra — 78 Krishnanagar Dham, Dis. Gadchachiroli, 442 603/ Tel. (0218) 623473
- Hyderabad, A. P. — P. O. Dabilpur Village, Medchal Tq., R.R. Dis., 501 401/ Tel. 552924
- Karnataka — Bhaktivedanta Eco-Village, Nagodi P.O., Voller Valley, Hosanagar Taluq, Shivmoga
District, Karnataka 577 425 (mail: Garuda Guha, Kollur, D.K. District, Karnataka 576 220)
- Mayapur, West Bengal — (contact ISKCON Mayapur)

ADDITIONAL RESTAURANT

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

OTHER COUNTRIES

- Cagayan de Oro, Philippines — 30 Dahlia St., Ilaya Carmen, 900 (c/o Sepulveda's Compound)
- Chittagong, Bangladesh — Caitanya Cultural Society, Sri Pundarik Dham, Mekhala, Hathzari
(mail: BPO Box 877, Chittagong)/ Tel. +88 (031) 225822
- Colombo, Sri Lanka — 188 New Chetty St., Colombo 13/ Tel. +94 (01) 433325/ E-mail: iskcon@slt.lk
- Dhaka, Bangladesh — 5 Chandra Mohon Basak St., Banagram, Dhaka 1203/ Tel. +880 (02) 236249
- ◆ Hong Kong — 27 Chatam Road South, 6/F, Kowloon/ Tel. +852 (2) 739-6818/
Fax: +852 (2) 724-2186/ E-mail: iskcon.hk@intercon.net
- Iloilo City, Philippines — 13-1-1 Tereos St., La Paz, Iloilo City, Iloilo/ Tel. +63 (033) 73391
- Jakarta, Indonesia — P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (021) 489-9646
- Jessore, Bangladesh — Nitai Gaur Mandir, Kathakhali Bazaar, P. O. Panjia, Dist. Jessore
- Jessore, Bangladesh — Rupa-Sanatana Smriti Tirtha, Ramsara, P. O. Magura Hat, Dist. Jessore
- Kathmandu, Nepal — Budhanilkantha, Kathmandu (mail: P. O. Box 3520)/ Tel. +977 (01) 371743/
Fax: +977 (01) 414409 (Attn: ISKCON)
- Kuala Lumpur, Malaysia — Lot 9901, Jalan Awan Jawa, Taman Yarl, off 5½ Mile, Jalan Kelang
Lama, Petaling/ Tel. +60 (03) 780-7355, -7360, or -7369/ Fax: +60 (03) 781-1644/
E-mail: simheswar.jps@com.bbt.se
- Manila, Philippines — Penthouse Liwag Bldg., 3307 Mantanzas St., Makati, Metro Manila/
Tel. +63 (02) 833-7883 loc. 10
- ★ Phnom Penh, Kampuchea — 49E Preah Sothearos St., Sankat Tunle Bassac, Khan Chamcar Mon/
Fax: +855 (023) 721742
- Taipei, Taiwan — (mail: c/o ISKCON Hong Kong)
- Tel Aviv, Israel — 16 King George St. (mail: P. O. Box 48163, Tel Aviv 61480)/
Tel. +972 (03) 528-5475 or 629-9011/ Fax: +972 (03) 629-9011
- Tokyo, Japan — 4-19-6 Subaru 1F, Kamatikada, Nakano, Tokyo 164-0002/ Tel. +81 (03) 5343-9147/
Fax: +81 (03) 5343-3812
- Yogyakarta, Indonesia — P.O. Box 25, Babarsari YK, DIY

FARM COMMUNITIES

- Indonesia — Govinda Kunja (contact ISKCON Jakarta)
- Malaysia — Jalan Sungai Manik, 36000 Teluk Intan, Perak/ Tel. +63 (032) 83254

ADDITIONAL RESTAURANTS

- Cebu, Philippines — Govinda's, 6th Door, Socorro Bldg., Corner Juana Osmena &
Don R. Aboitiz Sts., Cebu City/ Tel. +63 (032) 253-4304
- Kuala Lumpur, Malaysia — Govinda's, 16-1 Jalan Bonus Enam, Masjid India/
Tel. +60 (03) 780-7355, 7360, or 7369

NORTH AMERICA

CANADA

- Calgary, Alberta — 313 Fourth Street N.E., T2E 3S3/ Tel. (403) 265-3302/ Fax: (403) 547-0795/
E-mail: sahadevs@cadvision.com
- Edmonton, Alberta — 9353 35th Ave., T6E 5R5/ Tel. (403) 439-9999/ E-mail: jsharma@mail.avincon.com
- Montreal, Quebec — 1626 Pie IX Boulevard, H1V 2C5/ Tel. & fax: (514) 521-1301/
E-mail: mtl@videotron.ca

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).

★ New listing ◆ Temples with restaurants or dining ● Revised listing

CENTERS AROUND THE WORLD

- ◆ **Ottawa, Ontario** — 212 Somerset St. E., K1N 6V4/ Tel. (613) 565-6544/
Fax: (613) 565-2575/ E-mail: 102623.2417@compuserve.com
- Regina, Saskatchewan** — 1279 Retallack St., S4T 2H8/ Tel. (306) 525-1640
- ◆ **Toronto, Ontario** — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/
E-mail: ce937@torfree.net
- ◆ **Vancouver, B.C.** — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728/
Fax: (604) 431-7251/ E-mail: jaygo@direct.ca; Govinda's Restaurant:
Tel. (604) 433-2428/ Fax: (604) 431-7251/ E-mail: jaygo@direct.ca

FARM COMMUNITY

Ashcroft, B.C. — Saranagati Dhama (mail: P.O. Box 99, V0K 1A0, attn: Uttama Devi Dasi)/
Tel. (250) 453-2397/ Fax: (250) 453-2622 [attn: (250) 453-2397]/
E-mail: devadeva@mail.netshop.net

U.S.A.

- ◆ **Atlanta, Georgia** — 1287 South Ponce de Leon Ave. N.E., 30306/ Tel. (404) 378-9234/
Fax: (404) 373-3381/ E-mail: 76415.175@compuserve.com
- Austin, Texas** — 807-A E. 30th St., 78705/ Tel. (512) 320-0372/ Fax: (512) 320-0477/
E-mail: sankarsana@aol.com
- Baltimore, Maryland** — 200 Bloomsbury Ave., Catonsville, 21228/ Tel. (410) 744-4069/
Tel. & fax: (410) 744-1624
- Berkeley, California** — 2334 Stuart Street, 94705/ Tel. (510) 540-9215/ E-mail: berkeley@com.org
- Boise, Idaho** — 1615 Martha St., 83706/ Tel. (208) 344-4274/ E-mail: arun_gupta@hp.com
- Boston, Massachusetts** — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/
Fax: (617) 266-3744/ E-mail: iskoston@aol.com
- Chicago, Illinois** — 1716 W. Lunt Ave., 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 Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/
E-mail: tkkrishnas@aol.com
- ◆ **Denver, Colorado** — 1400 Cherry St., 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052/
E-mail: denver@com.org
- ◆ **Detroit, Michigan** — 383 Lenox Ave., 48215/ Tel. (313) 824-6000/ Fax: (313) 822-3748
- Gainesville, Florida** — 214 N.W. 14th St., 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 St., E. Hartford, 06108/ Tel. & fax: (860) 289-7252/
E-mail: bhaktirasa@poboxes.com
- ◆ **Honolulu, Hawaii** — 51 Coelmo Way, 96817/ Tel. (808) 595-3947/ Fax: (808) 595-3433/
E-mail: iskcon@aloha.net
- Houston, Texas** — 1320 W. 34th St., 77018/ Tel. (713) 686-4482/ Fax: (713) 686-0669/
E-mail: mbalar@hal-pc.org
- ◆ **Laguna Beach, California** — 285 Legion St., 92651/ Tel. (714) 494-7029/ Fax: (714) 497-9707
E-mail: jagai@rupa.com
- Long Island, New York** — 197 S. Ocean Avenue, Freeport, 11520/ Tel. (516) 223-4909/
E-mail: jsantos@eznet.net
- ◆ **Los Angeles, California** — 3764 Watseka Ave., 90034/ Tel. (310) 836-2676/
Fax: (310) 839-2715/ E-mail: svavasa.acbsp@com.bbt.se
- ◆ **Miami, Florida** — 3220 Virginia St., 33133 (mail: P.O. Box 337, Coconut Grove, FL 33233)/
Tel. (305) 442-7218/ Fax: (305) 444-7145/ E-mail: dharma.acbsp@com.bbt.se
- New Orleans, Louisiana** — 2936 Esplanade Ave., 70119/ Tel. (504) 486-3583/
E-mail: 105225.401@compuserve.com
- ◆ **New York, New York** — 305 Schermerhorn St., Brooklyn, 11217/ Tel. (718) 855-6714/
Fax: (718) 875-6127/ E-mail: ramabhadra@aol.com
- New York, New York** — 26 Second Avenue, 10003/ Tel. (212) 420-1130/
E-mail: dayananda@msn.com
- Philadelphia, Pennsylvania** — 41 West Allens Lane, 19119/ Tel. (215) 247-4600/
Fax: (215) 247-8702/ E-mail: vrmdavana@netreach.net
- Philadelphia, Pennsylvania** — 1400 South St., 19146/ Tel. (215) 985-9334/
E-mail: vrmdavana@netreach.net
- Phoenix, Arizona** — 100 S. Weber Dr., Chandler, 85226/ Tel. (602) 705-4900/ Fax: (602) 705-4901
- Portland, Oregon** — 5137 N.E. 42 Ave., 97218/ Tel. (503) 287-3252
- ◆ **St. Louis, Missouri** — 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085/ Fax: (314) 535-0672/
E-mail: stl@com.org
- San Diego, California** — 1030 Grand Ave., Pacific Beach, 92109/ Tel. (619) 483-2500/
Fax: (619) 483-0941/ E-mail: dmraj@ix.netcom.com
- Seattle, Washington** — 1420 228th Ave. S.E., Issaquah, 98027/ Tel. (206) 391-3293/
Fax: (206) 868-8928/ E-mail: haribol@iskcon.net
- Tallahassee, Florida** — 1323 Nlyic St., 32304/ Tel. & fax: (850) 681-9258/
E-mail: frr2897@garnet.acns.fsu.edu
- Towaco, New Jersey** — P.O. Box 109, 07082/ Tel. & fax: (201) 299-0970/
E-mail: iskconj@aol.com
- ◆ **Tucson, Arizona** — 711 E. Blacklidge Dr., 85719/ Tel. (520) 792-0630/
Fax: (520) 791-0906/ E-mail: 105613.1744@compuserve.com
- Washington, D.C.** — 3200 Ivy Way, Harwood, MD 20776/ Tel. (301) 261-4493/
Fax: (301) 261-4797/ E-mail: ifast@iskcon.com
- Washington, D.C.** — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100/
Fax: (301) 983-5451/ E-mail: potomac.temple@usa.net

FARM COMMUNITIES

Alachua, Florida (New Raman Reti) — P.O. Box 819, 32616/ Tel. (904) 462-2017/
E-mail: iskcon@afn.org

- Carriere, Mississippi (New Talavan)** — 31492 Anner Road, 39426/ Tel. (601) 749-0544 or 799-1354/
Fax: (601) 799-2924/ E-mail: talavan@datastar.net
- Guarabo, Puerto Rico (New Govardhana Hill)** — (contact ISKCON Guarabo)
- Hillsborough, North Carolina (New Goloka)** — 1032 Dimmocks Mill Rd., 27278/
Tel. (919) 732-6492/ Fax: (919) 732-8033/ E-mail: bkgoswami@compuserve.com
- Mulberry, Tennessee (Murari-sevaka)** — Rt. No. 1, Box 146-A, 37359/ Tel. (615) 759-6888/
Fax: (615) 759-5785/ E-mail: 104400.3353@compuserve.com
- Port Royal, Pennsylvania (Gita Nagari)** — R.D. No. 1, Box 839, 17082/ Tel. & fax: (717) 527-4101/
E-mail: acyutadasi@acsworld.net

ADDITIONAL RESTAURANTS AND DINING

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

EUROPE

UNITED KINGDOM AND IRELAND

- Belfast, Northern Ireland** — Brooklands, 140 Upper Dunmurray Lane, BT17 OHE, Northern Ireland/
Tel. +44 (0)1232 620530
- Birmingham, England** — 84 Stanmore Rd., Edgbaston, B16 9TB/ Tel. +44 (0)121 420-4999
- Bristol, England** — Alberta Cottage, Wraxhall Road, Nailsea, BS19 1BN/ Tel. +44 (0)1275 853788
- Cardiff, Wales** — 18 Greenfield Place, Caerphilly, Mid Glamorgan/ Tel. +44 (0)1222 831579
- Coventry, England** — Sri Sri Radha Krishna Cultural Centre, Kingfield Rd., Radford, West Midlands
(mail: 19 Gloucester St., CV1 3BZ)/ Tel. +44 (0)1203 552822 or 555420/
E-mail: haridas.kds@com.bbt.se
- Dublin, Ireland** — 6 South William St., 2, Ireland/ Tel. +353 (0)1 679-1306/
E-mail: tribhuvannatha.acbsp@com.bbt.se
- Glasgow, Scotland** — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire ML11 0ES/
Tel. +44 (0)1555 894790/ Fax: +44 (0)1555 894526/ E-mail: 106225.2716@compuserve.com
- Leicester, England** — 21/21A Thoresby St., North Evington, Leicester LE5 4GU/
Tel. & fax: +44 (0)116 236-7723/ E-mail: gauranga.sundara@com.bbt.se
- Liverpool, England** — 114A Bold St., England, Merseyside, L1 4HY/ Tel. +44 (0)151 708-9400 or
643-8817/ E-mail: iskcon.liverpool.uk@com.bbt.se
- ◆ **London, England (city)** — 9/10 Soho St., W1V 5DA, England/ Tel. +44 (0)171 437-3662;
(residential/pujaris/shop:) 439-3606/ Fax: +44 (0)171 439-1127; Govinda's Restaurant:
Tel. +44 (0)171 437-4928; (office:) 437-5875
- London, England (country)** — Bhaktivandana Manor, Dharam Marg, Hilfield Lane, Watford, Herts,
WD2 8EZ, England/ Tel. +44 (0)1923 857244/ Fax: +44 (0)1923 852896/
E-mail: bhaktivandana.manor@com.bbt.se
- London, England (south)** — 42 Enmore Road, South Norwood, London SE25/
Tel. +44 (0)181 656-4296 or 654-3138
- Manchester, England** — 20 Mayfield Rd., Whalley Range, Manchester M16 8FT/
Tel. +44 (0)161 226-4416/ Tel. & fax: +44 (0)161 860-6117/
E-mail: krishna.dharma.mg@com.bbt.se
- Newcastle upon Tyne, England** — 304 Westgate Rd., Tyne & Wear, NE4 6BR/ Tel. +44 (0)191 222-0150
- Plymouth, England** — 5 Erme Park, Ermington, Devon PL2 9LY/ Tel. +44 (0)1548 830085
- Romford, England** — 3 Rowan Walk, Hornchurch, Essex, RM11 2JA/ Tel. +44 (0)1708 454092

FARM COMMUNITIES

- ◆ **Wocky Wicklow, Ireland** — Rathgorragh, Kiltegan/ Tel. & fax: +353 (0508) 73305 or
73292/ E-mail: pragosa@connect.ie
 - Lisnaskea, Northern Ireland** — Govindadvipa Dhama, ISKCON Inishrath Island, BT92 9GN
Lisnaskea, Co. Fermanagh/ Tel. +44 (0)13657 21512 or 22682
 - London, England** — (contact Bhaktivandana Manor)
- (Krishna conscious programs are held regularly in more than twenty other cities in the U.K. For information, contact Bhaktivandana Books Ltd., Reader Services Dept., P.O. Box 324, Borehamwood Herts WD6 1NB/ Tel. +44 [0]181 905-1244.)

GERMANY

- ◆ **Abentheuer** — Boecking Str. 8, 55767 Abentheuer/ Tel. +49 (06782) 6494 or 2214/
Fax: +49 (06782) 40981/ E-mail: visvadeva.hks@com.bbt.se
- ◆ **Berlin** — Johannisthaler Chaussee 78, 12259 Berlin (Britz)/ Tel. +49 (030) 631-2400/
Fax: +49 (030) 618-9112/ E-mail: haribalaba.hks@com.bbt.se
- Boeblingen** — Friedrich-List Strasse 58, 71032 Boeblingen/ Tel. +49 (07031) 223398
- ◆ **Cologne** — Tannusstr. 40, 51105 Köln/ Tel. +49 (0221) 830-1241/
Fax: +49 (0221) 837-0485/ E-mail: asanga.acbsp@com.bbt.se
- Flensburg** — Hoerup 1, 24980 Neuhoerup/ Tel. +49 (04639) 7336/
E-mail: rudra.hks@com.bbt.se
- Hamburg** — Barnerstrs. 67, 22765/ Tel. +49 (040) 397602
- ◆ **Heidelberg** — Kurfürsten-Anlage 5, D-69115 Heidelberg/ Tel. +49 (06221) 160128 or 165101/
Fax: +49 (06221) 160103/ E-mail: bhagavat.dharma.ss@com.bbt.se
- Munich** — Wachenheimer Strasse 1, München 81539/ Tel. +49 (089) 6880-0288/
Fax: +49 (089) 6880-0289/ E-mail: arjuna.hks@com.bbt.se
- Nuerenberg** — Kopernikusplatz 12, 90459 Nürnberg/ Tel. +49 (0911) 453286
- Wiesbaden** — Schiersteiner Strasse 6, 65187 Wiesbaden/ Tel. +49 (0611) 373312/
Fax: +49 (0611) 308 2118/ E-mail: radharadhya.hks@com.bbt.se

FARM COMMUNITY

Jandelsbrunn — Nava Jiyada Nrsimha Ksetra, Zielberg 20, 94118 Jandelsbrunn/
Tel +49 (08583) 316/ Fax: +49 (08583) 1671

HUNGARY

Budapest — Mariaremetei út 77, Budapest 1028 II/ Tel. & fax: +36 (01) 275-8140/
E-mail: 100263.3167@compuserve.com

◆ **Debrecen, Hungary** — Szechenyi u. 55, Debrecen 4025/ Tel. +36 (052) 413-370/
Email: 100263.2131@compuserve.com

★ **Eger** — Szechenyi u. 64, Eger 3300/ Tel. +36 (036) 410-515/ Email: 100263.2454@compuserve.com

★ **Szolnok** — Baratsag u. 6, Szolnok 5000/ Tel. +36 (056) 412-124/
Email: 100324.3045@compuserve.com

FARM COMMUNITY

★ **Somogyvamos** — Krsna-völgy, Fő u. 38, Somogyvamos 8699/ Tel. +36 (085) 340-185/
Email: 100324.3044@compuserve.com

ITALY

Asti — Frazione Valle Reale, 20, 14018 Roatto (AT)/ Tel. +39 (0141) 938406

Bergamo — Villaggio Hare Krishna, (da Medolago strada per Terno d'Isola) 24040 Chignolo d'Isola (BG)/ Tel. +39 (035) 494-0706/ Fax: +39 (035) 494-0705

Bologna — Via Ramo Barchetta 2, Castagnolo Minore, 40010 Bentivoglio (BO)/
Tel. +39 (051) 863924

★ **Brescia** — Hare Krishna Club, Via Gabriela Rosa, 17, 25121 Brescia/ Tel. +39 (030) 240-0995

◆ **Milano** — Centro Culturale Govinda via Valpetrosa, 5, 20123 Milano/ Tel. +39 (02) 862417

★ **Palermo** — Viale della Regione Siciliana di Nord Ovest, 4441, 90145 Palermo/
Tel. +39(091) 670-0385

Rome — Sri Gaura Mandala, Via Mazzanes km. 0,700-Pian del Pavone 01036 Nepi (VT)/
Tel. +39 (0761) 527038 or 527251

★ **Rome** — Hare Krishna Forum, Piazza Campo de' Fiori, 27, 00186 Rome/ Tel. +39 (06) 683-2660

Vicenza — Prabhupada-desa, Via Roma 9, 36020 Albetone (VI)/
Tel. +39 (0444) 790573/ Fax: +39 (0444) 790581

FARM COMMUNITY

◆ **Florence (Villa Vrindavan)** — Via Scopeti, 108, 50026 San Casciano in Val di Pesa (FI)/
Tel. +39 (055) 820054/ Fax: +39 (055) 828470

POLAND

◆ **Gdynia** — ul. Staffa 17C m. 1 (mail: MTaK, 80-958 Gdansk 50, P.O. Box 364)/
Tel. & fax: +48 (058) 29-5188/ E-mail: vara-nayaka.bvs@com.bbt.se

◆ **Krakow** — ul. Podędworze 23a, 30-686 Krakow/ Tel. & fax: +48 (012) 658-8283/
E-mail: krakow@com.bbt.se

◆ **Warsaw** — Mysiadlo, k/Warszawy, 05-500 Piaseczno, ul. Zakret 11 (mail: MTSK, 02-770,
Warszawa 130, P.O. Box 257)/ Tel. & fax: +48 (022) 750-7797/ E-mail: warsaw@com.bbt.se

◆ **Wroclaw** — ul. Bierutowka 23, 51-317 Wroclaw (mail: MTSK 50-900, Wroclaw 2,
P.O. Box 858)/ Tel. & fax: +48 (071) 345-7981/ E-mail: ratibharta.hks@com.bbt.se

FARM COMMUNITY

◆ **New Santipura** — Czarnow 21, 58-424 Piszarowice, gm. Kamienna Gora/ Tel. +48 (07574) 128 92

SPAIN

◆ **Barcelona** — Plaza Reial 12, Entlo 2, 08002 Barcelona/ Tel. +34 (93) 302-5194

Madrid — Espiritu Santo 19, 28004 Madrid/ Tel. +34 (91) 521-3096

Málaga — Ctra. Alora, 3, Int., 29017 Churriana, Málaga/ Tel. +34 (95) 262-1038

Santa Cruz de Tenerife — C/ Castillo, 44, 4°, Santa Cruz 38003, Tenerife/ Tel. +34 (922) 241035

Tenerife — C/ La Milagrosa, 6, La Cuesta, La Laguna, Tenerife/ Tel. +34 (922) 653422

FARM COMMUNITY

New Vraja Mandala — (Santa Clara) Brihuega, Guadalajara/ Tel. +34 (949) 280436/
E-mail: new.vrajamandala@com.bbt.se

RESTAURANT

Barcelona — Restaurant Govinda, Plaza de la Villa de Madrid 4-5, 08002 Barcelona/
Tel. +34 (93) 318-7729

SWEDEN

◆ **Göteborg** — Hojdgatan 22A, 431 36 Moelndal/ Tel. +46 (031) 879648/ Fax: +46 (031) 879657

Grödinge — Korsnäs Gärd, 14792 Grödinge/ Tel. +46 (8530) 29151/

Fax: +46 (08530) 25062/ E-mail: bmd@com.bbt.se

Karlstad — Vastra torgg, 16, 65224 Karlstad/ Tel. +46 (054) 152000/

Fax: +46 (054) 152001/ E-mail: iskcon.karlstad@com.bbt.se

◆ **Lund** — Bredgatan 28 ipg, 222 21/ Tel. +46 (046) 120413/ Fax: +46 (046) 188804

◆ **Malmö** — Föreningsgatan 28, 21152 Malmö/ Tel. +46 (040) 6116497; restaurant: 611-6496

◆ **Stockholm** — Fridhemsgatan 22, 11240 Stockholm/ Tel. +46 (08) 654-9002/ Fax: +46 (08) 650-8813

Uppsala — Nannaskolan sal F 3, Kungsgatan 22 (mail: Box 833, 751 08, Uppsala)/
Tel. +46 (018) 102924 or 509956

FARM COMMUNITY

◆ **Järna** — Almviks Gärd, 153 95 Järna/ Tel. +46 (8551) 52050/ Fax: +46 (08551) 52060/
E-mail: almviks.gard@com.bbt.se

ADDITIONAL RESTAURANTS

◆ **Göteborg** — Govinda's, Viktoriagatan 2A, 41125 Göteborg/ Tel. +46 (031) 139698

Malmö — Higher Taste, Amiralsgatan 6, S-211 55 Malmö/ Tel. +46 (040) 970600

Umeå — Govinda's, Piltg. 28, 90331 Umeå/ Tel. +46 (090) 178875/ E-mail:
yogindra.acbsp@com.bbt.se

SWITZERLAND

◆ **Basel** — Bhakti-yoga Zentrum, St. Jakob-Strasse 33, 4132 Muttenz/

Tel. & fax: +41 (061) 462-0614/ E-mail: mahatseva.hks@com.bbt.se

◆ **Lugano** — Via ai Grotti, 6862 Rancate (TI)/ Tel. +41 (091) 646-0071/ Fax: +41 (091) 646-0073/
E-mail: bhaktiya.labhya.hks@com.bbt.se

Zürich — Bergstrasse 54, 8030 Zürich/ Tel. +41 (01) 262-3388/ Fax: +41 (01) 262-3388/
E-mail: syamananda.sns@com.bbt.se

◆ **Zürich** — Preyergasse 16, 8001 Zürich/ Tel. +41 (01) 251-8859/ E-mail: nitai.rama.tkg@com.bbt.se

ADDITIONAL RESTAURANT

Bern — Marktgasse 7, 3011 Bern/ Tel. +41 (031) 312-3825

OTHER COUNTRIES

Aarhus, Denmark — Radio Krishna's Bogcafe, Thorvaldsensgade 32, 8000 Aarhus C/
Tel. +45 (08) 676-1545

Amsterdam, The Netherlands — Van Hilligaertstraat 17, 1072 JX, Amsterdam/
Tel. +31 (020) 675-1404/ Fax: +31 (020) 675-1405/ E-mail: amsterdam@com.bbt.se

Antwerp, Belgium — Amerikalei 184, 2000 Antwerpen/ Tel. +32 (03) 237-0037

Belgrade, Serbia — VVZ-Veda, Custendilska 17, 11000 Beograd/ Tel. +381 (011) 781-695

◆ **Copenhagen, Denmark** — Blagaardsgade 14, 2200 Copenhagen N/

Tel. +45 (03) 139-2826/ E-mail: dk.community@com.bbt.se

★ **Den Haag, The Netherlands** — Van Zeggerenlaan 76, 2524 AS Den Haag/ Tel. +31 (070) 393-0750/
E-mail: premanjana.lok@com.bbt.se

Gutenstein, Austria — Markt 58, 2770 Gutenstein/ Tel. & fax: +43 (02) 634731/

E-mail: austria@com.bbt.se

Helsinki, Finland — Ruoholahdenkatu 24 D (III krs) 00180, Helsinki/ Tel. +358 (0) 694-9879/

Fax: +358 (0) 694-9837

Hillerød, Denmark — Baunevej 23, 3400 Hillerød/ Tel. +45 (04) 228-6446/ Fax: +45 (04) 228-7331/
E-mail: dk.community@com.bbt.se

Iasi, Romania — Stradale Moara De Vint 72, 6600 Iasi

Kaunas, Lithuania — Savanoryu 37, Kaunas/ Tel. +370 (07) 222-574/ Fax: +370 (07) 209016/
E-mail: kaunas@com.bbt.se

Lisbon, Portugal — Rua Bernardo Lima 35, 2ª sala D 1150 Lisboa/ Tel. & fax: +351 (01) 354-0855

Ljubljana, Slovenia — Zibertova 27, 61000 Ljubljana/ Tel. +386 (061) 131-2319/

Fax: +386 (061) 310815/ E-mail: aksaya.hks@com.bbt.se

Oslo, Norway — Jonsrudvej 16, 0274 Oslo/ Tel. +47 (022) 552-243/ Fax: +47 (022) 558172

Paris, France — 31 Rue Jean Vacquier, 93160 Noisy le Grand/ Tel. +33 (01) 4304-3263

Fax: +33 (01) 430-57864/ E-mail: nitai.gaurasundara.tkg@com.bbt.se

Plovdiv, Bulgaria — ul. Prosveta 56, Kv. Prosvet, Plovdiv 4015/ Tel. +359 (032) 446962

Porto, Portugal — Rua de S. Miguel 19, 4050 (mail: Apartado 4108, 4002 Porto Codex)/
Tel. +351 (02) 200-5469

Prague, Czech Republic — Jilova 290, Prague 5-Zlicin 155 00/ Tel. +420 (02) 302-1282 or

302-1608/ Fax: +42 (02) 302-1628/ E-mail: prague@com.bbt.se

Pula, Croatia — Vinkuran centar 58, 52000 Pula (mail: P.O. Box 16)/ Tel. & fax: +385 (052) 573581

◆ **Riga, Latvia** — 56 Krishyana Barona, LV 1011/ Tel. +371 (02) 272490/ Fax: +371 (02) 225039/
E-mail: varis@com.latnet.lv

Rijeka, Croatia — Sv. Jurja 32, 51000 Rijeka (mail: P.O. Box 61)/ Tel. +385 (051) 255244/
Fax: +385 (051) 255245/ E-mail: navadvipa.hks@com.bbt.se

◆ **Sarajevo, Bosnia-Herzegovina** — Marka Marulica 3/8, 71000 Sarajevo/ Tel. &
fax: +387 (071) 647361

◆ **Septon-Durbuy, Belgium** — Chateau de Petite Somme, B-6940 Septon-Durbuy/

+32 (086) 322926/ Fax: +32 (086) 322929/ E-mail: radhadesh@com.bbt.se

Skopje, Macedonia — Vvz. "ISKCON," Roze Luksemburg 13, 91000 Skopje/

Tel. +389 (091) 201451

◆ **Sofia, Bulgaria** — "Shishman" str., N25, 1000 Sofia/ Tel. +359 (02) 635-2608

Split, Croatia — Cesta Mutogras 26, 21312 Podstrana, Split (mail: P.O. Box 290, 21001 Split)/
Tel. +385 (021) 651137

Tallinn, Estonia — ul Linnamae Tee 11-97/ Tel. +372 (0142) 597569

Timisoara, Romania — ISKCON, Porumbescu 92, 1900 Timisoara/ Tel. +40 (961) 54776/
E-mail: damodara@online.ee

Vilnius, Lithuania — Raugyklos G. 23-1, 2024 Vilnius/ Tel. +370 (0122) 661218/
Fax: +370 (0122) 235218/ E-mail: vilnius@com.bbt.se

Zagreb, Croatia — Bizek 5, 10000 Zagreb (mail: P.O. Box 68, 10001 Zagreb)/
Tel. & fax: +385 (01) 190548

FARM COMMUNITIES

Czech Republic — Krsnuv Dvur c. 1, 257 28 Chotysany/ Tel. +420 (0602) 375978/
E-mail: varanasrama.lok@com.bbt.se

◆ **France (Bhaktivedanta Village)** — Chateau Bellevue, F-39700 Chateaufort/ Tel. +33 (03) 8472-8235/
Fax: +33 (03) 8482-6973

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

ADDITIONAL RESTAURANTS

Copenhagen, Denmark — Govinda's, Noerre Farimagsgade 82/ Tel. +45 (03) 333-7444

Oslo, Norway — Krishna's Cuisine, Kirkeveien 59B, 0364 Oslo/ Tel. +47 (02) 260-6250

Prague, Czech Republic — Govinda's, Soukenicka 27, 110 00 Prague-1/

Tel. +420 (02) 2481-6631 or 2481-6016/ E-mail: prahlada.nrsimha.ss@com.bbt.se

Prague, Czech Republic — Govinda's, Na hrizi 5, 180 00 Prague 8-Liben/
Tel. +420 (02) 683-7226/ E-mail: prahlada.nrsimha.ss@com.bbt.se

Vienna, Austria — Govinda, Lindengasse 2A, 1070 Vienna/ Tel. +43 (01) 522-2817

COMMONWEALTH OF INDEPENDENT STATES**RUSSIA**

Moscow — Khorohevskoye shosse dom 8, korp.3, 125 284, Moscow/ Tel. +7 (8095) 255-6711/
Fax: +7 (095) 945-3317

Moscow — Nekrasovskiy pos., Dmitrovskiy reg., 141760 Moscow/ Tel. +7 (8095) 979-8268
Nijni Novgorod — ul. Ivana Mochalova, 7-69, 603904 Nijni Novgorod/ Tel. +7 (8312) 252592
Novosibirsk — ul. Leningradskaya 111-20, Novosibirsk/ E-mail: 322jrs@ccmath.nsu.ru
Perm (Ural Region) — Pr. Mira, 113-142, 614065 Perm/ Tel. +7 (83442) 335740/
 E-mail: aki@ffl.perm.su
St. Petersburg — 17, Bumazhnaya str., 198020, Russia/ Tel. +7 (8812) 186-7259 or 9690/
 Fax: +7 (8812) 186-1170/ E-mail: temple@krsna.spb.su
Ulyanovsk — ul. Glinki, 10/ Tel. +7 (84222) 221-4289
Vladivostok — ul. Ridneva 5-1, 690087 Vladivostok/ Tel. +7 (84232) 268943

RESTAURANT

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

UKRAINE

Dnepropetrovsk — ul. Ispolkomovskaya, 56A, 320029 Dnepropetrovsk/
 Tel. +380 (80562) 445029/ E-mail: vibhuti@iskcon.dp.ua
Donetsk — ul. Tubensa, 22, 339018 Makeyevka/ Tel. +380 (80622) 949104/
 E-mail: premada@iskcon.donetsk.ua
Kharkov — ul. Verhnyogyevskaya, 43, 310015 Kharkov/ Tel. +380 (80572) 202167 or 726968/
 E-mail: igor@iskcon.kharkov.ua
Kiev — ul. Menjinskogo, 21-B., 252054 Kiev/ Tel. +380 (8044) 244-4944/
 E-mail: acyuta@krsna.kiev.ua
Nikolayev — Sudostroitelny pereulok, 5/8, Nikolayev 327052/ Tel. +380 (80512) 351734
Simferopol — ul. Kievskaya 149/15, 333000 Simferopol/ Tel. +380 (8652) 225116
Vinnitza — ul. Chkalov St., 5, Vinnitza 26800/ Tel. +380 (80432) 323152

OTHER COUNTRIES

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

AUSTRALASIA

AUSTRALIA

● **Adelaide** — 227 Henley Beach Rd., Torrensville, S A 5031/ Tel. +61 (08) 8234-1378/
 Fax: (08) 8234-1481/ E-mail: nash0024@flinders.edu.au
 ● **Brisbane** — 95 Bank Rd., Graceville (mail: P.O. Box 83, Indooroopilly), QLD 4068/
 Tel. +61 (07) 3379-5455/ Fax: +61 (07) 3379-5880/ E-mail: brisbane@com.bbt.se
Canberra — 117 Hawksbury Crescent, Farrer, ACT 2607/ Tel. +61 (06) 290-1869/
 Fax: +61 (06) 286-4700/ E-mail: adi-p@msn.com
Melbourne — 197 Danks St., Albert Park (mail: P.O. Box 125), VIC 3206/
 Tel. +61 (03) 9699-5122/ Fax: +61 (03) 9690-4093/ E-mail: melbourne@iskcon.net
 ● **Perth** — 144 Railway Parade (mail: P.O. Box 102), Bayswater, WA 6053/
 Tel. +61 (08) 370-1552/ Fax: +61 (08) 272-6636/ E-mail: vasudama@inet.net.au
Sydney — 180 Falcon St., North Sydney, NSW 2060 (mail: P.O. Box 459, Cammeray, NSW 2062)/
 Tel. +61 (029) 959-4558/ Fax: +61 (029) 957-1893/ E-mail: sraduucp@sradhha.dialix.oz.au

FARM COMMUNITIES

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

ADDITIONAL RESTAURANTS

● **Adelaide** — Hare Krishna Food for Life, 79 Hindley St., SA 5000/ Tel. +61 (08) 8231-5258
Brisbane — Govindas, 1st floor, 99 Elizabeth Street, QLD 4000/ Tel. +61 (07) 3210-0255
Brisbane — Hare Krishna Food for Life, 190 Brunswick St., Fortitude Valley, QLD/
 Tel. +61 (07) 3854-1016/ E-mail: brisbane@com.bbt.se
Melbourne — Crossways, 1st Floor, 123 Swanston St., VIC 3000/
 Tel. +61 (03) 9650-2939/ E-mail: crossways@iskcon.net
Melbourne — Gopals, 139 Swanston Street, VIC 3000/ Tel. +61 (03) 9650-1578
Murwillumbah — 91 Main St., Murwillumbah, NSW 2484/ Tel. +61 (066) 726767
Perth — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/
 Tel. +61 (09) 227-1684
 ● **Sydney** — Hare Krishna Food for Life, 529b King St., Newtown, NSW 2042/
 Tel. +61 (029) 550-6524

NEW ZEALAND, FIJI, AND PAPUA NEW GUINEA

Christchurch, New Zealand — 83 Bealey Ave. (mail: P.O. Box 25-190, Christchurch/

Tel. +64 (03) 665174/ Fax: +64 (03) 661965
Labasa, Fiji — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912
Lautoka, Fiji — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 6641112/ Fax: +679 663039
 E-mail: punjasons@is.com.fj
Port Moresby, Papua New Guinea — Section 23, Lot 46, Gordonia St., Hohola
 (mail: P. O. Box 571, POM NCD)/ Tel. +675 259213
Rakiraki, Fiji — Rewasa, Rakiraki (mail: P.O. Box 204)/ Tel. +679 694243
Suva, Fiji — Joyce Place, Off Pilling Rd., Nasinu 7½ miles, Samabula (mail: P.O. Box 3957)/
 Tel. +679 381161/ E-mail: chand_at@usp.ac.fj
Wellington, New Zealand — 60 Wade St., Wadestown, Wellington (mail: P.O. Box 2753)/
 Tel. +64 (04) 472-0510

FARM COMMUNITY

Auckland, New Zealand (New Varshan) — Hwy. 18, Riverhead, next to Huapai Golf Course
 (mail: R. D. 2, Kumeu, Auckland)/ Tel. +64 (09) 412-8075/ Fax: +64 (09) 412-7130

RESTAURANTS

Auckland, New Zealand — Gopal's, Civic House (1st floor), 291 Queen St./ Tel. +64 (09) 303-4885
Christchurch, New Zealand — Gopal's, 143 Worcester St./ Tel. +64 (03) 366-7035/
 E-mail: iskconchch@clear.net.nz
Labasa, Fiji — Hare Krishna Restaurant, Naseakula Road/ Tel. +679 811364
Lautoka, Fiji — Gopal's, Corner of Yasawa St. and Naviti St./ Tel. +679 662990
Suva, Fiji — Gopal's, 18 Pratt St./ Tel. +679 314154

AFRICA

NIGERIA

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

SOUTH AFRICA

Cape Town — 17 St. Andrews Rd., Rondebosch 7700/ Tel. +27 (021) 689-1529/
 Fax: +27 (021) 686-8233/ E-mail: cape.town@com.bbt.se
 ● **Durban** — Chatsworth Centre, Chatsworth 4030 (mail: P.O. Box 56003)/ Tel. +27 (031) 433328/
 Fax: +27 (031) 434429/ E-mail: iskconsa@iafrica.com
 ◆ **Johannesburg** — 14 Goldreich St., Hillbrow 2001 (mail: P.O. Box 1066, Johannesburg 2000)/
 Tel. +27 (011) 484-7170/ Fax: +27 (011) 484-6279/ E-mail: iskconjh@iafrica.com
 ● **Port Elizabeth** — 15 Whitehall Court, Western Road, Port Elizabeth 6000/ Tel. & fax +27 (041) 534330
Pretoria — 1189 Church St., Hatfield, 0083 (mail: P.O. Box 14077, Hatfield, 0028)/
 Tel. & fax: +27 (12) 342-6216/ E-mail: iskconpt@global.co.za

OTHER COUNTRIES

Gaborone, Botswana — P.O. Box 201003/ Tel. +267 307768/ Fax: +267 301988
Kampala, Uganda — Bombo Rd., near Makerere University (mail: P.O. Box 1647, Kampala)/
 Fax: +256 (041) 251145
Kisumu, Kenya — P.O. Box 547/ Tel. +254 (035) 42546/ Fax: +254 (035) 43294
Marondera, Zimbabwe — 6 Pine Street (mail: P.O. Box 339)/ Tel. +263 (028) 887-7801
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 Naqara Rd. (mail: P.O. Box 28946, Nairobi)/
 Tel. +254 (02) 744365/ Fax: +254 (02) 740957
Phoenix, Mauritius — Hare Krishna Land, Pont Fer, Phoenix (mail: P. O. Box 108, Quartre
 Bornes, Mauritius)/ Tel. +230 696-5804/ Fax: +230 465-1066
Rose Hill, Mauritius — 13 Gordon St./ Tel. +230 454-5275

FARM COMMUNITY

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

LATIN AMERICA

BOLIVIA

● **Cochabamba, Bolivia** — Av. Heroínas E-435 Apt. 3 (mail: P. O. Box 2070)/
 Tel. & fax: +591 (042) 54346/ E-mail: bbt@pino.cbb.entelnet.bo
 ◆ **La Paz, Bolivia** — Pasaje Jauregui, 2262 Sopocachi/ Tel. +591 (02) 721945/
 Fax: +591 (02) 392710/ E-mail: atma@datacom-bo.net
 ◆ ★ **Santa Cruz** — Calle 27 de Mayo No. 99 esq. Justo Bazan/ Tel. & fax: +591 (03) 345189/
 E-mail: sistemas@mitai.nrs.bo.net.bo

ADDITIONAL RESTAURANTS

Cochabamba, Bolivia — Restaurant Gopal, calle España N-250 (Galeria Olimpia)/ Tel. +591 (042) 34082
 ★ **Cochabamba, Bolivia** — Restaurant Govinda, calle Mexico #E0303/ Tel. +591 (042) 22568
 ★ **Cochabamba, Bolivia** — Resataurant Tulasi, Av. Heroínas E-262
 ★ **La Paz, Bolivia** — Restaurant Imperial, Calle Sagarnaga No. 213
 ★ **Oruro, Bolivia** — Restaurant Govinda, Calle 6 de Octubre No. 6071

Santa Cruz, Bolivia — Snack Govinda, Calle Bolívar esq. Av. Argomosa (primer anillo)/ Tel. +591 (03) 345189

★ **Sucre, Bolivia** — Restaurant Sat Sanga, Calle Tarapacá No. 161/ Tel. +591 (64) 22547

FARM COMMUNITY

Bolivia — Contact ISKCON Cochabamba

BRAZIL

● **Belém, PA** — Av. Almirante Tamandari, 1012, Centro, CEP 66023 000/ Tel. +55 (091) 243-0558/ E-mail: krsnadas@ilbnet.com.br

● **Belo Horizonte, MG** — R. Ametista, 212, Prado, CEP 30410 420/ Tel. +55 (031) 332-8460/ E-mail: iskonmg@africenet.com.br

● **Brasília, DF** — SCRS, 509 Bloco A Entrada 79, sala 2 asa sul, CEP 70360 510/ Tel. +55 (061) 272-3111

★ **Campina Grande, PB** — R. Verancio Neiva, 136, Centro

● **Campos, RJ** — R. Barão de Miracema, 186, Centro, CEP 28016 100, Campos dos Goitacazes

● **Curitiba, PR** — Alameda Cabral, 670, Centro, CEP 80410 210/ Tel. +55 (041) 277-3176

● **Florianópolis, SC** — R. Cesar Augusto de Souza, 319, Careanos, CEP 88047 440

● **Fortaleza, CE** — R. José Lourenço, 2114, Aldeota, CEP 60115 228/ Tel. +55 (085) 264-1273

● **Goânia, GO** — R. Centro e Treze, B-85, CEP 47020 050/ Tel. +55 (062) 224-9820

● **Manaus, AM** — Av. 7 de Setembro, 1599, Centro, CEP 69005 141/ Tel. +55 (092) 232-0202

★ **Natal, RN** — Praia de Serinhaem, 2254, Ponta Negra, CEP 55092 180

● **Petropolis, RJ** — R. do Imperador, 349, Sobrelaja 9, Centro, CEP 25620 002

● **Porto Alegre, RS** — R. Tomás Flores, 331, Bonfim, CEP 90035 201/ Tel. +55 (051) 233-1474

● **Recife, PE** — R. Demóclitos de Souza Filho, 235, Madalena, 50001 970

● **Ribeirão Preto, SP** — R. Carlos Gomes, 2315, Campos Elásios, CEP 14085 400/ Tel. +55 (016) 628-1533

● **Rio de Janeiro, RJ** — R. Mucu, 120, Alto da Boa Vista, CEP 20531 180/ Tel. +55 (021) 267-0052

● **Salvador, BA** — R. Alvaro Adorno, 17, Brotas, 40225 460/ Tel. +55 (071) 382-1064

● **São Carlos, SP** — R. Emilio Ribas, 195, Centro, CEP 13563 060

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

FARM COMMUNITIES

● **Parati, RJ** — CP 62, Fazenda Goura Vrindavan, Serto Idaiatuba, CEP 23970 020

● **Pindamonhangaba, SP** — Fazenda Nova Gokula, CP 108, Bairro Ribeiro Grande, CEP 12400 000/ Tel. +55 (012) 982-9036/ Fax: +55 (012) 982-9036/ E-mail: faznovgk@iconet.com.br

● **Teresopolis, RJ** — Nova Vrajabhumi, CP 93468, CEP 25951 970

RESTAURANT

★ **Caxias do Sul, RS** — R. Itália Travi, 601, Rio Branco CEP 95097 710

MEXICO

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

Mexico City — Gob. Tiburcio Montiel No. 45, 11490, Mexico DF/ Tel. & fax: +52 (5) 271-1953/ E-mail: iskonmx@mail.internet.com.mx

Mexico City — Coahuila 135 C, Col. Roma, 06700, Mexico DF/ Tel. +52 (5) 514-3071/ E-mail: libbhkti@mail.internet.com.mx

Monterrey — Av. Luis Elizondo No. 400, local 12, Col. Alta Vista/ Tel. +52 (8) 387-3028

Saltillo — Blvd. Saltillo No. 520, Col. Buenos Aires/ Tel. +52 (84) 178752

Tulancingo — (mail: Apartado 252, Tulancingo, Hildago)/ Tel. +52 (775) 34072/ E-mail: libbhkti@mail.internet.com.mx

FARM COMMUNITIES

Guadalajara — Contact ISKCON Guadalajara

Veracruz — Mail: Jesus Garcia 33, Col. Ferrocarril, Cerro Azul, Ver./ E-mail: libbhkti@mail.internet.com.mx

ADDITIONAL RESTAURANT

Veracruz — Restaurante Radhe, Sur 5 No. 50, Orizaba, Ver./ Tel. +52 (272) 57525

PERU

Lima — Carretera Central Km. 32 (frente a la curva que baja a la Cantuta) Chosica/ Tel. & fax: +51 (014) 491-0250

◆ **Lima** — Schell 634 Miraflores/ Tel. +51 (014) 444-2871/ E-mail: limandir@inictel.gob.pe

◆ **Lima** — Av. Garcilaso de la Vega 1670/ Tel. +51 (014) 433-2589

FARM COMMUNITY

Correo De Bella Vista — DPTO De San Martin

ADDITIONAL RESTAURANT

Cuzco — Espaderos 128

OTHER COUNTRIES

Asunción, Paraguay — Centro Bhaktivedanta, Mariano R. Alonso 925, Asunción/ Tel. +595 (021) 480-266/ Fax: +595 (021) 490-449/ E-mail: johgiba@infonet.com.py

● **Bogotá, Colombia** — Calle 72, nro.20-60, Bogotá (mail: Apartado Aereo 58680, Zona 2, Chapinero)/ Tel. & fax +57 (01) 2554529, 2482234/ E-mail: egangar@col1.telecom.com.co

● **Buenos Aires, Argentina** — Centro Bhaktivedanta, Andonaegui 2054 (1431)/ Tel. +54 (01) 523-4232/ Fax: +54 (01) 523-8085/ E-mail: iskon-ba@goplnet.com

Cali, Colombia — Avenida 2 EN, #24N-39/ Tel. +57 (023) 68-88-53

Caracas, Venezuela — Avenida Berlin, Quinta Tia Lola, La California Norte/ Tel. +58 (02) 225463

Chinandega, Nicaragua — Edificio Hare Krsna No. 108, Del Banco Nacional 10 mts. abajo/ Tel. +505 (341) 2359

Essequibo Coast, Guyana — New Navadvipa Dham, Mainstay, Essequibo Coast

Georgetown, Guyana — 24 Uitvlugt Front, West Coast Demerara

Guatemala, Guatemala — Calzada Roosevelt 4-47 tercer nivel, Zona 11

Guayaquil, Ecuador — 6 de Marzo 226 or V. M. Rendon/ Tel. +593 (04) 308412 or 309420/ E-mail: guruman@ecuana.net.ec

Montevideo, Uruguay — Centro de Bhakti-Yoga, Mariano Moreno 2660, Montevideo/ Tel. +598 (02) 477919/ E-mail: bircandr@chasque.apc.org

Panama, Republic of Panama — Via las Cumbres, entrada Villa Zaita, frente a INPSA No.1 (mail: P.O. Box 6-1776, El Dorado, Panama)

Pereira, Colombia — Carrera 5a, No.19-36

◆ **Quito, Ecuador** — Inglaterra y Amazonas

Rosario, Argentina — Centro de Bhakti-Yoga, Paraguay 556, (2000) Rosario/ Tel. +54 (041) 252630, 264243/ Fax: +54 (041) 490838/ E-mail: rosario@dasa.satlink.net

● **San José, Costa Rica** — Avenida 6 y calle 3, de la Pizza Hut 30 metros al oeste (mail: Apartado 166, 1002, Paseo de los Estudiantes)/ E-mail: arjunadas@hotmail.com

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

Santo Domingo, Dominican Republic — Contact Gobhatta Dasa, P.O. Box 14909/ Tel. (809) 541-9714/ E-mail: gobhatta@codotel.net.do

Tegucigalpa, Honduras — Apartado Postal 30305/ Tel. +504 32-3172/ Fax: +504 34-7806

Trinidad and Tobago, West Indies — Orion Drive, Debel/ Tel. +1 (809) 647-3165

Trinidad and Tobago, West Indies — Prabhupada Ave. Longdenville, Chaguanas

FARM COMMUNITIES

Argentina (Bhaktilata Puri) — Ciudad de la Paz 3554 (1429) Capital Federal/ Tel. & fax: +54 (01) 523-8085

Colombia (Nueva Mathura) — Cruzero del Guali, Municipio de Caloto, Valle del Cauca/ Tel. 612688 en Cali

Costa Rica — Nueva Goloka Vrindavana, Carretera a Paraiso, de la entrada del Jardin Lancaster (por Calle Concava), 200 metros al sur (mano derecha) Cartago (mail: Apdo. 166, 1002)/ Tel. +506 551-6752

Ecuador (Nueva Mayapur) — Ayampe (near Guayaquil)

Ecuador (Giridharidesha) — Chordeleg (near Cuenca), Cassiga Postal 01.05.1811, Cuenca/ Tel. +593 (7) 255735/ E-mail: aguirrea@uio.satnet.net

El Salvador — Carretera a Santa Ana, Km. 34, Canton Los Indios, Zapotitan, Dpto. de La Libertad

Guyana — Seawell Village, Corentyne, East Berbice

ADDITIONAL RESTAURANTS

★ **Buenos Aires, Argentina** — Jagannath Prasadam, Triunvirato 4266 (1431)/ Tel. +54 (01) 521-3396

★ **Buenos Aires, Argentina** — Restaurante Tulasi, Marcelo T. de Alvear 628, Local 30/ Tel. +54 (01) 311-0972

Guatemala, Guatemala — Callejor Santandes a una cuadra abajo de Guatel, Panajachel Solola

San Salvador, El Salvador — 25 Avenida Norte 1132

COMPLAIN!

At our subscriber-service center, we don't have many problems—or at least we think we don't.

But there is one problem we know about: You don't complain to us enough.

You might think that if you tell us you've got a problem we'll feel offended. Not at all! If anything's ever less than right with your subscription, that's an opportunity for us to serve you. But if you don't tell us, we won't know.

So please, if you ever need help with your subscription, just get in touch with us. Call us, toll free, at 1-800-800-3284. Or write us: BTG Service Center, P. O. Box 255, Sandy Ridge, NC 27046, USA. Or reach us by e-mail: btgsubs@com.bbt.se

We'll be delighted for the opportunity to serve you. Hare Kṛṣṇa.

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; **Grass Valley** — Madana Mohana Dāsa & Vṛndāvanēsvārī Devī Dāsī, (916) 477-0551; **Ojai** — Māyēśvara Dāsa & Urvaśi Devī Dāsī (William & Joan Roberts), (805) 640-0405; **Placencia** — Sri Radha Raman Temple, (714) 996-7262; **Redwood Valley** — Prasanna Yoga Āśrama (Ikṣvāku Dāsa), (707) 485-5592; **San Jose/ Santa Cruz** — Akrūranātha Dāsa & Jagarīṇī Devī Dāsī, (408) 553-9099; **Santa Rosa** — Jagannātha Pūrī Dāsa & Tripurārī Devī Dāsī, Bus. phone: (707) 526-7211; ***South Central Los Angeles** — Kṛṣṇa Bhavana Dāsa, (213) 295-1517
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 Gaudiya Vaiṣṇavism, (954) 345-3456; **Orlando** — Raghunātha Pūrī 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, (319) 358-0317
KANSAS: **Lawrence** — Aṅkotta Dāsa & Gopimātā Devī Dāsī, (913) 865-5080
KENTUCKY: **Lexington** — contact via e-mail: prasad@localhost; **Louisville** — Hare Krishna Center (502) 637-9869
MARYLAND: **Silver Spring** — Mr. & Mrs. Sankhla & Jāhnavī Devī Dāsī, (301) 236-0564 or 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 (Iṣāna Dāsa), (406) 388-1062; **Bozeman** — Laura Marino, (406) 586-1699
NEVADA: **Las Vegas** — Gopal De, (702) 458-6973; Dan Roberts, (702) 452-3817
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; Suresh Vyas, (505) 833-5453; **Santa Fe** — Jambavatī Devī Dāsī, (505) 466-4345; **NEW YORK:** **Binghamton** — Māyāpurī 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
NORTH CAROLINA: **Belmont** — Kantilal & Sushila Patel (Satyavrata Dāsa & Kṛṣṇa Kumārī Devī Dāsī), (704) 825-3753; **Fayetteville** — Dayāvira Dāsa, (919) 425-6861; **Sandy Ridge** — Ādi Kartā Dāsa & Rucīrā 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** — Lilā Kumāra Devī Dāsī, (814) 676-1791; **Norristown** — Radha Krishna Mahajan, M.D. (Kaivalya Dāsa), (215) 539-3221; **Pittsburgh** — Yoginī Devī Dāsī, (412) 494-9858; **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) 823-5635
WASHINGTON: **Pullman** — Rathī & Ashika Sewsunker, (509) 333-6525
WEST VIRGINIA: **Moundsville (New Vrindaban)** — (304) 843-1600 or 843-1409/ Fax. (304) 843-9819/ E-mail: nityodita@juno.com; **Parkersburg** — Pramod & Mala Mathur, (304) 295-8362

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** — Omkāra Dāsa and Jadurāṇī Devī Dāsī (Om & Jyoti Sharma), (403) 434-7343; **Markham, Ontario** — Prabhupāda Dāsa (V. B. Sharma), (416) 294-9431; **Quadra Island, B.C.** — Vijeta Dāsa & Āryā Devī Dāsī, (604) 285-2346; **Salmon Arm, B.C.** — Mukunda Mādhava Dāsa & Yaśodā Priyā Devī Dāsī, 6191 Trans-Canada Hwy. NW, Salmon Arm, B.C. V1E 4M2 (no phone); **Toronto** — Rāmānanda Rāya Dāsa & Viśākhā 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** — Kāmsahanta 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** — Pānagādi-tirtha 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** — Satsvarūpa Dāsa and Jalāṅgi Devī Dāsī, (06) 352-0729
NEW ZEALAND: **Tauranga, Bay of Plenty** — ISKCON Tauranga Community, (07) 549 1807
***POLAND:** **Augustow** — Bhaktiyātā Dāsa, +48 (087) 644-6147; **Bialystok** — Pracārananda Dāsa, +48 (0601) 23-6470; **Katowice** — Yugala-Mūrti Dāsa, +48 (032) 255-8557; **Kielce** — Lakṣmaṇa Dāsa, +48 (041) 331-7785; **Lublin** — Poṣaṇa Dāsa, +48 (081) 526-0685; **Rzeszow** — Vṛndāvana Candra Dāsa, +48 (017) 346 53; **Szczecin** — Dharmadraṣṭa Dāsa, +48 (091) 34-5204; **Walbrzych** — Trīśama Dāsa, +48 (074) 231 85
SOUTH AFRICA: Programs are held in more than 50 locations. For information contact one of the centers in South Africa listed on page 59.
UNITED KINGDOM: Regular gatherings take place in more than twenty cities. To find the one nearest you, or for help in starting one, contact Bhaktivedanta Books Ltd., Reader Services Dept., P. O. Box 324, Borehamwood, Herts., WD6 1NB. Phone: (0181) 905-1244

*New or revised listing.

The Hare Kṛṣṇa Calendar

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

Month of Nārāyaṇa

(December 15–January 12)

JANUARY

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

8—Putradā Ekādaśī. Fasting from grains and beans.

Month of Mādhava

(January 13–February 11)

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

19—Disappearance anniversary of Śrīla Jayadeva Gosvāmī, a great spiritual master and author of *Gīta-govinda*.

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

24—Ṣaṭ-tilā Ekādaśī. Fasting from grains and beans.

FEBRUARY

1—Appearance anniversary of Śrīla Raghunātha Dāsa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla

Viśvanātha Cakravartī Ṭhākura, a Vaiṣṇava spiritual master and author who appeared in the seventeenth century. Appearance anniversary of Śrīmatī Viṣṇupriyā Devī, the consort of Lord Caitanya.

3—Appearance anniversary of Śrī Advaita Ācārya, an incarnation of Lord Kṛṣṇa's expansion Mahā-Viṣṇu and a close associate of Lord Caitanya. Fasting till noon, followed by feasting.

5—Disappearance anniversary of Śrīpāda Madhvācārya, a Vaiṣṇava philosopher and spiritual master who appeared in the thirteenth century.

6—Disappearance anniversary of Śrīla Rāmānujācārya, an eleventh-century philosopher and spiritual master.

7—Bhaimī Ekādaśī. Fasting from grains and beans. Fasting till noon for the appearance of Lord Varāha (tomorrow).

8—Appearance anniversary of Lord Varāha, Lord Kṛṣṇa's boar incarnation.

9—Appearance anniversary of Lord Nityānanda Prabhu, a close associate of Lord Caitanya Mahāprabhu and an incarnation of Lord Kṛṣṇa's elder brother, Lord Balarāma. Fasting till noon, then feasting.

11—Appearance anniversary of Śrīla Narottama Dāsa Ṭhākura, a spiritual master in the disciplic line from Lord Caitanya who composed many devotional songs in Bengali.

Month of Govinda

(February 12–March 13)

16—Appearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla A. C. Bhaktivedānta Swami Prabhupāda, the Founder-Ācārya of the International Society for Krishna Consciousness. Fasting till noon, then feasting.

23—Vijayā Ekādaśī. Fasting from grains and beans.

25—Śrī Śiva Rātri, a day in honor of Lord Śiva.

27—Disappearance anniversary of Śrīla Jagannātha Dāsa Bābāji, the great devotee in the disciplic line from Lord Caitanya who confirmed Śrīla Bhaktivinoda Ṭhākura's discovery of Lord Caitanya's birthplace.

MARCH

8—Amalaki-vrata Ekādaśī. Fasting from grains and beans.

9—Disappearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master.

13—Śrī Gaura Pūrṇimā, the appearance anniversary of Lord Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself in the role of His own devotee. Fasting till moonrise, followed by feasting.

Month of Viṣṇu

(March 14–April 11)

21—Appearance anniversary of Śrīla Śrīvāsa Paṇḍita, one of Lord Caitanya's principal associates.

24—Pāpamocanī Ekādaśī. Fasting from grains and beans.

Vedic Thoughts

If a devotee follows the instructions of Śrī Caitanya Mahāprabhu, he lives in the company of the Lord.

Wherever he lives, he converts that place into Vṛndāvana and Navadvīpa.

This means that materialism cannot touch him. This is the secret of success for one advancing in Kṛṣṇa consciousness.

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda

Śrī Caitanya-caritāmṛta,
Madhya-līlā 7.129, purport

Only an empowered personality can distribute the holy name of the Lord and enjoin all fallen souls to worship Kṛṣṇa. By distributing the holy name of the Lord, he cleanses the hearts of the most fallen people; therefore he extinguishes the blazing fire of the material world. Not only that, he broadcasts the shining brightness of Kṛṣṇa's effulgence throughout the world. Such an *ācārya*, or spiritual master, should be considered nondifferent from Kṛṣṇa—that is, he should be considered the incarnation of Lord Kṛṣṇa's potency.

Śrīla Bhaktisiddhānta Sarasvatī Thākura

Quoted in *Śrī Caitanya-caritāmṛta,*
Madhya-līlā 25.9, purport

Essential truth spoken concisely is true eloquence.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī
Śrī Caitanya-caritāmṛta, Ādi-līlā 1.106

After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

Lord Śrī Kṛṣṇa
Bhagavad-gītā 7.19

Under no circumstances can the words of persons bewildered by the illusory energy of the Lord deviate the intelligence of those who are completely surrendered souls.

Śrī Uddhava
Śrīmad-Bhāgavatam 3.2.10

One who has no compassion for humanity in its suffering and does not sacrifice his impermanent body for the higher causes of religious principles or eternal glory is certainly pitied even by the immovable beings.

Śrī Dadhīci Ṛṣi
Śrīmad-Bhāgavatam 6.10.8

Men who are like dogs, hogs, camels, and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils.

Śrī Śaunaka Ṛṣi
Śrīmad-Bhāgavatam 2.3.19

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

Complete your BTG collection NOW before the issues you want sell out!

**ONLY
\$4 EACH!***

To order, in the USA
or Canada call
1-800-800-3284

or write to
Back to Godhead
Service Center
P. O. Box 255
Sandy Ridge, NC
27046, USA

*Includes postage for
USA orders and
surface-mail orders outside
the USA. Inquire for
air-mail postage outside
the USA.

1981
Vol. 16, No. 9

1986
Vol. 21, No. 6
Vol. 21, No. 7
Vol. 21, No. 8
Vol. 21, No. 10
Vol. 21, No. 12

1987
Vol. 22, No. 5
Vol. 22, No. 6
Vol. 22, No. 7
Vol. 22, No. 9

1988
Vol. 23, No. 6
Vol. 23, No. 8
Vol. 23, No. 9
Vol. 23, No. 10
Vol. 23, No. 11
Vol. 23, No. 12

1989
Vol. 24, No. 1-2
Vol. 24, No. 3
Vol. 24, No. 4
Vol. 24, No. 5
Vol. 24, No. 6
Vol. 24, No. 7
Vol. 24, No. 8
Vol. 24, No. 9
Vol. 24, No. 10

1991
Vol. 25, No. 5
Vol. 25, No. 6

1992
Vol. 26, No. 1
Vol. 26, No. 2
Vol. 26, No. 4
Vol. 26, No. 6

1993
Vol. 27, No. 2
Vol. 27, No. 3
Vol. 27, No. 4

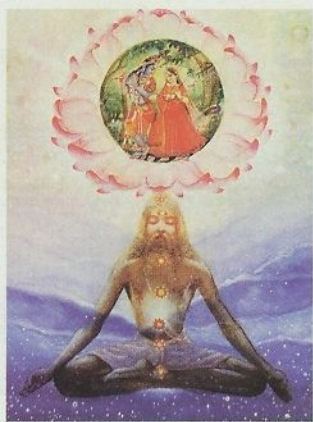
1994
Vol. 28, No. 1
Vol. 28, No. 3
Vol. 28, No. 4
Vol. 28, No. 6

1995
Vol. 29, No. 1
Vol. 29, No. 4
Vol. 29, No. 5

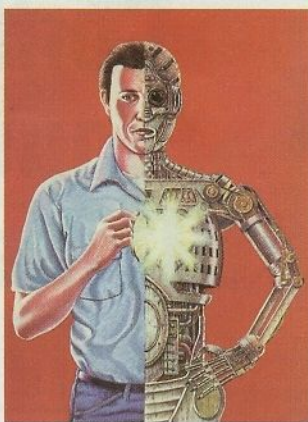
1996
Vol. 30, No. 1
Vol. 30, No. 2
Vol. 30, No. 3
Vol. 30, No. 4
Vol. 30, No. 5
Vol. 30, No. 6

1997
Vol. 31, No. 3
Vol. 31, No. 4
Vol. 31, No. 5
Vol. 31, No. 6





Do you aspire
for higher consciousness?



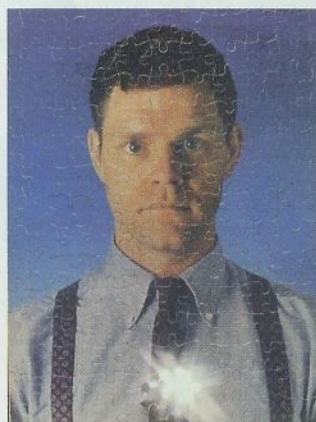
Would you say there's
more to a person
than just the biological
machinery of the body?



Would you like
to have a deeper
understanding of karma
and reincarnation?



Do you ever wonder
what happens to a person
after death?



Do you sometimes
wonder who you
really are?

If you answered YES to any of these,
you should be reading Back to Godhead.

To subscribe, call 1-800-800-3284. (Or write to: BTG, P. O. Box 255, Sandy Ridge, NC 27046, USA.

Fax: 1-910-871-3641. E-mail: btgsubs@com.bbt.se.)

One year (6 issues) is only \$17.95 (regularly \$24). Canada: \$20.95 (Canadian dollars).

Other countries: \$26.95 (US funds only, and payable on a US bank).