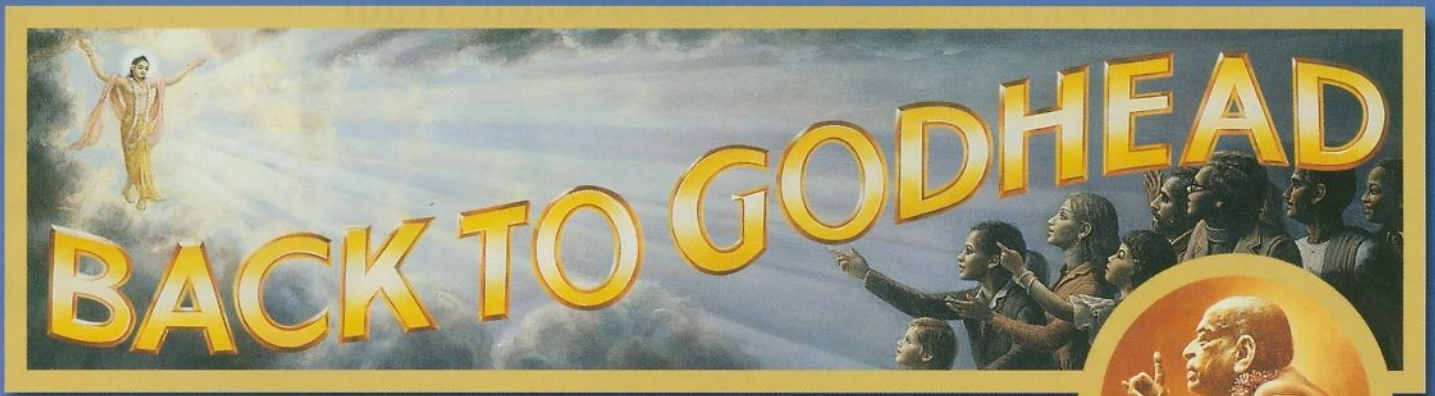
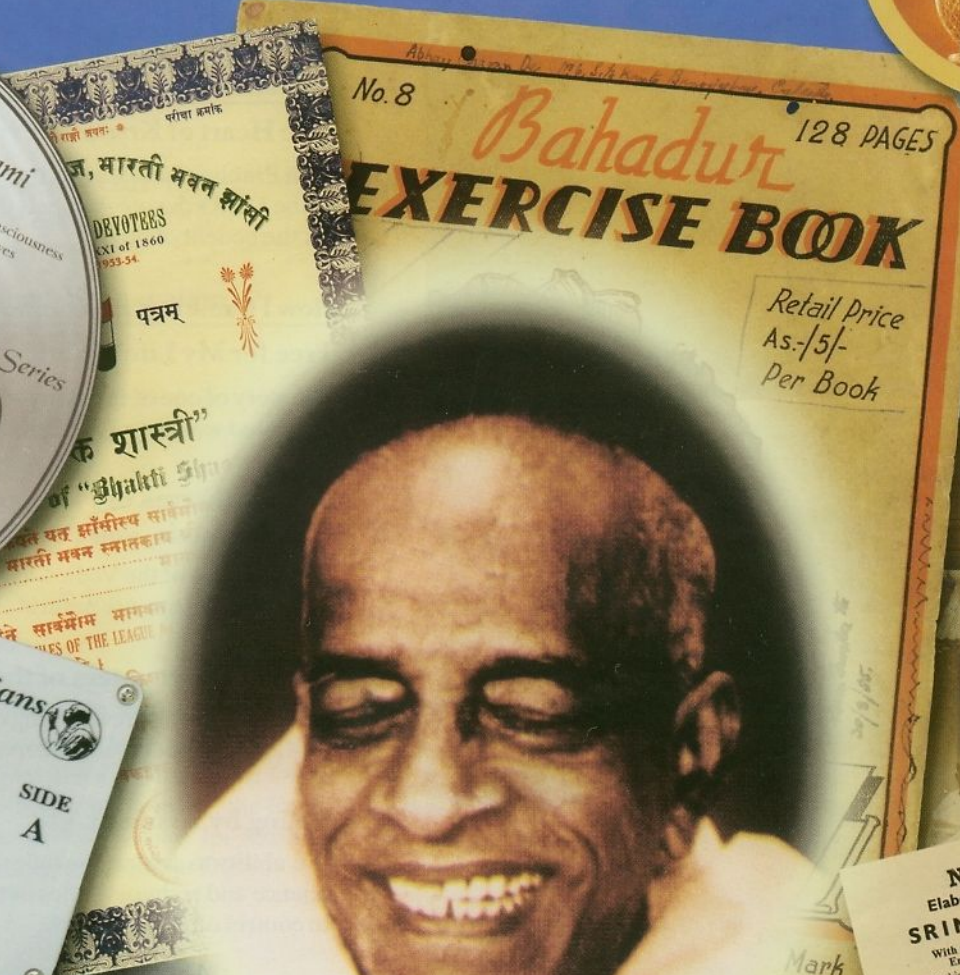
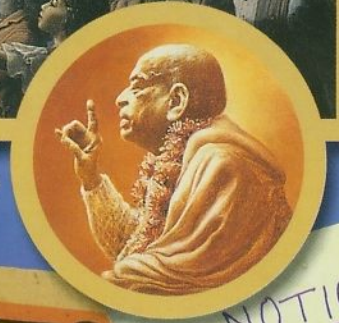


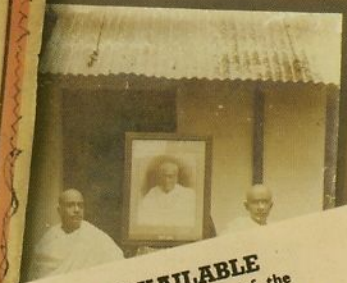
Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.



The Magazine of the Hare Krishna Movement • July / August 2003 • \$4.00 / £2.50



NOTICE
Initiated devotees m
orning classes.
Just not be addicted to
including coffee, tea an
They are forbidden to h
Must be strictly vegeta
Should not or. Temporarily
not eat food
waste



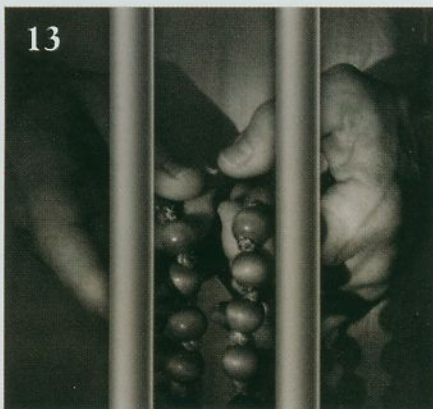
NOW AVAILABLE
Elaborate English Version of the
SRI MAD BHAGWATAM
With Original Text, Transliteration, English Synonyms,
English Translation, and Purport Explanation.
Relish this mature Fruit of the tree of Vedic and Vedic
Transcendental Knowledge and make your life a
complete success.
To be had from:-
BOOK-SELLERS OR FROM THE EDITOR
A. C. Bhaktivedanta Swami
Sri Radha Damodar Temple, Vrindaban.
2439, Chhapi Wala Kalan, Delhi-6.

The Bhaktivedanta Archives
25 Years of Preserving Prabhupāda's Legacy

Assisting you in your quest for the Absolute Truth

Back to Godh

Founded 1944 • Vol. 37, No. 4 • July / August 2003



FEATURES

Founder's Lecture

7 The Heart of Kṛṣṇa's Devotees

Śrīla Prabhupāda explains that the compassion of the Lord's devotees impels them to always act for the benefit of others.

How I Came to Kṛṣṇa Consciousness

13 Free for My Life's Work

The story of one of the many souls touched by the dedicated workers of the ISKCON Prison Ministry.

16 Social Dharma in Plato, Gandhi, Bhaktivinoda, and Prabhupāda

The divisions of the Vedic social system, created by Kṛṣṇa, are natural and self-evident.

20 Regard for Devotees of the Lord

The first step to pure chanting of the holy name of Kṛṣṇa is respect for His servants.

23 Seeing by Kṛṣṇa's Light

Our ability to control the outer world through science and technology has outpaced our ability to control our inner world.

The Nine Processes of Bhakti-Yoga

27 8: SAKHYAM—Spiritual Friendship

Though we're always subordinate to God, He allows us to serve Him by being His friend.

44 The Bhaktivedanta Archives: 25 Years of Preserving Prabhupāda's Legacy

The first incarnation of the Archives was born in the kitchen of a small apartment in 1977.

ead

DEPARTMENTS

Letters 4

Glossary 11

Śrīla Prabhupāda Speaks Out 15

*"I Am Working for the My—
But What About the I?"*

Book Section: Śrīmad-Bhāgavatam 29

The Guidance of the Vedas

Calendar 39

Hare Kṛṣṇa Mantra 43

Centers Around the World 57

From the Editor 62

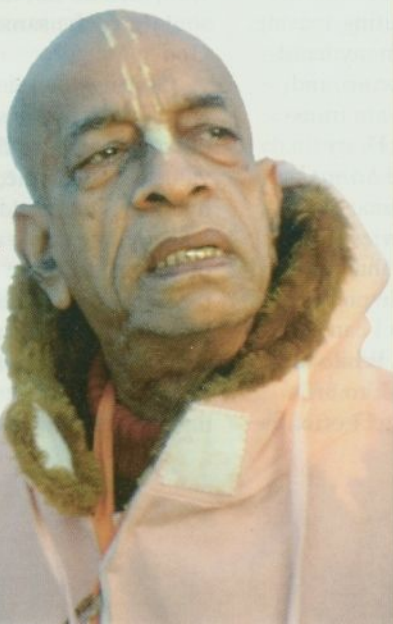
No Urge to Merge

The Krishna.com Store 63

Vedic Thoughts 67

COVER For twenty-five years, the Bhaktivedanta Archives has been preserving the words, images, documents, and personal items of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder/ācārya of the International Society for Krishna Consciousness. (Montage by Yamarāja Dāsa.)

"That is a quality of God—to become angry. Unless there is anger in God, how can there be anger in me? But just as we misuse our independence, we misuse our anger. Now, God does not misuse His independence. He does not misuse His anger. But the anger quality is there. Otherwise, how have I got anger?"—p. 35



WELCOME



IN THIS ISSUE we commemorate the twenty-fifth anniversary of the Bhaktivedanta Archives, which safeguards and makes available many of the gifts left by Śrīla Prabhupāda,

most notably his recorded words. Thanks to the efforts of the Archives, and to modern technology, we've gained an invaluable asset for spiritual life: instant access to Prabhupāda's teachings on any topic.

Included in the Archives collection are hundreds of recorded lectures, which BTG draws from to bring you the Founder's Lecture in each issue. This time we have Śrīla Prabhupāda speaking in New York City, 1971, about the compassion of Kṛṣṇa's devotees.

Compassion is also a theme in "Free for My Life's Work." An ex-prisoner tells how the compassionate workers of the ISKCON Prison Ministry brought light to his dark cell. That light is Kṛṣṇa's teachings, and in "Seeing by Kṛṣṇa's Light," Caitanya Carāṇa Dāsa explains how it is the only hope for our misled modern world.

Compassion often drives great thinkers to look for ways to organize society for everyone's benefit. In "Social Dharma in Plato, Gandhi, Bhaktivinoda, and Prabhupāda," Satyarāja Dāsa discusses the Vedic social system and shows that its natural divisions are based on one's qualities and work, not one's birth.

Hare Kṛṣṇa.—Nāgarāja Dāsa

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

FOUNDER

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

EDITOR Nāgarāja Dāsa • **ASSOCIATE EDITORS**
Drutakarmā Dāsa, Jagajīvana Dāsa, Kālakaṇṭha Dāsa,
Mukunda Goswami, Ūrmilā Devī Dāsi, Viśākhā Devī
Dāsi • **EDITORIAL ADVISOR** Hridayānanda Dāsa
Goswami • **DESIGN/LAYOUT** Yamarāja Dāsa •
PROOFREADERS Kṛṣṇa-kṛpā Dāsa, Keśīhanta Dāsa,
Mahāmāyā Devī Dāsi • **ARCHIVES** Raṇajit Dāsa •
SUBSCRIBER SERVICES Ānanda Līlā Devī Dāsi,
Ijya Dāsa, Lokasākṣīnī Devī Dāsi • **CIRCULATION**
DIRECTOR Rādhikā Devī Dāsi • **ACCOUNTS** Puṇya
Kīrti Dāsa • **WEBSITE** Balarāma Dāsa, Manu Dāsa,
Prāṇadā Devī Dāsi

INDIA: PUBLISHING COORDINATOR Yudhiṣṭhira
Dāsa • **PRODUCTION** Sac-cid-ānanda Dāsa • **AC-**
COUNTS Sahadeva Dāsa • **SUBSCRIBER SERVICES**
Mañjari Devī Dāsi, Trivikrama Dāsa

EDITORIAL OFFICES Send editorial correspondence
to BTG, P. O. Box 430, Alachua, FL 32616, USA. Phone:
(386) 462-7794. Fax: (386) 462-1761. Or BTG, 33 Janki
Kutir, Next to State Bank of Hyderabad, Juhu, Mumbai
400 049, India. Phone: (022) 2618-1718. Fax: (022) 2618-
4827. E-mail: editors@krishna.com

SUBSCRIPTIONS *Back to Godhead* is published six
times a year. For a one-year subscription (US and Canada)
send \$24 to Back to Godhead, P. O. Box 430, Alachua, FL
32616, USA. Or call toll-free: 1-800-800-3284.

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

In the UK send £18.99 to BTG UK Ltd., Bhakti-
vedānta Manor, Dharam Marg, Hilfield Lane, Watford,
Herts. WD2 8EZ.

In South Africa send R240 to Back to Godhead, P. O.
Box 56003, Chatsworth 4030, South Africa.

SUBSCRIBER SERVICE To change your address or
clear up any questions about your subscription, write
to BTG Service Center, P. O. Box 430, Alachua, FL
32616, USA. Or call 1-800-800-3284. Or use e-mail (btg
subs@krishna.com). We can answer your questions faster
if you send a recent mailing label or invoice. Please allow
eight weeks for changes to show on your mailing label.

PREPRESS & PRINTING Interprint, Clearwater,
Florida, USA

© 2003 The Bhaktivedānta Book Trust Interna-
tional. All rights reserved. (Trustee for The Bhakti-
vedānta Book Trust: Svavāsa Dāsa.) *Back to Godhead*
(ISSN 0005-3643, USPS 604-170) is published bi-monthly
(six times a year) for \$24 per year by Back to Godhead,
18024 NW 112th Blvd., Alachua, FL 32615. Periodicals
postage paid at Alachua, Florida, and additional mailing
offices.

CANADA POST AGREEMENT #: 0571016

POSTMASTER: Send address changes to Back to
Godhead, P. O. Box 430, Alachua, FL 32616.

Letters

Attitude and Faith Matter

Thank you once again for another
enlivening issue. The story of the
three-year-old girl [March/April] was
really touching. The message was
quite clear: In preaching, age hardly
matters—what matters is your
attitude and faith in the sweet Lord.

Also the visit to Angkor Wat was
really well covered and excellently
presented. I think ISKCON should
come forward to preserve these
monuments and give fallen souls the
real nectar of Kṛṣṇa consciousness.

Vikram Aditya Pandit
Via the Internet

Tuning In

I am searching for a new job, and I
have recently been called to a few
interviews. I was stressed, but then I
read Rashi Singh's uplifting article in
the March/April issue. I immediately
started to see the interviews, regular
workloads, job applications, and even
my devotional service in a new light.
The article reminded me that I was
letting material pressures rule my
consciousness. Instead of wallowing in
worry and anxiety, I should realize
that all successes and failures belong
to Kṛṣṇa and all work should be done
as an offering to Him.

I'm a journalist, and it is challeng-
ing to keep Kṛṣṇa at the center while
I'm in the newsroom every day. But
now, from 12:30 P.M. I block out the
office's humdrum of shouting, teasing,
and crude joking. I put on my head-
phones, log into Krishna.com, and
download the radio. So I am trans-
ported from my office to Deity
Greeting, Guru Pūjā, and Śrīmad-
Bhāgavatam class in Alachua, Florida.
I try to avoid doing interviews or
answering phone calls at that time,
preferring to doing simple pieces of
work on my computer so I can con-
centrate on the program. While tap-
ping my finger on my desk to Śrīla
Prabhupāda's "three beat," I often

have to stop myself singing!

Krishna.com radio is a wonderful
idea—a breakthrough for devotees all
over the world. It's especially merciful
for devotees like myself who don't get
to visit the temple or meet devotees in
kīrtana and Kṛṣṇa talks everyday. A
welcome addition to a normally cut-
throat environment. I have urged all of
my devotee friends at their desks to do
the same. Thank you.

Nima Suchak
London, England

Kṛṣṇa Rock and Reggae

Could you please answer a few ques-
tions? (1) Why is it that the ladies do
not play any instrument while chanting,
as the males do? (2) Do you consider
males to have more rights? (3) Do you
approve of Hare Kṛṣṇa music in the
form of reggae, techno, or rock?

Chandini Cobain
Via the Internet

OUR REPLY: (1) They do. There is no
rule against it.

(2) In the culture from which
Kṛṣṇa's teachings come, the men more
often played leadership roles. Today, a
qualified woman can accept almost any
position. More important, from the
spiritual point of view what role a per-
son plays in society is insignificant, as
long as the soul develops devotion to
God. So, from the spiritual point of
view, men do not have more rights. All
souls have the same rights to approach
God.

(3) Many people take an interest in
Kṛṣṇa consciousness after hearing
devotee bands, so they are of practical
value. For example, during Indra-
dyumna Swami's festival tours in Po-
land, many people appreciate the music
of Village of Peace (reggae) and Shel-
ter (hardcore). Their songs promote
vegetarianism, discrimination between
spirit and matter, and collective glorifi-
cation of God. The performers just
have to remember to act in the spirit of



- Bhakti-yoga** (11)
Bhakti-yoga is the method of linking with the Supreme Lord, Sri Krishna.
- Community** (30)
Devotee projects, homepages, forums, tape ministries, and youth-oriented links.
- Dharmic Living, Vegetarianism, and Rural Life** (25)
Links promoting vegetarianism, cow protection, natural products, and a simple, agrarian way of life.
- Education** (16) *new*
Schools, correspondence courses, and other education related links.
- Especially for Kids** (4)
Links of interest to children.
- Festivals, Holidays**
Emphasis on Kṛṣṇa celebrations, regional places of pilgrimage.
- Philosophy of Consciousness**
The philosophical aspects of Krishna Consciousness, Reincarnation, cosmology, theology, etc.
- Practical Vedic Arts & Sciences** (14)
Links to Ayurveda, Vastu-Shilpa, Vedic Astrology, etc.
- Publications** (9)
Krishna conscious books, magazines, newsletters, journals, publishers, and distributors.
- Science and Spirituality** (16)
Science encounters the Vedic worldview—and phenomena for which a strictly mechanistic picture of reality may not be enough.
- Sites for Scholars** (16)
Resources on Vaishnavism, interfaith dialogue, Vedic literature, etc.

**Over 380
select links
to Krishna
related web
pages...**



**Find information
from Bhakti-yoga
to Vegetarianism at:
Krishna.com**



THE HEART OF KṚṢṆA'S DEVOTEES

Without concern even for their own salvation, the Lord's pure devotees feel deep compassion for the suffering of others.

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

*adhuneha mahā-bhāga
yathaiva narakān naraḥ
nānogra-yātanān neyāt
tan me vyākhyātum arhasi*

“O greatly fortunate and opulent Śukadeva Gosvāmī, now kindly tell me how human beings may be saved from having to enter hellish conditions in which they suffer terrible pains.”

—Śrīmad-Bhāgavatam 6.1.6



TODAY I SHALL SPEAK to you about the glorification of the holy name of God. This was discussed between Mahārāja Parīkṣit and Śukadeva Gosvāmī in connection with a *brāhmaṇa* who was very fallen and addicted to all kinds of sinful activities but was saved simply by chanting the holy name. This history is found in the Sixth Canto of the *Śrīmad-Bhāgavatam*.

The universal planetary systems are very nicely explained in the Fifth Canto of *Śrīmad-Bhāgavatam*. Within the universe there are some planets which are hellish. Actually, not only the *Bhāgavatam* but all religious scriptures contain descriptions of hell and heaven. In *Śrīmad-Bhāgavatam* you can find out where those hellish planets are and how distant they are from

this planet, just as you can obtain information from modern astronomy. Astronomers have calculated how far the moon is from here and what the distance is between this planet and the sun. Similarly, the *Bhāgavatam* contains descriptions of the hellish planets.

We have experience of different atmospheric conditions even on this planet. In the western countries near the North Pole, the climate is different than in India, which is near the equator. Just as there

are differences in atmosphere and living conditions on this planet, there are many planets that have different atmospheres and conditions of life.

After hearing a description of the hellish planets from Śukadeva Gosvāmī, Parīkṣit Mahārāja said,

*adhuneha mahā-bhāga
yathaiva narakān naraḥ
nānogra-yātanān neyāt
tan me vyākhyātum arhasi*

“Sir, I have heard from you about the hellish planets. Men who are very sinful are sent to those planets.” Parīkṣit Mahārāja is a Vaiṣṇava, a devotee, and a Vaiṣṇava always feels compassion for others' distress. He

Left: Prahlāda Mahārāja revealed the mood of Kṛṣṇa's pure devotees when he said, “For myself I have no anxiety, but I'm always concerned for those who are not Kṛṣṇa conscious.”

Only those who are fortunate take to Kṛṣṇa consciousness, and they get hopeful life, blissful life, a life of knowledge.

• • •

is very afflicted by the miseries of others. When Lord Jesus Christ presented himself, for instance, he was greatly afflicted by the miserable conditions of the people. Regardless of which country or sect they belong to, all Vaiṣṇavas, or devotees—any people who are God conscious or Kṛṣṇa conscious—are thus compassionate. Therefore to blaspheme a Vaiṣṇava, a preacher of God's glories, is a great offense.

Kṛṣṇa, God, is never tolerant of offenses committed at the lotus feet of a Vaiṣṇava. *Kṛpāmbudhi*: A Vaiṣṇava is an ocean of mercy. *Vāñchā-kalpataru*: Everyone has desires, but a Vaiṣṇava can fulfill all desires. *Kalpataru* means desire tree. There is a tree in the spiritual world called a desire tree. In this material world, you get a particular type of fruit from a particular type of tree, but in Kṛṣṇaloka, as well as in all the Vaikuṇṭha planets, all the trees are spiritual and will fulfill all your desires. That is described in the *Brahma-saṁhitā*: *cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa*.

A Vaiṣṇava is addressed as *mahā-bhāga*, which means fortunate. One who becomes a Vaiṣṇava and is God conscious is understood to be greatly fortunate.

WANDERING THE UNIVERSE

Caitanya Mahāprabhu has explained that the living entities are rotating in different species of life, in different planetary systems all over the universe. A living entity can go anywhere—to hell or heaven—as he likes and as he prepares himself. There are many heavenly planets, many hellish planets, and many species of life. There are 8,400,000 species of life. The living entity is wandering through these species and creating bodies according to

his mentality in the present life. "As you sow, so shall you reap."

Caitanya Mahāprabhu says that out of all these numberless living entities who are traveling in the material world, one is fortunate, not everyone. If everyone were fortunate, they would all have taken to Kṛṣṇa consciousness. It is being distributed freely everywhere. But why are people not taking it? Because they are unfortunate. Therefore Caitanya Mahāprabhu says that only those who are fortunate take to Kṛṣṇa consciousness, and they get hopeful life, pleasant life, blissful life, a life of knowledge.

It is the duty of a Vaiṣṇava to go door to door to make the unfortunate people fortunate. A Vaiṣṇava thinks, "How can these people be delivered from their hellish life?" That was Parīkṣit Mahārāja's inquiry. "Sir," he said, "you have described that on account of one's sinful activities one is put into a hellish condition of life or in a hellish planetary system. Now, what are the counter methods by which such persons can be saved?" This is the question. When a Vaiṣṇava comes, when God Himself comes, or when God's son or His very confidential devotees come, their only mission is to save the sinful persons who are suffering. They have knowledge of how to do this.

When Prahāda Mahārāja met Nṛsiṁhadeva, he said,

*naivodvije para duratyaya-vaitaraṇyās
tvad-vīrya-gāyana-mahāmṛta-
magna-cittāḥ
śoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato
vimūḍhān*

"My dear Lord," Prahāda says, "I am not very anxious for my own deliverance." Māyāvādī, or impersonalist, philosophers are very careful that their

personal salvation is not interrupted. They think, "If I go to preach in association with others, I may fall down, and my realization will be finished." Therefore they do not come. Only the Vaiṣṇavas come—at the risk of falldown. But they do not fall down. They may even go to hell to deliver the conditioned souls. This is Prahāda Mahārāja's mission. He says, *naivodvije*: "I am not very anxious about living in this material world."

Prahāda Mahārāja says further, "I have no anxiety for myself because somehow or other I have been trained to be always Kṛṣṇa conscious." Because he is Kṛṣṇa conscious, he is confident that in his next life he is going to Kṛṣṇa. It is stated in *Bhagavad-gītā* that if one executes the Kṛṣṇa conscious regulative principles carefully, it is certain that he will reach the supreme destination in his next life.

Prahāda Mahārāja continues: "There is only one source of anxiety for me." Just see—although he had no anxiety for himself, he still had anxiety. He says, *śoce tato vimukha-cetasaḥ*: "I am anxious for those persons who are not Kṛṣṇa conscious. That is my anxiety. For myself I have no anxiety, but I am thinking of those who are not Kṛṣṇa conscious." Why aren't they Kṛṣṇa conscious? *Māyā-sukhāya bharam udvahato vimūḍhān*: These rascals have created a humbug civilization for temporary happiness.

HUMBUG CIVILIZATION

Māyā-sukhāya. Actually this is a fact. We have a humbug civilization. So many cars are being manufactured every year, and for that purpose so many roads have to be excavated and prepared. This creates problem after problem. Therefore it is *māyā-sukhāya*, illusory happiness, and yet we are try-

ing to be happy in this way. We are trying to manufacture some way to be happy, but this only creates other problems.

In your country you have the greatest number of cars, but that does not solve any problems. You have manufactured cars to help solve the problems of life, but I have experienced that this also creates more problems. When my disciple Dayānanda wanted to take me to a doctor in Los Angeles, I had to take the trouble to travel thirty miles before I could even consult the doctor. Once you create cars, then you must travel thirty or forty miles to meet your friends.

You can go from New York to Boston in one hour, but it takes even longer than that just to get to the airport. This situation is called *māyā-sukhāya*. *Māyā* means false, illusory. We are trying to create some very comfortable situation, but we have created another uncomfortable situation. This is the way of the material world. If we are not satisfied by the natural comforts offered by God and nature and we want to create artificial comforts, then we have to create some discomfort also. Most people do not know that. They think they are creating a very comfortable situation, but actually they are traveling fifty miles to go to the office to earn a livelihood and fifty miles to come back. In Hawaii, one boy, Gaurasundara, was working to maintain our temple. Unfortunately he had to go fifty miles from the temple to work. I was very sorry to see that this boy had to go fifty miles for Kṛṣṇa's sake, but now Kṛṣṇa has given us the facility so that we don't have to work.

Because of such conditions, Prahlāda Mahārāja says that these *vimūḍhāns*—these materialistic persons, these rascals—have created an unnecessary burden on themselves simply for temporary happiness. *Vimūḍhān . . . māyā-sukhāya bharam udvahaṭaḥ*. Therefore, in Vedic civilization it is recommended that one free himself from material life, take *sannyāsa*, the renounced order of life, and prosecute spiritual life with absolutely no anxiety.

If one can execute Kṛṣṇa consciousness in family life, that is very good.

Bhaktivinoda Ṭhākura was a family man, a magistrate, and still he executed devotional service so nicely. Dhruva Mahārāja and Prahlāda Mahārāja were *gṛhasthas*, householders, but they trained themselves in such a way that even as householders they were faced with no interruption in their service. Therefore, Prahlāda Mahārāja says, "I have learned the art of always remaining in Kṛṣṇa consciousness." What is that art? *Tvad-vīrya-gāyana mahāmṛta-magna-cittaḥ*: simply glorifying the victorious activities and pastimes of the Lord. *Vīrya* means "very heroic."

Kṛṣṇa's activities are heroic. You can read about them in our book *Kṛṣṇa*. Kṛṣṇa's name, His fame, His activities, His associates and everything else are heroic. Prahlāda Mahārāja says in this connection, "I am certain that wherever I go, I can glorify Your heroic activities and be safe. There is no question of my falling down. But I am simply anxious for those persons who have created a civilization in which they are always busy working hard. I am thinking of them."

SOLITARY SAGES

Prahlāda says further:

*prāyeṇa deva munayaḥ sva-vimukti-kāmā
maunaṁ caranti vijane na parārthā-
niṣṭāḥ
naitān vihāya kṛpaṇān vimumukṣa
eko
nānyaṁ tvad asya śaraṇaṁ bhramato
'nupaśye*

"My dear Lord, there are many saintly persons and sages who are very interested in their own liberation." *Munayaḥ* means saintly persons or philosophers. *Prāyeṇa deva munayaḥ sva-vimukti-kāmā*: they are very interested in their own liberation. They try to live in solitary places like the Himalayan mountains. They do not talk to anyone, and they are always afraid of mixing with ordinary people in the city and becoming disturbed or maybe even falling down. They think, "Better let me save myself."

Prahlāda Mahārāja regrets that these great saintly persons do not come

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 millennia 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 **e** 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."

Vaiṣṇavas are always thinking about how the fallen conditioned souls can be delivered.

• • •

to the city, where people have manufactured a civilization of very hard work all day and night. Such saints are not very compassionate. He says, “I am anxious for these fallen people who are unnecessarily working so hard simply for sense gratification.”

Even if there were some point in working that hard, such people do not know what it is. All they know is sex. Either they go to a naked dance or to a naked club or to this or that. Prahlāda Mahārāja says, *naitān vihāye kṛpaṇān vimumukṣa ekaḥ*. “My Lord, I do not need salvation alone. Unless I take all these fools with me, I shall not go.” He refuses to go to the kingdom of God without taking all these fallen souls with him. This is a Vaiṣṇava. *Nānyaṁ tvad aśya śaraṇaṁ bhramato ’nupaśyē*: “I simply want to teach them how to surrender unto You. That’s all. That is my goal.”

The Vaiṣṇava knows that as soon as one surrenders, one’s path is clear. *Naivodvije para duratyaya vaitaranyāś tvad-vīrya-gāyana-mahāmṛta-magnacittāḥ*: “Simply, somehow or other, let them bow down before Kṛṣṇa.” This is a simple method. All you have to do is bow down before Kṛṣṇa with faith and say, “My Lord Kṛṣṇa, I was forgetful of You for so long, for so many lives. Now I have come to consciousness; please accept me.” That’s all. If one simply learns this technique and sincerely surrenders himself to the Lord, his path is immediately open.

These are the philosophical thoughts of the Vaiṣṇavas. Vaiṣṇavas are always thinking about how the fallen conditioned souls can be delivered. They are always involved in making plans like that, just like the Gosvāmīs. What was the business of the six Gosvāmīs of Vṛndāvana, Lord Caitanya’s direct disciples? That is stated by Śrīnivāsa Ācārya:

*nana-śāstra-vicāraṇaika-nipuṇau
sad-dharma-saṁsthapākau
lokānāṁ hita-kārīṇau tri-bhuvane
mānyau śaraṇyākaraṁ
rādhā-kṛṣṇa-padāravinda-bhajanā-
nandena mattālikau
vande rūpa-sanātanaṁ raghu-yugau
śrī-jīva-gopālakau*

“The six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha Dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds, and they are worth taking shelter of because they are always absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa.”

With similar Vaiṣṇava compassion, Parīkṣit Mahārāja says to Śukadeva Gosvāmī, “You have described the different types of hellish conditions of life. Now, tell me how those who are suffering can be delivered. Kindly explain this to me.”

*adhuneha mahā-bhāga
yathaiva narakān naraḥ
nānogra-yātanān neyāt
tan me vyākhyātum arhasi*

Naraḥ means humans, those who are fallen. *Narakān naraḥ nānogra-yātanān neyāt tan me*: “How can they be delivered from their fierce miseries and horrible pains?” That is a Vaiṣṇava heart. Mahārāja Parīkṣit says, “Somehow or other they have fallen down to this hellish life. But that does not mean that they should remain in that condition. There must be some means by

which they can be delivered, so kindly explain that.”

TYPES OF SIN

Śukadeva Gosvāmī replied:

*na ced ihaivāpacitiṁ yathāmhasaḥ
kṛtasya kuryān mana-ukta-pāṇibhiḥ
dhruvaṁ sa vai pretya narakān upaiti
ye kīrtitā me bhavatas tigma-yātanāḥ*

“Yes, I’ve already described the different types of hellish conditions and very severe painful life, but one has to counteract it.”

How can this be done? Sinful activities are committed in various ways. We can make a plan—“I shall kill that man.” That is sinful. When the mind is thinking, feeling, and willing, then there is action.

The other day I was reading in a book that if someone’s dog barks at you when you are passing on the road, then that is an offense on the part of the dog-owner, according to law. No one should have to be scared by dogs barking, so one should take care of his dog. I read this. It is a law in your country. The dog is simply barking, but it is sinful. The dog is not responsible because it is an animal, but because the owner of the animal has made the dog his best friend, he is responsible by law. If an outside dog enters your house, it may not be killed, but the owners of the dog may be prosecuted.

Just as the barking of the dog is unlawful, so when you speak something offensive to others, that is also sinful. That is just like barking.

Therefore sinful activities are committed in so many ways. Whether we think of sinful activities, or we speak something sinful, or we actually commit a sinful activity, they are all con-

(please turn to page 40)

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 Kurukṣhetra—an epic battle for rule of the world, fought five thousand years ago.

Bhagavad-gītā—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna.

Bhakti—devotional service to the Supreme Lord.

Bhaktisiddhānta Sarasvatī Ṭhākura—the spiritual master of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda.

Bhakti-yoga—linking with the Supreme Lord through devotional service.

Caitanya Mahāprabhu—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.

Dharma—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).

Godhead—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.

Gurukula—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally "the place of the guru").

Hare Kṛṣṇa—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

ISKCON—the International Society for Krishna Consciousness.

Japa—individual chanting of names of God, usually while counting on beads.

Kali-yuga—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.

Karma—material action; its inevitable reaction; or the law by which such action and reaction are governed.

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

Kṛṣṇa—the Supreme Personality of Godhead in His original 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.

Māyāvādī—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 *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).

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

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

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

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

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



FREE FOR MY LIFE'S WORK

*Even prison walls couldn't keep out
Lord Kṛṣṇa's mercy, delivered by His
determined, compassionate servants.*

by Chris Matthews

I WAS FIRST INTRODUCED to Kṛṣṇa in 1985, at age fifteen. I was fortunate to have the association of some very sincere disciples of Śrīla Prabhupāda. They inspired in me a deep desire to practice Kṛṣṇa consciousness. I wanted to run off and devote my life to Kṛṣṇa, but other desires won out.

In 1986 I was introduced to morphine, which gradually dragged me to the darkest depths of addiction. In 1992 I started burglarizing drug stores to keep from the dreaded withdrawals that were a fact of everyday life. I once overdosed and “died”—flatlined for ten minutes. I came to in intensive care, cursing the doctors who had saved my

life. I didn't want to go on in this living hell, and death seemed the only way out.

All my attempts at cleaning up ended in failure. In moments of clarity, I couldn't believe I had fallen to such a low level. How had I forgotten that I am an eternal servant of Kṛṣṇa? How had I sunk so deeply into illusion? My bodily identification had robbed me of my aspirations for a life devoted to Kṛṣṇa.

I remember thinking these things in 1993 as I awaited sentencing for stealing from drug stores. Still heavily addicted, and now with a daughter on the way, I lamented that I couldn't teach her about Kṛṣṇa. How could I help my

I spent countless hours meditating, but to no avail. I was trying to meditate on an impersonal concept of the Truth.

• • •

daughter while I was so far gone?

Conflicted, I resolved to never again plague my mind with thoughts of God; I would deny His existence. But it is never so easy. Kṛṣṇa never leaves one who has had even a small desire for devotion. He sits patiently in the heart and waits.

In 1994 I was sentenced to eight years in the Tennessee state prison. I started my sentence with hopelessness and despair. My daughter was born ten days later. I was so despondent that I doubted I'd ever see the outside world again.

QUEST FOR FREEDOM

Somehow, a short time into my term I decided I would break free—not a physical escape but a spiritual one. I would try to live a spiritual life in prison. With meditation, I thought, I would retain some sanity. I read and studied everything I could. I practiced a handful of meditation and astral-projection techniques. I studied Islam, Buddhism, Sufism, Cabala, Christianity, Advaita Vedanta—anything available through various prison ministries.

The two years I spent in a solitary confinement unit were a great opportunity to turn my cell into an ashram. I spent countless hours meditating, but to no avail. I was trying to meditate on an impersonal concept of the Truth. But I quickly learned that trying to still the mind is, as Arjuna said, “impractical and unendurable . . . , for the mind is restless and unsteady.” After years of trying the techniques Kṛṣṇa describes in Chapter 6 of the *Bhagavad-gītā*, I threw up my hands. Despite all my studies and practice, I was still miserable; they amounted to nothing.

For the first time in years I said a

simple prayer to Bhagavān Kṛṣṇa: “Lord, I am lost. I remember You. Please help me.”

A few days later I was transferred and released into the general prison population. Somehow I came across the address for Candrasekhara Dāsa of the ISKCON Prison Ministry. I wrote him, he replied, and about a month later I received *Bhagavad-gītā As It Is*, *Beyond Birth and Death*, and *The Science of Self-Realization*. I devoured Śrī Kṛṣṇa's words and Śrīla Prabhupāda's purports. They were new life. I already owned three editions of the *Bhagavad-gītā* with commentaries by impersonalists, but receiving Prabhupāda's was like greeting an old friend. I understood it much better now with age than at fifteen. It was so liberating to find out again my relationship to Kṛṣṇa as servant. How much nonsense it is to meditate on “I am Brahman” and to be told I am God, you are God, we are all God—while I was incarcerated! How did God become incarcerated?

I started chanting and became a vegetarian, even though my only meal for those years was beans and macaroni and cheese. I made a set of *japa-mālā* (chanting beads) out of a piece of cloth by tying 108 knots in it and tying the ends together. I set up an altar in my cell, using pictures from the books. I learned to offer my job assignments to Kṛṣṇa, working in a spirit of detachment. Most inmates are bitter about having to work for the state. But when I was asked why it didn't bother me, I was happy to tell them I was working for Kṛṣṇa.

I felt more free inside the razor wire than I had ever felt outside. It was all Kṛṣṇa's mercy on a fallen devotee. The thought of Śrīla Prabhupāda bringing Kṛṣṇa consciousness to the

West to help us regain our lost relationship with the Lord of creation, Śrī Kṛṣṇa, brought tears to my eyes while I chanted. I was registered with the state of Tennessee as a hardened career criminal. I had seen many acts of brutality in prison and not so much as blinked. But here I was, crying over the mercy and compassion shown to us through the gift of the *mahā-mantra*, by which Kṛṣṇa melts even the hardest heart and then comes in and steals it. When I was released in July 2000, I was a free man in more ways than one.

FINDING MY SERVICE

Last year a friend and I went to the Atlanta temple for the Gaura Pūrṇimā festival. I hadn't been inside a temple for seventeen years. What bliss it was to have the company of devotees and be in front of the deities, hearing the transcendental vibrations of the *mahā-mantra*! This stimulus made me decide to do what my life is meant for: serve Kṛṣṇa, although I didn't know how.

After a few months, I figured it out. I decided to start a branch of the ISKCON Prison Ministry. I thought of how nice it would have been for me to have had the association of devotees while incarcerated. I wanted to give that opportunity to others. Devotees can go into the prisons, as other groups do, but they can hold *kīrtana* and *Gītā* class and distribute *prasādam*, as no one else can.

My heart felt great compassion for the souls who sat and walked where I once did. I thought of how in all the institutions I had been in, none of the libraries had any of Śrīla Prabhupāda's books. So I started buying all the Prabhupāda books I could at used

(please turn to page 36)

“I Am Working for the *My*— But What About the *I*?”

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

Disciple: Śrīla Prabhupāda, if we accept that there is an eternal soul, then how is the soul distinguished from the body, from the machine? After all, the symptoms of the soul—for instance, the working of the senses—seem to depend on the machine.

Śrīla Prabhupāda: That working of the senses is the proof of the soul's existence. *Na hanyate hanyamāne śarīre*: when the body is no longer working, the soul still exists; he has simply accepted another body.

Dhīras tatra na muhyati: those who are educated, sober—they are not surprised at this change of bodies. Those who are not educated—they are surprised.

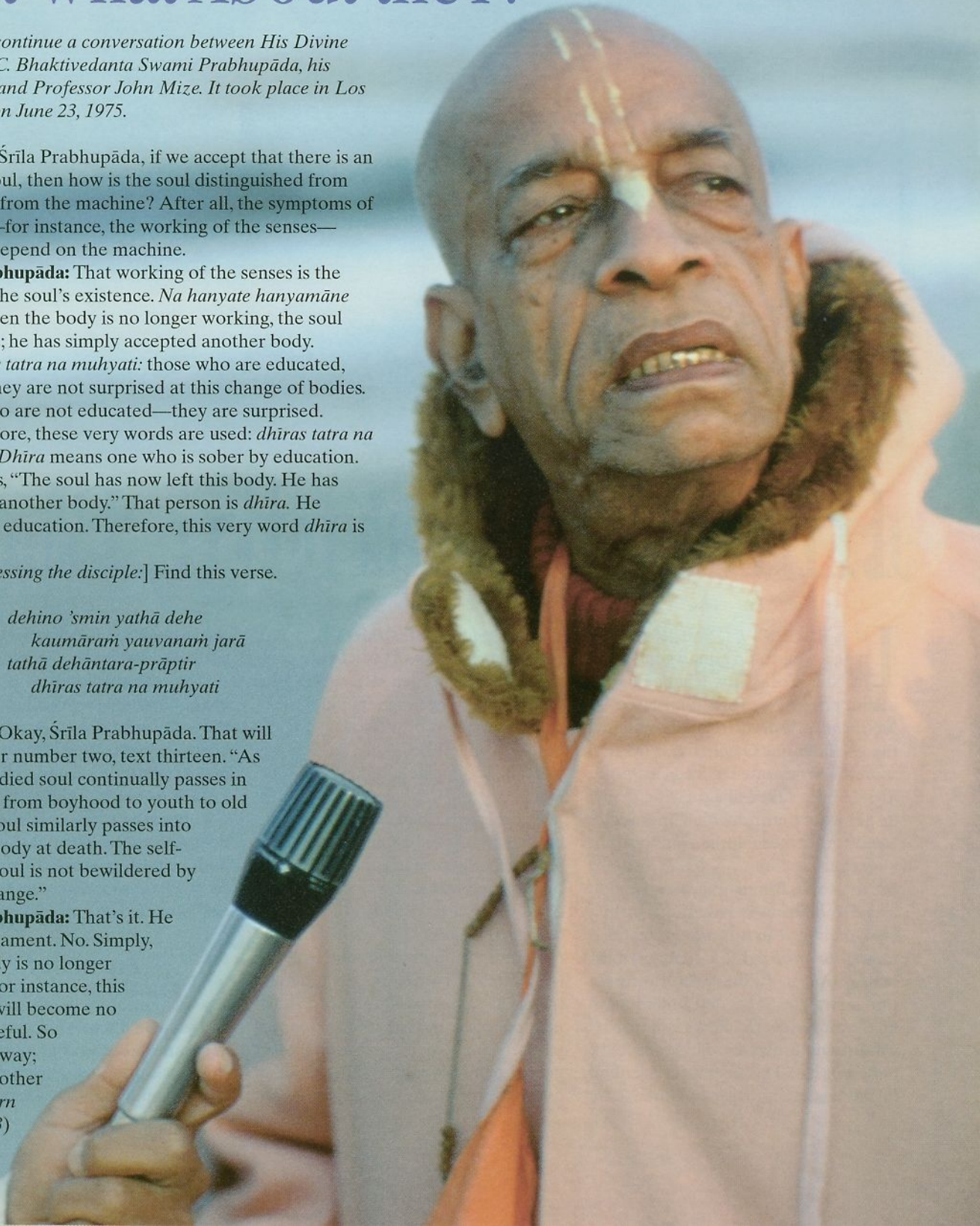
Therefore, these very words are used: *dhīras tatra na muhyati*. *Dhīra* means one who is sober by education. He knows, “The soul has now left this body. He has accepted another body.” That person is *dhīra*. He knows by education. Therefore, this very word *dhīra* is used.

[Addressing the disciple:] Find this verse.

*dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati*

Disciple: Okay, Śrīla Prabhupāda. That will be chapter number two, text thirteen. “As the embodied soul continually passes in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.”

Śrīla Prabhupāda: That's it. He does not lament. No. Simply, “This body is no longer useful.” For instance, this clothing will become no longer useful. So throw it away; accept another (please turn to page 33)





In Plato, Gandhi, Bhakti

IN A RECENT CONVERSATION with a well-to-do Hindu gentleman in New York City, I happened to mention that I was twice-initiated—a *brāhmaṇa* priest who regularly chanted the confidential Gāyatrī mantra and sometimes officiated at Vedic ceremonies. He was taken aback.

“How is that possible?” he asked. “You’re not born Indian or to *brāhmaṇa* parents.”

My Hindu friend—his name, I soon came to learn, was Amarnath—obviously believed that *brāhmaṇa*hood is related to birthright, a common misconception in India. Wanting to set things straight, I decided to fill him in on the ancient *varṇāśrama* system as it was originally espoused in Vedic texts, millennia ago. This system is described in the earliest portions of the Vedic

literature (*R̥g Veda* 10.90.12), where the various classes of society are compared to the human body. One part may be positioned higher than the other, but all parts are necessary for the body’s proper functioning. *Varṇāśrama* is further delineated in the *Viṣṇu Purāṇa* (3.8.9) and in *Bhagavad-gītā* (4.13), where it is described as a natural component of any well-established society.

Briefly, the *varṇāśrama* system comprises four basic material occupations or duties (*varṇas*) and four spiritual stages (*āśramas*). The *varṇas* are (1) *brāhmaṇas* (intellectuals and priests), (2) *kṣatriyas* (warriors and administrators), (3) *vaiśyas* (farmers and business people), and (4) *śūdras* (manual laborers and general assistants). Most people exhibit qualities that reflect an overlapping of these categories, but

one occupational inclination will eventually predominate.

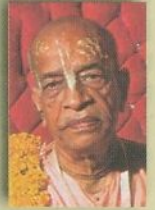
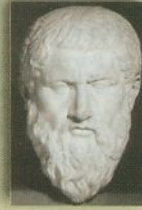
The four spiritual stages (*āśramas*) are (1) *brahmacharya* (celibate student life), (2) *gṛhastha* (married life), (3) *vānaprastha* (retired life), and (4) *sannyāsa* (renunciation and complete dedication to the Absolute). But we will not concern ourselves in this short article with these spiritual stages of life, both because of limited space and because it was not the subject of the discussion between Amarnath and I.

BIRTHRIGHT OR BIRTH-WRONG?

I pointed out to Amarnath that Vedic culture takes into account the psychophysical nature of individuals before assigning a place for them in the

Thinkers both inside and outside the Vedic culture recognize the natural principles underlying the Vedic social system.

by Satyarāja Dāsa



ARMA vinoda, and Prabhupāda

varṇāśrama system. Unfortunately, this system has devolved into the modern-day caste system, where people are classified according to birth. If one is born into a *brāhmaṇa* family, for example, one is automatically considered a *brāhmaṇa*, regardless of qualifications. This superficial reading of *varṇa* has led to the *jāti* system, with its innumerable sub-castes and variations on the original four *varṇas*. This system has caused considerable confusion, civil strife, and social unrest in Indian society.

In the early 1970s, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder and spiritual preceptor of the International Society for Krishna Consciousness, discussed this topic with a prominent Indologist in Moscow:

Prof. Kotovsky: According to the scriptures—the *Purāṇas*, etc.—every member of one of these four classes of *varṇas* has to be born within it.

Śrīla Prabhupāda: No, no, no, no.

Prof. Kotovsky: That is the foundation of all the *varṇas*.

Śrīla Prabhupāda: You have spoken incorrectly. With great respect I beg to submit that you are not speaking correctly. In the *Bhagavad-gītā* [4.13] it is stated, *cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśah*: “These four orders of *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *śūdras* were created by Me according to quality and work.” There is no mention of birth.

Prof. Kotovsky: I agree with you that this is the addition of later *brāhmaṇas* who tried to perpetuate these qualities.

Śrīla Prabhupāda: That has killed the Indian culture.

THE VARNA SYSTEM ACCORDING TO GANDHI

The *varṇāśrama* system emphasizes “quality and work,” not birth. People fit into particular categories according to their qualifications, not the families they were born into. While birth may point one in a particular direction or help in other ways, it is never the sole factor in determining one’s lifelong occupation. For example, birth in a judge’s family may afford one a good education and provide one’s vocational inclination early in life, but it doesn’t guarantee judgeship. Again, this “quality and work” criterion in relation to *varṇa* is clear from the *Gītā* itself, though few modern Indians are aware of this.

Amarnath, for instance, insisted that

The actual varṇa system has degraded into what is now known as the caste system.

• • •

while ancient Vedic texts, and thus Prabhupāda, as a modern representative of these texts, may endorse the idea that *varṇa* is about quality and work, “modern Hinduism,” as he called it, has another story to tell. He pointed out that most Indians today say that *varṇa* refers to birthright. We both wondered aloud: What, if anything, do they base this on? Even Gandhi, considered by many to be the father of “modern Hinduism,” himself totes the “quality and work” line:

Varṇa is generally determined by birth, but can be retained only by observing its obligations. One born of Brahmana parents will be called a Brahmana, but if his life fails to reveal the attributes of a Brahmana when he comes of age, he cannot be called a Brahmana. He will have fallen from Brahmanahood. On the other hand, one who is born not a Brahmana but reveals in his conduct the attributes of a Brahmana will be regarded as a Brahmana.¹

A FEW WORDS FROM BHAKTIVINODA THĀKURA

Social stratification occurs naturally, and it cannot be dictated by birthright. Bhaktivinoda Thākura (1838–1914), a great scholar and saint in the Kṛṣṇa conscious tradition, observes how the *varṇa* system naturally occurs in all societies:

When we consider the modern societies of Europe, whatever beauty exists in these societies depends upon the natural *varṇāśrama* that exists within them. In Europe, those who have the nature of traders are fond of trading and thereby advance themselves by trade. Those who have the nature of *kṣatriyas* adopt the military life, and those who have the nature of *sūdras* love doing menial service.²

But Bhaktivinoda is critical of the prevailing caste system, specifically be-

cause it points to birth as the selective criterion of one's *varṇa*.³ He writes that the original *varṇa* system was pure and based on scientific (*vaijñānika*) principles.⁴ He further writes that from the time of the *Mahābhārata* (roughly five thousand years ago) the system had become corrupt and deviated from its original purpose, that is, to help people gradually develop love of God. Bhaktivinoda called the original system, which centered on spiritual principles, *daivī-varṇāśrama* (divine *varṇāśrama*)—a far cry, he says, from the current-day caste system.⁵

As for the societies of the Western world, while Bhaktivinoda recognizes a natural *varṇa* system within these societies, he stops short of calling them scientific (*vaijñānika*) *varṇāśrama*: “Though the nations of Europe follow the *varṇa* system to some extent, it is not scientific. . . . In Europe, and, for that matter, in all countries except India, it is the nonscientific *varṇa* system that guides them.”⁶ Bhaktivinoda is here expressing his appreciation for the system as it is elucidated in Vedic texts, which elaborate on specific principles for determining the part of society in which a particular individual may belong.

Briefly, Bhaktivinoda summarizes the Vedic perspective:

1. *Varṇa* should be determined by studying the nature of a child after examining a child's associations and tendency toward learning during childhood.
2. At the time of selecting *varṇa* there should also be some consideration of the *varṇa* of the mother and the father.
3. *Varṇa* should be determined, at the time of education, by the family priest, father, respectable seniors, and spiritual preceptor.
4. In case of dispute, there should be a two-year trial period and a review committee to examine the case after that time.⁷

Bhaktivinoda goes on to write of an unscrupulous class of *brāhmaṇas* and *kṣatriyas* who, to establish authority over others, rewrote books like the *Manu-saṁhitā* and other *dharma-śāstras* so that these respected texts appear to endorse birthright as a pre-eminent qualification for *brāhmaṇa*-hood. This, he writes, contributed to the fall of a once glorious society in the Indian world.

THE VARṆA SYSTEM ACCORDING TO PLATO

The Greek philosopher Plato—though apparently unaware of Vedic texts—recognized social divisions that are strikingly similar to those of the *varṇa* system. In his *Republic*, he argues that social classes correspond to a hierarchy of personality types. The class predominated by the philosophical intellect, he says, is the highest, after that come those dominated by the emotions, and finally we find those in whom “the appetites” (sensual desires) predominate. Further, says Plato, one finds that society is naturally divided in a similar way. On top are the philosopher-kings, who rule; below them are the warriors, whom he refers to as “auxiliaries,” since they assist the king; and finally we have the merchants and workers, whom Plato combines into one distinct category.*

He compares rulers to gold, auxiliaries to silver, and those in the third class to brass and iron. According to Plato, golden parents will tend to have golden children, as silver parents will naturally have silver children, and so on. But sometimes, he admits, golden parents may have silver, brass, or iron children, and the reverse is also true.

*In fact, the *R̥g Veda* mentions only three classes as well: the *brāhmaṇas*, the *kṣatriyas* (also known as the *rājanyas*), and the *viśa*, which basically refers to all other people. Subsequent Vedic texts, however, clearly indicate that the *viśa* can be divided into *vaiśyas* and *sūdras*.

When this occurs, says Plato, one must be flexible enough to acknowledge that a golden child born to an iron parent, for example, is indeed golden—his birthright should be disregarded in favor of his natural quality.⁸

Prabhupāda's teachings on this point concur with Plato's. Both say that birth is not the sole criterion but can afford one a better chance in a particular area of endeavor. Prabhupāda says: "It is not that one automatically becomes a *brāhmaṇa* because he is born in a *brāhmaṇa* family. Rather, he has a better chance of being trained as a *brāhmaṇa* if his father is a *brāhmaṇa*, just as one has a better chance of being trained as a musician or a cobbler if those are his father's occupations. However, it is not that a cobbler cannot become a *brāhmaṇa*. If he acquires the qualifications, he should be considered a *brāhmaṇa*."⁹

ALL VARṆAS FOR KṚṢṆA

Amarnath accepted the point: Vedic texts and their modern-day representatives, like Bhaktivinoda Ṭhākura and Śrīla Prabhupāda, endorse the *varṇa* system as natural and beneficial, and as an asset in developing love for God. Further, Gandhi and Plato accept the basic premises of the *varṇa* system—even down to the fact that it should be based on inherent quality and natural inclination rather than family status and birthright. Still, we agreed, being born in a particular family may help because if one is educated from birth in the duties of a specific occupation, then one will more likely develop expertise in that field.

As we reviewed one of the other central points of our discussion, Amarnath was disturbed, but he had to admit that it rang true: In the present epoch of world history (Kali, the age of quarrel and hypocrisy), the actual *varṇa* system has degraded into what is now known as the caste system, so much a part of modern India. As noted, this is because *brāhmaṇas* and *kṣatriyas* wanted to maintain their status without developing the necessary education and qualifications to legitimately do so. They deceptively emphasized birthright and powerfully enforced their position among the common peo-

ple, creating the oppressive atmosphere now associated with the Indian social system.

"What to do?" Amarnath asked.

In response, I presented the basic message of the Kṛṣṇa consciousness movement: By proper work, according to one's inclination, one can gradually advance in one's pursuit of God. Any one properly engaged can rise to the level of a *brāhmaṇa* and, further, to that of a Vaiṣṇava, or a pure devotee of Kṛṣṇa. Vaiṣṇavas both embrace and transcend the *varṇa* system. They engage their God-given talents in Kṛṣṇa's service—this is the essence of the *varṇa* system—but accept all classes equally, for all are directing their endeavors in the service of Kṛṣṇa. This, as Bhaktivinoda tells us, is the *daivī*, or divine, *varṇa* system.

Prabhupāda referred to a story from the *Mahābhārata* known as "the enchanted pool." King Yudhiṣṭhira was once called upon to answer questions before being allowed to drink deeply from a pool of beautiful, clear water. One of the questions was "What makes a true *brāhmaṇa*? Is it birth, learning, or good conduct?" Yudhiṣṭhira replied, "Birth and superior learning do not make one a *brāhmaṇa*. Good conduct alone does." Thus, by action anyone can rise to a higher spiritual level. In this context, birthright is never mentioned, and is merely a peripheral consideration.

Amarnath was convinced.

"But how can we convince others?" he asked.

"Get them to read Śrīla Prabhu-

pāda's books," I answered. "There one finds the essence of all Vedic knowledge, as well as the most valuable insights of thinkers like Gandhi and Plato." 🌸

Satyarāja Dāsa is a disciple of Śrīla Prabhupāda and a regular contributor to Back to Godhead. He has written twenty books on Kṛṣṇa consciousness, and is the editor of the recently published Holy War: Violence and the Bhagavad Gita. He lives with his wife and daughter near New York City.

NOTES

1. M. K. Gandhi, "In Search of the Supreme," in *Harijan*, September 28, 1934, p. 260.

2. Bhaktivinoda Ṭhākura, *Caitanya-śikṣāmṛta*, Bengali edition (Mayapura: Chaitanya Math, 1974, reprint), p. 107: V, 61. See also Sree Gaudiya Math translation of the same text, Chapter 2, entitled "Competence of Karma and Caste Distinctions," pp. 76–83.

3. Ibid., Appendix V, 58.

4. Ibid., Appendix V, 59.

5. Ibid., Appendix V, 60. See also Shukavak N. Dasa, *Hindu Encounter with Modernity* (Los Angeles: Śrī Publications, 1999), p. 212.

6. Ibid., pp. 107–8.

7. Ibid. part 1, p. 113. See also *Sajjanatosaṇi*, Volume 2, 1885, p. 123.

8. See Plato's *Republic*, in *The Dialogues of Plato* (tr., B. Jowett, New York: Random House, 1965, reprint), vol. 1, p. 415.

9. His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, *Dialectic Spiritualism: A Vedic View of Western Philosophy* (Moundsville, West Virginia, Prabhupāda Books, 1985), p. 287.

MOVING?

If you're a subscriber and your address will be changing, please let us know your new address as soon as possible. Help us ensure that your issues are delivered without interruption. Call: 1-800-800-3284 (386-462-1241); email: btgsubs@Krishna.com; or write: BTG Subscriber Services, P. O. Box 430, Alachua, FL 32616, USA.

REGARD FOR DEVOTEES OF THE LORD

*To please Kṛṣṇa by chanting His names,
we must also please His servants.*

by Ūrmilā Devī Dāsī

This is the first in a series of articles on offenses to be avoided by anyone trying to progress spiritually by chanting the names of the Lord. This article discusses the offense of blaspheming devotees who have dedicated their lives to spreading the holy names.

HOW TO INSTANTLY win people's hearts? Point out the good qualities of their children, or even their pets. How to make people dislike you? Insult or harm someone dear to them. Similarly, the most grievous way to block the Lord's mercy is to have contempt or irreverence for those who love and serve Him, especially those sacrificing to teach others about spiritual life. If we offend Kṛṣṇa

by insulting His dear sons and servants, we will fail to feel the ecstasy of love of God when we chant His holy names, as in the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

The logic is easy to understand: Why should Kṛṣṇa show us mercy—revealing that the taste of His name is concentrated sweet joy—when we are

Right: Although a king, Vasudeva shows proper humility by respectfully welcoming the great saint Nārada Muni.



Painting by Rāmanātha Dāsa



Learning to interact properly with Kṛṣṇa's servants is the key to entering His abode.

• • •

intolerant of others, serving them only the bitterness of criticism and fault-finding? Kṛṣṇa in the form of His name is the most merciful, certainly. But why should He give mercy to the merciless?

The *Skanda Purāṇa* lists six improper dealings with God's devotees that obstruct one's chanting: to kill a devotee, to blaspheme a devotee, to envy a devotee, to get angry at a devotee, to fail to offer respects or obeisances to a devotee, or to not feel joy upon seeing a devotee. (Vaiṣṇava authorities say that our joy should extend to practitioners of other genuine spiritual processes, to devotees who have done or said something to cause us grief, and to devotees who have struggled with varieties of material enticements.) Some of these six unwanted interactions involve our bodies, others our words, and yet others our attitudes and thoughts.

QUALIFYING FOR THE SPIRITUAL WORLD

Learning to interact properly with Kṛṣṇa's servants is the key to entering His abode. In Kṛṣṇa's kingdom, the spiritual world, everything is alive. Water, buildings, furniture, and clumps of grass are all living beings, far more realized in love of God than most of the devoutly religious of this world. All souls there are absorbed in thoughts of Kṛṣṇa's name, form, qualities, and adventures, and all are in harmony not only with Kṛṣṇa but with each other. Dedication to Kṛṣṇa and His holy name is not enough to enter that abode. We require real love for Kṛṣṇa—a love that fills our hearts so that it overflows with similar love for all living beings, who are part of Him.

If instead of loving Kṛṣṇa's devotees, we offend them, we are unlikely to reach perfection in one life. Śrīla Prabhupāda writes in *The Nectar of Devotion* (Chapter 18), "If it is seen

that a person has developed a high standard of devotion without having undergone even the regulative principles, it is to be understood that his status of devotional service was achieved in a former life. For some reason or another it had been temporarily stopped, most probably by an offense committed at the lotus feet of a devotee. Now, with a good second chance, it has again begun to develop."

Caitanya Mahāprabhu explains that the effect of vilifying a devotee is similar to that of letting a wild elephant into a garden—one's spiritual progress is trampled. Unfortunately, a prime symptom of a neophyte, whose ignorance impedes his or her service to God, is mistreatment of other living beings. The beginner's lack of universal love and respect is evident in many sectarian religions. Congregations that show much reverence to God in their house of worship may exuberantly condemn all others who serve the same God in a different way. Going so far as to torture, persecute, or wage war against those whose rituals differ from theirs, such separatists displease Kṛṣṇa and sully the very concept of religion in the minds of innocent people.

WHAT CAN WE DO?

Understanding the danger of criticizing God's devotees, then, and desiring full benefit from our chanting, we may resolve to feel joy upon seeing or hearing about others who love, or aspire to love, the Supreme Lord. We may resolve not to look for faults or think ourselves superior. Yet time and again, our mind may induce us to slam against this most formidable of blocks to self-realization. What can we do?

First, we can avoid intimate friendship with people who will encourage us to fault religious people. Rather, we can choose as close associates those free from the propensity to criticize

others. When teaching about Kṛṣṇa consciousness, we may have to point out the flaws in a more elementary system of spiritual advancement, but we can still hold out all encouragement and love to those within that system. Our critique can be practical and constructive, without envy or hatred. And while we must carefully choose our intimates—selecting those most realized in spiritual science—we must mentally respect even the weakest who desire pure love of God.

RESPECT FOR OTHER SYSTEMS

It's easy to come up with excuses for criticizing and finding fault with others who are doing their best to serve the Supreme Lord. But if we consider who is guiding them and why these guides teach as they do, we'll see that our criticism is unfair. Sometimes the most exalted saint teaches in a circumstance where only lesser truth can be communicated, acting like a graduate professor teaching six-year-olds. We should remember that everyone needs to progress from his or her present position. So why fault the students or teachers in a religious system that teaches less than the highest knowledge and process? Rather than criticize beginning students, we should encourage and praise their attempt to love God. How happy the holy name is to know that we extend love and hope to those with less understanding or knowledge than ourselves! Is not criticizing them simply self-righteousness and pride, perhaps envy? Of course, we can honestly evaluate systems of religious and spiritual practice, as much as we can distinguish between primary school and doctoral programs. But we should remember that today's primary students might achieve doctoral degrees, while some

(please turn to page 35)

यतो यतो निश्चलति मनश्चञ्चलमस्थिरम्
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत्
प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम्
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम्
युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते

Seeing by Kṛṣṇa's Light

*India's greatest treasure—the universal wisdom
spoken by Lord Kṛṣṇa—is the true hope for humanity.*

by Caitanya Carāṇa Dāsa

WE HAVE guided missiles and misguided men.” This poignant remark by Martin Luther King, Jr., about the state of the modern world rings strikingly true. In recent times there has been an amazing increase in human ability to control the

outer world through science and technology. But with that has come an alarming decline in human ability to control the inner world. The resulting variety of irrational passions lead to immorality and corruption at best, and terrorism and brutality at worst.

The current state of the world rests on the search for happiness, a quest that, Lord Kṛṣṇa tells us in *Bhagavad-gītā*, lies at the heart of all human endeavors. While asserting that happiness is our inalienable right, the *Bhagavad-gītā* provides a clear pathway for its

Our innate longing for immortality in a world subject to death suggests that we belong to an immortal world.

...

achievement. The fundamental teaching of Lord Kṛṣṇa in the *Bhagavad-gītā* is that our current existence has two dimensions—material and spiritual; we are spiritual beings residing in material bodies. (2.13)* Modern scientific studies in fields such as past-life memories, near-death experiences, and consciousness also strongly suggest a spiritual part of our being that exists after bodily death.

Furthermore, Lord Kṛṣṇa explains that just as the soul animates the body, the Supersoul, the Supreme Being, animates the entire cosmos.

Lord Kṛṣṇa tells us that material existence is temporary and troublesome because of an existential disharmony: human beings tend to neglect the spiritual dimension of their lives and focus only on material ambitions and achievements. This imbalance stunts their ability to partake of the fullness of life. The resulting dissatisfaction appears individually as stress, depression, anxiety, irritability, and so on, and socially as disunity, violence, and war. This disharmony also results in the universal and inescapable evils of birth, old age, disease, and death (13.9).

Our innate longing for immortality in a world subject to death suggests that we belong to an immortal world. Lord Kṛṣṇa posits a higher-dimensional world beyond the pernicious effects of time (8.20). That realm is characterized by a sweet harmony of divine love between the innumerable subordinate souls and the Supreme. There, the Supreme Person, being all-attractive, is the pivot of all relationships and is therefore best known as Kṛṣṇa, “The All-Attractive One.” There, all souls enjoy an eternal life of full awareness

and bliss, provided they are in harmony with Kṛṣṇa’s will. If they rebel, they fall to the realm of matter, where they can see the results of disharmony and eventually decide to reform themselves.

SUFFERING AND ITS SOLUTION

During their exile in the material realm, souls occupy different bodies according to their desires and activities. Each body, whether human or subhuman, imposes on the soul the demands of eating, sleeping, mating, and defending. The soul struggles hard to try to fulfill these bodily demands, whose repetitive nature makes life a continuous hardship, with only momentary relief whenever the demands are satisfied.

Suffering, however, is good, because it provides the necessary impetus to return to harmony, just as fever provides the impetus to accept a cure. Among the 8.4 million species that inhabit the cosmos, the human form is specially gifted: only in a human body does the soul have the requisite intelligence to question his suffering and attempt to remedy it. *Bhagavad-gītā* addresses such intelligent human beings.

Asserting that material nature is endlessly mutable (8.4), Lord Kṛṣṇa advises the seeker of true happiness to not be disturbed by the dualities of heat and cold, pain and pleasure, and so on, that result from the inevitable changes in the material world (2.14). But Kṛṣṇa does not recommend a life of inane fatalism; He exhorts us to direct our energies in a fruitful direction. Because our anomalous condition results from a disharmony with our spiritual nature, Kṛṣṇa recommends that attempts for improvement be directed not in the material realm but in the spiritual.

THE RELEVANCE OF THE BHAGAVAD-GĪTĀ

It is here that we can see the relevance of Lord Kṛṣṇa’s teachings to the modern state of affairs. Over the past few centuries modern man has performed immense intellectual labor in an attempt to decrease the miseries of material existence. But all these efforts have been directed within the realm of matter, resulting in an improved ability to control material energy through science and technology. Modern man has, with almost a religious dogma, avoided applying his intellectual faculties to understanding the spiritual dimension. But all the cherished human qualities—love, compassion, honesty, selflessness—spring from the soul, the spiritual aspect of our being. Therefore negligence of spiritual life has had disastrous consequences, including a marked decline in human virtues. Hence Dr. King’s observation that we live in a time of guided missiles and misguided men.

Lord Kṛṣṇa systematically explains the difference between matter and spirit and provides a practical method for spiritual elevation. Lord Kṛṣṇa thus helps us understand how ignorance and neglect of the spiritual dimension is the bane of modern civilization.

RETURNING TO HARMONY

Lord Kṛṣṇa recommends yoga as the means to spiritual emancipation. Contrary to the general notion, Lord Kṛṣṇa states that mere physical postures and breathing exercises do not constitute yoga; they are just the beginning of one type of yoga. Actual yoga involves harmonizing all energy—material and spiritual—with the original source of energy, the energetic

*All numbers in parentheses refer, by chapter and verse, to relevant verses in *Bhagavad-gītā*.

Supreme. Lord Kṛṣṇa states that meditation (*dhyāna-yoga*), philosophical speculation (*jñāna-yoga*), detached action (*karma-yoga*), and devotional service to the Lord (*bhakti-yoga*) are means by which a soul can advance on the path back to harmony. But ultimate success comes only by devotional service (11.53–54); other paths are only stepping stones to the attainment of that devotion (6.47, 7.19, 3.9).

The best method of devotional meditation for the current period in the cosmic cycle (Kali-yuga) is mantra meditation (10.25), especially the chanting of the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. A person moving forward on the path of harmony discovers in time a decrease in mental agitation from irrational passions, an unshakable inner tranquility, and finally an eternal ecstasy of love coming from the spiritual stratum (6.20–23). Lord Kṛṣṇa therefore concludes with an unequivocal call for loving harmony with the Supreme (18.66).

Lord Kṛṣṇa declares the higher realities of life to be *pratyakṣa avagamam*, directly perceivable within (9.2). Thus we see that Lord Kṛṣṇa’s approach to the study of the cosmos is not at all dogmatic; rather it is bold and scientific. He presents the postulates logically and systematically and provides the enterprising spiritual scientist with a practical method to verify those postulates.

**ŚRĪLA PRABHUPĀDA’S
GIFT TO THE WORLD**

Lord Kṛṣṇa’s explanation of the truths of life is so cogent, coherent, and profound that, for most modern Western scholars who studied *Bhagavad-gītā* for the first time in the seventeenth and eighteenth centuries, it was love on first reading. The remark of the famed American writer Henry David Thoreau is a sample: “In the morning I bathe my intellect in the stupendous and cosmogonical philosophy of the *Bhagavad-gita*, in comparison with which our modern world and its literature seem puny and trivial.”

Unfortunately with the passage of time, imperial biases among Western

scholars obscured the wisdom of the *Bhagavad-gītā* from enlightening the whole of humanity. And Indian intellectuals, afflicted by feelings of cultural inferiority from prolonged foreign subjugation, did not give the *Bhagavad-gītā* the importance it deserved.

It was only when His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda carried the wisdom of *Bhagavad-gītā* to the West in the 1960s that the world started recognizing the glory of this philosophical masterpiece once again. Śrīla Prabhupāda’s *Bhagavad-gītā As It Is* soon became the most widely read English edition of the *Gītā*. Now translated into dozens of languages, *Bhagavad-gītā As It Is* has transformed the lives of millions from confused despair to enlightened happiness.

EAST-WEST SYNTHESIS

Śrīla Prabhupāda has been acknowledged as the greatest cultural ambassador of India to the modern world. His vision was a global East-West synthesis. If a blind man carries a lame man, they can both move forward.

Similarly, Śrīla Prabhupāda understood that if the materially prosperous but spiritually blind West and the spiritually gifted but materially impoverished India joined forces, the combination would usher in an era of peace and prosperity all over the world. ISKCON is working tirelessly at the grassroots level to make this vision a reality.

The West has embraced a hedonistic way of life. And the East, especially India, enamored by the glitter of Western culture, is casting away the treasure of Vedic wisdom that is its priceless heritage. It behooves all intelligent and responsible students of *Bhagavad-gītā* to understand, assimilate, and distribute to their fellow human beings the gift of the wisdom of Lord Kṛṣṇa. ☸

Caitanya Carāṇa Dāsa, 25, is a disciple of His Holiness Rādhānātha Swami. He holds a degree in electronics & telecommunications engineering and serves full-time at ISKCON Pune. He runs a free cyber magazine, The Spiritual Scientist, which gives a scientific presentation of Kṛṣṇa conscious philosophy. To receive new issues as they come out, write to iyfpune@vsnl.com.



You're Invited!
The Sunday Feast

Most Hare Kṛṣṇa centers around the world put on a special festival every Sunday—for regulars as well as newcomers. Come by and relish the taste of the world’s oldest cultural tradition. Call your nearest center to find out the schedule for the Sunday Feast. (See “Centers,” pages 57–61.)



8: Sakhyam

Spiritual Friendship

*We can enter a most intimate form of service to God
by responding to His call for friendship.*

by Dvārakādhīśa Devī Dāsī

In Śrīmad-Bhāgavatam, the devotee Prahlaḍa Mahārāja, a great spiritual authority, says, “Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia, and pastimes of Lord Viṣṇu [Kṛṣṇa], remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship . . . , offering prayers to the Lord, becoming His servant, considering the Lord one’s best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind, and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.” Here we continue our series on the nine processes of bhakti-yoga, or devotional service to the Lord.

TWO MEN SIT in front of the television together watching a football game. The volume’s turned way up, and they’re eating and drinking and shouting till their throats ache. This goes on for hours. When it’s all over, they slap each other on the back as if to say, “We really showed ‘em, friend!”

In another part of town, two women sit knee-to-knee at a restaurant table. They talk to each other with an intensity that forbids even the interruption of an eye blink—voices lowered and heads nodding and fingers restless on napkins and forks. They discuss the details of their lives, letting their problems tumble over the empathy of the other until each burden is affirmed and appreciated. In the end, they stand and embrace, saying without words, “You’re not alone, my friend!”

Meanwhile, two kids on the corner kick a ball against a wall, sounding off on the inanity of teachers and other useless adults. The ball bounds back against nearly identical pairs of Nike-clad feet, in a syncopated rhythm countering the music blaring from a boom box. The kids agree passionately on the major unfairnesses of life, which chafe against

their hearts and minds like physical restraints. After a while, they drift apart, waving to each other with that kidlike nonchalance that says, “Stand fast, friend!”

Three kinds of friendship. Stereotypical, two-dimensional exchanges of the kind we can all recall. As the influence of the media forces itself on collective global consciousness, the rituals of friendship begin to seem like commodities sold by Hallmark and Budweiser. Friends gathered around the bar. Running side-by-side through the park. Meeting for lunch in a trendy restaurant. These images define for us how friends ought to behave.

So when I tell you that the eighth process of devotional service is *sakhyam*, or friendship with the Lord, you might feel that smacks of presumption. How could devotional service to God have any elements in common with this most carefree form of relationship? Isn’t the comfort of friendship the security of warts-and-all companionship? Fed as we are on the conditioning of materialistic friendship, we can hardly imagine offering such grimy intimacy to the Supreme Lord.

*Left: The highest example of friendship with the Lord is found in the spiritual world,
where pure servants of Kṛṣṇa serve Him by being His playmates.*

Let's think for a moment, though, about our spiritual selves, rather than our external image. We are by nature sentient spiritual beings entrapped in a material mind and body. Generally, we see as worth pursuing things that please our minds or bodies, if even momentarily. From the spiritual perspective, these pleasures—the euphoria of winning, the thrill of a compliment—are trivial. After all, what real benefit have we accomplished when someone admires our new car? But because we're so caught up in misidentifying with our material mind and body, we take transient pleasures to heart.

This is the terrain of material friendships. It solidifies our sense of belonging, though none of us belongs here at all. It validates emotions normal only to those who have forgotten their spiritual identity. It allows us to share temporal experiences in a temporal world, experiences that distract us from the inevitability of separation and death.

From this point of view, the friendships described earlier are most pleasurable when the soul is unaware of its identity apart from the material mind and body. But as soon as the spiritual entity increases awareness of its distinct nature, the casual rituals of material friendship grow unappealing. Most

material friendships depend on some sense of “us and them” for adhesion. When we start realizing that spiritually we have only a transient connection to the body, all the designations of the body, such as age, gender, favorite team, or even religious affiliation, start to lose significance. On a spiritual level, there is no “them”; we're all spiritual entities struggling to make sense of our material condition.

So much for material friendship. But seeing spiritually and recognizing that I'm connected to *all* living beings might leave me feeling lonely. On the spiritual platform, how do I interact with others in a meaningful way?

Think about the aim of material friendship: to increase the pleasures of the material body and mind. But spiritual friendship aims to increase the spiritual pleasure of the soul. The soul is by nature joyful. So we don't need to contrive activities to share, but discover the activities that come naturally to the soul devoid of material interference. Those activities are familiar to readers of *Back to Godhead*, being the components of devotional service. Hearing about the glories of the Lord, reciting those glories, praying to Him, serving His purpose—all these are well described in these pages

as well as in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. Spiritual friendship is sealed when someone can reach through our material disguise to our true self, the soul thirsting for the eternal service of the Supreme Lord.

But isn't *sakhyam* supposed to be an offering of friendship to the Lord personally? If it's a stretch to form a spiritual friendship with another spirit soul, encumbered as we are by the trappings of material mind and body, what friendship could a hapless conditioned soul offer God?

ETERNAL FRIENDS

Just as the body we see and feel around us now is temporal and aberrant, so also is the material world. But there is another world, composed exclusively of spiritual energy, in which everything is sentient and full of love for Lord Kṛṣṇa. Even the blades of grass there have a vibrant relationship with the Lord, who spends His days taking care of His cows and playing with His friends. Think of those friendships! Kṛṣṇa's friends chase Him in their games, massage His legs when He rests, and toss Him sweets in their food fights. Their love for Lord Kṛṣṇa is so complete that they are blind to His divinity and only know how much they love their very wonderful friend.

Śrīla Rūpa Gosvāmī cites Arjuna as the example of a devotee who achieved perfection through friendship with the Lord. Kṛṣṇa and Arjuna were so close that they would share the same bed, so familiar that Arjuna asked Kṛṣṇa to drive his chariot into battle for him, hardly a request you would make of the Supreme Lord. And yet, when Arjuna became confused as he faced his relatives on the battlefield, he turned to his friend and chariot-driver for help. Because Arjuna had such a friendly rapport with the Lord, his turning to Kṛṣṇa for instruction was a shift in the relationship. This was the setting for the *Bhagavad-gītā*, wherein Kṛṣṇa reveals His magnificent universal form to His friend Arjuna. Aghast, Arjuna stammers out an apology. “I have in the past addressed You as ‘O Kṛṣṇa,’ ‘O Yāda-va,’ ‘O my friend,’ without knowing Your glories. Please forgive whatever

(please turn to page 38)

Śrīla Prabhupāda on Sakhyam

IN REGARD TO worshipping the Lord as a friend, the *Agastya-saṁhitā* states that a devotee engaged in performing devotional service by *śravaṇam* [hearing] and *kīrtanam* [chanting] sometimes wants to see the Lord personally, and for this purpose he resides in the temple. Elsewhere there is this statement: “O my Lord, Supreme Personality and eternal friend, although You are full of bliss and knowledge, You have become the friend of the residents of Vṛndāvana. How fortunate are these devotees!” In this statement the word “friend” is specifically used to indicate intense love. Friendship, there-

fore, is better than servitude. In the stage above *dāsyā-rasa* [servitude], the devotee accepts the Supreme Personality of Godhead as a friend. This is not at all astonishing, for when a devotee is pure in heart the opulence of his worship of the deity diminishes as spontaneous love for the Personality of Godhead is manifested. In this regard, Śrīdhara Svāmī mentions Śrīdāma Vipra, who expressed to himself his feelings of obligation, thinking, “Life after life, may I be connected with Kṛṣṇa in this friendly attitude.”

—*Śrīmad-Bhāgavatam* 7.5.23–24, Purport

Referred to as “the ripe fruit of the tree of Vedic literature,” *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāṇa*, or history, to explain the essence of spiritual knowledge. Here we present *Śrīmad-Bhāgavatam* in serialized form, with the original Sanskrit text, transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-ācārya of the International Society for Krishna Consciousness.

THE GUIDANCE OF THE VEDAS

*In Dakṣa's arena of sacrifice,
while cursing the followers of Lord Śiva,
Bhṛgu Muni speaks of the authority
of the Vedic literature in directing
human civilization.*

CANTO 4: CHAPTER 2

30 ब्रह्म च ब्राह्मणांश्चैव यद्वयं परिनिन्दथ
सेतुं विधारणं पुंसामतः पाषण्डमाश्रिताः

*brahma ca brāhmaṇāṃś caiva
yad yūyam parinindatha
setuṁ vidhāraṇaṁ puṁsām
ataḥ pāṣaṇḍam āśritāḥ*

brahma—the *Vedas*; *ca*—and; *brāhmaṇān*—the *brāhmaṇas*; *ca*—and; *eva*—certainly; *yat*—because; *yūyam*—you; *parinindatha*—blaspheme; *setuṁ*—Vedic principles; *vidhāraṇam*—holding; *puṁsām*—of mankind; *ataḥ*—therefore; *pāṣaṇḍam*—atheism; *āśritāḥ*—have taken shelter.

Bhṛgu Muni continued: Since you blaspheme the *Vedas* and the *brāhmaṇas*, who are followers of the Vedic principles, it is understood that you have already taken shelter of the doctrine of atheism.

PURPORT: Bhṛgu Muni, in cursing Nandiśvara, said that not only would they be degraded as atheists because of this curse, but they had already fallen to the standard of atheism because they had blasphemed the *Vedas*, which are the source of human civilization. Human civilization is based on the qualitative divisions of social order, namely the intelligent class, the martial class, the productive class, and the laborer class. The *Vedas* provide the right direction for advancing in spiritual cultivation and economic development and regulating the principle of sense gratification, so that ultimately one may be liberated from material contamination to his real state of spiritual identification (*ahaṁ brahmāsmi*).

As long as one is in the contamination of material existence, one changes bodies from the aquatics up to the position of *Brahmā*, but the human form of life is the highest perfectional life in the material world. ❶ The *Vedas* give

(1) Who are considered the mother and father of instructions for elevating oneself in the next life?

directions by which to elevate oneself in the next life. The *Vedas* are the mother for such instructions, and the *brāhmaṇas*, or persons who are in knowledge of the *Vedas*, are the father. Thus if one blasphemes the *Vedas* and *brāhmaṇas*, naturally one goes down to the status of atheism.

The exact word used in Sanskrit is *nāstika*, which refers to one who does not believe in the *Vedas* but manufactures some concocted system of religion. Śrī Caitanya Mahāprabhu has said that the followers of the Buddhist system of religion are *nāstikas*. ❷ In order to establish his doctrine of nonviolence, Lord Buddha flatly refused to believe in the *Vedas*, and thus, later on, Śāṅkarācārya stopped this system of religion in India and forced it to go outside India.

Here it is stated, *brahma ca brāhmaṇān*. *Brahma* means the *Vedas*. *Ahaṁ brahmāsmi* means “I am in full knowledge.” The Vedic assertion is that one should think that he is Brahman, for actually he is Brahman. If *brahma*, or the Vedic spiritual science, is condemned, and the masters of the spiritual science, the *brāhmaṇas*, are condemned, then where does human civilization stand? Bhṛgu Muni said, “It is not due to my cursing that you shall become atheists; you are already situated in the principle of atheism. Therefore you are condemned.”

31 एष एव हि लोकानां शिवः पन्थाः सनातनः
यं पूर्वे चानुसन्तस्थुर्यत्प्रमाणं जनार्दनः

*eṣa eva hi lokānām
śivaḥ panthāḥ sanātanaḥ
yaṁ pūrve cānusantasthur
yat-pramāṇaṁ janārdanaḥ*

eṣaḥ—the *Vedas*; *eva*—certainly; *hi*—for; *lokānām*—of all people; *śivaḥ*—auspicious; *panthāḥ*—path; *sanātanaḥ*—eternal; *yaṁ*—which (Vedic path); *pūrve*—in the past; *ca*—and; *anusantasthuḥ*—was rigidly followed; *yat*—in which; *pramāṇam*—the evidence; *janārdanaḥ*—Janārdana.

The *Vedas* give the eternal regulative principles for auspicious advancement in human civilization which have been rigidly followed in the past. The strong evidence of this principle is the Supreme Personality of Godhead, who is called Janārdana, the well-wisher of all living entities.

PURPORT: In the *Bhagavad-gītā* the Supreme Personality

(2) Why did Lord Buddha refuse to believe in the *Vedas*?

(3) Why are the *Vedas* called *apauruṣeya*?

(4) Why has no one determined when the *Vedas* were written?

of Godhead, Kṛṣṇa, has claimed that He is the father of all living entities, regardless of form. There are 8,400,000 different species of life forms, and Lord Kṛṣṇa claims that He is the father of all. Because the living entities are parts and parcels of the Supreme Personality of Godhead, they are all sons of the Lord, and for their benefit, because they are hovering under the impression that they can lord it over material nature, the *Vedas* are given to them for their guidance. ❸ Therefore the *Vedas* are called *apauruṣeya*, for they are not written by any man or demigod, including the first living creature, Brahmā.

Brahmā is not the creator or author of the *Vedas*. He is also one of the living beings in this material world; therefore he does not have the power to write or speak the *Vedas* independently. Every living entity within this material world is subject to four deficiencies: he commits mistakes, he accepts one thing for another, he cheats, and he has imperfect senses. The *Vedas*, however, are not written by any living creature within this material world. Therefore they are said to be *apauruṣeya*.

No one can trace out the history of the *Vedas*. Of course, modern human civilization has no chronological history of the world or the universe, and it cannot present actual historical facts older than three thousand years. ❹ But no one has traced out when the *Vedas* were written, because they were never written by any living being within this material world. All other systems of knowledge are defective because they have been written or spoken by men or demigods who are products of this material creation, but *Bhagavad-gītā* is *apauruṣeya*, for it was not spoken by any human being or any demigod of this material creation; it was spoken by Lord Kṛṣṇa, who is beyond the material creation.

That is accepted by such stalwart scholars as Śāṅkarācārya, not to speak of other *ācāryas* such as Rāmāṇujācārya and Madhvācārya. Śāṅkarācārya has accepted that Nārāyaṇa and Kṛṣṇa are transcendental, and in *Bhagavad-gītā* also Lord Kṛṣṇa has established, *ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate*: [Bg. 10.8] “I am the origin of everything; everything emanates from Me.” This material creation, including Brahmā and Śiva and all the demigods, has been created by Him, for everything has emanated from Him. He also says that the purpose of all the *Vedas* is to understand Him (*vedaīś ca sarvair ahaṁ eva vedyah* [Bg. 15.15]). He is the original *veda-vit*, or knower of the *Vedas*, and *vedānta-kṛt*, or compiler of Vedānta. Brahmā is not the compiler of the *Vedas*.

In the beginning of *Śrīmad-Bhāgavatam* it is established, *tene brahma hṛdā*: the Supreme Absolute Truth, the Personality of Godhead, instructed Brahmā in the Vedic knowledge through his heart. Therefore the evidence that Vedic knowledge is free from the defects of mistakes, illusions, cheating, and imperfection is that it is spoken by the Supreme Personality of Godhead, Janārdana, and has thus been followed from time immemorial, beginning from Brahmā. The Vedic religion or the principles of the *Vedas*

have been followed by the highly cultured population of India since time immemorial; no one can trace out the history of Vedic religion. Therefore it is *sanātana*, and any blasphemy against the *Vedas* is calculated to be atheism. ⑤ The *Vedas* are described as *setu*, which means “a bridge.” If one wants to attain his spiritual existence, one has to cross an ocean of nescience. The *Vedas* are the bridge by which to cross such a great ocean.

The *Vedas* describe how to divide the human race into four divisions according to quality and working capacity. This is a very scientific system, and it is also *sanātana*, for no one can trace out its history and it has no dissolution. No one can stop the system of *varṇa* and *āśrama*, or the castes and divisions. For example, whether or not one accepts the name *brāhmaṇa*, there is a class in society which is known as the intelligent class and which is interested in spiritual understanding and philosophy. Similarly, there is a class of men who are interested in administration and in ruling others. In the Vedic system these martially spirited men are called *kṣatriyas*. Similarly, everywhere there is a class of men who are interested in economic development, business, industry, and money-making; they are called *vaiśyas*. And there is another class who are neither intelligent nor martially spirited nor endowed with the capacity for economic development but who simply can serve others. They are called *sūdras*, or the laborer class. This system is *sanātana*—it comes from time immemorial, and it will continue in the same way. There is no power in the world which can stop it. Therefore, since this *sanātana-dharma* system is eternal, one can elevate himself to the highest standard of spiritual life by following the Vedic principles.

It is stated that formerly the sages followed this system; therefore to follow the Vedic system is to follow the standard etiquette of society. But the followers of Lord Śiva, who are drunkards, who are addicted to intoxicants and sex life, who do not bathe, and who smoke *gāṇjā*, are against all human etiquette. ⑥ The conclusion is that persons who rebel against the Vedic principles are themselves the evidence that the *Vedas* are authoritative, because by not following the Vedic principles they become like animals. Such animalistic persons are themselves evidence of the supremacy of the Vedic regulations.

32 तद्ब्रह्म परमं शुद्धं सतां वर्त्म सनातनम्
विगर्ह्य यात पाषण्डं दैवं वो यत्र भूतराट्

*tad brahma paramam śuddham
satām vartma sanātanam
vigarhya yāta pāṣaṇḍam
daivam vo yatra bhūta-rāt*

tat—that; *brahma*—*Veda*; *paramam*—supreme; *śuddham*—pure; *satām*—of the saintly persons; *vartma*—path; *sanā-*

tanam—eternal; *vigarhya*—blaspheming; *yāta*—should go; *pāṣaṇḍam*—to atheism; *daivam*—deity; *vaḥ*—your; *yatra*—where; *bhūta-rāt*—the lord of the *bhūtas*.

By blaspheming the principles of the Vedas, which are the pure and supreme path of the saintly persons, certainly you followers of Bhūtapati, Lord Śiva, will descend to the standard of atheism without a doubt.

PURPORT: ⑦ Lord Śiva is described here as *bhūta-rāt*. The ghosts and those who are situated in the material mode of ignorance are called *bhūtas*, so *bhūta-rāt* refers to the leader of the creatures who are in the lowest standard of the material modes of nature. Another meaning of *bhūta* is anyone who has taken birth or anything which is produced, so in that sense Lord Śiva may be accepted as the father of this material world.

Here, of course, Bhṛgu Muni takes Lord Śiva as the leader of the lowest creatures. The characteristics of the lowest class of men have already been described—they do not bathe, they have long hair on their heads, and they are addicted to intoxicants. In comparison with the path followed by the followers of Bhūtarāt, the Vedic system is certainly excellent, for it promotes people to spiritual life as the highest eternal principle of human civilization. If one decries or blasphemes the Vedic principles, then he falls to the standard of atheism.

मैत्रेय उवाच

33 तस्यैवं वदतः शापं भृगोः स भगवान् भवः
निश्चक्राम ततः किञ्चिद्धिम्ना इव सानुगः

*maitreya uvāca
tasyaivaṁ vadataḥ śāpaṁ
bhṛgoḥ sa bhagavān bhavaḥ
niścakrāma tataḥ kiñcid
vimanā iva sānugaḥ*

maitreyaḥ uvāca—Maitreya said; *tasya*—of him; *evam*—thus; *vadataḥ*—being spoken; *śāpaṁ*—curse; *bhṛgoḥ*—of Bhṛgu; *saḥ*—he; *bhagavān*—the possessor of all opulences;

(5) Why are the *Vedas* described as *setu*, or “bridge”?

(6) How are persons who rebel against the Vedic principles evidence that the *Vedas* are authoritative?

(7) In what two ways can the name *bhūta-rāt* apply to Lord Śiva?

bhavaḥ—Lord Śiva; *niścakrāma*—went; *tataḥ*—from there; *kiñcit*—somewhat; *vimanāḥ*—morose; *iva*—as; *sa-anugaḥ*—followed by his disciples.

The sage Maitreya said: When such cursing and counter-cursing was going on between Lord Śiva's followers and the parties of Dakṣa and Bhṛgu, Lord Śiva became very morose. Not saying anything, he left the arena of the sacrifice, followed by his disciples.

PURPORT: Here Lord Śiva's excellent character is described. In spite of the cursing and countercursing between the parties of Dakṣa and Śiva, because he is the greatest Vaiṣṇava he was so sober that he did not say anything. A Vaiṣṇava is always tolerant, and Lord Śiva is considered the topmost Vaiṣṇava, so his character, as shown in this scene, is excellent. He became morose because he knew that these people, both his men and Dakṣa's, were unnecessarily cursing and countercursing one another, without any interest in spiritual life. From his point of view, he did not see anyone as lower or higher, because he is a Vaiṣṇava. As stated in *Bhagavad-gītā* (5.18), *pañḍitāḥ sama-darśinaḥ*: one who is perfectly learned does not see anyone as lesser or greater, because he sees everyone from the spiritual platform. ❸ Thus the only alternative left to Lord Śiva was to leave in order to stop his follower, Nandīśvara, as well as Bhṛgu Muni, from cursing and countercursing in that way.

34 तेऽपि विश्वसृजः सत्रं सहस्रपरिवत्सरान्
संविधाय महेष्वास यत्रेज्य ऋषभो हरिः

te 'pi viśva-srjaḥ satraṁ
sahasra-parivatsarān
saṁvidhāya maheśvāsa
yatrejya rsabho hariḥ

te—those; *api*—even; *viśva-sṛjaḥ*—progenitors of the universal population; *satram*—the sacrifice; *sahasra*—one thousand; *parivatsarān*—years; *saṁvidhāya*—performing; *maheśvāsa*—O Vidura; *yatra*—in which; *ijyaḥ*—to be worshiped; *ṛṣabhaḥ*—the presiding Deity of all demigods; *harīh*—Hari.

The sage Maitreya continued: O Vidura, all the progenitors of the universal population thus executed a sacrifice

(8) Why did Lord Śiva leave the sacrificial arena?

(9) Where did the demigods bathe after performing the sacrifice?

for thousands of years, for sacrifice is the best way to worship the Supreme Lord, Hari, the Personality of Godhead.

PURPORT: It is clearly stated here that the stalwart personalities who generate the entire population of the world are interested in satisfying the Supreme Personality of Godhead by offering sacrifices. The Lord also says in *Bhagavad-gītā* (5.29), *bhoktārām yajña-tapasām*. One may engage in performing sacrifices and severe austerities for perfection, but they are all meant to satisfy the Supreme Lord. If such activities are performed for personal satisfaction, one is involved in *pāṣaṇḍa*, or atheism; but when they are performed for the satisfaction of the Supreme Lord, one is following the Vedic principle. All the assembled sages performed sacrifices for one thousand years.

35 आप्लुत्यावभृथं यत्र गङ्गा यमुनयान्विता
विरजेनात्मना सर्वे स्वं स्वं धाम ययुस्ततः

āplutyāvabhṛthaṁ yatra
 gaṅgā yamunayānvitā
 virajenātmanā sarve
 svaṁ svaṁ dhāma yayus tatah

āplutya—taking a bath; *avabhyrtham*—the bath which is taken after performing sacrifices; *yatra*—where; *gaṅgā*—the River Ganges; *yamunayā*—by the River Yamunā; *an-vitā*—mixed; *virajena*—without infection; *ātmanā*—by the mind; *sarve*—all; *svam svam*—their respective; *dhāma*—abodes; *yayuh*—went; *tatah*—from there.

My dear Vidura, carrier of bows and arrows, 9 all the demigods who were performing the sacrifice took their bath at the confluence of the Ganges and the Yamunā after completing the yajña performance. Such a bath is called avabhrtha-snāna. After thus becoming purified in heart, they departed for their respective abodes.

PURPORT: After Lord Śiva and, previously, Dakṣa, left the arena of sacrifice, the sacrifice was not stopped; the sages went on for many years in order to satisfy the Supreme Lord. The sacrifice was not destroyed for want of Śiva and Dakṣa, and the sages went on with their activities. In other words, it may be assumed that if one does not worship the demigods, even up to Lord Śiva and Brahmā, one can nevertheless satisfy the Supreme Personality of Godhead. This is also confirmed in *Bhagavad-gītā* (7.20). *Kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ*. Persons who are impelled by lust and desire go to the demigods to derive some material benefit. *Bhagavad-gītā* uses the very specific words *nāsti buddhiḥ*, meaning “persons who have lost their sense or intelligence.” Only such persons care for demigods and want to derive material benefit from them.

(continued in the next issue)

***“The taking care of ‘my’ is done by the dog,
and the taking care of ‘I’ is done by the human being.
That is the difference.”***

• • •

“WHAT ABOUT THE ‘I’?”

(continued from page 15)

set of clothes. But when the clothing is old—“Now it is useless”—that does not mean you are useless. You accept another set of clothes. That’s all.

Disciple: Śrīla Prabhupāda, but my question was, What distinguishes the soul from the body? I mean, here we’re looking at what would be called the field of activity, or the body. But then, what is the soul?

Śrīla Prabhupāda: The soul is working on the field. If on the field you find no work is going on, the soul is not there. For instance, on an agricultural field, when you see that the food grains are growing, the grass is there nicely, the

paddy is growing nicely, you know, “Somebody is working.”

And in the jungle, where there is no paddy field—it is simply a jungle—you know nobody is working. Where is the difficulty?

When these bodily senses are in working order, then you know the soul is there. And if the body is decomposing, lying on the ground, and birds are coming and eating and dogs are chewing, that means the soul is not there. This is the distinction. Where is the difficulty?

When the motorcar is standing in the middle of the road, you know, “There is no driver. It is abandoned.” Although it is a big machine, still, be-

cause there is no driver, it is lying uncared for.

Disciple: So the soul is the conscious worker of the body.

Śrīla Prabhupāda: Yes. A little mistake will cause disaster. Therefore, education means to protect the soul from committing a mistake. This is education. And if you keep him in darkness, what is the value of your education?

Education means enlightenment. One should know, “What am I? Am I this body or something else other than the body?” This is education. This is self-realization.

“Oh, I am not this body; I am a soul. And I am simply working for the body? What am I doing for *me*? I say, ‘It is my

A Pause for Prayer



Detail from a painting by Kanitha Suryawongse Brown

The living being caught in the cycle of birth and death does not know how he can be delivered from the material body, which brings him so much trouble. But You, the Supreme Lord, descend to this world in various personal forms, and by performing Your pastimes You illumine the soul’s path with the blazing torch of Your fame. Therefore I surrender unto You.

—Śrī Nārada Muni to Lord Kṛṣṇa
Śrīmad-Bhāgavatam 10.70.39

body.' So I am working for the *my*—but what about the *I*?"

Where is that education? If you simply take care of *my* and don't take care of *I*, is that education? The taking care of *my* is done by the dog, and the taking care of *I* is done by the human being. That is the difference.

The dog—as soon as he sees another dog, a foreign dog, in the neighborhood, he begins barking: *gow-gow-gow*! So we are doing the same business in the immigration department: "Why have you come? Have you got a visa?"

This is not civilization but the dog's business: *gow-gow*! In Paris I went without a visa, and they detained me for four hours. Well, a human being has come here. Why is the immigration law so strict? But that is supposed to be advancement of civilization.

Disciple: They have to keep out the thieves and the rogues.

Śrīla Prabhupāda: That means they have created thieves and rogues. Therefore, they are suspicious. Nowadays in the airport, everyone is searched. So, then, it is now taken for granted that all of them are cheats. So what is the value of this education, if all of them are cheats?

There is no discrimination: "Now, here is an educated professor, a doctor, a Ph.D.—he cannot be searched." No, he will be also searched—because, "You may be a Ph.D., but we know you are a cheat." [Laughter.]

Is this not the conclusion? Will the

professor be excused if he says, "Oh, I am a Ph.D."?

"No, you must be searched. You may be a Ph.D.—but you are a cheat."

This is the result of modern education. So what is the value of this education? According to Vedic civilization, as soon as one is a *brāhmaṇa*, he is not within the jurisdiction of the government administration. Immediately.

The government has no right to impede his activities, because they know he is a *brāhmaṇa*. In Vedic civilization, several types of persons are excused from the jurisdiction of the law. The first is the *brāhmaṇa*, the second is the cow, the third is the woman, the fourth is the old man, and fifth is the child.

These five persons are not under the jurisdiction of the law. No. For instance, we have got practical experience: if a child comes and takes my spectacles away, he is not a criminal. Everyone knows. But if a man takes my spectacles, then he is a criminal. Similarly, a *brāhmaṇa* is never a criminal. A cow is never a criminal. These are the standards of Vedic civilization. A woman . . . a woman is also excused. No punishment for a woman.

Disciple: Now the crime rate amongst the women is . . .

Śrīla Prabhupāda: Now they have been trained up. What can be done? A woman is not trained up now to become a chaste wife. That is the defect of modern civilization. Formerly, a woman was trained up only to remain faithful to her husband. *Nārī-rūpaṁ pati-vrataḥ*:

"A woman's beauty is how she is faithful to her husband." That's all.

That is beauty—not bodily beauty. *Vidyā rūpaṁ kurūpanam*: "An ugly man—if he is educated, that is his beauty." *Kokilanaṁ svarō rūpaṁ*. *Kokila*, the cuckoo, is just like a crow, but everyone likes him, because his voice is so sweet. *Kokilanaṁ svarō rūpaṁ vidyā rūpaṁ kurūpanaṁ nārī-rūpaṁ pati-vratam*. Like that, Cāṇakya Paṇḍita has given a list.

These are the essential ingredients of beauty. If a woman is trained up not to talk with any other man except her husband, that is her beauty. That enhances her beauty and prestige. This is Vedic knowledge.

Disciple: In today's society, that standard is unimaginable.

Śrīla Prabhupāda: Yes. Therefore, there is no relief of the suffering. Everyone is suffering, in spite of his so-called education. Nobody is happy.

Disciple: Śrīla Prabhupāda, earlier the professor was saying that Kant had a theistic viewpoint. Kant believed God exists. [To Dr. Mize:] And what other things were you saying?

Dr. Mize: In Kant's view, the purpose of human existence is to improve its moral nature, to reunite ultimately with God, to be pleasing to God. So it's similar to Vedic culture in that sense.

Śrīla Prabhupāda: Yes. That is *sattva-guṇa*, the mode of goodness. Good character means *sattva-guṇa*: to become a *brāhmaṇa* and then love God. This is Vedic civilization.

SEND BTG TO THE LIBRARY

The Prabhupada Rasamrita Trust is an endowed Trust that gives *Back to Godhead* subscriptions and Śrīla Prabhupāda's books to libraries in the United States. Get in touch with the Trust if you are a librarian or a library patron who'd like to see BTG and Prabhupāda's books in your library.

THE PRABHUPADA RASAMRITA TRUST

RD 1, NBU 44 • Moundsville, WV 26041 • (304) 843-4880 • henrykrish@aol.com

Disciple (to Dr. Mize): Does Kant put forward any description of God? Any explanation?

Dr. Mize: His thesis is that God is an intelligent moral force. But he avoided anthropomorphism, by not projecting such properties as anger onto God. But he recognized personality in God. God is a moral intelligence and is powerful.

Śrīla Prabhupāda: To become angry. That is also a quality of God—to be-

come angry. Unless there is anger in God, how can there be anger in me? But just as we misuse our independence, we misuse our anger. Now, God does not misuse His independence. He does not misuse His anger. But the anger quality is there. Otherwise, how have I got anger? This is *Vedānta* philosophy. *Janmādy asya yataḥ*: "Everything is emanating from the Supreme." So if anger is here, it must be there. ☸

REGARD FOR DEVOTEES

(continued from page 22)

now in graduate programs might fail to persevere.

Is it safe to point out genuine defects in others striving for perfection? The monk Thomas a Kempis addresses this question in the thirteenth-century work *Imitation of Christ*:

BEGGING FORGIVENESS

If despite our best efforts to cultivate respect and admiration for devotees of the Lord we instead offend them, we should lament, fall at their feet, and satisfy them with praise and respect. We should serve any unforgiving devotee for many days. If he or she continues to be angry with us, we should spend our time constantly chanting Kṛṣṇa's holy name.

It is important to fall at the feet of a devotee we've offended, even if that devotee has no quarrel with our words, thoughts, or behavior. Such humble dealings will purify us and please Kṛṣṇa, who is much more unhappy with an offense to His devotees than to Himself. It is said that without falling at the devotee's feet, the devotee may forgive but the dust of his or her feet will hold one accountable. Performing a physical act of repentance when asking for forgiveness shows great humility and sincerity.

Just as Kṛṣṇa is the heartfelt friend of all living beings, one who wants to be His devotee should be a vehicle for revealing that friendship. A lover of God should love everyone who loves God. As we deal with Kṛṣṇa's devotees with reverence, the holy name will gradually show His full power. Then chanting Hare Kṛṣṇa will bring us to spiritual health, and we will know that there is nothing greater than the name, anywhere or at any time. ☸

Ūrmilā Devī Dāśī and her family run a school in North Carolina. She is a frequent contributor to BTG and the major author and compiler of Vaidika Children, a guide to Kṛṣṇa conscious education for children.

Try to bear patiently with the defects and infirmities of others, whatever they may be, because you also have many a fault which others must endure. If you cannot make yourself what you wish to be, how can you bend others to your will? We want them to be perfect, yet we do not correct our own faults. We wish them to be severely corrected, yet we will not correct ourselves. Their great liberty displeases us, yet we would not be denied what we ask. We would have them bound by laws, yet we will allow ourselves to be restrained in nothing. Hence, it is clear how seldom we think of others as we do of ourselves.

In this connection, the great *Bhāgavatam* commentator Śrīdhara Svāmī wrote, "Whether the words are true or not, pointing out the faults of a Vaiṣṇava constitutes blasphemy."

Even if we meet a perfect, pure devotee who openly follows and teaches the principles at the pinnacle of spiritual life, we might find faults with his or her birth, background, past sins, unintentional sins, or traces of past sins. We might see a lack of some saintly qualities—kindness, peacefulness, truthfulness, magnanimity, cleanliness, and so on. But in time, full devotion to Kṛṣṇa will certainly bring out these qualities. Just because some are developing gradually, we shouldn't dwell on their current deficiency.

BACK TO GODHEAD

SUBSCRIBER SERVICE INFORMATION

Your satisfaction is our highest priority.

LET OUR BTG SERVICE CENTER HELP YOU WITH:

Renewing Your Subscription:

We will automatically notify you by mail when it's time to renew. If you prefer, you can even renew your subscription by calling us toll-free.

Gift Subscriptions:

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

Change of Address:

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

Other Questions

About Your Subscription:

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

WRITE SUBSCRIBER SERVICE AT:

BTG Service Center
P. O. Box 430
Alachua FL 32616, USA

OR CALL US TOLL FREE:

1-800-800-3284

Fax: 1-386-462-1761
E-mail: btgsubscribers@krishna.com

(continued from page 14)

book stores and saving them to send to someone. I put advertisements on the Internet, and I got in touch with every state, asking permission to send books and correspondence classes to inmates, general libraries, and chap-

lains' libraries. I didn't have the books or the correspondence courses, but I had a strong conviction and faith that I was serving Kṛṣṇa and they would come by His mercy.

In only four weeks I received permission from seventy-six prisons to send them books, beads, and corre-

spondence classes, and I received all the books and class materials to do it. Now I pray that devotees will come forward to go into the prisons, following Śrīla Prabhupāda's example of compassion.

I'd like to thank Candrasekhara Dāsa, who has struggled selflessly with

ISKCON Prison Ministry Profile

IN 1962, Śrīla Prabhupāda wrote as one of the goals in the prospectus of his League of Devotees (the precursor to ISKCON): "To take charge of moral upliftment by spiritual process even for the criminals and prisoners of the state, and to accept all kinds of help and facilities from the police and government concerned." Before he left for the West, Śrīla Prabhupāda brought Kṛṣṇa's message to the Tihar prison in New Delhi in the 1960s.

In the early 1970s, Prabhupāda's disciple Viṣṇujana Swami used to take his exuberant chanting and potent preaching to the Bexar County Jail near San Antonio, Texas. Later, there were pockets of prison preaching in Oklahoma, California, and other places.

In the 1980s, Dharma Dāsa was corresponding with inmates when he became the temple president of ISKCON Miami, so he turned his prison work over to Candrasekhara Dāsa, who was already sending packets of Prabhupāda's books to prison libraries in Louisiana and other spots in the southeastern United States. Since then, Candrasekhara has been the backbone of the ISKCON Prison Ministry (IPM).

The IPM grew as it received inmate inquiries forwarded from temples, as the Bhaktivedanta Book Trust passed on its list of inmates who had asked about Prabhupāda's books, and as prison advocacy groups agreed to run advertisements for free books on devotional yoga.

In the United States there are now more than two hundred inmates who have seriously taken up Kṛṣṇa con-

sciousness. Śrīla Prabhupāda's books are flowing into prison cells and chapel libraries. The IPM also helps inmates fight for their right to a vegetarian diet, and it provides *japa* (chanting) beads whenever possible.

In the US, the IPM has two distribution centers, in San Diego and Chicago, managed by Śyāmapriyā Devī Dāsī and Balarāma Dāsa. Devotees connected with IPM are also working with prisoners in the United Kingdom, India, and Slovenia.

Here are some of the others who contribute significantly to the work of the Ministry in the US:

- His Holiness Candramauli Swami is IPM's spiritual leader
- Jagannivāsa Dāsa, in Cleveland, writes to inmates and writes articles for the IPM *Freedom Newsletter*.
- His Holiness Bhaktivallabha Purī Goswami and devotees in Scotland donate four hundred copies of each issue of BTG for distribution to prisoners in the USA.
- Amala-bhakta Dāsa and Tamopaha Dāsa contribute books regularly.
- Michael Singer and Radha of the Temple of the Universe in Alachua, Florida, have been giving regular financial contributions since the early 1990s.
- Kamlesh Patel is also a regular donor.

Many others support the work of the IPM various ways.

To contribute books or money for postage, write to Chandra Myers, 3543 Rushland Ave., Toledo, Ohio 43606.

LETTERS FROM PRISON

Excerpts from the hundreds of inmate letters received by devotees at the ISKCON Prison Ministry over the years.

The Ministry has provided me with devotee correspondence and with books to read and study, thereby increasing my ability to grow closer to Kṛṣṇa and break down the wall of loneliness that surround me. In fact, these walls tumble into nothingness—more so with each letter, book, and prayer that I receive.

Autumn
Rockville, Indiana

Kṛṣṇa has been so generous to me. He sent Bhakta Chris to help me understand who I am and hear the lovely words of Kṛṣṇa. I was such a foolish rascal. Not anymore. I see things so clearly now. It's like a dream come true. I hope to stay on my path. I feel so much better. I no longer eat meat or drink coffee, but I do chant the mahā-mantra.

Dave
San Diego, California

I received the package of books. I hardly know how to express my thanks. It was the first time I have ever received a package that was really in line with what I wanted. I have never received a gift that was more meaningful to me. You opened the door to my heart.

Duane
Jean, Nevada

I'm still doing my chanting—six rounds a day and loving every minute of it. I'm going to be doing

the prison ministry for sixteen years—distributing books, corresponding with tens of thousands of inmates, and being a bright light in carrying out Lord Caitanya's edict that Kṛṣṇa consciousness be spread everywhere. Candrasekhara Dāsa's compassion reached me and many others. But many need

our help and absolutely must have the opportunity to change and to practice Kṛṣṇa consciousness.

The greatest gift I have received through the ISKCON Prison Ministry is a second chance to raise my daughter, now seven, in Kṛṣṇa consciousness. I can sit with her and my fian-

cée's twins, also seven, and chant *japa* in front of our deities. We chant six rounds together. When I see the girls with their beads, my heart soars. Because of the ISKCON Prison Ministry, I realize now that I can teach my daughter about Kṛṣṇa. That's my perfection as a parent. ☸

seven rounds a day pretty soon. I love to chant to my Lord Kṛṣṇa. He is so very good to me. He gives me everything I need.

Dean
Corcoran, California

We are continuing our weekly two-hour sessions here. We have six regular guys attending, and a few more drop in now and then. We just finished reading Chapter 1, and interest is growing. We need ten *Gītās* sent to the chapel here for the guys to use. All in all, I am doing well and learning more each day, mostly about how silly my life has been. I long to lift the veil that separates me from Kṛṣṇa.

Wayne
Jean, Nevada

My progress is most astonishing. Some people close to me thought I was losing my marbles. I told them that I finally found them! I can't believe that someone would call me crazy for loving God. I try to engage others in Kṛṣṇa consciousness, but it is very difficult to do this when my knowledge is still so limited. I will continue to try. Every Monday, devotees come to the prison, and we have a big attendance.

Dave
Tucson, Arizona

I am a prisoner in solitary confinement at a New York State correctional facility. I happened to notice a gentleman a few cells away who was very kind and seemed to have a very serene disposition. I inquired as to the source of his very humble attitude and serene

disposition when all around us mayhem was the usual attitude. Prisoners were usually arguing and disrespecting each other. He explained that he was seeing spiritual life and that material life was a disease. He then lent me a book by A. C. Bhaktivedanta Swami Prabhupāda, called



*Drawing of Kṛṣṇa by prison inmate
Bhakta Henry Soto.*

The Science of Self-Realization. It was the most fascinating thing I've ever read, and I truly wish to follow your teachings. I want to be a Hare Kṛṣṇa disciple. I truly want to leave this material life and return to Godhead.

Elvis
Pine City, New York

The program here is going stronger than ever, and last week set a new attendance record—twenty-four.

Kṛṣṇa's mercy is everywhere, even here in Terminal Island prison. I'm down to the last *Gītā*, and we're running short of every other book. I do my best to make sure they only go to guys who are truly interested.

Dennis
Terminal Island, California

About eight months ago I was at the library here, and I came across *The Science of Self-Realization*. That was a turning point in this life we live. I stopped eating meat and talking the way I used to. After reading that book, Kṛṣṇa became part of my daily life. I'm chanting Hare Kṛṣṇa with every day that comes to pass. My life is so enjoyable, much like it was when I was in my youthful body. The next book I read was *Kṛṣṇa Consciousness: The Topmost Yoga*. That filled me with bliss, and I've become stronger in meditation. I feel that I now have what I need to grow.

Darwin
Canon City, Colorado

I want to learn how I can use the gifts the Lord has given me to serve His will. I don't want to be a slave to material things, and I truly want to live a spiritual life. Hopefully, I will be released from this physical bondage soon. However, I don't want to slip back into material life. It would be wonderful if you could send me some books to help, and for which I would be grateful. When I wrote to ISKCON, I knew I was taking a step in the right direction.

Earl
Parchman, Mississippi

BHAKTIVEDANTA COLLEGE

— Vaiṣṇava Theological Seminary • Radhadesh, Belgium —

MINISTERIAL PROGRAM 2003–2004

September 15, 2003–June 25, 2004

The one-year Ministerial Program requires participants to take 15 core modules in Theology and Philosophy, 8 core modules in the Ministerial and Vocational strand, and 3 core modules in Introspection and Devotion, with additional exercises and group sessions. The Program is divided in three terms and includes a 3-week holiday during Christmas and a 2-week holiday in the spring.

COURSES AND TEACHERS*

Faith Development—Kadamba Kānana Swami

Introspection Week: The Nectar of the Holy Name—Śācinandana Swami

Introspection Week: The Nectar of Śrīmad-Bhāgavatam—Śācinandana Swami

Introspection Retreat: Truth and Dharma—Akhaṇḍadhī Dāsa

*Communications I (VTE**)*—Anuttama Dāsa

Leadership and Management (VTE)—Anuttama Dāsa

Bhakti-śāstrī Overview—Braja Bihārī Dāsa

Sociology—Kartāmīśa Dāsa

Congregational Development—Kṛpāmoya Dāsa

Comparative Religion—Kṛṣṇa Kṣetra Dāsa

Vaiṣṇava Theology—Kṛṣṇa Kṣetra Dāsa

Vedic Philosophy: Śaḍ-darśana—Prāṇava Dāsa

Introduction to Sanskrit—Rādhikā Ramaṇa Dāsa

VTE Teacher Training I—Rāsamaṇḍala Dāsa

VTE Teacher Training II—Rāsamaṇḍala Dāsa

Western Philosophy—Ravindra Svarūpa Dāsa

Ethics—Śeṣa Dāsa

Interfaith—Yadunandana Dāsa / Hanumān Dāsa

Śrīmad-Bhāgavatam, Cantos 1 and 2—Yadunandana Dāsa

Bhakti-śāstrī Teacher Training (VTE)—Yadunandana Dāsa

TUITION: 1,450 Euros (boarding and *prasādam* not included.)

For more information or registration,
contact Alakanandā Devī Dāsī at college@pamho.net.
Phone: +32 (086) 323280 • fax: +32 (086) 322029.

Bhaktivedanta College/Vaiṣṇava Theological Seminary
BLS asbl., Petite Somme 2, B-6940 Durbuy, Belgium
www.bhaktivedantacollege.com

The ISKCON Ministry of Educational Development
offers its blessings and support to Bhaktivedanta College and the
important initiative it represents. This College forms the educational
foundation of the most effective, systematic, and comprehensive
educational program in ISKCON today. Education is our future.

—Śeṣa Dāsa, GBC Minister of Education

*The list may change slightly by the time the Program begins.

**Vaiṣṇava Training and Education, an initiative that promotes systematic
education within ISKCON. The Bhaktivedanta College is a combined effort
of the VTE and the VIHE (Vrindavan Institute for Higher Education).

SPIRITUAL FRIENDSHIP

(continued from page 28)

I may have done in madness or in love.”
(Bg. 11.41)

In his purport to this verse, Śrīla
Prabhupāda writes:

Although Kṛṣṇa is manifested before
Arjuna in His universal form, Arjuna
remembers his friendly relationship
with Kṛṣṇa and is therefore asking
pardon and requesting Him to ex-
cuse him for the many informal ges-
tures which arise out of friendship.
He is admitting that formerly he did
not know that Kṛṣṇa could assume
such a universal form, although
Kṛṣṇa explained it as his intimate
friend. Arjuna did not know how
many times he may have dishonored
Him by addressing Him as “O my
friend,” “O Kṛṣṇa,” “O Yādava,” etc.,
without acknowledging His opu-
lence. But Kṛṣṇa is so kind and mer-
ciful that in spite of such opulence
He played with Arjuna as a friend.
Such is the transcendental loving re-
ciprocity between the devotee and
the Lord. The relationship between
the living entity and Kṛṣṇa is fixed
eternally; it cannot be forgotten, as
we can see from the behavior of
Arjuna. Although Arjuna has seen
the opulence in the universal form,
he could not forget his friendly rela-
tionship with Kṛṣṇa.

Like all other processes of devotion-
al service, *sakhyam* is both a means
to purify the heart and an activity of
the purified soul. Completely pure
souls in the spiritual world enjoy a
friendship with Kṛṣṇa because they
have no desire for anything else. We are
unable to act with this full spiritual con-
sciousness as yet, but that does not
mean that we have no means of friend-
ship with the Lord. After all, who is still
with you when the restaurants close,
when the mind begins to fail, when you
leave the body at death? It is the Lord,
Kṛṣṇa, who is with you always. Now
that's a friend! Recognizing that the
Lord has already extended Himself to
you, it's left to you to reciprocate His
friendship. ☸

*Dvārakādhīśa Devī Dāsī, a longtime
BTG contributor, has a Master's degree
in library science and works as a librari-
an for the Alachua County [Florida]
Library District.*

Vrindavan Institute for Higher Education

Study scriptures in the sacred atmosphere of the holy dhāma.

The VIHE provides an ideal facility for an enriched spiritual experience where you can improve your *sādhana*, develop your devotional qualities, engage in serious study, associate with senior devotees, receive spiritual training, and take shelter of Śrī Vṛndāvana Dhāma.

VIHE COURSES 2003–2004

Bhakti-śāstrī Course: July 14–November 10

Study of *Bhagavad-gītā As It Is*, *The Nectar of Devotion*, *The Nectar of Instruction*, and *Śrī Īsopaniṣad*—Kūrma Rūpa Dāsa, Braja Bihārī Dāsa, Saṅkīrtana Dāsa, Ādi Puruṣa Dāsa, and Mādhavendra Purī Dāsa.

Fee: \$130 • **Deadline:** Register by June 30

Bhakti-vaibhava Courses

Study of the First Six Cantos of Śrīmad-Bhāgavatam in Four Semesters.

Dates: Canto Three—July 2–October 30, taught by Bhūrijana Dāsa and Nārāyaṇī Devī Dāsī; Cantos One and Two—November 24, 2003–March 30, 2004, taught by Braja Bihārī Dāsa and Praśānta Devī Dāsī • **Fee:** \$210 per semester • **Deadlines:** For Canto Three, register by June 15; for Cantos One and Two, register by October 20 • **Requirements:** Good *sādhana*, brahminical tendencies, a Bhakti-śāstrī diploma, proficiency in English, and a recommendation from a senior devotee who knows you well.

Kārttika Semester Courses: October 6–November 8

Two Versions of Bhagavad-gītā As It Is—Jayādvaita Swami • *Congregational Development: What, Why, and How? Healthy Vaiṣṇava Community Building: Principles and Applications*—Kaunteya Dāsa • *Leadership and Management Skills*—Anuttama Dāsa and Hanumān Dāsa • *Śrīmad-Bhāgavatam, Canto 3: The Teachings of Lord Kapila*—Bhūrijana Dāsa • *Bhagavad-gītā As It Is, Chapters 12–18*—Kūrma Rūpa Dāsa, Braja Bihārī Dāsa, Ādi Puruṣa Dāsa • *Conflict Resolution and Mediation*—Vrajalīlā Devī Dāsī, Braja Bihārī Dāsa • *Śrīla Prabhupāda in Vṛndāvana*—Dhanañjaya Dāsa, Daivī Śakti Devī Dāsī, and others • *Dealing with Stress and Anxiety: A Devotional Approach*—Braja Bihārī Dāsa • *The Art of Public Speaking*—Braja Bihārī Dāsa • *Getting Serious about Studying Śrīla Prabhupāda's Books*—Braja Bihārī Dāsa • *Hatha Yoga for Women*—Caitanya Nitāi Devī Dāsī • *The Art of Singing for Kṛṣṇa*—Padma Sakha • *Ayurvedic Healing*—Dr. Liladhar Gupta • *Deity Worship: How to Observe Festivals*—Mukunda Datta Dāsa • *Flower Ornaments, Outfits, and Decorations for the Deities* (workshop)—Tulasī Mahārāṇī Devī Dāsī and Śaila-vāsinī Devī Dāsī

Deadline: Register by September 15 • For more information, visit vihe.org.

Bhakti-śāstrī Correspondence Course

Gain transcendental knowledge with a guided, in-depth study of the writings and teachings of Lord Krishna at your own pace and in your own home. The studies are conducted via e-mail. Upon successful completion of your study, you will receive a Course Certificate from the VIHE.

Visit krishna.com for further information and registration.

To register for any course, email vihe@pamho.net, or contact:

VIHE c/o Krishna Balaram Mandir,
Bhaktivedanta Swami Marg, Raman Reti,
Vrindavan, Mathura Dist., 281 124, U.P., India
Phone: +91 (0565) 2540238 or 2540228

KṚṢṆA'S DEVOTEES

(continued from page 10)

sidered sinful activities. *Dhruvaṁ sa vai pretya narakān upaiti*. One has to suffer punishment for such sinful activities.

People do not believe in a next life because they want to avoid this both-eration. But we cannot avoid it. We must act according to the law, or we will be punished. Similarly, I cannot avoid God's law. That is not possible. I can cheat others, commit theft, and hide myself, thereby saving myself from the punishment of the state law, but I cannot save myself from the superior law, the law of nature. It is very difficult. There are so many witnesses. The daylight is witness, the moonlight is witness, and Kṛṣṇa is the supreme witness. You cannot say, "I am committing this sin, but no one can see me."

Kṛṣṇa is the supreme witness sitting within your heart. He notes down what you are thinking and what you are doing. He also gives facility. If you want to do something to satisfy your senses, Kṛṣṇa gives the facility for that action. That is stated in *Bhagavad-gītā*. *Sarvasya cāhaṁ hr̥di sanniviṣṭaḥ*: "I am sitting in everyone's heart." *Mattaḥ*

smṛtir-jñānam-apohanam ca: "From Me come remembrance, knowledge, and forgetfulness."

In this way Kṛṣṇa gives us a chance. If you want Kṛṣṇa, then He will give you a chance to have Him, and if you don't want Kṛṣṇa, then He will give you a chance to forget Him. If you want to enjoy life forgetting Kṛṣṇa, forgetting God, then Kṛṣṇa will give you all facility so that you can forget, and if you want to enjoy life with Kṛṣṇa consciousness, then Kṛṣṇa will give you the chance to make progress in Kṛṣṇa consciousness. That is up to you.

If you think that you can be happy without Kṛṣṇa consciousness, Kṛṣṇa does not object to that. *Yathecchasi tathā kuru*. After advising Arjuna, Kṛṣṇa simply said, "Now I have explained everything to you. Whatever you desire you can do." Arjuna replied immediately, *kariṣye vacanam tava*: "Now I shall execute Your order." That is Kṛṣṇa consciousness.

KṚṢṆA WILL HELP

God does not interfere with your little independence. If you want to act according to the order of God, then God

will help you. Even if you fall down sometimes, if you become sincere—"From this time on I shall remain Kṛṣṇa conscious and execute His orders"—then Kṛṣṇa will help you. In all respects, even if you fall down, He will excuse you and give you more intelligence. This intelligence will say, "Don't do this. Now go on with your duty." But if you want to forget Kṛṣṇa, if you want to become happy without Kṛṣṇa, He will give you so many chances that you will forget Kṛṣṇa life after life.

Parīkṣit Mahārāja says here, "It is not that if I say there is no God then there will be no God or I will not be responsible for what I do." That is the atheistic theory. Atheists do not want God because they are always sinful. If they thought that there was God, then they would be forced to shudder at the thought of punishment. Therefore they deny the existence of God. That is their process. They think that if they do not accept God then there is no punishment and they can do whatever they like.

When rabbits are being attacked by bigger animals, they close their eyes and think, "I am not going to be killed." But they are killed anyway. Similarly, we may deny the existence of God and the law of God, but still God and His law are there. In the high court you may say, "I don't care for the law of the government," but you will be forced to accept the government law. If you deny the state law, then you will be put into prison and forced to suffer. Similarly, you may foolishly decry the existence of God—"There is no God" or "I am God"—but, nevertheless, you are responsible for all your actions, both good and bad.

There are two kinds of activities—good and bad. If you act nicely and perform pious activities, then you get good fortune, and if you act sinfully, then you have to suffer. Therefore Śukadeva Gosvāmī says:

*tasmāt puraivāśv iha pāpa-niṣkṛtau
yateta mṛtyor avipadyatātmanā
doṣasya dṛṣṭvā guru-lāghavaṁ yathā
bhiṣak cikitseta rujāṁ nidānavit*

There are different kinds of atonement. If you commit a sin and counteract it by something else, that is

Travel to Incredible Spiritual India

Let Krishna.com's experienced tour guides take you to India's two most important Vaiṣṇava holy places.

Join Krishna.com Travels on our no-hassle India tour and leave the details to us.

Enjoy twenty blissful days in Vṛndāvana, the land of Kṛṣṇa, and Māyāpur, the land of Śrī Caitanya Mahāprabhu.

February–March, 2004.

For details and pricing, please visit www.krishna.com/travels.

Or email us at krishnatravels@krishna.com.

The missing point of modern civilization is that there is no educational system to instruct people on what happens after death.

• • •

atonement. There are examples of this in the Christian Bible. Śukadeva Gosvāmī says, “You should know that you are responsible, and according to the gravity of sinful life, you should accept some type of atonement as described in the *śāstras*, the scriptures.”

Just as a diseased person must go to a doctor and pay doctor bills as a form of atonement, according to the Vedic way of life there is a class of *brāhmaṇas* to whom one should go for the prescribed atonement according to the sins one commits. Śukadeva Gosvāmī says that one has to execute the prescribed atonement according to the gravity of one's sinful life. He continues the example: *doṣasya dṛṣṭvā gurulāghavaṁ yathā bhiṣak cikīṭseta rujāṁ nidānavit*. When you consult a physician, he prescribes an inexpensive medicine or a costly medicine according to the gravity of the disease. If you simply have a headache he may prescribe an aspirin, but if you have something very severe, he immediately prescribes a surgical operation that will cost a thousand dollars. Similarly, sinful life is a diseased condition, so one must follow the prescribed cure to become healthy.

Acceptance of the chain of birth and death is a diseased condition of the soul. The soul has no birth and death and no disease because it is spirit. Kṛṣṇa says in *Bhagavad-gītā*: *na jāyate*, the soul has no birth, and *mriyate*, it has no death. *Nityaḥ śāśvato 'yaṁ . . . na hanyate hanyamāne śarīre*. The soul is eternal and everlasting. It is not lost with the dissolution of this body. *Na hanyate hanyamāne śarīre*. *Na hanyate* means that it is not killed or destroyed, even after the destruction of this body.

DEFECTIVE EDUCATION

The missing point of modern civilization is that there is no educational

system to instruct people on what happens after death. Thus we have the most defective education because without this knowledge of what happens after death, one dies like an animal. The animal does not know that he is going to have another body; he has no such knowledge.

Human life is not meant for becoming an animal. One should not simply be interested in eating, sleeping, sex life, and defense. You may have a very nice arrangement for eating, or many nice buildings for sleeping, or a very good arrangement for sex life, or a very good defense force to protect you, but that does not mean that you are a human being. That type of civilization is animal life. Animals are also interested in eating, sleeping, and sex life, and according to their own methods they defend also. Where, then, is the distinction between human life and animal life if you simply engage in these four principles of bodily nature?

The distinction is made when a human being is inquisitive—“Why have I been put into this miserable condition? Is there any remedy for it? Is there any perpetual eternal life? I do not want to die. I want to live very happily and peacefully. Is there a chance of this? What is that method? What is that science?” When these inquiries are there and steps are taken to answer these questions, that is human civilization; otherwise it is doggish civilization, animal civilization.

Animals are satisfied if they can eat, sleep, have some sex life, and have some defense. Actually there is no defense because no one can protect himself from the hands of cruel death. Hiraṇyakaśipu, for instance, wanted to live forever, and so he underwent severe austerities. So-called scientists are now saying that we shall stop death by scientific methods. This is also another crazy utterance. That is not pos-

sible. You may make great advancement in scientific knowledge, but there is no scientific solution to these four problems of birth, death, old age, and disease.

One who is intelligent will be eager to solve these four prime problems. No one wants to die. But there is no remedy. I have to die. Everyone is very anxious to stop the increase of population by employing so many contraceptive methods, but still, birth is going on. So there is no stoppage of birth. You may invent up-to-date medicines by your scientific methods, but you cannot stop disease. It is not possible just to take a tablet to put an end to disease.

In the *Bhagavad-gītā* [13.10] it is said, *janma-mṛtyu-jarā-vyādhī-duḥkha-doṣānu-darśanam*: One might think that he has solved all the problems of his life, but where is the solution to these four problems of birth, death, old age, and disease? That solution is Kṛṣṇa consciousness.

Kṛṣṇa also says [4.9], *janma karma ca me divyam evaṁ yo vetti tattvataḥ/tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*. Every one of us is giving up our body at every moment. The last phase of giving up this body is called death. But Kṛṣṇa says, “If anyone understands My appearance and disappearance and My activities—not superficially but in truth—after giving up this body he never again accepts a material body.”

What happens to such a person? *Mām eti*: he returns to Kṛṣṇa. If you are to go to Kṛṣṇa, then you have to prepare your spiritual body. That is Kṛṣṇa consciousness. If you keep yourself in Kṛṣṇa consciousness, then gradually you prepare your next body, a spiritual body, which will carry you immediately to Kṛṣṇaloka, and you will become happy. You will live there perpetually and blissfully.

Thank you very much. ☀

Gatherings

The people listed here hold Kṛṣṇa conscious gatherings regularly in their homes—or they'd like to start. You're invited. Just give a call to find out when and where. If you hold Kṛṣṇa conscious gatherings and you'd like to be added to the list, please send your name, city, and phone number to Gatherings, BTG, P. O. Box 430, Alachua, FL 32616, USA.

NOTE: If you find that a listing is no longer valid, please let us know.

USA

CALIFORNIA: *Southern California — For all cities in Los Angeles County, San Fernando Valley, and Orange County, call Nirantara Dāsa at (310) 839-1572, nirantara@juno.com; **Alpine** — Rādhānātha Dāsa, (619) 659-5728; **Avalon** — Śyāmasundara Dāsa, (310) 510-0288 [Radio program on 88.7 FM, Tuesdays 8:00–10:00 P.M.]; **Burlingame** — Vaiṣeṣika Dāsa & Nirākula Devī Dāsī, (650) 344-2446; **Lancaster** — Premāmṛta Dāsī, (661) 942-1859; ***Newbury Park** — Mahāśakti Dāsa, (805) 480-9215, mjahre@adelphia.net; **Ojai** — Urvaśi Devī Dāsī, (805) 646-7572; **Penn Valley** — Rick & Judy Gross, (530) 432-0854; (714) 996-7262; **Redwood Valley** — Prasanna Yoga Ashram (Īkṣvāku Dāsa), (707) 485-5592; **Sacramento** — Gaṇapati Dāsa & Mālātī Devī Dāsī, (916) 929-4557; **San Jose/Santa Cruz** — Akṛūrānātha Dāsa & Jagarīṇī Devī Dāsī, (408) 353-9099; **Visalia** — Nagapatni Devī Dāsī, (559) 734-4463, nagapatni@aol.com

FLORIDA: Orlando — ISKCON Sunday Program, Shanti Mandir, [call Dipa: (407) 788-7009]; Jaya Śila Dāsa, (407) 290-1956

GEORGIA: Atlanta (Gypsy Market) — Mādhava Priya Devī Dāsī or Bhakta Christopher, (404) 584-0987; **Norcross** — Gītā Govinda Dāsa & Gītā Devī Dāsī, (770) 448-7556

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

ILLINOIS: Champaign-Urbana — Pṛthuśrava Dāsa & Dānakelī Devī Dāsī, (217) 384-0699, krishnacenteruiuc@hotmail.com; **DeKalb/Rockford/Northern Illinois Area** — Tamohara Dāsa & Mantrīnī Devī Dāsī, (815) 756-3456 **Des Plaines** — Rādhā-Gopālā Dāsa, (847) 768-9594; **Naperville** — Nirantara Dāsa & Premānanda Devī Dāsī, (630) 753-9676; Ashok & Preethy Menon, (630) 236-5747; Suresh & Gulshan Khattar, (630) 753-9857; **Palatine** — Nachiketa Lolla, (847) 368-9363; Śācikumāra Dāsa & Premataraṅgīnī Devī Dāsī, (847) 259-3703; **Schaumburg** — Amar Upadhyay, (847) 969-1029

INDIANA: *Terra Haute — Kalpana Singh, (530) 759-7082

IOWA: Iowa City — Gopālā Dāsa & Kālāvātī Devī Dāsī, dasgopal@aol.com

KANSAS: Lawrence — Ānkoṭṭha Dāsa & Gopimātā Devī Dāsī, (785) 594-7091

MARYLAND: Baltimore — Dr. Jagdīśh & Kamud Patel (Jaya Gaurasundara Dāsa & Kaumodakī Devī Dāsī), (410) 788-5947; **Potomac** — Devaprastha Dāsa & Padmamālīnī Devī Dāsī, (301) 299-1326; **Silver Spring** — Mr. & Mrs. Sankhla & Jāhnavī Devī Dāsī, (301) 236-0564

MASSACHUSETTS: Quincy — Charran Mahadeo (Caitya Guru Dāsa), (781) 471-7911

MICHIGAN: Lansing — Pālaka Dāsa & family, (517) 484-7431; **Niles** — Prema Bhakti Dāsa & Tapatī Dāsī (Frank & Tanya Britton), (616) 687-9491

MINNESOTA: Minnetonka — Jimmy & Terry Devine, (952) 933-5408; **Golden Valley** — Shashikant Bhojraj, (763) 522-4452

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

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

NEW JERSEY: Denville — Dr. Shyamasundar Mahajan (Śamika Rṣi Dāsa), (973) 989-9233; ***Edison** — Devakīnandana Dāsa, (732) 635-1904, gauranitai@divinemellows.com; **Edison** — Anil Shibad, (732) 777-2599, ashivad@aol.com; **Marlton** — Bill Becker, (800) 957-1046; **New Brunswick** — Subālā Dāsa, (732) 993-0622; **Parsippany** — Rahul Kunderan, (973) 428-8119, rahul_kunderan@hotmail.com; **New Jersey Shore** — Greg & Kristen, (908) 458-6670

NEW MEXICO: Silver City — Iṣāna Dāsa, (505) 534-8036

NEW YORK: Albany — Steve and Kelilalī Dāsī, (518) 799-2172; **Corona (Queens)** — Śivārādhya Dāsa (Jayant V. Surti & family), (718) 639-6580; **Rego Park** — Nikuṅja-Beharī Dāsa (Nikhil N. Trivedi & family), (718) 897-2267

NORTH CAROLINA: Belmont — Kantilal & Sushila Patel (Satyavrata Dāsa & Kṛṣṇa Kumārī Devī Dāsī), (704) 825-3753; **Chapel Hill** — Lakṣmī Nṛsimha Dāsa, (919) 928-0460; **Sandy Ridge** — Śivānanda Dāsa & Mohana Mohinī Devī Dāsī, (336) 593-9888

OHIO: Athens — contact: Krishna House (Columbus), (614) 421-1661; **Cleveland** — Kṛṣṇanandīnī Devī Dāsī, (216) 681-2934; Jagannivāsa Dāsa & Mandira Devī Dāsī, (216) 761-3954; **Kent** — Regular programs at Kent State University [contact Krishna House (Columbus), (614) 421-1661]; Jim Kelley, (330) 297-5353

PENNSYLVANIA: Bala Cynwyd — Dr. Arvind Sharma, (610) 667-5294; **Erie** — Līlā Kumāra Devī Dāsī, (814) 676-1791; **Norristown** — Radha Krishna Mahajan, M.D. (Kaivalya Dāsa), (610) 631-7653; **State College** — Penn State Vedic Society, Arvind Mohanram, (814) 231-8301; ***Youngsville** — Stefanie Goodart, gitana@westpa.net

SOUTH CAROLINA: Manning (I-95, Exit 115), Sunset Inn, Sam & Savita Patel, (803) 473-2561

TENNESSEE: Memphis — Ghanshyam & Rani Heda, (901) 752-3967; **Nashville** — Nīlāi Gaurasundara Dāsa (Dr. Ravi Singh), (615) 896-3425

TEXAS: Austin — Rasajña Devī Dāsī, (512) 255-7658, rasa@austin.rr.com

VIRGINIA: Charlottesville — The Bhaktivedanta Center, Amitācāra Dāsa & Māyāpriyā Devī Dāsī, (804) 823-8223; **Norfolk** — Lucille Vogel, (757) 531-2464; **Springfield** — Śrīmān Dāsa, (703) 455-1125

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

WEST VIRGINIA: Parkersburg — Pramod & Mala Mathur, (304) 295-8362

OTHER COUNTRIES

AUSTRALIA: Melbourne — Vishal Sharma, (03) 9386-9169, Vishal@tusc.com.au; ***Tasmania** — Bhakta Mick (0403) 696 305 (Hobart)

BELGIUM: Ghent — Bhakta Vincent Serbruyns, (09) 386-1117; Mādhava Dāsa, (03) 828-6049

BOZANIA AND HERZEGOVINA: Sarajevo — Dāmodara Prema Dāsa, +387 (033) 610 571, damodarprema@yahoo.com

BRAZIL: Curitiba — Gaura-Natarāja Dāsa, +55 (041) 263-4163

CANADA: Edmonton, Alberta — Omkāra Dāsa & Jadurāṇī Devī Dāsī (Om & Jyoti Sharma), (403) 434-7343; **London, Ontario** — Radhika Parbhoo, (519) 495-4623; **Markham, Ontario** — Prabhupāda Dāsa (V. B. Sharma), (416) 294-9431; **Salmon Arm, B.C.** — Mukunda Mādhava Dāsa & Yaśodā Priyā Devī Dāsī, 6191 Trans-Canada Hwy. NW, Salmon Arm, B.C. V1E 4M2 (no phone); **St. Jerome, Quebec** — Jiva Dāsa and France, (450) 431-8477, yves.st-pierre@sympatico.ca; **Toronto** — Rāmānanda Rāya Dāsa & Viśākhā Devī Dāsī, (416) 297-6131

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

GERMANY: Hamburg — Jayagaura Dāsa, +49 (40) 410-2848 or +49 (4105) 12347; Vedic Cultural Mission, (040) 655 23 72; **Weimar** — Katharina Rauch, Am Jakobsfriedhof 1, D-99423

GREECE: Greater Patras Area — Pānagādi-tīrtha Dāsa, (06) 963-2930

ITALY: Belforte del Chienti — Centro Culturale Govinda Bhavan, Mahāvākya Dāsa & Divya Kathā Devī Dāsī, (0733) 951102

JAMAICA, W. INDIES: Kingston — Bhāgavatānanda Dāsa, (876) 706-2852, bhagavata@hotmail.com; **Trelawny** — ISKCON Farm, Troy P. O.

JAPAN: Odawara — Jayānanda Dāsa & Bhaktin Kana, (0465) 42-3749; **Osaka** — Satsvarūpa Dāsa & Jalāṅgī Devī Dāsī, (06) 352-0729

MEXICO: Tijuana — Centro Cultural Hare Krishna, (66) 686-6219

NEW ZEALAND: Hamilton — Rāghava Caitanya Dāsa, (07) 856-7608; **Tauranga, Bay of Plenty** — ISKCON Tauranga, (07) 549 1807

***NORWAY: Trondheim** — Keshav & Latha Nrugham, 951 42 615, keshav.nrugham@telenor.com

POLAND: Augustow — Bhaktiyūtī Dāsa, +48 (087) 644-6147; **Białystok** — Pracārānanda Dāsa, +48 (0601) 23-6470; **Katowice** — Yugala-Mūrti Dāsa, +48 (032) 255-8557; **Kielce** — Lakṣmaṇa Dāsa, +48 (041) 331-7785; **Lublin** — Poṣaṇa Dāsa, +48 (081) 526-0685; **Rzeszow** — Vṛndāvana Candra Dāsa, +48 (017) 346 53; **Szczecin** — Dharmadraṣṭa Dāsa, +48 (091) 34-5204; **Walbrzych** — Trīśama Dāsa, +48 (074) 231 85

SOUTH AFRICA: Programs are held in more than 50 locations. For information contact one of the centers in South Africa listed on pages 60–61.

SWEDEN: Vasteras — Jonas Andreasson, (021) 88007

TURKEY: Istanbul — Acyuta Mādhava Dāsa, acyuta.madhava.jps@pamho.net; Asli Han Aran, ahana108@hotmail.com

UNITED KINGDOM: Regular gatherings take place in more than 20 cities. To find one near you, or for help in starting one, contact ISKCON Reader Services, P.O. Box 730, Watford WD25 8EZ, UK www.iskcon.org.uk.

*New or revised listing.



Brooklyn Bridge, New York City

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”)

The Bhaktivedanta Archives

25 Years of Preserving Prabhupāda's Legacy

Thanks to the efforts of many dedicated souls, the teachings of the founder of the Hare Kṛṣṇa movement are being protected from the ravages of time.

by Parama-rūpa Dāsa

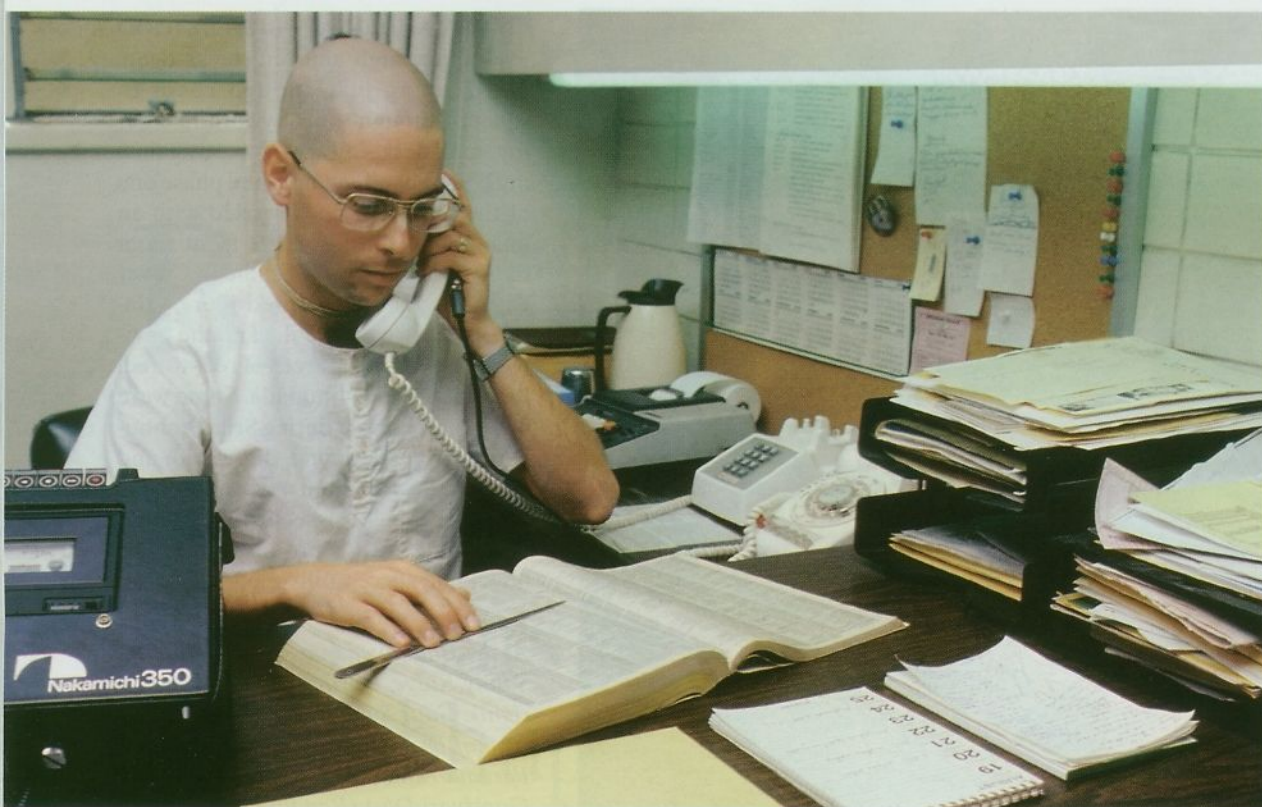




THE AUDIOTAPE BOXES STOOD thirty high and ten stacks deep, leaving just enough room to squeeze though the labyrinth to sit at my small desk, my arms forced against my body. I had accomplished phase one of the mission, which started with an unannounced raid on the front room of the Golden Avatar Studio in Culver City, Los Angeles. Stored there, relatively open to the public and the environment, were hundreds of reel-to-reel tapes of Śrīla Prabhupāda. Some were originals recorded during Śrīla Prabhupāda's travels around the world, and some were Golden Avatar master tapes. The lack of security for these tapes had always bothered me, and now I had successfully moved them to

At the Bhaktivedanta Archives in Sandy Ridge, North Carolina (left to right): Gaur Sundar Das, Rāmāi Dāsa (son of Ekanātha and Aṣṭa-sakhī), Parama-rūpa Dāsa, Raṇajit Dāsa, Gopīśvarī Dāsi (Raṇajit's wife), Ramanī Devī Dāsi (daughter of Ekanātha and Aṣṭa-sakhī), Aṣṭa-sakhī Devī Dāsi, Citralekhā Devī Dāsi (daughter of Harakāntā), Harakāntā Devī Dāsi, Prema-bhakti Devī Dāsi (daughter of Raṇajit and Gopīśvarī). Below: Parama-rūpa Dāsa at the audio digital workstation.





Scenes from the early days of the Archives: BBT production manager Rādhā-vallabha Dāsa (left) arranged the first home for the Archives. Below, Parama-rūpa Dāsa prepares masters for the tape ministry. At right, Ekanātha Dāsa catalogs original reel-to-reel tapes.

a safer place near New Dwaraka, the Los Angeles ISKCON temple.

To complete the operation, I now needed the help of Rādhā-vallabha Dāsa, production manager of the Bhaktivedanta Book Trust (BBT). He controlled the apartment where I hoped the tapes could be safely housed.

My small studio, now waist high in audio tapes, was a converted kitchen in the apartment that housed some of the *brahmācārīs* (celibate students) working with the BBT. The kitchen space was clearly too small to house the tapes and the tape-mastering operation for the Bhaktivedanta Tape Ministry. I phoned Rādhā-vallabha, and on the pretext that a noisy water heater interfered with the mastering of the tapes, I invited him to come and look and listen for himself.

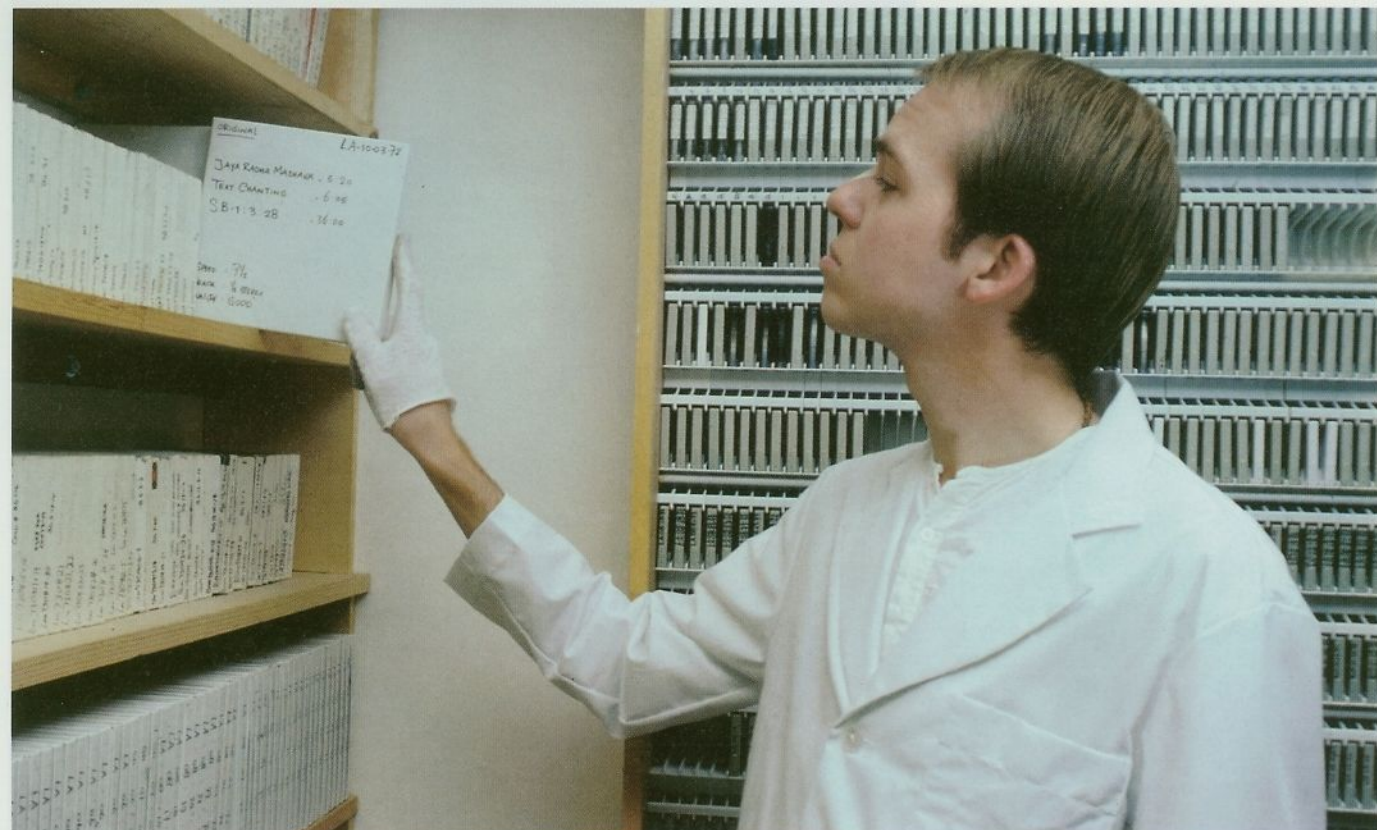
Rādhā-vallabha stood in the kitchen doorway and talked to me over the sea of boxes. While we discussed the malfunctioning heater, his face showed confusion and concern when he saw the huge stacks of tapes and heard my sheepish expressions of dismay at how difficult it would be to continue the work under these conditions. In his true



take-charge fashion, he declared that the *brahmācārīs* living in the apartment would have to "leave and go live in the Hilton Hotel," as the temple's *brahmācārī* ashram building was affectionately named, so that the tapes could be housed in the bedroom of the apartment.

Thus, the first incarnation of the

Archives was born in the kitchen of apartment #5, 9701 Venice Boulevard, Los Angeles, in May of 1977. The next year, in January of 1978, after the departure of Śrīla Prabhupāda, an official archive was set up to collect and preserve all the recorded instructions, history, images, correspondence, and paraphernalia of His Divine Grace.



A VISION FOR THE FUTURE

Śrīla Prabhupāda himself created the audio core of the Bhaktivedanta Archives. On February 2, 1966, before he had made any Western disciples, before he had founded his ISKCON, Śrīla Prabhupāda bought a reel-to-reel

tape recorder for \$54.02. On February 19 and 20, he recorded his "Introduction to Geetopanisad." This is the earliest recording in the Bhaktivedanta Archives. When I listen to it, aware of his struggle to endure in a foreign land, I envision a solitary figure facing the microphone, seated in an almost bare

office on New York's West 72nd Street. The reels turn slowly, moving a thin magnetic tape impregnated with the words of the pure devotee, words born from the collective past *ācāryas*, indeed from Kṛṣṇa Himself. These very words embrace us now and will enfold future generations in the world of Vaiṣṇava

Clockwise from top: (1) A label from Prabhupāda's pharmacy. (His former name was Abhay Charan De, and that's his photo on the label.) (2) One of the many original letters preserved at the Archives. (3) Prabhupāda's signature from a letter. (4) Prabhupāda's passenger ticket for the Jaladuta, the cargo ship that carried him to America.

Tridandi Goswami
A.C. Bhaktivedanta Swami
 Founder-Acharya:
 International Society for Krishna Consciousness

DATE March 23, 1974

CENTER Hare Krishna Land
 Gandhi Gram Road
 Juhu, Bombay 54, INDIA



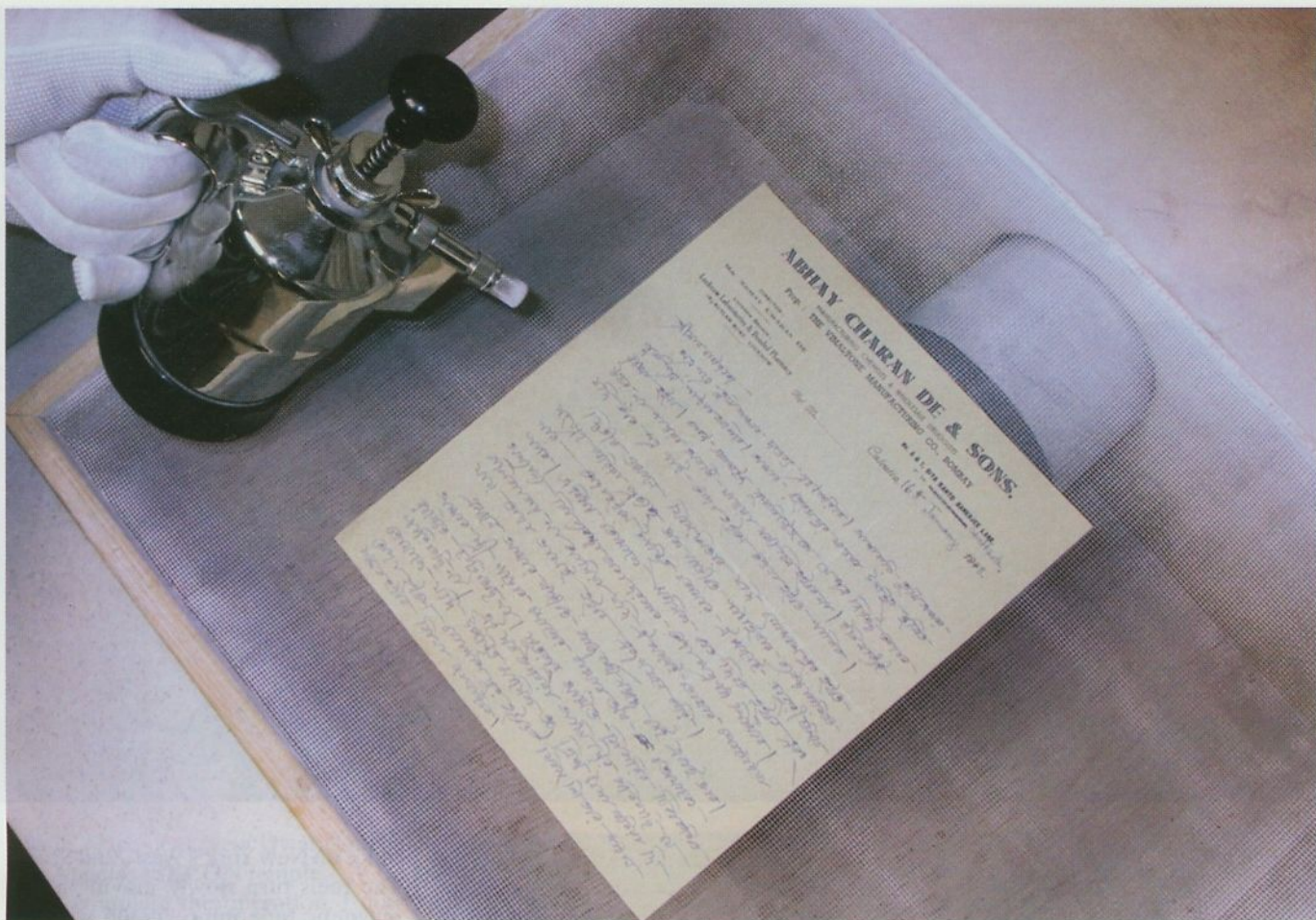
THE SCINDIA STEAM NAVIGATION CO. LTD.
 BOMBAY

No. 774
 Place of issue Calcutta Date 4. 8. 1974
 CABIN CLASS
 NON-TRANSFERABLE PASSAGE TICKET
 PER Regular Cargo Carrier S.S. JALADUTA embarking at Calcutta
 From the port of Calcutta to the port of Calcutta

Names	AGE	Yrs	Mths
1. <u>Abhay Charan De</u>	<u>38</u>		
2. <u>Prabhupada</u>	<u>38</u>		
3. <u>Swami</u>			
4. <u>Swami</u>			
5. <u>Swami</u>			
6. <u>Swami</u>			

Handwritten signature of A.C. Bhaktivedanta Swami

Damodar, please accept my blessings. I have accepted the devotees for first initiation and his spiritual name
 -----Dandi dasa
 chanted on by Rupanuga Maharaj. Please
 and speak to him on the ten offenses
 Personally see that he is chanting at
 daily, without fail. By your own example
 all the devotees enthusiastic and that
 is done by strict adherence to the regulative principles.
 Hope this finds you in good health, and I will be glad to
 of your progress in political sankirtan. Your
 Amarendra



Early issues of
Back to Godhead,
printed before
Prabhupāda left
for America.

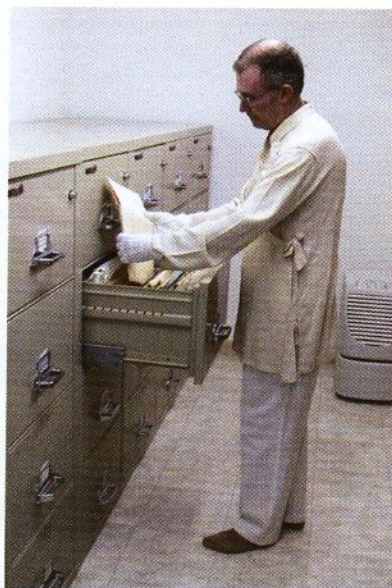


To preserve an original letter (left), an archivist sprays an alkaline buffer to preventing acidification, which breaks down paper. Raṇajit Dāsa examines transparencies for book production (above) and stores preservation items (below) in fireproof safes in a room that provides relief from temperature and humidity. Below, an archivist prepares to transfer the audio from an original reel-to-reel tape to a digital audio tape.

history and tradition. Although those words were uttered to the four walls of a cold and sparse room, they have galvanized another solid link in the chain of the *paramparā*, the line of disciplic succession that goes back to Kṛṣṇa Himself. While Śrīla Prabhupāda spent pennies on his bodily sustenance, he spent dollars on that tape recorder to carry his mission to those he was yet to meet. I marvel and feel invigorated to preserve those moments for all to share now and into the future.

INTERACTING WITH THE ORIGINAL

A working archive is dynamic and vibrant, far removed from a stuffy place of dust-covered boxes shoved away in a dark corner. The Bhaktivedanta Archives takes dusty boxes from dark corners around the world, and through conservation and preservation work injects them with new life and permanence, transforming them into offerings to the Vaiṣṇava community.



The Bhaktivedanta VedaBase, our most complete text-based digital presentation, offers a glimpse into the irreplaceable original items we work with. The visual, tactile, emotional, and intellectual experience of interacting with an original allows one to make a more solid connection with its provenance, the essence that gives a document, letter, or recording its life and authority.

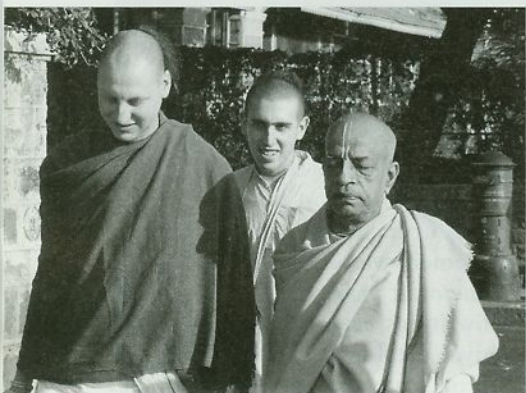
COMMUNIST TWADDLE

I remember when I first saw *The Prayers of King Kulaśekhara*, written on the back of a Soviet propaganda leaflet glorifying the orbit of Sputnik, the first space satellite. The paper quality, while not of a high standard, was heavy and had stood up well to the rigors of being shuffled around.

At first I thought, "What a shame that such a wonderful document had to be spoiled by this communist twaddle." As time went on, however, I realized that from an archival perspective this element was an archivist's dream. For the most part, Śrīla Prabhupāda's handwritings are not dated, and for archival cataloguing would fall into the broad category of "*circa*." But the Soviet propaganda gives this handwritten piece by Prabhupāda a definite date: it covers issues instantly recognizable from the late 1950s and early 1960s. These documents give not only dates but a timeline of what His

Divine Grace was thinking and writing in contrast to what the world was thinking and fighting about, albeit through the bizarre view of Soviet propaganda. We discover also the contrast of material communism and man- or state-centered propaganda on one side, and the spiritual communism of God-centered propaganda on the other. All this from a single piece of paper!

And there's more to be gleaned: Śrīla Prabhupāda wrote on the back of the Soviet propaganda handouts because he had very little money to buy writing paper. He got this paper for free from a local printer, left over from print runs paid for by the Soviet government

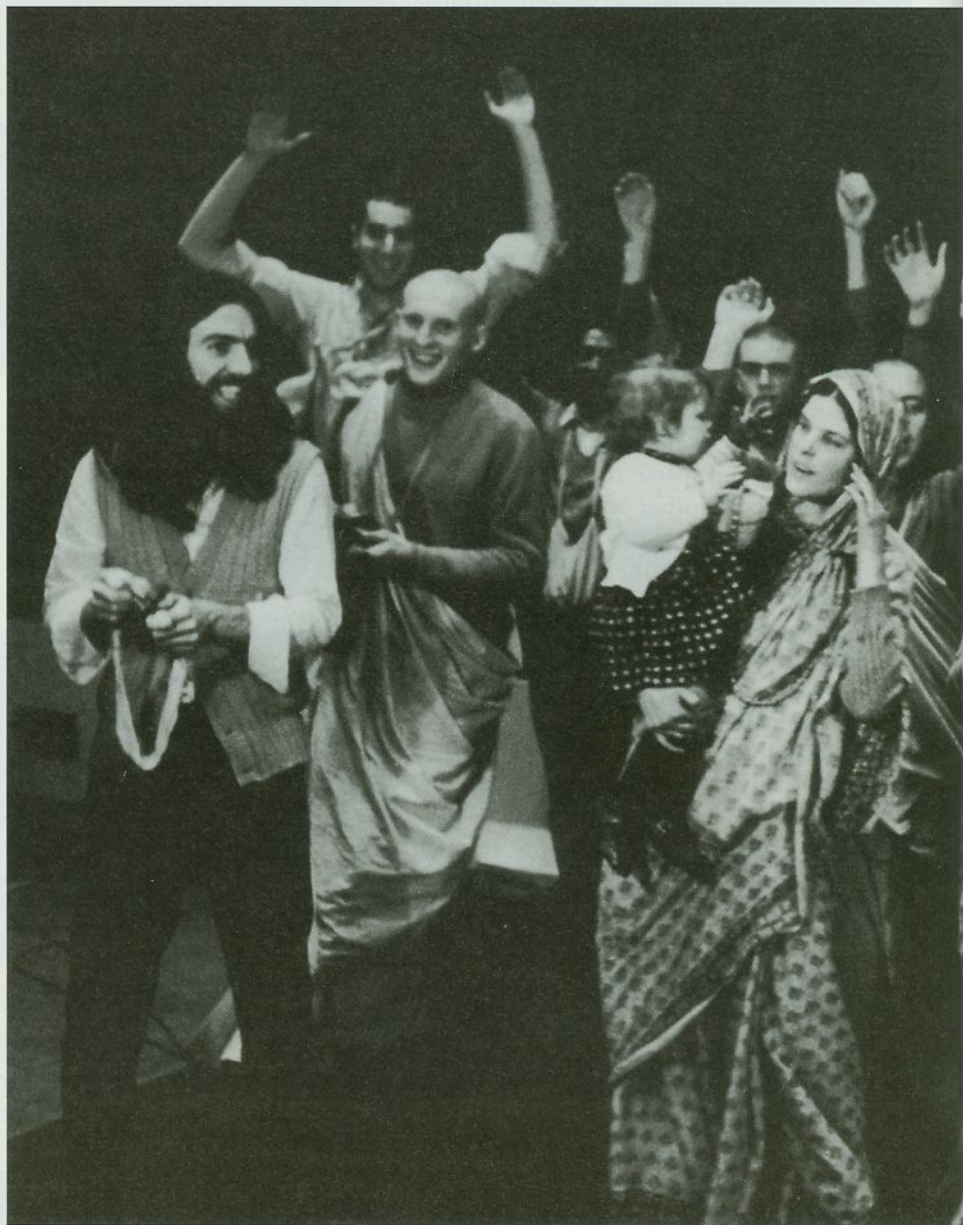


Guru Dāsa (at left in the photo above) took most of the photos of Prabhupāda during ISKCON's early days in India (also pictured: Rṣi Kumāra Dāsa). At right, George Harrison chants with devotees in London during the time they recorded "The Radha Krishna Temple" album.

to propagandize to the Indian population. This enabled Prabhupāda to keep writing in preparation for the ultimate mission to come, namely to follow his guru's order and preach in the English language to the Western World.

FROM BEHIND THE TRANSCENDENTAL CURTAIN

During my travels around the world to collect items for the Archives, I've had many adventures and made many new friends, and my appreciation for the mercy of Śrīla Prabhupāda has





In Birnagar, West Bengal, in the early 1970s, Śrīla Prabhupāda enjoys the moment (far left) at the home of Lalit Prasad, the brother of Śrīla Bhakti-siddhānta Sarasvatī Ṭhākura, Prabhupāda's spiritual master. At left, devotees surround John Lennon (reading Back to Godhead) and Yoko Ono during their "bed-in" for peace (Montreal, 1969).

The Cost of Preservation

THE BHAKTIVEDANTA Archives has been maintained primarily by sales of its publications, including books, CDs, tapes, and archival photos, as well as by an annual maintenance grant from the Bhaktivedanta Book Trust. This year the Bhaktivedanta Archives is launching a major fundraising campaign to achieve its goals. It is inaugurating the "Contributing Membership" program, which will call on supporters to give money for specific preserva-

tion projects and for maintenance. The Bhaktivedanta Archives needs \$150,000 a year to keep its current level of activity, and more is required to accomplish its goals (see www.prabhupada.com for a list).

For further information, reports on preservation projects, and directions on how you can help, email Gaur Sundar Das at Gaur@prabhupada.com or visit www.prabhupada.com, the Bhaktivedanta Archives site.

grown greatly. In early 1979, I was in Australia procuring items for the Archives. I was looking for someone, whom I will call Mr. X, who had moved away from the devotee community. He was reported to have many original

photos and slides of Śrīla Prabhupāda. At first I failed to meet up with him, so I enlisted the help of Amogha Dāsa, who was living in Sydney, to help track him down.

Amogha took up the challenge and

became an Archives detective. After a two-year enquiry, Amogha finally arranged a meeting with Mr. X in Melbourne, some four hundred miles away. In true clandestine fashion, on the first appointment the contact failed to show with the goods. A day later, after Amogha's frantic phone calls, Mr. X called late at night to say he was just up the street. He agreed to meet Amogha behind the temple, but he had a request: "Can you bring *prasādam*?"

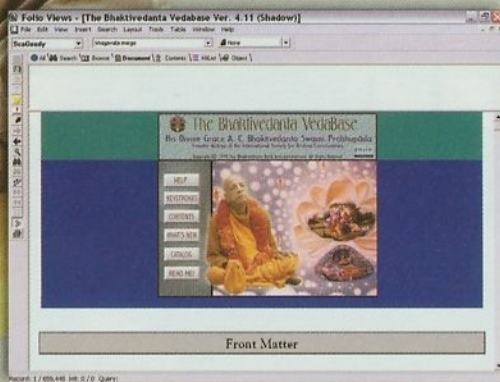
Armed with a pile of curd *pakorās* (batter-dipped, deep-fried milk-curd), Amogha made the exchange. He assured Mr. X he would protect his identity and return the images once the Archives had made copies. Meanwhile, Mr. X devoured the curd cache. The combination of dogged persistence and *prasādam* yielded three hundred slides and two hundred photographs that could have been lost forever.

Amogha, as it turned out, was also a photographer and had a collection of many slides, photographs, and recordings. It was worth the trip just for his

The Bhaktivedanta VedaBase® Computer Program



after Śrīla Prabhupāda's passing. Ekanātha, who had joined the Archives in May 1978, performed the mighty and time-consuming task of transferring everything to cassette tapes for typing and cataloging. While the transfers were relatively easy, he quickly ran into the problem of not being able to cross-reference the programs without a great deal of detective work.



work, and just as important, it has become my oracle in answering daily personal questions, regardless how mundane they may seem.

In 1987, with the advent of affordable and practical personal computers, we began digitizing transcripts of Śrīla Prabhupāda's recordings. Ādi-purāṇa Dāsa, from New Zealand, commuted daily from Berkeley (where he lived in a friend's garage) to a computer bureau in downtown San Francisco, appropriately named "Krishna Copy."

It was owned by an Indian businessman, Sanjaya, who later became an ISKCON life member. Ādi-purāṇa would help Sanjaya's customers use the Kurzweil scanner (then a \$50,000 machine), and in return, Sanjaya would allow Ādi-purāṇa to use the scanner for transcendental purposes. In this way, single-handedly, Ādi-purāṇa scanned forty thousand pages of transcripts and around fifty volumes of

THE FRONT DOOR of the Bhaktivedanta Archives flies open, and the blur of a sari swooshes past me heading for Ekanātha Dāsa's office. Mamatā Devī Dāsī slams a transcript on his desk.

"I think I typed this before. It sounds familiar, and I just spent four hours typing it again!"

As it turned out, she was often right. As discreetly as possible, I would extricate myself to tend to a sudden pressing matter in my studio, leaving Ekanātha to quell the fires of frustration.

The memory of such scenes brings nostalgia. In the early 1980s the transcribing of Śrīla Prabhupāda's recordings was in full swing. There were hundreds of unmarked recordings, along with copies or parts of copies acquired from the devotees

This need for an archival tool to help identify, cross-reference, and correlate all the recordings was a major impetus for the development of the Bhaktivedanta VedaBase. This state-of-the-art text-retrieval program allows one to search all the thousands of lectures, morning walks, and conversations by keying in a few words or a word string. Now I can immediately check whether a tape has been transcribed, and determine whether the tape is an original or a copy.

Technology for Kṛṣṇa

Śrīla Prabhupāda taught that modern technology was good only if dovetailed in Kṛṣṇa's service. With this guiding principle, we have worked countless hours developing this program for devotees and scholars. I find the program invaluable for my archival

Śrīla Prabhupāda's books. These scanned files are the core of the Bhaktivedanta VedaBase. (It is interesting to note that the word *ādi-purāṇa* means the "original, or first, history.")

In 1990, devotees from the Bhaktivedanta Archives attended the computer industry's annual Comdex convention to look for computer search programs. In a small nondescript booth, they came across the start-up company Folio Corporation. Their program, Folio Views, was by far the best in the industry at the time, and has remained so, even though the company has been bought and sold since. In 1991 we purchased the program, and later that year the Bhaktivedanta Electronic Library, running under DOS, was published. In 1995 we released a Windows and Macintosh version and named it Bhakti-

collection. Some of these images later appeared in the 1980 Vyāsa-pūjā book.

Acquiring other collections may not have been quite as dramatic, but the collections were often no less significant, such as the tapes of philo-

sophical discussions recorded by Haya-grīva Dāsa, and the tape collections of Govinda Dāsī and Hamsadūta Dāsa, early disciples of Śrīla Prabhupāda. Govinda Dāsī also donated her photo collection, and just recently Yamuna

Devī and Dīnatāriṇe Dāsī donated their collection of letters and photos, including black and white negatives of Śrīla Prabhupāda and his disciples with George Harrison, John Lennon, and Yoko Ono. Of special significance

vedanta VedaBase. Other versions have been released since, with many additions and new features.

Technological Cornerstone

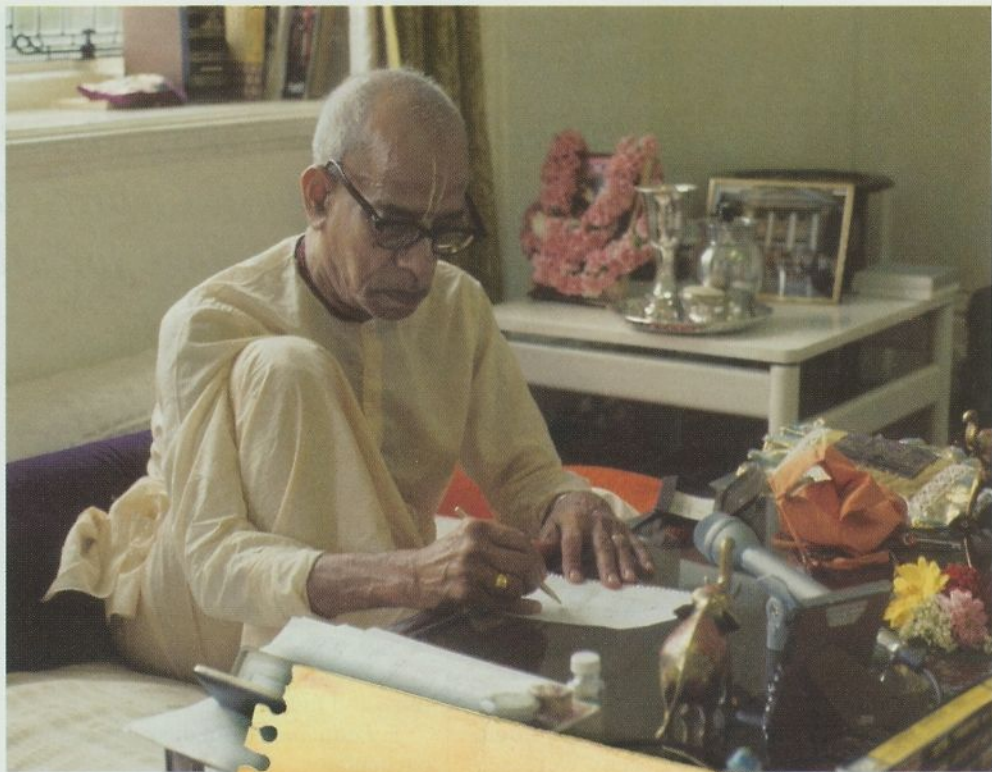
More direct evidence of Śrīla Prabhupāda's life and works has been preserved than that of Jesus, Mohammed, and certainly Lord Caitanya Himself. Śrīla Prabhupāda's life and accomplishments are a fascinating period of Vaiṣṇava history. His achievements as a religious leader are undeniable, and they are now being enshrined within the digital technology of the twenty-first century. With the passage of twenty-five years since Prabhupāda's departure, the intensity and scope of his personal power and achievements will begin to fade unless kept alive in the memory of his followers, and in turn become part of our verbal heritage. The Bhaktivedanta VedaBase is the technological cornerstone of this great record. It is rapidly becoming the canon of his ISKCON society.

The latest Bhaktivedanta VedaBase, version 2003.1, commemorates the Silver Jubilee. It is the most complete presentation of the direct utterances and writings of Śrīla Prabhupāda. While the Bhaktivedanta VedaBase includes other Vaiṣṇava authors and publications, its core will always remain the direct teachings of Śrīla Prabhupāda.

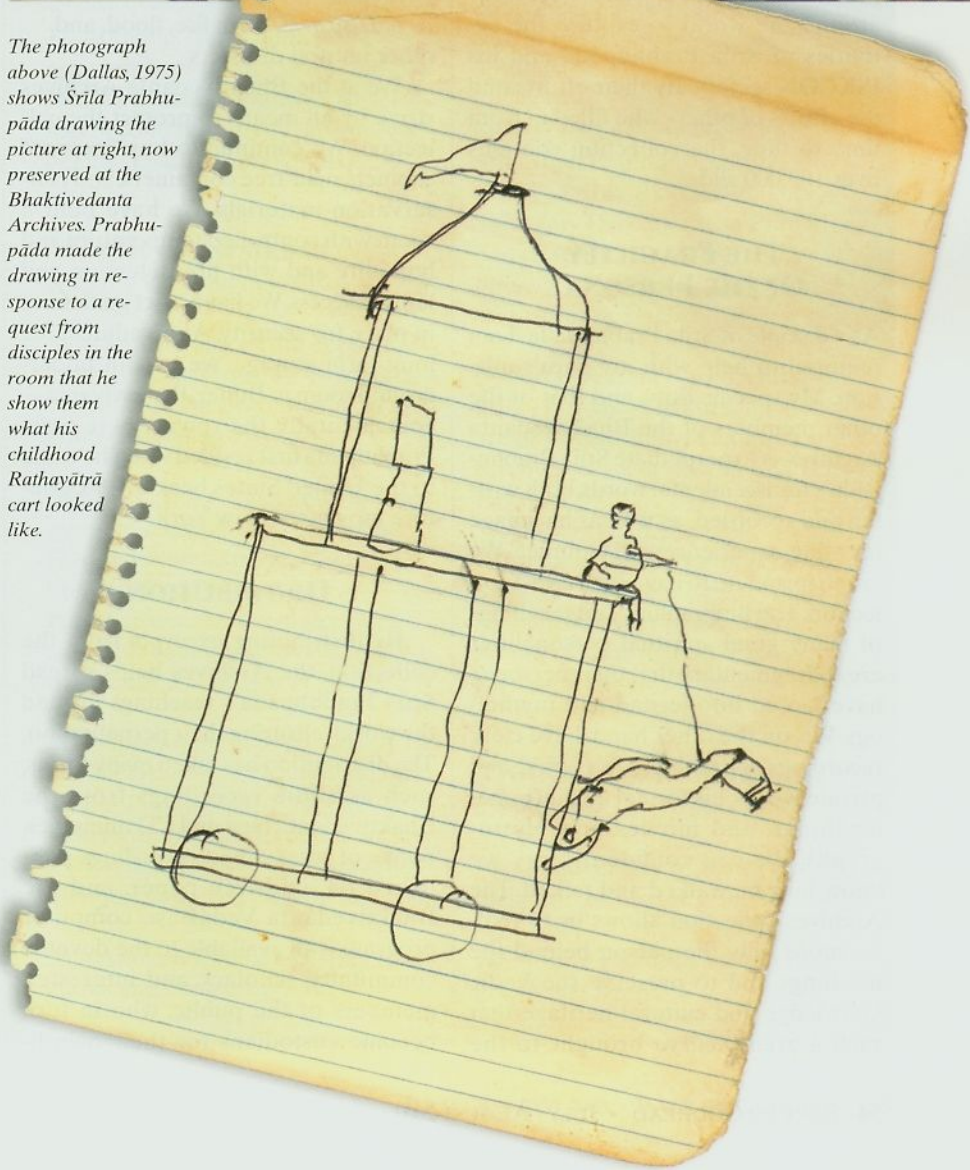
All modern archives are increasing their use of digitization to connect with the public. We hope to develop the Bhaktivedanta VedaBase into a virtual archive that can be set up on any personal computer. Such an archive would allow access to all the materials of the Bhaktivedanta Archives, including images of all the letters, manuscripts and other documents, as well as the enormous audio, video, and photo collections.

are the negatives of the recording sessions for "The Radha-Krishna Temple" album.

And then there is the BBT collection. In 1972 the BBT bought two reel-to-reel Uher tape recorders, one for



The photograph above (Dallas, 1975) shows Śrīla Prabhupāda drawing the picture at right, now preserved at the Bhaktivedanta Archives. Prabhupāda made the drawing in response to a request from disciples in the room that he show them what his childhood Rathayātrā cart looked like.



The Bhaktivedanta Archives aims to perpetuate Prabhupāda's transcendental words, both written and recorded, as well as his image for all to experience.

• • •

India and one for the rest of the world, to accompany Śrīla Prabhupāda on his travels. Śrīla Prabhupāda's secretary and servant were given the task of doing the recordings. These efforts ensured the creation of hundreds of hours of classes and conversations.

At the same time, the BBT began to provide photographers with cameras and film to take pictures. Viśākhā Devī Dāśī, Muralīvadana Dāsa, and Bhārgava Dāsa became the main photographers for the BBT. They were sent around the world to capture the activities of Śrīla Prabhupāda and his ISKCON society. By their efforts and the efforts of others who filled in from time to time, the collection contains over 100,000 slides.

THE FRAGILITY OF THE PERSONAE

As a disciple of Śrīla Prabhupāda, I am required to help with my guru's mission. My specific duty, and that of the other members of the Bhaktivedanta Archives, is to perpetuate Śrīla Prabhupāda's transcendental words, both written and recorded, as well as his image for all to experience and embrace. We are so fortunate to have such a vast collection. The biographies and teachings of many great spiritual personalities are so fragmentary that their personae have lapsed into legend and mythology. We, on the other hand, have clear recordings of Prabhupāda's public and private words, his formal and informal teachings, and movies and photographs. We can confidently say we know how he walked and talked. The Archives collection allows us to realize more fully the person behind the teachings and to preserve the Vedic knowledge and cultural heritage that such a great *ācārya* brought to the

Western world.

An archives faces six main causes of deterioration:

1. *Climate*, fluctuating or extreme temperatures and humidity
2. *Abuse*, from theft, vandalism, improper handling and storage
3. *Biological damage*, from molds, fungus, insects, and rodents
4. *Light*, causing chemical reactions and fading
5. *Pollutants*, from dust, gases, and particulates
6. *Disasters*, from fire, flood, and other natural disasters

We at the Bhaktivedanta Archives strive by all means to protect the collection. We continue to buy fireproof cabinets, acid-free containers, and conservation materials. We have built a room with controlled temperature and humidity and with fire detection and limited access. We have strict guidelines in place for security. As an adjunct for long-term storage, we use an underground room in Butler, Pennsylvania—coincidentally the town where Śrīla Prabhupāda first resided when he came to the United States back in 1965, before moving to New York.

DISTRIBUTION

By distributing excerpts from the collection, the Archives helps spread Śrīla Prabhupāda's teachings around the world, ensuring their perpetuation. The distribution has taken many forms, such as audio recordings from the Bhaktivedanta tape and CD ministries, books of transcribed recordings published on acid-free paper, and the Bhaktivedanta VedaBase computer program—all available to the devotee community, scholars, and interested members of the public, who in turn become custodians for their own li-

braries of Vedic culture. This individual library program augments book distribution by the BBT.

While all these efforts combine to prevent any complete catastrophic loss, the priority of the Bhaktivedanta Archives is conservation and preservation of originals. The many documents, letters, photographs, and audio recordings all require their own unique conservation discipline and techniques.

OUR THANKS TO MANY

The 25th Silver Jubilee of the Bhaktivedanta Archives is an opportunity to acknowledge the work and sacrifice of all who have helped so far to gather, donate, and bequeath their collections of Śrīla Prabhupāda's paraphernalia over the years. While abundant work still needs to be done to ensure the preservation of the collection, many thanks go to those special souls who tirelessly transcribed, scanned, recorded, cataloged, and performed countless other vital services to build and maintain the Archives. Thanks to all who have bought Archives products, thanks to the *brahmacārīs* forced to vacate their apartment, and thanks to the Bhaktivedanta Book Trust and its trustees, whose continual support throughout the years has helped make possible this wonderful service to Śrīla Prabhupāda. 🌸

Parama-rūpa Dāsa, a recording engineer and archivist, joined ISKCON in 1976 in London. In February 1977, he and his wife, BBT artist Jagat Kāraṇa Devī Dāśī, moved to Los Angeles, where he started the New Bhaktivedanta Tape Ministry and later the Bhaktivedanta Archives. He now lives in North Carolina near the small community of Prabhupada Village, home of the Archives. He is the director of preservation.

CALENDAR

This calendar is calculated for Māyāpur, 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 Vāmana

(June 15–July 13)

JULY

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

10—Śayanā Ekādaśī. Fasting from grains and beans.

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

Month of Śrīdhara

(July 14–August 12)

18—Disappearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṇḍāvana.

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

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

25—Kāmikā Ekādaśī. Fasting from grains and beans.

AUGUST

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

9—Disappearance anniversary of Śrīla Rūpa Gosvāmī, one of the six Gosvāmīs of Vṇḍāvana. Disappearance anniversary of Śrīla Gaurīdāsa Paṇḍita, an associate of Lord Caitanya.

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

Month of Hṛṣikeśa

(August 13–September 10)

13—Anniversary of the departure of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda to the United States in 1965.

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

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

23—Annadā Ekādaśī. Fasting from grains and beans.

SEPTEMBER

1—Appearance anniversary of Śrīmatī Sitā Devī, the consort of Śrīla Advaita Ācārya.

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

6—Parśvā Ekādaśī. Fasting from grains and beans. (Fasting till noon today for Śrī Vāmana-dvādaśī tomorrow.)

7—Śrī Vāmana-dvādaśī, appearance anniversary of Lord Vāmana, Lord Kṛṣṇa's incarnation as a dwarf *brāhmaṇa*. Appearance anniversary of Śrīla Jīva Gosvāmī, one of the six Gosvāmīs of Vṇḍāvana.

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

9—Disappearance anniversary of Śrīla Haridāsa Ṭhākura, an associate of Lord Caitanya and the foremost teacher of chanting Hare Kṛṣṇa.

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

Month of Padmanābha

(September 11–October 10)

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

22—Indirā Ekādaśī. Fasting from grains and beans.

Study in Māyāpur for up to Nine Months

The Māyāpur Institute of Higher Education (MIHE) invites devotees from around the world to Vṛndāvana for Śrīla Prabhupāda's Disappearance Day, then to Māyāpur for the Vaiṣṇava Training and Education (VTE) Bhakti-śāstrī course, then to take part in the MIHE Semester and Gaura Pūrṇimā Festival, and then to take the VTE Bhakti-vaibhava Course. (You don't have to stay for all nine months—but imagine what it would be like if you did!)

2004 MIHE SEMESTER COURSES

Students may register for one course or several and may enroll for one-to-seven weeks of classes.

Vastu: Superstition or Science?—Ajāmila Dāsa • *VTE Leadership and Management, Course 1*—Anuttama Dāsa, Hanumān Dāsa • *The Final Chapters of Bhagavad-gītā*—Atul Kṛṣṇa Dāsa • *Śrīla Prabhupāda, the Founder-Ācārya*—Bhakti Cāru Swami, Sureśvara Dāsa • *Science, Religion, and the Metaphysics of Love*—Bhakti Svarūpa Dāmodara Swami • *Interreligious Dialogue: A Kṛṣṇa Conscious Perspective*—Bhakti Svarūpa Dāmodara Swami • *We Must Die to Live*—Bhakti Tirtha Swami • *Śrī Īsopaniṣad*—BVV Narasiṃha Swami • *Pāñcarātriḥ Process of Deity Worship, Nitya Seva 1 & 2*—Jananivāsa Dāsa, Pañkajāṅghri Dāsa, Nṛsiṃha Kavaca Dāsa • *Classical Hatha Yoga Taught in the Iyengar Tradition*—Krodhasamanī Dāsī, Kiśora Dāsa (Separate courses for men and women) • *Ayurvedic Self-Healing, Part 1*—Dr. Liladhar Gupta • *The Artha of Kṛṣṇa Conscious Economic Development*—Praghoṣa Dāsa • *Of Gods, Saints, and Supermen, Part 3*—Prahāda Nṛsiṃha Dāsa, Tāra Dāsa • *VTE Teacher Training Course 1*—Hanumān Dāsa, Mādhavendra Purī Dāsa • *VTE Teacher Training Course 2*—Hanumān Dāsa, Atul Kṛṣṇa Dāsa • *VTE Bhakti-śāstrī Teacher Training Course*—Atul Kṛṣṇa Dāsa, Mādhavendra Purī Dāsa, Vṛndāvana Dāsa Ṭhākura Dāsa • *Perfecting Our Chanting*—Śaṁinandana Swami • *Themes from the Bhagavad-gītā*—Siddhi-lālasā Devī Dāsī • *From Kaniṣṭha to Madhyama and Beyond: The Struggles, the Ecstasy, and the Empowerment*—Śrīdhara Swami • *Harināma Cintāmaṇi: Begging for the Mercy of the Holy Name*—Vedavyāsapriya Swami • *That Our Affections Kill Us Not, nor Die*—Vṛndāvana Dāsa Ṭhākura Dāsa

2003–2004 VTE Bhakti-śāstrī Course Facilitators:

Bhagavad-gītā As It Is—Atul Kṛṣṇa Dāsa • *The Nectar of Devotion*—Vṛndāvana Dāsa Ṭhākura Dāsa
The Nectar of Instruction—Mādhavendra Purī Dāsa • *Śrī Īsopaniṣad*—BVV Narasiṃha Swami

2004 VTE Bhakti-vaibhava Course Facilitators:

Vṛndāvana Dāsa Ṭhākura Dāsa, Mādhavendra Purī Dāsa

2003–2004 MIHE SCHEDULE

October 28: Śrīla Prabhupāda's Disappearance Day • **November 3–February 12:** MIHE VTE Bhakti-śāstrī Course • **January 26–March 5:** MIHE Semester • **January 28:** Śrī Advaita Ācārya's Appearance Day • **February 4:** Lord Nityānanda's Appearance Day • **February 11:** Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's Appearance Day • **February 20–29:** GBC Meetings • **February 24–March 1:** Gaura Maṇḍala Parikramā • **March 6:** Gaura Pūrṇimā • **March 17–July 16:** MIHE VTE Bhakti-vaibhava Course

For updated course listings, schedule changes, special benefits for pre-registering, and other information, visit www.mayapur.org/mihe/. The Congregational Development Ministry and the MIHE have established the ISKCON Pastoral School (IPS) to inspire devotees to qualify themselves as spiritual guides for their congregations through training in (1) philosophical and internal development, (2) pastoral skills, and (3) the preaching field, under the tutelage of an experienced preacher. The IPS awards credits for most MIHE courses to devotees who desire certification as ISKCON pastors. Candidates qualified for the IPS who can't afford to attend the courses may apply for sponsorships.

The International Society for Krishna Consciousness

CENTERS AROUND THE WORLD

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

ASIA

INDIA

- Agartala, Tripura** — Assam-Agartala Rd., Banamalipur, 799 001/ Tel. (0381) 22-7053/ Fax: (0381) 22-4780/ E-mail: premadata@rediffmail.com
- Ahmedabad, Gujarat** — Satellite Rd., Gandhinagar Highway Crossing, 380 054/ Tel. (079) 2686-1945, 1645, or -2350/ E-mail: jasomatindan.acbnp@pamho.net
- Allahabad, UP** — Hare Krishna Dham, 161 Kashi Raj Nagar, Baluaghat 211 003/ Tel. (0532) 415294
- Amritsar, Punjab** — Chowk Moni Bazar, Laxmansar, 143 001/ Tel. (0183) 2540177
- Bangalore, Karnataka** — Hare Krishna Hill, 1 'R' Block, Chord Rd., Rajaji Nagar 560 010/ Tel. (080) 332-1956/ Fax: (080) 332-4818/ E-mail: guesthouse@iskconbangalore.org
- Bangalore, Karnataka** — ISKCON Sri Jagannath Mandir, No.5 Sripuram, 1st cross, Sheshadripuram, Bangalore 560 020/ Tel. (080) 353-6867 or 226-2024 or 353-0102
- Baroda, Gujarat** — Hare Krishna Land, Gotri Rd., 390 021/ Tel. (0265) 231-0630 or 233-1012 or 235-0885/ E-mail: iskcon.baroda@pamho.net
- Belgaum, Karnataka** — Shukravart Peth, Tilak Wadi, 590 006/ Tel. (0831) 243-6267 or 240-0108/ E-mail: devamrita.ms@pamho.net
- Berhampur, Orissa** — Sri Ram Govinda Mandir, Aska Road, At Post Ankuspur, Brahmapur, Dist. Ganjam 761 100/ Tel. (0680) 330720
- ◆ **Bhubaneswar, Orissa** — N.H. No. 5, IRC Village, 751 015/ Tel. (0674) 255-3517, 253-3475, or 255-4283/ E-mail: bhubaneswar@pamho.net
- Bombay** — (see Mumbai)
- Calcutta** — 3C Albert Rd., 700 017/ Tel. (033) 247-3757 or -6075/ Fax: (033) 247-8515
- Chandigarh** — Hare Krishna Dham, Sector 36-B, 160 036/ Tel. (0172) 260-1590 or 260-3232/
- Chennai, TN** — Hare Krishna Land, Bhaktivedanta Road, Injambakkam, Off ECR Road, Chennai 600 041/ Tel. (044) 501-9303 or 501-9147/ E-mail: iskconchennai@eth.net
- Coimbatore, TN** — Sri Jagannath Mandir, 100 ft. New Scheme Road, Hare Krishna Land, Aerodrome P.O., Coimbatore 641 011/ Tel. (0422) 262-6509 or 262-6508/ E-mail: iskconcbce@yahoo.com
- Dwarka, Gujarat** — Bharatiya Bhavan, Devi Bhavan Rd., 361 335/ Tel. (02892) 34606/ Fax: (02892) 34319
- Guntur, AP** — Opp. Sivalayam, Peda Kakani 522 509
- Guwahati, Assam** — Ulubari Chariali, South Sarania, 781 007/ Tel. (0361) 254-5963
- Hanumkonda, AP** — Neeladri D.H., Kapuwada, 506 011/ Tel. (08712) 77399
- Haridaspur, West Bengal** — P.O. Chhaygharia, Bongaon, 24 Parganas, West Bengal 743 704/ Tel. (03215) 57856
- Haridwar, Uttaranchal** — Srila Prabhupada Ashram, G. House, Nai Basti, Mahadev Nagar, Bhimgoda, 249 401/ Tel. (01334) 261116
- Hyderabad, AP** — Hare Krishna Land, Nampally Station Rd., 500 001/ Tel. (040) 2474-4969 or 2460-7089/ E-mail: vedantacaitanya@pamho.net
- Imphal, Manipur** — Hare Krishna Land, Airport Rd., 795 001/ Tel. (0385) 221587
- Indore, Madhya Pradesh** — 101 Chetak Arch, 7 MG Road/ Tel. (0731) 272665
- Jaipur, Rajasthan** — ISKCON, Krishna Balamandir, Dholai, Opp. Vijay Path, Mansarovar, Jaipur 302 020/ Tel. (0141) 782765/ Fax: (0141) 394765/ E-mail: iskcon@datainfosys.net
- Jammu, J&K** — Srila Prabhupada Ashram, c/o Shankar Charitable Trust, Shakti Nagar, Near AG Office/ Tel. (0191) 2582306
- Katra, J&K** — Srila Prabhupada Ashram, Sri Kalika Mata Mandir, Katra Vaishnodevi, 182 101/ Tel. (01991) 233047
- ◆ **Kurukshetra, Haryana** — 369 Gudri Muhalla, Main Bazaar, 132 118/ Tel. (01744) 234806
- Lucknow, UP** — 1 Ashok Nagar, Guru Govind Singh Marg, 226 018/ Tel. (0522) 223556 or 271551
- Madras** — (see Chennai)
- Madurai, TN** — 37 Maninagar Main Road, 625 001/ Tel. (0452) 274-6472
- ◆ **Mayapur, WB** — ISKCON, Shree Mayapur Chandrodya Mandir, Shree Mayapur Dham, Dist. Nadia, 741 313/ Tel. (03472) 245239, 245240, or 245233/ Fax: (03472) 245238/ E-mail: mayapur.chandrodya@pamho.net
- Moirang, Manipur** — Nongban Inghon, Tidim Rd./ Tel. 795133
- ◆ **Mumbai, Maharashtra (Bombay)** — Hare Krishna Land, Juhu 400 049/ Tel. (022) 2620-6860/ Fax: (022) 2620-5214/ E-mail: iskcon.juhu@pamho.net; guest.house.bombay@pamho.net
- Mumbai, Maharashtra** — 7 K. M. Munshi Marg, Opposite Bharatiya Vidya Bhavan, Near Babulnath Temple, Chowpatty, 400 007/ Tel. (022) 2369-7228/ Fax: (022) 2367-7941/ E-mail: radha-krishna.rns@pamho.net
- Mumbai, Maharashtra** — Shrusthi Complex, Mira Rd. (E), opposite Royal College, Dist. Thane, 401 107/ Tel. (022) 2811-7795 or -7796/ Fax: (022) 2811-8875/ E-mail: jagjivan.gkd@pamho.net
- Nagpur, Maharashtra** — Sri Sri Radha Gopinath Mandir, 8 Shastri Layout, Ring Road, Khamlia, 400 015/ Tel. (0712) 2273987 or 2273988/ E-mail: bhaktagaurav@hotmail.com
- ◆ **New Delhi** — Hare Krishna Hill, Sant Nagar Main Rd., East of Kailash, 110 065/ Tel. (011) 2623-6133, 4, 5, 6, 7/ Fax: (011) 2621-5421 or 2628-0067/ E-mail: mahamantra.gkg@pamho.net; (Guesthouse) neelsunder@mantraonline.com
- **New Delhi** — 14/63, Punjabi Bagh (West), 110 026/ Tel. (011) 25109851 or 25167478/ Fax: (011) 25167448/ E-mail: samba.gkg@pamho.net

- Noida, UP** — B-4, Sector 31, 201 301/ Tel. (095120) 245-4912 or 245-5015/ E-mail: vraja.bhakti.vilas.lak@pamho.net
- Pandharpur, Maharashtra** — Hare Krishna Ashram (across Chandrabhaga River), Dist. Sholapur, 413 304/ Tel. (02186) 267241 or 267242/ E-mail: iskconpdr@rediffmail.com
- Patna, Bihar** — Arya Kumar Rd., Rajendra Nagar, 800 016/ Tel. (0612) 687637 or 685081/ Fax: (0612) 687635/ E-mail: krishna.kripa.jps@pamho.net
- Pune, Maharashtra** — 4 Tarapur Rd., Camp, 411 001/ Tel. (020) 633-2328 or 636-1855/ E-mail: lyfpune@vsnl.com
- Puri, Orissa** — Bhakti Kuti, Swargadwar, 752 001/ Tel. (06752) 231440
- Puri, Orissa** — ISKCON, Bhaktivedanta Ashram, Sipasirubuli, 752 001/ Tel. (06752) 230494
- Raipur, Chhattisgarh** — Hare Krishna Land, Alopi Nagar, Opposite Maharshi Vidyalaya, Tatibandh, Raipur 492 001/ Tel. (0771) 5037555/ E-mail: iskconraipur@yahoo.com
- Ranaghat, West Bengal** — Gourdharm, Habibpur, Ranaghat, Dist. Nadia 741 403/ Tel. (03473) 281150 or 281226/ E-mail: shyamrup@pamho.net
- Secunderabad, AP** — 27 St. John's Rd., 500 026/ Tel. (040) 780-5232/ Fax: (040) 814021
- Silchar, Assam** — Ambikapatti, Silchar, Dist. Cachar, 788 004/ Tel. (03842) 34615
- Siliguri, WB** — ISKCON Road, Gitalpar, 734 006/ Tel. (0353) 426619 or 539046 or 539082/ Fax: (0353) 526130
- Solapur, Maharashtra** — C-29/49 Naganaath Laghudyog Society, Near Karnik Nagar, Behind Yalialinga Math, Solapur 413 006/ Tel. (098) 9012 8619/ E-mail: ekalavyadas@yahoo.com
- Sri Ranganam, TN** — 93 Anna Mandapam Rd., A-1 Caitanya Apartments, 620 006/ Tel. (0431) 433945
- Surat, Gujarat** — Rander Rd., Jahangirpur, 395 005/ Tel. (0261) 765891, 765516, or 773386/ E-mail: surat@pamho.net
- Thiruvananthapuram (Trivandrum), Kerala** — T.C. 224/1485, WC Hospital Rd., Thycad, 695 014/ Tel. (0471) 328197/ E-mail: sarvaisvarya.jps@pamho.net
- Tirupati, AP** — K.T. Rd., Vinayaka Nagar, 517 507/ Tel. (0877) 2230114 or 2230009/ E-mail: revati.raman.jps@pamho.net
- Udhampur, J&K** — Srila Prabhupada Ashram, Srila Prabhupada Marg, Srila Prabhupada Nagar/ Tel. (01992) 270298, 276146
- Vallabh Vidyanagar, Gujarat** — ISKCON, Opposite Polytechnic, 388 121/ Tel. (02692) 230796 or 233012
- Varanasi, UP** — ISKCON, B 27/80 Durgakund Rd., Near Durgakund Police Station, Varanasi 221 010/ Tel. (0542) 276422 or 222617
- Vijayawada, Andhra Pradesh** — Venkatapalem Karakatta Rd., Undavalli Village, Tadepalli Mandal, Vijayawada, Guntur Dist. 522 501/ Tel. (08645) 272513
- Vishakapatnam, AP** — ISKCON, 7-5-108 Pandurangapuram Beach Rd., 530 003/ Tel. (0891) 528376/ E-mail: nitaisvini@hotmail.com
- ◆ **Vrindavan, UP** — Krishna-Balamandir, Bhaktivedanta Swami Marg, Raman Reti, Mathura Dist., 281 124/ Tel. (0565) 254-0021/ Fax: (0565) 254-0053/ E-mail: vrindavan@pamho.net; (Guesthouse) Tel. (0565) 254-0022; ramamani@sancharnet.in
- Warangal, AP** — Mulugu Rd., Ayappa Pidipally, 506 007/ Tel. (08712) 426182

RURAL COMMUNITIES

- Ahmedabad District, Gujarat (Hare Krishna Farm)** — Katwada (contact ISKCON Ahmedabad)
- Assam** — Karmamadhu, Dist. Karimganj
- Chamrosih, Maharashtra** — 78 Krishnanagar 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. Gandapur, P. O. Gandadhara, Dist. Surat, 394 310/ Tel. (02622) 63546
- Vrindavan, UP** — Vrinda Kund, Nandagaon, Dist. Mathura, U.P./ E-mail: vrinda@aol.com

MALAYSIA

- Bahau** — 156 Taman Sornam, Bahau 72100, Negeri Sembilan/ Tel. +60 (6) 481-4350 or 454-9892/ E-mail: paramanandakp@yahoo.com
- Bukit Mertajam** — 4 29 Jalan Sungai Rambai, 14000 Bukit Mertajam/ Tel. +60 (4) 538-1276/ E-mail: arumugam@notes.aseam.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
- Penang** — 43A Jalan Kebun Bunga, 11350 Penang/ Tel. +60 (4) 229-5958/ 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: ppnada@tm.net.my
- Sungei Petani** — Lot 46, Jalan 1/6, Taman Sri Wang, 08000 Sungei Petani/ E-mail: smahsufi@usm.my
- Taiping** — 24 Lorong Panglima (Cator Ave.), Assam Kumbang, 34000 Taiping, Perak D.R. (mail: 590 Jalan Wat Siam, Kampung Pinang, 34600 Kamunting, Taiping, Perak)/ Tel. +60 (5) 807-9702 or 808-1475

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

CENTERS AROUND THE WORLD

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

- ★ **Bangkok, Thailand** — 15/43 Auangfa Villa, Soi Nuanchan, Sukhapibal Rd., Bungkum, Bangkok/ Tel. +66 (02) 9445346 or (01) 4455401 or (09) 4452919/ E-mail: bvnarasinha@hotmail.com
- 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@slk.lk
- Dhaka, Bangladesh** — 5 Chandra Mohon Basak St., Banagram, 1203/ Tel. +880 (02) 236249/ Fax: (02) 837287/ E-mail: iskcon@citechco.net
- Hong Kong** — 6/F Oceanview Court, 27 Chatham Road South (mail: P.O. Box 98919)/ Tel. +852 (2) 739-6818/ Fax: +852 (2) 724-2186/ E-mail: iskcon.hong.kong@pamho.net
- Jakarta, Indonesia** — Yayasan Radha-Govinda, P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (021) 489-9646/ E-mail: matsyads@bogor.wasantara.net
- Jessore, Bangladesh** — Nitai Gaur Mandir, Kathakhal Bazaar P. O., Panja
- Jessore, Bangladesh** — Sri Rup-Sanatan Smriti Tirtha Mandir, Ramshara, Magurahat 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, Yugalatia, Kagal Sah Rd.
- Taipei, Taiwan** — Ding-zhou Lou 192, Sec. 3, Taipei 100/ Tel. +886 (02) 2365-8641/ Fax: +886 (02) 2365-3463/ E-mail: sankritana.lk@pamho.net
- Tokyo, Japan** — Subaru 1F, 4-19-6 Kamitakada, Nakano-Ku, Tokyo 164-0002/ Tel. +81 (03) 5343-9147 or (090) 6544-9284/ Fax: +81 (03) 5343-3812/ E-mail: damodara@krishna.jp
- Yogyakarta, Indonesia** — P.O. Box 25, Babarsari YK, DIY

RURAL COMMUNITIES

- Bangladesh (Kulaura)** — Rangirkul Bidyashram, Kulaura, Dist. Moulvibazar/ Fax: +880 (08624) 88035
- Bangladesh (Comilla)** — Jagannathpur, Comilla
- Bangladesh (Sri Pundarik Dharma)** — 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
- Malaysia** — (contact ISKCON Kuala Lumpur)

NORTH AMERICA

CANADA

- Calgary, Alberta** — 313 Fourth Street N.E., T2E 3S3/ Tel. (403) 265-3302/ Fax: (403) 547-0795/ E-mail: vamanstones@shaw.ca
- Edmonton, Alberta** — 9353 35th Ave., T6E 5R5/ Tel. (403) 439-9999
- Montreal, Quebec** — 1626 Pie IX Boulevard, H1V 2C5/ Tel. & fax: (514) 521-1301/ E-mail: temple@iskconmontreal.com
- ◆ **Ottawa, Ontario** — 212 Somerset St. E., K1N 6V4/ Tel. (613) 565-6544/ Fax: (613) 565-2575/ E-mail: iskconottawa@sympatico.ca
- Regina, Saskatchewan** — 1279 Retallack St., S4T 2H8/ Tel. (306) 525-1640
- ◆ **Toronto, Ontario** — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/ E-mail: toronto@iskcon.net
- ◆ **Vancouver, B.C.** — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728/ Fax: (604) 648-8715/ E-mail: jaygo@telus.net; Govinda's Bookstore & Cafe/ Tel. (604) 433-7100 or 1-888-433-8722/ E-mail: jaygo@telus.net

RURAL COMMUNITY

- Ashcroft, B.C.** — Saranagati Dharma (mail: P.O. Box 99, V0K 1A0, attn: Uttama Devi Dasi)/ Tel. (250) 453-2397/ Fax: (250) 453-2622 [attn: (250) 453-2397]/ E-mail: uttamadd@yahoo.com

U.S.A.

- ◆ **Atlanta, Georgia** — 1287 South Ponce de Leon Ave. N.E., 30306/ Tel. & fax: (404) 377-8680/ E-mail: bala108@earthlink.net
- 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. & fax: (410) 744-1624/ E-mail: sporecki@earthlink.net
- Berkeley, California** — 2334 Stuart Street, 94705/ Tel. (510) 649-8619/ Fax: (510) 841-7619/ E-mail: rasaraja@bvinet.edu
- Boise, Idaho** — 1615 Martha St., 83706/ Tel. (208) 344-4274/ E-mail: boise_temple@yahoo.com
- Boston, Massachusetts** — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/ E-mail: premananda@juno.com
- Chicago, Illinois** — 1716 W. Lunt Ave., 60626/ Tel. (773) 973-0900/ Fax: (773) 973-0526/ E-mail: chicago@iskcon.net
- Columbus, Ohio** — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ Fax: (614) 294-0545/ E-mail: malati.acbsp@pamho.net
- ◆ **Dallas, Texas** — 5430 Gurley Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/ E-mail: tkkrishnas@aol.com; restaurant: vegetarianat@aol.com
- ◆ **Denver, Colorado** — 1400 Cherry St., 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052/

E-mail: naikatma.acbsp@pamho.net

- ◆ **Detroit, Michigan** — 383 Lenox Ave., 48215/ Tel. (313) 824-6000/ Fax: (313) 822-3748/ E-mail: girigovardhana@hotmail.com
- Gainesville, Florida** — 214 N.W. 14th St., 32603/ Tel. (352) 336-4183/ Fax: (352) 379-2923/ E-mail: krishna@afn.org
- Hartford, Connecticut** — 1683 Main St., E. Hartford 06108/ Tel. & fax: (860) 289-7252/ E-mail: pyarimohan@aol.com
- ◆ **Honolulu, Hawaii** — 51 Coelmo Way, 96817/ Tel. (808) 595-3947/ E-mail: vrnda@aol.com
- Houston, Texas** — 1320 W. 34th St., 77018/ Tel. (713) 686-4482/ Fax: (713) 956-9968/ E-mail: mbalar@ev1.net
- Kansas City, Missouri** — Rupanuga Vedic College (Men's Seminary), 5201 The Paseo, 64110/ Tel. (800) 340-5286/ Fax: (816) 361-0509/ E-mail: info@rvce.edu
- ◆ **Laguna Beach, California** — 285 Legion St., 92651/ Tel. (949) 494-7029/ E-mail: tuka108@hotmail.com
- Las Vegas, Nevada** — 5226 Sandstone Dr., 89142/ Tel. (702) 440-4998/ E-mail: surapala@pamho.net
- Long Island, New York** — 197 S. Ocean Avenue, Freeport 11520/ Tel. (516) 223-4909/ E-mail: garuda@optonline.net
- ◆ **Los Angeles, California** — 3764 Watseka Ave., 90034/ Tel. (310) 836-2676/ Fax: (310) 839-2715/ E-mail: niranantara@juno.com
- Los Angeles, California** — 3520-3526 Slauson Ave., 90043/ Tel. (323) 295-1517/ E-mail: Mr.Wisdomla@aol.com
- ◆ **Miami, Florida** — 3220 Virginia St., 33133 (mail: P.O. Box 337, Coconut Grove, FL 33233)/ Tel. (305) 442-7218/ Fax: (305) 444-7145
- New Orleans, Louisiana** — 2936 Esplanade Ave., 70119/ Tel. (504) 486-3583/ E-mail: rrr196820@cs.com
- ◆ **New York, New York** — 305 Schermerhorn St., Brooklyn 11217/ Tel. (718) 855-6714/ Fax: (718) 875-6127/ E-mail: ramabhadra@aol.com
- New York, New York** — 26 Second Avenue, 10003/ Tel. (212) 420-1130/ E-mail: dayananda@msn.com
- Philadelphia, Pennsylvania** — 41 West Allens Lane, 19119/ Tel. (215) 247-4600/ Fax: (215) 247-8702/ E-mail: iskconphilly@aol.com
- 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: svd108@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
- ◆ **St. Louis, Missouri** — 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085/ Fax: (314) 535-0672/ E-mail: temple@harekrishna-stl.com
- ◆ **San Diego, California** — 1030 Grand Ave., Pacific Beach 92109/ Tel. (858) 483-2500/ Fax: (858) 483-0941/ E-mail: gandharvika@pamho.net
- San Jose, California** — 2990 Union Ave., 95124/ Tel. (408) 559-3197/ Fax: (408) 369-8073/ E-mail: bhvatsala@hotmail.com
- Seattle, Washington** — 1420 228th Ave. S.E., Sammamish 98075/ Tel. (425) 391-3293/ Fax: (425) 868-8928/ E-mail: iskconseattle@yahoo.com
- Tallahassee, Florida** — 1323 Nylc 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: krishnam108@hotmail.com
- Towaco, New Jersey** — 100 Jacksonville Rd. (mail: P.O. Box 109), 07082/ Tel. & fax: (973) 299-0970/ E-mail: newjersey@iskcon.net
- ◆ **Tucson, Arizona** — 711 E. Blackidge Dr., 85719/ Tel. (520) 792-0630/ Fax: (520) 791-0906/ E-mail: dasarath@compuserve.com
- Washington, D.C.** — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100/ Fax: (301) 299-5025/ E-mail: sri.trikalajna.mg@pamho.net

RURAL COMMUNITIES

- Alachua, Florida (New Raman Reti)** — 17306 N.W. 112th Blvd., 32615 (mail: P.O. Box 819, 32616)/ Tel. (386) 462-2017/ Fax: (386) 462-3468/ E-mail: alachua@pamho.net
- Carriere, Mississippi (New Talavan)** — 31492 Anner Road, 39426/ Tel. (601) 749-9460 or 799-1354/ Fax: (601) 799-2924/ E-mail: talavan@mypicayune.com
- Gurabo, Puerto Rico (New Govardhana Hill)** — Carr. 181, Km. 16.3, Bo. Santa Rita, Gurabo (mail: HC-01, Box 8440, Gurabo, PR 00778)/ (Office) Tel. & fax: (787) 737-4265/ (Temple) Tel. (787) 712-0358/ E-mail: iskconpr@hotmail.com
- Hillsborough, North Carolina (New Goloka)** — 1032 Dimmocks Mill Rd., 27278/ Tel. (919) 732-6492/ Fax: (919) 732-8033/ E-mail: bkgoswami@compuserve.com
- ◆ **Moundsville, West Virginia (New Vrindaban)** — R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/ Tel. (304) 843-1600; Guest House, (304) 845-5905/ Fax: (304) 854-0023/ E-mail: newvrindaban@yahoo.com
- 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: vrrajalla@acsworld.net
- ★ **Sandy Ridge, North Carolina** — 1264 Prabhupada Rd., 27046/ Tel. (336) 593-9888

ADDITIONAL RESTAURANTS

- Gainesville, Florida** — Radha's Vegetarian Cafe, 125 NW 23rd Ave., Suite 17, 32609/ Tel. (352) 378-2955
- San Juan, Puerto Rico** — Gopal, 201B Calle Tetuan, Viejo San Juan, 00901/ Tel. (787) 724-0229
- Tallahassee, Florida** — Higher Taste, 411 St. Francis St., 32301/ Tel. (850) 894-4296

EUROPE

UNITED KINGDOM AND IRELAND

- Belfast, Northern Ireland** — Brooklands, 140 Upper Dunmurray Lane, BT17 0HE/ Tel. +44 (028) 9062 0530
- Birmingham, England** — 84 Stanmore Rd., Edgbaston, B16 9TB/ Tel. +44 (0121) 420-4999
- 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, England** — 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

◆ **London, England (city)** — 10 Soho St., W1D 3DL/ Tel. +44 (020) 7437-3662; residential/pujaris, 7439-3606; shop, 7287-0269; Govinda's Restaurant, 7437-4928/ Fax: +44 (020) 7439-1127/ E-mail: london@pamho.net

London, England (country) — Bhaktivandana Manor, Dharam Marg, Hilfield Lane, Watford, Herts, WD25 8EZ/ Tel. +44 (01923) 857244/ Fax: +44 (01923) 852896/ E-mail: bhaktivandana.manor@pamho.net; (for accommodations:) accommodations.requests@pamho.net

London, England (south) — 42 Enmore Road, South Norwood, SE25 5NG/ Tel. +44 (020) 8656 4296

★ **London, England (north)** — 176 Royal College St., Camden, NW10SP/ Tel. +44 (0207) 4854188 or (0790) 6420827/ E-mail: foodforall@aol.com

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

Plymouth, England — 2 Windermere Crescent, Derriford, PL6 5HX/ Tel. +44 (01752) 776708/ E-mail: dhirasanta@aol.com

Romford, England — 3 Rowan Walk, Hornchurch, RM11 2JA/ Tel. +44 (01708) 454092

RURAL COMMUNITIES

Lisnaskea, Northern Ireland — Govindadwipa Dhama, Inisrath Island, Co. Fermanagh, BT92 9GN/ Tel. +44 (028) 6772 1512/ E-mail: govindadwipa@pamho.net

London, England — (contact Bhaktivandana Manor)

(Krishna conscious programs are held regularly in more than forty other cities in the U.K. For information, contact ISKCON Reader Services, P.O. Box 730, Watford WD25 8EZ, UK; www.iskcon.org.uk)

ADDITIONAL RESTAURANTS

Dublin, Ireland — Govinda's, 4 Augier St., Dublin 2/ Tel. +353 (01) 475-0309/ Fax: (01) 478-6204/ E-mail: pragosha@connect.ie

Swansea — Govinda's, 8 Craddock St., SA1 3EN/ Tel. +44 (01792) 468469/ E-mail: govinda_das@hotmail.com

GERMANY

Abentheuer — Boecking Str. 4a, 55767/ Tel. +49 (06782) 980436/ Fax: +49 (06782) 980437/ E-mail: gaura.bhavinisns@pamho.net

Berlin — Kastanien Allee 3, D-10435/ Tel. +49 (030) 44357296 or 44315921/ E-mail: harekrishna-berlin@pamho.net

◆ **Cologne** — Taunusstr. 40, 51105/ Tel. +49 (0221) 830-1241/ Fax: +49 (0221) 837-0485

Hamburg — Eifflerstrasse 422, 20537 Hamburg/ Tel. +49 (040) 4102848

Munich — Wachenheimer Strasse 1, 81539/ Tel. +49 (089) 6880-0288/ Fax: +49 (089) 6880-0289/

RURAL COMMUNITY

Jandelsbrunn (Nava Jiyada Nrsimha Ksetra) — Zielberg 20, 94118/ Tel. +49 (08583) 316/ Fax: +49 (08583) 1671/ E-mail: njnk@pamho.net

HUNGARY

Budapest — Mariaremetei ut. 77, Budapest 1028 II/ Tel. +36 (01) 397-0435, 397-0436/ E-mail: budapest@pamho.net

Debrecen — Csapo u. 1. III./4., 4024 Debrecen/ Tel. +36 (052) 431-727/ E-mail: debrecen@pamho.net

Eger — Szechenyi u. 64, 3300 Eger/ Tel. +36 (036) 410-515 or 313-761/ E-mail: eger@pamho.net

Kecskemet — Dobo krt. 3. II./3., 6000 Kecskemet (mail: Pf. 546, 6001 Kecskemet)/ Tel. +36 (076) 480-920/ E-mail: kecskemet@pamho.net

Miskolc — Bethlen G. u. 3, 3526 Miskolc/ Tel. +36 (046) 416-643/ E-mail: miskolc@pamho.net

Pecs — u. 5, 7624 Pecs/ Tel. +36 (072) 515-991/ Fax: (072) 515-990/ E-mail: pecs@pamho.net

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

RURAL COMMUNITY

Somogyvamos — Krsna-völgy, Fő u. 38, 8699 Somogyvamos/ Tel. & fax: +36 (085) 540-002 or 340-185/ E-mail: krisna-volgy@pamho.net

ITALY

Bergamo — Villaggio Hare Krishna (da Medolago strada per Terno d'Isola), 24040 Chignolo d'Isola (BG)/ Tel. +39 (035) 4940706

Milan — via Valpetersa 5, 20123/ Tel. +39 (02) 862417/ Fax: +39 (035) 4940705 or 4940945/ E-mail: radharamana@lombardiacom.it

Padova — corso del Popolo, 1, 35131/ Tel. +39 (049) 8751219

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

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

RURAL COMMUNITY

◆ **Florence (Villa Vrindavan)** — via Scopeti 108, 50026 San Casciano in Val di Pesa (FI)/ Tel. +39 (055) 820054/ Fax: +39 (055) 828470/ E-mail: isvaripriya@libero.it

ADDITIONAL RESTAURANTS

Milan — Govinda's, via Valpetersa 5, 20123/ Tel. +39 (02) 862417

Rome — Govinda's, via Santa Maria del Pianto, 15-17/ Tel. +39 (06) 69991540/ E-mail: lilasukha@libero.it

POLAND

Gdynia — P.O. Box 364/ Tel. & fax: +48 (058) 29-5188/ E-mail: vara-nayaka.bvps@pamho.net

Krakow — ul. Wyzynna 2, 30-617/ Tel. & fax: +48 (012) 654-5824

Warsaw — Mysiadlo, k. Warszawy, 05-500 Piaseczno, ul. Zakret 11 (mail: MTSK, 02-770, Warszawy 130, P.O. Box 257)/ Tel. +48 (022) 750-7797 or -8248/ Fax: +48 (022) 750-8249

Wroclaw — ul. Bierutowa 23, 51-317 (mail: MTSK 50-900, Wroclaw 2, P.O. Box 858)/ Tel. & fax: +48 (071) 345-7981

RURAL COMMUNITY

Czarnow (New Santipura) — Czarnow 21, 58-424 Piszczowice, gm. Kamienna Gora/ Tel. & fax: +48 (07574) 128 92/ E-mail: raghu@frikos.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 Churriana/ Tel. +34 95 262-1038

RURAL COMMUNITY

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

RESTAURANT

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

SWEDEN

◆ **Gothenburg** — Karl Johansgatan 57, SE-414 55, Göteborg/ Tel. +46 (031) 879648 (restaurant: 421462)/ 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 Muttensz/ 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: bhaktalabhyas.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

★ **Cakovec, Croatia** — Radnicka 2, Svaska ves, 40000 Cakovec/ Tel. & fax: +385 (040) 334312 **Copenhagen, Denmark** — Skjulholj Alle 44, 2720 Vanlose, Copenhagen/ Tel. +45 4828-6446/ Fax: +45 4828-7331/ E-mail: tempel@krishna.dk

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

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 Estefânia, 91 RC 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@pamho.net

★ **Osijek, Croatia** — Ivana Gundulica 9, 31000 Osijek/ Tel. +385 (031) 202759

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 center 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** — Ivana Zajca 6/2, 51000 Rijeka (mail: P.O. Box 61)/ Tel. +385 (098) 697436/ 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. Kijuri Str., 1113 Sofia (mail: P.O. Box 827, Sofia 1000)/ Tel. +359 (02) 705-616 or 989-0488/ E-mail: sofia@pamho.net

◆ **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: iskconvienn@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 Bilet 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 (Bhaktivandana Village)** — Chateau Bellevue, F-39700 Chateaufort/ Tel. +33 (03) 8472-8235/ Fax: +33 (03) 8472-6973/ 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

- Copenhagen, Denmark** — Govinda's, Noerre Farimagsgade 82, DK-1364 Kbh K/ Tel. +45 3333-7444
- Oslo, Norway** — Krishna's Cuisine, Kirkeveien 59B, 0364/ Tel. +47 (022) 606-250
- **Prague, Czech Republic** — Govinda's, Soukenikova 27, 110 00 Prague-1/ Tel. +420 (02) 2481-6631 or 2481-6016/ E-mail: info@harekrishna.cz
- **Prague, Czech Republic** — Govinda's, Na hrazi 5, 180 00 Prague 8-Liben/ Tel. +420 (02) 683-7226/ E-mail: goodday@volny.cz
- Prague, Czech Republic** — Balarama Restaurant, Orlicka 9, Praha 3, Vinohrady 130 00/ Tel. & fax: +420 222 728 885
- Presov, Slovak Republic** — Govinda's, Hlavna 70, 08001/ Tel. +0042 (191) 722 819
- 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

- Astrahan** — 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. Otdelnyy SDK 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 kraj/ Tel. +7 (8612) 50-1694
- Kurjino** — 8, Shosseina st., pos. Ershovo, Urupski 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** — Nekrasovsky pos., Dmitrovsky 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) 98-9284/ E-mail: upendra@mun.rosapac.ru
- Nizny Novgorod** — 14b, Chernigovskaya Str., 603001/ Tel. +7 (8312) 30-5197 or 25-2592
- Novorossiysk** — 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, Verhnekuryinskaya st., 614065/ Tel. +7 (3422) 33-5740 or 27-0681/ E-mail: fit@pl.cpl.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., Zubchininovka/ Tel. +7 (8462) 97-0318 or -0323
- Simbirsk** — 10, Glinki st., 432002/ Tel. +7 (8422) 21-4016
- Sochi** — 81a, Lesnaya st., Bythla/ Tel. +7 (86222) 98-5639/ Tel. & fax: +7 (86222) 97-2483
- Ulan-Ude** — Prirechnaya str. 23, 670013 (mail: P.O. Box 4268, 670000)/ Tel. +7 (3012) 30-795/ E-mail: abpch@burnet.sibea.ru/ E-mail: iskcon@vtsnet.ru
- Vladimir** — Ul. Nikolo-Galeyskaya 56/25, 600000/ Tel. +7 (0922) 32-6726
- Vladivostok** — 5-1, Rudneva st., 690087/ Tel. +7 (4232) 32-6685

RESTAURANTS

- Ekaterinburg** — Sankirtana, 33 Bardina st./ Tel. +7 (3432) 41-2737
- St. Petersburg** — Govinda's, 58, Angliyski 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, Sudostroiteln per., 327052/ Tel. +380 (0510) 35-1734
- Vinnica** — 5, Chkalov st., 28601/ 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, Tajikistan** — 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. Cenvyakova, 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, Induripully), 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: iskcon@bigpond.net.au
- 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 (02) 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: iskcon@bigpond.net.au
- 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** — Delailabasa (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 FNFP 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** — Twumduase Land, Near Emina Hospital (mail: P.O. Box KS 10076)/ E-mail: shastra316@yahoo.com

- Nkawakaw** — 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 Akraide

NIGERIA

- Abeokuta** — Ibadan Rd., Obanotoka (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, Off 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 Namua, 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** — Okwodiete 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 Kingstons Ave., Auckland Park (mail: P.O. Box 649)/ Tel. +27 (011) 726-1168
or (083) 231-0878
- ◆ **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@info.wb
- 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
- Morondara, 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.hkl@inetnet.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 Tributario y España, (1663), Pcia. Buenos Aires/
Tel. +54 (011) 4664-6631 or 4667-0483/ E-mail: bhaktiyoga@sinectis.com.ar

RURAL COMMUNITY

- Bhakti 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. Argomosa (primer anillo)/
Tel. +591 (03) 345189
- Sucre** — Restaurant Sat Sanga, Calle Tarapacá No. 161/ Tel. +591 (64) 22547

BRAZIL

- Belém, PA** — Av. Almirante Tamandari, 1012, Centro, CEP 66023 000/ Tel. +55 (091) 243-0558
- ◆ **Belo Horizonte, MG** — R. Ametista, 212, Prado, CEP 30410 420/ Tel. +55 (031) 332-8460/
E-mail: iskconbh@hotmail.com
- Campina Grande, PB** — R. Verancio Neiva, 136, Centro/ E-mail: mnama@netwaybbs.com.br
- ◆ **Curitiba, PR** — Rua Alberto Bolliger, 288, Juveve, CEP/ Tel. +55 (041) 363-3113/
E-mail: nataraj@bol.com.br
- Florianópolis, SC** — R. Cesar Augusto de Souza, 319, Careanos, CEP 88047 440/
E-mail: iswara@matrix.com.br
- Fortaleza, CE** — R. José Lourenço, 2114, Aldeota, CEP 60115 228 / Tel. +55 (085) 264-1273
or -3940/ E-mail: fortaleza@harekrishna.com.br
- Manaus, AM** — Av. 7 de Setembro, 1599, Centro, CEP 69005 141/ Tel. +55 (092) 232-0202/
E-mail: iskconam@internext.com.br
- Natal, RN** — Praia de Serinhaem, 2254, Ponta Negra, CEP 55092 180
- Porto Alegre, RS** — Rua Jaguarí 353/201, Cristal, CEP 90820-180/ Tel. +55 (051) 3266-5875/
E-mail: rasananda.swami@pamho.net
- Recife, PE** — R. Demóclitos de Souza Filho, 235, Madalena, 50001 970/ Tel. +55 (081) 445-4124/
E-mail: harerama@elogica.com.br
- Ribeirão Preto, SP** — R. Carlos Gomes, 2315, Campos Elásios, CEP 14085 400/
Tel. +55 (016) 628-1533
- Rio de Janeiro, RJ** — Rua Vilhena de Moraes, 309, Barra da Tijuca, Rio de Janeiro, RJ, 22793-140/
Tel. +55 (031) 2431-1887/ E-mail: iskconrio@yahoo.com

- Salvador, BA** — R. Alvaro Adorno, 17, Brotas, 40225 460/ Tel. +55 (071) 382-1064/
E-mail: iskconba@atarde.com.br

São Carlos, SP — R. Emilio Ribas, 195, Centro, CEP 13563 060

- São Paulo, SP** — Rua do Paraíso 64, Paraíso, São Paulo/ Tel. +55 (011) 3149-0450 or 3266-0520/
E-mail: iskcon.sao.paulo@pamho.net

RURAL COMMUNITIES

- **Parati, RJ (Fazenda Goura Vrindavana)** — CP 62, Serto Idaiatuba, CEP 23970 020/
E-mail: goura@partyweb.com.br
- Pindamonhangaba, SP (Fazenda Nova Gokula)** — Rua Bhakti Marga, 28, Estrada Do Ribeirão Grande
(mail: Caixa Postal 1009, Pindamonhangaba 12400-990-SP)/
Tel. +55 (012) 982-9036 or 243-1804/ Fax: +55 (012) 982-9036
- Teresopolis, RJ (Vrajabhumi Dhama)** — CP 92430, Varzea, CEP 25951 970/ Tel. +55(021) 262-8208

ADDITIONAL RESTAURANT

- Caxias do Sul, RS** — R. Itália Travi, 601, Rio Branco CEP 95097 710

MEXICO

- ◆ **Guadalajara** — Pedro Moreno No. 1791, Sector Juarez, Jalisco, C.P. 441/ Tel. +52 (3) 616-0775/
Fax: +52 (3) 630-3752
- Mexico City** — Tiburcio Montiel 45, Colonia San Miguel, Chapultepec D.F., 11850/
Fax: +52 (5) 271-1953
- Monterrey** — Av. Luis Elizondo No. 400, local 12, Col. Alta Vista/ Tel. +52 (8) 387-3028
- Saltillo** — Blvd. Saltillo No. 520, Col. Buenos Aires/ Tel. +52 (84) 178752/
E-mail: govinda@mcsa.net.mx
- Tulancingo** — (mail: Apartado 252, Hildago/ Tel. +52 (775) 34072

RURAL COMMUNITIES

- Guadalajara** — (contact ISKCON Guadalajara)
- Veracruz** — Mail: Jesus Garcia 33, Col. Ferrocarril, Cerro Azul/ E-mail: libbhkti@mail.internet.com.mx

ADDITIONAL RESTAURANT

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

PERU

- Lima** — Carretera Central Km. 32, Chosica/ Tel. & fax: +51 (014) 491-0250/
E-mail: anantak@terra.com.pe
- ◆ **Lima** — Schell 634 Miraflores/ Tel. +51 (014) 444-2871
- ◆ **Lima** — Av. Garcilaso de la Vega 1670/ Tel. +51 (014) 433-2589

RURAL COMMUNITY

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

ADDITIONAL RESTAURANT

- Cuzco** — Espaderos 128

OTHER COUNTRIES

- Asunción, Paraguay** — Centro Bhaktivedanta, Mariano R. Alonso 925/ Tel. +595 (021) 480-266/
Fax: +595 (021) 490-449
- Bogotá, Colombia** — Calle 66, nro. 16-50/ Tel. +57 (01) 248-9078/
E-mail: dharma-pdb@navegante.net.co
- Cali, Colombia** — Avenida 2 EN, #24N-39/ Tel. +57 (023) 68-88-53
- Caracas, Venezuela** — Avenida La Colina, Quinta El Carmen, Las Acacias/ Tel. +58 (02) 6902128
- Chinandega, Nicaragua** — Edificio Hare Krsna No. 108, Del Banco Nacional 10 mts. abajo/
Tel. +505 (341) 2359
- Essequibo Coast, Guyana** — New Navadvipa Dham, Mainstay, Essequibo Coast/
Tel. +592 771-4894/ E-mail: supersoul@solutions2000.net
- Guatemala, Guatemala** — Calzada Roosevelt 4-47 tercer nivel, Zona 11
- Guayaquil, Ecuador** — 6 de Marzo 226 or V. M. Rendon/ Tel. +593 (04) 308412 or 309420/
Fax: +564 302108/ E-mail: guruman@ecua.net.ec
- Panama, Republic of Panama** — Via las Cumbres, entrada Villa Zaita, casa #10, frente a INPSA,
(mail: P.O. Box 6-1776, El Dorado)/ Tel. +507 231-6561/ E-mail: iskconpanama@hotmail.com
- ★ **Paramaribo, Suriname** — Kwattaweg #459 (mail: P.O. Box 713)/ Tel. +597 435051/ E-mail:
iskconsur@hotmail.com
- Pereira, Colombia** — Carrera 5A, No.19-36
- San Salvador, El Salvador** — Ciudad Merliot (mail: Apartado Postal 1506)/ Tel. +503 78-0799
- Santiago, Chile** — Carrera 330/ Tel. +56 (02) 698-8044
- Santo Domingo, Dominican Republic** — Calle San Francisco de Asis No. 73, Ensanche Ozama/
Tel. +809 597-5078/ E-mail: svats1949@hotmail.com
- Tegucigalpa, Honduras** — (mail: Apartado Postal 30305/ Tel. +504 32-3172/ Fax: +504 34-780
- Trinidad and Tobago, West Indies** — Eastern Main Rd., Garden Village, Arouca (mail: B. Narine,
Rice Mill Rd., Garden Village, Arouca/ Tel. +1 (868) 646-1062
- Trinidad and Tobago, West Indies** — 4 Orion Drive, Debe/ Tel. +1 (809) 647-3165/
Fax: +1 (868) 647-6809/ E-mail: iskcondebe@yahoo.com
- Trinidad and Tobago, West Indies** — Prabhupada-Edinburgh Road, Longdenville, Chaguanas/
Tel. +1 (868) 665-2249/ Fax: +1 (868) 671-2005/ E-mail: agni.sdg@pamho.net
- West Coast Demerara, Guyana** — Sri Gaura Nitai Ashirvad Mandir, Lot "B," Nauville Flanders
(Crane Old Road), West Coast Demerara/ Tel. +592 254 0494/
E-mail: prabhupadadeva@yahoo.com
- West Coast Demerara, Guyana** — New Godruma, 24 Uitvlugt Front, West Coast Demerara
- Williamsburg, Guyana** — New Kulinigram, Block 6, Williamsburg, Corentyne, Berbice/
Tel. +592 333-3563/ E-mail: prabhoh@yahoo.com

RURAL COMMUNITIES

- Colombia (Nueva Mathura)** — Cruzero del Guali, Municipio de Caloto, Valle del Cauca/
Tel. +57 (023) 612688
- Costa Rica (Nueva Goloka Vrindavana)** — Carretera Cartago-Paraíso, de la Iglesia cristiana Rios
de Agua Viva, 75 metros al oeste y 300 metros al sudeste, Cartago (mail: Apartado 166,
1002, San Jose)/ Tel. +506 551-0990/ E-mail: nuevagolokavrindavan@yahoo.es
- Ecuador (Nueva Mayapur)** — Ayampe (near Guayaquil)
- El Salvador** — Carretera a Santa Ana, Km. 34, Canton Los Indios, Zapotitan, Dpto. de La Libertad

No Urge to Merge

I OFTEN DRESS IN A WAY that identifies me, in the West at least, as a devotee of Lord Kṛṣṇa. But when I'm asked, "Are you a Hindu?" I'm never ready to reply with an unequivocal "Yes!"

Why is that? As a member of the Hare Kṛṣṇa movement, I, like Hindus, accept the Vedic literature as the best source of knowledge, especially spiritual knowledge. And I'm a disciple of Śrīla Prabhupāda, who gave his life to spread the teachings of *Bhagavad-gītā*, "the Hindu scripture." So why am I uneasy with the label "Hindu"?

You'll find one important reason if you look up "Hinduism" in any number of reference books: the goal of Hinduism is usually stated to be "to merge with the One."

Well, that's not my goal. I bristle when I hear it, as does any aspiring Vaiṣṇava. Prabodhānanda Sarasvatī, a great devotee in our line, said that for him, merging with God would be worse than life in hell. Why? Because in hell he would be able to serve Kṛṣṇa by remembering Him, chanting His names, and so on. Service to Kṛṣṇa is the devotee's life; the thought of losing that service is unbearable.

Consider Kṛṣṇa's greatest devotees, the cowherd girls of Vṛndāvana. They're so captivated by seeing Kṛṣṇa that they want to curse Brahmā, the creator, for making eyes that blink. They can't bear to lose the sight of Kṛṣṇa for even a moment. Merge with Kṛṣṇa? Never.

Some followers of the *Vedas* argue that all this devotion to Kṛṣṇa, however intense, is temporary, a means to the real goal, which is to merge. A common claim is that *bhakti* is one of many paths. Accept *bhakti* if you like, but merging is the final goal.

But in the *Bhagavad-gītā* (15.7) Kṛṣṇa says that we *jīvas*, minute souls, are *eternally* His parts (*aṁśa*). Earlier, in verse 2.12, He says that He, Arjuna, and all the soldiers on the battlefield exist as individuals in the past, present, and future.

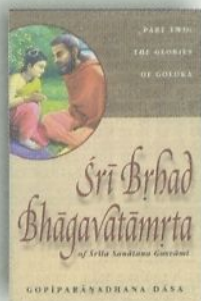
Once, when Śrīla Prabhupāda was speaking with a man in South India who was following the path of *bhakti* to attain "oneness," Prabhupāda kept emphatically repeating a line from *Bhagavad-gītā* (9.14): *nitya-yuktā upāsate*—"engaged in My worship *perpetually*." True devotees of the Lord never give up worshipping Him.

Various arguments are put forward to support the idea that *bhakti* should end in merging. The most despicable for devotees is the claim that one must merge into the unknowable beyond Kṛṣṇa because Kṛṣṇa is a product of the material energy. Of course, if Kṛṣṇa is part of the material world, then there is no question of having an eternal relationship with Him. Ultimately, Kṛṣṇa is not real, and any relationship with Him is only an illusion.

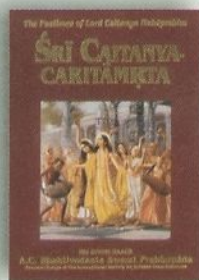
Kṛṣṇa soundly refutes this idea in many places in the *Gītā*, perhaps most notably in verse 7.6: "There is no truth superior to Me." Again, in 10.8, He says, "I am the source of all material and spiritual worlds."

True to the mood of his spiritual predecessors, Śrīla Prabhupāda presented the direct meaning of Kṛṣṇa's words, without interpretation. Despite what your encyclopedia might say, Prabhupāda—with "the Hindu scripture" in hand—awakened in people's hearts not the urge to merge, but eternal devotion to Lord Kṛṣṇa.

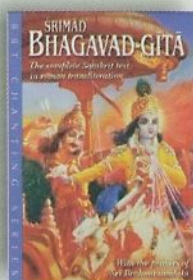
—Nāgarāja Dāsa



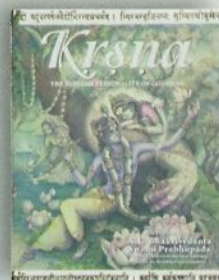
Śrī Brhad-Bhāgavatāmṛta Of Śrīla Sanātana Gosvāmī—by Gopiparādhana Dāsa. Part Two: *The Glories of Goloka*. Hardbound with ribbon markers, 982 pages, 8 original paintings, **\$29.95** BSBB2



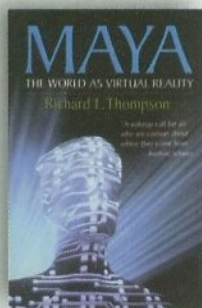
Śrī Caitanya-caritāmṛta The complete work in one volume. Easy-to-read font. Contains the roman transliteration of the original Bengali text, word-for-word translations, purports, full index, and 106 color prints. Hardbound, 1,608 pages. **\$74.95** BCC1V



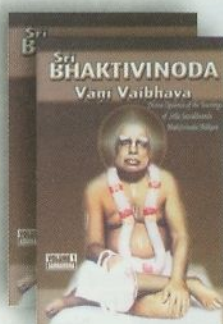
Śrīmad Bhagavad-gītā: The Complete Sanskrit Text in Roman Transliteration—With this handy new pocket-sized book, you can read or chant the Sanskrit of the *Gītā* wherever you go. Includes *Śrī Brahma-saṁhitā*. **\$6.95** BCBG



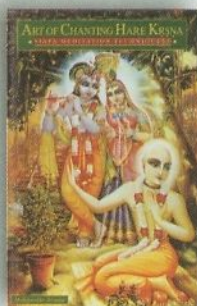
Kṛṣṇa, the Supreme Personality of Godhead Special edition with 77 new paintings. Includes a companion multimedia CD that contains *The Story of the Syamantaka Jewel*, *The Kṛṣṇa Book Quiz*, and more. **\$49.95** BKB1V



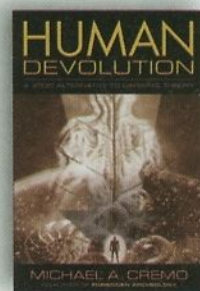
Maya: The World as Virtual Reality—by Richard L. Thompson (Sadāpūta Dāsa). The metaphor of “virtual reality” is used to explore a better understanding of the relation between the soul and matter. A joy to read and ponder. Softbound, 273 pages. **\$15.95** OMAV



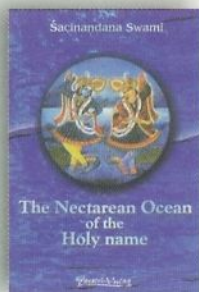
Śrī Bhaktivinoda Vāṇī Vāibhava, Vols. 1 & 2. The teachings of Śrīla Bhaktivinoda Ṭhākura are presented in the form of Q&A. The first two volumes cover one's relationship with the Lord and the process for achieving it. Hardbound, 373 pages. Vol. 1: **\$13.95** OSBVV Vol. 2: **\$13.95** OSBVV2



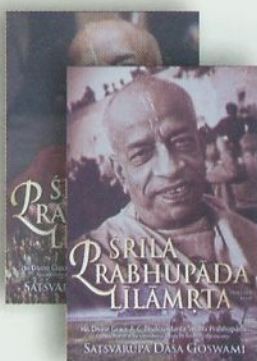
Art of Chanting Hare Kṛṣṇa—by Mahanidhi Swami. This comprehensive book explains the science of mantra yoga, giving practical suggestions for improving concentration and controlling the mind. Hardbound, 352 pages. **\$10.95** OACHK



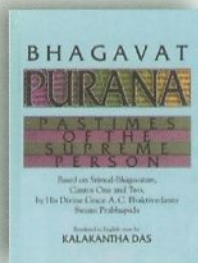
Human Devolution: A Vedic Alternative to Darwin's Theory—by Michael A. Cremo (Dṛuta-karma Dāsa). We did not evolve up from matter—instead we devolved, or came down from the realm of pure consciousness. Hardbound, 554 pages. **\$34.95** OHD



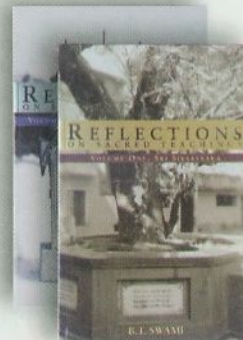
The Nectarean Ocean Of the Holy Name—by Śācinandana Swamī. Improve your chanting with this lucid presentation based on the *Harināma-cintāmaṇi*. Hardbound. 400 pages. **\$6.95** ONOHN



Śrīla Prabhupāda-līlāmṛta—by Satsvarūpa Dāsa Goswāmī. Reprinted as two new gorgeous volumes. New and better pictures and a full index. Hardbound with ribbon markers, 2,324 total text pages, 48 pages of pictures. **\$69.95** per set. BPLTA



Bhagavat Purana: Pastimes of the Supreme Person—by Kalakantha Das. A poetic rendition based on the *Śrīmad-Bhāgavatam*, Cantos One and Two, by Śrīla Prabhupāda. Casebound, 151 pages. **\$7.95** OBPR



Reflections on Sacred Teachings—by Bhaktitirtha Swamī. Volume One: *Śrī Sik-sastaka*, softbound, 255 pages, **\$14.95** ORST1. Volume Two: *Madhurya-Kadambini*, softbound, 225 pages, **\$14.95** ORST2

Music (Visit Krishna.com/music to hear samples)



Beloved of Krishna—by Ramya devi dasi. Nine beautiful *bhajanas* to uplift the soul. **\$14.95** DBOK



Krishna Bhajans—by Jagjit and Citra Singh. Classic *bhajanas* in a very tasteful Indian style. **\$16.95** DKBJS



Benediction Moon—by Pia. Pia is Guarangi Devi. This CD hit #1 on the London New Age charts. **\$14.95** DPBM



Radhe-Shyam: Best of Gaurangi [aka Pia]. If you like Gaurangi's voice, the title says it all. **\$16.95** DBOG



Magical Eclipse—by Pia. Her second release for New World Music. **\$14.95** DPME



Krishna Janma—The Musical—by Parividha Das and others. A musical based on "The Birth of Lord Krishna." Enjoyed by children and adults alike. Imported from the UK. Available exclusively from Krishna.com. **\$19.95** DMKJ



Kidnapping of Princess Rukmini—by Parividha Das and others. A musical based on "The Story of Princess Rukmini." Enjoyed by children and adults alike. Imported from the UK. Available exclusively from Krishna.com. **\$19.95** DMKPR



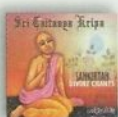
Sudama Brahmana—The Musical—by Parividha Das and others. A musical based on "The Story of Sudama Brahmana." Enjoyed by children and adults alike. Imported from the UK. Available exclusively from Krishna.com. **\$19.95** DMSB



Govardhana—The Musical—by Parividha Das and others. A musical based on "The Lifting of Govardhana Hill." Enjoyed by children and adults alike. Imported from the UK. Available exclusively from Krishna.com. **\$19.95** DMGV



Arati Songs—by Nitai Dasa. From Krishna-Balaram Mandir, Vrindavana, *kirtanas* led by Nitai Dasa. **\$12.95** DKBAS



Sri Caitanya Kripa—by Nitai Dasa. From Krishna-Balaram Mandir, Vrindavana, more *kirtanas* led by Nitai Dasa. **\$12.95** DSCK



Mayapur Meditation (Vol. II): Into Reality—Nine original songs by Krishna Prema Dasa that invoke the presence of Mayapur, India. Approximately 70 minutes. **\$15.95** DMMED2



Amazing Future—by Dayanvisha Devi Dasi. Traditional devotional songs from India. **\$9.95** DAF



200 Proof Absolute Truth—by Ekendra Dasa. Traditional American music, "100% Philoso-Billy," with Kṛṣṇa conscious lyrics. **\$14.95** DPAT



Nectar of Devotion—by As Kindred Spirits. Devotional Indian songs infused with a fresh Western twist. **\$14.95** DAKS

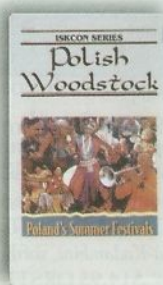


Harer Nama: No Other Way, Part 2—by Sri Prahlaḍa das. His second CD of wonderful *kirtanas*. His clear and rich voice inspires the heart. **\$14.95** DHN2

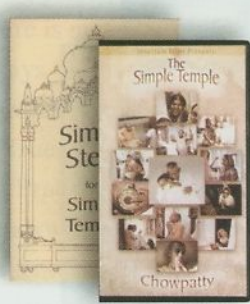
Videos



Sri Radha Kunda VCD Set—by Ekacakra das & Deena Bandhu das. Spiritual tour-guide extraordinaire Deena Bandhu das takes you on an inspiring *parikrama* of Radha Kunda and many other holy places of pilgrimage around Radha Kunda. Two VCD Set. **\$24.95** VCDRK



Polish Summer Festivals—by ITV. Every summer, Indradyumna Swami and his team bring Kṛṣṇa conscious festivals to towns and villages across Poland. The transcendental tour culminates in the biggest gathering in Europe, the Polish Woodstock. One hour in length. **\$14.95** V108

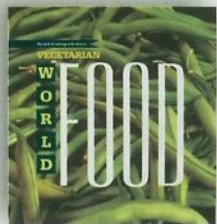


The Simple Temple: Chowpatty—by Innertan Films. This video paints an intimate portrait of daily life at ISKCON Chowpatty (Mumbai), a community founded on the sacred principles of love and trust. Includes the booklet "Simple Steps for a Simple Temple," a lecture by Rādhānātha Swami. **\$14.95** VIN-STC



Sri Prahlaḍa: Harmonium Melodies—Learn dozens of the sweetest melodies with Sri Prahlaḍa Dasa as your guide. Multi-media DVD. **\$19.95** VDVD-SPH

Cookbooks



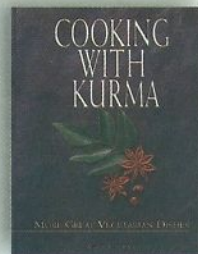
Vegetarian World Food

—by Kurma dasa. A new book by a favorite cook brings you guilt-free, mouthwatering dishes from around the world. Hardbound, 213 pages, hundreds of photos. **\$24.95** BVWC



Quick Vegetarian Cards

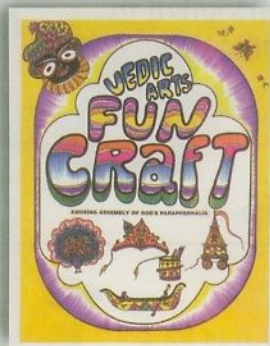
International culinary celebrity Kurma dasa delivers exotic gourmet vegetarian delights prepared in the least amount of time. A set of 52 recipe cards, 4½"×6½". **\$19.95** OQVC



Cooking with Kurma

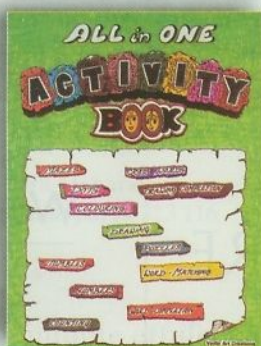
—by Kurma dasa. Kurma hasbrought tasty vegetarian cooking into homes around the world. Let him into your kitchen now with this great selection of recipes. Hardbound, 244 pages. **\$24.95** **\$20.99** BCWK

Coloring and Activity Books for Children



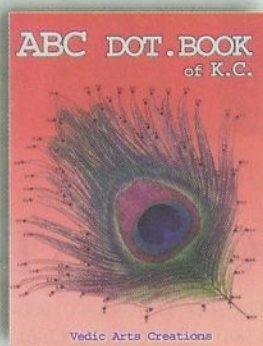
Vedic Arts Fun Craft

Learn about Kṛṣṇa while assembling 6 punch-out projects. Softbound, card stock, 16 pages. **\$3.95** KABCD



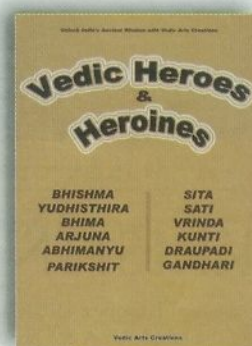
All-in-One Activity Book

Includes coloring, word-matching, and many other activities. Softbound, 32 pages. **\$3.95** KABCD



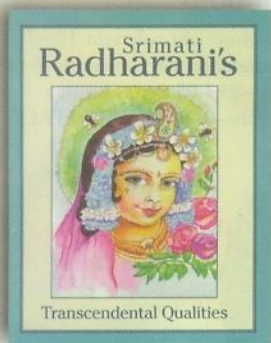
ABC Dot.Book of Krishna Consciousness

Connect the dots and learn about Kṛṣṇa. Softbound, 16 pages. **\$3.95** KABCD



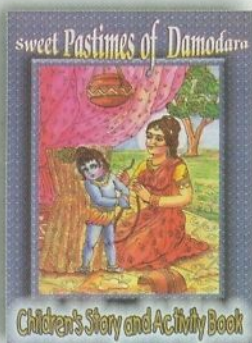
Vedic Heroes and Heroines

Coloring book includes short biographical text about each personality. Softbound, 12 pages. **\$2.95** KSRT



Srimati Radharani's Transcendental Qualities

A special coloring book with beautiful illustrations of Śrīmatī Rādhārāṇī. Soft-bound, 25 pages. **\$4.95** KSRT



Sweet Pastimes of Damodara: Story and Coloring Book

Stories written by Yasoda Devi Dāsi. Art by Śatadhāmā Devi Dāsi. Softbound, 36 pages. **\$4.95** KSPD



Paint & Play Coloring Books #1&2

—by Vedic Arts. Delightful coloring books for fun, play, and learning. Softbound, 16 pages. **\$3.95** KPPCB1 **\$3.95** KPPCB2



Devotional Clothing



Men's Clothing

Dhotis, **\$15.95 to \$17.95**

Kurtas, **\$12.95**

Yogi Pants, **\$12.95**

Women's Clothing

Our new sari and punjabi collection includes:

Cotton, **\$29.95 to \$39.95**

Bengali, **\$39.95**

South Indian, **\$69.95**

Orissan, **\$69.95**

Silk Chiffon, **\$89.95**

Punjabis, **\$39.95**

Visit the Krishna.com Store to view our entire clothing selection.

Incense



Nitiraja Classic Collection

Amber, Nagchampa, Rajchampa, Sandalwood, Frankincense & Myrrh. 5 packs, 50 grams.

\$8.75 IP-IN205.

Nitiraja Slow-Burning Collection

Fragrances are made with a sandalwood base, then blended with natural floral oils. Each stick burns for approximately one hour.

5 packs, 50 grams. **\$8.75** IP-N5.

Sugandhi Frankincense

This high-quality incense is the easiest way we have found to burn Frankincense. Includes 24 sticks and a small metal holder.

\$3.95 ISF



KRISHNA.COM STORE

P. O. Box 430, Alachua, FL 32616, USA • (800) 800-3284
Outside USA & Canada: +1 (386) 462-1241 or fax (386) 462-1761
E-mail: store@krishna.com • Web: www.krishna.com

Get a FREE gift with a purchase of \$35 or more!

Please send me:

(Include item codes when ordering. Please print clearly.)

Qty.

Amount

(To order additional items, use a separate sheet.)

Subtotal

Payment method:

S/H (min. \$6; orders over \$60, add 10%)*

☐ Credit card

Amt. enclosed

☐ Check / money order

Make checks payable to Krishna.com. (US funds only.) For subscriptions, make checks payable to Back to Godhead. We accept the following credit cards: VISA, MasterCard, American Express, Discover.

Name

Address

Apt.

City

State

Zip

Tel.

E-mail

Card no.

Exp.

Signature

*Orders outside USA, add 30% of order value.

Worship



Murtis

Made of durable, lightweight polyresin. Hand-painted and finely detailed. Each measures 5" tall.

Hanuman Kneeling—**\$12.95** **\$8.95** EPRH5

Lord Krishna with Flute—**\$10.95** **\$6.95** EPRLK



Bas-Reliefs

Nṛsiṃha—Polyresin, 5"×3½", hand-painted in fine detail. Comes with back stand. **\$7.95** EPRN-A19

Vṛnda Devī—Polyresin, 7"×5", hand-painted in fine detail. Comes with attached wall hanger.

\$10.95 EPRV-A18

Vedic Thoughts

In the Hare Kṛṣṇa movement, the chanting of the Hare Kṛṣṇa *mahā-mantra*, the dancing in ecstasy, and the eating of the remnants of food offered to the Lord are very, very important. One may be illiterate or incapable of understanding the philosophy, but if he partakes of these three items, he will certainly be liberated without delay.

His Divine Grace
A. C. Bhaktivedānta Swāmī Prabhupāda
Śrī Caitanya-caritāmṛta, Madhya-līlā 15.237, Purport

Every day hundreds and millions of living entities go to the kingdom of death. Still, those who remain aspire for a permanent situation. What could be more wonderful than this?

Yudhiṣṭhira Mahārāja
Mahābhārata, Vana-parva 313.116

The sun, full of infinite effulgence, who is the king of all planets and the image of the good soul, is the eye of this world. I adore the primeval Lord Govinda [Kṛṣṇa], in pursuance of whose order the sun performs his journey, mounting the wheel of time.

Lord Brahmā
Śrī Brahma-saṁhitā 5.52

I am the goal, the sustainer, the master, the abode, the refuge, and the most dear friend. I am the creation and the annihilation, the basis of everything, the resting place, and the eternal seed.

Lord Śrī Kṛṣṇa
Bhagavad-gītā 9.18

What assurance of real happiness is there in all of one's wealth, youthfulness, sons, and family members? This life is tottering like a drop of water on a lotus petal. Therefore, you should always serve and worship the divine feet of Lord Hari.

Śrīla Govinda Dāsa Kavirāja
Bhajaḥū Re Mana, Verse 3

The holy name, character, pastimes, and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* [ignorance] cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root.

Śrīla Rūpa Gosvāmī
Śrī Upadeśāmṛta, Mantra 7

Let me therefore offer my respectful obeisances unto the Lord, who has become the son of Vasudeva, the pleasure of Devakī, the boy of Nanda and the other cowherd men of Vṛndāvana, and the enlivener of the cows and senses.

Queen Kuntī
Śrīmad-Bhāgavatam 1.8.21

You should understand this essential fact: Life is temporary and filled with various kinds of miseries. Therefore, carefully take shelter of the holy name and remain always engaged in His service as your eternal occupation.

Śrīla Bhaktivinoda Ṭhākura
Aruṇodaya-kīrtana, Verse 6

FESTIVAL OF INDIA 2003



Schedule for North America

July 4–5: Washington D.C., Rathayātrā

July 12–13: Montreal Rathayātrā

July 19–20: Toronto Rathayātrā

July 27: Detroit Rathayātrā

August 3: Los Angeles Rathayātrā

August 10: San Francisco Rathayātrā

August 16–17: Vancouver Rathayātrā

August 20: Vancouver Janmāṣṭamī

(Śrī Kṛṣṇa's Appearance Day)

August 23–24: Calgary Rathayātrā

September 1: Seattle Rathayātrā

October 4: Washington, D. C.,

Rāmacandra Vijayotsava

NOTE: Before scheduling your travel, be sure to confirm the festival date with the Hare Kṛṣṇa temple in the city where the festival is to be held. Or write to Festival of India, P. O. Box 108, Sandy Ridge, NC 27046, USA; www.festivalofindia.org.