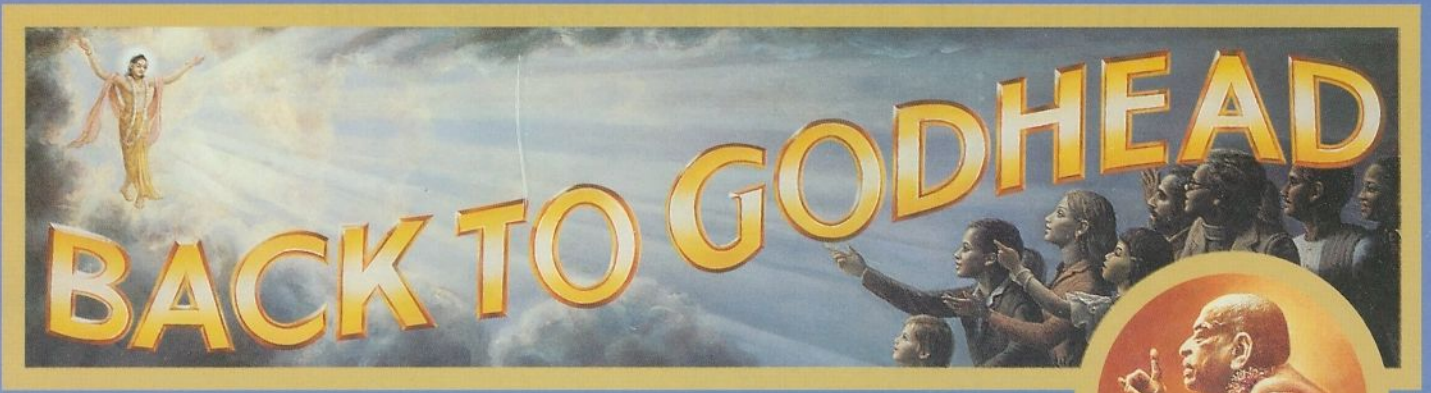
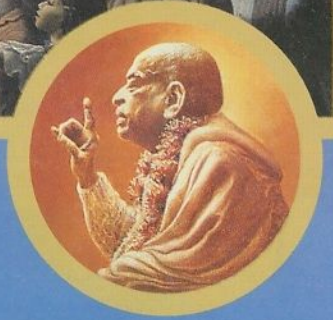


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

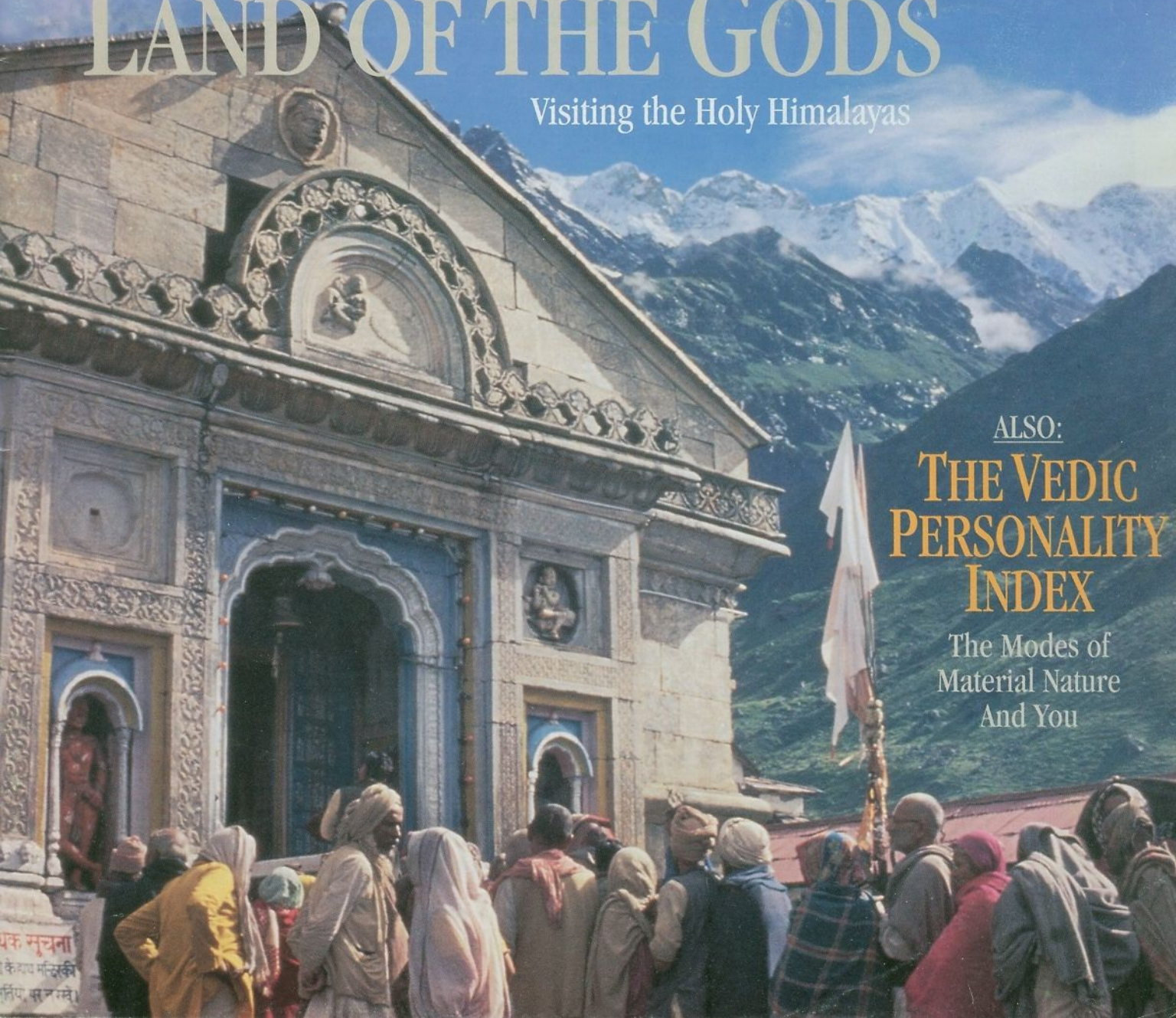


The Magazine of the Hare Krishna Movement • May/June 1998 • \$4.00 / £4.50



JOURNEY TO THE LAND OF THE GODS

Visiting the Holy Himalayas



ALSO:

**THE VEDIC
PERSONALITY
INDEX**

The Modes of
Material Nature
And You

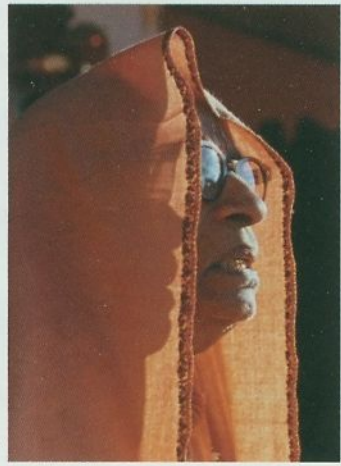
एक मूर्चना
के रूप में
निर्दिष्ट है।

Assisting you in your quest for the Absolute Truth

Back to Godh

Founded 1944 • Vol. 32, No. 3 • May/June 1998

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India's Heritage

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COVER

The temple of Lord Śiva at Kedarnath in the Himalayas is accessible to pilgrims only a few months each year. Kedarnath is considered one of the four holiest sites in these great mountains dotted with the holy places of sages, devotees, demigods, and expansions of the Supreme Lord. Please see the story beginning on page 17. (Photo: N. G. Sharma / Dinodia Picture Agency)

WELCOME, NEW READERS



His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda founded *Back to Godhead* magazine in 1944 to help bring people back to godly life and ultimately to God

Himself in the spiritual world. As Śrīla Prabhupāda explains in the opening article of this issue, when we forget that human life has a spiritual purpose we waste time in pursuits based solely on the body.

In the traditional culture of India, guided by the *Vedas*, most people understood the need to purify their consciousness in the quest for liberation. That's why they endured great hardships to walk on pilgrimages to holy sites, such as the ones in the Himalayas you'll read about in this issue. People in Vedic culture also understood that forces of material nature impel us to act in ways that slow our spiritual progress. In the article *The Vedic Personality Index*, you'll get a chance to learn just how these forces affect you, and that knowledge can help you plan your life for spiritual success.

In this issue you'll also get confidential information about Buddha and His teachings and see how God consciousness, or Kṛṣṇa consciousness, fits into every sphere of life.

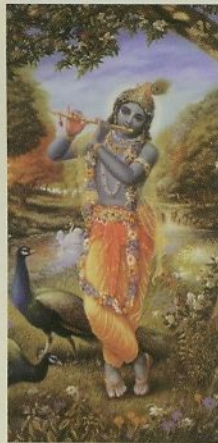
If you need help with unfamiliar words, please see the Glossary on page 51.

Hare Kṛṣṇa.

*Nāgarāja Dāsa
Managing Editor*

OUR PURPOSES

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



Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, the source of all material and spiritual worlds



Lord Śrī Caitanya Mahāprabhu, Kṛṣṇa's most recent incarnation, taught Kṛṣṇa consciousness through the chanting of Hare Kṛṣṇa



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

BACK TO GODHEAD

The Magazine of the
Hare Krishna Movement

FOUNDER

(under the direction of His Divine Grace
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His Divine Grace A. C. Bhaktivedānta
Swami Prabhupāda

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Letters

Sun Spots

I found the article “Advanced Astronomy” [November/December] by Sadāpūta Dāsa (Dr. Richard Thompson) fascinating and educative. However, such articles lose credibility if they have fundamental or trivial errors. In various tables, the author lists the sun under the heading “PLANET.” We all know that the sun is not a planet but a star. Similarly, the author lists the moon as a planet. I do realize that the ancient *sāstras* [scriptures] may have listed these as planets. But I believe that Dr. Thompson is trying to demonstrate the accuracy of the numbers, concepts, and ideas found in these Purāṇic *sāstras*, and their similarities to modern cosmological understanding. I feel that mathematical, statistical arguments lose credibility quickly if the author makes simple errors.

I also find very confusing the author’s use of words like “higher” for *lokas* [planets] such as Brahma-loka and Kṛṣṇaloka. The universe has no such thing as higher and lower. All the stars and planets are on the surface of the universe. The universe is like a balloon, expanding in all directions.

I feel, however, that Dr. Thompson is pursuing a profound message, and I would encourage him to continue in this effort. To my knowledge, no other *paṇḍitas* or Vaiṣṇavas have tried to present in scientific ways the complex concepts, thoughts, and ideas written in the *Purāṇas*.

Nirmal Ghosh via the Internet

SADĀPŪTA DĀSA REPLIES: You suggest that I am claiming that the sun and moon are planets in the modern sense of the term, i.e., that they are small, cold bodies orbiting a central star. But obviously I am not saying that. You understand this yourself, as shown when you say, “I do realize that the ancient *sāstras* may have listed these as planets.” Yes, I am referring to the sun, moon, and Mercury through Saturn as the

seven planets in the traditional śāstric sense. Perhaps I should add that I am using “planet” to translate the Sanskrit word *graha*.

As for higher and lower planets, or *lokas*: That the planets in the solar system orbit roughly in one plane does allow one to define a sense of direction. “Higher” means away from this plane in the direction of celestial north, and “lower” means away in the direction of celestial south. This definition of higher and lower matches the usage of these terms in the *sāstras*. One should understand that the *sāstras* are referring to the solar system.

By the way, the stars and planets are not “on the surface of the universe.” The curved space-time of general relativity is like a balloon in a metaphorical sense, but one should not take this literally. Actually, Einstein’s space-time is a higher-dimensional Riemannian manifold. It does not lie within 3D space.

I should add, also, that several other members of the Kṛṣṇa consciousness movement are actively presenting Purāṇic ideas in a scientific manner.

Moon Beams

Recently, while going through the Eighth Canto of the *Śrīmad-Bhāgavatam*, I came across a verse that confounded me, even though I tried hard to swallow what was expounded in the purport to the verse.

Chapter Five, verse thirty-four, states:

*somaṁ mano yasya samāmananti
divaukasāṁ yo balam andha āyuh
īso nagānāṁ prajānaḥ prajānāṁ
prasīdatāṁ naḥ sa mahā-vibhūtiḥ*

“Soma, the moon, is the source of food grains, strength, and longevity for all the demigods. He is also the master of all vegetation and the source of generation for all living entities. As stated by learned scholars, the moon is the mind of the Supreme Personality of Godhead. May that

What Is the Hare Kṛṣṇa Movement?

Founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the International Society for Krishna Consciousness (ISKCON) carries on in the modern world a great ancient tradition rooted in the *Bhagavad-gītā*, the teachings Lord Kṛṣṇa spoke five millenniums ago. The *Gītā* and the other Vedic scriptures declare Kṛṣṇa to be the original person, God Himself, who appears periodically in this world to liberate all living beings.

Only five hundred years ago, Kṛṣṇa descended as Śrī Caitanya Mahāprabhu to teach the most sublime and effective means of meditation for the present day: the chanting of the names of God, especially as found in the Hare Kṛṣṇa mantra.

Today members of ISKCON continue Lord Caitanya's movement by distributing the teachings of Lord Kṛṣṇa and the Hare Kṛṣṇa mantra all over the world.

Pronunciation

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

Spiritual Names

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

Supreme Personality of Godhead, the source of all opulences, be pleased with us."

The translation rendered is absolutely fine, but it is the purport I find hard to accept, although I know that Śrīla Prabhupāda's purports are infallible, having been directly inspired by his meditations on Lord Kṛṣṇa. The part I can't logically accept reads, "Unfortunately, modern so-called scientists, who do not fully understand the moon, describe the moon as being full of deserts. Since the moon is the source for our vegetation, how can the moon be a desert? The moonshine is the vital force for all vegetation, and therefore we cannot possibly accept that the moon is a desert."

This purport was certainly written by Śrīla Prabhupāda after man landed on the moon and the visitors to the moon found nothing out there but desert. The live telecast cannot be ruled out as a hoax, as millions saw it with their own eyes. Somehow or other, I still believe that Śrīla Prabhupāda was correct, but that certainly is a leap of faith. In other words, I am simply accepting it because I believe that the Vedic scriptures are *apauruṣeya*—of divine origin—but to accept it logically, I can't.

And how do I explain it to my friends? *Apauruṣeya*? They will probably laugh in my face. Nevertheless, I still believe there is a rational explanation, and it is my hope that you can offer me one.

Though these little issues may seem to go unnoticed, they actually turn people off more than other, major issues, because to the modern scientific mind the concept of axiomatic scriptural truths is fairly inconceivable.

Hare Kṛṣṇa.

K. Sanjay Kumar
Penang, Malaysia

REPLY BY KṚṢṆA KṚPĀ DĀSA,
Bhaktivedanta Institute, Alachua,
Florida: Though the moon may

appear to be only a desert, there is more to the moon than we in human bodies are permitted to see. The demigods in higher planets have more developed sense perception and are able to see other dimensions of the universe, dimensions inaccessible to humans. The descriptions of cosmography in the *Bhāgavatam* are typically from the demigods' perspective.

Sadāpūta Dāsa, in his *Vedic Cosmography and Astronomy*, compares looking at the moon knowing only its three-dimensional position to looking for an address in New York City given only the street and avenue but not the floor. Just as there is a big difference between a penthouse apartment and the basement, there is a great difference between the heavenly abode of Candraloka, full of godly opulence, and the desertlike moon we see.

No Dodging on Clones

I am a member of the Pandava Sena, the youth group affiliated to Bhaktivedanta Manor, England. On behalf of all of us here, I would just like to say we were *very* impressed with the article on human cloning ["From the Editor," May/June '97].

All the key questions were addressed. No dodging of important questions. The answers were straight, logical, and to the point. No beating around the bush and no answers like "It's Kṛṣṇa's arrangement," which at least by our generation are perceived as dodging the issue. Well done!

Bhakta Prashant
London, England

P. S. Watch out for Pandava Sena on the Web!

Kṛṣṇa Is So Great

I've been subscriber to *Back to Godhead* for the last year. I'm very fortunate indeed to have come across such a magazine. I know that Kṛṣṇa is so great and so loving towards His
(please turn to page 62)



ESCAPE TO KṚṢṆA

*A soul liberated from material bondage
can't find refuge in impersonal oneness.*

...

A lecture given in Vṛndāvana, India, on March 18, 1974

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

Founder-Ācārya of the International Society for Krishna Consciousness

*nidrayā hriyate naktān
vyavāyena ca vā vayah
divā cārthehayā rājan
kuṭumba-bharaṇena vā*

“The lifetime of an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or in maintaining family members.”—*Śrīmad-Bhāgavatam* 2.1.3

TO BE A HOUSEHOLDER, a married person, is not bad. That is not condemned. What is condemned? *Apaśyatām ātma-tattvam*: to not know the aim of life.

Ask anyone, “What is the aim of your life?” He will simply say, “It is my duty to earn money, to maintain my children, to give them education, to give them a good opportunity for their future. And

if I have any extra money, then I can give charity to the poor.” These are his programs. But no one knows the necessity of liberating the soul, which is conditioned by the material covering. No one knows—not even big, big professors. If you ask, “Why are you constructing some big, big scheme?” they will reply, “Oh, for the future generations.” That’s all.

No one knows about the importance of the soul. No one has any vision of *ātma-tattva*, the science of the soul. Everyone is simply talking superfluously. That is the defect today.

The whole scheme of Vedic knowledge centers on the truth “I am not this body.” Because people do not know that understanding this truth is the necessity of life, they have created so much news—big, big newspapers full of rubbish news and advertisements. But you won’t find any talk about the necessity of spiritual knowledge.

To be a *ghastha*, a married person, is not bad. But

The Māyāvādīs are like the foolish man who wants to avoid all the embarrassment by committing suicide.



to be unaware of the necessity of the soul—that is bad.

The Māyāvādīs, or impersonalists, renounce married life as *māyā*—illusion—and become *sannyāsīs*. But they have no idea what the goal of life is. They simply think in a negative way: “This married life is very troublesome.” They have realized that even in the highest material position there is no happiness. Even President Nixon—the president of the richest country—has no happiness. He is embarrassed and attacked in so many ways, and he does not know how to defend himself or keep his position.

Everyone is missing the point. No one sees, “Why am I embarrassed? I have become the president of the U.S.A., and still I am embarrassed. When I was an ordinary lawyer, no one cared about me. At that time I was also embarrassed. I tried to improve my position, and now I have come to the highest point of success in the material world. Still I am embarrassed.”

One should question one’s life in this way. But people cannot see things correctly. No one thinks, “I was embarrassed from the very beginning of my life. I was embarrassed even within the womb of my mother. I was packed in there. And when I came out of the womb I was also embarrassed. I could not express my pains and pleasures. Some ant was biting me, and I was crying, but my mother gave me more milk, although I was fully fed.”

This is the baby’s embarrassment. He wants something, but the mother gives him something else. The mother cannot understand the child’s pain, because the child cannot express himself. Otherwise, why does the child cry? He’s feeling some pain, but his mother does not know how to relieve it.

Then comes childhood. I do not like to go to school, but my parents force me to go. More embarrassment. Then I

become married or enjoy sex life and have children. More embarrassment. Then I die and enter the womb of a mother, where I may be killed by abortion.

Our whole life is full of embarrassment. But the question “Why am I embarrassed?” does not arise.

THE ZERO SOLUTION

The Māyāvādīs think, “Make me zero, void. Then there will be no pains and pleasures, no embarrassment.” Impersonalism and voidism are the same thing: “Make it zero.” The Māyāvādīs are like the foolish man who wants to avoid all the embarrassment by committing suicide. He thinks, “If I end this body, then my embarrassment will be finished.”

People do not know how they—the soul—can get relief from all embarrassments. *Apaśyatām ātma-tattvam*. No one sees, “I am spirit soul. My needs are different from those of the body.”

The body is only the temporary home for the soul. But we are always trying to keep this home very neat and clean. That is our business. We do not know that there is another business. That is our defect.

It is the duty of every human being to understand *ātma-tattva*, the science of the soul. Sanātana Gosvāmī made that point when he went to Caitanya Mahāprabhu. Sanātana Gosvāmī said, “I was a government minister, so I was quite comfortable. People called me a learned scholar, but I did not know why I was suffering despite being a minister. And people say that I am a learned man, but I do not know how to get out of the suffering.”

People are trying to get out of the suffering, but they do not know how. They should inquire about that. They do not know the nature of *ātmā*, the soul, or what the *ātmā* wants and how

the *ātmā* will be comfortable.

Information about the *ātmā* is given by Lord Caitanya. *Jivera svarūpa haya kṛṣṇera nitya dāsa*: “Every living entity is the eternal servant of Kṛṣṇa.” Therefore unless we come to the platform of serving Kṛṣṇa, there is no question of happiness. Kṛṣṇa says the same thing. *Duḥkhālayam aśāsvatam*: “This place is simply full of miseries.”

CHANGING CAGES

The whole world is missing the point that we are not the body. The body is our encagement. Sometimes we get a golden cage, sometimes an iron cage, sometimes a silver cage, sometimes a wooden cage. And we think that by changing the cage we will be happy. But as long as we are not free, we will not be happy. A bird kept in a cage is unhappy. The cage may be golden, but that doesn’t matter. Similarly, we cannot be happy with this encagement. We must be free. That is called liberty, *mukti*. That is required.

The Māyāvādī philosopher thinks, “Suppose I get free. Where shall I go? I shall be free in the sky.” That is impersonalism. The sky is impersonal. If a bird is given freedom but he flies in the sky, will he be happy? No, because he wants more than that. So he’ll think, “It was better in the cage. What is the value of this freedom? I’m not happy.” He’ll return to the cage.

In India people sometimes take a certain kind of bird in a cage to an open field. They open the door of the cage, and the bird walks and flies around for some time. He is given freedom. Then the person calls the bird, and the bird returns. The bird was thinking, “I have been given freedom now. But where shall I go? I have to eat.” So he comes back: “Better to live within this cage.”

The Māyāvādī’s position is like that. We devotees are sure we are going

to Kṛṣṇa. But the Māyāvādīs have no Kṛṣṇa. Therefore they return to the material world. Because they have no shelter, they come back. They cannot stay very long in the impersonal feature of the Absolute.

Therefore the Māyāvāda philosophy of voidism or impersonalism is not very good. You cannot stay impersonal or in a void, because you are a living entity, part and parcel of the supreme living entity, Kṛṣṇa. Kṛṣṇa is *ānanda-mayo 'bhyāsāt*; He is always full of jubilation. So being part and parcel of Kṛṣṇa, you also want jubilation. But how can you be jubilant in the sky, in the zero? That is the difference between Māyāvāda philosophy and the philosophy of Kṛṣṇa consciousness.

You cannot be happy even by getting free from this engagement, the material world. And if you place yourself in impersonalism and voidism, that will not help you.

Try to understand this. Impersonalism and voidism will not help you. You have to go back home, back to Kṛṣṇa, where everything exists in spiritual variety. You can play with Kṛṣṇa. You can dance with Kṛṣṇa. You can talk with Kṛṣṇa. You can fight with Kṛṣṇa. Kṛṣṇa's friends the cowherd boys fight with Him. They enjoy in that way. Everything in the spiritual world with Kṛṣṇa is enjoyment.

The Kṛṣṇa consciousness movement is trying to give information to those mentioned as *apaśyatām ātma-tattvam*, those who do not know the nature of ātmā—what the soul wants and how the soul will be happy. They are trying to be happy here within the cage. That's all. But that is not possible.

Without knowing the philosophy of Kṛṣṇa consciousness, people will be unhappy whether within the cage or outside the cage. Their imagined liberty outside the cage is also unhappiness, because they do not know where to go. Therefore after staying for some time in that impersonal stage, they return to the cage. That coming and going will not help them.

Ātma-tattva means to know the nature of the ātmā. That is all explained by Kṛṣṇa in the *Bhagavad-gītā*. If we take advantage of His lessons and instructions, our life will be successful.

Thank you very much. ☸

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Following the Voice of Inspiration

by Satsvarūpa Dāsa Goswami

WE CONSTANTLY HEAR from scripture and from others about the ideal lives of great devotees in our line. We especially relish hearing about Śrīla Prabhupāda's life, and we take inspiration from his deep devotion for guru and Kṛṣṇa to spark our own. It is natural for people to want to hear about others' adventures in order to gain something for themselves—some inspiration, some strength, some knowledge, or even just some confidence. Although we usually can't directly apply the life experience of another in our own lives, and we can rarely imitate someone else's success, still, we can learn by example to follow our own spiritual aspirations.

Recently I was hearing Śrīla Prabhupāda on tape describe the incidents leading up to his taking *sannyāsa*, the renounced order of life. Several times in his life his spiritual master had appeared to him in dreams, beckoning him to come and take *sannyāsa*. The first time he'd had the dream, Śrīla Prabhupāda relates that he thought, "How horrible!" He said he had considered the austerities of mendicant life too arduous. Śrīla Prabhupāda sometimes said that he didn't like to perform physical austerities, although the austerities he performed as founder-*ācārya* of ISKCON were incredible. At the time of this dream, however, giving up his family seemed too difficult. Still, he took the dream seriously as something to move toward.

Years later he had the dream again, right after a business venture—an attempt to open a factory in

Lucknow—had failed. Again, "Take *sannyāsa*." Again he thought he couldn't do it immediately. Then he remembered a verse in the *Bhāgavatam* where Kṛṣṇa says that if a devotee is sincere but materially attached, His first mercy on such a soul is to crush his material life and leave him nothing but Himself for shelter.

These are Śrīla Prabhupāda's experiences, and we can learn from them. We too may find ourselves praying to render more service. We too may feel the spiritual master pushing us to do more than we are doing at present, to do something that would require greater sacrifice and that would both increase our spiritual advancement and place demands upon it. Śrīla Prabhupāda's example proves that even if we cannot at once respond to such a challenge, we should never dismiss the inspiration. Rather, we should be patient and humble and remain alert for opportunities to fulfill our dreams for more service. We should also try more and more to understand the essence of Kṛṣṇa consciousness and purify our motivation.

When Śrīla Prabhupāda thought about taking *sannyāsa*, he understood that the essence of renunciation was simply service to Kṛṣṇa. When Lord Caitanya had wandered about in ecstasy in Rāḍha-deśa after having Himself accepted the renounced order, he quoted this verse from the *Śrīmad-Bhāgavatam* (11.23.57): "I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of

the lotus feet of Kṛṣṇa. This was approved by the previous *ācāryas*, who were fixed in firm devotion the Lord, Paramātmā, the Supreme Personality of Godhead." Śrīla Prabhupāda writes in his purport that Lord Caitanya accepted *sannyāsa* to express the essence of renunciation, which is only to serve Kṛṣṇa.

As early as 1922, Śrīla Prabhupāda had received his spiritual master's order on how he should serve; he was to preach Kṛṣṇa consciousness to the English-speaking world. Therefore, his acceptance of *sannyāsa* was only for that.

Our aspirations for increased service may not be received in a vision while we are asleep. Rather, they may be awakened by our constant hearing of the lives of great souls. It is imperative to listen to the voice of aspiration if we are going to avoid mediocrity.

Śrīla Prabhupāda always credited his spiritual master for pulling him out of material life. "I have not lost anything," he said. "I had three children, now I have three hundred children."

We do not lose by depending on Kṛṣṇa's mercy and not on so-called material security. Śrīla Prabhupāda approved of our thinking big in Kṛṣṇa consciousness, not because he was utopian but because, "Kṛṣṇa can do anything."

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



COOKING CLASS—LESSON 35

Syrup Sweets (PART 1): Gulābjāmūn

by Yamuna Devi

I RECENTLY EDITED regional Indian menus for *Gourmet* magazine's 1998 cookbook, and *gulābjāmūn*, predictably, was the featured North Indian sweet. *Gulābjāmūn* is India's most famous sweet—made in homes, temples, and restaurants worldwide. When Śrīla Prabhupāda first made *gulābjāmūns* for us in 1966, they were an instant favorite. His young followers referred to them as “*gulābs*,” “sweet balls,” and “ISKCON bullets.” *Gulābjāmūns* were my first *prasādam*—prepared by Śrīla Prabhupāda and dropped from his fingers into my palm the day I met him—a day that changed my life.

Syrup Sweets Defined

Almost every Indian cook has his or her repertoire of syrup sweets. In the class textbook, *Lord Krishna's Cuisine*, they include both milk-based and grain-based sweets—*gaja*, *khaja*, *pantua*, *jalebi*, *malpurā*, *balushai*, *gulābjāmūn*. Each of these sweets is fried and then infused with flavor in a fragrant syrup. Some varieties are served in the syrup, and others are soaked, drained, and coated with a syrupy glaze. None of them are quick and easy to make, and to different degrees they are challenging to master. If you are a newcomer to making syrup sweets, start with the *malpurā* recipe on page 635; it's the easiest of the lot.

Gulābjāmūn

Making *gulābjāmūns* is time-consuming, and the art of getting them right is difficult to master. But temple cooks and anyone who wants

**BEGINNER
GULĀBJĀMŪNS**

(Makes about 20 balls)

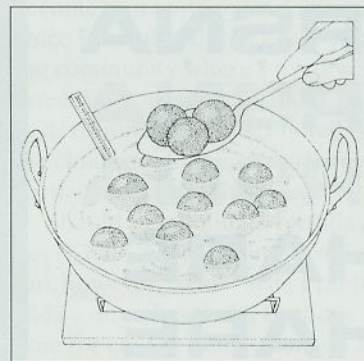
- 2½ cups (600 ml) water
- 2½ cups (525 g) sugar, preferably turbinado
- fresh ghee or vegetable oil for deep-frying
- 1¼ cups (125 g) nonfat dry-milk powder
- ½ cup (60 g) unbleached flour
- 1 teaspoon (4 ml) baking powder
- 4 tablespoons (½ stick) (60 ml) unsalted butter
- ⅓ to ½ cup (80 to 120 ml) butter-milk, stirred yogurt, or milk
- 1 tablespoon (15 ml) rose water or ½ teaspoon (2 ml) rose essence
- 1 tablespoon (15 g) slivered pistachios

To make the syrup, bring the water and sugar to a boil in a wide-mouthed 4-quart pan, stirring occasionally. Reduce the heat to medium-low and gently boil the sugar water for about 5 minutes; then set it aside on very low heat. Begin heating the ghee or oil in a frying vessel to 300 °F (150 °C).

To make the dough, combine the milk powder, flour, and baking powder in a food processor or bowl; mix well. Add the butter and mix until the texture resembles that of corn meal. Add enough liquid to make a smooth, soft, slightly sticky dough. Trans-

fer the dough to an oiled surface. Wash and oil your hands, and immediately shape the dough into about 20 smooth and crack-free 1-inch balls. Cover the balls and set them aside.

When the ghee or oil has reached 300 °F (150 °C), slip in the balls. They will sink at first and then float to the surface. Using a slotted spoon, gently but constantly agitate the balls for



even browning. Maintain a frying temperature of 280 °F (140 °C) to 310 °F (155 °C), and fry until the balls are dark brown, about 10 minutes. If the temperature becomes too hot, remove the pan from the heat.

Transfer the balls to the warm syrup and simmer them on low heat for about 15 minutes to soften the balls and allow the syrup to thicken. Add the rose water or essence, and cool to room temperature off the heat. Garnish with pistachio nuts, and offer to Kṛṣṇa.

to learn to cook traditional Indian sweets for Kṛṣṇa should become adept at making *gulābjāmun*s.

The quantities for what goes into the dough in any *gulāb* recipe can only be guidelines, because the texture, moisture, and other properties of the ingredients vary by brand. So you'll need to adjust the measurements accordingly.

The adage "Good *gulābs* means fresh ghee" is sound; other oils never make the mark. Purists will not consider making *gulābjāmun*s without fresh ghee. If you use a medium or small bowl-shaped Indian *karai* or Oriental wok, you'll need only about five cups of ghee for the recipe given here; if you use a pot, you'll need closer to seven cups. Alternatively,

use less ghee and a smaller *karai* and make two batches.

The recipe in the class textbook uses 1½ tablespoons of flour in the dough and requires a long frying time. The recipe below calls for 8 tablespoons of flour, greatly shortening the frying time, and the dough is enriched with a little butter and moistened with milk, yogurt, or buttermilk. Prepare a dough that is soft and slightly sticky, either in a bowl or food processor. Because the dough hardens quickly, roll it at once into crack-free balls.

Maintain the suggested frying temperatures. If the balls are fried too quickly, the inside stays uncooked and the balls will deflate when placed in syrup. The instructions here are

brief but sufficient. For more detailed cooking instructions, refer to the recipe on page 637 of the class textbook.

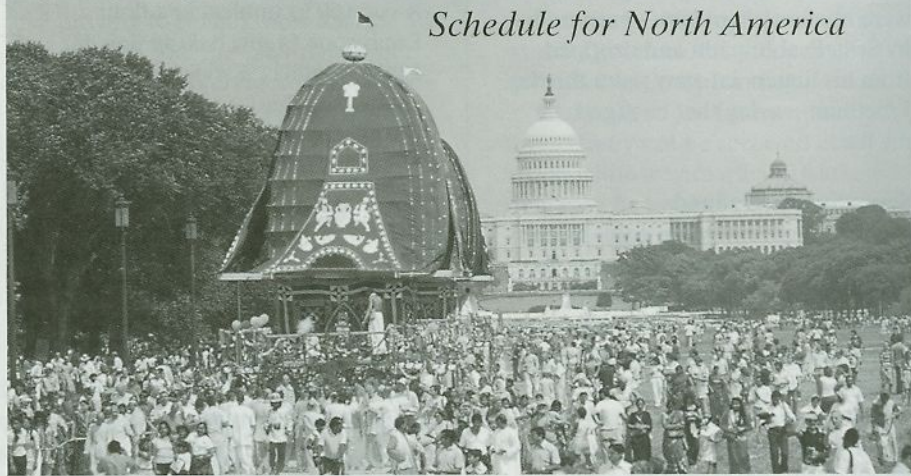
So put on a nice Kṛṣṇa conscious tape, get comfortable, and meditate on both hearing and frying. *Gulābjāmun*s are a joy to prepare for the pleasure of the Lord. Make them with love and the finest available ingredients—milk, sugar, and fresh ghee.

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.

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1998 Festival of India

Schedule for North America



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

- June 5–7, Atlanta — Pāṇihāṭī Festival and Rathayātrā
- June 13, New York — Rathayātrā
- June 15–24, New York — Parks and street programs
- June 27 and 28, New Jersey — Rathayātrā
- July 3–4, Washington, D.C. — Rathayātrā
- July 11–12, Montreal — Rathayātrā
- July 18–19, Toronto — Rathayātrā
- July 25–26, Denver — Rathayātrā
- August 2, Los Angeles — Rathayātrā
- August 9, San Francisco — Rathayātrā
- August 14, Vancouver — Śrī Kṛṣṇa Janmāṣṭamī
- August 15, Vancouver — Śrīla Prabhupāda's Vyāsa-pūjā
- August 22–23, Vancouver — Rathayātrā
- September 1–7, Seattle — Rathayātrā
- September 19–20, Boston — Rathayātrā
- September 27, Washington, D.C. — Śrī Rāma Vijayotsava



Observing Secular Holidays

by Ūrmilā Devī Dāsī

THE YEAR IS FULL of holidays and special events unrelated to spiritual life. Even in India, where Janmāṣṭamī, the anniversary of Kṛṣṇa's divine birth, is a general festival, many other days are dedicated to the country or some ordinary, materialistic person. Outside of India, festival days sometimes even focus on demonic beings such as witches. National holidays, and even religious festivals such as Christmas, are often occasions for diving into intoxication, illicit sex, and materialistic life in general.

If we wish to raise our children to be absorbed only in thoughts of Lord Kṛṣṇa, how should we treat these secular holidays? One approach is, as far as possible, to ignore them. We can tell our children that although the preparations they see around them—sometimes for weeks before the holiday—are certainly attractive, we are interested only in celebrating the Lord's glories. Children can be satisfied and happy without getting into mundane festivities, especially if their year is full with one exciting devotional festival after another.

Adults often think, however, that because their children will hanker for what glitters all around them, the children must have at least a little of the outside celebration in order not to feel resentful or deprived. Perhaps the adults themselves feel there is something worthwhile in mundane events, or aren't fully satisfied in spiritual life. But sometimes even when a child's parents are fully convinced that observing devotional holidays is sufficient, avoiding materialistic celebrations is difficult.

Nondevotee relatives, or even other devotees of Kṛṣṇa, may want to pull one into the celebrations, and that influence may be hard to avoid.

A second approach, therefore, is to find a way of relating nondevotional celebrations to Kṛṣṇa. For an originally religious holiday such as Christmas, it is relatively easy to have programs about the life and teachings of Lord Jesus. On Mother's Day, we can have our children honor their mothers, grandmothers, mother cow, and mother earth. Sometimes a policy of making special days Kṛṣṇa conscious can lead to creative results. For example, one year on Halloween* some of my high school girls dressed up as male devotees and went door to door selling Śrīla Prabhupāda's books. We can take our children out to sing the Lord's names through the crowds that gather for national independence day and other such holidays. On one U.S. holiday (Thanksgiving), we used to take our students in Detroit to the local Hare Krishna Food for Life center to distribute free *prasādam*, food offered to Lord Kṛṣṇa.

If we decide to have our children celebrate mundane occasions in the same way as the materialists, we greatly risk raising children whose idea of happiness is materialistic. Holidays are the highlights of life, especially for children, who even at a young age note the number of weeks or days until their favorite festival.

*On Halloween night in the United States, children dress in costumes and go from house to house collecting candy and other treats.

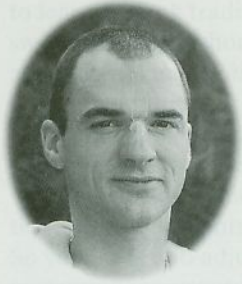
When these days involve simply sense enjoyment—which for a child can mean games, presents, fireworks, and special food—we indirectly teach that we are living for material pleasure.

Observing our children's birthdays poses a special problem. In the early days of the Hare Kṛṣṇa movement, when Śrīla Prabhupāda was present with us, we rarely, if ever, noted the birthdays of our members, including children. Gradually, however, birthday parties, especially for children, have become more and more common. Once I calculated that every year in the community where I lived we had three times as many birthday parties as devotional festivals. I noted that the children often had "birthday parties" as part of their play.

Should we eliminate birthday parties? That's probably impossible. We can, however, follow Śrīla Prabhupāda's direction that a birthday is a time for charity and austerity. Our children can give gifts on their birthday, rather than receive them. Gatherings can be small and simple so as not to appear to compete with spiritual festivals. And when we invite a few friends for cake and ice cream, we can also read from scripture and chant together.

Our children should grow up convinced that the happiness of Kṛṣṇa's devotees surpasses all the happiness of the material world—even a party.

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



Candidates for Mercy

compiled by Navīna Nīrada Dāsa

HERE ARE SOME experiences and realizations of devotees who give people Kṛṣṇa consciousness through books by Śrīla Prabhupāda and his followers.

Big Change for a Big Woman

Another devotee and I and were distributing books in Lithuanian villages. In Darbenai, one of the larger villages, I was going to homes that were not much more than huts. I wondered how people could survive in such places. Hardly anyone was interested in the books.

Kṛṣṇa finally brought me to a big house with several good cars in the driveway. I met the son of the owner, and he liked the books but didn't have money and suggested I find his mother. So I shouted "Mistress!" as is usual in such villages. The mistress showed her face in the door. She was a huge woman, and I felt very meek in her presence.

"My son was joking," she said. "None of us needs Kṛṣṇa. And you look suspicious."

I convinced her to let me into the house, but she again said, "We don't need Kṛṣṇa."

She finally decided to get rid of me by taking one book.

The next day I went to the high school. First I met the sports teacher. I told her what the books were about, and she enthusiastically introduced me to other teachers. We gradually made it to the library, and I put the whole set of books in front of the librarian.

"Ha!" she exclaimed. "I've been searching for these books everywhere. How much does the set cost?"

The books are expensive for Lithuania, but the librarian didn't want to lose her chance, so she took us to the director's office.

The director seemed very liberal and said, "Ah, Kṛṣṇa." He told the teachers, "Decide yourself. If you like them, go to the accountant. She's responsible for finances."

When the director mentioned the accountant's name, everyone fell silent. I understood there would be problems.

The librarian, the teachers, and I anxiously made our way to the accountant's office. I knocked at the door, opened it—and there stood the same huge woman I had met the day before.

"What are these drunkards doing here?" she shouted. "I already bought a book just out of compassion."

Trying to be firm, I put the whole set on the table in front of her, with the twenty or so teachers gathered around me.

"We don't need these books! Do you understand? And how dare you come here!"

The teachers tried to pacify her.

"We need these books. Let's . . ."

"No, we don't need these books! The school doesn't have the money!"

The director looked through the door, mumbled, "So, girls, decide," and quickly disappeared.

"We won't take these books!" decided the accountant.

But then one teacher said, "I'll take this one," and she took a book from the pile.

"I'll take this," said another.

After a minute there were no books left on the table.

The shocked accountant shouted, "Put them back! We don't have money." Then, after a pause, "Well, maybe it is possible. Let's try. Okay, I'll accept responsibility."

She opened the safe, counted the money, and gave it to me.

Some teachers took books for

themselves, and the accountant sat looking at the set in front of her. I thought I should give her something, so I had Mukunda, our driver, bring in a postcard of Mother Yaśodā holding baby Kṛṣṇa.

"This is very old and divine," I said. "Please meditate on them; they will protect you from all troubles."

The teachers gathered around to see what it was.

"Oh, they'll steal it!" exclaimed the accountant. "I'll take it home. Thank you very much."

Nityānanda-Rāma Dāsa, Russia

Choosy Beggar

I was distributing books near the subway in Vladivostok when an unkempt man came up to me and asked about the books. He said he very much wanted to get the *Bhagavad-gītā* but had no money.

"He looks like a bum," I thought. "He's just going to bother me."

Although he asked me questions and kept saying how much he wanted the *Bhagavad-gītā*, I had already decided not to give it to him for free.

But Kṛṣṇa had His own plan. The moment I decided to get rid of the beggar, a man ran past us and lost a wad of money. The beggar saw the money, picked it up, and ran after the man to return it to him. But the man had vanished.

"Now this beggar will buy vodka and sausage," I thought.

I was wrong. He came back with the money and asked for a *Gītā*.

Śrutadeva Dāsa, Russia

Navina Nīrada Dāsa, a disciple of Harikeśa Swami, has been a leading book distributor for many years. He heads ISKCON's book distribution ministry and travels worldwide to train and inspire book distributors.

REFRESHING ENCOUNTERS

An uninitiated but committed member of ISKCON tells his story.

by Brian Fleming

IN 1965, THE YEAR Śrīla Prabhupāda landed in America, I was browsing in a used book store in Glasgow, Scotland, and came across a copy of the *The Gīta As A Chaitanyite Reads It*, by one of Śrīla Prabhupāda's godbrothers. I was eighteen at that time, with a very slight knowledge of the *Gītā* and no knowledge of Caitanya Mahāprabhu, so I bought the book, took it home, and began to read.

That *Gītā* lacked the clarity and power of Śrīla Prabhupāda's *Bhagavad-gītā As It Is*, but not knowing *Bhagavad-gītā As It Is* at that time, I struggled on with Bon Mahārāja's *Gītā* until 1971, when I heard a strange sound in Glasgow's Sauchiehall Street. Later I would know that the sound was *mṛdaṅgas* (drums), *karatālas*, and chanting of the mahā-mantra.

I followed the devotees at a little distance for about half a mile until they stopped chanting. During that half mile I seemed to be in some sort of ecstatic state; I didn't remember the time passing. When the chanting came to an end, I didn't speak to the devotees but went home to ponder what I had experienced.

Some weeks later I saw a devotee on the street distributing magazines. I stopped him and asked if I could have one, and was given my first *Back to Godhead*, the first of many.

A few months later, I met in the street a devotee named Kiśora Dāsa. He gave me the current BTG and started talking to me. Soon, we arrived at vegetarianism, and every argument I put forward for meat-eating he demolished.

At the end of the conversation, he asked, "Well, *now* you are a vegetarian?"

I replied, "Yes." And I was.



It took a few more weeks before I decided to visit the now defunct but not forgotten Edinburgh temple. When I got there I walked around the block three times, getting up courage to ring the bell and go in. Inside I experienced my first Sunday Feast and a day of lectures, *bhajan*s (devotional songs), and *āratis* (worship ceremonies). During the day, Kiśora Dāsa showed me the two-volume hardcover *Kṛṣṇa* books and asked me if I liked them. I said that I did, which he fol-

lowed up by asking if I would like to have them. I replied that I would but that I had very little money with me.

To my surprise, he said, "Just take the books and pay me the next time you see me."

This episode was one of several that got me thinking and very quickly began to change my life. Kiśora Dāsa had already converted me to vegetarianism, and in this incident he showed me a level of trust and interaction beyond my experience in the material world. Before I knew it, I was chanting sixteen rounds* a day, following the four regulative principles,** and even sometimes distributing Śrīla Prabhupāda's books, when my work and, later, family life allowed. I never did become an initiated devotee, but who knows, maybe some day yet. ☸

Brian Fleming, a homeopath and an antiquarian bookseller, lives in Argyll & Bute, Scotland.

*Hare Kṛṣṇa devotees chant the Hare Kṛṣṇa mantra on a string of 108 beads. Chanting one set of 108 is known as completing one "round."

**No meat-eating, no illicit sex, no intoxication, no gambling.

JOURNEY TO THE LAND OF THE

The India Padayātrā party treks up a glacier (right) on the way to Saptarishi Kund, the source of the Yamuna River. In front of the Kedarnath temple (opposite page, top), some party members hold lotuses, which enjoy only a brief growing season in the mountain altitudes. (The author is in the middle, in the orange coat.)



GODS



ISKCON's perennial pilgrims travel to the holiest sites in the world's greatest mountains.

by Jaya Vijaya Dāsa

In 1995, small groups of Hare Kṛṣṇa devotees traveled throughout India collecting sacred water with which to bathe mūrtis, or carved forms, of Śrīla Prabhupāda on the one-hundredth anniversary of his birth. One group, ISKCON's India Padayātrā party, which continuously travels around India on foot, went on a pilgrimage to the four holiest sites of the Himalayas: Yamunotri, the source of the Yamuna River; Gangotri, the source of the Ganges River; Kedarnath, dedicated to Lord Śiva; and Badrinath, dedicated to Lord Viṣṇu. [Note: For the names of places mentioned in this article, we haven't Sanskritized the spellings or used diacritical marks. Instead we've kept the popular spellings, just as they were sent to us.—Editors]

YAMUNOTRI

WE STARTED BY FOOT from Rishikesh, leaving behind the Deity cart and bulls that usually travel with us, and first went to the Yamunotri Valley via Teri and Barkuth. Then from Yamunotri we trekked to Saptarishi Kund, the actual source of the Yamuna River, where the seven *ṛṣis* [see Saints, Sages, Gods, and Goddesses, page 25] performed austerity. It was a difficult trek, and would have been impossible without a guide.

Yamunotri is 3,185 meters above sea level, and Saptarishi Kund is at 4,421 meters. We had to go through snow and ice to reach the *kund*. When we got there we discovered that there was not only one *kund* but seven of them. We were



so exhausted we couldn't go beyond the first one. We collected the sacred water and descended to the Yamunotri Valley.

GANGOTRI

After a few days, we started on our way to Gangotri. By road the journey would take several days, so we chose to go cross-country, only fifty kilometers.

Our first stop along the way was in Dodital, where Lord Gaṇeśa had appeared. Dodital lake is set in a beautiful lush forest. As soon as we arrived at the bank of the lake, we all felt peaceful. Sitting inside the temple, we listened to the story of Lord Gaṇeśa:

Once Pārvatī Devī wanted to bathe privately in the beautiful lake. From the dirt of her body she created a boy and told him to guard the valley and not let anyone approach. While she was bathing, Lord Śiva arrived and became angry at the boy blocking his path. A fight ensued, during which Śiva beheaded the boy.

When Pārvatī heard what had happened, she became furious. She informed Lord Śiva that he had killed his own son. On hearing this, Śiva sent some of his followers to the forest and told them to take the head of the first living being they saw and bring it to him. They found an elephant, cut off its head, and brought it to their lord, who

fixed it to the boy's body. Thus Gaṇeśa was "born."

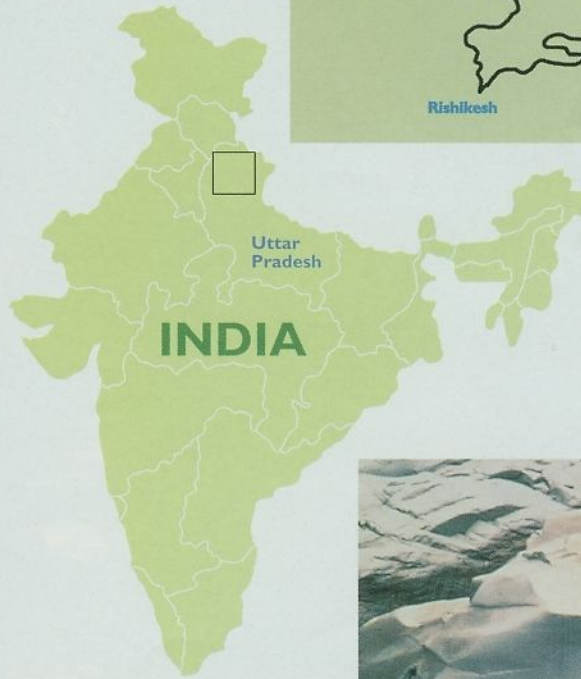
We spent the night on the path that encircles the newly built temple. The original, ancient temple was destroyed in an earthquake in 1991. Someone told us that an aerial view of the lake reveals its shape as an elephant's head, whose trunk is the source of the Asi River.

We then walked through the district town of Uttarkasi and soon reached Gangotri, where we stayed for three days, enjoying the wonderful weather.

From Gangotri it is just eighteen kilometers to Gaumukh, the source of the Bhagirathi Ganga River. Vedic scriptures say that when the Ganga, or

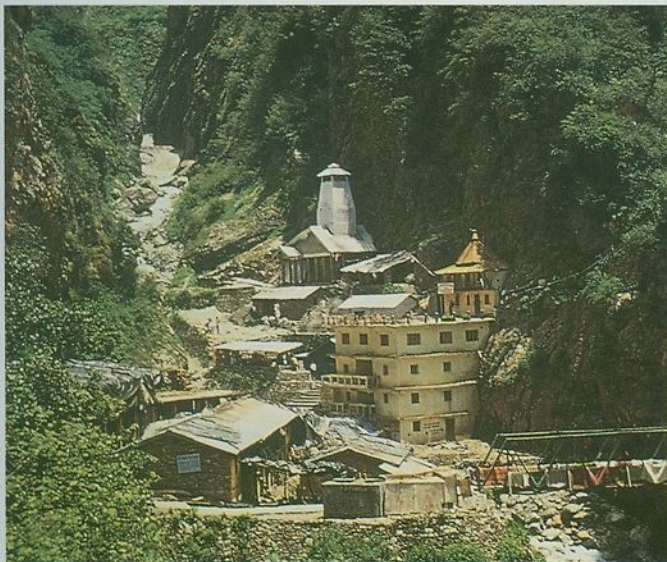


A temple of Lord Gaṇeśa rests on the shore of Dodital Lake in the area of his birthplace.



Yamunotri (below, left) is about 1,200 meters below the actual source of the Yamuna River. The white building in the background is the temple of Yamunā Devī. Below, a yogi meditates at Gangotri, the source of the Ganges.

Mahā Vīṣṇu Dāsa



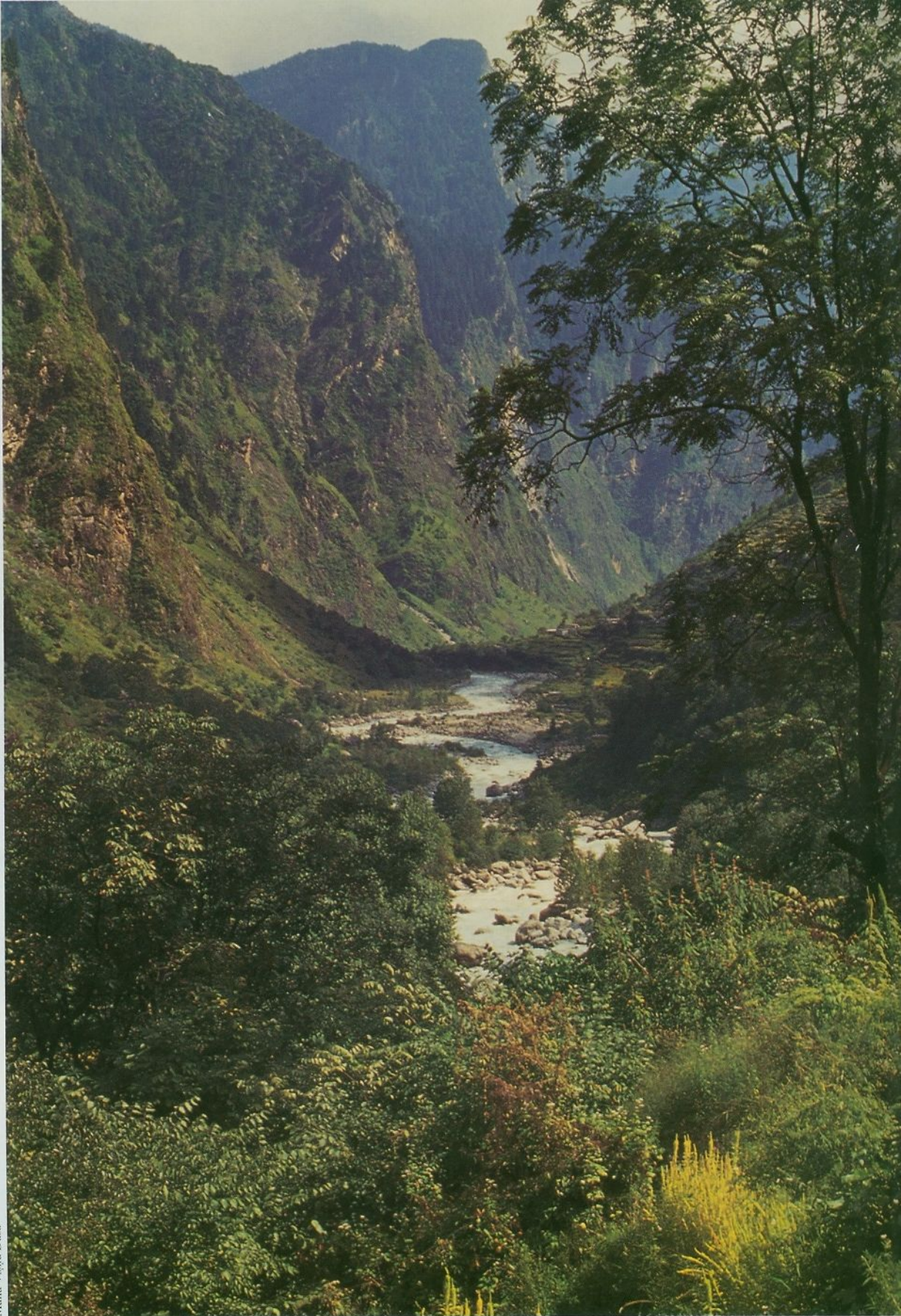
Jaya Vīṣṇu Dāsa



Ashvin Mehta / Dimodia Picture Agency

*King Pāṇḍu
lived here at
Pandukesvar
with his queens
Kuntī and
Mādri. It is the
birthplace of the
five Pāṇḍava
brothers, who
were conceived
by demigods.*

Mahā Viṣṇu Dāsa



“As the dew
is dried up by
the morning sun,
so are the
sins of mankind
by the sight of
the Himalayas.”

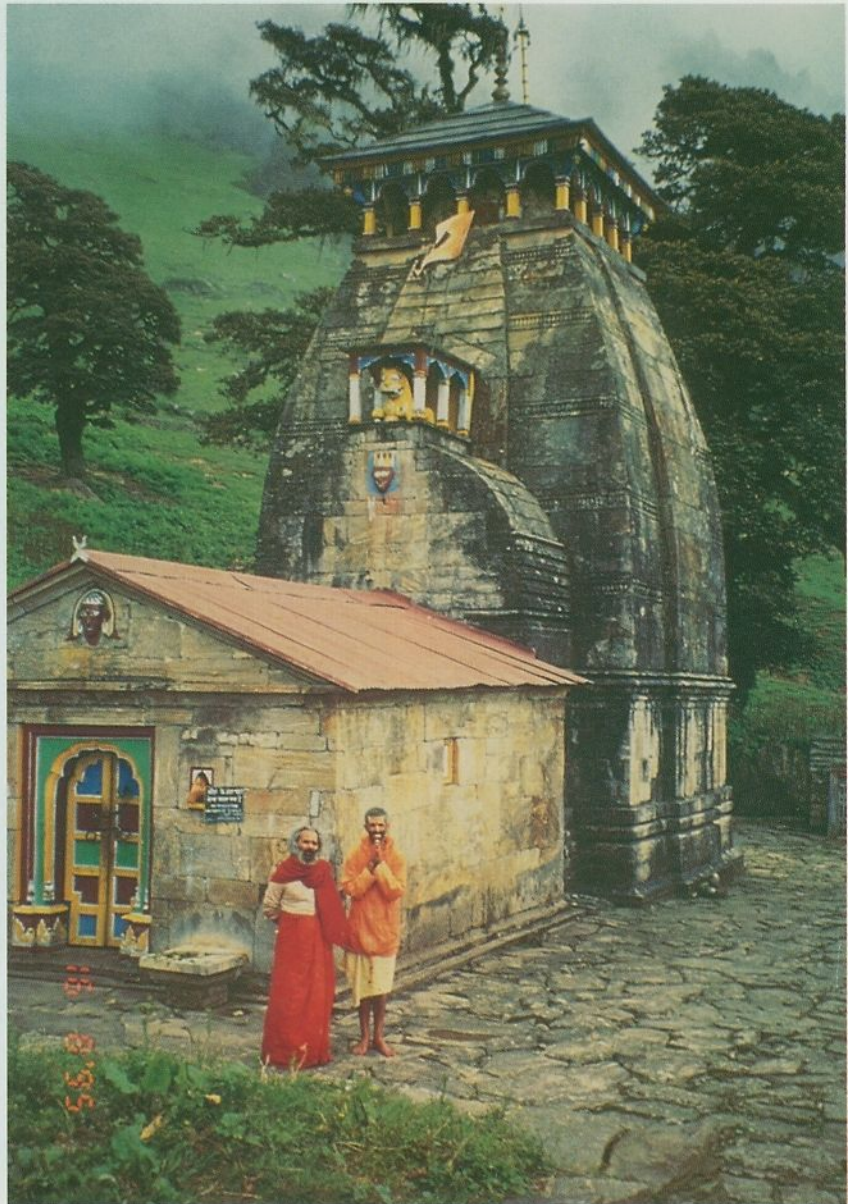
—Skanda Purāṇa

Ganges, descended from the heavenly planets to earth, to break Ganga’s fall Lord Śiva caught her on his head. From Lord Śiva’s head she diverged into many parts. The main part cascaded into the area of Gaumukh and formed the Bhagirathi.

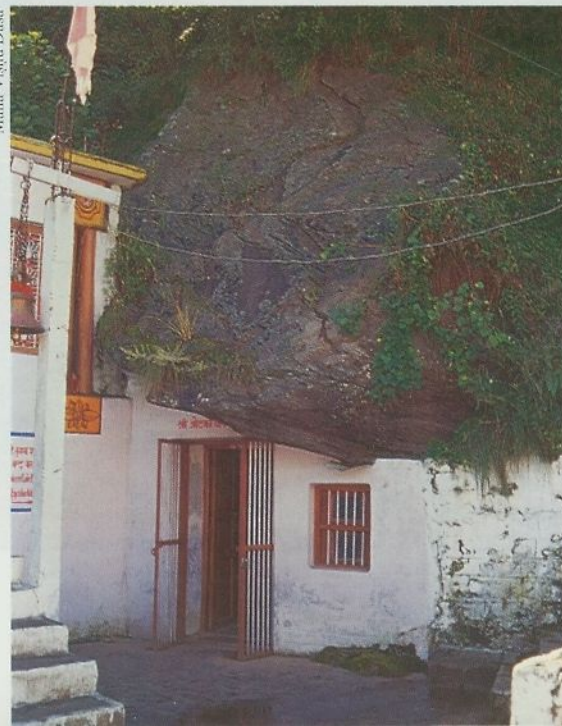
Where the Ganga hit the earth, the altitude was so high that the river froze, so at the source it’s a glacier. Sitting nearby, you can always hear the ice moving and cracking. Many years ago the source of the Ganga was in Gangotri itself. But because of climatic changes and the increase of sinful activities in Kali-yuga, the present age, it now takes two days to walk to the source of the river.

Ganga does not start out as a small, trickling stream but as a heavy rush of water flowing from under the glacier. In Gangotri you can always hear the roar of the river and the rolling of big boulders under the surface.

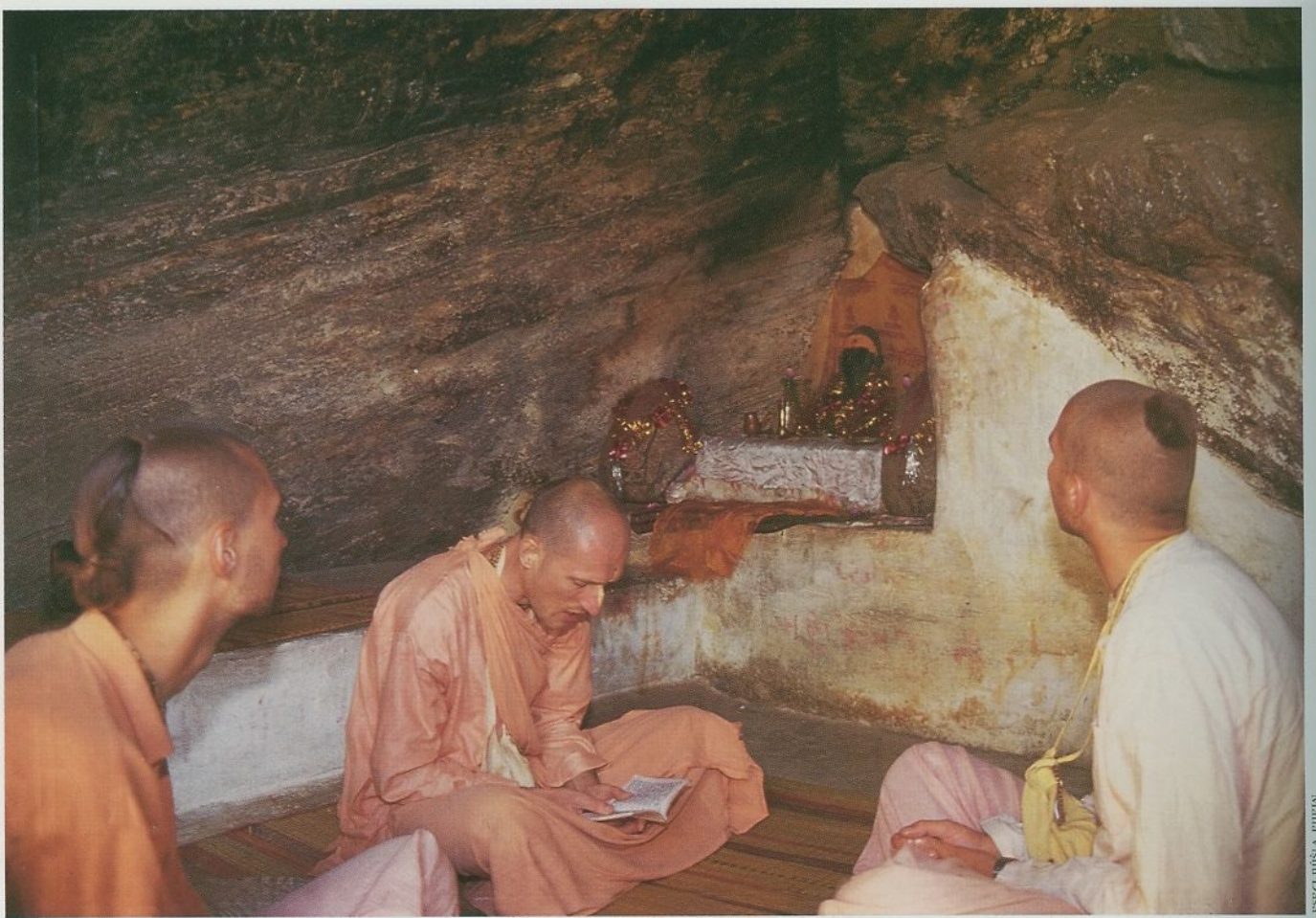
From Gangotri five members of our party went up to Kedartal. Gangotri is situated at 3,200 meters, and Kedartal is above 5,000 meters. The distance between the two is about 18 kilometers, so the climb is steep. On top of Kedartal is a beautiful lake. When I asked a



Mahā Viṣṇu Dāsa



The author and a priest stand in front of the Madhyamaheswar temple (above) at one of the Panch Kedars, five holy sites dedicated to Lord Śiva. At left, the entrance to the cave at Joshimath where Ādi Śaṅkar-ācārya performed meditation about 1,200 years ago.



Maha Vishnu Dasa

During an earlier Himalayan pilgrimage, BTG contributor Bhakti Vikāṣa Swami (above) reads from Vedic scripture in the cave of their author, Śrīla Vyāsadeva. At right, the deity of Śrīla Vyāsadeva.



Maha Vishnu Dasa



Maha Visnu Dasa

swami who had been living in Gangotri for more than fifty years about Kedarnath, his eyes lit up. “Blue *mani* [jewel],” he said, “just like Kṛṣṇa’s face!”

KEDARNATH

After Gangotri we went to Mala, where the ancient trail between Gangotri and Kedarnath begins. We hired a mule to carry Śrīla Prabhupāda’s books, our cooking equipment, and our articles of worship. On our way to Kedarnath, we stopped in Buda Kedar, which means Old Kedarnath. This is where the Dharma Ganga and the Balanga Ganga join.

From there we went to Triyuginarayana, where Lord Śiva and Pārvatī

married. Lord Nārāyaṇa performed the marriage, Lord Brahmā the accompanying sacrifice. The marriage fire, lit in a former age, is still burning today.

We then proceeded to Gauri Kund, in the Kedarnath Valley. There’s a welcome hot *kund* there, where you can bathe and relax your sore muscles. Pārvatī Devī as Gaurī performed austerities there for thousands of years and finally won the hand of Lord Śiva.

On the last stretch to Kedarnath (3,584 meters high) there is no road. Many people go by mule, on a palanquin, or in a basket strapped to someone’s head. It’s a difficult walk.

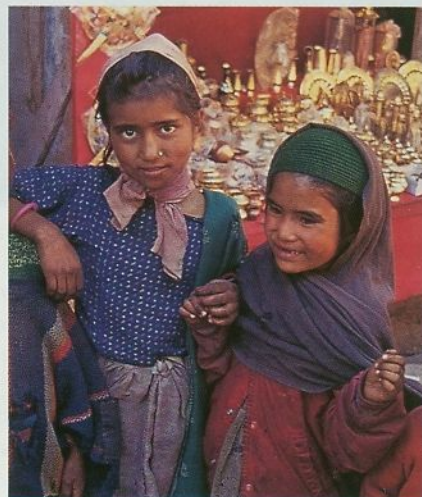
Of the four *dhāmas*, Kedarnath is the highest and most picturesque. We

stayed there for about five days, collecting water in the surrounding areas.

We then went to Churabari Kund, the source of the Mandikini River, and on the way we saw the Brahmakamal Phul, the flower Bhīma brought from Brahmā’s planet for Draupadī. The flower doesn’t look like anything special, but the scent of it would fill a room for a week. After four days we returned to Gauri Kund, passing five temples of Kedarnath, or Lord Śiva. And as we went, we learned of their history:

After the Battle of Kurukṣetra, the Pāṇḍavas went to see Lord Śiva in Kasi to atone for killing so many of their kinsmen in battle. When Lord Śiva learned that the Pāṇḍavas were coming, he fled and playfully hid from them. The Pāṇḍavas discovered Śiva in the Himalayas, in a place called Gupta Kasi (“Hidden Kasi”), where he had disguised himself as a *brāhmaṇa*. Having been found out, Lord Śiva ran away to a valley and disguised himself as a bull, but Bhīma recognized him. Bhīma stretched his big legs from one end of the valley to the other and caught the bull by its tail. Lord Śiva, still trying to hide, began to bury himself in the ground. But the determination of the Pāṇḍavas won him over, and before the bull’s hump had disappeared, he decided to give them his audience.

Lord Śiva instructed the Pāṇḍavas



Maha Visnu Dasa

Overhanging cliffs (top) and switchbacks were common sights on the road to Badrinath. Above, local children in front of a deity shop in Badrinath.



to worship the hump of the bull, and worship is still going on in the temple they established. Other parts of Lord Śiva's body appeared in other mountains, and the Pāṇḍavas also built temples there. They are known as Panch Kedars (five Kedars): (1) Kedarnath—hump, (2) Tuganath—arm, (3) Rudranath—face, (4) Kalpeshwar—hair, and (5) Madhyamaheswar—navel.

BADRINATH

The last stretch of our pilgrimage, Kedarnath to Badrinath, took nine days.

While traveling from one valley to the next, we noticed that the people are devotees of the local presiding Deities. In the Yamuna Valley people would greet each other saying, “*Jaya Yamuna Māyī!*” In Gangotri Valley they would say, “*Ganga Māyī kī jaya!*” in Kedarnath, “*Jaya Kedar!*” and in Badrinath, “*Badrivishal kī jaya!*”

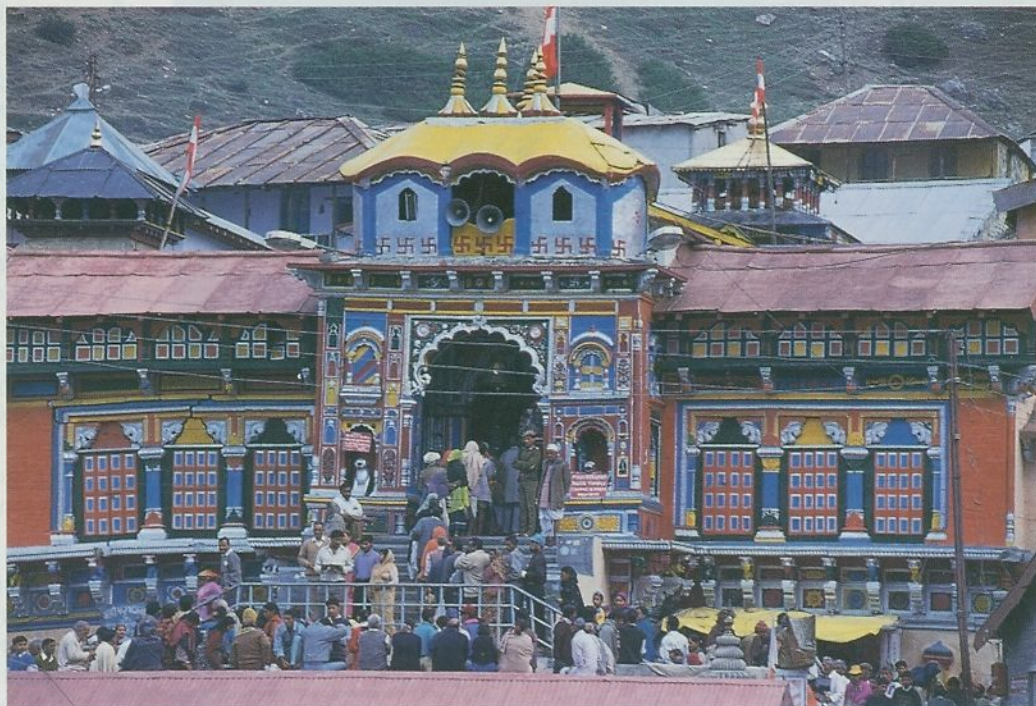
On the way to Badrinath we stopped in Joshimath, where Ādi Śaṅkarācārya performed penance and got the realization to compile the scriptures that defeated Buddhism and reintroduced Vedic principles.

From Joshimath we went to Vishnu Prayag, one of the five *prayāgs* (confluences) of different branches of the Ganga between Rishikesh and Badrinath. Pilgrims are advised to bathe in these five *prayāgs* on their way to Badrinath. Nowadays, most people go by bus or car and miss the privilege of the transcendental dips.

From Vishnu Prayag to Badrinath is only about forty kilometers. On the way we passed Pandukesvar, where King Pāṇḍu had lived and the Pāṇḍavas were born. As there are five Kedars, so there are five Badris. Pandukesvar is

“Of immovable things I am the Himalayas.”

—Lord Śrī Kṛṣṇa, Bhagavad-gītā 10.25



The temple of Lord Badrivishal (Kṛṣṇa) at Badrinath (above). At left, looking out from Badrinath one sees the two mountains known as Nara (right) and Narayan (left), where the Lord's incarnations Nara-Nārāyaṇa meditate.

one of them. Up a little higher we came to Hanuman Chati, where Bhīma's pride was shattered:

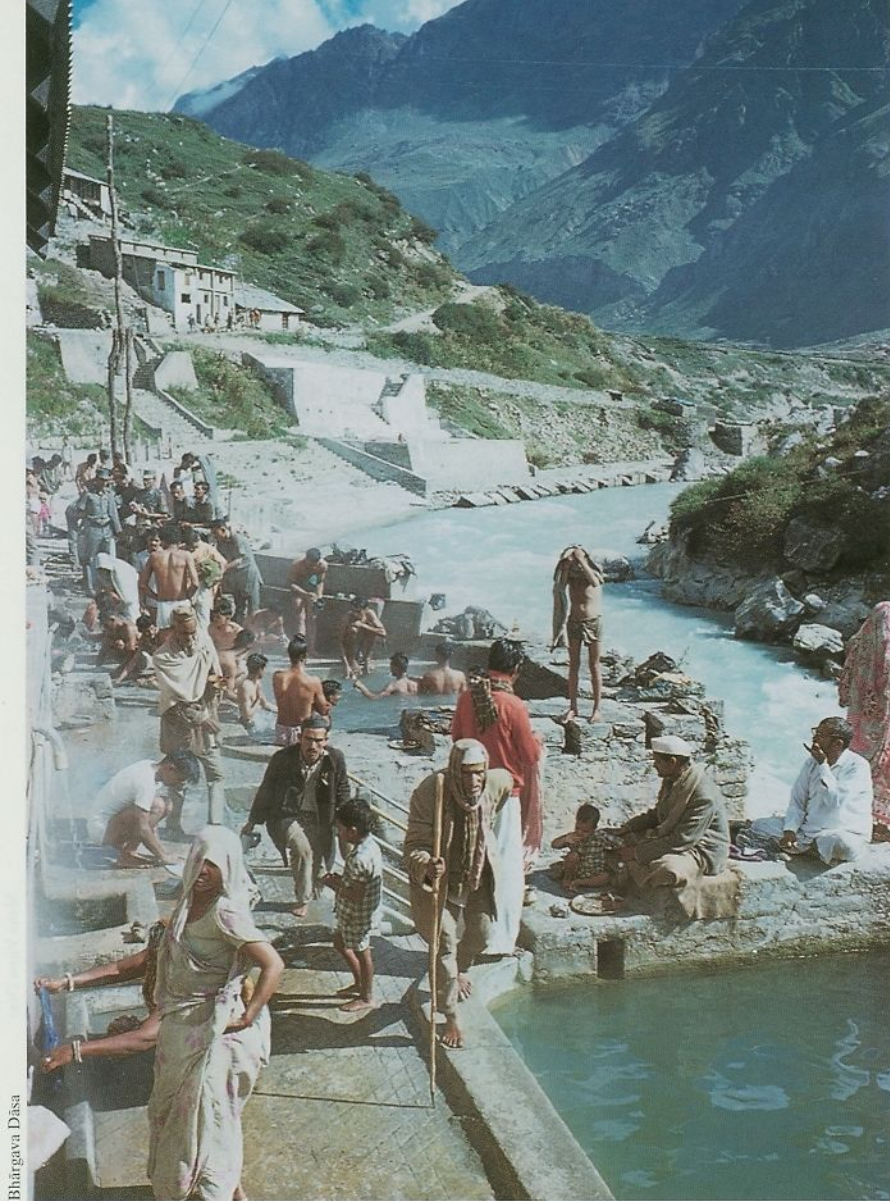
One day as Bhīma was walking on the trail, he came across a monkey whose tail was lying on the path. Asked to move its tail, the monkey retorted that Bhīma should lift it himself. In spite of repeatedly trying, Bhīma couldn't move the tail. Eventually the monkey revealed himself as Hanumān, Bhīma's brother.

From Hanuman Chati up to Badrinath is a steep trek. The day we walked, the Ganga had overflowed and was eating away the road. After a long struggle, we eventually

Saints, Sages, Gods, and Goddesses

Information about people, places, and Hindi terms mentioned in this article.

- Arjuna**—one of the five Pāṇḍava brothers
- Bhīma**—the second eldest of the five Pāṇḍavas
- Brahmā**—the first creating being in the universe
- Dhāma**—a holy abode
- Draupadi**—the wife of the five Pāṇḍavas
- Gaṇeśa**—the elephant-headed son of Lord Śiva and Pārvatī Devī
- Hanumān**—a divine monkey who is an eternal servant of Lord Kṛṣṇa's incarnation as Lord Rāmacandra
- Jaya (or kī jaya)**—"All glories to . . ."
- Kund**—a small lake
- Nakula and Sahadeva**—twin brothers among the five Pāṇḍavas
- Pārvatī**—the wife of Lord Śiva and the goddess who presides over the material energy
- Seven Ṛṣis**—seven exalted sages born directly from Lord Brahmā
- Śiva**—the partial expansion of Lord Kṛṣṇa empowered to destroy the universe
- Yudhiṣṭhira**—the eldest of the five Pāṇḍavas



Bhārgava Dāsa

Badrinath's natural hot springs offer welcome relief to chilly and weary pilgrims.

crossed the water. It was a difficult and dangerous enterprise. Many rocks were hitting our legs, and the water was icy. Freezing and wet, we finally got to Badrinath Dham, having been reminded that to enter holy sites of the Lord's pastimes may be difficult.

Beyond Badrinath lies Mana, where Śrīla Vyāsadeva, the compiler of the Vedic scriptures, is said to eternally reside in a cave, meditating on Lord Kṛṣṇa. From the cave it's just a short walk to Bhīma's bridge, a huge piece of rock thrown across a narrow valley. A little further the Sarasvati and Alakananda rivers meet. Another one and a half kilometers farther is the place where Draupadī passed from this world. Farther along the path, Nakula and Sahadeva left, then Arjuna, Bhīma, and

finally Yudhiṣṭhira. We bathed in the confluence, joyful at having completed our pilgrimage to the four *dhāmas*.

We felt satisfied that we'd gathered water for Śrīla Prabhupāda's sacred bath from many remote holy sites. But perhaps our greatest satisfaction came from having been able to distribute Śrīla Prabhupāda's books in places where no ISKCON devotees had gone before. Many of the people we met could not read or write, but we gave out hundreds of small pictures of Śrīla Prabhupāda and announced his Centennial celebrations to the residents of the land of the gods. ☀

Jaya Vijaya Dāsa has been a leader of ISKCON's India Padayātrā since it began in 1984.

In 1992 Ranchor Prime (Ranchor Dāsa) founded Friends of Vrindavan, in the U.K., to publicize the ecological plight of Vrindavan's forests and to raise international funds to help conserve them. Last October he joined forty cyclists from Britain, Kenya, and America to ride from Yamunotri down to Vrindavan, following the sacred Yamuna River from its source. The expedition, organized by Friends of Vrindavan, raised £31,000 for the dying forests of Vrindavan. Here are excerpts from Ranchor's diary.

*8 October—Janaki Chati
11 kms, on foot*

From where I sit I can see above me through the clouds the snowy peaks of the mountains above Yamunotri. In the guest house courtyard small clusters of our group relax in conversation. We have walked and scrambled 11 kilometers from Hanuman Chati to Janaki Chati, above 2,500 meters. The road ended at Hanuman Chati, two days by bus north from Delhi, and our bikes await us there.

Along the way we have seen trains of pack ponies, a few other pilgrims, and many locals. We came across a *ṛṣi* living in a cave. Steve and I sat with him for a while. A merry group of local men joined us. They said they live in Janaki Chati throughout the winter, eating strict rations of beans while cut off by ice and snow.

As we walked on, we caught occasional glimpses of the snow-covered peaks now above me. Towards the end of the walk, the valley opened out, and I stayed back alone for some time to take in the panorama. I felt moved by the majesty of the place.

This evening some of us spoke to our group. Tenzing, a young Buddhist monk, spoke fervently of the environmental threat to the Himal-

The Yamuna Cycle Expedition

ayas and its consequences for all of us. David spoke of how Ganga relieves sins and is associated with ascetics, while Sri Yamuna springs from the heart of Viṣṇu and gives joy and love of Kṛṣṇa.

Afterwards I went out into the darkness to see the stars that carpet the sky, twinkling and pulsating. Against them the snows glow soft and luminous on the peaks we will approach tomorrow. I am on a journey to the source, an inward journey to my inner source of energy and inspiration, as well as an outward one to the source of the Yamuna, to Vṛndāvana, to the world.

9 October—Janaki Chati

6 kms up, 6 kms down, on foot

Today we ascended 610 meters over a distance of 6 kilometers along a path that at times was a mere gash in vertical cliffs with thundering waters hundreds of feet below. As I climbed, I felt I was penetrating an unearthly realm. Dark crags soared up on both sides, and the waters roared in hidden depths. The path had been trod by pilgrims for thousand of years, during which little had changed. The place seemed unaffected by time. As I went further, the ravine deepened until the sky was a narrow strip far above.

After three hours I rounded a corner and came upon Yamunotri. The valley widened, and above me nestled a group of huts around two temples built into the rock face. Behind the huts, the Yamuna cascaded from the snows above to pass beneath an incongruous steel foot-bridge leading to the temples. A thin pall of steam hung over the place, rising from hot springs.

We soaked up to our necks in the hot springs, and Ravi and I skipped straight from there into the icy torrent of the Yamuna. Later we sat in a big circle beside the rushing waters to

worship the Yamuna and ask for blessings for our expedition. We chanted mantras and poured milk into the river under a blistering sun.

Soon the sun disappeared behind clouds, and a misty chill descended. To soak in the power and peace of this place, I walked most of the way back down alone.

10 October—Sayana Chati

11 kms on foot, 8 kms cycling

Today began with a pleasant walk down from Janaki Chati to Hanuman Chati, about 11 kilometers. On the



way we heard road workers blasting the rocks. Soon lorries will be able to drive up to Janaki Chati, which, as the new roadhead, will become an environmental mess, as Hanuman Chati is already.

After much tinkering with our new Indian bikes, we set off downhill from Hanuman Chati for a short, enjoyable ride to Sayana Chati, where we are now in the tourist guest house.

11 October—Barkot

35 kms

I have cycled 30 kilometers from Sayana and am sitting by the roadside 5 kilometers short of Barkot, where we will spend the night. I am sitting in the shade of a mountain

ash, cooled by breezes. It is mid-afternoon, and the sky is clear blue. In the valley below I hear the sound of rushing waters. The only other sounds are those of crickets and the high-pitched call of the birds. Occasionally the wind carries the distant moan of a bus or lorry straining up the hills. Above me, terraces rise to a low ridge, while below me is a steep wooded drop. Nearby a young mother with two toddlers has just climbed onto the road carrying a waterpot on her head. During the last fifteen minutes only Michael Waugh on his bicycle has passed; otherwise, not a soul. Everywhere are butterflies—yellow, white, orange, black, and red. It's strange to be in such a remote place, so far from home with so few possessions, and yet to feel so secure and at peace.

12 October—Nainbag

51 kms

Our first 3 kilometers were a fantastic off-road

stretch down 400 feet to cross the Yamuna. Then on to a stopping place where we photographed ourselves beside the Yamuna, now a sixty-foot-wide swift-flowing river, with a last view of snow-capped peaks behind.

Today I decided to push myself on my bicycle to stay near the front. As I strove ahead, I passed through awesome landscape, the broad sweep of the road visible for miles ahead and behind, cutting along the edge of vast rocky mountains plunging down to a flat valley bed far below, with the ever-present Yamuna, turquoise blue, curving round cultivated fields. One or two cyclists are strung out behind me, distant specks. Otherwise, no one in sight, and very little traffic. The only sound is the river, the wind, the birdcalls, and the friction of my tires.

The Astonishing Royal Hall

*The Pāṇḍavas receive as a gift an assembly hall
that rivals even Lord Kṛṣṇa's.*

Translated from Sanskrit
by Hridayānanda Dāsa Goswami

• • •

The sage Vaiśampāyana is telling the history of the Pāṇḍavas to their great-grandson, King Janamejaya. As the narration continues, Lord Kṛṣṇa and Arjuna have guarded the Khāṇḍava Forest so that Agni, the fire-god, could consume it and all the creatures within it. Agni thus devoured the forest. Only the Dānava [see "Characters," page 30] named Maya survived, because he had taken shelter of Arjuna.

IN THE PRESENCE of Lord Kṛṣṇa, Maya honored Arjuna again and again with folded hands and gentle words.

"My dear Arjuna," Maya said finally, "you saved me from Lord Kṛṣṇa's fury and the flames of the fire-god, although he was eager to burn me. Tell me, what can I do for you in return?"

Arjuna said, "O great Asura, you have done all that is necessary. Always be a kind friend to me, as I am to you."

Maya said, "O best of men, O mighty one, your words are worthy of your stature. And yet, Bhārata, I wish to do something to show my love for you. I am the Viśvakarmā of the Dānavas, for my skill is vast, and it is my special desire to build something for you, O Pāṇḍava."

Arjuna said, "You feel I am the one who saved

you when your life was in danger, but it is improper for me to ask something in return. At the same time, O Dānava, I do not wish to frustrate your earnest wish. So do something for Lord Kṛṣṇa, and that will be your way of thanking me."

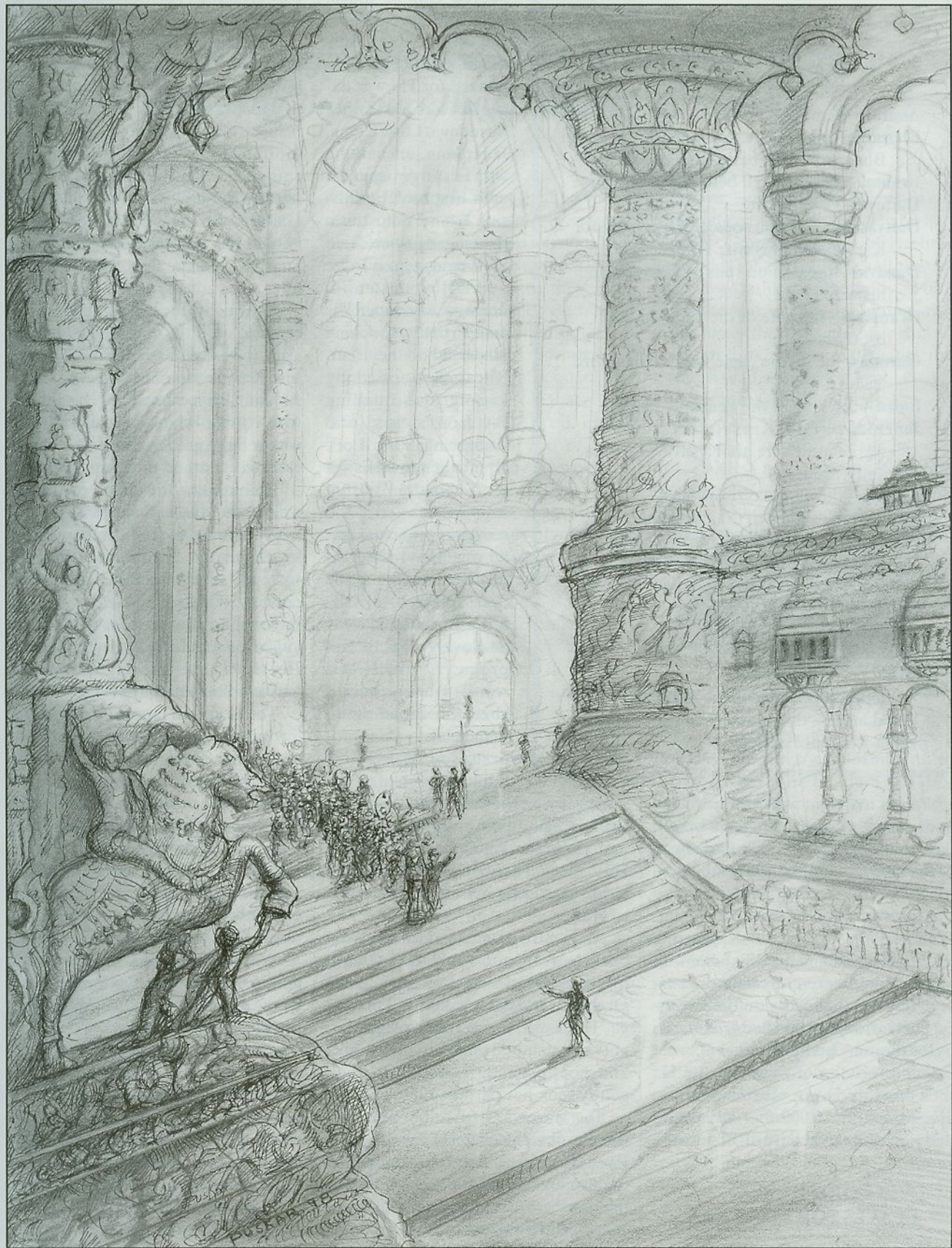
Maya then urged Śrī Kṛṣṇa to make a request, and for a moment the Lord thought, "What shall I ask of him?"

Then Śrī Kṛṣṇa said, "O Daiteya, construct an assembly hall that you consider appropriate for King Yudhiṣṭhira's earthly reign. Erect such a congress hall that all who see it in the world of man will be amazed and no one will be able to build one like it. Build the royal edifice so that we may behold in it the most clever designs of the gods, Asuras, and human beings."

Maya accepted the instruction with deep satisfaction, and he happily decided to build for the Pāṇḍava king a parliament hall that would resemble a large celestial spacecraft.

Lord Kṛṣṇa and Arjuna then precisely explained to King Yudhiṣṭhira all that had happened at the Khāṇḍava Forest and presented to him the skillful Maya. Yudhiṣṭhira properly honored Maya, who accepted the reception, respectfully honoring the king in return. O Bhārata, the master craftsman of the Daityas then narrated to the sons

Illustration by Puṣkara Dāsa



On Lord Kṛṣṇa's request, Maya Dānava built a congress hall that would amaze all who saw it.

Characters

A guide to people and places mentioned in this episode.

- Asuras**—demons
Bhārata—the dynasty descended from King Bharata; a member of that dynasty
Brahmā—first created being in the universe
Daiteya—“son of Diti”
Daityas—the demon sons of the progenitor Kaśyapa and his wife Diti
Dānavas—the demon sons of Kaśyapa and his wife Danu
Draupadī—the wife of the five Pāṇḍava brothers
Garuḍa—the divine eagle who carries Lord Viṣṇu
Indra—the king of the heavenly planets
Janārdana—Lord Kṛṣṇa (other names of Kṛṣṇa used here are Keśava, Govinda, and Vāsudeva)
Kailāsa—the abode of Lord Śiva
Kuntī—the mother of the Pāṇḍavas
Pāṇḍavas—the five brothers Yudhiṣṭhira, Bhīma (or Bhīmasena), Arjuna, and the twins Nakula and Sahadeva
Prthā—Kuntī
Rākṣasa—a class of demons
Sthāṇu—Lord Śiva
Śiva—Lord Kṛṣṇa’s partial expansion who ultimately destroys the universe
Viśvakarmā—the architect of the demigods
Yama—the lord of death

the sons of Prthā, who adored Him so much, Lord Kṛṣṇa, who is worthy of all honor, now made up His mind to depart, for He was eager to see His father Vasudeva. Lord Kṛṣṇa, Janārdana, enchanting with His large beautiful eyes, first took permission from Yudhiṣṭhira, the king of justice. Then Śrī Kṛṣṇa, who is to be adored by the entire universe, worshiped His aunt Prthā by touching His head to her feet. Kuntī responded by kissing and smelling the Lord’s head and embracing Him. Lord Kṛṣṇa then saw His sister, Subhadrā. As that supreme master of the senses approached her, whom He loved so dearly, tears filled His eyes. To His lovely sister, who spoke in clear and lovely tones, the Supreme Lord uttered words that were precise, cheerful, meaningful, beneficial, and appropriate for the occasion. Subhadrā spoke to her

most beloved brother about their relatives, begging Him to send her news, and then she repeatedly worshiped Him, placing her head on His feet and boldly declaring her eternal devotion to Him.

After Śrī Kṛṣṇa, head of the Vṛṣṇi clan, had affectionately taken leave of His devoted sister, he went to see Draupadī and the royal priest Dhaumya. The Lord, the greatest of personalities, worshiped the saintly Dhaumya and comforted Draupadī. He then gently took her permission to depart.

The learned Lord, full of strength, then went with Arjuna to see the other Pāṇḍavas. Kṛṣṇa stood surrounded by the five brothers like Indra amidst the immortals. With hymns, garlands, obeisances, and a variety of fragrances, Śrī Kṛṣṇa, best of the Yadus, then honored the demigods and twice-born sages.

Having thus complied with all worldly duties, He who is the best of all steadfast beings prepared to depart. Continuing to play the role of a human prince, He distributed riches, along with bowls of curd, fruit, and whole grains, to the praiseworthy *brāhmaṇas* and respectfully circled them. After He had mounted a swift golden chariot equipped with His club, disc, sword, and Śārṅga bow and flying the flag of Garuḍa, the lotus-eyed Lord set out behind His faithful steeds Sainya and Sugrīva when the stars, the day, and the hour were all auspicious.

Drawn by love, King Yudhiṣṭhira climbed onto the chariot, and moving aside the Lord’s expert driver, Dārūka, the Kuru monarch took the reins. Arjuna also mounted the chariot, and with a pure white yak-tail fan fitted with a large golden handle, he fanned clockwise around the Lord’s head.

Bhīmasena, the great controller, was subdued by his love for Kṛṣṇa, and with his two youngest brothers he followed behind Lord Kṛṣṇa, who was surrounded by the royal priests and citizens. As mighty Keśava, Kṛṣṇa, slayer of hostile warriors, was thus followed by His loving cousin-brothers, He shone like a liberated spiritual master followed by his loving disciples.

The Lord bid farewell, hugging the distraught Arjuna and honoring Yudhiṣṭhira and Bhīmasena and the young twins. As He did so, He was in turn repeatedly hugged by the two eldest Pāṇḍavas and saluted by the twins. Then after conversing with them and encouraging them, Śrī Kṛṣṇa sent the Pāṇḍavas and their loyal followers back to their city and proceeded like a second Indra toward His own transcendental city.

With their eyes the Pāṇḍavas followed Lord Kṛṣṇa as far as their vision would allow, but with their minds they traveled along with Him, for they were continuously rapt in love for Him. So attractive and dear was Lord Kṛṣṇa to the Pāṇḍavas that their minds were not satiated, and He seemed to disappear all too quickly from their sight. The sons of Prthā were fully devoted to Govinda, Lord Kṛṣṇa, and they constantly thought about Him. Indeed, they desired nothing but to be with Kṛṣṇa and serve His lotus feet. Thus when Śrī Kṛṣṇa departed, the Pāṇḍavas

LORD KRṢṆA LEAVES FOR DVĀRAKĀ

Having lived happily in Khāṇḍava-prastha, constantly worshiped by

Shining with divine luster, the celestial edifice glowed and blazed, its effulgence defeating the sparkling radiance of the sun.



returned to their city, sadly resigned to His absence, and Kṛṣṇa Himself proceeded on schedule to the city of Dvārakā.

MAYA TRAVELS TO BINDU-SARAS

Then Maya said to Arjuna, the best of victors, “I bid you farewell now, but I shall quickly return. North of Kailāsa, near Maināka Mountain, where all the Dānavas are about to offer sacrifice by the sacred lake of Bindu-saras, I once fashioned out of jewels a charming vessel that remained in the assembly hall of the truthful King Vṛṣaparvā. If it is still there, O Bhārata, I shall get it and come here. Then I shall construct for Pāṇḍu’s illustrious son Yudhiṣṭhira a wonderful assembly hall bedecked with all kinds of gems—a hall that will gladden the hearts of all who see it.

“O pillar of the Kurus, within the Bindu-saras lake lies a magnificent club, hidden there by King Yauvanāśva after he had killed his enemies in battle. That amazing weapon, flecked with drops of gold, is hard, heavy, and unyielding under pressure. Experts estimate that the club has the power of hundreds of thousands of ordinary clubs, for it can crack any surface. It would be ideal for Bhīma, just as the Gāṇḍīva bow is ideal for you. There is also a great conch shell of Varuṇa’s named Devadatta, which produces a mighty sound. All this I shall bestow upon you without doubt.” Having said this much to Arjuna, the son of Pṛthā, the Asura departed toward the northeast.

North of Kailāsa, near Mount Maināka, sits a lordly mountain of jewels named Hiraṇya-śrīṅga [Gold Peak]. There one will find the charming Bindu-saras lake, on whose banks King Bhāgīratha dwelled for many years watching the Ganges, which since then is known

as the Bhāgīrathī. That exalted monarch, ruler of all earthly creatures, performed one hundred outstanding sacrifices to worship the Supreme Lord, O best of the Bhāratas. At those ceremonies, the king had bejeweled sacrificial posts and golden altars erected for the sake of beauty, and not as a permanent standard for subsequent religious rites. So potent was that sacrificial ground that even Lord Indra, the thousand-eyed husband of Śacī, achieved perfection there by worshipping the Supreme Lord. And there Lord Śiva, the perennial lord of ghostly beings, having created many planets with his fierce prowess, was surrounded and adored by thousands of his creatures.

The twin incarnations, Nara and Nārāyaṇa, along with Brahmā, Yama, and Sthāṇu, perform sacrifice at Bindu-saras lake when the cycle of one thousand eons has elapsed. There Lord Vāsudeva faithfully performs thousand-year sacrifices to constantly demonstrate to the learned and gentle souls the proper path of piety. At this same place, Lord Kṛṣṇa gave away thousands and millions of gold-wreathed stakes and highly luminous altars.

After arriving there Maya took the club and conch, O Bhārata, and from King Vṛṣaparvā he obtained crystal building material for the Pāṇḍavas’ assembly hall. Helped by Rākṣasa servants, Maya took all that he desired for his service and brought it back to Indraprastha.

MAYA’S CONSTRUCTION

At Indraprastha, the Asura built an incomparable assembly hall blazing with jewels and divine glory. Its fame spread throughout the three worlds.

Maya then presented the excellent club to Bhīmasena, and he gave the superlative conch shell named Devadatta to Arjuna.

The assembly hall extended to a circumference of 10,000 *kṛṣku** and had treelike columns of solid gold. The brilliant body of the capitol hall was as supremely radiant as the body of fire, or of the sun or moon. Shining with divine luster, the celestial edifice glowed and blazed, its effulgence defeating the sparkling radiance of the sun.

Long and wide, standing erect and covering the sky like a vast cloud shrouding a mountain, the sinless mansion, flawless and gleaming, dispelled the fatigue of all who entered its chambers. Fashioned of the best materials, garlanded with surrounding walls studied with jewels, and stocked with gems and many riches, it appeared to be handsomely crafted by the cosmic builder, Viśvakarmā, for not even the Sudharmā hall of Dvārakā or the mansion of Brahmā could match the beauty of the unique structure Asura Maya had created.

Maya instructed eight thousand Rākṣasas, known as the Kīṅkaras, to carefully guard the building and provide transportation for its construction. Those terrifying servants had powerful, gigantic bodies and could fly in outer space. Their eyes were blood-red and tawny, their ears were shaped like seashells, and they bore weapons.

Within the royal hall, Maya fashioned a unique lotus pond, in which the spreading lotus petals were made of cat’s-eye gems and the lotus stalks of other jewels. The pond was perfumed by sweet-scented lotuses and lilies; it was busy with flocks of birds, lush with blossoming flowers, and brightly painted with turtles and fish. Wide, comfortable stairways led bathers into its waters, which were crystal clear and plentiful in all seasons, and heavenly

*10,000 cubits, or approximately 5,000 yards or meters

breezes stirred the delicate pearl-drop blossoms that gathered on the surface. Some kings who approached that lake filled with heaps of gems could not understand that it was a lake—although they saw it right before their eyes—and they fell into its waters.

Nearby the assembly hall were giant, ever-flowering trees with bluish bark, refreshing shade, and enchanting shape. All about were very fragrant forests adorned with lotuses, swans, ducks, and *cakra* birds.

The wind picked up the fragrance from the flowers growing profusely on the land and water and carried the

sweet scents to the Pāṇḍavas for their pleasure. It took Maya about fourteen months to make the assembly hall, and then he presented his exquisite creation to Yudhiṣṭhira, who was celebrated as Dharmarāja, the king of virtue. ❁

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

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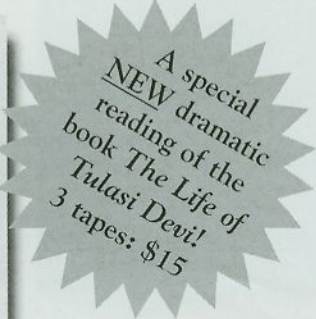
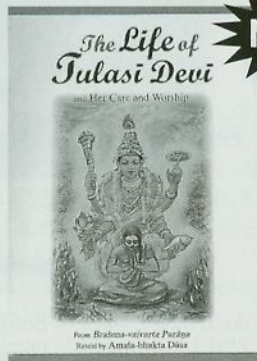
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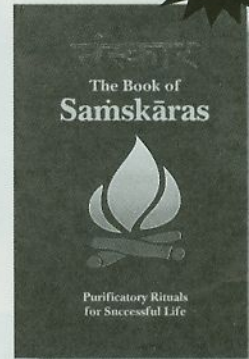
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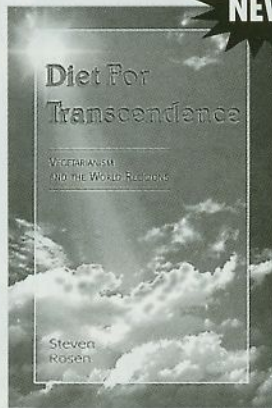


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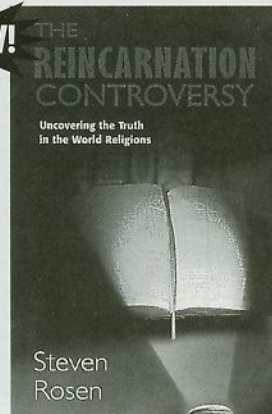
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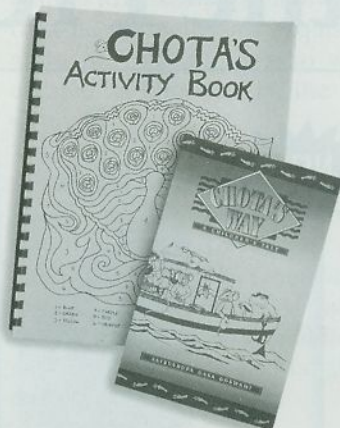
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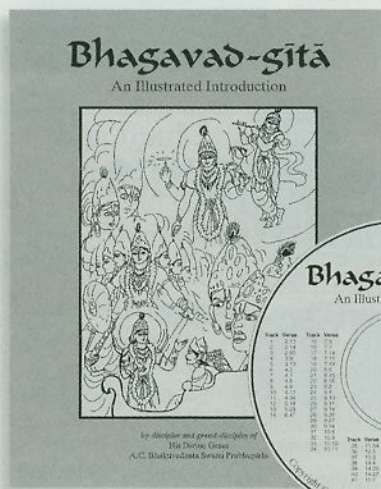
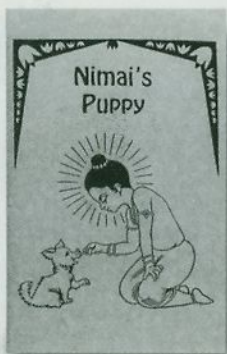
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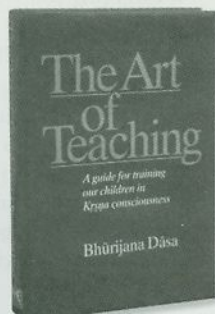


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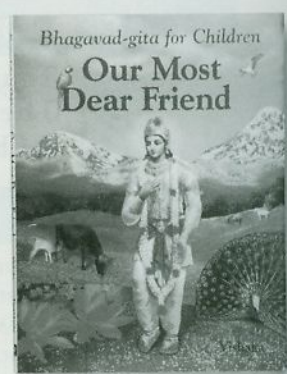
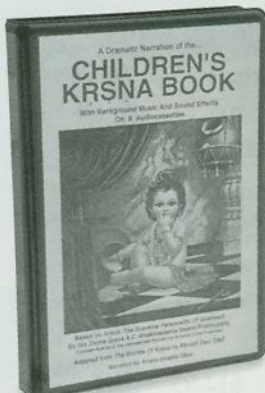
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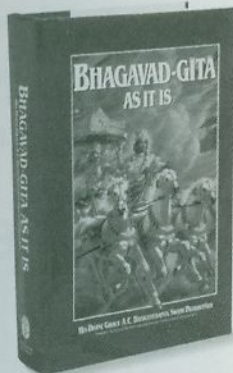


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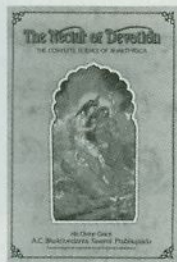
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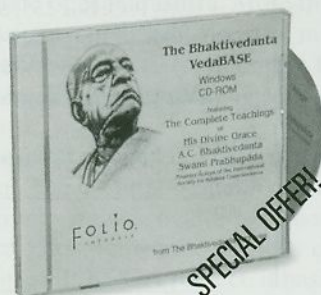
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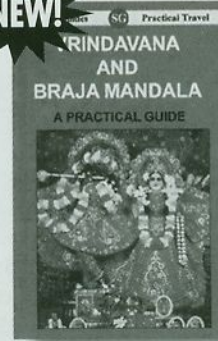
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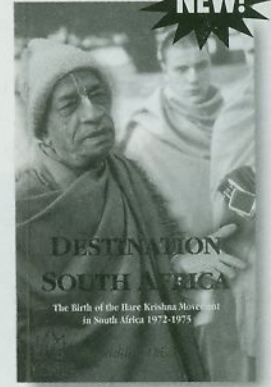
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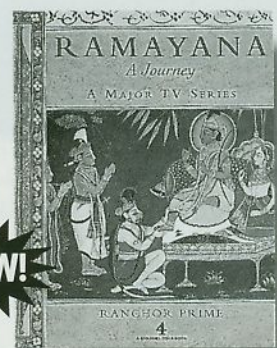
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WORLD NEWS

India **The ISKCON-Hinduja Glory of India Vedic Cultural Centre**, ISKCON's splendid new cultural complex in New Delhi—with its temple, guest house, multimedia museum, majestic artwork, and other features—opened on April 5, Rāma Navamī, the appearance day of Lord Rāmacandra. Details in our next issue.

ISKCON Calcutta will celebrate its huge Jagannātha Rathayātrā festival on June 26.

Rathayātrā was celebrated at Kurukshetra in March and at Dwaraka and Chennai (Madras) last January.

ISKCON's large tent camp at the Kumbha Melā broadcast the chanting of Hare Kṛṣṇa and the message of Kṛṣṇa consciousness to millions during March and April at Haridwar, in the foothills of the Himalayas. The Kumbha Melā, held in four holy places every twelve years, is the largest spiritual gathering on earth.

In Bangalore, 8,000 people daily visit the ISKCON temple, opened last May. On Sundays, the temple draws 20,000.



ISKCON Temple in Ahmedabad, India.

In Ahmedabad, work has begun on a multimedia museum to be installed at the ISKCON temple complex, which opened in April of last year. The work will take two years to complete. The thirty-five dioramas in the museum will illustrate themes from *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, and *Caitanya-caritāmṛta*.

Two hundred thousand people are expected to visit the Ahmedabad ISKCON temple on Janmāṣṭamī. One to two thousand people now visit the temple daily, ten thousand on Sundays. Last November, 100,000 people came to celebrate Govardhana Pūjā, the day Lord Kṛṣṇa lifted the Govardhana Hill.

Back to Godhead has launched an edition in Marathi, the language of the state of Maharashtra. More than six thousand subscribers signed up in advance. The magazine—called *Jau Devachiya Gawa*—is bimonthly, thirty-two pages. It is published by BTG's office in Mumbai.

A Kṛṣṇa conscious hospital opened in January in the Mira Road area of Mumbai. The hospital—Bhaktivedanta Hospital—aims to provide holistic health care in a Kṛṣṇa conscious atmosphere. Though the modern, fully equipped 130-bed hospital is not an ISKCON project, it has been built by the efforts of ISKCON devotees, and devotees make up most of the hospital's staff, medical and non-medical.

At the hospital, ISKCON devotees in the medical profession work together in Kṛṣṇa consciousness, joined by other devotees with a wide range of vocations and skills. The hospital also aims to provide free or low-cost medical treatment for ISKCON devotees.

The hospital is independently run by the Sri Chaitanya Seva Trust, of which the chairman is Indian industrialist Hrishikesh A. Mafatlal (Kṛṣṇacandra Dāsa). The hospital was built with funds contributed by philanthropic Indian industrialists and financiers.

To get much of our news *Back to Godhead* teams up with *Hare Krishna World*, the newspaper of the Hare Kṛṣṇa movement. For more detailed news, subscribe to *Hare Krishna World* (see page 32).

A thousand devotees gathered in Māyāpur, West Bengal, at the end of February for ISKCON's annual Gaura-Pūrṇimā Festival, commemorating the appearance of Śrī Caitanya Mahāprabhu in Māyāpur 512 years ago. The festival included seminars on various Kṛṣṇa conscious topics and a week-long pilgrimage to holy sites of Lord Caitanya's pastimes.

United States

County police and federal agents have failed to apprehend the arsonists who

set fire to a barn last July at ISKCON's New Talavan Farm in Mississippi. The fire destroyed equipment and a Rathayātrā cart, causing \$150,000 in damage. Donors have contributed \$17,000, but much more is needed to feed and care for the farm's cows.



Rathayātrā festival at the University of Michigan.

The mayor of Ann Arbor, Michigan, attended ISKCON's Rathayātrā last September on the campus of the University of Michigan. The festival drew devotees from three states and Canada.

A 21-year-old civil lawsuit against ISKCON Boston was settled out of court last November. In 1977 a disgruntled ex-devotee and her mother sued the temple and won a six-figure judgment. That decision was overturned on appeal, but until the recent settlement, two items from the original complaint (essentially about "brainwashing") were still pending.

Great Britain

Celebration: On Janmāṣṭami, the Deities at Bhaktivedanta Manor will

have presided there for twenty-five years. The Deities, Śrī Śrī Rādhā-Gokulānanda, were installed in 1973 by ISKCON's founder-ācārya, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Prince Charles presented an award for architecture to ISKCON's Pāda Sevanam Dāsa last December at St.

James Palace, the prince's official residence. Pāda Sevanam is the chief designer of the Temple of the Vedic Planetarium, to be built at ISKCON's center in Māyāpur, West Bengal.

After a discussion about the importance of tradition based on theistic principles, the prince said he would like to visit Māyāpur.



Lord Mayor Keith Toms awards first prize to Hare Kṛṣṇa float in London.

North London Lord Mayor Keith Toms

awarded first prize to the Hare Kṛṣṇa

float at the city's Stanmere Carnival, held last September. He then climbed aboard the float for a lap of honor around the fairground. He also asked devotees to arrange for him to visit Bhaktivedanta Manor, ISKCON's temple outside London.

South America

The government of Ecuador has given a thousand fruit and nut trees

to ISKCON's Giridhari Desh Farm near Cuenca. Government-funded agricultural engineers planted the trees as part of the government's attempts to promote agriculture and reforestation. The farm is nestled in a mountain valley near the equator, 2,300 meters (7,544 feet) above sea level.

Hungary

Back to Godhead associate editor Drutakarmā Dāsa toured Hungary last November,

speaking on his book *Forbidden Archeology: The Hidden History of the Human Race*, co-authored with BTG contributor Sadāpūta Dāsa. The book, recently translated into Hungarian in an abridged version, challenges Darwinian evolution by presenting numerous archeological finds that contradict the theory. Drutakarmā spoke to standing-room-only audiences in civic and university auditoriums all over the country. In each city visited, he was interviewed by newspapers, TV and radio.

Africa

ISKCON Johannesburg held nine days of spiritual programs from March 28 through

April 5. About 1,000 people attended nightly.

ISKCON Durban will hold its grand annual Rathayātrā festival this year on May 1-3.

TWO ENJOYERS

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 one can attain the Supreme Person by the mature practice of mystic yoga and devotional service.

THIRD CANTO / CHAPTER 29

35 भक्तियोगश्च योगश्च मया मानव्युदीरितः ।
ययोरेकतरेणैव पुरुषः पुरुषं व्रजेत् ॥३५॥

*bhakti-yogaś ca yogaś ca
mayā mānavi udīritaḥ
yayor ekatareṇaiva
puruṣaḥ puruṣam vrajet*

bhakti-yogaḥ—devotional service; ca—and; yogaḥ—mystic yoga; ca—also; mayā—by Me; mānavi—O daughter of Manu; udīritaḥ—described; yayoḥ—of which two; ekatareṇa—by either one; eva—alone; puruṣaḥ—a person; puruṣam—the Supreme Person; vrajet—can achieve.

My dear mother, O daughter of Manu, a devotee who applies the science of devotional service and mystic yoga in this way [in full dedication to the Lord] can achieve the abode of the Supreme Person simply by that devotional service.

PURPORT: Herein the Supreme Personality of Godhead Kapiladeva perfectly explains that the mystic yoga system, consisting of eight different kinds of yoga activities, has to be performed with the aim of coming to the perfectional stage

of bhakti-yoga. It is not acceptable for one to be satisfied simply by practicing the sitting postures and thinking himself complete. By meditation one must attain the stage of devotional service. As previously described, a yogī is advised to meditate on the form of Lord Viṣṇu from point to point, from the ankles to the legs to the knees to the thighs to the chest to the neck, and in this way gradually up to the face and then to the ornaments. There is no question of impersonal meditation.

When, by meditation on the Supreme Personality of Godhead in all detail, one comes to the point of love of God, that is the point of bhakti-yoga, and at that point he must actually render service to the Lord out of transcendental love. Anyone who practices yoga and comes to the point of devotional service can attain the Supreme Personality of Godhead in His transcendental abode. Here it is clearly stated, *puruṣaḥ puruṣam vrajet*: the *puruṣa*, the living entity, goes to the Supreme Person. The Supreme Personality of Godhead and the living entity are qualitatively one; both are defined as *puruṣa*. The quality of *puruṣa* exists both in the Supreme Godhead and in the living entity. *Puruṣa* means “enjoyer,” and the spirit of enjoyment is present both in the living entity and in the Supreme Lord. The difference is that the quantity of enjoyment is not equal. The living entity cannot experience the same quantity of enjoyment as the Supreme Personality of Godhead. An analogy may be made with a rich man and a poor man: the propensity for enjoyment is present in both, but the poor man cannot enjoy in the same quantity as the rich man. When the poor man dovetails his desires with those of the rich man, however, and when there is cooperation between the poor man and the rich man, or between the big and the small man, then enjoyment

is shared equally. That is like bhakti-yoga. *Puruṣaḥ puruṣaṁ vrajet*: when the living entity enters into the kingdom of God and cooperates with the Supreme Lord by giving Him enjoyment, he enjoys the same facility or the same amount of pleasure as the Supreme Personality of Godhead.

On the other hand, when the living entity wants to enjoy by imitating the Supreme Personality of Godhead, his desire is called *māyā*, and it puts him in the material atmosphere. A living entity who wants to enjoy on his personal account and not cooperate with the Supreme Lord is engaged in materialistic life. As soon as he dovetails his enjoyment with the Supreme Personality of Godhead, he is engaged in spiritual life. An example may be cited here: The different limbs of the body cannot enjoy life independently; they must cooperate with the whole body and supply food to the stomach. In so doing, all the different parts of the body enjoy equally in cooperation with the whole body. That is the philosophy of *acintya-bhedābheda*, simultaneous oneness and difference. The living entity cannot enjoy life in opposition to the Supreme Lord; he has to dovetail his activities with the Lord by practicing bhakti-yoga.

It is said herein that one can approach the Supreme Personality of Godhead by either the yoga process or the bhakti-yoga process. This indicates that factually there is no difference between yoga and bhakti-yoga because the target of both is Viṣṇu. In the modern age, however, a yoga process has been manufactured which aims at something void and impersonal. Actually, yoga means meditation on the form of Lord Viṣṇu. If the yoga practice is actually performed according to the standard direction, there is no difference between yoga and bhakti-yoga.

36 एतद्भगवतो रूपं ब्रह्मणः परमात्मनः ।
परं प्रधानं पुरुषं दैवं कर्मविषेष्टितम् ॥३६॥

*etat bhagavato rūpaṁ
brahmaṇaḥ paramātmanaḥ
paraṁ pradhānaṁ puruṣaṁ
daivam karma-viceṣṭitam*

etat—this; *bhagavataḥ*—of the Supreme Personality of Godhead; *rūpaṁ*—form; *brahmaṇaḥ*—of Brahman; *paramātmanaḥ*—of Paramātmā; *paraṁ*—transcendental; *pradhānam*—chief; *puruṣaṁ*—personality; *daivam*—spiritual; *karma-viceṣṭitam*—whose activities.

This puruṣa whom the individual soul must approach is the eternal form of the Supreme Personality of Godhead, who is known as Brahman and Paramātmā. He is the transcendental chief personality, and His activities are all spiritual.

PURPORT: In order to distinguish the personality whom the individual soul must approach, it is described herein that this *puruṣa*, the Supreme Personality of Godhead, is the chief amongst all living entities and is the ultimate form of the impersonal Brahman effulgence and Paramātmā mani-

festation. Since He is the origin of the Brahman effulgence and Paramātmā manifestation, He is described herewith as the chief personality. It is confirmed in the *Kaṭha Upaniṣad*, *nityo nityānām*: there are many eternal living entities, but He is the chief maintainer. This is confirmed in *Bhagavad-gītā* also, where Lord Kṛṣṇa says, *ahaṁ sarvasya prabhavaḥ*: “I am the origin of everything, including the Brahman effulgence and Paramātmā manifestation.” His activities are transcendental, as confirmed in *Bhagavad-gītā*. *Janma karma ca me divyam*: the activities and the appearance and disappearance of the Supreme Personality of Godhead are transcendental; they are not to be considered material. Anyone who knows this fact—that the appearance, disappearance, and activities of the Lord are beyond material activities or material conception—is liberated. *Yo veti tattvataḥ/ tyaktvā dehaṁ punar janma*: such a person, after quitting his body, does not come back again to this material world, but goes to the Supreme Person. It is confirmed here, *puruṣaḥ puruṣaṁ vrajet*: the living entity goes to the Supreme Personality simply by understanding His transcendental nature and activities.

37 रूपमेदास्पदं दिव्यं काल इत्यभिधीयते ।
भूतानां महदादीनां यतो भिन्नदृशां भयम् ॥३७॥

*rūpa-bhedāspadam divyam
kāla ity abhidhīyate
bhūtānāṁ mahad-ādinām
yato bhinna-dṛṣāṁ bhayam*

rūpa-bheda—of the transformation of forms; *āspadam*—the cause; *divyam*—divine; *kālaḥ*—time; *iti*—thus; *abhidhīyate*—is known; *bhūtānām*—of living entities; *mahad-ādinām*—beginning with Lord Brahmā; *yataḥ*—because of which; *bhinna-dṛṣāṁ*—with separate vision; *bhayam*—fear.

The time factor, who causes the transformation of the various material manifestations, is another feature of the Supreme Personality of Godhead. Anyone who does not know that time is the same Supreme Personality is afraid of the time factor.

PURPORT: Everyone is afraid of the activities of time, but a devotee who knows that the time factor is another representation or manifestation of the Supreme Personality of Godhead has nothing to fear from the influence of time. The phrase *rūpa-bhedāspadam* is very significant. By the influence of time, so many forms are changing. For example, when a child is born his form is small, but in the course of time that form changes into a larger form, the body of a boy, and then the body of a young man. Similarly, everything is changed and transformed by the time factor, or by the indirect control of the Supreme Personality of Godhead. Usually, we do not see any difference between the body of a child and the body of a boy or young man because we know that these changes are due to the action of the time factor.

There is cause for fear for a person who does not know how time acts.

38 योऽन्तः प्रविश्य भूतानि भूतैरत्यखिलाश्रयः ।
स विष्वात्म्योऽघियज्ञोऽसौ कालः कलयतां प्रभुः ॥३८॥

yo `ntaḥ praviśya bhūtāni
bhūtair atty akhilāśrayaḥ
sa viṣṇv-ākhyo `dhiyajño `sau
kālaḥ kalayatām prabhuḥ

yah—He who; antaḥ—within; praviśya—entering; bhūtāni—living entities; bhūtair—by living entities; atti—annihilates; akhila—of everyone; āśrayaḥ—the support; saḥ—He; viṣṇu—Viṣṇu; ākhyah—named; adhiyajñah—the enjoyer of all sacrifices; asau—that; kālaḥ—time factor; kalayatām—of all masters; prabhuḥ—the master.

Lord Viṣṇu, the Supreme Personality of Godhead, who is the enjoyer of all sacrifices, is the time factor and the master of all masters. He enters everyone's heart, He is the support of everyone, and He causes every being to be annihilated by another.

PURPORT: Lord Viṣṇu, the Supreme Personality of Godhead, is clearly described in this passage. He is the supreme enjoyer, and all others are working as His servants. As stated in the *Caitanya caritāmṛta* (Ādi 5.14), *ekale īśvara kṛṣṇa*: the only Supreme Lord is Viṣṇu. *Āra saba bhṛtya*: all others are His servants. Lord Brahmā, Lord Śiva and other demigods are all servants. The same Viṣṇu enters everyone's heart as Paramātmā, and He causes the annihilation of every being through another being.

39 न चास्य कश्चिदयितो न द्वेष्यो न च बान्धवः ।
आविशत्यप्रमत्तोऽसौ प्रमत्तं जनमन्तकृत् ॥३९॥

na cāsya kaścid dayito
na dveṣyo na ca bāndhavaḥ
āviśaty apramatto `sau
pramattaṁ janam anta-kṛt

na—not; ca—and; asya—of the Supreme Personality of Godhead; kaścit—anyone; dayitaḥ—dear; na—not; dveṣyaḥ—enemy; na—not; ca—and; bāndhavaḥ—friend; āviśati—approaches; apramattaḥ—attentive; asau—He; pramattam—inattentive; janam—persons; anta-kṛt—the destroyer.

No one is dear to the Supreme Personality of Godhead, nor is anyone His enemy or friend. But He gives inspiration to those who have not forgotten Him and destroys those who have.

PURPORT: Forgetfulness of one's relationship with Lord Viṣṇu, the Supreme Personality of Godhead, is the cause of

one's repeated birth and death. A living entity is as eternal as the Supreme Lord, but due to his forgetfulness he is put into material nature and transmigrates from one body to another, and when the body is destroyed, he thinks that he is also destroyed. Actually, this forgetfulness of his relationship with Lord Viṣṇu is the cause of his destruction. Anyone who revives his consciousness of the original relationship receives inspiration from the Lord. This does not mean that the Lord is someone's enemy and someone else's friend. He helps everyone; one who is not bewildered by the influence of material energy is saved, and one who is bewildered is destroyed. It is said, therefore, *hariṁ vinā na sṛtiṁ taranti*: no one can be saved from the repetition of birth and death without the help of the Lord. It is therefore the duty of all living entities to take shelter of the lotus feet of Viṣṇu and thus save themselves from the cycle of birth and death.

40 यद्भयाद्वाति वातोऽयं सूर्यस्तपति यद्भयात् ।
यद्भयादर्षते देवो मगणो माति यद्भयात् ॥४०॥

yad-bhayād vāti vāto `yaṁ
sūryas tapati yad-bhayāt
yad-bhayād varṣate devo
bha-gaṇo bhāti yad-bhayāt

yat—of whom (the Supreme Personality of Godhead); bhayāt—out of fear; vāti—blows; vātaḥ—the wind; ayam—this; sūryaḥ—sun; tapati—shines; yat—of whom; bhayāt—out of fear; yat—of whom; bhayāt—out of fear; varṣate—sends rains; devaḥ—the god of rain; bha-gaṇaḥ—the host of heavenly bodies; bhāti—shine; yat—of whom; bhayāt—out of fear.

Out of fear of the Supreme Personality of Godhead the wind blows, out of fear of Him the sun shines, out of fear of Him the rain pours forth showers, and out of fear of Him the host of heavenly bodies shed their luster.

PURPORT: The Lord states in *Bhagavad-gītā*, *mayādhyakṣeṇa prakṛtiḥ sūyate*: "Nature is working under My direction." The foolish person thinks that nature is working automatically, but such an atheistic theory is not supported in the Vedic literature. Nature is working under the superintendence of the Supreme Personality of Godhead. That is confirmed in *Bhagavad-gītā*, and we also find here that the sun shines under the direction of the Lord, and the cloud pours forth showers of rain under the direction of the Lord. All natural phenomena are under superintendence of the Supreme Personality of Godhead, Viṣṇu.

41 यद्वनस्पतयो भीता लताश्रौषधिमिः सह ।
स्वे स्वे कालेऽमिगृह्णन्ति पुष्पाणि च फलानि च ॥४१॥

yad vanaspatayo bhītā
latāś cauśadhibhiḥ saha

*sve sve kāle 'bhigrhṇanti
puspāṇi ca phalāni ca*

yat—because of whom; *vanah-patayaḥ*—the trees; *bhūtāḥ*—fearful; *latāḥ*—creepers; *ca*—and; *oṣadhibhiḥ*—herbs; *saha*—with; *sve sve kāle*—each in its own season; *abhigrhṇanti*—bear; *puspāṇi*—flowers; *ca*—and; *phalāni*—fruits; *ca*—also.

Out of fear of the Supreme Personality of Godhead the trees, creepers, herbs, and seasonal plants and flowers blossom and fructify, each in its own season.

PURPORT: As the sun rises and sets and the seasonal changes ensue at their appointed times by the superintendence of the Supreme Personality of Godhead, so the seasonal plants, flowers, herbs, and trees all grow under the direction of the Supreme Lord. It is not that plants grow automatically, without any cause, as the atheistic philosophers say. Rather, they grow in pursuance of the supreme order of the Supreme Personality of Godhead. It is confirmed in the Vedic literature that the Lord's diverse energies are working so nicely that it appears that everything is being done automatically.

**42 स्रवन्ति सरितो भीता नोत्सर्पत्युदधिर्धृतः ।
अग्निरिन्धे सगिरिभिर्भूर्न मज्जति यद्भयात् ॥४२॥**

*sravanti sarito bhūtā
notsarpaty udadhir yataḥ
agnir indhe sa-giribhir
bhūr na majjati yad-bhayāt*

sravanti—flow; *saritaḥ*—rivers; *bhūtāḥ*—fearful; *na*—not; *utsarpati*—overflows; *uda-dhiḥ*—the ocean; *yataḥ*—because of whom; *agnih*—fire; *indhe*—burns; *sa-giribhiḥ*—with its mountains; *bhūḥ*—the earth; *na*—not; *majjati*—sinks; *yat*—of whom; *bhayāt*—out of fear.

Out of fear of the Supreme Personality of Godhead the rivers flow, and the ocean never overflows. Out of fear of Him only does fire burn and does the earth, with its mountains, not sink in the water of the universe.

PURPORT: We can understand from the Vedic literature that this universe is half filled with water, on which Garbhodakaśāyī Viṣṇu is lying. From His abdomen a lotus flower has grown, and within the stem of that lotus flower all the different planets exist. The material scientist explains that all these different planets are floating because of the law of gravity or some other law; but the actual lawmaker is the Supreme Personality of Godhead. When we speak of law, we

must understand that there must be a lawmaker. The material scientists can discover laws of nature, but they are unable to recognize the lawmaker. From *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* we can know who the lawmaker is: the lawmaker is the Supreme Personality of Godhead.

It is said here that the planets do not sink. Since they are floating under the order or energy of the Supreme Godhead, they do not fall down into the water which covers half the universe. All the planets are heavy, with their various mountains, seas, oceans, cities, palaces, and buildings, and yet they are floating. It is understood from this passage that all the other planets that are floating in the air have oceans and mountains similar to those on this planet.

**43 नमो ददाति श्वसतां पदं यन्नियमाददः ।
लोकं स्वदेहं तनुते महान् सप्तमिरावृतम् ॥४३॥**

*nabho dadāti śvasatām
padam yan-niyamād adaḥ
lokaṁ sva-dehaṁ tanute
mahān saptabhir āvṛtam*

nabhaḥ—the sky; *dadāti*—gives; *śvasatām*—to the living entities; *padam*—abode; *yat*—of whom (the Supreme Personality of Godhead); *niyamāt*—under the control; *adaḥ*—that; *lokaṁ*—the universe; *sva-dehaṁ*—own body; *tanute*—expands; *mahān*—the *mahat-tattva*; *saptabhiḥ*—with the seven (layers); *āvṛtam*—covered.

Subject to the control of the Supreme Personality of Godhead, the sky allows outer space to accommodate all the various planets, which hold innumerable living entities. The total universal body expands with its seven coverings under His supreme control.

PURPORT: It is understood from this verse that all the planets in outer space are floating, and they all hold living entities. The word *śvasatām* means “those who breathe,” or the living entities. In order to accommodate them, there are innumerable planets. Every planet is a residence for innumerable living entities, and the necessary space is provided in the sky by the supreme order of the Lord. It is also stated here that the total universal body is increasing. It is covered by seven layers, and as there are five elements within the universe, so the total elements, in layers, cover the outside of the universal body. The first layer is of earth, and it is ten times greater in size than the space within the universe; the second layer is water, and that is ten times greater than the earthly layer; the third covering is fire, which is ten times greater than the water covering. In this way each layer is ten times greater than the previous one.

(continued in the next issue)

KṚṢṆA CONSCIOUSNESS ON TAPE

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

Śrīla Prabhupāda Tape Ministry

c/o The Hare Kṛṣṇa Catalog
P. O. Box 255
Sandy Ridge, NC 27046, USA
Phone: 1-800-800-3284

Ātmatattva Dāsa Tape Ministry

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Castro Valley, CA 94546, USA
Phone: +1 (510) 581-7687

Bhakti Cāru Swami Tape Ministry

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Culver City, CA 90230, USA
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Hridayānanda Dāsa Goswami Tape Ministry

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Rajaji Nagar, Karnataka 560 010, India

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Newbury Park, CA 91320, USA

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North Hobart 7002
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Radhadesh Tape Ministry

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1380 Garnet Avenue, Suite E-270
San Diego, CA 92109, USA

Krishna Productions

Amala Bhakta Dāsa
P. O. Box 34241
Los Angeles, CA 90034, USA
Phone: (310) 838-4474

THE VEDIC PERSONALITY INDEX

How do the three modes of material nature influence you?

by Dhīra Govinda Dāsa

IF YOU'VE READ the *Bhagavad-gītā*, you know that nature influences you in three ways—through goodness, passion, and darkness. Just as red, blue, and yellow combine to form myriad colors, these three “modes of material nature,” as Lord Krishna calls them, create the full spectrum of human instinct and behavior.

As a doctoral student of social sciences, I decided to use modern scientific methods to apply the *Gītā's* assertions about the three modes, or *guṇas*. My main purpose was to develop a personality-assessment tool derived from the Vedic conception of the *guṇas*. I also sought to validate the psychological paradigm offered by the *Vedas* and show its usefulness.

Vedic epistemology emphasizes *śabda*, or hearing from Vedic authority, as the preferred method for acquiring knowledge. Other methods, such as inference and direct perception, yield faulty

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results because of our imperfect mind and senses. One who accepts Vedic conclusions finds no need to empirically validate Vedic statements. But since much of the modern world strongly believes in empirical methodology, scientific verification of Vedic teachings can help engender respect for this ancient source of knowledge.

RESEARCH METHOD

A psychometrist, who measures personality traits, seeks two components: reliability (consistent answers) and validity (accurate questions). I titled my project the Vedic Personality Index (VPI). I sought to develop validity with a team of experienced Vaiṣṇava scholars. They selected ninety statements to portray the domain of attributes that make up the influence of the three modes. For example, a person predominantly influenced by *sattva-guṇa* (the mode of goodness) would agree with the following statements: “I maintain my equilibrium in happiness and distress,” “I am satisfied with my life,” and “I prefer to live in the country

Illustration by Yamarāja Dāsa



GOODNESS / PASSION / DARKNESS

The investigation produced data indicating that the three guṇas are real.

• • •

rather than the city.” The statement “I often feel fearful” would fit a person influenced by *tamas* (darkness), and a person influenced by the mode of *rajas* (passion) would agree with the statement “For me, sex is a major source of happiness.”

To determine “construct validity,” or consistency with standardized measures, I added previously tested surveys to the VPI. For instance, I included a short survey on verbal aggressiveness, which, according to Vedic theory, would correlate with the mode of passion. Then I worked in a survey on life satisfaction, which in theory should correlate positively with goodness and negatively with darkness. Some single-item measures, such as a question about how many hours per day one sleeps, concluded this portion of the survey. (The portions of the survey used for testing construct validity are not included in the VPI survey accompanying this article.)

To help verify reliability, we looked for patterns in the responses. Respondents would answer each question on a scale of 1 (Very Strongly Disagree) to 7 (Very Strongly Agree). Reliability would be demonstrated, for example, if a person had consistently high scores on the 30 questions concerning passion and low scores for the 30 questions related to darkness. Naturally the questions appear in random order in the survey.

TEST AND RESULTS

To test the survey, 247 participants (nondevotees) completed it. The responses to the three sets of questions (those for goodness, passion, and ignorance) were from eighty-seven to ninety-three percent consistent. This strongly indicated the reliability and usefulness of the survey. After statistical analysis, I removed 10 relatively weak items, leaving 80.

Dr. Walter Hudson, a prominent

philosopher and psychometrician in social work, reviewed the data and methodology of the study. He commented that the development of the VPI met rigorous standards. The results, he said, suggest a practical scale for assessing individuals, using the three modes as a basis for analysis.

WHAT DO THE RESULTS MEAN?

The investigation produced data indicating that the three *guṇas* are real, an important finding for persons investigating and using Vedic science. For example, for Ayurvedic practitioners, empirical evidence supporting the existence of the three modes can help promote and add credibility to this ancient body of knowledge. In ISKCON, we increasingly hear about the importance of setting up a social system based on *varṇas*, or occupations. *Varṇa* social science assigns work according to people’s propensities, which are formed by the three *guṇas*. So an instrument such as the VPI can serve as a tool to help determine the appropriate *varṇa* for each member of a Vedic community.

In a broader sense, validation of the VPI encourages cultivation of the mode of goodness. Everyone aspires for contentment, life satisfaction, and staunch determination for achieving difficult goals. These attributes are characteristic of goodness. Behaviors associated with developing these qualities include Vaiṣṇava standards of proper conduct, such as rising early in the morning, eating only vegetarian food, refraining from intoxicants and loose sexual relations, and keeping a spiritual focus in all facets of one’s life. In short, authentication of the VPI helps provide an empirical basis for virtuous behavior, which students of the *Gītā* know to be the platform from which one can most easily adopt a purely spiritual life, beyond the influence of the three modes of nature.

In counseling and other mental health fields, an inventory of the *guṇas* can be used as an assessment tool. For instance, depression is symptomatic of ignorance, and excessive anxiety of passion. If the treatment of such disorders is effective, one’s goodness score will increase, and the corresponding lower mode will decrease. In this way, Vedic concepts can be introduced into the helping professions.

Of course, an inventory of the *guṇas* would be ideal for treatments based in the *Vedas* themselves. For instance, chanting Hare Kṛṣṇa on beads a fixed number of times per day could be considered therapy for several psychic disorders. After the client chants for a month, the spiritual therapist could assess progress with an instrument such as the VPI.

TESTING YOURSELF

If you’d like to determine your personal profile according to the three modes of nature, complete the eighty-question survey accompanying this article and return it with a stamped, self-addressed envelope to BTG, P. O. Box 430, Alachua, FL 32616, USA. After you return the survey, it will be scored and returned to you in four to six weeks.

For those who know the *Bhagavad-gītā* well, the “correct” answers (those that reflect goodness) may be obvious. But the purpose of the test is to see how the modes influence you, and to accomplish that you must be honest. And honesty, after all, is itself a characteristic of the mode of goodness. ☸

Dhīra Govinda Dāsa is the author of Kṛṣṇa, Israel and the Druze. He lives with his family in Alachua, Florida, where in addition to his Ph.D. studies in social work he is employed as a social worker and serves as chairman of the board of directors for the ISKCON community and the Vaiṣṇava Day School.

The Survey

The survey that follows is the Vedic Personality Index. The additional items and scales used to test the VPI are not included herein.

Circle the number that best represents your response.

- 1 — Very Strongly Disagree
- 2 — Strongly Disagree
- 3 — Somewhat Disagree
- 4 — Neutral
- 5 — Somewhat Agree
- 6 — Strongly Agree
- 7 — Very Strongly Agree

1. I prefer to live in the country rather than the city.
1 2 3 4 5 6 7
2. I often feel like a victim.
1 2 3 4 5 6 7
3. I am willing to break the rules to achieve my goals.
1 2 3 4 5 6 7
4. I have very little interest in spiritual understanding.
1 2 3 4 5 6 7
5. I am satisfied with my life.
1 2 3 4 5 6 7
6. Fruits and vegetables are among my favorite foods.
1 2 3 4 5 6 7
7. All living entities are essentially spiritual.
1 2 3 4 5 6 7
8. In conducting my activities, I do not consider traditional wisdom.
1 2 3 4 5 6 7
9. I often act without considering the consequences of my actions.
1 2 3 4 5 6 7
10. I usually feel discontented with life.
1 2 3 4 5 6 7
11. I become happy when I think about the material assets I possess.
1 2 3 4 5 6 7
12. I am not very much affected by the joys and sorrows of life.
1 2 3 4 5 6 7
13. I often criticize and insult other people.
1 2 3 4 5 6 7
14. I am against violence.
1 2 3 4 5 6 7
15. I am good at using willpower to achieve goals.
1 2 3 4 5 6 7
16. I enjoy spending time in bars.
1 2 3 4 5 6 7
17. Cleanliness is very important to me.
1 2 3 4 5 6 7
18. Spiritual advancement is very important for me.
1 2 3 4 5 6 7
19. Others say that my intelligence is very sharp.
1 2 3 4 5 6 7
20. I am a very active person.
1 2 3 4 5 6 7
21. I often feel depressed.
1 2 3 4 5 6 7
22. I often put off or delay my responsibilities.
1 2 3 4 5 6 7
23. Respecting one's elders is very important.
1 2 3 4 5 6 7
24. I greatly admire materially successful people.
1 2 3 4 5 6 7
25. When I speak, I really try not to irritate others.
1 2 3 4 5 6 7
26. I believe life is over when the body dies.
1 2 3 4 5 6 7
27. I often feel helpless.
1 2 3 4 5 6 7
28. I become elated when things work out well for me.
1 2 3 4 5 6 7
29. I enjoy foods with strong tastes.
1 2 3 4 5 6 7
30. I am constantly dissatisfied with my position in life.
1 2 3 4 5 6 7
31. Having possessions is very important to me.
1 2 3 4 5 6 7
32. When things are tough, I often bail out.
1 2 3 4 5 6 7
33. I am straightforward in my dealings with other people.
1 2 3 4 5 6 7
34. I have more energy than most people.
1 2 3 4 5 6 7
35. I feel that my knowledge is always increasing.
1 2 3 4 5 6 7
36. People should not have sex unless they are married and want children.
1 2 3 4 5 6 7

(please turn page)

(continued from previous page)

37. I prefer city night life to a walk in the forest.
1 2 3 4 5 6 7
38. For me, sex life is a major source of happiness.
1 2 3 4 5 6 7
39. I take guidance from higher ethical and moral laws before I act.
1 2 3 4 5 6 7
40. I enjoy intoxicating substances (including coffee, cigarettes and alcohol).
1 2 3 4 5 6 7
41. Being truthful is extremely important.
1 2 3 4 5 6 7
42. I feel proud when I give charity.
1 2 3 4 5 6 7
43. I often feel greedy.
1 2 3 4 5 6 7
44. I become greatly distressed when things don't work out for me.
1 2 3 4 5 6 7
45. I am often angry.
1 2 3 4 5 6 7
46. I do not have strong determination.
1 2 3 4 5 6 7
47. I often feel fearful.
1 2 3 4 5 6 7
48. I greatly enjoy sleeping.
1 2 3 4 5 6 7
49. I do not have doubts about my responsibilities in life.
1 2 3 4 5 6 7
50. I often sacrifice my pleasure to please God.
1 2 3 4 5 6 7
51. I often feel emotionally unbalanced.
1 2 3 4 5 6 7
52. I enjoy eating meat.
1 2 3 4 5 6 7
53. I often study books of traditional wisdom.
1 2 3 4 5 6 7
54. I am self-controlled.
1 2 3 4 5 6 7
55. I am very dutiful.
1 2 3 4 5 6 7
56. When I give charity, I often do it grudgingly.
1 2 3 4 5 6 7
57. I am generally even-tempered.
1 2 3 4 5 6 7
58. In my life I usually experience deep happiness that is not dependent on anything external.
1 2 3 4 5 6 7
59. Spiritually, all living entities are equal.
1 2 3 4 5 6 7
60. I often get exploited in my relationships.
1 2 3 4 5 6 7
61. Self-realization is not important for me.
1 2 3 4 5 6 7
62. I often feel dejected.
1 2 3 4 5 6 7
63. I carry out my responsibilities regardless of whether there is success or failure.
1 2 3 4 5 6 7
64. I often neglect my responsibilities to my family.
1 2 3 4 5 6 7
65. I am easily affected by the joys and sorrows of life.
1 2 3 4 5 6 7
66. I often whine.
1 2 3 4 5 6 7
67. Regardless of what I acquire or achieve, I have an uncontrollable desire to obtain more.
1 2 3 4 5 6 7
68. I am currently struggling with an addiction, physical or psychological, to some type of intoxicant (including caffeine, cigarettes and alcohol).
1 2 3 4 5 6 7
69. My determination is unbreakable.
1 2 3 4 5 6 7
70. I often envy others.
1 2 3 4 5 6 7
71. My job is a source of anxiety.
1 2 3 4 5 6 7
72. I never think about giving up my wealth and position for a simpler life.
1 2 3 4 5 6 7
73. It often happens that those things that brought me happiness later become the source of my suffering.
1 2 3 4 5 6 7
74. I sometimes cheat people.
1 2 3 4 5 6 7
75. The most important thing to know is how to increase one's enjoyment of physical pleasures, like sex and eating.
1 2 3 4 5 6 7
76. I often feel mentally unbalanced.
1 2 3 4 5 6 7
77. I don't have much will power.
1 2 3 4 5 6 7
78. I often neglect my responsibilities to my friends.
1 2 3 4 5 6 7
79. I often act violently towards others.
1 2 3 4 5 6 7
80. I am good at controlling my senses and emotions.
1 2 3 4 5 6 7

Śrīla Prabhupāda Speaks Out

“So Easily Cheated and Befooled.”

This exchange between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place during a morning walk in Denver, Colorado, on June 28, 1975.

Śrīla Prabhupāda: Wherever my books are distributed profusely, our work is successful. People are in gross ignorance, taking this temporary material body and temporary life as everything. A very horrible situation. But these books give scientific self-knowledge from the *Vedas*, knowledge of our actual, spiritual self and our eternal life.

Disciple: But sometimes, Śrīla Prabhupāda, troublemakers come along. In Denver we have to deal with several bogus groups that have made their world headquarters here. One group is led by a chubby self-styled guru who claims he’s God. You’ve seen their magazine, I think, with this fat man dressing like Kṛṣṇa and even sporting a peacock feather and a flute.

Anyway, these groups put out tons of propaganda. All impersonalism, atheism. “God isn’t really a separate person—God is simply everything and everyone. You are God. We are God. And mainly, our leader is God.”

Śrīla Prabhupāda: So make propaganda against them very vigorously. These Vedic texts and this disciplic succession both come from Lord Kṛṣṇa Himself. We have got sound footing. What do these nonsensical rogues have? Show that they are all nonsense, bogus. This fat rogue is God, and his rascal followers are worshipping him as God? This rascaldom is going on in such a cultured, sophisticated city? This rogue is being worshiped as God?

Disciple: Well, to be fair, the local people are disgusted with him. They don’t like him at all.

Śrīla Prabhupāda: I’ll issue a challenge: “I shall kick this rascal in the face, and if he is God, let him punish me.” I am prepared. Let this rascal come out and meet me in public. I shall kick him squarely in the face. Let him do whatever he likes—I am prepared. If he is God, let him kill me by his mantra or by his will. Only then shall I accept him as God. This is my challenge. “I shall kick him in the

face in public, and if he is God, let him punish me.”

And as for his followers, “You are such fools that you are accepting this scoundrel as God? You belong to America, a nation advanced and sophisticated in so many ways. And yet you have become such utter fools and rascals?” We shall challenge like that. “This rogue has come to cheat you. How have you allowed yourselves to become so easily cheated and befooled?”

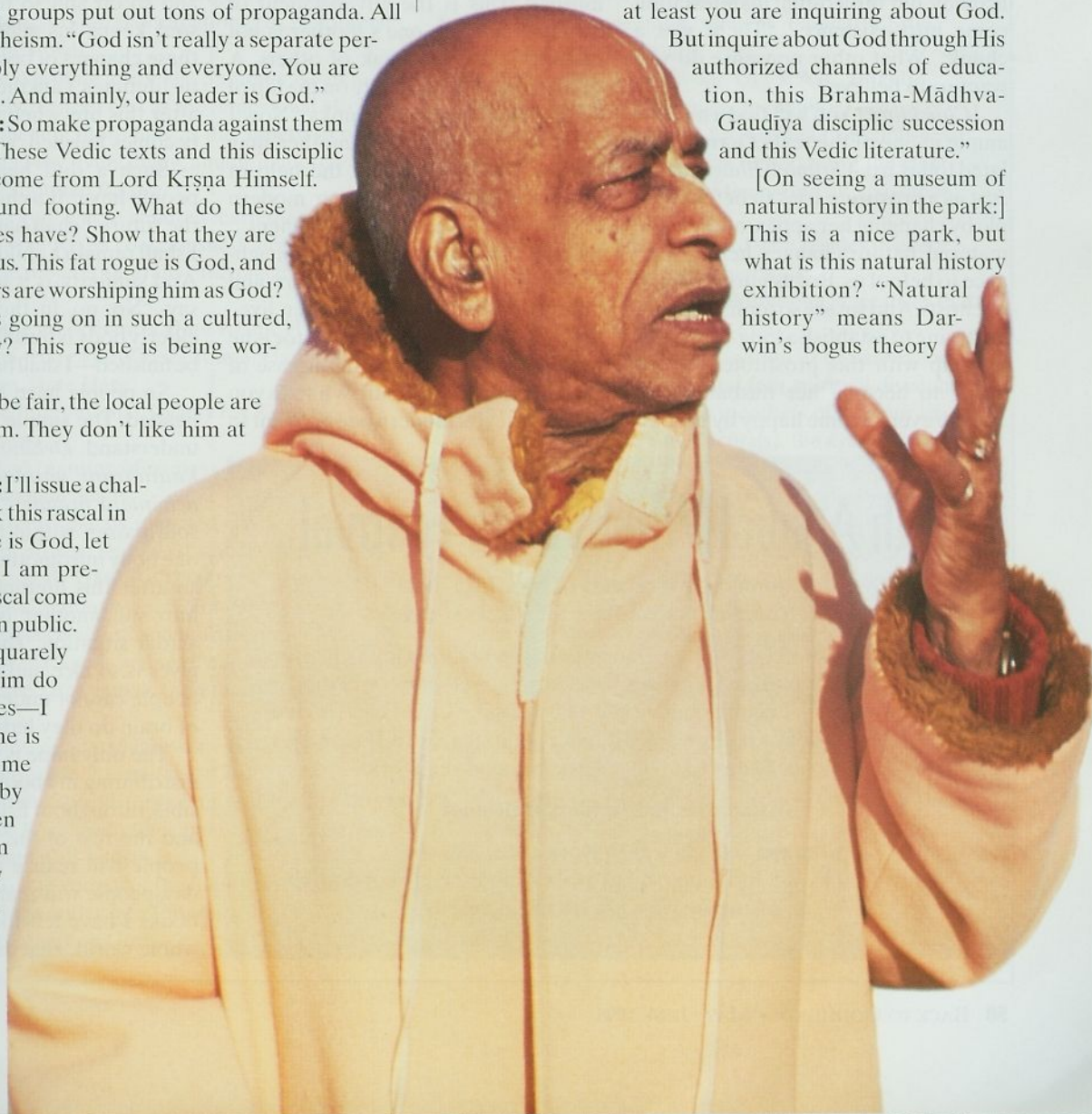
Disciple: This supreme being was recently indicted for smuggling, and now there’s a warrant out for his arrest.

Śrīla Prabhupāda: All right, so this is my challenge: “Now there is a warrant out for the arrest of the all-powerful one. So? Does he have the power to nullify it? Everyone knows that God is great. Is *he* great? And yet we have to believe he is God? God is such a cheap commodity that you have accepted this pathetic person as God? What is this nonsense—blindly accepting some rascal as God?”

“At the same time, we give you people some credit, since at least you are inquiring about God.

But inquire about God through His authorized channels of education, this Brahma-Mādhva-Gauḍīya disciplic succession and this Vedic literature.”

[On seeing a museum of natural history in the park:] This is a nice park, but what is this natural history exhibition? “Natural history” means Darwin’s bogus theory



of evolution. People have become captured by this evolution propaganda. That's all. The whole modern civilization is based on Darwin's bogus theory of evolution.

But common sense dictates, How far back can we trace history with any accuracy? Can we trace the history of the sun—when it was created, when it came into existence? Can Darwin give us the history of the sun, of the moon, of the sky?

Where is the history? There *is* such a history, in the Vedic literature. But where is your history? You simply imagine, "There was a chunk, and it exploded and somehow became manifested as the sun and moon and so on and so forth. And gradually these dull material ingredients developed consciousness and ultimately produced living, conscious beings like us. No need for the soul or the Supreme Soul, the creator." What is this nonsense? How, actually, did this cosmic manifestation come into existence? "There was a chunk." What other nonsense do you want us to believe?

[*Chuckling.*] You will find a nice example in one of the texts I have translated today from *Śrīmad-Bhāgavatam*: Just as a prostitute tries to befool people by changing her appearance, so the material nature changes her appearance to befool us. Bogus gurus, pseudo scientists. And we are so foolish that we are trying to establish a long-term relationship with this prostitute. We are trying to become her husband. Has anyone ever become happy by becom-

ing the husband of a prostitute?

Therefore, Cāṇakya Paṇḍita says, *duṣṭā bhāryā saṭhaṁ mītram bhṛtyaś cottara-dāyakaḥ/ sa-sarpe ca grhe vāso mṛtyur eva na saṁśayaḥ*: "If one has a wife who is a prostitute, a friend who is a hypocrite, a servant who is an upstart, or a home with a snake in it, he will die." He will die; there is no doubt about it. His life will be spoiled. This is Cāṇakya Paṇḍita's verdict.

Cāṇakya also says, *mātā yasya grhe nāsti bhāryā cāpriya-vādinī/ aranyaṁ tena gantavyaṁ yathāraṇyaṁ tathā gṛham*: "If at home a man does not have an affectionate mother or a wife who speaks sweetly—if, rather, his wife speaks very hotly—then he should give up that home at once and go to the forest. Actually, for him, home is no different than the forest." [*Chuckles.*] How intelligent.

Formerly, at least one expected love from one's mother. That is also being finished. This is the advancement of civilization. Even one's mother is not reliable—what to speak of others. A small child sleeps soundly on the lap of his mother, because he thinks, "Now I am safe." But today the mother may kill the child, often with the help of her rascal doctor. This is our modern civilization's so-called advancement.

Disciple: Śrīla Prabhupāda, in the neighborhood of our temple, doctors and other supposedly high-class men live.

Śrīla Prabhupāda: The real doctor is he who can cure this material disease of repeated birth and death. What do you think? But you modern people want to

be cheated by some pseudo doctor or some pseudo yogi or meditator who is inimical to your real well-being. Therefore, these rascals have gained prominence, by popular support. Only a select group of people have come to me. Otherwise, the mass of people do not understand this Kṛṣṇa consciousness movement as yet.

Disciple: Well, lots of people just won't listen to any philosophy.

Śrīla Prabhupāda: That is why they are being cheated so easily by these various scoundrels.

And now people have become so foolish that they cannot understand even the simplest philosophical idea. Not even Kṛṣṇa's basic instruction in *Bhagavad-gītā*—that just as the baby has his future and the child has his future and the young man his future, so why not the old man? Within this one lifetime, the soul has many little lifetimes, many bodies—as a baby, a child, and so on and so forth—and yet the soul keeps his sense that "After all these changes of body and all these little lifetimes, I am the same person." So after this life, when the old-man body becomes finished, why not a next life?

Such a dull head these modern people have! If a child says, "No, no, in the future I shall have no new body—I shall remain a child," is that sensible? And similarly, is it sensible for you to say, "No, no, in the future, after my elderly body is finished, everything will be finished—I shall have no new body"?

So people have become very dull-headed. The simple truth they cannot understand. *Dehino 'smin yathā dehe kaumāraṁ yauvanam jarā/ tathā dehāntarā prāptir*: "As the embodied soul passes, within this lifetime, from one body into another and yet another, so after this lifetime, the soul passes into still another body." That is the actual situation. The example Kṛṣṇa gives is so nice and so simple, and yet people cannot understand. What kind of brain do they have? Animal brain.

The only hope is that you continue distributing my books as much as possible, throughout Europe and America and the rest of the world. Some day, people will realize their value. Some day, people will realize what valuable books I have left for the study of the whole world. That day will come. 🌸

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Organized by the Prabhupāda Festival Committee in cooperation with the New Dwarka Temple.

Glossary

- Ācārya**—a spiritual master who teaches by example.
- Balarāma**—Lord Kṛṣṇa's first expansion, who acts in the role of Lord Kṛṣṇa's elder brother.
- Battle of Kurukṣetra**—an epic battle for rule of the world, fought five thousand years ago.
- Bhagavad-gītā**—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna.
- Bhakti**—devotional service to the Supreme Lord.
- Bhaktisiddhānta Sarasvatī Ṭhākura**—the spiritual master of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda.
- Bhakti-yoga**—linking with the Supreme Lord through devotional service.
- Caitanya Mahāprabhu**—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.
- Dharma**—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).
- Godhead**—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.
- Gurukula**—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally "the place of the guru").
- Hare Kṛṣṇa**—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
- ISKCON**—the International Society for Krishna Consciousness.
- Japa**—individual chanting of names of God, usually while counting on beads.
- Kali-yuga**—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.
- Karma**—material action; its inevitable reaction; or the law by which such action and reaction are governed.
- Kīrtana**—congregational singing of names of God, usually accompanied by cymbals (*karatalas*) and drums (*mṛdaṅgas*).
- Kṛṣṇa**—the Supreme Personality of Godhead in His original transcendent form (see "Godhead").
- Mahābhārata**—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.
- Māyā**—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual nature and forgetting God.
- Māyāvādī**—one who regards the Absolute Truth as ultimately impersonal or void.
- Modes of nature**—the three qualities (goodness, passion, and ignorance) that hold sway over all action in the material world.
- Nityānanda**—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.
- Prasādam**—vegetarian food that has been prepared for the Lord and offered to Him with devotion (literally "mercy").
- Purāṇas**—Vedic histories.
- Rādhārāṇī**—Lord Kṛṣṇa's consort and pleasure potency.
- Rathayātrā**—"chariot festival"; a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Puri, India, for Jagannātha (Lord Kṛṣṇa, "the Lord of the universe").
- Sannyāsa**—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.
- Śrī**—an honorific meaning "opulent" (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).
- Śrīla Prabhupāda**—His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.
- Śrīmad-Bhāgavatam**—the most important of the eighteen *Purāṇas*, which tells of the nature and pastimes of Lord Kṛṣṇa.
- Supersoul**—the form of the Lord who resides in every heart along with the individual soul.
- Upaniṣads**—the 108 essential philosophical treatises that appear within the *Vedas*.
- Varṇāśrama**—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and assistants). The members of the four *āśramas* are the *brahmacāris* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).
- Vṛndāvana**—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.
- Vaiṣṇava**—a devotee of the Supreme Lord (from the word *Viṣṇu*).
- Vedas**—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.
- Vedic**—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.
- Viṣṇu**—in general, any form of the Personality of Godhead (see "Godhead"); in particular, the forms the Lord manifests to create and sustain the material world.



THE STRATEGY OF ATHEISM

A Vedic perspective on the popular allure of Buddhism.

by Mathureśa Dāsa

BUDDHISM HAS AT times attracted a measure of interest from a small number of Americans. In the last century Henry David Thoreau wrote, "Some will have bad thoughts of me, when they hear their Christ named beside my Buddha." And in the middle of this century, writers like Jack Kerouac, Allen Ginsberg, and Alan Watts showed a regard for Buddhism that made it part of the sixties counterculture.

But scroll to the 1990s and forget the counterculture. Buddhism is riding a wave in the American mainstream. Two recent Hollywood movies recount the story of the Dalai Lama; Buddhist motifs and Buddhist-inspired rock lyrics appear in television sitcoms; Buddhist musings grace the labels of bottled fruit-teas. Nor is this merely a pop culture craze. There are nearly 100,000 American-born Buddhists, and the number of English-language Buddhist teaching centers has doubled in the past ten years to over a thousand. On the Internet you can browse thousands of pages of Tibetan Buddhist writings.

Some attribute this expanded interest to Buddhism's emphasis on qualities like non-violence, humility, and simplicity in a world growing daily more violent and complex.

Others say the nontheistic approach to religion is also key, as the Buddha said there was no Creator, no Jehovah or Allah or Viṣṇu. The Vedic literature confirms that both these features of Buddhism are important aspects of its allure, and they say more as well, providing a confidential account of the Buddha's identity and of the rationale behind Buddhism's singular teachings.

The *Vedas* explain that Buddha is an incarnation of God who appears in the Age of Kali, or Kali-yuga, the most materialistic of the four earthly ages that rotate like the four seasons. We are now five thousand years into the current Kali-yuga, which lasts another 427,000 years, and Lord Buddha appeared about 2,500 years ago. He has appeared in other Kali-yugas also, His mission always the enlightenment of especially materialistic and atheistic people.

In one Kali-yuga, in an appearance, or incarnation, recorded in the second canto of the *Śrīmad-Bhāgavatam* (2.7.37), Lord Buddha countered atheistic scientists who had taken advantage of technical portions of the vast Vedic scriptures to construct weapons of mass destruction, a situation with striking parallels to our own Kali-yuga arms race. Lord Buddha captured the attention of that

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atheistic culture by speaking extensively on *upadharma*, or subreligious principles.

In fact, the teachings of Lord Buddha, commonly known as the Buddhist Dharma, are more exactly the Buddhist Upadharma. Lord Buddha avoids speaking of dharma in the sense of primary religious principles, since those principles are meant for directly understanding and surrendering to the Supreme Lord. Atheists or materialists cannot by their nature understand or surrender to God directly, but they can sometimes appreciate godly qualities like humility, pridelessness, nonviolence, tolerance, and simplicity, important qualities for religious persons. Lord Buddha, concealing His identity as God, focuses on these godly qualities, or principles of *upadharma*, to bring people

gradually closer to qualifying for direct knowledge of the Supreme Person.

GOD'S FREEDOM

Although appearing within the material universes as Lord Buddha and innumerable other incarnations, the Supreme Person is not bound by material laws. Just as a governor visits the state prison, coming and going as he likes, God comes and goes within the material world, where we, His eternal individual parts, suffer in the prison of *samsāra*, the cycle of repeated birth and death. Prisoners who take advantage of the Lord's appearance to reawaken their relationship with Him in loving service become free of *samsāra*, like state prisoners who by proper behavior are released by the governor.

In the *Bhagavad-gītā* Lord Kṛṣṇa says that He appears in the *samsāra* prison to deliver His devotees and annihilate nonbelievers who harass the world with their mischief. In the Kali-yuga, however, when mischief-makers are in the majority, Lord Buddha devises a way to deliver them too.

When Lord Buddha appeared 2,500 years ago, atheists were again causing trouble, again by misusing the Vedic literature, this time to legitimize indiscriminate slaughter of animals. Animal slaughter is the way of subhumans and is almost completely forbidden in Vedic culture. The Vedic scriptures make very limited exceptions for those materialists who absolutely cannot resist eating flesh. But in Lord Buddha's time those narrow exceptions were taken as the rule, as authorization for widespread animal killing. The poet Jayadeva Gosvāmī explains in his *Daśa Avatāra* verses describing ten principal incarnations of God that Lord Buddha, feeling compassion for the poor animals, rejected the Vedic literature. By defying all the Vedic texts and advocating *ahiṃsā*, or nonviolence, He pulled the rug on scripture-thumping meat-eaters.

We might glimpse how Buddhist *ahiṃsā* appealed to people 2,500 years ago by weighing its appeal in our own violent times. Helen Tworikov, editor of the Buddhist quarterly *Tricycle*, points out that people coming of age during the Vietnam war explored Buddhism in response to the war's savagery and to the calm protests of Vietnamese Buddhist priests. Nonviolence also plays a role in the popularity of the two recent films about the Dalai Lama. In one, *Seven Years in Tibet*, workers refuse to dig a foundation because they don't want to kill any worms. Martin Scorsese, director of *Kundun*, the second film, says, "Anything infused in our world today about nonviolence can only help."

Amid the violent animal slaughter of Lord Buddha's time *ahiṃsā* must have attracted many people in a similar way, since animal slaughter has never been the norm on the Indian subcontinent. The current interest in Buddhist *ahiṃsā* would be true to Lord Buddha's desire if it spurred refusal to take part in the culture of meat-eating.

CALENDAR CLOSE-UP

Lord Nṛsimhadeva

Appearance Day: May 10

The Seventh Canto of *Śrīmad-Bhāgavatam* relates the history of Lord Nṛsimhadeva. He appeared many millions of years ago to protect His devotee Prahlāda by killing Hiraṇyakaśipu, Prahlāda's demoniac, atheistic father, who was trying to kill Prahlāda. After Hiraṇyakaśipu's death, Prahlāda offered Lord Nṛsimhadeva many prayers filled with important instructions for everyone. Here is one of those prayers:

"O great one, O Supreme Lord, because of combination with pleasing and displeasing circumstances and because of separation from them, one is placed in the most regrettable position, with heavenly or hellish planets, as if burning in a fire of lamentation. Although there are many remedies by which to get out of miserable life, any such remedies in the material world are more miserable than the miseries themselves. Therefore I think that the only remedy is to engage in Your service. Kindly instruct me in such service." (*Śrīmad-Bhāgavatam* 7.9.17)

(Full calendar on page 65)



Lord Kṛṣṇa's incarnation as a half man, half lion.

Lord Buddha's strategy is like that of a parent coaxing a toddler to give up a hundred-dollar bill the child has found.



That might require our own rejection of scriptural license, or at least a radical sacrifice of almost sacred personal habits.

In rejecting the *Vedas*, Lord Buddha Himself adopted an apparently radical strategy for an incarnation of God, since God is the author of the Vedic literature, and either the author or the immediate inspiration for all world scriptures. The *Upaniṣads* say that the *Vedas* come from the breathing of the Personality of Godhead, and here was Lord Buddha using His breath to negate them. Of course, even an ordinary author can do as he likes with his own books, and the tactic served to remove the *Vedas* from the arsenal of destructive, materialistic people. As Lord Kṛṣṇa says in the fifteenth chapter of the *Bhagavad-gītā*, the purpose of the *Vedas* is to know Him.

The *Vedas*, in other words, are the source of the highest dharma, and yet in both the Buddha incarnations of which we have information, the *Vedas* were in the hands of people completely ignorant not only of dharma but of *upadharma* as well. Both times the Lord preached to people who did not understand the value even of nonviolence, what to speak of service to the Supreme Person, but who nevertheless used the Lord's books to promote sub-human behavior.

Lord Buddha's strategy is like that of a parent coaxing a toddler to give up a hundred-dollar bill the child has found. "That's just a dirty old scrap of paper," the parent tells the child. "Here, this candy bar is more valuable." It's a boldfaced lie, but any parent might tell it, because it's for the benefit of the child, who can later learn to use money intelligently.

DENYING GOD

In addition to defying the *Vedas*, Lord Buddha denied the existence of

God, another radical move calculated to secure Him the devotion of His atheistic audiences. With their minds emptied of scriptural misconceptions and fear of a supreme authority, Lord Buddha's followers were ready to give their full attention to His teachings, summed up in the Four Noble Truths: existence is full of suffering; suffering is traceable to desire; desire can be transcended, leading to *nirvāṇa*, or cessation of material existence; and the means to transcendence is the Eightfold Path of proper views, action, resolve, speech, livelihood, effort, mindfulness, and concentration. These truths, though spoken by the Supreme Himself as Lord Buddha and though clearly derived from His Vedic literature, were expertly presented without citing scripture or mentioning God.

Absence of a supreme authority figure is another current selling point for Buddhism. Writer Alan Watts once stated rather harshly that Buddhism helped him "get out from under the monstrously oppressive God the Father." Other believers also maintain that Buddhism enables them to follow a spiritual path without the hellfire and brimstone or the guilt for alleged sins judged by an Almighty. Lord Buddha's expertise, however, was that while denying God, the lawmaker, He inculcated within his followers a respect for His laws of karma and reincarnation. In the book *Buddhism Without Beliefs*, former Buddhist monk Stephen Batchelor recommends that Buddhism throw out karma and reincarnation to produce a "liberating agnosticism." This may seem like a logical progression: throw out scripture, throw out God, then throw out karma and reincarnation. But that isn't what Lord Buddha taught, nor is it liberating.

Lord Buddha gave his followers knowledge of *saṃsāra*, the cycle of birth and death, and of karma, the universal law of action and reaction,

because those ignorant of these features of material nature have no context in which to grasp the Four Truths and no impetus to follow the Eightfold Path. The First Noble Truth is that our suffering occurs within the painful cycle of repeated birth, death, old age, and disease; the Second Noble Truth is that as long as we have desires to gratify our material bodies we do things that get us a reaction in this cycle. If we kill or eat innocent animals, then by our individual karma we take birth as animals and are killed, and by our collective karma we are forced to herd our innocent children off to war every few years. If we employ weapons of mass destruction on civilians, we suffer massively, life after life. When Lord Buddha stops animal killing or an arms race, He therefore liberates from slaughter not only the victims of those crimes but their perpetrators as well.

With an enlightened perspective on his current and impending suffering, the atheist has impetus to advance to the third and fourth Noble Truths, transcending the desires at the root of his entanglement in *saṃsāra* by attention to the Eightfold Path of proper views, speech, action, livelihood, and so on. This is commendable for atheists, who are not normally concerned with proper anything. The *Gītā* explains: "Neither cleanliness nor proper behavior nor truth is found in them. They say that this world is unreal, with no foundation, no God in control. They say it is produced of sex desire and has no cause other than lust." People without God and scripture are prone to see life solely as an opportunity for sex enjoyment without reference to religious or moral codes. If everything is a phantasmagoria of matter, why restrict the targets of my lust? This is your standard liberating agnosticism.

"Following such conclusions," the *Gītā* continues, "the atheists, who are

In an ordinary prison good behavior might win us parole. In the prison of saṁsāra it earns the individual soul a very nice cell.



lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world." Unbeneficial works like butchering animals and nuking civilians.

It is a testimony to Lord Buddha's supreme intelligence and mercy that He created in such persons a mindfulness of propriety. When people behave properly by following principles of the Buddhist *Upadharma*, they produce a peaceful atmosphere in human society and earn for themselves happy and prosperous future births in the cycle of saṁsāra. The *Gītā* states that good, moral behavior elevates one to positions of heavenly opulence (*ūrdhvaṁ gacchanti sattva-sthā*) or to birth in wealthy and pious families (*prāpya puṇya-kṛtāṁ lokān*), quite a step up from births as animals bound for the slaughterhouse or births in other, even less appealing locales.

While proper behavior does not alone lead to freedom from desire or to nirvāṇa, the end of material existence, it does place the individual soul imprisoned in saṁsāra on a platform with opportunities for further advancement in spiritual life. In an ordinary prison good behavior might win us parole. In the prison of saṁsāra it earns the individual soul a very nice cell.

THE SOUL'S DESIRE

The *Vedas* say that the individual soul is eternal and cannot be desireless in either the imprisoned or liberated condition. As individual parts of God, we either desire power, up to the level of nuclear power, for our own sense gratification, or we desire to serve the transcendental senses of the Supreme Personality of Godhead. As the governor of the material prison, God appears in unending incarnations to accept our service and take us back to

the deathless spiritual world, back to Godhead. Persons who desire only to please the Supreme Person are actually desireless because they have given up the material desires and the concomitant behavior, either "proper" or "unbeneficial," which keeps them in the prison of repeated birth and death. Nirvāṇa, the cessation of material existence, is a by-product of the desire to please the Supreme.

Lord Buddha said none of this to His atheistic followers. He had already indulged them by denying the existence of God, so He taught them that the object of meditation was not service to the Lord but *sūnyatā*, emptiness. *Sūnya* means "zero" or "void." Like atheism, voidism is a predisposition of grossly materialistic people, people like the scientists in the Kali-yugas of our two Buddha incarnations. Science in the current Kali-yuga teaches that life comes from a combination of material elements within the body and that when the body falls apart we cease to exist; we are void. With the Buddhist knowledge of karma and saṁsāra, the concept goes a step further: we continue to exist as individuals within the cycle of birth and death until we overcome material desire. Then void.

It is true that everything material comes to nothing and that meditation on the impermanence of the material world may help us quell our desires for the fleeting manifestations of home, family, country, fame, and fortune. In the Kundun movie a character muses: "My enemies will be nothing. My friends will be nothing. All will be nothing." In the material world what we hate and what we love will disappear in due course. But since we are eternal, the question that remains is what to do with our meditation once we have withdrawn it from the objects

of our material desire and loathing. For those who have followed the Eightfold Path of proper action Kṛṣṇa answers: "Persons who have acted piously in previous lives and in this life and whose unbeneficial works are completely eradicated are freed from the duality of desire and hate, and they engage themselves in My service with determination." (Bg. 7.28) "For those whose minds are fixed upon Me, O son of Pṛthā, I am the swift deliverer from the ocean of birth and death." (Bg. 12.7)

Void meditation may suffice while we practice the Eightfold Path of proper behavior and rid ourselves of the horrible works that drown us in the darker regions of saṁsāra. After that, from a position of detachment and relative freedom from suffering we are set to make further advancement. "At the ultimate stage," Śrīla Prabhupāda says of the Buddhist path, "one has to accept the Lord and become His devotee; otherwise there is no religion. In religious principles there must be God in the center; otherwise simple moral instructions are merely subreligious principles, generally known as *upadharma*, or nearness to religious principles." (*Śrīmad-Bhāgavatam* 2.7.37, purport)

Proper behavior short of loving devotion to God keeps us in the cycle of birth and death. But faithful practitioners of the Eightfold Path are in a fortunate position. For deliverance from the ocean of birth and death they have only to turn their meditation from the void to the astounding humility, nonviolence, and mercy of their teacher, Lord Buddha, the Supreme Person and well-wisher of the atheists.

Mathureśa Dāsa, a disciple of Śrīla Prabhupāda, has written many articles for Back to Godhead and other publications. He and his wife and their four children live in Alachua, Florida.



Kṛṣṇa's Occupational Therapy

by Hare Kṛṣṇa Devī Dāsī

AN OLD FILM, *The Life and Times of Judge Roy Bean*, recounts the life of a Texas folk hero who brought law and order to the Wild West. Armed with a hefty law book, Bean appoints himself judge of a rugged frontier town and sets up court in a bar. He reforms fighters and gamblers into law-abiding sheriffs and deputies who protect the citizens from marauders. The town prostitutes, properly married to the deputies, become pillars of propriety. The town is transformed.

The story appeals to our innate faith that all people have some special value, if only it can be cultivated. Our belief is correct. At the innermost core each of us is a pure spirit soul, a transcendental being with a unique contribution to make. Too often a person's lower nature obscures the higher nature. But with proper guidance, anyone's better nature can be evoked. For this reason Lord Kṛṣṇa created an occupational therapy to cure us. It's called *varṇāśrama-dharma*.

According to the *Bhagavad-gītā*, everyone acts under the influence of the three modes of nature: goodness, passion, and ignorance. The modes direct one to act as a *brāhmaṇa* (intellectual, teacher), a *kṣatriya* (soldier, government administrator), a *vaiśya* (farmer, merchant), or a *śūdra* (laborer, craftsperson).

Everyone has a certain natural occupation. How can it be used to bring out his best character? Judge Bean's "kṣatriyas" first used their martial power destructively as gang leaders but later transformed it as law enforcers. In a more recent example, several years ago the San

Francisco sheriff's department set up a program that trained former drug dealers to grow crops for local restaurants. Their twelve-acre garden yielded 120 tons of produce per year.

In a TV interview, sheriff's assistant Catherine Sneed described the changes as inmates transformed from drug dealers to farmers: "I've had so many hardened crack dealers turn into someone who cares whether or not the roses have gotten just enough fish emulsion, or whether or not we're going to make sure they're pruned at the same time. I really feel like gardening teaches you to care."

Setting criminals into a new occupation uncovered the good within their character.

"Because of their criminal history," Ms. Sneed explained, "many of them have lost the sense that they can do something good. When they first come out to the jail program, most of them can't look you in the eye . . . , but gradually, as they're in the program for some time, they start walking up straight, and they're very excited about the spinach and potatoes. . . . I show them that just as we gave life to these vegetables, you can give a new life to yourself."

Few graduates return to crime. Most stay in gardening-related jobs.

The program transfers people from a contaminated *vaiśya* occupation (merchant of illegal drugs) to a purer *vaiśya* occupation (gardener). The sheriff has intuitively applied a *varṇāśrama* principle: purification of character by appropriate work. Reform by gardening would have failed with Judge Bean's gang leaders. But by targeting nonviolent drug dealers, authorities naturally selected people

of *vaiśya* character, who were most likely to enjoy gardening.

Will the sheriff's success last? Unfortunately, he misses one important principle: the worker should dedicate his work to the pleasure of God. By working for God, the worker gains the highest perfection. Otherwise, the success of any job program can't endure.

Lord Kṛṣṇa explains: "By following his qualities of work, every man can become perfect. . . . By worship of the Lord, who is the source of all beings and who is all-pervading, a man can attain perfection through performing his own work." (*Bhagavad-gītā* 18.45–46)

Where can people of different character types be trained in the appropriate skill and learn to do that work as an offering to Kṛṣṇa? At present, no such training institution exists. Śrīla Prabhupāda greatly wished to establish *varṇāśrama* colleges all over the world, and the Kṛṣṇa consciousness movement now plans to make Śrīla Prabhupāda's desire a reality.

It will be challenging to assemble curricula, set up funding, and find qualified teachers in many disciplines. Still, *varṇāśrama* colleges hold the promise of spiritual progress for the whole world because *varṇāśrama* means to bring out everyone's best character by following the laws in Kṛṣṇa's book, the *Bhagavad-gītā*. *Varṇāśrama* is Kṛṣṇa's occupational therapy to bring every type of person to the spiritual platform.

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



The Land of Gurus

by Ravi Gupta

MORE THAN ANY PLACE in the world, India is the land of gurus. Nearly every Hindu, in India or abroad, has a guru to turn to for advice. The Vedic scriptures present the teachings of great gurus like Maitreya, Kapila, and Vyāsa. From the teachings of gurus such as Śaṅkara, Rāmānuja, and Madhva have come powerful spiritual movements. And in modern times, India has sent a glut of gurus to the West, each espousing a different philosophy.

In the *Caitanya-caritāmṛta*, Śrī Caitanya Mahārabhu describes the function of the genuine spiritual master:

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa*

"Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this way become a spiritual master and try to liberate everyone in this land." The prime function of the spiritual master is to transmit knowledge about Kṛṣṇa. By that knowledge the guru lifts the disciple out of the darkness of ignorance and engages him in devotional service to the Lord.

Knowledge of Kṛṣṇa is not of the guru's own making, something he has discovered by research. The genuine spiritual master receives knowledge from his own guru, who received it from his spiritual master. In this way the chain should reach all the way to the source of knowledge, Kṛṣṇa Himself. If the guru has no

connection to a disciplic succession, his teachings will be baseless, no better than anyone else's words, for they will be separated from Kṛṣṇa. The *Padma Purāṇa* says, "Unless one is initiated by a bona fide spiritual master in the disciplic succession, the mantra one might have received is without any effect."

Śrīla Rūpa Gosvāmī describes the qualities of a bona fide spiritual master: "A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger, and the urges of the tongue, belly, and genitals is qualified to make disciples all over the world." A guru is judged not just by what he preaches, but by what he practices. The Sanskrit word guru means "heavy." A spiritual master is heavy with transcendental knowledge.

Every year, hundreds of new gurus arise in India and around the world. Most of them, however, hardly meet the qualifications of a genuine guru. Few are connected in disciplic succession. To gain followers, many water down the Vedic teachings or make up their own. It's easy to find a guru who will tailor his philosophy to suit a disciple's beliefs. I once met a guru in India who told me, "My son, whomever you like to worship, tell me; I will give you a mantra for him."

Other gurus give their teachings in exchange for money, and then lower their standards for disciples who can pay but can't follow rules. Śrīla Prabhupāda once remarked, "The śiṣya [disciple] says, 'My dear guru, if I do not eat meat and fish, my health will fail.' . . . The guru thinks, 'If I say,

'Don't eat meat,' then this disciple will go away, and there is no chance of getting money from him.' That kind of compromise is not required. And nobody requires to have a guru if he has got such an attitude."

Almost every Indian can name a family guru to whom he goes once in a while for advice. But approaching a spiritual master is not just a leisure activity; it is a process of full surrender. Śrīla Prabhupāda admonishes, "Don't make guru a fashion, just like you keep a pet dog. People generally do that. 'Everyone has a guru. Let me collect one.' That kind of guru will not help you. You must be convinced: 'Here is a guru to whom I can surrender.'"

In modern times, one person who was truly worthy of our surrender was His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. He was a true *ācārya*, or one who teaches by example. His every word and every action was something we can emulate. Unlike so many gurus who come from India, Śrīla Prabhupāda did not lower his standards or change his habits to suit Western materialistic ways. Rather, he was the true representative of his own spiritual master and the entire disciplic succession coming from Lord Kṛṣṇa Himself. Such should be the gurus we want in our heritage for years to come.

Ravi Gupta, age sixteen, 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 fourth-year student at Boise State University.

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- ◆ Toronto, Ontario** — 243 Ave. Rd., M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/
E-mail: toronto@com.bbt.se
- ◆ Vancouver, B. C.** — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728/
Fax: (604) 431-7251; Govinda's Restaurant: (604) 433-2428/ 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 or 719-6738
Tel. & fax: (410) 744-1624
- Berkeley, California** — 2334 Stuart St., 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-boise-omd.om.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: trvkr@aol.com
- Columbus, Ohio** — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ Fax: (614) 294-0545/
E-mail: malati.acbsp@com.bbt.se

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

- ◆ **Dallas, Texas** — 5430 Gurley Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/ E-mail: txkrishnas@aol.com
- ◆ **Denver, Colorado** — 1400 Cherry St., 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052/ E-mail: nmd@com.org
- ◆ **Detroit, Michigan** — 383 Lenox Ave., 48215/ Tel. (313) 824-6000/ Fax: (313) 822-3748/ E-mail: fmanion@flash.net
- ★ **Eugene, Oregon** — 426 E. 12th St., 97401/ Tel. (541) 345-9053/ E-mail: eugene@com.bbt.se
- ◆ **Gainesville, Florida** — 214 N.W. 14th St., 32603/ Tel. (352) 336-4183/ E-mail: krishna@afn.org
- **Gurabo, Puerto Rico** — HC01-Box 8440, 00778-9763/ Tel. (787) 737-3917
- ◆ **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 Ave., Freeport, 11520/ Tel. (516) 223-4909/ E-mail: jsantos@eznet.net
- ◆ **Los Angeles, California** — 3764 Watska 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: kesava.swami@com.bbt.se
- ◆ **New Orleans, Louisiana** — 2936 Esplanade Ave., 70119/ Tel. (504) 486-3583/ E-mail: 105225401@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 Ave., 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: vrndavana@netreach.net
- ◆ **Philadelphia, Pennsylvania** — 1408 South St., 19148/ Tel. (215) 985-9335/ E-mail: savecows@aol.com
- ◆ **Phoenix, Arizona** — 100 South Weber Dr., Chandler, 85226/ Tel. (602) 705-4900/ Fax: (602) 705-4901/ E-mail: 105613.1744@compuserve.com
- ◆ **Portland, Oregon** — 5137 N.E. 42 Ave., 97218/ Tel. (503) 287-3252/ Fax: (503) 284-8350 (call first)/ E-mail: ksetra@aol.com
- ◆ **St. Louis, Missouri** — 3926 Lindell Boulevard., 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: fr2897@garnet.acns.fsu.edu
- ◆ **Towaco, New Jersey** — P.O. Box 109, 07082/ Tel. & fax: (973) 299-0970/ E-mail: iskconnj@blast.net
- ◆ **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 Ramana-reti)** — P.O. Box 819, 32616/ Tel. (904) 462-2017/ E-mail: iskcon@afn.org
- ◆ **Carriere, Mississippi (New Talavan)** — 31492 Anner Rd., 39426/ Tel. (601) 749-0544 or 799-1354/ Fax: (601) 799-2924/ E-mail: talavan@datastar.net
- ◆ **Gurabo, Puerto Rico (New Govardhana Hill)** — (contact ISKCON Gurabo)
- ◆ **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@acsword.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
- ★ **San Juan, Puerto Rico** — Gopal, 2018 Calle Tetuan, Viejo San Juan, 00901/ Tel. (787) 724-0229

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 Rd., 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
- ◆ **Glasgow, Scotland** — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire ML11 0ES/

- ◆ **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/ E-mail: london@com.bbt.se
- ◆ **London, England (country)** — Bhaktivedanta Manor, Dharam Marg, Hilfield Lane, Watford, Herts, WD2 8EZ, England/ Tel. +44 (0)1923 857244/ Fax: +44 (0)1923 852896/ E-mail: bhaktivedanta.manor@com.bbt.se
- ◆ **London, England (south)** — 42 Enmore Rd., 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, England/ Tel. +44 (0)1548 830085
- ◆ **Romford, England** — 3 Rowan Walk, Hornchurch, Essex, RM11 2JA, England/ Tel. +44 (0)1708 454092

FARM COMMUNITIES

- ◆ **County Wicklow, Ireland** — Rathgorragh, Kiltegan/ Tel. & fax: +353 (0)508 73305 or 73292/ E-mail: pragosa@connect.ie
- ◆ **Lisnaskea, Northern Ireland** — Govindadvipa Dhama, ISKCON Inishrath Island, BT92 9GN Lisnaskea, Co. Fermanagh/ Tel. +44 (0)13675 21512 or 22682
- ◆ **London, England** — (contact Bhaktivedanta Manor)

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ADDITIONAL RESTAURANT AND DINING

- ◆ **Dublin, Ireland** — Govinda's Restaurant, 4 Aungier St., Dublin 2/ E-mail: pragosa@connect.ie

AUSTRALASIA

AUSTRALIA

- ◆ **Adelaide** — 227 Henley Beach Rd., Torrensville, SA 5031/ Tel. +61 (08) 8234-1378/ Fax: (08) 8234-1481/ E-mail: nash0024@finders.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 (02) 6290-1869/ 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) 9370-1552/ Fax: +61 (08) 9272-6636/ E-mail: vasudama@iinet.net.au
- ◆ **Sydney** — 180 Falcon St., North Sydney, NSW 2060 (mail: P.O. Box 459, Cammeray, NSW 2062)/ Tel. +61 (02) 9959-4558/ Fax: +61 (02) 9957-1893/ E-mail: sraduucp@sradhdha.dialix.oz.au

FARM COMMUNITIES

- ◆ **Bambra (New Nadagram)** — 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. & fax: +61 (02) 6672-6579 or -3047

ADDITIONAL RESTAURANTS

- ◆ **Adelaide** — Hare Krishna Food for Life, 79 Hindley St., SA 5000/ Tel. +61 (08) 8231-5258
- ◆ **Brisbane** — Govindas, 1st floor, 99 Elizabeth St., 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 St., VIC 3000/ Tel. +61 (03) 9650-1578
- ◆ **Perth** — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/ Tel. +61 (08) 9227-1684/ E-mail: perth@com.bbt.se
- ◆ **Sydney** — Hare Krishna Food for Life, 529b King St., Newtown, NSW 2042/ Tel. +61 (02) 9550-6524

FIJI

- ◆ **Labasa** — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912/ E-mail: fiji@com.bbt.se
- ◆ **Lautoka** — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 664112/ Fax: +679 663039/ E-mail: fiji@com.bbt.se
- ◆ **Rakiraki** — Rewasa, Rakiraki (mail: P.O. Box 204)/ Tel. +679 694243/ E-mail: fiji@com.bbt.se
- ◆ **Suva** — Joyce Place, Off Pilling Rd., Nasinu 7½ miles, Samabula (mail: P.O. Box 3957)/ Tel. +679 381161/ E-mail: fiji@com.bbt.se

RESTAURANTS

- ◆ **Labasa** — Hare Krishna Restaurant, Naseakula Rd./ Tel. +679 811364
- ◆ **Lautoka** — Gopal's, Corner of Yasava St. and Naviti St./ Tel. +679 662990
- ◆ **Suva** — Gopal's, 18 Pratt St./ Tel. +679 314154/ E-mail: fiji@com.bbt.se

CENTERS AROUND THE WORLD

NEW ZEALAND

Christchurch — 83 Bealey Ave. (mail: P.O. Box 25-190, Christchurch) / Tel. +64 (03) 366-5174 / Fax: +64 (03) 366-1965 / E-mail: iskconchch@clear.net.nz
Wellington — 60 Wade St., Wadestown, Wellington (mail: P.O. Box 2753) / Tel. +64 (04) 472-0510

FARM COMMUNITY

Auckland (New Varshan) — Hwy. 28, Riverhead, next to Huapai Golf Course (mail: R.D. 2, Kumeu, Auckland) / Tel. +64 (09) 412-8075 / Fax: +64 (09) 412-7130

RESTAURANTS

Auckland — Gopal's, Civic House (1st floor), 291 Queen St. / Tel. +64 (09) 303-4885
Christchurch — Gopal's, 143 Worcester St. / Tel. +64 (03) 366-7035

PAPUA NEW GUINEA

Port Moresby — Section 23, Lot 46, Gordonia St., Hohola (mail: P.O. Box 571, POM NCD) / Tel. +675 259213

EUROPE (partial list)

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

Barcelona — Plaza Reial 12 Entlo 2, 08002 Barcelona / Tel. +34 (09) 302-5194

Bergamo, Italy — 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

Berlin — Johannisthaler Chaussee 78, 12259 Berlin (Britz) / Tel. +49 (030) 631-2400 / Fax: +49 (030) 618-9112 / E-mail: haribalaba.hks@com.bbt.se

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

Copenhagen — Blaaugaardsgade 14, 2200 Copenhagen IV / Tel. +45 (03) 139-2826 / E-mail: dk.community@com.bbt.se

Gutenstein, Austria — Vedisches Kulturzentrum, Markt 58, 2770 Gutenstein / Tel. & fax: +43 (02) 634731 / E-mail: austria@com.bbt.se

◆ **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

◆ **Helsinki** — Ruoholahdenkatu 24 D (III krs) 00180, Helsinki / Tel. +358 (0) 694-9879 / Fax: +358 (0) 694-9837

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

Oslo — Jonsrudvej 1G, 0274 Oslo, Norway / Tel. +47 (022) 552243 / Fax: +47 (022) 558172

Paris — 31 Rue Jean Vacquier, 93160 Noisy le Grand / Tel. +33 (01) 4304-3263 / Fax: +33 (01) 4305-7864 / E-mail: nitai.gaurasundara.tkg@com.bbt.se

Prague — 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

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

◆ **Septon-Durbuy, Belgium** — Chateau de Petite Somme, B-6940 Septon-Durbuy / Tel. +32 (086) 322926 / Fax: +32 (086) 322929 / E-mail: radhadesh@com.bbt.se

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

◆ **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

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

FARM COMMUNITIES

France (Bhaktivedanta Village) — Chateau Bellevue, F-39700 Chatenois / 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

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

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

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

ADDITIONAL RESTAURANTS

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

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

Milan — Govinda's, Via Valpetrosa 5, 20123 Milano / Tel. +39 (02) 862417

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

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

COMMONWEALTH OF INDEPENDENT STATES (partial list)

Kiev — ul. Menjinskogo, 21-b., 252054 Kiev, Ukraine / Tel. +380 (8044) 244-4944 / E-mail: acyuta@krsna.kiev.ua

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

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

RESTAURANT

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

ASIA (partial list)

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◆ **Hong Kong** — 27 Chatham Rd. South, 6/F, Kowloon / Tel. +852 (2) 7396818 /

Fax: +852 (2) 724-2186 / E-mail: hong.kong@intercon.net

Jakarta, Indonesia — P.O. Box 2694, Jakarta Pusat 10001 / Tel. +62 (021) 489-9646

Kathmandu, Nepal — Budhanilkantha, Kathmandu (mail: P.O. Box 3520) / Tel. +977 (01) 371743 / Fax: +977 (01) 416996 (Attn: ISKCON)

Kuala Lumpur, Malaysia — Lot 9901, Jalan Awan Jawa, Taman Yari, 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) 8337883 loc. 10

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, Kamitakada Nakano, Tokyo 164-0002 / Tel. +81 (03) 5343-9147 / Fax: +81 (03) 5343-3812

LATIN AMERICA (partial list)

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Tel. +54 (01) 523-4232 / Fax: +54 (01) 523-8085 / E-mail: iskcon-ba@gopalnet.com

Georgetown, Guyana — 24 Uitvlugt Front, West Coast Demerara

Guayaquil, Ecuador — 6 de Marzo 226 or V. M. Rendon / Tel. +593 (04) 308412 or 309420 / E-mail: guruman@ecua.net.ec

◆ **Lima, Peru** — Schell 634 Miraflores / Tel. +51 (014) 444-2871 / E-mail: limandir@inictel.gob.pe

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

Rio de Janeiro, Brazil — Rua Muçuz, 120, Alto da Boa Vista, CEP 20531 180 / Tel. +55 (021) 267-0052

San Salvador, El Salvador — (mail: Apartado Postal 1506) / Tel. +503 780799

Santiago, Chile — Carrera 330 / Tel. +56 (02) 698-8044 / E-mail: 16108hk@entel.net

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

AFRICA (partial list)

★ **Accra, Ghana** — Samsam Rd., Off Accra-Nswam Hwy., Medie, P.O. Box 11686, Accra North, Ghana

Cape Town, South Africa — 17 St. Andrews Rd., Rondebosch 7700 / Tel. +27 (021) 689-1529 / Fax: +27 (021) 686-8233 / E-mail: cape.town@com.bbt.se

◆ **Durban, South Africa** — 50 Bhaktivedanta Swami Circle, Chatsworth Centre, Chatsworth 4092 (mail: P.O. Box 56003) / Tel. +27 (031) 433-328 / Fax: +27 (031) 438198 / E-mail: iskconsa@afrika.com

◆ **Johannesburg, South Africa** — 14 Goldreich St., Hillbrow 2001 (mail: P.O. Box 10667, Johannesburg 2000) / Tel. +27 (011) 484-7170 / Fax: +27 (011) 484-6279 / E-mail: iskconjh@afrika.com

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

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

Nairobi, Kenya — Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi) / Tel. +254 (02) 744365 / Fax: +254 (02) 740957

Phoenix, Mauritius — Hare Krishna Land, Pont Fer, Phoenix (mail: P.O. Box 108, Quartre Bornes) / Tel. +230 696-5804 / Fax: +230 465-1066

Port Elizabeth, South Africa — 15 Whitehall Court, Western Rd., Port Elizabeth, 6000

Port Harcourt, Nigeria — Second Tarred Rd., Ogwaja Waterside

(mail: P.O. Box 4429, Trans Amadi)

Pretoria, South Africa — 1189 Church St., Hatfield, 0083 (mail: P.O. Box 14077, Hatfield, 0028) / Tel. & fax: +27 (12) 342-6216 / E-mail: iskconpt@global.co.za

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LETTERS (continued from page 5)
devotees. Here in Russia I am very happy to see how Russians are deeply involved in Kṛṣṇa consciousness. The temple in Moscow is doing its best to

serve its devotees. In my life I've come across a lot of difficulties, where every problem melted away by the grace of Murāri [Kṛṣṇa]. I cannot pen down everything, but I can say that Vāsudeva

Kṛṣṇa is so great, so great. May His blessings be always with you to prolong your great service in the footsteps of His Divine Grace Śrīla Prabhupāda.
N. Suren Nimalan
Moscow, Russia



• KṚṢṆA 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 KṚṢṆA, THE COMPLETE PICTURE

A visually dynamic site from the North European BBT.

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

HARE KṚṢṆA HOME PAGE

Book excerpts and more from the BBT in Los Angeles.

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

THE HARE KṚṢṆA INDEX

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

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THE BTG MAILING LIST

An e-mail group where readers, writers, and staff talk about the topics found in *Back to Godhead*.

To join, send an e-mail message to btg-talk@unforgettable.com

Petty Concerns?

We continue to receive what for us is an astonishing number of letters about Ūrmilā Devī Dāsī's article "Children and Pets" [July/August '97]. Nearly all the mail is negative. The writers take various stands:

- Ūrmilā's wrong. Pets are good for kids. Or at least ok.
- Ūrmilā's right, but too heavy. Why make such a big deal of a small thing like having a pet? Lighten up, Ūrmilā. Other things are worse.
- Ūrmilā's right, but impractical. Strict Vedic standards like not having pets in your house are hard rules to impose on children born in the West. In the Vedic setting, a family has land and animals. But New York City isn't Vṛndāvana. Lighten up, Ūrmilā!
- Ūrmilā's right, but intolerant. Live and let live. Lighten up, Ūrmilā!
- Ūrmilā's right, but the strategy's wrong. We want people to be attracted to Kṛṣṇa consciousness. Why turn them off? Ūrmilā! Lighten up!

Even our staff has divided opinions on this one, some speaking for being more sensitive and gentle with our readers, others for "telling it like it is." Ūrmilā Devī Dāsī stands her ground. The editor is on her side.

CORRECTION

Footnote 4 to "Advanced Astronomy in the *Śrīmad-Bhāgavatam*" [Nov./Dec.] should have said that the British billion has three zeroes *more*—not less—than the American billion.

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

Vedic Thoughts

Compassion for the eternal soul
is self-realization.

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda
Bhagavad-gītā As It Is 2.1, purport



Living beings entangled
in the complicated meshes
of birth and death can be freed at once
by even unconsciously chanting
the holy name of Kṛṣṇa,
which is feared by fear personified.

Sages at Naimiṣāraṇya

Śrīmad-Bhāgavatam 1.1.14



Those who fix their minds
on My personal form and are always
engaged in worshipping Me with
great and transcendental faith are
considered by Me to be most perfect.

Lord Śrī Kṛṣṇa

Bhagavad-gītā 12.2



One achieves bhakti [love of God]
by hearing and chanting
about the Supreme Lord's special qualities,
even while engaged in the ordinary
activities of life in this world.

Śrī Nārada Muni

Nārada-bhakti-sūtra 37



Regardless of time or place,
one who chants the holy name, even while
eating or sleeping, attains all perfection.

Śrī Caitanya Mahāprabhu

Śrī Caitanya-caritāmṛta, Antya-līlā 20.18

Inexhaustible time, stronger than
the strong, is the Supreme Personality
of Godhead Himself. Like a herdsman
moving his animals along, He moves
mortal creatures as His pastime.

Demigods

Śrīmad-Bhāgavatam 10.51.19



Anyone, even a person in
an impure state, who absorbs his mind
in Lord Kṛṣṇa for just a moment
at the time of death burns up all traces
of sinful reactions and immediately
attains the supreme transcendental
destination in a pure, spiritual form
as effulgent as the sun.

Śrī Uddhava

Śrīmad-Bhāgavatam 10.46.33



If *brahmānanda*,
the bliss of merging into
the Lord's Brahman effulgence,
were multiplied
one hundred trillion times,
it would still not equal
even an atomic fragment of
the ocean of transcendental bliss felt
in devotional service to the Lord.

Śrīla Rūpa Gosvāmī

Bhakti-rasāmṛta-sindhu 1.1.38



Do not stay in illusion; go to the
eternal reality. Do not stay in darkness;
go to the light. Do not keep taking
material bodies; become immortal.

Bṛhad-āraṇyaka Upaniṣad 1.3.28

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

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Śrīmān Paṇḍita Dāsa (Soquel, California, USA), Bharath R. Chennu (Vijaywada, Andhra Pradesh, India)

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

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. **Burlingame** — Vaiṣeṣika Dāsa & Nirākula Devī Dāsī, (650) 344-2446; **Grass Valley** — Madana Mohana Dāsa & Vṛndāvanēśvari 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** — Akṛūrānātha Dāsa & Jagarīṇī Devī Dāsī, (408) 353-9099; **Santa Rosa** — Jagannātha Purī Dāsa & Tripurārī Devī Dāsī, Bus. phone: (707) 526-7211; **South Central Los Angeles** — Kṛṣṇa Bhavana Dāsa, (213) 295-1517

COLORADO: Boulder — Madan Gopal Dāsa & Pancha Tattva Dāsī, (303) 402-1740

FLORIDA: Clearwater — Bṛhat Sānu Dāsa, (813) 725-7694; **Cocoa Beach** — Bhāgavata Dharma Dāsa & Śyāmā Devī Dāsī, (407) 633-7664; **Coral Springs** — Institute for Gaudiya Vaishnavism, (954) 345-3456; **Orlando** — Raghunātha Purī Dāsa (Ron Jeremian), (407) 291-3069; **St. Augustine** — Bhakti-yoga Center, (904) 824-5328

GEORGIA: Athens — Guru-Gauranga Hare Krishna Center, (706) 353-8180

HAWAII: Waimanalo Bay — Above Heaven's Gate, (808) 259-5429

ILLINOIS: Dekalb — ISKCON Youth Ministry, Manu Dāsa & Jaya Rādhe Devī Dāsī, (815) 754-4563

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 — Mr. Mallela Prasad, (606) 323-2286; **Louisville** — Krishna House, (502) 683-9352

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), (781) 471-7911

MICHIGAN: Lansing — Palaka Dāsa & family, (517) 484-7431

***MINNESOTA: Minnetonka** — Jimmy and Terry Devine, (612) 933-5408; **New Hope** — Shashikant Bhojraj, (612) 537-6395

MISSISSIPPI: Cleveland — K. P. & Bhama Sridharan, (601) 846-4132

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OHIO: Athens — contact: Krishna House, (614) 421-1661; **Cincinnati** — Braja Kumārī Dāsī, (513) 742-5725; contact: Krishna House, (614) 421-1661; **Cleveland** — Kṛṣṇanandīnī Devī Dāsī, (216) 681-2934 or Kāma-giri Devī Dāsī, (216) 761-3954; **Kent** — Regular programs at Kent State University, (contact Krishna House, [614] 421-1661); **Wellston** — Mādhavi Devī Dāsī, (740) 384-7102

PENNSYLVANIA: Erie — Līlā Kumāra Devī Dāsī, (814) 676-1791;

Norristown — Radha Krishna Mahajan, M.D. (Kaivalya Dāsa), (215) 539-3221; **Pittsburgh** — Yoginī Devī Dāsī, (412) 494-9858;

TENNESSEE: Nashville — Nitāi Gaurasundara Dāsa (Dr. Ravi Singh), (615) 896-3425

UTAH: Spanish Fork — KHON Radio, (801) 798-3559

VIRGINIA: Charlottesville — The Bhaktivedanta Center, Amitācāra Dāsa & Māyāpriyā Devī Dāsī, (804) 823-8223

WASHINGTON: Pullman — Rathi & 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 — David Gould, (03) 6228-2717 (Hobart); Malcolm Walsh, (03) 6343-2477 (Launceston);

BELGIUM: Ghent — Centrum voor Bhakti-yoga, (09) 238-3344

BRITISH ISLES (Jersey): St. Helier — Jean Nicolle, (01534) 610081

CANADA: Edmonton, Alberta — Omkāra Dāsa and Jadurāṇī Devī Dāsī (Om & Jyoti Sharma), (403) 434-7343; **Markham, Ontario** — Prabhu-pāda Dāsa (V. B. Sharma), (416) 294-9431; **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

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DENMARK: Mols — Kaṁsahanta Dāsa & Anuttarā Devī Dāsī, (08) 635-6076

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 — Panagādi-tirtha Dāsa, (06) 963-2930

HUNGARY: Liler — Torok Zoltan, Bajesy Zs. u. 56, Liler 8196

ITALY: Belforte del Chienti — Centro Culturale Govinda Bhavan,

Mahāvākya Dāsa & Divya Kathā Devī Dāsī, (0733) 951102;

Rome — Hare Kṛṣṇa Forum, (06) 6832660

JAMAICA, W. INDIES: Kingston — Bhāgavatānanda Dāsa, (809) 925-8332

JAPAN: Odawara — Jayānanda Dāsa and Bhaktin Kana, (0465) 42-3749;

Osaka — Satsvarūpa Dāsa and Jalāṅgī Devī Dāsī, (06) 352-0729

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SOUTH AFRICA: Programs are held in more than 50 locations. For information contact one of the centers in South Africa listed on page 61.

SWEDEN: Vasteras — Jonas Andreasson, (021) 88007

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 Madhusūdana

(April 12–May 11)

MAY

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

5 — Appearance anniversary of Śrīmatī Jāhnavā Devī, the consort of Lord Nityānanda Prabhu.

7 — Mohiṇī Ekādaśī. Fasting from grains and beans.

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

9 — Disappearance anniversary of Śrīla Jayānanda Prabhu, a dedicated follower of Śrīla Prabhupāda who helped him bring the Rathayātrā festival to the Western world.

10 — Nṛṣimha Caturdaśī, the appearance anniversary of Lord Nṛṣimha-deva, Lord Kṛṣṇa's half-man, half-lion incarnation. Fasting till dusk, followed by feasting.

11 — Appearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master. Appearance anniversary of Śrīla Śrīnivāsa Ācārya, a follower of the six Gosvāmīs of Vṛndāvana.

Disappearance anniversary of Śrīla Parameśvara Purī, an associate of Lord Caitanya.

Month of Trivikrama

(May 12–June 10)

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

22 — Aparā Ekādaśī. Fasting from grains and beans.

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

JUNE

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

6 — Vyañjulī Mahā-dvādaśī. Fasting from grains and beans for Bhīma Nirjalā Ekādaśī.

8 — Śrīla Raghunātha Dāsa Gosvāmī's chipped-rice-and-yogurt festival at Pāṇihāṭī.

Month of Vāmana

(June 11–July 9)

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

19 — Disappearance anniversary of

Śrī Śrīvāsa Paṇḍita, one of the principal associates of Lord Caitanya.

20 — Yoginī Ekādaśī. Fasting from grains and beans.

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

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

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

JULY

5 — Śayanā Ekādaśī. Fasting from grains and beans.

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

Month of Śrīdhara

(July 10–August 8)

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

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

19 — Kāmikā Ekādaśī. Fasting from grains and beans.

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

Enlightened Introspection

INTROSPECTION. You need it. Take a break and think about what your life is about.

Put your routine aside, put your plans aside, put your everything aside, and take the time to think: What is my life for? Where am I going, and where do I want to go? If I stay on my present track, what will my life come to—and is that all right, or is it drab, disappointing, crummy, empty? “Russell Jones keeled over in front of his television set. He is survived by . . .”

From *Śrīmad-Bhāgavatam* we learn that when Brahmā, the first created being, first awoke after having been created, he found himself seated on a great lotus, surrounded by cosmic darkness, the lotus swaying in the wind. And he began to ask himself: Who am I? Why am I here? What is this lotus? And where has it come from?

He looked in all directions and could find only darkness. But finally, amidst that darkness, he heard a transcendent sound, a cue from the Personality of Godhead, a mantra, a liberating instruction. And acting on that instruction, he steadied his mind in meditation and at last saw before him a vision of the spiritual realm and the Personality of Godhead, Kṛṣṇa. Brahmā had attained perfection in Kṛṣṇa consciousness.

By the grace of Kṛṣṇa he could now understand everything about his own self, his purpose in life, the lotus, the darkness—everything. Such is the wonderful power of introspection, guided by transcendental sound.

Introspection alone—however honest, however intense, however deep—isn’t enough. It falls short, collapsing along the way. But when our power of introspection is uplifted and reliably guided, when it takes help from transcendental sound—from Kṛṣṇa—then success is sure.

By deep introspection, by a sincere inner search, and with help from the Personality of Godhead, our eternal Kṛṣṇa consciousness can be revived. Then every question is answered, every problem solved, every perplexity unraveled, every obstacle overcome. The mental clouds that have covered us, the routines that have dulled us, the smiling falsities that have bewitched and bound us—with the help of Kṛṣṇa, we can then see them for what they are and go free.

That help from Kṛṣṇa is available to us in the Kṛṣṇa sound. There is no difference between Kṛṣṇa the Personality of Godhead and Kṛṣṇa the transcendental sound. So our introspection can best be guided by Kṛṣṇa’s words of enlightenment, as found in *Bhagavad-gītā*, or by the sound of the Kṛṣṇa mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. By that Kṛṣṇa sound, Kṛṣṇa is present. And when Kṛṣṇa is present, illusion can no longer prevail.

So take a deep break, look within, take guidance from Kṛṣṇa’s words, chant Hare Kṛṣṇa. Kṛṣṇa will help you, and your life will again be sublime.—*Jayādvaita Swami*

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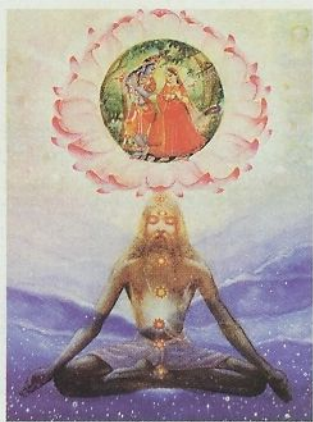
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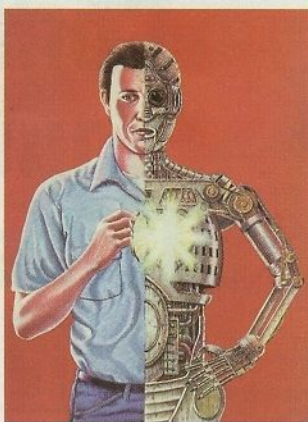
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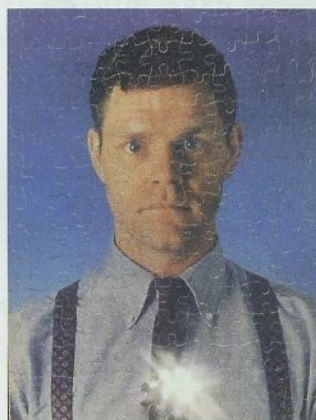
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