

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

BACK TO GODHEAD



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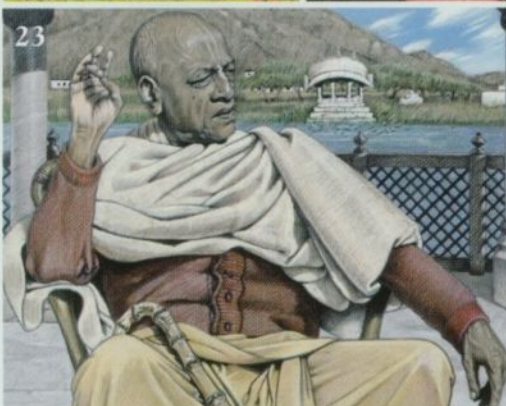
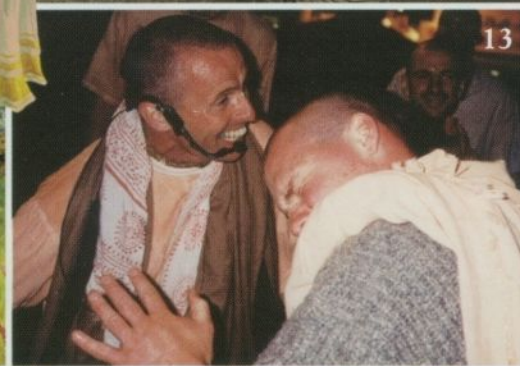
The Science of Knowing God

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Back to Godh

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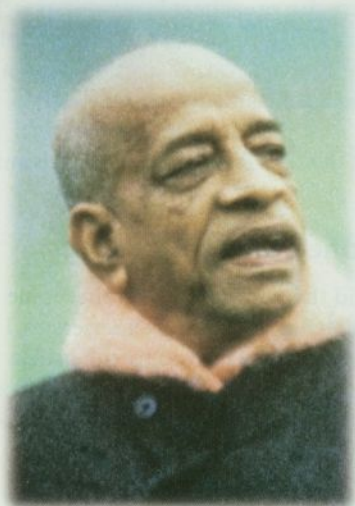
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COVER Kṛṣṇa, the Supreme Lord, and Śrīmatī Rādhārāṇī, His eternal consort, enjoy unrestricted, endless happiness in the spiritual world. By hearing about and remembering Their activities, such as Their jhulan-līlā (“swing pastime”), devotees purify their lives and become qualified to enter Their company. (Painting by Viṣṇudāsa.)



“The part must have a little portion of independence. For instance, you take a drop of water from the sea, and all the chemical composition of the sea is there in the drop. So Kṛṣṇa is fully independent, and although we living entities are tiny like a drop of sea water, still the independence quality is there in minute quantity.”—p. 43

WELCOME



IN THIS ISSUE we visit “Krishna’s Village of Peace,” a cultural presentation that has become a prominent part of Poland’s “Woodstock” festival, an annual summer

gathering of hundreds of thousands of mostly young people. For this event, His Holiness Indradyumna Swami heads a festival team of more than five hundred devotees from around the world. For three days—late into the night—they enchant Poles with the richness of Kṛṣṇa conscious art, song, dance, philosophy, drama, and cuisine.

One devotee who loved Kṛṣṇa conscious festivals, and helped organize dozens of them, was Tribhuvanātha Dāsa, who passed away a little over a year ago. Originally from Ireland, he helped bring Kṛṣṇa culture not only to Great Britain, but also to east Africa and Arab countries of the Middle East. In this issue, friends and admirers pay homage to his life.

All those enriched by Kṛṣṇa conscious festivals are indebted to His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who started holding public festivals in America in 1967. In “Glorification in the Highest Language,” a distinguished Sanskrit scholar praises Prabhupāda for his efforts and successes in delivering Kṛṣṇa consciousness to countries around the world.

Hare Kṛṣṇa.—Nāgarāja Dāsa, 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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Drutakarmā Dāsa, Jagajivana Dāsa, Kālakāṅṭha Dāsa,
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Letters

Source of Light

I want to thank you for the wonderful and inspiring article by Devāmṛta Swami, "When the West Loved India," in the September/October issue. It certainly was one of the best articles of its kind in many years. All of us who have accepted the *Vedas* as our own self, through the teachings of Śrīla Prabhupāda, can certainly identify with the deep appreciation, to say the least, for the Vedic civilization of all the distinguished European and American personalities of that era. But the real merit of the article lies in showing how everything really has its origin in the *Vedas*. That is the way we understand them.

According to the *Vedas* themselves, the human race has its origin in them, because without their teachings we remain on the animal platform. The *Veda* alone, as identical with the Supreme, illuminates us as the spirit soul within these material bodies. Naturally we cannot but become spontaneously attracted toward the source of that illumination, the source of spiritual light, the *Veda*.

Z.Z.

Vancouver, B.C., Canada

Concurring Biblical Teachings

I'm writing to say how much I enjoy reading *Back to Godhead* every two months. The July/August issue was particularly enjoyable, and I found the article "Prayerful Reading" particularly good. When I first came to *sādhana* it was through practicing the spiritual exercises of St. Ignatius, and one of the methods I used was similar to this form of prayerful reading. I am grateful for your returning me to this practice. I graduated onto the "Jesus Prayer" and now onto the beautiful *mahā-mantra*, which this form of prayerful reading so complements.

In the same issue was the article about the three yogas, by Śrīla Pra-

bhupāda, and interestingly just before I read it I had been reading the following in the Holy Bible: "I thank you, Father, Lord of heaven and earth, because you have hid these things from the wise and prudent and revealed them unto babes . . . All things are revealed to me by the Father; and no man knows the Son but the Father; nor does anyone know the Father except the Son, and the one to whom the Son will reveal him."

I felt this was close to what Śrīla Prabhupāda was saying about devotional service being the way to know Kṛṣṇa. It is only the Son (pure devotee) who can be in a relationship of love with God, and it is by the grace of the devotee that the Father of all is revealed.

Tim Wood

Barnoldswick, Lancashire, U.K.

Philosophy and Religion

The article "Does Religion Cause War?" [November/December] was extremely analytical and thought-provoking. Humankind cannot survive without both philosophy and religion. Vedic knowledge alone can offer a peaceful solution for this conflict-ridden world.

Unfortunately, it is a sad fact that Indians themselves are forgetting their roots. The people who should be propagating this transcendental knowledge are being smitten by the craze for "modernization." But as long as there are preachers like Caitanya Carāṇa Dāsa, there is hope that people will be drawn towards spirituality in a very scientific and systematic way.

Mrs. Chinmayee Joshi
Pittsburgh, Pennsylvania

Gratified and Inspired

I found the September/October issue full of rich and exciting experiences. I was particularly moved by the article on the visit to the Siberian gypsies. As it so happens, I had just read Solzhen-

itsyn's *Gulag Archipelago*. Having seen how horribly these people had suffered through the Stalinist persecutions, what to speak of the tremendously harsh living conditions they routinely undergo in general, I was gratified to see this little orb of Kṛṣṇa's mercy being extended to them.

Also, I was completely inspired by the excellent article from the eighteen-year-old student from Idaho on the two crippled boys "cured" by devotional service. I am paralyzed and undergo continual physical challenges myself and tend to use hardship as an excuse to "go soft" on devotional disciplines. Thank you for the inspiration.

Gig Peters
Vacaville, California

BTG Still Life and Soul

I really enjoy receiving this journal because it keeps me in touch with the Lord's devotees, whom I admire very much. Back in 1970 I began to participate in Lord Caitanya's *harināma*

saṅkīrtana movement under the expert and caring guidance of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. He became my spiritual master a year later.

At the Henry St. Rādhā-Kṛṣṇa temple in Brooklyn, *Back to Godhead* was delivered in boxes, and we would load many boxes into a big van filled with devotees, *karatālas*, and *mṛdaṅgas*. We would go into Manhattan, and one group of devotees would chant while another group would distribute BTGs.

Back to Godhead was, and still is, the representation and the life and soul of ISKCON and Śrīla Prabhupāda. Thank you all who still do the work that is so dear to our beloved Śrīla Prabhupāda. Bless every devotee who lends even the most humble service to this cause.

Daśārha Dāsa Adhikārī
Boca Raton, Florida 🌻

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NĀRADA SEES GOD EVERYWHERE
VIAGRA OR VAIRĀGYA: WHERE'S THE BLISS?
THE THREE-YEAR-OLD PREACHER I'LL NEVER FORGET
FREEDOM THROUGH BHAKTI-YOGA
A PERSONAL LOOK AT THE NATURE OF GOD
WHAT KṚṢṆA WANTS



THE SCIENCE OF KNOWING GOD

To understand God one must first come to the enlivened state of liberation, free from the influence of the material modes of nature.

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

Founder-Ācārya of the International Society for Krishna Consciousness

*evaṁ prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānam
mukta-saṅgasya jāyate*



“Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association.

—*Śrīmad-Bhāgavatam* 1.2.20

VIJÑĀNA means science. Kṛṣṇa consciousness is not a concoction or speculation. It is a science, just as mathematics is a science: Two plus two equals four. You cannot make two plus two equal five, according to your whims. No. Anywhere you go, it doesn't matter, two plus two equals four, because mathematics is science. So either in America or in India or in England, everyone will accept that two plus two equals four. That is science.

Science is true everywhere. Not that I can imagine my God according to my whims, you can imagine your

God according to your whims. That is going on. But how can you imagine? There is no question of imagining.

This *bhagavat-tattva-vijñānam*—this truth, this science—can be understood by a person who is *mukta-saṅga*, freed from material association. He can understand. *Mukta-saṅgasya jāyate*. And one's condition at that point will be *evaṁ prasanna-*

manasaḥ—enlightened, engaddened. As long as we are in the jurisdiction of ignorance and passion, there cannot be any jubilation, there cannot be any enlightenment. Therefore we have to come to the platform of goodness.

As stated in the previous verse,

*tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddham
sthitaṁ sattve prasīdati*

“As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire, and hankering,

Left: To understand Lord Kṛṣṇa, who lives eternally in the spiritual world, we must rise to the platform of pure goodness.

**Goodness means intelligence,
and ignorance means darkness. In darkness,
we cannot see what is what.**



disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy.” *Cetaḥ*—everything is working within the heart. The heart is the central point of the body. So when the heart is not punctured by *rajo-guṇa* and *tamo-guṇa*—the modes of passion and ignorance—and you become situated in the mode of goodness, then you become jubilant.

A jubilant person can understand, “Why are people working so hard like cats and dogs?”

Human life is meant for understanding God. *Athāto brahma-jijñāsā*. In animal life, one cannot understand. But in human life, consciousness is developed. One can understand. That understanding is there in the mode of goodness. How does one become intelligent in understanding God? When he is on the platform of goodness, he can study the nature of things and ask, “Why shall I work so hard for getting all my material necessities? They are being supplied by nature. The birds and beasts are getting their food, they are getting their mates, they are being protected in their own way, they have a sleeping nest, an apartment.”

When we sit down in the garden, we see that even the small ant has a family, it has a home, it has food. Everything is there. From the ant to the elephant. Who is supplying? The animals do not do any business. They have no profession. But they are getting their necessities of life.

THE LIGHT OF GOODNESS

Goodness means intelligence, and ignorance means darkness. In darkness, we cannot see what is what.

Goodness means light. Anyone can see that all the 8,400,000 species of life are getting their food. They are getting their shelter. They are satisfying their sexual desire. They are also defending

without any extra endeavor. By nature, they are doing these things in their own way. So why is the so-called civilized human being so harassed to obtain these four things? We have better intelligence. We should be more comfortable than the animals without struggling for existence. But our struggle for existence is greater than their struggle for existence.

What is this civilization? This is not civilization. Everyone wants a peaceful, calm life, even those who are struggling so hard, such as big business magnates. On weekends they find some nice secluded place, without trouble. That is natural.

Human nature should be like that. “Why should we work so hard simply for eating, sleeping, mating, and defending?” Modern civilization is a wrong type of civilization. In the modern age human society is so made that one has to work like an ass, day and night, simply to satisfy these four necessities of life.

And that satisfaction is not guaranteed. When I was in India, I was contemplating coming to your country. I thought that America is very rich, so there is no problem for eating, sleeping, and mating. But the civilization is so made that there is no shelter. People are lying down in the park, on the street. Why? There was no necessity, but you have created such a civilization that a certain section of people are lying down on the street, in the park—no dress, no food, no fixed shelter, no fixed sex life. Everything is topsy-turvy. This is not civilization. Then how can people understand God? Their minds are always disturbed and full of anxiety.

ONLY BY BHAKTI-YOGA

First of all you have to come to the stage of tranquillity. *Evaṁ prasanna-manasaḥ*. *Prasanna-manasaḥ* means

to be always jubilant. That can be achieved by this process: *bhagavad-bhakti-yogataḥ*, by devotional service, not by any other process.

There are many other yoga systems—*karma-yoga*, *jñāna-yoga*, *dhyāna-yoga*, *haṭha-yoga*. Every endeavor for spiritual enlightenment is called yoga. There are different types of yoga, but real yoga is *bhagavad-bhakti*, devotional service. Therefore Kṛṣṇa says in the *Bhagavad-gītā* [6.47]:

*yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo mām
sa me yuktatamo mataḥ*

“That yogi who is My devotee and is always thinking of Me within the heart is the highest yogi.” *Śraddhāvān*: faithful. *Bhajate*: worship. This is *bhajana*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The first-class yogi chants the Hare Kṛṣṇa mantra and thinks of Kṛṣṇa within his heart. That is *bhagavad-bhakti-yoga*. And if in the beginning he does it nicely, according to the rules and regulations, then he becomes *prasanna-manasaḥ*—enlightened, englanded. There is no more lamentation or hankering. That is the sign.

Evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ. Then you can understand God. God is not so cheap: “Come on, I shall show you God. You haven’t got to follow any rules and regulations.” People want to be cheated. Therefore there are so many cheaters; they take advantage of that. People want everything very cheap, but that is not possible. This is the stage: *prasanna-manasaḥ*. Then you can understand God. It is a science.

If somebody says, “Come on, I shall teach you the science of chemistry within a second. Give me some money,” is that possible? If somebody says, “I

shall teach you mathematics. Come on, give me some money," why are these rascals misled?

Knowledge of God is a science; it is not sentiment. Trying to understand the Supreme Personality of Godhead without reference to these scientific books, Vedic literature, is simply a disturbance, simply rascaldom. Rascals are creating disturbances, always cheating people. That is the instruction of Rūpa Gosvāmī:

*śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate*

Utpāta means "disturbance." If anyone, without reference to the Vedic scriptures, claims that he has understood God and devotional service, he simply creates a disturbance. That's all. Knowledge of God and devotional service is a science. How can you manufacture it?

PHILOSOPHY AND RELIGION

Therefore any religion without scientific understanding through philosophy is simply sentiment. It is not religion. And philosophy without religious understanding is mental speculation. That is also useless. Philosophy which does not search ultimately what is truth, what is God—that philosophy is mental speculation. And knowledge of God without philosophy is simply sentiment. They should be combined.

To understand God, our relationship with God, our duty, everything should be understood, scientifically. *Bhagavat-tattva-vijñānam*. Therefore this word has been used: *vijñānam*, which means *viśeṣa-jñānam*. *Jñānam* refers to ordinary knowledge, and when *vi*, meaning "particularly," is added, it refers to the practical application of knowledge. That is *vijñānam*.

This *vijñānam*, this science, can be understood by *mukta-saiṅga*, one who is freed from the lower modes of material nature, especially *tamo-guṇa* and *rajo-guṇa*. So do not be fooled by so many rascals who imply that *bhagavat-tattva-vijñānam*—understanding the science of God—is so cheap that you can get it simply by one day's associa-

tion with some rascal. That is not possible. It has to be studied, it has to be practiced, it has to be realized.

Vijñānam is being presented in the *Śrīmad-Bhāgavatam*. Therefore in the beginning of the *Śrīmad-Bhāgavatam* [1.1.2] it is stated: *dharmah projjhita-kaitavo 'tra*. All rascaldom going on under the name of religion—all cheating religion—is completely kicked out from the *Śrīmad-Bhāgavatam*. We are presenting Kṛṣṇa consciousness on scientific understanding. It is not for sentimentalists.

MANLIKE ANIMALS

[To a disciple:] Read the purport.

[Disciple:] "In the *Bhagavad-gītā* (7.3) it is said that out of many thousands of ordinary men, one fortunate man endeavors for perfection in life. Mostly men are conducted by the modes of passion and ignorance, and thus they are engaged always in lust, desire, hankering, ignorance, and sleep. Out of many such manlike animals, there is actually a man . . ."

Prabhupāda: "Manlike animals." They show two hands, two legs, but actually they are animals. Two legs have been transformed into two hands. Go on.

Disciple: "Out of many such manlike animals, there is actually a man who knows the responsibility of human life and thus tries to make life perfect by following the prescribed duties. And out of such many thousands of persons who have thus attained success in human life, one may know scientifically about the Personality of Godhead Śrī Kṛṣṇa."

Prabhupāda: Yes. So it is not so easy to understand Śrī Kṛṣṇa. *Manuṣyāṇāṁ sahasreṣu kaścīd yatati siddhaye, yatatām api siddhānām . . .* [*Bhagavad-gītā* 7.3] Out of many persons who have endeavored for perfection of life, hardly one can understand Kṛṣṇa. It is not so easy. But it is easy by Kṛṣṇa's grace. Kṛṣṇa being very compassionate with the fallen souls of this age appeared as Lord Caitanya and distributed Kṛṣṇa. That is His prerogative. That is His right. If Kṛṣṇa wants to distribute Himself freely, that is a different thing.

Otherwise, it is not so easy to understand Kṛṣṇa. To earn one million dollars is not so easy. But if you are for

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 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 **ṛ** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch-heart**, **hedge-hog**, and **red-hot**. Pronounce **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

Spiritual Names

ISKCON members receive names of Lord Kṛṣṇa or His great devotees, combined with *Dāsa*, for men, or *Dāsī*, for women, both of which mean "servant." For instance, the name Kṛṣṇa Dāsa means "servant of Kṛṣṇa."

tunate, you meet somebody who can distribute a million dollars at a time. That is a different thing. Therefore Lord Caitanya was recognized by Rūpa Gosvāmī, who prayed, *namo mahā-vadānyāya kṛṣṇa-prema-pradāya te*:

“My dear Lord, You are the most magnificent of all incarnations. In the other incarnations, people could not understand You, but now You are freely distributing Yourself.” Therefore we have to follow the footsteps of Rūpa Go-

svāmī. Then we can understand Lord Caitanya. And if we get the favor of Lord Caitanya, we can easily understand Kṛṣṇa. This is the process. Go on.

Disciple: “In the same *Bhagavad-gītā* (18.55) it is also said that scientific knowledge of Śrī Kṛṣṇa is understood only by the process of devotional service (*bhakti-yoga*).”

Prabhupāda: Yes. Here also it is confirmed: *bhagavad-bhakti-yogataḥ*. It is not said, “by mystic yoga,” “by *haṭha-yoga*,” “by *jñāna-yoga*,” “by karma-yoga.” No. *Bhagavad-bhakti-yogataḥ*. If we want to understand the science of God, then we have to adopt devotional service. Not by other yogas. Otherwise, in the *Śrīmad-Bhāgavatam* it would have said, “by *karma-yogataḥ*,” “by *jñāna-yogataḥ*,” “by *haṭha-yogataḥ*,” “by *dhyāna-yogataḥ*.” No. It is clearly said, *bhagavad-bhakti-yogataḥ*.

Bhagavat-tattva-vijñānam mukta-saṅgasya jāyate. If you are still after *jñāna-yoga*, *dhyāna-yoga*, you cannot understand Kṛṣṇa, God. It is clearly said. In the *Bhagavad-gītā* [18.55] also it is clearly said, *bhakti-yā māṁ abhijānāti*: “simply through devotional service.”

If you want to know God, you have to follow the prescribed rules and regulations of *bhagavad-bhakti-yoga*. It is very simple. It has been made very easy, especially in this age: simply by chanting the Hare Kṛṣṇa mantra. It has been made easy, but we are so unfortunate that we do not take advantage of this. *Etādṛśi tava kṛpā bhagavan mamāpi durdaivam idṛśam ihājani nānurāgaḥ*. Lord Caitanya Mahāprabhu laments, “My dear Lord, You are so compassionate and merciful to us that in this age You have descended as Your name, and one can chant this name without any regulation.” *Niyamitaḥ smarane na kālah*. Any time, any circumstances, one can chant the Hare Kṛṣṇa mantra. Kṛṣṇa has become so liberal. But Caitanya Mahāprabhu says, *etādṛśi tava kṛpā bhagavan mamāpi*: “My dear Lord, although You are so merciful to me, I am so unfortunate that I could not be attached to chanting the mantra. Oh, I am so unfortunate.”

You see? Things have been made so easy, actually, but the unfortunate class of men cannot take to it.

Thank you very much. ❁

Māyāpur Festival 2003

Śrī Māyāpur Chandrodāya Mandir, Māyāpur, West Bengal, India

SCHEDULE

- March 1**—GBC Meetings End. Devotees Arrive.
Festival Inauguration Ceremony.
March 2–6—Festival Seminars
March 7–13—Parikramā
March 13—Festivities Begin
March 15—Shantipur Festival
March 18—Gaura Pūrṇimā
March 19—Jagannātha Miśra Feast. Festival Ends.
March 20—Kolkata (Calcutta) Mahā-Nagar Saṅkīrtana

FESTIVITIES, EVENTS, AND SPECIAL ARRANGEMENTS

- Śrī Gaurāṅga Sahasra Kalaśa Mahā Abhiṣeka (bathing of Lord Caitanya with 1,000 pots of water)
 - 517-Lamp Offering for the 517th Appearance Anniversary of Śrī Caitanya Mahāprabhu
 - Gaṅgā Pūjā, Śrīla Prabhupāda Gaṅgā bath, and immersion of the ashes of departed souls in the Gaṅgā
 - 72-Hour Harināma Yajña
 - Śrī Śrī Jagannātha, Baladeva, and Subhadrā Rathayātrā
 - Elephant Procession
 - Fire Sacrifice for World Peace
 - Drama by the Bhaktivedanta Players (London)
 - Programs for international groups
 - Cultural camp for children
 - Kṛṣṇa Educational Fest for children
 - Float, Diorama Exhibition, and Video Shows
 - Other Exhibitions
 - Transportation service every day from the Parikramā site to Māyāpur for those who prefer not to stay in Parikramā camps
 - Newly expanded temple room
- Free rooms in dormitories (prior booking required) and free meals

— Dedication —

The festival is dedicated to Śrīla Prabhupāda on the occasion of the twenty-fifth anniversary of his passing, and to Śrīla Tamāl Krishna Goswami.

For more information, contact Bhakti Puruṣottama Swami at bps@pamho.net. For room booking, contact Mayapur Guest House Booking at mghb@pamho.net.

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 Kurukshetra—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.

Kirtana—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).

Kṛṣṇa—the Supreme Personality of Godhead in His original transcendental form (see “Godhead”).

Mahābhārata—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.

Māyā—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual nature and forgetting God.

Māyāvādi—one who regards the Absolute Truth as ultimately impersonal.

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 and His devotees.

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 and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacāris* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).

Vṛndāvana—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.

Vaiṣṇava—a devotee of the Supreme Lord (from the word *Viṣṇu*).


Vedas—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.

Vedic—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.

Viṣṇu—any form of the Personality of Godhead (see “Godhead”); the forms the Lord manifests to create and sustain the material world.



স্বপ্ন শান্তি ৩ মৈত্রী
পদযাত্রা
আয়োজনেঃ- ইসকন



The Courage Of a Soldier, The Innocence Of a Child

*Devotees remember a departed friend,
guide, and inspiration.*

by Ranchor Dāsa, Ṛddha Dāsa,
and Kirti Kishor

*Tribhuvanātha Dāsa passed away on
October 16, 2001, from cancer. On the
one-year anniversary of his passing,
some devotees who knew him well
sent us the following recollections.*

Memories of a Dear Godbrother

by Ranchor Dāsa

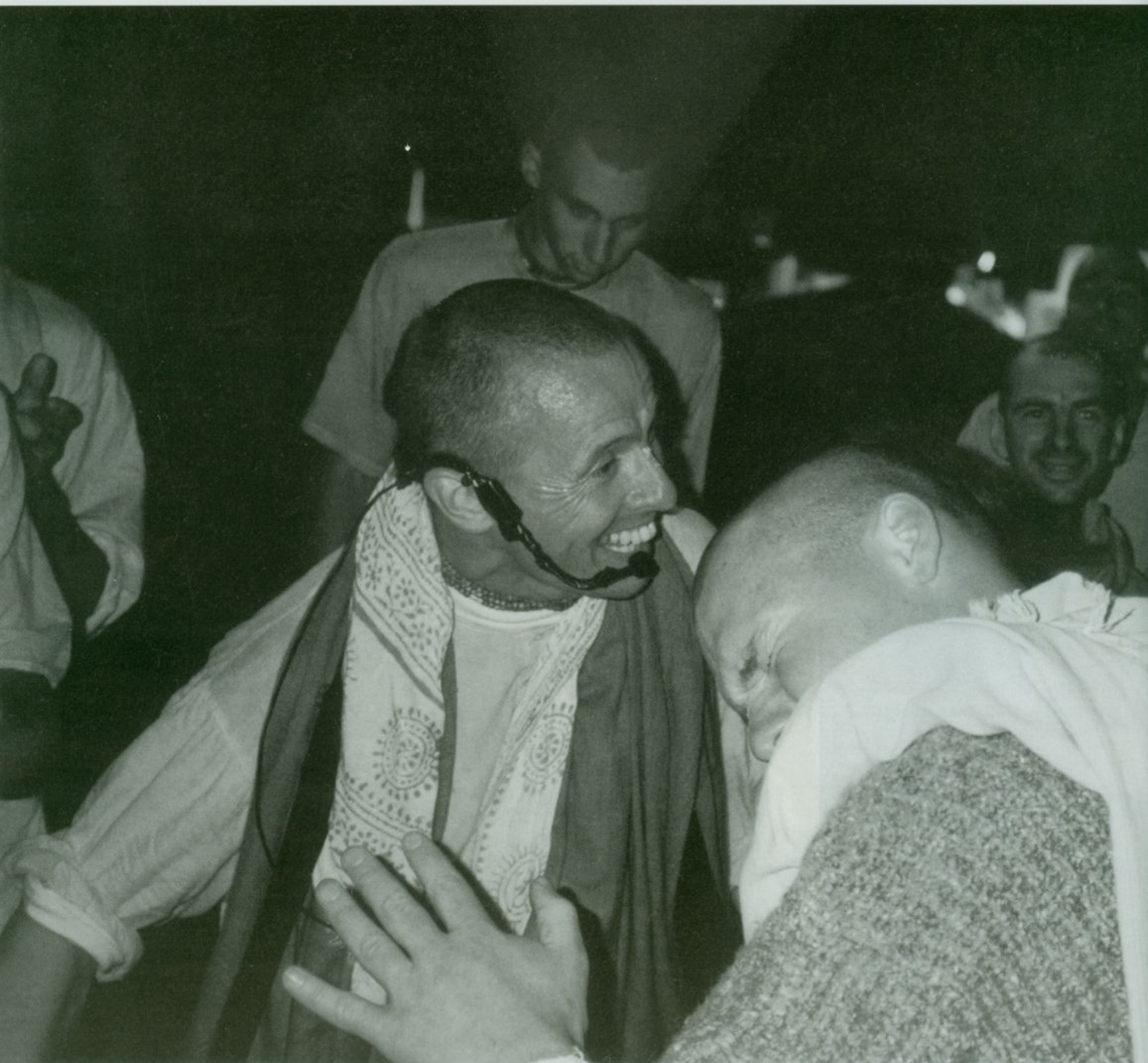
TRIBHUVANĀTHA Dāsa, born in 1953 in Longford, Ireland, as Thomas Heggarty, was one of life's great individualists. All his life he stood out from the crowd. His charm and good humor contrasted with his sheer strength of character and fearless demeanor. Nothing was too much for him, and nothing dismayed him.

Misfortune dogged Tom's early life, much of it spent in and out of

care homes in Ireland, which left him only semi-literate. By the age of sixteen he had arrived in London with his elder brother in search of adventure and drawn to Eastern mysticism. Almost at once he met Hare Kṛṣṇa devotees and visited their London temple. He spent the day helping out, and when night fell and the community went to bed, he found himself back on the street. When the lights came on at 4:00 A.M. the next morning, Tom was waiting outside the front door to be re-admitted. He had slept that first night of his new Kṛṣṇa life in a park near the temple. That was to be typical of his abiding sense of renunciation and dedication. That very day he was accepted into the community, and he at once threw his boundless energy into his new vocation.

By the time I joined the temple six months later, Tribhuvanātha was the mainstay of the temple workforce. If

Left: Kenya, 1996



anything needed doing, he did it, and if any of us needed an example of what it meant to be fully absorbed in the service of Kṛṣṇa, we had only to look to him. He was particularly good at giving out encouragement. Irrepressibly cheerful and always able to look on the positive side, he had the knack of putting across the philosophy of Kṛṣṇa consciousness in a way that was memorable and practical, and totally sincere, despite his lack of formal education.

One day, shortly after I moved in,

we were invited to the London School of Economics to make a presentation on Kṛṣṇa consciousness. The LSE was a well-known melting pot of radical politics, and the students there were a tough audience. After we had chanted, Tribhuvanātha's talk held a large group spell-bound well beyond their lunch-hour, entertaining and instructing them in equal measure.

Tribhuvanātha's greatest love was to chant Hare Kṛṣṇa on the street and play the drum. He would chant for

hours, belting out the *mahā-mantra* and pounding the drum as if his life depended on it, which in his mind it surely did. Anyone who saw him in full flow would be moved by his deep outpouring of devotion. Many days he would be worn out from long hours of work and too little sleep, but he would go out on the street, morning and afternoon, dragging us behind him. Seeing his example was enough to make us want to raise our own efforts. He showed us what was possible.



asked him when he had heard all these things from Prabhupāda. He was surprised.

“I haven’t met Prabhupāda yet,” he replied, “but I’ve read all these things in his books.”

We all read the same books, but with him, Prabhupāda came to life.

The following summer, in 1971, Prabhupāda came to London, and most of us met him for the first time. Tribhuvanātha was selected to give him a garland at the airport. In the weeks

that followed, and in subsequent years whenever Prabhupāda came, I saw he always had eyes especially for Tribhuvanātha. I wasn’t the only one to notice this. We all knew that Prabhupāda had special affection for Tribhuvanātha.

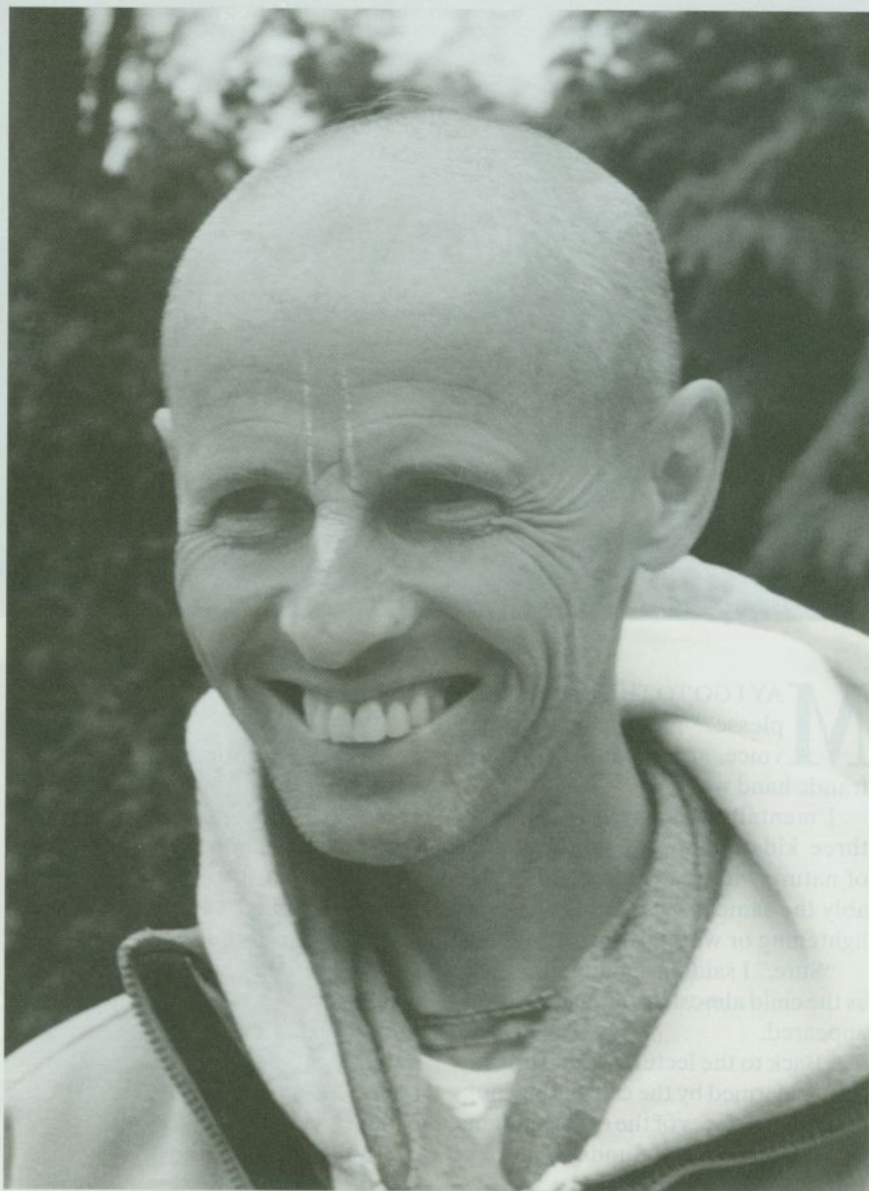
In 1973, on Prabhupāda’s first visit to Bhaktivedanta Manor, we were chanting Hare Kṛṣṇa at the end of his *Bhagavad-gītā* lecture. Prabhupāda looked grave. Soon Tribhuvanātha stood up right in front of Prabhupāda, playing a *mṛdaṅga* drum, dancing his unique flat-footed dance, his back straight and erect like a trained actor, his weight back on his heels, and his feet beating the ground, while his head
(please turn to page 41)

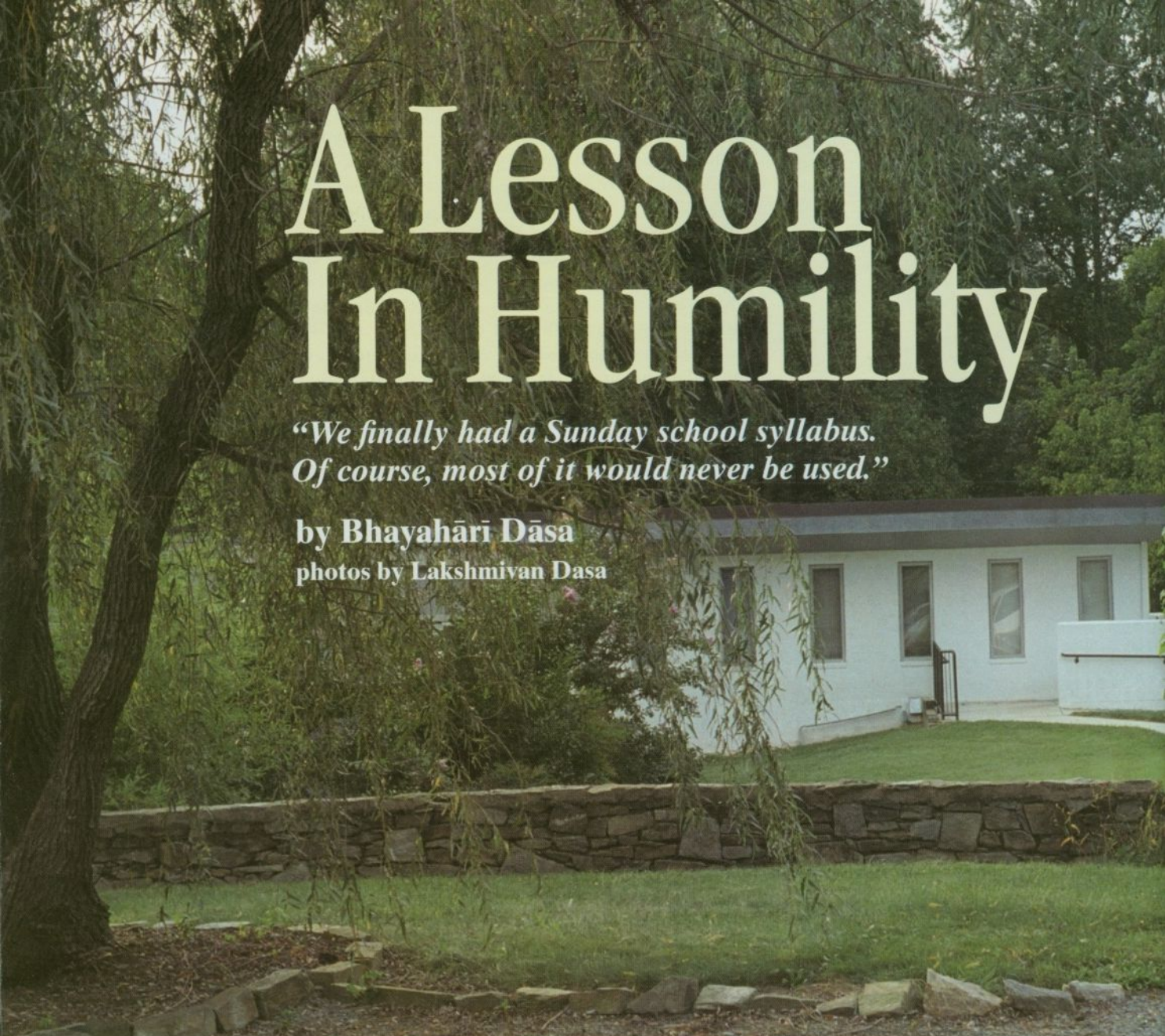
Left: Glastonbury Music Festival, England, 1998. Below: Bhaktivedanta Manor, London, 2001.

GRATITUDE FOR GURU’S GRACE

A key to Tribhuvanātha’s unflagging energy was his love for his spiritual master, Śrīla Prabhupāda. He considered that his guru’s grace had saved him from disaster, and so his obedience to Prabhupāda was unconditional.

When I first joined the temple I often used to hear Tribhuvanātha begin, “Prabhupāda says . . .” and then quote a suitable saying for the occasion. I





A Lesson In Humility

*“We finally had a Sunday school syllabus.
Of course, most of it would never be used.”*

by Bhayahārī Dāsa
photos by Lakshmivan Dasa

MAY I GO TO THE BATHROOM please?” piped a high squeaky voice, accompanied by much frantic hand waving.

I mentally calculated the odds of three kids feeling a compulsive call of nature within a few seconds. Probably the same as me getting struck by lightning or winning the lottery.

“Sure,” I said, shrugging resignedly as the child almost instantaneously disappeared.

“Back to the lecture,” I said quickly, a little alarmed by the calculating looks on the small faces of the other students.

Welcome to the Sunday school of ISKCON Washington, D.C.

THE BEGINNING

The idea of a Sunday school started with a group of parents concerned about the need for the spiritual education of their children. Some parents worried about the lack of devotee association, some wanted a more formal platform to address the spiritual queries of their children, while others wanted to see them imbibe more of the Vedic heritage. But above all, the parents wanted to share the sweet nectar of Kṛṣṇa consciousness with the children in the community.

Thus the idea of the Sunday school was born. Not that it was a novel idea.

There had been Sunday schools with varying levels of success. Owing to time constraints or lack of interest, however, the schools had eventually stopped. Now, once again, infused with enthusiasm and driven by needs, a group of parents was resuscitating the Sunday school.

The new school would be called “Sanskriti,” to convey the essence of our desires to help the children strengthen their bonds with the rich Vedic heritage. The venue and the timings were decided fairly quickly. The school would be held in the cultural hall at the ISKCON temple in Potomac, Maryland, outside Washington, D.C. The



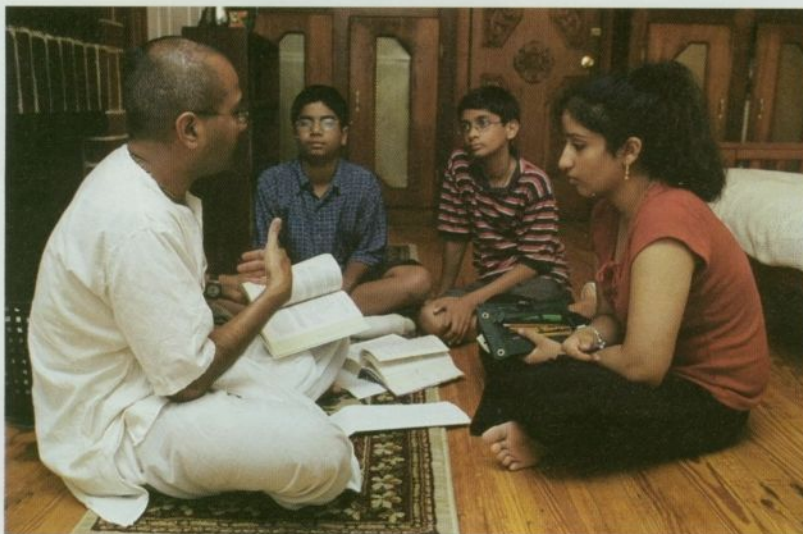
classes would take place on Sunday evenings so parents could take part in the Sunday Feast program while the children attended school.

BIG IDEAS

The next task was deciding what to teach, how to teach, and when to teach. Each us has been given some free will by Kṛṣṇa, and in discussing these questions, we parents all chose to exercise it to the fullest extent. While some of us wanted to control every aspect of what was taught and how, others demanded the right to improvise. Some

wanted *kīrtanas* and others the chanting of Vedic verses. Some wanted to focus on moral issues, others on spiritual topics. Still, despite several rounds of negotiations, bargaining, and tense debates, we always managed to keep Kṛṣṇa in the center—by consuming enormous quantities of *prasādam*. After several intense sessions, spanning many weekends, we finally emerged, battered and bruised but triumphant. We finally had a Sunday school syllabus. Of course, most of it would never be used.

We decided to start small. That would give the new teachers some



Some Sunday school classes are held in this building (above, left) on the ISKCON Potomac property. The youngest children (above) color Kṛṣṇa conscious drawings, while older students (left) study the Bhagavad-gītā.

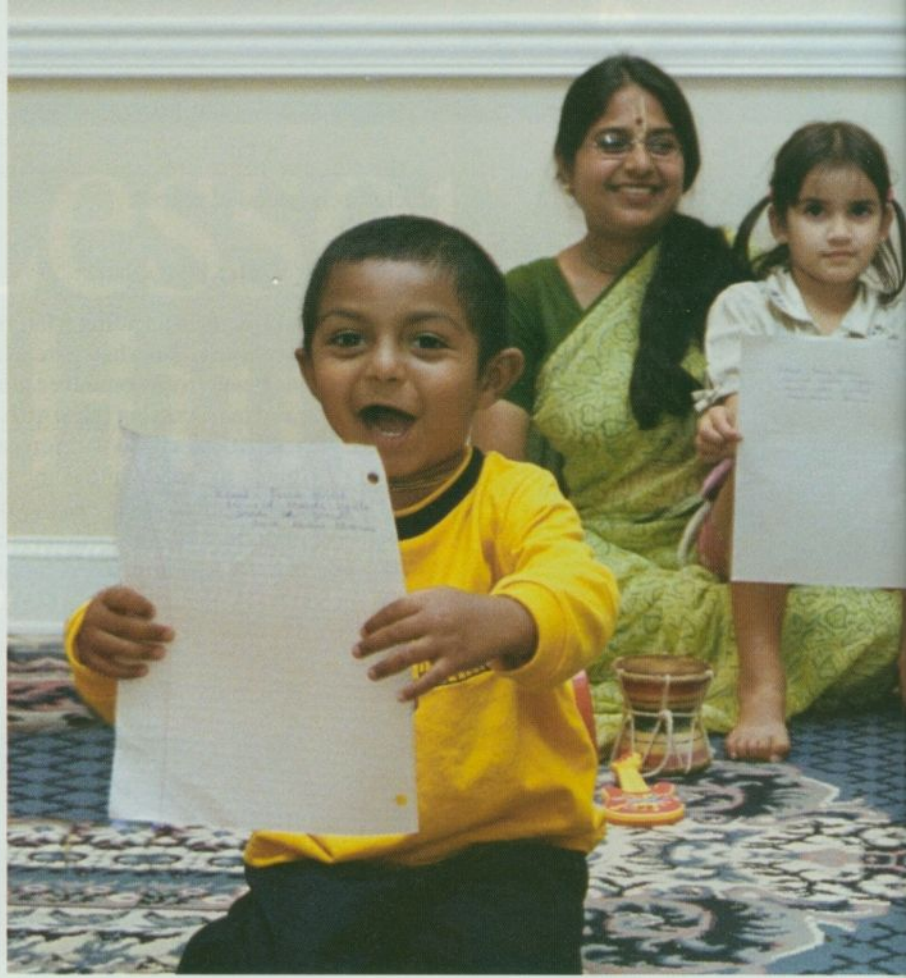
*Young students
proudly display
some of their
work.*

Sunday School Curriculum Available

FOR ANYONE interested in beginning a local Sunday school program, a complete curriculum is available for children ages 6 through 14. The comprehensive program is designed to provide a fun, hands-on approach to Kṛṣṇa consciousness. Reproducible student workbooks contain skits, puzzles, art projects, and more, offering Vedic knowledge in an age-appropriate manner. The step-by-step teacher's guides that accompany the student workbooks contain worksheets, games, quizzes, and tips for making instruction more effective and rewarding. Most important, the Hare Krishna Sunday School program teaches students of all ages to apply the philosophy of Kṛṣṇa consciousness to their everyday lives.

Also available (via e-mail at no cost): "How to Start Your Own Hare Krishna Sunday School—An Introductory Packet," with detailed instructions for starting a school in your community.

Contact:
Tapasvini Devī Dāśī
Hare Krishna Sunday School
4218 NW 234th Ave.
Alachua, FL 32615, USA
tapasvini@juno.com





experience and help us fine-tune the approach. We would start with the children of the temple congregation and wait for a semester before going city wide. (And a year before going national! And, perhaps, in a couple of years, international! And—after all, we were all realistic, humble people.)

WE PROPOSE, THE KIDS DISPOSE

We decided to have a few classes and then hold a parent-teacher meeting to give and get feedback. But the children began giving us their feedback from the very first class. For instance, in the verses class, the five-to-nine-year-olds would spontaneously enter a self-induced trance. After a lot of goading and persuasion, they would briefly descend to mutter something inaudible under their breath and then relapse. But they more than made up for this with their enthusiasm during the activity class, as they molded clay into small deities, cut garments for them, and carefully strung jewelry to decorate



The teachers come up with creative ways to engage young minds and talents, such as these decorative boxes displaying the mahā-mantra (left and far left).



them. So, verses were out and activities were in for the five-to-nine.

The older kids, supposedly on the thinking edge, refused to take part in our carefully crafted, thought-provoking discussions about vegetarianism, peer-pressure, and moral values. The painful expressions on their faces at our attempts to draw them into discussions would have put any self-respecting dentist to shame. Yet they seemed to get mysteriously rejuvenated in the verses class, far exceeding our most

optimistic expectations. So, discussions were out and verses were in for the older kids.

The youngest kids came with their own set of challenges. Some of them would take one look at the teacher and burst into a paroxysm of tears, while the others would find it difficult to contain their giggles. If that was not disconcerting enough for the teachers, they also had to contend with the steely looks of some of the parents who chose to take part in the class with their kids.

No wonder the burn-out rate in the teaching profession is so high.

So, finally, in the end the kids beat us into abject submission. They forced us to throw out all our carefully crafted strategies and comply with their demands. They showed what we as parents had always suspected: When the chips are down, they are the ones who really call the shots. I guess the old saying about God being present in children should be taken a lot more literally. One of the names of God is *Īśvara*,



Students practice writing the Devanagari script (above and right) at an early stage of the Sanskrit class.

the Supreme Controller, and we saw this potency fully manifested in our students.

SPIRITUAL ADVANCEMENT

The Vaiṣṇava *ācāryas* enjoin that the third verse of Caitanya Mahāprabhu's *Śikṣāṣṭaka* should be the object of constant meditation by devotees who want to perfect their spiritual lives. The verse states: "One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street. One should be more tolerant than the tree, devoid of all sense of false prestige and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly."

Being a Sunday school teacher will automatically give you all the realizations described in this verse and more. After your students have walked all over you, literally and figuratively, even a straw on the street begins to look exalted. A tree is considered the ultimate symbol of tolerance because it does not complain even when cut down, but unlike a Sunday school teacher, it doesn't have to pretend to enjoy it. And after having spent enough hours unsuccessfully begging and cajoling the kids to do some particular thing, all prestige, true or false, will automatically take leave of you.

So, my earnest recommendation to all you aspiring spiritualists eager to make progress is to become a Sunday school teacher.

KṚṢṆA DELIVERS

Kṛṣṇa promises that any austerity for His pleasure will be rewarded. And rewarded we were when the children staged their own Rathayātrā festival. The sight of our students enthusiastically pulling the Rathayātrā cart on which sat beautiful deities of Lord Jagannātha, Lord Baladeva, and Subhadrā Devī, resplendent with jewelry and clothes painstaking made by the students' young fingers, melted the hearts of our congregation. The spectacle of the toddlers earnestly chanting Vaiṣṇava prayers, of the older kids confidently quoting Sanskrit verses from the *Bhagavad-gītā*, and of the beaming parents proudly looking on as their children performed, suddenly made all our effort worthwhile. So much so, that we eagerly look forward to doing it all over again. ❀

Bhayahārī Dāsa, a disciple of His Holiness Romapāda Swami, lives in Gaithersburg, Maryland, with his wife, Indulekhā Devī Dāsī, and their seven-year-old son, Dhruv. He works in information technology and can be reached at mail@iskcondc.org.







Glorification In the Highest Language

A highly respected Sanskrit scholar uses “the language of the gods” to pay homage to Śrīla Prabhupāda.

by Rādhikā Ramaṇa Dāsa

*śrī-kṛṣṇa-caitanya-mahā-prabhūnām
kārūṇya-pīyuṣa-mahā-pravāhaḥ
ekatra loke puruṣe 'vatīrṇaḥ
sa eva cāsmad-guru-sārvabhaumaḥ*

“The great river of the nectar of Śrī Kṛṣṇa Caitanya Mahāprabhu’s compassion has descended to earth in one person. That is our Śrīla Prabhupāda, the emperor among spiritual masters.”

—From *Śrīla Prabhupāda Śatakam*

IF THERE IS ONE VERSE that nearly everyone knows from the *Bhagavad-gītā*, it is Kṛṣṇa’s famous promise to uphold religion on earth: “Whenever and wherever there is a decline in religious practice, O descendent of Bhārata, and a predominant rise of irreligion, at that time I descend myself.” (Bg. 4.7)

Usually Kṛṣṇa comes Himself in one of His wonderful forms, such as Rāma, Nṛsimha, or Varāha. To uphold righteousness in the world, He protects the pious and destroys the demoniac. But sometimes Kṛṣṇa sends his pure devotee instead, just as the president sends an ambassador to a foreign land. Kṛṣṇa’s devotee has the

same mission as the Lord, but he accomplishes it in a different way. The Lord's representative does not kill the demons. Instead, he turns them into devotees, using the powerful weapon of compassion.

Śrīla Prabhupāda was such a devotee of the Lord, and during his life span of eighty-one years, he distributed the culture of Kṛṣṇa consciousness more widely than ever in history. He gave Kṛṣṇa freely, removing the barriers that keep people from devotional service. He dismantled the barrier of language by translating the Vedic scriptures into English (and now, through his disciples, most other languages). He removed the barriers of caste and gender by offering spiritual initiation to men and women of all countries. He removed the barrier of nationality by establishing temples of Kṛṣṇa all over the world. And he defied the barrier of age by doing all this after the age of seventy.

A UNIQUE TRIBUTE

Last November, devotees around the world observed the twenty-fifty anniversary of Śrīla Prabhupāda's passing. His followers and admirers paid homage to his life and teachings. The departure of a Vaiṣṇava is an occasion for both sadness and joy—sadness because we have lost the association of a great soul, and joy because he has returned to Lord Kṛṣṇa's abode.

One of the unique tributes offered to Śrīla Prabhupāda on this occasion was a piece of Sanskrit poetry called *Śrīla*

Prabhupāda Śatakam—a collection of one hundred Sanskrit verses in praise of Śrīla Prabhupāda's life, character, teachings, and disciples. The author is Dr. Mudumbai Narasimhachary, who recently retired as the head of the De-

Śrīla Prabhupāda Śatakam

by Professor M. Narasimhachary
translated by Rādhikā Ramaṇa Dāsa

*dhṛtvā ca kaṅṭhe nalinākṣa-mālā
baddhvā laḷāte lasad-ūrdhva-puṇḍram
nṛtyamś ca gāyamś ca mukunda-nāmāny
uccaiś cacārātra gurur dharitryām*

Wearing a necklace of Tulasī beads around his neck, and placing the radiant Vaiṣṇava *tilaka* upon his forehead, our spiritual master Śrīla Prabhupāda traveled the earth, dancing, and chanting the names of Lord Mukunda in a loud voice.

*dārāmś ca putrān api bandhu-vargaṃ
samnyasya sarvaṃ gṛha-dharma-jātam
sarvaṃ jagat sviya-kuṭumbam evety
abhiprapede guru-sārvabhaumah*

Renouncing wife, children, relatives, and everything related to household duties, Śrīla Prabhupāda, the emperor among spiritual masters, considered the entire world his own family.

*videśa-yātrā asakṛt prakurvan
śrī-bhakti-siddhāntam upādideśa
pāścātya-deśīya-mano-'mbujānām
vikāsakaḥ ko 'pi divākaro 'sau*

Traveling repeatedly to foreign countries, Śrīla Prabhupāda taught the doctrine of devotional service. He was the sun who made the lotuslike hearts of the Westerners blossom.

*pāścātya-deśeṣu kṛtādhivāsāḥ
janāś ca te prākṛta-bhoga-magnāḥ
āhāra-nidrādiṣu jantu-tulyāḥ
dharmena hīnā iti so 'dhyagacchat*

Śrīla Prabhupāda thought like this [on-board the ship to America]: "The people living in the Western countries are absorbed in material enjoyment. In matters of eating, sleeping, and so on, they are no

better than animals, and they are devoid of religious principles."

*madyam ca māmsam mahileti matvā
sva-jīvanam vyartham athācarantaḥ
samsāra-cakra-bhramaṇopayātāḥ
katham nu rakṣyā iti duḥkhito 'bhūt*

"Reveling in wine, meat, and women, they are now wasting their lives and are thus wandering in the cycle of *samsāra*. How can they be saved?" In this way, Śrīla Prabhupāda was distressed over their condition.

*śrī-rāma rameti na ko 'pi vakti
śrī-kṛṣṇa kṛṣṇeti na vakti kaścit
nāma-dvayam tad muni-sārvabhaumah
santārakaṃ syād iti niścikāya*

"Here, no one chants 'Śrī Rāma, Rāma.' No one chants 'Śrī Kṛṣṇa, Kṛṣṇa.'" Śrīla Prabhupāda, the emperor among sages, was certain that these two names could liberate the people.

*na jāti-liṅgādy-adhikāra-cintā
na deśa-kālāśrama-yogyatā vā
na ko 'py upādhir bhuvana-traye 'pi
syād asya mantrasya jape janānām*

There is no qualification needed within the three worlds to chant this Hare Kṛṣṇa mantra. There is no condition of eligibility based on a person's caste, gender, and so on, nor is there consideration of a suitable place, time, or order of life.

*svayam pariśrāmya dhanāny upārjya
śrī-rādhikā-nātha-dayāvalambī
vinirmame 'sau guru-sārvabhaumah
sad-bhakti-sāmrājyam akhaṇḍa-dhāma*

Thus, depending upon the mercy of Śrī Kṛṣṇa, the Lord of Rādhikā, Śrīla Prabhupāda personally worked hard and collected funds. That emperor among spiritual masters built a kingdom of pure *bhakti*—a territory with no boundaries.

partment of Vaishnavism at the University of Madras, in Chennai, India, and is currently a visiting professor at the University of Oxford in England. The verses are composed in a variety of Sanskrit meters, and the language is

erudite but sweet.

Sanskrit is known as *devavāṇī*, "the language of the gods." The *Vedas* are revealed in Sanskrit, and when Kṛṣṇa came to earth five thousand years ago, he spoke in Sanskrit. Today, the

*śrī-rādhikā-vallabha-mandirāṇaṁ
nirmāṇam asin na paraṁ dharitryām
śad-bhakta-citteṣv api citraṁ etat
gurūttamena pratibhā-yutena*

With great intuition, the best among spiritual masters, Śrīla Prabhupāda, constructed temples of Lord Kṛṣṇa, the beloved of Śrī Rādhikā, all over the world. At the same time, he established these temples in the hearts of honest devotees. How wonderful this is!

*na bhītir asid hṛdaye kadācin
na saṁśayo vā sva-jaye kadācit
nirantaram yasya mano mukunda-
premāspadam tasya katham viśādaḥ*

There was never any fear in Śrīla Prabhupāda's heart, nor was he ever doubtful of his victory. For one whose mind is constantly absorbed in love for Mukunda, how can there be despair?

*śrī-rādhikā-prāṇa-sakhāntaraṅgo
bhaktottamaḥ śrī-prabhupāda-devaḥ
no cet katham tāvati jīva-kāle
tāvat kṛtam karma parair asādhyam*

Śrīla Prabhupāda was the best of devotees, an intimate associate of Kṛṣṇa, the dearest friend of Śrī Rādhikā. Otherwise, how could he accomplish so much in such a short time, that which is impossible for others?

*jayatu jayatu dhīmān sad-gurūṅāṁ gurur no
jayatu jayatu yogi nitya-cin-mātra-mūrthiḥ
jayatu jayatu nityaṁ śrī-prabhū-svāmi-pādo
jayatu jayatu māyā-śarvari-caṇḍa-bhānuḥ*

All glories, all glories to our spiritual master, the guru of *sadgurus*! All glories, all glories to the yogi who is the embodiment of pure and eternal spiritual knowledge! All glories, all glories all the time to the adorable Śrīla Prabhupāda! All glories, all glories to the powerful sun who destroys the night of *māyā*!

language is used by followers of Vedic culture all over the world as the medium for praising the Lord and his devotees. Śrīla Prabhupāda spent his life translating the Vedic scriptures so that people of all countries could

benefit from transcendental knowledge. Now, twenty-five years later, it is fitting that we express our appreciation for his work by glorifying him in the language of the *Vedas*.

Few people could be more qualified to compose such a work than Dr. Narasimhachary. He is a widely respected scholar of Sanskrit, Vaiṣṇava theology, and Vedānta philosophy. He has written several books on these subjects, and lectures



Professor M. Narasimhachary

at universities in the United States, Europe, Malaysia, and India. He is currently collaborating with several international scholars on various publishing projects.

Most of all, Dr. Narasimhachary is loved for his ability to compose Sanskrit poetry. He has been honored with numerous titles in recognition of his skill, such as Śāstrakavirāṭ, "king of scholarly poets," Sāhityaviśāraḍa, "master of literature," and Āśukaviśekhara, "best among those who can compose poetry extempore." Professor Narasimhachary often composes beautiful Sanskrit verses at a

moment's notice.

Dr. Narasimhachary is a devout practitioner and spiritual master in the Śrī Vaiṣṇava *sampradāya* of Rāmānuj-ācārya. He is an ardent worshiper of Śrī Lakṣmī-Hayagrīva, the presiding

deities of Vedic knowledge. He always wears the Vaiṣṇava *tilaka* and maintains his Vaiṣṇava diet and practice wherever he travels. His appreciation for Śrīla Prabhupāda began when he first came to Oxford, England, three years ago. He was invited by the Oxford Centre for Vaishnava and Hindu Studies, an academic institution that aids the study of Vaiṣṇava theology at Oxford University. The Centre's director and many of the students are ISKCON devotees.

It was there that Dr. Narasimhachary began reading Śrīla Prabhupāda's biography by Satsvarūpa Dāsa Goswami. He was so moved by Śrīla Prabhupāda's story of sacrifice, courage, and compassion that he decided to compose one hundred verses in his praise.

For the professor, the visible proof of Śrīla Prabhupāda's power and purity is his society of devotees. Dr. Narasimhachary appreciated the association of devotees, and especially their ability to practice strict Vaiṣṇavism while living in Western countries. He visited several ISKCON centers in England, and found them to be vibrant and welcoming.

The one hundred verses of the *Śatakam* describe different aspects of Śrīla Prabhupāda's teachings and personality. Several verses focus on his accomplishments, his constant meditation on Rādhā and Kṛṣṇa, his concern for his disciples, and his deep knowledge of the scriptures. Using a traditional method of Sanskrit eulogy, Dr. Narasimhachary describes Śrīla Prabhupāda's form from his lotus feet to his face. The professor also devotes a section of verses to glorification of the Hare Kṛṣṇa *mahā-mantra*, since the chanting of the holy names was the essence of Śrīla Prabhupāda's teachings and the foundation of his success.

In the box at left are some verses from the *Śatakam* that focus on Prabhupāda's fearless preaching of Kṛṣṇa consciousness all over the world. 🌍

Rādhikā Ramaṇa Dāsa (Ravi Gupta), 20, is pursuing a doctorate in Vaiṣṇava theology at the University of Oxford. His parents run the ISKCON center in Boise, Idaho.



TEACHINGS 6, 7, & 8

SYMPTOMS
OF THE
PUREST LOVE

*Through His example and instructions,
Caitanya Mahāprabhu taught the highest principles
of rasa, or the loving exchanges between
God and His devotees.*

by Satyarāja Dāsa

This is the final installment of a five-part series on Lord Caitanya's Śikṣāṣṭaka, or "Eight Teachings." The series has been adapted from lectures presented at the New York City Public Library to a group of students from Columbia University.

*nayanam galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā
pulakair nicitam vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati*

O MY LORD, WHEN WILL my eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will my voice choke up, and when will the hairs of my body stand on end at the recitation of Your name?"

Caitanya Mahāprabhu is here referring to

sāttvika-bhāvas, or the ecstatic bodily transformations that occur when one develops love of God. *Caitanya-caritāmṛta* tells us that tears, pride, joy, fainting, madness, trembling, patience, humility, melancholy, perspiration, hairs standing on end, and faltering of the voice are natural symptoms of ecstatic love for God. They cause a devotee to dance and even to float in the ocean of transcendental bliss.

These symptoms sometimes occur while an adept chants the holy name of the Lord. But an adept may hide the symptoms so as not to confuse the neophyte practitioner. Rūpa Gosvāmī, in his *Bhakti-rasāmṛta-sindhu*, has scientifically outlined the *sāttvika-bhāvas* so that a devotee can ascertain his own level of progress.

In this verse Caitanya Mahāprabhu zeros in on three particular *sāttvika-bhāvas* as represen-

Left: Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself appearing as His own devotee to enjoy the matchless taste of pure devotion.

Here, in Caitanya Mahāprabhu's seventh verse, we are allowed to witness the internal struggle of a soul nearing the highest levels of perfection.

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tative of the rest. *Nayanam galad-aśru-dhārayā*: streams of tears run down from the eyes. Then, *vadanam gadgada-ruddhayā girā*: the voice falters; one becomes choked up. And *pulakair nicitam vapuḥ*: the hairs on the body stand erect. A devotee should expect such symptoms. As Caitanya Mahāprabhu says in this verse, *kadā . . . bhaviṣyati*: “When will this occur?”

The answer, of course, is that these symptoms occur when one is approaching the dawn of true love: *bhāva*. Otherwise, we have experience of only the mundane counterparts. Crying, faltering of the voice, bodily hairs standing erect—such phenomena have material counterparts, usually associated with sentimentality and exaggerated emotionalism. But the *sāttvika-bhāvas* described here are quite different. They are completely spiritual, and someone properly trained in the scriptures under a bona fide spiritual master can recognize the difference.

Question: Is it really such a big deal? Let's say that someone does mistake these ecstatic symptoms for something material. Won't he still make progress in spiritual life? What difference does it make? I don't understand why it is such a significant thing.

Satyarāja Dāsa: It's a science. And as in any other science, certain laws function. The *sāttvika-bhāvas* show that you're making progress. Otherwise, how would you know if you're advancing spiritually or just deluded? You may be brainwashed.

By scientifically analyzing the signposts or the things we can expect along the way, the followers of Caitanya Mahāprabhu have methodically outlined an objective spiritual science. For one who undergoes the proper training, it's virtually impossible to be cheated. One who pursues spiritual life

properly, according to the outlines of the Gosvāmīs, will know exactly what the *sāttvika-bhāvas* mean. He'll know whether he's feeling authentic spiritual emotions or mundane counterparts.

Others may take these symptoms of ecstatic love cheaply. In India a class of pseudo devotees known as *prākṛta sahaḥjīyās* cheapen the whole process, making it a mundane and sometimes hysterical show of exaggerated affection and external fanaticism. This is all artificial. One should not try to attain the ecstatic symptoms in this artificial way. It is a process, not an event.

THE MOST COVETED GOAL

So through strict practice, called *vaidhi-sādhana*, one can gradually attain the level of love of God, and when one develops proper spiritual passion, *rāga*, he can attain the highest level, called *prema-bhakti*. But that's not a cheap thing, and it's rarely attained. It's the ultimate goal of life.

Once someone tastes *prema-bhakti*, even for a moment, nothing can take its place. That's the point. That's the proof that it's the highest thing. All classes of transcendentalists are anxious to get *prema-bhakti*. Gross materialists, of course, have their own peculiar domain of pleasure—crude, unfulfilling pleasure, pleasure that's painful in the long run. That's the rock-bottom variety.

There is a higher level of material pleasure. Higher than the gross materialists are the *jñānīs*, or those who are on a more subtle platform, somewhat more refined. Their pleasure, being intellectual, is more sophisticated and usually lasts longer as well.

Higher still is the pleasure of the impersonalist, called *brahmānanda*.

This is where spiritual happiness begins.

But the most coveted goal is *prema-bhakti*, love for Kṛṣṇa, and all of the others, whether they know it or not, are hankering after the intense pleasure that comes from the genuine state of Kṛṣṇa consciousness. That pleasure is so very intense that, once having tasted it, one cannot live without it. It is maddening. In particular, the feeling of separation from Kṛṣṇa is described as overwhelming.

But we're getting ahead of ourselves. The divine madness of separation, known as *viraha-bhakti*, is revealed in the next verse of the *Śikṣāṣṭaka* prayers:

*yugāyitam nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitam jagat sarvaṁ
govinda-virahaṇa me*

“O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence.”

Here, in Caitanya Mahāprabhu's seventh verse, we are allowed to witness the internal struggle of a soul nearing the highest levels of perfection. As Caitanya Mahāprabhu, in the previous verses, has played the part of souls aspiring for perfection, here He shows a soul tasting the first stages of genuine Kṛṣṇa consciousness, of love of God. Here He continues on the theme of *viraha-bhakti*, or “devotion in separation.” This is the highest. When one reaches some genuine modicum of accomplishment on the path of pure love of God, he experiences two levels: *sambhoga*, or “devotion in union,” and *vipralambha* (also known as *viraha-*

bhakti), or “devotion in separation.” This latter level is higher, for union is enhanced by separation. Separation is the key ingredient for intensity, even when there is union.

For example, once when Rādhā and Kṛṣṇa were performing their divine pastimes together, a large black bee flew into their vicinity. Now, Kṛṣṇa is sometimes known as Madhusūdana because He killed the demon known as Madhu. But a bumblebee is also known as Madhusūdana, because *madhu* also means “honey.”

When Kṛṣṇa saw the bee, He jokingly said, “Rādhā, watch out! That bee may sting you!”

Rādhārāṇī became frightened and ran into Kṛṣṇa’s arms. When She did this, Kṛṣṇa lovingly joked with Her again, making a play on one of His own names.

“O Rādhā,” He said, “there is no longer any reason to fear. Madhusūdana is already gone.”

Of course, Kṛṣṇa was referring to the fact that the bee had left, but when Rādhā considered the other meaning—that Kṛṣṇa was gone—She was totally gripped by *vipralambha-bhāva*, or the loving mood of separation, even though She was right there in Kṛṣṇa’s arms.

So this is the intensity of love in separation. Rādhā appreciated Kṛṣṇa even more when She began to consider His absence.

Caitanya Mahāprabhu begins the seventh verse by addressing Kṛṣṇa as Govinda, “one who pleases the senses.” Separation from Kṛṣṇa assaults Caitanya Mahāprabhu’s senses, so He’s petitioning Kṛṣṇa by His specific name as the one who pleases the senses.

Even in this world our senses become assaulted by separation. Every part of the body aches. We can’t eat, we can’t sleep—it’s called the blues. Everyone knows the feeling. Loosely speaking, it drives us crazy. And intense separation can actually lead to madness. I would say that most forms of madness come from separation. The materialist goes mad because he is separated from the objects of his sense gratification. His wife dies, or his business folds, or he loses his money or his home. He’s separated from these things, and it hurts. That’s material

separation, and it’s intense. It drives people mad.

DIVINE MADNESS

Now, spiritual separation leads to *divine* madness, or *divya-mada*, and Caitanya Mahāprabhu is a prime example of this. But a unique thing about spiritual separation and divine madness is that they are not a horrible experience. Spiritual separation is on the absolute platform, and that means that spiritual separation and union are but opposite sides of the same coin. They are but variations in the spiritual pursuit of Kṛṣṇa’s pleasure.

Still, spiritual separation drives the devotee mad with love, and so Caitanya Mahāprabhu asks for relief—it is that intense. “Oh Govinda, please relieve my senses!”

Question: But since it is part of the divine play of Kṛṣṇa and His devotee, why does the devotee hanker so much? He knows that the Supreme Lord is

merciful. He knows that they will eventually be reunited, that the Lord is just enticing him with this separation.

Satya-rāja Dāsa: Yes. I was about to explain that. You see, knowledge does not suffice. Spiritual relationship, *rasa*, supersedes knowledge. Just like that story of Rādhārāṇī and the bumblebee. She knew that Kṛṣṇa was right there in Her arms. She had direct experiential knowledge. But, still, Her emotions became swept away in the *vipralambha-rasa*, in separation. Why? Because it is the sweetest thing. It is the most cherished goal. Only if you really appreciate Kṛṣṇa can you appreciate the mood of separation and all it offers.

You are asking why separation should be taken so seriously despite the knowledge that one can be reunited with the Lord in due course. I’ve given one answer. I’ve explained that knowledge, in and of itself, is not enough. Another perspective on this is revealed by Caitanya Mahāprabhu in this very

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verse. When one hankers to be reunited with the Lord, which is called *sambhoga-rasa*, then each moment appears to be a millennium (*yugāyitam*). It seems endless. Elsewhere, Caitanya Mahāprabhu says that it seems “a day never ends.”

A *yuga* is sometimes defined as a minimum of twelve years, so in translating this verse Śrīla Prabhupāda has rendered it as “each moment appears to be like twelve years or more.” But usually a *yuga* is considered to be many

thousands of years. So Caitanya Mahāprabhu prays to be relieved of this lengthy wait. “I want to be reunited with Kṛṣṇa now! I can’t take it anymore.” This is His mood.

So the sense of urgency makes it necessary for a devotee to take separation very seriously.

Question: Is this the point of spiritual evolution at which the ecstatic symptoms occur?

Satyarāja Dāsa: Yes. That’s also revealed in this same verse. Caitanya

Mahāprabhu says that because of this separation, He experiences *prāvṛṣāyitam*—tears flow from His eyes like torrents of rain. This is a symptom of ecstasy. He says that His eyes become *varṣāra megha-prāya*—like clouds in the rainy season. The tears of great devotees are like monsoon rains. One traditional analogy comes to mind: In India, when the hot weather appears it dries up the cooling waters—especially small puddles—and it may scorch the lotuses that live there. The devotees are compared to those lotuses, because they feel a similar scorching effect due to separation from the Lord. But the great devotees are crying in separation like the monsoon rains and thus soothing their brother and sister lotuses, the novices in Kṛṣṇa consciousness.

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“You have to understand by studying carefully the philosophy. We have got so many books now, and I want all of my disciples to read them carefully. Soon we shall be instituting Bhakti-śāstrī examinations, and all *brāhmaṇas* will have to pass. So utilize whatever time you find to make a thorough study of my books.”

—Letter from Śrīla Prabhupāda
to Upendra Dāsa, January 7, 1976

THE FIRE OF SEPARATION

Sometimes the devotee in separation feels as if he’s being slowly consumed by a terrible fire. But he knows that Kṛṣṇa would not really do that to him, and so the sincere devotee generally reasons that “Kṛṣṇa is doing this to me just to test my love.” This is especially the mood of Śrīmatī Rādhārāṇī, the devotee in separation par excellence.

But Rādhārāṇī goes so far as to say, “Perhaps it’s better to disregard Him! If Kṛṣṇa is going to put Me through such tests, then I want nothing to do with Him.”

This is a type of spiritual indignation, called *māna* in Sanskrit. Of course, as soon as Rādhā feels like that, She is besieged with mixed emotions. The genuine characteristics of Her natural love once again manifest within Her pure heart. The diverse ecstatic symptoms of zeal, envy, eagerness, humility, and supplication all become manifest at once. In that exalted mood, Rādhārāṇī’s mind becomes transcendently agitated, and She speaks in a distinct way to Her friends the *gopīs*, the cowherd girls of Vṛndāvana. It was in this same spirit that Caitanya Mahāprabhu uttered the next verse, the final verse of the *Śikṣāṣṭaka*. When the verse indeed came from His lips, He was totally overtaken by the identity of Rādhārāṇī.

Our own chanting is meant to gradually evoke the remembrance that we too are looking for Kṛṣṇa.

• • •

*āśliṣya vā pāda-ratām pinaṣtu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāṣo
mat-prāṇa-nāthas tu sa eva nāparaḥ*

“I know no one but Kṛṣṇa as my Lord, and He shall remain so even if He handles me roughly in His embrace or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord unconditionally.”

Caitanya Mahāprabhu, in the mood of Rādhārāṇī, says that Kṛṣṇa is always *mat-prāṇa-nāthaḥ*, “the Lord of my life.” This holds true whether Kṛṣṇa embraces Him tightly or tramples Him or breaks His heart by not being present before Him. Once again, we are confronted with *sambhoga* and *vipralambha*; whether in union or in separation, Caitanya Mahāprabhu remains true to the Lord of His life. This is the level of dedication required to reach the supreme destination.

In Śrīmatī Rādhārāṇī’s intense emotional state of divine love, Caitanya Mahāprabhu calls Kṛṣṇa a *lampāṣaḥ*, or “a debauchee who mixes with other women.” In other words, He is aware of Kṛṣṇa’s cunning nature. As the Supreme Personality, the independent Lord, Kṛṣṇa can do whatever He likes, and the devotee is always aware of this. Such independence on Kṛṣṇa’s behalf increases the thrill of the relationship. Lord Kṛṣṇa doesn’t have to show His mercy—He may not. But, of course, He always does. This paradoxical wonder gives spiritual life excitement.

This excitement is especially felt by the *gopīs*. The *gopīs*, whose exemplary love is epitomized by Śrīmatī Rādhārāṇī, love Kṛṣṇa no matter how He treats them. Of course, Śrī Kṛṣṇa will not ultimately exploit them. That’s the difference between material love and

spiritual love. When such cart blanche fidelity manifests in this world, it is the worst kind of gullibility. One will generally be hurt and exploited. But the *gopīs* are spiritual, and they have totally dedicated their lives to Kṛṣṇa, the Supreme Spirit.

Still, Kṛṣṇa seemed to leave Vṛndāvana, and although He actually stayed there in an unmanifest state, He went, by His plenary portion Vāsudeva, to Mathura. This served to put the *gopīs* into a heartrending state. “Will Kṛṣṇa ever return?” they wondered. And they would cry out for Him: “Where has Kṛṣṇa gone? Kṛṣṇa! Kṛṣṇa! Where are You?”

CURING OUR AMNESIA

This brings us full circle: we are back to the chanting. The *gopīs*’ cries of love are the perfection of chanting. And our own chanting is meant to gradually evoke the remembrance that we too are looking for Kṛṣṇa. “Kṛṣṇa, where are You?” This is our original refrain too, and chanting helps jar our memory. It cures our spiritual amnesia.

Because of their intense separation from Kṛṣṇa, the *gopīs* became brokenhearted, as Caitanya Mahāprabhu commiserates in this verse. After Kṛṣṇa left Vṛndāvana, they spent the rest of their lives feeling profound separation from Him. In that mood, in that separation, of course, they remembered Him constantly. This is technically called *lilā-smaraṇam*, and it is very advanced. In this way, the *gopīs* associated with their dear Lord Kṛṣṇa, experiencing *sambhoga* even in the midst of *vipralambha*.

In their separation, the *gopīs*’ love for Kṛṣṇa did not diminish in the least; rather, it became even more intense. That’s the purpose of love in separation, and that’s why Kṛṣṇa allows

His devotees to go through this gut-wrenching yet transcendental experience. It increases their love. If a pauper manages to accumulate some wealth, he really values it. What’s more, if he then abruptly loses it, he’ll think about it twenty-four hours a day. Similarly, to increase His devotees’ love, Kṛṣṇa sometimes seems to be lost to them, but instead of forgetting Him, they find their transcendental loving sentiments increasing.

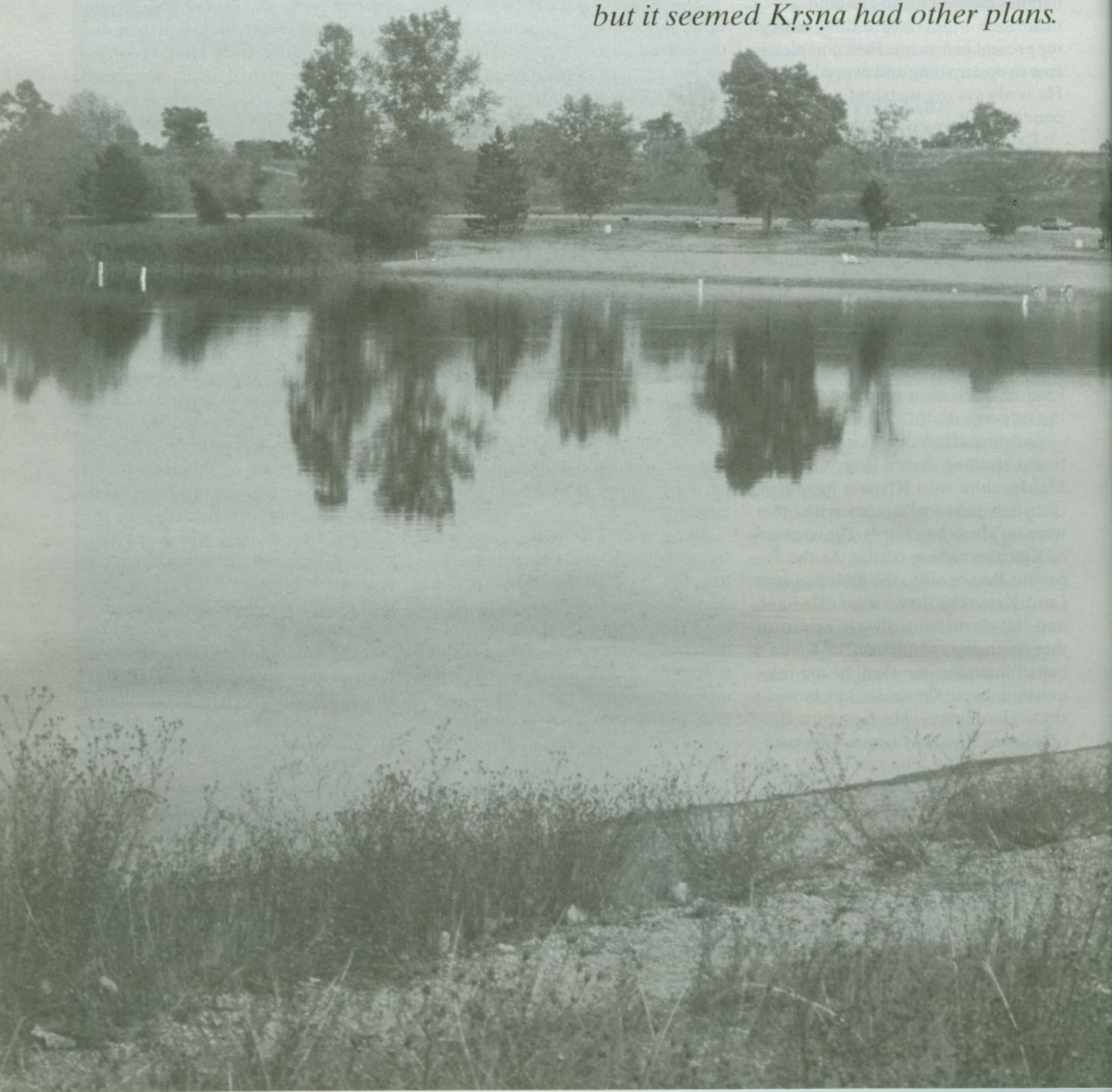
That’s real love. In spite of abuse, neglect, indifference, and all kinds of general mistreatment, the love goes on increasing. We are talking about selfless, absolute surrender and submission. It is quite different from material submission, where there is always the risk of exploitation. Kṛṣṇa is never our exploiter; He’s always our ever well-wisher.

When Caitanya Mahāprabhu was in Puri, He was constantly absorbed in the *gopīs*’ feelings of separation from Kṛṣṇa. So by His example He taught about worship of Kṛṣṇa in separation, the highest kind of submission and love. He gave the same teachings in His *Śikṣāṣṭaka* prayers, recorded in the *Caitanya-caritāmṛta* and Rūpa Gosvāmī’s *Padyāvalī*. The other Gosvāmīs presented the teachings in their writings as well. Fortunately, the teachings have survived to the present, and for that the modern world is indebted to the lives and endeavors of Śrīla Bhaktivinoda Ṭhākura, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, and, of course, His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda. ❁

Satyarāja Dāsa is a disciple of Śrīla Prabhupāda and a regular contributor to Back to Godhead. He has written several books on Kṛṣṇa consciousness, the latest of which is The Four Principles of Freedom. He and his wife live near New York City.

A DAY AT THE BEACH

*He had planned for a relaxing time,
but it seemed Kṛṣṇa had other plans.*



by Bob Roberts

ONE STEAMY late afternoon on the last Saturday of June, it's still too hot for my daily walk, so I decide to drive to a favorite swimming hole. Early summer has brought many days with highs over 90° F, so I figure the water will be pleasantly warm for my little exercise.

Upon arrival at Spring Mill Pond at Island Lake Recreation Area, near Brighton, Michigan, I'm struck by the presence of more than a dozen emergency vehicles at the west end of the sandy beach. I see ambulances, a fire truck, police and sheriff cars and trucks, and a Red Cross van.

"Must be a training exercise," I muse.

But it's no exercise. Other beach visitors tell me that the law enforcement and rescue personnel are here on serious business. A twenty-year-old man, swimming laps in the small pond, has somehow gotten into trouble. When his friends called for help, witnesses at first thought they were horsing around. But he went under around 3:00 P.M. Now a professional search operation is underway, with scuba divers being towed behind a powerboat.

I'm sobered by the methodically grim task I see in front of me. Though

a couple of fathers still swim with their small children at the opposite end of the pond, I've lost all desire to swim today. *Śmaśāna vairāgya?**

I approach the search operation at the west end of the pond. Yellow police tape reading "POLICE LINE DO NOT CROSS" is tied to the cars pulled to the water's edge, forming an area reserved for the rescue workers. A gurney is just behind a medical examiner's van, so I conclude that because of the time he has been under water, the

*The temporary sense of detachment one feels at a cemetery or place of cremation.



Spring Mill Pond at Island Lake Recreation Area, near Brighton, Michigan.

*A blonde girl who looks about fourteen
is sobbing, and I hear her say something like,
“My big brother is never coming back.”*

• • •

young man is now presumed drowned.

A blonde girl who looks about fourteen is sobbing, and I hear her say something like, “My big brother is never coming back.”

I chat with a man around my age about the gloomy scene we have chanced upon. I remark that someone can drown in only a few feet of water. But then I realize that even though that may be true, if one is in shallow water, and has buddies to help, quick rescue and revival is more likely. Falling into deep water makes immediate help much less likely and thus death more certain.

A man sitting on a nearby picnic table is speaking with a couple sunbathing on the sand. I overhear him say, “vegetarianism.” We discuss the subject a bit, and I hand him a Sunday Feast invitation card that I always carry in my wallet. As he leaves I ask him to say, as a favor to me, “Hare Kṛṣṇa,” and he readily does.

Maybe I should have mentioned the benefits of offering food to God.

This area was formerly a gravel mining operation, and I walk up a gravelly hill next to the pond to take in the entire scene. A motorboat carrying four men trolls slowly across the surface. About twenty yards behind it, bubbles rise from the scuba divers.

Every few minutes the boat suddenly turns sharply and goes in the opposite direction, and each time that happens I think the divers had found the young man. But they haven't.

Back near the beach I see a tall, slim, young dark-haired man with a shocked expression walk out from the taped-off section to sit on a picnic bench some distance from the rescue workers. As I pass, he looks up at me.

He seems approachable, so I ask, “Your friend has gone under?”

He nods almost imperceptibly.

I reply something like, “Wow, I've swum across this pond many times.”

I suppose I'm trying to sympathize with his loss and grief, but I feel that my talk is inappropriate, only irritating him and wasting his time, and I finally conclude with, “I hope it works out for you.”

Seconds later while walking away I think, “What a stupid thing I just said! ‘I hope it works out.’ His friend has obviously just died unexpectedly, on a pleasure outing, and I say, ‘I hope it works out.’ ‘I'm sorry’ would have been much, much better.”

Maybe I should have just left him alone. I'd first thought that since he'd left the immediate area of the rescue and sat on a picnic table, he was open to conversation, but maybe I was wrong, and I feel like an insensitive and ignorant gawker.

But I'm unable to leave the scene. Part of me is fascinated, perhaps morbidly, by the spectacle; another part hopes to view its conclusion; and another part likes that the normal air of frivolity of the area in high summer—loud music, disturbing yelling, and the preening and flirting of adolescents—is absent.

I return to my car for my *japa* beads and *Bhagavad-gītā As It Is*. I manage to chant two rounds while sitting on a picnic table, still watching the operation from a distance. A gorgeous soft golden sun is low in the western sky, casting its reflection on the water. Occasionally, athletic and confident looking young men walk by me on their way to the simple structure housing vending machines and restrooms. They tell me that the water where they're searching is about thirty feet deep, at that depth around 55° F., with visibility about two feet. I talk with one about “the diver's reflex,” the ability of a human body to slow its metabolism and heart rate to nearly imperceptible levels while all available blood is directed to keep the brain alive for thirty minutes or longer while submerged in cold

water. Ordinarily, a human being will die, or at least suffer massive and irreversible brain damage, if deprived of oxygen for more than about four minutes. But I've read reports of people surviving submersion for up to an hour, and making full recoveries, provided the water is cold enough.

But the young diver today says, “After an hour, it's pretty much a recovery operation.”

The young victim, under water for over five hours now, is assumed drowned.

TO THE GĪTĀ

For some reason I turn to some of the *Gītā's* last verses and read, “O King, as I repeatedly recall this wondrous and holy dialogue between Kṛṣṇa and Arjuna, I take pleasure, being thrilled at every moment.” (18.76)

As I write this one week later, I am embarrassed, as it appears that being thrilled at the scene of a tragedy is totally inappropriate. I can understand that a *mahā-bhāgavata* (topmost devotee) can be thrilled whatever the circumstances, but I know I'm not on that level.

I wonder if I should have shared my *Gītā* with the young man whose friend had drowned. I occasionally discuss Kṛṣṇa consciousness with strangers, but it's usually when I'm out chanting on the street with other devotees, or at book tables, festivals, or the temple. Maybe I should have. I'm not used to being around these tragic circumstances.

Another man tells me helicopters were on the scene earlier.

“Med evac?” I ask.

“No, TV news copters.”

A Fox 2 TV van arrives, and a young reporter briefly interviews a fireman on camera.

“Does alcohol appear to be a factor?” the reporter asks.

"Not at this time," the fireman answers.

The TV news crew departs.

I overhear a police officer say that they will continue to search until 10:00 P.M.

I walk back to the cordoned-off area to see a pickup truck with a bed-mounted generator noisily filling the divers' air tanks. At one point I count seven divers in the water: Three are resting in shallow water at the far west end, two are tied to ropes held by two men standing on the north shore, and two more are being pulled from the motor boat. Various vehicles have come and gone. The medical examiner's van is no longer at the site. A couple of county pickup trucks are now parked so that the pair of lights on stands in their beds, also powered by portable generators, can illuminate the scene, as the sun has now dropped below tree level. I'm reminded of a motion-picture crew cooperating in a common effort, with lots of vehicles, equipment, and people on location.

About 10:15 a Green Oak township fireman walks toward the group of friends.

"Kelly," he calls out.

I presume that is the sister of the victim, the next of kin present. She and several other young people gather around him, and he talks privately to them. I again hear her sobbing and guess that he has said that the search will soon be halted for the night because of darkness.

FUTILE STAR-GAZING

Mosquitoes have arrived with the dark. A man and wife astronomer couple is setting up their clock-driven telescopes and offer to share insect repellent with me. The beach is a regular observation spot for the Ford Amateur Astronomy Club. I tell them what has happened, and we then chat a bit about astronomy. A few years back I attended the Island Lake Star Party, the club's all-night open gathering, and various members generously showed me, through their precision systems, some heavenly bodies, such as Jupiter and its moons, the rings of Saturn, and, I think, the Crab Nebula. About ten years ago an employer gave me as a bonus a

rather large Dobsonian Reflector telescope, and with it devotee friends and I viewed some of the same objects. But at that Star Party the gazing quickly struck me as inane. Probably everyone there would concede that none of us would ever go to the objects we were peering at. Each member's equipment must have cost thousands of dollars of their hard-earned money, had taken time and effort to transport to a dark place, haul out, and set up, and what was the gain? So now I've seen the Crab Nebula. So what? Is my life any better, or am I any closer to the truth?

Amateur astronomy's just another unsatisfying hobby in the material world. Like when Mārkaṇḍeya Ṛṣi asked Nara-Nārāyaṇa to see the illusory potency (*Śrīmad-Bhāgavatam*, Canto 12, Chapter 9). "So be it," replied Nara-Nārāyaṇa, smiling. Then Mārkaṇḍeya found himself in the midst of the four great oceans, along with all the inhabitants of the universe, tormented by harsh winds, lightning, and great waves. My scoping of the heavenly bodies didn't result in anything dramatic, but its futility reminded me of Mārkaṇḍeya's pastime.

With the arrival of darkness, biting bugs, and the end of the day's search, I decide to drive home.

Three days later *The Livingston Daily Press Argus* reports that rescue teams found the young man's body the next morning.

RETURN TO THE POND

Independence Day. Despite TV weather predictions of a cooler and drier day, I find the weather again stifling hot and humid, and to escape the distressing noise of illegal fireworks in my neighborhood, I return to Spring Mill Pond. Because of the holiday and hot weather, the beach is crowded, but now, five days later, there are no rescue personnel here, just a nearly full parking lot and many people on the beach.

I walk to the area of the rescue operation. Loud, bad music blurts from a boom box. I wade into the water and see all ages enjoying the summer scene—sunbathing, swimming, snorkeling, strolling on the beach. I'm amazed by the number of people smoking ciga-

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rettes. It's bad enough to do that anytime, inhaling carcinogens, tar, and nicotine, to no benefit, but on a hot day? What is wrong with them? What can they be thinking? How can they do that?

"Thanks to smoking's dangerous, edgy, anti-authority image," said Mr. Butts, Garry Trudeau's *Doonesbury* character in a recent comic strip.

I swim across the short width of the pond. I consider myself a slow but decent swimmer, and for years have wanted to swim across the mile-wide Detroit River near the temple. But today I'm surprised at how sluggish I feel in the water, no doubt because this is only my second swim since last summer. Various devotees have told me that swimming is one of the few Vaiṣṇava sports. Yet in a Prabhupāda lecture I'd read last week, he commented:

Just like nowadays people are very fond of diving within the water and swimming. This has become a fashion. So next life they are going to become fish. Yes. Because *yañ yañ vāpi smaran bhāvañ tyajaty ante kalevaram* [Bg. 8.6]. If you at the time of death, if you think of that—how to swim very nicely within the water—that means next life nature will give you a fish life. You get it. That is God's mercy. Why should you artificially try to become a fish? Become actually a fish. That is nature's gift. So you'll get. *Yañ yañ vāpi smaran*. This is stated in the *Bhagavad-gītā*. Because whatever we practice in our

life, so that concept of life, that imagination, continues.

—Melbourne, April 22, 1976

Yet I recall other comments by Śrīla Prabhupāda and find them in *Śrīla Prabhupāda-līlāmṛta, Volume 5: Let There Be A Temple*.

Pāñcājanya: "Prabhupāda said, 'Lord Caitanya used to go swimming all the time. He used to play ball. So you can go and swim. Just make sure you remember Kṛṣṇa.'"

Nanda-kumāra: "Prabhupāda said, 'The sun is there—Kṛṣṇa is the light of the sun. The ocean is there—Kṛṣṇa is the taste of water. You are surrounded by Kṛṣṇa. How can you forget Kṛṣṇa? He is all around you.'"

So maybe swimming in moderation while remembering Kṛṣṇa is one thing, but across the Detroit River? Leave it for the fish. And try not to become one.

FINAL THOUGHTS

Kṛṣṇa states in the *Gītā* (8.6): "Whatever state of being one remembers when he quits his body, O son of Kuntī, that state he will attain without fail." I hope the unfortunate young man remembered something transcendental at the critical moment in his short life. My first thought is that that was unlikely, but I don't know for sure.

We never know the spiritual development of those we encounter. I'm a

wedding photographer, and at a job in May the wedding disk jockey happened to notice the orange bumper-sticker on the inside of my opened camera case—Prabhupada: Your Ever Well-Wisher. He soon approached me to say that he'd been reading the Swami's (I suspect he was unsure how to pronounce "Prabhupāda") books since he was about ten years old.

"Really!" I replied. "How did you encounter them?"

"My parents are very religious. Though they're Christians, and raised me as a Christian, they wanted to expose me to as many other religions as possible. They showed me Buddhist literature, Islamic, others. The Swami's books are most thought-provoking."

I tell him that no doubt in his previous life he cultivated spiritual life, and thus took birth in a pious family.

He'd never been to a Kṛṣṇa temple, so I gave him a Sunday Feast card.

"None of my friends are interested in this stuff," he added. "Nobody. Just me."

"I know what you mean," I replied. "The *Gītā* [7.3] says that of many thousands of men, only one may endeavor for perfection."

He now seemed a bit stunned by our conversation, at a loss for words, so I wondered if I'd said the right things. Maybe he was just nonplussed to finally encounter someone who could discuss Prabhupāda's books, and needed time to digest it.

So at a wedding, what appeared to be a twenty-five-year-old ordinary American disk jockey notices my Prabhupāda bumper-sticker and tells me he's read Prabhupāda's books. We never know whom we'll meet.

At Spring Mill Pond I hear a helicopter in the distance. As it flies into view, thumping overhead, I see that it's blue and yellow: a med evac from the University of Michigan. I look around, but no one else seems to pay it the slightest attention. ☸

Bob Roberts first met Hare Kṛṣṇa devotees at Wayne State University in Detroit in 1969. In 1986 he began regularly attending the Detroit temple for the Sunday Feast and occasional festivals. He is a free-lance photographer and resides in Commerce Township, Michigan.

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DISSENSION BETWEEN ŚIVA AND DAKṢA

*To begin explaining why Dakṣa’s daughter Satī had no children,
Maitreya describes Dakṣa’s envy of Satī’s husband,
Lord Śiva, as displayed during Dakṣa’s great sacrifice.*

CANTO 4: CHAPTER 1

66 पितर्यप्रतिरूपे स्वे भवायानागसे रुषा
अप्रौढैवात्मनात्मानमजहायोगसंयुता

*pīтары apratīrūpe sve
bhavāyānāgase ruṣā
apraudhāivātmanātmānam
ajahād yoga-saṁyutā*

pīтары—as a father; *apratīrūpe*—unfavorable; *sve*—her own; *bhavāya*—unto Lord Śiva; *anāgase*—faultless; *ruṣā*—with anger; *apraudhā*—before attaining maturity; *eva*—even; *ātmanā*—by herself; *ātmānam*—the body; *ajahāt*—gave up; *yoga-saṁyutā*—by mystic yoga.

The reason is that Satī’s father, Dakṣa, used to rebuke Lord Śiva in spite of Śiva’s faultlessness. Consequently, before attaining a mature age, Satī gave up her body by dint of yogic mystic power.

PURPORT: Lord Śiva, being the head of all mystic yogis, never even constructed a home for his residence. ❶ Satī

was the daughter of a great king, Dakṣa, and because his youngest daughter, Satī, selected as her husband Lord Śiva, King Dakṣa was not very much satisfied with her. Therefore whenever she met her father, he unnecessarily criticized her husband, although Lord Śiva was faultless. ❷ Because of this, before attaining a mature age Satī gave up the body given by her father, Dakṣa, and therefore she could not produce a child.

CANTO 4: CHAPTER 2

विदुर उवाच

1 भवे शीलवतां श्रेष्ठे दक्षो दुहितृवत्सलः
विद्वेषमकरोत्कस्मादनाध्यात्मजां सतीम्

(1) Why was Dakṣa dissatisfied with his daughter Satī?

(2) Why did Satī not have any children?

*vidura uvāca
bhava śīlavatām śreṣṭhe
dakṣo duhitṛ-vatsalaḥ
vidveṣam akarot kasmād
anāḍṛtyātmajām satīm*

viduraḥ uvāca—Vidura said; *bhave*—towards Lord Śiva; *śīlavatām*—among the gentle; *śreṣṭhe*—the best; *dakṣaḥ*—Dakṣa; *duhitṛ-vatsalaḥ*—being affectionate towards his daughter; *vidveṣam*—enmity; *akarot*—did exhibit; *kasmāt*—why; *anāḍṛtya*—neglecting; *ātmajām*—his own daughter; *satīm*—Satī.

Vidura inquired: Why was Dakṣa, who was so affectionate towards his daughter, envious of Lord Śiva, who is the best among the gentle? Why did he neglect his daughter Satī?

PURPORT: In the Second Chapter of the Fourth Canto, the cause of the dissension between Lord Śiva and Dakṣa, which was due to a great sacrifice arranged by Dakṣa for the pacification of the entire universe, is explained. Lord Śiva is described here as the best of the gentle because he is not envious of anyone, he is equal to all living entities, and all other good qualities are present in his personality. ❸ The word *śiva* means “all auspicious.” No one can be an enemy of Lord Śiva’s, for he is so peaceful and renounced that he does not even construct a house for his residence, but lives underneath a tree, always detached from all worldly things. The personality of Lord Śiva symbolizes the best of gentleness. Why, then, was Dakṣa, who offered his beloved daughter to such a gentle personality, inimical towards Lord Śiva so intensely that Satī, the daughter of Dakṣa and wife of Lord Śiva, gave up her body?

2 कस्तं चराचरगुरुं निर्वैरं शान्तविग्रहम्
आत्मारामं कथं द्वेष्टि जगतो दैवतं महत्

*kas taṁ carācara-gurum
nirvairam śānta-vigraham
ātmārāmaṁ katham dveṣṭi
jagato daivatam mahat*

kaḥ—who (Dakṣa); *taṁ*—him (Lord Śiva); *cara-acara*—of the whole world (both animate and inanimate); *gurum*—the spiritual master; *nirvairam*—without enmity; *śānta-vigraham*—having a peaceful personality; *ātma-ārāmaṁ*—satisfied in himself; *katham*—how; *dveṣṭi*—hates; *jagataḥ*—of the universe; *daivatam*—demigod; *mahat*—the great.

- (3) What is the meaning of the word *śiva*?
(4) Why is Lord Śiva known as Bhūtanātha?
(5) What is the meaning of the word *satī*?

Lord Śiva, the spiritual master of the entire world, is free from enmity, is a peaceful personality, and is always satisfied in himself. He is the greatest among the demigods. How is it possible that Dakṣa could be inimical towards such an auspicious personality?

PURPORT: Lord Śiva is described here as *carācara-guru*, the spiritual master of all animate and inanimate objects.

❹ He is sometimes known as Bhūtanātha, which means “the worshipable deity of the dull-headed.” Bhūta is also sometimes taken to indicate the ghosts. Lord Śiva takes charge of reforming persons who are ghosts and demons, not to speak of others, who are godly; therefore he is the spiritual master of everyone, both the dull and demoniac and the highly learned Vaiṣṇavas.

It is also stated, *vaiṣṇavānām yathā śambhuḥ*: Śambhu, Lord Śiva, is the greatest of all Vaiṣṇavas. On one hand he is the worshipable object of the dull demons, and on the other he is the best of all Vaiṣṇavas, or devotees, and he has a *sampradāya* called the Rudra-sampradāya. Even if he is an enemy or is sometimes angry, such a personality cannot be the object of envy, so Vidura, in astonishment, asked why he was taken as such, especially by Dakṣa. Dakṣa is also not an ordinary person. He is a Prajāpati, in charge of fathering population, and all his daughters are highly elevated, especially Satī.

❺ The word *satī* means “the most chaste.” Whenever there is consideration of chastity, Satī, this wife of Lord Śiva and daughter of Dakṣa, is considered first. Vidura, therefore, was astonished. “Dakṣa is such a great man,” he thought, “and is the father of Satī. And Lord Śiva is the spiritual master of everyone. How then could there possibly be so much enmity between them that Satī, the most chaste goddess, could give up her body because of their quarrel?”

3 एतदाख्याहि मे ब्रह्मन् जामातुः श्वशुरस्य च
विद्वेषस्तु यतः प्राणास्तत्यजे दुस्त्यजान्सती

*etat ākhyāhi me brahman
jāmātuḥ śvaśurasya ca
vidveṣas tu yataḥ prāṇāms
tatyaje dustyajān satī*

etat—thus; *ākhyāhi*—please tell; *me*—to me; *brahman*—O brāhmaṇa; *jāmātuḥ*—of the son-in-law (Lord Śiva); *śvaśurasya*—of the father-in-law (Dakṣa); *ca*—and; *vidveṣaḥ*—quarrel; *tu*—as to; *yataḥ*—from what cause; *prāṇān*—her life; *tatyaje*—gave up; *dustyajān*—which is impossible to give up; *satī*—Satī.

My dear Maitreya, to part with one’s life is very difficult. Would you kindly explain to me how such a son-in-law and father-in-law could quarrel so bitterly that the great goddess Satī could give up her life?

मैत्रेय उवाच

4 पुरा विश्वसृजां सत्रे समेताः परमर्षयः
तथामरगणाः सर्वे सानुगा मुनयोऽग्नयः

maitreya uvāca
purā viśva-sṛjām satre
sametāḥ paramarṣayaḥ
tathāmara-gaṇāḥ sarve
sānugā munayo 'gnayaḥ

maitreyaḥ uvāca—the sage Maitreya said; *purā*—formerly (at the time of Svāyambhuva Manu); *viśva-sṛjām*—of the creators of the universe; *satre*—at a sacrifice; *sametāḥ*—were assembled; *parama-ṛṣayaḥ*—the great sages; *tathā*—and also; *amara-gaṇāḥ*—the demigods; *sarve*—all; *sa-anugāḥ*—along with their followers; *munayaḥ*—the philosophers; *agnayaḥ*—the fire-gods.

The sage Maitreya said: In a former time, the leaders of the universal creation performed a great sacrifice in which all the great sages, philosophers, demigods, and fire-gods assembled with their followers.

PURPORT: Upon being asked by Vidura, the sage Maitreya began to explain the cause of the misunderstanding between Lord Śiva and Dakṣa, because of which the goddess Satī gave up her body. Thus begins the history of a great sacrifice performed by the leaders of the universal creation, namely Marīci, Dakṣa, and Vasiṣṭha. These great personalities arranged for a great sacrifice, for which demigods like Indra and the fire-gods assembled with their followers. Lord Brahmā and Lord Śiva were also present.

5 तत्र प्रविष्टमृषयो ध्वार्कमिव रोचिषा
भ्राजमानं वितिमिरं कुर्वन्तं तन्महत्सदः

tatra praviṣṭam ṛṣayo
dr̥ṣṭvārkaṁ iva rociṣā
bhrājamānaṁ vitimiram
kurvantam tan mahat sadaḥ

tatra—there; *praviṣṭam*—having entered; *ṛṣayaḥ*—the sages; *dr̥ṣṭvā*—seeing; *arkaṁ*—the sun; *iva*—just like; *rociṣā*—with luster; *bhrājamānaṁ*—shining; *vitimiram*—free from darkness; *kurvantam*—making; *tat*—that; *mahat*—great; *sadaḥ*—assembly.

When Dakṣa, the leader of the Prajāpatis, entered that assembly, his personal bodily luster as bright as the effulgence of the sun, the entire assembly was illuminated, and all the assembled personalities became insignificant in his presence.

6 उदतिष्ठन् सदस्यास्ते स्वधिष्ण्येभ्यः सहाग्नयः
ऋते विरिञ्चां शर्वं च तद्भासाक्षिसचेतसः

udatiṣṭhan sadasyās te
sva-dhiṣṇyebhyaḥ sahāgnayaḥ
ṛte viriñcām śarvaṁ ca
tad-bhāsākṣipta-cetasah

udatiṣṭhan—stood up; *sadasyāḥ*—the members of the assembly; *te*—they; *sva-dhiṣṇyebhyaḥ*—from their own seats; *saha-agnayaḥ*—along with the fire-gods; *ṛte*—except for; *vir-iñcām*—Brahmā; *śarvam*—Śiva; *ca*—and; *tat*—his (Dakṣa's); *bhāsa*—by the luster; *ākṣipta*—are influenced; *cetasah*—those whose minds.

Influenced by his personal bodily luster, all the fire-gods and other participants in that great assembly, with the exceptions of Lord Brahmā and Lord Śiva, gave up their own sitting places and stood in respect for Dakṣa.

7 सदसस्पतिभिर्दक्षो भगवान् साधु सत्कृतः
अजं लोकगुरुं नत्वा निषसाद तदाज्ञया

sadasas-patibhir dakṣo
bhagavān sādhu sat-kṛtaḥ
ajam loka-gurum natvā
niṣasāda tad-ājñayā

sadasaḥ—of the assembly; *patibhiḥ*—by the leaders; *dakṣaḥ*—Dakṣa; *bhagavān*—the possessor of all opulences; *sādhu*—properly; *sat-kṛtaḥ*—was welcomed; *ajam*—to the unborn (Brahmā); *loka-gurum*—to the teacher of the universe; *natvā*—making obeisances; *niṣasāda*—sat down; *tad-ājñayā*—by his (Brahmā's) order.

Dakṣa was adequately welcomed by the president of the great assembly, Lord Brahmā. After offering Lord Brahmā respect, Dakṣa, by the order of Brahmā, properly took his seat.

8 प्राङ्निषण्णं मृडं धृष्ट्वा नामृष्यत्तदनादृतः
उवाच वामं चक्षुर्भ्यामभिवीक्ष्य दहन्निव

prāñ-niṣaṇṇaṁ mṛḍam dr̥ṣṭvā
nāmṛṣyat tad-anādṛtaḥ
uvāca vāmaṁ cakṣurbhyām
abhivikṣya dahann iva

prāk—before; *niṣaṇṇam*—being seated; *mṛḍam*—Lord Śiva; *dr̥ṣṭvā*—seeing; *na amṛṣyat*—did not tolerate; *tat*—by him (Śiva); *anādṛtaḥ*—not being respected; *uvāca*—said; *vā-*

mam—dishonest; *caḥsurbhyaṁ*—with both eyes; *abhivikṣya*—looking at; *dahan*—burning; *iva*—as if.

Before taking his seat, however, Dakṣa was very much offended to see Lord Śiva sitting and not showing him any respect. At that time, Dakṣa became greatly angry, and, his eyes glowing, he began to speak very strongly against Lord Śiva.

PURPORT: 6 Lord Śiva, being the son-in-law of Dakṣa, was expected to show his father-in-law respect by standing with the others, 7 but because Lord Brahmā and Lord Śiva are the principal demigods, their positions are greater than Dakṣa's. Dakṣa, however, could not tolerate this, and he took it as an insult by his son-in-law. Previously, also, he was not very much satisfied with Lord Śiva, for Śiva looked very poor and was niggardly in dress.

9 श्रुयतां ब्रह्मर्षयो मे सहदेवाः सहाग्रयः
साधूनां ब्रुवतो वृत्तं नाज्ञानान्न च मत्सरात्

*śrūyatām brahmaṛṣayaḥ me
saha-devāḥ sahāgnayaḥ
sādhūnām bruvato vṛttam
nāññānān na ca matsarāt*

śrūyatām—hear; *brahma-ṛṣayaḥ*—O sages among the *brāhmaṇas*; *me*—unto me; *saha-devāḥ*—O demigods; *saha-agnayaḥ*—O fire-gods; *sādhūnām*—of the gentle; *bruvataḥ*—speaking; *vṛttam*—the manners; *na*—not; *aññānāt*—from ignorance; *na ca*—and not; *matsarāt*—from envy.

All sages, brāhmaṇas, and fire-gods present, please hear me with attention, for I speak about the manners of gentle persons. I do not speak out of ignorance or envy.

PURPORT: In speaking against Lord Śiva, Dakṣa tried to pacify the assembly by presenting in a very tactful way that he was going to speak about the manners of gentle persons, although naturally this might affect some unmannerly upstarts and the assembly might be unhappy because they did

(6) Why did Dakṣa think that Lord Śiva should show him respect?

(7) Why was Lord Śiva justified in not rising when Dakṣa entered the arena?

not want even unmannerly persons to be offended. In other words, he was in complete knowledge that he was speaking against Lord Śiva in spite of Śiva's spotless character.

As far as envy is concerned, from the very beginning he was envious of Lord Śiva; therefore he could not distinguish his own particular envy. Although he spoke like a man in ignorance, he wanted to cover his statements by saying that he was not speaking for impudent and envious reasons.

10 अयं तु लोकपालानां यशोघ्नो निरपत्रपः
सद्विराचरितः पन्था येन स्तब्धेन दूषितः

*ayam tu loka-pālānām
yaśo-ghno nirapatrapaḥ
sadbhir ācaritaḥ panthā
yena stabdhena dūṣitaḥ*

ayam—he (Śiva); *tu*—but; *loka-pālānām*—of the governors of the universe; *yaśaḥ-ghnaḥ*—spoiling the fame; *nirapatrapaḥ*—shameless; *sadbhir*—by those of gentle manner; *ācaritaḥ*—followed; *panthāḥ*—the path; *yena*—by whom (Śiva); *stabdhena*—being devoid of proper actions; *dūṣitaḥ*—is polluted.

Śiva has spoiled the name and fame of the governors of the universe and has polluted the path of gentle manners. Because he is shameless, he does not know how to act.

PURPORT: Dakṣa wanted to impress upon the minds of all the great sages assembled in that meeting that Śiva, being one of the demigods, had ruined the good reputations of all the demigods by his unmannerly behavior. The words used against Lord Śiva by Dakṣa can also be understood in a different way, in a good sense. For example, he stated that Śiva is *yaśo-ghna*, which means "one who spoils name and fame." So this can also be interpreted to mean that he was so famous that his fame killed all other fame. Again, Dakṣa used the word *nirapatrapa*, which also can be used in two senses. One sense is "one who is stunted," and another sense is "one who is the maintainer of persons who have no other shelter." Generally Lord Śiva is known as the lord of the *bhūtas*, or lower grade of living creatures. They take shelter of Lord Śiva because he is very kind to everyone and is very quickly satisfied. Therefore he is called Āśutoṣa. To such men, who cannot approach other demigods or Viṣṇu, Lord Śiva gives shelter. Therefore the word *nirapatrapa* can be used in that sense.

(continued in the next issue)

INNOCENCE OF A CHILD

(continued from page 15)

nodded up and down. His eyes met Prabhupāda's, and suddenly they were both laughing with each other in perfect harmony.

In the years that followed I seldom saw Tribhuvanātha. Prabhupāda called him to India to help lay the foundations for ISKCON's temples there, and after that he just kept traveling and preaching. But I will always remember him as he was on that day in 1973: laughing for sheer joy before his beloved spiritual master.

Taking the Gītā To the Arab World

by R̥ddha Dāsa

IN 1978 TRIBHUVANĀTHA recruited a fearless and determined group of *brahmacārīs*—Avināścandra, Nikhilānanda, Mahā-kratu, and Padmapāṇī—to travel to the Middle East to distribute the just-published Arabic translation of *Bhagavad-gītā As It Is*. While driving from London to Beirut, they were held at knifepoint in Ankara and stranded without money in Istanbul for nine days with a broken-down van. They managed to survive by selling their large stock of "Change of Heart" tapes from shop to shop. Finally they made it to Beirut—in the middle of a civil war.

In Beirut, Śrīla Prabhupāda's books were much appreciated in the wealthy Christian areas, where it was safe to wander about. Once, though, when the devotees strayed into a Palestinian area, some heavily armed PLO men stopped them, piled onto their car, and ordered them to drive to the PLO command post. The devotees were questioned one by one, but Tribhuvanātha saved the day by convincing the PLO that they were friends of Rāvaṇāri, a Palestinian devotee.

In his desire to please Prabhupāda, Tribhuvanātha had failed to warn his colleagues of the extremely hazardous nature of their venture. Still, some devotees stayed on in Beirut and risked their lives distributing the *Gītās*. Those who stayed were all arrested and tor-

tured at some point.

Nikhilānanda: "It was Tribhuvanātha's principle to spend all the money he had on preaching, printing books, etc., to make sure it was used for Kṛṣṇa. So we never had any money. In the beginning we lived in the poorest part of town, with rats in the shower room, next door to an Arab guerrilla base. We were in the midst of bombing, tanks, and machine-gun fighting all the time. In one week, the Syrians, who were involved in Lebanon's civil war, fired fourteen hundred rockets on a part of town where we had just sold our books.

ering money from the West. Because that devotee was carrying a large amount of foreign currency, he was suspected of being a spy and arrested. Tribhuvanātha's enquiries about him raised suspicions, so he was arrested too. He was held in a hellish dungeon for a month. His prison was a damp cellar without windows or lighting and with no room to stand. He was fed only an occasional bowl of watery soup with a piece of mouldy bread, which he described as being not fit for a dog. Fortunately, because of his Irish nationality his jail time was relatively short.



Brighton, England, 2001

"Every evening some Arab soldiers of various groups raided our flat to see what we were doing. But they would usually put aside their machine guns and sit down with us to sing the *mahā-mantra*. They really liked doing *kīrtana* with us and went wild about it. The only problem was how to stop the *kīrtana* after a few hours without making them angry. We tried to smile all the time. And we depended on Śrīla Prabhupāda."

ARRESTED IN DAMASCUS

Tribhuvanātha once traveled to Damascus to look for a devotee deliv-

One time in Beirut during 1978, some devotees, after being held for a week by guerrillas, were released. Tribhuvanātha greeted them on their return.

"Alive and well!" he said.

He was so relieved. A bright smile wreathed his face.

"Nikhilānanda! Padmapāṇī! You're alive! We thought that you had gone back home, back to Godhead."

Later on, other devotees traveled to the Persian Gulf to raise money for spreading Kṛṣṇa consciousness in the Arab world. Devotees came and went over the years, but Tribhuvanātha was the guiding force on behalf of Śrīla

The kīrtanas were Tribhuvanātha's trademark. No matter what happened, the holy name was victorious.

• • •

Prabhupāda, and the person who held it all together.

A TEMPLE IN CAIRO

After all the books had been distributed, Tribhuvanātha wanted to open a temple in Cairo, but there was no money. He handed Padmapāñī a pile of photos of ISKCON temples and asked him to try to get help from Indians living in Kuwait. He was sure that when they saw what ISKCON had done in other places, they would be happy to help start a temple in Cairo.

Tribhuvanātha bought him a ticket, and he landed in Kuwait with five US dollars in his pocket and only a vague idea of what to do or where to go. Armed only with faith in Śrīla Prabhupāda and in Tribhuvanātha's words of advice, he was successful. He returned from Kuwait a week later with US \$2,000 to start a Cairo center. It wasn't long before Tribhuvanātha was holding regular programs at the local university and in the small temple in Zamalek, a suburb of Cairo.

Nikhilananda summed up the whole experience: "When you're with devotees like Tribhuvanātha Prabhu, life is very intense and you feel Śrīla Prabhupāda's presence always."

The Festival Organizer

by Kirti Kishor

IN 1987 TRIBHUVANĀTHA started arranging Hare Kṛṣṇa festivals throughout the United Kingdom. He and his small crew would often visit two towns or cities a month, putting

on festivals after a few weeks of advertising and street chanting.

In 1991 Tribhuvanātha returned to his homeland when he was put in charge of the Inis Rath Island Temple in Ireland. After rescuing the temple from the brink of insolvency, he began organizing preaching activities all over Ireland, and with his festival crew opened a center in Dublin. When the devotees would go to the annual Feila festival, trouble-makers would throw beer cans at them and try to pull their tent down. Tribhuvanātha relished the adventure and madness of it, taking every opportunity to inspire people to chant and dance and take *prasādam*. The *kīrtanas* were what really kept things going. They were Tribhuvanātha's trademark. No matter what happened, the holy name was victorious.

AFRICAN FESTIVALS

During this period in Ireland, Tribhuvanātha met a devotee who had traveled in east Africa and who invited him to visit there. After seeing Kenya, Tanzania, and Uganda, Tribhuvanātha became inspired to travel there with other devotees and do a festival tour. The first African tour was in 1995, and there has been at least one tour a year since then, with devotees coming from all over the world to take part.

The festivals reached Kenya, Tanzania, Uganda, Zambia, Malawi, and Zimbabwe, in universities and colleges, public stadiums, parks, halls, theaters, hotels, and Hindu temples. Once, at a festival in Mwanza, Tanzania, the whole town—over ten thousand people—came to the festival in a stadium. The *kīrtana* beat out powerfully for hours, and everyone danced.

With much time and effort, Tribhu-

vanātha helped open a temple, a farm, and an orphanage school in Kampala, Uganda.

In Kenya, Tribhuvanātha inspired Kṛṣṇa-māyī Devī Dāsī, an Indian devotee who lives in Kisumu and who regularly helped out at local orphanages, to open her own school. In 2001 Kṛṣṇa-māyī opened an orphanage called Little Gokula Education Centre, dedicated to Tribhuvanātha Prabhu as the patron saint. He remains the main inspiration behind it. The school educates and cares for 180 African children, mainly orphans and street kids. Some of these children met Tribhuvanātha, and all love him, as he loved everyone.

After some years in Ireland, the festival crew moved back to England to help a small struggling temple in the north and do festivals there again. Now the crew holds UK festivals during the summer and an African tour during the European winter.

Because of illness, Tribhuvanātha eventually had to stop organizing the festivals. At the last festival he attended, he instructed his crew to carry on with the festivals whatever happened.

"That's all I'm about," he said. "That's all I've ever been about. It looks like a bunch of people jumping around, having a laugh, a good time, but it's Kṛṣṇa's trick to enter their hearts. Just as someone can sneak into your house without your knowing it, so by these festivals and *kīrtanas*, Kṛṣṇa sneaks into their hearts. I'll always be at the festivals, and as Prabhupāda said, Nārada Muni will always be there." ❀

ONLINE EXTRA

An account of Tribhuvanātha's passing is at www.krishna.com/371

“Come to the Platform of Goodness”

Here we continue a conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and John Mize, a professor of philosophy. It took place in Los Angeles on June 23, 1975.

Disciple: Śrīla Prabhupāda, it seems you're saying Kṛṣṇa is independent and we're expansions of Him, part and parcel of Him—so naturally, we have to be independent, too.

Śrīla Prabhupāda: Yes. The part and parcel must have a little portion of independence. For instance, you take a drop of water from the sea, and all the chemical composition of the sea is there in the drop. So Kṛṣṇa is fully independent, and although we living entities are tiny like a drop of sea water, still the independence

quality is there in minute quantity.

Professor Mize: But Kṛṣṇa has no tendency to fall, whereas we do.

Śrīla Prabhupāda: No, Kṛṣṇa has no such tendency, because Kṛṣṇa is God, and therefore He is all-good. Even if He seems to fall down—according to our estimation—it is not actually a fall-down. If we are sensible, we cannot judge God. If we are devotees, in all circumstances we shall glorify God: “You are all-good.” That is a devotee. You cannot criticize God—“Oh, You are doing such a thing.” No.

Professor Mize: I'm still puzzled about the relationship of the soul to God. If the soul is eternal, as God is, and yet some souls have the tendency to fall and others don't have that tendency . . .

(please turn to page 54)

Krishna's Village

At a huge festival in Poland, thousands of people get immersed in the culture of Kṛṣṇa consciousness.

by Kṛṣṇa-kṛpā Dāsa

THIS SUMMER I joined devotees from sixteen countries on the last three weeks of Indradymna Swami's Polish Festival Tour, which took us to five towns, four beaches, and the mammoth Polish Woodstock Festival.

The highlight of the tour was Woodstock, a massive two-day concert held each August with fifty bands from all over the world. About 350,000 people, mostly young, attend the festival, organized by philanthropist Jurek Owskiak. He puts

on the annual event to thank the many young people who help him raise money for Poland's poor and sick children. For six years, he has invited Hare Kṛṣṇa devotees to Woodstock to share our philosophy and way of life with others and help keep the attendees engaged and the event peaceful.

Although Woodstock lasts two days, the devotees' festival lasts three, beginning a day earlier. The day before our festival began, we chanted for two hours along the

Photos by Dharmātmā Dāsa, Kṛṣṇa-kṛpā Dāsa, Śādhū-śāstra Dāsa, Kapindra Dāsa, Jayatām Jaya Śila Dāsa, and Dharaṇikānta Dāsa



f Peace

*Devotees and festival-goers
chant Hare Kṛṣṇa in one of several
processions around the site
of Poland's largest rock concert.
(The author is right
of center, arms
upraised.)*





streets of the nearby town of Zary, an accordion and a trumpet complementing our usual drums and cymbals. Many people waved to us, some danced along with us, and half a dozen kids followed us most of the way, some helping by carrying flags. A small crowd formed when we stopped, and some people listened for an hour.

The devotees' camp at Woodstock is known as Krishna's Village of Peace. While our main tent was being set up, Indradyumna Swami talked with an old acquaintance, the local fire chief.

Indradyumna Swami later recalled: "The chief of the fire department said, 'The people of Zary have been waiting all year for you to come. They look forward to Krishna's Village of Peace.' Then he smiled and said, 'Do you remember last year when you visited our fire department and gave me a *Bhagavad-gītā*?'

"Reflecting for a moment, I replied, 'Yes, I remember.'

"'I've been reading it all year, almost every day. It became particularly relevant for me last month when one of my colleagues died fighting a house fire. From that book I understood that the soul is eternal.'"

Krishna's Village of Peace was big-





In the days before the Woodstock festival, devotees chant in downtown Zary (left), delighting many onlookers (below).



ger than ever this year. Five hundred and forty devotees attended, rendering a variety of services.

Every year the devotees stage a special event, such as a Vedic marriage or a Janmāṣṭamī celebration. This year it was a Jagannātha Rathayātrā parade. Before the parade, the mayor of Zary and an ex-mayor, now a member of parliament, took part in an inauguration ceremony. The parade went for almost two hours through acres of tents occupied by many tens of thousands of people. Some danced, some chanted, some helped pull the cart, some took pictures, and others watched with curiosity. One young man stared for a long time and then repeatedly joined his palms together in obeisance to Jagannātha, the Lord of the universe. Television cameras filmed the event for the evening news.

I was assigned to the temple tent, one in a semicircle of tents facing our main tent, which—though a hundred



Indradyumna Swami (far left) carefully oversees the construction of Krishna's Village of Peace, including the elaborate stage (left).

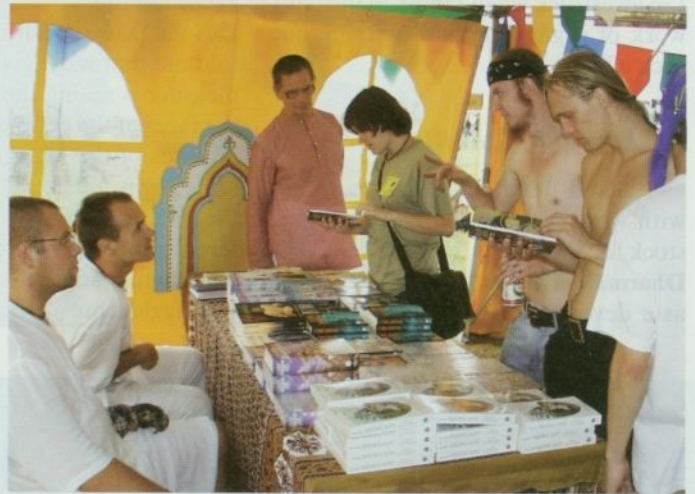


The main Woodstock stage (above) was the site of many concerts, including one by the devotee hardcore band Shelter in front of a crowd of two to three hundred thousand people. At right, Shelter blasts out its spiritual message from the Village of Peace stage.





Festival attendees examine Śrīla Prabhupāda's books (below) in one of the dozen tents in the devotees' camp. The young Polish people loved prasādam (bottom), 92,000 plates of which were passed out in three days.



yards long, and with room for ten thousand—was often full in the evening. At one end a stage held Kṛṣṇa conscious entertainment, scheduled from noon to midnight for three days. In reality, an enthusiastic audience kept the stage show going each night until around 3:00 A.M. Our professional sound system spread the transcendental vibrations several hundred yards in all directions. The stage show included Indian dances, a Rāmāyaṇa play, a martial arts demonstration, a pantomime on reincarnation, a puppet show of Kṛṣṇa's pastimes, devotional singing accompanied by traditional instruments, and a variety of bands—from the reggae Village of Peace, to the hardcore Shelter—playing songs with

Kṛṣṇa conscious lyrics. Whenever any of the bands played on our main stage, people in the crowd would dance, sometimes by the thousands. The last band of the evening played traditional devotional music, and on the final evening the listeners crowding our main tent didn't want us to stop. They shouted "more, more" in Polish until we promised to go on as long as they agreed to sing and dance.

In the temple tent, devotional chanting and lectures went on continuously from noon to midnight. Fifty to a hundred people were always on hand, becoming cleansed of lifetimes of karma and becoming attracted, even if imperceptibly, to Kṛṣṇa's devotional service. We taught batches of people

the *mahā-mantra* and the "swami step," a simple dance taught by Śrīla Prabhupāda, and many chanted and danced along with us with great pleasure. The devotees who put on festivals in England, originally organized by Tribhuvanātha Dāsa and now headed by Giridhārī Dāsa, were a great asset, and they performed much of the chanting in the temple tent.

Other tents held *prasādam*, a gift shop, a book store, a face-painting booth, an information booth, a questions-and-answers booth, a soft-drinks concession, a meditation area, a Vedic astrology booth, and displays on vegetarianism, reincarnation, and science and Kṛṣṇa consciousness.

The most amazing aspect of the

festival was the mass distribution of *prasādam*. Dozens of devotees cooks prepared *prasādam* at several school kitchens around Zary, and in three days over 92,000 full meals were distributed. I'm awestruck when I think of the hard work of organizing and carrying out such a feat.

LASTING IMPRESSIONS

I asked devotees I was traveling with what was special about Woodstock for them.

Dharmātmā Dāsa: "In my thirty years as a devotee, this is one of the most

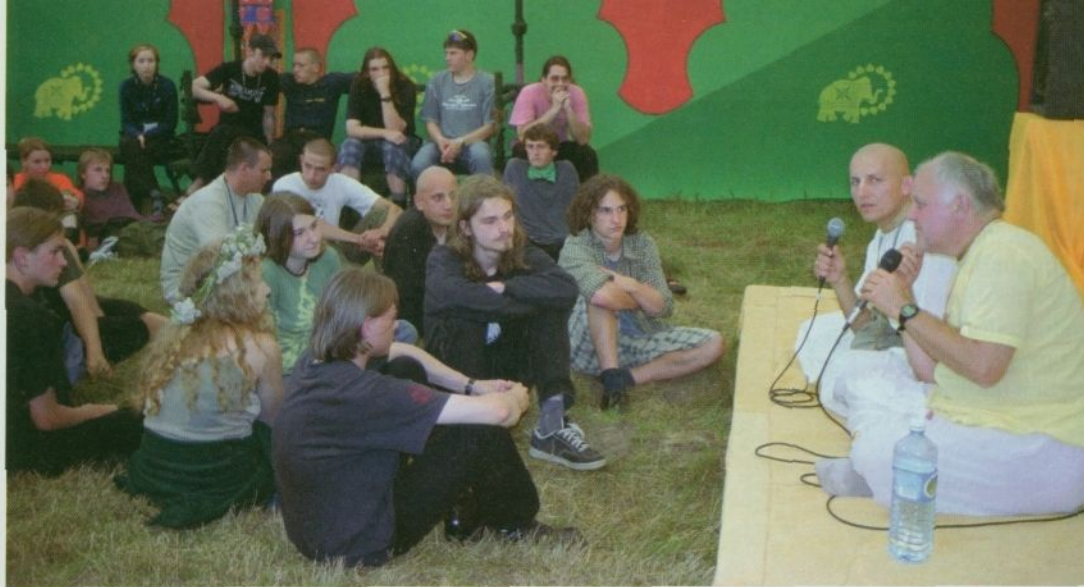
dynamic and enlivening preaching programs I've seen. Next year will be my third visit to the Polish festivals, and I can't wait. Every devotee should take part and feel the bliss at least once in his or her life."

Devala Dāsa: "Indradyumna Swami told me that what gives him the most pleasure is seeing the happy looks on the faces of the people as they tour the grounds of the Village of Peace. That same joy is felt by all the devotees on the tour. To see the reactions of the different people is wonderful. Young, old, black, white, some clean looking, some bedraggled, but all there with the same

feeling of awe and reverence as they watch the plays or listen to the lectures. A lot of people come and spend morning until evening, hearing lectures, taking *prasādam*, discussing philosophy, and chanting and dancing to all the different *bhajana* bands and Kṛṣṇa rock groups."

Dvijapriyā Devī Dāsī: "I feel that the most impressive and incredible aspect of the Woodstock festival is the devotees who organize and take part in it. I was constantly amazed by their tireless enthusiasm and dedication to making sure every soul at the festival had a positive experience of Kṛṣṇa conscious-





At left, through a translator, Prthu Dāsa (foreground) answers questions about Kṛṣṇa consciousness. Below, a team of devotees decorate festival attendees with “gopī dots” (below).



Dancers portray Kṛṣṇa and the gopīs during a performance of “The Syāma Dance” (far left). At left, two visitors to Krishna’s Village of Peace view Kṛṣṇa art in one of the booths showcasing Kṛṣṇa culture.



Lord Jagannātha's Rathayātrā (above) parades through a field of tens of thousands of tents, inspiring some festival-goers to dance with joy (right). From the main festival stage, Indradyumna Swami (above, right) addresses a crowd numbering in the hundreds of thousands.



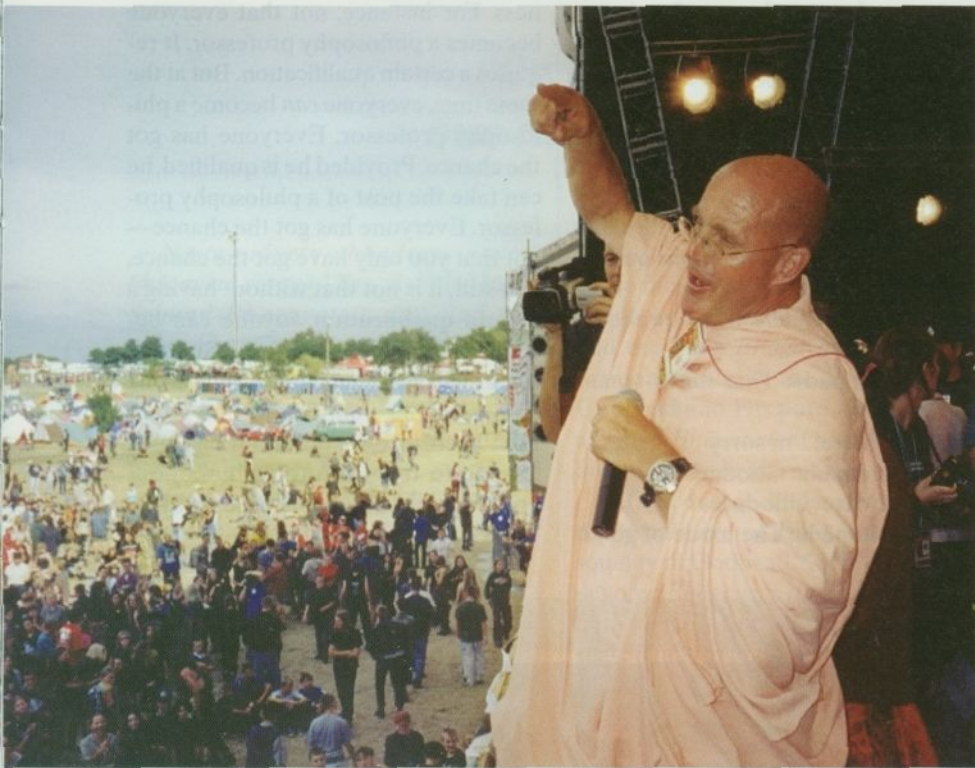
ness. I could see that what really attracted people more than anything else was the blissful atmosphere of the Village of Peace, and especially the genuine sweetness and friendliness of all the devotees they met. My family and I are looking forward to going again next year and, we hope, traveling on the whole summer tour."

Ananda Kṛṣṇa Devi Dāśī, from Poland but living in the U.S., recalls her impressions from when she went four years ago: "What I saw completely surpassed my expectations. First, I had never taken part in such a large cul-

tural event. Second, I was amazed by Indradyumna Swami's team of devotees. They looked really professional, motivated, organized, cooperative, confident, and enthusiastic."

During the festival I would think

how Śrīla Prabhupāda had begun his Hare Kṛṣṇa movement in America by giving young people addicted to intoxication and illicit sex the opportunity to hear about spiritual life, the chanting of the holy name, and the



teachings of *Bhagavad-gītā*, and to taste *Kṛṣṇa-prasādam*, sanctified food. Many became transformed into saints who could inspire others in spiritual life. I saw the same activity going on, by Prabhupāda's grace, at the Polish Woodstock Festival, in another time and another place. People were taking it seriously and becoming attracted to a spiritual and godly life. ☸

Kṛṣṇa-kṛpā Dāsa, a disciple of His Holiness Satsvarūpa Dāsa Goswami, serves at the Alachua, Florida, branch of the Bhaktivedanta Institute, the science division of the Hare Kṛṣṇa movement. Write him at bvi@afn.org.

ONLINE EXTRA

This article was abridged from a much longer version, which can be found on our Web site —with many more photos: www.krishna.com/371

A Visit with the Mayor of Zary

by Indradyumna Swami

VARA-NĀYAKA, Nandinī, Rādhā Sakhī Vṛndā, and I arrived a few minutes early, and the mayor's secretary had us wait in the reception room. Suddenly a television crew from TVN 24 (the Polish version of CNN) burst into the room. The woman reporter apologized to the secretary for being late.

"I'll say you're late," the secretary said. "You were supposed to be here an hour ago!"

A few seconds later the mayor opened his door and saw two sets of visitors waiting.

Smiling, he said, "I'll see the Hare Kṛṣṇas first—they're more important."

He opened the door wider, and we walked in. Closing it, he asked us to sit down. Two seconds later, the door was flung open again, and the television crew entered with cameras at the ready.

Turning on a big light, the reporter asked the mayor, "You don't mind if we film your meeting with the Hare Kṛṣṇas, do you? It will make a great story!"

Calm and collected, the mayor said, "Not at all," and he began praising our participation in the Woodstock Festival.

"The members of the Hare Kṛṣṇa movement



*Roman Pogorzelec,
Mayor of Zary*

have brought a wonderful culture to the Woodstock Festival," he said. "We were proud to have them in our town. They have an important message for the young people of our country. And just see how they are always so happy!"

The reporter soon asked to speak to the mayor alone, and we left the room.

Just as we were going out, she asked that we wait outside the building. She wanted to ask some more questions. A

few minutes later she came out with the cameraman.

Setting up in front of the town hall, she said, "This will be on the national news. Here's your chance."

As the camera began filming, I stood under the Polish national flag and spoke to the nation: "As members of the Hare Kṛṣṇa movement, we are very happy to be participants in this great event of Woodstock. Jurek Owsiak invites us every year because we truly imbibe the two themes of this event: non-violence and working to help young people overcome drug abuse. Our formula is very simple: We chant names of God—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And we distribute vegetarian food offered to God. These simple activities can purify anyone's heart."

PURE GOODNESS

(continued from page 43)

Śrīla Prabhupāda: No, no—“eternal” does not mean not having the tendency to fall. For instance, you are now a professor. So you can fall down from your position. At the same time, that does not mean you are not eternal. If you should fall down from your position, you do not lose your eternity. You simply fall down.

You can become a professor; you can become an ordinary man. But you are eternal in all circumstances—eternal. Fall-down does not mean that one loses his eternity. That is stated in *Bhagavad-gītā—na jāyate mriyate vā kadācin . . . ajo nityaḥ śāśvato 'yaṁ*

purāṇo na hanyate hanyamāne śarīre: the living entity is never born and never dies. This is eternity. You change your body, but you are eternal.

Professor Mize: It's so puzzling, though—why I would spend eternity in a fallen situation.

Śrīla Prabhupāda: Yes. Therefore, the soul requires that *sattva-guṇa* qualification.

Professor Mize: The *what* qualification?

Śrīla Prabhupāda: That *sattva-guṇa*—goodness.

Professor Mize: I'm sorry . . .

Śrīla Prabhupāda: Goodness.

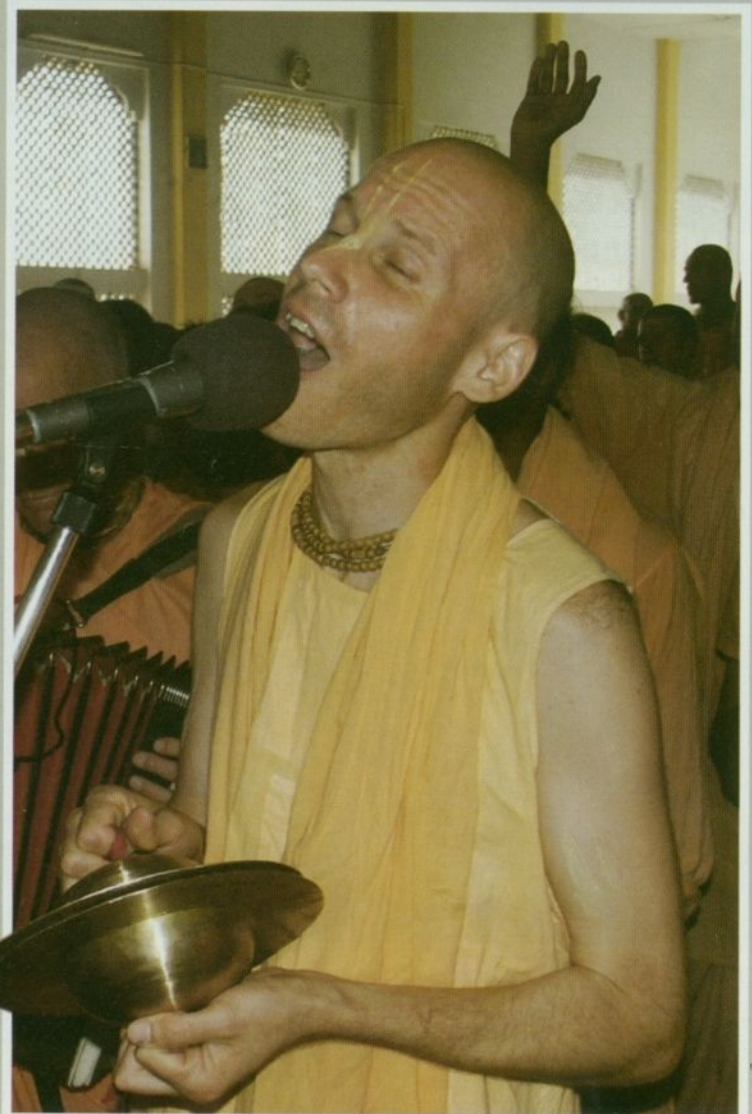
Professor Mize: Goodness?

Śrīla Prabhupāda: The mode of good-

ness. For instance, not that everyone becomes a philosophy professor. It requires a certain qualification. But at the same time, everyone *can* become a philosophy professor. Everyone has got the chance. Provided he is qualified, he can take the post of a philosophy professor. Everyone has got the chance—not that you only have got the chance. But still, it is not that without having a certain qualification anyone can become a philosophy professor. So these things will remain puzzling unless one comes to the qualification of goodness. Therefore, we order our disciples, “Come to the platform of goodness. Give up all these nonsense habits.” Then it will be possible.

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

PRONUNCIATION:
ha-ray, krish-na, ra-ma
(rhymes with “drama”)



Amoghā Dāsa

“On the platform of goodness one can understand very quickly.”

• • •

Naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā. [To a disciple:] In the *Srīmad-Bhagavatam* you find this verse. First Canto.

So we are now covered with base qualities: passion and ignorance. But *tadā rajas-tamo-bhāvāḥ*: when these base qualities are finished—even if not altogether, even if almost finished—then one can come to the platform of *sattva-guṇa*.

Professor Mize: The platform of . . . ?

Śrīla Prabhupāda: *Sattva-guṇa*, goodness. On that platform one can understand very quickly. This Kṛṣṇa consciousness movement is a little successful because we are trying to bring the students to the platform of goodness. If you keep people on the platform of ignorance and passion, then it will be difficult.

Disciple: Śrīla Prabhupāda, you asked for Chapter 2, “Divinity and Divine Service,” verse 18:

*naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī*

“By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.”

And now Śrīla Prabhupāda’s purport: “Here is the remedy for eliminating all inauspicious things within the heart which are considered to be obstacles in the path of self-realization. The remedy is the association of the *Bhāgavatas*. There are two types of *Bhāgavatas*, namely the book *Bhāgavata* and the devotee *Bhāgavata*. Both the *Bhāgavatas* are competent remedies, and both of them or either of them can be good enough to eliminate the obstacles. A devotee *Bhāgavata* is

as good as the book *Bhāgavata*, because the devotee *Bhāgavata* leads his life in terms of the book *Bhāgavata*, and the book *Bhāgavata* is full of information about the Personality of Godhead and His pure devotees, who are also *Bhāgavatas*. *Bhāgavata* book and person are identical.

“The devotee *Bhāgavata* is a direct representative of Bhagavān, the Personality of Godhead. So by pleasing the devotee *Bhāgavata*, one can receive the benefit of the book *Bhāgavata*. Human reason fails to understand how by serving the devotee *Bhāgavata* or the book *Bhāgavata* one gets gradual promotion on the path of devotion. But actually these are facts explained by Śrīla Nārādadeva, who happened to be a maidservant’s son in his previous life. The maidservant was engaged in the menial service of the sages, and thus he also came into contact with them. And simply by associating with them and accepting the remnants of foodstuff left by the sages, the son of the maidservant got the chance to become the great devotee and personality Śrīla Nārādadeva. These are the miraculous effects of the association of *Bhāgavatas*. And to understand these effects practically, it should be noted that by such sincere association of the *Bhāgavatas*, one is sure to receive transcendental knowledge very easily, with the result that he becomes fixed in the devotional service of the Lord. The more progress is made in devotional service under the guidance of the *Bhāgavatas*, the more one becomes fixed in the transcendental loving service of the Lord. The messages of the book *Bhāgavata*, therefore, have to be received from the devotee *Bhāgavata*, and the combination of these two *Bhāgavatas* will help the neophyte devotee to make progress on and on.”

Śrīla Prabhupāda: So we are giving this chance to all: association with the devotee *Bhāgavata* and the *grantha-Bhāgavata*, or book *Bhāgavata*, to get

them raised from the lower condition of life, *kāma-lobha*—lusty desires and greediness. This is the process.

And practically you can see all these young men. They have no more lusty desires or greediness. They are quite young, but they never ask permission from me at any time—“Now, today, I want to go to the cinema.” They have got all the funds in their hand. Yet they never spend without my permission. Again, these are young men, born in the Western countries, addicted to so many bad habits. But they have given those up.

This is practical. Professor Judah [of Berkeley’s Graduate Theological Union] has written me, “I am simply amazed at how you have converted drug-addicted hippies to become servants of Kṛṣṇa and humanity.” That is his puzzlement. But the method is so nice that it automatically becomes successful. Therefore, we are stressing on the method.

Disciple: In other words, Śrīla Prabhupāda, without practice of the method, it’s very difficult to understand the philosophical concepts.

Śrīla Prabhupāda: Yes, yes. Therefore it is said that without becoming a *brāhmaṇa*, nobody should touch the *Vedas*.

*janmanā jāyate sūdraḥ
saṁskārād bhaved dvijaḥ
veda-paṭhād bhaved vipro
brahma jānāti brāhmaṇaḥ*

This verse explains the different stages of self-realization. Everyone is born a *sūdra*. *Sūdra* means the life of lamentation—he does something and laments. This is a *sūdra*. He does not know how to act, but by whims he does something to serve the material body’s lust or greediness, and then he laments later on. This is a *sūdra*. And *brāhmaṇa* means *na śocati na kṅkṣati*: he acts to serve the Supreme Brahman, the Supreme Spirit, the original self—so he never laments; neither does he hanker. That is a *brāhmaṇa*. ☪

CALENDAR

This calendar is calculated for Mayapur, West Bengal, India. The dates, derived from a lunar calendar, may vary by one day for other locations. Consult your local Hare Kṛṣṇa temple for the exact dates for your area.

Because the Hare Kṛṣṇa movement comes in disciplic line from Caitanya Mahāprabhu, the calendar includes not only dates relevant to all followers of the Vedic tradition but also dates relating to Lord Caitanya's associates and prominent spiritual masters in His disciplic succession.

Month of Nārāyaṇa

(December 20–January 18)

JANUARY

3—Appearance anniversary of Śrīla Locana Dāsa Ṭhākura, a great devotee of Kṛṣṇa known for his Bengali devotional songs.

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

14—Putradā Ekādaśī. Fasting from grains and beans.

Month of Mādhava

(January 19–February 16)

23—Appearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Jayadeva Gosvāmī, a great spiritual master and author of *Gīta-govinda*.

24—Disappearance anniversary of Śrīla Locana Dāsa Ṭhākura, a great spiritual master whose Bengali devotional songs perpetuate the simple Kṛṣṇa conscious method of self-realization.

28—Ṣaṭ-tilā Ekādaśī. Fasting from grains and beans.

FEBRUARY

6—Appearance anniversary of Śrīla Raghunātha Dāsa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Viśvanātha Cakravartī Ṭhākura, a Vaiṣṇava spiritual master and author who appeared in the seventeenth century. Appearance anniversary of Śrīmatī Viṣṇupriyā Devī, the consort of Lord Caitanya.

8—Appearance anniversary of Śrī Advaita Ācārya, an incarnation of Lord Kṛṣṇa's expansion Mahā-Viṣṇu and a close associate of Lord Caitanya. Fasting till noon.

11—Disappearance anniversary of Śrīpāda Madhvācārya, a Vaiṣṇava philosopher and spiritual master who appeared in the thirteenth century.

12—Disappearance anniversary of Śrīla Rāmānujācārya, an eleventh-century philosopher and spiritual master.

13—Bhaimī Ekādaśī. Fasting from grains and beans. Fasting till noon for the appearance of Lord Varāha.

14—Appearance anniversary of Lord Varāha, Lord Kṛṣṇa's boar incarnation. (No fasting.)

15—Appearance anniversary of Lord Nityānanda Prabhu, a close associate of Lord Caitanya Mahāprabhu and an incarnation of Lord Kṛṣṇa's elder brother, Lord Balarāma. Fasting till noon.

16—Appearance anniversary of Śrīla Narottama Dāsa Ṭhākura, a spiritual master in the disciplic line from Lord Caitanya who composed many devotional songs in Bengali.

Month of Govinda

(February 17–March 18)

21—Appearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla A. C. Bhaktivedānta Swami Prabhupāda, the Founder-Ācārya of the International Society for Krishna Consciousness. Fasting till noon, then feasting. Also, disappearance anniversary of Śrīpāda Gour Govinda Swami, an ISKCON guru.

27—Vijayā Ekādaśī. Fasting from grains and beans.

28—Disappearance anniversary of Śrīla Īṣvara Purī, Lord Caitanya's spiritual master.

MARCH

2—Śrī Śiva Rātri, a day in honor of Lord Śiva.

4—Disappearance anniversary of Śrīla Jagannātha Dāsa Bābājī, the great devotee in the disciplic line from Lord Caitanya who confirmed Śrīla Bhaktivinoda Ṭhākura's discovery of Lord Caitanya's birthplace.

14—Amalakī-vrata Ekādaśī. Fasting from grains and beans.

15—Disappearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master.

18—Śrī Gaura Pūrṇimā, the appearance anniversary of Lord Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself in the role of His own devotee. Fasting till moonrise, followed by a break-fast of Ekādaśī *prasādam* (no grains or beans). Feasting tomorrow.

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

Assam — Karnamadhu, Dist. Karimganj

Chamorshi, Maharashtra — 78 Krishnagar Dham, Dist. Gadchiroli, 442 603/ Tel. (0218) 623473

Hyderabad, AP (New Naimisaranya Farm) — P. O. Dabilpur Village, Medchal Tq., R.R. Dist., 501 401/
Tel. (040) 4742018

Indore, MP (Krishna-Balarama Mandir) — Hare Krishna Vihar, Nipania Village/ Tel. (731) 572794

Karnataka (Bhaktivedanta Eco-Village) — Nagodi P.O., Vollur Valley, Hosanagar Taluq, Shivmoga
District, 577 425 (mail: Garuda Guha, Kollur, D.K. District, 576 220)

Mayapur, WB — (contact ISKCON Mayapur)

Surat, Gujarat — Bhaktivedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur,
P. O. Gangadhara, Dist. Surat, 394 310/ Tel. (02622) 63546

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MALAYSIA

★ **Bahau** — 156 Taman Sornam, Bahau 72100, Negeri Sembilan/ Tel. +60 (6) 481-4350 or 454-8982/
E-mail: paramanandakp@yahoo.com

★ **Bukit Mertajam** — 429 Jalan Sungai Rambai, 14000 Bukit Mertajam/ Tel. +60 (4) 538-1276/
E-mail: arumugam@notes.aseamal.com.my

★ **Ipo** — 15-H Jalan Lang, Jalan Padang, Tembak, 30000 Ipo Perak, Darul Ridzuan/ Tel. +60 (5) 506-1601

Kuala Lumpur — Lot 9901, Jalan Awan Jawa, Taman Yari, 58200 Kuala Lumpur/ Tel. +60 (3) 7980-7355/
Fax: +60 (3) 7981-1644/ E-mail: uttama@tm.net.my

★ **Kuching** — Lot 680, Block 250, Lorong Ketitir 3, Batu Kawa, 93250 Kuching, Sarawak/ Tel. +60 (82) 688-
708/ E-mail: kripa@tm.net.my

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E-mail: isana_gauranga@hotmail.com

★ **Seremban** — 28/7J Taman Desa, Temiang, 70200 Seremban, Negeri Sembilan (mail: 14 RJ 1/1, Taman
Rasah Jaya, 70300 Seremban, Negeri Sembilan)/ Tel. +60 (6) 765-1379/ E-mail: pnpnada@tm.net.my

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★ **Teluk Intan** — Lot 11667, Lorong Tembikai, Off Jalan Changkat Jong, Taman Muhibbah, 36000 Teluk Intan
(mail: 83 Jalan Pahang, Taman Malaysia, Teluk Intan, Perak)/ Tel. +60 (5) 623-6542 or 621-9978/
E-mail: munistuta@hotmail.com

OTHER COUNTRIES

Cebu, Philippines — Hare Krishna Paradise, 231 Pagsabungan Road, Basak, Mandaue City/
Tel. +63 (032) 345-3590

Chittagong, Bangladesh — Caitanya Cultural Society, 23 Nandan Kanan, N.N. Paul Blvd./
Tel. +88 (031) 610822

Colombo, Sri Lanka — 188 New Chetty St., Colombo 13/ Tel. +94 (01) 433325/ E-mail: iskcon@st.lk

Dhaka, Bangladesh — 5 Chandra Mohon Basak St., Banagram, 1203/ Tel. +880 (02) 236249/
Fax: (02) 837287/ E-mail: iskcon@citechco.net

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

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

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Jakarta, Indonesia — Yayasan Radha-Govinda, P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (021) 489-9646/ E-mail: matsyads@bogor.wasantara.net.i

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

Jessore, Bangladesh — Sri Rup-Sanatan Smriti Tirtha Mandir, Ramshara, Magurath P. O., Abhaynagar

Katmandu, Nepal — Budhanilkantha (mail: GPO Box 3520)/ Tel. +977 (01) 373790 or 373786/ Fax: +977 (01) 372976 (Attn: ISKCON)/ E-mail: iskcon@wlink.com.np

Mandalay, Myanmar — ISKCON Sri Krishna Temple, Corner of 19th Thukha Street, Nanshe, Mandalay/ E-mail: sdas108@hotmail.com

Manila, Philippines — 52 Copenhagen St., Merville Park Subdivision, Paranaque, Metro Manila 1700/ Tel. +63 (02) 824-5247/ Fax: (02) 823-8689/ E-mail: sridam.gds@pamho.net

Myitkyina, Myanmar — ISKCON Sri Jagannath Temple, Bogyoke Street, Shansu Taung, Myitkyina, Kachin State/ E-mail: mahanadi@mptmail.net.mm

Osafia, Israel — P.O. Box 2232, Osafia Village 30090/ Tel. +972 (04) 839-2876

Sylhet, Bangladesh — Sri Sri Radha-Madhava Mandir, Yugalatila, Kazal Sah Rd.

Taipei, Taiwan — Ding-zhou Lou 192, Sec. 3, Taipei 100/ Tel. +886 (02) 2365-8641/ Fax: +886 (02) 2365-3463/ E-mail: sankirtana.lok@pamho.net

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

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Bangladesh (Comilla) — Jagannathpur, Comilla

Bangladesh (Sri Pundarika Dhama) — Mekhla, Hathazari, Dist. Chittagong/ Tel. (031) 610822

Indonesia (Govinda Kunja) — (contact ISKCON Jakarta)

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

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Austin, Texas — 10700 Jonwood Way, 78753/ Tel. (512) 835-2121/ Fax: (512) 835-8479/ E-mail: harekrishna@swbell.net

Baltimore, Maryland — 200 Bloomsbury Ave., Catonsville 21228/ Tel. (410) 744-1624 or 719-6738/ E-mail: sporeckie@juno.com

Berkeley, California — 2334 Stuart Street, 94705/ Tel. (510) 540-9215/ Fax: (510) 841-7619/ E-mail: rasaraja@bvinst.edu

Boise, Idaho — 1615 Martha St., 83706/ Tel. (208) 344-4274/ E-mail: boise_temple@yahoo.com

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Hartford, Connecticut — 1683 Main St., E. Hartford 06108/ Tel. & fax: (860) 289-7252/ E-mail: pyarimohan@aol.com

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Kansas City, Missouri — Rupanveda Vedic College (Men's Seminary), 5201 The Paseo, 64110/ Tel. (800) 340-5286/ Fax: (816) 361-0509/ E-mail: info@rvc.edu

◆ **Laguna Beach, California** — 285 Legion St., 92651/ Tel. (949) 494-7029/ E-mail: tuka108@hotmail.com

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New Orleans, Louisiana — 2936 Esplanade Ave., 70119/ Tel. (504) 486-3583/ E-mail: rrk196820@cs.ccsu.edu

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Philadelphia, Pennsylvania — 1408 South St., 19146/ Tel. (215) 985-9335/ E-mail: savecows@aol.com

Phoenix, Arizona — 100 S. Weber Dr., Chandler 85226/ Tel. (480) 705-4900/ Fax: (480) 705-4901/ E-mail: svgd108@yahoo.com

Portland, Oregon — 2353 SE 54th Ave., 97215/ Tel. (503) 236-0417/ E-mail: portland_krishna@hotmail.com

Queens, New York — 114-37 Lefferts Blvd., 11420/ Tel. & fax: (718) 848-9010/ E-mail: sunandanadas@hotmail.com

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◆ **St. Louis, Missouri** — 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085/ Fax: (314) 535-0672/ E-mail: gauranataraja@hotmail.com

◆ **San Diego, California** — 1030 Grand Ave., Pacific Beach 92109/ Tel. (858) 483-2500/ Fax: (858) 483-0500/ E-mail: gandharvika@pamho.net

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Tallahassee, Florida — 1323 Nyllic St., 32304/ Tel. & fax: (850) 224-3803/ E-mail: darudb@hotmail.com

Tampa, Florida — 1205 E. Giddens Ave., 33603/ Tel. (813) 234-8841/ E-mail: krishnaram108@hotmail.com

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◆ **Tucson, Arizona** — 711 E. Blackledge Dr., 85719/ Tel. (520) 792-0630/ Fax: (520) 791-0906/ E-mail: dasarath@compuserve.com

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Mulberry, Tennessee (Murari-sevaka) — Rt. No. 1, Box 146-A, 37359/ Tel. (615) 759-6888/ Fax: (615) 759-5785

Port Royal, Pennsylvania (Gita Nagari) — R.D. No. 1, Box 839, 17082/ Tel. & fax: (717) 527-4101/ E-mail: vrajalita@acsworld.net

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Coventry, England — Kingfield Rd., Coventry (mail: 19 Gloucester St., Coventry CV1 3BZ)/ Tel. +44 (024) 7655 2822 or 5420/ E-mail: haridas.kds@pamho.net

Glasgow, Scotland — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire, ML11 0ES/ Tel. +44 (01555) 894790/ Fax: +44 (01555) 894526/ E-mail: karuna.bhavan@virgin.net

Leicester — 21 Thoresby St., North Evington, LE5 4GU/ Tel. +44 (0116) 276 2587 or (07887) 560 260/ E-mail: gauranga@gauranga.org

Liverpool, England — 114 Bold St., L1 4HY/ Tel. +44 (01555) 894-790

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Manchester, England — 20 Mayfield Rd., Whalley Range, M16 8FT/ Tel. +44 (0161) 226-4416

Newcastle-upon-Tyne, England — 304 Westgate Rd., NE4 6AR/ Tel. +44 (0191) 272 1911/ E-mail: bhakti.rasa@pamho.net

CENTERS AROUND THE WORLD

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RURAL COMMUNITIES

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E-mail: govind_das@hotmail.com

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E-mail: gaura.bhavini.sns@pamho.net

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RURAL COMMUNITY

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Fax: +49 (08583) 1671/ E-mail: njnk@pamho.net

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Szeged — Berkert u. 25, 6723 Szeged/ Tel. +36 (062) 471-639/ E-mail: szeged@pamho.net

RURAL COMMUNITY

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E-mail: radharamana@lombardiacom.it

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Rome — via Santa Maria del Pianto, 15-17, 00186/ Tel. +39 (06) 68891540/ E-mail: lilasukha@libero.it

Vicenza — via Roma 9, 36020 Albettono (VI)/ Tel. +39 (0444) 790573/ Fax: +39 (0444) 790581/
E-mail: giridhari_rns@pamho.net

RURAL COMMUNITY

◆ **Florence (Villa Vrindavan)** — via Scopeti 108, 50026 San Casciano in Val di Pesa (FI)/
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Warszawy 130, P.O. Box 257)/ Tel. +48 (022) 750-7797 or -8248/ Fax: +48 (022) 750-8249

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Tel. & fax: +48 (071) 345-7981

RURAL COMMUNITY

Czarnow (New Santipura) — Czarnow 21, 58-424 Piszarowice, gm. Kamienna Gora/
Tel. +48 (07574) 128 92/ E-mail: raghu@triko5.onet.pl

SPAIN

Barcelona — Plaza Reial 12, Entlo 2, 08002/ Tel. +34 93 302-5194/ E-mail: temploben@hotmail.com

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

Málaga — Ctra. Alora, 3, Int., 29140 Churrriana/ Tel. +34 95 262-1038

Tenerife — Calle La Milagrosa, 6, 38320 La Cuesta, Tenerife, Canary Islands/ Tel. +34 922 653422

RURAL COMMUNITY

Brihuega (New Vraja Mandala) — (Santa Clara) 19411 Brihuega / Tel. +34 949 280436

RESTAURANT

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E-mail: info@harekrishnagoteborg.com (restaurant: info@govindasgoteborg.com)

Grödinge — Radha-Krishna Temple, Korsnäs Gärd, 14792 Grödinge, Tel.+46 (08) 53029800 /
Fax: +46 (08) 53025062/ E-mail: reception@pamho.net

◆ **Lund** — Bredgatan 28, 222 21/ Tel. +46 (046) 399500; Restaurant: +46 (046) 120413/
Fax: +46 (046) 188804/ E-mail: locan@pamho.net

◆ **Stockholm** — Fridhemsgatan 22, 11240/ Tel. +46 (08) 654-9002/ Fax: +46 (08) 650-8813/
Uppsala — ISKCON, 74193 Knivsta/ Tel. +46 (018) 102924/ E-mail: iskcon@telia.com

RURAL COMMUNITY

Järna — Almviks Gärd, 153 95/ Tel. +46 (08551) 52050/ Fax: +46 (08551) 52060/
E-mail: almviks.gard@pamho.net

SWITZERLAND

Basel — St. Jakob-Strasse 33, 4132 Muttenz/ Tel. & fax: +41 (061) 462-0614/
E-mail: sacidulal.bcs@pamho.net

Lugano — Via Borghese 12, 6600 Locarno/ Tel. +41 (091) 752-3851/ Fax: +41 (091) 751-3852/
E-mail: bhaktalabhya.hks@pamho.net

Zürich — Bergstrasse 54, 8030 (mail: P.O. Box 116)/ Tel. +41 (01) 262-3388/ Fax: +41 (01) 262-3114/ E-mail: kgs@pamho.net

RESTAURANT

Zürich — Govinda's, Preyergasse 16, 800/ Tel. & fax: +41 (01) 251 88 59/
E-mail: info@govindakultur.ch

OTHER COUNTRIES

Amsterdam, The Netherlands — Van Hilligaertstraat 17, 1072 JX/ Tel. +31 (020) 675-1404
or -1694/ Fax: +31 (020) 675-1405/ E-mail: amsterdam@pamho.net

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

● **Bucharest, Romania** — Str. Iacob Negruzzi, No. 36/ Tel. +40 (021) 223-4133/
E-mail: krishna_ragini_ss@yahoo.com

● **Copenhagen, Denmark** — Skjulhoj Alle 44, 2720 Vanlose, Copenhagen/ Tel. +45 (04) 828-6446/
Fax: +45 (04) 828-7331/ E-mail: hanuman61@hotmail.com

Helsinki, Finland — Ruoholahdenkatu 24 D (III krs) 00180/ Tel. +358 (9) 694-9879/
Fax: +358 (9) 694-9837/ E-mail: krishna@saaunalahti.fi

Iasi, Romania — Stradela Moara De Vint 72, 6600

Kaunas, Lithuania — 37, Savanoryu pr., 3000/ Tel. +370 (7) 22-2574 or 26-8953/
Fax: +370 (7) 70-6642

Kokosovce, Slovak Republic — Abranovce 60, 08252 Kokosovce/ Tel. +421 (51) 7798482

◆◆ **Lisbon, Portugal** — Rua Dona Estefania, 91 R/C 1000 Lisboa/ Tel. & fax: +351(01) 314-0314
or 352-0038/ E-mail: iskcon.lisbon@pamho.net

Ljubljana, Slovenia — Zibertova 27, 1000/ Tel. +386 (061) 131-2124/ Fax: +386 (061) 310815/
E-mail: uddharta.hks@pamho.net

Paris, France — 31 Rue Docteur Jean Vaquier, 93160 Noisy le Grand/ Tel. & fax: +33 (01) 4303-0951/ E-mail: nitai.gaurasundara.tkg@pamho.net

Plovdiv, Bulgaria — ul. Prosveta 56, Kv. Proslav, 4015/ Tel. & fax +359 (032) 446962/
E-mail: plovdiv@pamho.net

Porto, Portugal — Rua S. Miguel 19, 4050-560 (mail: Apartado 4108, 4002-001)/
Tel. & fax: +351 (0222) 007-223/ E-mail: oriente.porto@teleweb.pt

Prague, Czech Republic — Jilova 290, Prague 5 - Zlicin 155 21/ Tel. +42 (02) 5795-0391
or -0401/ Fax: +42 (02) 302-1628/ E-mail: narakriti@usa.net

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

◆ **Radhadesh, Belgium** — Chateau de Petite Somme, 6940 Septon-Durbuy/ Tel. +32 (086) 322926
(restaurant: 321421)/ Fax: +32 (086) 322929/ E-mail: radhadesh@pamho.net

◆ **Riga, Latvia** — 56, K. Baron st., LV1011/ Tel. +371 (02) 27-2490/ Fax: +371 (2) 27-4120

Rijeka, Croatia — Sv. Jurja 32, 51000 (mail: P.O. Box 61)/ Tel. +385 (051) 543 055/
Fax: +385 (051) 543 056/ E-mail: dvaraka-gamana.kkd@pamho.net

Sarajevo, Bosnia-Herzegovina — ISKCON, Gornjo Vakufska 12, 71000/ Tel. +387 (071) 201530

Skopje, Macedonia — Vvz. "ISKCON," Roze Luksemburg 13, 91000/ Tel. +389 (091) 201451

Sofia, Bulgaria — 4 J. Kjurii Str., 1113 Sofia (mail: P.O. Box 827, Sofia 1000)/
Tel. +359 (02) 705-616 or 989-0488/ E-mail: sofia@pamho.net

Split, Croatia — Cesta Mutogras 26, 21312 Podstrana (mail: P.O. Box 290, 2100)/
Tel. +385 (021) 651137

◆ **Tallinn, Estonia** — Luise Street 11a, 10142/ Tel. +372 6460047/ E-mail: tallinn@pamho.net

Timisoara, Romania — Porumbescu 92, 1900/ Tel. & fax +40 (056) 154776/

● **Vienna, Austria** — Reinprechtsdorferstr. 43/5, A-1050/ Tel. +43 (01) 547-1004/
E-mail: iskconwien@hotmail.com

Vilnius, Lithuania — 23-1, Raugyklos G, 2024/ Tel. +370 (2) 23-5218/ E-mail: vilnius@pamho.net

Zagreb, Croatia — Centar Za Vedske Studije, II Bizet 36, 10000 (mail: P.O. Box 68, 10001)/
Tel. & fax: +385 (01) 3772-643/ E-mail: ripuha@pamho.net

RURAL COMMUNITIES

Czech Republic — Krsnuv Dvur c. 1, 257 28 Chotysany/ Tel. +420 (0602) 375978

◆ **France (Bhaktivedanta Village)** — Chateau Bellevue, F-39700 Chateaufort/ Tel. +33 (03) 8472-8235/
Fax: +33 (03) 8482-6973/ E-mail: guru-sakti.hks@pamho.net

France (La Nouvelle Mayapura) — Domaine d'Oublaiss, 36360, Lucay le Mâle/
Tel. +33 (02) 5440-2395/ Fax: +33 (02) 5440-2893/ E-mail: new.mayapur@pamho.net

ADDITIONAL RESTAURANTS

Aarhus, Denmark — Krishna's Koekken, Mejlgade 28, 8000 Aarhus C/ Tel. +45 (08) 618-2330

Copenhagen, Denmark — Govinda's, Nørre Farimagsgade 82, DK-1364 Khb K/ Tel. +45 3333-7444

Oslo, Norway — Krishna's Cuisine, Kirkeveien 59B, 0640 Septon-Durbuy/ Tel. +47 (02) 260-6250

Prague, Czech Republic — Govinda's, Soukenicka 27, 110 00 Prague-1/ Tel. +420 (02) 2481-6631
or 2481-6016

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

Presov, Slovak Republic — Govinda's, Hlavna 70, 08001/ Tel. +0042 (191) 722 819

CENTERS AROUND THE WORLD

Tallinn, Estonia — Damodara, Lauteri Street 1, 10114/ Tel. +372 6442650
 Vienna, Austria — Govinda, Lindengasse 2A, 1070/ Tel. +43 (01) 522-2817

COMMONWEALTH OF INDEPENDENT STATES

RUSSIA

Astrakhan — 141052, 8-59, Botvina st./ Tel. +7 (8510) 28-9431
Chita — 27, Kurnatovskogo st./ Tel. +7 (30222) 23-4971 or -0911
Ekaterinburg — 620078, G. Ekaterinburg, per. Otdelnly 5DK VOG/ Tel. +7 (3432) 74-2200 or 49-5262
Irkutsk — st. Krimskaya 6A/ Tel. (3952) 38-71-32 or 3240-62/ E-mail: iosk@iosk.irkutsk.su
Kazan — 13, Sortirovochnaya st., pos. Yudino/ Tel. +7 (8432) 55-2529 or 42-9991
Krasnodar — 418, Stepnaya st., selo Elizavetinskoye, Krsnodarski kraï/ Tel. +7 (8612) 50-1694
Kurjino — 8, Shosseinaya st., pos. Ershovo, Urujski region, Karachayevo-Cherkessia
Moscow — 8/3, Khoroshevskoye sh. (mail: P.O. Box 69), 125284/ Tel. +7 (095) 255-6711/ Tel. & fax: +7 (095) 945-3317
Moscow — Nekrasovskiy pos., Dmitrovskiy reg., 141700/ Tel. +7 (095) 577-8543, -8601, or -8775/ Fax: +7 (095) 446-4746/ E-mail: shyama.rns@pamho.net
Murmansk — 16, Frolova st. (mail: P.O. Box 5823)/ Tel. +7 (8152) 58-9284/ E-mail: upendra@mun.rospac.ru
Nijny Novgorod — 14b, Chernigovskaya Str., 603001/ Tel. +7 (8312) 30-5197 or 25-2592
Novosibirsk — 117, Shillerovskaya st./ Tel. +7 (86134) 38-926 or 51-415
Novosibirsk — 18/2 Kholodilnaya st., 630001/ Tel. +7 (3832) 46-2655 or -2666
Omsk — 664099, 42 10th Severnaya st. (mail: P.O. Box 8741)/ Tel. +7 (3812) 24-5310 or 41-4051
Perm — 12, Vernekuriyskaya st., 614065/ Tel. +7 (3422) 33-5740 or 27-0681/ E-mail: fl@pi.ccl.ru
Rostov-Na-Donu — 84/1, Saryana st., 344025 (mail: P.O. Box 64, 344007)/ Tel. & fax: +7 (8632) 51-0456
Samara — 122, Aeroportovskoye sh., Zubchinovka/ Tel. +7 (8462) 97-0318 or -0323
Simbirsk — 10, Glinki st., 432002/ Tel. +7 (8422) 21-4016
Sochi — 81a, Lesnaya st., Byt'ha/ Tel. +7 (8622) 98-5639/ Tel. & fax: +7 (8622) 97-2483
Ulan-Ude — Prirechnaya str. 23, 670013 (mail: P.O. Box 4268, 670000)/ Tel. +7 (3012) 30-795/ E-mail: abpchk@burnet.sibea.ru/ E-mail: iskcon@vtsnet.ru
Vladimir — Ul. Nikolovskaya 56/25, 600000/ Tel. +7 (0922) 32-6726
Vladivostok — 5-1, Rudneva st., 690087/ Tel. +7 (4232) 23-6685

RESTAURANTS

Ekaterinburg — Sankirtana, 33 Bardina st./ Tel. +7 (3432) 41-2737
St. Petersburg — Govinda's, 58, Angliyskiy pr., 190008/ Tel. +7 (812) 113-7896
Vladivostok — Gopal's, 10/12, Oleansky pr./ Tel. +7 (4232) 26-8943/ E-mail: vrajendra.kumar.pvs@pamho.net

UKRAINE

Dnepropetrovsk — Spusk Kalininskiy 39, 320038/ Tel. +380 (0562) 42-3631 or 45-4709/ E-mail: vibhuti@iskcon.dp.ua
Donetsk — 22, Rubensa st., Makeyevka 339018/ Tel. +380 (0622) 94-9104 or -3140/ E-mail: premada@iskcon.donetsk.ua
Kharkov — 43, Verknegievskaya St., Holodnaya Gora, 310015/ Tel. +380 (0572) 20-2167 or 72-6869/ E-mail: kharkov@pamho.net
Kiev — Dmitrievskaya, 21-B/ Tel. +380 (044) 219-1041 or -1042/ Tel. & fax +380 (044) 244-4934
Kiev — 16, Zorany per., 254078/ Tel. +380 (044) 433-8312, or 434-7028 or -5533
Nikolaev — 5-8, Sudostroitelniy per., 327052/ Tel. +380 (0510) 35-1734
Vinnica — 5, Chkalov st., 286011/ Tel. +380 (0432) 32-3152

OTHER COUNTRIES

Almaty, Kazakhstan — 5, Kommunarov per., 480022/ Tel. +7 (327) 235-3830 or -3930
Baku, Azerbaijan — 2, Zardobi per., Uzbekistan st., pos. 8th km. 370060/ Tel. +994 (12) 21-2376/ E-mail: baku@pamho.net
Bishkek, Kirgizstan — 5, Omsky per., 720007/ Tel. +7 (3312) 24-2230 or 44-3776
Dushanbe, Tadjikistan — 38, Anzob st., 734001/ Tel. +7 (3772) 27-1920 or -3990/ E-mail: gurupria@cada.tajik.net
Kishinev, Moldova — 13, A. Popovich st., 277022/ Tel. +373 (2) 55-8099 or 76-9254
Minsk, Belarus — 11, Pavlova st., 220053/ Tel. +375 (172) 13-0629
Sukhumi, Georgia — st. Pr-t Mira d 274/ Tel. +995 (8122) 2-9954
Tashkent, Uzbekistan — 54, Ul. Cervyakova, 700005/ Tel. +7 (3712) 93-0352 or 34-4612
Tbilisi, Georgia — 16, Kacharava st., Avchalskoye sh., 380053/ Tel. +995 (32) 62-3326 or 98-5812

RESTAURANT

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

AUSTRALASIA

AUSTRALIA

Adelaide — 25 Le Hunte St., Kilburn, SA 5084/ Tel. +61 (08) 8359-5120/ Fax: (08) 8359-5149
Brisbane — 95 Bank Rd., Graceville (mail: P.O. Box 83, Indurupilly), QLD 4068/ Tel. +61 (07) 3379-5455/ Fax: +61 (07) 3379-5880
Canberra — 1 Quick St., Ainslie, ACT 2602 (mail: P.O. Box 1411, Canberra, ACT 2601)/ Tel. & fax: +61 (02) 6262-6208/ E-mail: adi@actweb.net
Melbourne — 197 Danks St. (mail: P.O. Box 125), Albert Park, VIC 3206/ Tel. +61 (03) 9699-5122/ Fax: +61 (03) 9690-4093/ E-mail: melbourne@iskcon.net
Newcastle — 28 Bull St., Mayfield, NSW 2304/ Tel. +61 (02) 4967-7000
Perth — 144 Railway Parade (corner of The Strand) [mail: P.O. Box 102], Bayswater, WA 6053/ Tel. +61 (08) 9370-1552/ Fax: +61 (08) 9272-6636/ E-mail: perth@pamho.net
Sydney — 180 Falcon St., North Sydney, NSW 2060 (mail: P.O. Box 459, Cammeray, NSW 2062)/ Tel. +61 (029) 9959-4558/ Fax: +61 (029) 9957-1893

RURAL COMMUNITIES

• **Bambra (New Nandagram)** — 50 Seaches Outlet, off 1265 Winchelsea Deans Marsh Rd., Bambra VIC 3241/ Tel. +61 (03) 5288-7383/ E-mail: gangesvar@bigpond.com
Cessnock, NSW — New Gokula Farm, Lewis Lane (off Mount View Rd., Millfield, near Cessnock [mail: P.O. Box 399, Cessnock]), NSW 2325/ Tel. +61 (02) 4998-800/ Fax: (Sydney temple)
Murwillumbah (New Govardhana) — Tyalgum Rd., Eungella (mail: P.O. Box 685), NSW 2484/ Tel. & fax: +61 (02) 6672-6579/ Fax: +61 (02) 6672-5498
RESTAURANTS
Adelaide — Hare Krishna Food for Life, 79 Hindley St., SA 5000/ Tel. +61 (08) 8231-5258
Brisbane — Govinda's, 99 Elizabeth St., 1st floor, 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@pamho.net
Melbourne — Crossways, 1st Floor, 123 Swanston St., VIC 3000/ Tel. +61 (03) 9650-2939
Melbourne — Gopal's, 139 Swanston St., VIC 3000/ Tel. +61 (03) 9650-1578
New Castle — Krishna's Vegetarian Cafe, 110 King Street, corner of King & Wolf Streets, NSW 2300 Tel. +61 (02) 4929-6900
Perth — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/ Tel. +61 (08) 9227-1684/ E-mail: perth@pamho.net
Sydney — Govinda's Upstairs, 112 Darlinghurst Road, Darlinghurst NSW 2010/ Tel. +61 (02) 9380-5155
Sydney — Hare Krishna Food for Life, 529B King St., Newtown, NSW 2042/ Tel. +61 (02) 9550-6524

NEW ZEALAND, FIJI, AND PAPUA NEW GUINEA

Christchurch, NZ — 83 Bealey Ave. (mail: P.O. Box 25-190)/ Tel. +64 (03) 366-5174/ Fax: +64 (03) 366-1965/ E-mail: iskconchch@clear.net.nz
Labasa, Fiji — Delalabasa (mail: P.O. Box 133)/ Tel. +679 812912
Lautoka, Fiji — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 664112/ Fax: +679 663039/
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 (mail: P.O. Box 204)/ Tel. +679 694243
Suva, Fiji — Joyce Place, Off Pilling Rd., Nasinu 7½ miles (mail: P.O. Box 2183, Govt. Bldgs./ Tel. +679 393 599/ Fax: +679 314 583/ E-mail: vdas@govnet.gov.fj
Wellington, NZ — 105 Newlands Rd., Newlands (mail: P.O. Box 2753)/ Tel. +64 (04) 478-1414

RURAL COMMUNITY

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

RESTAURANTS

Auckland, NZ — Gopal's, 246 Queen St./ Tel. +64 (09) 306-4143
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 — Hare Krishna Vegetarian Restaurant, Dolphins FNPF Place, Victoria Parade/ Tel. +679 314154/ E-mail: vdas@govnet.gov.fj
Suva, Fiji — Hare Krishna Vegetarian Restaurant, Opposite University of the South Pacific, Laucala Bay Rd./ Tel. +679 311683/ E-mail: vdas@govnet.gov.fj
Suva, Fiji — Hare Krishna Vegetarian Restaurant, 18 Pratt St./ Tel. +679 314154
Suva, Fiji — Hare Krishna Vegetarian Restaurant, 82 Ratu Mara Rd., Samabula/ Tel. +679 386333
Suva, Fiji — Hare Krishna Vegetarian Restaurant, Terry Walk, Cumming St./ Tel. +679 312295

AFRICA

GHANA

Accra — Samsam Rd., Off Accra-Nsawam Hwy., Medie, Accra North (mail: P.O. Box 11686)/ Tel. & fax +233 (021) 229988
Kumasi — P.O. Box 101, U.S.T./ E-mail: shastra316@yahoo.com
Nkwakaw — P.O. Box 69
Sunyani — Plot No. 146, South Ridge Estates (mail P.O. Box 685)
Takoradi — New Amanful, P.O. Box 328
Tarkwa — State Housing Estate, Cyanide

RURAL COMMUNITY

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-Uselu Rd. (mail: P.O. Box 1207)/ Tel. +234 (052) 258636
Enugu — 5/6, Destiny Layout, Old Abakaliki Rd., Near Enugu Airport, Emene
Ibadan — Ibadan-Lagos Express Way, Opposite Ile-Marun (mail: UIPO Box 9996)/ E-mail: gboyega@ibadan.skannet.com
Jos — Airforce Base, Abattoir Rd., by Nammua, Giring Village (mail: P.O. Box 6557)
Kaduna — Federal Housing Estate, Abuja Rd. (mail: P.O. Box 1121), Goningora Village/ Tel. +234 (062) 231335
Lagos — 12, Gani Williams Close, off Osolo Way, Ajao Estate, International Airport Rd. (mail: P.O. Box 8793, Marina)/ Tel. & fax +234 (01) 876169
Port Harcourt — Umuebule 11, 2nd tarred road (mail: P.O. Box 4429), Trans Amadi
Warri — Okwodiote Village, Kilo 8, Effurun/Orerokpe Rd. (mail: P.O. Box 1922)

SOUTH AFRICA

Cape Town — 17 St. Andrews Rd., Rondebosch 7700/ Tel. +27 (021) 689-1529/ Fax: +27 (021) 686-8233/ E-mail: cape.town@pamho.net
 ♦ **Durban** — 50 Bhaktivedanta Swami Circle, Unit 5 (mail: P.O. Box 56003), Chatsworth, 4030/ Tel. +27 (031) 403-3328/ Fax: +27 (031) 403-4429/ E-mail: iskcon.durban@pamho.net
 ♦ **Johannesburg** — 58 Kingston Ave., Auckland Park (mail: P.O. Box 649)/ Tel. +27 (011) 726-1168 or (083) 231-0878

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

CENTERS AROUND THE WORLD

- ◆ **Lenasia** — 7971 Capricorn Ave. (Entrance on Nirvana Dr.), Ext. 9, Lenasia (mail: P.O. Box 926, Lenasia, 1820)/ Tel. +27 (082) 332-9680/ Fax: +27 (011) 852-3176/ E-mail: iskconjb@freemail.absa.co.za
- ◆ **Pretoria** — 1189 Church St., Hatfield 0083 (mail: P.O. Box 14077, Hatfield 0028)/ Tel. & fax: +27 (12) 342-6216/ E-mail: iskconpt@global.co.za

OTHER COUNTRIES

- Abidjan, Cote D'Ivoire** — AICK-CI, 01 B.P. 8366/ Tel. & fax +225 563402
- Baie du Cap, Mauritius** — St. Martin/ Tel. +230 521-0028
- Gaborone, Botswana** — P.O. Box 201003/ Tel. +267 307768/ Fax: +267 301988/ E-mail: dkkoshal@infow.bw
- Kampala, Uganda** — 9 Dewington Rd. (mail: P.O. Box 1647), Kampala/ Tel. +256 7564-2741
- Kisumu, Kenya** — Cairo Rd., P.O. Box 9202/ Tel. +254 (035) 40983/ Fax: +254 (035) 43827
- Morondera, Zimbabwe** — 6 Pine Street (mail: P.O. Box 339)/ Tel. +263 (028) 887-7801
- Mombasa, Kenya** — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224)/ Tel. +254 (011) 312248
- Nairobi, Kenya** — Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946)/ Tel. +254 (02) 744365/ Fax: +254 (02) 740957
- ◆ **Phoenix, Mauritius** — Hare Krishna Land, Pont Fer (mail: P.O. Box 108, Quartre Bornes)/ Tel. +230 696-5804/ Fax: +230 696-8576/ E-mail: iskcon.hk@intnet.mu
- Rose Belle, Mauritius** — Shivala Lane/ Tel. +230 627-5030

RURAL COMMUNITIES

- Mauritius (ISKCON Vedic Farm)** — Hare Krishna Rd., Vrindaban/ Tel. +230 418-3185 or 418-3955/ Fax: +230 418-6470
- Uganda (Hare Krishna Farm)** — Seeta Town, Kampala

LATIN AMERICA

ARGENTINA

- Buenos Aires** — Centro Bhaktivedanta, Andonaegui 2054, Villa Urquiza, CP 1431/ Tel. +54 (01) 523-4232/ Fax: +54 (01) 523-8085/ E-mail: iskcon-ba@gopalmnet.com
- Rosario** — Centro de Bhakti-Yoga, Paraguay 556 (2000)/ Tel. +54 (041) 252630 or 264243/ Fax: +54 (041) 490838
- San Miguel** — Muqoz 1745, entre Concejal Tribulato y Espaaqa, (1663), Pcia. Buenos Aires/ Tel. +54 (011) 4664-6631 or 4667-0483/ E-mail: bhaktiyoga@sinectis.com.ar

RURAL COMMUNITY

- Bhaktilata Puri** — Ciudad de la Paz 3554 (1429) Capital Federal/ Tel. & fax: +54 (01) 523-8085

RESTAURANTS

- Buenos Aires** — Jagannath Prasadam, Triunvirato 4266 (1431)/ Tel. +54 (01) 521-3396
- Buenos Aires** — Restaurante Tulasi, Marcelo T. de Alvear 628, Local 30

BOLIVIA

- Cochabamba** — Av. Heroínas E-435 Apt. 3 (mail: P.O. Box 2070)/ Tel. & fax: +591 (042) 54346
- ◆ **La Paz** — Pasaje Jauregui, 2262/ Tel. +591 (02) 390458/ Tel. & fax: +591 (02) 392710/ E-mail: maturesh@bo.net
- ◆ **Santa Cruz** — Calle 27 de Mayo No. 99 esq. Justo Bazan/ Tel. & fax: +591 (03) 345189

RURAL COMMUNITY

- Bolivia** — (contact ISKCON Cochabamba)

ADDITIONAL RESTAURANTS

- Cochabamba** — Restaurant Gopal, calle España N-250 (Galeria Olimpia)/ Tel. +591 (042) 34082
- Cochabamba** — Restaurant Govinda, calle Mexico #E0303/ Tel. +591 (042) 22568
- Cochabamba** — Restaurant Tulasi, Av. Heroínas E-262
- La Paz** — Restaurant Imperial, Calle Sagarnaga No. 213
- Oruro** — Restaurant Govinda, Calle 6 de Octubre No. 6071
- Santa Cruz** — Snack Govinda, Calle Bolívar esq. Av. Argomosa (primer anillo)/ Tel. +591 (03) 345189
- Sucre** — Restaurant Sat Sanga, Calle Tarapacá No. 161/ Tel. +591 (64) 22547

BRAZIL

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Beyond Religion

I WAS SURPRISED when Mr. Gupta told me that although he'd read some of Prabhupāda's writings, he still wasn't sure what the goal of life was. After we'd talked a little, though, I understood that Mr. Gupta's confusion wasn't quite what I'd thought at first. His doubt went something like this:

"I think I live a religious life. I work to support my family, and every day I take time to chant mantras and worship God. This would seem to be enough, but I sense that Prabhupāda wants more. Am I missing something?"

Mr. Gupta's question came after a talk I'd given on the philosophy of Kṛṣṇa consciousness. I had ended by encouraging the audience to take advantage of the many things Prabhupāda gave us for our spiritual progress: his books, his Society, his disciples, his prescribed daily spiritual program, the chanting of the *mahā*-mantra, and so on. So Mr. Gupta may have been thinking, "I'm already Kṛṣṇa conscious. I worship the Lord. Why are you asking me to do more?"

Mr. Gupta's question goes to the heart of what Kṛṣṇa consciousness is all about. Kṛṣṇa consciousness is more than performing our daily mantras, rituals, and meditations. Kṛṣṇa consciousness is self-realization and God-realization. It's above prayers for material rewards. It's pure, exclusive love for Kṛṣṇa. To be truly Kṛṣṇa consciousness means to live in transcendence.

Kṛṣṇa consciousness is above ordinary religion, in which the followers tend to identify the body as the self: "I'm a Hindu" or "I'm a Christian" or "I'm a Muslim." A Kṛṣṇa conscious person thinks, "Whether in the body of a Hindu, a Christian, a Muslim, or whatever, each of us is a spirit

soul, an eternal servant of Kṛṣṇa."

Religious designations don't exist in the spiritual world. There everyone is simply the servant of the Lord.

Kṛṣṇa consciousness entails changing our consciousness. Material illusion, beginning with the mistake of identifying with the body, now grips our consciousness. Prabhupāda prescribed spiritual practices that remove the material illusion and lift us to the platform of the soul.

Like most followers of any religion, Mr. Gupta thought that performing the rituals and following the rules of his faith are all that's needed for salvation. But Lord Kṛṣṇa teaches that for salvation we must awaken our natural pure love for Him. Otherwise, we'll be reborn into this world after death, even if we've performed all our religious duties.

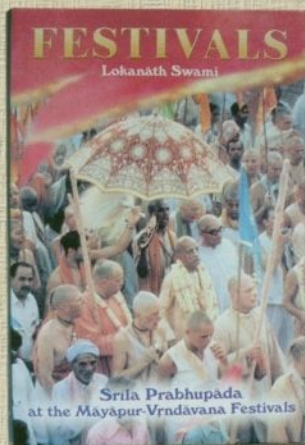
Besides, the goal of life is not salvation but pure love for Kṛṣṇa. That's a rare achievement, and we don't get it by rituals. Kṛṣṇa is a person, and He decides who gets love for Him, especially by seeing who satisfies His servants. They are His pure representatives in this world, and we must take guidance from them in how to love Him.

A study of Śrīla Prabhupāda's life and teachings shows that He was Kṛṣṇa's pure representative. Mr. Gupta's sense that Prabhupāda was nudging him to do more was correct. Prabhupāda was an extraordinary preacher who inspired thousands of people to rise above religious dogmas to pursue spiritual perfection. Human life is meant for spiritual progress. At the end, we should know clearly our identity as eternal servants of the Lord.

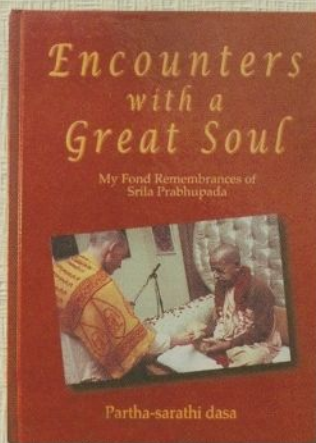
—Nāgarāja Dāsa

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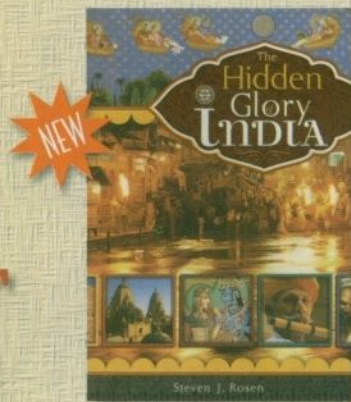
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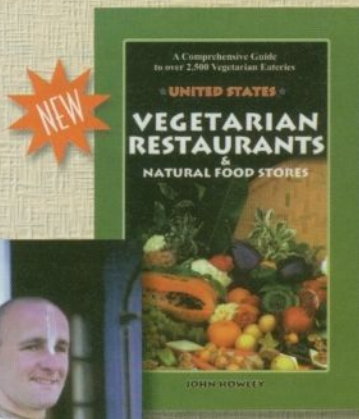
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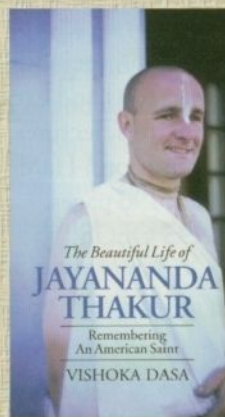
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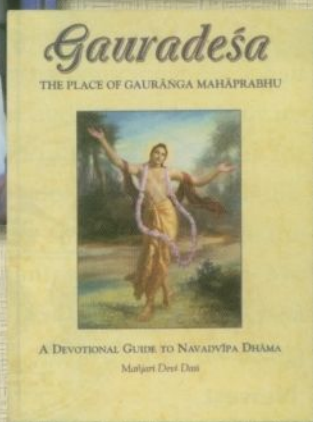
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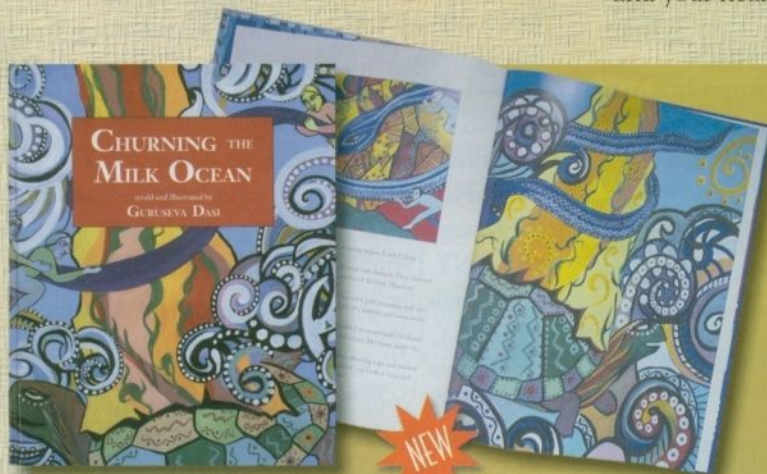
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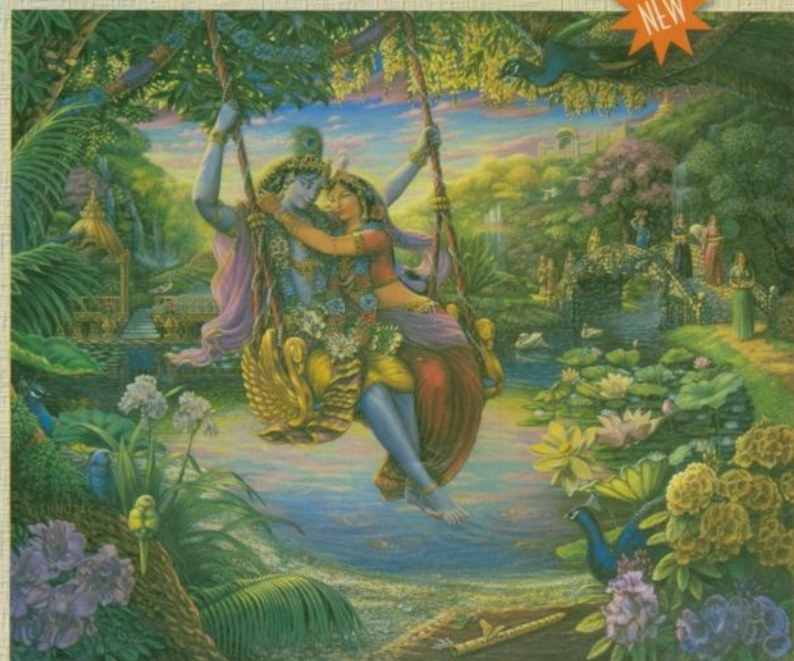


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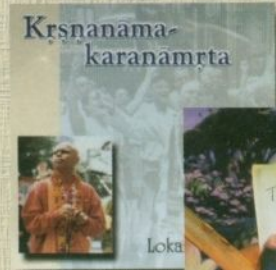
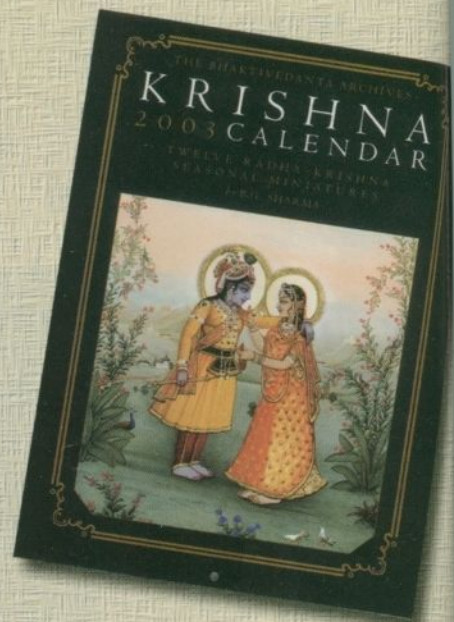
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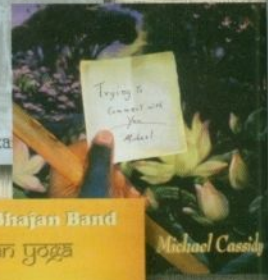
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Lord Kṛṣṇa is very much pleased with His devotees, even if they are not on the topmost stage of devotional service. Even on the lower stages of devotional service one is transcendental, and if one continues with devotional life, he continues to be a *deva* or *sura* [godly person]. If one continues in this way, Kṛṣṇa will always be pleased with him and will give him all instructions so that he may very easily return home, back to Godhead.

His Divine Grace A. C. Bhaktivedanta
Swami Prabhupāda
Śrīmad-Bhāgavatam 8.5.24, Purport

If one becomes a bookworm, reading many books and scriptures and hearing many commentaries and the instructions of many men, this will produce doubt within his heart. One cannot in this way ascertain the goal of life.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī
Śrī Caitanya-caritāmṛta, Ādi-līlā 16.11

I continually glorified the Lord and meditated upon Him for millions of years, and at last I was able to understand the transcendental form of the Lord as Śrī Kṛṣṇa, in the dress of a cowherd boy.

Lord Brahmā
Śrī Gopāla-tāpani Upaniṣad 1.27

Even if a great genius could somehow or other, after a time-consuming effort, count all the particles of dust on the surface of the earth, such a genius could never count the attractive qualities of the Personality of Godhead, who is the reservoir of all potencies.

Śrī Drumila
Śrīmad-Bhāgavatam 11.4.2

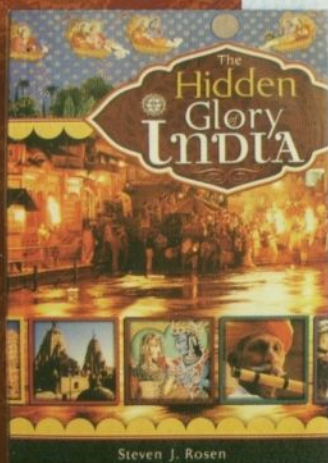
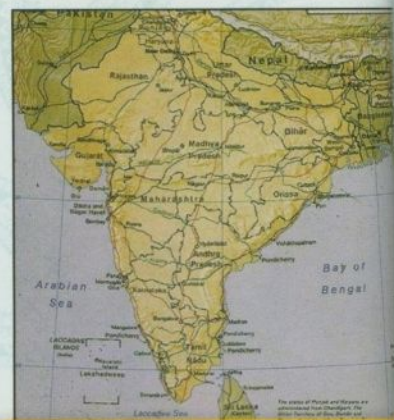
The holy name of Lord Kṛṣṇa is the sweetest of all sweetnesses and the most auspicious of all auspiciousness. It is completely spiritual, and it is the transcendental fruit of all Vedic literature. If an ordinary human being chants the holy name of Kṛṣṇa even only once with faith, or even in the spirit of mocking Him, the holy name will deliver the chanter from the bondage of repeated birth and death.

Skanda Purāṇa, Prabhāsa-khaṇḍa
(Quoted in Jīva Gosvāmī's *Tattva-sandarbha*, 15.4)

No knowledge is as pure as the holy name of the Lord. No vow is as powerful as the holy name. No meditation in the world is like the holy name. No philosophy brings a result like the holy name. No renunciation is greater than the holy name. Nothing will ever be equal to the holy name.

Śrīla Haridāsa Ṭhākura
Śrī Hari-nāma-cintāmaṇi 8.4-6

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