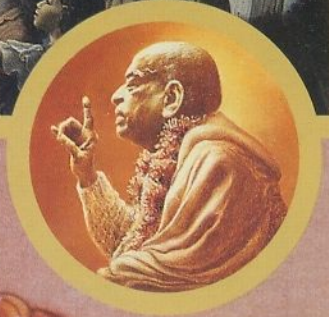


Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



The Magazine of the Hare Krishna Movement • July/August 1998 • \$4.00 / £4.50



# KṚṢṆA CONSCIOUSNESS IN MUMBAI

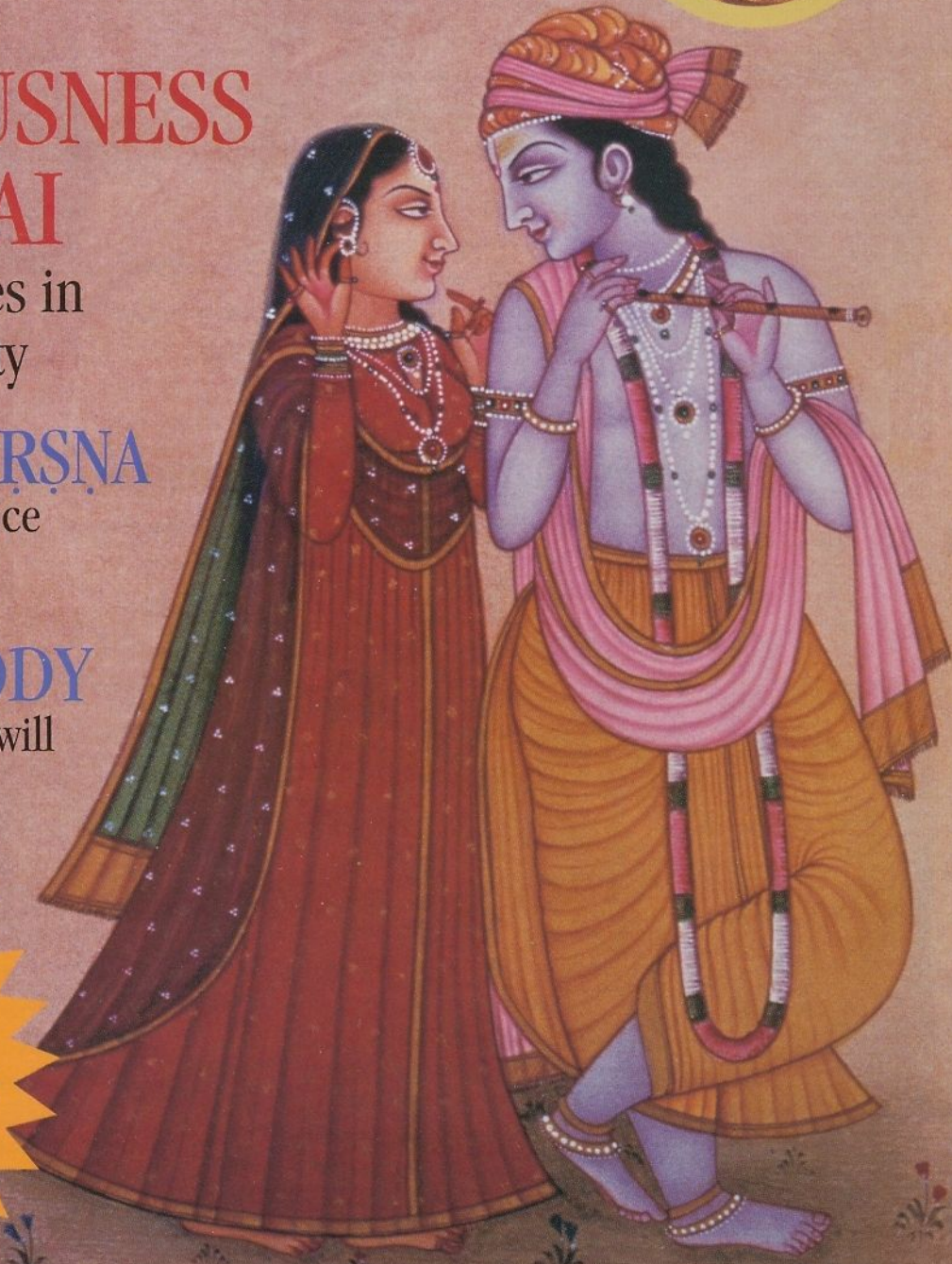
A temple flourishes in  
the heart of the city

## COMING TO KṚṢṆA

Drawn to a higher service

## ATTAINING A SPIRITUAL BODY

How to get a body that will  
never wear out



India's  
Prime Minister  
Inaugurates  
Hare Kṛṣṇa Center  
(page 51)



Assisting you in your quest for the Absolute Truth

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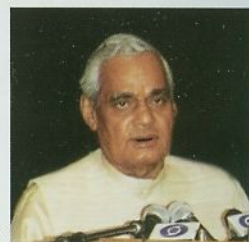
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## COVER

This painting, done in a traditional Indian style, portrays the Supreme Lord, Śrī Kṛṣṇa, with Śrīmatī Rādhārāṇī, the Lord's eternal consort and the personification of His pleasure-giving potency. The Vedic scriptures tell us that the forms and pastimes of Rādhā-Kṛṣṇa are eternal, full of knowledge and bliss, and far beyond the touch of the material world. (Artist unknown. Photo by B. D. Rupani / Dinodia Picture Agency, Mumbai.)

## WELCOME, NEW READERS



On page 51 of this issue, you'll find Indian Prime Minister Atal Bihari Vajpayee's speech at the opening of a new temple of the International Society for Krishna Consciousness (ISKCON). The Prime Minister's attendance at the opening shows that ISKCON is a prominent spiritual society in India today.

Before traveling to America in 1965, Śrīla Prabhupāda had worked hard—but without much success—in his native India to revive interest in the teachings of Lord Kṛṣṇa. After his success in America, Śrīla Prabhupāda returned to India in 1970 to resume his work there. During subsequent world tours, he traveled to India often and inspired many of his countrymen in spiritual life.

Today ISKCON has more than fifty temples in India. In this issue you'll read about the fast-growing Rādhā-Gopīnātha temple in Chowpatty, near downtown Mumbai. You'll also hear from a senior disciple who traveled with Śrīla Prabhupāda during his 1970 tour of India. And you'll read how a visit to India in the 1970's helped solidify one young man's commitment to spiritual life.

There's lots more here too. We invite you to sample as much as you'd like. (You'll find a Glossary on page 15.)

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 and 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

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(under the direction of His Divine Grace  
Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda)  
His Divine Grace A. C. Bhaktivedānta  
Swami Prabhupāda

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**PUBLISHING COORDINATOR** Yudhiṣṭhira Dāsa • **PRODUCTION** Sac-cid-ānanda Dāsa • **MARKETING** Raghunātha Dāsa • **ACCOUNTS** Dulāla Candra Dāsa, Puṇya Kīrti Dāsa, Sahadeva Dāsa • **SPECIAL PROJECTS** Ms. Shashī Bhagnari

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

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

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

In the UK send £18.50 to Bhaktivedanta Books Limited, P. O. Box 324, Borehamwood, Herts WD6 1NB, England.

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

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

**PRINTING** Interprint, Clearwater, Florida, USA  
**PREPRESS** Digital Prepress International through PrintNet, USA

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

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

# Letters

## Who's the Rāma in "Hare Rāma"?

Why don't you have to know the meaning of the words in the mahā-mantra in order for it to be effective? Does the word Rāma in the mantra refer to Lord Rāma of *Rāmāyaṇa*?

Ajay J.  
via the Internet

**OUR REPLY:** Śrīla Prabhupāda compared chanting to taking medicine: Whether or not you understand it, it will work. The mahā-mantra consists of names of the Lord, which are non-different from the Lord Himself. So when you chant you're in the Lord's association, and you become purified.

*Rāma* is a name for Kṛṣṇa, because it means "the supreme pleasure." By chanting *Rāma* you can address Kṛṣṇa Himself, or Lord Rāmacandra, or Lord Balarāma. *Rāma* can refer to Them all—Lord Kṛṣṇa or any of His "Rāma" expansions.

## The Ancient Kṛṣṇa And Kṛṣṇa in the 60s

I have been doing a research project on Kṛṣṇa. What I don't understand is how it is connected with the ancient Kṛṣṇa. I mean, what was so enduring about the ancient life that it was founded in the 60s (I think)?

Please write back and set me straight!

Confused  
via the Internet

**JAYĀDVAITA SWAMI REPLIES:**

Thank you for your question.

To understand Kṛṣṇa, it's best to consult the standard books of knowledge about Kṛṣṇa. Our Bhaktivedanta Book Trust publishes many of these books, which you may be able to find in your local library. (The translator is His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.)

From these ancient books we learn that Kṛṣṇa is a name for the supreme

source of everything—in other words, God. It is not possible to understand Kṛṣṇa properly without understanding this fact: By "Kṛṣṇa" we mean God, the Supreme Person.

God is eternal, and every living soul is also eternal. And there is an eternal relationship between God and every living soul. That relationship is the subject of the ancient teachings about God. And because that relationship is eternal, those teachings are just as important for us now as they were then.

What happened about Kṛṣṇa in the 1960s was not that something new was founded. What happened, simply, is that the ancient teachings about Kṛṣṇa that were available in India were first brought from India to the West.

Since then, many people all over the world have learned about Kṛṣṇa and their relationship with Kṛṣṇa from these books. And by rediscovering their relationship with Kṛṣṇa they have become joyful and have taken to a very pure way of life.

There are many books written by people who talk about Kṛṣṇa but don't properly understand who Kṛṣṇa is. Those books won't help you. (Maybe they're what got you confused in the first place.)

For more information, again, try looking in your library for the books from the Bhaktivedanta Book Trust, like *Bhagavad-gītā As It Is*; *Śrīmad-Bhāgavatam*; *Kṛṣṇa, the Supreme Personality of Godhead*; and many smaller books as well. You can also get copies from our "Hare Kṛṣṇa Catalog." The catalog people might be able to point you to other information too. The catalog has a toll-free number: 1-800-800-3284. Feel free to call.

I hope this helps. If you have more questions, please feel free to ask. And good luck on your project!

## Mapping the Universe

I read (and reread) with great interest Sadāpūta Prabhu's brilliant and con-



vincing attempt to show that the *Bhāgavatam's* description of Bhūmaṇḍala corresponds to modern observable astronomical phenomena [BTG Nov/Dec '97]. However, I was left with a couple of questions, which I hope Sadāpūta Prabhu will graciously answer:

(1) I noted a complete omission of any mention of the moon, although Śrīla Prabhupāda regularly raised the issue of the position of the moon in relation to the sun and the earth. How does the moon fit into this picture?

(2) Although Sadāpūta Prabhu explains how the orbits of modern planets correspond in distance to the features of Bhūmaṇḍala, he makes no attempt to explain what those features of Bhūmaṇḍala are and whether they correspond to anything accepted in the modern sense of reality. We are left with the impression that Bhūmaṇḍala and all its features, such as the oceans of yogurt, milk, and sweet water, are imaginary. (Sadāpūta's only explanation is that Bhūmaṇḍala must be regarded as invisible.)

Since Śrīla Prabhupāda clearly states that these features do in fact exist, how do they fit into Sadāpūta's model?

Hari-śauri Dāsa  
Māyāpur, West Bengal

SADĀPŪTA DĀSA REPLIES: The BTG article does not tell the full story of the Fifth Canto. To do that, many more articles would be needed. The moon does not fit into the solar system map, since if we plot its modern orbit we find that it is smaller than the radius of Jambūdīpa. (This modern orbital radius, by the way, agrees with the lunar orbital radius given in the *Sūrya-siddhānta*.)

In the *Bhāgavatam* the sun, moon, and planets are positioned above Bhūmaṇḍala, which is a plane. Thus their heights above Bhūmaṇḍala are not the same as their distances from the earth globe. To understand what these heights mean, we must first

understand the relation between the earth globe and the plane of Bhūmaṇḍala. The answer is that the plane map of Jambūdīpa corresponds to a stereographic polar projection of the earth globe. This enables us to understand clearly the statements in the Fifth Canto about day, night, and the seasons. It also gives us a simple model that explains the position of the moon. The sun, moon, *nakṣatras*, and planets occupy successive planes in a planisphere model, similar to what we find in an astrolabe.

To explain this adequately, a complete article is necessary. Here I will just mention that the planisphere model also explains another point I left unexplained in the *Advanced Astronomy* BTG article, namely that the planetary heights in the *Bhāgavatam* lie only on one side of Bhūmaṇḍala. Thus, the *Bhāgavatam* combines a planisphere model of the earth with a geocentric map of the solar system. From this standpoint, all the astronomical statements in the Fifth Canto make sense.

I should also note that a scholarly article on Jambūdīpa as a planisphere model was published back in November 1985. The article, titled "Maps of Time," by W. Randolph Kloetzli, appeared in the journal *History of Religions*. This article shows that the planisphere model clarifies many difficult points in the cosmology of the *Viṣṇu Purāṇa* (a cosmology essentially the same as that of the Fifth Canto, but with more details).

Regarding the features of Bhūmaṇḍala and their reality:

In the *Advanced Astronomy* article, I presented Bhūmaṇḍala as a map of the solar system, and thus I spoke only about distances in the solar system. However, Bhūmaṇḍala also maps a heavenly region called *bhauma svarga* (as well as *divya svarga*, which is Indra's heaven, and *bila svarga*, the lower planets).

This heavenly region is described as real in the *Bhāgavatam*. Thus, it has mountains, rivers, inhabitants, etc. It is  
(please turn to page 32)

## 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 **ī** like the **i** in **pique**. Pronounce the vowel **ṛ** like the **ri** in **rim**, and **ṅ** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch-heart**, **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."







# ATTAINING A SPIRITUAL BODY

*You can attain a spiritual, eternal body,  
full of bliss and knowledge. Here's how.*

• • •

A lecture given in Mexico City, on February 14, 1975

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

*mātrā-sparśās tu kaunteya  
śītoṣṇa-sukha-duḥkha-dāḥ  
āgamāpāyino 'nityās  
tāṁs titikṣasva bhārata*

“O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.”

—*Bhagavad-gītā* 2.14

FROM OUR DISCUSSION last night it is to be concluded that we are not going to die. Kṛṣṇa said that not only He but also Arjuna and all others present on the battlefield would continue to exist. How shall we exist? As we are existing now: we have accepted a particular material body and are existing. Similarly, after this body is finished, we'll accept another body and continue to exist.

Now the question is, “In what kind of body shall I exist after this body is finished?” That is also explained in the *Bhagavad-gītā*. If we like we can exist in the higher planetary systems, where the duration of life is very, very long and the sense

enjoyment more perfect than in this world. That existence we can have. Similarly, we can exist in the lower grade of life, like cats, dogs, insects, trees, aquatics. We can also exist in the same way we are existing now. And we can exist exactly as God exists—in an eternal life of bliss and knowledge.

To have a spiritual body means to have an eternal life of bliss and knowledge. The body we now possess—the material body—is neither eternal, nor blissful, nor full of knowledge. Every one of us knows that the material body will be finished and that it is full of ignorance. We cannot say, for example, what is beyond this wall. We have senses, but they are all limited, imperfect. Sometimes we are very proud of seeing, and we challenge, “Can you show me God?” But we forget that as soon as the light is gone, our power of seeing is gone.

The whole material body is imperfect and full of ignorance, whereas the spiritual body is full of knowledge, just the opposite. We can get that body in the next life, provided we work for it. We can work to get our next body in the higher planetary systems, we can work to get the body of a cat or a dog, or we can work for a body of eternal, blissful knowledge.

Therefore the most intelligent person will try to get as the next body one full of bliss, knowledge, and



# We must try our best to get the life or body where there is no more birth, death, old age, and disease.



eternity. That is explained in the *Bhagavad-gītā*. *Yad gatvā na nivartante tad dhāma paramaṁ mama*. That place—that planet or sky—where you go and from which you never return to this material world is the spiritual world. In the material world, even if you get promoted to the highest planetary system, Brahmaloḥa, still you'll have to come back. But if you try your best to go to the spiritual world—back home, back to Godhead—you'll not return to accept a material body.

Then the question is, "If I am eternal, why are there so many miserable conditions of life? And why I am forced to die?" These are actually intelligent questions. "If I am eternal, why should I stay in the material body, subjected to birth, death, old age, and disease?"

Kṛṣṇa instructs that the miserable condition of life is due to the material body. Those engaged in sense gratification are called *karmīs*. The *karmīs* do not care for the future. They simply want immediate facilities for pleasure, just like a child without the care of the parents. Such a child plays the whole day. He doesn't care for the future life, doesn't take any education. But in the human form of life, if we are actually intelligent we must try our best to get the life or body where there is no more birth, death, old age, and disease. The Kṛṣṇa consciousness movement is meant to educate people for that purpose.

## KṚṢṆA THE SUPPLIER

Now, one may say, "If I simply devote myself to Kṛṣṇa consciousness, how will my material necessities be supplied?"

The answer is in the *Bhagavad-gītā*: Kṛṣṇa will look after the necessities of life for anyone simply engaged in Kṛṣṇa consciousness. Kṛṣṇa is already look-

ing after everyone's maintenance. *Eko bahūnāṁ yo vidadhāti kāmān*: "That one Supreme Person is maintaining the necessities of all living entities." So for a devotee trying to go back home, back to Godhead, there will be no scarcity. Rest assured.

Kṛṣṇa says in the *Bhagavad-gītā*, *teṣāṁ nityābhīyuktānāṁ . . . yoga-kṣemaṁ vahāmy aham*: "When a devotee is always engaged in My service, I see that his necessities of life are filled." A practical example is that in this Kṛṣṇa consciousness movement we have one hundred centers, where from 25 to 250 devotees live. We have no fixed means of income, but by the grace of Kṛṣṇa we have no scarcity; everything is supplied. People are surprised: "These people do not work, do not take any profession. They simply chant Hare Kṛṣṇa. How do they live?"

But if cats and dogs can live at the mercy of God, the devotees can live very comfortably by the mercy of God. There is no question of that. Still, someone may think, "I have taken to Kṛṣṇa consciousness, but I am suffering for want of so many things." For such a person—or for all of us—the instruction is *mātrā-sparśās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ*: "These pains and pleasure are just like winter and summer." In the winter, water is painful, and in the summer, water is pleasing. So what is the position of water? It is pleasing or painful? It is neither painful nor pleasing, but in a certain season by touching the skin it appears to be painful or pleasant. Such pains and pleasures are explained herein: "They are coming and going. They are impermanent."

## "JUST TOLERATE"

*Āgama apāyinaḥ anityāḥ* means "They are coming and going; therefore

they are not permanent." Kṛṣṇa therefore advises, *tāṁs titikṣasva bhārata*: "Just tolerate." But do not forget your real business, Kṛṣṇa consciousness. Don't care for these material pains and pleasures. Of course, you can try your best to counteract pains, but if you are unable, don't be misled by these so-called pains and pleasures.

One devotional quality is *titikṣā*, "tolerance." That should be learned—how to tolerate in every condition of life. For example, those who are actually *brāhmaṇas* do not neglect to bathe early in the morning when the temperature is pinching cold. That simply requires practice. The bathing may be painful for one or two days, but if you practice, it will no longer be painful. So one should not give up bathing early in the morning because it is severely cold. Similarly, in the summer when there is scorching heat one should not decide, "We shall stop cooking." In the kitchen it may be too hot, but we cannot give up cooking.

Similarly, the rules and regulations for making spiritual advancement may be painful, but we cannot give them up. We have to learn how to tolerate. Therefore Kṛṣṇa advises, *tāṁs titikṣasva bhārata*: "My dear Arjuna, good descendant of Bharata Mahārāja, try to tolerate this."

Śrī Caitanya Mahāprabhu has advised, therefore, how tolerant one should be to advance in Kṛṣṇa consciousness. He has said, *ṛṇād api sunīcena*: "Become humbler than the grass." Although so many people may trample the grass, it does not protest. *Taror api sahiṣṇunā*: "And be more tolerant than the tree." Someone takes its branches, someone snatches its fruit, sometimes cuts it, but still the tree gives you shelter and fruit, flowers, and leaves. The tree is a good example of tolerance.

Anyone who desires to go back



home, back to Godhead, has to learn to be tolerant and forbearing. That is the instruction of Śrī Caitanya Mahāprabhu. He also says, *amāninā mānadena*: “One should not desire any respect for oneself but should offer all respect to others.” In this way, if we practice, we become fit for going back to Godhead, back home. That will be explained in the next verse:

*yañ hi na vyathayanty ete  
puruṣaṁ puruṣarṣabha  
sama-duḥkha-sukhaṁ dhīram  
so 'mṛtatvāya kalpate*

“If one practices, then one becomes fit for going back home, back to Godhead.” So practice. Then anything will be tolerable. In the morning, when we go for our walk, people are practicing running, I cannot run. But if I practiced for some days, I could also run.

Anything you practice you'll be successful at. So if by practicing Kṛṣṇa consciousness you can go back home, back to Godhead, why should you neglect it? It will solve all your problems. The real problems are birth, death, old age, and disease, and if you can solve these problems simply by practicing some regulative principles, why don't you do it?

That is our request. We are opening hundreds of centers to train people to practice Kṛṣṇa consciousness and go back home, back to Godhead. You cannot go back home, back to Godhead cheaply. You have to practice certain regulative principles; then you will be fit. That is not very difficult, and if you practice, it will be very easy. The beginning should be chanting the Hare Kṛṣṇa mantra so that you'll be fit for practicing.

Therefore, take full advantage of the Kṛṣṇa consciousness movement and be successful in your life. Do not be misled. After this body is finished, every one of us will have to accept another body. If we neglect the rules and regulations and then have to accept the body of a dog—just imagine how displeasing it will be! But Kṛṣṇa says, *mad-yājino 'pi yānti mām*: “Anyone engaged in Kṛṣṇa consciousness comes to Me.” So practice Kṛṣṇa consciousness and go back home, back to Godhead.

Thank you very much.

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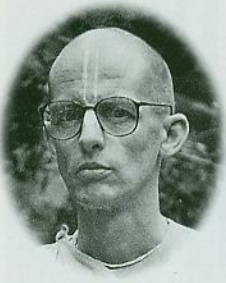
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# Ultimate Freedom

by Satsvarūpa Dāsa Goswami

**I**MAGINE YOU ARE at the ancient forest known as Naimiṣāraṇya, hearing directly from the learned Sūta Gosvāmī. He has just finished describing the instructions given by the sage Nārada to Vyāsadeva, the author of the great book of wisdom *Śrīmad-Bhāgavatam*. Sūta says that Nārada is “*bhagavān*,” then tells us that after Nārada took leave from Vyāsadeva, Nārada “left to wander at his free will.” Just imagine being free like that. Nārada has no obligations and no reason to be anywhere, and as Śrīla Prabhupāda states, “No one can stop him from his free movement.”

Everyone hankers for a life free of restriction because it’s the natural, transcendental state of the soul. Unfortunately, a soul who chooses material consciousness also chooses unlimited restrictions. Every action performed in material consciousness entails reactions, forced upon us as the result of what we do. If we choose birth, we have to accept death. If we choose to enjoy ourselves at another’s expense—and all enjoyment is had at the expense of another—we have to be enjoyed by someone else doing the same.

Therefore, the scriptures say that freedom is to be found only when we practice devotional service. Because Kṛṣṇa is above the laws of cause and effect, performing acts for His pleasure carries no reactions.

The main pivot of devotional service is freedom. Kṛṣṇa is free to bestow His mercy upon us, and we are free to accept His mercy or not. Without choosing to depend upon Kṛṣṇa’s strength, power, and love, we cannot free ourselves from the

restrictions imposed upon us by illusion. Bhakti, devotional service to Kṛṣṇa, is given freely only when someone wants it.

To prove we want it, however, we may have to accept some restrictions. The mind and senses have to be controlled. We need to be careful to avoid people who disdain the devotional path. Prabhupāda calls these restrictions “the regulative principles of freedom.”

It sounds like a paradox: surrender equals freedom. It’s like entering into a contract. We give up our so-called freedom and agree to practice pure Kṛṣṇa consciousness to achieve the real freedom of our true nature. Real freedom doesn’t mean sleeping late or not having to go to work; it means freedom from birth and death. To be free, we give up pretending we’re enjoyers to become what we really are: servants. To be free we abandon our conquest of the world to turn to love of God. Then Kṛṣṇa, the unconquerable, consents to be conquered.

Getting to the point of wanting real freedom is not as easy as it looks. People usually equate freedom with the ability to fully express themselves without guides or regulation. They think freedom is not to be found in charted waters but in uncharted explorations. They think real freedom starts when they overcome fear of the unknown.

Even those who try to free themselves from the pull of their senses do not always find satisfaction. The *Bhāgavatam* (1.6.35) states, “It is true that by practicing restraint of the senses by the yoga system one can

get relief from the disturbance of desire and lust, but this is not sufficient to give satisfaction to the soul . . .”

To feel real satisfaction the soul has to be in a natural condition. The *Vedas* define such a natural condition as that of full bliss, full knowledge, and full eternity. If we are constitutionally eternal but find ourselves bound, then that’s called imprisonment.

Then how to end our incarceration? Surrender is first practiced by hearing the words of those who are engaged in devotional service. By hearing, we remember who we are. Nārada emphasizes this point: “It is personally experienced by me that those who are always full of cares and anxieties due to desiring contact of the senses with their objects can cross the ocean of nescience on a most suitable boat—the constant chanting of the transcendental activities of the Personality of Godhead.”

That takes us back to Naimiṣāraṇya and the words and activities of the sages. Sūta Gosvāmī has just related the story of Nārada Muni instructing Vyāsa. He will now go on to describe Vyāsadeva’s meditation and the perfect vision of the Absolute Truth that Vyāsa received. We can be with Nārada through the pages of the *Bhāgavatam*, living as we like in the world of freedom-seeking and freedom-tasting souls.

*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 36

# Syrup Sweets (PART 2)

by Yamuna Devi

**O**F ALL THE syrup sweets Śrīla Prabhupāda taught his disciples to make, the most famous is *gulābjāmun*, the focus of my last column. *Gulābjāmun*s have been a trademark sweet at ISKCON feasts and festivals since Śrīla Prabhupāda taught disciples to make them more than thirty years ago.

Besides *gulābs*, Śrīla Prabhupāda relished and taught his disciples to make all the syrup sweets mentioned in the class textbook, *Lord Krishna's*

*Cuisine*—*kanti*, *gājā*, *malpurā*, *balushai*, *pantao*, *jalebi*, and *mysore pāk*. In Rishikesh, 1977, and in Delhi, 1971, Śrīla Prabhupāda requested fresh hot *jalebis* to ward off a cold. In Vṛndāvana, 1974, he asked a disciple from Vṛndāvana to make *būndi jalebi*. At the Rādhā-Dāmodara temple, 1972, his sister Pīśīmā made his childhood favorites: *gājā* and *kanti*. And at various times and places I made him *khājā*, *balushai*, and *malpurā*.

## Sweet Variety

Simply stated, syrup sweets are sweets made with sugar syrups. They vary widely in taste, texture, and appearance. For example, fried and syrup-soaked *jalebi* is light, juicy, and slightly crunchy, *balushai* is a flaky pastry drenched with a flavor-infused syrup glaze, and *mysore pāk* is a melt-in-your-mouth chickpea-flour fudge made with sugar syrup. Many cooks include as syrup sweets the *rasgullā* family, whose textures range from airy and spongy to dense and cakelike.

## FLAKY PASTRY DIAMONDS WITH HONEY GLAZE

Instead of sugar syrup, this recipe calls for drizzling with slightly warm local honey.

- 1½ half cups unbleached white flour
- 1 teaspoon baking powder
- 3 tablespoons sugar
- pinch of salt
- 1 tablespoon fennel seeds
- ¼ cup ghee or unsalted butter
- ½ cup milk, or as needed
- ghee or vegetable oil for frying
- warm honey for drizzling

In a wide bowl, mix the first five ingredients. Add ghee or butter and blend with your fingertips until the texture resembles coarse breadcrumbs. Add the milk and work the mixture briskly into a rough dough. Knead the

dough, adding sprinkles of more flour or milk if necessary, to make a medium-consistency smooth dough. Gather the dough into a smooth ball, cover it, and set it aside for half an hour.

Heat the ghee or vegetable oil in a deep frying pan. Divide the dough in half and roll it out on a lightly floured surface until the dough is ¼ inch thick. Brush off excess flour. With a sharp knife, cut the dough into approximately 1-inch squares or diamonds. When the ghee is hot (a piece of dough sizzles and floats to the surface), add the dough pieces until the surface of the ghee is covered.

Fry the pastries until they're golden-brown. With a slotted spoon, transfer them to absorbent paper. Repeat the process with the remaining dough. Drizzle the pastries with warm honey just before offering to Lord Kṛṣṇa.

## Syrup Basics

Sugar syrups fall more or less into four categories: light (1 part sugar to 2 parts water), medium (1 part sugar to 1½ parts water), medium-heavy (1 part sugar to 1 part water), and heavy (2 parts or more sugar to 1 part water). These syrups are invariably infused with an aromatic, from simple cardamom seeds to exotic essences of flowers such as the rose, *dhus*, and *kewra*.

## Troubleshooting

Here are questions most frequently asked of me about syrup sweets:

**Q:** Why do *gulābjāmun*s collapse?

**A:** Success in *gulābs* rests in controlled frying temperatures, so use a thermometer if necessary.

**Q:** Can I use any frying oil for *khājā* and other syrup sweets?

**A:** Fresh ghee is the frying medium of choice. Nothing yields a similar result, although some cooks recommend new vegetable oil.

**Q:** What kind of milk powder is best



for these sweets?

**A:** For purity, I prefer nonfat, noninstant organic milk powder. Experiment with what you have available and make minor adjustments as necessary.

**Q:** Can I use any kind of sugar?

**A:** In India today, whitish-gray granulated sugar is used. I recommend fructose, turbinado sugar, or natural-processed cane sugar.

**Q:** How do I control the texture of a finished *rasgullā*?

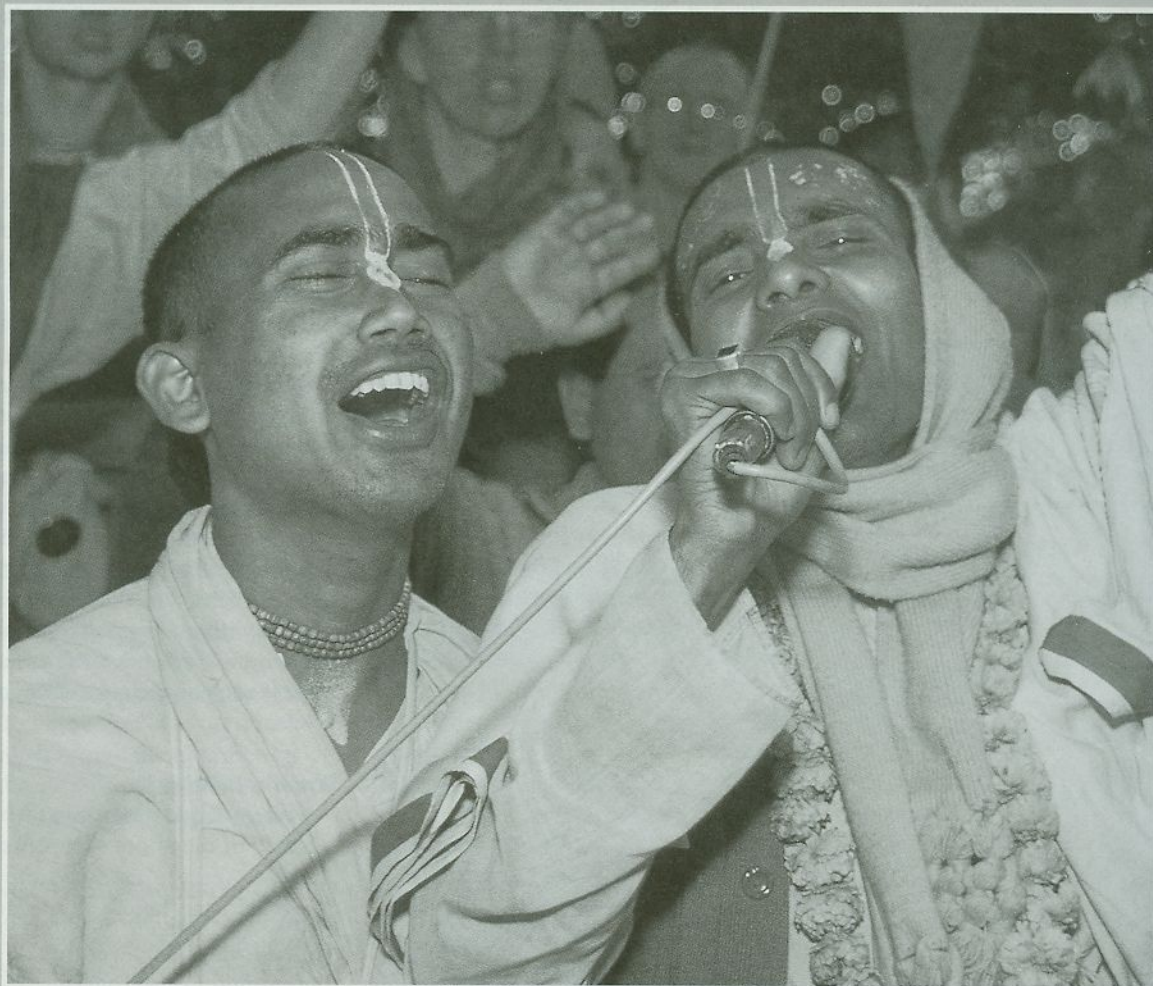
**A:** *Rasgullā* success rests on the moisture content of the cheese and on maintaining the recommended syrup consistency while cooking; thin as necessary, and take notes for comparison.

#### Preserving Tradition

Syrup sweets are difficult to master, with variables that demand patience and knowledge. But by learning classic sweet-making arts, we take part in a great tradition hundreds, even thousands, of years old.

Let us try to master making some of these sweets, learn the kitchen lessons to be learned, and pass the knowledge to future generations. In this way, let us try to please Śrīla Prabhupāda.

*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.*



Yamunā Dāsa

HARE KṚṢṂA, HARE KṚṢṂA, KṚṢṂA KṚṢṂA, HARE HARE  
HARE RĀMA, HARE RĀMA, RĀMA RĀMA, HARE HARE





## Drug Free

by Ūrmilā Devī Dāsī

IT'S RATHER COMMON now in America—a sign proclaiming “Drug-free School.” But teachers, parents, and students know the idea is a joke. Intoxicants—tobacco, alcohol, marijuana, cocaine—rage through the minds and bodies of young people practically everywhere.

Studies, treatments, and educational programs have done little. Rather, children are taking intoxicants at younger ages, and use is increasing. Modern society knows that intoxication brings crime, cruelty, illness, laziness, accidents, family breakups, and early death. But what can we do to stop it?

First we need to consider why people take intoxicants. The urge to dull or distort one's awareness comes from a sense of futility and hopelessness. Modern philosophies teach our children that all existence comes from chance interactions in a universe with no one at the controls. In schools, on television, in history, science, or literature, the message is that there are no absolutes. Truth is relative. Expedience and popular whim determine value.

To children who see reality as having no ultimate goal, the future looks empty. A sensitive child can understand that life in the material world is basically miserable and temporary. And if the present life is everything, with nothing beyond death and gross matter, why not create a more pleasant reality—at least within one's mind?

Another reason for the urge for intoxication is modern society's equating happiness with escape and delusion. According to *Bhagavad-gītā*, such delusion is happiness in the

mode of ignorance, the lowest of the three modes of material nature (goodness, passion, and ignorance). Some intoxicants may seem to promote passion, as they speed up physical and mental processes. And some intoxicants seem to mimic the effects of goodness by imitating a sense of peacefulness (it's really just lethargy) or “consciousness expansion.” Yet all intoxicants produce only varieties of illusion and delusion.

How do we give children the message that happiness equals the ignorance of distorting reality? By encouraging them to escape from life through fantasies, fairy tales, parties, and amusement parks. Television and movies further the idea that entertainment and pleasure come from entering a world of illusion. In fact, watching television creates symptoms similar to those of intoxication, such as increased violence, decreased attention span, false estimation of one's abilities, and difficulty showing compassion to others.

Influenced by the mode of passion, kids use intoxicants for social acceptance. In fact, mild forms of intoxication are so much a part of the world today, regardless of the country or culture, that not only peers but also parents and family elders routinely initiate children into smoking and drinking, or at least ingesting caffeine—in caffeine-laden drinks and chocolate.

We can keep or save our children from intoxicants first by giving them thorough knowledge of the purpose and plan of creation. From a young age, a child should know that he or she is a pure soul, capable of achiev-

ing unlimited spiritual happiness in love of Kṛṣṇa, both in this life and beyond. Children need to learn that the miseries of life result from our rebellion against the authority and love of Kṛṣṇa, the Supreme Person. We get free of misery not by ignoring or covering it but by using our free will to serve Kṛṣṇa. Besides receiving theoretical knowledge of such a view of life, our children should be around people whose lives exemplify their spiritual vision.

By living with people who think and work in harmony with Lord Kṛṣṇa, naturally our children will experience happiness in the mode of goodness, and even happiness beyond any material happiness they can imagine. Spiritual happiness means full alertness and expanded consciousness, so children who perceive love for God will tend to avoid anything that will limit their awareness.

The natural inclination of a child to play, hear stories, and celebrate should be directed not to illusion but to the supreme reality, Lord Śrī Kṛṣṇa. In that way a child can transcend the material miseries rather than try to cover them.

And if a child's community is filled with people who don't include the dulling or distorting of consciousness as part of festivity and social acceptance, pressure from peers and elders will work in a positive way to give the child a sober lifetime.

*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.*





# Changing Minds and Hearts

compiled by Navina Nirada Dāsa

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

## Follow the Leader

In Lithuania we went to a construction site to distribute books. We found five Russian workers in a hut, preparing for lunch.

“Hello, I have something for you,” I said.

Experience told me I had only a small chance of success. They seemed to be waiting for someone else. Still, I put my set of books on their small table. But under the weight, their lunches started to fall to the floor.

“Get out of here!” they shouted.

Then their leader came in with two bottles of vodka (they can’t imagine having lunch without it), and all the workers started to shout joyfully. I was the only morose one.

“What are you doing here? Get out!” shouted the brigade leader when he saw me in the smoky room.

They all looked at me angrily. Only by the Lord’s mercy was I able to pacify them, and they agreed to listen to my presentation for five minutes. It wasn’t my best performance. And although I tried hard, their eyes still looked the same after several minutes.

“Wait a minute—” said the brigade leader suddenly, as he pointed to one of the books in the pile.

The workers awakened from their dreams and looked at the books.

“What is this book?” the leader asked.

The other men seemed curious now.

I went through the books until I

reached *Bhagavad-gītā As It Is*.

“Yes, this is the same book!” said the leader, as if he had found an old lost friend.

“The same book!” he said. “Oh, I have it at home!”

My confidence jumped.

But then he shook his head.

“Such a difficult book,” he said. “Very difficult.”

My confidence started to sink.

“It’s hard to believe, guys,” he told the men, “but I tried my best for four months and still couldn’t understand anything. Then I had my vacation. I decided to go for several months, and I took this book with me. Instead of completely wasting my time, I tried to study the book. You can’t imagine—every word in this book is like nectar. So much realization. So much truth. You must take the sets for yourself, and I’ll take a set for my family.”

“But we’ll never be able to understand them,” protested one of the workers.

“That doesn’t matter,” the chief said. “Maybe you are fools, but your children will read the books, and they’ll thank you. They’ll appreciate them.”

Turning toward me he said, “Thank you very much. You are doing very important work.”

Nityānanda Rāma Dāsa  
Lithuania

## “You Saved My Life”

I walked over to a man sitting in the driver’s seat of a parked car and handed him a copy of *The Science of Self-Realization*. As he looked at the beautiful photograph of Śrīla Prabhupāda on the cover, I spoke to him about the book and about the

chanting of Hare Kṛṣṇa.

On the seat beside him I noticed a large knife, some whisky bottles, and what appeared to be a package of illegal drugs. The man accepted the book and left. I went on with my service.

A half an hour later he returned and asked to speak with me urgently.

“It’s a life or death situation,” he said.

I sat in the car with him, and he told his story.

“At the moment you first saw me,” he said, “I was going straight to kill someone who owed me money and was refusing to pay me.”

He showed me the knife.

“I was going to get intoxicated so I could get up the courage to kill him. But I don’t know what happened. I saw the monk on the cover of this book and chanted the Hare Kṛṣṇa song you taught me, and suddenly someone is telling me from inside, ‘Forget about the money. Don’t kill him.’”

He was clearly moved.

“I just came to thank you, because you saved my life.”

I told him to thank Lord Kṛṣṇa, who was telling him from within to forget the money and the murder.

We became good friends, and I invited him to visit the temple and to go deep into the philosophy of Kṛṣṇa consciousness.

Haripāda Dāsa  
Spain

*Navina Nirada 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.*

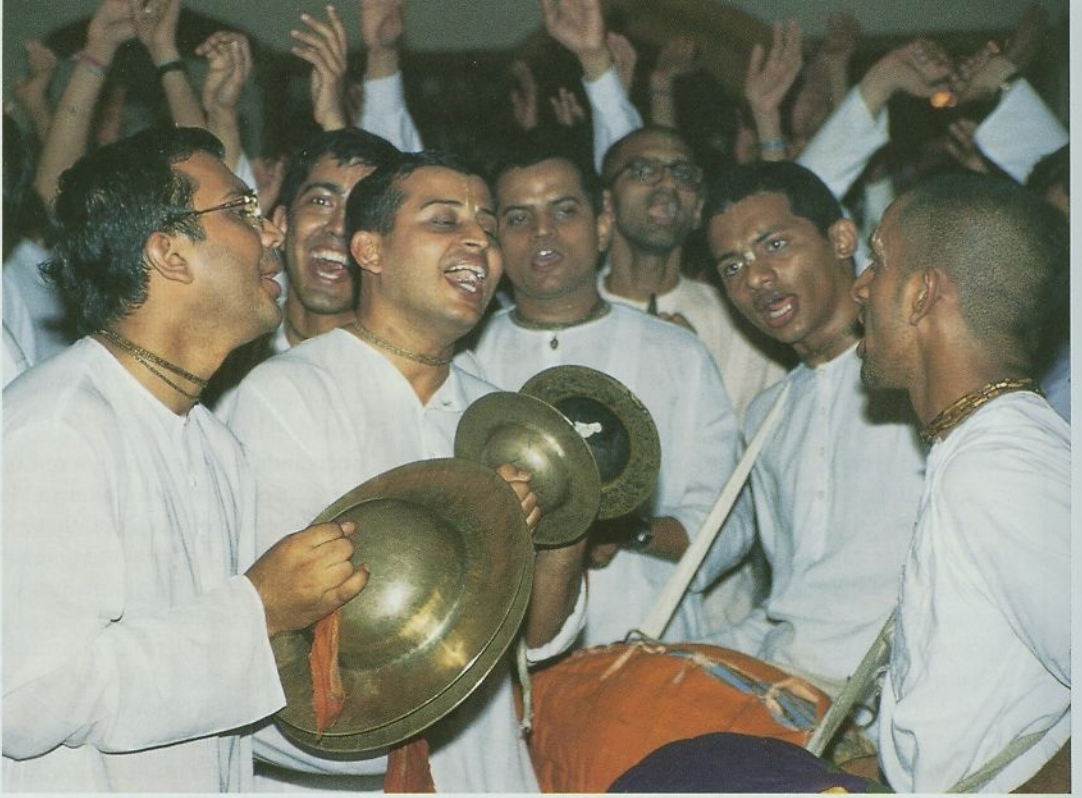


# Glossary

- 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 (*karatālas*) and drums (*mṛdaṅgas*).
- Kṛṣṇa**—the Supreme Personality of Godhead in His original transcendent form (see “Godhead”).
- Mahābharata**—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 artisans). The members of the four *āśramas* are the *brahmacārīs* (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.



*Devotees at the ISKCON temple in Chowpatty, Mumbai, are among the most enthusiastic group of Hare Kṛṣṇa chanters anywhere. While drummers and cymbal-players drive the rhythm (right), the rest of the devotees (below) raise their hands high as they sing out the Hare Kṛṣṇa mahā-mantra.*





# KṚṢṆA CONSCIOUSNESS FLOODS THE GATEWAY OF INDIA

*A thriving Kṛṣṇa conscious community blossoms  
in the heart of India's most westernized city.*

by Kālakanṭha Dāsa

photos by Bhakta Mickey



*The main  
Deities of  
ISKCON  
Chowpatty:  
Śrī Śrī  
Rādhā-  
Gopinātha.*

**M**UMBAI (as Bombay is now officially called) is both India's gateway to the West and the West's gateway to India. It is by far India's wealthiest and most westernized city. Population: thirteen million and growing.

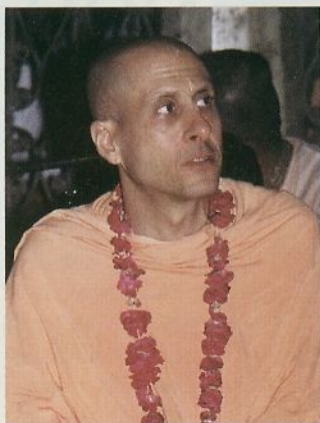
Today, three ISKCON branches in three parts of Mumbai worship and serve Rādhā-Kṛṣṇa Deities: in Juhu, Rādhā-Rāsabihārī; at Mira Road, Rādhā-Giridhārī; and in Chowpatty, Rādhā-Gopinātha.

For twenty years ISKCON's beauti-

ful Juhu temple has maintained a popular guest house, restaurant, and cultural center. Thanks to its dedicated devotees, ISKCON's Juhu temple continues to be among the most popular religious centers in Mumbai, attracting thousands daily and sometimes hundreds of thousands for festivals.

More recently, devotees have started an ISKCON branch in Mira Road, a fast-growing northern suburb. Having secured a strategic 1.5-acre plot and set up modest arrangements for their temple and āśrama, they hold a



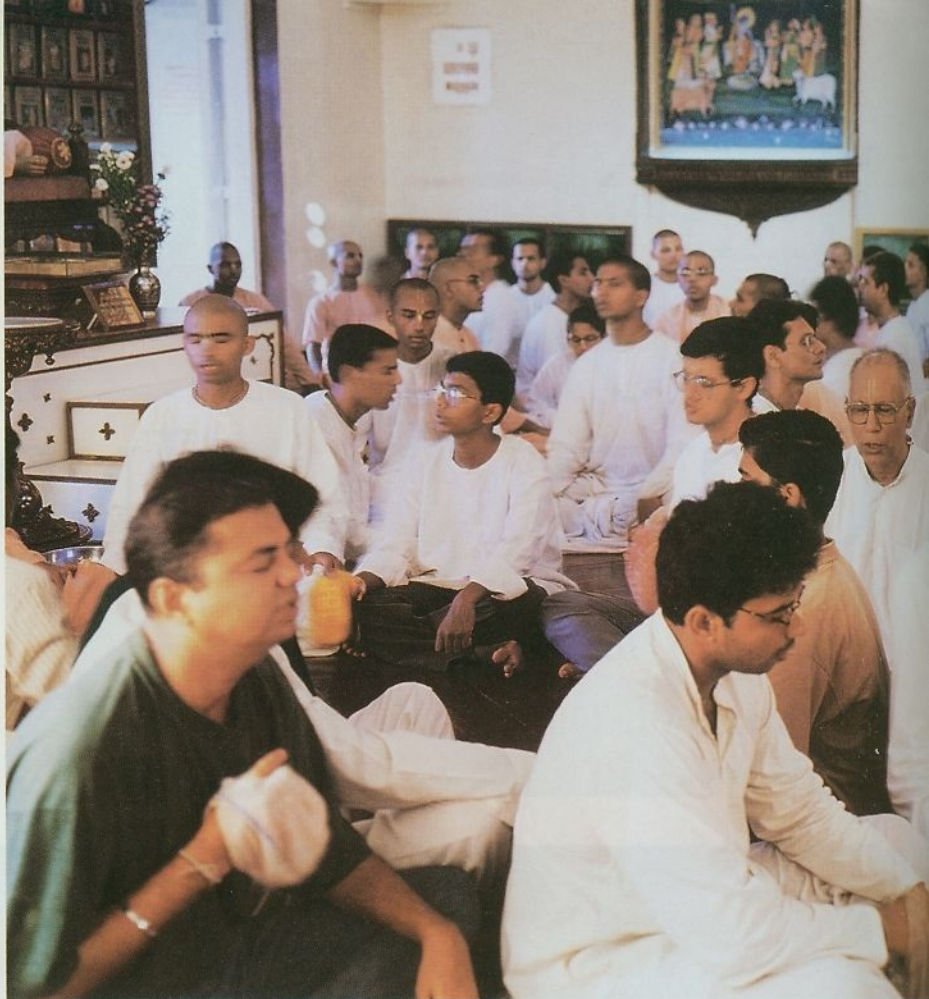


## His Holiness Rādhānātha Swami

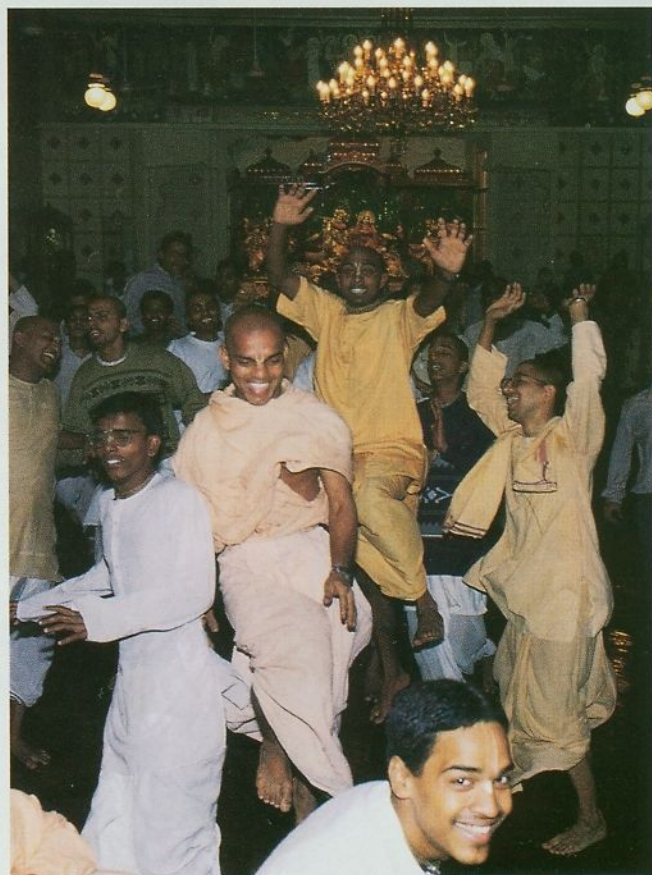
RĀDHĀNĀTHA SWAMI is a senior ISKCON member highly respected for his personal spiritual qualities. When he was nineteen, he decided that without God everything else was futile. So he set out on a determined spiritual quest.

Starting in London, he began seeking religious leaders and immersing himself in the religious life of a great variety of churches, mosques, and synagogues. Over the next two years he proceeded across Europe and the Middle East until he reached India and went to the Himalayas. There he lived in caves, forests, and on the banks of sacred rivers with sādhus and yogis.

It was in Mumbai that Rādhānātha Swami first met Śrīla Prabhupāda. In course of time, while living in Vṛndāvana, Rādhānātha Swami concluded that the philosophy of Kṛṣṇa consciousness surpassed all others he'd encountered. He accepted Śrīla Prabhupāda as his spiritual master in Vṛndāvana in 1971, and was later initiated in America.



*Devotees perform their personal meditation together in the temple (above), chanting Hare Kṛṣṇa softly on beads. At right, the devotees' exuberant dancing at maṅgal-ārati (the 4:30-A.M. worship ceremony) shows that the joy starts early at ISKCON Chowpatty. At far right, a fortunate child reaps inestimable benefits from hearing the holy names of the Lord.*







full program of spiritual activities and plan to build a large temple to serve an expanding ISKCON congregation in this portion of Mumbai.

Now we'll take a more detailed look at ISKCON's temple in Chowpatty.

### AN UNEXPECTED OPENING

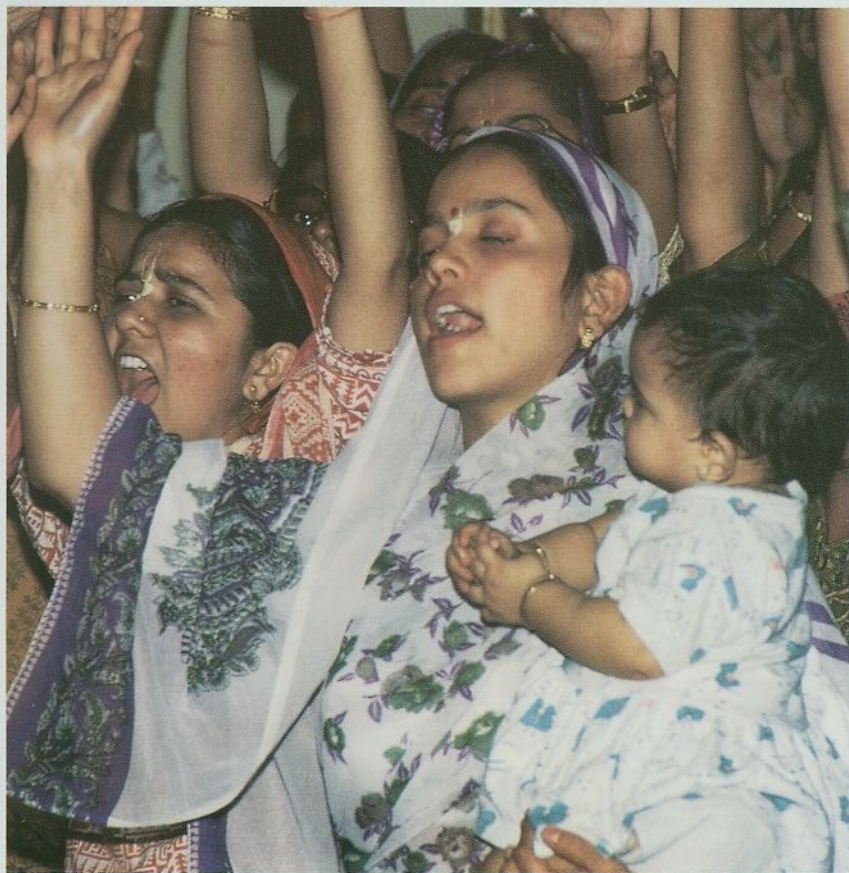
Apparently Lord Kṛṣṇa Himself planned the opening of the Chowpatty temple. During the 1980s, Mumbai devotees Śrīnāthajī Dāsa and his wife, Maithilī-priyā Dāsī, periodically taught Kṛṣṇa consciousness in the Chowpatty section of central Mumbai and gave money in support of the Lady Northcoate Hindu Orphanage located there. When the trustee of the orphanage died, Śrīnāthajī was surprised to find himself named in the will as the new trustee. He soon realized he'd gained an opportunity both to help the orphans and to provide a new center for Śrīla Prabhupāda's movement. Since 1987, the devotees have done both, under the leadership of His Holiness Rādhānātha Swami.

### BRINGING KṚṢṆA TO THE ORPHANAGE

Rādhānātha Swami and the devotees in Chowpatty decided to uplift the orphanage by converting a meeting hall into a temple and training the orphan boys in Kṛṣṇa consciousness. Today thirty-eight boys, aged five to sixteen, eagerly take part in all the temple activities. After attending the morning program in the temple, they eat a healthy breakfast of Kṛṣṇa-*prasādam* and go to classes at a local school. After school it's more *prasādam* and an evening program of *kīrtana* (chanting), class, and much personal care. The boys appear well behaved and radiantly happy as they go about their Kṛṣṇa conscious duties.

### BUILDING THE BRAHMĀCĀRĪ ĀŚRAMA

Rādhānātha Swami then turned his attention to giving Kṛṣṇa consciousness to the residents of Mumbai. From the start he emphasized giving all interested people a high degree of individual care and attention.







“We don’t ask anyone to be a *brahmacārī* [celibate monk],” he says. “We just ask everyone to be Kṛṣṇa conscious. Whatever one’s family status and vocation, we encourage everyone to be a first-class devotee of Kṛṣṇa. In fact, if someone wants to move into the temple, we discourage them. Only if a young man shows a high degree of commitment and seriousness can he enroll in our *brahmacārī* āśrama.”

The Chowpatty *brahmacāris* maintain high standards of simplicity and renunciation. They share common dormitory rooms, sleeping on simple mats on the floor. Each man has one modest cupboard, and they own only what fits inside. They carefully avoid gossiping. Each *brahmacārī* chants all sixteen rounds\* with the other devotees and attends the full morning



Boys from the former orphanage—now the Hare Kṛṣṇa temple—are being trained in Kṛṣṇa consciousness (top). Above, one of the boys gets ready for his role as a girl in a play about Kṛṣṇa. At right, adult devotees enact one of Lord Caitanya’s pastimes.

\*Hare Kṛṣṇa devotees each have a strand of 108 beads, on which they chant the Hare Kṛṣṇa mantra. Initiated devotees vow to chant on the full set of beads—one round—at least sixteen times a day.



program, plus extra classes.

Through a schedule of book distribution, college programs, and Kṛṣṇa conscious gatherings, each *brahmacārī* learns to teach Kṛṣṇa consciousness. Senior *brahmacārīs* regularly counsel their juniors, whose needs they ensure are met. After two full years of excellent *sādhana* (spiritual practice), students who express a serious commitment to celibacy may don the saffron cloth of a *brahmacārī*. Forty *brahmacārīs* now live in the Chowpatty āśrama. All but three have college degrees.

## KRṢṆA CONSCIOUS COUPLES

The same principles of good spiritual practice and service to others apply equally to devotees who choose to

marry. At present, thirty senior married couples serve as counselors for the temple's many young congregational members, men and women alike, both before and after their marriages. Besides practical advice about married life in Kṛṣṇa consciousness, the Chowpatty counselors have formed teams to help young couples find housing and employment. To help couples raise Kṛṣṇa conscious children, another team provides advice and programs, including a successful Sunday school at the temple. Yet another team arranges for complete health care for all devotees. (Many of the devotees and congregational members of the temple are medical doctors. To work and serve together, they and other devotees have built a new hospital, across the street from ISKCON's Mira Road temple.)

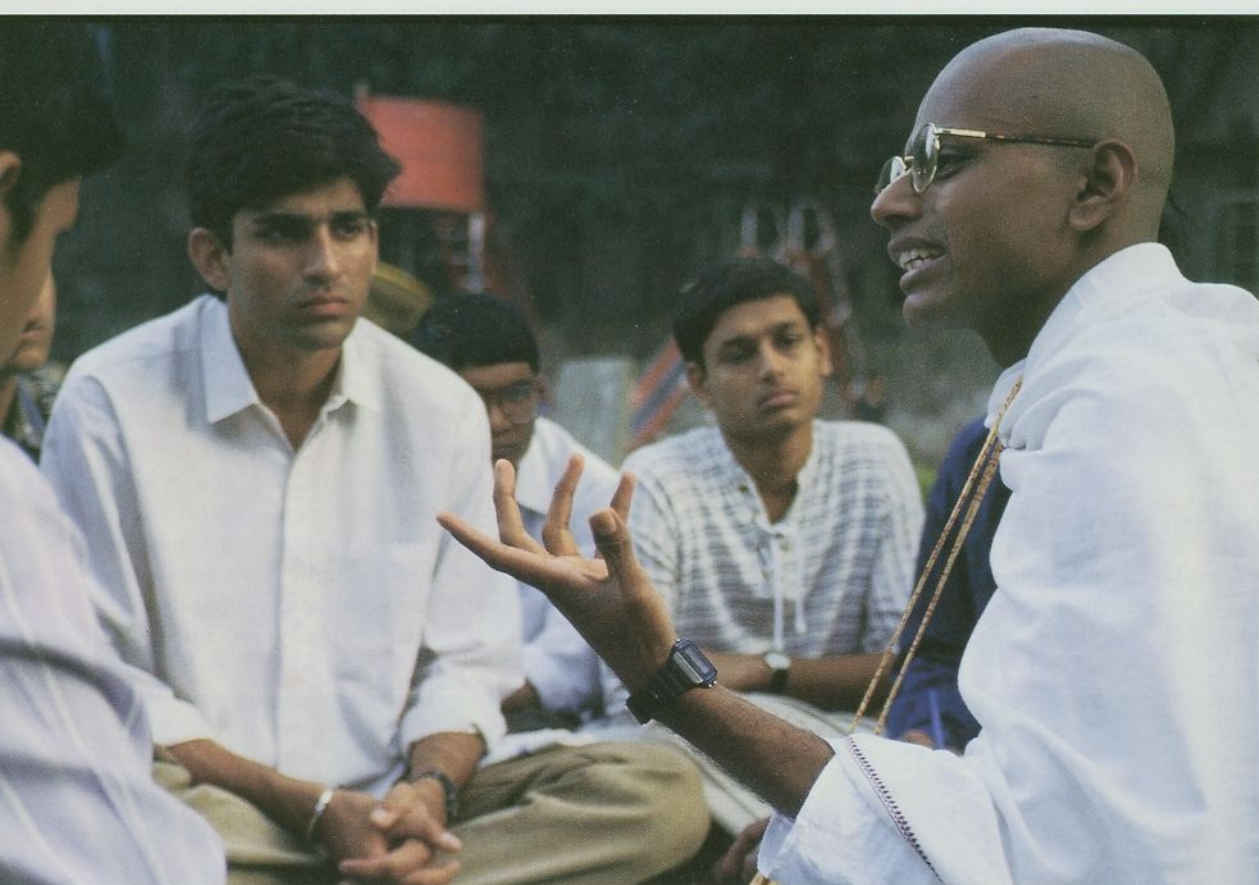
To avail themselves of all these services, couples must simply be dedicated to serving Śrīla Prabhupāda's instructions.

"In Mumbai parents complain that young people have become westernized and irreligious," says lifelong Mumbai resident Rādhā-priyā Dāsī, wife of Kṛṣṇacandra Dāsa (Hrīṣīkesh Mafatlal), one of India's leading industrialists. "Yet when the young men and women want to take up Kṛṣṇa consciousness, their parents often worry. 'Who will want to marry such a religious person?' they think.

"As counselors, we help young people find the proper balance between their spiritual lives and their family and social responsibilities. We urge them to stay in school and cooperate with their parents while practicing Kṛṣṇa







*Gaura Gopāla Dāsa explains Kṛṣṇa consciousness to university students (left). Below, a member of the temple congregation helps prepare the Sunday feast.*

consciousness. Sometimes we help explain Kṛṣṇa consciousness to their parents. And when young men or women want to get married, we help them find partners among the hundreds of other young people in our congregation who are following Śrīla Prabhupāda's teachings."

Rādhā-priyā and Kṛṣṇacandra regularly attend the morning services at the temple, often with their children, Rādhā Dāsī (19), Anjali (15), and Priyavrata (11). Despite busy schedules, Rādhā-priyā and Kṛṣṇacandra meet with their group of twelve couples every two weeks, lending advice and experience from their twenty years of marriage and twelve years of Kṛṣṇa conscious practice.

Kṛṣṇacandra says, "We regularly meet with other counselors for fresh inspiration. And our counselees know they can call on us for any emergency."

Besides the extensive counseling network, every two weeks a team of three senior women meet women in the congregation, as a group or individually, to discuss devotional service or problems women may face.





## COOPERATING TO SPREAD KṚṢṆA CONSCIOUSNESS

The dedicated Chowpatty *brahmacārīs* and *gṛhasthas* (married people) show their love for Śrīla Prabhupāda by cooperatively teaching about Kṛṣṇa in a variety of ways.

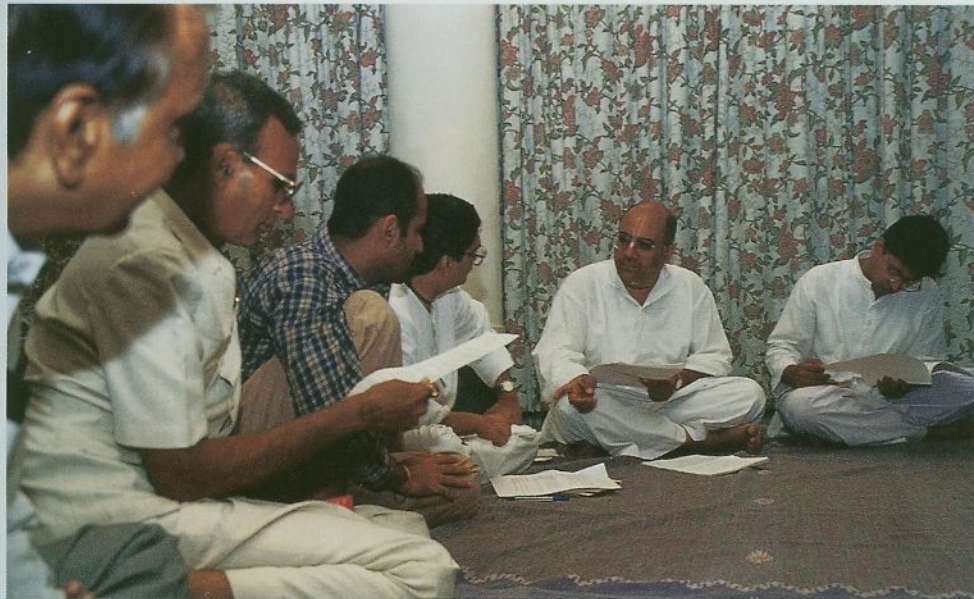
*Book Distribution*—Especially in December, the *gṛhasthas* and *brahmacārīs*

focus their energies on distributing Śrīla Prabhupāda's books. Last year, they sold more than 61,000 hardbound books in 30 days.

Each month, the temple community sets aside three or four days for book distribution. During these days, volunteers from the congregation take charge of all the Deity worship and all other temple duties so that the *brahmacārīs*

can go out full-time. The women of the congregation are especially delighted to offer this service.

*College Programs*—Ten *brahmacārīs* work full-time conducting weekly programs in thirty-seven Mumbai-area colleges, including all the medical and engineering colleges plus another ten colleges in nearby Pune. Students who take a serious interest follow a



*Kṛṣṇa Candra Dāsa (Hrishikesh Mafatlal) holds regular meetings at his home to discuss the Kṛṣṇa conscious duties and concerns of married devotees. (He is seated second from right)*

## Śrīla Prabhupāda in Mumbai

ŚRĪLA PRABHUPĀDA'S principal biographer, Satsvarūpa Dāsa Goswami, took account of every day of Prabhupāda's life between 1965 and 1977. His finding: Of all the cities Prabhupāda visited during this time, he spent the most time in Mumbai.

As a young *gṛhastha*, Śrīla Prabhupāda helped two *sannyāsīs* start the Mumbai branch of the Gaudiya Math, the mission founded by his guru, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Prabhupāda found a suitable building for the temple (just a few minutes from ISKCON's present Chowpatty branch) and helped raise funds. Later Śrīla Bhaktisiddhānta installed the Deities in Mumbai.

When the two *sannyāsīs* asked Śrīla Bhaktisiddhānta to direct Śrīla Prabhupāda to be the center's president, Śrīla Bhaktisiddhānta replied, "Let him do what he's doing now. In course of time he will do everything."

It was at this same Mumbai branch of the Gaudiya Math that Śrīla Prabhupāda first presented two historic tributes to his guru: a poem ("Adore, adore ye all the happy day . . ."), and an essay entitled "The Universal Teacher." From Mumbai in 1936, Prabhupāda wrote his final letter to Śrīla Bhaktisiddhānta, in which he asked what service to do. Two weeks before Śrīla Bhaktisiddhānta's departure from this world, he dispatched a letter to Prabhupāda in Mumbai, asking him to spread Kṛṣṇa consciousness in English.

Many years later, when Śrīla Prabhupāda left Vṛndāvana to fulfill his guru's order, he returned to Mumbai. There he found a sponsor, Sumati Morarji, to help him go to the West. After succeeding in the West, Śrīla Prabhupāda returned to India and conducted his first major festival in Mumbai's Cross Maidan.

Over the next few years, Śrīla Prabhupāda fought for, funded, and built ISKCON's beautiful Juhu Beach center. Of the major ISKCON temples in India, Śrīla Prabhupāda built this temple alone entirely of marble, indicating Mumbai's special prominence in Śrīla Prabhupāda's mind as a springboard for spreading Kṛṣṇa consciousness worldwide.





curriculum of Kṛṣṇa conscious study designed by Rādhe-Śyāma Dāsa, who holds a master's degree from IIT (the Indian Institute of Technology). *Gṛhasthas* help by opening their homes for programs near campuses that cannot provide a meeting place. And the *gṛhastha* counselors help take care of the hundreds of students who have started chanting sixteen rounds as a

result of contact with these programs.

*Satsaṅgas* (Kṛṣṇa conscious gatherings)—At least twenty-five times each week, the *gṛhasthas* organize public programs for *kīrtana* (congregational chanting), *Bhagavad-gītā* class, and *prasādam*. The *brahmacārīs* lead the chanting and deliver the lectures. These programs give an opportunity for people who have received books and

attended college classes to practice Kṛṣṇa consciousness along with initiated ISKCON members, and several hundred people usually attend.

In addition, once a month a large gathering gives people from all sections of Mumbai a chance to come together in a central place for a massive Kṛṣṇa conscious festival. Up to 7,000 people attend these monthly events.





*Devotees dance in concentric circles (above) during a Kṛṣṇa conscious program at Pune University. At right, devotees chant prayers at the start of a class for brahmacārīs (celibate students).*

**Sunday Feast**—About seven hundred people pack the Chowpatty temple each Sunday from noon to 5:00 P.M. Teams of *gṛhasthas* plan, prepare, and serve the delicious *prasādam* feasts. Besides *kīrtana*, class, and *prasādam*, the program sometimes includes entertainment by Sunday school students, who put on plays or recite memorized verses from the *Bhagavad-gītā*.

**Children's Group**—Recently a children's group, organized by the children themselves, has begun assisting the temple *brahmacārīs*. One evening a month the children conduct the entire evening program, including *kīrtanas*, *bhajan*s, plays, storytelling, puppet shows, and verse recitation. For these special nights, the temple is filled with adults and children.

**Yātrās** (pilgrimages)—At least two or three times a year, up to four hundred ISKCON Chowpatty members travel together to a holy place to intensively chant and hear about Lord Kṛṣṇa. They have visited such holy places as Prayāg, Uḍupī, Badrināth, Gaṅgotrī, Māyāpur, Vṛndāvana, Chitrakūṭa, Jaipur, Dvārakā, Pandharpur, Rāmeśvaram, Tirupathi, Vārāṇasī, Kurukṣetra, Śrī Rāṅgam, and Jagannātha Purī. Each pilgrimage brings the devotees closer together as they enliven one another in Kṛṣṇa consciousness. Living together simply, the devotees vow to speak only about Kṛṣṇa. These transcendental adventures deeply touch all the participants.

One feels among the Chowpatty devotees a powerful sense of love and

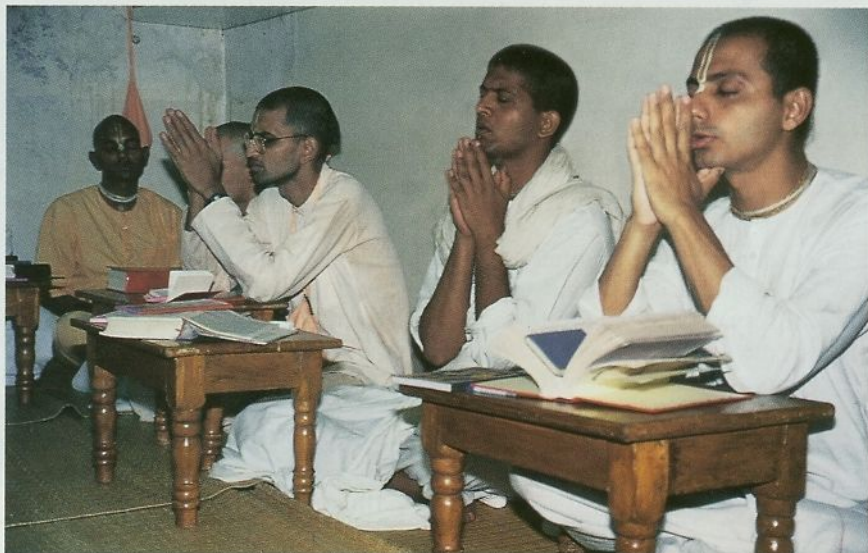
camaraderie that permeates the vigorous and successful programs for spreading Kṛṣṇa consciousness.

Rādhānātha Swami explains, "The *brahmacārīs* and *gṛhasthas* have great love and respect for one another. *Gṛhasthas* living outside see the *brahmacārīs* in the temple as exemplary *sādhus*. The strong *brahmacārī* āśrama creates faith in the integrity of the temple. The *brahmacārīs* are taught to genuinely respect and serve the men and women of the congregation as worshipable Vaiṣṇavas, devotees of the Lord.

"When people come, if they just see the beauty of the building or the Deities, we're not giving them all of what Śrīla Prabhupāda wanted. Guests should be so impressed with the quality of the residents that they want to hear from them and serve them. Then we see that the visitors become sincerely involved. Everyone who visits is warmly and personally greeted, given an introductory pamphlet, *prasādam*, *caranāmṛta* [water from the Deities], and some friendly words. They leave feeling they have made a friend. By this process our guests become Kṛṣṇa conscious.

"We try to teach everyone to be the servant of the servant of Kṛṣṇa. By sticking to this principle, everything becomes more wonderful." ❁

*Kālakaṅṭha Dāsa, a devotee since 1972, is Back to Godhead's circulation director. He lives with his wife and their two young daughters in Gainesville, Florida.*





# The Obstacle to The Royal Sacrifice

*King Yudhiṣṭhira, inspired to perform a great Vedic sacrifice,  
seeks the blessings of Lord Kṛṣṇa.*

Translated from Sanskrit  
by Hridayānanda Dāsa Goswami

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*The sage Vaiṣampāyana is telling the history of the five Pāṇḍava brothers to their great-grandson, King Janamejaya. As the narration continues, the great sage Nārada has just visited the Pāṇḍavas in their royal assembly hall and described the glories of the sacrifice known as Rājasūya. [Abridged from the original translation.]*

**Y**UDHIṢṬHIRA SIGHED upon hearing Nārada's words, and as he thought how he might achieve the Rājasūya, he could not be calm. Having heard the glories of exalted saintly kings who had offered sacrifice, and noting well how they had achieved higher planets through their pious deeds, Yudhiṣṭhira yearned to perform the Rājasūya.

Even while that monarch of amazing courage and strength faithfully performed his duties, he again fixed his mind in this thought: Is the performance of the Rājasūya for the good of all people and all the worlds? Yudhiṣṭhira was the best of those who know the just laws of God, and being merciful toward all creatures, he acted for the good of all without exception. And so the

people trusted him, as a child trusts his father. Indeed, he had the quality of being *ajāta-śatru*, "one whose enemy was never born," for there was no envy or malice in him.

The monarch, who was an excellent speaker, brought his ministers and brothers together to ask them again and again about the Rājasūya. The assembled counselors replied to the vastly learned king, who yearned to offer a great sacrifice to the Supreme Lord.

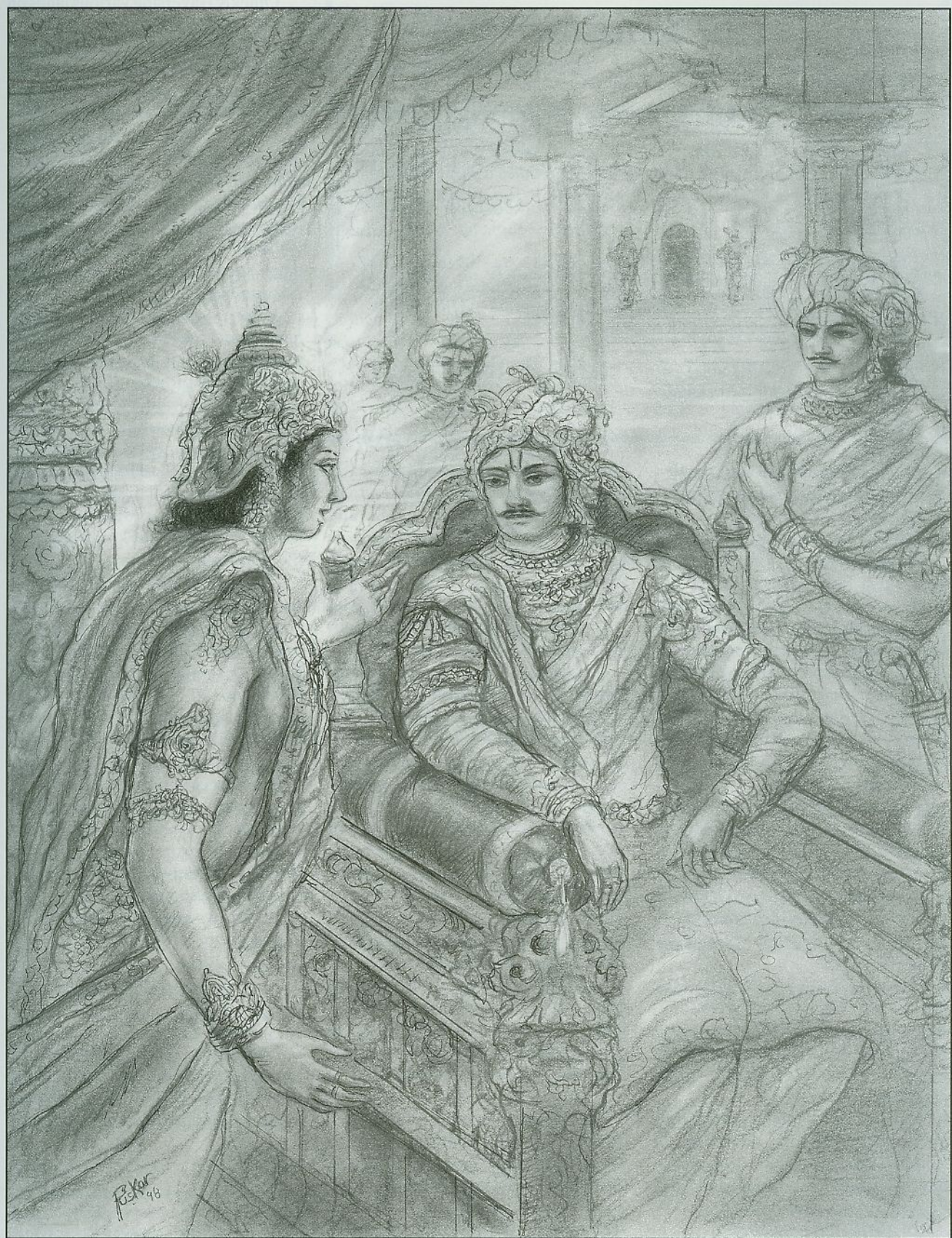
The counselors said, "When a king is consecrated by this sacrifice, he attains the virtue of Varuṇa, lord of the waters. And although already a king, by this sacrifice he aspires to gain the merit of an emperor. Dear Kuru child, your well-wishing friends feel the time has come for the Rājasūya, for you have earned the status of an emperor.

"In that sacrifice, priests strict in their vows chant sacred hymns to gather fuel and build six holy fires. Having ladled the oblations into the fire, one who executes all the procedures of rite and is consecrated is said at the offering's end to have conquered all by his sacrifice.

"O mighty-armed one, you can do it! We are

Illustration by Puṣkara Dāsa





*King Yudhiṣṭhira receives advice from Lord Kṛṣṇa about performing the Rājasūya sacrifice.*



## The Main Characters

**The Pāṇḍavas**—Though the name *Pāṇḍava* means “son of Pāṇḍu,” the five Pāṇḍavas were sired by demigods—the three eldest Pāṇḍavas (Yudhiṣṭhira, Bhīma, and Arjuna) in the womb of King Pāṇḍu’s wife Kuntī, and the youngest (the twins, Nakula and Sahadeva) in the womb of Pāṇḍu’s wife Mādri. The Pāṇḍavas are sometimes called “Bhārata” or “best of the Bhāratas,” because they come in the dynasty of King Bharata.

**The Kurus**—The sons of both Pāṇḍu and Dhṛtarāṣṭra (the uncle of the Pāṇḍavas who because of blindness could not become the king) descended from King Kuru, but the name *Kurus* usually refers to Dhṛtarāṣṭra’s sons, the eldest of whom is Duryodhana.

**Bhīṣma**—A respected elder of the Kuru dynasty, he is the uncle of Dhṛtarāṣṭra, Pāṇḍu, and Vidura.

all at your command. Without pondering further, Mahārāja, set your mind on performing the Rājasūya.”

Thus all the well-wishing friends, individually as well as in a group, spoke their minds. Hearing their speech, the Pāṇḍava king, slayer of enemies, accepted it in his mind, for their words were virtuous, confident, and glorious, and they expressed what the king himself strongly desired. Having listened to his well-wishers’ words, and knowing he could accomplish the Rājasūya, he set his mind again and again on its performance.

Once more the wise king took counsel with his brothers, great-souled priests, and counselors headed by Dhaumya and Dvaipāyana.

Yudhiṣṭhira said, “I ask you in good faith, How can I fulfill my desire to perform the Rājasūya, that grand rite fit for emperors?”

Thus addressed by the king, the priests and sages spoke these words at the proper moment to the most virtuous Yudhiṣṭhira: “You know the divine law, and you are worthy of the great Rājasūya ceremony.”

When the priests and seers had thus spoken to the king, his ministers and brothers welcomed their words. The king possessed great wisdom and was a self-realized soul. Once again that noble son of Pṛthā thought deeply on the matter, for he desired the good of all the world. [These were his thoughts:]

“A wise man never fails when he carefully studies the time, place, and circumstances, and the income and expenditure, and when he then acts with full intelligence after considering the situation. After all, one does not undertake a sacrifice simply to lead oneself to ruin. With this understanding, one takes up one’s task.”

But to know for certain his duty, the king went in his mind to Lord Kṛṣṇa, the maintainer of all beings, for he considered Lord Kṛṣṇa to be above all the world. Yudhiṣṭhira knew for good reasons that although the limitless and mighty-armed Lord Kṛṣṇa is unborn, by His own desire He apparently takes birth in this world. Yudhiṣṭhira knew that Lord Kṛṣṇa’s activities are those of the Supreme God, that nothing is unknown to Him, and that there is nothing He cannot do or overcome. Thus the king thought of Kṛṣṇa.

Yudhiṣṭhira, son of Pṛthā, fixed his unflinching intelligence in Lord Kṛṣṇa and at once dispatched a messenger to that spiritual teacher of all living beings, just as one might send word to one’s guru.

Traveling on a swift chariot, the messenger soon reached the land of the Yādavas. After entering the city of Dvārakā, he approached Lord Kṛṣṇa, who dwells there. Just as Yudhiṣṭhira hankered to see Kṛṣṇa, so the infallible Lord hankered to see that son of Pṛthā. With Indrasena, Lord Kṛṣṇa went at

once to the city of Indraprastha.

Quickly traversing various lands on a swift chariot, Lord Kṛṣṇa, maintainer of the people, came to Pṛthā’s son, Yudhiṣṭhira, who waited at Indraprastha. There in the king’s personal quarters, Yudhiṣṭhira and Bhīma honored Lord Kṛṣṇa as a loving brother honored Lord Kṛṣṇa as a loving brother. The Lord was then pleased to see His father’s sister, Kuntī. Next, Lord Kṛṣṇa happily enjoyed with His loving friend Arjuna while the twins, Nakula and Sahadeva, surrounded Him like disciples surrounding their guru.

When Lord Kṛṣṇa had rested in that happy land, was feeling well, and had time, Yudhiṣṭhira met with Him and explained his project.

Yudhiṣṭhira said, “I desire to perform the Rājasūya, but one cannot attain it by desire alone. O Kṛṣṇa, You know all that is required to achieve it. One in whom all the world is united, who is honored everywhere, who is the lord of all—such is the king who enjoys the Rājasūya.

“I have met with my dear friends, and they have told me I should perform the Rājasūya. But it is by your word, Kṛṣṇa, that the matter will be finally decided. Certainly there are those who out of loving friendship do not point out the shortcomings of a plan, and there are others who say what we want to hear to advance their own interest. In general we see that when people give advice about a project, they seek their own happiness and welfare. But You go beyond these motivations, for You are completely transcendental to material lust and anger. You should tell us exactly what is our greatest good in this world.”

### JARĀSANDHA’S ALLIANCES\*

Lord Kṛṣṇa said, “Mahārāja, you have all the qualifications to perform the Rājasūya. I shall tell you something, O Bhārata, even though you

\*For Yudhiṣṭhira to become emperor and thus qualified to perform the Rājasūya sacrifice, all the kings of the world must accept his sovereignty. So here Lord Kṛṣṇa will tell Yudhiṣṭhira about the main obstacle to the sacrifice—Jarāsandha and his allies.



# “After ruling and enjoying the middle portion of the earth, Jarāsandha has set his mind on strife with other kings.”

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know all this. Today the royal order is made up of members of royal families left by Lord Paraśurāma [when he killed all the kings of the earth]. Therefore, today’s royalty is a younger line of monarchs, who acknowledge the dynasty of Aila and Ikṣvāku to be the origin of their lineage and are bound in a continuous succession. O best of the Bhāratas, know that the kings of the Aila dynasty and the descendants of Ikṣvāku form 101 royal lineages of extraordinary qualities. This line now extends to the four corners of the earth and is esteemed for its success and opulence.

“But in that succession has arisen a most powerful king, known as Jarāsandha, in whom the hundred and first royal line is invested. After ruling and enjoying the middle portion of the earth, he has set his mind on strife with other kings.

From birth, Jarāsandha has achieved wide sovereignty. Śiśupāla, a mighty king born to lead armies, has completely taken shelter of Jarāsandha, O wise monarch. And the lord of the Karūṣas, the powerful Vakra, who fights with magic, waits upon Jarāsandha like a faithful disciple. Jarāsandha has great courage, and two other exalted warriors of great courage, Haṁsa and Ḍibhaka, have both taken shelter of him, as have Dantavakra, Kurūṣa, Kalabha, and Meghavāhana.

“He who bears the divine jewel known as *bhūta-maṇi* on his head, he who punished the Yavana lords Mura and Naraka, that king of unlimited strength who rules the west like Varuṇa—your father’s old friend Bhagadatta—is surrendered in word and deed to Jarāsandha. But still he is devoted to you in his mind, bound to you in love like a father.

“That king who rules the southwestern end of the earth, who strengthens the Kunti clan, your heroic maternal

uncle Purujit—he alone, that burner of enemies, is fully surrendered to you in affection.

“Paundraka, the evil-minded ruler of the Cedis, whom I have not yet slain though he is celebrated among his people as the Supreme Person, has also gone to Jarāsandha. He declares himself the Supreme Person appearing in this world, and in illusion he has adopted My symbols and emblems. He rules parts of Bengal and Bihar and the lands of the Kirātas and is widely known among the people as Vāsudeva.

“Caturyu is a powerful Bhoja and a friend of Indra. By the power of his science he conquered the Pāṇḍyas, the Krathas, and the Kaiśikas; and his brother, the hero Āhṛti, is equal to Paraśurāma in battle. Caturyu, also known as King Bhīṣmaka, is devoted to Jarāsandha, and he is a killer of even powerful enemies. Because We are his relatives, We have always treated him with deference, but though We accept him, he does not accept Us, and though We treat him kindly, he persists in being unkind to Us. Failing to recognize the strength and aristocracy of his own line, O king, he has sought shelter of Jarāsandha upon seeing Jarāsandha’s blazing fame.

“Some time ago the foolish and vain Kaṁsa so harassed his relatives that he was able to directly approach the two goddesslike daughters of Jarāsandha and make them his wives. The names of those younger sisters of Sahadeva were Asti and Prāpti. Foolish and vain, Kaṁsa then used his strength to overcome his relatives. He achieved pre-eminence, but his policy and strategy were extremely bad. When that evil one persecuted the elder kings of the Bhoja clan, they respectfully met with Me, determined to save their families, and they offered Sutanu, the daughter of Āhuka, to My uncle Akrūra. Then I, backed by Balarāma, fulfilled My duty

to My relatives. Balarāma and I proceeded to kill Kaṁsa and Sunāmā.

“But as soon as that danger was passed, Jarāsandha rose up to avenge the death of his son-in-law, and so, king, We took counsel with the eighteen younger families of Our dynasty. We concluded that even if without resting we went on for three hundred years slaying them with mighty weapons that could kill one hundred soldiers each, we would not destroy their army. Moreover, in that army were two most excellent fighters named Haṁsa and Ḍibhaka, who shone like gods and surpassed the strong with their strength. In My opinion these two heroes and mighty Jarāsandha formed a threesome that was an equal match for the three worlds. Not only did We come to this conclusion, but all the other kings of the earth were of the very same mind.

“The great king celebrated as Haṁsa met in battle the eighteen younger warrior clans. Someone untruthfully announced, ‘Haṁsa is killed!’ When Ḍibhaka heard this he drowned himself in the waters of the Yamunā, thinking, ‘Without Haṁsa, I cannot bear to live in this world.’ Fixed in this thought, Ḍibhaka came to his end. When Haṁsa heard about Ḍibhaka, he threw himself into the same river Yamunā and drowned. When King Jarāsandha heard that the two had come to their end in the waters, he left the land of the Śūrasenas and went back to his city.

“The king having turned back, O slayer of foes, we all dwelled happily again in the city of Mathurā. But when Kaṁsa’s lotus-eyed wife returned to her father, Jarāsandha, king of Māgadha, she was anguished over the death of her husband, and so, O leader of kings, again and again she entreated her father, ‘You must kill my lord’s killer!’

“Then, Mahārāja, O tamer of foes,



remembering well our previous discussion of Jarāsandha's might, we were perplexed. And so we retreated, O king of men. We quickly threw together our great wealth, O king, and with our trea-

sure, friends, and relatives we practically flew away in fear of him. After considering the matter, we took shelter in the West, in the pleasing city of Kuśasthalī, Dvārakā, which is graced

by Mount Raivata.

"There we again established our residence, constructing our fort so well that even the gods could hardly invade that city. Even the women can fight and defend that city, what to speak of the Vṛṣṇi heroes. O slayer of foes, we now dwell there free of all fear. As the citizens gaze upon Raivata, the best of mountains, and the holy ford called Mādhavī-tīrtha, O tiger of the Kuru, they find there the greatest joy.

"Most virtuous Bhārata, you are always endowed with all the qualities of an emperor, and you should make yourself the emperor of the royal order. But as long as Jarāsandha and his vast army live, it will be impossible for you to attain the Rājasūya. That is My opinion, O king.

"Like a lion defeating great elephants, Jarāsandha has conquered kings and imprisoned them in a cave high on a mountain at his capital, Girivraja. Since he defeated the kings after worshiping Lord Śiva, King Jarāsandha wants to offer all those monarchs in sacrifice. As Jarāsandha went on defeating kings, he would bring them to his city, make a corral for them, and bind them in it. Even We, Mahārāja, in fear of Jarāsandha, completely renounced Our home in Mathurā and went to Dvārakā. If you actually want to achieve this sacrifice, then try to kill Jarāsandha and free those kings. Otherwise, O most intelligent one, O Kuru child, even to begin a full performance of the Rājastīya will prove impossible. That is My view, O king. But how do you see it, sinless one? The situation being what it is, you decide with good reasons and then explain them to Me." ❁

*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.*

*Audio-cassette recordings of Hridayānanda Dāsa Goswami's readings from the Mahābhārata are available from The Hare Kṛṣṇa Catalog. To order, or for more information, see page 36.*



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**LETTERS** (continued from page 5) located in the plane of the solar system, and it extends about as far as the orbit of Saturn (corresponding to Lokāloka Mountain).

This region is certainly invisible,

but that does not mean that it doesn't exist. I have argued that it is higher-dimensional. I should note that higher dimensions include three dimensions. So to say that Bhūmaṇḍala is higher-dimensional in no way contradicts the

description of its three-dimensional position.

My purpose in writing my book *Alien Identities* was to show that there is evidence for the existence of inhabited higher-dimensional realms. There is no need to doubt the reality of these things, since there is evidence for their existence even apart from the *Bhāgavatam*.

Of course, this still doesn't answer the question of what the *dvīpas*, oceans, etc., are made of. I do not know what it means to say that there is an ocean of milk, but I presume that there is some clearcut meaning. Perhaps we will find out later. (Milk that can be churned to produce "the nectar of immortality" is presumably not ordinary milk.)

I am presently writing a book and producing a CD ROM that will address these questions in more detail. ❁

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## CALENDAR CLOSE-UP

### Śrīmatī Sītā Devī

Appearance Day: August 27

Sītā Devī, or Sītā Ṭhākuraṇī, and her sister Śrī were both married to Śrīla Advaita Ācārya, a close associate of Lord Caitanya. The sisters were expansions of Yoga Māyā, the internal potency of the Lord. Sītā Ṭhākuraṇī's three sons—Acyutānanda, Kṛṣṇa Mīśra, and Gopāla Mīśra—became great devotees of the Lord.

When the Supreme Lord Śrī Caitanya Mahāprabhu appeared as the son of Jagannātha Mīśra and Śacimātā, Sītā Ṭhākuraṇī became absorbed in parental affection for Him. To protect Him from witches and sorcerers, she gave Him the name Nimāi, after the neem tree. It is said that evil spirits cannot go near neem trees; therefore Sītā Ṭhākuraṇī thought that no harm could come to a boy named Nimāi.

Sītā Ṭhākuraṇī and Advaita Ācārya moved from Shantipur to Māyāpur to be near Jagannātha Mīśra's house. Sītā Ṭhākuraṇī would go every day to see Nimāi, and she would give friendly advice to Jagannātha Mīśra and Śacimātā on how they should raise Him.

Years later, even after Lord Caitanya accepted the renounced order of life, Sītā Ṭhākuraṇī continued to treat Him as her son. She loved to cook for Him, and when she invited Him to lunch He could not refuse. The love Sītā Ṭhākuraṇī showed Lord Caitanya was so intense that He looked upon her as His own mother.

(Full calendar on page 65.)



## CORRECTIONS

In our news section in the January/February issue, we mentioned that the BBC World Service televised a half-hour program on the Janmāṣṭamī celebrations at Bhaktivedanta Manor. In fact, it was a radio broadcast.

Dhīra Govinda Dāsa's research in the Vedic Personality Index (BTG May/June) was published in *The Journal of Indian Psychology*, not *The Indian Journal of Psychology* as we noted.

Our Project Profile on Yaduvara Dāsa and his effort to digitize film of Śrīla Prabhupāda (November/December 1997) failed to mention Puru Dāsa and Nṛsiṁhānanda Dāsa, both of whom were instrumental in collecting and preserving the original films.

The photographs in the article *Journey to the Land of the Gods* (May/June) attributed to Mahā-Viṣṇu Dāsa were actually taken by Rāmānuja Dāsa.

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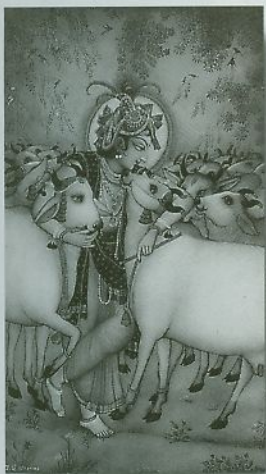
*Govinda, Lover of the Cows*  
19" x 28"



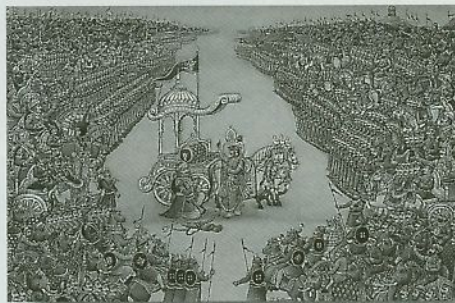
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*Krishna Leaving Vrindavan* 13½" x 19"



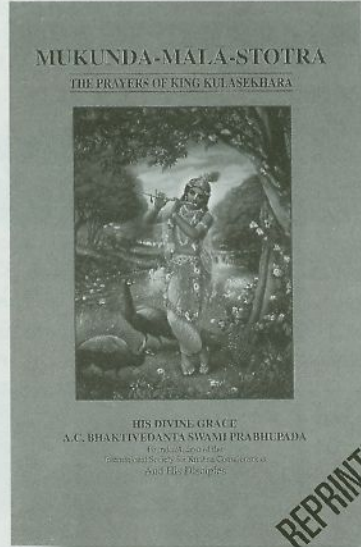
*Nanda Kumar* 19" x 28"



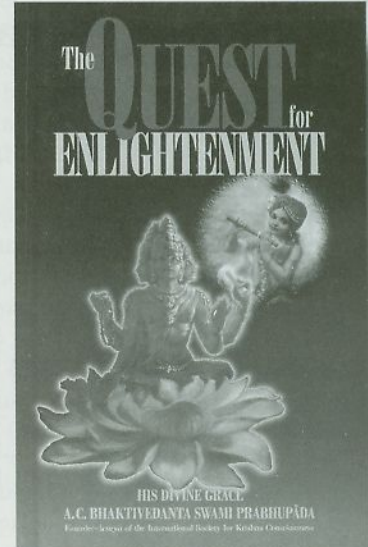
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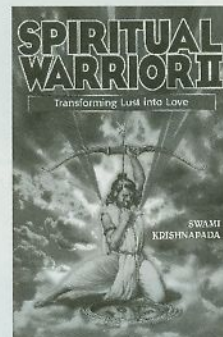
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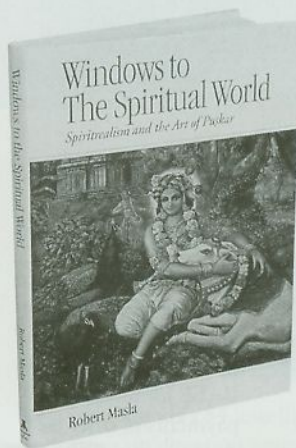
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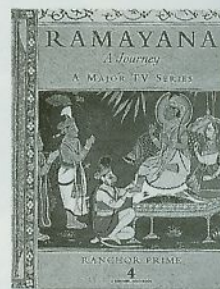
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## THIRD CANTO / CHAPTER 29

44 गुणामिमानिनो देवाः सर्गादिष्वस्य यद्भयात् ।  
वर्तन्तेऽनुयुगं येषां वश एतच्चराचरम् ॥४४॥

*guṇābhimānino devāḥ  
sargādiṣv asya yad-bhayāt  
vartante 'nuyugam yeṣāṁ  
vaśa etac carācaram*

*guṇa*—the modes of material nature; *abhimāninaḥ*—in charge of; *devāḥ*—the demigods; *sarga-ādiṣu*—in the matter of creation and so on; *asya*—of this world; *yad-bhayāt*—out of fear of whom; *vartante*—carry out functions; *anuyugam*—according to the *yugas*; *yeṣāṁ*—of whom; *vaśe*—under the control; *etat*—this; *cara-acaram*—everything animate and inanimate.

Out of fear of the Supreme Personality of Godhead, the directing demigods in charge of the modes of material nature carry out the functions of creation, maintenance and destruction; everything animate and inanimate within this material world is under their control.

PURPORT: The three modes of material nature, namely goodness, passion, and ignorance, are under the control of three deities—Brahmā, Viṣṇu, and Lord Śiva. Lord Viṣṇu is in charge of the mode of goodness, Lord Brahmā is in charge of the mode of passion, and Lord Śiva is in charge of the mode of ignorance. Similarly, there are many other demigods in charge of the air department, the water department, the cloud department, etc. Just as the government has many different departments, so, within this material world, the government of the Supreme Lord has many departments, and all these departments function in proper order out of fear of the Supreme Personality of Godhead. Demigods are undoubtedly controlling all matter, animate and inanimate, within the universe, but above them the supreme controller is the Personality of Godhead. Therefore in the *Brahma-saṁhitā* it is said, *īśvaraḥ paramaḥ kṛṣṇaḥ*. Undoubtedly there are many controllers in the departmental management of this universe, but the supreme controller is Kṛṣṇa.

There are two kinds of dissolutions. One kind of dissolution takes place when Brahmā goes to sleep during his night, and the final dissolution takes place when Brahmā dies. As long as Brahmā does not die, creation, maintenance, and destruction are actuated by different demigods under the superintendence of the Supreme Lord.

45 सोऽनन्तोऽन्तकरः कालोऽनादिरादिकृदव्ययः ।  
जनं जनेन जनयन्मारयन्मृत्युनान्तकम् ॥४५॥

*so 'nanto 'nta-karaḥ kālo  
'nādir ādi-kr̥d avyayaḥ*



janam janena janayan  
mārayan mṛtyunāntakam

*saḥ*—that; *anantaḥ*—endless; *anta-karaḥ*—destroyer; *kālaḥ*—time; *anādīḥ*—without beginning; *ādi-kr̥t*—the creator; *avyayaḥ*—not liable to change; *janam*—persons; *janena*—by persons; *janayan*—creating; *mārayan*—destroying; *mṛtyunā*—by death; *antakam*—the lord of death.

**The eternal time factor has no beginning and no end. It is the representative of the Supreme Personality of Godhead, the maker of the criminal world. It brings about the end of the phenomenal world, it carries on the work of creation by bringing one individual into existence from another, and likewise it dissolves the universe by destroying even the lord of death, Yamarāja.**

PURPORT: By the influence of eternal time, which is a representative of the Supreme Personality of Godhead, the father begets a son, and the father dies by the influence of cruel death. But by time's influence, even the lord of cruel death is killed. In other words, all the demigods within the material world are temporary, like ourselves. Our lives last for one hundred years at the most, and similarly, although their lives may last for millions and billions of years, the demigods are not eternal. No one can live within this material world eternally. The phenomenal world is created, maintained, and destroyed by the finger signal of the Supreme Personality of Godhead. Therefore a devotee does not desire anything in this material world. A devotee desires only to serve the Supreme Personality of Godhead. This servitude exists eternally; the Lord exists eternally, His servitor exists eternally, and the service exists eternally.

*Thus end the Bhaktivedanta purports of the Third Canto, Twenty-ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "Explanation of Devotional Service by Lord Kapila."*

### THIRD CANTO / CHAPTER 30

कपिल उवाच

1 तस्यैतस्य जनो नूनं नार्यं वेदोरुविक्रमम् ।  
काल्यमानोऽपि बलिनो वायोरिव घनावलिः ॥ १ ॥

kapila uvāca  
tasyaitasya jano nūnam  
nāryam vedoru-vikramam  
kālyamāno 'pi balino  
vāyor iva ghanāvaliḥ

*kapilah uvāca*—Lord Kapila said; *tasya etasya*—of this very time factor; *janah*—person; *nūnam*—certainly; *na*—not; *ayam*—this; *veda*—knows; *uru-vikramam*—the great strength; *kālyamānaḥ*—being carried off; *api*—although;

*balinaḥ*—powerful; *vāyoḥ*—of the wind; *iva*—like; *ghana*—of clouds; *āvaliḥ*—a mass.

**The Personality of Godhead said: As a mass of clouds does not know the powerful influence of the wind, a person engaged in material consciousness does not know the powerful strength of the time factor, by which he is being carried.**

PURPORT: The great politician-*paṇḍita* named Cāṇakya said that even one moment of time cannot be returned even if one is prepared to pay millions of dollars. One cannot calculate the amount of loss there is in wasting valuable time. Either materially or spiritually, one should be very alert in utilizing the time which he has at his disposal. A conditioned soul lives in a particular body for a fixed measurement of time, and it is recommended in the scriptures that within that small measurement of time one has to finish Kṛṣṇa consciousness and thus gain release from the influence of the time factor. But, unfortunately, those who are not in Kṛṣṇa consciousness are carried away by the strong power of time without their knowledge, as clouds are carried by the wind.

2 यं यमर्थमुपादत्ते दुःखेन सुखहेतवे ।  
तं तं धुनोति भगवान् पुमाञ्छोचति यत्कृते ॥ २ ॥

yam yam artham upādatte  
duḥkhena sukha-hetave  
tam tam dhunoti bhagavān  
pumān chocati yat-kr̥te

*yam yam*—whatever; *artham*—object; *upādatte*—one acquires; *duḥkhena*—with difficulty; *sukha-hetave*—for happiness; *tam tam*—that; *dhunoti*—destroys; *bhagavān*—the Supreme Personality of Godhead; *pumān*—the person; *śocati*—laments; *yat-kr̥te*—for which reason.

**Whatever is produced by the materialist with great pain and labor for so-called happiness, the Supreme Personality, as the time factor, destroys, and for this reason the conditioned soul laments.**

PURPORT: The main function of the time factor, which is a representative of the Supreme Personality of Godhead, is to destroy everything. The materialists, in material consciousness, are engaged in producing so many things in the name of economic development. They think that by advancing in satisfying the material needs of man they will be happy, but they forget that everything they have produced will be destroyed in due course of time. From history we can see that there were many powerful empires on the surface of the globe that were constructed with great pain and great perseverance, but in due course of time they have all been destroyed. Still the foolish materialists cannot understand that they are simply wasting time in producing material



necessities, which are destined to be vanquished in due course of time. This waste of energy is due to the ignorance of the mass of people, who do not know that they are eternal and that they have an eternal engagement also. They do not know that this span of life in a particular type of body is but a flash in the eternal journey. Not knowing this fact, they take the small flash of life to be everything, and they waste time in improving economic conditions.

### 3 यदध्रुवस्य देहस्य सानुबन्धस्य दुर्मतिः । ध्रुवाणि मन्यते मोहाद् गृहक्षेत्रवसूनि च ॥ ३ ॥

*yad adhruvasya dehasya  
sānubandhasya durmatih  
dhruvāṇi manyate mohād  
gṛha-kṣetra-vasūni ca*

*yat*—because; *adhruvasya*—temporary; *dehasya*—of the body; *sa-anubandhasya*—with that which is related; *durmatih*—a misguided person; *dhruvāṇi*—permanent; *manyate*—thinks; *mohāt*—because of ignorance; *gṛha*—home; *kṣetra*—land; *vasūni*—wealth; *ca*—and.

**The misguided materialist does not know that his very body is impermanent and that the attractions of home, land, and wealth, which are in relationship to that body, are also temporary. Out of ignorance only, he thinks that everything is permanent.**

PURPORT: The materialist thinks that persons engaged in Kṛṣṇa consciousness are crazy fellows wasting time by chanting Hare Kṛṣṇa, but actually he does not know that he himself is in the darkest region of craziness because of accepting his body as permanent. And, in relation to his body, he accepts his home, his country, his society, and all other paraphernalia as permanent. This materialistic acceptance of the permanency of home, land, etc., is called the illusion of *māyā*. This is clearly mentioned here. *Mohād gṛha-kṣetra-vasūni*: out of illusion only does the materialist accept his home, his land, and his money as permanent. Out of this illusion, the family life, national life, and economic development, which are very important factors in modern civilization, have grown. A Kṛṣṇa conscious person knows that this economic development of human society is but temporary illusion.

In another part of *Śrīmad-Bhāgavatam*, the acceptance of the body as oneself, the acceptance of others as kinsmen in relationship to this body, and the acceptance of the land of one's birth as worshipable are declared to be the products of an animal civilization. When, however, one is enlightened in Kṛṣṇa consciousness, he can use these for the service of the Lord. That is a very suitable proposition. Everything has a relationship with Kṛṣṇa. When all economic development and material advancement are utilized to advance the cause of Kṛṣṇa consciousness, a new phase of progressive life arises.

### 4 जन्तुर्वै मव एतस्मिन् यां यां योनिमनुव्रजेत् । तस्यां तस्यां स लमते निर्वृतिं न विरज्यते ॥ ४ ॥

*jantur vai bhava etasmin  
yām yām yonim anuvrajat  
tasyām tasyām sa labhate  
nirvṛtiṁ na virajyate*

*jantuḥ*—the living entity; *vai*—certainly; *bhava*—in worldly existence; *etasmin*—this; *yām yām*—whatever; *yonim*—species; *anuvrajat*—he may obtain; *tasyām tasyām*—in that; *saḥ*—he; *labhate*—achieves; *nirvṛtim*—satisfaction; *na*—not; *virajyate*—is averse.

**The living entity, in whatever species of life he appears, finds a particular type of satisfaction in that species, and he is never averse to being situated in such a condition.**

PURPORT: The satisfaction of the living entity in a particular type of body, even if it is most abominable, is called illusion. A man in a higher position may feel dissatisfaction with the standard of life of a lower-grade man, but the lower-grade man is satisfied in that position because of the spell of *māyā*, the external energy. *Māyā* has two phases of activities. One is called *prakṣepātmikā*, and the other is called *āvaraṇātmikā*. *Āvaraṇātmikā* means “covering,” and *prakṣepātmikā* means “pulling down.” In any condition of life, the materialistic person or animal will be satisfied because his knowledge is covered by the influence of *māyā*. In the lower grade or lower species of life, the development of consciousness is so poor that one cannot understand whether he is happy or distressed. This is called *āvaraṇātmikā*. Even a hog, who lives by eating stool, finds himself happy, although a person in a higher mode of life sees that the hog is eating stool. How abominable that life is!

### 5 नरकस्योऽपि देहं वै न पुमांस्त्यक्तुमिच्छति । नारक्यां निर्वृतौ सत्यां देवमायाविमोहितः ॥ ५ ॥

*naraka-stho 'pi dehaṁ vai  
na pumāns tyaktum icchati  
nārakyām nirvṛtau satyām  
deva-māyā-vimohitaḥ*

*naraka*—in hell; *sthaḥ*—situated; *api*—even; *deham*—body; *vai*—indeed; *na*—not; *pumān*—person; *tyaktum*—to leave; *icchati*—wishes; *nārakyām*—hellish; *nirvṛtau*—enjoyment; *satyām*—when existing; *deva-māyā*—by the illusory energy of Viṣṇu; *vimohitaḥ*—deluded.

**The conditioned living entity is satisfied in his own particular species of life; while deluded by the covering influence of the illusory energy, he feels little inclined to cast off his body, even when in hell, for he takes delight in hellish enjoyment.**



PURPORT: It is said that once Indra, the king of heaven, was cursed by his spiritual master, Bṛhaspati, on account of his misbehavior, and he became a hog on this planet. After many days, when Brahmā wanted to recall him to his heavenly kingdom, Indra, in the form of a hog, forgot everything of his royal position in the heavenly kingdom, and he refused to go back. This is the spell of māyā. Even Indra forgets his heavenly standard of life and is satisfied with the standard of a hog's life. By the influence of māyā the conditioned soul becomes so affectionate towards his particular type of body that if he is offered, "Give up this body, and immediately you will have a king's body," he will not agree. This attachment strongly affects all conditioned living entities. Lord Kṛṣṇa is personally canvassing, "Give up everything in this material world. Come to Me, and I shall give you all protection," but we are not agreeable. We think, "We are quite all right. Why should we surrender unto Kṛṣṇa and go back to His kingdom?" This is called illusion, or māyā. Everyone is satisfied with his standard of living, however abominable it may be.

## 6 आत्मजायासुतागारपशुद्रविणबन्धुषु । निरूढमूलहृदय आत्मानं बहु मन्यते ॥ ६ ॥

*ātma-jāyā-sutāgāra-  
paśu-draviṇa-bandhuṣu  
nirūḍha-mūla-hṛdaya  
ātmānam bahu manyate*

*ātma*—body; *jāyā*—wife; *suta*—children; *agāra*—home; *paśu*—animals; *draviṇa*—wealth; *bandhuṣu*—in friends; *nirūḍha-mūla*—deep-rooted; *hṛdayaḥ*—his heart; *ātmānam*—himself; *bahu*—highly; *manyate*—he thinks.

Such satisfaction with one's standard of living is due to deep-rooted attraction for body, wife, home, children, animals, wealth, and friends. In such association, the conditioned soul thinks himself quite perfect.

PURPORT: This so-called perfection of human life is a concoction. Therefore, it is said that the materialist, however materially qualified he may be, is worthless because he is hovering on the mental plane, which will drag him again to the material existence of temporary life. One who acts on the mental plane cannot get promotion to the spiritual. Such a person is always sure to glide down again to material life. In the association of so-called society, friendship, and love, the conditioned soul appears completely satisfied.

## 7 सन्दहमानसर्वाङ्ग एषामुद्रहनाधिना । करोत्यविरतं मूढो दुरितानि दुराशयः ॥ ७ ॥

*sandahyamāna-sarvāṅga  
eṣām udvahanādhinā*

*karoty aviratam mūḍho  
duritāni durāśayaḥ*

*sandahyamāna*—burning; *sarva*—all; *aṅgaḥ*—his limbs; *eṣām*—these family members; *udvahana*—for maintaining; *ādhinā*—with anxiety; *karoti*—he performs; *aviratam*—always; *mūḍhaḥ*—the fool; *duritāni*—sinful activities; *durāśayaḥ*—evil-minded.

Although he is always burning with anxiety, such a fool always performs all kinds of mischievous activities, with a hope which is never to be fulfilled, in order to maintain his so-called family and society.

PURPORT: It is said that it is easier to maintain a great empire than to maintain a small family, especially in these days, when the influence of Kali-yuga is so strong that everyone is harassed and full of anxieties because of accepting the false presentation of māyā's family. The family we maintain is created by māyā; it is the perverted reflection of the family in Kṛṣṇaloka. In Kṛṣṇaloka there are also family, friends, society, father, and mother; everything is there, but they are eternal. Here, as we change bodies, our family relationships also change. Sometimes we are in a family of human beings, sometimes in a family of demigods, sometimes a family of cats, or sometimes a family of dogs. Family, society, and friendship are flickering, and so they are called *asat*. It is said that as long as we are attached to this *asat*, temporary, non-existing society, and family, we are always full of anxieties. The materialists do not know that the family, society, and friendship here in this material world are only shadows, and thus they become attached. Naturally their hearts are always burning, but in spite of all inconvenience, they still work to maintain such false families because they have no information of the real family association with Kṛṣṇa.

## 8 आक्षिप्तात्मेन्द्रियः स्त्रीणामसतीनां च मायया । रहोरचितयालापैः शिशूनां कलभाषिणाम् ॥ ८ ॥

*ākṣiptātmendriyaḥ strīṇām  
asatīnām ca māyayā  
raho racitayālāpaiḥ  
śiśūnām kala-bhāṣiṇām*

*ākṣipta*—charmed; *ātma*—heart; *indriyaḥ*—his senses; *strīṇām*—of women; *asatīnām*—false; *ca*—and; *māyayā*—by māyā; *rahaḥ*—in a solitary place; *racitayā*—displayed; *ālāpaiḥ*—by the talking; *śiśūnām*—of the children; *kala-bhāṣiṇām*—with sweet words.

He gives heart and senses to a woman, who falsely charms him with māyā. He enjoys solitary embraces and talking with her, and he is enchanted by the sweet words of the small children.

(continued in the next issue)



# SPECIAL PREROGATIVE

*Śrīla Prabhupāda stresses the importance  
of chanting Hare Kṛṣṇa at least  
a certain number of times every day.*

by Girirāja Swami

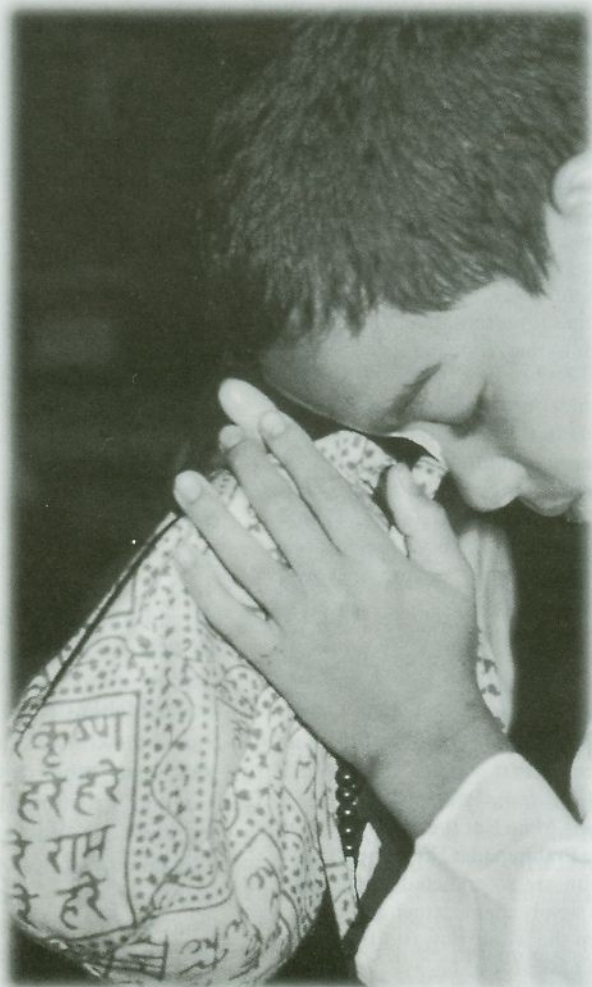
ONE OF MY MOST wonderful experiences in life came when I accompanied Śrīla Prabhupāda on his tour of India from October 1970 to February 1972. While every experience with Śrīla Prabhupāda was wonderful, traveling with him as he spread Kṛṣṇa consciousness was especially so. We visited Bombay, Delhi, Madras, Indore, Surat, Calcutta, Gorakhpur, Amritsar, and Allahabad.

Generally, Śrīla Prabhupāda would address large public gatherings in the evening and meet individuals or small groups during the day. While speaking about Kṛṣṇa consciousness to Indians, Śrīla Prabhupāda touched one young American who was touring India. The young man began to travel with us, and sometimes he would sit next to me when we took our meals of Kṛṣṇa-*prasādam*, food offered to Kṛṣṇa.

"Kṛṣṇa is definitely God!" he would exclaim. "Otherwise, how could I—such a lowly creature—get such nice *prasādam* every day. Kṛṣṇa is truly merciful."

After associating with us for some days, the young man had learned enough of the philosophy to ask Śrīla Prabhupāda a question: "If all service is absolute, why do we have to chant sixteen rounds?"\*

Śrīla Prabhupāda answered, but somehow the



Bhakti Mickey

\*Devotees chant on a string of 108 beads, reciting one Hare Kṛṣṇa mantra on each bead. One set of 108 mantras is called a round. Śrīla Prabhupāda set the rule that initiated devotees in the Hare Kṛṣṇa movement must chant at least sixteen rounds every day.



# *Śrīla Prabhupāda knew that if the young man chanted sixteen rounds every day, Kṛṣṇa would hear his prayer and fulfill his desire.*



young man was not satisfied and repeatedly pressed his point.

Finally, Śrīla Prabhupāda sat erect, and in a grave voice said, “Why chant sixteen rounds? Because the Supreme Personality of Godhead wants you to!”

Even then the young man persisted.

**Young Man:** Why is any one activity of Kṛṣṇa consciousness better than another? Take, for example, chanting sixteen rounds. Suppose you’ve served Kṛṣṇa twenty-three hours, and in the last hour you can either finish your rounds or enroll someone as a life member of ISKCON. Instead of chanting your sixteen rounds . . .

**Śrīla Prabhupāda:** You cannot concoct. You have to abide by the orders of Kṛṣṇa.

**Young Man:** Then why . . .

**Śrīla Prabhupāda:** There is no question of “why.” It is the order of Kṛṣṇa’s representative. You have to abide by that. You cannot say, “Why?” As soon as you say, “Why?” then you are not fully surrendered. Surrender means there is no “Why?” It is ordered; it has to be done. That’s all.

**Young Man:** Suppose, for example, last night I was chanting. Then I thought, “Oh, I’m not concentrating on the chanting anymore. Now I should go to sleep.”

**Śrīla Prabhupāda:** Therefore we have prescribed rules for chanting. You must finish sixteen rounds. Then go to sleep. You finish sixteen rounds and sleep the whole day. I have no objection.

[*The devotees laughed.*]

**Young Man:** But then . . .

**Śrīla Prabhupāda:** There is no “then.” If you are so addicted to sleeping, you simply chant sixteen rounds and sleep the whole day. But then, also, don’t take food.

[*Again the devotees laughed.*]

**Śrīla Prabhupāda:** Don’t get up for taking *prasādam*. “Now I have to

honor *prasādam*. Let me eat sumptuously and then again sleep.” Still, if you cannot do anything else, simply chant sixteen rounds, take *prasādam*, and sleep.

[*The devotees laughed.*]

**Śrīla Prabhupāda:** It is a special prerogative for you.

Śrīla Prabhupāda’s words were always full of truth, and sometimes full of humor. Subsequently, while studying *Śrī Caitanya-caritāmṛta (Madhya-līlā 22.113)*, I found a philosophical truth underlying Śrīla Prabhupāda’s humorous reply. The basic principle of regulative devotional service is to always remember Kṛṣṇa and never forget Him:

*smartavyaḥ satatam viṣṇur  
vismartavyo na jātucit  
sarve vidhi-niṣedhāḥ syur  
etayor eva kiṅkarāḥ*

Commenting on this verse from *Padma Purāṇa*, Śrīla Prabhupāda writes: “There are many regulative principles in the *śāstras* [scriptures] and directions given by the spiritual master. These regulative principles should act as servants of the basic principle—that is, one should always remember Kṛṣṇa and never forget Him. This is possible when one chants the Hare Kṛṣṇa mantra. Therefore one must strictly chant the Hare Kṛṣṇa mahā-mantra twenty-four hours daily. One may have other duties to perform under the direction of the spiritual master, but he must first abide by the spiritual master’s order to chant a certain number of rounds. In our Kṛṣṇa consciousness movement, we have recommended that the neophyte chant at least sixteen rounds. This chanting of sixteen rounds is absolutely necessary if one wants to remember Kṛṣṇa and

not forget Him. Of all the regulative principles, the spiritual master’s order to chant at least sixteen rounds is most essential.”

Although Śrīla Prabhupāda had instructed the young man not to ask “Why,” here Śrīla Prabhupāda gives the answer. Though we may have other important duties, the basic principle is to always remember Kṛṣṇa. And to always remember Kṛṣṇa, we must regularly chant sixteen rounds.

As Kṛṣṇa’s empowered representative, Śrīla Prabhupāda understood the necessity for us to chant sixteen rounds. But is it true, as Śrīla Prabhupāda said, that he would have no objection if the young man did nothing more than chant sixteen rounds, eat, and sleep?

Let us consider the meaning of the mahā-mantra. When we chant we are addressing Kṛṣṇa and His energy. If Kṛṣṇa were to respond and ask, “Yes? You called? What do you want?” what would we reply? “A VCR”? “A new house”? “An imported car”? “A beautiful wife”? “A better job”? “A husband for my daughter”?

No. A pure devotee will not ask for anything material. He will ask only for service to Kṛṣṇa and Kṛṣṇa’s devotees. “O Lord Kṛṣṇa! O Śrīmatī Rādhārāṇī! Please engage me in Your devotional service.”

Śrīla Prabhupāda knew that if the young man chanted sixteen rounds every day, Kṛṣṇa would hear his prayer and fulfill his desire. Kṛṣṇa would give him more and more service at the lotus feet of His dear representative, Śrīla Prabhupāda. ☀

*Girirāja Swami serves as an ISKCON Governing Body Commissioner for Mumbai, Mauritius, Spain, Portugal, South Africa, and several other places.*



# SERVICE TO A HIGHER MISSION

*The French army wanted him—but so did Kṛṣṇa.*

by Rādhā Caraṇa Dāsa

**B**ORN INTO a French Jewish family on July 4, 1957, I had the privilege to receive a strict religious education throughout my childhood. That training would prove helpful to me in my spiritual search.

Paris is not the ideal place to spend one's teenage years, but it offered me an opportunity to learn the hard facts of life. After many failures in trying to enjoy life, at age fifteen I felt a great urge for spiritual emancipation. At seventeen I gave up meat-eating and turned to the East for answers.

Lord Kṛṣṇa came into my life unexpectedly just before I started my first job, as a clerk. I had decided to get myself a motorcycle to ride to work. A local dealer had exactly what I wanted, but for some reason my father decided to take me to a dealer in the next suburb, Fontenay aux Roses. The shop was right across the street from what was then the Paris Hare Kṛṣṇa temple.

I saw two devotees walking down the narrow street, which was filled with the strong fragrance of incense from the temple's Spiritual Sky incense factory. The effulgent devotees drew my full attention, and my heart felt an intense spontaneous desire to be with them. My vision ended in an instant, though, as I suddenly found myself pushed brusquely inside the shop by my father, who was muttering about strange aliens.

But it was too late. I couldn't keep



the devotees out of my mind, and my attraction to them only grew.

When Śrīla Prabhupāda came to Paris and lectured at the Salle Pleyel in 1975, I wanted to go but my father objected. He said I was too young, but I know that he saw my attraction to Kṛṣṇa consciousness as an insult to our Jewish family tradition.

Through the education and training my father had given me, I had no doubt gained faith in the existence of God as the supreme father and controller of everything. But looking into the daily practices of Judaism, I found no blissful satisfaction to encourage me to pursue it further. So, shortly after Śrīla

Prabhupāda's visit, at the age of eighteen I left for India in search of my spiritual identity.

## IN SEARCH OF THE REAL INDIA

National borders from Europe to India were open then, and for many young people the journey to India was the road to heaven. The Magic Bus would take you from Amsterdam to Katmandu for only \$100. No seats. Everyone sat on the floor. The bus was full of young hippies running away from Western culture to the culture of drugs and so-called gurus India had to offer. But it also had more to offer than that. Waiting to be found lay the timeless Vedic culture and Kṛṣṇa consciousness.

After a rough journey through Greece, Turkey, Iran, Afghanistan, and Pakistan, I arrived in Amritsar, Punjab, in June 1977, and then made my way to New Delhi, barefoot and penniless. Śrīla Prabhupāda was in Vṛndāvana, and I used to meet his disciples in the market across from the New Delhi railway station (Paharganj). They would invite me to the Delhi temple and suggested I go to Vṛndāvana. I knew that if I ever put even one foot in the temple, I'd want to join the devotees and I'd lose my independence. And I knew that if I went to Vṛndāvana, Prabhupāda would get the better side of me and I would have to bid farewell



# *The army psychologist held the paper out to me, looked straight into my eyes, and said, "Here, my boy, you're free."*

• • •

to all my material conceptions and plans.

I wasn't ready yet, so I booked a seat on the next train to Varanasi, where I stayed at the house of a sitar maker and spent a month learning how to play the sitar. Back in Paris my parents were getting regular visits from the military police, because I was of age for national service. My father sent me repeated letters asking me to return quickly and avoid further complications with the army.

I was well settled in Varanasi and lived by the bank of the Ganges. I felt I was midway to the spiritual sky. But I knew I had to deal with the army. At the same time, the idea of becoming a devotee was growing stronger; I knew I had to get a spiritual master. To deal with both matters, I decided to go back to France.

Catching buses, hitchhiking through the Afghani and Iranian deserts, and even walking through the mountains, I finally reached Paris, only to find my anxious parents expecting me to become a soldier. My plan was different. I wanted to avoid military service and instead engage in devotional service.

When I presented myself at the recruiting center, I carried a set of chanting beads and a *Śrīmad-Bhāgavatam* I had bought from devotees on the street. The two days of physical tests went well, but I asked for an appointment with the psychologist. When I entered his office, I found myself alone with a tall man in a white shirt, wearing thick, square glasses on his broad face. He looked at me intensely, but he didn't seem concerned that my uniform included a bag of chanting beads hanging around my neck. I prayed to Lord Kṛṣṇa to help me find the right words and promised that if He'd get me out of the situation, I'd become His devotee.

The psychologist asked me what was hanging around my neck. I showed him the beads and explained to him they were for chanting the names of God.

He opened his eyes wide and then asked what book I was reading. I showed him the Sanskrit on the pages of *Śrīmad-Bhāgavatam*. I went on to explain that I had just been to India looking for a spiritual path and that although I was not against military service, I had a more important mission to fulfill.

His reply was quick and brief: "We can provide you with all facilities for your worship in the army. You're fit; you should be drafted."

I saw no promising signs on his face or in his words. So I tried again. I said that bhakti-yoga is practiced twenty-four hours a day. I pleaded that this was an urgent phase in my life and I wasn't trying to avoid my national duties.

The words *yoga* and *duty* seemed to move him. He paused for a while and then briskly grabbed the rubber stamp on his desk, pressed it onto his red ink pad, and after holding it briefly in the air, abruptly marked a sheet of paper.

He held the paper out to me, looked straight into my eyes, and said, "Here, my boy, you're free. Become a spiritualist and a yogi, but don't be a hypocrite. Do it properly all the way."

I just couldn't believe what I'd just heard. I thanked him and ran out the door towards the exit, excitedly waving the paper in the air. I jumped onto the train and went home to celebrate my freedom. My parents were happy because they felt that now was the chance for me to become serious in life and take the right direction.

Yes indeed, but this time it would be Kṛṣṇa's direction. I began to go to the temple every week and to attend festivals. The Paris temple was filled with many wonderful devotees. Śrīla Prabhupāda was very ill at that time, but he somehow made a last trip to the West, visiting the Bhaktivedanta Manor, his temple outside London. There was a chance that Prabhupāda would visit Paris, so I excitedly thought of finally meeting him. My first temple service was to paint Prabhupāda's bath-

room, just in case he decided to come. But by Kṛṣṇa's desire, Prabhupāda returned to Vṛndāvana from London.

## MOVING IN

One main inspiration for me from the beginning was the association of Indradyumna Swami, who was then married, not yet having accepted the renounced order. For me, he was the example of a devotee who had already reached the spiritual world. His strict practice of Kṛṣṇa consciousness and his enthusiasm in leading us in the chanting of Hare Kṛṣṇa touched me deeply.

One day as I was walking out of the temple to go home, he called out to me and said, "You've been coming for a while now. You should begin to chant rounds,"\* and he handed me a set of brand-new beads.

He also kindly invited me to attend the Janmāṣṭamī festival (Lord Kṛṣṇa's appearance day), soon to be celebrated at ISKCON France's New Māyāpur farm. I accepted both gestures as the mercy of Śrīla Prabhupāda.

From that time on I knew that nothing else would hold me back from moving into the temple. I finally decided to move into the devotees' association for the rest of my life. On Friday, September 20, 1977, at 10:30 A.M., by the grace of Śrīla Prabhupāda I became a devotee of Lord Kṛṣṇa at the Hare Kṛṣṇa temple in Paris, France. ❁

*Rādhā Carāṇa Dāsa is a disciple of Śrīpāda Tamāl Kṛṣṇa Goswami. Rādhā Carāṇa has served in many parts of the world and is now helping spread Kṛṣṇa consciousness in Israel.*

\*Devotees chant on a string of 108 beads, reciting one Hare Kṛṣṇa mantra on each bead. One set of 108 mantras is called a round. Śrīla Prabhupāda set the rule that initiated devotees in the Hare Kṛṣṇa movement must chant at least sixteen rounds every day.



# A Letter from a Grandfather

by Caitanya Vallabha Dāsa

Dear Grandson,

My heartiest congratulations to you for securing admission to the Wharton School at the University of Pennsylvania, one of the top schools in the U.S.A. It is an achievement worthy of praise.

Today you stand at the crossroads in your life. The decisions you make now will yield fruits for the rest of your life. A wrong decision may produce a bitter fruit, and a correct one will yield the sweetest of fruits. So you should take everyone's advice but make your own decision.

You will have to choose between doing the right things and doing the wrong things. You will have many friends tempting you with the so-called pleasures of girls, drugs, and alcohol. There will hardly be a friend who will tell you to avoid them. Friends are as temporary as a cloud. As you evolve from school to college, you will shed old friends and gain new ones. And when you start working, there will be another change of friends. Thus you will continuously change friends and find that all relationships are temporary.

But there is one friend—Krishna—who resides in your heart and whose friendship is never lost, not even in your next life. In His form as the Supersoul He is your most intimate and dear friend. He never leaves your side; He accompanies you at all times as you, the eternal soul, move from one material body to another in this ever revolving wheel of samsara, the cycle of birth and death. He is continuously telling you what is right and what is wrong. As your eternal friend, He encourages you to do the right thing and cautions you against taking a wrong step. But beware! He will not stop you from wrongdoing. He will only alert you.

Often, you might take a wrong step, not being able to distinguish between the voice of the Supersoul and the urgings of your own mind. Taking the wrong steps will bring physical, mental, and emotional stresses, for these wrong steps are the seeds of pain and sorrow. Pain and sorrow are the direct result of forgetting Krishna, who resides in your heart. And when the reactions arrive, you wonder, "Why me?"

To help you remember Krishna more often, and to mitigate problems in life, our Vedic scriptures—operating manuals of life—suggest that we mold our life in such a way as to keep Krishna in the center. Here's a practical way to begin:

- Chant the Hare Krishna maha-mantra a set number of times on beads every day
- Offer vegetarian food to Krishna before eating
- Attend the Sunday feast at the ISKCON temple near you
- Read every day at least a page or two of one of Srila Prabhupada's books, such as *Bhagavad-gita As It Is*

In four to six months your friends will see changes in your behavior and attitude and will be pleasantly surprised. Little miracles will come your way, and people will say, "You are lucky." Because the practice of Krishna consciousness is a science, the results are certain. But as with any scientific technique, you have to observe some regulations.

So, look ahead. Work hard. Have fun. But please do not forget Krishna at any cost. He is your only true, eternal friend.

With love,  
Grandfather



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# Śrīla Prabhupāda Speaks Out

## Dog Race in a Dangerous Place

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

**Śrīla Prabhupāda:** Until these world leaders take to this Vedic culture, what kind of civilization will they have? Dog race. Horse race. They want this. Rat race. That's all. Their civilization is a race. Dog race. Horse race. Rat race. The citizens do not know anything about this great science of the soul. Modern civilization means that people are simply becoming rascals, animals. Of course, strictly speaking, theirs is a motor race. They have advanced beyond the common dog race to a motor race. But if a doggish person is running not on four legs but on four wheels, does that mean he is not a dog? It is the same race. The same race—whether by running on four legs or on four wheels. The race is the same, and the dog is the same.

So this civilization is a glorified dog race. Modern man does not know, "I may feel proud of racing around in a car, but is there any value if I do not understand the meaning of my life?" Hmm? So this is going on. A big, big highway for dog racing—that is modern civilization.

And when rascal yogis and swamis present their version of the Vedic culture, they say something like, "By this transcendental meditation you will keep your dog race very nice." In reality, these yogis and swamis are bewildered by this materialistic civilization. "Oh, very nice. It is very nice." That's all. In *Bhagavad-gītā* Kṛṣṇa describes such people. *Mohitaṁ nābhijānāti mām ebhyaḥ param avyayam*: "Bewildered by the modes of material nature, fools and rascals do not know Me, who am above the modes and inexhaustible." The modern world is filled with such *mūḍhas*, rascals. So, the only hope is that you distribute our Kṛṣṇa conscious books as much as possible.

In London there is a big stadium for dog racing. Do you know that? Many people go to see the dogs race.

**Disciple:** In America dog racing is very popular as well. Here in Denver,

people love to go.

**Śrīla Prabhupāda:** To the dog race? [*Laughter.*]

**Disciple:** We've gone there, too, Śrīla Prabhupāda, to distribute your books.

**Śrīla Prabhupāda:** In Australia, also—Sydney—oh, they are very fond of dog racing. Many men take their big dogs for racing.

**Disciple:** It makes for good gambling.

**Śrīla Prabhupāda:** And in Europe, being aristocratic means keeping many horses and many dogs. That is aristocracy. The aristocrats ride on horses, and taking their dogs they go to the forest and kill some innocent birds. This is the extent of their heroic activities. [*To a disciple:*] Do you remember that palace we went to see in France?

**Disciple:** Yes. In the hallway they had many pictures of aristocrats killing birds and foxes. Pictures to memorialize these great personalities and their heroic activities.

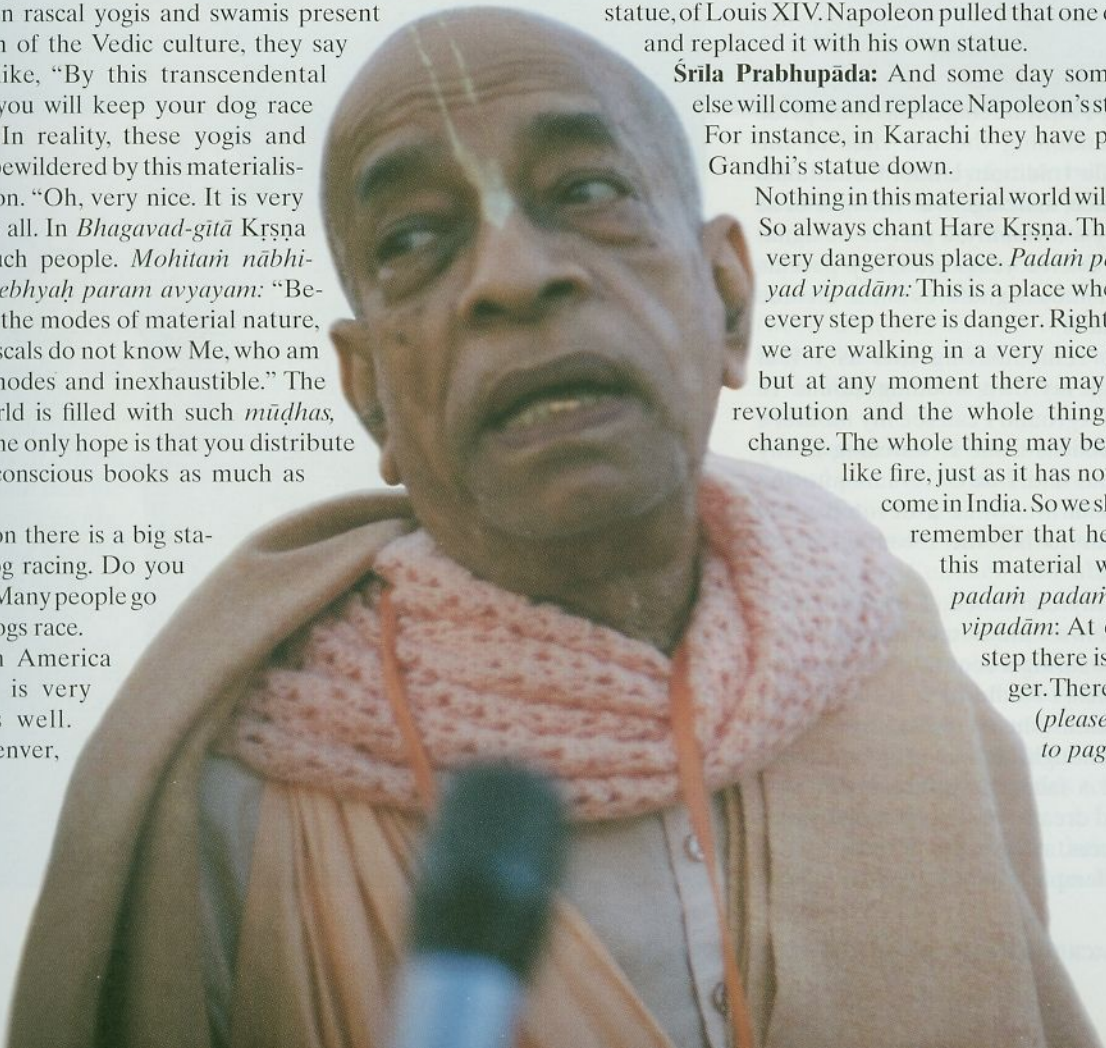
**Śrīla Prabhupāda:** In Paris we saw a huge statue of Napoleon. And we recalled Napoleon's boast, "I am France." France is still there, but there is no Napoleon. [*Laughter.*] Napoleon, finished. Hitler, finished. Gandhi, finished.

**Disciple:** Śrīla Prabhupāda, in the same place where we saw that statue of Napoleon, formerly there had been another statue, of Louis XIV. Napoleon pulled that one down and replaced it with his own statue.

**Śrīla Prabhupāda:** And some day someone else will come and replace Napoleon's statue. For instance, in Karachi they have pulled Gandhi's statue down.

Nothing in this material world will stay. So always chant Hare Kṛṣṇa. This is a very dangerous place. *Padam padam yad vipadām*: This is a place where at every step there is danger. Right now, we are walking in a very nice park, but at any moment there may be a revolution and the whole thing may change. The whole thing may become

like fire, just as it has now become in India. So we should remember that here in this material world, *padam padam yad vipadām*: At every step there is danger. Therefore, (please turn to page 60)





# A Sanctified Union

*Hare Kṛṣṇa couples know from the start that their life together has a spiritual purpose.*

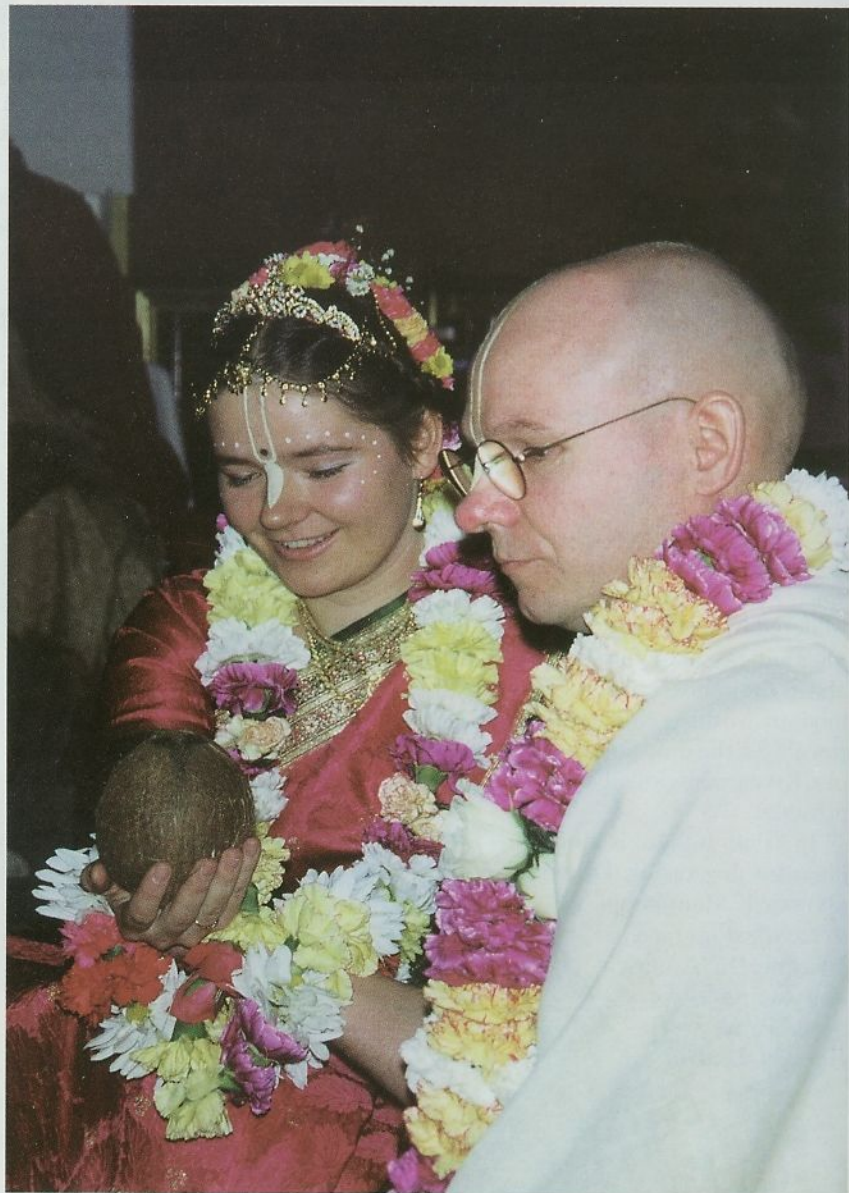
by Dhyāna-kuṇḍa Devī Dāsī

**I**N MY MOTHER'S wedding photo, she holds a thin bunch of flowers as if she wished to hide it somewhere. The Town Hall marriage chamber resembles a waiting room of an old-fashioned office. My parents, in their everyday attire of poor college students, look blissful but embarrassed, as if they cannot fully comprehend what is happening: Are we really married? What now? Get out and go back to our classes, or what?

In those times—the sixties—the young Polish intelligentsia took pride in abandoning the old rites of the Catholic tradition. Under Communist influence, marriage was thought of as merely a formality, a matter of signatures. Twelve years later, my parents placed their signatures on a divorce document.

I'm remembering this as I leaf through my own wedding album. In the background I can see my mother's face. Touched, she is watching as my husband and I throw grains into the sacrificial fire, while a devotee softly explains to her the meaning of the rituals.

In my childhood, I used to wrap myself in a window curtain and dream I was wearing a beautiful silk dress, so long that I would have to lift it with both hands when stepping up the stairs. Soon enough, life forced me to admit I wasn't a fairy-tale princess. But now my old dream was to be fulfilled at, of all places, a Hare Kṛṣṇa temple—the same temple where I'd learned every



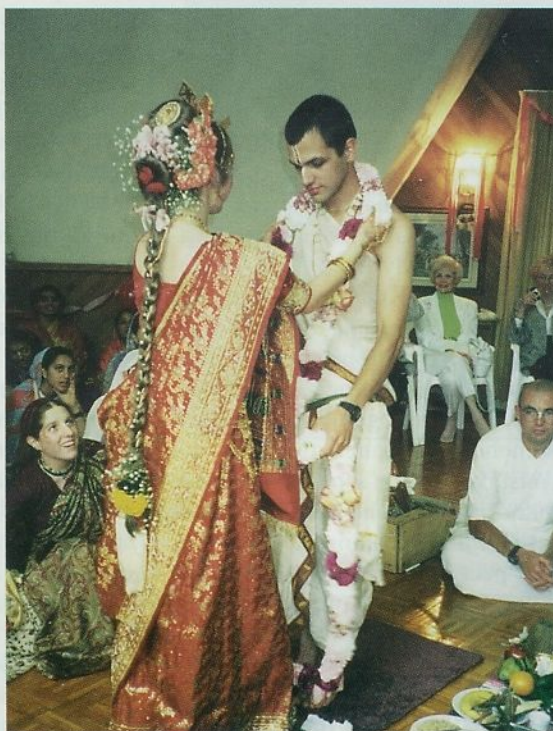
Nischantya Devī Dāsī





Kaṣhṇa Dāsa

*Scenes from Hare Kṛṣṇa weddings: At left, the author and her bridegroom (Ekanātha Dāsa) prepare to offer a coconut into the sacrificial fire. Above and at right, young men and women raised in Kṛṣṇa consciousness are married in traditional Vedic ceremonies.*



Yasodā Devī Dāsa

day that I'm not my female body and not meant to be the center of attraction. A wedding ceremony was to be performed for two persons striving to understand that the attachment between man and woman is a trap of māyā (illusion), and that our real family is Kṛṣṇa's family in the spiritual world.

Kṛṣṇa consciousness is both idealistic and practical. It makes the highest perfection—love of God—accessible to people with various natures and inclinations. Celibacy and absolute dedication to spiritual practice are encouraged and praised, and so is a sincere desire to pursue Kṛṣṇa consciousness in married life. Devotees wishing to create a family can have their material needs fulfilled while getting unlimited opportunities to keep Kṛṣṇa in the center.

Devotee families have their own unique offering to make to Kṛṣṇa.



# *If we want our happiness to last, it has to be built on the principle of serving Kṛṣṇa's enjoyment.*



Theirs is not an inferior brand of spirituality. Nor is marital happiness something shameful, as was often believed in the medieval ages of Christianity. God does not envy our enjoyment. But if we want our happiness to last, it has to be built on the principle of serving Kṛṣṇa's enjoyment, because we are all His servants and cannot have lasting enjoyment by acting against our nature.

## LASTING IMPRESSIONS

The night before my wedding, the devotee who would be dressing the temple Deities the next morning asked me which clothing I most liked seeing the Deities dressed in. I felt touched: she wanted to help me appreciate and remember our Deities on that special day.

Until recently, in all traditional societies, religious rituals accompanied major transitions in life, such as being born, taking up education, or getting married. The Vedic scriptures call those rituals *saṁskāras*, or purifying rites. *Saṁskāra* means "impression," like ruts in soft clay or a riverbed. The purpose of *saṁskāra* is to create a deep, lasting impression in the mind of the person for whom it is performed. The impression will channel the stream of the person's thoughts and emotions in a way conducive to spiritual advancement. On the social level, *saṁskāras* help clarify for members of the society their place in it: their rights, duties, progress. Psychologically, *saṁskāras* aid the development of one's sense of identity, purpose, and fulfillment in life.

The *vivāha-saṁskāra* (wedding rite) offers an excellent opportunity to spiritualize thoughts, emotions, and commitments that accompany being united with one's chosen partner. A Vaiṣṇava

wedding (a wedding of devotees of Kṛṣṇa) is not only a colorful, joyful ceremony but also a source of devotional inspiration for years to come. When difficulties arise in the relationship, we may ask ourselves, "How did I get into this situation? Why did I marry this person?" Then the mind will go back to the wedding day and automatically remember Lord Kṛṣṇa, His devotees, and His loving service.

Sanctioning a relationship by a Vaiṣṇava wedding is not all it takes to make a marriage successful. And one can even undergo this meaningful ceremony thoughtlessly. One person will meditate on the ritual's essential meaning, while another may be preoccupied worrying about a pimple. The foundation for a good marriage is laid long before, beginning from childhood. Proper motives for entering the relationship are essential. A senior devotee, married for many years, once told me, "If we are honest and respect each other, Kṛṣṇa can make our marriage like soft grasses, and if we are cheaters, He can make it like a swamp."

Still, the Vaiṣṇava wedding ceremony helps the couple take their first step together in harmony with each other and with God. Even if the partners have already lived together before accepting Kṛṣṇa consciousness, undergoing the *vivāha-saṁskāra* can deepen their relationship and make it more satisfying. It helps the couple realize, "We are together not because it somehow happened this way, not by mistake, not in a passing episode of blind passion. The life we share is sanctified and meaningful, an important aspect of our spiritual life. Any little effort to make our relationship pleasing to Kṛṣṇa goes to our eternal benefit."

Another photo: a woman devotee leads me to the temple. In my gorgeous

red silk sari, with ornaments and flower wreaths in my hair, I'm nervous. What will my dear one think of me? "The princess! Ridiculous!"

## PRAYERS FOR SUCCESS

Next moment, I'm inside. As sweet sounds of Hare Kṛṣṇa chanting envelop me, suddenly the anxiety goes away. The bridegroom and I approach the altar and stand before the Deities. Mentally, we offer Them a prayer we have prepared:

"Our dear Rādhā and Kṛṣṇa, O Divine Couple, please accept us. Please teach us to serve You and not try to imitate You. If You think we can help each other grow in love and devotion to You, then let this marriage ceremony be auspiciously performed under Your merciful glance. May we never forget this ceremony. Then our relationship will stand the test of time. May our parents, who are blessing us now, never feel sorrow remembering our wedding."

Then I offer my own prayer:

"O Śrīmatī Rādhārāṇī, so beautifully decorated with ornaments and flowers, smiling with such simplicity and kindness, You are the real princess. I am happy standing before You in humble submission. The desire of my childhood has now melted away." ❀

*Dhyāna-kuṇḍa Devī Dāsī, originally from Poland, joined the Hare Kṛṣṇa movement in 1987 and was married in 1994. She holds a masters degree in psychology. She lives at the ISKCON farm in Almviks Gard, Sweden, where she serves as an English editor and Polish translator for the north European branch of the Bhaktivedanta Book Trust. She is also one of a group of international deputies to ISKCON's Governing Body Commission.*





# EVERY TOWN & VILLAGE

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

## NEW DELHI

### Prime Minister of India Opens New ISKCON Cultural Center

*Speech by Sri Atal Bihari Vajpayee, the Honorable Prime Minister of India, at the Inauguration of the Śrī Śrī Rādhā-Pārthasārathi Temple and Glory of India Vedic Cultural Center. Rāma Navamī, April 5, 1998.*

Hare Kṛṣṇa. Hare Rāma.

For the benefit of my friends from abroad, I would like to say a few words in English:

Distinguished guests, it is my privilege to be present at today's pious function to mark the opening of this magnificent temple and also the Glory of India Vedic Cultural Center in Delhi. The piousness of today's function is further enhanced by the fact that it is taking place on the auspicious occasion of Rāma Navamī.

I would first of all like to express my deepest sense of appreciation for the vision, dedication, and achievement of the International Society for Kṛṣṇa Consciousness (ISKCON) and all those who have collaborated with it to present this unique spiritual gift to the nation's capital. The ISKCON movement has few parallels in the world in terms of its rapid global spread, its trans-national, trans-ethnic, and trans-professional appeal, its outward simplicity, and the devotional energy of its followers. In the less than three and a half decades since its inception it has established temples in practically all parts of the world, and many of them are marvels of beauty, such as the one that is being opened in New Delhi today.

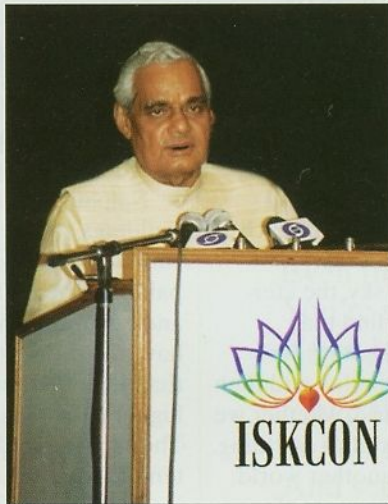
The mahā-mantra of Hare Kṛṣṇa Hare Rāma reverberates to the dancing feet of ISKCON devotees each morning and evening in temples from Stockholm to Sao Paulo and from Miami to Māyāpūr. What ISKCON has achieved

is indeed globalization of the *Gītā* appeal. Some people say that my government is opposed to globalization. But let me say that I am all in favor of globalization of the message of the *Gītā*. Not only the globalization of the message of *Gītā* but indeed of the messages of all the sacred books of the world with which the message of *Gītā* bears close conformity.

If today the *Bhagavad-gītā* is printed in millions of copies in scores of Indian languages and distributed in all nooks and corners of the world, the credit for this great sacred service goes chiefly to ISKCON.

I understand that ISKCON is also propagating the message of the *Gītā* through the latest gadgets of information technology, and this temple itself provides an astonishing demonstration of the use of high tech to popularize the higher truth of life and the universe.

For this one accomplishment alone, Indians should be eternally grateful to the devoted spiritual army of Swami Prabhupāda's followers. The voyage of Bhaktivedanta Swami Prabhupāda to the United States in 1965 and the spectacular popularity his movement gained in a very short spell of twelve years must be regarded as one of the greatest



spiritual events of the century.

What accounts for the rapid spread of the ISKCON movement globally?

The answer should be sought in two factors—internal and external. The external factor was, in my opinion, the disillusionment in the leading minds in Western countries arising out of the domination of the materialist ideology and culture in the West. Both capitalism and communism gave birth to disillusionment, since both are essentially



materialist ideologies that are incapable of satisfying the real needs of man. Young, sensitive, and searching minds could not have reconciled themselves to the reality of wars, violence, greed, excessive consumerism, and degradation of the human and natural environment. They had to seek answers elsewhere, and ISKCON was one movement where they found the answer.

The internal factor was of course the inherent strength of ISKCON's message, a message founded in the philosophy of the *Gītā*. It answers all the moral concerns and needs of the world, be it man's quest for inner peace, his need for belonging to the rest of the human and natural community, his concern for the environment, his attitude towards work and attitude towards death. The *Gītā* provides comprehensive and internally consistent answers to all these concerns.

It is in this respect that ISKCON differs from other passing fads and fashions that appealed to the disillusioned Western minds in the 1960s and 70s. These fads come and go, but the ISKCON movement is growing from strength to strength.

The transcendental and universal message of the *Bhagavad-gītā* is evocatively communicated by Bhaktivedanta Swami Prabhupāda in his book *Bhagavad-gītā As It Is*, and I would like to read the following excerpt from his introduction to the book:

“In this world men are not meant for quarreling like cats and dogs. Men must be intelligent to realize the importance of human life and refuse to act like ordinary animals. A human being should realize the aim of his life, and this direction is given in all Vedic literatures, and the essence is given in *Bhagavad-gītā*. Vedic literature is meant for human beings, not for animals. Animals can kill other living animals, and there is no question of sin on their part, but if a man kills an animal for the satisfaction of his uncontrolled taste, he must be responsible for breaking the laws of nature. . . . If we properly utilize the instructions of *Bhagavad-gītā*, then our whole life will become purified, and ultimately we will be able to reach the destination which is beyond this material sky.

“That destination is called the *sanātana* sky, the eternal, spiritual sky. In this material world we find that everything is temporary. It comes into being, stays for some time, produces some by-products, dwindles, and then vanishes. That is the law of the material world, whether we use as an example this body, or a piece of fruit or anything. But beyond this temporary world there is another world of which we have information. That world consists of another nature, which is *sanātana*, eternal.”

In this distinguished gathering of spiritual masters and spiritual seekers I am indeed a layman. But permit me to share with you a few thoughts of mine on the relevance of the *Gītā*'s message in today's national and global contexts. The *Gītā*'s relevance is universal and eternal because it provides a satisfactory answer to three basic questions of life: What are we? What should we do? And how should we live?

Human beings have confronted these questions in all

societies at all times. The *Gītā* answers these questions through the harmonization of jñāna-yoga, karma-yoga, and bhakti-yoga. The beauty of Indian culture is that it made the essence of these three paths of yoga available to the lowest man as well as to the highest seeker. The *Gītā* is not a prescription for non-action or passivity. It gives a radical message of action which transforms the self and the society. That is why it could inspire countless revolutionaries and freedom fighters, such as Mahatma Gandhi, Swami Vivekananda, Lokmanya Tilak, and others. But in times of peace and nation-building, the *Gītā* can also inspire the politician, the teacher, the worker, the scientist, and the common citizen—and film actors also.\*

Therefore the motto of all of us today should be *yogaḥ karmasu kauśalam* [“the art of work in devotion to the Supreme”]. What we need today is the application on a national scale of the work-related ideology of the *Gītā*. This will create a new work culture, and a new work culture will create a new India.

A word about the architectural beauty of the new ISKCON temple. It is undoubtedly a worthy addition to New Delhi's array of beautiful buildings and structures, both old and new, whose numbers, sadly, are far less than what the nation's capital ought to have and whose collective beauty, even more sadly, is drowned under the sprawling and spreading sea of ugliness and ordinariness.

The spectacular look of this temple and its landscape reminds me of a telling quotation I came across in a newspaper yesterday. It is by the celebrated author Sri V. S. Naipaul, who commented on the paucity of beautiful modern buildings in India. Naipaul says, “Independent India has not produced architecture. Poor countries need very fine buildings to put people in touch with what is possible with the beautiful. Such fine buildings are the most public art.” Naipaul is right. We need more and more buildings which put our people in touch with our own tradition of beauty and aesthetics.

Naipaul may also be right in observing that beautiful buildings are the most public art. We cannot tolerate a situation where everything that is beautiful—beautiful paintings, beautiful beaches, beautiful mountain resorts, and beautiful works of art—is available only to those who have the money. A beautiful temple, of course, is more than a piece of public art. It puts people in touch with the higher beauty of the almighty creator and all His creation. The sights, sounds, and indeed all the vibrations in a temple have the effect of soothing the devotees, comforting them, giving them hope and confidence, and elevating them to a transcendental plane of existence, at least for the brief time we spend praying and worshipping in the temple.

May I once again felicitate all those who have had a hand in making this great dream come true—the *ācāryas* of ISKCON, the generous donors, the architect, the landscape designers, the engineers, the workers, and all the other humble devotees. Thank you very much indeed. 🌸

\*Film stars Sunil Dutt and Hema Malini were among the guests present in the audience.



# THE VEDIC OBSERVER

*Transcendental Commentary on the Issues of the Day*

## The Mighty Itching

by Kālakaṇṭha Dāsa

The world's most mighty man, it seems,  
Is under seige again,  
Another lovely lady claims  
An after-hours' sin.

The charges may or may not stick,  
But if you catch the hint,  
This man of power, protected by  
Atomic armaments,

By admirals and by generals and  
By armies, east and west,  
By smoke alarms and bodyguards with  
Guns, the very best,

Cannot forestall intrusion from  
Persistent allegations,  
Relating to the urge to scratch  
A slight itching sensation.

What army or assassin's gun  
Could undermine his reign?  
Instead he's under pressure from  
A piece of flesh, untamed.

In India, the elephant,  
Of matchless strength and size,  
Forgoes his independence and  
Becomes the hunter's prize.

While rushing toward his female  
Who enchants him with her eyes,  
He drops into the hunter's pit  
And learns, to his surprise,

That one may rule the jungle  
Or the forest or the waves,  
But one who serves the senses  
Will become the senses' slave.

A mighty king named Bali, who  
Commanded land and sea,  
Proposed to give to Vāmana  
His choice of charity.

The boy asked for three paces  
Of King Bali's boundless land.  
"That's all?" the king retorted,  
For he couldn't understand.

"You see," the boy instructed,  
"If I had your land and gold,  
I'd still be wanting something,  
Were my senses not controlled."

Now Bali got the message and  
He altered his condition.  
Today the mighty leaders need  
To slow down and just listen:

"Don't scratch that blasted itching  
Even though the urge is great!  
You're smarter in the long run  
If you learn to tolerate."

You'd think the mighty leaders  
Would grow tired of being trampled,  
And set aside the scratching mode  
To lead by good example.

Why do we Hare Kṛṣṇa folks  
Chant mantras every day?  
The higher taste of chanting  
Makes scratching seem passé. ❁



# 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  
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Phone: 1-800-800-3284  
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★ New listing ◆ Temples with restaurants or dining ● Revised listing



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- **Vladivostok** — 5-1, Rudneva st., 690087, Vladivostok/ Tel. +7 (4232) 23-6685

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- **Almaty, Kazakhstan** — 5, Kommunarov per., 480022, Almaty/ Tel. +7 (327) 235-3830 or 235-3930/ E-mail: advaita@advaita.itpm.alma-ata.su
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- **Bishkek, Kirgizstan** — 5, Omskiy per., 720007, Bishkek/ Tel. +7 (3312) 24-2230 or 44-3776/ E-mail: ildar@nlpub.freenet.bishkek.su
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- **Sukhumi, Georgia** — st. Pr-t Mira d 274, Sukhumi/ Tel. +995 (8122) 2-9954
- ★ **Tashkent, Uzbekistan** — 54, Chernyakovaya st., 700005/ Tel. +7 (3712) 93-0352 or 34-4612/ E-mail: root@krish.tashkent.su
- **Tbilisi, Georgia** — 16, Kacharava st., Avchalskoye sh., 380053, Tbilisi/ Tel. +995 (32) 62-3326 or 98-5812/ E-mail: nandapriya.hks@com.bbt.se

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- ★ **Almaty, Kazakhstan** — 4, Zalomova st., 480037, Almaty/ Tel. +7 (327) 235-1444

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- 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
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- 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@inet.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@sradhda.dialix.oz.au

### RURAL COMMUNITY

- Bambra (New Nandagram)** — Oak Hill, Dean's Marsh Rd., Bambra, VIC 3241/ Tel. +61 (052) 887383/ Fax: +61 (052) 887309
- Millfield, NSW** — New Gokula Farm, Lewis Lane (off Mt. View Rd., Millfield, near Cessnock (mail: P.O. Box 399, Cessnock), NSW 2325/ Tel. +61 (049) 981800/ Fax: (Sydney temple)
- Murwillumbah (New Govardhana)** — Tyalgum Rd., Eungella, via Murwillumbah (mail: P.O. Box 687), NSW 2484/ Tel. & fax: +61 (02) 6672-6579 or -3047

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- 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, 232 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

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- Christchurch, New Zealand** — 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
- **Labasa, Fiji** — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912/ E-mail: fiji@com.bbt.se
- **Lautoka, Fiji** — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 664112/ Fax: +679 663039/ E-mail: fiji@com.bbt.se
- Port Moresby, Papua New Guinea** — Section 23, Lot 46, Gordonia St., Hohola (mail: P.O. Box 571, POM NCD)/ Tel. +675 259213
- **Rakiraki, Fiji** — Rewasa, Rakiraki (mail: P.O. Box 204)/ Tel. +679 694243/ E-mail: fiji@com.bbt.se
- **Suva, Fiji** — Joyce Place, Off Pilling Rd., Nasinu 7½ miles, Samabula (mail: P.O. Box 3957)/ Tel. +679 381161/ E-mail: fiji@com.bbt.se
- **Wellington, New Zealand** — 105 Newlands Rd., Newlands (mail: P.O. Box 2753)/ Tel. +64 (04) 478-1414

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- Auckland, New Zealand (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

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

## AFRICA GHANA

- **Accra** — Samsam Rd., Off Accra-Nsawam Hwy., Medie, Accra North, P.O. Box 11686, Ghana
- ★ **Kumasi** — P.O. Box 101, U.S.T.
- ★ **Nkawakaw** — P.O. Box 69
- ★ **Sunyani** — South Ridge Estates, P.O. Box 685
- ★ **Takoradi** — New Amanful, P.O. Box 328
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- ★ **Eastern Region** — Hare Krishna Farm Community, P.O. Box 15, Old Akrade

## NIGERIA

- Abeokuta** — Ibadan Rd., Obanatoka (mail: P.O. Box 5177)
- Benin City** — 108 Lagos Rd., Uselu/ Tel. +234 (052) 247900
- Enugu** — 8 Church Close, off College Rd., Housing Estate, Abakpa-Nike
- Ibadan** — 1 Ayo Akinboba St., Agbowo, University of Ibadan
- Jos** — 5A Liberty Dam Close, P.O. Box 6557, Jos
- Kaduna** — 8B Dabo Rd., Kaduna South, P.O. Box 1121, Kaduna
- Lagos** — 25 Jaiyeola Ajata St., Ajao Estate, off International Airport Express Rd., Lagos (mail: P.O. Box 8793, Osodi)/ Tel. & fax +234 (01) 876169



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## SOUTH AFRICA

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**Port Elizabeth** — 15 Whitehall Court, Western Road, Port Elizabeth 6000/  
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**Pretoria** — 1189 Church St., Hatfield, 0083 (mail: P.O. Box 14077, Hatfield, 0028)/  
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**Marondera, Zimbabwe** — 6 Pine Street (mail: P.O. Box 339)/ Tel. +263 (028) 887-7801  
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(mail: P.O. Box 82224, Mombasa)/ Tel. +254 (011) 312248  
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Bornes, Mauritius)/ Tel. +230 696-5804/ Fax: +230 465-1066  
**Rose Hill, Mauritius** — 13 Gordon St./ Tel. +230 454-5275

## RURAL COMMUNITY

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

## LATIN AMERICA

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**Cochabamba, Bolivia** — Av. Heroínas E-435 Apt. 3 (mail: P. O. Box 2070)/  
Tel. & fax: +591 (042) 54346/ E-mail: bbt@pino.cbb.entelnet.bo  
◆ **La Paz, Bolivia** — Pasaje Jauregui, 2262 Sopocachi/ Tel. +591 (02) 721945/  
Fax: +591 (02) 392710/ E-mail: atma@datacom-bo.net  
◆ **Santa Cruz** — Calle 27 de Mayo No. 99 esq. Justo Bustan/ Tel. & fax: +591 (03) 345189/  
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Tel. +591 (042) 34082  
**Cochabamba, Bolivia** — Restaurant Govinda, calle Mexico #E0303/ Tel. +591 (042) 22568  
**Cochabamba, Bolivia** — Resataurant Tulasi, Av. Heroínas E-262  
**La Paz, Bolivia** — Restaurant Imperial, Calle Sagarnaga No. 213  
**Oruro, Bolivia** — Restaurant Govinda, Calle 6 de Octubre No. 6071  
**Santa Cruz, Bolivia** — Snack Govinda, Calle Bolivar esq. Av. Argomosa (primer anillo)/  
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**RESTAURANT**

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## MEXICO

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**Mexico City** — Gob. Tiburcio Montiel No. 45, 11850, Mexico DF/ Tel. & fax: +52 (5) 271-1953/  
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**Guadalajara** — Contact ISKCON Guadalajara  
**Veracruz** — Mail: Jesus Garcia 33, Col. Ferrocarriil, Cerro Azul, Ver./  
E-mail: libbhkti@mail.internet.com.mx

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**Veracruz** — Restaurante Radhe, Sur 5 No. 50, Orizaba, Ver./ Tel. +52 (272) 57525

## PERU

**Lima** — Carretera Central Km. 32 (frente a la curva que baja a la Cantuta) Chosica/  
Tel. & fax: +51 (014) 491-0250  
◆ **Lima** — Schell 634 Miraflores/ Tel. +51 (014) 444-2871/ E-mail: limandir@inictel.gob.pe  
◆ **Lima** — Av. Garcilaso de la Vega 1670/ Tel. +51 (014) 433-2589

## RURAL COMMUNITY

**Correo De Bella Vista** — DPTO De San Martin

## ADDITIONAL RESTAURANT

**Cuzco** — Espaderos 128

## OTHER COUNTRIES

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Tel. +595 (021) 480-266/ Fax: +595 (021) 490-449/ E-mail: johgilba@infonet.com.py  
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**Montevideo, Uruguay** — Centro de Bhakti-Yoga, Mariano Moreno 2660, Montevideo/  
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(mail: P.O. Box 6-1776, El Dorado)/ Tel. +507 231-6561/ E-mail: iskconpanama@hotmail.com  
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**San José, Costa Rica** — Avenida 6 y calle 3, de la Pizza Hut 30 metros al oeste  
(mail: Apartado 166, 1002, Paseo de los Estudiantes)/ E-mail: arjunadas@hotmail.com  
**San Salvador, El Salvador** — (mail: Apartado Postal 1506)/ Tel. +503 78-0799  
**Santiago, Chile** — Carrera 330/ Tel. +56 (02) 698-8044/ E-mail: 16108hk@entel.net  
**Santo Domingo, Dominican Republic** — Contact Gobhatta Dasa, P.O. Box 14909/  
Tel. & fax: (809) 541-9714/ E-mail: gobhatta@codetel.net.do  
**Tegucigalpa, Honduras** — Apartado Postal 30305/ Tel. +504 32-3172/ Fax: +504 34-7806  
**Trinidad and Tobago, West Indies** — Orion Drive, Debe/ Tel. +1 (809) 647-3165  
**Trinidad and Tobago, West Indies** — Prabhupada Ave. Longdenville, Chaguanas  
**RURAL COMMUNITIES**  
**Argentina (Bhaktilata Puri)** — Ciudad de la Paz 3554 (1429) Capital Federal/  
Tel. & fax: +54 (01) 523-8085  
**Colombia (Nueva Mathura)** — Cruzero del Guali, Municipio de Caloto, Valle del Cauca/  
Tel. 612688 en Cali  
**Costa Rica** — Nueva Goloka Vrindavana, Carretera a Paraiso, de la entrada del Jardín Lancaster  
(por Calle Concava), 200 metros al sur (mano derecha) Cartago (mail: Apdo. 166, 1002)/  
Tel. +506 551-6752  
**Ecuador (Nueva Mayapur)** — Ayampe (near Guayaquil)  
**Ecuador (Gridharidesha)** — Chordeleg (near Cuenca), Cassiga Postal 01.05.1811, Cuenca/  
Tel. +593 (7) 255735/ E-mail: aguirea@uio.satnet.net  
**El Salvador** — Carretera a Santa Ana, Km. 34, Canton Los Indios, Zapotitan, Dpto. de La Libertad  
**Guyana** — Seawell Village, Corentyne, East Berbice  
**ADDITIONAL RESTAURANTS**  
**Buenos Aires, Argentina** — Jagannath Prasadam, Triunvirato 4266 (1431)/ Tel. +54 (01) 521-3396  
**Buenos Aires, Argentina** — Restaurante Tulasi, Marcelo T. de Alvear 628, Local 30/  
Tel. +54 (01) 311-0972  
**Guatemala, Guatemala** — Callejor Santandes a una cuadra abajo de Guatel, Panajachel Solola  
**San Salvador, El Salvador** — 25 Avenida Norte 1132



## SPEAKS OUT

(continued from page 47)

give up your attachment for this place. That is real intelligence. And yet the modern educational system is misleading people into *māyā-sukhāya*: making gorgeous plans for temporary happiness. That's all. If in the slaughterhouse the animals are kept very comfortably, what is the meaning of it?

**Disciple:** No meaning. They'll still be slaughtered.

**Śrīla Prabhupāda:** It is sure that all the animals will be slaughtered. So even if, let us say, the animals could arrange that "All right, before being slaughtered, let us live very comfortably," would that be very good intelligence? Intelligence consists in inquiring, "Why must we be slaughtered? How to stop this business?" That is intelligence.

How do you define *slaughterhouse*? What does *slaughterhouse* mean?

**Disciple:** A slaughterhouse is a place where many animals are sent to be killed brutally.

**Śrīla Prabhupāda:** Yes. In a slaughterhouse many animals are brought together expressly to be killed. So this whole material world is a slaughterhouse. And when there is need, many two-legged animals will be brought together into a war and killed.

This place is a slaughterhouse. And yet the foolish two-legged animal is

thinking, "I am now very comfortably situated." He forgets, "I am going to be slaughtered." *Mṛtyu-saṁsāra-sāgarāt*: "This place is an ocean of slaughter." In *Bhagavad-gītā* Kṛṣṇa confirms it—*mṛtyu-saṁsāra-sāgarāt*. This place is a slaughterhouse. But people are accepting it as their home. Another name for this material world is *mṛtyu-loka*, "the place of death." But still, people take it as a very comfortable place. This is their intelligence: accepting a slaughterhouse as a very nice place. When you point these things out to these animals who are going to be slaughtered, how do they respond?

**Disciple:** Well, Śrīla Prabhupāda, just a few days ago, in New York, a lightning bolt struck an airliner and sent it crashing down onto a big highway. A ghastly, horrifying scene, with hundreds of people screaming in agony as they lost their lives. After that, I was passing out your books at the Denver airport and mentioning, "How about that New York crash? Seems any of us could die at any moment, you know?"

But most people in the terminal looked up from their cushy chairs and said, "Oh, I've got my whole life in front of me." Things like that. "I'm just devoting my attention to getting ahead. I'm enjoying my life far too much to start indulging in that kind of negative thinking."

**Śrīla Prabhupāda:** Oh. Just see. Slaughterhouse. But still, somehow people hope to find real, lasting comfort within the slaughterhouse.

**Disciple:** Śrīla Prabhupāda, in your lecture the other day in Los Angeles, you said that when a great war happens, with many people killed, it has been arranged by the Supreme, as in the Battle of Kurukṣetra.

**Śrīla Prabhupāda:** Yes. Kṛṣṇa states that fact to Arjuna. "You are feeling intense affection for your family members, even though they are trying to usurp your kingdom by mounting a massive attack. You are thinking, very nobly, that you do not wish to kill your family members. But it is already settled. They must be killed here. I have brought them. You may kill them or not kill them—they will be killed. That is My plan. If you want, you may take credit that you have been victorious in the battle."

And modern warfare is the same kind of arrangement. It is all prearranged. War means bringing many two-legged animals together and killing them. Finished. And that is happening every so often. A Napoleon is being sent for killing. Or a Hitler is being sent for killing. In India, the Lord Himself comes for killing. Lord Rāmacandra came for killing Rāvaṇa, and Lord Kṛṣṇa came for killing the Kauravas.

**Disciple:** But, Śrīla Prabhupāda, in these big wars aren't the Lord's devotees killed also? Wasn't that true even during the Battle of Kurukṣetra?

**Śrīla Prabhupāda:** Well, during the Battle of Kurukṣetra, all five Pāṇḍava brothers were saved. When the battle was over, all five brothers remained. So when there is a war, it is not that all the devotees are saved, but mostly they are saved. And more important, Kṛṣṇa assures,

*janma karma ca me divyam  
evaṁ yo vetti tattvataḥ  
tyaktvā dehaṁ punar janma  
naiti mām eti so 'rjuna*

"Upon giving up this body, those who know the transcendental nature of My advent and activities never return to this miserable and temporary material world. Rather, they come back home to Me."

## CALENDAR CLOSE-UP

### Jhulana Yātrā

August 4-8

Jhulana Yātrā (*jhulana*, "swing"; *yātrā*, "festival") commemorates Lord Kṛṣṇa's pastime of swinging with Śrīmatī Rādhārāṇī, His eternal consort. In many temples, including those of the Hare Kṛṣṇa movement, everyone is invited to swing Rādhā-Kṛṣṇa Deities on a decorated swing during this unique festival. Call your local temple to find out the schedule for Jhulana Yātrā.

(Full calendar on page 65.)







## No More Cows

by Hare Kṛṣṇa Devī Dāsī

**D**URING A conversation in Los Angeles in 1968, Śrīla Prabhupāda made a sobering prediction about what would happen if humanity continued its practice of cow slaughter:

**Devotee:** You said that as the Age of Kali-yuga progresses there'll be no more butter.

**Śrīla Prabhupāda:** Yes, it has already begun. You are killing cows, the source of butter. Now the time will come when there will be no more cows. Mankind is misusing them. So where will you get butter? You cannot manufacture a cow or butter in a factory.

**Devotee:** We can take care of cows, can't we?

**Śrīla Prabhupāda:** You should. Otherwise you are ungrateful. You are drinking milk, you are taking so much butter, milk products, and as gratitude you are killing cows? You should be ashamed. Have you no human feelings? You suck the breast of your mother, then you kill her? Is that humanity? So it will be, in due course of time, that the milk supply will be stopped.

In 1968, Śrīla Prabhupāda's prediction must have seemed unlikely. Of course there would be cows. Even if cows were continually slaughtered, commercial dairies would constantly produce more. By the marvelous workings of the market economy, there would always be more milk. Supply and demand: If consumers wanted milk, obviously dairy farmers would produce it.

Probably most people still believe that, but in recent decades, unbeknown to the consumer, the situation

has been shifting. Agricultural experts note that a dangerous fault line has begun to develop, as many dairy farms are forced to close because they're not making money.

In a recent *New York Times* article ("Losing Money on Every Gallon," October 12, 1997) reporter William Glaberson described the dairy farmer's anxiety: "According to government and private estimates, an average dairy farmer in the New York region is now paid less for a gallon of milk than it costs to produce that amount. That money-losing formula means that in places where dairy farming is not just the biggest industry but a way of life, people are beginning to speak of a new farm crisis."

In 1987 New York had 14,500 dairy farms. Of the 9,000 that remain, as many as 1,000 could soon be forced out of business, says Donald Davidson, New York's commissioner of agriculture and markets. Shirley Ferris, Connecticut's commissioner of agriculture, says, "Dairy farmers are getting the same amount for their milk as they did 10 years ago, but the cost of everything they have to buy has quadrupled. I don't need to say any more."

What went wrong? farmers wonder. Depression-era farm subsidies are being phased out, and the "free market," it turns out, is not so free after all. It encourages monopoly and oligopoly. That means big guys call the shots. Government officials and big milk buyers work out prices the farmer gets for milk. Farmer and consumer, who never see each other anyway, have little say in the matter.

As dairy farms continue to fold, it's tempting to say, "Serves 'em right; they're killing cows." And in terms of

karma, we know the next life holds more trouble for commercial dairy farmers. But in practical terms it's simply not possible to do commercial dairying without slaughtering cows. The high cost of maintaining unproductive cows would drive a farmer out of business. Unfortunately, land taxes are prejudiced against the subsistence farmer, who would be more likely to protect his cows.

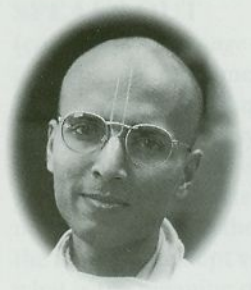
The real solution is to create another kind of society, based not on maximizing profit but on maximizing spiritual advancement. That is the *varṇāśrama* society described in Vedic literature, a society in which all the occupational groups cooperate to please the Supreme Personality of Godhead. In that society, the cow is not considered a money-making machine but a sacred animal, beloved by Kṛṣṇa, an entity who softens human passions, elevating humanity to the mode of goodness so it can better hear the message of Kṛṣṇa.

In Hyderabad, Śrīla Prabhupāda once told a disciple, "We should establish this *varṇāśrama-dharma* in America. The *varṇāśrama* is centered on the cow."

*Varṇāśrama* is based not on the concept bigger is better but on the concept whatever pleases Kṛṣṇa is better. In *varṇāśrama*, the cow and bull are treasured family members, and the government protects farmers so they can in turn protect the cows and create a peaceful atmosphere for chanting Hare Kṛṣṇa. The chanting of Hare Kṛṣṇa removes the bad effects of the present sinful age and helps create a spiritual society.

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





# Who Is Worshipable?

by Devāmṛta Dāsa

**T**HE *Śrī Īsopaniṣad* (Mantra 13) declares:

*anyad evāhuḥ sambhavād  
anyad āhur asambhavāt  
iti śuśruma dhīrāṇām  
ye nas tad vicacakṣire*

“It is said that one result is obtained by worshiping the supreme cause of all causes and that another result is obtained by worshiping what is not supreme. All this is heard from the undisturbed authorities, who clearly explained it.”

This important verse tells us that in matters of worship, one must exercise discrimination. Since we exercise discrimination even in ordinary affairs, how much more careful should we be in spiritual concerns.

The *Īsopaniṣad* says that we must first identify the supreme cause of all causes and then worship Him. Worshiping anyone else will yield different results. So it's not “all one,” as popular belief might hold. Under the misconception that all is one, multitudes throng to all kinds of temples without seeing any fundamental distinction between them.

The task of identifying the Supreme is made difficult by the diverse family traditions coming down through generations and all manner of so-called gurus and sādhus dishing out their own concocted philosophies. Add to this confusion a mindboggling range of deities, and we have a heady mix potent enough to make the bewilderment of the public complete.

Therefore, proper knowledge coming down through a bona fide disciplic succession of saintly, self-realized souls (*dhīras*) is necessary. Our worship must be set on the firm foundation of genuine gurus, sādhus, and *śāstra* (scripture).

From that standpoint, let's take a look at the wide variety of temples that abound. Let's begin with those that, although called temples, are not really temples at all, because the “deities” worshiped in them find no mention in the revealed Vedic scriptures. You might be surprised by how many such “temples” there are. One example: in some places one finds images of persons (often supposedly demigods) who are nonexistent or at best of dubious origin. Another example: in some places a powerful and charismatic human being is worshiped. For instance, in Tamil Nadu one finds “temples” where awe-struck admirers reverentially worship the “deity” of a former state chief minister, who was also a famous film star. Also in this category come temples of various persons who, without authoritative evidence, are considered in popular folklore to be saints, powerful mystics, or even God. Clearly, such worship has no spiritual value. It is just a waste of the worshiper's valuable human life.

Then there are “temples” devoted to various otherworldly beings such as *nāgas* (snakes), *bhūtas* (ghosts), *pretas* (spirits), and so on. Their worship, usually based on local customs, traditions, and superstitions, often involves spooky “possession” by a spirit or such abominable practices as the slaughter of animals (sometimes even humans). From the *Bhagavad-gītā* we can understand that this is worship in *tamo-guṇa*, the mode of ignorance, and is therefore to be completely avoided by those who wish to rise to the spiritual platform, beyond the three modes of material nature.

Next we have the many temples dedicated to the major gods and goddesses, such as Śiva, Gaṇeśa, and Durgā, in their multifarious forms.

While the worship of demigods (*devatās*) is within the house of the *Vedas*, so to speak, Lord Kṛṣṇa does not recommend such worship. Why? Because the *devatās* are not the Supreme. Any benefits they grant their worshipers are actually bestowed by the Supreme Lord, Śrī Kṛṣṇa, alone. The demigods are empowered representatives of the Supreme Lord entrusted with the administration of the universe. The power to discharge their functions comes from Śrī Kṛṣṇa. He is the fountainhead of all there is, including the demigods and the great sages, as He declares in *Bhagavad-gītā*.

Apart from being Kṛṣṇa's authorized representatives, the demigods are great devotees of the Lord. So one should respect them and never offend them. Yet the devotees of Lord Kṛṣṇa know that the respect offered the demigods is due to their connection to Him. Devotees of Kṛṣṇa do not see the demigods as independently worshipable.

The conclusion, therefore, is that since Lord Kṛṣṇa is the supreme cause of all causes, one should worship Him and become His devotee. The temples of Kṛṣṇa (or Viṣṇu, His personal expansion) are nondifferent from the eternal spiritual world, and one can derive the greatest benefit of human life by visiting such temples, seeing the Lord's beautiful form with devotion, partaking of His *prasādam* (food offered to Him), and hearing and chanting His holy names and glories in the association of His devotees.

*Devāmṛta Dāsa, a disciple of His Holiness Rādhānātha Swami, holds master's degrees in finance and electrical engineering. He heads the thanatology department at the Bhaktivedanta Hospital at Mira Road, Mumbai. (Thanatology is the scientific study of death.)*



# Vedic Thoughts

The sage feels transcendental pleasure in the gradual advancement of spiritual culture, whereas the man in materialistic activities, being asleep to self-realization, dreams of varieties of sense pleasure, feeling sometimes happy and sometimes distressed in his sleeping condition.

The introspective man is always indifferent to materialistic happiness and distress. He goes on with his self-realization activities undisturbed by material reactions.

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupāda  
*Bhagavad-gītā As It Is* 2.69, Purport

I do not pray for heavenly pleasure.  
I do not even aspire for liberation.  
Simply let the nectar of  
Lord Kṛṣṇa's transcendental pastimes  
flood my ears, day after day.

Śrī Kaviratna  
*Padyāvalī* 2.10

All sins are destroyed  
and all good fortune is created  
by the Supreme Lord's qualities,  
activities, and appearances,  
and words that describe them animate,  
beautify, and purify the world.  
On the other hand, words bereft  
of His glories are like  
the decorations on a corpse.

Śrī Akrūra  
*Śrīmad-Bhāgavatam* 10.38.12

The Supreme Lord cannot be obtained by one who is qualified by being a great lecturer, a great scholar, or a great student of the Vedic literature.

The Lord reveals His own form to one with whom He is pleased.

*Katha Upaniṣad* 1.2.23

The Lord is very satisfied with His devotee when the devotee greets other people with tolerance, mercy, friendship, and equality.

Svāyambhuva Manu  
*Śrīmad-Bhāgavatam* 4.11.13

O Kṛṣṇa, those who continuously hear, chant, and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death.

Śrīmatī Kuntī Devī  
*Śrīmad-Bhāgavatam* 1.8.36

What is unattainable for one who has satisfied the Supreme Personality of Godhead, the shelter of the goddess of fortune? Even so, those who are dedicated to His devotional service never want anything from Him.

Śrīla Śukadeva Gosvāmī  
*Śrīmad-Bhāgavatam* 10.39.2

Send your favorite quotations to: Vedic Thoughts, Back to Godhead, P.O. Box 430, Alavhua, FL 32616, USA.  
Or Vedic Thoughts, Back to Godhead, 33 Janki Kutir, Next to State Bank of Hyderabad, Juhu, Mumbai 400 049, 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 Devi Dāsi, (650) 344-2446; **Grass Valley** — Madana Mohana Dāsa & Vṛndāvanēsvārī Devi Dāsi, (916) 477-0551; **Ojai** — Māyēśvara Dāsa & Urvaśī Devi Dāsi (William & Joan Roberts), (805) 640-0405; **Placencia** — Sri Radha Raman Temple, (714) 996-7262; **Redwood Valley** — Prasanna Yoga Āśrama (Ikṣvāku Dāsa), (707) 485-5592; **San Jose/ Santa Cruz** — Akrūranātha Dāsa & Jagarīṇī Devi Dāsi, (408) 353-9099; **Santa Rosa** — Jagannātha Purī Dāsa & Tripurārī Devi Dāsi, Bus, phone: (707) 526-7211; **South Central Los Angeles** — Kṛṣṇa Bhavana Dāsa, (213) 295-1517

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

**FLORIDA:** **Clearwater** — Bṛhat Sānu Dāsa, (813) 725-7694; **Cocoa Beach** — Bhāgavata Dharma Dāsa & Śyāmā Devi Dāsi, (407) 633-7664; **Coral Springs** — Institute for Gaudiya Vaishnavism, (954) 345-3456; **\*Orlando** — Letty Richardson, (407) 366-8582; Raghunātha Purī Dāsa (Ron Jermakian), (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 Devi Dāsi, (815) 754-4563

**INDIANA:** **Indianapolis** — Steve W. Bausch (Śyāmasundara Dāsa), (317) 357-9051

**IOWA:** **\*Iowa City** — Dan & Sylvia Lindberg, (319) 339-7768

**KANSAS:** **Lawrence** — Ankotta Dāsa & Gopimātā Devi Dāsi, (913) 865-5080

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

**MARYLAND:** **Silver Spring** — Mr. & Mrs. Sankhla & Jāhnavī Devi Dāsi, (301) 236-0564; Anuttama Dāsa & Rāma Tulasi Dāsi, (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** — Shshikant Bhojraj, (612) 537-6395

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

**MONTANA:** **Bozeman** — Laura Marino, (406) 586-1699

**NEW HAMPSHIRE:** **Hudson** — V. J. Varnasi, (603) 598-6939

**NEW JERSEY:** **\*Denville** — Dr. Shyamandar Mahajan (Samik Rṣi Dāsa), (973) 989-9233; **Marlton** — Bill Becker, (800) 957-1046; **Parsippany** — Rahul Kunderan, (201) 428-8119; **New Jersey Shore** — Greg & Kristen, (908) 458-6670

**NEW MEXICO:** **Albuquerque** — Johna & Bob McClain, (505) 298-8440; Randolph Schwab (Raṅga Rañjana Dāsa), (505) 452-1833; Suresh Vyas, (505) 833-5453; **Los Alamos** — Dr. Arvind Sharma, (505) 661-1939; **Santa Fe** — Jambavatī Devi Dāsi, (505) 466-4345

**NEVADA:** **Las Vegas** — Gopal De, (702) 458-6973; Dan Roberts, (702) 452-3817

**NEW YORK:** **Binghamton** — Māyāpur Śāsi Dāsi, (607) 777-7049; **\*Buffalo** — Ann Reed, (716) 884-9110; **Corona (Queens)** — Sivārādhyā Dāsa (Jayant V. Surti & family), (718) 639-6580; **Rego Park** — Nikunja-Beharī Dāsa (Nikhil N. Trivedi & family), (718) 897-2267

**NORTH CAROLINA:** **Belmont** — Kantilal & Sushila Patel (Satyavrata Dāsa & Kṛṣṇa Kumārī Devi Dāsi), (704) 825-3753; **Sandy Ridge** — Ādi Kartā Dāsa & Rucirā Devi Dāsi, (910) 593-9058

**OHIO:** **Athens** — contact: Krishna House, (614) 421-1661; **Cincinnati** — Braja Kumārī Dāsi, (513) 742-5725; contact: Krishna House, (614) 421-1661; **Cleveland** — Kṛṣṇanandini Devi Dāsi, (216) 681-2934 or Kāma-girī Devi Dāsi, (216) 761-3954; **\*Kent** — Regular programs at Kent State University, (contact Krishna House, [614] 421-1661); Jim Kelley, (330) 297-5353; **Wellston** — Mādhavi Devi Dāsi, (740) 384-7102

**PENNSYLVANIA:** **Erie** — Lilā Kumāra Devi Dāsi, (814) 676-1791; **Norristown** — Radha Krishna Mahajan, M.D. (Kaivalya Dāsa), (215) 539-3221; **Pittsburgh** — Yoginī Devi Dāsi, (412) 494-9858;

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

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

**VIRGINIA:** **Charlottesville** — The Bhaktivedanta Center, Amitācāra Dāsa & Māyāpriyā Devi Dāsi, (804) 823-8223

**WASHINGTON:** **Pullman** — Rathī & Ashika Sewsunker, (509) 333-6525

**WEST VIRGINIA:** **Moundsville (New Vrindaban)** — (304) 843-1600 or 843-1409/ Fax, (304) 843-9819/ E-mail: nityodita@juno.com;

**Parkersburg** — Pramod & Mala Mathur, (304) 295-8362

## OTHER COUNTRIES

**AUSTRALIA:** **Tasmania** — 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 Devi Dāsi (Om & Jyoti Sharma), (403) 434-7343; **\*London, Ontario** — Rādhika Parbhoo, (519) 474-2153; **Markham, Ontario** — Prabhupāda Dāsa (V. B. Sharma), (416) 294-9431; **Salmon Arm, B.C.** — Mukunda Mādhava Dāsa & Yaśodā Priyā Devi Dāsi, 6191 Trans-Canada Hwy. NW, Salmon Arm, B.C. V1E 4M2 (no phone); **Toronto** — Rāmānanda Rāya Dāsa & Viśākhā Devi Dāsi, (416) 297-6131

**COMMONWEALTH OF INDEPENDENT STATES:** Programs are held in more than 100 cities. Contact ISKCON Moscow.

**DENMARK:** **Mols** — Kāmsahanta Dāsa & Anuttarā Devi Dāsi, (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** — Pānagādi-tīrtha Dāsa, (06) 963-2930

**HUNGARY:** **Liter** — Torok Zoltan, Bajcsy Zs. u. 56, Liter 8196

**ITALY:** **Belforte del Chienti** — Centro Culturale Govinda Bhavan, Mahāvākya Dāsa & Divya Kathā Devi Dāsi, (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 Jalāṅgi Devi Dāsi, (06) 352-0729

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**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 Vāmana

(June 11–July 9)

### 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.

### AUGUST

4 — Pavitropanā Ekādaśī. Fasting from grains and beans. Jhulana Yātrā (swing festival) of Śrī Śrī Rādhā-Govinda begins.

5 — Disappearance anniversary of Śrīla Rūpa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Gaurīdāsa

Paṇḍita, an associate of Lord Caitanya.

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

## Month of Hṛṣikeśa

(August 9–September 6)

15 — Śrī Kṛṣṇa Janmāṣṭamī, appearance anniversary of Lord Kṛṣṇa. Fasting till midnight, followed by a break-fast of Ekādaśī *prasādam* (no grains or beans). Feasting tomorrow. Call your local Hare Kṛṣṇa temple for a schedule of events.

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

18 — Annadā Ekādaśī. Fasting from grains and beans.

27 — Appearance anniversary of Śrīmatī Sītā Devī, the consort of Śrīla Advaita Ācārya.

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

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

### SEPTEMBER

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

3 — Śrī Vāmana-dvādaśī, appearance anniversary of Lord Vāmanadeva.

Appearance anniversary of Śrīla Jīva Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

4 — Appearance anniversary of Śrīla Bhaktivinoda Ṭhākura, father of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura (Śrīla Prabhupāda's spiritual master), and a pioneer in spreading Kṛṣṇa consciousness in English.

5 — Disappearance anniversary of Śrīla Haridāsa Ṭhākura, foremost teacher of chanting Hare Kṛṣṇa. Fasting till noon, followed by feasting.

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

## Month of Padmanābha

(September 7–October 5)

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

16 — Indirā Ekādaśī. Fasting from grains and beans.



*Śrīla Prabhupāda (right) at his sannyāsa ceremony in Mathura, India, 1959.*



## Praise for the Glory of India

THE SECRET OF SUCCESS in spiritual life lies in satisfying the desires of the bona fide spiritual master. The spiritual master is understood to be the representative of Kṛṣṇa. So when the spiritual master is satisfied, so is Kṛṣṇa Himself.

A pure devotee of Lord Kṛṣṇa, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of ISKCON, desired that there be a great center for presenting the authentic Vedic knowledge and culture in New Delhi. And he desired that the Deity of Lord Kṛṣṇa be established in New Delhi in an opulent temple, to preside there as the Supreme Personality of Godhead and bestow His blessings upon all.

Now these desires have been splendidly fulfilled, even more so because the temple and cultural center have been inaugurated, with a message of great appreciation, by the Prime Minister of India, Sri Atal Bihari Vajpayee.

It is a pleasure for me to congratulate the devotees, supporters, and friends who have worked together to create this wonderful offering for the glory of India and the glory of the Supreme Lord.

In particular, it is a pleasure for me to congratulate my godbrother His Holiness Gopāla Kṛṣṇa Goswami, who devotedly served as Kṛṣṇa's instrument to bring everyone together and pull the whole thing off.

Over the years, I have seen Gopāla Kṛṣṇa Mahārāja working so hard on this project, gathering together the people, the plans, the resources, struggling over obstacles, deter-

mined to see it happen. And I used to jokingly remark, "Mahārāja, if you can really bring this off, Kṛṣṇa will take you back to Godhead for sure."

The remark was a joke in this sense: It's not that simply because one accomplishes something—even something extraordinary—one is guaranteed a ticket to the kingdom of God. Mahārāja and I both knew that.

The real truth is that one who is absorbed in working to please the spiritual master and Kṛṣṇa is already in the kingdom of God. The scriptures confirm, "One who fully devotes himself to the service of Kṛṣṇa, wholeheartedly dedicating body, mind and words, is a liberated soul, even in this material world."

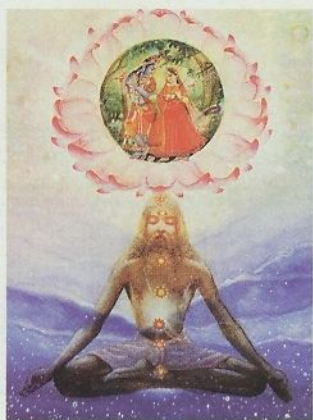
Lord Kṛṣṇa lives eternally in the spiritual world, and those who constantly devote themselves to the service of Kṛṣṇa, and the service of His servants, live with Him forever, in both this life and the next.

In the *Bhagavad-gītā*, therefore, Lord Kṛṣṇa urges us to put all else aside and simply devote ourselves to serving Him. I am grateful and proud to be serving in a society of devotees like Gopāla Kṛṣṇa Mahārāja, who have so sincerely taken this message to heart. Blessed by Lord Kṛṣṇa and by Śrīla Prabhupāda, they have done wonders. For among all the glories of India, and all the glories of the world, nothing is more glorious than pure devotional service to the Lord.

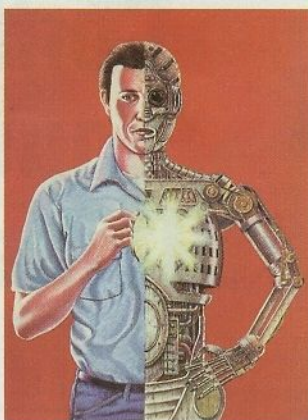
Hare Kṛṣṇa.

—Jayādvaita Swami





Do you aspire  
for higher consciousness?



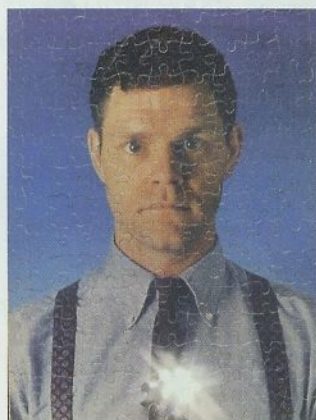
Would you say there's  
more to a person  
than just the biological  
machinery of the body?



Would you like  
to have a deeper  
understanding of karma  
and reincarnation?



Do you ever wonder  
what happens to a person  
after death?



Do you sometimes  
wonder who you  
really are?

If you answered YES to any of these,  
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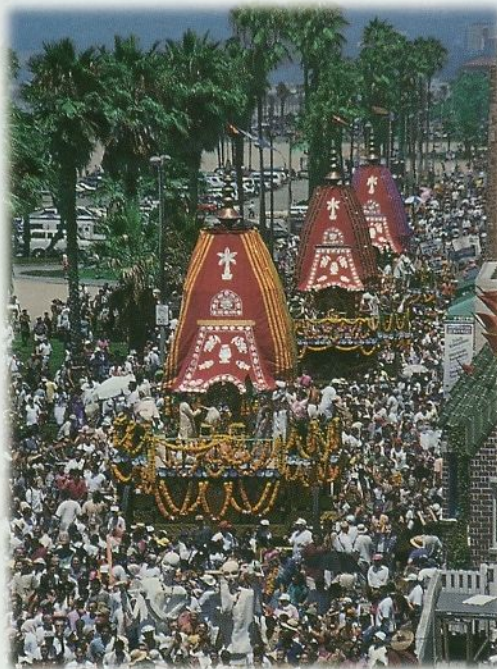
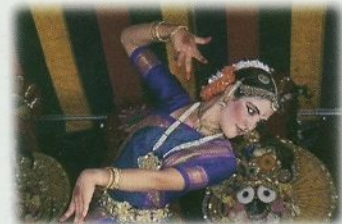
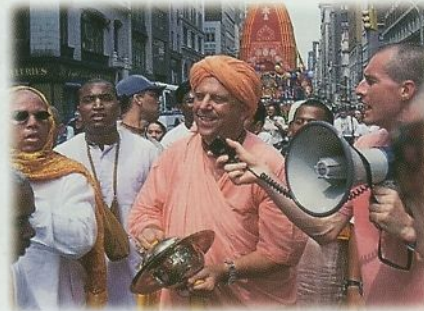
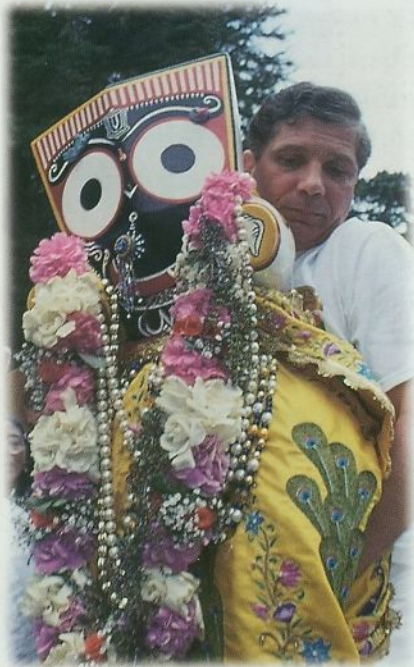
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# 1998 Festival of India

*Schedule for North America*



**June 5, 7 — Atlanta**  
Pāṇihāṭī Festival and Rathayātrā

**June 13 — New York**  
Rathayātrā

**June 20 — 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 — Detroit**  
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 4-6 — Seattle**  
Rathayātrā

**September 19, 20 — Boston**  
Rathayātrā

**September 27 — Washington, D.C.**  
Śrī Rāma Vijayotsava

**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.